'Leisure Information Behaviour of New Zealand Malyalees with Special Reference to Consumption of Malayalam Movies'

by

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Abstract

Research Problem: This study examines the leisure information behaviour [IB] of New Zealand Malayalees, an immigrant group from Kerala, India, with special emphasis on the consumption of Malayalam movies. It examines the various sources through which they collect their leisure information, and how far their leisure IB is influenced by socio-cultural factors. It contributes to a lesser studied area of IB studies, immigrants' leisure IB.

Methodology: A qualitative methodology characterised by ethnographic and phenomenological perspectives was used. A non-probabilistic convenience sampling method was used to select 12 respondents, four each from three cities of New Zealand, Auckland, Wellington and Christchurch, from Malayalee community. Semi-structured, in depth interviews were conducted with participants in their own language to collect the data.

Results: Leisure IB of New Zealand Malayalees was characterised by the sourcing of infotainment products, dominated by Malayalam film content, mainly from Kerala, India, the region from where they had immigrated. As they used diasporic, transnational information channels to access their content, Internet followed by friends and relatives were their main information sources, and information institutions in the host country had minimal influence on their leisure IB. Their leisure IB was heavily influenced by their socio-cultural and linguistic preferences.

Implications: This study implies that leisure IB of immigrants and its relation to socio-cultural factors is an important area to be studied in depth. How libraries in host countries could cope with the leisure needs of immigrants needs to be researched.

Keywords: immigrant IB, leisure IB, transnational leisure

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1. Problem Statement

This study aims to analyse the leisure information behaviour [IB] of New Zealand Malayalees, a linguistic group whose mother tongue is Malayalam and immigrated to New Zealand from the southern Indian state of Kerala, with special emphasis on the consumption of Malayalam movies. Through a qualitative research methodology, this study intends to cover the ways in which Malayalees deal with the information related to leisure and how it connects to their socio-cultural backgrounds.

It is noted that immigrants' leisure is a neglected area of study, but its policy implication in the integration of immigrants to the host society is significant (Horolets, 2012; Smith et al., 2018) and the importance of leisure on happiness and well-being is also acknowledged (Wang & Wong, 2013). Despite the importance of movie consumption in leisure activities, leisure IB studies related to movie consumption are very few (Bogers, 2015), and those in the context of immigration IB are even less.

India tops in the production of feature films in the world, and the Malayalam movie industry, which produces more than 100 films per year, has significant presence in it (Swart, 2011). It is argued that the consumption of movies by Indians manifest the conflict between national and regional identities (Raghavendra, 2012), and this gets reflected in the internally diverse Indian diaspora in New Zealand (Friesen, 2008). But the internal diversity of immigrant communities including Indian diaspora is not fully reflected in the policy and service delivery of New Zealand public institutions including libraries (Booth, 2018). In this context, this study intends to examine the importance of focusing on the idiosyncratic information practices of immigrant communities in understanding immigrant IB.

Most immigrant IB studies including those from New Zealand focus on the integration of immigrant communities to the host society (Mason & Lamain, 2007; Sirikul & Dorner,

2016). But studies which focus on the leisure behaviour of immigrants argue that many immigrant communities are using leisure as an avenue to keep alive their distinct identities (Long et al., 2014). Thus, this study tries to perceive adaptation to the host society not in an assimilationist perspective and examines the need to conceive leisure IB in a multicultural perspective.

2. Literature Review

As the studies which specifically focus on the leisure IB of an immigrant group in the context of movie consumption are very few, this literature review focuses on the main anchorage points of this study, namely leisure and IB, immigrant leisure IB, internal diversity of Indian diaspora in New Zealand, movies and Malayalees, and leisure and public libraries.

2.1. Leisure and Information Behaviour

According to Jansen and Rieh (2011) human IB is "interacting with various forms of information through all channels for both active and passive information seeking and use" (p.1518). Leisure is defined as "un-coerced, contextually framed activity engaged in during free time" (Stebbins, 2012, p.2) and IB connected to leisure is described as leisure IB. Information models and theories that could be classified under Everyday Life Information Seeking [ELIS], such as Dervin's sense making (Dervin,1998), Chatman's small world (Chatman, 1996,1999) and Savolainen's way of life approaches, account for non-work and leisure information behaviour (Savolainen, 2005).

Savolainen's ELIS approach focuses on the informational aspects of daily life and non-occupational tasks and seeks to overcome the "false dichotomy between processes of job-related and 'other' information seeking because job-related information seeking and ELIS complement each other" (Savolainen, 1995, p. 266). The insights from this model and

especially the conceptualization regarding socio-cultural capital, which takes its cues from Bourdieu (Savolainen, 1995), could be used to broadly enlighten the present study.

As the present study focuses on the leisure IB of a cultural group, the components that form the basis of Chatman's theory of information poverty namely risk taking, secrecy, deception and situational relevancy (1996) and her 'life in the round' conceptualization (1999) could be linked to some of the inward looking identity strategies of immigrant communities like carving out a community from their own cultural group in a transnational space. Though Chatman's theory represents pre-internet era and fails to account for the immigrants' ability to seek information beyond their local milieu through the heavy usage of Internet and community building in cyber space (Srinivasan & Pyati, 2007), the fact that the personal information sources of immigrants mainly come from their own community (Lingel, 2011) reveals the 'life in the round' mentality indicated by Chatman. The criticism that Dervin's sense making theory fails to give socio-economic determinants of information seeking their due significance (Savolainen, 1995), also place Chatman's theory, which studied marginalized communities and used methods like ethnography, more connected to this study.

Though these models give insights regarding leisure IB, more recent attempts like the IB model developed by Elsweiler et al. (2011) focus specifically on casual leisure IB, the area on which the present study emphasizes. Though this model too continues with the tradition of earlier ELIS studies of not creating a dichotomy between work and non-work information, Elsweiler et al. (2011) argue that leisure IB displays fundamental differences in motivation and focus from work related IB. Being a model that aims to comprehensively cover casual leisure scenarios in comparison with work/task oriented IB, is definitely an improvement over earlier studies conducted by Ross (1999) and Fulton (2009), who analysed pleasure reading scenario and the high rate of information sharing among amateur genealogy hobbyists respectively. As this model is based on two studies which analysed scenarios more akin to this study namely

television viewing and Twitter IB contexts, the findings of Elsweiler et al. (2011), such as importance assigned to exploration for information over finding of actual information and motivated information seeking even in the absence of an information gap, more fruitfully informs this study.

The Serious Leisure Perspective [SLP] model by Stebbins (2009), which works as the basis of leisure IB model by Elsweiler et al. (2011), provides the basic classificatory schema for this research project. According to Stebbins (2009), SLP combines three main forms of leisure namely serious leisure, casual leisure and project-based leisure. While casual leisure is defined as "intrinsically rewarding, relatively short-lived pleasurable activity requiring little or no special training to enjoy it" (Stebbins, 2017, p. 112), serious leisure indicates pursuits of serious hobbyists and amateurs that need special training and project based leisure is one time, occasional leisure activities such as participation in an art festival, or organization of a grand birthday party etc. (Stebbins, 2009, p. 622).

Though Stebbins stress more on the informational activity involved in serious leisure (2009), the study on television viewing (Elsweiler et al., 2010), which provides data for leisure IB model, finds IB specific to casual leisure and argues that all casual leisure is not hedonistic as argued by stebbins. They also found that it is challenging to design retrieval and metadata systems that can satisfy vague and context dependent leisure information needs of users.

Studies related to Personal Information Management [PIM] also account for the management of information connected to work as well as leisure. Thus, PIM studies provide valuable insights regarding the organization of information related to leisure activities of individuals (Jones et al., 2017). Marcetic and Krtalic's study (2019) connects PIM to immigrant IB context, and analyses how PIM could be fruitfully used by migrants to manage their personal information and objects connected to their cultural heritage, which are highly

valued by immigrants as this information helps them to keep their cultural identity without getting fragmented.

Srinivasan and Pyati (2007) proposes that immigrant IB needs to be addressed more in the context of interconnectedness in today's globalised world, and puts forward a model, Diasporic Information Environment Model [DIEM] to approach this connection between local information environment in the host country and the diasporic transnational information environment.

Though leisure IB model and studies connected to it provide a broad lens to view casual leisure IB, they are not focusing on movie consumption. Boger's (2015) study is an attempt to connect leisure IB and ELIS in the context of movie consumption. This study argues that the movie information needs are often idiosyncratic and the existing retrieval systems need to develop new access modes to address these needs.

Two leisure IB studies from New Zealand (Banks, 2011; Gordon, 2010) focus mainly on recreational reading. Gordon's study classifies recreational information needs into three categories namely "fictional recreational reading, local information and general information" (p.95). Though this categorization is not useful for the present study, the findings, such as social and demographic variables have important bearing on the usage of information sources, and alternative sources other than library have significant role in meeting the information needs, provide pertinent insights.

Banks's study (2011) analyses recreational reading in an immigrant IB context as its respondents are immigrants who acquired English as a second language. This Wellington based study finds that social and cultural factors and especially mother tongue of the respondents significantly influence their IB. As the present research intends to focus on consumption of movies in mother tongue, these findings resonate well with it.

2.2. Immigrant IB and Leisure

Immigrant IB studies, which deals with the ways in which immigrants engage with the information channels of the host country and how they adapt to the new ways of accessing and using information (Khoir et al., 2015), in the context of leisure are very few. General Studies that examines leisure behaviour of immigrants have contrasting viewpoints on the role of leisure in the integration of immigrants with the host society (Smith et al., 2018). Even policy oriented studies that project integration as the ultimate aim of the participation of immigrants in leisure activities admit that patterns in immigrants' leisure participation is influenced by their marginality, ethnicity and identity issues (Horolets, 2012), and they participate in leisure activities within their own communities and create separate leisure spaces (Long et al., 2014). Researchers also stress that this is especially true of immigrants who could be described as visible minorities (Fletcher & Walle, 2014; Long et al., 2014), communities of colour who belong neither to indigenous groups nor to white settler communities of the host country (Chaze & Robson, 2014; Statistics Canada, 2019).

The internal diversity of immigrant communities, a theme to be explored in this study, is also recognized as an important factor that determines the leisure behaviour of migrants (Agergaard et al., 2015), and the concept of transnational leisure, "leisure activities of migrants that signal conscious identification with their particular ethnicity and foster their ties to the people, language and culture of their ancestral homeland" (Huang et al., 2015, p. 103), indicate that leisure provides an avenue for migrants to keep their connection to their home country (Stodolska & Santos, 2006). Thus, studies on leisure of immigrants problematize integration with the host society and argue that immigrants continue to keep their distinct identity and emotional well-being through their leisure activities (Agergaard et al., 2015; Li & Stodolska, 2006).

Findings of Quirke's study (2011) related to leisure IB concurs with the findings of the studies on immigration and leisure. According to her, young immigrants use leisure to connect with their home country and their religious identity. Immigrant IB studies in New Zealand seeks to understand IB in the context of integration (Mason & Lamain, 2007; Sirikul & Dorner, 2016). Despite the focus on integration, both studies find that important information sources of immigrants are family, community and impersonal sources like the Internet.

2.3. Internal Diversity of Indian Diaspora

Addressing the question of internal diversity of Indian diaspora, Baas's study (2018) of Indian immigrant community in Australia states that "in essence there is no such thing as the Indian community…..in practice the notion of a "community" turns out to be an amalgamation of many different sub-communities that mirror regional, linguistic and religious divides in the [Indian] subcontinent itself" (p.318).

Studies focusing on the Indian diaspora's IB and media consumption in New Zealand are rare. Studies from other disciplines emphasize that an understanding of the internal diversity of Indian diaspora is important in revealing the reimagining of identity by Indian groups in New Zealand (Booth, 2018; Johnson & Figgins, 2006), and study by Freisan (2008) stresses that pan-Indian identity is a problematic one and reports that many of his respondents consider their "primary identity is more closely aligned to a linguistic or religious subset within the 'Indian' population" (p.57). While Booth (2018) argues that internal diversity of Indian diaspora is not addressed by New Zealand government institutions, another study (Nachowits, 2015) opines that government is not responding to multicultural realities of New Zealand, and state interventions make Indians invisible.

The celebration of Diwali in New Zealand as a performance event is analysed in studies by Booth (2018) and Joshson and Figgins (2006). While Booth's study analyses how internal

conflicts within Indian community is played out in the Diwali celebrations in Auckland, the second study stress how dichotomies such as sacred and secular, public and private and classical and popular are renegotiated in a transnational space. But both studies confirm that Hindi films and music are dominant cultural markers that contribute to the understanding of Indian diaspora.

2.4. Movies, Indians and Malayalees

Indian diaspora's obsession with Indian movies is widely studied from various disciplinary perspectives, but studies in the IB context are conspicuous by their absence. It is argued that consumption of movies in their mother tongue by Indian diaspora is an important factor that contribute to their identity negotiations in a transnational space and work as a shield against transitional angst (Athique, 2011; Ghosh, 2010; Takhar et al., 2012). Ramasubramaniam and Doshi (2017) who examine movie consumption among Indians in United States, finds that movie consumption has more to do with performance of their identity, and English language proficiency has not much to do with it. They also argue that their findings reveal the need for "a complex understanding of the acculturation process that goes beyond assimilation as a simplistic goal" (p.14).

Though most of these studies focus on the globalization of Bollywood, studies have been conducted about the connection of other Indian film industries to Indian diaspora (Ravi, 2008), and how regional language films perpetuate regional identity against national identity within India (Raghavendra, 2011). Studies on Malayalam movie consumption in the immigration context find that movies work as an effective conduit of cultural and emotional communication between migrant Malayalees and the Kerala society.

Menon and Sreekumar's (2016) study, which analyses an amateur video film movement of Kerala that dealt with themes related to migration of Keralites' to Gulf region, argues that

the high popularity of these films proves that Malayalam movies work not just as entertainment products, but more as channels to traverse the travails of immigration. According to Radhakrishnan (2009), migration of Malayalees to Gulf not only brought economic changes in the production pattern of the movie industry of Kerala but also significantly affected its aesthetic and thematic preferences and thereby imagining of Malayalee identity. These findings evince the complex ways in which immigration and Malayalam cinema intertwine and affect Malayalee psyche.

2.5. Leisure and Public Libraries

Though constructive use of leisure time has always been an aim of public libraries, the emphasis on education and information functions has led to reduced importance on the component of leisure in public library policy objectives (Hayes & Morris, 2005a, 2005b). In recent decades libraries are increasingly recognizing other leisure avenues as serious competitors and making earnest effort to engage with leisure needs of its users (Hayes & Morris, 2005b). In today's public library discourses, the objective of reforming leisure through education and information functions is replaced by leisure function itself (Hayes & Morris, 2005a, 2005b).

The increased importance of leisure function in public libraries is criticized as the fall of libraries from the position of "people's university to public sector leisure centres" (Kruk, 1998, p. 162). But more recent studies are not accepting this education vs leisure argument, and leisure fulfilment is recognised as one of the most important functions of public libraries (Hartel, 2010; Vakkari & Serola, 2012).

2.6. Summary

All ELIS IB models address the issue of non-purposive IB, but stop short of specifically explaining leisure IB. Though leisure IB model by Elsweiler et al. (20111) resolves this issue

to a certain extent, it lacks the socio-cultural dimension of IB that eminently covered in Chatman's works (1996,1999). Despite many dated elements, Chatman's studies place IB very much within the lifeworld, and the ethnographic approach reveals IB's contextuality. Though there are IB studies which address the IB of immigrants, studies which specifically focus on the leisure IB of migrants are very few and that of the Indians and more specifically the community under study, the Malayalees, are conspicuous by their absence.

Both general leisure studies and Immigrant IB studies explain the need for complex explorations on immigrants' integration with host society, and studies on Indian diaspora's movie consumption reveals the idiosyncratic ways in which communities like Malayalees deal with immigration. All these studies explain the need for further studies on the transnational aspects of immigrant leisure and cultural contexts of leisure IB. These studies also stress the importance of addressing the leisure activities of marginalized communities like immigrants by public libraries. Though these studies find that information sources other than institutional ones like libraries are preferred by immigrants, the importance of information sources specific to casual leisure activities is not covered well.

Both immigrant IB studies and leisure IB studies from New Zealand stress on the socio-cultural factors that influence the leisure IB of the communities under study. But the internal diversity of Indian diaspora makes this cultural context of Malayalee IB much more complex and ask for further studies. As Malayalee cultural identity is highly influenced by their leisure activities, especially movie consumption, how these cultural products work as conduit of cultural information is not explored in detail.

3. Theoretical Considerations

As this study analyses leisure IB of immigrants, an IB model that specifically focus on immigrant IB has been considered. Thus, this study uses insights from Srinivasan and Pyati's

(2007) DIEM. Though named as a model, it rather proposes a methodological approach to study immigrant IB. According to them immigrant IB needs to be analysed not just in the information environment of host societies but more in the context of diasporic, globalised information environment. They stress that the link between local and the global is important in understanding the transnational information channels used by immigrants to source their preferred content. Thus, insights regarding immigrants' use of diasporic channels for information collection is connected to this study. A diagram of DIEM is given below.
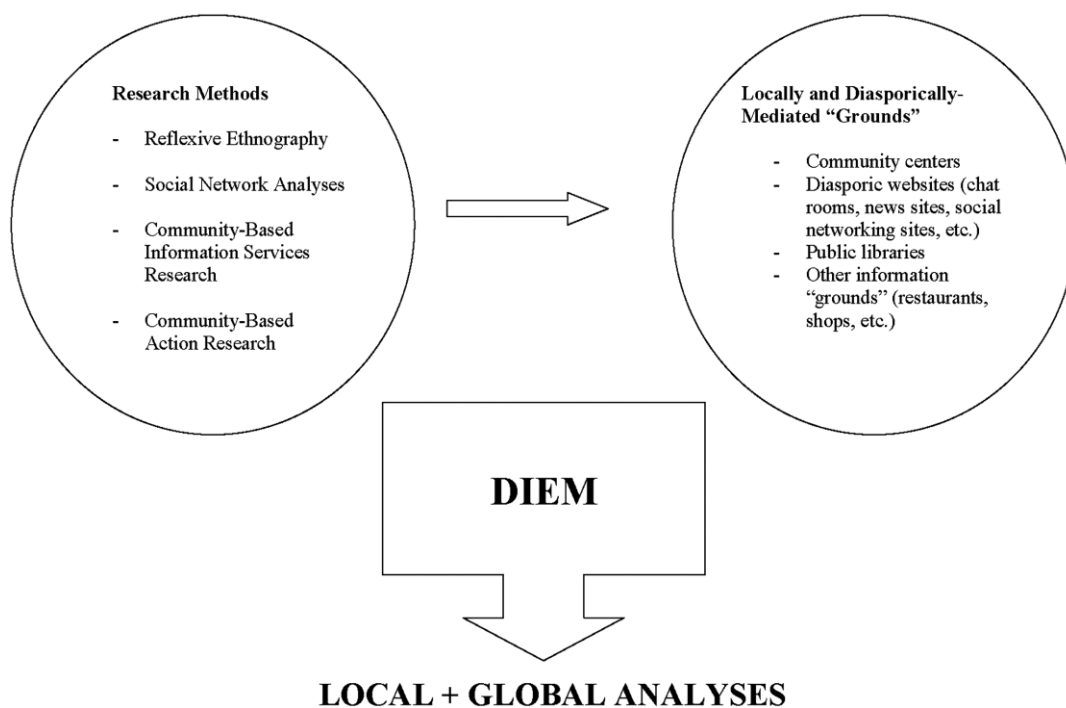
Research methods proposed by this model, such as reflexive ethnography, social network analysis and community-based research informs the formulation of research questions and data collection methods of this study. Reflexive ethnography, which intends to represent the complexities of community networks and interactions that the members of the community from their own perspective, is helpful in representing the community specific information seeking methods and subcultural diversities within a community (Srinivasan & Pyati, 2007). The research questions of this study, which seek the community specific leisure activities and

the information channel networks that the community members build to meet their leisure IB needs takes its cues from DIEM.

Social network analysis is helpful in analysing the networking within a community and the media and communication technologies that help them to imagine a community (Srinivasan & Pyati, 2007). As the present study specifically focuses on the emerging media and communication technologies that help Malayalees to access leisure avenues that are characterised by global interconnectedness. As proposed by DIEM, this study also focuses on the local and diasporic information channels to understand the leisure IB of Malayalees. Interview questions have been designed in such a way that the interviewees can reflect on the connections between their cultural identity and leisure behaviour.

As DIEM is a general IB model, the concept of 'transnational leisure', leisure activities that help immigrants to keep their connection with their home country and cultural identity, used in studies by Stodolska and Santos (2006), Li and Stodolska (2006), Huang et al. (2015) and Horolets (2012), is also used to specifically analyse the nature of leisure activities of New Zealand Malayalees. The transnational nature of cultural information networks maintained my immigrants could also be addressed by this concept.

Marcetic and Krtalic's study (2019) proves that PIM perspective could be used in the context of immigrant IB. Though the present study focuses on casual leisure, which, according to many scholars, do not involve systematic management of information, and its connection to cultural identity, which asks for a socio-cultural perspective of information than PIM, the above mentioned study argues that "an important aspect of PIM is knowledge management in personal collections and using its potential to manage personal cultural heritage and identity" (Marcetic & Krtalic, 2019, "The Role of PIM", para. 5). As the present-day leisure IB involves accessing various information sources ranging from friends and relatives to community

organizations and management of streaming platforms to downloading of movies, PIM's ability to address the management of personal cultural information could be applied here.

4. Research Questions

(1) What are the leisure IB activities of New Zealand Malayalees?

(a) How consumption of Malayalam movies feature in the leisure IB of NZ Malayalees?

(2) What are the information sources for NZ Malayalees' leisure IB?

(3) What, if any, cultural or social factors (e.g., Indian diaspora, internal diversity and cultural identity) are relevant to Malayalee leisure IB?

5. Methodology

5.1. Research Design

As this study focused on a cultural group, a qualitative research methodology with components of ethnographic approach was employed. Considering the Covid 19 pandemic and the time limits of the study, participant observation, one of the important methods of ethnography, was not used. Instead of that, semi-structured in-depth phone interviews with respondents were conducted to elicit information akin to participant observation. As this study was needed reflexive engagement with its respondents to get their point of view in a holistic perspective, it was apt to use ethnographic perspective.

The contemporary leisure activities are closely related to media usage ranging from film viewing to mobile gaming. The scholars who study digital ethnography, which "focuses on how our engagement with digital media and technological interfaces configure the ways we attend to, communicate, and perceive the world" (Richardson, & Keogh, 2017, p. 211), proposes that connecting ethnography with phenomenology is helpful in addressing the embodied experience of the body-technology connection that digital world involves. Thus, this

study, which examined immigrants' leisure activities in the context of their engagement with transnational information networks and various media interfaces, used insights from "ethnographic phenomenology" proposed by digital ethnographers (Richardson, & Keogh, 2017, p. 212).

As this study addressed both socio-cultural factors and personal information management connected with information sources, incorporating phenomenological methods, which "attempt to understand people's perceptions and perspectives relative to a particular situation" (Leedy & Ormrod, 2013, p. 255), with ethnography was helpful. While the critical engagement with socio-cultural context of Malayalee leisure experience was analysed through ethnography, respondent's personal reflections about immigrant leisure experience as an individual was elicited through phenomenological approach.

As this study focused on the interface between virtual media environment and physicality of sensory experience that result in the building of an online community experience through accessing leisure products, interview questions were designed in such a way to engage interviewees to reflect upon this experience of managing this technosomatic experience. As this study examined how culture was mediated through the transnational information environment, phenomenological ethnography proposed by Richardson, & Keogh (2017), which addressed the complexity of what Merleu-Ponty called intercoporeality, "the irreducible relation between technics, embodiment, knowledge, and perception" (p.212), was helpful in planning the interview to seek the experience of participants in accessing the physicality of cultural practices through a technologically mediated information environment.

5.2. Population and Sample

A non-probabilistic convenience sampling method was used to select respondents for the study. To meet the objectives of the study, certain parameters for the sample population,

such as age and time spent in New Zealand, were to be considered. As the study focused on the integration aspect of the immigrants, respondents from different levels of integration were selected.

Considering these types of factors, 12 Malayalees, four each from three cities of New Zealand, namely Auckland, Wellington and Christchurch, were selected as respondents. These three cities are the most populous cities in New Zealand with high concentration of immigrants. As the respondents belong to a single linguistic and cultural group, it was assumed that 12 respondents were enough to reach "a reliable sense of thematic exhaustion and variability within our data set" (Guest et al., 2006, p. 65). According to Guest et al. (2006), 12 interviews are good enough to reach data saturation at a justifiable level. To select these respondents, various community organizations, church and temple organizations, and Malayalee Facebook groups were contacted.

5.3. Data Collection

Main data collection was done through phone interviews, which lasted around 45 to 60 minutes, with the 12 respondents. As the researcher is well versed in the mother tongue of the respondents, Malayalam, interviews were conducted in this language, instilling more confidence in the people under study. Before conducting the main interview, respondents were contacted through phone to set a time for the interview, and they were informed of the general context of the study.

Though interviews were conducted in conversational style, the questions were pre-planned to match the research objectives (See Appendix 1 for questions and question table). In that sense, interview structure could be described as semi-structured. Over and above recording data in the question table, such as time spent for a leisure activity and the language preference in the selection of movies, the audio was recorded.

5.4. Data Analysis

The interview recordings and field notes were clearly transcribed and translated into English to create a complete record of the fieldwork. Creswell and Poth's (2018) data analysis spiral, which involves organization, perusal, classification and synthesis of data (Leedy & Ormrod, 2013, p. 298), was used as a general guideline for data analysis.

As part of managing and organizing data, collected data were transcribed using a word processing program. Research objectives and theoretical schemes were used to develop primary categories, such as types of leisure, information sources, linguistic preferences, socio-cultural context and cultural identity, for preliminary classification of data. Before assigning text to these categories, thematic analysis, a content analysis method to find significant and recurring themes in the data, was used to find other important themes in the data.

As part of the classification step, information was coded using categories and passages were assigned to the above-mentioned categories, both predetermined as well as those found through thematic analysis. Then sub-categories were found through iterative analysis of the assigned passages.

In the synthesis stage, data was arranged and represented in a systematic way by linking them to conceptual schemes and organised them in a way to link them to research questions. As interviewees were given time to reflect on their personal experiences about making sense of issues like integration of immigrants with information environment in the host country, their recollections were analysed in their holistic sense. While analysing these portions of recollections, instead of using pre-defined codes, effort was taken to bring in the experiential realm of the respondents to the fore.

5.5. Ethical Considerations

This study received the consent of the Human Ethics Committee at Victoria University of Wellington (Reference No- 0000028379). A detailed note regarding the nature of data collection, usage and privacy issues were given to respondents to get the consent form signed. Participation in the study was entirely voluntary. Confidentiality of the participants was ensured by not giving their personal information or recognizable details anywhere in the report. The transcripts of the interviews were sent to the respondents to ensure accuracy of the data and final comments were incorporated.

6. Findings

6.1. Participant Profiles

Four Malayalees each from three big cities of New Zealand, Auckland, Wellington and Christchurch, were selected to constitute the group of 12 participants. Considering the city from where the participants were selected, interviewees were described in this study by linking the first alphabet of the city to numbers one to four like A1, W1and C1. Table 6.1 provides a general overview of the characteristics of respondents.

The religious belief of the respondents was not directly asked but was revealed by the participants while explaining their engagement with religious organisations. While selecting participants effort was taken to balance settlement stage and marital status to address the issue of integration with the host society. Gender balance was not met, but gender wise difference in the perspectives of the participants was not addressed well in this study.

TABLE 6.1		
Participant Profiles (Total 12)		
Settlement Stages	Work visa holders	6
	Residents/citizens	6
Age	20-30	5
	30-40	7
Gender	Female	3
	Male	9
Income Range (New Zealand Median-$52000/-)	Less than NZ median	3
	Around NZ median	4
	More than NZ median	5
Education	Undergraduate Degree	9
	Post graduate degree	2
New Zealand study	One Year or more NZ Study	7
	Professional bridging course	2
Religion	Christian	9
	Hindu	2
	Non-believer/Atheist	1
Language Proficiency	Malayalam and English	12
	understanding of Tamil and Hindi	12
	Telugu and Kannada	1
Marital Status	Married	6
	Unmarried	6

6. 2. Leisure Categories and Infotainment Content

Visual entertainment dominated by movie related content was the most important content that satiate the leisure needs of the respondents of this study. According to the respondents, cooking and watching cookery vlogs and shows, interacting with family, relatives and friends in Kerala and New Zealand, reading and watching news, attend cultural, religious and sports functions and events, gaming, reading books, travel, casual shopping, pleasurable

aerobic activities and listening music were the other important leisure activities. Table 6.2 provides information regarding the time spent on each activity.

TABLE 6.2- Time Spent on Leisure Categories								
Leisure activities	Above 40	30-40	20-30	15-20	10-15	5-10	3-5	Less than 3	respondents engaged in activity
Visual entertainment	1		3	3	3	2			12
Interacting with relatives and friends				1	2	1	7	1	12
Watching and reading news						1	4	7	12
Gaming						2			2
Food explorations					2	2	6	2	12
Reading books								5	5
Travel							4	8	12
Shopping							2	10	12
Exercise						2	1	2	5
socio-cultural and sports events								12	12
Listening to music								12	12

Table 6.3 indicates the device preferences of respondents

TABLE 6.3- Device Preference		
Devices	First preference	Second Preference
Mobile phone	4	8
Television	4	4
Laptop or P.C.	3	
Tablet	1	

6. 2. 1. Visual Entertainment

For all respondents, the main category of visual entertainment was the consumption of movies and related contents. The other categories of visual entertainments were web series available on platforms like Netflix and Amazon Prime, Television serials, and contents produced for You Tube. For all respondents, movies and related contents constituted more than 60 percentage of their visual entertainment.

Table 6.3 indicates the platform preference of the respondents

TABLE 6.4		
Content platforms/sources	No of users	Dominant platform
You Tube	12	11
Media services providers and production companies like Netflix, Amazon Prime etc.	8	1
Pay channels and applications of conventional television companies	3	
Online Streaming sites	12	
Messaging Services like WhatsApp	12	
Facebook	11	
Instagram	5	
Content downloading using telegram	1	
Content downloading using torrents	1	

The main content platform used by respondents was the You Tube. According to 11 respondents, though they used other platforms for sourcing visual content, they considered You Tube as the convergence platform that catered their diverse visual entertainment needs. Though respondents considered free availability of content as an important factor in the popularity of You Tube, one respondent had the subscription of You Tube Premium.

Even those respondents who preferred to use television as their prime device considered You Tube as their source of content rather than content from traditional television companies. As the cable TV providers in New Zealand do not provide Malayalam Television Channels, most respondents were depending upon You Tube to watch these channels. Thus, content produced in other platforms was also sourced through You Tube.

Seven out of twelve respondents considered content produced exclusively for You Tube, such as channels and vlogs, constituted the second most important content in their visual entertainment. Most Malayalam content producers who produce Netflix type of series are producing it mainly for You Tube with Facebook being a platform to direct users to You Tube. Though respondents connected cooking vlogs to their food explorations, they considered watching of travel and food vlogs more as a visual entertainment like the consumption of web series and television serials.

Convergence of content on platforms like You Tube was evident in the consumption of visual content by respondents. Though almost all of them use You Tube to watch Malayalam News channels considering its difference from main visual entertainment like movies, content related to news was considered as part of the consumption of news items. But two of the respondents were using You Tube channels to further their studies of religion and atheism. According to W4, *"the Malayalam atheism channel gained popularity and caught his attention only because it was on You Tube."*. Thus, even when it satisfied his intellectual explorations, he considered watching this channel as a leisure activity.

The importance of You Tube in the leisure environment was evident in the comment of C3. *"I am always on You Tube during my leisure time. I may be feeling lonely. When I get into my room, I switch on You Tube on my laptop. Even when I am not keenly watching it, I get a feeling that You Tube makes my room lively. Even my internet searches are initiated by curiosity aroused by You Tube Videos."*

6.2.2. Other leisure Activities

Other than visual entertainment, activities which all the respondents engaged were cooking and watching food vlogs and shows, interacting with family, relatives and friends in Kerala and New Zealand, reading and watching news, attend cultural, religious and sports functions, gaming, travel and casual shopping.

Among them the activity which consumed more time for most of the respondents were interacting with friends and relatives (See Table 6.1). This interaction was mainly with families in Kerala, and messaging applications like WhatsApp, Imo and conventional telephone connections were used. Nine out of 12 respondents were using video call facility of WhatsApp to interact with families in Kerala.

In addition to regular cooking, cooking experiments and seeing cooking vlogs and shows took as high as 10-15 hours for two respondents and spending around five hours a week was common among participants. For all other activities which were done by all respondents, such as casual shopping, attending socio-cultural and religious events, and consumption of news, average time spent on a week is less than five hours.

Only two of the respondents were serious about gaming and both spent five to 10 hours a week on gaming. Only two people indicated that they considered book reading as a serious leisure activity and seven respondents did not have this hobby. Though all listen to music during other activities like driving and cooking, most were saying that songs from films were not just heard but also seen as film clips making it a visual entertainment. Though three of the respondents spent around 10 hours in a week for exercises like work out in gym and walking, others were not at all into it.

6.3 Socio-cultural Factors and Linguistic Preferences

The impact of socio-cultural factors and the preference for mother tongue, Malayalam, on the leisure activities of the respondents was evident. Respondents considered consumption of visual entertainment and news, and food practices were the main leisure activities that defined Malayalee cultural identity in New Zealand. The diligence with which the respondents tried to gather the leisure information was reflective of the high value that they attached to leisure in relation to their work life.

6.3.1. Question of Identity

All the respondents, except one, considered their primary identity is that of a Malayalee and were proudly expressing their preference for it over their national identity. For C1, all responsible Indian citizens must keep the allegiance to Indian identity over Malayalee identity, and he opined that placing Malayalee identity over Indian identity should not be encouraged. It must be considered that this participant had grown up not in Kerala, but in a North Indian state.

According to all participants, they were recognized as Indians or someone from Indian subcontinent by New Zealanders and very few enquired about their exact region in India. But other Indian immigrants recognized them as South Indian or Malayalee. But a few respondents expressed the opinion that New Zealanders who engaged more with Indians in their workplace possessed basic knowledge about the cultural difference between different regions of India, especially between North and South India. C2 even claimed that being a Keralite helped her to get preferential treatment over her classmate, who was from Punjab, India, in a post graduate project from her lecturer who she thought had preferred Keralites over Punjabis.

For nine respondents all their close friends were Malayalees. Only two had early settlers as their friends, and that too was restricted to two to three persons among 10 close friends. C3' s comment- *"Though I am living with Kiwi flatmates, I am separated. Their hobbies, interests*

are all the same …. They have got same subjects to discuss. For me, the food is different, almost everything is different. Even if I earnestly try to engage with them, I fail to do that."- encapsulated the feeling shared by all the respondents who had no Kiwis as their friends. All of them said that beyond professional relationship, emotional attachment was absent in their relationship to "Kiwis". W4 felt that despite the relative tolerance that New Zealanders showed to immigrants, they were not so welcoming to people from certain countries.

Though C2 believed that workplaces devoid of Indians were helpful in integrating with the New Zealand host society, nine respondents felt that despite integration at workplaces, Malayalee would remain as a Malayalee in New Zealand. W4 stated that *"Whatever may be my professional position, they recognize me as an Indian. Cultural identity is always there. By skin colour and accent, New Zealanders recognize our ethnicity. Before coming to New Zealand, I have lived completely as a Malayalee till the age of 28. It is very difficult to deracinate that deep-rooted identity."*

A2's comment also supported W4. *"Even if fully settled here, I think, we will remain within the comfort zone of Malayalee relatives and friends. will continue with our habits that we followed in our place. Only up to a limit, we get accepted here."*

Unlike men, women found to have more friends from other communities. Among two respondents who had early settlers as their friends one is a woman (C2), and she has got four "kiwis" among her close friends. Other women also said that though they did not have early settlers as close friends, they had many friends from their workspace. The man (C4) who had a kiwi couple in his circle of close friends said that he got that connection from her wife, who completed her graduation in New Zealand. Two women (C2, C3) respondents said that mingling only with early settlers might help in the adaptation to the host society.

6.3.2. Language preferences

Except for three respondents, the linguistic preference for Malayalam in the selection of infotainment products was evident. Even two among those three respondents, who preferred English content, were keen observers of the Malayalam film industry, and Malayalam was their second most preferred language. Among nine respondents, who considered Malayalam as their preferred language, only one was preferring Hindi over south Indian languages. For all others, Tamil and other South Indian languages, which belongs to the same Dravidian linguistic family of Malayalam, like Telugu and Kannada came at the second place and English and Hindi were at the third position.

In the case of movies, nine out of 12 respondents reported that they eagerly waited for the release of new movies in Malayalam and watched it either in theatres or online. For these participants Malayalam constituted 60 to 80 percentage of their movie consumption. Three of these respondents claimed that they saw almost all the Malayalam movies released. Either they had seen it in theatres or if not released in New Zealand theatres, watched it when the films became available online. W1, who spent more than 40 hours a week on visual entertainment, said that he watched at least one Malayalam movie each day totalling around 16 hours in a week.

Though eight out of 12 respondents were also seeing Malayalam films on platforms like Amazon Prime, which increased their Indian content, heavy watchers of Malayalam movies depended upon websites which stream all the Malayalam movies available on DVD. Over and above watching full films, majority of film clips watched by these respondents were also from Malayalam.

As most respondents were not interested in book/e-book reading, language preference was not reported as a detriment. But C3, who was an avid reader while in Kerala, categorically

stated that despite her preference for English movies, Malayalam was her preferred language for reading books: *"Malayalam was my medium of instruction in school. I had read classic authors like Agatha Christie in Malayalam translations. Thus, I am used to reading books in Malayalam"*

6.3.3. Family Oriented Leisure

According to married respondents, while seeing films with their spouses and children, Malayalam was always preferred. For those respondents who had older parents staying with them, Malayalam was the only language preferred in family film viewings. C3, who had stayed with a New Zealand Malayalee family during her student days, said that she copied the leisure habit of that family of seeing at least one Malayalam film on weekends. According A1, mostly theatre visits were done along with other Malayalee families and this also influenced their preference for Malayalam films. As all these Malayalee respondents were using only Malayalam in their family settings, this connection between family-oriented leisure and preference for Malayalam was self-evident. It was also noted that in their long conversation with family members in Kerala, discussions about new Malayalam films was a regular feature.

6.3.4. Malayalam Content and Cultural Continuity

Though everyone insisted on the entertainment value of watching movies in different languages, eight of the respondents felt that the preference for Malayalam was also induced by cultural factors. Even interviewees who preferred English over Malayalam stated that Malayalam films dealt with an environment relatable to them.

According to W1, *"As we are in a foreign country, we specifically watch Malayalam movies to get that special feeling. Compared to other languages, Malayalam movies give me that feel of our area to which we are emotionally attached."* During his initial days in New Zealand, he was staying with Malayalee friends. As he was living with flatmates from other

countries, *"to create an artificial connectedness to Kerala, I spend more time watching films and other content from Kerala"*

For A4, Malayalam films were more connected to the realities of Kerala society. *"Most Malayalam movies are closely related to actual Malayalee life. 'Ancham paathira' [A movie's name] is developed from the thread of real-life incident of a psycho killer."* For W2 not using TV was related to her preference for Malayalam content. *"I am living with an English family. I do not see their TV at all. Just stay in my room and watch mobile and tablet to see my preferred shows in Malayalam."* She is subscribed to an app from a Malayalam Television company to see the television serials which they had been telecasting on all weekdays.

6.3.4.1. Fandom and Other Continuing Allegiances

10 out of 12 interviewees claimed that they followed trends in Malayalam film industry keenly, and five respondents have confidence that they were almost well versed in the creative transformations that happened in the Malayalam industry including the emergence of new directors, script writers and other technical crew. Even respondents who said that they watched English movies more, indicated that the only industry that they followed was the Malayalam one. Though three respondents claimed that they tried to observe trends in other industries, they admit that it could not be compared to their exhaustive knowledge of Malayalam Industry.

Only three respondents reported that they were not influenced by the big and emerging star actors of Malayalam cinema. Seven participants admitted that they continued to be die-hard fans of their favourite actor. Two of the respondents, who watched English movies more, opined that despite their preference for English movies, they did not have emotional connect to English movie stars. One among them, C3, was fervent in her allegiance to her favourite Malayalam movie actor. *"If good movies of Mohanlal and Mammootty [two Malayalam movie*

actors] comes at the same time, I will surely go for the Mohanlal one. I criticize Mohanlal movies, but I do not like others criticizing Mohanlal's movies."

W4, another interviewee who preferred English movies over Malayalam, stated that he watched all the movies of an emerging young actor in Malayalam. *"I don't care about directors. But I feel that all Fahadh's [actor's name] are worth watching. I never miss his films"*

A4 was a member of the official fans' association of a star. *"I am a Lalettan [Mohanlal as called by fans] fan. I am a member of his fans' association and its Facebook page. when he visited Auckland, I have gone to see him,"*

Other than movie stars, other personalities who hog limelight among certain circles in Kerala were also having ardent followers among interviewees. W4 stated that he diligently followed all speeches by one atheist writer and orator in Kerala. According to him these speeches changed his worldviews and beliefs and his interest in Richard Dawkins was born out of them.

While in Kerala, many of these respondents had been subscribers of a certain newspaper and its Television channel. Six of the respondents reported that their allegiance to certain media groups was still continuing. All of them preferred to read or watch the same newspaper or television channels that they had used in Kerala.

6.3.5. Real Time Transmission of Cultural Information

All the respondents reported that they spent considerable time in talking and messaging with family members and friends who were in Kerala. It is reported that Malayalees were creating an atmosphere of extended families through video conferencing, video calling and messaging through diverse messaging apps such as WhatsApp and Imo. While one interviewee (C2) spent two to three hours in a day on conference calls with parents in Kerala and other

siblings in other countries, 30 minutes to one hour calls to parents and other family members in Kerala was common for all other participants. With the arrival of smart phones, even older parents found it easy to manage messaging apps and their features like video calling.

Only two respondents said that they still use traditional audio phone calls to connect with their parents. A3 reported that these video calls created a feeling that they were not at all disconnected from Kerala. *"As we are using video call, we are seeing our homes and its precincts. We feel as if we are there in Kerala itself. Here also we engage mainly with Malayalees…So no feeling of disconnectedness."* C1 stated that despite having bandwidth issues, a little bit of time was spent on video calling to show his children to his mother in Kerala.

All respondents were following groups and pages of Kerala and Indian communities on social media platforms. Rather than following immigrant community groups, respondents were more active in family and friend groups in Kerala. C4 who had been running a transportation business connected to tourism in Kerala, claimed that he continued his membership in around 100 Kerala based WhatsApp groups. He said that in all his free time, he had been intently engaged with update and discussions within these groups.

Participants also opined that the availability of around 10 live news channels and active presence of Malayalam media houses in social media platforms kept them up to date with events in Kerala. Though not all respondents were keen on following news items in real time, most of them stated that they get update on Facebook and You Tube. Only one interviewee said that she followed New Zealand news than Malayalam news. Three of the interviewees stated that they spend around one hour watching news discussion hour in Malayalam television channels.

6.3.6. Food and Travel

All the interviewees said that they followed Keralite styles of cooking, and in New Zealand too they continued their Malayalee food habits. Most preferred to cook in their home and eating out and buying takeaways were limited. Kerala and Indian restaurants were mainly preferred. According to C3, *"she does not go to Indian restaurants, as they mainly offer North Indian food"*

Every one of them was familiar with popular Malayalam cooking vlogs on You Tube and they regularly watched cooking videos on other social media platforms too. Participants spent on an average one hour daily on travel and fishing vlogs connected to food. W4's comment- *"Kerala has different types of food in each region. Depending upon the place, the style of cooking also changes. I would like to know about these things. Thus, I prefer travel, food and cooking vlogs related to Kerala. Nostalgia adds flavour to it."*-was reflective of the opinions of all the participants.

All respondents except one (C2) were adamant that their palates would remain attuned to Kerala tastes. As all of them cooked Kerala food in their home, they were sure like A2, who said, - *"Food is an important identity marker. I am sure, it will not change. Even children born here will be eating the same food, and they are going to imbibe that culture."*- that food preference would be transmitted to next generation.

It is not only married people who preferred Kerala food, but unmarried respondents also stated that they experimented with Malayalam foods with the help of cooking vlogs. According to A3, who live with unmarried Malayalee friends, he and his friends prepared Kerala food in unison and cooking vlogs were an inspiration.

6.3.7. The concept of leisure

While weighing between work life and leisure, eight interviewees responded that leisure was important in living their "true self". Even those who insisted on the importance of job in defining one's stature, were explaining that leisure was equally important for their holistic well-being. W2's argument that *"the time outside my workplace that defines me and the real me is not the person in the workplace"*, seemed to resonate with the opinions of other respondents.

Despite nine out of 12 respondents were earning equal or more than New Zealand's median income, all respondents had expressed the view that in workplaces their "true self" was to a certain extent not revealed (C1) and "their acting" ends in the leisure environment of home (W4). Two of the respondents (W1, W2) who earn more than national median income, stated that their job was mainly for survival and the leisure which made them happy.

Though A4 stated the importance of maintaining the work-life balance and keeping the attitude of "work hard- play hard", leisure activities of the respondents were primarily inside their homes. Though A4 talked about the need to engage in community activities, he admitted that on off days he used to watch even three Malayalam films at a stretch. Though all respondents liked travelling, none of them ventured into adventure sports on a regular basis. They stated that they were content with leisure activities, such as movie viewing and cooking, that kept them in their home. As married respondents conceived leisure as quality time with the family, online infotainment which is accessible from home was enough to make them content.

6.4. Information Sources

The Internet was the most important source for leisure information for all the respondents, followed by friends and relatives and community organizations. Engagement with conventional information institutions like libraries was reported to be minimal.

6.4.1. The Internet

Though movie specific web sites like IMDB were consulted by respondents, platforms for video sharing (You Tube), social media (Facebook) and messaging (WhatsApp, Telegram) were more widely used to collect information regarding movies. Thus, rather than following conventional search strategy of using search engines, movie information was collected through movie review channels in You Tube, film specific groups in Facebook, and shared information links in messaging apps. Though one respondent (C2) indicated that she was active in Instagram, it found to be less popular among other respondents.

As social media and messaging apps were used as information sources, it could also be considered as information shared by relatives and friends. Except one respondent (W4), all others were active in messaging apps and the web links shared in them triggered conventional type of web search. A2 said that he used Telegram more for downloading movies rather than its conventional messaging features. According to him Telegram was much easier than Torrents in downloading movies and while browsing the links he got information regarding the online availability of movies.

Though search engines were not used to get information about news, respondents stated that specific You Tube channels and web sites of media organizations were more directly accessed. As all respondents subscribed and liked their preferred television channels and newspapers on You Tube and Facebook, the news producing sites were accessed. But only two respondents said that they installed the application of media organizations on their devices.

Three Apple device users said that they depended on curated news on Apple news app. Though all visited the sites of media houses which produced the content, respondents stated that curated news by search engines and social media platforms that led them to actual news.

As respondents stated that Malayalam cooking channels in You Tube and Facebook were their primary reference for cooking, the Internet was undoubtedly the main source of food related information. Even if they were not cooking the dishes, preparation of dishes in hotels and other locations in Kerala was watched widely through food and travel vlogs in YouTube by all respondents to satiate their penchant for spicy food.

6.4.2. Friends and Relatives

For all their information needs related to leisure, all respondents depended on friends and relatives after the Internet. Every one of them reported that they consulted friends and relatives both in Kerala and New Zealand for movie recommendations and travel related advice. The wide use of messaging apps by all the participants was also an indication of the importance of friends and relatives as an important information source. All the participants reported that they consulted mainly their close friends, only Malayalees for nine respondents, for information.

6.4.3. Community Networks

Though all participants except one identified themselves primarily as Malayalee, their engagement with Malayalee socio-cultural organizations in New Zealand found to be scant. Only two interviewees (W2 and A4) said that they were members of Malayalee organizations and regularly participated in their functions. Many ascribed their non-interest to what they considered competition and groupism among different Malayalee Organisations in New Zealand.

Religious organisations among Malayalees too did not have ardent followers among participants, but engagement was marginally better than socio-cultural organisations. The two Hindu respondents stated that they did not have Kerala temples in their area, but occasionally visit nearby Indian temples. According to 10 Christian respondents (one is an atheist), they did not insist upon attending the weekly or monthly Malayalam mass available in their city. They preferred to go the nearby church, even if it offered only English Mass. But most of them were members of WhatsApp groups and email mailing lists of Malayalee church organisations in their area. C3 indicated that this network was helpful in getting information regarding childbirth, marriage, death and other life cycle events within the community.

Though most respondents were not interested to physically participate in the activities of community organisations, all of them were following community networks available on social media and messaging platforms and considered them as information sources. Half of the participants were still active in online networks based in Kerala.

6.4.4. New Zealand Libraries

None of the respondents considered New Zealand libraries as an important leisure information source. Though those who had studied in New Zealand used their institution's libraries for academic purposes, now none of them are active users of public libraries. Table 6.5 reveals the library membership pattern of the respondents.

TABLE 6.5				
Library Membership Pattern				
Present Membership	Active Usage in New Zealand	Past membership in New Zealand	Past membership in Kerala	Active usage in Kerala
4	1	10	10	3

Though Four respondents were members of public libraries in their cities, active usage was limited. Even the one respondent who claimed that he had used public libraries actively indicated that with the shift towards visual entertainment, library visits were less. Two of the respondents never visited a library in New Zealand. Except two (A1 and A4), all respondents visited a public library less than 10 times during their stay in New Zealand. But A4 's visits to the library was mainly to engage his children in library's children' area. 10 respondents said that during their initial days in New Zealand, library was used for services such as printing, scanning, internet browsing and Justice of Peace service.

TABLE 6.6	
Perceptions about Libraries (New Zealand)	
Leisure content is available elsewhere	12
Helpful in initial days of settlement for stationery jobs, Justice of Peace etc.	12
Helpful during student days	9
Good for children, large area for them	3
Not expecting Malayalam content	12
Good services, should use more	6

None of the respondents expected to get their preferred leisure content from public libraries. All interviewees admitted that visual infotainment constituted majority of their leisure content, and 10 of them opined that their absence of interest in reading might be contributing to low usage of libraries.

7. Discussion

The findings of this study reveal that Malayalee leisure IB in New Zealand is characterised by the dominance of visual infotainment, and Malayalam films and related content constitute its major portion. This content, which is sourced mainly from Kerala is working as a conduit to connect them to their region in their home country. In contrast to

Malayalee's national identity as Indian through which they are recognised in their host country, their leisure IB is primarily aimed at imagining a cultural world anchored in their linguistic and regional identity.

Though community building through physical interaction is reflected in the leisure IB of Malayalees, accessing and consuming leisure content through the Internet is orientated more towards imagining an online community in a transnational information environment. Internet being the main source leisure information followed by relatives and friends from their community, information institutions in the home country is not an influential presence

7.1. Leisure Categories and Avenues

This study finds that visual infotainment tops among the leisure activities of New Zealand Malayalees followed by communicating with friends and relatives, cooking and watching cookery vlogs and shows, news consumption, travel and shopping. The pronounced presence content related to Malayalam films in visual infotainment is a determining factor in the leisure IB of New Zealand Malayalees.

The study finds that immigrant respondents are adept in accessing these types of content from international platforms like You Tube and messaging apps like Telegram. The increasing diversity of content on platforms like You Tube and platforms like Netflix, help them to access content through web based sources rather than traditional television content producers.

Food is evidently a cultural marker, and this study finds that food and cookery vlogs from their home region entice people to cook the food from their region, or just experience the cultural connectivity through luscious visuals of their style of food making in vlogs.

7.1.1. Transnational Leisure and Diasporic Information Environment

The findings of this study are in cognizance with the concept of transnational leisure, immigrants' conscious selection of leisure activities that help them to maintain their ties with

home country and sustain their cultural identity in the host country, explicated in studies about immigrant leisure by Stodolska and Santos (2006), Li and Stodolska (2006) and Huang et al. (2015). The important characteristics of Malayalee leisure IB in New Zealand, such as evident linguistic preference for Malayalam in the selection of infotainment content and creation of an extended family through long conversations with parents and other family members in the home country on messaging apps, display its close connection to transnational avenues of leisure.

Though the inward looking identity building strategies that are evident in Malayalee leisure IB could be connected to the Chatman's 'life in the round' conceptualisation, the tendency of certain groups, such as inmates in a jail, to limit their information seeking within a small world in which they can exercise agency (1999), their transnational leisure strategies are played out in the wider online world of diaspora in the age of globalization. Thus, lack of engagement with the host society is replaced with active information seeking in a transnational information environment.

This indicates the need to understand the immigrant IB not just in the traditional context of physical space of host societies but in the wider diasporic cyber space. Thus, rather than the life in the round concept, the DIEM by Srinivasan and Pyati (2007), which intends to place the immigrant IB as a continuum between local information environment of host society and the information milieu of e-diasporic space is more relevant here. Though this model is a general immigrant IB model not specific to leisure, Malayalee leisure IB which sustains Malayalee cultural identity through continued consumption of infotainment products which are transmitted from their home country through diasporic cyber space matches conceptualisations put forward in this model.

7.2. Information Sources

The main information source for leisure activities is The Internet followed by friends and relatives. The online video sharing platform, YouTube, is the most important internet platform used by Malayalees to access infotainment products followed by streaming platforms, and messaging apps are important avenues to collect leisure information from friends and family members. These findings clearly match with immigrant IB studies (Mason & Lamain, 2007; Lingel, 2011; Sirikul & Dorner, 2016)) which state that Internet and friends and relatives from their own community are the most important information sources of immigrants.

Their engagement with libraries and other information institutions in New Zealand is minimal and mainly limited to early days of settlement. They do not expect to find their preferred Malayalam leisure content in these institutions and feel that the soft power of India in general and their region in particular in visual entertainment is good enough to satiate their leisure needs. The pleasure of reading in mother tongue that is expressed by some respondents is found as an immigrant preference by Banks' study (2011) on Wellington immigrants' recreational reading habits.

The findings in this study corroborates Marcetic and Kratilic's stance that migrants earnestly design a personal information management plan to source cultural information from their home region. As Malayalee leisure IB is focused on finding content determined by their linguistic and cultural preferences, they use the functionalities offered by the dominant platforms they use, such as You Tube and social media to tag their favourite content from their home region by subscribing and liking them. Though the organisation of information is not that systematic as in a work environment, Malayalees consciously plan their use of information platforms and make use of their pre-defined content organisation tools to ensure easy availability of their preferred content.

7.3. Socio-cultural and Linguistic Factors

This study finds that the leisure IB of New Zealand Malayalees is largely determined by their cultural identity as a Malayalee and this gets reflected in their linguistic preference for their mother tongue, Malayalam, in the selection of infotainment products. According to the respondents, their primary identity is that of a Malayalee, and they differentiate themselves from other Indians, especially from North Indians. Thus, regional and linguistic identity is preferred over their national identity. This is apparent in their language preference. It is found that most respondents consider Tamil and other south Indian languages, which belong to the same Dravidian language group of their mother tongue, as their second preference and Hindi and English come as a distant third.

Even when movies from languages other than that of India is consumed, they do not feel an emotional and cultural connect to them but just consider them as entertainment products. They closely follow the Malayalam and Tamil film industry, and fandom surrounding certain movie stars from Malayalam industry continues to be strong among most respondents in New Zealand.

India being the largest producer of films in the world, the preference for Indian films among Indian diaspora is widely reported (Athique, 2011; Ghosh, 2010; Takhar, et al., 2012), and the findings of this study too concur that. Ramasubramaniam and Doshi's (2017) study's finding that Indians negotiate their cultural identity through the consumption of Indian films matches the findings of this study.

The core allegiance of Malayalees to their regional identity rather than national identity is very much in line with the findings of studies on Indian diaspora in New Zealand (Booth, 2018; Freisan, 2008; Johnson & Figgins, 2006), which argue that immigrant Indians continue to keep their emotional attachment to their subcultural identity, and they are viewed as Indians

mainly by people in the host country. As Malayalees consider their identity as Indian more as something recorded in official documents, the claim by Baas's study on Indian diaspora in Australia that "there is no such thing as Indian community" (p.318) need not be considered as an overstatement. The internal diversity among Indians that is reflected in the selection of leisure infotainment products by Malayalees is in cognizance with studies (Agergaard et al., 2015; Huang et al., 2015) which state that internal diversity among immigrants gets played out in their leisure preferences, and transnational leisure avenues facilitate direct connection with their sub cultural leisure products.

Though most of them earn more or equal to New Zealand national median income and are residents or on their path to residency, they feel that their leisure activities define their identity than their work. Most of them do not feel that they are integrated to the mainstream culture of the host country or are welcomed to this culture by early settlers. Thus, even while being physically distant from their region in their home country, they imagine a sense of cultural continuity through transnational leisure. They feel happiness when get cocooned in their family space with family members and close Malayalee friends, and create an imaginary connection with their culture through their leisure activities.

Though most immigrant IB studies focus on how immigrants adapt to the information environment of the host country (Mason & Lamain, 2007; Sirikul & Dorner, 2016), this study confirms Marcetic and Krtalic's (2019) position that immigrants who are more settled seek to build more connection with their home country. Studies on transnational leisure also support this view that rather than integrating with host society, immigrants use leisure to keep their distinct identity and emotional well-being (Huang et al., 2015). The observation in the studies on immigrant leisure (Fletcher & Walle, 2014; Long et al., 2014) that the integration of visible minorities with the host country is a complex process and their marginality is reflected in the

development of their own separate leisure avenues is well supported by the findings of this study.

8. Limitations

As this study has used non-probabilistic convenience sampling, it could be argued that sampling is not truly representative of the population. Because of the covid-19 pandemic situation face to face interviews were replaced with phone interviews, and the average 45 to 60 minutes duration was not effective in eliciting further explanations about respondents' responses. A study with more emphasis on participatory observation would be more effective in understanding the nuances of Malayalee leisure behaviour which revolves around home environment.

This study is limited to the first generation of Malayalee migrants in New Zealand and all respondents are below the age of 40. But it could be argued that NZ Malayalees predominantly belong to this age category and second-generation migrants are very few. A study which mainly focuses on immigrants with grown up children might turn up with a different perspective.

Though the perspective of the respondents about information institutions in New Zealand is reported, how those libraries are catering to this population is not examined and their resources has not been analysed. More active users of libraries could be included in the sample and the outreach activities and resources of libraries could be reviewed by interviewing library staff.

9. Conclusions

This study finds that leisure IB of immigrants should be approached in the wider context of global information channels that effectively transmit cultural information in a transnational

plane. It is found that social, cultural and linguistic preferences that connect immigrants to their region in their home country have pronounced effect upon their leisure IB, and this reveals the need to understand leisure IB of immigrants in close connection with their cultural identity.

This study also identified the need to address the internal diversity of immigrant communities while developing information services for them. It is found that the national identity of immigrants might be an official tag, and their core allegiance rests with their subcultural identity.

Over and above stating the importance of leisure in the well-being of immigrants, the need to understand IB in the context of leisure is revealed by this study. Thus, the need to analyse continuum between leisure IB and work-related IB is indicated in the results of this study. As immigrants find wellness in their own leisure spaces, the findings of this study suggest the need to understand integration of immigrants with host society not from an assimilationist perspective.

The outcomes of this study recommend many possible paths for future research. It is found that information institutions in host countries play only a minimal role in catering their leisure information needs. It could be further researched that when transnational information platforms with wide variety of content is in galore, how information institutions in host countries could meet the idiosyncratic, culturally oriented content preferred by immigrant communities. Though libraries are orientating towards providing leisure related content, how far they can cope with the variety of emerging leisure avenues is an issue to be studied.

How immigrants plan their sourcing of cultural information could be studied in the context of PIM. Though it is found in this study that immigrants consciously plan to ensure continuity of their preferred content, it is not explored at a granular level. Even while avoiding the mainstream channels of information, immigrants get content which contribute to their well-

being. The ways in which immigrants traverse through a wide variety of transnational leisure avenues to focus on their preferred content could be examined from a PIM perspective.

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Appendices

Appendix-A-Interview Questions and Question Table

1. What are your main leisure activities?
   ♦ Visual Entertainment (a) Watching movies (b) watching TV (c) watching YouTube
   ♦ Computer/mobile gaming
   ♦ Listening Music
   ♦ Read books
   ♦ Using Internet
   ♦ Attend cultural and sports events
   ♦ Interacting with relatives, friends and community members
   ♦ Casual shopping
   ♦ Pleasurable aerobic and sports activity
   ♦ Cooking and food explorations
   ♦ Travel
   ♦ Other-specify
2. How much time is spent on each activity?
3. Language preferences
4. What are the information sources for each activity?
   ♦ Libraries and other information institutions
   ♦ Friends and relatives
   ♦ Community organizations
   ♦ Internet in general
   ♦ Social media- list the preferred one-YouTube, Facebook, messaging services like Whatsapp
   ♦ Personal blogs and You Tube vlogs
   ♦ Media such as news channels and online media/ Indian media or NZ media?
   ♦ Movie streaming platforms- Netflix, Amazon
   ♦ Other-specify

   4a-How do you rate your engagement with information institutions in New Zealand?
5. Whether your selection of information sources is connected to your linguistic and cultural preferences?
6. How do you define your primary cultural identity and do you differentiate yourself from other Indians?

   6a. Whether your leisure IB is defined by your Malayalee identity?
7. Do you feel that your leisure activities help you to connect with Malayalee identity and Malayalee community in your home country
8. Whether Malayalee community networks are used for collecting and sharing leisure information?
9. How do you value leisure information as a conduit to connect with your Malayalee identity within Indian diaspora and New Zealand community?
10. How do you collect and share information regarding movie related activities, such as fandom built around movie stars and directors, and how it is played out on social media platforms?

11. How do you define leisure?
12. Do you systematically manage information related to leisure? If yes, then how?

Question Table

Types of Leisure	Language preferences	Time Spent (Hours)	Information Sources
Watching Movies and movie related activities such as fan culture	Malayalam		
	Other Indian Languages		
	English		
	NZ Movies		
	Other languages		
Watching TV	Malayalam		
	Other Indian languages		
	English		
	Other languages		
Watching You Tube	Malayalam		
	Other Indian languages		
	English		
	Other languages		
Reading books	Malayalam		
	Other Indian languages		
	English		
	Other languages		
Computer/mobile gaming			
Using Internet			
Attend cultural and sports events			
Interacting with relatives and friends			
Casual shopping			
Pleasurable aerobic activity and sports			
Cooking and food explorations			
Travel			

Appendix-B

VICTORIA UNIVERSITY OF
WELLINGTON
TE HERENGA WAKA

Leisure Information Behaviour of New Zealand Malayalees with Special Reference to Consumption of Malayalam Movies

INFORMATION SHEET FOR PARTICIPANTS

You are invited to take part in this research. Please read this information before deciding whether or not to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

My name is Don George and I am a student in the Master of Information Studies Programme at Victoria University of Wellington. This research project is work towards my dissertation

What is the aim of the project?

This project aims to explore how New Zealand Malayalees collect and process information regarding their leisure activities. Among leisure activities, this study intends to focus on the consumption of Malayalam movies.

The information behaviour of immigrants in relation to their leisure activities is an understudied area in general and little research has been conducted on the Malayalee leisure information behaviour in New Zealand. Thus, your participation in this research is invaluable in the collection of related data, and this research might contribute fruitfully to policy discussions regarding immigrant information behaviour in New Zealand which in turn may help the community under study, New Zealand Malayalees, to access information sources more effectively.

This research has been approved by the Victoria University of Wellington Human Ethics committee [Research Master Reference No-0000028379].

The Main objectives of the Study

(**1**) To find out about the leisure information behaviour of New Zealand Malayalees. (**2**) To analyse the various information sources that contribute to NZ Malayalees' leisure information behaviour (**3**) To find out the relevance of cultural or social factors in understanding Malayalee leisure information behaviour

How can you help?

This study focuses on the information behaviour of New Zealand Malayalees. Therefore, the intended participants of this study need to be immigrants from Southern Indian state of Kerala, who identify as Malayalees. Thus, you are selected because you are a Malayalee residing in New Zealand.

If you agree to take part, I will interview you over the phone, at a time convenient to you. I will ask questions about your leisure activities, such as watching movies, TV, You Tube etc., and how you collect and process related information from various sources. Participants are expected to take part in a one hour, phone interview. I will audio record the interview with your permission and write it up later. You can choose to not answer any question or stop the interview at any time, without giving a reason. You can withdraw from the study by contacting me at any time before 15/05/2020. If you withdraw, the information you provided will be destroyed or returned to you.

What will happen to the information you give?

Participation is voluntary, and you will not be identified in any report produced as a result of this research, including possible publication in academic conferences and journals. All data collected will be kept confidential and will be viewed only by myself and my supervisor Dr Jesse Dinneen. The research report will be submitted for marking to the School of Information Management, and then deposited in the University Library. The interview transcripts, summaries and any recordings will be kept securely and destroyed on 01/06/2025

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:
- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- withdraw from the study before 15/05/2020;
- ask any questions about the study at any time;
- receive a copy of your interview transcript; and you can revise your interview transcript by informing the researcher before 15/05/2020
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact either me or my supervisor on the following contact details

Student:
Name- Don George
University email address:
donge@myvuw.ac.nz

Supervisor:
Name: Dr. Jesse Dinneen
Role: Senior Lecturer in Information Systems

School: Information Management
Phone: +64-4-4636916
Email-jesse.dinneen@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Appendix-C

Leisure Information Behaviour of New Zealand Malayalees with Special Reference to Consumption of Malayalam Movies

CONSENT TO INTERVIEW

This consent form will be held for a minimum of five years.

Researcher: Don George, School of Information Management, Victoria University of Wellington.

• I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

• I agree to take part in a audio recorded interview.

I understand that:

• I may withdraw from this study at any point before 15/05/2020, and any information that I have provided will be returned to me or destroyed.

• The identifiable information I have provided will be destroyed on 01/06/2020

- Any information I provide will be kept confidential to the researcher and the supervisor (Dr. Jesse Dinneen.

- I understand that the findings may be used for a Master's thesis, possible academic publications and conference presentations.

- I understand that the data collected and the recordings will be kept confidential to the researcher and the supervisor.

- I understand that organisational consent has been provided and the organisation will/will not be named in any of the reports.

- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.

	Yes	No
• I would like a copy of the transcript of my interview:	☐	☐
• I would like to receive a copy of the final report and have added my email address below.	Yes ☐	No ☐

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

Student Name-Don George

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