UNIVERSITY OF SURREY

SCHOOL OF MANAGEMENT STUDIES
FOR THE SERVICE SECTOR

THE SOCIOLOGY OF LEISURE: AN EXAMINATION OF THE RELATIONSHIP BETWEEN PERCEIVED EXPERIENCE AND LEISURE PARTICIPATION

by

STEVEN CHUA

Dissertation submitted in fulfilment of the
requirement for the award of the
Degree of Doctor of Philosophy

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I hereby declare that this thesis has been composed by myself and has not been presented or accepted in any previous application for a degree. The work, of which this is a record, has been carried out by myself unless otherwise stated and where the work is mine, it reflects personal views and values. All quotations have been distinguished by quotation marks and all sources of information have been acknowledged by means of references including those of the Internet.

In ever loving memory of granny…

SUMMARY OF STUDY

The aim of this study is to understand the underpinnings of popular leisure participation in Singapore. An observation on the popularity of various non-home based leisure activities in relation to less popular ones in Singapore is the motivation behind this study.

On this premise, the study sets out to understand the experience people get from participating in popular leisure activities. In the sense that popularity of certain leisure activities can be understood through understanding people's lives as a series of experiences. It is argued that preferred life experiences are influenced and manufactured by social institutions through employing the works of Bourdieu on distinction and Foucault on surveillance.

Three postulates were then developed to assist in understanding the underpinnings of popular leisure. The postulates are as follows: *1) Leisure activities that are part of the experience of a distinctive lifestyle are popular; 2) Leisure activities that enable people to negotiate their rights within societal boundaries are popular; 3) Leisure activities that can bring people closer to their perceived ideal experiences are popular*. The objective was to ascertain if the significant presence of these three postulates have a correlation with the popularity of leisure activity.

Findings show that the postulates feature significantly in contributing to the popularity of leisure in Singapore. More importantly, it was found that the notion of leisure is contingent on the influences people are subjected to. Therefore, there cannot be a universally applicable concept or definition to decipher leisure. Instead, leisure must be understood to be multiple constructs that are understood differently by different people. In Singapore, it was found to a significant degree that people innately use leisure as a function to attain a desired social standing, perceived ideals, and freedom in behaviour, which are results of societal conditioning. In consequence, leisure activities that can provide the basis to fulfil these desires are likely to be popular.

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ACKNOWLEDGEMENT

First and foremost, I must say that this endeavour of scaling '*the ivory tower*' could never have been completed without the assistance and support of countless people. However, for fear of missing anyone out in the process, and risk the acknowledgement section being longer than the thesis itself, I would opt for a collective thank you to one and all.

On the other hand, there are those who were directly involved with my PhD whom I must not miss out this opportunity to acknowledge their invaluable contribution to my completion. Aside from my grandmother, who had played an integral part in my tertiary education, Dad, Mum and Stanley, deserve special mention, for they stood by me amidst adverse conditions to allow me to fulfil my dream.

Neil and Gavin, for their undivided attention in building a strong foundation for me to operate from in the beginning, and subsequently supervising this piece of work to completion. Also, Lynda, for the countless informal sparring sessions, at various stages of the endeavour, that provided much insight to the research, which assisted me in my approach to the study. Last, but not least, the staff and researchers at SMSSS, who had come to my aid at times when I required help in negotiating this intellectual journey.

CHAPTER 1

Introduction

1.1 INTRODUCTION TO STUDY

The aim of this study is to understand the underpinnings of popular leisure participation in Singapore. An observation on the popularity of various non-home based leisure activities in relation to less popular ones in Singapore is the motivation behind this study. For example, dining at gourmet restaurants as a form of social outing is popular with Singaporeans, whilst most of the thematic restaurants (e.g. Snoopy's, Fashion Café, Planet Hollywood) have much lesser appeal; visits to neighbourhood parks are popular, whereas visits to theme parks are less preferred (e.g. Haw Par Villa, Tang Dynasty Village).

It is suspected that popularity of leisure activities has correlations with other societal notions, aside from the relative affluence of society being able to afford experiences that requires a higher economic outlay (e.g. gourmet dining). This assertion is founded in observing that there are popular activities, such as visits to neighbourhood parks that do not require any economic outlay for participation. On the other hand, as mentioned in the earlier paragraph, gourmet dining, which requires a significant amount of economic capital for participation is also well received. Hence, although there may be a notion of economic ability in affording certain leisure that correlates to its popularity, it is believed that there are other significant tenets for a leisure activity to be popular. One of them possibly lies in societal ideology.

Chua (1997) documented that societal ideology in Singapore since its independence was, by and large, manufactured by the incumbent government. In a multi-racial society

where Confucian family values were firmly in place, the government needed to put forth a balance between the former and the instillation of a capitalist ideology for the new nation to succeed economically. In Perry et al's (1997) words, "...confucian ethics was seen to combine an emphasis on hard work alongside a stress on social obligations and respect for authority..." (pp77). The government's stance then was to continue to embrace the existing communal beliefs whilst promoting the ideology of individual industriousness, in a meritocratic society.

Hence, since independence, the government's 'strong hand' featured prominently over the nation's progress in most aspects of society (e.g. national identity, ideology and social conduct) that led to Singapore becoming a highly productive and efficient, as well as an intensively regulated and orderly country. The government's emphasis on its ideals of a better nation and quality of life took shape in several forms. These notions revolved around property ownership, education, career and the accumulation of economic wealth. In part, this was the government's approach in presenting tangible constructs of a quality of life that can be achieved by working for it. This ideology was important, as Singapore, with no natural resources, had to rely on its people's industriousness for the economy to succeed.

On that note, material and property ownership became one of the main rewards for individual industriousness in the wake of Singapore's independence, where paucity and the homeless in the country was commonplace. The adherence to the government's call for high productivity in the work force to propel the economy as a means to resolving

poverty in society and in turn enabling Singaporeans to have their own housing was met with significant success. On the societal front, material and property ownership also evolved into one of the symbols of social belonging.

Consequently, with the basic needs for subsistence taken care of and society becoming more affluent, Singaporeans began to display a desire for negotiating social strata for a sense of belonging into certain social segments through upgrading to more luxurious housing properties (Mak, 1995). The rapid change from a developing nation into an industrialised country within a span of four decades, perhaps, had an influence over this occurrence. In that, what was observable in the past was that a sense of belonging and societal status (i.e. life experiences) in the Singaporean society steeped in Asian values, revolved around the notions of family and community. However, the hastened transformation of Singapore into a contemporary city saw these values diminished greatly, as it evolved into a Western capitalistic society. This is where ideal life experiences are now pegged onto conspicuous consumption in different facets of social life.

This argument is in line with Schor's (1999) work on the consumptive American society, where people indulge in conspicuous consumptive behaviour to legitimise their social status. Thence, in the process of working towards achieving ideal life experiences, Singaporeans were drawn to the need to own and display those tangible constructs of quality life experiences given as examples by the government, as a demonstration of their success. Nevertheless, demonstrations do not come only in the form of conspicuous

displays of lifestyles and ownership of material goods alone, but more importantly, in the ability to relate these actions into the context of achieving the ideal life experience. This highlights a dialectic relationship, whereby social institutions' intervention in creating constructs of ideals and Singaporeans' acceptance of these constructs by pursuing them to negotiate existing social strata within society.

Following this line of thought, the ownership of goods or the performance of an activity can be imbued with meanings other than their primary functions. People tend to utilise their possession of goods and participation of activities as social constructs to create new social meanings or space suitable for the fulfilment of life experiences. With that in mind, participation in certain leisure activities appears to be one of these experiences.

Instrumentally, leisure activities have been seen as an approach to rest and unwind from stress. However, it is argued that leisure is an integral part of the life experience in the form of the signification it brings through participation. Participation in certain leisure activities, like the ability to 'window-shop' at down town malls, take a stroll in the park with one's partner, own country club memberships, dine at 'up-market' restaurants, check into a local luxurious hotel for a weekend getaway; which enables the creation of new social meanings, within the activity, is popular amongst Singaporeans. Through this rationale, it would seem those leisure activities that present more opportunities for people to establish a perceived symbol of ideal life experiences are popular.

Against this background, it is argued that popular participation is largely fashioned by social institutions' endorsement of certain leisure activities. In a sense that participation in endorsed leisure activities qualifies individuals in society into established social segments and order, and in turn imbues an experience of belonging. Therefore, popularity of certain leisure activities can be understood through understanding people's lives as a series of experiences. Work, family, leisure, and education are examples that contribute to the overall make-up of life experiences, with their different degree of emphasis during particular time periods, over the life course.

The search for attaining certain ideal life experiences, created by social institutions, as a symbol of success or belonging is embedded in societal ideology. Informed by Bourdieu (1986), such a phenomenon is lies in the socialisation between individuals and institutional influence, whereby preference and participation in certain activities has a strong correlation with the perceived experience of distinction. Media, education, peer groups, families, work, and ethnic culture are examples of such influences. Similarly, on the issue of a perceived sense of belonging, Foucault (1991) argues that the adherence to established culture and ideology accords societal legitimisation.

To examine this notion of leisure activity embodying positive social implications, relating to the fulfilment of ideal life experiences, other than its primary function, movie-going is deemed as a suitable activity in Singapore. This claim is on the premise that movie-going is one of the most popular non-home based leisure activity with Singaporeans, since its inception. Notwithstanding the fact of its popularity, it is suspected that the fundamental

motivations for its participation had evolved. And it is in these new foundations that movie-going has managed to maintain its popularity with the masses throughout the colonial and post-colonial periods, with the multitude of other leisure activities available to Singaporeans today.

Further reason for the selection of movie-going as the leisure activity for research is that it facilitates the application of the theoretical framework developed (i.e. symbolic utopia, ideology, heterotopic space) for this study. Its appropriateness is played out in several ways. It is theorised that the activity of movie-going represents more than just an primary function in itself, but part of a practice that contributes to the experience of a certain social status in society. Further, the environment within a cinema auditorium isolates viewers from most distractions that facilitate the creation of an ideal life experience-'utopian world', through the consumption of the movie. Lastly, cinema auditoriums allow people to create a sanctuary/space (Foucault, 1986a) away from the constant surveillance in a highly regulated society like Singapore, to experience their chosen form of behaviour.

Evidently, the unpacking of this phenomenon is approached from a socio-psychological perspective. In line with the aim of the study, the objective, hence, is to ascertain the significance of theoretical postulates developed for this study, to understand the phenomenon. Thereafter, findings may be used for future studies to further understand leisure in Singapore. It is in hope that such studies, based on the researcher's postulates,

will assist in shedding light on conventional concepts and beliefs in the development of leisure products in Singapore.

The study first sets out to review relevant works on leisure in Chapter 2. This exercise accomplishes two objectives. One is to get an in-depth understanding on conventional views of the subject. The other being to adopt an epistemological stance on leisure for this study. Hence, the aim is to establish a premise as a platform for the study to operate on.

In Chapter 3, the influence of leisure participation is unpacked with Bourdieu's (1986) work on taste and distinction, and Foucault's work on surveillance (1991) and heterotopia (1986a). It is with this set of underpinnings that the study builds its theoretical framework on how popular leisure fits into society.

With the theoretical framework in place, Chapter 4 then provides a background on Singapore. This includes its history, social make-up and economic development.

Chapter 5 analyses and applies the established theory (of Chapters 2 and 3) onto the Singapore society in understanding phenomenon of certain popular leisure activities. In this chapter, the theoretical postulates for the study to ascertain are established.

The methods employed to solve the intellectual puzzle is discussed in Chapter 6. It should be noted that not all the research instruments are developed in this chapter. This

is due to the fact that data is to be collected in two phases; thus, certain decisions (e.g. criteria for sample groups and questions for survey and in-depth interviews) necessary for the development for the succeeding stages of data collection is dependent on findings of the previous phase. Hence, the methods for data collection were built incrementally in subsequent chapters after the review of each phase's findings.

Chapter 7 presents findings of focus group sessions, which gave a preliminary feel of the motivations of movie-going as a leisure activity. After which, a questionnaire survey is developed to track participation patterns.

Findings in Chapter 8 showcases findings from the questionnaire survey conducted to ascertain practice patterns that were established through the focus groups. The latter part of this chapter documents the development of the in-depth interview protocol for Phase 2.

In Phase 2, the findings from in-depth interviews are presented in Chapter 9. The chapter concentrates on analysing the motivations for patterns of participation as reflected in the results of the survey.

Chapter 10 discusses the overall findings and its implications in tandem with the study's theoretical framework.

Lastly, Chapter 11 reviews the entire study and states the significance of its results, its limitation, as well as recommended future research in this field.

CHAPTER 2

Notions of leisure

2.1 INTRODUCTION

The aim of this chapter is to establish an understanding of the concept of leisure. Firstly, Section 2.2 unpacks the underpinnings of leisure by reviewing existing work on the topic. Sections 2.3, 2.4, and 2.5 review specific notions of existing work as examples to show that standalone dimensions of leisure provide limited understanding on the topic. This is followed by recognising the complexity of understanding leisure, in Section 2.6.

2.2 UNDERPINNINGS OF LEISURE

Conventional treatment of the concept of leisure has a somewhat limited scope on the subject. A common approach adopted by academics in the past and present is that leisure is distinguishable in relation to work (Wagner et al, 1989; Stebbins, 1982; Arai & Pedlar, 1997; Kelly, 1997), in a sense that work and leisure are two separate entities and cannot be done in parallel. Hence, this argument suggests that people are either working or engaging in some form of leisure activity, but both are never done simultaneously. Along with this understanding, some other associations made with leisure practices are-positive behaviour (Mannell, 1980; Goodale, 1990); contribution to the well-being of community life, as well as satisfaction from a personal perspective (Grayling, 2000; Allen 1991; Arai & Pedlar 1997). Further, empirical evidence generated from one study argues that leisure states of mind occurred more frequently during the weekends when people are supposedly not working (Samdahl,

1992), while another theory implies that leisure is utilised as a form of social interaction (Auld & Case, 1997).

On the other hand, Lee et al (1994) and Russell & Stage (1996) explain that leisure is difficult to comprehend with any single concept. The latter went on to claim that it has to be understood in relation to freedom in action, decision, time and space. In agreement with Russell & Stage that a singular concept is insufficient in unravelling leisure, Kelly & Kelly (1994) state that the meaning of leisure has to be viewed upon in relation to work and family. Samdahl (1992) concurs with this standpoint, as she elucidated that leisure is a social psychological perception of activities in the context of everyday life, a view acknowledged by Unger (1984) as well.

It is acknowledged that each of these theories has their own merits. Nevertheless, as standalones, they fail to contribute to any comprehensive understanding of leisure. This stance is illustrated by reviewing a few of the examples above.

2.3 LEISURE OCCURS OUTSIDE WORK

Samdahl's (1992) stance that leisure occurs more frequently at specific periods is somewhat flawed. This is despite her prognosis on leisure being a subjective state of mind, influenced by perceived freedom and ability to act in relatively self-determined ways being supported by several works by Henderson (Stewart, 1998) and Lee et al (1994). Henderson defines leisure as associated with different meanings that originate from several states of the mind (Stewart, 1998). The crux of Henderson's argument,

therefore, asserts her belief that leisure is not confined only to time or space but in an individual's mental state. Lee et al (1994) also maintain that leisure is a state of mind that is transitory, multi-phased and multi-dimensional.

Hence, the theories suggest that the taxonomy of leisure and work cannot be demarcated by activities and physical locations but through understanding the nature of activities in relation to people's states of mind. For example, the nature of work in late modernity does not require office executives to keep traditional working hours or be physically present at a work place to perform the necessary tasks expected of them. In light of this, location or space in which tasks are performed has become irrelevant to its significance. Official work can be accomplished at home, while a personal agenda may be attended to at the workplace. Following Lee et al's perspective, leisure, like other states of mind is transitory, tending to imply that people glide in and out of these states sub-consciously rather than a conscious determination of a mind set.

Similarly, the mind does not necessarily take a bearing from time or physical location to drift from mental states of leisure to work or vice-versa. Therefore, Samdahl's thesis that leisure states occur more frequently during specific times (i.e. weekends) might not be accurate. Conceivably, her thesis would be more precise if it was rephrased that people are more aware of the leisure state of mind during specific times rather than suggest that it occurs more often in a certain epoch.

2.4 LEISURE ASSOCIATED WITH POSITIVE BEHAVIOUR

Some evidence refutes the notion that leisure is associated with much positive behaviour. Kelly (1997) postulates a negative side of leisure in his discourse on family leisure. He claims that within a family, leisure can be used as a form of community building as well as alienation. Particular leisure activities opted for by certain members of the family may isolate them from the rest as a form of signification of status, power, or taste, which can be detrimental in long-term family bonding.

Hence, leisure can be negative as well. In consequence, leisure should be understood as an activity that can have an alternative outcome rather than a definite positive sensation from its participation (Lee et al, 1994). It may also not always contribute to community life satisfaction or personal fulfilment as Arai & Pedlar had theorised. Activities in leisure may be done out of obligation or circumstance but may not prove to be advantageous to the community or at a personal level. Feminist studies reveal that the role of women in society in the past had stereotyped them to various obligatory functions in context with family life. Hence, a lot of activities performed in their leisure are more obligatory to their role in society than anything else (Jarvie & McGuire, 1994). On the other hand, voluntarism (Arai & Pedlar, 1997) in community work can achieve both satisfaction and personal fulfilment for people.

2.5 LEISURE A STATE OF MIND

Lee et al (1994) and Russell & Stage (1996) explain that leisure is difficult to comprehend with any single concept. The latter went on to claim that it has to be understood in relation to freedom in action, decision, time and space. Samdahl (1992) concurs with Kelly & Kelly (1994), as reflected in the preceding section that leisure is a social psychological perception of activities in the context of everyday life, which is acknowledged by Unger (1984) as well.

Leisure to Kelly (1997) is about the occurrences in everyday life. His line of reasoning stems from leisure not being extravagant visits to theme parks and overseas holiday experiences, but the rudimentary happenings to people in their daily lives. Lee et al's stance on leisure being transitory and multi-phased seems to be in tandem with Kelly's epistemological perspective. While Kelly highlights leisure as instances that happen repeatedly in the course of everyday life, Lee et al complement this explanation with the notion that leisure as a temporal state of mind that is transient can occur many times within a particular time frame.

In following leisure as a state of mind, the notion of social interaction as a prime factor for leisure participation as suggested by Auld & Case (1997), appears to be somewhat secondary. This is in concurrence with the theory that leisure is essentially a state of mind that people possess, which can occur with or without social interaction with support groups or society. Unfortunately, Auld & Case did not establish their stance enough to fully appreciate their postulate of social interaction since it can be understood as the interaction between an individual and social constructs (e.g. time

and space), as well. Having argued that leisure is a state of mind, which in its purest sense does not necessarily require any social interaction, many leisure activities do revolve around social constructs and influences.

2.6 COMPLEXITY IN DEFINING LEISURE

Literature review in the preceding sections acknowledges that most of the epistemological arguments determine some degree of truth in their views on leisure. They are, however, individually non-conclusive in their understanding of the subject. Cotte's (1997) work on gambling can be used to support this claim. In her empirical study on the activity of gambling, Cottee was able to categorise motives for gambling into economic, hedonistic and symbolic. Thus, Cotte notes that gambling is an activity that can enable people to self-classify. Stebbins (1982) concurs with this, as he states leisure can be accounted for the seeking of as personal fulfilment, identity enhancement and a form of self-expression.

In her study, Cotte further went on to explain that gambling as leisure was seen as a form of communing with the milieu, as stated by some of the sample group studied. People saw the gambling activity as an opportunity to socialise with others. In other words, the activity has the ability to signify an occasion for socialising, which presented opportunities of signifying oneself in that process of interaction. Thus, in analysing Cottee's work it is apparent that leisure meant different things to different people. In other words, the same activity can be seen as an activity that occurs out of work, and as a positive behaviour as it gives a platform for the socialisation process to

take place. Further, it is a state of mind that can assist in personal fulfilment, identity enhancement and a form of self-expression.

Reviewing existing academic work, it is clear that there are varying definitions on leisure. Nevertheless, within the myriad of views on leisure, Haywood et al (1995) observed recurring themes in the conceptions of leisure. These themes of conception are classified into as follows:

- *Leisure as residual time*

  Leisure is seen only occurring in time when obligations for survival have adequately been attended to. Haywood et al claim that this is particularly prevalent in industralised societies, where people only engaged in leisure activities after having done their duties and time at work. However, this conception does not take into consideration the unofficial obligatory chores in the social or home environment that require equal if not more attention (e.g. visiting relatives, babysitting children, and laundry).

- *Leisure as activities*

  Primarily refers to activities that bring about fun and pleasure. Here, it assumes that leisure is always fun and pleasurable. This conception is closely linked with the first, as it suggests that leisure is contrary to work -"...freely chosen instead of obligatory and done for its own sake instead of for instrumental reasons..." (pp 4). Therefore, it is also an indication that leisure cannot happen within work. Of equal importance in this conception is that leisure is something physical, whereby

people who are in leisure are in action. In consequence, this conception discounts the existence or importance of leisure mind states.

- *Leisure as functional*

  This view sees leisure as a tool that is useful for an individual or society. In the words of Haywood et al, leisure is "a means to achieving socially desired and approved ends" (pp 5). This conception provides a broader view of leisure, as it does not pin down the subject as an activity or something that is done outside work. Instead, the conception sees leisure as anything that provides a means to attaining desires and social acceptance.

- *Leisure as freedom*

  Here, the conception defines leisure as something that determines personal freedom to engage in whatever an individual chooses. Therefore, choice is the central component to this version of leisure construct. However, freedom in modernity is not entirely determined by an individual alone, especially in a highly structured capitalist environment. Hence, the notion of absolute freedom of choice in leisure is questionable.

Haywood et al went on to argue that it is easier to recognise leisure as a construct that revolves around these dimensions of time and work; activity; function and freedom, as they appear to be congruent with the understanding of leisure provided by existing academic work. More importantly, these leisure conceptions, according to Haywood et al, tend to focus on social origins and their implicit values within society. Thus, understanding leisure is highly dependent on the variety of influences societal

members are subjected to within society. Hence, to reiterate, leisure equates to different things to different people, and it is impossible to have a single universally applicable definition.

With this in mind, it is therefore difficult to produce a working definition for this study. Rather, a suitable definition of leisure can be better established after analysing the findings of this study, to be in a better position to pin down how the sample population understands leisure. This in turn will pave the way to understand what are the tenets that contribute to the popularity of certain leisure activities. The study will return to this issue in the discussion chapter (i.e. Chapter 10).

2.7 SUMMARY

The review of existing academic work showed wide ranging leisure conceptions. Each has its own set of underpinnings, although it is recognised that individually they provided a limited understanding to the subject. It is also observed that there are recurring themes in people's construction of leisure, which harness social origins and leisure's implicit values within society. This implies strongly that the construction and understanding of leisure is dependent on the influences people are subjected to within society. Accepting this notion, there cannot be a universal definition for leisure as societal influences in different societies vary. Thus, the study's stance is to address the definition of leisure only after analysing the findings, in order to have a more accurate grasp of what leisure means to the sample population.

CHAPTER 3

Influence on leisure

3.1 INTRODUCTION

Whilst the previous chapter identifies the salient tenets around which leisure conceptions are constructed, Chapter 3 focuses on the developmental process of society's understanding of leisure. In line with Haywood et al's (1995) perspective that leisure constructions have their underpinnings in social origins and values, it is essential to understand the role of societal influences on leisure, as part of the process of establishing a theoretical framework for the study. Therefore, the objective of this chapter is to understand societal influences on leisure preference and participation.

Section 3.2 sets the scene by establishing an understanding of the preference for leisure with the works of Bourdieu and Foucault as its underpinnings. Section 3.3 follows by reviewing the development process of leisure preference.

3.2 SOCIAL INFLUENCE ON LEISURE

In deciphering social influences on leisure preference and participation, Bourdieu's (1986) *Distinction* is employed as one of the central components in this study. In it, Bourdieu interprets societal influence as a process, through which individuals are socialised into understanding their environment. In *Distinction*, the notion of habitus, practice, and field are brought in to demonstrate the influence of social structures on individuals' beliefs. Habitus refers to a set of behaviours that is integral to an

individual's orientation towards everything (be it a situation or person) through the objective view of social life, which in turns determines practice within a set of subjective circumstances (i.e. the field) (Jenkins, 1992).

In Bourdieu's context, social norms in behaviour and thought are very much infused with beliefs in traditions, customs and culture for everyday life practices, although the coherence in these is seldom challenged. The application of habitus into practice in what Bourdieu terms "fluidity and indeterminacy", is the art of necessary improvisation to get on with everyday life encounters in the field. The stakes within society segregate the definition of field, in accordance with Bourdieu's line of discourse. Cultural goods, intellectual distinction, politics, and social class are deemed as some of the stakes that influence practice in different fields.

The unique ability of culture to reproduce accepted practices within societies can be understood to be one of the underpinnings of a belief system, which in turn forms an individual's orientation in life. Bourdieu (1993) explains that for a cultural system to work there must be a collective belief or misbelief, where powerful channels of influence are subtle and concealed from those who benefit from them through participation or abstinence. Moreover, culture spawns legitimacy for time-honoured social practices, while offering ontological security for the people who partake in it (Giddens, 1993a). Whilst indulging in the legitimacy and ontological security that culture offers, the rationale and morality for the continuance of traditional practices are often ignored (Giddens, 1993a). For this very reason, peculiarities in social practices and ideological

pursuits in many cultures are prevalent. Essentially, Bourdieu's thrust in *Distinction* is that society's acquirement of 'taste' (i.e. preference) is strongly influenced by the different stakes to which it is exposed.

Following Bourdieu's discourse, it is argued that structures within society, in the form of social institutions, shape beliefs that in turn determine a variety of accepted (i.e. normative) leisure activities within society. Fundamentally similar to this thesis, is Foucault's work on surveillance, which is the other underpinning for this study.

The discourse of normative behaviour being exacted through socialisation within a social environment falls in line with Foucault's (1991) work on surveillance and control in society. Foucault argues that society, as with penitentiaries, has a code of conduct imposed through social structures that ensures governmentality within it, through the enforcement of punitive measures. That is to say that members of society adhere to this set of conduct or behaviour in different situations and environments for fear of being punished. In society, social institutions, such as societal culture, impose normative behaviour onto its members.

The notion of punitive measures within society does not, in most cases, equate to that of penitentiaries where physical punishment is administered for non-conformance to the established order. Rather, transcendence of societal boundaries would result in being cast out and excluded from cultural citizenship of societal main stream. On the other hand, the reward for conducting oneself within cultural thresholds is inclusion into the 'normal'

factions of society. Thus, the incentive for conformance is the maintenance of cultural citizenship within society. In essence, participation in certain leisure activities is a symbol that signifies inclusion or exclusion within certain factions of society.

As a result of restraining behaviour, culture, with other regulating social structures, has an impact on the civilising process in society, in that societal members in general will be eventually socialised into a state of conformance. One of the outcomes of this is that individuals will get accustomed to limited choices of behaviour in various social settings, thus, internalising them as part of their belief system.

Apart from societal norms established through a political economy, specialised control organisations are particularly effective in regulating behaviour and experience. There are many organisations of control in society, which vary from schools and corporations to recreational centres and religious bodies, and leisure can be seen as one such institution. In a highly regulated society where behaviour is restrained in most social settings, leisure consumption with its assigned meanings is an impetus for societal participation to acquire one's cultural citizenship, within certain social circles.

The work of Elias and Dunning (1993) support this argument of legitimisation of oneself through the participation in established leisure practices. However, legitimisation is brought one step further by validating culture as a form of control in social behaviour. According to Elias and Dunning, restraints emerged only in the course of transformation of social and personal structures. It is symptomatic of an organic society to be

interdependent on the effectiveness of specialised controlling organisations for normative behaviour, and culture (e.g. leisure preference and patterns within a society) can be considered as an informal control structure. In a similar context, Arai & Pedlar (1997) clearly stated that leisure is embedded in society's complex dialectic freedom, repression, action and limitation. This thesis suggests that freedom in leisure participation is restricted within boundaries of social structures that are in place, thus limiting choice.

Nevertheless, there will be factions of society that do not subscribe to the main stream normative behaviour or leisure preference within society. Therefore, behavioural rights constructed through societal forces (i.e. social institutions) are not universally accepted by all members in society. The reluctance to give cultural citizenship to certain factions then actually motivates members of society to seek out alternative spaces to engage in deviant behaviour that is out of societal norms. This is seen as yet another salient structural influence on leisure participation.

In following Cotte's (1997) work on gambling, there seems to be enough evidence to suggest that individuals use leisure as an alternative space to partake in forms of self-expression and self-identity. This observation assists in the explanation that a salient factor for preferred leisure participation is perhaps dependent on its ability to provide an alternative to existing social structures in society. Cottee (1997) and Haggard & Williams (1992) suggest that leisure is an outlet for individuals to escape from these structures and engage in their preferred identities or behaviour. In that certain leisure activities, through signification from social structures, have the ability to create an

alternative space for individuals to either engage in their preferred behaviour or re-construct their identities, psychologically. This line of argument is supported by Stebbins' (1982) work on leisure's ability to allow self-expression, as well as identity enhancement.

On this premise, Foucault (1986a) argues that in societies where there is constant pressure for individuals to keep within the confines of accepted social conduct or be excluded, leisure activities or spaces that provide a sanctuary for temporal freedom of action, speech or even thought, are much sought after. Foucault terms this alternative space for freedom of behaviour as heterotropia. As explained by Foucault, heterotropic space is a compensatory world that is created for temporary escape from the structures of social norms. Within this compensatory world, individuals can engage in deviant or chosen forms of behaviour with a lesser chance of being pilloried by societal culture or incarcerated by the law.

3.2.1 The role of ideology

Hence, it is apparent that social institutions' influence is a significant factor in determining desire/preference in leisure participation. This influence, as Bourdieu had described, is achieved through social institutions' ability to manufacture collective beliefs or misbeliefs in society that come in the form of a belief system. On the same note, Foucault states that such a belief system is the result of social structures' influence on accepted and unaccepted behaviour. This belief system can be understood as societal

ideology. Social institutions set up psychological structures (i.e. ideology) that exact desired behaviour from society.

To unravel the notion of ideology, Mannheim's (1954) work on *Ideology and Utopia* is employed, as its underpinnings are in historical origins, which is congruent with Haywood et al (1995) on leisure constructions. In Mannheim's view, ideology and utopia are correlated. Mannheim's argument is that utopia comes before ideology, and the latter is an offspring of the former. In other words, there first must be an existence of utopia before the genesis of ideology through a variety of influences from social structures is nurtured. In this respect, Eagleton (1991) interprets Mannheim's definition of ideology as a kind of failed utopia.

Mannheim's (1954) theory of utopia is a state of mind that is incongruous with the present state of reality. In addition, he also establishes that individuals' states of mind have demonstrated the capability to transcend beyond the present state of reality to attain a new level of understanding on subjects. Mannheim explains that only a state of mind that transcends present reality will be referred to as utopian. However, it is argued by Mannheim that there are two kinds of utopian states of mind-one that is absolute, the other relative. The rationale behind the latter theory is that his thesis on utopia is borne in historical origins, which recognises a cyclical movement from a congruous state of mind over an incongruous one that will in turn formulate the next congruous state (Mannheim, 1954).

In cases when the ability to physically experience or engage in an incongruous state of mind is proven, it tends to dispel conventional beliefs in reality prevailing at that time, thus, losing its utopian status. Utopia of this nature is known as relative utopia and can be achieved with the transcendence of mind states in future epochs. In essence, Mannheim's orientation is that the term utopia cannot be used to describe a transcendence of a state of mind that can be turned into reality within the same epoch, as the former is regarded as unattainable in the present state of reality. Beliefs and achievable experiences, on the other hand, that transcend the current state of reality are understood to be ideology.

In essence, Mannheim's discourse on ideology and utopia is about people's life experiences. Ideology being the belief system that orientates people in understanding life experiences, while utopia is the ideal life experiences that people strive for. This is in line with Bourdieu (1986) as ideology is what he describes as a belief system that social institutions manufacture via the socialisation process, and utopia is the experience of distinction that people work towards.

On this basis, it can be interpreted that utopia is a creation, through the socialisation with an established societal ideology, manufactured by social institutions. This initiates a cyclical movement, as described by Mannheim, that with an established utopian construct, people begin to get socialised into a societal ideology to works towards achieving the former. Once this relative utopia is achieved, the construct loses its status and is transformed into a new ideology, which in turn sets up yet another utopian

construct for individuals to work towards, and the cycle continues infinitely. The notion of people being socialised into working towards utopian constructs and the meaning of utopian constructs to people's life experiences is discussed in the following section which focuses on the process of preference development.

3.3 THE DEVELOPMENT PROCESS OF LEISURE PREFERENCE

After having established that leisure preference and participation are significantly influenced by ideologies manufactured through social structures, the chapter now turns its attention to unpacking the developmental process of leisure preference. One way to accomplish this is to first review the nature of leisure provision in society, as the preceding section states that leisure facilities in place regulate desired behaviour (Elias & Dunning, 1993).

3.3.1 Leisure provision

On the first issue of leisure provision, with a wide range of leisure activities available today, it does not come as a surprise that there is a huge demand for commercial leisure in society. The conventional view on this is that leisure attractions are put in place based on the market demand for such activities. However, on a closer examination, there are signs to suggest that perhaps demand may not be the sole driving force behind leisure provision.

There is evidence to refute the notion that development of commercial leisure products, like other products in the market, is driven by demand. In particular, some large-scale leisure developments were met with lukewarm response from their intended markets (Ravenscroft & Chua, 2000). There may be two explanations for this outcome. While results, if some pre-development research was done, may suggest a general demand for mass leisure, more often than not, it has proven to be a challenge for developers to know specifically the type of leisure activities that can sustain long-term interests of consumers (Ravenscroft, 1992). The other explanation for under participation is perhaps due to a weak grasp by developers of the over-arching social superstructures, which shape popular leisure activities in society.

From a Marxist perspective, the realms of necessity and freedom determine demand for a product (Morrison, 1996). While the realm of necessity shapes demand of a product into a need, the latter transforms demand to a want. Yet, contrary to the Marxist theory of demand for needs or wants in consumption, the demand for commercial leisure products does not seems to be explicit from the consumer. That is to say that there is little indication that depicts leisure developments being driven by consumer demands alone. Instead, demands are co-driven by existing provision in the market place as well (Ravenscroft, 1992). Thus, perhaps leisure participation is also be influenced by the perception of what is available in the marketplace, rather than demand alone.

Demand is used vaguely for the behaviour of buyers and potential buyers for a product. Nevertheless, demand for a product is at times misused in the place of desire. Scrutinising the meaning of demand in the field of economics provides a more precise understanding of the term. Baumol & Blinder (1988) explain that demand must be understood in relation to price, and other determinants. Begg et al (1997) take a similar stance, where the comprehension of demand equates to the willingness of a buyer to purchase a good at a conceivable price.

Fuller (1990) elucidates the price and goods relationship further by stating that demand should not be understood by how much a buyer is willing to buy but the amount they can afford to buy at a given price. Albeit Baumol & Blinder (1988), and Gravelle & Rees (1992), state other considerations like tastes and preferences influence buyer behaviour, price is central in the understanding of demand. Further, having established that there are other considerations, Gravelle & Rees follow up their position on demand to state that it is essentially a function of prices and money income.

Therefore, the understanding of demand for a product does not provide a conclusive explanation for preferences and tastes of a consumer. It is in the realm of desire that a clearer idea of the agents for developing a preference or taste for a product emerges. Marx wrote that commodity is a thing that is capable of satisfying human needs for existence (Morrison, 1996), and in *Capital*, he suggests since commodity sustains life, there is a demand for it in the use and exchange value chain, at a given price and income level, within a capitalist environment.

Marx's theory on commodity operates within his construct of the realm of necessity. However, once the need for a commodity transcends this realm, it ceases to become a need and is transformed into a want. The gulf between need and want is where desire is formed (Shurmer-Smith & Hannam, 1994). The word product can be effectively used as a synonym for commodity.

With leisure being a socially constructed commodity (Haywood et al, 1995), especially so with commercial offerings, it does not appear to be a need necessary for existence. Instead, the notion of desire will provide a better handle on establishing consumer wants than an understanding through demand. It is perhaps this difference that leisure developers have misread in ascertaining consumer wants.

Marx argues that leisure freedom only exists in a communal environment for individuals to indulge in their preferences and self-development activities (Rojek, 1985). The antithesis of leisure freedom is the very existence of a society steeped in capitalist practices, where all individuals are proletariats working incessantly to accumulate wealth, and postponing their desires until there is financial excess for leisure.

According to Marx's orientation on the subject of freedom, the word "preference" can be used in synonym with "choice" or "desire". In capitalism, the notion of choice falls within economic superstructures that substantially restrict options for societal members to select from, as far as the realm of freedom is concerned.

In line with Foucault's argument on structures exacting societal behaviour, Marx is in part correct to point out there are little options for society in non-work activities within an economically organic society, but too much emphasis was placed on economic implications. Therefore, it is imperative to recognise there are other social structures besides economic ones that limit choices. This is why Bourdieu maintains that besides economic reasons, consumption choices take a bearing from cultural, social and symbolic references, as well (Jenkins, 1992). Undoubtedly, with these additional structures put in place on top of economic ones, the range of choices/desires within society is greatly limited.

3.3.2 The notion of desire

The notion of desire is transformed into tangible forms through the influence of social institutions where a societal ideology is formed, and in turn shapes the selection process for a particular product. At the same time, the selection of one product over other available choices is seen as a symbolic utopia (i.e. relative utopia) manufactured by ideology. In the context of this study, symbolic utopias are understood as life experiences.

To illustrate the influence of social structures on choice, the concept of cartography is brought in as a metaphor for elucidation. Fjellman (1992) sees a road map as culture, whilst it is used here as a social superstructure. It is a belief that the map can be used as a

reference for a journey, as with social norms within a superstructure to locate a bearing in the life course. In a map, there are different routes presented to individuals to get to a destination. Along with these routes shown on the map, there is other information provided. These include the terrain, landscapes, services, and distance between destinations. However, not all this information is relevant to every individual using the map, but they are nevertheless fully or partially aware of the existence of these facilities and information. With this information an individual decides which route will best suit the purpose of the journey. If the map proves to be wrong, the individual changes maps and carries on with the journey.

With the metaphor of a map as a social superstructure, then the route taken is an ideology, while the destination equates to a symbolic utopia. Through the introduction of the map (social superstructures), the individual gets an idea where the destination (symbolic utopia-ideal life experience) is and plots the route (ideology) that leads to it. With reference back to leisure preference, this is seen as a kind of symbolic utopia in place manufactured by the existing social superstructure, which in turn shapes ideologies that determine an individual's symbolic utopia (i.e. ideal experience) in leisure.

Baudrillard (1998) argues that tangible desires are dominated by the validity or constraints of signification and production, and also states that products have lost their functionality to signification. The existence of products has evolved into symbols and signs that represent extra values rather than the actual functions they are supposed to

serve at an instrumental level. In this instance, the product has margins of space where additional meanings can be assigned to it, over and above its fundamental function.

The validity of signification thrives on these margins of space called liminality (Fjellman, 1992; Hetherington, 1992; Shields, 1994; Shurmer-Smith & Hannam 1994; Zukin, 1991). Shields (1994) states the cycle of liminality begins with initiatory rituals that will mark the death of an identity, which paves the way for social re-birth of another rank and type of identity that transgresses into another phase or activity. Liminal zones overlap functionality with symbolic representation of products that society consumes. Subsequently, participation is even further dictated by these social constructs of liminality attached to certain choices made on activities, which very often serve as a sign of signification of inclusion and exclusion into or out of certain social divisions.

In a sense, signification is a form of citizenship within social groups. The common understanding of citizenship is the rights of an individual within a country given by the State. However, in extending the notion of citizenship into various social environments in society (i.e. family, job, religious, etc), a form of cultural citizenship is produced within these social groups (Bottomore & Marshall, 1993). In this culturally defined citizenship, rights and responsibilities are also present to determine an individual's eligibility to be inducted into or rejected out of social groups. Nevertheless, these rights and responsibilities are somewhat difficult to define, thus signs and images are used as representations for qualification.

Symbolic representations evolve through time and space. The logic behind this claim can be understood through two theories explained by Giddens (1993a)-conjunctures of influences and storage of information. Conjunctures or the intersection of influences, where a different spectrum of stimuli can affect the response to a similar situation on separate occasions, will have an effect on the transfer of tradition from one generation to another (Giddens, 1993a). When a set of influences conditions the transfer of culture, it will also start a chain effect on ideological formation. First, symbolic utopias within a cultural group will be different from previous practices. Secondly, change in utopian values will alter the interpretation of symbolic forms of representation. Therefore, the degree of deference to culture or tradition may deviate based on the set of influences present at the stage of ideological development. This can account for the deviance of individuals' representations of utopia, which results in sub-culture formation within cultural spheres.

At the same time, information storage plays a significant role in the way tradition is understood by individuals and society. The notion of power will inevitably surface in the discussion of information storage, as the ability to control and disseminate selected information is seen as an apparatus that can shape or alter ideological thinking amongst the masses. Featherstone (1991) perhaps sums it up best, as he remarked that culture or tradition is a product from the authorities in various fields that are engaged in perpetual invention and re-invention of symbols to which communities adhere. Thus, change is viewed as a period of transition, where individuals within a cultural sphere adapt and

adopt new practices under the social influences. Milgram in his article on "The Experience of Living in Cities" asserts that:

"...conditions of high densities create a situation of overloads at the level of roles norms, cognitive functioning and use of facilities. These overloads lead to adaptive mechanisms which create the distinctive tone and behaviour patterns..."
(Hassan, 1976, pp 341)

The Walt Disney Corporation applies the similar "overloading" concept to overwhelm its visitors (individuals in society) into adaptive behaviour (a conformance) within their theme parks (a culture sphere) (Fjellman, 1992). These effects on behaviour, based on cultural transition, can be translated to an ideological formation or transition within a cultural sphere, which can become permanent in individuals' ideology. Such a practice is similar to Foucault's (1991) theory on surveillance where he argues that structures put in place have the ability to exact desired behaviour from individuals.

Nevertheless, the complexity of developing a single ideology does not set in only because of cultural transition but also because of the presence of a myriad of cultural spheres in society, which vary in their forms of measure and boundaries. In this context, it should be noted that the culture aspect in a cultural sphere is not dependent on race or ethnicity. Ethnological investigations confirm that race and ethnicity are mere labels for association and identification, which have little correlation with an individual's personality and behavioural patterns (Benjamin, 1976). Henceforth, the authenticity of individuals' ideology formation is not on the basis of their provenance but through their exposure to a set of cultural spheres.

The other factor that causes culture or tradition to change, as described by Giddens (1993a), is the storage of information. Giddens states that there are two kinds of storage of information. One is termed allocative resources storage, while the other is called authoritative resources storage. The management of the two resources will have a bearing on the future of tradition transference (Giddens, 1993a). Firstly, allocative resources will require forward planning to create storage space that involves appropriate arrangement or re-arrangement of time and space relations in society. This may result in activities that can permanently alter the countenance of culture or tradition. Secondly, the effective administration of authoritative resources will ensure the retention and control of information. This can be done either through human memory or literature, in which the latter will enable greater capacity in time-space distanciation.

Collectively, the two types of information storage will have an effect on time-space distanciation, that in turn distinguishes central and periphery relations in society. Fjellman (1992), in "Vinyl Leaves", accedes to Giddens' orientation on information management, as he claims that the way information is managed will cause changes in social institutions and societal identities, which will define the social environment. In Fjellman's argument, he quoted the power that Disney welds as a social institution in its ability to de-contextualise traditional beliefs of American history, and to repackage and present them to society.

Consequently, on the production front, choices for participation available in the marketplace can be deceptive in leading consumers to believe that there are a variety of

options to choose from. However, consumers fail to realise products in the market are dictated by producers, who are adept ideological entrepreneurs. Whilst a general desire may have been established through research, producers are the ones who transform a vague and general desire into a tangible product. However, not all producers are successful in doing so. This argument has to be qualified by Bourdieu's (1993) stance that the degree of success for producers to influence consumers is much dependent on the former's status in the field of production. Bourdieu explains that the more established a player (i.e. producer) is in the field, the higher the authority (i.e. power) to influence taste or preference.

Simultaneously, in the transformation process, producers will engage in the manufacturing of images and signs to inform consumers of the necessity of the product. Bourdieu (1993) agrees with this theory as he refutes Weber's conclusion that producers succeed because adjustments were made for production to suit demand from the market. He adds that producers can work in a space where their produce depends very closely on their position in the space of production. That is to say a producer's authority in dictating what to put into the market depends on their influence in a particular field of production.

This argument implies that producers are, by and large, not influenced by the market but by their orientation on what to put in the marketplace and their competition. Therefore, aside from economic capital, if the entire participation chain were unpacked, it would seem consumer choices are also eminently dictated by a set of structures in symbolic consumption, and by the products that producers choose to put into the marketplace.

The over-popularisation of a particular leisure product within society will mark the transformation of its signification status, which explains the change of consumer tastes in society (Bourdieu, 1993). Thus, the end of liminality (for relative utopia) occurs when the signification through consumption of a leisure activity is accessible to all segments of society. This is when individuals or society as a whole will begin to look for new leisure activities to re-establish a kind of symbolism that have inclusive and exclusive capabilities, in the context of cultural citizenship. New symbols that accord such citizenship are then manufactured by the authorities in the fields of production, and the entire cycle continues ceaselessly.

Hence, it is conceivable that the acquirement of cultural citizenship from leisure activities accords inclusion into certain social spheres. Such activities are worked into the routinisation of everyday life that leads to the adoption of temporal identities and behaviours within the various milieus.

3.4 SUMMARY

Utilising Bourdieu's work to understand leisure preference, it is concluded that individuals are socialised into their preference for leisure. It is argued that leisure has the ability, through the influence of social institutions, to accord identity and signification through desired activities in which people participate in society. This essentially includes

and excludes people from certain social spheres in society. Therefore, one of the factors in determining preference is people's desire to have an identity within society.

Foucault's work on surveillance and compensatory space also assisted in understanding the preference for certain forms of leisure. The notion of surveillance explains that people conform to certain types of leisure through pressures exerted by social structures. Those who want to engage in deviant behaviours that are not cordoned by social norms seek out compensatory space to do so.

The locus where accepted behaviour (e.g. leisure) is disseminated from social institutions to society is in the notion of ideology. The difference between ideology and utopia lies in the state of mind of individuals, whereby the former is attainable or has been attained in the present state of reality, and the latter is an ideal that individuals desire to attain in future epochs.

Symbolic utopia in the form of tangible products is a result of the desire created by ideology. Ideologies are a result of the socialisation process by existing social institutions in society. It is recognised that social institutions have the ability to conceptualise, deconstruct, re-generate and replicate existing ideologies (i.e. traditional practices or social norms). Thus, ideologies of different generations are influenced by the constant change of emphasis by social institutions. Further, it is through the manufacture of signification, which in turn creates desire for participation, that social institutions to a

large extent influence the desire for certain leisure products, rather than the demand being generated by consumers.

CHAPTER 4

Background on Singapore

4.1 INTRODUCTION

The motivation for this study came from observing distinctive differences in the popularity of non-home based commercial leisure activities available in Singapore. Therefore, it is in the interest of the researcher to test the theoretical framework in Singapore itself, and use the findings from this study as a platform for future leisure research of a similar nature within the country.

This chapter provides a background of Singapore in the following areas - History (Section 4.2), Land (Section 4.3), Population (Section 4.4), Economy (Section 4.5), and Socio-politics (Section 4.6). For these sections, literature from Chua (1997) and Perry et al (1997) were used as primary sources for factual data from an academic perspective. However, other sources of information were brought in when necessary.

4.2 HISTORY

The records of the early history of Singapore were not clear. The earliest written records perhaps came from a Chinese account of the island that described it as "Pu-luo-chung", or "island at the end of the peninsula", in the third century (Singapore 1997). In 1330, another Chinese visitor documented that there were already Chinese inhabitants living there, and named the main settlement "Pancur", meaning Spring. Another popular name for the island was Temasek, which refers to "Seatown". However, "Singapura" was the

name that was commonly used since the 14th century, and was derived from the Sanskrit language, meaning lion city, after a Malay royalty caught sight of a lion when he first set foot on the island for a hunting trip. Singapore is the translation of "Singapura" in the English language.

The founding of modern Singapore occurred during the early 19th century as a result of mercantile capitalism, when the world was caught in a race to secure the best sea routes for trading (Perry et al, 1997). It began when the British were increasing their sovereignty over India, whose trading in the late 18th century was expanding with China. As a result of establishing a better control, the British scouted for appropriate locations in Southeast Asia for their merchant ships to dock for repairs and refuelling. The other motive for the search of a strategic port is to protect their ships from the Dutch, who had colonised the East Indies. In a little over three decades, the British secured three ports mainly for trading purposes; Penang in 1786; Malacca in 1795, after taking it from the Dutch; and Singapore in 1819 (Singapore 1997).

Amongst the Southeast Asian trading posts that the British had set up, Singapore became a popular port for traders, and this preference saw the amount of trading surpass that of Penang and Malacca. Such an observation motivated the British to institute a firmer handle on trading conducted in Singapore, which paved the way for the signing of two treaties. One was with the Dutch, in 1824, which states that the Dutch retracted all objections of British occupation of Singapore. The other treaty was an agreement with the Sultan of Johore and the Temenggong, the local Malay authority governing

Singapore, to give up all rights of governance to the British for a rise in cash payments and pensions to them (Singapore 1997; Perry et al, 1997).

By 1826, Singapore, together with Malacca and Penang became the Straits Settlement under the governance of British India. Singapore was the centre of government for the three areas by 1832, and in 1867 was converted into a Crown Colony under the jurisdiction of the Colonial Office in London (Singapore 1997).

In the mid-1860s, Singapore established itself as a major port for ships routing between Europe and East Asia, since the invention of steamships and the opening of the Suez Canal. Also, development of the rubber planting trade in Singapore, within the same decade made it the main sorting and export centre in the world. The fruition of these industries began at the end of the 19th century when Singapore experienced an eight-fold trade expansion, between 1873 and 1913 (Singapore 1997).

The trade expansion attracted immigrants from the Southeast Asian region to make their living in Singapore, which increased the inhabitants on the island. These immigrants continued to enjoy the prosperity of the country until Japan waged war in East Asia, and Singapore was captured in 1941. The country remained under Japanese occupation till 1945, when Japan surrendered to the allied forces. Shortly after the war, the British returned to continue their rule over Singapore.

In 1958, the Singapore citizenship came into being when the State of Singapore Act was passed in the United Kingdom Parliament though the country remained under British governance. This enabled Singapore to form a local internal self-government, which was put in place by a general election in 1959.

The Federation of Malaya was formed in 1961, which included Singapore, Sarawak, Brunei, and North Borneo (now Sabah). What followed shortly was an agreement reached between the Malayan and British governments that the main peninsula of the Federation of Malaya to be renamed Malaysia. This agreement was executed in 1963, which included Singapore as a state. Only two years after the merger with Malaysia, Singapore was separated from it and gained full independence, as a nation state.

4.3 LAND

An island of just 573.9 square km, approximately the size of The Isle of Wight, is home to 3.7 million inhabitants (Singapore Facts and Pictures 1998). In view of the size of the island, Singapore is faced with a shortage of natural resources to meet the needs of a developing nation. Therefore, it had to rely on neighbouring countries to acquire the various necessities for subsistence, like food and water.

Without landmass to invest in agriculture or horticulture related industries, economic growth came in the form of industrialisation initially. Subsequently, manufacturing and

the services industries were also developed as major economic sectors of the country. Hence, with these long-term considerations in mind, the government had to make comprehensive changes to the land use and development of Singapore.

The local government, led by the People's Action Party (PAP), was given land holdings by the colonial government, which amounted to 44% of the total island, in 1959 (Perry et al, 1997). However, State ownership of land had increased since; 76% in 1985, and 80% by 1992. The dominance of the State in land ownership gave it more flexibility in charting out land use in relation to the developing needs for a growing economy.

Therefore, land use is dictated by the State. The patterns of usage have changed quite dramatically between the 1960s and 1980s. Priorities were given to housing, transport and utilities, whereas land for agriculture has shrunk significantly (See Table 4.1). The emphasis was on land development that will enable the government to use it in relation with its economic master plan for progression, and this included institutional and infrastructural considerations. Also notable was the unchanged allocation of land for living space. In most European and North American cities, residential uses of land typically amounted to between 40% and 50% of total land; Singapore has only 13% (Perry et al, 1997). In 1987, population density was recorded at 4, 457 people per square kilometre. This figure rose to 5, 768 in 1997 (Singapore Facts and Pictures 1998).

Table 4.1-Land use change

Land use	1967 (a)		1988		2030 (b)	
	Sq km	%	Sq km	%	Sq km	%
Living space						
-Residential	76.0	13.0	80.0	12.8	151.0	20.6
Working space						
-Industrial & warehousing	11.0		54.0		110.0	
-Commercial	7.2		8.0		12.5	
-Agricultural	146.7		53.0		24.0	
Subtotal	164.9	28.3	115.0	18.5	146.5	20.0
Community uses						
-Open space	13.0		18.0		31.0	
-Institutional	15.0		41.0		61.0	
Subtotal	28.0	4.8	59.0	9.5	92.0	12.6
Infrastructure						
-Transportation	20.6		62.0		81.0	
-Utilities & telecommunications	4.4		12.0		23.0	
-Ports and airports	14.1		19.0		41.0	
Subtotal	39.1	6.7	93.0	14.9	145.0	19.8
Other uses						
-Central catchment & drainage	91.7		53.0		53.0	
-Cemeteries (c)	183.3		223.0		145.5	
Subtotal	275.0	47.2	276.0	44.3	198.5	27.0
Total	583.0		623.0		733.0	

Notes: (a) The internal subcategories are estimated; subtotals are compatible to subsequent years.
(b) Assumes population of 4 million.
(c) Includes land under clearance or development, military and other special uses.

Source: Singapore-A Developmental City State, pp157.

The government's rational for the limited space allotted for living was that Singapore needed to apportion more land for its economic development. The idea was to allocate more space to facilitate the island's development into a global city that is contemporary and metropolitan, as a platform for building a services hub Southeast Asia to ensure its continued economic growth.

Once the decision was made to sustain the Singapore economy through a competent services hub, the government focused on developing an efficient infrastructure, which is one of the key factors to attract business investments from abroad. This resulted in an

increased in infrastructure occupying land between 1967 and 1988, in the government's bid to enhance a strategic positioning in Asia as the meeting place of sea and air routes. The development plan included the expansion of capabilities of the road network, ports, air terminals, and telecommunications industries, which was systematically managed by respective statutory boards (See Table 4.2).

Table 4.2-Main statutory boards for infrastructure provision

Board	Year established	Responsibility
Public Works Department	1951	Road development and management; regulation of private building works
Public Utilities Board	1963	Production and distribution of water, electricity, and piped gas
Port of Singapore Authority	1964	Provision and maintenance of port facilities
Civil Aviation Authority	1971	Operation and management of Singapore Changi Airport
Telecommunication Authority of Singapore (a)	1974	Regulator and promoter of telecommunication and postal services
Mass Rapid Transit Authority	1985	Construction of MRT; regulation of licensed operator

Note: (a) In 1993 Singapore Telecommunication Ltd took responsibility for the provision of telecommunications.

Source: Singapore-A developmental City State, pp171.

However, the government is aware of the necessity to create a conducive and good environment for living and working as part of its bid to build a global city, amidst optimising land utilisation for the demands of economic development. Therefore, besides land planning for commerce, housing communications, defence and security, and water supply, emphasis was place on a conducive environment for its inhabitants.

It was noted that one of the highlights of contemporary Singapore is its meticulously planned environment (Perry et al, 1997). One of its thrusts for operationalising the vision of a global city was to plan a green and clean city. This was articulated in The Master

Plan for a "Tropical city of excellence", where it set out to be a city which is environmentally friendly by concentrating on several areas. This emphasis resulted in plans like striking a balance between its industrial involvement and maintaining a healthy environment; improving sanitation in all areas of life through public health service; and by transforming a Singapore into an island with greenery even in its urbanised areas.

The space left for housing development was carefully planned by the government as well. Firstly, public housing, by and large, came in the form of the development and provision of high rise flats in suburban areas, to cater to a growing population on a land scarce island. Satellite towns were developed at the beginning of the 1980s to control the human traffic as a mean to ease off congestion faced in downtown central business districts, over the long-term (Perry et al, 1997). Such satellite towns are regarded to be "self-sufficient" that provided most aspects of communal living necessities, thus, discouraging Singaporeans from taking trips down town. Facilities in housing estates besides botanic parks, community centres, and schools, included cinemas, shopping malls, recreation centres, banking and health institutions.

4.4 POPULATION

As mentioned in the history section, Singapore is populated with immigrants coming to the island to ply their trade. Most of them did not have the intention to reside on the island for the long-term. However, many chose to stay on in view of the stability of British governance that augured well for their livelihood.

The bulk of Singapore's population originates from the Southeast Asian region. There were settlers from European and Middle Eastern origins as well. Singapore soon became a cosmopolitan city by the end of the 19th century housing a population that consisted of the Chinese, who by then made up 75% of inhabitants; the rest were Malays, Sumatrans, Javanese, Bugis, Boyanese, Indian, Ceylonese, Arabs, Jews, Eurasians and Europeans (Singapore 1997).

Nevertheless, the island only started with approximately 150 inhabitants near the coastal front, sustaining their means of livelihood through fishing and pastoral activities over livestock. The first to recognise and respond to commercial possibilities of the island were the Chinese and Malays from Malacca, hence, migrating from the eastern coast of the Malayan peninsula to Singapore (Singapore 1997).

About the same time, a major group of Indonesian traders and labourers came from the south. Affinity with the indigenous Malays in the areas of race, religion and culture

allowed Indonesians to promote inter-racial marriages. This contributed significantly to the growth of population in the 19th century.

During the period of British rule, the island saw the increased and continued immigration of the Chinese from China. As with most of the other immigrants, the Chinese came to capitalise on the trading opportunities of a "port of call", thus, the majority of them were men. It was only in the 1870s that women from China came to Singapore to settle and seek jobs, or reunite with their husbands that the Chinese population began to increase in numbers. By the end of the 19th century, majority of the population was Chinese (61.9%). Other ethnic groups that make up the total population included the Malays (13.5%), Indians (16.05%), and the Europeans (8.5%) (Singapore 1997).

In June 1997, the total population of Singapore, which comprises citizens and permanent residents was estimated at 3.7 million (Singapore 1998). In this estimate, it showed that the majority of the population is still the Chinese. The other main ethnic groups consist of the Malays and Indians, with a minority of other races (See Table 4.3). The ratio of female to male within this estimated figure is 1:1.01.

Table 4.3-Population profile*

Race	Numbers	Percentage
Chinese	2, 394, 200	77.2
Malay	437, 900	14.1
Indian	230, 600	7.4
Others	40, 800	1.3
Total	3, 103, 500	100

*Note: Resident population figures

Source: Singapore 1998, pp 30.

Malay, Chinese (Mandarin), Tamil and English are some of the common languages used in Singapore. Malay is retained as the national language as the island was inhabited and ruled by early Malay settlers. However, English is used as the language for administration, which is why it is a preferred medium for communication. The Mandarin language is commonly used amongst the Chinese in place of dialects through a national movement to promote one common Chinese language, whilst the Indian Singaporeans, who originated from different parts of the Indian continent, spoke Malayalm, Punjabi, Telegu, Hindi and Bengali, besides Tamil (Singapore 1998).

Among some of the priorities in the development of modern Singapore, aside from the economy, was the emphasis on education and societal development to prepare its citizens effectively to take up economic opportunities that the developing country had to offer (Gopinathan, 1976). The Singapore Facts and Figures 1998 recorded the overall literacy rate is 92% amongst Singaporeans. In a more detailed survey of the level of literacy conducted in 1991, it was reported that 18% of the sample group had at least some primary education (See Table 4.4). The survey also ascertained that 26% of the sample group had completed secondary education, of which 8% went on to post-secondary learning, and 3% opted for university education.

Table 4.4-Highest level of education completed

Education level	Per cent	Number
None	18.0	283
Some primary	18.0	296
Completed primary	15.0	244
Some secondary	13.0	201
Completed secondary	26.0	368
Post-secondary (not university)	8.0	180
University and above	3.0	44
Total	100.0	1, 616

Source: Social class in Singapore, pp 27.

Further, a rigorous educational system enabled Singaporeans to take up jobs that the economy had to offer, in the various sectors. This saw an increase in most major occupational groups categorised by the department of statistics (See Table 4.5).

Table 4.5-Employed persons aged 10 years and over, Singapore, 1957, 1970, 1980

Census year	1957	1970	1980
Major Occupational Groups	Number		
Administrators, executives & managers	8, 891	11, 344	52, 175
Professional & technicians	22, 689	55, 899	95, 145
Clerical workers	49, 181	84, 218	167, 473
Sales workers	86, 320	105, 558	131, 977
Production, transport & communications workers & labourers	186, 746	254, 987	434, 996
Agricultural workers, fishermen, quarrymen, etc.	37, 179	26, 943	20, 954
Service workers	80, 228	88, 812	112, 196
Unclassified occupations	684	23, 131	62, 174
Total	471, 918	650, 8921	077, 090
Major Occupational Groups	Per cent		
Administrators, executives & managers	1.9	1.7	4.8
Professional & technicians	4.8	8.6	8.8
Clerical workers	10.4	12.9	15.6
Sales workers	18.3	16.2	12.3
Production, transport & communications workers & labourers	39.6	39.2	40.4
Agricultural workers, fishermen, quarrymen, etc.	7.9	4.1	1.9
Service workers	17.0	13.7	10.4
Unclassified occupations	0.1	3.6	5.8
Total	100.0	100.0	100.0

Source: Social class in Singapore, 1991, pp 77.

The table displays a trend that showed that with basic education and a variety of job opportunities in the economy, a significant number of Singaporeans are generally moving away from agricultural industries and service related jobs (i.e. restaurant service, tailoring, craftsmen and etc) to white collared jobs.

The outcome of this scheme of development taken by Singapore saw a new found affluence in society with higher disposable incomes (DBS, October 1989) emanating from a thriving economy (Singapore 1998). This was coupled with an overall unemployment rate of 1.8%, between the 1960s and 1970s (Singapore Facts and Pictures, 1998). In a 1998 survey, unemployment was estimated at 2% in 1996, and 1.8% in 1997 (See Table 4.6).

Table 4.6-Labour Force

Total labour force	1, 876, 000
Employed persons	1, 830, 500
Unemployed persons	45, 500
ıLabour force participation	64%
Unemployment rate (annual average)	1.8%

Source: Labour force survey, June 1997, Singapore Facts and Figures 1998, pp 73.
ıDefined as the percentage of economically active persons in the population who are aged 15 and over.

The manufacturing, commerce, and community, social and personal services industries employed the most people out of the total labour force in Singapore (See Table 4.7), and the combined total average monthly earnings for different industries stands at $2, 480, in June, 1997 (See Table 4.8).

Table 4.7-Employment by industry

Industry	Numbers ('000)
Others	17.9 (1.0%)
Community, social and personal services	390.7 (21.3%)
Financial, insurance, real estate and business services	273.5 (14.9%)
Transport, storage and communications	210.0 (11.5%)
Commerce	398.2 (21.8%)
Construction	126.1 (6.9%)
Manufacturing	414.4 (22.6%)

Source: Labour force survey, June 1997, Singapore Facts and Pictures 1998, pp74.

Table 4.8-Earnings

Industry	Average monthly earnings (Dollars)
Manufacturing	2, 487
Construction	1, 991
Commerce	2, 088
Transport, storage and communications	2, 581
Financial, insurance, real estate and business services	3, 004
Community, social and personal services	2, 576
Total	2, 480

Source: Central Provident Fund Board's administrative records, 1997, Singapore Facts and Figures 1998, pp 74.

4.5 ECONOMY

The Singapore government started up the country's economy through industrialisation. The swamplands in Jurong (Northern district in Singapore) were converted into industrial plants operated by quasi-government companies to service the country's economic development needs between 1961 and 1964 (Perry et al, 1997). In 1967, foreign multi-national companies (MNCs) began to re-locate to Singapore to set assembly factories for manufacturing and industrial facilities, as well.

The arrival of huge numbers of the foreign investments came namely because of three advantages that Singapore offered. One is the perceived stability of Singapore after observing its progression as an independent state, which was led by the PAP government. Two, it had a good business infrastructure and offered attractive incentives for foreign investments. Lastly, coupled with the first two reasons, the low costs involved in setting up and operating business ventures in Singapore made it a preferred location over the other countries within the region.

Whilst industrialisation and manufacturing got the economy going in the initial years, the development of the services sector was a crucial factor for the continued economic success in Singapore. The foundation of a commercial and communication centre was already laid in its history of being a "port of call". In the 1960s, Singapore was still a popular destination for all commercial "stop-overs" for long-haul carriers routing between the East and West.

The idea of capitalising on its existing strategic position as a popular location for trading as a mean of economic expansion, came partly due to a troubled world economy and tight labour market in the 1970s. Therefore, the development of a modern services hub was recognised as a good prospect as the government was aware that industrialisation alone cannot sustain the economy indefinitely (Singapore 1990).

As the country developed and standards of living rose, so did costs (See Table 4.9). Singapore's attractiveness as a low-cost offshore operations location for businesses was fast becoming non-existent by the 1980s, with other less developed countries within the region offering MNCs much lower cost options for off-shore re-location or setting up regional headquarters (Singapore 1990).

Table 4.9-Consumer price index

Group/Year	1989	1990	1991	1992	1993	1994	1995	1996	1997
All items	89.8	92.9	96.1	98.3	100.5	103.6	105.4	106.9	109.0
Food	96.0	96.7	98.2	99.5	100.3	103.9	106.2	108.5	110.7
Clothing	94.5	95.4	97.0	99.2	100.3	102.6	104.1	104.6	105.3
Housing	88.6	93.6	95.4	97.4	100.5	101.8	102.6	103.1	105.5
Transport & Communications	83.0	89.4	95.7	98.5	101.0	107.8	108.5	108.9	113.1
Education	82.5	86.7	92.9	97.3	100.5	103.0	107.4	110.6	112.3
Health	82.9	86.9	94.7	97.4	101.0	104.2	105.8	108.3	112.2
Miscellaneous	86.2	89.3	93.6	96.5	100.5	102.3	104.8	106.8	106.9

Note: October 1992-September 1993=100

Source: Singapore Facts & Figures 1998, pp 41.

Thus, the Economic Development Board (EDB) devised a set of pre-emptive strategies that would carry the Singapore economy smoothly into the next millennium before any repercussions had set in, as a result of being over reliant on the industrial sector. Of the seven new strategic thrusts developed by EDB, one of which focused on the development of new and existing divisions of the services sector. Below is an excerpt of EDB's intentions to position Singapore to compete in the services arena.

"In line with the Economic Committee's direction to develop Singapore into an exporter of services, incentives and other support available to manufacturing have been extended to internationally tradable services. Our focus is on services which are technology- and knowledge-intensive, or which enhance the quality of life in Singapore. These include operational headquarters, computer services, financial and treasury services, leisure, and entertainment services."
(Singapore 1990, pp 3)

Hence, in conjunction with the strategic direction of evolving into a service-based economy, the government restructured the economy to alleviate its reliance on labour-intensive and low value-added industries in the 1970s, which forced companies to mechanise and increase productivity. This move by the government also prompted industries to shift their priorities to higher value-added lines and products with higher

technology content (Singapore 1990). This move was also complemented by the government's initiative to establish a comprehensive programme to upgrade its manpower skills in light of the shift of emphasis.

Industrialisation and manufacturing contributed to the growth of Gross National Product (GNP) from S$2, 193 million to S$6, 140 million, between 1960 and 1970 (Singapore 1990). During the 1980s, the economic strategy of scaling down low-value added products whilst intensifying the development of the services sector augured well in this period of transition. Consequently, this resulted in a trend that saw a substantial economic contribution from the services sector and limited growth in the manufacturing sector between 1979 and 1989. Throughout this period, financial & business services and other services' contribution to the economy rose from S$5, 796.7 million to S$22, 209.1 million (Singapore 1990). The almost four-fold growth in the services sector during the ten years set the scene for Singapore's continued rapid economic progression, and became one of the country's major economic sectors.

A good indication of Singapore's progress in the services sector can perhaps be measured in the Meetings, Incentive, Convention & Exhibition (MICE) sector of Singapore's tourism product. The MICE sector in Singapore was initiated in the mid-seventies, and has since risen to become the sixth most popular city for hosting international meetings, and the top Asian convention city, in 1997 and 1995, respectively (Ang, 1999).

The positive attributes that placed Singapore among the top ten cities in the world for international meetings include the country's political, economic, and financial stability; language and communication; advance infrastructure and transportation systems, and a comprehensive telecommunication network (Singapore Tourist Promotion Board, 1996).

4.6 SOCIO-POLITICS

Before the British arrived, Singapore already had a local culture and polity established by its earlier residents made up of different Asian ethnic origins who migrated to the island to make a living. Nevertheless, British governance did have an impact on the development of modern Singapore, upon its independence from colonial rule in 1959.

Evidently, in many areas of public administration, commerce, and industry, the Singapore government drew heavily on the fundaments of a Western system. However, although the political infrastructure was notably modelled after the system left behind by the British, the approach taken by the PAP, the dominant political party in Singapore since self-government, was to differ from its predecessor and occupy central political ground (Chua, 1997). That is to say that while merits of the Western system were used as some of its underpinnings in nation development, the PAP was also sensitive towards its citizens' values and beliefs, which stems from strong Confucian ideals, given that a huge majority of its population are Asians. Essentially, the PAP was trying to orchestrate equilibrium

between Western democratic capitalist values to fuel the country's needs for progression and the widespread communitarian beliefs in its political agenda.

The association with the British, as a colony, allowed Singaporeans to better understand the Western world and its societal ethics. Chua and Kuo (1995) noted in particular that constant interaction with the British allowed locals to appreciate Western democracy and other Western cultural elements, such as political freedom, and scientific and technological rationality. Experiences of such nature gave locals a peek into factors contributing to the might of modern Western civilisation.

For example, the British brought the English language into various schools for the locals. In consequence, a range of Western history, philosophies and literature were introduced at appropriate levels of education, as well. On the work front, locals were given an opportunity to observe and learn systems on public and business administration when they were hired for entry-level positions in jobs provided by the British, mainly in the civil service. On the same note, Singaporeans were given ample opportunities to appreciate foreign culture and practices through their interaction with many foreign traders arriving on the island for their business dealings. Further, the British government also gave scholarships to deserving locals who excelled in academia to further their education at top British universities, in the various disciplines.

Nevertheless, the role of the British in the development of independent Singapore must not be seen as a direct influence on the latter's political development and cultural identity.

Rather, the injunction of British rule over Singapore should be viewed upon as an impetus ushering in Western ideologies and systems (Perry et al, 1997). Such exposure introduced alternative perspectives in the ideological development for Singaporeans. Returning scholars and the local English literate community in Singapore, who had experienced Western ideals either through residency in foreign countries, interaction with foreigners on local shores or constant contact with Western media, were left to contemplate on possible routes of advancement for the island state under self-government. When the PAP government came into power (which consisted mainly of overseas graduates in its core), it charted a course of nation building through a strong capitalist approach on its economic agenda.

However, the PAP was careful not to present an absolute shift to Western capitalist ideals in steering the development of Singapore. This cautious step was necessary because it was on the platform of communitarianism that they fought for self-government from the British, which received overwhelming support from the majority of Chinese-educated youths and local left-wing institutions (Chua, 1997). Further, the negative sentiments of colonial rule necessitated the cautious but firm introduction of capitalist ideals in Singapore, as locals equated the latter as a fundament of colonialism.

The long-standing relationship between the British and Asian locals in part brought about the adverse feelings for capitalist ideals. Though in their tenure, the British had put in place order and systems that were beneficial to the smooth running Singapore, throughout the British's presence locals were treated with indifference in all facets of societal life. In

the sense that locals were made out to be of a lower class in society and inferior to their colonial rulers, and that status would never change on the social hierarchy. Hence, locals wanted equal rights to their land and livelihood, and their sentiments were demonstrated in riots and mass lobbying for independence.

Through observing the pandemonium at hand, the PAP was methodical in its bid to consolidate power and form a local government by first identifying and attending to issues pertaining to the interests of Singaporeans. Anti-colonisation and a communitarian society were the subjects that PAP took up strongly as one of its aims for self-government. This approach towards its political agenda made Singaporeans see the party as a voice of representation of their desire, which garnered massive support from local institutions, who preferred a more familiar communal society.

Once the PAP won its quest for internal self-government from the British, in 1959, it was looked upon as the natural choice for the formation of a new local government, as well as to lead in the new nation's ideological development (Chua, 1997). The ensuing general elections in the same year saw the PAP win 43 out of a total of 51 seats in parliament, which effectively puts it in power to form a new government (Singapore Facts and Figures 1998).

However, once the government was inaugurated, left-wing factions within the PAP almost immediately started an internal party struggle when they threatened to divert their electoral support if their demands on several civil issues were not met. The prevalent

issues tabled by the left-wing factions were namely the absence of civil liberties and continued detention of political detainees; attempts to control the trade union instead of assisting it to establish a political base; deprivation of citizenship of left-wing individuals; and the absence of intra-party democracy within the PAP (Chua, 1997).

To some extent, this provided an opportunity for Lee Kuan Yew, secretary-general of the PAP and the first Prime Minister of Singapore, to present a pragmatic and capitalist approach to nation building. Therefore, in PAP's initial foray into selling capitalist values to its nation as the party's preferred method for nation building, Lee turned the tables on extreme left-wing factions within the party, as well as the communist institutions. He accused them of being sectarian and were pro-colonialism when they challenged a popularly elected government. Lee's argument was that the communists were presenting an anti-colonist façade so as to attain political moral high ground but clearly wanted colonial rule to continue to legitimate their communist course. What followed was a confidence vote on his own government initiated by Lee, which successfully eradicated the extreme left-wing factions within his party.

With the clear out of the left-wing subscribers, the PAP government was left with a small party base but still in control of the State. Lee then announced that the PAP government as a moderate faction and moved to regain consensus on political leadership by appealing to the electorate to support his party's course (Chua, 1997). Following the renewed support from the electorate, the new government moved on to address the issue of national identity, which was necessary to carve out an ideological framework for

Singaporeans before national interests and nation building can be addressed and put into place.

This came at a time when Singapore required a national identity, after it had obtained internal self-government from the British in 1959, and had broken away from the Federation of Malaysia in 1965 to become a full independent nation state (Singapore 1997; Singapore 1998; Singapore Facts and Pictures 1998). To do this effectively, the government was careful in its framing of the abstract meaning of "nation". Firstly, the government pointed out that whilst they were opposed to communist ideas, it did not mean that the party was anti-Chinese and Chinese education. An imperative step to acquire support from the Chinese, who were the majority of the population, while ensuring the population at large that the practice of communitarian values will still feature high on the government's priorities. Convincing the Chinese population was not as difficult, although most of them were against colonisation and preferred a communitarian society, they were non-communist minded (Chua, 1997).

The dominant ideology of the government presented, that shaped societal values and beliefs was based on "pragmatism for survival" (Chua, 1997). This vision translated into a non-communist orientation towards a harmonious multi-racial and classless society, based on meritocracy. The ideological framework advocated was to first convert a multi-racial society into believing in one Singaporean culture, identity, and community. Concurrent with this was the government's emphasis on industrial capitalist means as the

pragmatic way for Singapore's development, hence, co-operating a balance between managing a communitarianistic society and Western capitalist development.

Once the perceived communitarianism was in place to appease the population's concern, the government moved promptly to manufacture and instil the desired ideology in society for its economic and societal development. This was accomplished in an almost authoritarian manner during the first generation of local politics. Chua (1997) commented that such an approach at the emergence of a new political power was necessary, as he quoted Marx's philosophy on the revolutionary group's priority in universalising their ideas and interests to the society that they had power over.

In the government's desire for a distinct culture, harmonious community and national identity, measures were put in place through state and non-state institutions. These measures took form in the emphases placed in Confucian values within families (non-state institution), stringent social policies, and a severe penal system as a deterrent of deviant behaviours (state institution) (Chua, 1997; Ang, 1999). Below is a synopsis of deterrents put in place by the State to exact desired daily behaviour in society (See Table 4.10).

Table 4.10-Synopsis of deterrents from deviant behaviour

Offence	Punishment
Chewing gum	* Fine and/or +jail term
Improper disposable of dog waste when walking dog in public spaces	Fine, #performance of corrective work, and/or jail term
Littering in public spaces	Fine, performance of corrective work, and/or jail term
Jaywalking	Fine, or jail term
Not flushing after using public WC	Fine, performance of corrective work, and/or jail term
Parents not allowing children to attend primary education	Fine, and/or jail term
Smoking in public transportation or buildings	Fine and performance of corrective work
Spitting in public	Fine and performance of corrective work
Urinating in lifts	Fine, performance of corrective work, and/or jail term
Use of mobile phones while driving without vehicle hands-free set	Fine, and/or jail term

Sources: Compiled from The Straits Times Interactive (15th Aug 2000), Expat Singapore, U.S Department of State, Human Rights Reports for 1999

* Range between £200 and £2000. Fines are higher for repeat offenders.
\+ Range from a day to three months. Offenders will be marked down with a criminal record.
\# Corrective work range from picking litter to sweeping the streets for a duration stipulated by the court. Offenders are filmed during such sessions, and the footage is aired on national television and reported in the newspapers.

Good examples of non-state institutions implementing severe punishments for non-conformist behaviour are schools. Within a family environment, Confucian values are inculcated to the young, and perhaps, different forms of reward and punishment are exercised for practising appropriate behaviour and deviating from it, respectively (Chua, 1997). However, these values are formally reinforced through school rules to ensure the maintenance of socially desired behaviour. Punishment for being deviant range from detention classes over the weekends to public caning. More recently, some schools have adopted punishments that can cause a degree of physical discomfort, as well as public shame to students as deterrents of deviancy. One school in particular sorted to punish

tardiness by ordering latecomers to remove a shoe and sock, and are to spend the rest of their school day with one barefoot (The Electric New Paper, 2000).

Aside from such deterrents to maintain daily societal orderliness, more severe State penalties (i.e. caning, lengthy jail term, death) are imposed on crimes like vandalism, theft, rape, murder, and drug trafficking (Expat Singapore, 1999). Such structures resulted in putting Singaporeans under constant surveillance on the social, as well as work fronts. Henceforth, a set of accepted social behaviour and work ethics were inevitably embedded in Singaporeans, through a highly controlled environment. One of the advantages of such an environment was a highly productive and efficient society, which is also one of the cleanest and most orderly cities in the world with a very low crime rate; accomplished through a well-disciplined labour force and conscientious citizenry. The successful modelling of the desired set of behaviour from Singaporeans was crucial for the success of the country's economic development, as its people were the only resource available to Singapore.

The quick ideological transition of Singaporeans can be seen in many aspects of societal life. Singaporeans were displaying signs of anti-communism, and keen economic interests of their own livelihood based on meritocracy, which became the authoritative imagery of nationhood. The impact of the strong hand of government in Singapore's societal development was a clear reflection of the former's dominant views in managing the country's progress.

For example, the government's emphasis on pragmatism in running the economy from the start has a major influence on the Singaporean ideology. The creation of economic capital through industrialisation, and switching from low-value to high-end manufacturing that requires a well-trained work force, set the tone for its citizens' livelihood. Singaporeans were made to understand that to progress together with the country they must upgrade their skills and knowledge necessary for the field of work. The acceptance of this ideology was witnessed through the priorities Singaporeans place on their education and approach towards work. Table 4.11 shows the trend that younger Singaporeans are investing more time in education in a survey done in 1990.

Table 4.11-Average years of formal education of respondents from different ethnic groups and age cohorts

Male	Age in Years							
Ethnic Group	25 or younger	26-30	31-35	36-40	41-45	46-50	51 or older	All age groups (N)
Chinese	10.4	9.7	10.0	8.9	7.5	7.2	6.1	8.5 (390)
Malay	9.5	8.9	7.9	8.2	6.1	5.8	6.3	7.8 (126)
Indian	9.2	8.2	9.9	8.7	9.4	9.0	6.9	8.6 (162)
Other	9.5	11.0	12.0	10.0	7.3	5.0	7.6	8.5 (19)
All ethnic groups	9.8	9.3	9.6	8.7	7.7	7.3	6.4	8.4
(N)	(115)	(135)	(99)	(61)	(84)	(57)	(146)	(697)

Female	Age in Years							
Ethnic Group	25 or younger	26-30	31-35	36-40	41-45	46-50	51 or older	All age groups (N)
Chinese	10.0	9.5	8.4	7.5	8.2	4.5	5.8	8.3 (295)
Malay	8.7	8.2	7.8	6.7	6.2	3.0	5.3	7.6 (164)
Indian	9.8	8.8	8.1	7.8	7.6	6.0	6.5	8.2 (151)
Other	10.4	6.3	6.5	7.0	10.0	6.5	7.5	7.5 (25)
All ethnic groups	9.6	8.8	8.4	7.4	7.7	5.0	6.0	8.1
(N)	(131)	(156)	(115)	(74)	(59)	(37)	(63)	(635)

Source: Social Class in Singapore, 1990, pp 46-47.

In another survey conducted, many Singaporeans viewed that education is an integral tool in their long-term survival in their field of work, and it needs to be coupled with hard work in getting what they want in life (Mak, 1995). As to what are some of the things that are important to Singaporeans, the survey showed that ownership of property and family life are among some of the important issues. These issues that were central to Singaporeans' well-being mostly derived from the successful ideological advocate of the government.

The importance of property ownership is seen as a result of eradicating the notions of class in a budding nation state. The government's idea was to create a classless society within Singapore. Essentially, the middle class, which most Singaporeans fall into was renamed the propertied class. The re-labelling of the middle class was in view of the government's involvement in public housing provision. The government controls the use of land space and the housing provision for its citizens and most of public housing came in the form of standardised high-rise flats, in view of the lack of land on the island. Further, procurement of public housing is hugely affordable to most Singaporeans through a government scheme in using the citizens' own social security savings (approximately 40% of monthly income is re-directed to individuals' social security by law, with the employer contributing half of it); and ease of loans from local quasi-government banks.

The conceptualisation of the propertied class in place of the middle class came about during the first generation of Singapore politics. This was a time when poverty was common place and many Singaporeans do not have most of their basics needs adequately satisfied. Aside from charting out massive economic development plans for the country, the government also looked carefully into solving these issues, which needed immediate attention. With economic plans in place, job opportunities present, and the successful implementation of a new societal ideology of the Singaporean identity and work ethics, the government hypothesised that the poverty issue will recede rather rapidly; which it did. The next big issue was the provision of a safe, hygienic, and permanent haven for its citizens. The government took it upon them to provide 90% of the country's flats and landed property that were affordable for the people. Therefore, during that time, the societal ideology amongst Singaporeans was to work towards the ability to acquire a property as a signification of citizenship in contemporary Singapore. Hence, the phrase of propertied class.

From the 1970s, with the basic housing being taken care, Singaporeans aspire to create a new class structure within the propertied class (Mak, 1995). An aspiration to own material goods that are symbols of lavishness and comfort in most areas of their lives was the new order of belonging into the propertied class. The propertied class can be identified through their conspicuous consumption patterns in society (Lau, 1990).

It is due to this indulgence in materialism that the propertied class is further stratified into different classification within itself. On the ownership of property, many Singaporeans

with their ability to accumulate economic wealth often found themselves wanting to upgrade from the more basic three or four-room flats into condominiums or private landed property.

The era of materialism was also evident in other areas of the Singapore society. Education, from kindergarten to secondary school, is heavily subsidised by the government in public schools, which are attended by the majority of Singaporeans, while private schools are also available. However, with the rise of materialism amongst Singaporeans, education was also seen as an instrument that could unveil a comfortable life ahead for those who went to the more prestigious schools. This Singaporean obsession in putting their children into better schools started from kindergarten. It is widely assumed that certain schools provide a more comprehensive syllabus to better prepare students for the next stage of education that prompted parents to get their children into these pseudo prestigious institutions. This is the case even though academic curriculum is strictly controlled by the Ministry of Education (MOE).

Consequently, over two decades of focusing on getting the fundamentals to enjoy a modern and developing country's opportunities, which for many Singaporeans came in the form of career development, the traits of individualism largely over-shadowed communitarian beliefs of yesteryears, in this Asian society.

With the new convention of societal progression resting upon meritocracy, Singaporeans were motivated to strive for recognition in the society through individual industriousness.

This occurrence ran counter to a communitarian society that Singaporeans wished for during pre-independence. As with most other aspects in society, the government intervened to re-surface the notion of community in a rapidly changing façade in Singapore social fabric.

Coupled with the government's intervention of re-instilling the sense of community was a notable shift in political style as the hegemony and consensus commanded by the inaugural government was wearing thin in the post-revolutionary period. A communitarian style was preferred over an authoritative method in managing the country by the second generation of PAP politicians (Chua, 1999). The subsequent style adopted was well received by the people as Singapore moved into its third decade of independence.

Nevertheless, amidst the shift in political paradigm and societal progression, two things remained constant. One, the Singaporean government is still very much involved in dictating the country's pace and direction of progression on all fronts. Community development was chartered out by the varies ministries that over saw public housing development, urban planning, education, societal norms, and work ethics. For example, in terms of economic development, the government still controlled all sectors of trade and commerce, and leading initiatives and instilling priorities that it felt necessary for the long-term well-being of the economy. This approach is a stark contrast compared to the colonial government's laissez-faire faire manner in its governance of Hong Kong's economic development where entrepreneurs had a huge degree of flexibility in running

the economy, with the former providing only the necessary infrastructure to facilitate the process.

The second thing that remained unchanged was since the inception of the PAP government, the emphasis of property ownership steered the arrival of materialism, which remained deeply embedded amongst Singaporeans. Besides working hard to gain means to buying a housing property, the notion of ownership of material goods as a symbol of inclusion in society had rubbed off in other aspects of Singaporean life, as well.

4.7 SUMMARY

The government had a significant influence over societal development in Singapore. Firstly, an ideology of a classless society, within a multi ethnic society was manufactured. Concomitantly, this ideology honours a meritocratic system where all Singaporeans are given equal opportunities to succeed in their lives. Further, there was emphasis on the need for industriousness for both the individual and country to succeed economically. The government gave examples of tangible measures of success as rewards for a highly productive and efficient workforce. These examples revolved around property ownership and became a symbol of social belonging. However, the desire to own property soon took on other forms. In the sense that besides owning a house as part of subsistence, there was a desire to own material goods and display them, as a new form of social belonging.

CHAPTER 5

Leisure in Singapore

5.1 INTRODUCTION

In line with the preceding chapter on Singapore, this chapter continues predominantly on reviewing leisure in Singapore. The chapter begins with a brief history of leisure activities and patterns since the country's independence. However, central to the chapter's objectives are the deliberation of sources of influence on leisure participation in tandem with Singapore's colonial history and its progress into a developed nation; as well as the evolution of some of the motivations to engage in various activities. The study's aim, objective, and its theoretical postulates are also developed here, with the study's theoretical framework as a guide.

5.2 EVOLUTION OF LEISURE IN SINGAPORE

Leisure, in Singapore, has gone through a notable transformation between the 1960s and 1990s. Though some activities have remained popular over this period, there were new inclusions that have also been favourable with Singaporeans. As the society progresses, there appears to be a difference in the purpose and manner in which activities were consumed. Watching television at home or visiting the neighbourhood parks with the family were some of prevalent leisure practices in the formative years of modern Singapore under a local self–government.

Understanding this observable fact under a sociological lens, the ability to participate in leisure activities with the family at home signified an experience of inclusion and identity in society (Haggard & Williams, 1992; Stebbin, 1982; Arai & Pedlar, 1997). Evolution of societal values, hastened through the country's rapid development, and the acquirement of cultural and economic capital saw shifts in preferences and the way leisure was participated. By the 1980s, leisure took bearings from the type of status or experience participation accords. The influence of materialism on leisure was perhaps due to the spill over effect from the accumulation of material wealth as a symbol of success, as part of the Singaporean ideology. In addition, this societal belief plays a pivotal role determining experiences in leisure activities of significance, which is believed to have an impact on participation levels. This brings the aim and objective of this study to the fore:

Aim of study

- *To understand the underpinnings of popular leisure participation in Singapore*

Objective of research

- *To investigate the perceived experiences that people obtained from participating in popular leisure activities*

It is important to note that popular leisure activities and its development were very much influenced by the external forces that Singaporeans were subjected to. By and large, leisure provisions that were developed or brought into the country were mostly well-established products from abroad. Being a new nation, leisure in Singapore, like many other aspects in society, saw remnants of its British colonial legacy. Afternoon tea is

commonplace in most hotel establishments and attracts a considerable daily crowd, as do Sunday roast luncheons. On the sporting front, cricket, rugby, and football have a huge following in Singapore, as well (Ho & Chua, 1990). Thriving cultural pursuits like theatre, music, and the arts, also took strongly after the influence of British highbrow culture (Ho & Chua, 1990).

More recently, with the government's emphasis on American overseas education, and the influx of American capitalism and its media predominance in society, the younger generations of Singaporeans have also been socialised with a north-American brand of leisure consumption. Game arcades, cineplex cum shopping mall experiences, theme fast food restaurants and coffee shops; are but a few examples of the American way of leisure and recreation that are prospering in the local scene, from the early 80's.

Nevertheless, not all successful British and American leisure products that had found their way to Singapore are met with an equal reception by the locals. Albeit a good part of the efforts undertaken by Singapore Tourist Promotion Board (STPB) and Ministry of National Development paid off handsomely in ensuring quality in leisure facilities and promoting the wide variety of options available, certain products do not seem to have an appeal with the locals. A good example would be the neighbourhood community centres, which were developed by the British after war for recreation purposes. Although these facilities were constantly upgraded for the leisure enjoyment of the people, Hassan (1976) documented that only 6% of total population used these centres once a month, and almost an astounding 80% never visit them at all, when participation in most activities

are free. Another example would be that while Singaporeans would find American theme parks fascinating and travel to the U.S. to experience them, similar concepts being brought into Singapore with cosmetic modifications to provide a local flavour could not generate the same rate of success as their US predecessors.

Theme parks, in particular, are not well received even though millions of dollars have been spent on constructing new parks or renovating existing ones with the objective of turning them into leisure attractions. The theme park problem was so severe that it became a topic for debate in the Singapore parliament, in 1999. Members of parliament deliberated over the parks' inability to attract the masses despite investing heavily, as well as hiring foreign expertise to develop and operate them (The Straits Times, 12th March 1999). A series of interviews conducted with various theme park operators and Singaporeans got an unanimous response that the parks fail to appeal and are not convincing enough to entice repeated patronage (The Straits Times, 22nd March 1999). Three major theme park operators confirmed dwindling visitor numbers after the initial novelty of a new leisure option had worn off. Further, in reaction to this report, several visiting tourists and expatriates wrote in to The Straits Times' forum page to publicly criticise the lack of invention of these attractions (The Straits Times, 25th March 1999). Analysing this phenomenon, it seem to suggest that the amount of economic capital invested in various forms of leisure has no determination over how facilities are received in terms of popularity.

At an instrumental level, the dismal number of patrons at theme parks needs to be addressed. However, from a macro perspective, the failure to draw mass participation in certain sectors of leisure provision has brought some fundamental issues to the fore on how society perceives and consumes such products/experiences. It is in this area that appears to be enigmatic in the Singaporean context at the moment.

With materialism spawning from the Singaporean ideology, this mindset is evident in most aspects in the lives of individuals. Between the 60s and 70s, the realm of leisure activities amongst Singaporeans suggests certain characteristics within the society. In an attempt to understand leisure participation, a sample population was selected from Singaporeans, living in government housing, which constitutes the majority of working class. The survey conducted in 1970s (Chan & Hwee, 1973) showed that watching television (See Table 5.1), followed by newspaper reading, cinema-going as the top three popular forms of leisure activity.

Table 5.1-Leisure Activities

Activities	Percentage of total respondents
Television viewing	82%
Newspaper reading	75%
Going to the cinema	70%
Radio listening	61%
Reading magazines	52%
Family outings	42%

Source: Leisure patterns of selected Housing & Development Board flat dwellers-An exploratory study/Chan & Kwee (1973)

A separate section of the survey looked into the distance of place of leisure activity from home, for outdoor leisure, based on age and stream of education (See Tables 5.2 and 5.3). The results showed that although the sample group in the category of below thirty years of age did engage in leisure activities away from the home, the overall sample population

preferred to participate in activities that were home-based, regardless of age or education stream.

Table 5.2-Age and distance of leisure activity from home

Distance of activity from home	Age			
-	Less than 30	30-40	41-50	50+
Less than 1 mile	8	19	14	7
1-2 miles	15	1	3	-
2-5 miles	23	12	4	7
More than 5 miles	23	8	6	-
Never go out	31	60	73	86
Total	100%	100%	100%	100%
Number	13	73	70	28

Source: Leisure patterns of selected Housing & Development Board flat dwellers-An exploratory study/Chan & Kwee (1973), pp 36.

Table 5.3-Language stream of education and distance of leisure activity

Distance of activity from home	Malay	Chinese	Tamil	English
Less than 1 mile	6	22	20	9
1-2 miles	16	1	-	6
2-5 miles	11	13	-	10
More than 5 miles	28	4	-	13
Never go out	39	60	80	62
Total	100%	100%	100%	100%
Number	18	96	5	86

Source: Leisure patterns of selected Housing & Development Board flat dwellers-An exploratory study/Chan & Kwee (1973), pp 37.

Further, the study also revealed that 46% of Singaporeans claim that they did not spend money on leisure activities; another 29% declare that expenditure on leisure activities was between $1.00 and $5.00 per week, whilst 10% state that they spent in the range of $5.00 to $10.00 per week (Chan & Kwee, 1973). The survey also provided another dimension of leisure expenditure through the category of marital status (See Table 5.4). It revealed a similar pattern of little leisure expenditure amongst Singaporeans, except for those in the category of separated, divorced or widowed; which registered 22% of its population spent between $15.00 and $20.00 per week.

Table 5.4-Marital status and expenditure on leisure

Expenditure on leisure	Single	Married	Separated, Divorced or Widowed
No expenditure	7	49	33
Less than $1	36	11	22
$1 - $5	36	30	-
$5 - $10	21	10	11
$10 - $15	-	1	22
$15 - $20	-	-	-
More than $20	-	-	11
Total	100%	100%	100%

Source: Leisure patterns of selected Housing & Development Board flat dwellers-An exploratory study/Chan & Kwee (1973), pp 39.

Looking at the popular leisure activities participated by Singaporeans, two themes had surfaced. One is that most of leisure time and popular activities revolved around the home and family. Two, popular activities involved very low economic capital for participation, though for some activities like watching television involves a high initial outlay, but consequent consumption of television programmes was inexpensive (Chan & Kwee, 1973). In households that did not possess a television set, a common reason given by the heads of households was that it gave an opportunity for their families to go over to the neighbours who have sets, to socialise while watching programmes, as the survey documented.

Such characteristics were perhaps a result of four factors that were prevalent in that era. Firstly, with the new ideology emphasis on work and career being assimilated by Singaporeans, some other aspects in society took longer to the follow this thread of thinking. Leisure was one of them. While Singaporeans could see the benefits of industriousness and capitalist ideas having a positive impact on their daily lives, the notions of leisure apparently clung to strong communal beliefs, orientating around filial piety and camaraderie, as was reflected in Chan & Kwee's survey.

Secondly, the notion of economic accumulation was still an important priority of Singaporeans to see to necessities that contribute to "living the better life" in this new era of community life. Hassan (1976) noted that the practice of saving was a tradition from the early immigrant forefathers who came to the island to prosper from economic opportunities that the Port offered. They saved their earnings and sent or brought them back to their homeland. Nevertheless, leisure was not perceived as an activity that adds to the standard of living, hence, Singaporeans were not as liberal with leisure expenditure. Economic capital gained then, was apportioned to savings, education or housing (Mak, 1995), reflecting the local mindset on the constitutions of living a better life.

Thirdly, there was a notable lack of public leisure facilities for Singaporeans to participate in. In the initial years of development, little priority has been given to the creation of outdoor facilities for leisure and recreation aside from parks and community centres. Moreover, these two facilities were also situated very near housing estates for the convenience and accessibility of Singaporeans (Hassan, 1977; Yuen, 1996). Community centres established by the British colonial government after the Second World War for recreational purposes, continued to play a similar role for the people as a place for leisure (Hassan, 1976). These community centres provide the basic recreational facilities such as basketball courts, game rooms, and event halls for the locals to socialise. The participation of many of these facilities within the community centres involved no costs, on the part of the participants. Similarly, Singaporeans have free access to gardens

and neighbourhood parks constructed for leisure and recreation purposes, as part of a goal in turning the island into a "Garden City".

Fourthly, there is the notion of conformism. Whilst the survey reported that Singaporeans possessed low conformism to opinions of friends and neighbours in their selection of leisure activities, they generally conform to family preferences in leisure (See Tables 5.5 and 5.6). With reference to strong orientations towards a Confucian philosophy in communal life amongst the Asians, as mentioned in Chapter 4, family members are usually influenced by heads of households or adults within families on accepted forms of leisure. More often than not, leisure preference of adults in that era equated to simple home-based leisure activities, which they have become accustomed to, from the pre-independence days where lack of economic and cultural capital limited the range of activities.

With this line of reasoning on the two emerging themes of leisure patterns, it is apparent that leisure activities or patterns will coincide as part of the prevailing lifestyles of an era. Hence, the first postulate of the study is formulated on this basis:

Postulate I
Leisure activities that are part of the experience of a distinctive lifestyle are popular

Table 5.5-Age and conformism (To neighbours' opinions)

Importance of neighbours' opinions	Age			
	Less than 30	30-40	41-50	50+
Very important	-	-	1	-
Somewhat important	5	3	4	-
Somewhat unimportant	23	23	19	11
Unimportant	72	74	76	89
Total	100%	100%	100%	100%
Number	40	73	70	28

Table 5.6-Age and conformism (To family members' opinions)

Importance of family members' opinions	Age			
	Less than 30	30-40	41-50	50+
Very important	10	12	13	25
Somewhat important	30	48	40	36
Somewhat unimportant	30	14	26	14
Unimportant	30	26	21	25
Total	100%	100%	100%	100%
Number	40	73	70	28

Source: Leisure patterns of selected Housing & Development Board flat dwellers-An exploratory study. Chan and Kwee (1973), pp 71 & 73.

Amongst non-home based leisure activities in Singapore, movie-going seem to be a popular activity. This is observed through Table 5.1 (information complied in 1970s) and the proliferation of cinemas in the 80s and 90s. In 1999, with a population of approximately 4 million and a small expanse of land, the island state is home to 173 screens (Tong, 1999a). The huge provision of cineplexes generated massive leisure consumption in the form of movie-going, amongst Singaporeans. Singapore is rated as the third highest movie-going population in the world, behind the United States of America (US) and India. On an average, Singaporeans go to 5.2 movies per year, as compare to the US and India, which are 5.6 and 5.8, respectively (Tong, 1999b). Also, Tong (1999a) commented that approximately 90% of the movies that are screened over the last three decades in Singapore are predominantly North American and Hong Kong productions.

Following the fact that little outdoor leisure facilities were made available to Singaporeans, and movie-going being the only outdoor leisure activity that is listed as popular during the 1970s (See Table 5.1), the government utilised the former as one of the representations to track outdoor leisure participation in all its future surveys. In 1990, a census managed by the National University of Singapore (NUS) on leisure participation, some new activities were included, as more options became available to Singaporeans (See Table 5.7).

Table 5.7-Persons aged 10 years and over in resident private households by type of leisure activities participated

Type of leisure activity	No of responses	Percentage distribution	Percentage of persons engaging in activity*
Total	5, 502, 650	100.0	Na
Viewing television/video programmes	2, 031, 768	36.9	85.4
Listening to music	1, 123, 429	20.4	47.2
Reading	930, 574	16.9	39.1
Meeting friends/relatives	586, 347	10.7	24.7
Window shopping	293, 974	5.3	12.4
Going to filmshows	212, 214	3.9	8.9
Watching sports events	221, 461	4.0	9.3
Visiting parks/places of interests	80, 421	1.5	3.4
Other activities	22, 462	0.4	0.9

*Number of persons who participated in a particular leisure activity (reading, shopping, etc.), divided by the total population.

Source: Census of population, 1990, Monograph No. 3 Singapore/Cultural, social and leisure activities in Singapore, pp 40.

Table 5.7 illustrates that home-based activities were still popular with Singaporeans. As for outdoor leisure activities, movie-going still ranks high as one of the popular leisure options, in light of other inclusions like watching sports events, and visiting parks and places of interests. Window-shopping, in particular, has overtaken movie-going as the

most popular outdoor leisure activity in Singapore. However, certain considerations have to be taken into account for this shift in preference.

Cinema attendance has been on a gradual decline since the end of the 1980s (See Table 5.8). Almost simultaneous with this occurrence was the integration of shopping malls and cinemas in Singapore in the 1990s (DBS Bank, 1989; Golden Village, 1999; Shaw Online, 1999). In the past, where there is a clear distinction between visits to shopping malls and cinemas, the merger of the two activities perhaps contributed to a degree of vagueness in the purpose of visits to these multi-purpose malls. The nature of such malls had brought an element of ambiguity in determining the purpose of visits, as it allow options at a single location. Therefore, the clearly delineated line between shopping and cinema-going had become more inconspicuous, as action spaces for two instrumentally different activities are fused together into single entities.

Table 5.8-Declining cinema attendance

Year	Cinema attendance
	Number ('000)
1987	19, 767
1988	22, 251
1989	21, 376
1990	20, 655
1991	20, 736
1992	19, 301
1993	19, 977
1994	17, 857
1995	18, 128
1996	17, 259

Source: Singapore 1996 Statistical Highlights/Department of Statistics Singapore, pp 59.

The other postulate on the decline of cinema attendance is that it may probably due to a wider variety of leisure facilities for Singaporeans. Thus, the frequency of participation

in each activity has gone down. However, this argument is unconvincing as there are popular activities that remain constant between the 1970s and 1990s, in light of the availability of more leisure options over the years. For example, reading (indoor) and sports (outdoor) remains unfettered with the change in several variables such as the arrival of new leisure options, increased family incomes, the development of cultural capital amongst Singaporeans to enjoy other varieties of leisure.

The proliferation of multi-purpose malls is conceivably a result of the treatment given to the development and emphasis on leisure as Singapore progressed as a nation. In a sense that there was a shift in emphasis on what amounted to the new signification of citizenship in contemporary Singapore, as society became more economically able and discerning in their choices for leisure. Upon reviewing movie-going as one of the most popular non-home based leisure activity throughout the years of contemporary Singapore, the research question is decided for the study. Since movie-going's inception in Singapore, amidst the introduction of other leisure activities, and Singaporeans' acquirement of cultural and economic capital to appreciate and participate in them, what are some of the underpinnings of the activity that have enabled it to maintained its popularity with the masses. The research question will be answered in relation to the significance of theoretical postulates developed for the study.

<u>Research question</u>
What are the associations people make with movie-going that makes it a popular activity?

In unpacking the tenets of movie-going's popularity, it is essential to formulate another guiding postulate drawing on Foucault's work. Foucault (1986a) argues that people create compensatory worlds-'heterotropic space' to enable them to experience a sense of freedom and self-expression, away from the constant surveillance they are subjected to. These compensatory worlds work within the socially constructed and maintained boundaries in society. In that people carved out space from existing social boundaries to indulge in their own preferred behaviour. This can be viewed as a form of escape from the need to constantly adhere to a set of disciplinary codes that exacts accepted and normalised societal practices. Philips (1998) uses theme parks as a metaphor to explain the necessity for such 'worlds' to exist as they highlight the differences between them and the 'real' world. But more importantly, it provides a space for defiant and deviant behaviour.

It is appropriate to apply Foucault's notion of heterotropia within the context of Singapore. As mentioned earlier, the contemporary Singapore society has been shaped into an orderly and well-disciplined nation through the implementation of severe penal systems against offenders of advocated social practices. In such societies, where there is constant pressure for individuals to keep within the confines of accepted social conduct or be punished, activities or spaces that provide a sanctuary for temporal freedom of action, speech or even thought, are much sought after. This comprehension can be applied to understanding one of the tenets of movie-going being a popular activity, as the isolation in a cinema's auditorium provides a sanctuary from constant societal surveillance to engage in preferred behaviour.

Going on this thread of discourse, it presents the notion that such alternative spaces are perhaps in demand in such a highly regulated environment. This possibly is one of the factors for a boom in smallish hotel development along the Geylang district about six years ago (Rashiwala, 2001). Geylang is notorious for being a red light district in Singapore. Notwithstanding the fact, the development of International Standards Organisation (ISO) certified small hotel chains sprouting up in that area which guarantees cheap, clean, fun and safe three-star accommodation, gave the area a new complexion. Scrutinising the social makeup in Singapore, where most young couples do not have the opportunity to own HDB homes before marriage, due to State regulations on public housing as well as astronomical prices for private properties, such hotels would seem to be a natural temporal escape for privacy. Therefore, it is on this premise that the second postulate is conceived:

Postulate II
Leisure activities that enable people to negotiate their rights within societal boundaries are popular

However, an escape from societal boundaries and norms is perhaps just one of the tenets that contributed to an activity's popularity. In the span of four decades, between 1950s and 1990s (Evolution of Singapore, 1999), Singapore moved from being a British colony to a merger island with Malaysia; and then broke away from the Malaysian government to form an independent country that went on to establish itself as an industrialised nation. In its endeavour towards economic development and nation building, Singapore went

through several transitional phases that have presented some issues that had an impact on society.

While society assimilated to the ideology advocated by the government that suited the aspirations of a budding nation, many found it difficult to cope with the speed of transition from one bureaucracy to another. Part of the effect of the inability to cope perhaps spawned a transition syndrome within its society. This observation was made by Hassan (1976) where he attributed the syndrome to a combination of sociological, demographic and ecological factors that develop into certain behavioural patterns.

In applying Milgram's (in Hassan, 1976) work on societal behaviour in densely populated urban societies, Hassan observed Singaporeans to have similar traits that are relatively impersonal, role-oriented that revolves around functional interaction. However, at the fundamental level, he notes that, Singapore, being a place that was populated by immigrants who came with the sole purpose of prospering with the opportunities the country has to offer, in itself has severe implications on societal behaviour. This is to say that the behaviour of societal members revolved around the quest to succeed economically to fulfil their main objective for migration, and hence became a culture for the succeeding generations.

In following Schor's (1999) work on new consumerism, the Singapore society seems to fit the description of competitive consumption for societal legitimisation. The rapid transition from a colony to an industrialised nation made it difficult for Singaporeans to

adjust to new structures of social norms, in relation to their aspirations, on two counts. Firstly, with the identification of their reference groups; and secondly, the establishment of social norms. Henceforth, amidst the quandary of identifying with social norms within a diverse societal background, Singaporeans seem to seek social legitimisation in the form of a preferred lifestyle, within its society, over a particular reference group.

Chua and Ho (1990) note that as Singapore continues to enjoy sustained economic growth, together with the increase in the standard of living will inevitably translate into increase in rates of active and passive participation in cultural, social and leisure activities. This piece of work went further to argue that different participation rates in certain leisure activities among various social groups are a kind of social signification. The forms of signification come in a reflection of social identities and lifestyles. This observation is congruent with the notion of materialism amongst Singaporeans in the 1990s. Hence, it is noted that the shift in preference of leisure stems from the fact that certain activities accorded prestige and status through its participation or consumption.

Tracking the preference of leisure throughout the initial forty years of independence in Singapore, a common trend seems to emerge. In the formative years of nationhood, status and prestige in leisure came in the form of individuals' ability to cater for and enjoy activities around the home with the family; core values of Confucian ideals.

In the later half of the forty years, when the spread of materialism influenced leisure participation, again the activities that gave new significance of prestige and social status

within society were prevalent, but took on another form. Signification in Singapore as a developed nation largely rests on the laurels of consumption (i.e. participation). Examples of such leisure activities are travelling abroad, going to the cinemas, taking up certain sports (e.g. golf, boating, equestrian, etc), joining country clubs (Mak, 1995).

However, with Confucian values still strongly embedded in Singaporeans, affording time with the family still holds high in the leisure preference. Nevertheless, leisure time with family or support groups, in the 1990s, does not necessarily always take place at home, anymore. More Singaporeans are spending considerable time and money socialising with their support groups outside the home, as figures from the leisure and entertainment industries reflect this trend.

Singaporeans' consumption amounted to a total expenditure of $3, 612.9 million in 1988 (DBS Bank, October 1989); and $6, 589 million in 1995 (DBS Bank, December 1996). DBS attributed this rise of leisure consumption figures to a higher disposable income, rising affluent lifestyle that Singaporeans lead, and gradual reduction in working hours, as some factors, which also includes the issue of provision.

In the area of entertainment, Singapore has managed to position itself for an entertainment hub, as well. One of the notable efforts of STPB in 1996 was to promote the country as a "Global City for the Arts" (Singapore Tourist Promotion Board, 1996). This was done by successfully bringing in world-class productions such as Les Miserables, The Magic of David Copperfield and the Music of Andrew Lloyd Webber.

Amongst other events, STPB also brought in the art exhibitions from the Guggenheim and New York museums; and the Tresors Fine Arts and Antiques Fair, which grossed an estimated US$20 million (Singapore, 1997).

Leisure and recreation has also evolved into an important provision as far as community development is concerned. Table 5.9 shows the public and private sectors provide a myriad of establishments amounting to 1, 360 recreational, cultural and sporting activities; 3, 861 community and social services (non-profit); and 796 recreational and cultural services (non-profit) (Economic Survey Series, 1997). Further, with Singapore Tourist Promotion Board's (STPB) commitment in ensuring quality in all related businesses in this field (Singapore Tourist Promotion Board, 1996; DBS, October 1989), facilities and spaces catered to predominant leisure preferences in society are of abundance and comparable to most developed countries.

Table 5.9-Leisure Provision

Industry	Establish-Ments	Gross receipts		
	Number	Total	Operating Receipts	Other Receipts
COMMUNITY, SOCIAL & PERSONAL SERVICES	11, 402	9, 653, 241	9, 437, 913	215, 328
Community & Social	3, 822	3, 990, 116	3, 923, 825	66, 291
Recreational, Cultural & Sporting Activities	1, 360	3, 904, 949	3, 760, 845	144, 104
Personal & Household	6, 220	1, 758, 176	1, 753, 243	4, 933
NON-PROFIT ORGANISATIONS	6, 067	8, 274, 872	2, 937, 522	5, 337, 349
Transport, Financial & Business Services	1, 410	3, 422, 860	1, 584, 099	1, 838, 761
Community & Social Services	3, 861	4, 093, 668	1, 011, 245	3, 082, 423
Recreational & Cultural Services	796	758, 344	342, 179	416, 165

Source: Singapore Department of Statistics May 1999-The Services Sector 1997

Hence, in Singaporeans quest to attain cultural citizenship within society modelled after a lifestyle instead of societal groups, they subject them to the influences of cultural entrepreneurs and social institutions as a guide. It is in this foundation that movie-going is regarded as a social institution regulating accepted or ideal behaviour/lifestyle experiences within certain social spheres in society. In tandem with the second postulate, another postulate for movie-going's sustained popularity is its ability to allow participants to temporarily suspend disbelief whilst consuming the activity. Friedberg (1993) explains that the movie content consumed in the isolation of auditoriums, away from most forms of distraction, coupled with the cinematic technology (i.e. reel projection and sound system) allows people to conflate the virtual gaze of the screen with actuality of the places represented in the movies. Its ability to blur the lines of the 'real' and 'fiction' has a great impact on people consuming its content, where projected images, themes and lifestyles can be construed to be another set of accepted benchmarks that people aspire towards:

> ...theories of spectatorship which imply a one-to-one correspondence between the spectator position and gender, race or sexuality-as if identity were a constant, consistent continuum, unchallenged by the borrowed subjectivity of spectatorship-do not consider the pleasures of escaping this physically-bound subjectivity. Isn't cinema spectatorship pleasurable precisely because new identities can be 'worn' and disgarded?...
> (Friedberg, 1993, pp. 184-5)

Hence, the power of movie contents' influence on the masses cannot be understated. The manner in which movies can impact on the lives of people seems to be no less different from the more traditional forms of social institutions (e.g. religious beliefs, family

traditions, nature of work). And like many of its predecessors, movie contents have the ability to persuade the masses into believing that by following or emulating the images or lifestyles (portrayed in a movie), people can experience their desired aspiration (which is different for everyone) in life. Pushing the boundaries of blending fiction and the perceived real to a new frontier was Disney's initiative for Celebration in 1994, Osceola County, Florida (Absolutely Florida, 2000; Disney@xone.network, 2000). This Disney village was constructed with *health* or *wellness*, *technology*, *education*, *sense of place* and *sense of community* as its cornerstones, that functions like a self-sufficient suburb town with real people living in it (BBC, The Open University, 4th June 2000). In the similar article, it was argued that what Disney attempts to create within Celebration is a utopian community or living space. The motivation for this project rests on the foundation of people realising that they can live better (i.e. closer to their perceived ideals), which led to the construction of this alternative community. Against this background, the third postulate is derived:

Postulate III
Leisure activities that can bring people closer to their perceived ideal life experiences are popular

5.3 SUMMARY

Leisure in Singapore, as with other aspects of society, is very much influenced by the social institutions. In a short span of four decades, it is suspected that some of the tenets for leisure participation had changed. One such evidence is the evolution from the simple home-based and family oriented activities to conspicuous non-home based one that involves a considerable higher economic outlay. In reviewing some of the possible answers to this phenomenon, the study builds upon its overall aim, objective and guiding theoretical postulates, which are as follows:

Aim of study

- *To understand the underpinnings of popular leisure participation in Singapore*

Objective of research

- *To investigate the perceived experiences that people obtained from participating in popular leisure activities*

The study is guided by three main postulates:

Postulate I
Leisure activities that are part of the experience of a distinctive lifestyle are popular

Postulate II
Leisure activities that enable people to negotiate their rights within societal boundaries are popular

Postulate III
Leisure activities that can bring people closer to their perceived ideal life experiences are popular

Research question

- *What are the associations people make with movie-going that makes it a popular activity?*

CHAPTER 6

Methodology

6.1 INTRODUCTION

To unpack the intellectual puzzle effectively, a systematic process of gathering evidence is put in place for the endeavour. This chapter documents the entire data collection process in a sequential manner whereby information was gathered incrementally to address the objective of the study. It is in this foundation that the chapter begins with addressing the reflexive nature of data collection and its importance to the study in Section 6.2, where the role of the researcher is described and recognised as part of the project's entirety.

With that in place, the chapter moves on to explain the design of the study in tandem with the research objective and the motivations behind the methods adopted in Section 6.3. Section 6.4 highlights and addresses the field issues that confront the design of study, while Section 6.5 delves into the topics revolving sampling. Lastly, Section 6.6 deals with the sequence of the research instrument development at appropriate junctures in the fact finding process.

6.2 REFLEXIVE NATURE OF DATA COLLECTION

The inclusion of this section in the methodology provides an opportunity to look into the reflexive nature of research. This is especially important for exploratory studies that have little reference on methods or models to take reference from. Hence, a reflexive approach towards reviewing the tasks at hand and building on information gathered incrementally at every stage of the research process for the next is crucial to

adequately addressing the objective of an intellectual endeavour of such nature. It is in this understanding that the section moves on to discuss the tenets of reflexivity.

Mason (1998) argues that in all social research the factor of bias cannot be completely eliminated, regardless of the parameters that are put in place to ensure a significant level of objectivity in every endeavour. This argument stems from the recognition that human intervention in the process of research is inevitable as the human's involvement is the very essence of executing any kind of systematic study. In a sense that all research parameters established to house a particular study in a manageable framework is dependent on the researchers' study objectives. With that in mind, the researcher arbitrates the development of a new framework or/and the modification of an existing one to satisfy study objectives. In this respect, quantitative methods, which are widely regarded to have more reliable and established paradigms in ascertaining social phenomena, are not excluded from this observation as well.

Nevertheless, reflexivity hitherto has been mainly associated with qualitative approaches to information gathering and analysis (Finch & Mason, 1990; Miles & Huberman, 1994; Strauss & Corbin, 1998; Mason 1998). However, it is in the fundaments of its reflexive nature that qualitative methods are often accused of, in the words of Mason (1998), "lack of blueprints" in its approach towards a study. In contrast, quantitative studies have faired better in convincing the public in its applicability and representation of a wider population through the strict adherence to a pre-determined system of fact finding. Whilst the tenets of conventional quantitative methods are firmly adhered to by studies that require or use this variety of

measurement, qualitative approaches have a set of convictions to legitimise their existence, and in many ways are akin to the former in the process of research, as well.

Instead of setting "blueprints" and seeing them through with without any form of bias or improvisation along the way, as allegedly practiced in most quantitative approaches, practitioners of qualitative research argue that research needs to be viewed upon and executed in a continuously reflexive or flexible manner (Hammersley & Atkinson, 1995; Arksey & Knight, 1999). Following this thread of discourse, advocates of such principles are elucidating that the reflexive nature of qualitative methods, often misinterpreted as a major weakness, is in fact an asset for those who apply it correctly. Proponents of reflexivity contend that the practice of flexibility or responsiveness happens repeatedly before the commencement and throughout the research process, which quantitative researchers more often than not fail to realise in their work. This oversight is succinctly showcased in the excerpt below.

"...My continued emphasis on identifying, posing and resolving difficult questions in the research process constitutes a very strong message that we should be reflexive about every decision we take, and that we should not take any decision without actively recognizing that we are taking them..."
(Mason, 1998, pp164)

Here, Mason clearly states an example of the researcher's active role in constantly and conscientiously redefining and reshaping a study as it progresses from its initiative to completion, accentuating the seamless weave between researcher and research. Prima facie, such a practice perhaps is more pronounced in qualitative methods but its omnipresence is no less significant in quantitative ones. A good illustration of this is

when researchers, at some stages in a project, are often presented with a few plausible options to decide upon, which are all theoretically applicable in achieving its objectives. This is when the subjectivity of choice recurrently, but unavoidably, contravenes the conscious effort of remaining neutral and objective in research work.

It is in this view that the objectivity of qualitative research is harnessed upon the following:

- A systematic and rigorous nature of its approach throughout the study
- A sound research strategy in anticipation of the changing contexts and situations in which the research takes place
- The critical self-scrutiny of the researcher's actions and justifications
- The information gathered should be generalizable to the wider context in society

(Mason, 1999, pp5-6)

Therefore, it should be emphasised in no uncertain terms that this research, as with most others, is conducted with the underpinnings of reflexivity as its constitution. This chapter section serves as a mean to illuminate the fact that there are endless possibilities available to seek an understanding to the prognosis of this study. However, the preceding chapters of literature review that led up to the development of the methodology and its revisions, and the scheme of data analysis and its interpretation from here on; is a result of the researcher's conscientious role, being central, in shaping the outcome of the study.

In this respect, the selectiveness of topic and applicable theories, and the appropriateness of a framework in which it is addressed, is immensely dictated by the researcher's background, which is unfurled in three folds.

Firstly, being a native (i.e. a Singaporean) of the study site, and having certain vested interests in particular aspects of the study, the researcher's role had an impact on the perspective taken to successfully negotiate this endeavour. This privilege or bias accorded through exposure and the appreciation of local culture (in being a Singaporean) to a certain extent had given an inclination to some pertinent clues, though not with absolute certainty as yet, in solving the intellectual puzzle at hand. Also, as a result of the appreciation of the local culture in context to the study's prognosis, the researcher is particularly interested in the underpinnings or theories behind the phenomenon.

This in turn influenced the research set up on two fronts. One, in the way that the phenomenon of study was constructed and understood through the beliefs and values of the researcher. Two, the interest in examining theories behind phenomena has led to the development of the study framework to accomplish an inquiry into the theoretical aspects in the field of leisure, rather than seeking empirical representation. On top of that, the lack of existing data in this area of study also made an exploratory research, through the testing of theories, a more suitable option at the point when the research began.

Secondly, the intervention of supervisory staff is yet another dimension that had influenced the way the study was modelled. The constant and rigorous intellectual

interaction with supervisors will undoubtedly have implications on the resulting work produced. By and large, these implications are very much embedded in the supervisors' experience in the corresponding field of study, their formal training, as well as their epistemological stance.

Further, the supervisors' concurrence in most aspects of the study is usually definitive of the way a study will pan out regardless of whether the researcher is over-reliant on their mentors' recommendations or adopting a totally independent epistemological stance. In this case, the researcher was not pressured into espousing any theories recommended by supervisors. Instead, the researcher was given ample time to digest suggested literature readings, as well as the autonomy to read and introduce other preferred theoretical constructs in the understanding of leisure. Nonetheless, as mentioned earlier, the adopted framework had to be approved by the supervisors before the study could proceed further.

Lastly, the limitation of resources in many instances has forced the hand of the researcher to adapt to the given circumstances to best produce a body of knowledge from the research. Specifically, the time and economic constraints in which the researcher operated brought to the fore restrictions to some ambitions during the process of the research. Hence, alternatives were consciously adopted along the way to successfully negotiate the course of fact finding. However, this experience should be seen as an induction to the reality of research and an opportunity to test the researcher's creativeness and resourcefulness, without compromising the study's main objectives, rather than an extemporised version of the intended approach.

Having addressed some of the main issues in relation to reflexivity, it is therefore imperative that the data is gathered incrementally. This is done through the analysis and interpretation of data from each stage before building instruments to embark upon the next in fact finding, especially so for an exploratory study. From here on, the details of the researcher's intervention at critical points of the study is documented, where necessity arose, in the remaining sections of this chapter, as well as the findings chapters.

6.3 APPROACH OF STUDY

To recapitulate the discussion from previous chapters, the research question is formulated to understand the meaning/s of movie-going in relation to people's life experiences, whereby the process is guided by the three postulates generated.

With that in mind, the study is designed to consist of two main phases of data collection. Phase 1 is divided into two parts. The objective of the first part of Phase 1 is to obtained a reasonable amount of prerequisite information on practice patterns, factors influencing experience, and Singaporeans' understanding of keywords that are central to the study's theoretical framework. This is accomplished through the use of focus groups, which is discussed in detail in Section 6.6.

Subsequently, the second part of Phase 1 is a quantitative questionnaire survey used to ascertain the information gathered from the focus groups, which serves two objectives. The first objective is to get a feel of the characteristics of movie-going

practice in Singapore. Practice is defined in the manner in which activity is performed (e.g. times of participation; the people in which activity is performed with; frequency of participation). As such, no practice patterns had been established within the realm of the study's theoretical framework, therefore the necessity of the survey. The second objective is to explore the perceived factors that contribute to the movie-going experience. Factors include movie type, content, product attributes of cinema, and influences of support groups (e.g. family peers and colleagues).

Only after the data is gathered and analysed from the survey, can Phase 2, which is central to examining the theoretical concepts in relation to the prognosis of study, be developed and administered through in-depth interviews. The objective in Phase 2 is to understand the perceived experience obtained through the patterns of practice and the factors that contribute to that experience.

6.3.1 Reasons for methods adopted in the study

Quantitative questionnaire survey is deemed the appropriate tool to achieve the objective of establishing practice patterns within a given population (Sekeran, 2000). A sample size between 200 and 1,000 for a population of 10,000 and above is regarded to be a good number to establish a meaningful representation of the data collected (Alreck & Settle, 1995). Due to the brief nature of most quantitative surveys with each respondent encounter they can accommodate a greater sample population for analysis (Roscoe, 1969; Alreck & Settle, 1995). In addition, Brenner et al (1985) assert that this method is effective in ascertaining accuracy of participation and respondents' recall. These two characteristics serve Phase 1's data collection objectives well, as a greater number of respondents' is required to establish some form of patterns with different demographic populations. Secondly, its accuracy of participation and respondents' recall is imperative for a meaningful analysis that will aid in the development of Phase 2.

Qualitative in-depth interviews are used to examine and understand respondents' perception of practice, which is pivotal in achieving the main objective of this study. Rubin & Rubin (1995) state that qualitative interview is a unique way of "...uncovering and exploring the meanings that underpin people's lives, routines, behaviours, feelings etc..." (in Arksey& Knight, 1999, pp 32).

Patton (1990) argues that the qualitative interview is a competent tool to gain perspective into what is in and on a person's mind that cannot be observed; which serves the purpose of the study's thesis in which ideology and symbolic utopia are

played out through people's perceptions and experiences. Malhotra (1999) holds a similar view, as he claims that the consumption of experience is complex to track with quantitative methods. It should also be noted that for topics to be subjected to in-depth treatment, a great amount of flexibility is required for the researcher to explore sub-topics or threads of conversations that may present insights to the main study, which non-structured or semi-structured interviews provide (Burton, 1971). Perhaps Arksey & Knight (1999) sum up the importance of qualitative interviews best when they state that it allows the examination of "the context of thought, feeling and action...(interviews is) a powerful way of helping people to make explicit things that have hitherto been implicit-to articulate their tacit perceptions, feelings and understandings" (pp32).

These characteristics of in-depth interviews appear to be vital for an exploratory study in an area where the routine behaviour or practice in social contexts on a personal, sub-cultural and society-wide level is relatively unexplored (Arksey & Knight, 1999). It is, therefore, in these very similar fundamentals that focus groups were adopted to get an initial idea of the important themes to explore, as well as the Singaporeans' general understanding of keywords used in the study's theoretical concepts before for the questionnaire and in-depth interviews were developed. As with in-depth interviews, focus groups sessions have the ability to solicit concealed thoughts, experiences and meanings from respondents in its unstructured or semi-structured setting for information to flow freely in exploring a relatively unknown area (Merton, 1999; Kitzinger, 1999; Stewart & Shamdasani, 1990; Csikszentmihalyi & LeFevre, 1989; Csikszentmihalyi & Larson, 1987; Larson & Csikszentmihalyi; 1983).

In light of its nature, focus group interviews were also considered for Phase2's data collection, but in-depth interviews was preferred as it was felt that an experience is something personal and unique, and subjects may not be encouraged to talk about it in the presence of others (especially with dominant characters within a group leading the discussion), or their genuine experience may be altered as they listen to others speak as the focus group session progresses.

Lastly, with combination of quantitative and qualitative methods selected for this study, the constant deliberation on the appropriateness of the former and latter approaches for various studies are acknowledged and addressed here. It must be noted that the use of qualitative approaches will result in rich contextual data, which is difficult to categorise and analyse as compared to quantitative data. Whilst quantitative data is relatively easier to comprehend at the analysis stage, it is derived from a pre-determined structure of possible responses, which may be regarded as bias. Krippendorf (1980) terms data resulting from a qualitative study as 'emic', which means data that arise in a natural or indigenous form, with only minimal structure imposed by the researcher or the research setting. This is in contrast to the 'etic' data collected in the questionnaire survey, where the structure has been imposed by the researcher's view of the situation. The extremes of 'emic' and 'etic' rarely arise as nothing is either completely natural (the researcher has to interpret at some level) nor completely constructed (the respondent remains an idiosyncratic individual). Focus groups and in-depth interviews are clearly at the 'emic' end of the continuum, in allowing respondents to use their own words, categorisations and perceived associations. However, it is important to recognise that in-depth interviews are not

devoid of structure and thus are not wholly 'emic', whilst questionnaire surveys are not entirely without subjective interpretation of the researcher or respondent.

6.4 MAJOR ISSUES CONSIDERED FOR FIELD WORK

While designing the study, the researcher was aware of some of the issues that require proper consideration before decisions on sampling and the development of research instruments were made. Below are three issues highlighted that had major implications on the manner in which the study was directed and executed.

6.4.1 Lack of secondary data

Firstly, except for a simple demographics participation chart obtained through a convenience sample (as displayed in sub-section 6.5.2), and movie-going attendance over the years (as presented in the literature review), there is lack of secondary data on movie-going as a leisure practice and the underpinnings of its participation, to serve as a premise for this study. The absence of prior research in this area made it difficult to develop a new instrument, replicate an existing tool or to effectively modify it to generate data relevant for the study.

Current literature offers little understanding on the subject of movie-going as a leisure practice. Although there have been a number of research done on movie-going, these studies utilised the activity more as a postulate or indicator of development trends in

other aspects of society such as cultural studies (Chaney, 1994), women's studies (Green et al, 1990), history (Johnson, 1994) and leisure studies (Roberts, 1999).

Notwithstanding the fact, there are publications specifically on cinema, but the focus was not on practice. Rather, such works revolved around the relationships between films and society (Metz, 1982; Kaplan, 1990; Denzin, 1991; Turner, 1993). In the early 1990s, the effort made by Riley & Van Doren (1992) to relate movie-going as an activity similar with other leisure practice was futile, as the focus of the study invariably addressed the effects film content had on society, rather than the practice of movie-going. Subsequent studies by Davies (1994) and Riley et al (1998) reveal a similar content of impacts of film, as well. Although Davies (1994) documented the evolution of movie-going, from the time when it was a popular leisure activity of the working class to the period where the middle class accepted it as a social practice.

With the current available information, these sources serve no more than painting a remote picture of movie-going as a social practice over the years, let alone a contemporary understanding of the social meanings of the activity. It is in this understanding that an original survey questionnaire, as well as an in-depth interview protocol had to be developed to gather information on Singaporeans' movie-going patterns and their experiences.

6.4.2 Ethnic make up of Singapore

As presented in Chapter 3, Singapore has a diverse ethnic mix, though it must be reiterate that the Chinese is the dominant ethnic group that make up almost 70% of the

population. The issue on whether there is a similarity of perception in the practice of movie-going in different cultures did occur to the researcher. In consequence, questions on whether movie-going bears the same meaning and the same kind of practice patterns existed for every ethnic make-up in Singapore had presented a conundrum for the researcher.

However, after some thought on how best to address this issue, it rationalised that although most countries do have a dominant ethnic group rarely do they have a homogeneous race within society these days. Hence, this puts Singapore in a similar position as most countries, where a dominant ethnic group exists in a diversity of cultures in society.

With further reading, ethnicity based on racial parameters in modernity comes under scrutiny. Given the notions of globalisation in modernity, Giddens (1993a) argues that more people understand the local with reference from global customs for self-identity than inheriting traditional practices specific to an ethnic group. Linking this argument back to the context of Singapore, Giddens' thesis appears to be credible. In that Chapter 3 documented the underpinnings of Singapore's evolution to its contemporary society as adopting an eclectic mix of certain traditions of its British colonial rulers, the dominant practices of the US as a global leader, and a dictating local government's cultivation of an ideology of "one people, one nation, one Singapore" (Singapore, 1998).

Therefore, it can be postulated that the concern of diverse perceptions of various ethnic cultures is of irrelevance, with particular reference to the last point mentioned

in the preceding paragraph, where strong governmental intervention to eradicate racial barriers and cultivate a suitable common culture, in tandem with the global scene, has been the core in most aspects of societal development since the country's independence.

However, this study will not attempt to ascertain this postulate but recognises that it may have implications on the movie-going experience or practice for different ethnic backgrounds. This issue can be a topic for research in future related studies.

6.4.3 Choice of cinemas

There are basically three issues that need to be addressed here in Phase 1's data collection. First is whether the data should be collected at cinemas or cineplexes. Second is the decision on whether data collection should be conducted at cinemas within a mall or standalones. Third is the issue of cinema location/s to suitably administer the survey. The three issues are each discussed in turn.

On the issue of whether data collection should be done at cinemas or cineplexes, it is observed that most cinemas are being renovated into the latter. This prompted the researcher to investigate if there are any single screen cinemas left in Singapore, as it may prove to be interesting to hear the views from a segment of the population that still visited single screen cinemas if they still existed when most people are visiting cineplexes. To do this, the researcher consulted a columnist with the Straits Times who covers the local movie industry and development; as well as gone on to a website to check all listed cinemas in Singapore. As a result, it was found that there were no

longer any single screen cinemas at the point when the inquiry was made (Tong, 1999a; Welcome to Singapore Movies Guide/Cinemas, 2000).

Next is the issue on whether the study should be conducted at cinemas within shopping malls or standalones. This issue was also broached with Tong from The Straits Times as well to get an idea of some of the rationale behind cinemas and property development since Singapore's independence before a decision was made. It is thought that an insight to the development trends and motivations behind them might assist the researcher in deciding between the two options that were presented. According to Tong (1999a), cineplexes, among other leisure and recreation provision, are usually planned together with shopping malls either within the central business district or suburban housing estate catchment areas. Hence, cineplexes are either within a shopping mall that offers access to other leisure activities, or within a kilometre radius of other activity sites such as restaurants, food courts, beverage outlets, music schools, or shopping malls. In Tong's opinion it does not really make a difference whether which set up is selected over the other for data collection.

Nevertheless, the researcher opted to conduct the survey interviews at cineplexes within shopping malls. The rationale was that mall intercept interviews within a shopping mall environment provides a whole range of activities within sight of the subjects that could assist in the recall of activities they usually do before and after a movie.

Lastly, there was a concern on cinema location/s for the survey to be administered. With Singapore being such a small island and cinemas virtually screening all the same

movies, it was wondered if suburban and urban cinemas attracted different population segments or that people went to certain cinemas for different reasons. In light of its uncertainty, it was decided that the survey would be conducted in a systematic manner as described in the following paragraph.

Half of the total number of interviews (i.e. 100 out of 200 interviews) would be done at 2 suburban cinemas. Of which, 50% of the interviews (i.e. 50 interviews) would be conducted during weekdays and the other 50% done over the weekends. This arrangement was further subjected to a division of approaching respondents between 1pm and 5pm (i.e. 25 interviews), and 5pm and 10pm (i.e. 25 interviews). The purpose of such a breakdown was to ensure that the survey would capture most practice patterns of Singaporeans, at different times of the week and various times of the day. The other half of interviews (i.e. the remaining 100) would be done at 2 urban cinema locations was subjected to the same arrangement as mentioned above.

6.5 SAMPLING

The next step of the research process was to decide on what sort of sampling was to be done to collect data that would be relevant to the study. As the data collection is divided into two phases and gathered from three methods, the sample size for each phase and method is different. However, before the size and type of sampling was decided upon, it is necessary to reiterate the objective of each phase before proceeding

It should be clear by now that, essentially, this is an exploratory study in which theoretical notions or logic, instead of empirical logic is examined. In light of this, the focus groups and quantitative survey in Phase 1 is to establish a general description of the practice patterns and perceived experiences of Singaporeans, rather than representation, to facilitate the development of Phase 2, which is the main data for testing the study's theoretical notions. Therefore, a convenience sample to get a feel of patterns of practice and factors influencing perceived experiences was opted, in view of the objectives of Phase 1 and the limited resources available to the researcher. Convenience sample is defined as "...members of a population who are conveniently available to provide it..." (Sekaran, 2000, pp277). Since the data collection sites are at cinemas, the researcher will be stationed at cinemas' exits to administer the survey.

For questionnaire surveys, the sample size recommended as 'rules of thumb' to have significance in descriptive studies is between 30 and 500 (Sekaran, 2000). However, Alreck & Settle (1995) state that for populations of 10,000 and above, a good sample size is between 200 and 1,000. In consideration of the limited time and economic resources of this study, a sample size of 200 was decided upon for Phase 1 of data collection.

In Phase 2, for the purpose of the exploratory study into movie-going, it is essential to attain a sample with a view of ascertaining theory in understanding the experiences of leisure practice that is of relevance. This idea stems from the study's objective to demonstrate the association postulated, through its theoretical constructs, in a detailed manner on the experiences of movie-going in a specified context (i.e. leisure practice),

rather than to examine surface patterns within a sample, which can be generalised to a wider population.

With that in mind, a sample size in the second phase of the study, where a qualitative approach is adopted to understand patterns of practice, Sekaran (2000) recommends a much smaller sample size. This is in light of the in-depth nature of qualitative approaches, which requires intensive examination of possible factors relating to phenomenon. As most research literature would state, there is no standard sample size for qualitative methods (Mason, 1998; Strauss & Corbin, 1998; Arksey & Knight, 1999). The more important issue here is that there must be a significant validation of each postulate within the sample size to make meaningful comparisons.

For qualitative studies, Roscoe (1975) and Sekeran (2000) suggest a minimum of 30 subjects. Taking into consideration of the resources available to the researcher, the suggested number (i.e. between 30 and 50 subjects) will be adhered to. The sample group or subgroups will be decided upon once the first phase of data analysis is completed.

6.5.1 Selection of subjects for sample

For the focus groups, the pilot study for Phase 1 and the actual survey, a convenience sample was adopted for practical reasons of limited time and economic resources.

In Phase 2, as the purpose is to understand experiences in relation to the theoretical postulates, there should be some parameters to assist the endeavour in this phase of

data collection. These parameters are deemed necessary with the assumptions that data collected should allow some form of comparison between different demographics or psychographics to attain more depth in analysis. This will in turn enable interpretation of meanings in the wider social spectrum. Further, the employment of parameters will sift out "non-users", which may prove redundant in attempting to understand their experience of movie-going, as well as the assurance that frequent users are included and interviewed to get relevant data.

In this respect, quota sampling is determined to be suitable to explore the factors behind certain patterns and perceived experiences of Phase 1's findings in relation to the study's theoretical postulates. Quota sampling is defined as "...(a) purposive sampling ensures that certain groups are adequately represented in the study through the assignment of a quota..." (Sekaran, 2000, pp279). The exact parameters could only be decided after a thorough analysis of the survey results. Nevertheless, the procedure of selecting the eventual quota sample can be addressed at this point.

There were three steps involved in selecting the quota sample for in-depth interviews. Firstly, it was decided that the Singapore residential phone book of year 2000 was to be used as a resource to select the sample. The total number of pages of the phone book were divided by 26 (total number of characters in the alphabet) to break it down to sections (i.e. 1797 pages divided by 26 equals to 73 pages per section).

Secondly, two rolls of a die were used to determine which residential numbers to select at every seventy-third page of the phone book to contact. Thirdly, the potential candidates contacted would be subjected to a list of qualifying questions that are

applicable to all the occupants in those households, which would be determined after the findings of Phase 1 were analysed to define the quota sample parameters. This exercise of getting subjects to participate in interviews would be repeated until the minimum quota sample size is attained.

With this approach in obtaining samples for Phase 2, it is recognised that there is an element of bias. In that this approach inadvertently excludes Singaporeans who are not listed in the phone book. Nevertheless, with no universally recommended system to qualify subjects in relation to the quota sample parameters (which will be established later), this was the manner that the researcher opted.

6.5.2 Issues to be addressed in constructing the quota sample

Essentially, the testing of theory through a sample group is regarded by many as theoretical sampling (Mason, 1998), which this study endeavours to do. The basis of theoretical sampling in most cases is such that, rather than being predetermined before the study, the sample evolves in the process of information gathering (Strauss & Corbin, 1998). At the initial stage, parameters of sample are undefined and indiscriminate. This is to enhance the opportunities of establishing different trends or practices in different segments, within the subject of study. It is after some initial information gathering when particular patterns emerge from data analysis that researcher/s will decide to narrow down the population by setting up a set of guidelines for further sampling to be done. The guidelines are directed by the areas and groups of interests that the study wants to examine in order to establish a theory.

Nonetheless, this study chose to deviate from the initial indiscriminate sampling as recommended for theoretical sampling. This is because there is some basic secondary data available on demographics (See Table 6.1) of cinema patrons, though there is no indication on the reasons for participation; and the study already has a set of guiding postulates in place to work within instead of requiring patterns to emerge, through indiscriminate sampling, before theorising could begin as with the grounded theory approach (Strauss & Corbin, 1998).

Table 6.1-Profile of cinema patrons

	Number ('000)	%
Sex		
Male	158	56
Female	125	44
Age		
15-19	64	23
20-29	154	54
30-39	41	15
40+	24	8
Education		
Below GCE 'O'	62	22
GCE 'O'	114	40
GCE 'A'	44	16
University/Poly	63	22
Occupation		
Prof/Mgr/Exec	43	15
Businessman	7	3
White Collar	74	26
Blue Collar	41	15
Students/National Service	98	35
Housewife	13	5
Household Income		
Up to $1,000		
$1,001-$2000	9	3
$2001-$3000	36	13
$3001-$4000	64	23
$4001 & Above	41	15
	118	42

- Watched a movie in the past seven days

Source: Yearbook of Statistics Singapore, 1998, pp93.

Further, it was thought that the study would select demographics categories to examine the perceived factors influencing participation initially, based on the results of Phase 1. However, after analysing the information provided in the table, it came to light that some fundamental issues were lacking, as detailed below:

6.5.2.1 No cross tabulation between different groupings

The profile of cinema patrons is grouped into five categories. However, the information within each category is presented independently of each other. This

makes it impossible to know the extent of information from one category overlapping into others. For example, whilst there is a breakdown of attendance by age group, there is no indication of the education level within each age group, or the income level of people in different age group and education levels. Hence, this limits the potential of analysis from the information provided in accurately defining the population that goes to the movies frequently as compared to the infrequent ones.

6.5.2.2 Definition of job titles and salary scales

There is no standard definition that clearly stipulates job titles. Hence, assumptions cannot be made on the nature of the jobs or what the title encompasses. For example in the occupational category, there is a differentiation between "Prof/Mgr/Exec", "Businessman" and "White Collar", in which no criteria was mentioned to understand how this three segments were classified. This ambiguity contributes to the difficulty in attempting to sample according to occupations by tracking the lifestyles of different occupation segments, perhaps in tandem with their salary scales.

6.5.2.3 Missing information in certain segments

In the age category, there was no information collected on attendance for people below fifteen years of age. Through observation over the years, the researcher is certain that there is a large adolescent population of movie-goers (usually accompanied by parents or guardians), especially during the school holidays. However, "the below fifteen" population is not reflected, which may have an influence over the other age groups' or categories' attendance numbers.

Another category that was missing was marital status. It is also believed that a change in marital status may have an impact on the frequency of movie-going. In a strong connection with the former, perhaps starting a family or having adolescent children within the family can cause the movie-going patterns to change, as well. Therefore, upon analysing the survey results, this hypothesis will be examined if it is significant.

In the education category, the first segment is "Below GCE 'O' level". Again, it is not clear whether this segment includes students, who by the default of age, have not gone through that level of education, nor is it known whether this population includes people below the age of fifteen.

Lastly, in the household income category, although it shows that 42% of the sample population are from household incomes in the "$4001 & Above" category, it says little about the number of income earners within a household. On the other hand, a percentage of the "Up to $1000" segment may only have single occupancy within a household. In view of this, any attempts to understand lifestyles or spending power on leisure is restricted.

6.5.3 Decision on sample population of Phase 2

The previous section outlined the limitations of the demographic table provided by the Department of Statistics made it difficult to decide on how the sample population is to be defined by in Phase 2. In addition, it was also thought that a quota sampling according to demography gives little information on lifestyle patterns. After reviewing literature on quota sampling techniques, it was deemed more appropriate to adopt a combination of demographics and psychographics variables that had proven to be more exacting in understanding the experiences of particular sample populations (Douvis et al, 1999; Piirto, 1991; Weinstein, 1994; Francese & Piirto, 1990; Waryszak & Kim, 1994). In accordance to the literature, effectiveness of purposive sampling can be enhanced with the addition of psychographics segmentation as it deals with the intangible elements of people's values and understanding on social phenomena. As for the definition of psychographics Piirto (1991) explicates that although the use of psychographics elements for segmentation had been around for three decades, there is still no clear agreement to a common description for it. Hence, this study would use a working definition provided by Douvis et al (1999) where psychographic characteristics are described as "..needs of the participant...in terms of stimulation, novelty, action, tranquillity and excitement...".

With this established, the details on the selection criteria for the quota sample is discussed further in Phase 1 Findings 1 (Chapter 7) upon analysing its results.

6.6 DEVELOPMENT OF RESEARCH INSTRUMENTS AND ADMINISTRATION SEQUENCE

This section explains the process in which the research instruments were developed. It begins with the development decisions on focus groups, which are crucial in fashioning the survey and in-depth interviews and analysis. After which, the section will move on to describe the development process of the different phases as well as the sequence in which the data collection was planned.

6.6.1 Focus Groups

The focus groups can be considered the preparation phase, before the main data collection tools were developed, to serve as a guide and reference for the researcher on three premises. Firstly, to get an idea on what are the relevant questions to ask in the survey, as well as the in-depth interviews. Secondly, the need to establish the manner in which data were to be analysed was imperative to the design of the instruments. Lastly, the most important of the three issues, is that preparation for the development of the instruments must include looking into the issues of reliability and validity, which should be addressed at the very onset. With these objectives at hand, the economic limitations of this study would only allow a maximum of three focus group sessions, of between 8 and 12 people per group, to look into all the three issues in each session.

6.6.1.1 Formulation of questions in focus groups for the development of survey questions and in-depth interviews

Based on the simple demographics patterns of practice for movie-going (from the Department of Statistics), the advantage of understanding the local leisure practices in lieu of the researcher being a local to the site of study, and the study's guiding postulates, it was deemed that that are several imperative issues that needed to be ascertained in this section of the focus group questions, in relation the main research objective. They are *influences on movie-going, patterns of practice and perception of movie-going in the context of lifestyle.* This resulted in the following questions constructed for the focus group sessions, to attain some preliminary answers to assist the development of the research instruments in the first half of the focus group sessions (See Box 6.1). The second half of focus group sessions are aimed at establishing Singaporeans' understanding in the meanings of keywords of the theoretical framework, which is discussed in Section 6.6.1.2.

1.What are some of the influences to go to movies?
-Who do you go with?
-What are some of the movies that interest you?

2.How often do people go to the movies?
-When do you go in the week?
-Which period of the day do you go?

3.How do you decide which cinemas to go to?
-Locality
-Convenience
-Physical or technological attributes

4.How does movie-going fit into Singaporeans lifestyle?
-Is it an important activity?

Box 6.1-Section 1 questions for focus group

6.6.1.2 System for analysing findings

Concurrent, with the above sub-section, it must also be decided at this point on the manner in which data, for both phases, are to be sorted and analysed in order to tailor the survey questionnaire as well as the in-depth interview protocol in corresponding fashion.

It should be re-iterated here again that the sole purpose of the questionnaire survey is to establish patterns and factors influencing perceived experiences. Therefore, the best option to attain a sound and detailed analysis is to engage in descriptive statistics through the aid of the Statistical Programme for Social Sciences (SPSS) software.

In Phase 2, however, the objective is to test if the theoretically postulates of the study are significant factors influencing practice patterns and experiences established in Phase 1. Once data collection is completed in Phase 2, the interviews would be transcribed. These transcripts will be read with the application of techniques for interactive reading suggested by Dey (1993), whilst making annotations during interviews to assist in analysis.

Nevertheless, it is widely known that qualitative data is immensely difficult to decipher and analyse, hence, it is recommended the data emerging from interviews are coded into categories (Silverman, 2000; Arksey & Knight, 1999; Mason, 1996). In that, keywords in relation the context of the conversations would be classified into categories that related back to the theoretical framework and its postulates. Once the categorisations are done, data emerging from the interviews that contain keywords are

housed under one or more of these categories. Subsequently, irrelevant data, within the categories, are weeded out by reading and interpreting their meanings with the study's theoretical framework as a guide. This is done through the assistance of Non-numeric Unstructured Data Indexing Searching and Theorizing (NUDIST) software programme.

Therefore, it is imperative that these categories are first established in relation to the theoretical framework and its postulates (See Box 6.2).

Category A-The notion of leisure experience

Category B-Influences on the activity of movie-going

Category C-Distinctiveness through the activity of movie-going

Category D-Negotiate rights within society through the activity of movie-going

Category E-Perceived ideal life experience through the activity of movie-going

Box 6.2-Categories for thematic analysis in Phase 2

To be sure that data are housed in the appropriate categories for analysis to follow, as well as what the keywords in the theoretical framework meant to Singaporeans, the second half of the focus groups was concentrated on establishing meanings for these categories. The questions formulated for this purpose are reflected in Box 6.3.

Category A
Describe briefly or in a word what do you think leisure or leisure activities do for you when you participate in them. Leisure can be understood as anything from idleness or lazing around at home to outdoor adventure sport or a holiday.

Category B
Describe briefly or in a word what are some of the people, things or experiences that have an impact on your outlook in life. In short, things that you have taken reference from, in understanding things in life and society.

Category C
Describe briefly what does the word "distinctive" mean to you. Or how would you use another word to describe the same meaning or feeling instead of "distinctive".

Category D
In our daily lives in society there are laws and regulations, ethnic cultures and societal expectations that we are subjected to. Some of which we may agree to, while others are not so favoured by us. Can you briefly describe the process in which we attempt to get around some of the constraints that we do not like within society?

Category E
Describe briefly what does "ideal" mean to you. Or another word in place of the former if you are to describe the same meaning.

Box 6.3-Section 2 questions for focus groups

6.6.1.3 Reliability and validity

The essence of any sound research instrument, whether quantitative or qualitative methods are adopted, invariably lies in its reliability and validity. However, while the quantitative methods have a set of distinct procedures to measure reliability and validity, qualitative methods are far less standard and subjective (Antaki & Rapley, 1996; Arksey & Knight, 1999; Silverman, 2000). This line of discourse comes from the acknowledgement of reflexivity of social phenomena that is not constant and their ever-changing nature during the course of research as a normal characteristic, which contradicts the positivist view that gives this feature a remote recognition, if at all.

Having said that, there are some recommended principles that qualitative research should follow closely in order to achieve a reliable and valid piece of research work. Although total neutrality cannot be achieved in research, qualitative researchers should implement tools to ensure a significant form of consistency, accuracy and demonstrate the issue of bias has been dealt with adequately, in their work (Briggs, 1986; Hammersley, 1990; Mason, 1996; Arksey & Knight, 1999; Silverman, 2000).

Central to the subject of reliability is the consistency of measure. In the words of Hammersley (1992, pp67) "...reliability refers to the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different accounts...". Hence, the design of this study and the sequence of approach have been explicitly explained for this research to ensure its repeatability with a similar consistency in measurement by using the same instruments, with the aid of software programmes in constructing a systematic coding, counting and analysis scheme. But more importantly the focus groups were put in place to ensure that the patterns and factors influencing perceived experience are consistently assigned to appropriate categories (See Section 6.6.1.2) by subjects from three separate groups.

Moving on to validity, and to get a clearer definition on it, Hammersley (1990, pp57) is quoted again "...by validity, I mean the truth: interpreted as the extent to which an account accurately represents the social phenomena to which it refers...". In terms of accuracy of measuring the constructs that the study claims to measure, the focus groups were also designed to attain meanings of words and phrases that are central to the theoretical framework of this study (as depicted in Section 6.6.1.2). This effort was accomplished with the application of NUDIST in constructing categories, a

systematic coding and sifting of data, which led to a meaningful development of the interview protocol questions, as well as its analysis in Phase 2. In addition, validity of meanings examined was put through another testing in the form of a pilot interview protocol after the focus groups and relevant changes were made according to the results before the main in-depth interview commenced, which would be mentioned in Section 6.6.3.

6.6.2 Development of survey questionnaire

The development of the survey questionnaire is done after the focus groups were conducted and the findings were analysed (See Chapter 7). Hence, it is appropriate to present the discussion on questionnaire development at the end of Chapter 7, after the focus groups findings are analysed on the basis of building on data gathered incrementally for the next stage of fact finding to achieve the study's objective.

6.6.3 Development of Phase 2's instrument

As with the questionnaire, the discussion on developing Phase 2's instrument will be presented at the end of Chapter 8, after having analysed the findings from the survey.

6.6.3.1 Decision on quota sample parameters

In line with the approach taken on the sequence of developing the instruments in accordance to the findings of a stage, the development of the criteria for quota samples is presented in Chapter 8, as well.

Once the parameters established in Chapter 8, the selection of the quota sample will take place via the telephone book system set-up in Section 6.5.1. Subjects will be asked two questions to see if they or any of the household members fall within the quota sample parameters. In the sense that each potential subject would be asked if the household consist of anyone that fits the description of the quota sample's parameters, and then if there were, they would be asked if they were interested to participate in the study.

CHAPTER 7

Phase 1 Findings 1

(Focus Groups)

7.1 INTRODUCTION

The first of the findings chapter presents the results of the focus group sessions as a precursor to uncover some issues the survey questionnaire (Phase 1 Findings 2) and the in-depth interviews (Phase 2 Findings) must address adequately to accomplish this study.

The focus groups provided some notions that motivations for movie-going have correlations with personal choice, the influence of choice by social institutions, and the presence of the socialisation process; which inadvertently suggests that the activity is part of the society's leisure practice in Singapore (See Section 7.2).

Also, the meanings to keywords used in the study's theoretical framework were ascertained and assigned to the category or postulates they serve to establish validity for the whole endeavour (See Section 7.3). However, it must be noted that meanings to keywords established in this study may not be collectively applicable as a benchmark for future studies of a similar nature conducted outside Singapore or the Singaporean context. This is in light of the fact that the English language and the common words used to describe social constructs or emotions in relation to those keywords can be different from that of other societies due to fundamentally dissimilar societal backgrounds.

After reviewing the major issues that emerged from the focus groups (See Section 7.4), the survey questionnaire is developed, tested and revised in a pilot study before the main survey was conducted (See Section 7.5).

7.2 THEMES OF PRACTICE

In the analysis of data resulting from the three focus groups it is gathered that motivation for movie-going stems from the experience obtained from participation, which is linked with the influence of social institutions on practice. Each of these is discussed in turn.

In respect to experience obtained from movie-going, contributing factors can be divided into three aspects; personal preferences, movie related, and cinema attributes.

With regard to personal preferences, it is apparent that participation should enable people the capacity to do things of choice and enjoyment (See Box 7.1). Having said that, it also appears that participation of movie-going is an activity preferably done with support groups (See Box 7.2). These two observations suggest that preference or the ability to engage in choice behaviour, and the legitimisation or common interest in an activity (from/with support groups) has an impact on practice patterns.

FG2-Kim Chuan:
…I enjoy going to the movies since young…of course I don't have a choice then, you just go to whatever your parents take you to, but now I go to movies that I like...

FG3-Stanley:
…Every Singaporean goes to movies…if they don't like it then they won't do it right? They will do something else that they like…

FG1-Gucharan:
…It is a very enjoyable form of entertainment, same as going to the beach or dining out, it is really up to what you fancy…

Box 7.1-Examples of choice and enjoyment in participation

FG3-Chris:
…It is so boring to watch a movie by yourself…its always very fun to watch it with your colleagues and then we can discuss the details of the movie…

FG3-Suraiya:
…my husband and I's weekend routine…we enjoy going to movies together since we started dating…

FG2-Anne:
…usually we will decide together which movie to watch…sometimes we compromise, as the company is also important…I wouldn't go and watch a movie I like with a total stranger…

Box 7.2-Examples of movie-going done with support groups

On the movie related factor for experience, it was noted that the content of the movie is imperative (See Box 7.3). However, the subjects did indicate that the production of movies, the script, as well as performances by actors have an influence on the consumptive experience (See Boxes 7.4, 7.5 & 7.6 respectively). This in turn indicates some form of interaction between the movie content and consumer. In that, for a pleasant movie experience, a common emerging theme is the need for realism in the movie (from the script to the actors' acting). This in turn brings the need for realism into question as to why do people see it as a factor influencing experience.

FG2-Hock Kiong:
…the movie must be good, otherwise the special effects and actors are a waste…

FG1-Jacelyn
…a huge part of my satisfaction is based on what the movie is all about…whether it is a whole load of bullshit and it is carefully crafted…

FG2-Calvin:
…but surely the movie content must be important too and directly related to my experience…

Box 7.3-Examples of impact of movie content on experience

FG2-Zhi Yeh:
…the Hollywood productions in general are very impressive as compared to the local movies…

FG1-Lily:
…I particularly like the Spielberg movies, they are so real…just look at Saving Private Ryan…

Box 7.4-Examples of impact of movie production on experience

FG1-Denis:
…the story line means everything to me…even if it is a futuristic sci-fi flick…like Star Trek and Terminator are particularly good…

FG2-Weng Kong:
…I feel if you have a good script in a movie half the battle is already won…

Box 7.5-Examples of impact of a good movie script on experience

FG3-Fatimah:
…the performances of actors counts a lot on whether they can get across what is desired of them…chemistry between them is also important…otherwise the whole movie can be flat…

FG1-Lisa:
…Christopher Reeve is the perfect Superman…it is extremely difficult to bring a superhero to life…and he did it to perfection…

Box 7.6-Examples of impact of good performances by actors on experience

Experience from cinema attributes came in the form of comfort and technological aspects (See Box 7.7). To a lesser extent, convenience of accessibility to its site and proximity to other places of interest were also mentioned (See Boxes 7.8 & 7.9). Following the factors mentioned thus far, it would appear that the activity of movie-going in itself is only one component in contributing to the overall experience that people obtain from participation. That is to say movie-going as a practice is one part of the whole experience in which people seek in leisure. Further, factors also suggest that movie-going holds little meaning in its participation as a stand alone activity isolated from the ability to engage it with support groups, individuals' preferred movies, realism in movie content, and other daily societal practices. Therefore, such evidence hints the practice of movie-going as a leisure activity is an element of something bigger at play.

FG2-Mia:
…the seats must be comfortable cause you will be seating there for two hours…there should be head rest and a good cushioning and enough leg room…

FG1-Kenny:
…the experience of the sound system in the cinemas cannot be replaced by the VCDs you watch at home…

Box 7.7-Examples of impact of cinemas' physical attributes on experience

FG2-Weng Kong:
...usually we will go to the nearest cinema from where we are, be it from home or work...

FG1-Denis:
...for convenience, especially with the kids, we will go somewhere near home in case they want out...

FG3-Henry:
...we will usually go downtown but to one which is close to a MRT station...in fact they all are...

Box 7.8-Examples of impact of cinema location's convenience

FG3-Fatimah:
...it should be close to eateries and shopping malls so that it is easy to do other things while we are out...

FG1-Yvonne:
...my daughter use to go Yamaha (music school) at Yaohan (shopping mall), so we usually watch movies at Cathay, and do our weekly shopping at Yaohan before we go home...

Box 7.9-Examples of impact of cinemas' proximity to other activity sites on experience

The practice of movie-going as an element of something bigger is further supported by social structures' influence on movie-going, where support groups feature prominently (See Box 7.10). It is also observed that peer pressure plays a role in motivating participation (See Box 7.11). In addition, the media (i.e. newspapers, magazines, television trailers, billboards) has a hand in encouraging the movie-going practice as well (See Box 7.12).

FG3-Carrie:
…our parents brought us to the movies on a regular basis since young so things just caught on naturally…

FG1-Lisa:
…everybody goes…my uncles and aunties, my parents, my friends, my classmates, everybody…so I go as well…

FG1-Lily:
…it is a common thing to do…my boyfriend is a big movie buff and tells me what we should watch and what not to…

Box 7.10-Examples of impact of support groups on movie-going

FG2-Mani:
…when my friends go out, they usually include going to watch a movie as part of the outing and if you don't participate its so uncool…

FG2-Candice:
…my best friend loves going to the movies but I prefer swimming so we always alternate between these two activities when we have spare time…we have to compromise, though most of the Hollywood production don't really interest me…

Box 7.11-Examples of impact of peer pressure on movie-going

FG3-Henry:
…you know the huge adverts on the movie pages in the papers, with captions like "a must watch movie" or "movie of the year"…it makes you feel that you shouldn't miss out…

FG2-Ian
…television trailers are excellent in highlighting the exciting or emotionally moving bits to entice you to go and watch a movie, however, some are a let down when you go and watch it…

Box 7.12-Examples of impact of media on movie-going

In tandem with the influence of social structures on the experience from going to the movies comes the implication that the activity may be part of a Singaporean lifestyle practice. This stems from the analysis that subjects, amongst the participation in other outdoor activities in their leisure time, have a high tendency to opt for movie-going (See Box 7.13). This belief is further strengthened by the frequency in which subjects say they participate in the activity (See Box 7.14).

FG2-Mia:
…the usual things we go out have a meal watch a movie, it is quite standard for my family outing…

FG1-Heng Meng:
…more often than not I will go and watch a movie with my girlfriend when we have the time…

Box 7.13-Examples of a high tendency to go to the movies

FG3-Stanley
…oh, we go almost every week, its very normal for us…

FG1-Kenny
…at least once every month…

FG2-Michelle:
…I go when there is a good movie and there are so many good movies around…

Box 7.14-Examples of frequency in participation

More importantly, the motivations for participation and frequency of visits seem to again suggest that the activity is more than just watching a movie. Here, the subjects mentioned that they usually include other activities as part of an outing to the cinemas or vice versa (See Box 7.15), which tends to imply that movie-going features prominently as part of people's leisure. Also, what eminently stands out is the presence of socialisation at some

point in the outing (See Box 7.16). Excerpts from Boxes 7.15 and 7.16 also suggest that by going to the movies, people tend to have a common reference to share, as well as draw their experiences from.

FG2-Anne:
…we go shopping as well…things like eating before we go home and going for a drink after the movie…

FG1-Gucharan:
…I bring my nephew to a meal when I have the time at McDonalds and a movie…we wouldn't just go for a meal and then return home…

FG1-Sandy:
…we usually go earlier to get the tickets and shop while waiting for the screening time…and do the groceries before going home…

Box 7.15-Examples of movie-going done with other activities

FG2-Zhi Yeh:
…you wouldn't just go out for a movie and then go home, as you can't talk during the movie, then what is the point of going with a friend?…if that going to a movie is sole purpose you might as well go alone…

FG2-Kim Chuan:
…it is one of the many activities that you do to meet and catch up with your friends…

FG3-Suraiya:
…as a couple we spend a lot of time together, watching television at home, going out for a meal, watching a movie, etc…

Box 7.16-Examples of socialisation when out for a movie

7.3 ASCERTAINMENT OF KEYWORDS

To assist the researcher in establishing a valid understanding in the latter part of the study, the meanings of keywords from the theoretical framework and its guiding postulates require to be ascertained with Singaporeans. This is done through the presentation of keywords to the sample to get a feel on Singaporeans' understanding of them. Therefore, it is necessary in this section to present the findings in their categories.

It must be noted that most meanings or understanding of keywords established within each category are not used interchangeably. Rather, the purpose of this exercise is to gather some common words Singaporeans use to describe their understanding of the keywords presented. That is to say words used to describe a keyword in the theoretical framework may be independent of each other and has no conventional synonymy between them but are used commonly as alternative descriptions, within certain social spheres in Singapore. Subsequently, these alternative descriptions are used as a reference of synonyms for keywords in analysing findings, within the context of this study.

7.3.1 Category A-The notion of leisure experience

When the discussion on this category was broached there seems to a huge disparity in what the subjects perceive leisure does for them. Not many of them have the same views, let alone the words use to describe their experience (See Box 7.17).

FG2-Candice:
…lazing around at home can be quite calming for the soul especially after a week's long of work to restore yourself…

FG3-Henry:
…leisure is meant for enjoyment outside work…

FG1-Yvonne:
…leisure time seems to be an obligation to fulfil my parental role these days…to spend time with the kids and see to their home work…

FG2-Mia:
…it is a means to relief stress from work…

Box 7.17-Examples of what leisure means to subjects

However, when probed further to explain how they feel when they experience leisure, there seems to be a theme emerging from most explanations. In that, some level of pleasant experience is attained when they engage in their chosen form of leisure (See Box 7.18).

FG1-Yvonne:
…but spending time with my kids, educating them and watching them grow gives me great pleasure…

FG2-John:
…whether my team wins or loses it doesn't matter, as long as I get to watch them play every week I am happy…

FG1-Jacelyn:
…it is like a reward for having worked so hard to be able to go for a holiday, it keeps you going…

Box 7.18-Examples of leisure providing a pleasant experience

Hence, in analysing the subjects' explanations, words that were used to describe leisure that correlated to an achievement of a pleasant experience. This in turn suggests that a certain level of fulfilment attained through particiation. Box 7.19 showcases the key words for this category.

Balance in life	Need	Socialising
Complete lifestyle	Obligation	Want
Enjoyment	Pleasure	
Escape	Relaxation	
Fulfilment	Recreation	
Good time	Rest	
Kill time	Restoration	

Box 7.19-Keywords for Category A

7.3.2 Category B-Influences on the activity of movie-going

In Category B the analysis was more straightforward, as the constructs mentioned by subjects as influences on movie-going (See Box 7.20), although varied, can be invariably termed as forms of social institutions from a sociological perspective, which is the discipline adopted for this study. In view of this, the constructs mentioned as influences on the participation of the activity are directly put into Category B as keywords (See Box 7.21).

FG2-Calvin:
…family members, friends, teachers and etcetera all play a part…then there is the media as well…it is very difficult to point a finger at just one…

FG2-Ian:
…like there is an emphasis on the arts scene by the government, hence, a lot of foreign films are being brought in and there was a lot of "hoo-hah" created by the media…this definitely has some form of influence on you going to those movies…

FG1-Kenny:
…literally all magazines you buy have some form of movie reviews that stirs up your interest to watch them, especially when most people have watched an academy winning movie and you have not, you'll feel left out…

Box 7.20-Examples of the influence of social institutions

Books	Law	Popular culture
Colleagues	Magazines	Relatives
Culture	Media	Schools
Government	Money	Time
Family	Newspapers	Tradition
Friends	Peers	Universities

Box 7.21-Keywords for Category B

7.3.3 Category C-Distinctiveness through the activity of movie-going

Prima facie there appears to be two groups with diverging opinions emerging on distinctiveness from the first round of analysis. The description used by one group unerringly shows in their understanding of distinctiveness they aspire to belong to a certain social sphere (See Box 7.22). Then, there is a faction that used words that give the impression that distinctiveness means being different from the rest of society (See Box 7.23). However, at closer examination of the latter in their understanding of distinctiveness as being different from the rest of society, it was clear that distancing from the main stream is in fact a social sphere in itself, in that being different belongs to social spheres of a radical nature. Hence, it is deduced that there are no difference between the groups' understanding of distinctiveness, which is consistent in its belonging to or identifying with a particular social sphere. Box 7.24 displays the words used to describe distinctiveness as keywords for this category.

FG3-Larry:
…things that are normal in our everyday lives, like going to work, eating outing…things that clearly stand out everywhere you look…

FG2-Kim Chuan:
…association with a something you do or who you know, or where you work…

FG2-Michelle:
…its like a image that makes you belong to maybe a group of executives or a group of artists…

Box 7.22-Example of association with certain social spheres for distinctiveness

FG2-Hock Kiong:
…means that you are individual that stands out with no equals, like Maradona…

FG2-Weng Kong:
…it is like Pearl Jam, they have a distinctive identity in their music that no one can replicate…

FG3-Carrie:
…I am distinctive in my personality, I don't think there is another person exactly like me, but my friends of the same wave length get along…

Box 7.23-Example of being different from society as distinctiveness

Association	Make out	Uniqueness
Differentiate	Normal	
Distinction	Recognisable	
Exclusivity	Set apart	
Identifiable	Stand out	
Identity	Tell apart	
Image	Unconventional	

Box 7.24-Keywords for Category C

7.3.4 Category D-Negotiate rights within society through the activity of movie-going

Here the purpose is to elicit the words subjects use to describe the scenario created in the question for this category. This is unlike the preceding sections where the emphasis is on the analysis on subjects' experience relating to different scenarios. Hence, apart from the main question fielded to subjects, care was taken to clarify and insure that subjects clearly understood the scenario, by citing examples, before they were allowed to respond (See Box 7.25). After which, the words articulated by subjects to describe actions taken to address the scenarios are used as keywords for this category (See Boxes 7.26 & 7.27).

"For example you smoke, but your bosses frown upon that habit, and you want to continue smoking, how would you get round doing it?"

"For example if you like drinking beer but your wife disapproves of it, and you really see no harm in having a glass or two per day and do not want to stop drinking as you are adamant on your beliefs, how would you continue drinking?"

Box 7.25-Scenarios to assist the understanding of the main question for Category D

FG1-Jacelyn:
...I would do it discreetly, like popping a mint and have my perfume ready every time I go for a smoke during office hours...

FG3-Chris:
...for one, you can alter your smoking patterns, have one in the morning before you go to work, and don't bring your cigarettes along, then smoke at home when you return...

FG2-Kim Chuan:
...negotiate with your wife on the ground rules, that sometimes when you are out entertaining you need to drink, and you entertain a lot, so you will only drink when the occasion calls for it...

Box 7.26-Examples of descriptions and words used to describe the given scenarios for Category D

Adapt	Do things secretly	Go around
Alter	Do things discreetly	Hide from
Change	Find a way out	Isolated from
Cope with	Get past	Negotiate
Deal with	Get privacy	Overcome
Rebel against	Retreat from	

Box 7.27-Keywords for Category D

7.3.5 Category E-Perceived ideal life experience through the activity of movie-going

As with Categories A and C, there is a huge variety of words and scenarios used when asked to describe the notion of "ideal" (See Box 7.28). Yet on the other hand when asked to further elaborate on the meanings of the scenarios and words used, subjects were not able to pinpoint exactly what they meant, which underlines the fact that the notion of ideal is but an abstract term that only has a meaning with individuals or within different social groups that share a similar values and belief system (i.e. ideology). Relating this observation back to the theoretical framework, the notion of "ideal" is a simulacrum of symbolic utopia. It is in this foundation that the words used by subjects to describe "ideal" are taken literally and used as keywords for the category, with the understanding that the words do not have universally finite meaning to them (See Box 7.29).

FG3-Stanley:
…will be the thing that describes the feeling when I am complete in my life…

FG2-Zhi Yeh:
…I think a synonym of ideal in my opinion is idyllic…

FG1-Denis:
…it will be the model in which people use as a reference on different things in life…

Box 7.28-Examples of the varied perceptions of "ideal"

Best	Model	The right thing
Complete	Perfect	Tranquil
Epitome	Pleasant	Ultimate
Idyllic	Representation	Utmost

Box 7.29-Keywords for Category E

7.4 SUMMARY OF ISSUES

This section summarises the major themes that the survey questionnaire and in-depth interviews must address in turn to fulfil the objective of the study.

- Experience appears to be derived from the ability to choose preferred movies, movie content, cinema attributes, convenience, performances of actors, realism in movie content and the ability to watch a movie with support groups.

- There seems to be some level of socialisation or interaction between consumers and the movie content, as well as consumers and their support groups in the process of movie-going.

- There is evidence that social institutions have a role in influencing participation in movie-going.

- The preference for and frequency of movie-going appear to be high amongst most subjects as a non-home base leisure activity.

- Movie-going appears to be done with other forms of activities at most outings.

- The practice of movie-going seems to be one component of something bigger in a social context.

- Leisure seems to contribute to some level of pleasant experience upon participation.

- Distinctiveness appears to be the belonging to a certain social sphere.

- Perception of the notion of ideal can be understood as an abstract term where no universally finite term can be used to define it.

7.5 DEVELOPMENT OF SURVEY QUESTIONNAIRE

As the objective of having a questionnaire survey was to facilitate the description of the patterns of practice as an induction to test the main theoretical postulates in Phase 2, the design of the questionnaire was tailored in a manner for the results to be analysed in the form of descriptive statistics.

Questions being formulated were guided by the findings of the focus group sessions, postulates of the study, and the researcher's familiarity with the local culture and practice of movie-going. At the beginning of this process, it was decided that the questionnaire should be assembled into four sections (See Appendix A1). The first two sections house the questions pertaining to answering the objectives of the survey, while the latter two documents the demographic and personal particulars of the participants.

In accordance to the objectives of the questionnaire survey, the questions are divided into 'Patterns of participation' and 'Movie-going experience' as the Sections A and B, respectively. In Section A, the questions focused on the following to get a handle on the patterns of movie-going in Singapore:

- Activities done together with movie-going
- Frequency and preferred times of participation
- Motivations for participation
- Participation companions
- Perceived practice patterns and changes
- Perception of activity in its practice

In Section B of the questionnaire, the focus turns to the 'Movie-going experience'. Hence, the questions aimed at exploring the contributing factors the former are as follows:

- Attributes of cinemas
- Factors contributing to the entire movie experience
- Influences on preferred movies
- Preferred movie types

Section C documents the demographic details of participants, so that an analysis of the preceding two sections may be computed against the data collected, which will produce an analysis crucial for the decision process in formulation of the interview protocol in Phase 2. In Section D, a brief is prepared to inform and invite participants for the next phase of this study, which requires them to disclose their personal particulars, in order that the researcher may contact them.

7.5.1 Pilot study and its impact on Phase 1 questionnaire

A pilot study of the questionnaire survey was conducted to test its effectiveness in two aspects. One, to check if subjects in Singapore understood the language used. Two, the questions used were generating answers that were more or less similar those produced by the focus groups, which is relevant to the purpose of the study.

Thirty subjects were interviewed for the pilot. The subjects who have participated in the pilot would not be part of the sample group for the actual data collection because of the familiarity with the questions and an inclination to what answers are expected from the questions, which can create a bias and affect the reliability of the main survey 's data.

After analysing the findings of the pilot study, the following were found:

- Language used in questionnaire needs to be more user friendly to the layman
- The phrasing of some questions as well as answers were circuitous

- Certain questions can be revised and combined as they are in fact addressing the similar issues
- Some of the answers provided were irrelevant
- Some answers provided were not specific enough
- The invitation to participate in the next phase of study would not be a good arrangement, as participants would already have an inclination to some of the expected answers

On the basis on these factors, three revisions were made in consultation with the researcher's supervisors before the questionnaire was finalised and ready for the main data collection in Phase 1 (See Appendix A2).

CHAPTER 8

Phase 1 - Findings 2

(Questionnaire Survey)

8.1 INTRODUCTION

This findings chapter starts off with a brief on the reliability of data collected in Section 8.2. After which the analysed data are presented according to the major themes that have emerged rather than by questions to draw attention to issues that need to be addressed in Phase 2.

Section 8.3 highlights the patterns of movie-going. The patterns and activities done with movie-going were found to be linked with some level of socialisation, which is discussed in detail in Section 8.4. Also, experience attained from movie-going appears to be central to the motivation to participate is deliberated in Section 8.5. Further analysis shows some evidence that the presence of three above mentioned themes have a correlation with the influence of social institutions, and is presented in Section 8.6. This inclination is further strengthened by the data uncovered in changed and unchanged patterns of practice in Section 8.7.

Subsequently, the major issues for Phase 2 to examine are summarised and the decision on the quota sample criteria is established in Sections 8.8 and 8.9, respectively. This is followed by the development of the research instrument for Phase 2 in Section 7.10.

8.2 RELIABILITY OF DATA

Data collected from the survey were entered into the SPSS (Version 9.0) for analysis. A reliability test was first administered to prepare the data for analysis. To examine the consistency of measure, all questions addressing concepts (i.e. the set of reasons provided for each question) were subjected to Cronbach's alpha reliability coefficient test. The results indicate that the lowest score for a question is 0.6002 and the highest 0.9275. This in turn gave an average of 0.7911 on the whole, which is within the acceptable reliability range (Sekaran, 2000).

8.3 MOVIE-GOING PATTERNS

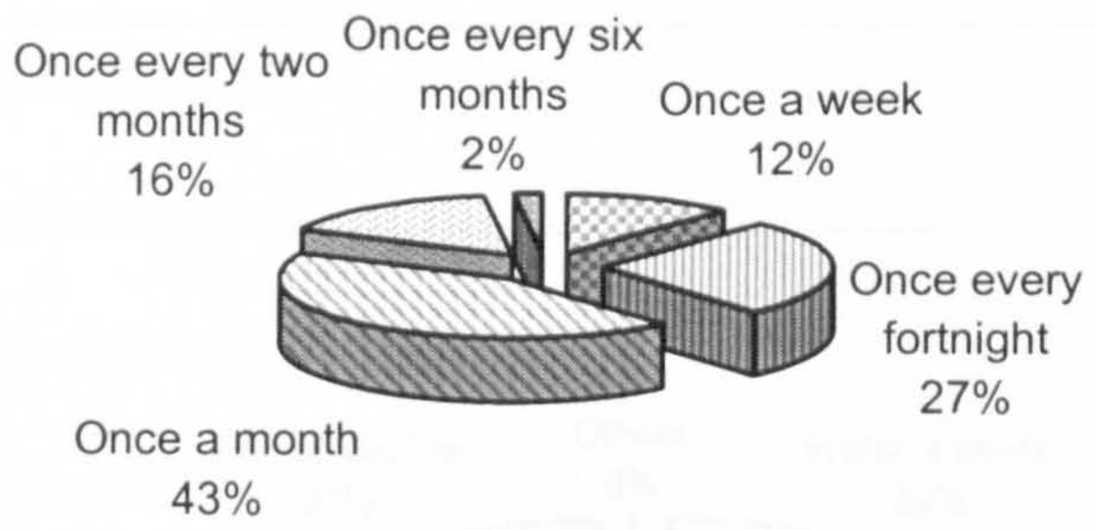


Figure 8.1 - Frequency of visits to cinemas

Analysis of the results shows that movie-going is indeed a popular activity with the sample population (See Figure 8.1). This claim is supported by a 98% cumulative percentage of the sample saying they go to movies at least once every two months

(See Appendix B1). In particular, the younger aged, NS/Students occupation group and lower income brackets registered a high frequency of visits to the cinemas (See Appendices 12, 13 & 14, respectively). Having said that, movie-going, on the whole, is also noted to be frequently done with other leisure activities in most outings (See Figure 8.2. For further details, refer to Appendices B6, B7 & B8). In addition, most of the sample mentioned that there is no change in their movie-going patterns (See Appendix B1), whilst a 23% of the sample declared in no uncertain terms that they consider movie going as a lifestyle activity (See Figure 8.3. For details refer to Appendix B9).

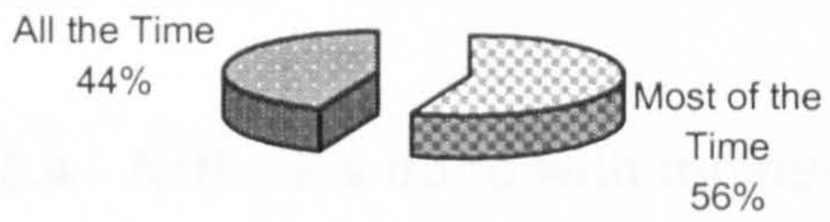


Figure 8.2 - Frequency of movie-going done with other leisure activities

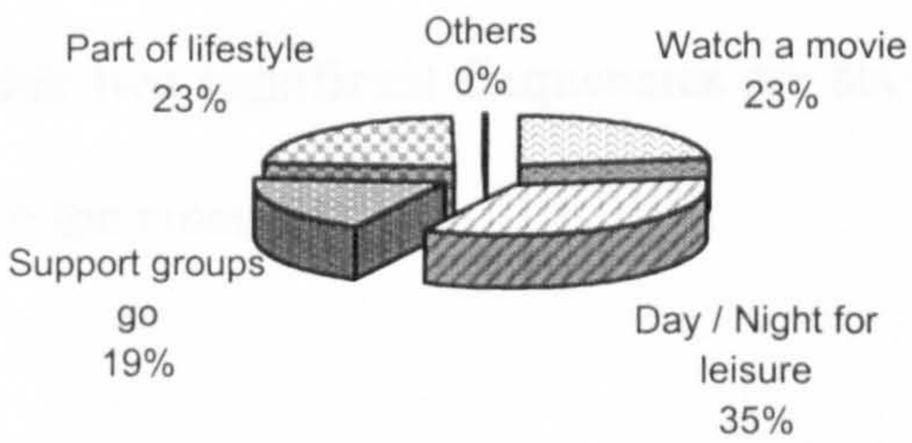


Figure 8.3 - Reasons for going to cinemas

Aside from its frequency and unchanged patterns, the other activities done in tandem with an outing to the cinemas in particular presents an indication that perhaps movie-going is central to Singaporeans' non-home based leisure. The most frequently participated activities with movie-going are namely having a meal, shopping, and having a drink (See Figure 8.4).

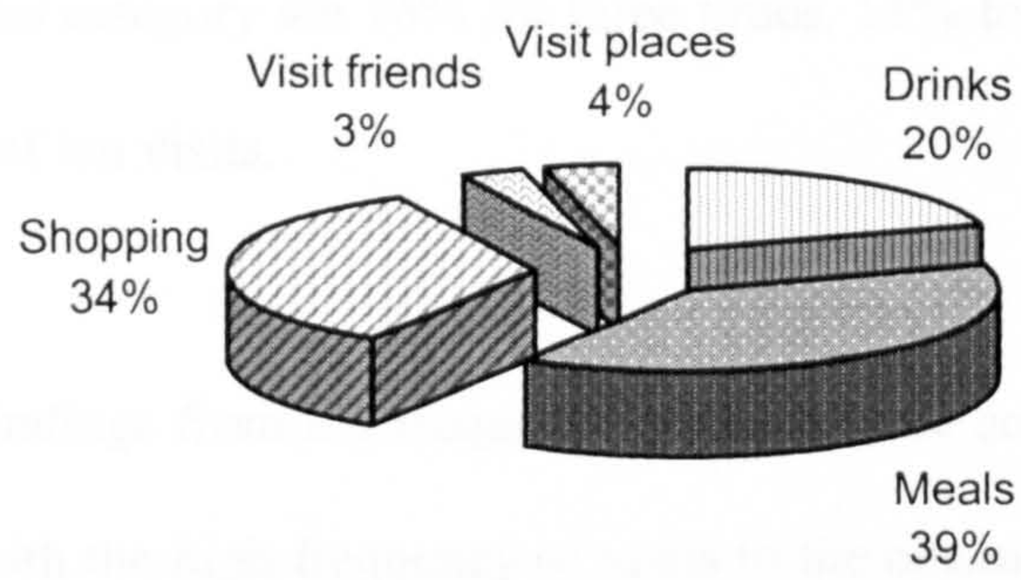


Figure 8.4 - Activities done with movie-going

The frequency of these three activities is measured against ten supposed visits to the cinemas. Within the population that said they will have a meal together with movie-going, 28% thought they would have a meal ten times out of ten visits to the cinemas, while another 28% felt it would be eight times of ten visits that they had a meal (See Appendix B7). The other two significant frequencies are six (15%) and seven times (17%) out of ten visits to the cinemas.

For the activity of shopping when people are out to the movies, the cumulative percentage within this shopping category shows that almost 80% of the subjects shop at least once out of ten visits to the cinemas (See Appendix B8). Within this

cumulative percentage, almost 19% stated that they shop ten times out of ten visits to the cinemas; 20% for eight times out of ten, almost 17% for seven times out of ten, and 16% for six times out of ten.

As for going for a drink whilst out for a movie, 28% disclosed that they go for a drink six times out of ten visits to the cinemas (See Appendix B7). Another 20% said that they go for a drink five times out of ten visits to the cinemas. The other significant frequencies in this category are 16% for three times, 11% for four times, and 12% for seven times out of ten visits.

Therefore, the findings from the frequency of these three activities done with movie-going coupled with the high frequency of visits to the cinemas, unchanged patterns of visitation, and the recognition of movie-going being a lifestyle activity by a portion of the sample implicates a regime embedded in the sample's belief. These findings in turn bring a question to the fore in that the notion on whether movie-going is central to the leisure lifestyles of Singaporeans needs to be ascertained.

8.4 SOCIALISATION

This section presents evidence that if the preceding section's presumption that movie-going is central to Singaporeans' non-home based leisure, then the notion of socialisation during the outing cannot be omitted as an influence, as well.

While scrutinising who are the people the subjects go to a movie with, less than 3% said they went alone on most occasions, and the majority participated with their support groups (See Appendix 5). Moreover, on the reasons why subjects went during certain periods of the week, the most common response is the availability of people they want to go with (See Appendix B4). Furthermore, they went on to state that they do have a preference to watch different types of movies with certain support groups (See Appendix B6).

This observation conjoined with the fact that almost 20% of the sample said that they go because their support groups go (See Appendix B9), which aside from the notions of being influenced, coaxed or coerced (by social institutions) into the activity, tends to hint that participation offers an opportunity to socialise with support groups. This belief is further strengthened whilst examining the factors contributing to the entire movie-going experience, whereby the re-collection of movie content with support groups and whom they were watching the movie with are significant (See Appendix B10).

Relating the information analysed in this section with movie-going patterns, a premise that there is an association between socialisation and participation patterns can be established, albeit the exact relationship is not as yet understood. Nonetheless, it can be said that movie-going is a frequently participated activity along with other activities and it is usually done with support groups and has a social element ingrained in it. Thence, there are two issues that arose from this premise. Firstly, it is unsure that if the social element is absent in the movie-going activity, whether its current popularity and frequency of participation is sustainable. Secondly, if it loses both

these variables (i.e. popularity and high frequency of visits) whether it is still considered to be central to Singaporeans' non-homed based leisure, assuming that it is at present.

8.5 EXPERIENCE

Here the findings focus on the experience obtained through participation. There is evidence to suggest that the movie itself contributes to the experience as 33% of the sample said movie content is a factor (See Figure 8.5. For details refer to Appendix B10). In line with this substantiation of movie content's contribution to experience comes the factor of physical attributes of cinemas at 27%. This is where the physical environment allegedly plays a role in enhancing the choice movie by perhaps providing a more conducive environment to take in the motion picture experience (See Figure 8.6).

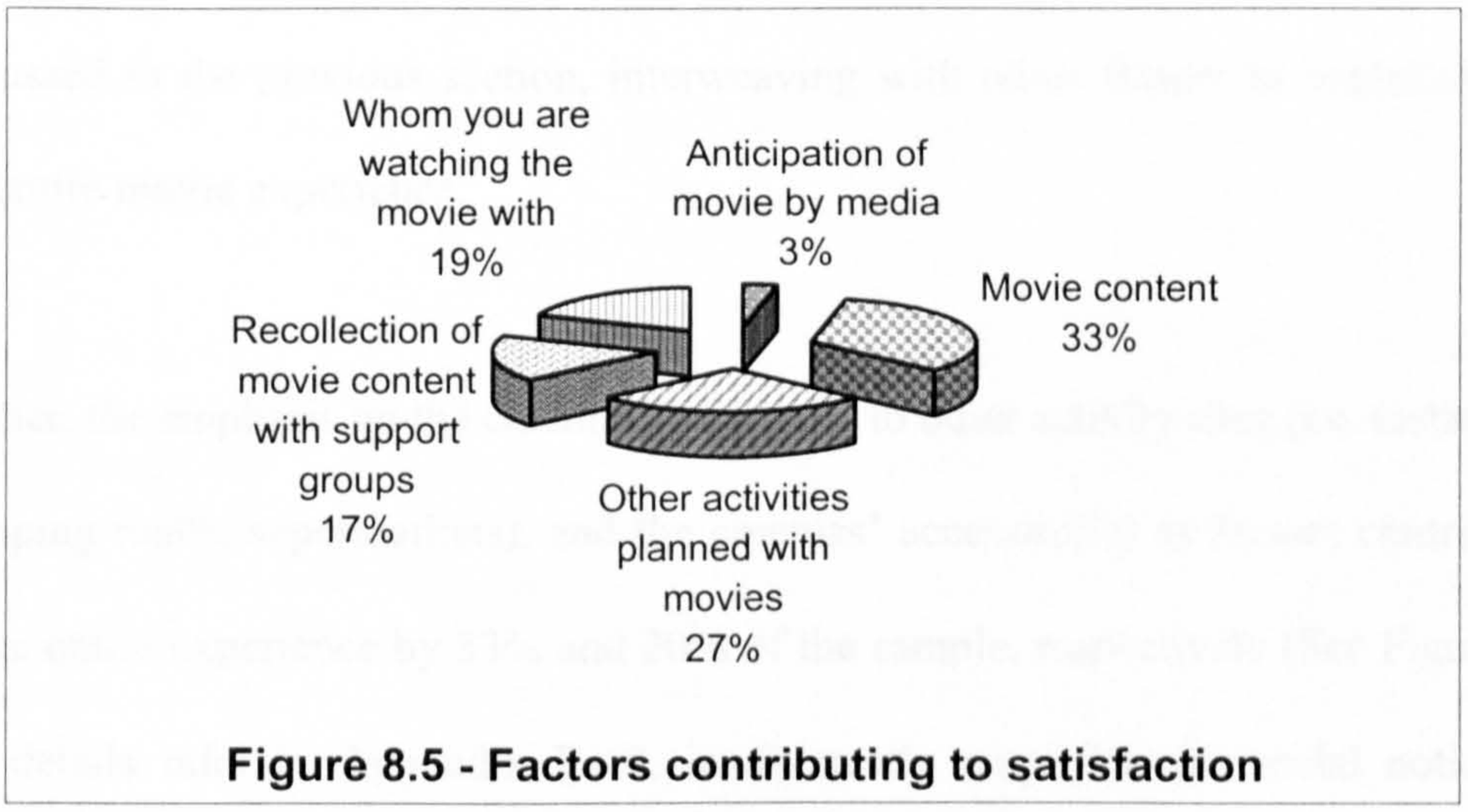


Figure 8.5 - Factors contributing to satisfaction

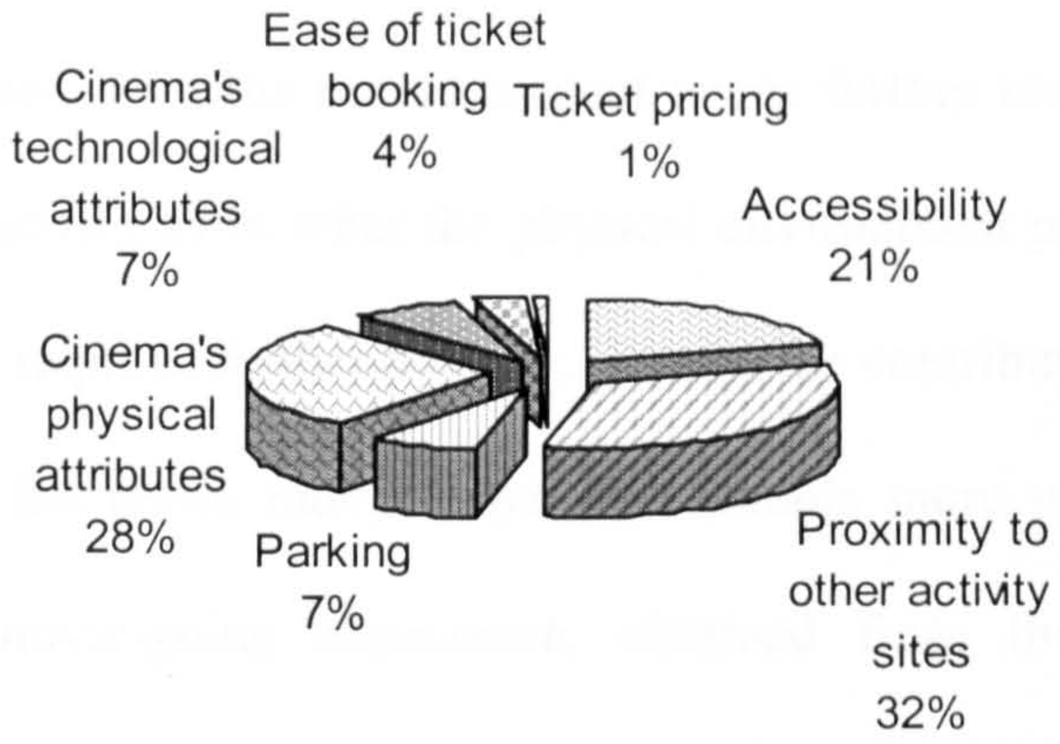


Figure 8.6 - Considerations when deciding on a cinema

Nevertheless, movie content is but partial in contributing to the entire participation experience as 27% of the sample said other activities that are planned together with movie-going are also considered important (See Figure 8.5). Further, whom they are watching the movie with (almost 19%), and re-collection of movie content with support groups (17%) are also reflected as significant factors that contribute to the movie-going experience (See Appendix 10). Such findings inevitably give an inclination to the embodiment of the social in the activity of movie-going, as discussed in the previous section, interweaving with other factors in contributing to the entire movie experience.

Further, the emphasis on the cinemas' proximity to other activity sites (i.e. restaurants, shopping malls, supermarkets), and the cinemas' accessibility as factors contributing to the entire experience by 33% and 20% of the sample, respectively (See Figure 8.6. For details refer to Appendix B10), inadvertently amplifies the social notions of movie-going.

In consequence, the analysis prompted three issues to be addressed. The precise experience obtained from the movie content needs further investigation, in the first. Secondly, the specifics as to what the physical environment provides in contributing to the experience requires further probing. Lastly, the contribution of the socialisation process towards the entire movie experience entails more unpacking. In that the uniqueness of movie-going experience, obtained from the movie content, the environment, the social that encourages people to participate in the activity frequently, and for some to even consider it as a lifestyle is vague at this point.

8.6 INFLUENCE ON PARTICIPATION

Looking at the reasons for visits over the week, it is observed that the availability of time, which is regarded as a subjective construct of social institution, plays as a role in visitation patterns. In general, the sample visited during the periods when they felt that they had more time for leisure (See Appendix B4). Such a reason perhaps suggests a conformance to social institutions' imposition of work or other social responsibilities on them. This argument is founded in some of the common "other reasons" stated for visits, in a sense that it depended namely on whether subjects were given "nights off", which obviously came from national servicemen in the military/police/civil defence institutions (it is compulsory for every male Singaporean, at 18 years of age, to serve in the armed forces for a minimum period of 2 years); work load for adults, as well as school work for students.

Having staged this argument, it is recognised that, apart from the purported conformance to structures, the notion of desire to visit during certain periods of the week even if time is not a hindrance is questioned. This observation can only be redolent of the fact that there are perhaps other factors in play that shape visiting patterns.

On further analysis, some indication that conformance to structures is only in part the cause of visiting patterns are in the evidence found in the earlier sections of this chapter. In that in most occasions the motivation to go is more apparent only when people they go with were available (See Appendix B4). Also, a portion of the sample stated that they go only because their support groups go (See Appendix B9). As support groups are regarded as forms of social spheres that have influence on individuals' behaviour, specifically the activity of movie-going in this context, they are institutions in which people take reference from and obtain the desire for participation.

In addition, looking at the findings on types of preferred movies and what the sample enjoy in them, the notion of acquirement of taste or preference in movies and what is enjoyed in them became an issue. This is in consequence of the results that indicate some of the things the sample preferred and enjoy in movies drama (i.e. comedy, action, romantic movies; and various actors, performances by actors, and film-making) (See Appendix B9).

Thus, it is suspected that social institutions are used as references in the development of preference in choice movies, things they enjoy in a movie, as well as visitation

patterns. Connecting this to the wider spectrum of society, it is also postulated that the work of social structures and institutions has a correlation with the normative social activities, experiences, and lifestyles. This supposition stems from some of common "other reasons" stated for visits to the cinemas, which are "the need to unwind and relax", and "maintaining a routine lifestyle", especially over the weekends.

8.7 UN/CHANGED PATTERNS OF PRACTICE

This emerging issue is slotted here as the analysis shows that the patterns of practice are closely linked with the aforementioned themes in the preceding sections and is best addressed after having dealt with those themes.

It was mentioned in Section 8.3 that a majority of the sample said there is no change in their visiting patterns. However, that means there is also another segment that felt a change in their participation patterns due to a variety of reasons. These two segments are discussed in turn.

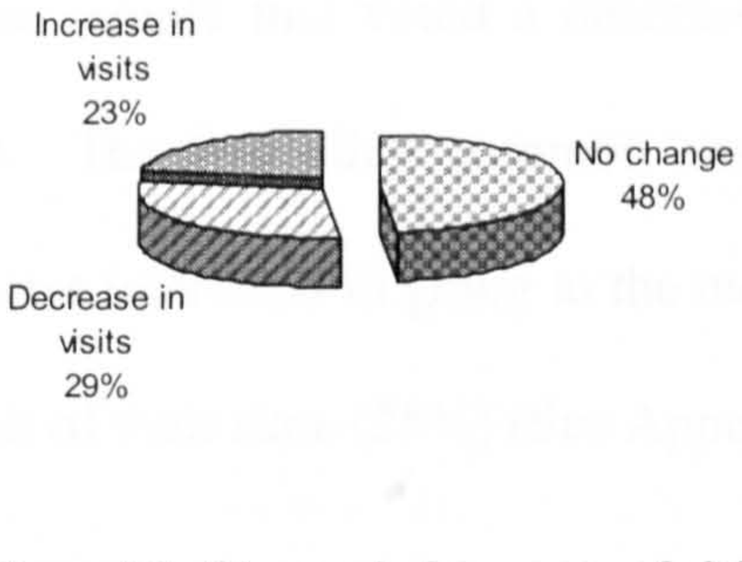


Figure 8.7 - Change in frequency of visits

In the area of unchanged patterns of practice, it was found that almost half of the sample population were under this category (See Figure 8.7. For further details, refer to Appendix B1), of which 76% came from the age category of 15-19 years (See Figure 8.8. For details refer to Appendix B15). This finding also highlights that the majority who felt there was not a change in patterns of practice fall into the lower income brackets as well as the Students/NS occupation groups (See Appendices B16 & B17, respectively).

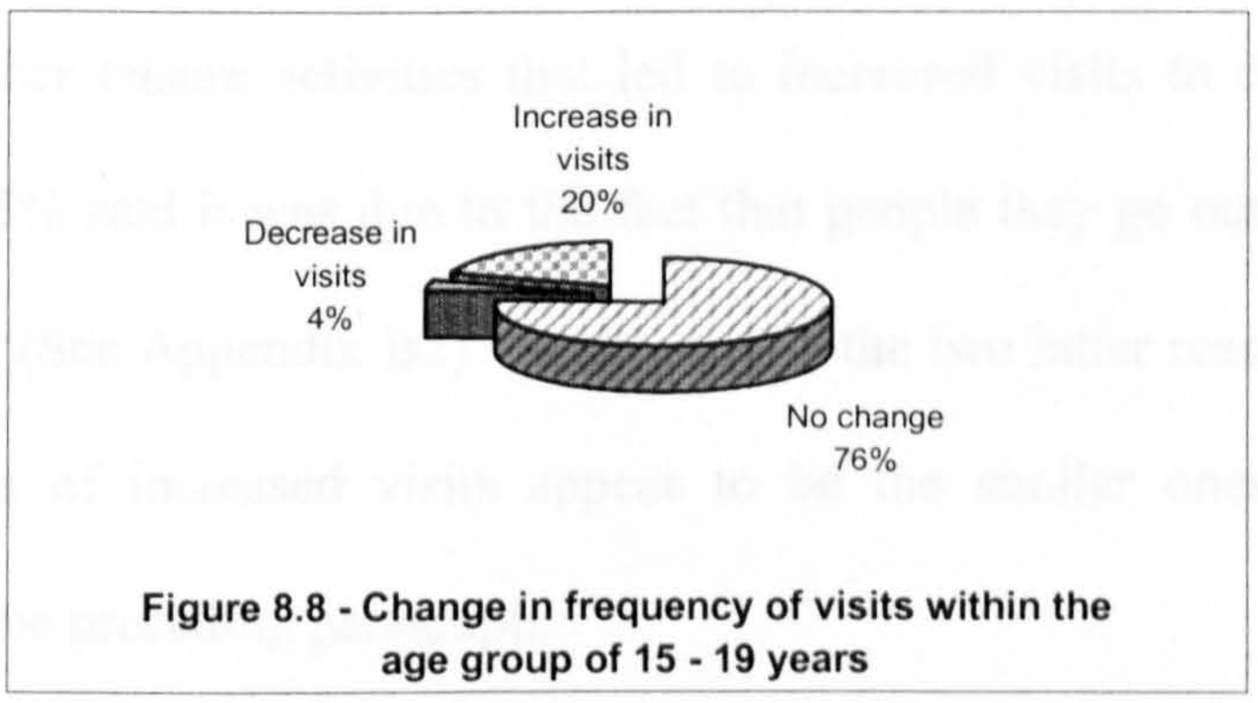


Figure 8.8 - Change in frequency of visits within the age group of 15 - 19 years

As for changed patterns of practice, the most common reason for the sample that felt a decrease in visits to the cinemas is more opportunities for other leisure activities, which amounted to 38% of the sample that voted a decrease (See Figure 8.9. For details refer to Appendix B1). The two other common answers for decrease are people whom they go with are less interested in going to the movies these days (21%) and that work is taking too much of their time (25%) (See Appendix B1).

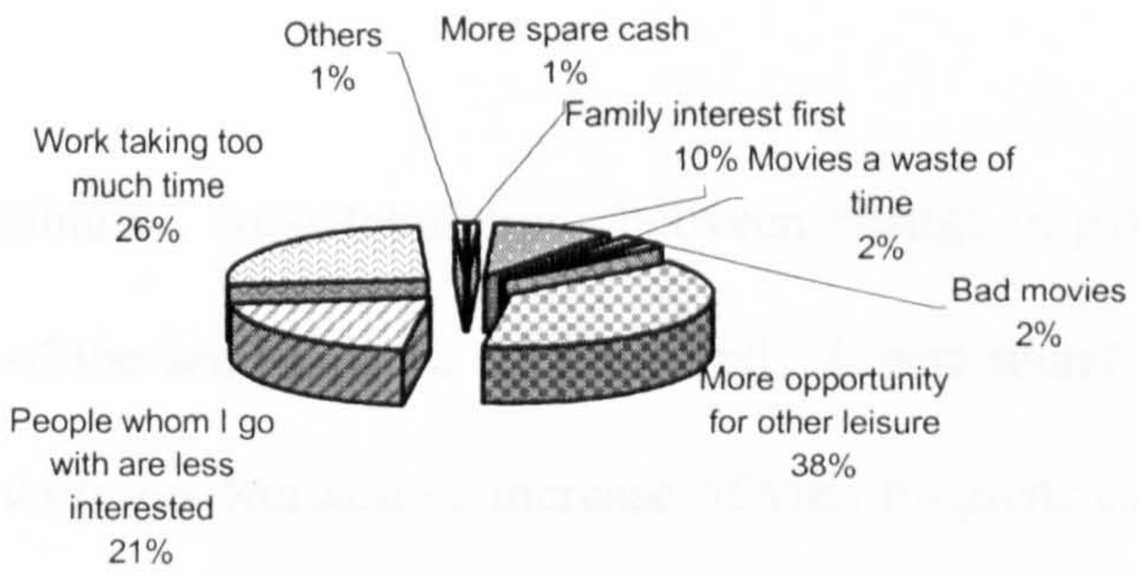


Figure 8.9 - Main reasons for decrease in frequency

For those who felt an increase in frequency of visits, 15% reasoned that the increase is because they realise movie-going is a good form of recreation (See Figure 8.10. For details refer to Appendix B2). Yet another 33% of this segment said there is a lack of opportunities for other leisure activities that led to increased visits to cinemas. In addition, close to 35% said it was due to the fact that people they go out with enjoy going to the movies (See Appendix B2). Interestingly, the two latter reasons that are presented as factors of increased visits appear to be the similar ones stated for decreased visits, in the preceding paragraph.

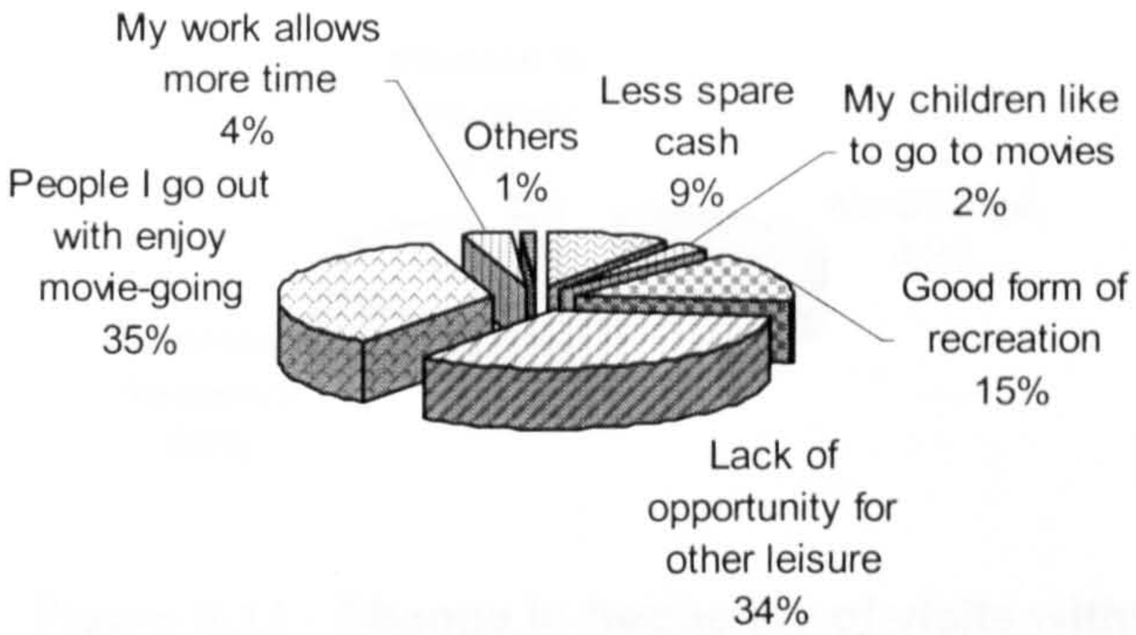


Figure 8.10 - Main reasons for increase in frequency

8.7.1 Age

To investigate this peculiarity, cross-tabulations between change in patterns of visits and the demographics of the sample were administered. It was found that age has a significant correlation with the decrease or increase of visit frequencies. In the cross examination across age groups, the results show a significant decrease in visits for older age groups seem to prevail. In the 30-39 group, 54% said there is a decrease (See Figure 8.11. For details refer to Appendix B15). Some of the common reasons stated are that the people they go with are less interested in going to the movies, and there are more opportunities for other leisure activities. The decrease in visits seems to be even more prevalent with the 40-49 group, with 71% of this age group falling into this category (See Figure 8.12. For details refer to Appendix B15).

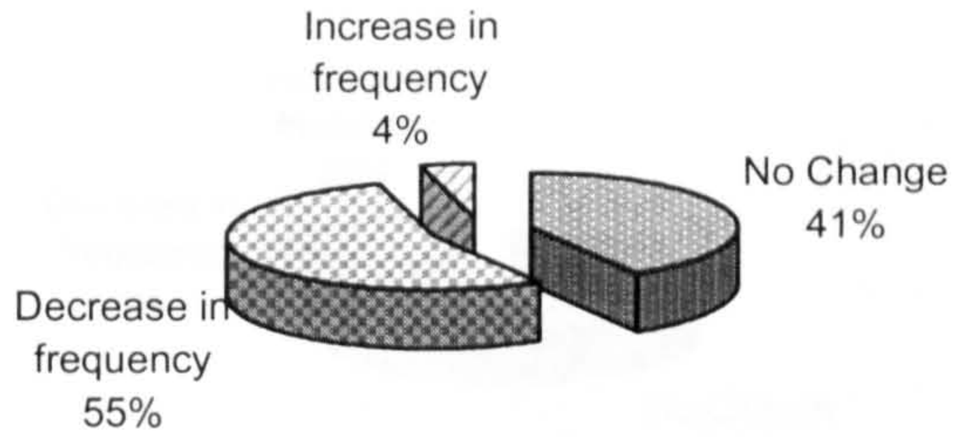


Figure 8.11 - Change in frequency of visits within the age group of 30 - 39 years

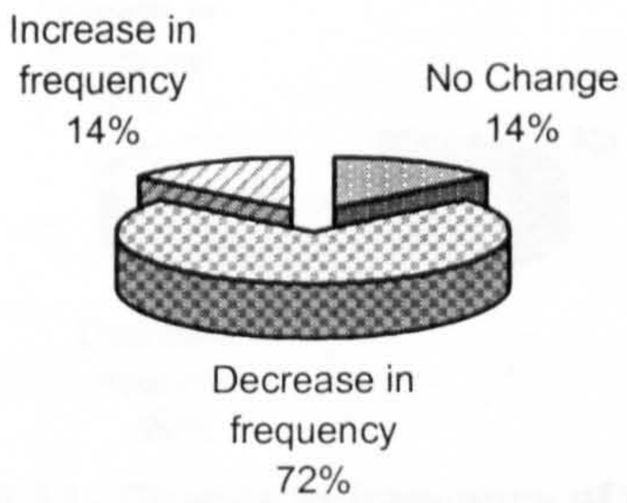


Figure 8.12 - Change in frequency of visits within the age group of 40 - 49 years

Moving on to the increase in visits category, almost 20% from the 15-19 group as well as 35% from the 20-29 group say there is an increase in visits over the last two years (See Figures 8.13 & 8.14). The reasons brought up are that they go more often because there is a lack of opportunities and money to do other things, as well as the people they go with enjoy going to the movies.

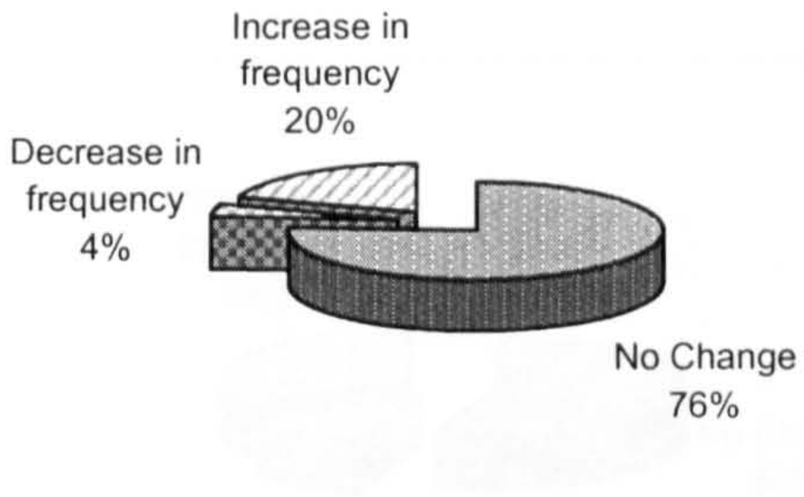


Figure 8.13 - Change in frequency of visits within the age group of 15 - 19 years

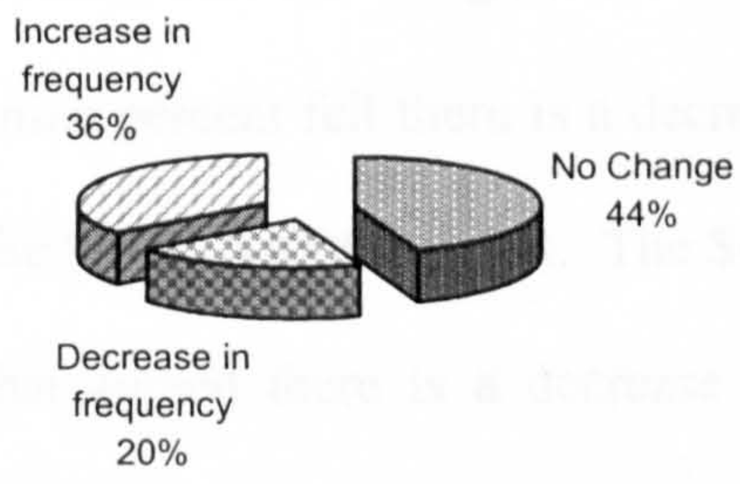


Figure 8.14 - Change in frequency of visits within the age group of 20 - 29 years

8.7.2 Income

Another significant finding from the cross-tabulations was that income has an impact on the change in frequency of visits as well. It shows that there is significantly less change in frequency of visits in the lower income brackets as compared with the higher ones (See Appendix B16). Within the $1000 & below income bracket, 55% of the said there is no change in their frequency of visits (See Figure 8.15). This is in contrast to 11% that said there is a decrease in visits and another 33% that mentioned there is an increase. Some of the reasons mentioned for the increase in visits are again

the lack of opportunities, lack of money for other activities, and the people they go with enjoy going to the movies.

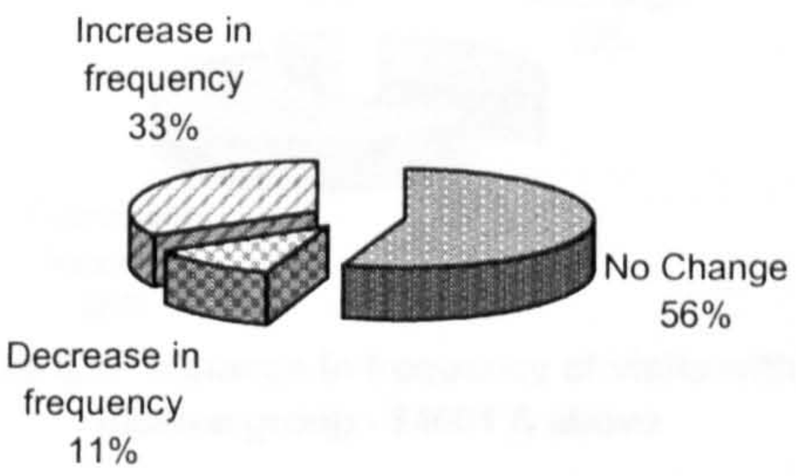


Figure 8.15 - Change in frequency of visits within income group - $1000 & below

However, the reverse appears to be true in the higher income brackets of $3001-$4000 and $4001 & above. Sixty-nine percent felt there is a decrease in visits and only 6% said there is an increase in the $3001-$4000 bracket. The $4001 and above group, on the other hand, has 64% that agreed there is a decrease in the visit frequency to cinemas, and only 5.9% said there was an increase (See Figures 8.16 & 8.17. For details refer to Appendix B16). Some of the main reasons quoted for the decrease in visits are more opportunities for other leisure activities and the people whom they go with are less interested in going to the cinemas.

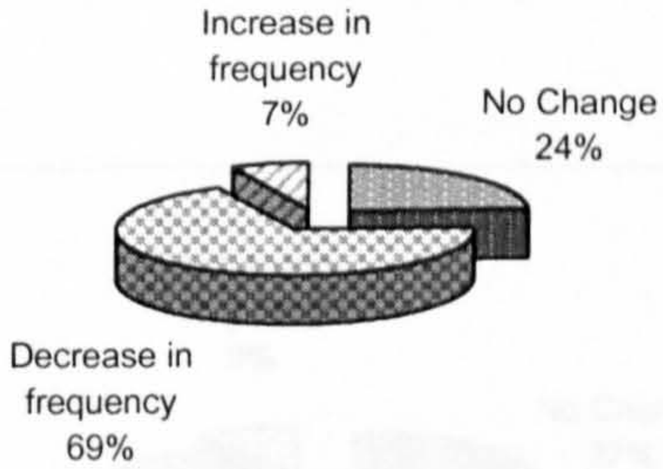


Figure 8.16 - Change in frequency of visits within income group - $3001 to $4000

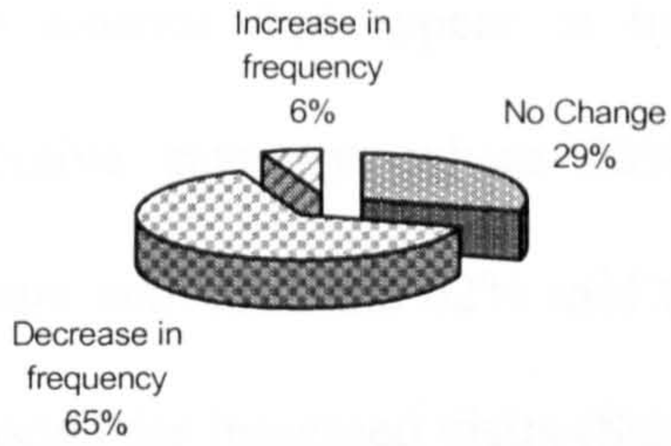


Figure 8.17 - Change in frequency of visits within income group - $4001 & above

8.7.3 Occupation

Lastly, in the cross examination between change in visits and occupational groups, the results showed that similar patterns occurring as with the age and income, in certain categories. In the Professional/Managerial/Executive category there is a huge decrease in visits, registering a 54% drop in visitation. Only 9% in this category said there is an increase (See Figure 8.18. For details refer to Appendix B17). Here, 80% stated more opportunities for other leisure activities as a reason for decrease in visits, whilst also mentioning that people whom they go with are less interested in going (50%), and work is taking too much of their time (80%) (See Appendix B18).

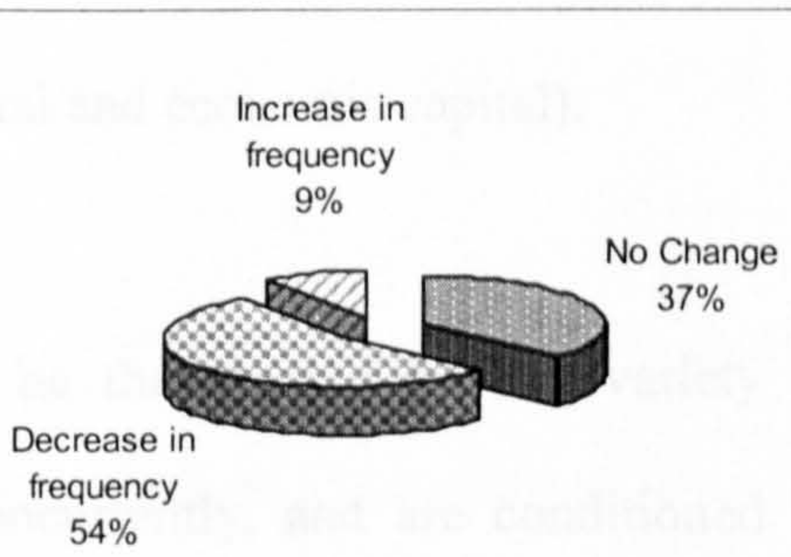


Figure 8.18 - Change in frequency of visits for professional / managerial / executives

In contrast, 56% of the Students/NS category said there is no change in visiting their frequency. In addition, 36% declared an increase of visits, and only 7% mentioned a decrease. There are two reasons that appear to be the direct opposite of the Professional/Manager/Executive category, where 92% revealed that the lack of opportunities for other leisure activities and 62% said the people they go with enjoy going to the movies, as reasons for increased visits (See Figure 8.19. For details refer to Appendix B19).

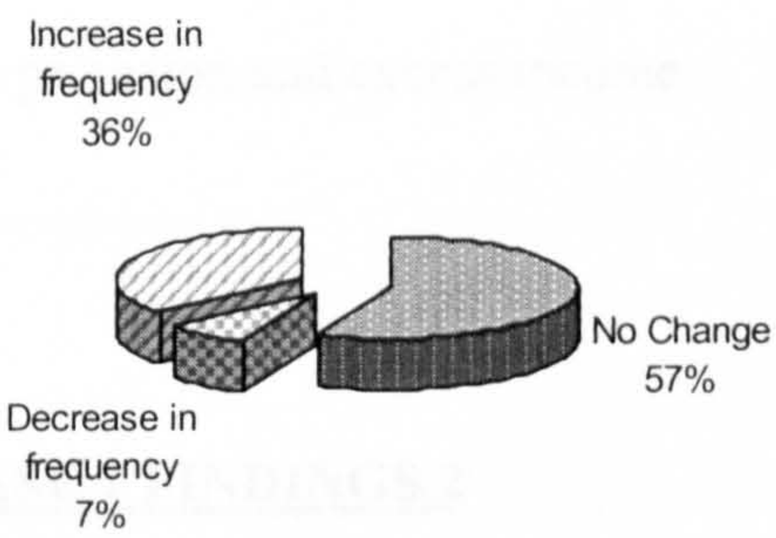


Figure 8.19 - Change in frequency of visits for Students / NS

With the cross-examinations on change of practice patterns with age, income and occupations emerging, and the analysis of segments that felt there were no change in patterns of practice, three issues arose. The results suggest that perhaps lifestyle experiences and the need to socialise (as shown in sub-section 8.4) change with time (i.e. age) under the conditioning of social structures and institutions (i.e. support groups, occupations, cultural and economic capital).

Another supposition can be that people have a variety of leisure practices and experiences happening concurrently, and are conditioned by social structures and

institutions to place more emphasis on certain leisure activities in the socialisation process at different times in their lives.

The other postulate is that with the increase of age, income and the attainment of professional/managerial/executive occupations, people acquire more cultural and economic capital to engage in other more luxurious leisure options instead of movie-going. In the sense that movie-going is seen as an inferior leisure option by aforementioned psychographics segment, and is only done when there are no alternatives in terms of leisure provision and excess income.

8.8 SUMMARY OF PHASE 1 FINDINGS 2

- There appears to be a belief system that motivates Singaporeans' participation in the activity of movie-going as a non-home based leisure activity. The exact motivation and experience attained from its participation (i.e. movie content, its environment, and the socialisation process) needs further investigation.

- Findings show that there is a social element ingrained in the activity of movie-going's with its constant association with support groups and other activities.

- It is suspected that social institutions have an influence over the popularity of movie-going as well as visitation patterns.

- Findings suggest that leisure experiences or taste change with age, income and occupation groups.

- Findings suggest that people may have more than one preferred leisure experience concurrently with emphasis on certain ones at different times of their lives.

- Findings suggest that people participate more frequently in the activity of movie-going when they lack cultural and economic capital, as well as the absence of other leisure provisions.

8.9 DECISION ON QUOTA SAMPLE GROUPS FOR PHASE 2

With the main themes of Phase 1 Findings 2 established, it is clear that they will shape the criteria of the quota sample for Phase 2, in order to understand the meanings of findings from this phase of study.

Initially it was thought it would be appropriate to pick an older age group (e.g. 50-59 years) to track how practice patterns evolved over the course of time (i.e. age) to understand if the movie experience had changed under a variety of influences, which in turn affected frequency of visits. Nevertheless, the reliability of an accurate re-collection of experience or different experiences (assuming that there may be) over the years (i.e. what did movie-going mean to them in their teens, 20's, 30's and 40's?) is highly debatable. Further, the nature of this research (i.e. the duration of a PhD

programme) does not permit a longitudinal study that tracks a generation's evolution of movie-going patterns, as well as their experiences; and there are no existing studies of this nature on Singapore for reference, from a sociological perspective.

Therefore, it was decided that two quota samples would be employed to understand the lifestyle experience from participation of movie-going between a younger and older age group, for the purpose of comparison.

With that in place, the aim from here on is to review each theme in turn and build one upon the other to the formation of the quota samples' criteria. To accomplish that, it is necessary to recognise the objective is to set up two contrasting groups to investigate movie-going experience/s as a leisure activity. This is accomplished with reference to the significant deviations displayed in the cross-tabulations on the number of visits in the categories of age, income, and occupation.

8.9.1 Age

The analysis shows that the younger age groups have a higher frequency in participation than the older ones (See Appendix B12). Using frequency as the base, it is observed that almost 49% of the sample that fall into the 15-19 group go at least once every two weeks. The 20-29 group has 15% visiting at least once every week, another 40% going at least once a month, and 11% at least once every two months. In the 30-39 group, only 6% visit at least once every week, while the most common tendency is to go at least once a month (i.e. 65%), and another 28% go at least once every two months.

Comparatively, the age groups of 40-49, 50-59 and 60 & above are less active in the "more frequent visits" categories (See Appendix B12). The 40-49 age group shows that 28% go only once a month, 64% prefer to visit once every two months, and the remaining 7% go only once every six months. In the 50-59 and 60 & above age groups, all of them say they go once every six months, though it must be highlighted that these three age groups are significantly under represented in this convenience sample.

With the objective of tracking the supposed evolution·experience in mind, and the practice patterns of different age groups panning out in this manner, it was decided that one of the quota sample groups will consist of subjects that are between 15 and 19 years of age, as they are younger and also visit most frequently, which will be known as quota sample Group 1.

The other sample group would be selected from an older age group that visits the least, for the purpose of comparison. However, the lowest frequency of visits based on Appendix B12 is the "60 & above" category, and the choice to use subjects from this age group may present another set of variables (e.g. physical mobility, health, economic viability due to retirement, and companionship for visits) as reasons for lower visitations patterns, other than the ones postulated within the study's theoretical framework.

Hence, to minimise the influence of the above reservations on the "60 & above" category, it was decided that an age group that is broadly regarded as still

economically active, not physically impeded, and would still have the company of support groups to engage the activity with; is a better fit. As a result, the age group category of "40-49" years is used, which will be known as quota sample Group 2. It is recognised that there is no evidence supporting this set of assumptions but the bias of the researcher's knowledge on the norms in Singapore.

As it stands now, the first of the criteria for Groups 1 and 2 is that they must be between 15 and 19, and 40 and 49 years of age, respectively.

8.9.2 Income

Having established the groups' first criterion based on age with the most frequent visits in Group 1 and the less frequent visits in Group 2, it is straightforward in this sub-section to place the income groups with the highest and lowest frequency of visits into the respective groups.

The results display that the $1000 & below group visits the cinemas the most regularly as compared to other income brackets (See Appendix B14). Forty-seven percent go at least once every two weeks, 27% go at least once every two months, whilst almost another 19% visit at least once a week. The percentages of these three frequency categories add up to almost 93% of this income bracket. Hence, it is elementary that the income bracket of $1000 & below was added under Group 1's criteria.

Conversely, the $4001 and above income bracket is totally missing from the "at least once a week" and "at least once every two weeks" frequency columns (See Appendix

B14). However, almost 59% registered that they go at least once a month, whilst another 36% and 5% said they go at least once every two months and at least once every six months, respectively. Compared with the other income brackets, clearly the $4001 & above income bracket go to the movies the least, and is included into Group 2 as a criterion.

8.9.3 Occupation

The Professional/Manager/Executive and the Students/NS occupational groups are dominant in the convenience sample population, as seen with 38% and 47% of the total sample population, respectively (See Appendix B13). The next highest participating occupation is the Clerical/Secretarial group, which only constituted 6% of the total sample population. Hence, within the constraints of this survey, it is sensible to compare frequency of visits between the Professional/Manager/Executive and Students/NS occupations.

Scrutinising the Professional/Manager/Executive group, findings indicate that 60% of them go at least once a month and another 30% visit at least once every two months. This amounted to 90% of the total population within this occupation group. Focusing on the segment of this age group that visits at least once every month, they make-up 52% of the frequency category across all occupation groups. An even higher percentage of 71% is registered from this group when the column of at least once every two months is examine against the total sample population in this frequency category.

On the other hand, all of the Students/NS group go between at least once every week and at least once every two months. Nearly 18% of this occupation group go at least once every week, 50% go at least once every two weeks, 27% go at least once every month, whilst another 4% go at least once every two months. This group dominates both frequency categories of at least once every week and at least every two weeks with 70% and 90%, respectively.

As a result of the findings, the Students/NS occupation category is included as a criterion in Group 1, and the Professional/Manager/Executive category in Group 2.

8.9.4 Frequency

The next qualifying criterion for the development of the quota samples is to determine the appropriate visitation frequency that will also include the less frequent cinema patrons to participate in the in-depth interviews to understand the reasons for their frequency. But more importantly, the frequency of participation must also not be too infrequent for concerns of accuracy in re-collection of experience. As mentioned in the earlier section on lifestyle, 98% of the sample go to the movies at least once every two months (See Appendix B1). Thenceforth, this frequency of visitation includes the more frequent as well as most of the less frequent visits segments, and is employed as a criterion for both Groups 1 and 2.

8.9.5 Lifestyle

As discussed earlier in Sections 7.3 and 7.4, evidence presented some signs that patterns of participation and socialisation are linked and to a certain degree contributed to the movie-going experience. This correlation is further suspected to be linked with the notion of being part of Singaporeans' leisure lifestyle/s, as findings suggest that movie-going is a popular option for non-home based leisure. Hence, it is deemed that the inclusion of the criterion-"perception of movie-going as a part of a lifestyle activity" will assist in identifying the tenets for the qualification of a leisure lifestyle activity during Phase 2. In the sense that it enables the examination of the differences between perceived lifestyle activities and the participation in many other daily leisure or rudimentary activities. This criterion will be included in both sample groups.

8.9.6 Quota sample criteria for Phase 2

After the methodical review of the tenets required to understand practice patterns from Phase 1 Findings 2, in Phase 2, below is the qualifying criteria for the two quota sample groups.

Group 1
Student/NS of ages between 15 & 19 years old, with incomes that are of $1000 & below, who visit cinemas at least once every two months, and perceive the activity as part of a lifestyle.

Group 2
Professionals/Managers/Executives of ages between 40 & 49, with incomes that are of $4001 & above, who visit cinemas at least once every two months, and perceive the activity as part of a lifestyle.

8.10 DEVELOPMENT OF PHASE 2'S INSTRUMENT

The design of interview questions is divided into two stages. In the first stage, the questions are formulated and revised for the interview. After which, the questions were grouped into categories and the sequence of categories was decided upon in the second stage.

Questions being formulated were guided by the postulates of the study and the findings of Phase 1's survey. At the beginning of this process, a list of questions, with reference to the postulates, was constructed and written down in no particular order, (See Box 8.1). It should also be noted that each question could serve to provide answers for more than one postulate, as discussed later in sub-section 8.10.1-Rationale and refinement for each question.

When was the last time you went for a movie?
Who did you go with?
Whose decision was it?
What movie was it?
Why did you choose that movie?
Did you enjoy the movie?
What about the movie did you enjoy?
Which was your favourite movie?
What did you do before and after the movie?
What do you do for leisure besides going to the movies?
How do you decide which cinemas to visit?
Why don't you watch the movie at home, with pirated VCDs available?

Box 8.1-Questions for the interview

After this was done, the questions were compared with the postulates for relevancy (See Box 8.2). Each question was preliminarily assigned to postulates based on its relevancy to attaining responses in answering the latter (See Box 8.3). For easy reference and further evaluation, the questions were then categorised into the postulates they were assigned to (See Box 8.4).

Questions	Postulates
When was the last time you went for a movie? Who did you go with? Whose decision was it? What movie was it? Why did you choose that movie? Did you enjoy the movie? What about the movie did you enjoy? Which was your favourite movie? What did you do before and after the movie? What do you do for leisure besides going to the movies? How do you decide which cinemas to visit? Why don't you watch the movie at home with pirated VCDs available?	*Postulate I (PI)* *Leisure activities that are part of the experience of a distinctive lifestyle are popular* *Postulate II (PII)* *Leisure activities that enables people to negotiate their rights within societal boundaries are popular* *Postulate III (PIII)* *Leisure activities that can bring people closer to their perceived ideal life experiences are popular*

Box 8.2-Comparison between questions and postulates

Questions	Postulates
When was the last time you went for a movie?-*PI* Who did you go with?-*PI, PII* Whose decision was it?-*PI* What movie was it?-*PIII* Why did you choose that movie?-*PIII* Did you enjoy the movie?-*PIII* What about the movie did you enjoy?-*PIII* Which was your favourite movie?-*PIII* What did you do before and after the movie?-*PI* What do you do for leisure besides going to the movies?-*PII, III* How do you decide which cinemas to visit?-*PI, II* Why don't you watch the movie at home with pirated VCDs available?-*PII, III*	*Postulate I (PI)* *Leisure activities that are part of the experience of a distinctive lifestyle are popular* *Postulate II (PII)* *Leisure activities that enables people to negotiate their rights within societal boundaries are popular* *Postulate III (PIII)* *Leisure activities that can bring people closer to their perceived ideal life experiences are popular*

Box 8.3-Assignment of questions to postulates

Postulate I (PI)
PI1. When was the last time you went for a movie?
PI2. Who did you go with?
PI3. Whose decision was it?
PI4. What did you do before and after the movie?
PI5. How do you decide which cinemas to visit?-*Also in PII*

Postulate II (PII)
PII1. What do you do for leisure besides going to the movies?-*Also in PIII*
PII2. Why don't you watch the movie at home with pirated VCDs available?-*Also in PIII*
PII3. How do you decide which cinemas to visit?-*Also in PI*
PII4. Who did you go with?-*Also in PI*

Postulate III (PIII)
PIII1. What movie was it?
PIII2. Why did you choose that movie?
PIII3. Did you enjoy the movie?
PIII4. What about the movie did you enjoy?
PIII5. Which was your favourite movie?
PIII6. What do you do for leisure besides going to the movies?-*Also in PII*
PIII7. Why don't you watch the movie at home with pirated VCDs available?-*Also in PII*

Box 8.4-Categorisation of questions

8.10.1 Rationale for each question

In the second and more critical evaluation for the relevancy of questions in answering each postulate, the rationale for each question is examined.

Postulate I
Leisure activities that are part of the experience of a distinctive lifestyle are popular

PI1. When was the last time you went for a movie?

Initially, this question was put in as an opener to get a feel of how often does the subject go to the movies. The purpose of this question serves as a lead to probe further into how movie-going acts as a social activity in people's lives. However, after more thought, it was discovered that the last time a person watched a movie has little indication on the frequency of visits, let alone what context was the activity participated in. Within the perspective of Postulate I, it was felt that the question should be revised into a manner that will allow the researcher to get a perspective of how people feel about the activity. Henceforth, it was revised into, *"What are some of the thoughts that come to mind, when the activity of movie-going is mentioned?"*. This main question will be followed by questions on the reasons for some of the associations made.

PI2. Who did you go with?

This question is used to understand whom the subject normally participates this activity with. The purpose is to explore if the subject uses the activity as an opportunity for socialising. This question serves as an opener for *PI3*, *PI4* and *PI5* to

continue to probe on other activities that are performed in conjunction with movie-going. Nevertheless, it was felt that the structure of the question assumes that people go to watch movies in the company of others. In the context of Postulate II, perhaps there is a faction of Singaporeans who go to the movies by themselves and it maybe a way of creating a sanctuary from most other facets of society. Therefore, the question should not be assumptive in its approach, and is reframe to *"Do you normally go to the movies with someone, if you do, who are the people you go with?"*. The follow-up question on this is to understand why does the subject selects her/his companions for the outing or visits the cinemas alone.

PI3. Whose decision was it?

This question invites the interviewee to tell more about how the decision on going to a movie was made by beginning with an enquiry on who made the decision and its process. This main question will be followed up by impromptu questions on some of the possible answers to *PI3*, like-"We decided together"; "My partner usually decides, as I'm not much of a movie person"; "My children decides". The purpose here is to try and understand whether are there other social factors that influence the activity, aside from the appeal of the movie itself. Hence, in the context of the rationale behind the question, it was revised to *"How did the idea of going to a movie come about?"*.

PI4. What did you do before and after the movie?

This question is to confirm the answers provided by questions *PI1*. In the sense that if movie-going is seen as a social activity, the socialising usually takes place before and after the movie because of the consumptive nature of the activity, where group interaction during the movie is to a very minimum. Again, this question is being

rather assumptive in that it is assumed that there will be some other leisure or social activities done before and after the movie. Further, the question is not specific with the words 'before' and 'after', and people may have different interpretations of their meanings. The question is revised to *"Are there any activities that you normally partake in as part of going to the movies, if so, what are they?"*.

PI5. How do you decide which cinemas to visit?

The purpose for this question in the category of Postulate I is to understand how people select cinemas in relation to it being a social event. With this question the researcher is interested to know what are the factors that people consider when choosing a cinema. Does the proximity with other social spaces (e.g. restaurants, malls, music schools, supermarkets, etc.) have an impact on the selection of cinemas when deciding on the pre-movie and post-movie socialisation (See *PI4*)?

Postulate II
Leisure activities that enable people to negotiate their rights within societal boundaries are popular

PII1. What do you do for leisure besides going to the movies?

In *PII1*, this question examines what are some of the other leisure practices that people do in the different age segments that allow them to negotiate their rights within society. For example, in the age segments of '15-19' and '20-29', movie-going is extremely popular perhaps because of the population's lack of economic capital to seek out other sanctuaries for privacy away from the stress and demands, as well as a temporal form of getting away, from a highly regulated society. As compared with the older age groups, movie-going seems less popular as these population segments may

have other options (e.g. the ability to have their own homes; go on weekend getaways; go for long-haul holidays). There appears to be an imprecision in the manner that the question is being asked because people can do a variety of activities in their leisure. However, the researcher is more interested in understanding what are some of their popular activities, as it is theorised that activities that can assist in negotiating rights are popular. Thence, the question is re-phrased to *"What are some of the popular leisure activities for you, besides going to the movies?"*.

PII2. Why don't you watch the movie at home with pirated VCDs available?

PII2 serves as a follow-up to *PII1*, as it checks the factors relating to the subject's motivation in going to the movies when there are cheaper options available to her/him. Perhaps an anti-piracy stance may be a common answer, but the researcher is interested to know if there are other reasons such as, going to a movie allows one to get out of the house as a form of escape to another space. Notwithstanding the fact, there are licensed video and VCDs rental/retail shops available, which people can rent movies to watch at home with their support groups, as well. Thus, the question is re-constructed to *"With licensed video rental or pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas?"*.

PII3. How do you decide which cinemas to visit?

This question can also assist in providing answers for Postulate II, as it does for Postulate I. Here, in Postulate II, the researcher is looking for answers relating to the physical attributes (e.g. seat comfort, lover's booth seats) that the interviewees might cite as some of the reasons for their choices of cinemas, before proceeding to probe for some of the underlying reasons.

PII4. Who did you go with?

For Postulate I, this question wants to understand the motivation for going to the movies alone or with someone. In Postulate II, the researcher's interest is to check if a subject is going on her/his own what does the latter experience in the solitude and darkness; vice-versa, if it's a group or couple outing what is experienced? Therefore, *PII4* serves as a main question that leads into the probing of the experience encounter for the different people. Hence, this question has been revised in *PI2* to *"Do you normally go to the movies with someone, if you do, who are the people you go with?"*.

Postulate III
Leisure activities that can bring people closer to their perceived ideal life experiences are popular

PIII1. What movie was it?

The question wants to know what sort of movie did the subject watch. From there, the researcher will ask further on whether this type of movie was her/his preferred type. This is to establish if the interviewee is watching this movie for the content or because of other reasons. The purpose is to understand if this is the type of movie she/he likes before leading into subsequent questions in exploring Postulate III.

PIII2. Why did you choose that movie?

In relation to *PIII1*, this question seeks to understand why the movie was watched. Hence, it can be combined with the former. The revised combination of the two questions will read-*"What was the movie you watched recently and why was the movie chosen?"*.

PIII3. Did you enjoy the movie?

As an opener, *PIII3* starts by asking about the movie and the reason for watching it.

PIII3 follows this up by enquiring about the experience of the movie content.

PIII4. What about the movie did you enjoy?

The researcher is interested to know what was it in the movie that appealed to the subject. Was it the story line, the cast, the scenery and etc? The subsequent questions, in line with *PIII4*, are to question why is the subject attracted to the things that they have mentioned as her/his answer. The purpose is to examine if the appeal factor/s are in anyway related to the subject's ideal of a perfect life. However, it was felt that *PIII4* should be a follow-up question to *PIII3*. Hence, the former is removed from the main list of questions.

PIII5. Which was your favourite movie?

The aim here is to check the subject's favourite movie and the factor/s that made it so. However, this question has three other objectives. One is to check the factor/s of appeal for subject's favourite movie, if the responses from *PIII3* and *PIII4* are negative (i.e. that they did not enjoy the movie). Two, it serves as a confirmation of

the factors of appeal if the recently watched movie is different from the subject's favourite. Three, it seeks to explore any other factors of appeal in their favourite movie that are missing in the recent movie, which the subject watched to give more scope for analysis.

PIII6. What do you do for leisure besides going to the movies?

This is an opener in an attempt to understand why are people doing other leisure activities at different age segments. The answers to this main question will be followed by sub-questions on the reasons for participating in other favoured activities. The purpose is to see if people do other forms of leisure because their image of an ideal leisure lifestyle/s has changed through the social influences. Therefore, this question is revised in *PII1* to *"What are some of the popular leisure activities for you, besides going to the movies?"*.

PIII7. Why don't you watch the movie at home with pirated VCDs available at home?

From Postulate III's perspective, the researcher seeks to understand if a conducive environment has an impact on the consumption in that the movie auditorium provides one that cannot be replicated for a desired effect for people to absorbed the movie content and suspend disbelief. Please note that this question has been revised in *PII2* to *"With licensed video rental or pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas?"*.

8.10.2 Revised set of questions

Following the evaluation of each question's rationale, the revised set of questions is as follows (See Box 8.5):

1. What are some of the thoughts that come to mind, when the activity of movie-going is mentioned?
2. Do you normally go to the movies with someone, if you do, who are the people you go with?
3. How did the idea of going to a movie come about?
4. Are there any activities that you normally partake in as part of going to the movies, if so, what are they?
5. How do you decide which cinemas to visit?
6. What are some of the popular leisure activities for you, besides going to the movies?
7. With licensed video rental and pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas?
8. What was the movie you watched recently and why was the movie chosen?
9. Did you enjoy the movie?
10. Which was your favourite movie?

Box 8.5-Revised set of questions for interview

8.10.3 Sequence of questions

In the second stage of the design of questions, the sequence was sorted out. This was done in two parts, as well. Firstly, it is necessary to group the questions that are related not by the postulates they serve, but in terms of topics to facilitate the questioning sequence. Then, the sequence of topic groups is decided upon.

8.10.4 Grouping of questions under categories

Before the questions are being assigned to topic groups, there is a need to establish the topics. It was decided that the questions would be housed under two topics, 'practice' and 'movie content'. In the group of 'practice', questions selected to go under this grouping revolves around the practice of movie-going, whereas questions regarding

the actual consumption of the movie is placed in the 'movie content' group (See Box 8.6).

Practice

1. What are some of the thoughts that come to mind, when the activity of movie-going is mentioned?
2. Do you normally go to the movies with someone, if you do, who are the people you go with?
3. How did the idea of going to a movie come about?
4. Are there any activities that you normally partake in as part of going to the movies, if so, what are they?
5. How do you decide which cinemas to visit?
6. What are some of the popular leisure activities for you, besides going to the movies?
7. With licensed video rental and pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas?

Movie content

8. What was the movie you watched recently and why was the movie chosen?
9. Did you enjoy the movie?
10. Which was your favourite movie?

Box 8.6-Grouping of questions under topics

8.10.5 Sequence of topics and questions

Now that the questions are sorted into groups, there was a need to decide which topic should come first in the interview. Arksey & Knight (1999) state that one of the key elements in conducting an informative and successful interview is to get subjects to talk about topics that are simple, which they are interested in, at the beginning as form of building rapport. The researcher felt that it easier to begin with 'movie content' and get insightful information for the study. This is because it is less personal and difficult, hence, subjects will feel more encouraged and confident by starting with opinions on movies which they have watched. As compared to talking about their practices and the underlying reasons behind them at the start of the interview, which require more thought, beginning the interview with movie content is less intimidating.

Within the topic groups, the sequence of questions was re-arranged, if required, to aid in the flow of the interview (See Box 8.7). In the topic group of 'movie content', it was felt that there is a good flow in the sequence of questioning as presented in Box 8.6, thus, there was no need for any changes. However, in the topic group of 'practice', there was one change required, which is highlighted in Box 8.7, with the change of sequence marked at the end of the respective questions. This is because *Question 6* is about other leisure activities, which seem inappropriate to be brought in while there is still a question on the practice of movie-going. The revised sequence of questions is reflected in Box 8.8.

Movie content
1. What was the movie you watched recently and why was the movie chosen?
2. Did you enjoy the movie?
3. Which was your favourite movie?

Practice
4. What are some of the thoughts that come to mind, when the activity of movie-going is mentioned?
5. Do you normally go to the movies with someone, if you do, who are the people you go with?
6. How did the idea of going to a movie come about?
7. Are there any activities that you normally partake in as part of going to the movies, if so, what are they?
8. How do you decide which cinemas to visit?
9. What are some of the popular leisure activities for you, besides going to the movies? (7)
10. With licensed video rental and pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas? (6)

Box 8.7-Sequencing of questions within groups

Movie content

1. What was the movie you watched recently and why was the movie chosen?
2. Did you enjoy the movie?
3. Which was your favourite movie?

Practice

4. What are some of the thoughts that come to mind, when the activity of movie-going is mentioned?
5. Do you normally go to the movies with someone, if you do, who are the people you go with?
6. How did the idea of going to a movie come about?
7. Are there any activities that you normally partake in as part of going to the movies, if so, what are they?
8. How do you decide which cinemas to visit?
9. With licensed video rental and pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas?
10. What are some of the popular leisure activities for you, besides going to the movies?

Box 8.8-Revised sequence of questions within groups

8.10.6 Sub-questions to assist main questions

To facilitate the interviews, there were some sub-questions or prompts, for each question, to assist the subjects in understanding and answering the main questions (See Boxes 8.9 & 8.10).

Section 1: Movie content

1. ***What was the movie you watched recently and why was the movie chosen?***

Prompts:

- You chose this movie because you wanted to watch it or was it because of other reasons?
- What made you wanted to watch the movie?
- If movie was chosen not because you wanted to watch it, what are the other reasons for watching it?

2. ***Did you enjoy the movie?***

Prompts:

- What about the movie did you enjoy?
- Was it the story-line, the actresses/actors, the scenery, the cinematography and etc?
- Why did you enjoy the elements that you have mentioned?

3. ***Which was your favourite movie?***

Prompts:

- Why was it your favourite movie?
- How does this differ from the movie you have watched recently?

Box 8.9-Sub-questions for Section 1

Section 2: Practice

1. What are some of the thoughts that come to mind, when the activity of movie-going is mentioned?
Prompts:
- Can you explain the rationale behind some of your answers?
- Do you feel that it is part of a routine as far as work and leisure is concerned?

2. Do you normally go to the movies with someone, if you do, who are the people you go with?
Prompts:
If you don't, why is it so?
If you do, what are some of the motivations that encourage you to choose whom to go with amongst the people that you know?

3. How did the idea of going to a movie come about?
Prompts:
- Who usually suggests to go to a movie?
- Is it a routine leisure practice to visit the cinema, or do you go only when there is a movie that you want to watch?
- When do you normally watch the movie?

4. Are there any activities that you normally partake in as part of going to the movies, if so, what are they?
Prompts:
- Do you just go straight from your work place or home to watch a movie and head back home directly after?
- If you do engage in other activities, explain why?
- Did the intention to watch a movie come first and other activities were done in relation to the former, or vice versa? (Examples of other activities-dining out, shopping, day out with family, etc)
- Whatever the arrangement was, explain why was it done in that manner?

5. How do you decide which cinemas to visit?
Prompts:
- Who decides?
- Based on what factors were the cinemas decide upon?
- Does the software of cinema play a role in your decision making process?
- Does the physical comforts in the auditorium play a role in your decision making process?

6. With licensed video rental and pirated VCDs so easily available, what are some of the reasons to still watch movies in the cinemas?
Prompts:
- Don't you need to pay more to watch a movie in the cinema, as compared to watching it on video or VCD? If so, what are some of the reasons to still continue visiting the cinemas?
- What is the difference between watching a movie at home and in the cinema?

7. What are some of the popular leisure activities for you, besides going to the movies?
Prompts:
- What else to you do in your leisure time?
- Why do you preferred to do the activities that you have mentioned?
- How long have you been participating in such activities?
- How often do you participate in these activities? Has it been the same frequency since you started?
- Do you spend a lot of time and money on these activities?

Box 8.10-Sub-questions for Section 2

8.10.7 Design of preamble for in-depth interview

Lastly, in the design of the interview protocol, it is necessary to give the subjects an introduction to the agenda of interview. Thence, a preamble was prepared to briefly explain the purpose of the interview (See Box 8.11).

Interview protocol for an exploratory study on movie-going as a leisure practice in Singapore

Preamble:
I am conducting an exploratory research to understand the association people make with the activity of movie–going. This research is conducted as part of an academic study on leisure practices in Singapore, by a PhD Researcher from the University of Surrey, UK. The main aim of this research is to establish some of the factors that make movie-going a popular activity in Singapore. Because little is known of the implication of the activity from a social perspective, as well as the role of the movie itself in drawing in people, your contribution will be greatly appreciated. I will first seek to understand some of the movies that you have watched before proceeding to understand other implications that may be linked with the activity.

Box 8.11-Interview protocol-Preamble

8.10.8 Pilot study and revision for Phase 2

A round of pilot interviews that consisted of 7 subjects was conducted to test the effectiveness of the interview protocol developed. The revision process of the protocol was done contemporaneously with each pilot interview. The premise for modification of questions is to facilitate the understanding and answering of questions for subjects, improvement of sub-questions to extract more insight to the initial answers, and the flow of the interview process. In particular, it came to the fore that an attempt to separate sections of "movie content" and "practice" in hope of encouraging a systematic input (from the subjects) in the two sections to facilitate

analysis was futile. This, as with most other semi-structured qualitative interviews, is due to the fact that answers for such arrangements, to a large extent, are free-flowing and cannot be configured or controlled by an interview protocol or the researcher.

The questions and sub-questions were also fine tuned in accordance to the responses from the pilot to obtain the exact meanings the researcher wanted the subjects to understand in them to facilitate the interview process. In addition, it was realised in the review of each pilot interview that the subjects and researcher digressed to irrelevant topics subconsciously. To address this issue, a list of points that relates back to the central theoretical framework was printed below each question to remind the researcher of its objective and to stay focused on the main issues. This would assist the researcher, after each interview in Phase 2, in assessing if it could be considered a successful interview in terms of addressing the main issues. However, this method of assessing the success of an interview must not be misconstrued as a form of bias in getting responses from subjects that favour the study's theoretical framework. Rather, it is a gauge put in place to measure if the interview had addressed the central issues that it was tailored to measure, in the context of validity. The final interview protocol is displayed in Box 8.12.

1.What made you start and continue to go to the movies?
Prompts:
What are some factors that made you say "I want to go to the movies"?

Central issues for discussion:

-Media -Family -Cultural/societal practice
-Friends -Colleagues -Social outing

2.What is unique about an activity for you to consider it as part of your lifestyle?
Prompts:
What is it in movie-going that makes you consider it as part of your lifestyle?
Is this set of beliefs applicable to all facets in your life, and why?
Does an activity say something of who you are to be considered a lifestyle?

Central issues for discussion: Something that-
-Distinguishes/reflects your personality -Says about your orientation towards life
-Says about your preferences -That identifies you as a person (in society)

3.If your friends, family, and acquaintances do not go to the movies as often anymore, or they have developed a taste for a certain type of movies that differs from yours, how would it impact on your preference in going to the movies?
Prompts:
-If they decide to do another leisure activity more often would you join them, and why?
-How important is it to you to continue going to the movies?
-Would you continue to go to the movies, regardless?
-Would you still consider movie-going as part of your lifestyle?

Central issues for discussion: Would you-
-think it will have an impact on my frequency of visits?
-still think its be part of your lifestyle?
-join in your support groups' other activities whether they appeal to you?

4.What do you think people are getting out of movie-going every time when they partake in the activity?
Prompts:
-What is it that makes them keep going back to the movies?
-Would movie-going be the only activity people do for this very purpose and why?

Central issues for discussion: Need or want for-
-leisure, recreation, entertainment, de-stress -enjoyment or a balanced lifestyle

5.What are some of the differences in people's behaviour/mannerisms when they are watching movies at home and in cinemas?
Prompts:
Do you find that people indulge in certain behaviour that they find it difficult or inappropriate to do in another environment, and why is it so?

Central issues for discussion: What about-
-intimacy between couples in cinemas? -rude or inconsiderate behaviour in cinemas?
-littering in cinemas?

6.How do physical and technological attributes of a cinema contribute to your movie experience?
Prompts:
Do they allow you to enjoy the movie better, and why is it so?
Do they enhance the realism of movie content?

Central issues for discussion: Do they-
-make movie content more believable? -get you immerse into movie content?
(Continued on the following page)

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7.Okay, now let's talk about the movies that you enjoy. What are some of your favourite movies and why are they so?
Prompts:
What is it that you like about these movies?
Why or how do you relate to the things that you like in the movies?
How do such things have an impact on your life, lifestyle or your views on certain aspects in society?

Central issues for discussion: Do you-

-aspire to lead that kind of lifestyle?
-emulate certain personas or personalities in movies?
-dress like certain characters?
-take a bearing on how you understand certain aspects of life/society through actors/characters/story lines in these movies?

Box 8.12-Final interview protocol for Phase 2

CHAPTER 9

Phase 2 - Findings (In-Depth Interviews)

9.1 INTRODUCTION

In light of the extensive nature of qualitative data in this phase, findings in this chapter are presented in categories as established in the methodological chapter, to provide an overview of the themes emerging.

The tenets that contribute to the experience obtained from movie-going and its continuity in participation, in relation to the theoretical framework, are highlighted in Section 9.2.1. In train with the former, the influences that shape perceived experience from participation in movie-going are explored and examined (Section 9.2.2). This is followed by the findings on the notion of distinctiveness to Singaporeans in relation to leisure activities (Section 9.2.3). With inference to influences that shape accepted participation or behavioural patterns in society, the ways and meanings in which people negate some of the conventional beliefs and practices, through movie-going, are discussed in Section 9.2.4. Subsequently, deliberation on the factors in relation to movie-going's popularity and its experience acquired in the context of perceived ideal lifestyles is presented in Section 9.2.5. Lastly, a comparative analysis between the two quota samples highlighting the similarities and differences between them is to follow in Section 9.3.

9.2 OVERVIEW OF FINDINGS IN PHASE 2

9.2.1 Category A-The notion of leisure experience

This sub-section summarises the subjects' motivational factor/s, within its categorical boundaries, for leisure activities and its continued participation. Thus, the purpose here is to highlight the types of experience people perceive that they are getting from movie-going every time they partake in the activity, as well as the underlying meanings of such experiences.

In this respect, 21 subjects mentioned that they go to the movies for relaxation, 43 of them said it is a form of recreation, 19 reasoned it is a form of leisure, whilst another 32 cited movies' ability to provide enjoyment (See Box 9.1).

*G1r16:
…Are you kidding? Of course there is a need for enjoyment and leisure, otherwise people like us will die in the army. Even the army knows that it is necessary, so they let you book out on weekends, or when you go for overseas exercises they will include R&R (rest and relaxation) in the training programme at the tail end of the trip…

*G2r26:
…going to the movies is like a form of relaxation, and simple form of enjoyment for people to help people cope with stress…or some people don't have any but its like a form of entertainment…

*G2r1:
…It is a form of leisure and entertainment for people, so people go to the movies as one of the many other things that they do to chill out…

*G1r25:
…To get to enjoy a movie that they like to watch with their friends I think that is one of life's simple pleasures…it is something that fills me up and restores me after a hard week's work…
(Continued on the following page)

(Continuation from the previous page)
*G2r11:
…Like I've said, people feel good about it…going to the cinemas satisfies and fulfils a need for enjoyment, and perhaps mentally it psyches them up to face reality again, and this is important. This is why some people go crazy or have a nervous breakdown when they are lacking in this area…

*G2r26:
…going to the movies is like a form of relaxation, and simple form of enjoyment for people to help people cope with stress…or some people don't have any (stress) but its like a form of entertainment…

Box 9.1-Examples of going to movies for "relaxation", "recreation", "leisure" and "enjoyment"

There are also 34 of the total sample population that included socialising as part of the reason for visits (See Box 9.2).

*G2r10:
…My friends enjoy going as well, so we went together…there is companionship for movies which we all enjoyed…people go to the cinemas to relax and socialise…we talk about what's new at work, in family, the movie, who's seeing who and so on…

*G1r19:
…Social outings are necessary because it gives friends a chance to get to know each other better outside the school environment. To build rapport and understanding and it helps when we are doing group work in school as well. On a personal front, you need to socialise as well. We can't be alone all the time. You are not like Robinson Crusoe living on an island with nobody else. In society, we need to work with people so there is a need to understand each other better through socialising…

*G2r26:
…you go and enjoy what you went there for in the first place, but you get to socialise with your friends, as well…no point going to watch a movie that you enjoy but you have no one to talk to about it…

*G1r9:
…A chance to meet up with friends and socialise? That is how I see it. What we usually do is that we will meet up for a drink before a movie, then go for dinner, followed by a pub. It's really an enjoyable experience…

Box 9.2-Examples of going to movies for "socialising"

However, with the probing of sub-questions on why are the above factors (mentioned in Boxes 9.1 to 9.2) contributing to the experience of going to the movies, 46 quoted the activity to have the ability of addressing a "need". Further, there are 33 subjects who said that they are satisfying a "want" (See Box 9.3).

*G1r19:
…Need is something that a person needs in order to survive but I think I can still survive if I don't fit in. I'll just feel very miserable that's all. But I want to fit in with some of the activities that my friends do…

*G2r18:
…Cos, you need to have a balance in life…I work hard to get ahead of the competition and to where I am today…but along the way I need rest and relaxation to clear my mind to be ready to take on more projects and work to sustain my desired lifestyle…

*G1r16:
…Are you kidding? Of course there is a need for enjoyment and leisure, otherwise people like us will die in the army. Even the army knows that it is necessary, so they like you book out on weekends, or when you go for overseas exercises they will include R&R (rest and relaxation) in the training programme at the tail end of the trip…

*G2r11:
…Of course there is a need. You have been through NS before, you should know. If you are posted to a switch off unit, doing 9 to 5, and get to stay out, it is a different story. But most people are not so unlucky. Almost everyday is training, if not they keep you in-camp but you don't get to do anything at all. After a while you'll get damn bored. Don't you think so?…

Box 9.3-Examples of satisfying "needs" and "wants" contributing to experience

Probing further into some of these responses, there are 16 who mentioned that movie-going, along with other activities contributed to more "completeness" in life. At the same time 32 said the activity added more "balanced" in life, whilst 17 inferred a sense of fulfilment or contentment as a motivation for the continuity of going to the movies (See Box 9.4).

*G2r14:
…Like I said, and I can only speak for myself, I go there these days more because I wanted to spend time with my family…it is important, I think to a lot of people because a family provides you with the emotional support and love that are usually unconditional…I feel that my life is not complete without it.

*G1r18:
You watch a movie and have a good time…people need to have a good time cos it helps to make their lives more complete. I don't want to merely exist, I want to live my life to the fullest, and that includes having a good time…

*G2r18:
…Cos, you need to have a balance in life…I work hard to get to where I am today…but along the way I need rest and relaxation to clear my mind to be ready to take on more projects and work to sustain my desired lifestyle…
(Continued on following page)

(Continued from previous page)
*G2r1:
…you need it to compliment your hectic schedule…as a form of counter balance, otherwise your life would go haywire, you're bound to breakdown…its only a matter of time…you need leisure to restore or recharge your batteries…

*G1r25:
…To get to enjoy a movie that they like to watch with their friends I think that is one of life's simple pleasures…it is something that fills me up and restores me after a hard week's work…

*G2r11:
…Like I've said, people feel good about it…going to the cinemas satisfies and fulfils a need for enjoyment, and perhaps mentally it psyches them up to face reality again, and this is important. This is why some people go crazy or have a nervous breakdown when they are lacking in this area…

Box 9.4-Examples of feeling "completeness", "balanced" and "fulfilment" contributing to experience

It is also noteworthy to highlight that 57 subjects agreed that movie-going is not the only activity that has the ability to satisfy their needs and wants in life (e.g. relaxation, recreation, enjoyment, socialising, fulfilment, or complete and balanced lifestyle) (See Box 9.5).

*G1r9:
…No that can't work out, socialising (during movie-going) can only satisfy part of all your needs, but people need to eat, sleep, a family, and a career to pay the bills and so on…

*G1r17:
…(fulfilment in movie-going) makes me feel that I am in control of myself and my destiny. But such things only last for a while, after that you need to have new things in your life to stimulate you again…and I don't think I am alone to feel this way. You need accomplishments at work, time for a holiday and stuff like that…

*G1r21:
…No, there are other activities, of course. Like dating girls, playing pool, going to pubs and so on. Going to movies alone may do it for a small fraction of the population, but I don't think that the majority does only that. Like Bangladeshi workers have little money to do other activities except to go and watch the latest Bollywood movies at Serangoon road when they are showing…

*G2r14:
…it is important, I think to a lot of people a family provides you with the emotional support and love that are usually unconditional…I feel that my life is not complete without it…it is central, but there are other things that I will need…

Box 9.5-Example for movie-going being not the only activity that fulfils needs and wants

Scrutinising the findings in this category, evidence suggest that movie-going is instrumentally participated for a variety of reasons (e.g. enjoyment and recreation).

However, at a fundamental level, movie-going is one of the leisure activities that is perceived to have the ability to satisfy some of the intangible need/want in providing more balance, completeness and fulfilment in people's lives.

9.2.2 Category B-Influences on the activity of movie-going

Category B highlights the significant influences that assisted in the development of motivational factors for people's continued participation in movie-going as discussed in the preceding section.

The most common response from the majority of the sample population is the family factor (See Box 9.6). Of which relatives and parents were mentioned 32 and 49 times, respectively, as the first to introduce the activity to the sample population.

*G1r5:
…my parents said that they brought me to watched a movie called Tron or something, some sci-fi movie, and I was five years old…they said I was very quiet throughout the movie…and claimed they I have enjoyed it very much, though I can't really recall what was the movie about. So I guess I started then…

*G1r25:
…oh...never thought much about that…wait, let me think. I know for one that my parents did go to the movies when they have time, though I don't really know what was it about but I wanted to go along. They said that we are too young to come but they will bring us when we are older. When I was about ten, they brought me and my sister to some Disney movies, can't remember which one was it, but I'm quite positive it was a Disney production. And then, things just caught on…

*G2r5:
…When I was a little girl my aunt always brought me along whenever she went, as always wanted to show me off to all her colleagues. As for what made me continue to go, I thought it is a simple and inexpensive form of leisure that I enjoy…
*G2r14:
…my father brought me to Rocky…of course, he subsequently brought me to other movies as well, so I think that it started there…so it was like I was brought up to believe that it was an acceptable activity to do as my parents brought me frequently…

Box 9.6-Examples of "family" influencing movie-going

In relation to the factors that made them continue with this activity, a sub-question of "What makes going to the movies an acceptable activity for you to do?" was put forth. This lead to 37 of the total sample responding that other support groups (i.e. spouse, friends, peers, colleagues) is a factor for their continuity with the activity of movie-going (See Box 9.7). In response to the same question, another 14 said that it was the media (i.e. newspapers, television, advertisements, magazines) that influenced their decision that it is an acceptable activity to continue to participate in (See Box 9.8).

In addition, it is also noted that the social element in the activity of movie-going plays a significant role in contributing to participation. This is assertion is backed up by data in Phase 1 Findings 2, whereby the ability to socialise with support groups is a significant factor determining participation, frequency and patterns of visitation.

*G2r5:
…my colleagues at the office usually have a night out once a week…we either went for a meal or a movie. So it came naturally and somehow became a routine cos I thought it is a simple and inexpensive form of leisure that I enjoy…

*G2r16:
…I was in the Boys' Brigade in my secondary school days, and my seniors go to the movies most Saturdays after parade, so I went along with them, although I mostly don't have a say in what movie to watch…

*G2r26:
…I was strongly introduced by my friends while I was in school…conversation revolved around a lot of things from girls, football to movies…they talked about some cool movies versus the crappy ones…so I tagged along to understand what is cool and uncool…apparently I like the cool movies so I continued to go…
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*G1r14:
…friends go out and they usually end up watching a movie or going for a drink. This is something we enjoy doing…

*G1r20:
…since I joined the poly, I feel like I have been going more frequently than I have been before…cos, my poly friends enjoy going but more importantly we have the time to work part-time and have the spare cash to go…

Box 9.7-Examples of "support groups" influencing the continuity of movie-going

*G1r29:
…I mean you open up the newspaper and you see the advertisements on movies, with the reviews or quotes, saying things like it's a must see movie, or a movie of the year, so you go and watch it and see if it is really that good…

*G2r22:
…its acceptable, otherwise society won't be doing it, or it will not be strongly promoted in to the masses in most avenues of advertising and the government won't allow it…like pornography, whether is it in magazines, video tapes, books or movies, they are all banned since day one…

*G2r8:
…I feel that the media has a part to play in making or encouraging people to go…the billboards in town, the trailers you see on television telling you that it is a must see movie of the year…

*G1r4:
…I think it was the trailers that I watched on TV, or was it the movie reviews that I came across in the papers or some magazines…

Box 9.8-Examples of "media" influencing the continuity of movie-going

The other two significant reasons for continued participation is "culture" and "the government", whereby 41 subjects cited 'the Singaporean culture and tradition' (See Box 9.9), and 33 subjects said the "governmental factor" as a determinant (See Box 9.10), respectively.

*G2r17:
…it is acceptable otherwise there won't be so many cinemas being built, and there won't be so many people going to movies every weekend and weeknights. And this has been the case since there were cinemas in Singapore. It is part of our tradition to go to the cinemas…

*G2r1:
Well, it is a common leisure activity…in fact I think its one of the most common activity that Singaporeans do…so it is like a culture thing here in Singapore.

*G2r20:
…well, everybody in society is going so I don't see anything wrong with it…it comes so naturally for Singaporeans, I guess it's a culture to go to the movies in society, not only in Singapore but I think it is the same in places like Europe and US…
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*G1r27:
…yeah, I think we can say that it is the Singaporean culture to go to movies as in their free time. Also, it can be a generation thing, where people go and do something because the previous generation did so…I don't know you are the expert not me…

*G2r5:
…I think it's a culture thing. I grew up with going to the movies, my parents went to the movies and now my nephews and nieces are going as well…

*G2r26:
…my parents did not object everything I go to the movies…in fact even when I am going out for something else sometimes I'll also tell them that I am going to the movies, as I know that they'll won't mind at all…like if I am going out to the disco, I'll say that I'm off to the movies instead. I don't think people have any problems with movies, it is like almost a tradition in Singapore…

Box 9.9-Examples of "culture" influencing the continuity of movie-going

*G2r10:
…it is a universally accepted thing to do in the world since there were cinemas. From then on every generation in the free world, and in some communist countries, goes to movies as a form of recreation. In Singapore, this is the case as well, and I have never heard the government express any concern over excessive movie-going in our society, like in smoking and alcohol consumption…

*G2r27:
…Everyone is going…there are no cautionary governmental statements made on movie-going…society accepts this activity all this while…so people just go…

*G1r10:
…I don't know if it is the acceptable thing to do but as long as its not against the law and I enjoy doing it, I don't care what other people think…

*G1r7:
…for one, the whole society is doing it isn't it? If its not an acceptable thing to do then everyone won't be doing it. There are so many cinemas around, and people are going on a regular basis. You know that our government is so strict with the law, if movies is not something acceptable then they would have clamp down on it years ago but instead cinemas are sprouting up in every part of the country…

*G1r18:
…It's legal. Everyone is doing it. There are no bad connotations about the activity from any religious sect or ethnic groups here. My family doesn't object to me going to the movies…

*G2r30:
…If it is not then I don't think many would have survived growing up in my era or my dad's generation. Everything was so controlled in Singapore, and there was nothing much we can do…so we stick with the safe options of going to the movies that will not get us into any trouble and it is cheap…of course there are things like going to the bars and things like that, but that is not for us…we are poor people…

*G2r6:
…going to the movies comes naturally to Singaporeans, everyone is doing it, so it is endorsed by the society and government. That is why I found that the question is very funny, cos it is so obvious…

Box 9.10-Examples of "government" influencing continuity in movie-going

Then there are another 39 subjects who said that they continue to go because they did not have time and money for other leisure opportunities (See Box 9.11).

*G2r30:
…There was not much else to do when I was growing up…there was only Robinson's and C K Tang…so doing things outside work was limited. Thank god for movies…as there were constantly new movies coming up, so we had something to look forward to, which is not too expensive…

*G1r16:
…It's the cheapest form of entertainment if you are going to spend money for some form of entertainment outside of your camp or home. I mean you can go to the swimming pool for a swim or a park for a walk. But you can't do that all the time, right?…

*G1r11:
…To be honest there is very little else that you can do when you are in the army. With little time and money, so I go to the movies for recreation…

*G1r18:
…If not then what? It is already so difficult to keep yourself occupied in your free time. If you take away movies what's left? I think if the government ban movies in Singapore, the country will see its first mass demonstration since the Hock Lee bus riots…

*G1r23:
…If its not acceptable, I don't know what is? It's probably to few things that Singaporeans do in their free time. It has become such a fast pace society that time is a scarce commodity. So movies is a quick fix for people like us, when don't have much time to do much else…

*G1r2:
…It's an enjoyable past time. Like I mentioned before, it's a good form of recreation. Furthermore, now that I am in the army there is little else to do. No life! Also, no money…yes, I think that is one major reason. I'm a corporal, one month only $220. So what else can you do with $220? I can't go pubbing on a regular basis, as I don't come from a well-to-do family. Also, I think there is not enough time to go other things during nights off. Weekends are mostly spend sleeping, and when I wake up on Sunday, there's only a few hours left before I have to book-in…

Box 9.11-Examples of lack of "time" and "money" as factors for continued visits to the cinemas

In this sub-section category, excerpts show that social institutions have a significant influence over the development of beliefs or an ideology for leisure during people's formative years. In particular, the family component features prominently in people's developmental phase. Other social institutions such as the network of support groups (e.g. friends and colleagues), media, and societal culture encourage continued participation and popularity of certain accepted or preferred leisure developed in the formative years.

On the other hand, social institutions' moulding of patterns of participation or choice leisure activities is more direct in some cases. A good example would be the government's enforcement on national service for all Singaporean males, thereby restricting economic gain and private time, which perhaps in turn limits the choice of leisure activities over the course of their service.

This observation appears to support the notion in Phase 1 Findings 2 that people seem to go to movies more frequently when there is lack of economic capital, as well as cultural capital in light of the factors of age and occupation. However, this finding cannot be generalised as yet. Rather, it can be used as a premise to determine if the above assumption made on a correlation between lower income groups and higher frequency of movie-going is significant in future research.

9.2.3 Category C-Distinctiveness through the activity of movie-going

Category C brings to the fore some of the unique meanings in certain activities for subjects to consider them as part of a lifestyle amongst a myriad of things people do. Here, 46 subjects regard things that they did everyday as part of a lifestyle (See Box 9.12).

*G1r21:
…Things that most people do everyday. Like where they eat, what they eat, where they go to have a good time, and where they stay. If you say that you stay in a HDB flat, its like quite normal cos most Singaporeans live in them…

*G2r11:
…what I am doing is nothing out of the ordinary from most Singaporeans do most of the time…

*G1r21:
…something that I enjoy doing. I see lifestyle like some sort of tradition in its own right…things that perpetually revolve around you. Where you sort of like have to study when you are young, so going to school participating in extra curricular activities, going for remedial classes, going to Funland as part of a student's lifestyle. When you grow up, working is part of your lifestyle. And maybe working around your family needs, when you have one, is part of your lifestyle. Like bringing the kids to swimming lessons, to the movies and to school…

*G2r6:
…Things that other Singaporeans do…don't you agree with me? Going to watch, movies, shopping, eating at food courts…otherwise why is it always so difficult to get a table every time when you go to the food courts during meal times, whether is it weekdays or weekends?…

*G2r17:
…Like I've said that it should be central to what we are doing…something that is traditionally done as part of everyday life…like going to work, getting married and starting a family…going to the movies is one part of how we enjoy ourselves…

Box 9.12-Examples of "things people do everyday" as a factor to be included as part of a lifestyle

Although with further probing of sub-questions in the interview protocol, 40 respondents of the sample population conceded that one of the considerations of including an activity as a lifestyle, is preference (See Box 9.13). Moreover, 32 subjects also said that a lifestyle should be something that reflects their identity (See Box 9.14).

*G2r1:
…I would say that it must have something to do with what I like to do or part of my overall style, if you get what I mean?…

*G2r7:
…The activity should be part of what I want to do in life, whether is it work and leisure…

*G1r12:
…something like what is common in society. Like Singaporeans love to shop, love to eat, love to go to movies, in their free time. It is part of the Singaporean lifestyle…

*G1r22:
…something that I choose do very often…but it does not include all the daily chores…like the line of work you choose to do, the type of leisure activities you do, the types of foods or where you eat, is your lifestyle.
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*G2r2:
…lifestyle is something that you do in your life everyday…something that you enjoy doing or choose to do amongst the wide range of things available to you…

*G1r26:
…Lifestyle must be something that a person does as part of his life…his work, his preference in food, like eating healthy; keeping an exercise regime and it says something of how you conduct your life and that is something about you…

Box 9.13-Examples of "preference" as a factor to be included as part of a lifestyle

*G2r1:
…sure…how should I put it…like I do certain things that I can identify with as an adult, you know?…People like us do certain activities that belong to the normal Singaporeans. People who are rich don't go around flashing their money walking down Orchard road, but you know that they are rich by the way they lead their lifestyle. Like some students have a driver to fetch them to and from school everyday in a Jaguar. They tell us of where they eat out at…you know those expensive Chinese restaurants, where a bowl of shark's fin soup for one person can cost more than my one month's pocket money…

*G1r26:
…Something that I enjoy doing, something that I choose to do, something that maybe who or what I am…

*G2r7:
…like your fashion taste, the sort of make-up you put on, how you wear your hair…the type of food you prefer, the types of leisure activities you do, like playing chess over the weekend as compared to water-skiing is a very good example…

*G2r8:
…most lifestyle practices can be identified with the different society that you live in…like the Singaporeans love to shop, eat, go to movies, and ask for a discount (laughter)…

*G2r2:
…It gives people the image that I am a family man that enjoys spending time with the family…

Box 9.14-Examples of "identity" as a factor to be included as part of a lifestyle

Within the figure that stated identity as a factor, there are 11 subjects who mentioned the activity should allow them to be associated to normality with a particular population segment (See Box 9.15), while another 8 said lifestyle activities should differentiate them others (See Box 9.16).

*G2r1:
…Like I work in a broker firm, cos I like the excitement of trading and making executive decisions, I hop down to Boat Quay after five to have a drink with my mates, I play golf on Sundays, I go to the gym twice a week, Saturday afternoons and evenings are spent with my girlfriend, we go out for dinner and maybe catch a movie if something good is screening…stuff like that, you know?…(Things I do should say)that I am a relatively successful person that has an opportunity to lead a normal lifestyle of a working executive…

*G2r30:
Things that you do or do with your friends and family…like work, spending time with your family at a shopping mall…or going to the movies……that I am leading a very normal Singaporean family lifestyle…because it is very normal for people to do the things that I have mentioned, especially over the weekend…

*G2r9:
…I guess at this stage I belong to a group that can be considered to have a stable monthly income and ready to start a family…I mean to start a family you would at least need to have a steady family income of maybe five to six thousand dollars per month to afford the things to will need for a little luxury, like having car to zip your kids around, and a little savings for the children's future education…

*G2r4:
…I guess it has to be part of my life…things I wanted to be associated with…like travelling, reading, cruising the net and etc…most of them are part of the "yuppie" lifestyle…I don't care what people think, cos I work hard and I am entitled to live my life any way I deem fit…

Box 9.15-Examples of "association with normality to a segment of population" as a factor to be included as part of a lifestyle

*G1r26:
…Yes, it tells people who you are, what you do or do not enjoy doing. Movie-going fits in with the teenage lifestyle, cos its relatively cheap and teenagers don't have much money to spend on other things…

*G2r20:
…that people know what the majority of Singaporeans like to do for recreation…and they can make a general assumption, if foreigners entertain us when we visit their countries, on where to bring us to instead of what they do when they have time off…

*G2r6:
…The only uniqueness I find is that most people in Singapore is doing it. It sets you apart from the rest, like it is part of life here, that you do it when you have time and you don't need to even talk and think about it much…you just do it because you like it and enjoy doing it…

*G2r21:
…perhaps…maybe it sort of let us be differentiated as a nation…a nation full of gluttons and voyeurs (laughter). I suppose so, when I was in UK on a job assignment, people there know that we are people who love to eat, shop and go to the movies…
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*G1r11:
…Yes, why not? Its me what I am as Shawn Tan, and I like eating mee pok, and eating mee pok is very me. Even if people call me the mee pok man I don't mind being stand out in that way. Lifestyle is something that is very personal, it has to be something that you like…

Box 9.16-Examples of "differentiation" as a factor to be included as part of a lifestyle

When asked of movie-going's contribution to lifestyle distinctiveness, it was found that the former activity is not the only one that distinguishes people's lifestyles. The entire sample population said that movie-going is only part of a total lifestyle (See Box 9.17). Albeit there are 23 subjects that highlighted that they have a variety of behaviour for different activity lifestyles that contributed to distinctiveness rather than many activities that add up to one lifestyle (See Box 9.18).

*G1r21:
…No, there are other activities, of course. Like dating girls, playing pool, going to pubs and so on. Going to movies alone may do it for a small fraction of the population, but I don't think that the majority does only that…

*G2r10:
…No, definitely not…there are other material needs as well, like clothes, like money, food and water…also psychologically we need love and sex as well…

*G1r8:
…it would be so monotonous. You need a variety, like spend time with your loved ones and also do some of the stuff that they want to do. Exercise is also very important…

*G1r9:
…that can't work out, socialising can only satisfy part of all your needs, but people need to eat, sleep, a family, and a career to pay the bills and so on…

*G1r23:
…Yes, movies is one form of recreation that people do to get relief and some balance in their lives but if that's the only activity again there will be some form of unbalance…

Box 9.17-Examples of movie-going not being the only activity that contributes to a lifestyle

*G2r5:
…Yeah, you can put it that way…cos, I feel to be frank, you adopt different personas in different roles that you play in life. In the office, you can't be too casual with your dressing, even you are the type that are very comfortable with jeans and an old T-shirt…or you must adopt a professional code of conduct under most circumstances that occur in the office environment, to the extent of appearing very uptight. Whereas in the office annual New Year's party, staff can really let their hair down and go crazy…

*G2r9:
…Of course you would have to behave differently in different environments…when I am out with my friends having a good time, like going to the pubs or shopping I am more myself and relaxed…as compared with being at home where I have to portray a role model for my daughter, so in that sense I am a chameleon, switching back and forth, as far as behaviour is concerned to suit the environment…

*G2r11:
…we have different types of behaviour for different situations…yeah, I guess if you look at it this way, then I have more than one lifestyle…

*G2r30:
…Oh, definitely different lifestyles…for my line of work it is quite clear cut because as a prison officer on duty, you lead a different lifestyle all together in the prison, as compared to what you would do and behave when you are with your family. The two different roles cannot be switch or it can have disastrous consequences…

*G1r25:
…I don't know this question is so difficult. I think perhaps people take on different type of behaviour in different times of the week or day…

Box 9.18-Examples of different activities and behaviours that contribute to a variety of lifestyles

Therefore, categorical analysis in this sub-section found that the preference in everyday practices is a significant factor for distinctiveness that qualifies as a lifestyle activity. However, it is noted that most preferences are established in people's formative years (See sub-section 9.2.2). The preferences and its continued practice are usually encouraged by tradition and societal influences, thus, developing the notion of an identity or distinctiveness for normative behaviour within various social spheres in its continued practice. In relation to various social spheres, excerpts from this section also indicate that people have different behaviours or lifestyles of their daily lives, and going to the movies is evidently only one of them.

9.2.4 Category D-Negotiate rights within society through the activity of movie-going

Category D summarises the reasons for people to engage in certain behaviour outside the accepted societal culture, as found in the interviews. To facilitate participation from subjects, examples of behaviour that are punishable by law or judged to be inappropriate by societal culture, such as "chewing gum", "littering", "vandalism", and "explicit displays of affection between couples"; within cinema environments were cited as themes for discussing the reasons behind such acts in cinemas.

In this respect, 51 of the total sample population mentioned that the darkness in cinemas provided some form of concealment that encouraged such behaviour (See Box 9.19).

*G1r8:
…I think cinemas are a good place to see ugly side of Singaporeans. Like you look at how they behave when the cinema is not full…I have seen people putting their legs up on the seat in front of them for their own comfort, but what about the poor bugger who buys this seat in the next session…its so unhygienic and dirty. Even when there is someone seating in front, I have personally experience the person behind me resting his knees against the back of my seat and constantly adjusting them for his own comfort at my expense. It was so irritating throughout the entire movie, getting pushed forward and backward because of his knee movements. Then, of course, there is the perennial problem of litter. After every session, there is bound to be litter all over the shop. In some cinemas, you can occasionally find gum on seats. These are the same people who project the goody two shoes image when the lights come on and the get on with their everyday lives…

*G2r9:
…Because the dim environment allows them to do such a thing…and they know that they won't get caught…some probably even rationalised that it is okay because there is someone to clean up our shit later…

*G2r2:
…cos it is not likely that you will cross paths with the people you meet at the cinemas again, and the darkness in the cinemas actually make people think that I can't be noticed and thus, behaving more daringly…

*G2r4:
…they litter because they know they won't be reprimanded by the law…the cinema lighting provides, to use an army term here, cover and concealment for them…same like teenagers necking in the cinemas, they do it because they know that they won't get caught by their parents, it's a legitimate activity to go and watch movies, and in the dark nobody can see them…

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*G2r11:
…the darkness allows them to litter without other people knowing, and this in turn will not cause them to be single out and be punished…

Box 9.19-Examples of the "dark environment" in cinemas as a factor for inappropriate behaviour

Another 38 subjects mentioned that cinemas provided people some level of privacy to do what they choose, which cannot be found in most other places (See Box 9.20).

*G1r8:
…especially for young couples, they go into the cinema for hanky-panky stuff. You know young teenagers have nowhere else to go for some private moments to themselves usually get it on in the cinemas or parks…

*G2r10:
…That is because they found it very conducive and convenient to litter in the dark auditorium…not many people will actually notice you…or even if they do, nobody will say that it is not right to do such a thing cos the cinema management condone such behaviour by hiring people to clean up after every show…

*G1r13:
…it allows me to a certain extent to do things in seclusion that I normally won't do out on the streets, like chew gum, or take out my shoes when I sit down in a public place…

*G1r15:
…I think sometimes couples do get very comfortable in expressing their feelings…They get some kind of privacy in the cinemas, where its dark and nobody can see or recognise them…

*G1r23:
…Well, at least they go about their business without actually disturbing other patrons. It is their business as long as they don't disturb other people. We also must try to understand that couples need some privacy…

*G2r6:
Come on, that is very common. I use to do that as well, when I was younger, cos I got no place to bring my girlfriend that is private enough to allow me to kiss her…you know girls are always very shy…in the cinemas it is okay because everyone is minding their own business…

Box 9.20-Examples of "privacy" that cinemas provide

However, another 25 also mentioned that cinemas are not the only places that people engage in certain chosen form of behaviour, stating public parks, hotels and holiday destinations as possibilities, with a lesser probability of being judged as inappropriate (See Box 9.21).

*G1r23:
…Cos it is dark and comfortable in the cinemas…and they don't only get intimate in the cinemas, what about parks and reservoirs? Haven't you gone for runs in parks before the cleaners come in the morning and find used tissue papers, condoms, or condom wrappers?…then there is also general litter, McDonald sandwich wrappers, coke bottles or cans…

*G2r2:
…In the cinemas, although it is a public place, you get your privacy because of the darkness. The darkness actually isolates you into your own world, as well as places like parks in the evenings for the youngsters…some people go to local hotels for a weekend getaway to get some privacy…and for those who can really afford it a short weekend trip to Bintan or KL is very common among working adults…

*G1r22:
…Not only cinemas. There are a lot of places that allow people to do certain things that they don't normally do in public. Like I don't wear a bra when I'm at home or on holiday, but if I do that in public here, I'll be label a slut…

*G1r18:
…I suppose. Yeah, I think it's quite believable come to think of it. At home you have your family, on the streets you have strangers, where can you go? Maybe that is why I heard that places like Kent Ridge Park and Mount Faber are very popular with couples at night…

Box 9.21-Examples of "others places" for certain chosen form of behaviour

When probed further on the reasons for certain behaviour to occur in places that provided some degree of concealment and privacy aside from cinemas, 26 subjects attributed it to the culture in society, which prevents them from doing otherwise (See Box 9.22).

*G1r20:
…In the cinema you don't have to respect your friends' parents in behaving in an accepted manner that is up to their standards. The cinema is a public place you can do what you want, and its dark so nobody can see you even when you pick your nose, whereas you won't want to pick your nose in front of your friends parents and then flick it onto the floor. That'll be the last time you get invited, or your friend's parents will have a very bad impression of you…

*G2r5:
…most of them know that there will be cleaners to pick them up after each show, they feel that it is alright, and the cinema management doesn't seem to mind, otherwise they would have imposed fines for people who do that like how they fine people on the streets…it appears to be a culture, I mean correct me if I'm wrong as I don't know if it applies to other countries, that says it is okay if you litter in cinemas but not in other public places…
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*G1r25:
…People are not so conscious of their own behaviour when they are alone or feel that they are not being watched and have to behave in an appropriate manner. In the cinemas where it is dark, people are more themselves. Like sometimes I see some guys scratching their crotches while they are in the cinemas, or I once saw a girl picking her teeth during the movie. Then, when I went with this guy to a movie, he was very engrossed in the movie while he keep squeezing and touching his pimple at one point in the movie. These are some behaviour that I think people will not so likely do if they are in a public place or at someone else's home…

*G2r27:
…Singaporeans are generally still quite a conservative nation, so they won't do such things unless they perceived that they won't be caught or nobody bothers…

*G2r15:
…I think it is the environment or cinema culture as well…it is dark, so people are more daring…like once I saw a couple necking passionately in the cinemas before but as the we leaving the cinemas they appear to be total strangers, no hand holding or conversation, and walking quite separately…but the thing is that such behaviour is considered tolerable in a cinema but not out in the open…

Box 9.22-Examples of "societal culture" as factor for certain chosen behaviour in cinemas

While another 55 subjects agreed that it was in part due to the strong hand of the government that certain behaviour will have to be done away from the public eye (See Box 9.23).

*G2r19:
…Because they are selfish and inconsiderate…they litter cos they know that cleaners will come to tidy up afterwards in the cinemas…whereas in the streets the chances of getting caught by the law and projecting a negative image to onlookers is higher…

*G2r12:
…Again, not all people do that. I, for one always dispose of litter properly. But anyway, for those who do it, I think it is purely out of convenience than any ill intentions…and also because people know that they won't be punished for doing such a thing, whereas on the streets, they are more likely to be picked up by the police…

*G2r22:
…Cos the chances of getting caught for an indecent act and fine or even published on the newspaper is higher on the streets…in the cinemas it is dark, so its difficult to catch anyone…

*G1r6:
…The cinemas hire people to clean up after every screening, and furthermore, the management does not make a fuss of this, so I guess people feel its alright to litter. You can't do it on the streets cos the Singapore government is very strict on such issues. They will catch you and make you do corrective work…
(Continued on the following page)

(Continuation from the previous page)
*G1r26:
…Because in cinemas they know that they will not be caught or get fined for such behaviour. Singaporeans are law abiding only when they that they will get punished or humiliated if they don't follow the rules…

*G2r29:
Yes, I do notice that people litter in the cinemas…some even feel more comfortable with chewing gum in them, when it is clearly banned in Singapore. I guess it is because the dim lighting allows people to hide from what they are doing or hide what they do. It is quite difficult to see if a couple is up to some mischief or somebody is chewing gum or something else…and nobody really cares what others do if the things they don't really bother them…

*G1r27:
…This is because there are no such laws that are applicable in the cinemas, and it is very difficult to detect the offenders in the cinema because it is dark. Anyway, there are people who still dispose of litter in a proper manner because they are used to it, through the years of being a conscientious Singaporean…

Box 9.23-Examples of the "government" factor for certain behaviour in cinemas

It is should be clear by now that social structures (e.g. societal culture and the government) have the ability, to a large extent, to prescribe normative behaviour in society. However, this ability only exists when there is a dialectic power relationship in place. With society's conformance to social norms lay down by various social institutions, the former inadvertently adopts a subservient stance to the influence of the latter. In matters or situations that people do not agree with the imposition of values and normative behaviour, they may seek to negate this coercion and negotiate their way around them within spaces that permit them to exercise their choice behaviour. This in turns reflects the fact that while social structures can influence or even dictate lifestyles, people have the ability to choose their preferred ones.

9.2.5 Category E-Perceived ideal life experience through the activity of movie-going

Here in the first part of this category, the findings attempt to illustrate the ability of cinema environments to induce the audience to emotionally interact with movie content. More importantly, this should be recognised as a primer towards exploring how perceived ideal life experiences are drawn from the consumption of movie content in the latter part of this sub-section.

When asked of how cinema attributes contribute to the people's movie experience, 31 said that cinemas provided a better physical environment for them to absorb movie content (See Box 9.24).

*G2r9:
…The dark environment and isolation allows you to concentrate on the movie content…the technological attributes allow you to better experience the intended special effects better, so it all adds up to a better experience, and sometimes even more real than you would have initially thought possible…

*G1r22:
…the cinema helps you enjoy the movie better. Like there are less distractions around you and only the big screen in front of you…The seats and air-conditioning makes it more comfortable for you to concentrate on the movie, as compared to watch it in your HDB flat where it is so humid…

*G2r1:
…I don't know how applicable is it…I watch movies as a form of leisure and entertainment, sort of like to get transported into another world…so the dark environment and wide screen help you in that journey better…

*G1r24:
…The distance between seat and screen for cinemas these days are measured for optimal effects, the seats are very comfortable, and the big screen in your face all contribute to a better movie experience…

Box 9.24-Examples of "physical environment" being a factor contributing to movie experience

With encouragement to elaborate further on the environment that cinemas provided, 24 subjects revealed that the physical attributes isolated them from other distractions, which enhanced concentration on the movie (See Box 9.25).

*G1r5:
…I think the fact that you are seated in the cinema, actually isolates you from doing other things, so you have no choice but to concentrate on the movie itself…it relieves you of other distractions to concentrate on the movies…

*G2r22:
…Its quite apparent that the cinema works better for me…I get more engaged cos there are lesser things around you to distract you and the technology assist the film makers to make things more convincing. I think the dark environment blocks out the other things in your head and present this cinematic world in front of you…

*G2r17:
…I think it is much better than watching the same movie on TV cos if you are really looking for an escape…the cinema attributes really brings you to another dimension…the blackness around you isolate your other thoughts and the big screen coax you into thinking that this is your world that is happening right before you…deal with it…hence, you get more emotionally involved with what the content dishes out, like if it has a cliff hanger scene, you will react with gasps and anxiety…or if they have a poignant moment, you may feel a lump in your throat…

*G1r26:
…The big screen is simply surrounds your sight, especially if you are seated in the first few rows, its like you have no choice but to rid yourself of most other thoughts are focus on the movie in front of you…

Box 9.25-Examples of "isolation" being a factor contributing to movie experience

As for technological attributes, 46 subjects mentioned that these aspects added more "realism" in the content that they are absorbing (See Box 9.26).

*G2r30:
…it cannot be compared with watching movies at home…the environment just is not the same…you won't get yourself engrossed in the development of the plot or feel the special effects to the fullest…and that is not good cos you won't be that convince of the plot or acting…like when you watch Jaws you need the technology of the cinemas to get you in the correct mood to be spooked out…

*G1r1:
…What else, hmmm....its more impactful, especially for sci-fi movies, you need a big screen and a sound surround system to enhance the special effects…
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*G1r10:
…But movies are always filmed in wide cinema scopes meant to be watch in cinemas. Further, with the technology today, you can better appreciate what film-makers are trying to achieve with the sound surround effects and things like that. So in that sense movies are becoming more realistic, especially the sci-fi ones, the computer generated graphics like in Jurassic Park was very good…

*G2r22:
…I get more engaged cos there are lesser things around you to distract you and the technology assist the film makers to make things more convincing. I think the dark environment blocks out the other things in your head and present this cinematic world in front of you. At home its completely different, unless you have a sound surround system that helps you get totally involved in the movie. Its never the same if you watch it on the normal television at home…I don't think the effect can be replaced…

Box 9.26-Examples of "technology" being a factor contributing to movie experience

The sample was then asked to describe what they mean by "realism", of which 27 subjects said that if the movie was good (i.e. production, acting and plot) it can make them believe in the content presented (See Box 9.27). Following this line of discussion, another 11 mentioned about getting emotionally involved with movie contents (See Box 9.28).

*G2r1:
…I like non-Hollywood stuff. They are less dramatic and have a firmer grip on reality. But that is not to say that Hollywood movies are all crap…like American Beauty is one that I enjoyed very much…

G2r30:
…I like Close Encounters of the Third Kind very much…Earthquake and Airport 77 were also very entertaining…these movies push your imagination further, and how people deal with the unforeseen circumstances…it also made me begin to wonder if there is life outside of Planet Earth, and that life forms on other planets or UFOs have ill intentions with us…they maybe just like us but in a different form, but there is some form of society and law in their world…

*G1r28:
…credit must go to Polanski…he did a great job to make things believable, there was very little of spirits flying about or a lot of special effects to help the story along or frighten the audience…but it relies purely on Polanski mastery in how he wanted each scene to be captured and of course a very good story line. At the end of the movie, you just can't help but feel that the Devil has his way to tempt you and screw your life up, no matter how hard you try to avoid it…like have you seen The Devil's Advocate? (Interviewer nods) Yeah, its just like that…
(Continued on following page)

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*G1r20:
…Al Pacino is very charismatic. The roles he portrayed is so believable. He sort of brings the character to life. Like giving the character a soul in a fiction movie. This was what he has done for the Godfather, as Michael Corleone. After that movie, it is edged in everyone's head on how the mafia functions, where are they located, what professions are they in…

G1r8:
…I mean I basically have an idea of what the Germans did in the war through watching documentaries, reading magazines, and conversations with friends, but Schindler's List was really graphic in showing how executions were done in POW camps, and the whole movie was like a lengthy documentary in black and white, except that it had dialogue…if its not for Schindler, there might be no Jews left in the world today…

Box 9.27-Examples of "good movies" being a factor contributing to movie experience

*G2r25:
…They get your emotions more worked up with the story line…it is like you are brought into another world where the story is set in…I was so intensely involved emotionally when I watched Somewhere In Time…the romance and courtship between Christopher Reeve and Jane Seymour is so intense and yet so sad…I couldn't accept the ending, where they end up not being together…it had such an impact on me that if I can be reborn again, I want to be born in that era…where the courtship between couples is so genteel and intense…and women are treated with utmost respect and courtesy…that would be a dream come true…

*G2r22:
…Murder In The First…it was a very touching movie based on a true story…but more importantly it highlighted how corrupt the local government was at that time…and this belief in further reinforced by other movies that project present day America. It is simply very disturbing to know that a country that stress so much on equality and democracy is really rotten in the core…I was quite affected for a few days after the movie…

*G2r14:
…I went to watch Rocky II and enjoyed it so much, I also mean the occasion and the atmosphere was great in the cinema…everyone was cheering like it is a real boxing matching going on…I liked it, and continued to go to the movies…this was the same for the Superman movie, every one just cheered…

*G2r30:
…you actually interact with it by reacting to the plot…like getting a fright at certain instances or feeling a sense of relief when nothing gruesome happens after the plot winds you up to belief that the shark is gonna attack…its like a emotional roller-coaster ride…

Box 9.28-Examples of "emotional interaction" being a factor contributing to movie experience

Having established the premise that people get emotionally involved with movie contents in the first part, further inquiry that followed revealed that subjects to some degree take reference from movie contents in various aspects in their daily lives. Twenty respondents said that movies inspired them to take on certain careers (See Box 9.29).

*G2r1:
…Well, it got me thinking that I want to be a doctor next time, but that's only a dream, I'm not smart enough. I think the show highlighted to me how important a doctor's job is in this world, and I have a lot of respect for them…

*G1r14:
Ummm…no, nothing at all, but I did aspire to become an archaeologist after watching his Indiana Jones flicks, but I was too old to go back to school again…but if I had lived my life again, I want to do anthropology in my first degree and then archaeology in grad school and see what happens…

*G2r7:
Michelle Pfeiffer for me is the icon for the modern executive woman. She is sexy and stylish. She also shows that it is possible for a modern working mother to manage a family while working at a corporate level. And being a single mother doesn't make a woman any lesser, and she can still have a career at top flight in the advertising world, go out there and have a good time, and find true love again, as in the movie One Fine Day…that is what I want to go into, advertising, where it is all happening…

*G1r12:
…In an ideal world, everyone man wants to be Bond. Witty, gets to go around the world in style, his impeccable dress sense, always getting his girl, the cars that he drives. I know that is a bit far fetch, but I do aspire to become a super spy, but as I grew older and continue watching Bond movies, I was more drawn to being a scientist who invents gadgets like what "Q" does for a living…I felt that it is more achievable…so I am hoping to get into a science stream in next year…

Box 9.29-Examples of movies influencing careers

Another 9 subjects said their idea of an ideal holiday was influenced by the movies they have watched (See Box 9.30). In addition, 21 subjects pointed out that their aspirations to work towards a certain lifestyle were motivated by movies (See Box 9.31).

*G2r3:
…it's the same with movies like Legends of the Fall, where the scenery was fantastic, it really makes me want to visit America and experience that sort of country lifestyle, Singapore is so small, hot and polluted…I like to experience the suburbs or rural parts of America, the vast open spaces…even if its just for a holiday…that would be quite perfect in a few years' time when I have save enough money…
*G2r5:
Ummmm…not really things that I can use that are practical… but I saw A River Through It, actually made me change my views of the States…how the outback is really so beautiful and mesmerising, everything seem so pleasant…I must visit it some day…before that movie I always had the impression that US is a concrete urban jungle, cos a lot of movies were based in major cities, like New York, L.A., Chicago…but now its different…
(Continued on following page)

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G1r29:
…yes, you have guessed it, Gladiator…it was a damn solid movie, coupled with the computer graphics to recreate Rome and the fight scenes in the Coliseum. Wow, it was fantastic…I don't know how accurate that movie is, but I will definitely have a visual picture of ancient Rome, how gladiators looked like, or how they fought in the arenas for their survival…it would be an ultimate holiday for me to visit Rome and be brought on a tour to relive such moments at some of the actual sites…

*G2r4:
…I like Indiana Jones…Raiders of the Lost Ark was the best…the movie mixed blended fiction with biblical and historical events splendidly…but in terms of location and scenery it has to be The Last Crusade…the rose red city of Petra in Jordan was simply magnificent…it was like a page of history came alive…it will make the perfect holiday destination for me being someone who likes history and adventure…I mean I saw it before in magazines and postcards but the film made it come alive…

Box 9.30-Examples of movies influencing ideal holidays

*G2r20:
…I still remember that after Terminator II came out…out of a sudden, I began to notice people having big bikes with dark shades riding around in leather…I mean can you believe it…this is tropical Singapore…and the bikes are either Harley's or the big Honda bikes, which I can't recalled what are they called. I mean they actually feel good looking like Arnold, and these are not teenagers or uneducated adults…one of my friend's boyfriend, who is a lawyer, actually does that over the weekend…its simply incredible…its like they got sucked into that Terminator and I am invincible once I dress or act like him fantasy and actually living it out…like they have been hypnotised or something…

*G1r12:
In an ideal world, everyone man wants to be Bond. Witty, gets to go around the world in style, his impeccable dress sense, always getting his girl, the cars that he drives. I know that is a bit far fetch, but I do aspire to dress like him and to be as suave as him, in any given situation…he is the symbol of success, manhood, and a thorough bred Englishman…I aspire to have that sort of lifestyle, taking exotic holidays, dining in fine restaurants, and always looking very sharp in your dressing…

*G2r2:
You wouldn't believe it, if I told you…you see this Submariner…I actually saved for a few years to buy myself this watch because of the Bond movies…I even took up scuba diving to try and emulate him…also when we went out to night spots, I started to order Vodka Martinis to show that I have taste and class to the rest of my friends…of course also to impress girls…but to be honest it taste like shit, but I still keep ordering it every time I went out, but I have grown out of that phase. It is really laughable looking back…

*G2r28:
First, I think Anthony Hopkins inspires me to become a true gentlemen, in every sense of the word. He portrayed the gentlemen's role to perfection. It also tells me that you can be a gentlemen and courteous in what profession or life that you are leading, even as a prisoner or a serial murderer…I was so inspired that I signed up for etiquette and wine workshops just to become a more polished person in society…

Box 9.31-Examples of movies influencing lifestyle practices

In this sub-section, findings show that subjects found the conducive environment in cinemas enhances the experience of movie content. This is where isolation in the darkness and its technological attributes creates a sense of realism and emotional interaction between the audience and the movie. In consequence, movie contents create

plausible societal scenarios or references for the audience to orientate themselves to certain normative standards or expectations of society in their everyday lives. But more importantly, this emotional interaction allows people to exist or partake in the content of their preferred movies whether in the duration of the movie or afterwards.

As discussed earlier, preference stems from people's ideological stance (See sub-section 9.2.2), amidst the perennial conditioning of a myriad of social structures and institutions within society. Hence, people are encouraged to associate or work towards those preferred ideals, of which some are acquired through the consumption of movie contents. Also, conceivably, participation may also be an alternative or escape from the inability to live the perceived ideal lifestyle. Thus, as an alternative for instant gratification, people go to the movies and illusorily live through their perceived ideals.

On these two premises whereby movie content fashions the perceived ideal lifestyle/s for people, the link between the former and practice perhaps lies in the socialisation process. It is suggested that socialisation in the course of the movie (i.e. emotional interaction with the content) or afterwards with support groups (See Box 9.2 in sub-section 9.2.1) allows views on various aspects of the movie to be shared. Further, it also gives people a common topic to focus on in the socialising process. Therefore, it is perhaps in these sharing sessions where people deliberate over certain aspects of the movie to seek affirmation on their perceptions with their support groups before putting beliefs into practice.

9.3 COMPARISON BETWEEN THE TWO QUOTA SAMPLE GROUPS

This section highlights the significant differences between the two quota samples within the various analysis categories. It should be stated that differences between the two samples that fall outside of the study's theoretical framework are presented, as well. However, there will be no attempts made to decipher these findings and they will be left for future research.

9.3.1 Comparative analysis between sample groups for Category A-The notion of leisure experience

In Category A, on the reasons for people going to the movies, neither group is significantly dominant with the answers of "recreation", "relaxation", "leisure", "enjoyment", "socialising" and "movie-going not as the only activity for leisure". However, it should be noted that out of the 17 subjects that mentioned "fulfilment" as one of the reasons they go to the movies, 12 of them were from Group 2.

As for the mention of "need" for leisure as a factor, out of the 46 subjects, 35 are from Group 1. In contrast, out of the 33 subjects that cited leisure as a "want", 26 came from Group 2.

Group 2 also featured prominently for mentioning that leisure brings "completeness" and "balance" to their lives. In the first reason, where 16 subjects cited this reason for participation in leisure, 13 are from Group 2. A similar trend of Group 2's dominance appeared in the second reason, where 22 out of 32 subjects came from this quota sample group.

The different perception of leisure as a need or want presents the first signs of a gulf between the two samples in the realm of cultural capital. The deliberate difference in criteria for the make up of two samples, especially in the areas of age, occupation (i.e. cultural capital) and income (i.e. economic capital), perhaps has an influence over the types of leisure that the subjects (from the two samples) refer to in relation to a need or want. In that the criteria (i.e. age, salary and state obligations for the males) that make up Group 1 limits the subjects' life experiences and opportunities, henceforth, their regard for leisure as a need may be referring to more basic necessities (e.g. rest, relaxation or spending time with support groups) to gain a balanced life.

On the other hand, Group 2's criteria assembled a sample that presumably has had more life encounters (i.e. through the acquirement of cultural and economic capital). In consequence, perhaps leisure to Group 2 refers to the more extravagant activities (e.g. ideal holidays or lifestyles) that they want as one of the things that are perceived to provide balance or completeness in life. Further, the argument that Group 2 possesses more cultural capital is supported by most of the sample's ability to relate leisure to the

more innate aspects (e.g. balance, fulfilment, completeness) for participation. This trait is significantly missing in Group 1.

9.3.2 Comparative analysis between sample groups for Category B-Influences on the activity of movie-going

In the question of introduction to the activity of movie-going, the factors of "family", "relatives" and "media" influencing participation, showed no significant differences between the two sample groups.

As for influences for the continuity of participation, again there are no dominant trends from either group in the factors of "other support groups", "media" and "cultural practice".

However, of the 33 subjects that mentioned "government" as a factor for the continuity of participation, only 12 are from Group 1, which indicated that Group 2 felt more strongly about governmental intervention in the encouragement of the activity.

In contrast, Group 1 seems to feel more strongly about the "lack of time and money" as a factor for the continuance of going to the movies, as this is the sentiments of 32 subjects from this group out of the 39 that quoted this as an influence.

This particular difference in opinion perhaps comes down to the same issue of government intervention. Group 2 felt strongly about the government factor conceivably in light of the pressures they encounter in the societal make-up where Singaporeans, on the whole, are conditioned to perceive that success in life comes from proprietorship of tangible possessions through hard work. This in turn motivates them to keep up with normative lifestyles in society as discussed in the literature review. In contrast, Group 1, which consist a significant number of national servicemen, feels the lack of economic capital as an influence of frequent visits to the movies. This is perhaps due to the failure to grasp the government's involvement in their plight, in restricting the economic opportunities within that age group through full-time national service.

Evidently, amidst the similarities and differences in emphasis on certain factors from the two groups, the comparative analysis shows that social institutions (e.g. support groups, the media, cultural practice and the government) are dominant in shaping patterns of practice and accepted activities. In addition, it reinforces the notion that ideology is nurtured and embedded in an individual from young (i.e. family's influences), and continued validation and practice of these beliefs comes from the legitimisation of other social institutions (i.e. supports groups, the media, and governmental).

9.3.3 Comparative analysis between sample groups for Category C-Distinctiveness through the activity of movie-going

In Category C, where distinctiveness of movie-going is discussed, there are no characteristic patterns emerging from either groups as far as the 46 subjects that mentioned "things that they did everyday is considered part of lifestyle" is concerned. This is same trend is also true with "preference" and "normality" as factors influencing distinctiveness in lifestyle activities.

Nevertheless, with the "identity" factor, of the 32 subjects that cited this as an influence, 27 are from Group 2. More significantly in the factor of "differentiation" as an influence, 6 subjects out of the 8 are from Group 2, as well.

On the issue of whether the sample perceived that many activities contributed to one lifestyle or there are many lifestyles in an individual's life, of the 23 subjects that pointed to the latter, 21 are from Group 2.

With similar opinions from both groups on "everyday activities" as distinctive, the comparison again draws attention to the fact that people have the ability to choose their identities through daily lifestyle activities under the influence of social institutions.

In the area of differences in the opinion on "identity" and "differentiation", both fundamentally amounted to the same notion of belonging to a particular social sphere.

As for the diverging view on lifestyle, with the majority of Group 2 agreeing to a variety of lifestyles people lead concurrently in contrast to Group 1 thinking otherwise, it is perhaps down to the cultural capital advantage (i.e. maturity and experience) that the former has over Group 1, in its appreciation that a variety of behaviours and lifestyles do exist in people's everyday lives.

As for the diverging view on lifestyle between the two samples, it is perhaps another instance where the difference in cultural capital that influences this disparity. In that the majority of Group 2 supposedly have more life experiences over Group 1, in its ability to appreciate that a variety of behaviours and lifestyles do exist in people's everyday lives.

9.3.4 Comparative analysis between sample groups for Category D-Negotiate rights within society through the activity of movie-going

In Category D, of all the factors that were highlighted in sub-section 9.2.4, only one factor, "Other places for certain chosen forms of behaviour" presented a diverging trend between the two groups, in terms of the places cited as alternatives for cinemas. In Group 1, the examples as alternatives revolved around free public spaces (e.g. gardens, parks and reservoirs), whereas most of Group 2's other options involved some degree of economic capital for participation. Some of the alternate choices for the latter group are taking a holiday and checking into a local hotel. This observation suggests that economic capital may be pivotal in the choice of alternative spaces of negotiating rights.

In light of this finding, it can be said one of the factors that motivates subjects in Group 1 to go to the movies frequently is the lack of economic capital to participate other leisure activities that can accord privacy to engage in their chosen form behaviour that are outside of accepted societal values. Also, with the acquirement of economic capital people are less likely to go to the movies as a means of a sanctuary and choose to engage in more exclusive alternatives, as it is evidently shown in the majority of Group 2's preference. This analogy have implications that movie-going may be deemed as an inferior leisure activity in which people participate in when they do not have the economic power to do other forms of leisure.

9.3.5 Comparative analysis between sample groups for Category E-Perceived ideal life experience through the activity of movie-going

Within this category, analysis presented a significant difference between the two sample groups. In the area of "movie influencing lifestyle practices", out of the 21 subjects that mentioned as a factor 13 subjects are from Group 1. Most of this 13 are still in the processing of working towards lifestyle practices that they want to emulate through the influence of movies, whilst Group 2 already has the ability to put their aspirations into practice.

With this cross-examination it can be concluded that movies do have an impact on people's perception on ideal lifestyles. The finding that most of the sample from Group 1 is still working towards that "ideal lifestyle/s", whereas Group 2 already has the ability

to put them into practice showcases the fact that people actually take reference from movies (a social institution) and work towards perceived "ideals" in their lives.

9.4 SUMMARY OF FINDINGS IN PHASE 2

Findings show that movie-going is one of the leisure activities that have the ability to provide an experience to satisfy the intangible need/want for balance, completeness and fulfilment in life. However, this finding is more significant in Group 2, whilst Group 1 stated more instrumental reasons for participation. Also, there is a difference in opinion on leisure being a need or want between the two samples. A majority of Group 1 relates to leisure as the former, and a significant number from Group 2 regards leisure as a want. It is suspected that the difference in cultural capital is one of the main factors for this diverging view on these two aspects.

The influence of social institutions in the establishment of beliefs or an ideology in lifestyle activities is significant in the formative years. In particular, the family factor features prominently. As for continued participation in those activities, the encouragement comes from other social institutions such as supports groups (including the family), the media and societal culture. In this aspect, the governmental factor in shaping continued practice is found to be dominant.

The preference in everyday practices is a significant factor for distinctiveness in identity within various social spheres. This inadvertently highlights the issue of normative behaviour within societal groups as one of the principle tenets that qualifies an activity as part of people's lifestyle/s. Findings also show that people have different behaviours or lifestyles, with emphasis on certain lifestyles, during specific occasions, and movie-going is evidently only one of them. Nevertheless, the perception of different lifestyles in specific times of their lives is only significant with the subjects from Group 2. Here again, it is purported that the difference in cultural capital is a factor in the difference in opinion.

In matters or situations that people do not agree with the imposition by social institutions, they seek to negate this coercion and negotiate their way around them within spaces that permit the exercise their choices. Societal culture and the government are significant factors that spawn the need to look for alternative spaces for certain chosen behaviour. This in turn highlights the fact that while social institutions can influence lifestyles, people have the ability to choose their preferred ones. It is also noted that, aside from movie-going, most subjects from Group 1 tend to opt for spaces requires little financial outlay for an alternative sanctuary or escape. In contrast, majority of Group 2's preference involves more substantial expenditure.

Findings show that conducive environment in cinemas enhances the experience of movie content. This is promotes a sense of realism and emotional interaction between the audience and the movie. In consequence, movie contents create plausible societal

scenarios or references for the audience to orientate themselves to certain normative standards or expectations of society in their everyday lives. This emotional interaction allows people to exist or partake in the content of their preferred movies in the duration of the movie to illusorily live their perceived ideals, or/and afterwards, as a reference to pursue their ideal lifestyle/s.

On the notion whereby movie content fashions the perceived ideal lifestyle/s for people, the link between the former and practice perhaps lies in the socialisation process. It is suggested that socialisation in the course of the movie or afterwards with support groups allows views on various aspects of the movie to be shared. Further, it also gives people a common topic to focus on in the socialising process. Therefore, it is perhaps in these sharing sessions where people deliberate over certain aspects of the movie to seek affirmation on their perceptions with their support groups before putting beliefs into practice.

CHAPTER 10

Discussion

10.1 INTRODUCTION

Equipped with the findings (i.e. from Chapters 7, 8 & 9) of the study, it is now appropriate to use them to better understand which leisure concepts, as classified by Haywood et al (1995) (See Box 10.1), are significant with the sample population. This will in turn assist the understanding of leisure in Singapore from a social perspective.

- *Leisure as residual time*
- *Leisure as activities*
- *Leisure as functional*
- *Leisure as freedom*

Box 10.1-Leisure Conceptions

It is apparent in the findings that all of Haywood et al's leisure conceptions, to a certain degree, are applicable. This comment is a result of an observation that the meaning of leisure is different to individuals within the sample, and could be classified into one of Haywood et al's conceptions, respectively. For some, the description of leisure (as depicted by subjects in the findings chapters) can fall into more than one of these conceptions.

For example, leisure as something done only in residual time after obligations for subsistence are met has a following with some subjects in the sample population. This is shown in responses like leisure is something that is outside work, as well as the mention

of lack of time and that participation in leisure is dependent on workload. Therefore, these responses do highlight the issue of time in constructing and consuming leisure.

Analysing these same responses against Haywood et al's categorisation and description of these categories, some of them for example can qualify into the "Leisure as activities" category, as well. That is to say in Haywood et al's terms, the same subjects also viewed leisure as an activity that is fun and pleasurable. One of the examples of such scenarios whereby responses can be classified into more than one of Haywood et al's categories can be seen in Box 7.17 (Examples of what leisure means to subjects) in Chapter 7.

This analogy is congruent with the notion of multiple lifestyles that people lead, with emphasis on certain lifestyles in different periods of their lives instead of one lifestyle, as findings suggested. The emphasis on certain lifestyles can be understood as a measure of how people understand their lives in relation to society, and its requirements to maintain their cultural citizenship within it. The manner in which people understand their lives is influenced by societal ideology, as argued by Bourdieu (1986), that in turn leads to the development of lifestyles. Leisure should be understood in a similar light.

In this respect, findings do suggest that instead of understanding leisure with a single and dominant construct, it is in fact appropriate to recognise it as something fluid and contingent on the perceptions of individuals or within the different segments or cultures in society. Hence, in place of a simple metaconstruct of leisure it is really multiple

leisures-each with different attribute mixes (i.e. time, activity, functionality, and freedom).

Whilst analysis recognises this unique scenario of leisure being different for everyone, it is observed that "Leisure as functional" and "Leisure as freedom" stood out as the most significant concepts within the sample population. This claim is a result of measuring findings against the study's theoretical framework, with Bourdieu's (1986) "habitus" in *Distinction* and Foucault's heterotropia (1986a) and surveillance (1991).

Therefore, it is argued that perceptions of "Leisure as residual time" and "Leisure as activities" are embedded in people's habitus. Haywood et al's definitions state "Leisure as residual time" to be "...something done after work obligations are fulfilled..."; and "Leisure as activities" as "...activities that bring about fun and pleasure...freely chosen instead of obligatory...". In essence, perceived obligations and choice are what they are to people through the socialisation process, in that habitus can lead people to see daily routine as an obligation and fun-filled choice activities as independent of influence. This is precisely what Bourdieu (1986) argues in *Distinction*.

On the other hand, Haywood et al's descriptions of "Leisure as functional" to be "...a means to achieving socially desired and approved ends..."; and "Leisure as freedom" to be "...something that determines personal freedom to engage in whatever an individual chooses...", match the study's theoretical framework better as the basis for a coherent discussion. It is noted that "Leisure as freedom" is also a utilitarian view of leisure and is

in fact part of "Leisure as functional", however, in line with the study's theoretical framework (i.e. the employment of Foucault's surveillance), the former is discussed separately.

Therefore, discussion in this chapter will primarily focus on these two concepts. Nevertheless, the notion of time and activity, where appropriate, will be discussed in relation to "Leisure as functional" and "Leisure as freedom".

10.2 LEISURE AS FUNCTIONAL

One of the significant findings of the study is that movie-going, apart from other uses, is utilised as a function or a mean to an end in Singaporean society. Instrumentally, the activity is participated as a form of relaxation, recreation and enjoyment as indicated by the sample. Fundamentally, and of greater importance, findings tend to signal that movie-going is used as a metaphor for certain societal meanings in its participation, other than its primary function of watching a movie. Analysis of the findings found that the activity is used as a function to gain distinction in society, as well as to bring people closer to their life ideals. For this reason the activity of movie-going does not seem to serve the solidarity function of a leisure day out.

This claim is supported by findings that recorded that participation in lifestyle activities is significantly driven by the desire to be associated with normality within society. Movie-

going, as findings showed, is one of the societal activities that can accord this association, in the sense that participation in leisure activities (e.g. movie-going and gambling) associates participants with a perceived social identity, thereby categorising them into certain social segments in society (Haggard & Williams, 1992; Cotte, 1997). This analogy is in line with Shields' (1994) and Baudrillard's (1998) arguments that social constructs can be assigned new meanings and symbolisation by social institutions, over and above their original functions.

Central to this process is the presence of socialisation. The findings of this study support this assertion as it has been recorded that participation occurs, more often than not, with support groups, which in turn satisfy a desire. This claim is further supported by the sample's indication that aside from time, work and economic constraints, a support groups' availability is a significant factor for participation. In addition, findings showed that a movie outing is often in conjunction with other social activities, undertaken together with support groups before and after participation. Thus, the social interaction between support groups is critical in determining participation levels. This stresses the fact that movie-going in itself, although a legitimised and socially accepted activity, fundamentally does not have the pull for repeated mass participation for most people if the social element is taken out of the equation.

Congruent with Bourdieu (1986), societal influence on perceptions of social constructs and its meanings, and behaviour/s within society, comes in the form of socialisation, in which he terms the acquirement of habitus. As a result, Bourdieu states, distinctive

identities of individuals are affirmed in this process. This is where authorities in the field (i.e. society) of production manufacture a collective belief that dictates the tastes or preferences of its players (i.e. societal members). Cotte's (1997) work on gambling as a leisure activity supports this analogy, as she states the socialisation process is an imperative tenet for participation. She adds that, notwithstanding the instrumentality of a leisure activity, it serves as a premise for people to gather and establish or reaffirm their distinctiveness in society. In a sense, the liminal space (Shields, 1994) surrounding a leisure activity enables the creation of symbols of distinctiveness in the process of socialisation.

Whilst the socialisation process between support groups gives reference to normative lifestyles, it is worthy of note that findings indicated strongly the consumption of movie content giving reference to the accepted or normative behaviour in society, as well. Thus it is affirmed that consumption or socialisation with movie content has the ability to alter people's perceptions, as argued by Friedberg (1993). This can be detrimental to certain aspects of society or history if the accuracy of portrayal is compromised, as voiced by certain factions of society (Gibbons, 2001). Such disdain over inaccurate depiction of events in movies showcases the fact that movie content is indeed a powerful tool for mass ideological manipulation. This is where motion pictures in a conducive environment weld the power to suspend people's disbelief and allow them to subscribe to what is portrayed in movies. In consequence, movies provide an affirmation for societal members to take in the content and use this as references for their everyday lives.

However, a more convincing factor that people take on references from movie content is perhaps its ability to usher people into another world beyond existing conventionality, where the lines of reel and real are blurred (Friedberg, 1992). Findings support this argument as they showed that the emotional interaction with movie content allows people to a significant degree to experience ideals in life (e.g. holidays, lifestyles, careers). Movie content's ability to promote emotional interaction with the movie is assisted by technology and the physical environment, as cited by the sample. Hence, over and above the instrumentality of a leisure outing, movie-going serves another utilitarian factor to bring people closer to their ideals. Given the intense social pressure to keep up with distinctive lifestyles (Lau, 1990; Mak, 1995), which the majority of Singaporeans achieve through their industriousness, leisure that can bring people closer to their perceived ideal experiences in life is likely to be popular. That is to say, engagement in leisure activities that allows instant gratification of people's desires is likely to be a popular option. Movie-going presents precisely that experience as a form of escape from the real to the illusorily ideal world.

In this sense, the consumption of movie content seems to resemble the popular medieval carnivals. The popularity of such carnivals perhaps lay with the notion that they were used as released valves for commoners to alleviate daily social pressures in light of their social status in society, as viewed by Bakhtin (Clark & Holquist, 1984). During these carnivals the social elite and commoners came together for a period of merry making, casting aside the notions of social status and anxieties of everyday life. Such carnivals, though temporal in nature, provided another social realm for people to exist in an ideal,

and perhaps a surreal environment that they could not experience in the real world in which they live.

A similar theory was adopted by Disney World, and is conceivably one of the crucial elements of the theme parks' success. The concept of Disney's theme parks has its foundation in providing another dimension of living space outside the conventional world in which people live, and disseminating, in the words of Fjellman (1992, pp11), "utopian experiences". Upon entering the parks, it is the chief objective of Disney to orchestrate the experience of another realm by deconstructing the conventional beliefs and repackaging them with the real and surreal for the consumer. The spectacle (i.e. the environment and the rides) that results runs counter to what has been experienced in everyday life or the perceived real, thus, creating a new spectre of another dimension, as in movies.

However, it is imperative to note that there are differences between medieval carnivals and movies, and Disney. The spectacle of medieval carnivals was centred on production, with all participants present contributing to the essence of the carnival, whilst watching a movie does not appear to work that way. Nevertheless, for the individual, their emotional interaction or relationship with a movie may be every bit as much production (of fantasy) as the production of spectacle that characterised carnivals of old, although physically they may not seem to be partaking in the process. As for Disney, it is a pale, manufactured version of the organic, community-driven medieval carnivals, in that there is very little

role inversion between participants within the carnivalesque environment-customers remain customers and staff remain staff.

10.2.1 The role of social institutions

To understand how such phenomena of meanings are being bestowed upon social activities, it is necessary first to revisit Bourdieu's habitus. Interpreting Bourdieu's habitus in the context of this study, authorities in the field of production will equate to social institutions within society, whilst a collective belief can be understood as ideology. In consequence, the role of movie-going as part of a normative lifestyle activity within society, as shown at the beginning of the chapter, stems from a manufactured societal ideology, in that participation in socially accepted lifestyle activities distinguishes participants as belonging to different societal segments, as findings showed. Further, findings demonstrated that an ideology of social meanings is developed or instilled early in people's lives through, apart from other social institutions, their families. The continued participation in some of these activities of significance, developed in the formative years, is encouraged by other support groups or social institutions. In particular, findings showed the governmental factor is significant for continued participation.

In this context, social development as with the economy in Singapore is largely fashioned by strong government intervention. Societal norms and exemplary citizenry are almost compelled by the State with the enforcement of severe punitive measures for non-

conformance to the established social order. Thus, societal activities of significance in Singapore, by and large, do draw strongly from the State's stance on various activities. In so saying, the practice of visiting cinemas for a leisure outing is a condoned activity and people feel at ease with participation, although some activities (e.g. smoking, drug and alcohol abuse) that are common place in movie contents are labelled by the government as negative social behaviour. In this manner, the government still has a strong influence over movie contents' shaping of societal practices. That is to say participation in socially accepted activity accords the rights to be included in societal main stream (e.g. movie-going) whilst deviation from social norms (e.g. drug abuse), as established by the government, precludes.

Thus, in Foucauldian terms, participation in movie-going serves as a function for social legitimisation. In other words, Foucault's (1991) case that conformance to the established social order (in this case movie-going as an accepted lifestyle activity) distinguishes or qualifies an individual into established and accepted social segments is supported.

Essentially then, people's endeavour to experience distinctiveness is embedded, to a significant degree, in the everyday activities to which they have been accustomed since their formative years. Findings sustain this argument with a significant part of the sample identifying that the things they do everyday are salient factors in determining a lifestyle activity. This stance is in line with Kelly's (1997) argument that leisure is about the

everyday activities. Although he did not state explicitly that identity distinction came from such engagements, it is argued from findings of this study that this is the case here.

Of equal importance is the fact that findings indicated that once a lifestyle activity is established in people's ideology during their formative years, through the socialisation process, it stays with them for life and is unlikely to change. Conversely, the probable thing that changes, as findings suggest, is participation patterns (i.e. times and frequency of visitation) to accommodate a variety of new distinctive lifestyle experiences over a person's life course. However, findings pointed out that varying frequency of participation over people's life course has little correlation with the qualification of an activity being part of a lifestyle/s. This is supported by a significant portion of the sample stating that they still considered movie-going as part of a lifestyle activity even if their participation had declined whilst taking up new leisure activities of significance over the years.

In other words, people are constantly being receptive to new activities of significance that they desire. This observation is congruent with Mannheim's (1954) historical stance on ideology, whereby he states that a quest for a relative utopia (i.e. symbolic utopia) and its subsequent transformation into an ideology is cyclical. This transformation can be understood with Shields' (1994) work on liminality, whereby desired symbolic meanings (i.e. relative utopia) are bestowed onto objects in society to which societal members work towards. Once the majority of society achieves it, an object of symbolism loses much of

its appeal and is transformed into part of an ideology (Bourdieu, 1993). This ideology in turn creates the next symbolic utopia and the cycle continues relentlessly.

This argument puts an emphasis on deciphering the meaning of a distinctive and ideal lifestyle. The desire of leading a distinct and ideal lifestyle in order to be identified within society is perhaps not an entirely accurate interpretation. Rather, findings from the study point more towards a combination of ideal lifestyles or behaviours in various social environments contributing to the total package of distinctiveness. In other words, it means that people have an array of activities that constitute a particular lifestyle, and they adopt many lifestyles that fit into the norms in different facets of everyday life, as opposed to many activities that lead to one lifestyle. This claim is particularly evident with the sample in Group 2 of the in-depth interviews. Group 2, which is made up of psychographically more economically sound and older working executives, revealed that different lifestyles are adopted to suit appropriate social settings. Fundamentally, this finding illustrates that different lifestyles are required in different milieus in order to be distinctive within various social segments.

On a different note, it was also found that sample Group 1, which has less economic and cultural capital, participates more frequently in the activity compared to sample Group 2. On the whole, the latter tend to go for more expensive leisure activities. This would suggest that movie-going might be an inferior form of leisure, whereby people only participate in the activity when they are limited by economic resources. However, this postulate can only be ascertained in future research tailored in part or specifically for this

purpose. The study will focus the discussion within the parameters of its theoretical framework.

Notwithstanding the fact that economic capital enables more choices in leisure participation, it is evident in the findings that the social aspects have a significant influence over participation. Work or workload was mentioned as one of the determining factors in participation. This inadvertently implies that the amount of work corresponds with time for leisure. Hence, the limited residual time outside work perhaps prompts other responses such as preference of cinemas should be close to other activities and situated at a location of convenience. The other significant social influence in determining choice and participation frequency is the availability of support groups. This is played out in a significant number of the sample's (from both groups) claim that media, support groups, culture, and government have a hand in influencing choice. Here, the obligations of work and socialising with support groups are in fact inculcated into an individual's belief system (i.e. the development of habitus) through the direct or indirect interaction with the environment that the individual is in.

The influence, by social institutions, on change of preference in leisure activities over time can be understood by Giddens' thesis on information storage. Giddens' (1993a) argues that the shift of emphasis and understanding of social phenomena is highly influenced by culture or tradition. Equally as important is Giddens' argument that information storage, both allocative and authoritative, has strong implications for the future of tradition transference. In consequence, this may result in activities that can

permanently alter the countenance of culture or tradition. This occurrence, as used in Fjellman's (1992) cartography metaphor, can be understood as the reliable information provided by existing social superstructures for reference, which in turn shapes ideologies. Convincingly, following on Fjellman's cartography metaphor, it also highlights the notion that people have the ability to choose their preferred forms of activities as part of the distinctive lifestyle they aspire to lead. This understanding extends to the significance of participating in certain leisure activities that corresponds to a certain identity or status, as inferred by social institutions. This analogy is underpinned by findings showing that choice is a factor that determines a lifestyle activity.

10.3 LEISURE AS FREEDOM

Aside from leisure being used as a function in society, study findings also indicated that certain forms of leisure also mean freedom to Singaporeans to a significant extent. Ironically, to see leisure as freedom in itself is one of the functional constructs of leisure. However, this section focuses specifically on the notion of leisure as freedom instead of deliberating over its utilitarian role as illustrated in the preceding pages.

Findings show that people are more encouraged to partake in their chosen form of behaviour in certain environments. In particular, the sample indicated the condition of these environments isolates societal members away from the constant scrutiny of cultural norms and expectations, and the established legal system. As a result, these

environments significantly lessen the chances for societal members to be singled out and judged as deviant and indifferent from the norms of society, as depicted in the findings. The concern of getting judged for deviant behaviour stems from the fear of exclusion from the societal main stream, by society's disassociation with such deviant behaviour or people, or being put away by the law.

This again highlights an important fact that despite the fact that structures imposed by social institutions are omnipresent and people are inevitably socialised into a common societal ideology, people still have the ability to choose. Whilst Bourdieu and Foucault's arguments state that behaviour is a product of social conditioning, through the negation of existing social orders people have displayed individually that they have the ability to choose their preference. However, this preference is performed or consumed in an environment that allows liberalization from conformance, as well as alleviating risks of being judged by society in a negative manner.

Thus, in relation to the creation of an alternative community comes Foucault's (1986a) notion of heterotropic space-compensatory worlds. The desire of wanting to create another environment to suit preferred lifestyles again brings attention to the choices that people consciously make in their lives. As mentioned earlier the Singapore government's strong intervention in most aspects of society exacts exemplary behaviour from its citizens. Nevertheless, it is inevitable that people will negate some issues or behaviour imposed by the State as shown in the findings. It is then in these situations that people seek out compensatory worlds or spaces to engage in their chosen forms of behaviour.

In this regard, people's ability to negotiate their rights through participation in certain activities is an important factor in lifestyle activity. Findings support this claim as they show that one of the determinants for an activity to be considered as part of a lifestyle experience is choice. However, behaviours that go against the conventional social institutions of belief, cultural practices or laws of the land are performed in subtle ways, as the sample stated. Thus, people seek out compensatory worlds (Foucault, 1986a) that allow them to indulge in their chosen forms of behaviour, away from the surveillance that exists in a highly regulated society.

The sample seems to agree with this stance as they indicated that auditoriums within cinemas provide an environment for people to be free from constant surveillance and reveal some parts of themselves that are not seen in the presence of socially and State decreed normative behaviours. Within the auditorium, choice behaviour is engaged with less fear of getting reprimanded by the law or being shamed by falling out of the society's moral threshold. Findings also depict that besides cinemas people do go to alternative spaces for their chosen forms of behaviour, thus emphasising the notion that spaces that allow people to engage in their chosen forms of behaviour, with a lesser probability of negative implications from participation, are one influence on the popularity of certain leisure activities.

10.4 CONCLUSION

Findings indicate that leisure should be understood in the context of the perceptions of individuals or different segments or cultures in society. Hence, in place of a simple metaconstruct of leisure it is really multiple leisures-each with different attribute mixes (i.e. time, activity, functionality, and freedom).

The analysis of the study findings strongly suggests that the sample population use leisure as both a function and as a form of freedom. Leisure as a function is used as a means to acquire desired distinctiveness and perceived ideals in life. Leisure as a form of freedom is utilised to negate conventional societal practices and engage in desired behaviour within an alternative space. These desires are created through a societal ideology, which is manufactured by social institutions.

Movie-going is one of the leisure activities found to allow people to satisfy these desires. In consequence, the popularity of a specific leisure activity in Singapore, apart from other factors, hinges on providing the means for people to use it as a function and a form of freedom to attain their desires. Therefore, it can be concluded for a leisure development to be popular, it is imperative that it attains comprehensive understanding of its intended markets' notions of leisure. After which, it is crucial to incorporate the means to satisfy these significant notions that are important to the target markets in order to encourage repeat participation. This is in recognition of the fact that leisure has multiple meanings and constructions even within particular societal or cultural segments. This discovery

displaces the notion that leisure can be reduced to a definition that is universally applicable, as well as changing how it is understood.

CHAPTER 11

Conclusion

11.1 SUMMARY OF STUDY

The motivation for this study was to understand the underpinnings of one form of popular leisure participation in Singapore. In particular, the study aspired to examine perceived experiences that people obtain from participating in a specific activity under a socio-psychological lens. To negotiate this study, it was decided that a popular non-home based leisure activity would be used as a model to unpack the intellectual parcel. Hence, movie-going, being one of the most popular non-home based leisure activities in Singapore since its colonial days, was chosen for this endeavour to increase understanding on the experience/s people received from participation.

Informed by the works of Bourdieu on distinction and Foucault on surveillance in particular, the study set out to understand the popularity of certain leisure activities through understanding people's lives as a series of experiences. Within this theoretical framework, three guiding postulates were developed for the study-*1. Leisure activities that are part of the experience of a distinctive lifestyle are popular; 2. Leisure activities that enable people to negotiate their rights within societal boundaries are popular; 3. Leisure activities that can bring people closer to their perceived ideal life experiences are popular.* The purpose was to fulfil the study's aim through ascertaining if the postulates within the theoretical framework were significant factors in shaping participation in popular leisure activities. Findings show that the three theoretical postulates were significant in the activity of movie-going.

The significant presence of the postulates implies the following. Firstly, the activity contributes to distinctiveness in certain segments of society. Distinctiveness is an experience understood as belonging to a social segment in society through the engagement in everyday life activities, which are embedded in people's ideology early in their lives. The experience of distinctiveness is attained through the act of participation in a society that seeks inclusion into certain social segments through conspicuous consumption.

Secondly, the activity has the ability to allow people to experience their perceived ideals in life through the consumption of movie content. It is argued that as a counter balance to the constant pressure of having to keep up with new significations of social belonging through individual industriousness, movie-going provides instant gratification of perceived ideal life experiences. Importantly, however, the essence of popular participation also lies with the socialisation element in the activity. This is where people are allowed to come together to reaffirm their distinctiveness and demonstrate perceived ideals amongst their support groups.

Lastly, the isolation in cinemas enables people to experience their chosen forms of behaviour, some of which may not fit into the existing social order. Hence, one of the motivations to go to the movies is to be able to get away from scrutiny to engage in choice behaviour that has a reduced probability of undesired social ramifications.

In confirming the three postulates in relation to the activity of movie-going, it has been revealed that leisure is significantly being utilised as a means to attain desires outside of an activity's primary function by the sample population. As a result, it is deduced that fundamentally a leisure activity by itself does not have the ability to consistently draw repeat mass participation without the influence of social institutions (i.e. family, peers, societal culture, government and media). That is to say values and connotations inferred to activities and participation by social institutions will have an impact on people's perception, and this in turn will have a correlation with participation rate. Therefore, the study found that the notion of leisure must be understood in the context of its societal make-up and background. To adopt a generic understanding of leisure would be fundamentally wrong, and might be an inaccurate reflection of how leisure is seen and consumed in different societies.

11.2 CONTRIBUTION OF STUDY

One contribution of the study is the revealed understanding of the concept of multiple leisures, that is to say that leisure can have different meanings or functions for different people. Hence, leisure should be understood as being related to the perceptions of individuals or different segments in society, instead of just one simple metaconstruct. In other words, this discovery displaces the notion that leisure can be reduced to a definition that is universally applicable.

A second contribution is the confirmation that for some Singaporeans, leisure is used predominantly as a function and as a form of freedom to attain people's desires. Leisure as a function is used as a means to acquire distinctiveness and to bring people closer to their perceived ideals in life. On the other hand, leisure as a form of freedom is utilised to negate conventional societal practices and to choose a preferred behaviour within an alternative space. The activity of movie-going was found to allow people to use it to satisfy these desires.

Third, and more importantly, it can be concluded that to understand the factors that contribute to popular leisure activities, it is necessary to comprehend where leisure fits into a society, what it means to a society and what role it plays in a particular society. Having this comprehensive understanding, leisure providers that endeavour to develop a popular leisure product must then provide the means for people to attain their desires within the product and the society in which it is located.

11.3 LIMITATIONS

Inevitably this study, as all research efforts, has faced limitations. Below are the major constraints that have limited the scope of this study:

Findings are not claimed to be representative of the Singapore population. The objective of this study was to test theoretical logic rather than representation. Therefore, findings

may not be a true reflection of primary motivations for the majority of Singaporeans to visit the cinemas. It would be precarious to make such an assumption, although findings showed that the presence of the study's postulates has a significant correlation to popular participation. Instead, findings should be used as foundation to ascertain its significance within the Singaporean society with a larger and representative sample.

Secondly, there are no existing comparative referents available for the development of this study. Because of the limited academic research done on movie-going from a sociological perspective, the use of secondary data as a premise was limited. The constraint in this aspect included the absence of existing research instruments for the study to use as a model or comparison for reference. As a consequence, specific questions and constructs developed have not been previously tested for their effectiveness.

Economic constraints also had an impact on this endeavour. The initial intention was to have larger sample sizes for each phase of data collection, and to have a wider representation of certain views within the sample population. This is particularly so for the in-depth interviews, whereby a larger quota sample for each group may have served to gain a more distinct view on issues in the study. However, in light of the escalating costs for the study's entire data collection (e.g. telecommunication costs in gathering the subjects for focus groups and in-depth interviews-as an average, only one potential subject agreed to participate in the study in every sixteen calls made), each phase's sample was kept to the acceptable minimum.

In relation to the multi-ethnic make-up of the Singapore population, the study did not address a possible divergence in experience from movie-going that may exist in different ethnic groups. Participation in movie-going may be a result of other motivations or signify different meaning for different ethnic groups. However, as mentioned earlier, the aim of the study was to test theoretical logic and not representation, therefore, significant differences in experience between ethnic groups did not fall within the parameters of this study.

Lastly, the definitions of 'need' and 'want' were not as clearly established for subjects in the in-depth interviews as thought. Thus, in the analysis it was unclear if the subjects understood the difference between the words and whether they used them distinctively during the interviews. If the meanings of both words were made more explicit to the sample, it might have provided an even better perspective on whether motivations for movie-going stem from perceived necessity or desire.

11.4 FUTURE RESEARCH

Reflecting on contributions and limitations discussed above, one of the more obvious prospects for future research would be to test if the theoretical logic from the findings is representative of the Singapore population. The notion of a different experience for

different ethnic groups could also be incorporated into representations of the Singaporean society.

Future research could also use the findings of this study to ascertain if the theoretical logic in this study applies to other forms of non-home based leisure activities in Singapore. In particular, the similar theoretical framework could be used to study other popular non-home based activities in Singapore, such as shopping and visits to neighbourhood parks.

Thirdly, further research in this area could be to ascertain the postulate that people, who have more discretionary income, tend to opt for leisure that involves a higher economic outlay, as the findings suggested. The premise for this argument stems from the consumptive psyche of Singaporeans to establish a distinguished social standing in society, whereby distinguished in society lie in the lavish and conspicuous consumption of new activities of significance.

Lastly, findings could be used as a basis for comparative studies to examine similarities or differences in motivations for popular leisure with other Asian societies, such as Hong Kong. On the same note, future research could also be to compare findings with non-Asian urban populations or Asian populations in non-Asian cities.

11.5 CONCLUDING REMARKS

The study had identified some salient tenets that contribute to a leisure activity's popularity in Singapore. It proved that there is a significant correlation between perception of leisure and its participation rate. In consequence, the study provided a better understanding of leisure motivations of Singaporeans. However, this study on movie-going is by no means exhaustive. Rather, findings should be seen as a branch of new knowledge established on leisure motivations in Singapore. The importance of this knowledge, thus, lies with the foundation it has created to facilitate future research, as well as a reference for industry practitioners. That is to say researchers could use the findings of the study as a premise to perpetuate the growth of this body of knowledge. On the other hand, the study could serve as a guide for leisure providers to better understand the leisure scene in Singapore. This in turn could assist them in concept development for future leisure products that would appeal to Singaporeans and encourage repeat participation.

APPENDICES

APPENDIX A1/page 1

MOVIE-GOING PRACTICE SURVEY

School of Management Studies for the Service sector
University of Surrey, UK

We are conducting an exploratory study to better understand the patterns of movie-going of various demographic segments, in Singapore. This survey is conducted as part of a PhD fieldwork on leisure practices in Singapore. The main aim of the study is to establish some of the factors that make movie-going a popular activity in Singapore. Because little is known of the implication of the activity from a social perspective, as well as the experiences that result from participation, your contribution will be greatly appreciated in this survey. All information from the survey will remain strictly confidential and cannot be traced back to you.

Section A: Patterns of participation

1. Do you watch movies in the cinemas with someone else?

- ❑ Never
- ❑ Occasionally
- ❑ Quite often
- ❑ Always

If the answer is "Never", skip Question 2

2. Who do you *most often* watch movies at the cinemas with?

Please select either one or not more than two answers

- ❑ Colleagues
- ❑ Friends
- ❑ Family members (e.g. spouse, children, parents or relatives)
- ❑ Spouse/Partner only

APPENDIX A1/page 2

3. When do you *most often* watch movies in the cinemas during the week?

Please select only one answer from each category

Category A-Time of the week

- ❑ At the beginning of the week (i.e. Mon and Tues)
- ❑ In the middle of the week (i.e. Wed and Thu)
- ❑ At the end of the week (i.e. Fri, Sat and Sun)

Category B-Time of the day

- ❑ AM
- ❑ PM

4. How *often* do you watch movies at the cinemas?

- ❑ At least once a week
- ❑ At least once every two weeks
- ❑ At least once every month
- ❑ At least once every 2 months
- ❑ At least once every half a year
- ❑ At least once a year

5. How do you feel the number of times that you visited the cinemas have changed in the last 2 years?

- ❑ There is no change
- ❑ There is a decrease in the number of visits
- ❑ There is an increase in the number of visits

If the answer is "There is no change", skip Question 6.

APPENDIX A1/page 3

6. What do you feel are the main reasons for this change?

Please select one answer from the respective category, which is similar to the answer for Question 5.

Decreased

- ❑ Age/Interests
- ❑ Economic
- ❑ Family
- ❑ Work
- ❑ Opportunities for other leisure activities

Increased

- ❑ Age/Interests
- ❑ Economic
- ❑ Family
- ❑ Work
- ❑ Opportunities for other leisure activities

7. What are some of the things you consider when selecting a cinema to watch a movie?

Please select either not more than two answers, if necessary, for Question 12

- ❑ Cinema's accessibility (e.g. from work place or home)
- ❑ Cinema location's proximity to other activity sites (e.g. restaurants, shopping malls, supermarkets, hair salons)
- ❑ Cinema's physical attributes (e.g. head rest, booth seats, distance between seats, drink holders)
- ❑ Cinema's technological attributes (e.g. reel projection/sound system)

8. While you are out to watch a movie, do you do other activities as well (i.e. have meal, go shopping, have a hair cut, go to a pub), before or/and after?

- ❑ Never
- ❑ Occasionally
- ❑ Quite often
- ❑ Always

APPENDIX A1/page 4

9. How would you classify the practice of watching movies in the cinemas?

- ❑ An activity that serves the function of watching a movie
- ❑ An activity that is part of a day/night out for leisure
- ❑ An activity that provides an opportunity to socialise with your support groups
- ❑ An activity that is part of a routine lifestyle

10. How often *is a decision to go the movies made, without first checking what movies are playing at the cinemas?*

- ❑ Never
- ❑ Occasionally
- ❑ Quite often
- ❑ Always

11. Do you feel there is a change in the types of movies you go to watch in the cinemas over the last 2 years?

- ❑ Yes
- ❑ No

If the answer is No, please skip Question 12.

12. What is the *main reason* for this change?

- ❑ Age/Maturity
- ❑ Availability of preferred movie type
- ❑ Social (e.g. family, peers, colleagues)
- ❑ Quality of movie production
- ❑ Work

APPENDIX A1/page 5

13. Aside from the unavailability of tickets, do you *often* get to watch your preferred movie when you visit the cinemas?

- ❑ Never
- ❑ Occasionally
- ❑ Quite often
- ❑ Always

If the answer is "Always", please skip Question 14.

14. What is the *most common reason* that influences you not to watch the movies that you prefer, when you visit the cinemas?

- ❑ Family
- ❑ Peers
- ❑ Media
- ❑ Others

Please specify_____

APPENDIX A1/page 6

Section B: Movie-going experience

15. What are the types of movies that you enjoy watching at present, within the variety of movies screened at cinemas, in Singapore?

When selecting the answers below, it is understood that most movies can be classified under more than one category. For example, Star Wars can be termed as an Action-Sci-Fi movie. Hence, you can select up to a maximum of 2 answers for Question 15, if you feel appropriate.

- ❑ Action
  (e.g. Dr No, The Shaft, Die Hard, Mission Impossible)
- ❑ Cartoon/Animation
  (e.g. A Bug's Life, Who Framed Roger Rabbit?, Teenage Mutant Ninja Turtles, Chicken Run)
- ❑ Comedy
  (e.g. Money No Enough, Austin Powers, There's Something About Mary)
- ❑ Drama
  (e.g. Schindler's List, Saturday Night Fever, The Godfather, Good Will Hunting)
- ❑ **Horror/Thriller**
  (e.g. The Blair Witch Project, Psycho, The Exorcist, Friday the 13th)
- ❑ Musicals
  (e.g. The Sound of Music, Evita)
- ❑ Rated Restricted
  (e.g. The Unbearable Lightness of Being)
- ❑ Romance
  (e.g. The English Patient, Casablanca, Ghost, Titanic)
- ❑ Science Fiction
  (e.g. Star Wars, Jurassic Park, The Matrix)

16. In some of the preferred movies that you have watched in the cinemas, what are the things you enjoy most in them?

Please select either one, or not more than two of the answers below that best answer Question 16.

- ❑ Actors/Actresses
- ❑ Acting of actors/actresses
- ❑ Backdrop/Scenery
- ❑ Cinematography
- ❑ Director/Scriptwriter
- ❑ Plot/Storyline
- ❑ Special effects/Stunts/Action

APPENDIX A1/page 7

17. **Do movie reviews influence your perception of a movie before you watch it?**

- ❑ Never
- ❑ Occasionally
- ❑ Quite often
- ❑ Always

18. **Does watching movie trailers have an influence on your perception of a movie before you watch it?**

- ❑ Never
- ❑ Occasionally
- ❑ Quite often
- ❑ Always

19. **How important do you feel that the physical attributes of a cinema product, such as screen size, seat arrangement, seat comfort, booth seats (lover seats), leg room; contribute to the satisfaction of the movie experience?**

- ❑ Extremely important
- ❑ Quite important
- ❑ No difference
- ❑ Not very important
- ❑ Not important at all

20. **How important do you feel that the technological attributes of a cinema product, such as the reel projection and sound system, contribute to the satisfaction of the movie experience?**

- ❑ Extremely important
- ❑ Quite important
- ❑ No difference
- ❑ Not very important
- ❑ Not important at all

APPENDIX A1/page 8

21. Please rank the things that contribute to the satisfaction of a movie-going experience, in accordance to their importance to you.

Write the number 1 next to the thing that is most important to you, 2 by the thing that is second most important to you, and so forth; in the in the boxes provided.

- ❑ Anticipation of movie created by media
- ❑ Location of seats within the cinema auditorium
- ❑ Movie content
- ❑ Other activities that are planned together with watching a movie
- ❑ Re-collection and sharing movie content with support groups
- ❑ Reel projection/sound system of the cinema
- ❑ Seat comfort while watching the movie
- ❑ Who you are watching the movie with

Section C: Personal particulars

22. Gender

- ❑ Male
- ❑ Female

23. Age

- ❑ 15-19 years old
- ❑ 20-29 years old
- ❑ 30-39 years old
- ❑ 40 years old and above

APPENDIX A1/page 9

24. Education

- ❑ Below GCE 'O' level
- ❑ GCE 'O' level
- ❑ GCE 'A' level
- ❑ University/Polytechnic

25. Occupation

- ❑ Prof/Mgr/Exec
- ❑ Businessman
- ❑ White Collar
- ❑ Students/National Service
- ❑ Housewife

25. Household Income

- ❑ Up to $1000
- ❑ $1001-$2000
- ❑ $2001-$3000
- ❑ $3001-$4000
- ❑ $4001 & above

APPENDIX A1/page 10

Section D: Further participation of study

Establishing the patterns of movie-going and its experiences serve as the initial stage of this study. Upon the completion of data analysis gathered from the survey results, the study progresses to the next stage where it seeks to understand the reasons behind certain patterns of practice through in-depth interviewing.

If you are interested to participate in the interviews to follow, over the months of December 2000 and January 2001, please fill in your contact details in the spaces provided below. Participants' identities will remain strictly confidential for this stage of the study, as well. Information gathered from the interviews will not be used in any forms of direct quote from any single participants. Rather the study seeks to understand rationales from different segments of the sample population.

All interested candidates will be screened for their suitability of participation based on the criteria of the study's sample population. Selected participants, upon completion of the interviews, will be issued two FREE movie tickets each as a token of appreciation for participation in the study. Please also note that interviews will be conducted at the participant's place of residence.

Name:

Address:

Telephone:

Email:

Preferred time/s of interview:

Preferred day/s of interview:

THANK YOU FOR COMPLETING THE SURVEY

APPENDIX A2/Page 1

MOVIE-GOING PRACTICE SURVEY

School of Management Studies for the Service Sector
University of Surrey, UK

I am a researcher from the University of Surrey, England. I am conducting an exploratory study to better understand the patterns of movie-going of Singaporeans. This survey is conducted as part of my PhD fieldwork on leisure practices in Singapore. The main aim of the study is to establish some of the factors that make movie-going a popular activity in Singapore. Your contribution will be greatly appreciated in this survey. All information from the survey will remain strictly confidential and cannot be traced back to you.

You are required to complete the questionnaire by ticking the boxes next to the answers that best reflect your feeling on the questions. Unless otherwise stated, you should only select one answer for each question.

Section A: Patterns of participation

Q1. Over the last 6 months, how often have you been to the cinemas to watch movies?

- ☐ At least once a week-(1)
- ☐ At least once every two weeks-(2)
- ☐ At least once every month-(3)
- ☐ At least once every two months-(4)
- ☐ At least once every six months-(5)

Q2. How do you feel the number of times that you visited the cinemas have changed over the last 2 years?

- ☐ There is no change *(Go to Question 4)*-(1)
- ☐ There is a decrease in the number of visits-(2)
- ☐ There is an increase in the number of visits-(3)

APPENDIX A2/Page 2

Q3. What are the main reasons for the change in the number of visits?

You can select more than one answer, if appropriate, from the category that corresponds with the answer given in Question 2

Decreased

- ❑ I have less spare cash these days-(1)
- ❑ I have more spare cash these days-(2)
- ❑ I have a family now and their interests come before mine-(3)
- ❑ I realised that going to the movies is a waste of time-(4)
- ❑ The quality of movies is bad these days-(5)
- ❑ There are more opportunities for other leisure activities-(6)
- ❑ The people whom I go with these days are less interested in going to the movies-(7)
- ❑ My work is taking up too much time these days-(8)
- ❑ Others *Please specify*_____-(9)

Increased

- ❑ I have less spare cash these days-(1)
- ❑ I have more spare cash these days-(2)
- ❑ My children are older and like to go to the movies-(3)
- ❑ I realised that going to movies is a good form of recreation-(4)
- ❑ The quality of movies is better these days-(5)
- ❑ There is a lack of opportunities for other leisure activities-(6)
- ❑ The people that I go out with enjoy going to the movies as part of the day/night out-(7)
- ❑ My work allows me more time these days-(8)
- ❑ Others *Please specify*_____-(9)

Q4. Please tick within each pattern category your movie-going patterns against ALL 3 periods of the week.

	Beginning of the week (Mon and Tue)	**Middle of the week (Wed and Thu)**	**End of the week (Fri, Sat and Sun) or Public holidays**
PATTERN CATEGORIES			
1. Visits to the cinema			
Not at all-(1)			
Sometimes *(i.e. 1-4 times out of 10 visits to the cinemas)*-(2)			
Most of the time *(i.e. 5-9 times out of 10 visits to the cinemas)*-(3)			
All the time-(4)			
2. Time of visit			
Morning *(i.e. 9:00am-12:00pm)*-(1)			
Early afternoon *(i.e. 12:01pm-3:00pm)*-(2)			
Late afternoon *(i.e. 3:01pm-6:00pm)*-(3)			
Evening *(i.e. 6:01pm-9:00pm)*-(4)			
Late evening *(i.e. After 9:00pm)*-(5)			
3. Reasons for visits during this time of the week			
I have more time during this period of the week-(1)			
I like the atmosphere during this time of the week (e.g. less crowded, very crowded, etc)-(2)			
People whom I go with are usually available during this time of the week-(3)			
*Other reasons-(4)			
4. Who do you go with?			
I go alone most of the time *(i.e. 5-9 times out of 10 visits to the cinemas)*-(1)			
With my colleagues/friends-(2)			
With my family *(i.e. includes spouse, children or parents)*-(3)			
With my partner/spouse only-(4)			

**If you ticked "Other reasons" under reasons for visits to the cinemas during a particular period of the week, please specify:*

APPENDIX A2/page 4

Q5. Do you have a preference to watch certain types of movies with specific people (e.g. romantic movies with spouse/partner)?

- ❑ Not at all-(1)
- ❑ Sometimes *(i.e. 1-4 movies out of 10 that you watch movies, you have a preference to watch them with specific people)*-(2)
- ❑ Most of the time *(i.e. 5-9 movies out of 10 that you watch movies, you have a preference to watch them with specific people)*-(3)
- ❑ All the time-(4)

Q6. While you are out to watch a movie, do you do other activities as well (i.e. have a meal, go shopping, have a hair cut, go to a pub), before or/and after?

- ❑ Not at all *(Go to Question 8)*-(1)
- ❑ Sometimes *(i.e. engaged in other activities about 1-4 times out of 10 visits to the cinemas)*-(2)
- ❑ Most of the time *(i.e. engaged in other activities about 5-9 times out of 10 visits to the cinemas)*-(3)
- ❑ All the time-(4)

Q7. What are some of the activities that you often do when you go to the cinemas to watch a movie?

Firstly, tick the activity/ies that you often do with going to the movies. Then estimate next to your answer/s the number of times you would include the activity/ies out of 10 visits to the cinemas.

Example: ☑ *Going for a drink-**5** times out of 10 visits to the cinemas*

- ❑ Going for a drink-_____ times out of 10 visits to the cinemas-(1)
- ❑ Having a meal-_____ times out of 10 visits to the cinemas-(2)
- ❑ Shopping-_____ times out of 10 visits to the cinemas-(3)
- ❑ Visit friends/relatives-_____ times out of 10 visits to the cinemas-(4)
- ❑ Visits to places of interest/recreation *(e.g. museums, theme parks, picnic, sports)*-_____ times out of 10 visits to the cinemas-(5)
- ❑ Others *Please specify*_____-_____ times out of 10 visits to the cinemas-(6)

APPENDIX A2/page 5

Section B: Movie-going experience

Q8. I go to the cinemas... *(please complete the sentence)*

You can select more than one answer for this question if you feel appropriate

- ❑ To watch a movie-(1)
- ❑ As part of a day/night out for leisure-(2)
- ❑ Because my support groups go *(e.g. boy/girlfriend, colleagues, friends, family, etc)* and the activity offers an opportunity to socialise with them-(3)
- ❑ Because it is part of a lifestyle-(4)
- ❑ Others *Please specify*_____(5)

Q9. What are the types of movies that you enjoy watching at present?

When selecting the answers below, it is understood that most movies can be classified under more than one category. For example, Star Wars can be termed as an Action and Science Fiction movie. Hence, you can select more than one answer, if you feel appropriate.

- ❑ Action-(1)
  (e.g. Dr No, Shaft, Die Hard, Mission Impossible)
- ❑ Cartoon/Animation-(2)
  (e.g. A Bug's Life, Who Framed Roger Rabbit?, The Prince of Egypt, Chicken Run)
- ❑ Comedy-(3)
  (e.g. Money No Enough, Austin Powers, There's Something About Mary)
- ❑ Drama-(4)
  (e.g. Schindler's List, Saturday Night Fever, The Godfather, Good Will Hunting)
- ❑ Horror/Thriller-(5)
  (e.g. The Blair Witch Project, Psycho, The Exorcist, Friday the 13th)
- ❑ Musicals-(6)
  (e.g. The Sound of Music, Evita)
- ❑ Romance-(7)
  (e.g. The English Patient, Casablanca, Ghost, Titanic)
- ❑ Science Fiction-(8)
  (e.g. Star Wars, Jurassic Park, The Matrix)

APPENDIX A2/page 6

Q10. What are some of the things you enjoy most in the movies that you have watched?

You can select more than one answer for this question if you feel appropriate

- ❑ Actors/Actresses-(1)
- ❑ Acting of actors/actresses-(2)
- ❑ Backdrop/Scenery-(3)
- ❑ Film making *(e.g. special effects, stunts, cinematography)*-(4)
- ❑ Director/Scriptwriter-(5)
- ❑ Plot *(i.e. story line)*-(6)

Q11. Tick your <u>top three</u> considerations when deciding on a cinema to watch a movie?

- ❑ Cinema's accessibility *(e.g. from work place or home)*-(1)
- ❑ Cinema location's proximity to other activity sites *(e.g. restaurants, shopping malls, supermarkets, hair salons)*-(2)
- ❑ Cinema's parking-(3)
- ❑ Cinema's physical attributes *(e.g. head rest, booth seats, distance between seats, drink holders)*-(4)
- ❑ Cinema's technological attributes *(e.g. reel projection/sound system)*-(5)
- ❑ Ease of ticket booking-(6)
- ❑ Ticket pricing-(7)

Q12. Tick the <u>top three</u> factors in contributing to the satisfaction of an entire movie-going experience.

- ❑ Anticipation of movie created by media-(1)
- ❑ Movie content-(2)
- ❑ Other activities that are planned together with watching a movie-(3)
- ❑ Re-collection and sharing movie content with support groups-(4)
- ❑ Whom you are watching the movie with-(5)

APPENDIX A2/page 7

Section C: Personal particulars

Q13. Gender

- ❑ Male-(1)
- ❑ Female-(2)

Q14. Marital status

- ❑ Single-(1)
- ❑ Married-(2)

Q15. Age

- ❑ 15-19 years old-(1)
- ❑ 20-29 years old-(2)
- ❑ 30-39 years old-(3)
- ❑ 40-49 years old-(4)
- ❑ 50-59 years old-(5)
- ❑ 60 years and above-(6)

Q16. Education

- ❑ Never attended school-(1)
- ❑ Attended some primary school education-(2)
- ❑ Completed primary school education-(3)
- ❑ Attended some secondary school education-(4)
- ❑ Completed secondary school education-(5)
- ❑ Completed some vocational/technical/polytechnic education-(6)
- ❑ Completed pre-university education-(7)
- ❑ Completed university/professional schools-(8)

APPENDIX A2/page 8

Q17. Occupation

- ❑ Clerical/Secretarial-(1)
- ❑ Housewife-(2)
- ❑ Professional/Managerial/Executive-(3)
- ❑ Production workers-(4)
- ❑ Self-employed-(5)
- ❑ Students/National Service-(6)
- ❑ Unemployed/Retired-(7)
- ❑ Others, *please specify* _____-(8)

Q18. Gross personal income (per month)

- ❑ $1000 and below-(1)
- ❑ $1001-$2000-(2)
- ❑ $2001-$3000-(3)
- ❑ $3001-$4000-(4)
- ❑ $4001 & above-(5)

THANK YOU FOR COMPLETING THE SURVEY

APPENDIX B1

Q1.Over the last 6 months, how often have you been to the cinemas to watch movies?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At least once a week	24	12.0	12.0	12.0
	At least once every two weeks	53	26.5	26.5	38.5
	At least once every month	87	43.5	43.5	82.0
	At least once every 2 months	32	16.0	16.0	98.0
	At least once every 6 months	4	2.0	2.0	100.0
	Total	200	100.0	100.0	

Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	There is no change	96	48.0	48.2	48.2
	There is a decrease in the number of visits	58	29.0	29.1	77.4
	There is an increase in the number of visits	45	22.5	22.6	100.0
	Total	199	99.5	100.0	
Missing	System	1	.5		
Total		200	100.0		

Q3a.What are the main reasons for the change in the number of visits?-Decreased Multiple Response

Category label	Code	Count	Pct of Responses	Pct of Cases
More spare cash	2	1	.9	1.7
Family interest first	3	11	9.7	18.6
Movies a waste of time	4	2	1.8	3.4
Bad movies	5	2	1.8	3.4
More opp for other leisure	6	43	38.1	72.9
Pple whom I go with/less interested	7	24	21.2	40.7
Work taking too much time	8	29	25.7	49.2
Others	9	1	.9	1.7
		---	---	---
	Total responses	113	100.0	191.5

141 missing cases; 59 valid cases

Q3b.What are the main reasons for the change in the number of visits?-Increased
Multiple Response

Category label	Code	Count	Pct of Responses	Pct of Cases
Less spare cash	1	8	9.3	18.6
My children like to go to movies	3	2	2.3	4.7
Good form of recreation	4	13	15.1	30.2
Lack of opp for other leisure	6	29	33.7	67.4
People I go out with enjoy movie-going	7	30	34.9	69.8
My work allows more time	8	3	3.5	7.0
Others	9	1	1.2	2.3
Total responses		86	100.0	200.0

157 missing cases; 43 valid cases

Q4a1.Beg Wk

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Visit-Not at all	12	6.0	6.0	6.0
	Visit-Sometimes	180	90.0	90.0	96.0
	Visit-Most of the time	8	4.0	4.0	100.0
	Total	200	100.0	100.0	

Q4b1.Mid Wk

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Visit-Not at all	10	5.0	5.0	5.0
	Visit-Sometimes	183	91.5	91.5	96.5
	Visit-Most of the time	7	3.5	3.5	100.0
	Total	200	100.0	100.0	

Q4c1.End Wk

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Visit-Not at all	4	2.0	2.0	2.0
	Visit-Sometimes	4	2.0	2.0	4.0
	Visit-Most of the time	182	91.0	91.0	95.0
	Visit-All the time	10	5.0	5.0	100.0
	Total	200	100.0	100.0	

Q4a2.Time of visit beginning of week
Multiple Response

Category label	Code	Count	Pct of Responses	Pct of Cases
Time-Early afternoon	2	31	13.4	16.5
Time-Late afternoon	3	37	16.0	19.7
Time-Evening	4	152	65.8	80.9
Time-Late evening	5	11	4.8	5.9
Total responses		231	100.0	122.9

12 missing cases; 188 valid cases

Q4b2.Time of visit middle of week
Multiple Response

Category label	Code	Count	Pct of Responses	Pct of Cases
Time-Early afternoon	2	29	12.6	15.3
Time-Late afternoon	3	38	16.5	20.0
Time-Evening	4	155	67.1	81.6
Time-Late evening	5	9	3.9	4.7
Total responses		231	100.0	121.6

10 missing cases; 190 valid cases

Q4c2.Time of visit end of week
Multiple Response

Category label	Code	Count	Pct of Responses	Pct of Cases
Time-Morning	1	11	3.2	5.6
Time-Early afternoon	2	14	4.0	7.1
Time-Late afternoon	3	59	17.0	30.1
Time-Evening	4	162	46.7	82.7
Time-Late evening	5	101	29.1	51.5
Total responses		347	100.0	177.0

4 missing cases; 196 valid cases

Q4a3.Reasons for visits beginning of week
Multiple Response

Category label	Code	Count	Pct of Responses	Pct of Cases
Reasons-More time	1	8	3.9	4.3
Reasons-I like the atmosphere during thi	2	9	4.4	4.8
Reasons-Pple I go with are available	3	93	45.6	49.5
Reasons-Others	4	94	46.1	50.0
Total responses		204	100.0	108.5

12 missing cases; 188 valid cases

Q4b3.Reasons for visit middle of week
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Reasons-More time	1	8	3.9	4.2
Reasons-I like the atmosphere during thi	2	9	4.4	4.7
Reasons-Pple I go with are available	3	94	45.9	49.5
Reasons-Others	4	94	45.9	49.5
Total responses		205	100.0	107.9

10 missing cases; 190 valid cases

Q4c3.Reasons for visit end of week
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Reasons-More time	1	77	30.0	39.3
Reasons-I like the atmosphere during thi	2	15	5.8	7.7
Reasons-Pple I go with are available	3	137	53.3	69.9
Reasons-Others	4	28	10.9	14.3
Total responses		257	100.0	131.1

4 missing cases; 196 valid cases

Q4a4.Who do you go with beginning of week?
Multiple response

Category label	Code	Count	Pct of Responses	Pct of Cases
Who-I go alone	1	5	2.0	2.7
Who-With colleagues/friends	2	155	61.0	82.4
Who-Family	3	20	7.9	10.6
Who-With my partner only	4	74	29.1	39.4
		---	---	---
	Total responses	254	100.0	135.1

12 missing cases; 188 valid cases

Q4b4.Who do you go with middle of week?
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Who-I go alone	1	5	2.0	2.6
Who-With colleagues/friends	2	156	61.2	82.1
Who-Family	3	19	7.5	10.0
Who-With my partner only	4	75	29.4	39.5
		---	---	---
	Total responses	255	100.0	134.2

10 missing cases; 190 valid cases

Q4c4.Who do you go with end of week?
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Who-I go alone	1	3	1.1	1.5
Who-With colleagues/friends	2	107	38.2	54.6
Who-Family	3	48	17.1	24.5
Who-With my partner only	4	122	43.6	62.2
		---	---	---
	Total responses	280	100.0	142.9

4 missing cases; 196 valid cases

APPENDIX B6

Q5.Do you have a preference to watch certain types of movies with specific people?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not at all	3	1.5	1.5	1.5
	Sometimes	47	23.5	23.5	25.0
	Most of the time	141	70.5	70.5	95.5
	All the time	9	4.5	4.5	100.0
	Total	200	100.0	100.0	

Q6.While you are out to watch a movie, do you do other activities as well?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most of the time	112	56.0	56.0	56.0
	All the time	88	44.0	44.0	100.0
	Total	200	100.0	100.0	

Q7.Activities done with movie-going
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Drink	1	100	20.1	50.0
Meal	2	192	38.6	96.0
Shopping	3	169	34.0	84.5
Visit friends	4	17	3.4	8.5
Visit places	5	19	3.8	9.5
Total responses		497	100.0	248.5

0 missing cases; 200 valid cases

APPENDIX B7

Q7b1.Drinks-Frequency

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	.5	1.0	1.0
	2	2	1.0	2.0	3.0
	3	16	8.0	16.0	19.0
	4	11	5.5	11.0	30.0
	5	20	10.0	20.0	50.0
	6	28	14.0	28.0	78.0
	7	12	6.0	12.0	90.0
	8	7	3.5	7.0	97.0
	9	1	.5	1.0	98.0
	10	2	1.0	2.0	100.0
	Total	100	50.0	100.0	
Missing	System	100	50.0		
Total		200	100.0		

Q7b2.Meal-Frequency

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	1	.5	.5	.5
	3	1	.5	.5	1.0
	4	6	3.0	3.1	4.2
	5	11	5.5	5.7	9.9
	6	29	14.5	15.1	25.0
	7	34	17.0	17.7	42.7
	8	54	27.0	28.1	70.8
	9	2	1.0	1.0	71.9
	10	54	27.0	28.1	100.0
	Total	192	96.0	100.0	
Missing	System	8	4.0		
Total		200	100.0		

APPENDIX B8

Q7b3.Shopping-Frequency

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	12	6.0	7.1	7.1
	3	8	4.0	4.7	11.8
	4	17	8.5	10.1	21.9
	5	9	4.5	5.3	27.2
	6	27	13.5	16.0	43.2
	7	28	14.0	16.6	59.8
	8	34	17.0	20.1	79.9
	9	2	1.0	1.2	81.1
	10	32	16.0	18.9	100.0
	Total	169	84.5	100.0	
Missing	System	31	15.5		
Total		200	100.0		

Q7b4.Visit friends-Frequency

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	1	.5	5.6	5.6
	4	7	3.5	38.9	44.4
	5	4	2.0	22.2	66.7
	6	3	1.5	16.7	83.3
	7	3	1.5	16.7	100.0
	Total	18	9.0	100.0	
Missing	System	182	91.0		
Total		200	100.0		

Q7b5.Visit places-Frequency

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	2	1.0	11.1	11.1
	4	9	4.5	50.0	61.1
	5	4	2.0	22.2	83.3
	6	2	1.0	11.1	94.4
	7	1	.5	5.6	100.0
	Total	18	9.0	100.0	
Missing	System	182	91.0		
Total		200	100.0		

Q7b6.Others-Frequency

		Frequency	Percent
Missing	System	200	100.0

Q8.I go to the cinemas...
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Watch a movie	1	120	22.9	60.0
Day/night out for leisure	2	183	34.9	91.5
Support grps go	3	98	18.7	49.0
Part of lifestyle	4	121	23.1	60.5
Others	5	2	.4	1.0
		---	---	---
	Total responses	524	100.0	262.0

0 missing cases; 200 valid cases

Q9.Types of movies that you enjoy
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Action	1	67	14.8	33.5
Cartoon	2	22	4.9	11.0
Comedy	3	76	16.8	38.0
Drama	4	114	25.2	57.0
Horror/Thriller	5	53	11.7	26.5
Musicals	6	7	1.5	3.5
Romance	7	66	14.6	33.0
Sci-Fi	8	48	10.6	24.0
		---	---	---
	Total responses	453	100.0	226.5

0 missing cases; 200 valid cases

Q10.Things that you enjoy about movies
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Actors	1	136	25.7	68.0
Acting	2	96	18.1	48.0
Scenery	3	34	6.4	17.0
Film making	4	127	24.0	63.5
Director	5	8	1.5	4.0
Plot	6	129	24.3	64.5
		---	---	---
	Total responses	530	100.0	265.0

0 missing cases; 200 valid cases

Q11.Considerations when deciding on a cinema
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Accessibility	1	123	20.5	61.5
Proximity to other activity sites	2	196	32.7	98.0
Parking	3	44	7.3	22.0
Cinema's physical attributes	4	166	27.7	83.0
Cinema's technological attributes	5	44	7.3	22.0
Ease of ticket booking	6	23	3.8	11.5
Ticket pricing	7	4	.7	2.0
Total responses		600	100.0	300.0

0 missing cases; 200 valid cases

Q12.Factors contributing to satisfaction
Multiple Responses

Category label	Code	Count	Pct of Responses	Pct of Cases
Anticipation of movie by media	1	20	3.3	10.0
Movie content	2	199	33.2	99.5
Other activities planned with movies	3	164	27.3	82.0
Recollection of movie content with suppo	4	104	17.3	52.0
Whom you are watching the movie with	5	113	18.8	56.5
Total responses		600	100.0	300.0

0 missing cases; 200 valid cases

Q13.Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	109	54.5	54.5	54.5
	Female	91	45.5	45.5	100.0
	Total	200	100.0	100.0	

Q14.Marital status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	166	83.0	83.0	83.0
	Married	34	17.0	17.0	100.0
	Total	200	100.0	100.0	

Q15.Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-19	47	23.5	23.5	23.5
	20-29	90	45.0	45.0	68.5
	30-39	46	23.0	23.0	91.5
	40-49	14	7.0	7.0	98.5
	50-59	1	.5	.5	99.0
	60 & above	2	1.0	1.0	100.0
	Total	200	100.0	100.0	

Q16.Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Attended some secondary	5	2.5	2.5	2.5
	Comp secondary	49	24.5	24.5	27.0
	Comp some vocat/tech/poly	50	25.0	25.0	52.0
	Comp pre-uni education	29	14.5	14.5	66.5
	Comp uni/profess schools	67	33.5	33.5	100.0
	Total	200	100.0	100.0	

Q17.Occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Clerical/Secretarial	12	6.0	6.0	6.0
	Hsewife	3	1.5	1.5	7.5
	Prof/manager/exec	76	38.0	38.0	45.5
	Prdn wkers	4	2.0	2.0	47.5
	Self-employed	4	2.0	2.0	49.5
	Students/NS	95	47.5	47.5	97.0
	Unemployed/Retired	6	3.0	3.0	100.0
	Total	200	100.0	100.0	

Q18.Gross personal income

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	$1000 & below	106	53.0	53.0	53.0
	$1001-$2000	15	7.5	7.5	60.5
	$2001-$3000	33	16.5	16.5	77.0
	$3001-$4000	29	14.5	14.5	91.5
	$4001 & above	17	8.5	8.5	100.0
	Total	200	100.0	100.0	

APPENDIX B12

Crosstab between Frequency and Age

.Over the last 6 months, how often have you been to the cinemas to watch movies? * Q15.Age Crosstabulati

			Q15.Age						
			15-19	20-29	30-39	40-49	50-59	0 & abov	Total
Q1.Over the 6 months, ho often have yc been to the cinemas to w movies?	At least once a we	Count	7	14	3				24
		% within Q1.Over 6 months, how ofte you been to the cir to watch movies?	29.2%	58.3%	12.5%				100.0%
		% within Q15.Age	14.9%	15.6%	6.5%				12.0%
		% of Total	3.5%	7.0%	1.5%				12.0%
	At least once ever weeks	Count	23	30					53
		% within Q1.Over 6 months, how ofte you been to the cir to watch movies?	43.4%	56.6%					100.0%
		% within Q15.Age	48.9%	33.3%					26.5%
		% of Total	11.5%	15.0%					26.5%
	At least once ever	Count	17	36	30	4			87
		% within Q1.Over 6 months, how ofte you been to the cir to watch movies?	19.5%	41.4%	34.5%	4.6%			100.0%
		% within Q15.Age	36.2%	40.0%	65.2%	28.6%			43.5%
		% of Total	8.5%	18.0%	15.0%	2.0%			43.5%
	At least once ever months	Count		10	13	9			32
		% within Q1.Over 6 months, how ofte you been to the cir to watch movies?		31.3%	40.6%	28.1%			100.0%
		% within Q15.Age		11.1%	28.3%	64.3%			16.0%
		% of Total		5.0%	6.5%	4.5%			16.0%
	At least once ever months	Count				1	1	2	4
		% within Q1.Over 6 months, how ofte you been to the cir to watch movies?				25.0%	25.0%	50.0%	100.0%
		% within Q15.Age				7.1%	100.0%	100.0%	2.0%
		% of Total				.5%	.5%	1.0%	2.0%
Total		Count	47	90	46	14	1	2	200
		% within Q1.Over 6 months, how ofte you been to the cir to watch movies?	23.5%	45.0%	23.0%	7.0%	.5%	1.0%	100.0%
		% within Q15.Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	23.5%	45.0%	23.0%	7.0%	.5%	1.0%	100.0%

APPENDIX B13

Crosstab between Frequency and Occupation

17.Occupation * Q1.Over the last 6 months, how often have you been to the cinemas to watch movies? Crosstabulatio

			Q1.Over the last 6 months, how often have you been to the cin to watch movies?					
			At least once a week	At least once every two weeks	At least once every month	At least once every 2 months	At least once every 6 months	Total
Q17.Occupatic	Clerical/Secretaria	Count	2	1	7	2		12
		% within Q17.Occupat	16.7%	8.3%	58.3%	16.7%		100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?	8.3%	1.9%	8.0%	6.3%		6.0%
		% of Total	1.0%	.5%	3.5%	1 0%		6.0%
	Hsewife	Count			1	2		3
		% within Q17.Occupat			33.3%	66.7%		100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?			1.1%	6.3%		1.5%
		% of Total			.5%	1.0%		1.5%
	Prof/manager/exe	Count	4	1	46	23	2	76
		% within Q17.Occupat	5.3%	1.3%	60.5%	30.3%	2.6%	100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?	16.7%	1.9%	52.9%	71.9%	50.0%	38.0%
		% of Total	2.0%	.5%	23 0%	11.5%	1.0%	38.0%
	Prdn wkers	Count		1	3			4
		% within Q17.Occupat		25.0%	75.0%			100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?		1.9%	3.4%			2.0%
		% of Total		.5%	1.5%			2.0%
	Self-employed	Count		1	2	1		4
		% within Q17.Occupat		25.0%	50.0%	25.0%		100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?		1.9%	2.3%	3.1%		2.0%
		% of Total		.5%	1.0%	.5%		2.0%
	Students/NS	Count	17	48	26	4		95
		% within Q17.Occupat	17.9%	50.5%	27.4%	4.2%		100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?	70.8%	90.6%	29.9%	12.5%		47.5%
		% of Total	8.5%	24.0%	13.0%	2.0%		47.5%
	Unemployed/Retir	Count	1	1	2		2	6
		% within Q17.Occupat	16.7%	16.7%	33.3%		33.3%	100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?	4.2%	1.9%	2.3%		50.0%	3.0%
		% of Total	.5%	.5%	1.0%		1.0%	3 0%
Total		Count	24	53	87	32	4	200
		% within Q17.Occupat	12.0%	26.5%	43.5%	16.0%	2.0%	100.0%
		% within Q1.Over the l 6 months, how often h you been to the cinem to watch movies?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	12 0%	26 5%	43 5%	16 0%	2 0%	100 0%

APPENDIX B14

Crosstab between Frequency and Income

ersonal income * Q1.Over the last 6 months, how often have you been to the cinemas to watch movies? Cro

			er the last 6 months, how often have you been to the cin to watch movies?					
			At least once a week	At least once every two weeks	At least once every month	At least once every 2 months	At least once every 6 months	Total
Q18.Gross personal income	$1000 & belo	Count	19	50	29	6	2	106
		% within Q18.Gross personal income	17.9%	47.2%	27.4%	5.7%	1.9%	100.0%
		% within Q1.Over the 6 months, how often h you been to the cinem to watch movies?	79.2%	94.3%	33.3%	18.8%	50.0%	53.0%
		% of Total	9.5%	25.0%	14.5%	3.0%	1.0%	53.0%
	$1001-$2000	Count	2	1	9	3		15
		% within Q18.Gross personal income	13.3%	6.7%	60.0%	20.0%		100.0%
		% within Q1.Over the 6 months, how often h you been to the cinem to watch movies?	8.3%	1.9%	10.3%	9.4%		7.5%
		% of Total	1.0%	.5%	4.5%	1.5%		7.5%
	$2001-$3000	Count	1	2	24	6		33
		% within Q18.Gross personal income	3.0%	6.1%	72.7%	18.2%		100.0%
		% within Q1.Over the 6 months, how often h you been to the cinem to watch movies?	4.2%	3.8%	27.6%	18.8%		16.5%
		% of Total	.5%	1.0%	12.0%	3.0%		16.5%
	$3001-$4000	Count	2		15	11	1	29
		% within Q18.Gross personal income	6.9%		51.7%	37.9%	3.4%	100.0%
		% within Q1.Over the 6 months, how often h you been to the cinem to watch movies?	8.3%		17.2%	34.4%	25.0%	14.5%
		% of Total	1.0%		7.5%	5.5%	.5%	14.5%
	$4001 & abo\	Count			10	6	1	17
		% within Q18.Gross personal income			58.8%	35.3%	5.9%	100.0%
		% within Q1.Over the 6 months, how often h you been to the cinem to watch movies?			11.5%	18.8%	25.0%	8.5%
		% of Total			5.0%	3.0%	.5%	8.5%
Total		Count	24	53	87	32	4	200
		% within Q18.Gross personal income	12.0%	26.5%	43.5%	16.0%	2.0%	100.0%
		% within Q1.Over the 6 months, how often h you been to the cinem to watch movies?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	12.0%	26.5%	43.5%	16.0%	2.0%	100.0%

APPENDIX B15

Crosstab between Change in No of Visits and Age

Q15.Age * Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years? Crosstabulation

			Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?			
			There is no change	There is a decrease in the number of visits	There is an increase in the number of visits	Total
Q15.Age	15-19	Count	35	2	9	46
		% within Q15.Age	76.1%	4.3%	19.6%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	36.5%	3.4%	20.0%	23.1%
		% of Total	17.6%	1.0%	4 5%	23.1%
	20-29	Count	40	18	32	90
		% within Q15.Age	44.4%	20.0%	35.6%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	41.7%	31.0%	71.1%	45.2%
		% of Total	20.1%	9 0%	16.1%	45.2%
	30-39	Count	19	25	2	46
		% within Q15.Age	41.3%	54.3%	4.3%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	19.8%	43.1%	4.4%	23.1%
		% of Total	9.5%	12 6%	1.0%	23 1%
	40-49	Count	2	10	2	14
		% within Q15.Age	14.3%	71.4%	14.3%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	2.1%	17.2%	4.4%	7.0%
		% of Total	1.0%	5.0%	1.0%	7.0%
	50-59	Count		1		1
		% within Q15.Age		100.0%		100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?		1.7%		.5%
		% of Total		.5%		.5%
	60 & above	Count		2		2
		% within Q15.Age		100.0%		100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?		3.4%		1.0%
		% of Total		1 0%		1 0%
Total		Count	96	58	45	199
		% within Q15.Age	48.2%	29.1%	22.6%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	100.0%	100.0%	100.0%	100.0%
		% of Total	48 2%	29 1%	22 6%	100 0%

APPENDIX B16

Crosstab between Change in No of Visits and Income

Q18.Gross personal income * Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years? Crosstabulation

			Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?			
			There is no change	There is a decrease in the number of visits	There is an increase in the number of visits	Total
Q18.Gross personal income	$1000 & below	Count	58	12	35	105
		% within Q18.Gross personal income	55.2%	11.4%	33.3%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	60.4%	20.7%	77.8%	52.8%
		% of Total	29.1%	6 0%	17 6%	52 8%
	$1001-$2000	Count	6	4	5	15
		% within Q18.Gross personal income	40.0%	26.7%	33.3%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	6.3%	6.9%	11.1%	7.5%
		% of Total	3.0%	2 0%	2 5%	7.5%
	$2001-$3000	Count	20	11	2	33
		% within Q18.Gross personal income	60.6%	33.3%	6.1%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	20.8%	19.0%	4 4%	16.6%
		% of Total	10.1%	5 5%	1 0%	16 6%
	$3001-$4000	Count	7	20	2	29
		% within Q18.Gross personal income	24.1%	69.0%	6.9%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	7.3%	34.5%	4.4%	14.6%
		% of Total	3.5%	10 1%	1.0%	14 6%
	$4001 & above	Count	5	11	1	17
		% within Q18.Gross personal income	29.4%	64.7%	5.9%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	5.2%	19 0%	2.2%	8.5%
		% of Total	2 5%	5.5%	5%	8 5%
Total		Count	96	58	45	199
		% within Q18 Gross personal income	48.2%	29.1%	22.6%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	100.0%	100.0%	100.0%	100.0%
		% of Total	48 2%	29 1%	22 6%	100 0%

APPENDIX B17

Crosstab between Change in No of Visits and Occupation

Q17.Occupation * Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years? Crosstabulation

			Q2 How do you feel the number of times that you visited the cinemas have changed over the last 2 years?			
			There is no change	There is a decrease in the number of visits	There is an increase in the number of visits	Total
Q17 Occupation	Clencal/Secretanal	Count	6	4	2	12
		% within Q17.Occupation	50.0%	33 3%	16.7%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	6 3%	6 9%	4 4%	6.0%
		% of Total	3 0%	2 0%	1 0%	6 0%
	Hsewife	Count	1	2		3
		% within Q17.Occupation	33 3%	66.7%		100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	1.0%	3 4%		1.5%
		% of Total	5%	1.0%		1 5%
	Prof/manager/exec	Count	28	41	7	76
		% within Q17.Occupation	36 8%	53.9%	9 2%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	29 2%	70.7%	15.6%	38 2%
		% of Total	14 1%	20 6%	3 5%	38 2%
	Prdn wkers	Count	4			4
		% within Q17.Occupation	100 0%			100.0%
		% within Q2 How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	4.2%			2.0%
		% of Total	2 0%			2 0%
	Self-employed	Count	2	1	1	4
		% within Q17.Occupation	50.0%	25 0%	25.0%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	2.1%	1.7%	2.2%	2 0%
		% of Total	1 0%	.5%	.5%	2 0%
	Students/NS	Count	53	7	34	194
		% within Q17.Occupation	56.4%	7 4%	36.2%	100.0%
		% within Q2 How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	55.2%	12.1%	75.6%	47 2%
		% of Total	26 6%	3 5%	17.1%	47 2%
	Unemployed/Retired	Count	2	3	1	6
		% within Q17.Occupation	33.3%	50 0%	16.7%	100.0%
		% within Q2.How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	2.1%	5 2%	2.2%	3 0%
		% of Total	1 0%	1 5%	5%	3 0%
Total		Count	96	58	45	199
		% within Q17.Occupation	48 2%	29.1%	22.6%	100.0%
		% within Q2 How do you feel the number of times that you visited the cinemas have changed over the last 2 years?	100.0%	100.0%	100.0%	100.0%
		% of Total	48 2%	29 1%	22 6%	100 0%

APPENDIX B18

Crosstab between Reasons for Decreased in visits and Occupation

Q3a.What are the main reasons for the change in the number of visits?-Decreased * Q17.Occupation Crosstabulation

			Q17 Occupation						Total
			Clerical/Secretarial	Hsewife	Prof/manager/exec	Self-employed	Students/NS	Unemployed/Retired	
Q3a.What are the main reasons for the change in the number of visits?-Decreased	More spare cash	Count			1				1
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased			100.0%				100.0%
		% within Q17.Occupation			2.4%				1.7%
		% of Total			1.7%				1.7%
	Family interest first	Count	1	2	6	1		1	11
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased	9.1%	18.2%	54.5%	9.1%		9.1%	100 0%
		% within Q17.Occupation	25.0%	100.0%	14.6%	100.0%		33.3%	18 6%
		% of Total	1.7%	3 4%	10 2%	1.7%		1 7%	18 6%
	Movies a waste of time	Count					1		1
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased					100.0%		100.0%
		% within Q17.Occupation					12.5%		1.7%
		% of Total					1.7%		1.7%
	Bad movies	Count					1		1
		% within Q3a What are the main reasons for the change in the number of visits?-Decreased					100.0%		100.0%
		% within Q17.Occupation					12.5%		1.7%
		% of Total					1.7%		1 7%
	More opp for other leisure	Count	3		28		3	1	35
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased	8.6%		80.0%		8.6%	2.9%	100.0%
		% within Q17.Occupation	75.0%		68.3%		37.5%	33.3%	59 3%
		% of Total	5 1%		47 5%		5 1%	1 7%	59 3%
	Pple whom I go with/less interested	Count			2		1	1	4
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased			50.0%		25.0%	25.0%	100.0%
		% within Q17.Occupation			4.9%		12.5%	33.3%	6.8%
		% of Total			3 4%		1.7%	1.7%	6 8%
	Work taking too much time	Count			4		1		5
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased			80.0%		20.0%		100.0%
		% within Q17.Occupation			9.8%		12.5%		8.5%
		% of Total			6 8%		1.7%		8 5%
	Others	Count					1		1
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased					100.0%		100.0%
		% within Q17.Occupation					12.5%		1.7%
		% of Total					1.7%		1.7%
Total		Count	4	2	41	1	8	3	59
		% within Q3a.What are the main reasons for the change in the number of visits?-Decreased	6.8%	3.4%	69.5%	1.7%	13.6%	5.1%	100.0%
		% within Q17.Occupation	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	6 8%	3 4%	69 5%	1 7%	13 6%	5 1%	100 0%

APPENDIX B19

Crosstab between Reasons for Increased visits and Occupation

Q3b.What are the main reasons for the change in the number of visits?Increased * Q17.Occupation Crosstabulation

			Q17.Occupation					
			Clerical/Secretarial	Prof/manager/exec	Self-employed	Students/NS	Unemployed/Retired	Total
Q3b.What are the main reasons for the change in the number of visits?Increased	Less spare cash	Count	1			7		8
		% within Q3b.What are the main reasons for the change in the number of visits?Increased	12.5%			87.5%		100.0%
		% within Q17.Occupatic	100.0%			21.2%		18.6%
		% of Total	2.3%			16.3%		18.6%
	My children like to go t movies	Count		2				2
		% within Q3b.What are the main reasons for the change in the number of visits?Increased		100.0%				100.0%
		% within Q17.Occupatic		28.6%				4.7%
		% of Total		4.7%				4.7%
	Good form of recreatio	Count		1	1	9		11
		% within Q3b.What are the main reasons for the change in the number of visits?Increased		9.1%	9.1%	81.8%		100.0%
		% within Q17.Occupatic		14.3%	100.0%	27.3%		25.6%
		% of Total		2.3%	2.3%	20.9%		25.6%
	Lack of opp for other leisure	Count		1		12		13
		% within Q3b.What are the main reasons for the change in the number of visits?Increased		7.7%		92.3%		100.0%
		% within Q17.Occupatic		14.3%		36.4%		30.2%
		% of Total		2.3%		27.9%		30.2%
	People I go out with enjoy movie-going	Count		2		5	1	8
		% within Q3b.What are the main reasons for the change in the number of visits?Increased		25.0%		62.5%	12.5%	100.0%
		% within Q17.Occupatic		28.6%		15.2%	100.0%	18.6%
		% of Total		4.7%		11.6%	2.3%	18.6%
	Others	Count		1				1
		% within Q3b.What are the main reasons for the change in the number of visits?Increased		100.0%				100.0%
		% within Q17.Occupatic		14.3%				2.3%
		% of Total		2.3%				2.3%
Total		Count	1	7	1	33	1	43
		% within Q3b.What are the main reasons for the change in the number of visits?Increased	2.3%	16.3%	2.3%	76.7%	2.3%	100.0%
		% within Q17.Occupatic	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.3%	16.3%	2.3%	76.7%	2.3%	100.0%

APPENDIX B20

Crosstab between Activities done with movies and Age

me of the activities that you often do when you go to the cinemas to watch a movie? * Q15.Ag

		Q15.Age						Total
		15-19	20-29	30-39	40-49	50-59	0 & abov	
Q7a1.What are Drink of the activities you often do wh go to the cinem watch a movie?	Count	26	53	17	4			100
	% within Q7a1.V some of the acti that you often dc you go to the cir to watch a movie	26.0%	53.0%	17.0%	4.0%			00.0%
	% within Q15.Ag	55.3%	58.9%	37.0%	28.6%			50.0%
	% of Total	13.0%	26.5%	8.5%	2.0%			50.0%
Meal	Count	21	34	29	10	1	2	97
	% within Q7a1.V some of the acti that you often dc you go to the cir to watch a movie	21.6%	35.1%	29.9%	10.3%	1.0%	2.1%	00.0%
	% within Q15.Ag	44.7%	37.8%	63.0%	71.4%	00.0%	100.0%	48.5%
	% of Total	10.5%	17.0%	14.5%	5.0%	.5%	1.0%	48.5%
Shoppii	Count		3					3
	% within Q7a1.V some of the acti that you often dc you go to the cir to watch a movie		00.0%					00.0%
	% within Q15.Ag		3.3%					1.5%
	% of Total		1.5%					1.5%
Total	Count	47	90	46	14	1	2	200
	% within Q7a1.V some of the acti that you often dc you go to the cir to watch a movie	23.5%	45.0%	23.0%	7.0%	.5%	1.0%	00.0%
	% within Q15.Ag	00.0%	00.0%	00.0%	00.0%	00.0%	100.0%	00.0%
	% of Total	23.5%	45.0%	23.0%	7.0%	.5%	1.0%	00.0%

APPENDIX B21

Crosstab between Activities done with movies and Occupation

ome of the activities that you often do when you go to the cinemas to watch a movie? * Q17.Occupation (

		Q17.Occupation							
		Clerical/Secretarial	Hsewife	Prof/manager/exec	Prdn wkers	Self-employed	Students NS	Unemployed/Retired	Total
Q7a1.What are some of the activities you often do when you go to the cinemas to watch a movie?	Drink	7		29	1	3	59	1	100
	Count								
	% within Q7a1.What some of the activities you often do when you go to the cinemas to watch a movie?	7.0%		29.0%	1.0%	3.0%	59.0%	1.0%	100.0%
	% within Q17.Occupation	58.3%		38.2%	25.0%	75.0%	62.1%	16.7%	50.0%
	% of Total	3.5%		14.5%	.5%	1.5%	29.5%	.5%	50.0%
	Meal	5	3	45	2	1	36	5	97
	Count								
	% within Q7a1.What some of the activities you often do when you go to the cinemas to watch a movie?	5.2%	3.1%	46.4%	2.1%	1.0%	37.1%	5.2%	100.0%
	% within Q17.Occupation	41.7%	100.0%	59.2%	50.0%	25.0%	37.9%	83.3%	48.5%
	% of Total	2.5%	1.5%	22.5%	1.0%	.5%	18.0%	2.5%	48.5%
	Shoppir			2	1				3
	Count								
	% within Q7a1.What some of the activities you often do when you go to the cinemas to watch a movie?			66.7%	33.3%				100.0%
	% within Q17.Occupation			2.6%	25.0%				1.5%
	% of Total			1.0%	.5%				1.5%
Total	Count	12	3	76	4	4	95	6	200
	% within Q7a1.What some of the activities you often do when you go to the cinemas to watch a movie?	6.0%	1.5%	38.0%	2.0%	2.0%	47.5%	3.0%	100.0%
	% within Q17.Occupation	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	6.0%	1.5%	38.0%	2.0%	2.0%	47.5%	3.0%	100.0%

APPENDIX B22

Crosstab between I go to the cinemas and Income

Q8.I go to the cinemas... * Q18.Gross personal income Crosstabulation

			Q18.Gross personal income					
			$1000 & below	$1001-$2000	$2001-$3000	$3001-$4000	$4001 & above	Total
Q8.I go to the cinemas...	Day/night out for lei:	Count	63	5	19	14	8	109
		% within Q8.I go the cinemas...	57.8%	4.6%	17.4%	12.8%	7.3%	100.0%
		% within Q18.Gro personal income	61.2%	35.7%	59.4%	51.9%	57.1%	57.4%
		% of Total	33.2%	2.6%	10.0%	7.4%	4.2%	57.4%
	Support grps go	Count	32	7	10	7	4	60
		% within Q8.I go the cinemas...	53.3%	11.7%	16.7%	11.7%	6.7%	100.0%
		% within Q18.Gro personal income	31.1%	50.0%	31.3%	25.9%	28.6%	31.6%
		% of Total	16.8%	3.7%	5.3%	3.7%	2.1%	31.6%
	Part of lifestyle	Count	8	2	3	5	2	20
		% within Q8.I go the cinemas...	40.0%	10.0%	15.0%	25.0%	10.0%	100.0%
		% within Q18.Gro personal income	7.8%	14.3%	9.4%	18.5%	14.3%	10.5%
		% of Total	4.2%	1.1%	1.6%	2.6%	1.1%	10.5%
	Others	Count				1		1
		% within Q8.I go the cinemas...				100.0%		100.0%
		% within Q18.Gro personal income				3.7%		.5%
		% of Total				.5%		.5%
Total		Count	103	14	32	27	14	190
		% within Q8.I go the cinemas...	54.2%	7.4%	16.8%	14.2%	7.4%	100.0%
		% within Q18.Gro personal income	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	54.2%	7.4%	16.8%	14.2%	7.4%	100.0%

APPENDIX B23

Crosstab between I go to cinemas and Occupation

Q8.I go to the cinemas... * Q17.Occupation Crosstabulation

			Q17.Occupation							
			Clerical/Secretarial	Hsewife	Prof/manager/exec	Prdn wkers	Self-employed	Students/NS	Unemployed/Retired	Total
Q8.I go to the cinemas...	Day/night out for le	Count	3		40	3	1	62		109
		% within Q8.I go to cinemas...	2.8%		36.7%	2.8%	.9%	56.9%		100.0%
		% within Q17.Occu	27.3%		56.3%	75.0%	33.3%	66.0%		57.4%
		% of Total	1.6%		21.1%	1.6%	.5%	32.6%		57.4%
	Support grps go	Count	7	2	20	1	1	24	5	60
		% within Q8.I go to cinemas...	11.7%	3.3%	33.3%	1.7%	1.7%	40.0%	8.3%	100.0%
		% within Q17.Occu	63.6%	100.0%	28.2%	25.0%	33.3%	25.5%	100.0%	31.6%
		% of Total	3.7%	1.1%	10.5%	.5%	.5%	12.6%	2.6%	31.6%
	Part of lifestyle	Count	1		10		1	8		20
		% within Q8.I go to cinemas...	5.0%		50.0%		5.0%	40.0%		100.0%
		% within Q17.Occu	9.1%		14.1%		33.3%	8.5%		10.5%
		% of Total	.5%		5.3%		.5%	4.2%		10.5%
	Others	Count			1					1
		% within Q8.I go to cinemas...			100.0%					100.0%
		% within Q17.Occu			1.4%					.5%
		% of Total			.5%					.5%
Total		Count	11	2	71	4	3	94	5	190
		% within Q8.I go to cinemas...	5.8%	1.1%	37.4%	2.1%	1.6%	49.5%	2.6%	100.0%
		% within Q17.Occu	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.8%	1.1%	37.4%	2.1%	1.6%	49.5%	2.6%	100.0%

APPENDIX B24

Crosstabe between considerations for cinema selection and Age

Q11.Tick your top three considerations when deciding on a cinema to watch a movie? * Q15.Age Crosstabulation

			Q15 Age						Total
			15-19	20-29	30-39	40-49	50-59	60 & above	
Q11.Tick your top thr considerations when deciding on a cinema watch a movie?	Proximity to other ac sites	Count	29	57	22	10	1	2	121
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	24.0%	47.1%	18.2%	8.3%	.8%	1.7%	100.0%
		% within Q15.Age	61.7%	63.3%	47.8%	71.4%	100.0%	100.0%	60.5%
		% of Total	14.5%	28.5%	11.0%	5 0%	.5%	1.0%	60.5%
	Parking	Count		3	14	1			18
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo		16.7%	77.8%	5.6%			100.0%
		% within Q15.Age		3.3%	30.4%	7.1%			9.0%
		% of Total		1.5%	7.0%	.5%			9.0%
	Cinema's physical attributes	Count	17	30	10	2			59
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	28.8%	50.8%	16.9%	3.4%			100.0%
		% within Q15.Age	36.2%	33.3%	21.7%	14.3%			29.5%
		% of Total	8 5%	15.0%	5.0%	1.0%			29.5%
	Cinema's technologic attributes	Count				1			1
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo				100.0%			100.0%
		% within Q15.Age				7.1%			.5%
		% of Total				.5%			.5%
	Ease of ticket bookin	Count	1						1
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	100.0%						100.0%
		% within Q15.Age	2.1%						.5%
		% of Total	.5%						.5%
Total		Count	47	90	46	14	1	2	200
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	23.5%	45.0%	23.0%	7.0%	.5%	1.0%	100.0%
		% within Q15.Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	23 5%	45 0%	23 0%	7 0%	5%	1 0%	100 0%

APPENDIX B25

Crosstab between Consideration for cinemas selection and Occupation

• Q11.Tick your top three considerations when deciding on a cinema to watch a movie? * Q17.Occupation Crosstabulation

			Q17.Occupation							
			Clerical/Secretarial	Hsewife	Prof/manager/exec	Prdn wkers	Self-employed	Students/NS	Unemployed/Retired	Total
Q11.Tick your top th considerations when deciding on a cinem to watch a movie?	Accessibility	Count	5	1	43	3	2	64	5	123
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	4.1%	.8%	35.0%	2.4%	1.6%	52.0%	4.1%	100.0%
		% within Q17.Occupa	41.7%	33.3%	56.6%	75.0%	50.0%	67.4%	83.3%	61.5%
		% of Total	2.5%	.5%	21.5%	1.5%	1.0%	32.0%	2.5%	61.5%
	Proximity to oth activity sites	Count	7	2	31	1	2	31	1	75
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	9.3%	2.7%	41.3%	1.3%	2.7%	41.3%	1.3%	100.0%
		% within Q17.Occupa	58.3%	66.7%	40.8%	25.0%	50.0%	32.6%	16.7%	37.5%
		% of Total	3.5%	1.0%	15.5%	.5%	1.0%	15.5%	.5%	37.5%
	Parking	Count			2					2
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo			100.0%					100.0%
		% within Q17.Occupa			2.6%					1.0%
		% of Total			1.0%					1.0%
Total		Count	12	3	76	4	4	95	6	200
		% within Q11.Tick you three considerations when deciding on a cinema to watch a mo	6.0%	1.5%	38.0%	2.0%	2.0%	47.5%	3.0%	100.0%
		% within Q17.Occupa	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	6.0%	1.5%	38.0%	2.0%	2.0%	47.5%	3.0%	100.0%

APPENDIX B26

Crosstab between Factors for satisfaction and Age

Q12.Tick the top three factors in contributing to the satisfaction of an entire movie-going experience? * Q15.Age Crosstabulation

			Q15.Age						Total
			15-19	20-29	30-39	40-49	50-59	60 & above	
Q12.Tick the top th factors in contributi to the satisfaction c an entire movie-goi experience?	Movie content	Count	3	13	3	1			20
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experien	15.0%	65.0%	15.0%	5.0%			100.0%
		% within Q15.Age	6.4%	14.4%	6.5%	7.1%			10.0%
		% of Total	1.5%	6.5%	1.5%	.5%			10.0%
	Other activities planne with movies	Count	38	68	34	9	1	1	151
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experien	25.2%	45.0%	22.5%	6.0%	.7%	.7%	100.0%
		% within Q15.Age	80.9%	75.6%	73.9%	64.3%	100.0%	50.0%	75.5%
		% of Total	19.0%	34.0%	17.0%	4.5%	.5%	.5%	75.5%
	Recollection of movie content with support g	Count	6	9	9	4		1	29
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experien	20.7%	31.0%	31.0%	13.8%		3.4%	100.0%
		% within Q15.Age	12.8%	10.0%	19.6%	28.6%		50.0%	14.5%
		% of Total	3.0%	4.5%	4.5%	2.0%		.5%	14.5%
Total		Count	47	90	46	14	1	2	200
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experien	23.5%	45.0%	23.0%	7.0%	.5%	1.0%	100.0%
		% within Q15.Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	23 5%	45.0%	23.0%	7.0%	.5%	1.0%	100.0%

APPENDIX B27

Crosstab between Factors for satisfaction and Occupation

Q12.Tick the top three factors in contributing to the satisfaction of an entire movie-going experience? * Q17.Occupation Crosstabulation

			Q17.Occupation							Total
			Clerical/Secretarial	Hsewife	Prof/manager/exec	Prdn wkers	Self-employed	Students/NS	Unemployed/Retired	
Q12.Tick the top three factors in contributing to the satisfaction of an entire movie-going experience?	Movie content	Count	5		7	1		7		20
		% within Q12.Tick the three factors in contributing to the satisfaction of an entire movie-going experience	25.0%		35.0%	5.0%		35.0%		100.0%
		% within Q17.Occupation	41.7%		9.2%	25.0%		7.4%		10.0%
		% of Total	2.5%		3.5%	.5%		3.5%		10.0%
	Other activities planned with movies	Count	6	1	59	1	3	78	3	151
		% within Q12.Tick the three factors in contributing to the satisfaction of an entire movie-going experience	4.0%	.7%	39.1%	.7%	2.0%	51.7%	2.0%	100.0%
		% within Q17.Occupation	50.0%	33.3%	77.6%	25.0%	75.0%	82.1%	50.0%	75.5%
		% of Total	3.0%	.5%	29.5%	.5%	1.5%	39.0%	1.5%	75.5%
	Recollection of movie content with support	Count	1	2	10	2	1	10	3	29
		% within Q12.Tick the three factors in contributing to the satisfaction of an entire movie-going experience	3.4%	6.9%	34.5%	6.9%	3.4%	34.5%	10.3%	100.0%
		% within Q17.Occupation	8.3%	66.7%	13.2%	50.0%	25.0%	10.5%	50.0%	14.5%
		% of Total	.5%	1.0%	5.0%	1.0%	.5%	5.0%	1.5%	14.5%
Total		Count	12	3	76	4	4	95	6	200
		% within Q12.Tick the three factors in contributing to the satisfaction of an entire movie-going experience	6.0%	1.5%	38.0%	2.0%	2.0%	47.5%	3.0%	100.0%
		% within Q17.Occupation	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	6.0%	1.5%	38.0%	2.0%	2.0%	47.5%	3 0%	100.0%

APPENDIX B28

Crosstab between Factors for satisfaction and Income

op three factors in contributing to the satisfaction of an entire movie-going experience? * Q18.Gross personal income Cr

			Q18.Gross personal income					
			$1000 & below	$1001-$2000	$2001-$3000	$3001-$4000	$4001 & above	Total
Q12.Tick the top thi factors in contributi to the satisfaction o an entire movie-goi experience?	Movie content	Count	8	5	4	2	1	20
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experienc	40.0%	25.0%	20.0%	10.0%	5.0%	100.0%
		% within Q18.Gross personal income	7.5%	33.3%	12.1%	6.9%	5.9%	10.0%
		% of Total	4.0%	2.5%	2.0%	1.0%	.5%	10.0%
	Other activities planne with movies	Count	83	5	26	23	14	151
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experienc	55.0%	3.3%	17.2%	15.2%	9.3%	100.0%
		% within Q18.Gross personal income	78.3%	33.3%	78.8%	79.3%	82.4%	75.5%
		% of Total	41.5%	2.5%	13.0%	11.5%	7.0%	75.5%
	Recollection of movie content with support gr	Count	15	5	3	4	2	29
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experienc	51.7%	17.2%	10.3%	13.8%	6.9%	100.0%
		% within Q18.Gross personal income	14.2%	33.3%	9.1%	13.8%	11.8%	14.5%
		% of Total	7.5%	2.5%	1.5%	2.0%	1.0%	14.5%
Total		Count	106	15	33	29	17	200
		% within Q12.Tick the three factors in contributing to the satisfaction of an entir movie-going experienc	53.0%	7.5%	16.5%	14.5%	8.5%	100.0%
		% within Q18.Gross personal income	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	53 0%	7.5%	16.5%	14.5%	8 5%	100 0%

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