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Constraints to Leisure Time Physical
Activity and Negotiation Methods in
Muslim Women in Korea

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Abstract

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Females around the world face constraints in participating leisure time physical activity. Muslim females are generally constrained by religion, culture and husband permission. This study focused on Muslim females living in Korea. Ten participants were interviewed from different countries. The research also focused on negotiation strategy these women were adopting to overcome these problems. The findings of the study did confirm that the constraints faced by these Muslim women were same like Family support ethic of care modesty religion lack of time and economic resources. The study further revealed that there were difference on how and to what extent these constraints were impacting participation in the leisure time

activity as the participants showed that for example who was included in their family etc. The negotiation strategies included husband support activity near the home or with in the home .The study cleared confirmed that the women were valuing the perceived benefits of physical activity and hence they were challenging the stereotypes by adopting these negotiation methods. The study recommends further study which could compare the leisure time physical activity of Korean women and find out the differences which could help the policy makers to better integrate this minority group women in leisure time physical activities.

Keywords : Muslim women, Constraints, Negotiation methods

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Chapter 1. Introduction

1.1. Introduction

There is great concern among the world about the status of female population among the Muslim countries. Their political, economic or even personal life choices are limited according to most western observers. This concern also is evident in the field of sports. Generally the female participants from Muslim countries at world stage has been abysmally low. Despite, the human right to participate in recreational activity and sports has been recognized by United Nations in 1979 in the convention on the Elimination of Discrimination against Women and the International Charter of Physical Education and Sport in 1978. This is evident from the participation of Muslim athletes in Olympic Games. The Muslim athlete's participation began in 1900 and it was only in 1934 that the first female athletes from a Muslim country (Turkey) were involved. According to Pfister (Pfister, 2010) religious orientation, culture and economic conditions play a crucial role in sports participation. But somehow Muslim females are grouped together as a one whole whereas the reality is that they belong to various cultures. As pointed by Fawazi et al –Sohl and Mabro” Despite the considerable cultural variations in religious practice amongst Muslim women, they are often conceptualized as "a vision of heavily Veiled

secluded wives, whose lives consist of little more than their homes, their children and the other women in the immediate kinship circle" ((Fawzi eh-Sohl & Mabro, 1994, p. 4)

1.2. Background of Research

By the start of this century Muslim population in Korea was around 34000. Over next decade and half there has been approximately five fold increase in the Muslim population residing in Korea. In addition to this number there are approximately 45000 Korean ethnic Muslims. (Korean immigration service statistics 2012).

Unlike many European countries where the constant interaction on political, economic and social level have shaped the attitude towards Islam, Korea's Muslim population has remained largely unnoticed. (kwon, 2014).Islam in the Korea is in the midst of change with continuous rise of international migration from Muslim dominant countries it has started to develop in significant social and religious force.

1.3. Historical Context

With Japan's annexation of the Korean peninsula in 1910, over a million Koreans fled to neighboring China, where they encountered Chinese Muslim communities. In the following decades, some of these Koreans converted to Islam and eventually returned after the country's liberation in

1945. The Korean War (1950-53) was the next period in which Islam began to have a noticeable impact on Korean society. Following North Korea's invasion, the United Nations mobilized a multinational force to aid in the defense of South Korea. Turkey was one of the countries that responded to this request and sent more than 5,000 troops. This Turkish assistance continues to shape South Korean attitudes toward Turkey and Islam. In addition to fighting against the North Koreans, the Turkish soldiers also exposed many Koreans to Islam. For most of the next half century, Korean Muslims would remain largely confined to this small community of ethnic Koreans.

1.3.1. Migration and the changing face of Korean Muslims

Today, Muslims in Korea can be classified into two distinct groups: the traditional community and the immigrant community. The traditional community refers to those ethnic Korean converts to Islam who were born and raised in Korea. Most of them are well educated and have studied abroad in Muslim countries. They have been particularly active in propagating Islam in Korean society as well as in providing a social support network for newly arrived Muslims. The second community is primarily comprised of foreign-born Muslim migrants. It is possible to further subdivide this community into five main groups based on region of origin:

Arabs from the Middle East, non-Arabs from the Middle East including Turks and Iranians, Central Asians, South Asians, and Southeast Asians. The total number of Muslim immigrants, both legal and illegal, was 113,266 in 2012, the last year that the government reported these statistics (See Figure 1).

Table 1. Foreign-born Muslim Residents in Korea by Region (2012)¹

	Legal Residents	Illegal Residents	Total Residents
Arab Middle East	4,099	789	4,888
Non-Arab Middle East	1,354	841	2,195
Central Asia	34,946	5,790	40,736
South Asia	15,769	7,842	23,611
Southeast Asia	35,404	6,432	41,836
Total	91,572	21,694	113,266

Among these groups, Arab and non-Arab Muslim migrants from the Middle East account for only six percent of the overall number of foreign-born Muslims (See Figure 2). Non-Arab Muslims have the lowest growth rate among Muslim residents in Korea, primarily coming from Turkey and Iran.

¹ Korean Immigration Service Statistics 2012 (Ministry of Justice, 2012)

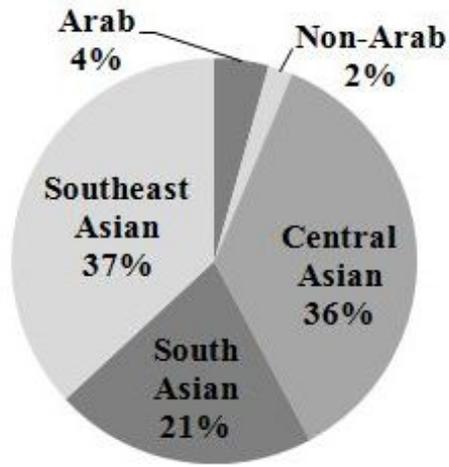


Figure 1. Foreign-born Muslim Residents in Korea by Region by Percentage (2012)²

1.3.2. Pathways of Muslim Migration to Korea

The growing number of Muslims in Korea emerges from two particular phenomena. The first is international marriages between Korean nationals and foreign-born Muslims. According to the Korean Immigration Service, there were more than 140,000 migrants from international marriages in 2012. Of these, 4,687 were Muslims, constituting approximately three percent of the total (See Figure 3).

² Compiled by Kwon Jeeyun. Data from Korean Immigration Service Statistics 2012 (Ministry of Justice, 2012)

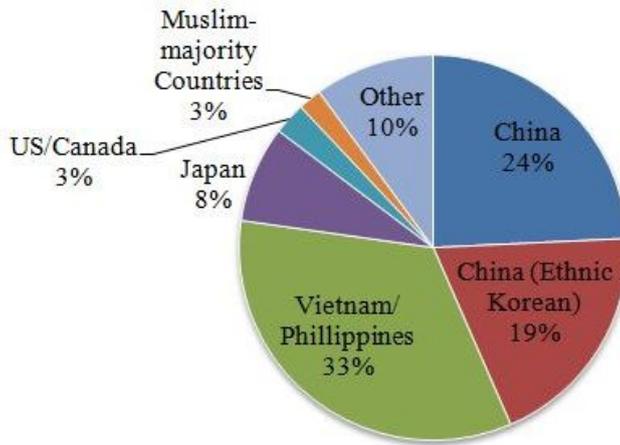


Figure 2. International Marriage Migrants by Country of Origin (2012)³

The second phenomenon relates to Muslim students studying in Korea. Since 2008, the Korean government has actively sought to attract foreign students, and it is providing scholarships to over 3,000 students.

Thanks for signing up!

1.4. Research Questions

RQ1. What are the factors which are constraining Korean Muslim females to participate in leisure time physical activities?

RQ2. What strategies are being used by Korean Muslim females to pursue leisure time physical activities?

³ Compiled by Kwon Jeeyun. Data from Korean Immigration Service Statistics 2012 (Ministry of Justice, 2012).

By finding out these answers it is hoped that some recommendations can be made for the policy makers to focus on those factors which may contribute to an active participations of female in sports and related activities. It is evident that with the number of increasing Muslim population it is imperative that they are helped to find new identity in Korean society and are able to enjoy leisure and sports activity .The findings of the research, it is hoped that will highlight these factors so that policy makers can look into these and try to provide the specific needs in future policies so that this ethnic group can enjoy their leisure and sports activity within the bounds of their religious teachings. The underlying principle of this research can be described by Henderson's (1998) observation that "people who have been under researched generally want their story told in a way that avoids stereotypes and gives them dignity"

Chapter 2. Literature Review

2.1. Constraints to the Leisure Time Activity in Women

The research on the constraints on the women leisure time activities falls into two different categories (Shaw, 1994). According to Shaw the first approach focuses on the ways which puts women in disadvantage state in a traditional society and how this attitude limits the freedom of choices and enjoyment of leisure time physical activity. Shaw points out that the second approach highlights the leisure itself as a potential constraint. He further maintains that in this approach the emphasis is on “Gendered” leisure activities and how these activities are used as a pretext to reinforce stereotypical gender roles in a given society (Shaw, 1994). The research in women leisure points out towards temporal constraints, economic and difficulty of access to the facility as general hindrances to the women participation in leisure time physical activity (Shaw, 1994). In addition to these above mentioned constraints, Gilligan in 1982 pointed out towards “ethic of care” as potentially bigger constraint. He defined it as a part of moral development of woman where she is taught to put the interest of others in front than to her own. He went on to point that this feeling constrains women in participating in leisure time physical activity when she starts her family life.

After mentioning few of the constraints in general it will be in the fitness of things that we look in to literature about Women and their leisure in Islam.

2.2. Relationship between Sports and Religion

Concerning the relationship between sport and religion, a popular point of view has been that sport is a kind of religion (Sands, 1999), though there are also references to the place of religion inside sport (Coakley, 1994; Dunn and Stevenson, 1998, Turkington, 1997; Hoffman, 1992; Macdonald and Kirk, 1999; Stevenson, 1997). Hoffman (1999) exemplifies religion's place inside sport by looking at the relationship between modern evangelicalism and Sport as a symbiotic partnership in which each party exploits the other for material gain. Examples of this are how players pray to God for support prior to sport competitions, and how some Christian churches build gymnasiums to attract young people to their church. Further this relationship has been emphasized by the studies conducted by Guttman (1985) and Lammer (1987) who say that the ancient Olympic Games were holy games held to please the gods. However, there seems to be little written about the place of sport in religious texts. As Eisen (1999: 231) states: 'The fact that religious philosophies and attitudes have something to do with how we view and administer our leisure activities

through history is one of the best-kept secrets of modern sport scholarship.’ He says further that every religion creates certain priorities about the desirability or undesirability of various human endeavors in life. Where sport fits in this list of priorities is based on a given religion’s perception of its importance in human life.

2.3. Islam and Islamic Culture

The right to indulge in sports and recreational activities has been recognized by united nations through convention on elimination of Discrimination against women and international charter of physical education and sports .in reality this is not the situation and women have not had equal opportunity to participate in sports .Leila Sfeir (sfeir, 1985) has quoted social thinkers like Lenk , Harris , Hall ,who point to traditional attitude and restrictions as the main impediment in women participation in sports. Sports has been described as the reflection and essence of the culture (Luschen ,1976,Roberts , 1962 as cited by Leila Safeir). Further research in Olympic achievements has proved the relation between religious beliefs and sporting achievement (Spanned 1980 as cited by Leila Safeir.1985). The term Muslim woman evokes the image of veiled and segregated woman (Tracy Taylor, 2001) .These preconceived ideas paint a picture that because of Islamic values and culture it is difficult for the woman to participate in

the sports and other recreational activities (Pfister, 2010).It would be in fitness of things to define Islam. Islam is set of beliefs laid down in Koran augmented by Hadith (sayings) deeds and silent approval of the Prophet Mohammed. (Monica, 2006)). The terms interchangeably used as Islam ,Islamic culture, Islamic society point to complete whole which encompasses all aspect of human life(Patai 1973).It provides ready and obligatory answers for its followers to any type of conduct (von Grunebaum 1953). This means that Islam demands complete submission to its teachings from its followers. Though, there are universal elements like religious beliefs, Arabic language art philosophy which are present in all Muslims there are ideological differences among them (symeon, 2011).

2.4. Status of Woman in Islam and Their Involvement in Sports from Islamic Point of View

The status of woman in Islam has elicited conflicting views from the thinkers who are not Muslims. Max weber in his book *The sociology of Religion* has criticized Islam for its treatment of women in a feudal way .Similarly Jacques Berque (as cited by Sfier 1985) has pointed out that the Arabic tradition which used woman for pleasure and thus women are not treated fairly. The flip side to above argument gives another picture. According to Engineer the Muslim women enjoyed some rights way before

the western women were granted these rights .According to him these rights included right to inherit property, right to name , the right to vote and more importantly right to physical activity (Engineer 1992).

The Koran (Muslim holy book) and hadiths (these are two primary sources of Islamic law) encourage its followers to participate in physical activity.as a healthy way of development(Alogleh 1986).Islam stresses upon the empowerment and goodness of both spiritual and physical side of being (Ahrabi-Fard ,1975; 118). The happiness of human is possible with only perfect harmony between physical activities which aim to strengthen the body and through learning which enlightens the soul (Shaltut 1963). Thus according to Islam body should be trained through physical activities and soul through intellectual undertakings and learnings (Sfier 1985)

The Prophet of Islam advocated greatly importance of health and care of the body(AhrabiFard,1975).The prophet was concerned with the unhealthiness of his followers as he laid great stress on the cleanliness and neatness and told His followers to eat less to remain healthy and for warning them about the bad effects of satiety(Campbell,1978:55).

There are lots of sayings in which Prophet has directed His followers to focus on physical strength. .”The strong believer is better and more loved by God than the weaker one “(Ahrabi-Fard 197).The teachings of Prophet

greatly encouraged readiness to confront any physical obstacle (Kay, 2006) .Horse riding for example was considered as an ideal training for war. (younis, 2012)

In other sayings Prophet laid stress on learning archery and considered it as best pursuit for Muslims (Campbell 1978:50).He repeated continuously force is archery, force is archery (Shalut,1966:170).Apart from archery ,wrestling ,racing and fencing were also to be practiced (Shaltut,1966:166:175).The relationship between Islam and physical activity is being made clear by suggestion that Islam is source of motivation for athletes (Alogleh 1986). Moreover it has been pointed out that in the light of Koran and Sayings of Prophet being physical active is form of prayer for Muslims (Naciri1973)

It is clear in above discussion that Islam is not against physical activity rather quite the contrary it bounds the followers to engage in it (Nakamura, 2002). Further, the Prophet did not differentiate between male and female to engage in physical activity and declared that it's the right of the child to be taught archery, swimming and writing and obliged parents to cater for these needs (Shaltut 1966:171). According to Shaltut the Prophet in this particular saying used the Arabic word “Walad” which means child

both boy and girl instead of using Sabi which means boy and Bint which means girl.

The Wife of Prophet Aisha has been famously reported in incident in which she describes that The Prophet and she raced against each other .In the first instance she won the race and in the later time the Prophet won the race (Shaltut ,1966:172).Sfier has concluded from these two instances that Prophet neither segregated sexes and nor did he forbid the women in taking part in competitive sporting activities (sfeir, 1985).

Islam has asked its followers to be always ready to fight against the enemies of the God. Koran says” against them make ready your strength to the utmost of your power, including steeds of war to strike terror into the hearts of the enemies of God and your enemies.”(The Koran,Surah al anfal or spoils of war, verse 60).

The verse shows clearly that Muslim men and women should be ready for war. Indeed Muslim history is full of instances where famous women took part in wars and even sometimes acted as the commander of the force. Aisha (The wife of the prophet)took part in several wars and battels and Bint kahtab was with the Prophet in the battel of Uhud(ibn saad,1970:302).Another wife of the Prophet UM Umarah fought in many

battels only stopping when she lost her hand in one of these battels(Minai ,1981:17).

These examples highlight that the early women in Islam were neither secluded in herms (Gurein, 2008). Thus Islam as a religion is neither against the participation of Muslim women in war nor in physical activities rather it encourages such activities in women .This point has been summed up in the words of El sayed “Islamic practice emphasizes the good usage of leisure time for physical, mental, and social well-being for both individuals and society “(El-Sayed, 1997)

Islam is the Arabic word which means submission to the will of God .As shown above that Islam asks women and men alike to participate in physical activities but still there is lack of women participation in sports and one proof of that the low level of women participation in world games especially Olympics (G.Pfister 2010). So there is apparently a paradox as to why and how come Muslim women are not participating in sports related activities. The answer could be found in internal and external elements to Islam (sfeir, 1985).

Fatalism and Mysticism mentions Sfier in her study which have become part of Islam over the course of time create misconception about women participation in sports and leisure (sfeir, 1985). At micro level this

argument especially mysticism could explain the level of participation of Muslim women in sports related activity. Fatalism means believe in one's fate and Islam proclaims that God has pre destined the life and one has to accept it as it is (sfeir, 1985) Thus this is the internal factor within the teaching of Islam. On the other hand Mysticism is an external factor, a product of the interaction of Islam with other non-Islamic cultures (sfeir, 1985). Haiti (Haiti 1970:106) points out that "Islam the culture is the product of the intellectual activity of conquered people who had been Arabicized and Islamized rather than of Arabians." He further says, "It is a mix of interracial and interreligious elements, including ancient Semitic, indo-Persian, and classical Greek." (Haiti ,1970, 3).

Max weber has also recognized the influence of impact of cultural interactions on Islam. According to weber, "there was nothing in ancient Islam resembling mysticism. Early Islam pertained to such worldly affairs as wealth, power, and glory, which signal affiliations with the culture of modern sport and explain the involvement of early Muslim women in sport and ware fare .Early Islam was characterized by an asceticism of the military .The ideal personality type was the warrior who sought to conquer and master the world"(Max weber 1963:263-266). This asceticism mastery was subdued with the belief in fatalism and providence (Weber 1963). He

goes on to say that with the interaction of Persian and Indian cultures the elements of mysticism entered in Islamic culture which stress upon contemplation and resignation to the world (Weber 1963).It put the life on totally different pattern opposite to methodical life control found in protestant and modern sport ethics (Seppänen,1981).where as a result of this interaction Christianity moved to activity and industrialization ,Islam seemed to withdraw into its own world. Jacques Berque says that when a western man withdraws initially from the world it is only to fulfill his personal ambition with the in the world through and with the conflict it. Whereas traditional Muslim man whose attitude towards the world is adherence and transcendence, his crisis begins with the sense of guilt and defeat due to technological intrusions. As the modern sporting values and achievements are based on self –discipline and full time engagement because of the fatalism and mysticism Muslim man stays away from the sports (Sfeir, 1985). Thus it is apparently clear that it's the external factors which are responsible for keeping the Muslim man and women out of sports and not the tenets of Islam which prohibit the participation in sports as is commonly believed.

The cultural, familial and environmental factors can combine to influence a person's motivation and ability to participate in sport and the

degree to which they are constrained in this process (Jackson, Crawford and Godbey1993) Constraints can initially shape preferences and then act to circumvent preferences and therefore restrict participation (Jackson, 1990).

2.5 Tradition or custom

In Sociology custom refers to normal way of doing things or behavior pattern prevalent in a given society or culture at given time. (Horton and Hunt.).When the people are socialized in these customs for them it becomes natural to follow this pattern of behavior routinely and unquestioningly .Horton and Hunt in their book of introduction to sociology mention that these customs are one of the most powerful tool to social conformity. According to them any deviation from these customs is treated as a deviation and a taboo usually setting of a chain of events which makes it delinquent individual to follow this behavior pattern. Taqlid or tradition and custom in Islamic society has been restrictive of women in all aspects of their lives (Pfister, 2010).The custom of veil (covering of the body) and segregation of the sexes are among these customs which make it difficult for the women to participate in sports. The Ulema (clergy in Islam) sight the Koranic verses in regard to the justification of veiling and seclusion of women from the public eye.

The Koran, surah 24 ,Al Nur or light ,verse 30 and 31 which asks women not to display their beauty and to draw their veils over their bosoms. The Surah 33 verse no 59 says to believers to throw around their mantle when going out.

However, veiling was not part of the Islamic culture and it was borrowed from Assyrian codes of 1500-1200 B.C(de vaux 1967).Moreover the custom of seclusion was adopted from Persian culture as the early interpreters of the Islam were from Persia where it was tradition of women seclusion.(Levy 1957:127-130).In Koran there is only one mention of seclusion in Surah 33 ,AL –Ahzab ,or the confederates ,verse 33 which says that do not exhibit yourself as did the women in the period of ignorance.

Despite the reforms introduced by the Prophet in areas economic and educational ones these were not enough later on to prevent the relegation of Muslim women to an inferior status and idea of equality could not stand in the face of these powerful customs (sfeir, 1985).This is evident from the fact that in educational institutions there were sports facilities provided for male students during the middle ages to help them recover from intellectual work .(Immam al Ghazali 1302 h vol 3).On the other hand the female educational institutions were secluded (shalaby 1979;222).

Over the period of time these customs became so pervasive in various societies that it became normal way of life. Bliss (1917; 280) gives the example of the Syrian women who were cut off from the outside world so much that the weekly excursion to the cemetery became a welcome break for the women.

Soubhi (1977:107) describing the sports in Iraqi women states that customs have had great impact on the chances of female participation in the sports. In Pakistan men seek emotional security through the seclusion of women (Gulick and Gulick 1978:520). Due to veil and seclusion women in Egypt refrain from participation of sports because of lack of closed sports facilities (Badr 1981; 248). In post revolution Iran one of the first decree of the Khomeini forbid the female sports when dressed improperly (Simri 1981:41).

The Iranian revolution also impacted the women sports in Algeria (Fates 1984). The movement of the women is very restricted in Libya and free movement or unveiling is taken as a sign of low standard of morality (Gerner Adams, 1979). In Saudi Arabia girls are totally secluded in schools and Universities and are not allowed to participate in physical education (Garner Adams, 1979:332).

In these societies an unveiled women and hence allegedly immodest one becomes the object of verbal and other attack (Minces 1981:168).

“The force of tradition rests not only on the cultural continuity of the past ,but it is based on positive values that traditional ways have provided for women in Islam who are passively satisfied in their traditional roles and home based activities .”, said Beck and Keddie(Beck and Keddie 1978;14). When the traditions are combined with the tenants of religion they become very potent force (scarton, 2001).This combination requires the women in Muslim countries to not engage in sports activity wearing sports dress and appearing in the public places (Soubhi 1977;109)

Apart from the veiling, another challenge which restricts the women participation in sports in Muslims is the traditional role they are expected to perform. The traditional Islamic society highly value women’s body purity and decency (Taylor, 2010).According to Islam, women have a strong sexuality (Karifasting, 2010) Compared to men, women are more often viewed as less moral, because they are believed to have less control over their sexuality (Astad, 1993). She is therefore seen as a seducing being, at the same time she is easy to tempt (Pfister, 2010). Due to this idea women can easily create fitna (chaos or temptation) in the society. Participating in sport like men would be such example (Kay, 2006).According to Fates the

body of the female is considered as a taboo in Islam.(Fates) Since women are seen as less moral than men, they are at the same time seen as less capable of making decisions, including deciding about their own leisure activities. In this way the control of women, including their own body movements, is legitimized by saying that women have a tendency to be immoral (Astad, 1993). According to Dahl (1992), the social order, i.e. the hierarchy of gender, is a product of religious and cultural ideas about sexuality, and an opinion of how sexuality best can be organized and controlled. The body can in this way be seen as a prolongation of women's sexuality. To run or scream is a body language reserved for men in a Muslim society (Astad, 1993). Thus female are discouraged to not take part in sports. The concept of 'excitement' (that women should not do sport movements which could be sexually exciting for men who watched them) made sport participation difficult (Karifasting, 2010). The traditional values like early marriage, house hold responsibilities and parental attitude which look down upon fun combine together to prevent the "DE feminization (Daiman 1995). Thus sports being considered as a masculine domain women are prevented from entering in it (Karifasting, 2010)

2.6. Constraints to Physical Activity.

Apart from these constraints the number of studies have pointed out other factors such as money, facilities, parental status, marital status, availability of time (Koca, 2009). But these factors point to individual factors rather than cultural and social context which provide better understanding of the interplay of these factors (Arab Moghaddam, 2007). Further even with in the presence of constraints the participation in leisure physical activity depends upon the negotiation through these obstacles (Crawford, 1991). The term constraints negotiation has been used to apply the meaning that people will overcome the obstacles if they perceive the benefit of activity are important (Jackson, 2000).

As the leisure research has been focused on mostly to western societies and in other cases to the majority population of the country this research will contribute to knowledge about Muslim female population living in new country where they are in minority in this case South Korea.

Chapter 3. Method

3.1. Qualitative Method

Research should provide information, insights, and theories about human behavior that can then be translated into improved quality of life for the researched population (Fleming, 1994).

The Qualitative methodology was chosen to explore the leisure time physical activity of the Muslim women. As experiences are bound by context and subtleties, qualitative re- search is best employed to be able to tease out meanings, implications, and perceptions (Knoppers, 2005). Qualitative methods can overcome the implicit problems of context stripping, exclusion of meaning and purpose, inapplicability of general data to individual cases, the theory ladenness of facts, and the exclusion of the discovery dimension of inquiry often found in quantitative studies (Guba & Lincoln, 1988 as cited by Taylor and Tahooy 93).

3.2. Data Collection

For the purpose of Data collection, interview were conducted with 10 Muslim females. The participants belonged to different countries like Iran, Turkey, Pakistan, Indonesia, Malaysia, Uzbekistan and Bangladesh .The participants were in the age range of 20 to 35. Majority of them were married women with kids while three of the participants were

University students. This was done to get maximum insight into this diverse group of population which are from different ethnic back grounds but are commonly belong to Muslim community where the religion brings them together in many aspects. Interviews were conducted in informal settings and were recorded .The interviewees were told that the information they would provide be used for only the purpose of this research .Further to win over the confidence of the participants to get the truth and objective answers they were told that they will not be judged through any standards. Further the researcher being member of a Muslim country understood the cultural sensitivities and during the interviews these were kept in mind. To overcome any cultural and language barriers conversational style was used and language used during the interview was English as it was the only language which enabled the communication as the participants belonged to different languages .

The interviewees were briefed about the purpose of the study and their consent to participate in the research was obtained. Participation in the study was voluntary and all responses would be been kept anonymous. The interviews with the participants were be conducted in a location nominated by the interviewee to ensure a friendly environment and lasted from 15 to 20 minutes in duration. Interviews were guided by a standardized checklist

which included questions about leisure time physical related activities. In each women's life, their attitudes to and experiences of these activities, issues related to their Islamic faith and about the factors in Korea helping them to participate in sports activity.

3.3. Frame Work for Analysis

A grounded theory approach was adopted for this study. This is considered as the most appropriate framework to analyze the comments made during the interview process. The basic components of the analysis will be concepts, categories, and propositions (as defined by Corbin & Strauss, 1990). Concepts are the basic units of analysis since it is from conceptualization of data, not the actual data per se, that theory is developed. Categories are formed by grouping concepts, and propositions indicate generalized relationships between a category and its concepts and between discrete categories (Pandit, 1996). The generation and development of concepts, categories, and propositions is an iterative process. Grounded theory is not generated a priori and then subsequently tested, it is inductively derived from the study of the phenomenon it represents. That is, grounded theory is discovered, developed, and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon (Pandit, 1996). Data collection, analysis, and theory, therefore,

should stand in reciprocal relationship with each other. One does not begin with a theory, then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge (Strauss & Corbin, 1990). The transcripts of all of the interviews were read through several times to obtain an overall sense of the comments before being coded. Individual comments were initially grouped by concept theme and then further differentiated by category.

3.4. Interview Question

1. What are physical activities you do for your leisure time?
2. What is your preferred physical activity and what is the reason for your preference?
3. How much is your activity level in leisure time?
4. Where do you go to do physical activity?
5. What are the factors which influence in participation in particular physical activity?
6. What are the constraints do you feel any constraints in terms of environment (dress code, presence of males) at the place of your physical activity?
7. How much is the influence of religion when you chose a physical activity for your leisure?

8. What do you think of your current level of physical activity?
9. Would you like to participate in any other physical activity
(something which you want to do if there were no issues or constraints)
10. How are you balancing your work and leisure time activity?
11. What kind of support you get from your family to overcome
any difficulty to engage in physical activity?

Chapter 4. Results

The results of the interviews are divided into themes and further these themes were divided into subthemes. The results are divided into two groups. In first group the restraints will be described and in the second group the negotiation strategies will be presented.

4.1. Theme – Family Responsibility

Under this theme following subthemes emerged which are discussed below

4.1.1 Family First

All the married women who were interviewed almost unanimously pointed out that the being responsible for the wellbeing of their family they considered it to be the most important and significant constraints to their participation in leisure time physical activity. For example Amina an Indonesian wife and mother of three kids said,

I was raised in a traditional family where I looked at my mother who was always busy looking after my father and us. As I was growing up I was told that the job of housewife is to manage and take care of her husband and her kids all the time through out of her life. Since I got married and became mother my daily life revolves around my kids and husband. Even though I like to go for walk but sometimes I find it extremely difficult to manage time for it.”

4.1.2 Ethic of Care

Closely related to this concept was ethic of care concept .This concept has been defined as a relationship in which women take care of and about the needs of the other (Koca, 2009). Adeela a Pakistani housewife of restaurant cook is responsible for cooking and washing of clothes for her husband brother who stays with them.

My husband brother is staying with us. I have to take care of him like my kids. I have to be careful because if I do not take care of him it might cause a problem for my relation with my husband and I do not want to make my husband angry .so sometimes it is almost impossible to work out .”

Similar views were expressed by Iranian participant when she pointed out;

My husband got injured during an accident and was admitted in hospital for a month. I was going there every day and even though I could nothing but it was important to be with him just to make him feel good.

4.2. Theme - Time

The closely linked to family duties and ethic care is the constraints of time which almost all the participants pointed out. Mas a Malaysian University student pointed out,

I am here in Korea to get my degree. My professor gives me so much home work that I feel stressed .Even though I want to be active physically

but I do not have much time to spare for any sports. My life has been confined to my lab and my bed.

Another Iranian participant Haniya said,

I am a working house wife with kids. After my work I rush back home prepare dinner and help my kids with homework and after that all I think is few hours of sleep. I wish I had time to do some yoga and keep myself attractive for my husband (laugh).

4.3. Theme - Religion

Under this broad theme following subthemes emerged which are described as under.

4.3.1 Modesty and Dress code

Even though all the participants came from different cultural background and various economic status as some of them were professionals and other students and also some of them were housewives but all of them shared that they placed higher priority on being modest and observing dress code when they go out for work out. Zainb Turkish participant remarked;

Islam is all encompassing religion and it gives commands to its followers. Even though I am living in Korea alone but I cannot think of dressing against the teaching of Islam.

Anda, an Indonesian participants described the same in following words:

While going out sticking to Islamic teaching such as covering the aurat (when asked to translate by what

she meant by this word she told by it she means covering her female body parts).

However it is important to note that on being modestly dressed there were difference among what the participants considered modest dress. The participants from South Asian countries included headscarf in it whereas the participants from Uzbekistan and Turkey pointed out that it was not necessary to cover their heads.

4.3.2 Religion and Husband Permission

Religion emerged as a constraint on the choice of the activity which the participants chose .The participants were very conscious in applying their understanding of Islam on to the physical activity they took part in. It also emerged that the housewives considered it obligatory to get permission from their husbands to indulge in physical activity as they considered it to be binding upon them to do so. Shazia a Pakistani housewife remarked,

If there was any sjjda (bowing of head during the pray) allowed except God for woman it would have been her husband. His words should be obeyed like the words of God. If my husband does not allow me to do any physical activity for leisure I have to obey it otherwise God forbid I will be a sinner;

Similarly some participants also highlighted that they have to do physical activity keeping the discipline of praying time. One participants remarked:

I want to do exercise for my physical needs but prayer is for my spiritual need. I can ignore my physical aspect but I do not want to be a sinner by neglecting my prayer for physical exercise.

Another participants said;

I come from a Muslim country (iran) and a Muslim family. Being a Muslim is my first identity. Everything I do in my life Islam and its teachings have profound impact on it. For example I cannot use skirts etc and expose my legs to the males.

4.4. Theme – Economic Resources

The last factor which appeared a constraint in leisure time physical activity was related to money .As the most Muslims in Korea are here for economic reasons. They want to save as much money as possible .Similarly the students participants in the study also highlighted the fact that their budget did not allow them to participate in physical activity of their choice. The Iranian student described it

I was member of swimming team in my college back home. I do like swimming and I went to my university swimming club and although for Korean standards it was cheap but when I consider the amount I have for my monthly expanses it is a lot for me to spare even for once a week.

Similarly the Malaysian house wife said

I found a good yoga place where there was only female yoga class too but I could not pay the fee as it was too high for my husband to pay.

After finding the constraints now the negotiation methods adopted by the participants will be described.

4.5. Negotiating Constraints to Physical Activity

All the participants showed some level of negotiation for participating in physical activity although type of negotiation varied according to the constraint category. Following are the major themes of negotiations utilized by the participants.

4.5.1. Theme - Time and Family

Managing time and family responsibility are closely related themes and nearly all participants described making an effort to manage time in their daily lives to fit in some time for physical activity while taking of their household and other responsibilities. Shazia Pakistani participant stated,

I try to cook meals few times a week and prepare food in advance so I can have time to get some walk .This helps me to balance my life and I do not feel as I am not doing justice to my family.

Another university student pointed out,

As I am always working under strict deadline so I mange some rope skipping in my room to do some exercise .This works for me as I save time which if I go to any other place would be wasted

All the participants managed time by maneuvering their household work and also by adopting physical activity which was easy to do in nearby area or at home.

4.5.2. Theme - Support and Approval

The participants from cultures which are more traditional cultures like Bangladesh, Pakistan the constraint was related to ethic of care and husband approval. In fact approval of the husband to participate was present in all the married women across the countries they belonged to as they pointed out religious reason to get the permission of their husband in all the activities they followed. The Malaysian house stated,

I explained to my husband that I was getting tired after taking care of kids and doing household stuff. I felt that I was getting weak because I was unable to relax. I suggested to him that if we could go for walk it would help me to relax and freshen up .Thankfully he concurred and now we go for walk together or if he is busy I go by myself.

The other related concept to this approval was religion and dress code. The participants did not feel hindered by this as they felt that observing this was good for them in getting the approval of their families .They overcame this by adopting the activities which they could do with modest dress and some pointed out that they were doing exercise as religion wanted them to be healthy for their husbands so instead of viewing

it as negative they used it in positive way. As the Turkish participant pointed out,

I do exercise for benefit of this world and hereafter too. I feel safe by following rules of Islam and my family also supports me when I am doing this so it makes easier for me.

4.5.3 Theme – Economic

The economic played a constraint in the choice of the activity in the participants. Most females were participating in the activity which did not cost them any money. The most common physical activity was walk. Among other reasons the economic condition was also a crucial factor in choice of walk. As Iranian participant pointed out,

Walk is best choice for me. It is easy convenient and costs nothing so I don't have to worry about money or my budget. Korea is safe and so many places to walk around.

In summary Muslim women applied different negotiation methods to overcome some of the constraints to participate in physical activity. The women appeared to overcome these constraints to participate in some kind of physical activity.

Chapter 5. Discussion

The data from the studied provided a glimpse into the leisure time physical activity in Muslim females in Korea in their everyday life.

The most important constraint in this study talked about family responsibility and ethic of care in the constraints they faced in engaging leisure time physical activity they laid emphasis on the criticalness of their role as a woman with first commitment and devotion to the family.

Moreover the traditional role meant the division of labor in which they were required to look after the kids and in some cases husband siblings which affected their availability of time for engaging in physical activity. Even though the participants were living away from their home countries they were disproportionately responsible for child rearing and other household work .This finding is not different from the findings in the research carried out in U.S by Hochschild and Machung in 1989 where they argued although attitudes have changed about household responsibilities but behaviorally still women are deemed responsible for everyday care of children and other domestic work. Further the study conducted in Turkey concluded that taking time for Physical activity was not acceptable for married women at the cost of the family duties (Kulakac at al,2006).

Further the participation in physical activity it emerged dependent upon the approval of the husband .Apart from the religious reasons to obey the husband it further showed that in most Islamic cultures the gender roles are clearly defined and are traditional despite the change in education level. These traditional roles for women are part of socialization and all the individuals continue to internalize these roles .Thus this norms create powerful constraint in the participation of the women in physical activity (Dilek,1997).This socialization puts family first for females and all other choices subservient to this behavior. Karakitapoglu and Imamoglu stated that in Muslims the traditional role of women makes them dependent and subservient to their husbands and this makes the duties of household nonnegotiable in most cases.

Similarly ethic of care observed in some participants pointed out that the lack of sense of entitlement to leisure time physical activity .Previous research conducted in western women by Henderson and Allen in 1991 and Shaw in 2001 showed similar findings where ethic of care was constraint in participation of leisure time physical activity. It highlights that irrespective of culture this constraint is present in most women wherever they reside to varying degree. However it emerged that the ethic of care depends upon the structure of the family. The participants from the country like Pakistan and

Bangladesh included the siblings of husband family to look after whereas the other participants from Indonesia and Malaysia applied this concept to only husband and their kids. This highlighted the challenge that the women with in this community face relating to ethic care of concept hugely dependent upon the culture of the family. Accordingly the negotiation strategy adopted by the women was also different in some aspects. It further highlights the fact that why in the countries like Pakistan it is difficult for the women to engage in leisure time physical activity. The women negotiated this constraint by planning the activities ahead and managing the time more efficiently.

Similarly time appeared to be another constraint in all the participants .The women were balancing their family responsibilities .The negotiation strategy used by the participants were again revolved around the maneuvering of the work time like preparing the meals in advance or going out on the weekends.

The teachings of Islam were viewed as constraints by the participants on the choice of activity they participated in .Instead of viewing it as negative influence the women thought it beneficial for their good and were quite happy to observe the dress code. This finding was similar to the study conducted by Fasting and walseth in Egyptian women where women

viewed taking part in sports was following of Islam (Karifasting, 2010) The negotiation strategy adopted to overcome some of the problems they were asking their husbands permissions and indulging in the activities like walk or rope skipping in their homes so that they could obey the dress code and still participate in the physical activity .The participants included the role of good mother and housewife as a negotiation strategy to emphasize on their husbands to allow them to participate in physical activity. They applied the ethic of care argument to themselves by arguing that their wellbeing was well being of the family. Which are similar to the Miller and Browns (2005) findings.

It emerged that by participating in leisure time physical activity these women who were living with their families in Korea were on one level were challenging traditional roles .This was a compromise but still doing something for their wellbeing and putting themselves ahead and incorporated leisure time physical activity in their family responsibility. It shows that rather than following traditional gender roles where there was no possibility of leisure these participants negotiated through these constraints to have some kind of access to leisure time physical activity (Little, 2002).This corresponds to wearing assertion that the women use leisure time

physical activity to resist male definitions of mothers ,wives and to enlarge their sense of selves (wearing 1998)

This study provided some insight into the leisure time physical activity of Muslim females in Korea and the constraints they are facing and how are the women negotiating through these constraints. Still it must be mentioned here that there are certain limitations to this study. First the language was big barrier as the interviewees and interviewer spoke different language and although the transcript were sent to the interviewees but still there could have been misunderstanding. Further the married women were accompanied by their husbands so they might not have expressed the true feeling especially related to the support they received from their husbands. And last but not the least the interview population was diverse but number was too small to make large generalization but still it highlighted some of the patterns which could be further explored in future research.

Chapter 6. Conclusions

The study made a contribution to literature on Muslim female participation in leisure time physical activity and constraints and negotiation skills they are adopting in Korea. Some of the findings to leisure time physical activity were similar to western studies done on women but it also showed some specific aspect which are peculiar to the Muslim women. The study showed that the indeed some of the constraints were limiting the participation of the Muslim females and were reinforcing the traditional gender roles even in the foreign country .Further the study also showed that leisure in itself was acting as a constraint as far as the choice of the activity was concerned when the effect of the religion was considered. However, the study also showed that the women were challenging these stereotypes at some level by stepping out to do leisure time physical activity. This attitude showed that when the participants perceived the benefit of an activity they were willing to engage in that activity by adopting some kind of negotiation strategy to find the way. These findings will be helpful for Korean policy makers to understand some specific needs of this immigrant group and they can cater for the specific needs of leisure to make this group inclusive in the Korean society. The findings are indicative of general trends but more detailed research is needed to develop the knowledge further.

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국문 초록

국내 이슬람 여성 거주자의 레저 신체활동 시간과 상호전략의 제약요인 조사

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세계적으로 레저신체활동에 참여하는데 여성은 제약을 받고 있다. 대부분 이슬람 여성은 종교, 문화와 남편허락으로부터 제약을 받는다. 본 연구는 국내에 거주하는 이슬람여성을 집중해서 보기로 했다. 연구진행을 위해서 각 다른 나라에서 넘어온 열명의 참여자를 대상으로 인터뷰를 실시하였다. 또한 이슬람여성이 여러 문제를 극복 할 수 있는 상호전략을 조사하였다. 인터뷰 결과를 확인해보니 대부분 이슬람여성의 제한요인들은 다른 가정과 같이 종교, 부족한 시간, 경제적

자원 등이라고 응답했다. 더 나아가 무엇이 어떻게 이런 제약요인들이 참여자들의 레저활동시간에 영향을 미치는지, 예를 들면 가족구성원 등 차이점을 밝혀내었다. 상호전략으로는 남편의 집안에서나 집 근처에서의 지원활동을 보고했다. 본 연구는 명확하게 여성들이 신체활동의 지각된 이득을 인정하며 그들에 대한 고정관념을 깨기 위해 상호전략을 받아들였다고 본다. 추후에 할 수 있는 연구로는 한국여성을 대상으로 차이점을 비교하면 정책입안자가 신체활동 레저시간을 소수민족 여성들을 위해 통합시키는데 도움을 줄 것이기 때문에 중요한 연구가 될 것이다.

주요어: 이슬람 여성, 제약, 상호전략

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