

## Attitudes, sat-chit-ananda and harmony in life in leisure

Selin Kama<sup>1</sup>

<sup>1</sup>Bitlis Eren University, Kanik College of Applied Sciences Turkey. <https://orcid.org/0000-0002-2707-091X>

### Abstract

*This study aims to reveal the importance of recreation areas and opportunities in terms of destinations by determining the effects of individuals' attitudes on sat-chit-ananda and harmony in life. The study was carried out in Istanbul due to the density of recreation areas. 263 surveys were gathered using simple random sampling and analyzed by SMARTPLS 4 in the scope of SEM modeling. The study's results revealed that leisure attitudes affect sat-chit-ananda dimensions and that sat-chit-ananda affects individuals' harmony in life. In this context, it is essential to conduct collective works in destinations to meet sat-chit-ananda, which indicates spiritual well-being and is related to the emotional and cognitive perspectives of well-being, to create harmony.*

**Keywords:** Leisure attitude, Sat-chit-ananda, Harmony in life, İstanbul/Beykoz

### 1. Introduction

Recreational areas and facilities structured in city centers in various destinations with high levels of urbanization are gaining more importance every day. The main reason for this situation is that such recreational areas positively affect both the physical and mental health of individuals. Individuals who are more in touch with these kinds of outdoor and natural regions can minimize sources of their stress (Song & Ahn, 2023). Therefore, outdoor settings that can meet the needs of individuals in terms of physical and mental aspects and attract visitors can contribute to the enhancement of vital values and satisfaction. For this reason, the outdoors is essential in quality and quantity, especially in city centers. Although some researchers claim that such recreation areas have been neglected in Istanbul and the quality of these areas has decreased (Kara et al., 2008), it is also considered an undeniable fact that there are more recreation opportunities than in many other cities in Turkey. This study examines the effects of leisure attitudes on different levels of well-being of individuals who engage in outdoor activities in İstanbul/Beykoz.

Leisure attitudes are essential in explaining behaviors developed to meet various needs in a complex structure that combines cognitive beliefs, emotional reactions, and behavioral tendencies (Choi & Yoo, 2017). Recently, leisure attitudes have been discussed in many contexts, such as stress, quality of life, cultural values, and health (Abdullajonovna

et al., 2020; Han & Sa, 2022; Üstün et al., 2020). In the context of outdoor recreation, attitudes towards or related to environmental issues have primarily been examined (Bjerke et al., 2006; Thapa, 2010; Barker & Dawson, 2012) and have been the subject of limited research in terms of cognitive and behavioral contexts (Song & Ahn, 2023). These studies have proven that encouraging leisure attitudes increases individuals' satisfaction with leisure activities and effectively provides a more satisfying and balanced life (Kim et al., 2015). According to Rodriguez-Bravo et al. (2020), one of the essential outcomes that leisure activities provide to individuals is well-being, which has been expressed as one of the subjects of humanistic psychology and positive psychology. Well-being studies on leisure activities have often been carried out by considering hedonic well-being, eudaimonic well-being, psychological well-being, and spiritual well-being (Shin & You, 2013; Mansfield et al., 2020; Rodriguez-Bravo et al., 2020) and the effect of leisure attitudes on different levels of well-being has been proven (Belo et al., 2020; Rodríguez-Cifuentes et al., 2024; Shulz et al., 2018). However, in recent years, the boundaries of these levels of well-being have expanded, and the parameters by which people decide what is important to them (Diener et al., 2018; Mansfield et al., 2020) have been moved beyond theories such as hedonism and eudaimonia (Kagan, 1992). In this study, the Sanskrit-based Sat-Chit Ananda theory (Singh et al., 2016) is considered the basis of holistic approaches to well-being. Each dimension is examined in terms of its

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\*Corresponding author  
E-mail: [kamaselin@gmail.com](mailto:kamaselin@gmail.com)

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contribution to harmony in life, which is directly associated with well-being as an indicator of quality of life at individual and societal levels (Delle Fave, 2024). These levels of well-being, which are thought to be important in emotional and cognitive terms, were addressed based on bottom-up well-being models since bottom-up models are widely used to explain how and when leisure affects well-being (Kuykendall et al., 2015).

In general, examining attitudes is guiding for managers and researchers because it provides an informative perspective on socio-cognitive processes, the degree and type of participation in leisure activities, and the technical processes underlying the change in attitudes towards leisure and the nature of attitudes (Teixeira & Freire, 2013; Kara et al., 2019; Song & Ahn, 2023). Therefore, this study can impact understanding the factors that effectively increase individuals' living standards by determining attitudes towards leisure activities. Indeed, attitude studies are interested in determining what people may want to do, how much they enjoy what they do, how they want to spend their time and money, and what leisure means to different people (Neulinger & Breit, 1969). These meanings are directly related to the welfare outcomes that individuals obtain due to their leisure activities. Some questions that need to be answered in this study are mentioned below.

1. How leisure attitudes affect well-being in accordance with sat-chit-ananda
2. How sat-chit-ananda affects harmony in life
3. Why these well-being degrees are essential for destinations?
4. How could destination managers, city planners, and recreation specialists manage recreational areas to improve sat-chit-ananda and harmony in life?

## 2. Literature

This section of the study defines the variables used in the research and explains their importance and relationships. In this context, leisure attitude is first described by its cognitive and behavioral dimensions, and then the sat-chit-ananda variables are described. After defining the variables, the relationships between leisure attitude and sat-chit-ananda are determined. Then, the harmony in life variable is defined, and hypotheses are formed by including the relationships between sat-chit-ananda.

### 2.1. Leisure attitude

Leisure attitude helps to determine the techniques and processes related to mental states (Song & Ahn, 2023) that play an essential role in determining and maintaining the activities of individuals depending on the degree of their perception (Teixeira & Freire, 2013). In this context, it is considered a part of the holistic value system that explains people's beliefs, emotions, and behavior orientations toward leisure (Neulinger & Breit, 1969). To explain the attitude in this

value system, researchers consider cognitive, emotional, and behavioral dimensions as descriptive variables. Since emotions are regarded as the outputs individuals obtain from activities in this study, cognitive and behavioral dimensions were explained and examined.

The cognitive component of leisure attitude includes basic knowledge about leisure characteristics and beliefs about the qualities, virtues, attributes, and benefits it provides individuals (Ragheb & Beard, 1982). Individuals with a positive cognitive attitude towards leisure will likely perceive activities as beneficial for their well-being and quality of life (Kara et al., 2019; Öztürk et al., 2019). Thus, the cognitive framework describes how leisure experiences are evaluated, shaped, and influenced by motivation to participate in activities (Belo et al., 2020). On the other hand, the behavioral component includes verbal and behavioral intentions toward leisure preferences and activities and reports of current and past participation (Ragheb & Beard, 1982).

Individuals who have conscious awareness of the direct causes of their social behavior are internally aware of the thoughts and feelings that lead to their decisions, and a convincing explanation for their behavior is reasonably and consistently pursued in this process (Ajzen, 1991). In this regard, the theory of planned behavior proposes that attitudes significantly influence the intention to engage in certain behaviors, including leisure activities (Freire & Teixeira, 2018; Kerner & Kurrant, 2003). Therefore, individuals with positive attitudes toward leisure are more likely to seek out and participate in leisure activities actively, reinforcing a positive cycle of participation and satisfaction (Polet et al., 2021; Song & Ahn, 2023). In this context, cognitive attitude affects general understanding, beliefs, and knowledge about leisure activities. In contrast, behavioral attitude affects one's current intention to participate in leisure activities based on past leisure behaviors (Song & Ahn, 2023).

### 2.2. Sat chit ananda and leisure attitude

Sat-Chit-Ananda, which originates in Sanskrit (Singh et al., 2016), is related to individuals' search for the source of inner happiness to reach the highest level of bliss with its psychometric properties (Arya et al., 2017). Brahman best explains this kind of bliss. Brahman, which expresses the transcendent and immanent spirit of the world, is pure eternal joy and can also be defined as finding the spiritual essence in the context of happiness (Aikant, 2019). In this direction, sat chit and ananda differ from hedonic and eudemonic well-being as they refer to spiritual well-being. Regarding conceptual explanations, sat is positive being/truth, chit is intelligence/consciousness, and Ananda is happiness (Aleaz, 2009; Arya et al., 2017). Fitzgerald (2001) clearly defines three concepts when examined in more detail. According to the researcher, sat is about the triune divine worlds and their relationship with the individual self, as the supreme being, god, and personal or material being.

On the other hand, chit is the light of consciousness, active force, and knowledge, and ananda is supreme happiness,

love, or pleasure. According to Raychaudhuri and Samdahl (2005), in Vedic culture, the path to eternal bliss, namely ananda, begins with sat and eliminates obstacles by accepting that awareness cannot arise without truth. This is followed by chit or pure consciousness, which provides knowledge about the self and awareness of its infinite nature, and the last step, ananda, represents absolute happiness in which all tension, stress, and obstacles are released. In this direction, Sat-Chit-Ananda, an abstract and spiritual structure, represents well-being since it refers to absolute happiness and consciousness and is evaluated as a structure that shows a positive correlation with well-being (Singh et al., 2018).

Depending on personal beliefs and strategies, leisure, which varies from person to person, has potential effects on both short-term well-being and long-term health, regardless of the individual's purpose (Rodríguez-Cifuentes et al., 2024). Therefore, sat chit and ananda, which detail the individual's spiritual well-being, can also be gained through leisure activities. Studies have proven that various leisure activities encourage awareness and thinking, improving psychological well-being and a deeper understanding of oneself (Argan & Mersin, 2020; Çevik, 2020). In this direction, chit is thought to be affected by the individual's cognitive and behavioral attitudes during the activity process. On the other hand, as stated before, the concept of sat can be associated with attitudes in the spiritual dimension, referring to the individual's relationship with the divine being. Individuals who participate in leisure activities that are compatible with their values and beliefs report higher life satisfaction (Argan & Mersin, 2020; Karagöz, 2022), which can strengthen positive leisure attitudes as a result of increased feelings of belonging and purpose (Kwon et al., 2021; Yoon et al., 2021).

Ananda is associated with leisure in the context of unlimited bliss and happiness by participating in social activities and discourses to reach the mind's and soul's full potential (Raychaudhuri & Samdahl, 2005). According to this view, leisure attitudes are associated with ananda because they can increase feelings of joy and satisfaction (Durhan, 2019; Argan & Mersin, 2020). Moreover, various activities supporting well-being are associated with attitudes due to increased happiness and decreased depression (Arem et al., 2015; Durhan, 2020). Participating in these activities can affect individuals' likelihood of pursuing activities that resonate with their interests and lead to a more profound sense of joy (Chen & Xue-quan, 2012). Based on these points, in this study, it is thought that leisure attitude affects individuals' sat, chit, and ananda.

H1. Leisure attitude positively and significantly affects Sat.

H2. Leisure attitude positively and significantly affects Chit.

H3. Leisure attitude positively and significantly affects Ananda.

### 2.3. Harmony in Life and sat-chit-ananda

The word 'Harmony' derived from the Greek word "Harmos" (Delle Fave, 2024), has its origins in the context of music and has been defined as 'a pleasing combination or arrangement of different things' (Singh et al., 2016). According to Li (2008), the concept of harmony is depicted by writers in two scenes. The first is a beautiful natural setting where people come together to enjoy fine wines and close friendships while musical instruments are played. The second scene depicts a family environment with caring siblings, loving spouses, and playful children enjoying food and wine together. When these scenes are evaluated in a psychological context, they describe a state of peace, calm, balance, and a sense of being in harmony with the world. In its social context, it represents the relationship pattern within a social group (Delle Fave, 2024). In terms of leisure, creating vital harmony can be associated with participation in activities at a certain level of passion (Vallerand et al., 2003) as an ideal lifestyle reflecting the ultimate happiness of life (Li, 2008). Kara et al. (2019) explain this situation by emphasizing that while individuals with harmonious passion carry out their activities in harmony with life, individuals with obsessive passion conflict with their living spaces in their activities.

Harmony, which is semantically close to psychological well-being, refers to the ability to accept oneself and the past in emotional parameters and to adapt by creating and choosing environments (Garcia et al., 2014) with its experiential aspects specific to harmony such as peace, silence, calmness, serenity and meditation (Kjell et al., 2016). In this context, as stated by Balhip et al. (2013), it is possible to explain the relationship between harmony and well-being in terms of understanding and accepting that nothing is permanent, and individuals live life happily within the scope of serenity, self-sufficiency, care, loving-kindness, compassion, and gratitude. Accepting oneself establishes the balance between pleasure and pain or positive and negative self-esteem, which helps the individual think, feel, and organize behavior with a flexible general awareness and social environment (Olsen et al., 2022). This acceptance and understanding are expected to bring the person to a level of mindfulness where he/she can be more in harmony with life. Based on these points, increasing the well-being levels of individuals such as sat-chit and ananda will also increase their feelings of harmony toward life importance.

H4. Sat positively and significantly affects harmony in life.

H5. Chit positively and significantly affects harmony in life.

H6. Ananda positively and significantly affects harmony in life.

### 3. Method

This study analyzed the relationships between leisure attitude, sat-chit-ananda, and harmony in life using structural

equation modeling. Bitlis Eren University's ethical committee decision, numbered 2024/09-2 and E.6247, approved the study data collection.

### 3.1. Research sample

Although Istanbul is considered insufficient in terms of recreation areas and opportunities (Kara et al., 2008), it is undeniable that it has wider opportunities than many cities and districts in Turkey. Therefore, the universe of this study consists of individuals living in the Beykoz district of Istanbul. However, since it is impossible to reach the entire universe in the district, 285 surveys were collected face to face between 01.10.2024 and 15.10.2024 using simple random sampling, one of the purposeful sampling techniques, from individuals who engage in outdoor recreation activities. 263 of these surveys were analyzed, and suitable conditions were provided. Soper's (2018) sample size calculator was used to determine the adequate sample size of the study. The minimum sample size was determined for the statistical power level of .80, an anticipated effect size of .30, and a p-value threshold of .01, which was 180. Accordingly, it was decided that 263 samples were suitable for analysis. Table 1 shows the demographic variables of the sample group.

Table 1. Sample of the study (n=263)

	n	f		n	f
<i>Gender</i>			<i>Marital status</i>		
Female	157	59.7	Married	120	45.6
Male	106	40.3	Single	143	54.4
<i>Education</i>			<i>Age</i>		
Primary-Sec-	23	8.7	16-24	37	14.1
ondary School	120	45.6	25-34	102	38.8
High school	102	38.8	35-44	102	38.8
Graduate	18	6.8	45-54	6	6.1
Post graduate			55+	6	2.3
<i>Occupation</i>					
Private sector	58	22.1			
Civil servant	34	12.9			
Self-employed	16	6.1			
Unemployed	90	34.2			
Student	65	27.7			

### 3.2. Data collection

Data were collected using the survey technique, one of the quantitative research methods, within the scope of the study. The leisure attitude scale in the survey consists of two components measured with six cognitive and six behavioral expressions. The items of this scale were developed by Teixeira and Freire (2013). On the other hand, the "harmony in life scale" developed by Kjell et al. (2016) consists of five expressions and the Sat-Chit-Ananda scale by Singh et al. (2018) consists of 12 expressions. The expressions in these scales were adapted to Turkish by obtaining the opinions of field experts. The first part of the survey was prepared in a 7-point Likert scale format, and the sample group was asked to score each expression between 1 (strongly disagree) and 7 (strongly agree). The second part of the survey form includes questions regarding demographic information such as

age, gender, education level, marital status, and occupation of the sample group. The research process was carried out by informing the participants about the purpose of the research in a non-directive manner from a methodological perspective. Also, Harman's single-factor test variance value was found to be 47.542. Therefore, there is no common method bias problem in this study.

## 4. Findings

To analyze the measurement model in the study, the results of internal consistency reliability, convergent reliability, and discriminant validity analyses were evaluated. As a result of these analyses, it was found that the composite reliability (CR) and Cronbach alpha values of all structures were above the acceptable threshold level of 0.70, and the average variance (AVEs) was above the threshold value of 0.50 (Hair et al. 2017). In this direction, when Table 2 is evaluated, the findings show that internal consistency and satisfactory convergent validity were achieved for all structures.

Table 2. Validity and reliability

Code	Loadings	$\alpha$	CR	AVE
<i>Leisure attitude</i>		0.926	0.937	0.552
<i>Cognitive attitude</i>		0.932	0.947	0.748
COG1	0.843			
COG2	0.849			
COG3	0.887			
COG4	0.876			
COG5	0.882			
COG6	0.850			
<i>Behavioral attitude</i>		0.911	0.931	0.692
BEH1	0.827			
BEH2	0.868			
BEH3	0.783			
BEH4	0.837			
BEH5	0.843			
BEH6	0.829			
<i>CHIT</i>		0.868	0.910	0.717
CH1	0.823			
CH2	0.799			
CH3	0.902			
CH4	0.860			
<i>SAT</i>		0.837	0.885	0.606
SAT1	0.776			
SAT2	0.802			
SAT3	0.797			
SAT4	0.767			
SAT5	0.729			
<i>ANANDA</i>		0.932	0.957	0.881
AN1	0.917			
AN2	0.949			
AN3	0.949			
<i>Harmony in life</i>		0.884	0.915	0.683
HIL1	0.813			
HIL2	0.818			
HIL3	0.833			
HIL4	0.828			
HIL5	0.839			

Table 3. Discriminant validity

	AN	BEH	CHIT	COG	HIL	SAT
AN	(0.939)					
BEH	0.623	(0.832)				
CHIT	0.736	0.764	(0.847)			
COG	0.580	0.579	0.632	(0.865)		
HIL	0.724	0.711	0.830	0.751	(0.826)	
SAT	0.761	0.775	0.771	0.642	0.812	(0.779)

Table 4. Second-order analysis results

	I	Weights	t value	VIF
Leisure Attitude	COG	0.878	42.790	1000
	BEH	0.875	68.954	1000

Table 5. Results of the hypothesis

Hypothesis	Relationships	$\beta$	t-value	$f^2$	Decision
H <sub>1</sub>	LA $\rightarrow$ CHIT	0.715	17.949	1.048	Supported
H <sub>2</sub>	LA $\rightarrow$ SAT	0.714	17.654	1.039	Supported
H <sub>3</sub>	LA $\rightarrow$ AN	0.639	12.220	0.692	Supported
H <sub>4</sub>	CHIT $\rightarrow$ HIL	0.399	4.567	0.209	Supported
H <sub>5</sub>	SAT $\rightarrow$ HIL	0.321	4.610	0.132	Supported
H <sub>6</sub>	AN $\rightarrow$ HIL	0.181	2.340	0.042	Supported

*CHIT R<sup>2</sup>=0.510, Q<sup>2</sup>=0.510, SAT R<sup>2</sup>=0.508, Q<sup>2</sup>=0.507, AN R<sup>2</sup>=0.407, Q<sup>2</sup>=0.406, HIL R<sup>2</sup>=0.640, Q<sup>2</sup>=0.551*

The study examined discriminant validity using the Fornell-Larcker criterion and HTMT values. Table 3 shows that the HTMT values of each structure are less than 0.85, and the Fornell-Larcker criterion is met. Thus, the results of this analysis indicate that discriminant validity is met for this study.

In the study, leisure attitudes were considered as a second-level structure with cognitive and behavioral dimensions. In the second-level structure analysis, the weights, t values, and VIF values of both behavioral and cognitive dimensions prove that leisure attitudes are first-level structures. Therefore, the second-level model is valid.

The analysis results for the relationships between the structures were examined using the resampling technique, which considers 5000 subsamples to test the relationships between the structures. Table 5 shows that the predictive suitability of the model for endogenous structures, in other words, the Stone-Geisser Q<sup>2</sup> value, is above zero (Hair et al. 2017). In addition, the adjusted R<sup>2</sup> values of all latent variables in the model are above 0.10. To check whether the hypothesized relationships are supported, t values were examined in the study. These values show that the hypothesized relationships with LA and SAT (t-value=17.654), LA and AN (12.220), and LA and CHIT (t-value=17.949) are supported. Likewise, SAT and HIL (t-value=4.610), CHIT and

HIL (t-value=4.567), and AN and HIL (t-value=2.340) are found to be supported. In other words, it is seen that hypotheses H1, H2, H3, H4, H5, and H6 are accepted for this study.

## 5. Discussion

Nowadays, increasing recreational opportunities can be expressed as a significant added value in transforming cities into destinations, developing them, and improving the living conditions of individuals. In other words, recreational settings and activities are essential for individuals forming a society to rest physically and mentally, and they have become one of the elements that show the degree of development of new tourist attractions. Leisure activities carried out interactively within natural settings offer opportunities for physical, cognitive, and emotional renewal, strengthening social relationships and alleviating the negative physiological effects of various stress factors (Puhakka, 2021). These opportunities arise from the fact that individuals experience pleasant moments (Ragheb, 1980) and a sense of harmony and peace with the physical world, relatively free from uncertainty and disappointment (Yu et al., 2020). In this study, the relationship between behavioral and cognitive attitudes towards the activities performed and various feelings of well-being and harmony in life has been examined and proven.

In this study, the well-being levels were examined in terms of their relationships with leisure attitude in the contexts of sat (existence), chit (consciousness) and ananda (happiness) were determined. Accordingly, it was found that leisure attitude affects sat-chit and ananda. This finding is consistent with previous studies examining the relationships between attitude and well-being. Since leisure allows individuals to express themselves with new experiences, develop their creativity, improve the social environment, and increase productivity (Ayhan & Özel, 2020), it affects both satisfaction and well-being (Kim et al., 2015). When evaluated in terms of attitudes, according to Belo et al. (2020), a positive leisure attitude is closely related to improved mental well-being. It is vital in supporting psychological health at different life stages. The main reason is that individuals' attitudes during the activity process lead to satisfaction and are positively associated with subjective well-being (Kuykendall et al., 2015). Indeed, positive leisure attitudes contribute to positive functioning by providing high levels of leisure satisfaction (Freire & Teixeira, 2018). Therefore, a positive attitude towards leisure activities can contribute to a deep sense of existence and consciousness. It can provide satisfaction and happiness by resonating with sat-chit-ananda principles.

Another finding in the study is that sat chit and ananda are effective in harmony in life as separate levels of well-being. Although no study has been found in the literature directly related to how sat chit and ananda affect harmony in life in recreational activities, the results clearly show the relationships. When these variables, which are evaluated as components of well-being, are examined from a spiritual perspective, it can be observed that their contributions to life are proven. Sat-chit-ananda, a basic principle in Hindu philosophy, contributes to a holistic sense of well-being and harmony (Singh et al., 2016). Achieving holistic well-being leads to a deep sense of peace and well-being through self-questioning and self-management (Davis et al., 2022), a balanced and meaningful existence characterized by positive relationships and emotional serenity (Singh et al., 2022). In this case, holistic well-being positively affects positive life experiences (Singh et al., 2016). The study's results, therefore, reinforce the idea that such levels of well-being are an integral part of harmony in life, as they support a flourishing state of being. Harmony in life is explained by considering the mindfulness levels of individuals. The main reason is that individuals who accept events and situations as they are without judging feel more peaceful, can direct attention, and have a sense of being a whole (Kashdan & Rottenberg, 2010; Olsen et al., 2022). These individuals can generally adapt to the events around them more quickly and to the benefits of life within the strongly created environment. Therefore, the study's results reveal the necessity of improving recreation opportunities and quality in outdoor settings.

### 5.1. Practical implications

Recreational areas and opportunities can be considered not only to improve the quality of life of city dwellers but also

as an attractive element for tourists. Therefore, city planners, municipalities, and recreation managers need to decide in various areas to positively regulate the attitudes of individuals and increase the level of required spiritual well-being. In this respect, conducting joint studies considering the local people is crucial. Such collective work will effectively consider personal, interpersonal, and collective needs to provide individuals with a good balance between different areas of life (Rodríguez-Cifuentes et al., 2024).

This study provides an informative perspective that will contribute to the quality of life of individuals for both managers and researchers. This perspective reveals the value of creating leisure places individually and in the social area while creating livable places. According to the theory of planned behavior, individuals tend to perform a planned or determined behavior during an activity. These behavioral tendencies are shaped by individuals' opportunities in both tourism areas and city planning. Therefore, as stated by Ajzen (1991) in the theory of planned behavior, spatial analyses are required to determine the indicators of how much effort people are willing to put in and how much effort they plan to put in to perform the behavior. Increasing the quality of life of individuals with this method will pave the way for creating a more harmonious order in the social sphere. This planning will support society psychologically and economically by increasing tourism-related jobs.

### 5.2. Limitations and future research

In this study, the fact that Istanbul was taken as the study area provided a prediction regarding leisure attitudes and well-being in a heterogeneous cultural structure. However, the lack of similar quality and quantity recreation opportunities throughout Turkish cities creates limitations in terms of the generalizability of the study results. In this respect, applying the study, especially in towns and districts with lower population density, will help develop a comparative perspective and generalizability of the results. Moreover, leisure attitude studies contribute not only to the well-being and harmony of individuals. These studies also determined which activities should be preferred and why (Song & Ahn, 2023). From this point of view, it is necessary to investigate in depth which activities individuals perform in different public areas and individuals' attitudes towards these activities with a qualitative study. In addition, examining the sat chit and ananda, which represent aspects of well-being in recreation and leisure studies, will effectively give a new perspective on well-being. Indeed, well-being is a multidimensional structure that includes personal and social aspects that affect how we understand, interpret, and exist in the world and face life's events and challenges (Rodríguez-Bravo et al., 2020).

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#### Author contribution

The author herself conducted the research design and implementation, analysis, and writing of the article without using AI applications.

#### Disclosure statement

The author reported no potential competing interest.

#### Ethics committee approval

The study received approval from the Bitlis Eren University's Ethics Committee under protocol number 2024/09-2 and E.6247 and adhered to the guidelines outlined in the Declaration of Helsinki for research involving human subjects.