
Leisure and Its Relationship to Library and Information Science: Bridging the Gap

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ABSTRACT

The serious leisure perspective is introduced and its relationship to library and information science (LIS) set out. The relationship is twofold: the perspective offers a distinctive approach both to research and to practice in this discipline. That is, the perspective bridges a critical gap that has separated the fields of LIS and leisure studies, manifested in both as scant concern with the central interest of the other. This gap is bridged by providing the first with a conceptual framework for understanding leisure and leisure activities, which can help guide researchers and practitioners working on the retrieval and dissemination of information bearing on such activities. The serious leisure perspective is the theoretic structure that synthesizes three main forms of leisure. *Serious leisure* is the systematic pursuit of an amateur, hobbyist, or volunteer core activity that captivates the participant with its challenges and complexity. *Casual leisure* is an immediately, intrinsically rewarding, relatively short-lived pleasurable core activity, requiring little or no special training to enjoy it. *Project-based leisure* refers to a short term, reasonably complicated, one-shot or occasional, though infrequent, creative undertaking carried out in free time. Serious leisure is the most complex of these three, offering thereby the richest lode for LIS researchers and practitioners to mine. The perspective is a vehicle for systematically exploring people's use and dissemination of information during free time.

Leisure is a relatively new vantage point from which information scientists have been examining the retrieval and dissemination of information. The commonsensical nature of leisure may provide a partial explanation for this neglect in the past. For the typical view of free-time activity has

been that it is both trivial and residual; it is commonly seen as frivolous, as something pursued after the more pressing requirements of life have been met. Is not the information associated with such activity therefore equally banal? Although there is an element of truth to this stereotype, it is also fact that some leisure, examined in this article as serious leisure and project-based leisure, is anything but trivial and, for many of its participants, anything but residual. Moreover leisure of this complexity is heavily dependent on information.

The main goal of this article is to introduce the serious leisure perspective and set out its relationship to library and information science (LIS). In broadest terms the relationship is twofold: the perspective offers a distinctive approach both to research and to practice in this discipline. That is, the perspective bridges a critical gap that has separated the fields of LIS and leisure studies, manifested in both as scant concern with the central interest of the other. The bridging may be accomplished by providing the first with a conceptual framework for understanding leisure and leisure activities, which can help guide researchers and practitioners working on the retrieval and dissemination of information bearing on such activities. To close this gap, we must start with some basic ideas.

WHAT IS LEISURE?

Scientifically speaking, leisure may be defined as uncoerced activity undertaken during free time. Uncoerced activity is positive activity that, using their abilities and resources, people both want to do and can do at either a personally satisfying or a deeper fulfilling level (Stebbins, 2005; 2007a, pp. 4–5). And what of boredom in free time? Boredom occurring in free time *is* an uncoerced state, even while it is not something that bored people *want* to experience. Therefore it is not leisure; it is not a positive experience, as just defined. In fact any activity may be boring, whether experienced in free-time, at work, or as a nonwork obligation. In these circumstances the desired end and the means to it are uninspiring. In free time the boring activity (e.g., hanging out on a street corner with nothing else to do, watching uninteresting television) is commonly the only activity seen by participants as available to them.

Uncoerced, people in leisure believe they are doing something they are not pushed to do, something they are not disagreeably obliged to do. In this definition emphasis is *ipso facto* on the acting individual and the play of human agency. This in no way denies that there may be things people want to do but cannot do because of any number of constraints on choice, because of limiting social and personal conditions; for example, aptitude, ability, socialized leisure tastes, knowledge of available activities, and accessibility of activities. In other words, when using this definition of leisure, whose central ingredient is lack of coercion, we must be sure to understand leisure activities in relation to their larger personal,

structural, cultural, and historical background. And it follows that leisure is not really freely chosen, as some observers have claimed in the past (e.g., Parker, 1983, pp. 8–9; Kelly, 1990, p. 7), since choice of activity is significantly shaped by this background.

ACTIVITY: GENERAL AND CORE

An *activity* is a type of pursuit, wherein participants in it mentally or physically (often both) think or do something, motivated by the hope of achieving a desired end. Life is filled with activities, both pleasant and unpleasant: sleeping, mowing the lawn, taking the train to work, having a tooth filled, eating lunch, playing tennis matches, running a meeting, and on and on. Activities, as this list illustrates, may be categorized as work, leisure, or nonwork obligation. Furthermore they are general. In some instances they refer to the behavioral side of recognizable roles, for example commuter, tennis player, and chair of a meeting. In others we may recognize the activity but not conceive of it so formally as a role, exemplified in someone sleeping, mowing a lawn, or eating lunch (not as patron in a restaurant).

The concept of activity is an abstraction, and as such, is broader than that of role. In other words roles are associated with particular statuses, or positions, in society, whereas with activities, some are status based while others are not. For instance, sleeper is not a status, even if sleeping is an activity. It is likewise with lawn mower (person). Sociologists, anthropologists, and psychologists tend to see social relations in terms of roles, and as a result, overlook activities whether aligned with a role or not. Meanwhile certain important parts of life consist of engaging in activities not recognized as roles. Where would many of us be could we not routinely sleep or eat lunch? Nevertheless the idea of role *is* useful in the study of leisure, since participants do encounter role expectations in certain activities (e.g., those in sport, volunteering, and amateur music). Although the concept of activity does not include such expectations, it can in its dynamism account much more effectively than role for invention and human agency.

This definition of activity gets further refined in the concept of *core activity*: a distinctive set of interrelated actions or steps that must be followed to achieve the outcome or product that the participant seeks. As with general activities core activities are pursued in work, leisure, and nonwork obligation. Consider some examples in serious leisure: a core activity of alpine skiing is descending snow-covered slopes, in cabinet making it is shaping and finishing wood, and in volunteer firefighting it is putting out blazes and rescuing people from them. In each case the participant takes several interrelated steps to successfully ski down a hill, make a cabinet, or rescue someone. In casual leisure core activities, which are much less complex than in serious leisure, are exemplified in the actions required to hold sociable conversations with friends, savor beautiful scenery, and

offer simple volunteer services (e.g., handing out leaflets, directing traffic in a theater parking lot, clearing snow off the neighborhood hockey rink). Work related core activities are seen in, for instance, the actions of a surgeon during an operation or the improvisations on a melody by a jazz clarinetist. The core activity in mowing a lawn (a nonwork obligation) is pushing or riding the mower. Executing an attractive core activity and its component steps and actions is a main feature drawing participants to the general activity encompassing it, because this core directly enables them to reach a cherished goal. It is the opposite for disagreeable core activities. In short the core activity has motivational value of its own, even if more strongly held for some activities than others and even if some activities are disagreeable but still have to be done.

Core activities can be classified as simple or complex, the two concepts finding their place at opposite poles of a continuum. The location of a core activity on this continuum partially explains its appeal or lack thereof. Most casual leisure is comprised of a set of simple core activities. Here *homo otiosus* (leisure man) need only, for example, turn on the television set, observe the scenery, drink the glass of wine (no oenophile is he), or gossip about someone. Complexity in casual leisure increases slightly when playing a board game using dice, participating in a Hash House Harrier treasure hunt, or serving as a casual volunteer by, say, collecting bottles for the Scouts or making tea and coffee after a religious service. And Harrison's (2001) study of upper-middle-class Canadian mass tourists revealed a certain level of complexity in their sensual experience of the touristic sites they visited. For people craving the simple things in life, this is the kind of leisure to head for.

But, if complexity is what people want, they must look elsewhere. Leisure projects are necessarily more complex than casual leisure activities. The types of projects listed later in this article provide ample proof of that. Nonetheless, they are not nearly as complex as the core activities around which serious leisure revolves. The accumulated knowledge, skill, training, and experience of, for instance, the amateur trumpet player, hobbyist stamp collector, and volunteer emergency medical worker are vast, and defy full description of how they are applied during conduct of the core activity. Of course, neophytes in the serious leisure activities lack these acquisitions, though it is unquestionably their intention to acquire them to a level where they will experience fulfillment. As with simple core activities complex equivalents also exist in the domains of work and nonwork obligation. Examples in work include the two earlier examples of the surgeon and jazz clarinetist. In the nonwork domain the following two examples are more or less complex: driving in city traffic and (for some people) preparing their annual income tax return. The crucial place of information in the continuum of leisure complexity will be considered in a later section.

THE SERIOUS LEISURE PERSPECTIVE

The *serious leisure framework*, which has been under development since 1973, is the author's label for the theoretic framework that synthesizes three main forms of leisure, known as *serious leisure*, *casual leisure*, and *project-based leisure*. The idea of perspective communicates at least three important points. One, any perspective is a way of looking theoretically at leisure phenomena. So, this one, too, provides a unique prism through which to look at what we do in free time. Two, as a theoretic framework, the serious leisure perspective knits together the three forms, showing at once their similarities, distinctive features, and interrelationships. Three, though it was never his intention over the past thirty some years, the findings and theoretic musings of the author have nevertheless evolved into a typological map of the world of leisure. That is, as far as may be determined at present, all leisure (at least in Western society) can be classified according to one of the three forms.

As already observed serious leisure is the most complex of the three forms, which suggests that it offers the richest lode for library and information scientists to mine. Its complex social organization and core activities generate a huge need for retrieval and dissemination of information among participants in particular leisure activities. Nonetheless, certain types of casual and project-based leisure may also be fruitfully analyzed for the distinctive ways in which their participants retrieve and disseminate information. In short the serious leisure perspective provides a framework for systematically exploring people's use and reliance on information in their free time.

The three forms are briefly defined as follows. Each has several types and subtypes, all of which are presented schematically in figure 1.

- Serious leisure: the systematic pursuit of an amateur, hobbyist, or volunteer core activity that people find so substantial, interesting, and fulfilling that, in the typical case, they launch themselves on a (leisure) career centered on acquiring and expressing a combination of its special skills, knowledge, and experience.
- Casual leisure: an immediately, intrinsically rewarding, relatively short-lived pleasurable core activity, requiring little or no special training to enjoy it.
- Project-based leisure: a short-term, moderately complicated, either one-shot or occasional, though infrequent, creative undertaking carried out in free time. It requires considerable planning, effort, and sometimes skill or knowledge, but for all that is neither serious leisure nor intended by the participant to develop into such.

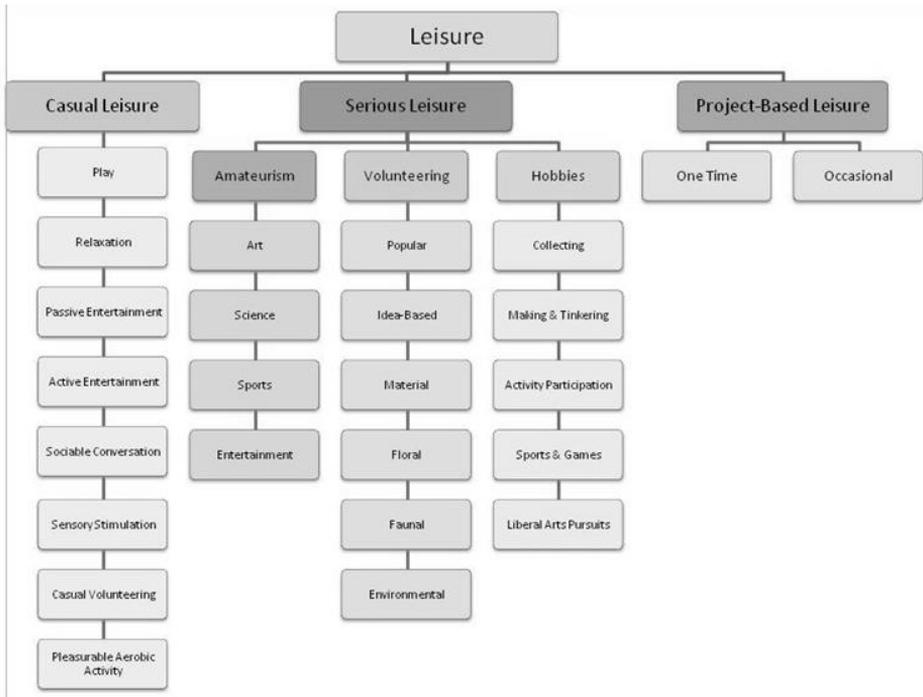


Figure 1. The Serious Leisure Perspective Source <http://www.soci.ualgary.ca/seriousleisure>. Diagram formatted by Jenna Hartel.

TYPES OF SERIOUS LEISURE

Let us start with the basic premise that, in everyday life, all our leisure is experienced through one or more discrete activities. Examples are legion: playing tennis, collecting stamps, volunteering as a search-and-rescue worker (all serious leisure); gossiping, taking a nap, watching entertainment television (all casual leisure); volunteering at a local jazz festival, mounting a complicated celebration of a couple's fiftieth wedding anniversary, building a rock wall in the backyard (all project-based leisure). In this illustrative list only napping is largely, if not entirely, free of an informational dimension. In this regard the larger point to remember is that analysis of leisure is activity-based; it proceeds from the activity in question or, if we want to be more general, from a type or subtype of activity.

Amateurs are distinguished from hobbyists by the fact that the first, who are found in art, science, sport, and entertainment, have professional opposites. Amateurs are inevitably and complexly linked with these professional opposites. Moreover these two and the public whom the two groups share coalesce into a three-way system of relations and relationships known as the *professional-amateur-public system* (P-A-P system).

In contrast hobbyists lack a professional equivalent, although some of them may have commercial counterparts and many often have small publics who take an interest in what they do. Hobbyists are categorized according to five subtypes: collectors, makers and tinkerers, activity participants (in noncompetitive, rule-based, pursuits such as fishing and barbershop singing), players of sports and games (in competitive, rule-based activities with no professional counterparts like long-distance running and competitive swimming), and the enthusiasts of the liberal arts hobbies. The rules guiding rule-based pursuits are, for the most part, either subcultural (informal) or regulatory (formal). Thus seasoned hikers in North America's Rocky Mountains know they should, for example, stay on established trails, pack out all garbage, prepare themselves for sudden changes in weather, and make noise to scare off bears.

The liberal arts hobbyists are enamored of the systematic acquisition of knowledge for its own sake. Many of them accomplish this self-education by reading voraciously in a field of art, sport, cuisine, language, culture, history, science, philosophy, politics, or literature (Stebbins, 1994). But some of them go beyond this to expand their knowledge still further through cultural tourism, documentary videos, television programs, and similar resources.

Turning now to volunteering, the following *volitional* definition is the most useful for research in information science. Smith, Stebbins and Dover (2006, pp. 239–240) define *volunteer* in this sense as one who performs, even for a short period of time, volunteer work in either an informal or a formal setting. It is uncoerced help through which a person formally or informally provides a service or benefit to one or more individuals (they must be outside that person's family), usually receiving no pay or token pay, even though people serving in volunteer programs are sometimes compensated for out-of-pocket expenses. "Career" volunteers provide a substantial, skilled service or benefit, one that meets the foregoing criteria for serious leisure.

This conception of volunteering revolves, in significant part, around a central subjective motivational question: it must be determined whether volunteers feel they are engaging in an enjoyable (casual leisure), fulfilling (serious leisure), or enjoyable or fulfilling (project-based leisure) core activity that they have had the option to accept or reject on their own terms. A key element in the leisure conception of volunteering is the felt absence of moral coercion to do the volunteer activity. Note, however, that in non-profit sector research, the reigning conception of volunteering is not one of volunteering as leisure, but one of volunteering as unpaid work. This *economic* conception defines *volunteering* as the absence of payment for a livelihood, whether in money or in kind. This definition largely avoids the messy question of motivation so crucial to the leisure conception.

Volitionally speaking, volunteer activities are motivated, in part, by one of six types of interest (see fig. 1): interest in activities involving (1) people, (2) ideas, (3) things, (4) flora, (5) fauna, or (6) the natural environment (Stebbins, 2007b). Each type, or combination of types, offers its volunteers an opportunity to pursue, through an altruistic activity, a particular kind of interest. Thus, volunteers interested in working with certain ideas are attracted to idea-based volunteering, while those interested in certain kinds of animals are attracted to faunal volunteering. Interest forms the first dimension of a typology of volunteers and volunteering. It is cross-tabulated with type of volunteer as classified according to the three forms of leisure (see table 1).

Table 1. A Leisure-Based Theoretic Typology of Volunteers and Volunteering

Leisure Interest	Type of Volunteer		
	Serious Leisure (SL)	Casual Leisure (CL)	Project-Based Leisure (PBL)
Popular	SL Popular	CL Popular	PBL Popular
Idea-Based	SL Idea-Based	CL Idea-Based	PBL Idea-Based
Material	SL Material	CL Material	PBL Material
Floral	SL Floral	CL Floral	PBL Floral
Faunal	SL Faunal	CL Faunal	PBL Faunal
Environmental	SL Environmental	CL Environmental	PBL Environmental

DISTINCTIVE QUALITIES OF SERIOUS LEISURE

It is common when writing about serious leisure to include a detailed discussion of its nature, setting out thereby a sort of extended definition of the idea. This extended definition is expressed in the six distinctive qualities of serious leisure (they are treated further in Stebbins, 2007a, pp. 11–13).

These six qualities are found among amateurs, hobbyists, and volunteers alike. One is the occasional need to *persevere*, such as in learning how to be an effective museum guide. Yet, it is clear that positive feelings about the activity come, to some extent, from sticking with it through thick and thin, from conquering adversity. A second quality is that of finding a *career* in pursuing the serious leisure activity, shaped as it is by its own special contingencies, turning points, and stages of achievement or involvement. Careers in serious leisure commonly rest on a third quality: significant personal *effort* based on specially acquired *knowledge, training, experience, or skill*, and, indeed, all four at times. Fourth, several *durable benefits*, or broad outcomes, of serious leisure have so far been identified, mostly from research on amateurs. They are self-development, self-enrichment, self-expression, regeneration or renewal of self, feelings of accomplishment, enhancement of self-image, social interaction and belongingness, and

lasting physical products of the activity (e.g., a painting, scientific paper, piece of furniture). A further benefit—self-gratification, or the combination of superficial enjoyment and deep self-fulfillment—is also one of the main benefits of casual leisure, where however, the enjoyment part dominates. In fact many of these benefits may be grouped under the heading of self-fulfillment—realizing, or the process of having realized, to the fullest one's gifts and character, one's potential. This composite benefit is the most powerful of all in this list.

Ethos and Identity

A fifth quality of serious leisure is the *unique ethos* that grows up around each instance of it, a central component of which is a special social world where participants may pursue their free-time interests. Unruh developed the following definition:

A *social world* must be seen as a unit of social organization which is diffuse and amorphous in character. Generally larger than groups or organizations, social worlds are not necessarily defined by formal boundaries, membership lists, or spatial territory. . . . A social world must be seen as an internally recognizable constellation of actors, organizations, events, and practices which have coalesced into a perceived sphere of interest and involvement for participants. Characteristically, a social world lacks a powerful centralized authority structure and is delimited by . . . effective communication and not territory nor formal group membership. (1980, p. 277)

In a later paper, Unruh (1979) added that social worlds are characterized by voluntary identification, by a freedom to enter into and depart from them. Moreover, because they are so diffuse, it is common for their members to be only partly involved in all the activities they have to offer. After all, a social world may be local, regional, multiregional, national, and even international. Moreover, people in complex societies are often members of several social worlds, only some of which are related to leisure. Finally, social worlds are held together, to an important degree, by semiformal, or “mediated communication.” They are rarely heavily bureaucratized, yet because of their diffuseness, they are rarely characterized by intense face-to-face interaction. Rather, communication is typically mediated by newsletters, posted notices, telephone messages, mass mailings, Internet communications, radio and television announcements, and similar means, with the strong possibility that the Internet could become the most popular of these in the future.

Every social world contains four types of members: strangers, tourists, regulars, and insiders (Unruh, 1979, 1980). *Strangers* are intermediaries who normally participate little in the leisure activity itself, but who nonetheless do something important to make it possible, for example, by managing municipal parks (in amateur baseball), minting coins (in hobbyist coin collecting), and organizing the work of teachers' aids (in career vol-

unteering). *Tourists* are temporary participants in a social world; they have come on the scene momentarily for entertainment, diversion, or profit. Most amateur and hobbyist activities have publics of some kind, which are, at bottom, constituted of tourists. The clients of many volunteers can be similarly classified. *Regulars* routinely participate in the social world; in serious leisure, they are the amateurs, hobbyists, and volunteers themselves. *Insiders* are those who show exceptional devotion to the social world they share, to maintaining it, to advancing it. In the serious leisure perspective such people are analyzed according to an involvement scale as either “core devotees” or “moderate devotees” and contrasted with “participants,” or regulars (Stebbins, 2007a, pp. 20–21; Siegenthaler & O’Dell, 2003).

The sixth quality revolves around the preceding five: participants in serious leisure tend to *identify* strongly with their chosen pursuits. In contrast, casual leisure, although hardly humiliating or despicable, is nonetheless too fleeting, mundane, and commonplace for most people to find a distinctive identity there.

INFORMATION IN SERIOUS LEISURE

Of these six consider numbers two, three, and five. They are the qualities of serious leisure having the most to do with retrieval and dissemination of information as carried out with reference to a given leisure activity.

How is information retrieved and disseminated in serious leisure? It is possible to identify at least two types of information here: one related to self-fulfillment, the other related to a social world. The *fulfillment-related* type plays an important role in the second and third of the six distinguishing qualities of serious leisure: it involves significant personal effort acquiring and using a combination of specially acquired knowledge, training, experience, or skill. Acquiring these latter four is basically what finding a career in serious leisure is about. The deepest implications of this quality for library and information science stem mainly from the knowledge and training components. Depending on the activity, participants, to learn it and improve at it, read books and articles, examine websites, take (typically) adult-education courses, exchange information among themselves in networks and groups (interpersonal relationships, organizations, chat lines included), and possibly other resources yet to be identified. Of course, effort is also required to develop the needed (and desired) skill and experience based on what participants have learned through the information they have gained, or retrieved. In more down-to-earth terms, one can speak of information gained in, for example, tennis, or in all amateur sports; in stamp collecting, or in all collecting hobbies; in search-and-rescue work, or in all volunteering. All this underscores the importance, when examining the sphere of free time, for library and information science to take the leisure activity or, more generally, its type as the elementary unit of analysis.

Still, not all information bearing on a serious leisure activity is directly related to personal effort in learning about and getting better in a particular activity; that is, some important knowledge is gained by participating in the social world surrounding it, identified here as *social-world* information. The social world is part of the fifth distinguishing quality of serious leisure identified earlier as the unique ethos that grows up around each activity.

The implications for information science of this facet of this quality of serious leisure are obvious. One of our examples—the tennis player—also gathers, or finds, information from the surrounding social world about, say, dates and places of upcoming amateur tournaments, services offering repairs and tune-ups for tennis rackets, dates of televised professional matches, details about future local workshops, and events in and the functioning of his or her tennis club. Such information is clearly important for participants in the activity, but it is, however, generally less so than the kind of information related to effort. For the latter results in knowledge, training, skill, and eventually, self-fulfillment. Retrieving both fulfillment-related and social-world information can be understood as a “non-browsing” activity (Rice, McCreadie, & Chang, 2001, p. 265).

INFORMATION IN CASUAL AND PROJECT-BASED LEISURE

As indicated earlier some casual leisure is so person centered and individualized that information appears to have little or no place in its pursuit. The nap, day dream, stroll through the neighborhood, and observation of the weather (e.g., watching a blizzard or a rain storm) are examples. Yet many activities included in the several types of casual leisure are pursued with the aid of information. This information is, however, entirely of the more factual, practical, social-world variety, for effort is not a quality of casual leisure and self-fulfillment is not one of its ultimate personal rewards.

Casual leisure, defined earlier, is fundamentally hedonic, engaged in for the significant level of pure enjoyment, or pleasure, found there. It is also the classificatory home of much of the deviant leisure discussed by Rojek (1997, pp. 392–393). Casual leisure is further distinguished from serious leisure by the six qualities of the latter; only in serious leisure do we find need to persevere at the activity, availability of a leisure career, need to put in effort to gain skill and knowledge, realization of various special benefits, unique ethos and social world, and an attractive personal and social identity.

Its types—eight have been identified to date—are *play* (including dabbling), *relaxation* (e.g., sitting, napping, strolling), *passive entertainment* (e.g., TV, books, recorded music), *active entertainment* (e.g., games of chance, party games), *sociable conversation*, *sensory stimulation* (e.g., sex, eating, drinking), and *casual volunteering* (as opposed to serious leisure, or career, volunteering). The last and newest type—*pleasurable aerobic activity*—refers to physical activities that require effort sufficient to cause

marked increase in respiration and heart rate, but nevertheless are still considered fun to do. The children's game of tag and the adult exercise routine of walking on a treadmill to the challenges of an electronic game exemplify this type (explained further in Stebbins, 2004c). All are often pursued using social-world information.

Project-based leisure is a short term, moderately complicated, either one shot or occasional, though infrequent, creative undertaking carried out in free time (Stebbins, 2005). Such leisure requires considerable planning, effort, and sometimes skill or knowledge, but for all that is not of the serious variety nor intended to develop into such. Nor is it casual leisure. The adjective "occasional" describes widely spaced undertakings for such regular occasions as arts festivals, sports events, religious holidays, individual birthdays, or national holidays while "creative" stresses that the undertaking results in something new or different, showing imagination, skill, or knowledge. Though most projects would appear to be continuously pursued until completed, it is conceivable that some might be interrupted for several weeks, months, even years.

Information in project-based leisure, as in serious leisure, may be of both types. Some projects require a certain amount of preliminary knowledge obtained, for example, from an adult education course, a manual, or a Web page. One-shot projects such as knitting a sweater, creating a genealogy, and volunteering for an arts festival have this requirement. And here, too, social world information is often critical. Participants must learn about the existence and scheduling of the adult education course, the URL of the website, the existence of the manual as well as where to buy or borrow it. But other project-based leisure typically requires no such preliminary fulfillment-related information, as in organizing a surprise birthday party or volunteering on a casual basis for a golf tournament. In short this form of leisure, as a whole, differs from serious leisure, which invariably depends on fulfillment-related information, a dependency that, moreover, continues for many years.

CONCLUSIONS

The aim of this article has been to introduce the serious leisure perspective and describe its relationship to library and information science. The relationship is twofold: the perspective offers a distinctive approach both to research and to practice in this discipline. That is the gap separating LIS and the field of leisure studies is theoretic. And it has been bridged here by providing the first with a conceptual framework for understanding leisure and leisure activities, a framework that can help guide researchers and practitioners working on the retrieval and dissemination of information bearing on such activities. Moreover, to the extent that the work of researchers and practitioners in LIS is guided by the serious leisure perspective, leisure studies will also benefit substantially. For researchers and

practitioners in the second field know little about how retrieval and dissemination of information relates to free-time activities.

Meanwhile, for information scientists interested in conducting research in the area of leisure, the serious form offers the most fruitful avenue to explore. Here, compared with the other two, information of both types, but especially fulfillment-related information, plays the more central role in the participants' free-time lives. In fact such exploration is already underway in library and information science (e.g., Case, 2002; Hartel, 2003, 2005). This area of the discipline focuses on information seeking behavior (ISB), an approach that examines the place of human interaction in seeking information.

The foregoing discussion certainly squares with this approach, while nonetheless also underscoring the importance of nonhuman sources capable of generating fulfillment. These include books and magazine articles. The complete informational study of a given serious leisure activity must be sure to explore the two types of information just described as well as ISB and non-ISB.

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