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Internet use and its effects on the structures of the everyday life-world

A theoretical and empirical treatise on the transference of Schützian theories into the framework
conditions of the 21st century

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I declare that I have authored this thesis independently, that I have not used other than the declared sources / resources, and that I have explicitly marked all material which has been quoted either literally or by content from the used sources.

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1 INTRODUCTION

"The social sciences are granted eternal youth because findings must be revisited."

Leonard Beeghley

1.1 Initial situation

Eighty years ago, Alfred Schütz compiled a framework of human realities, dividing their lives into different realms and finite provinces of meaning. Our lives however, have changed drastically over the past decades. The 21st century is marked by the digital revolution, drastically changing our communication patterns and thus making us reconsider our lifestyles. We live in a world, in which telecommunication technologies and the internet are quasi omnipresent. The internet influences our behavior and our habits, sets our agendas and has begun to define our professional, as well as private lives progressively more. It has developed from being *just* a medium for communication, to a vital and essential part of our lives. We have far surpassed the point, at which the internet was solely used for communication. People spend their lives online, using the technology for entertainment, support in their professional lives, the maintaining of relationships or simply spend their spare time online.

Numerable research has been completed relating Schütz to television use, but not to the internet. Grimm, Silverstone etc. have integrated Schütz theories into the world of television, investigating the influence of television on the everyday life-world and how people integrate the medium into their lives. What do people gain from watching television for their personal lives and how do they integrate the seen into their own live-worlds, what influences can be detected and how does it change the way people lead their lives? In the field of internet research, the results regarding this subject matter are far more limited, to date only being touched upon by scholars such as Bakardjieva, who turns towards the influence of the internet on our everyday life-world. However, she only proceeds as far as theoretically treating the topic, stopping short of proving empirical evidence of the influences she postulates.

What effect does the internet have on us and our society, on the way we perceive our surroundings and judge certain situations? Does the internet have any influence at all, or have we integrated it so deeply into our lives over the past decades, so that it has become a matter of course? Is the internet perceived by us as being part of our everyday-life world already, or does it

still retain its state as separate province of meaning, distinguished from the others? Obviously, since we are all individuals, not everyone is influenced in the same way, not everyone integrates the medium into his or her life in the same way and surely the use of the technology *internet* does not have the same effect on everyone. Or does it?

1.2 Epistemic interest and goal of the thesis

As mentioned above, little research has been conducted linking the theories of Schütz with the use of the internet. In this sense, the work at hand can be seen as empirical pioneer work, building on the works of Alfred Schütz and integrating his framework into the conditions of the 21st century. Due to the original character of the thesis, not only one, but several goals are pursued.

The first goal is to offer a condensed presentation of the theoretical chapters perceived as being the most important for the structure of the thesis. Since Schütz theories are not only very complex but also extremely extensive, the first task at hand must be, to present the reader with the essence of the relevant theoretical chapters.

The second step can be seen in the development of a research tool, with which information on the perception of the structures of the everyday life-world can be collected. In order to do so, a quantitative questionnaire was conceptualized, the development of which can be seen as the second major goal of the thesis. However, it is not only necessary to gather information on the perception of the everyday life-world, but also data on socio-demographic factors and of course, habits of internet use. Only then is it possible to analyze the collected data in relation to what effect internet use might have on the structures of the everyday life-world, as well as on the provinces of meaning.

With this survey tool it will then be possible to peruse the third major goal, which is defined as presenting the reader with first findings and results of the survey conducted. Not only is the distinction between internet users and non-users of interest, attention will be also paid to highlighting differences between different types of users, as well as the differences caused by the intensity of internet use.

The final goal is to reach a conclusion, linking the theoretical inputs with the outputs of the empirical work. Only then can the question be answered, what influence the internet has, not only

on the structure of the everyday life-world, but also on the structures of the other finite provinces of meaning.

1.3 Structure of the thesis

The works of Alfred Schütz established the basis for this thesis. It is in his theory that this thesis takes its roots and it is against the backdrop of his ideas that this thesis was conceptualized. For this reason, it is of utmost importance to devote one chapter in the theoretical section of the thesis to his works. Before this can be done however, one step back must be taken, to examine wherefrom Schütz himself has taken his initial ideas. This is done in chapter 2.1, as well as chapter 2.2, in which the theory of social constructionism and the roots of phenomenological sociology in the terms of Max Weber and Edmund Husserl are reviewed.

After the ground has been set using this theoretical input, the focus on Alfred Schütz' theories can commence. Chapter 2.3 goes into detail regarding the structuring of our reality in multiple finite provinces of meaning, what distinguishes these provinces from one another and what features can be used to characterize them. In a further step, the paramount province of meaning, the world of everyday life, is examined in greater detail. The world of everyday life is studied in respect to its spatial and temporal structure, allowing for an in-depth understanding of this finite province of meaning. These chapters lay the theoretical groundwork for the thesis.

In chapter 2.4, an examination of the influence of modern technologies on the structure of the everyday life-world will be conducted on a theoretical level. Hence, the theoretical work of Maria Bakardjieva will be taken into further consideration.

Finally, two additional concepts relevant for this thesis are included in the theoretical section. Media use and socialization on the one hand, as well as the transformation of political participation and civic engagement through modern technologies on the other hand. Chapter 2.5 focuses on the influence of media use on socialization and the effects of media use on society. Two concepts are juxtaposed to one another: cultural pessimism, highlighting the negative effects of (communication) technology on society, and cultural optimism, highlighting in turn, the positive aspects of technological advances.

In the final chapter of the theoretical section, the concepts of political participation and civic engagement are approached. In order to demonstrate the relevance for this thesis, it is necessary to give clear definitions for these very similar, yet different concepts. This task is undertaken in chapter 2.6. Upon completion of the theoretical part, the research questions and hypotheses can be presented to the reader, appearing in chapter 3.

After the research questions and hypotheses have been discussed, the task of the following chapter is to thoroughly present the methodology employed to gain information on the topic; making the verification or falsification of the hypotheses possible. Due to the fact that it was necessary to create a new survey tool, it is not sufficient to simply highlight the method of quantitative online research and the structure of the questionnaire used for the survey (chapter 4 and chapter 5). Furthermore, it is necessary to go in detail regarding the operationalization and development of the questions, with which the concepts of finite provinces of meanings, as well as the structure of the everyday life-world shall be investigated. A precise explanation and depiction of the approach taken to create the questionnaire will be given in chapter 6.

Finally, chapter 7, the empirical segment of the thesis, will present the reader with the initial findings of the survey. After the descriptive and inferential statistics have been depicted in chapters 7.1 and 7.2, the hypotheses and research questions presented in chapter 4 can be tested. The empirical findings will be discussed more thoroughly in chapter 7.4, before reaching a conclusion, linking the theoretical and empirical segments of the thesis, in chapter 8.

2 THEORY

2.1 This is the world we live in – The construction of social reality

“We do not see things as they are. We see them as we are.”

Talmud

The absolute classic in constructionist theory comes from Berger and Luckmann (1967). *The Social Construction of Reality* is credited by many to being the first coherent theoretical contribution on the subject matter of constructionism. With this book did they not only formulate a theory of social constructionism, they can also be credited with re-founding the field of sociology of knowledge (Keller et al., 2013: 9; Burr, 1995: 10, Treibel, 2006: 91). Sociology of knowledge concerns itself with the core processes within a knowledge society. It therefore can come as no surprise that the transformation from industrial to post-industrial society was accompanied by the postulation of the constructionist paradigm. At the beginning of the 21st century, the western societies transformed themselves from being industrial societies to post-modern, knowledge societies. Knowledge and information, more than labor and capital, are now relevant for the economic growth of a society. With these changes comes also a change in the processes that take place within a society (Knorr Cetina, 2002: 707; Keller et al., 2013: 9).

Social constructionism concerns itself with explaining *“the processes by which people come to describe, explain, or otherwise account for the world (including themselves) in which they live”* (Gergen, 1985: 266). According to Gergen one or more of the following four assumptions is something all works that credit themselves as being constructionist have in common (ibid.: 266 et seq.):

1. *Critical reflection on the objective basis of common knowledge:* Social constructionism questions the accuracy of taken for granted knowledge and questions the positivist-empiricist conception of knowledge. Social constructionism criticizes the traditional view that theoretical categories can be revealed and derived from observation. Since what exists is what the scientist perceives to exist, social constructionism calls for a critical reflection on the objective basis of taken for granted knowledge. Furthermore, the possibility of theoretically reflecting or mapping social reality in any direct way is doubted and also put in question.

2. *Historical and cultural influences on the understanding of the world:* Social constructivists do not believe in an automatic process of understanding driven by the forces of nature. Rather understanding is influenced by the time and culture one lives in.
3. *Social processes influence the sustainability of a concept of understanding:* According to this assumption, the current accepted version of truth is determined throughout and by the interaction between people. Knowledge therefore is not the result of empirical observations, but rather of social interaction amongst people. The degree to which knowledge prevails does therefore not depend on its empirical validity, but on changes in the social interactions amongst people.
4. *Understanding constitutes social action:* The last assumption states the immense significance of understanding and knowledge in social life, as they play an integral role in constituting different forms of social action. A certain understanding of the world includes specific patterns of social actions, while excluding others. In brief it can be summarized that social constructionism emphasizes the need to scrutinize taken for granted knowledge and always take into account the historical and cultural background when considering a certain view of reality. Furthermore, it is not empiric evidence that validates a certain understanding, but rather social processes that determine the prevailing truth. It is furthermore important to point out that the connection between knowledge and social action works in two ways. Not only does social action influence knowledge, but also knowledge has an impact on social action. So while knowledge is created through social action, knowledge manifests itself through including or excluding certain behavioral patterns.

In *The Social Construction of Reality* Berger and Luckmann, both students of Alfred Schütz', try to present a description of the reality that the members of a society live in, denying the existence of the one and only reality as such. They reject the idea of reality as being a given fact and adopt a subject-oriented view. But even though reality is a construction, it cannot be constructed in any randomly desired way. Construction of reality is a social process. According to Berger and Luckmann it is a sequence of three processes, in which social phenomena are constituted by social action: 1) externalization 2) objectivation and 3) internalization (Berger/Luckmann, 1967: 60 et seq.). Externalization is the process of acting on the world, for example by stating an idea and thus creating social phenomena. This idea then may enter into the social realm, where other people repeat the idea. The idea is objectivated, as it becomes objective in people's minds and is seen as factual truth. Internalization is the process in which a future generation is born into a society, where this idea exists as factual truth, and grows up internalizing this idea as being part of their

understanding of the world surrounding them. So not only do people construct the world around them through their social actions, their social actions are also influenced by the world they live in. Even though the world is constructed by social actions, people can still experience their world as being pre-given and its existence as factual truth (Burr, 1995: 10; Keller et al., 2013: 9; Treibel, 2006: 92). In analogy with the aforementioned assumptions made by Gergen these social processes correlate with points two and three, concerning the influence of history and culture on the development of knowledge (internalization) and the prevailing of ideas through social interaction (objectivation).

Berger and Luckmann define reality (in a very basic definition) as “...a quality appertaining to phenomena that we recognize as having a being independent of our own volition” (1967: 1). Reality has an intrinsic character and is subjectively interpreted by man, transforming it into a meaningful world. Berger and Luckmann strongly lean on the foregoing works of Alfred Schütz, which shall be discussed thoroughly in the following chapters. Consequently only a short introduction will be given at this point. Like Schütz, his students also state the existence of not one, but multiple realities, amongst which one can move around in, consciously being well aware of the existence of these different spheres of reality. There is however one reality that can be described as the paramount reality of our lives: the reality of everyday life (ibid.: 19 et seq.). This is the sphere of reality that cannot be ignored under any circumstances. It imposes itself upon our consciousness and one is unable to ignore the problems one is confronted with in everyday life. And even though the experience of everyday life is extremely subjective and dependent on the individual, we still apprehend it as being objectified, prearranged into patterns and detached from our actions (ibid.: 21 et seq.).

2.2 Weber & Husserl – The roots of phenomenological sociology

Because Alfred Schütz is considered to be the founder of what we today know as phenomenological sociology, it seems important to give a short overview of this discipline and its roots. It sets the groundwork for the future understanding of his theories. In the following paragraphs a short overview of the theoretical development of phenomenological sociology will be given, showing where it came from and how it emerged. According to Gukenbiehl/Schäfers, the paradigms and theories of sociology in general can be best classified in three large groups (2003: 341): 1) systems theories 2) social theories and 3) behavior and action theories.

Phenomenological sociology according to this systematization is part of the last group, which can again be subdivided into different schools of thought. One of these school is interpretative sociology (or *sociology of verstehen*), which finds its roots in the tradition of Max Weber. Every individual and his or her actions are understood as the smallest unit of analysis and social structures and occurrences are directly or indirectly linked to individuals and their actions. Interpretative sociology is a methodical orientation that rests on the foundations of hermeneutics, where individual and social action is seen as meaningful and symbolic behavior. It is from this hermeneutic tradition that the *sociology of verstehen* acquires its methodology. In contrast to a realization based on objective observation and deduction, interpretative sociology attempts to gain an *“in”sight*. Quite literally, the method of this school of thought is the understanding of an individual’s actions, his or her motives, reasons and consequences, from the inside. Hence, the choice of the term *verstehen* in *sociology of verstehen*. The approach of realization must be the empathic one. Thus the method of interpretative sociology is the approach that attempts to empathize with an individual and try to understand his or her motives and state of mind in a particular situation (Acham/Lenz, 2002: 556; Treibel, 2006: 83). It is in this context that the phenomenological sociology of Alfred Schütz finds its roots.

The second major influence on Alfred Schütz was Edmund Husserl’s method of phenomenological philosophy. Phenomenology is the study of phenomena. Phenomenology distances itself from other schools of thought that arose during the turn of the century, especially rational and empirical theories. Unlike theories that postulate the possibility of objectively describing the reality surroundings us, phenomenology’s approach is a different one. Husserl assumes that every object can only exist with regard to a subject. Reality loses its anatomy and can only exist through perceiving individuals. It is from Husserl that Alfred Schütz lends the foundations for his work, specifically the *world of natural attitude*. Natural attitude hence, because the world we live in surrounds us like nature and represents everything that is normal, ordinary and taken for granted by us (Peuekert/Scherr, 2003: 105; Fischer, 2012: 11; Treibel, 2006: 84 et seq.).

“By this Husserl means the world in which we find ourselves at every moment of our life, taken exactly as it presents itself to us in our everyday experience. This world is indefinitely extended in space and time; it comprises both natural material things and cultural objects, (...) we encounter in it animal creatures as well as fellow human beings, to whom we stand in manifold relations. It is in this world that we have our existence.” (Schütz, 1966: XI)

Husserl takes phenomenology as a philosophical approach that, in contrast to scientific objectivism, relies on the *knowing* subject as the source for the formation of objective meaning. In the same way as interpretative sociology, phenomenology does not suppose that knowledge can be deduced

from empiricism. Husserl's scientific method is that of *Wesensschau*, the study of essences; also referred to as phenomenological epoché or phenomenological or eidetic reduction. The method of eidetic reduction describes the concept of suspending the belief in the reality of the world, in order to overcome the natural attitude. By setting the world in brackets one is left with the sole essence of an object. The sole essence is described as being those characteristics, which all objects belonging to one category have in common. It is through these characteristics that it is possible to classify an object as belonging to a certain category, even when other aspects of it are being varied (Treibel, 2006: 85; Preglau, 2008: 69 et seq.; Schütz, 1945: 550). Another construct that Schütz borrows from Husserl is that of *Lebenswelt*, the everyday life-world; a central concept in Schütz' theories. The concept and further definition of the everyday life-world will be discussed thoroughly in chapter 2.3.2. For the moment it suffices to describe the life-world as being the reality we perceive and the world we take for granted in our everyday experiences (Treibel, 2006: 85).

These two schools of theory, the interpretative sociology of Max Weber and Edmund Husserl's phenomenology, are what largely set the basis for what should later become Alfred Schütz' phenomenological sociology. From this starting point Schütz conceives the idea that our social reality must be constructed and structured in a specific way. This leads him to the conception of the theory on the structuring of our everyday life-world and the reality we live in (Preglau, 2008: 67).

Part of this structure is, amongst other things, the definition of various finite provinces of meaning; for example the world of dreams, world of phantasms or the world of scientific theory. Each of these finite provinces of meaning is characterized by its very own cognitive style. The individuals can transcend between these various provinces, what is experienced by the individual as a feeling of shock (Schütz/Luckmann, 2003: 56 et seq.; Berger/Luckmann, 1967: 21). The world of dreams for example can be described as a pure subjective world, which the individual experiences completely on his or her own, whereas the world of everyday life is characterized by the existence of fellow human beings. This is why we, in this case, speak of an inter-subjective world. The world of everyday life is also the sub-world preferred over all other finite provinces of meaning, making it our paramount reality (ibid.: 61). The reality of everyday life is the world surrounding us that we take for granted. It sets the frame in which we can act and plan our projects. It is what we perceive as being the reality of our life (ibid. 29 et seq.). All these concepts touched upon in this paragraph will be examined more thoroughly in the following chapters.

2.3 The world of Alfred Schütz

After it has been highlighted, where Alfred Schütz drew his ideas from, it is now possible to go into more detail about his theories and conceptualizations. Starting with an explanation of the different realities humans can live in, the thesis will then go on to examine more thoroughly and in more detail the structure of the paramount reality in our lives: the world of everyday-life.

2.3.1 The worlds we live in – Finite provinces of meaning

There is a fine line between dreams and reality; it's up to you to draw it.

B. Quilliam

As mentioned in chapter 2.1, constructionist theory does not believe in the existence of only one reality. According to Schütz we do not spend our entire life living in only one finite province of meaning, or one reality. In the course of our life, even in the course of only one day, we transcend multiple realities. Even if we switch from one reality or one finite province of meaning to another, we are still very well aware of the existence of the other realities that are potentially available to us. And still only the world we are currently attending to is perceived as being *reality* or in other words: each finite province of meaning is real, but reality lapses with our attention. As soon as we withdraw our attention from one finite province of meaning that particular world ceases to be reality. By lending our full attention to one province of meaning, we bestow upon it the accent of reality (Schütz, 1945: 533; James, 1981: 293; Schütz/Luckmann, 1973: 22).

As just stated, the paramount finite province of meaning is the everyday life-world, being the world we prefer over all others. The world of everyday life is also the finite province of meaning we constantly return to. But, as has been briefly noted, it is not the only finite province of meaning we can bestow our accent of reality on. We can also gear our attention towards the world of dreams, the worlds of phantasms, the world of scientific theory or the world of religious experience. But how can these different provinces be distinguished from one another? All experiences made in any given province of meaning are meaning-compatible. This means that all experiences belonging to one specific finite province of meaning have, inherent to them, a particular style of lived experience, also called cognitive style. All experiences we make, for example in the world of everyday life, are in mutual harmony and are compatible with one another, because all the

experiences are made in the realm of the same province of meaning and therefore, under the same style of lived experience (Schütz/Luckmann, 1973: 23). The over-all character of any single province of meaning is made up of the entirety of its lived experiences and their characteristics. It is very important to state, that one finite province of meaning will never be compatible with another, which is why we speak of *finite* provinces of meaning. Seen from the world of everyday life, the world of dreams and the experiences belonging to it appear to be pure fiction, inconsistent and inverted. Experiences made in the world of dreams may even be perceived as being only a quasi-reality. Transition between finite provinces of meaning does not just happen and come easily, but is defined as the transference of the accent of reality from one province to another. We do not transcend from one to the other without there being a very specific reason. Either we are made to transfer or we have a personal interest or motivation and wish to transfer the accent of reality. One way or another, the transcendence is accompanied by a shock, making us realize very clearly that we are transitioning from one reality into another (Schütz/Luckmann, 1973: 24 et seq.). This experience of shock will be touched upon in chapter 2.3.1.2.

If we want to distinguish between the various provinces of meaning we can attempt to do so by taking a closer look at their individual styles of lived experience or cognitive style. These characteristics are what make the experiences harmonic and compatible with one another, thus being seen as belonging to one and the same finite province of meaning.

2.3.1.1 Cognitive style – characterizing the finite provinces of meaning

As mentioned, each finite province of meaning can be defined by a specific cognitive style or style of lived experience. Six basic characteristics are determined by Schütz to distinguish between the different finite provinces of meaning. These six characteristics include: a specific tension of consciousness, a specific epoché, a specific form of spontaneity, a specific form of experiencing one's self, a specific form of sociality as well as a specific time perspective (Schütz, 1945: 552). Depending on what finite province of meaning we look at, all these characteristics can manifest themselves in an array of different forms.

The most fundamental characteristic of the finite provinces of meaning is the one Schütz calls the tension of consciousness. According to Bergson, our life can unfold in an infinite number of different planes. Depending on what plane we are currently focused on, we show a varying degree of *attention à la vie*. This attention à la vie can be described as the basic regulative principle of our

conscious life and also defines the realm of consciousness currently important to us. While our attention to life is at its fullest in the plane of action, we completely lack any interest while sleeping (plane of dream). The highest tension of consciousness is the one of wide-awakeness. Only in this plane are we fully interested in life and our surroundings (ibid.: 537). It is our aim to interact, participate and carry through with our projects and plans:

“Only the performing and especially the working self is fully interested in life and, hence, wide-awake. It lives within its acts and its attention is exclusively directed to carrying its projects into effect, to executing its plan. This attention is an active, not a passive one” (ibid. 538).

On the other end of the spectrum lies the plane of sleep, which is characterized by a complete lack of interest and passive attention (in contrast to active attention). Sleep and also dreaming are phases of complete relaxation, in which we turn away from life. Only in the state of wide-awakeness is the self motivated to execute its projects, recap previous or devise a plan for future actions. This state of consciousness also allows the self to identify the part of the world that is currently relevant to him or her (Schütz/Luckmann, 2003: 58; Schütz, 1945: 537 et seq.).

Another important aspect of our cognitive style is a specific epoché. As mentioned previously, the method of phenomenological philosophy is to put the world in brackets and suspend the belief in the existence of reality in order to come to a conclusion about what subjective implications affect the perception of reality. The phenomenological philosopher, so to speak, doubts the existence of the outer world and its objects. The self on the other hand, does exactly the contrary; it suspends the doubt of its existence. *“What he puts in brackets is the doubt that the world and its objects might be otherwise than it appears to him”* (ibid.: 551). The self negates the possibility that the reality could be in any way different from what and how he or she experiences it to be (ibid.: 55 et seq.; Preglau, 2008: 68 et seq.).

The prevalent form of spontaneity, the third characteristic, varies between meaningful manifestations of spontaneity and small perceptions, which are actually experiences and not forms of spontaneity. Meaningful spontaneity in this context, refers to the *“the effort to arrive at other and always other perceptions”* (Schütz, 1945: 538), a definition Schütz adopts from Leibnitz. The highest form of meaningful spontaneity results in the performance of working acts, while the lowest form turns perceptions into apperceptions by delimitation (ibid.). Everyday life is characterized by the highest form of spontaneity, transpiring in the performance of working acts. Hereby meaningful spontaneity is based upon a plan, which can be brought about by action. The

form of spontaneity can degrade so far as transpiring in the world of dreams to reach complete passivity (Schütz/Luckmann, 1973: 27 et seq.).

Another characteristic that generates a distinction amongst the different finite provinces of meaning is the way one experiences one's self. Depending on the province we are bestowing the accent of reality on, we can see ourselves with completely different attributes, traits or biographies compared to our actual life and reality (Schütz/Luckmann, 2003: 60). In a dream one can view one's attributes completely different as in the world of scientific theory or in the world of everyday life. It is however only the working self (experienced as such in the world of everyday life) that is experienced as the total self in its complete entirety (Schütz, 1945: 552, Schütz, 1996: 31).

The style of lived experience is furthermore distinguished by a specific form of sociality, ranging from complete loneliness and solitude to different types of interactions with other fellow human beings. What sort of interaction is possible depends on the finite province of meaning currently relevant to an individual. In the province of dreams, the interaction with others is in no way possible. This finite province of meaning is characterized by the complete solitude of the individual. During sleep and dreaming it is not possible to interact in any form or way with other individuals. The inter-subjective world of everyday life on the other hand, is characterized by an array of potential forms of interacting with and experiencing other individuals. Here, communication and the taking of inter-subjectively related actions are the norm (Schütz/Luckmann, 2003: 60; 1973: 27).

The last characteristic of the finite provinces of meaning is a predominant specific time-perspective. Depending on the finite province of meaning, the time perspective can be the one of inner time (or *durée*) social standard time or world time (*ibid.*). While the world of dreams is characterized by the time-perspective of inner time, the inter-subjective world of everyday life is distinguished by the perspective of social standard time, the intersection of inner time and world time (Schütz/Luckmann, 1973: 27 et seq.).

Unfortunately Schütz did not leave us with a more precise typology of the different finite provinces of meaning. Only stating as much, as that the creation and definition of such a typology would be an important task, yet to be developed (Schütz/Luckmann, 2003: 60).

2.3.1.2 Transition – Shock

Transition between two different finite provinces of meaning always manifests itself as a sensation of shock, thus cannot happen unnoticed by us. Also the transcendence between realities is always something we are either forced or motivated to do. There must be a reason, why we transfer our accent of reality from one finite province to another. What can be described as a shock and how does it manifest itself? A shock can be described as a leap from one finite province to another, exchanging one style of lived experience for another one. Because each province is characterized by a different tension of consciousness, a modification must take place. This radical modification of the tension of consciousness results in an altered attention to life, which ultimately leads to a subjective experience of shock. According to Schütz, *“(t)here are as many innumerable kinds of different shock experiences as there are different finite provinces of meaning upon which I may bestow the accent of reality.”* (1945: 553) Some examples for such shock experiences are: the leap into the world of dreams, as we fall asleep; the shock when the curtain in the theater drops or the lights go on again in the cinema after a movie; a child transcending into play-world, accepting the fictitious world of a joke or a story and so on. When bestowing my accent of reality on one of these finite provinces, I experience a shock, when leaping from one reality to another (Schütz, 1945: 553; Schütz/Luckmann, 1973: 25; Berger/Luckmann, 1967: 26).

2.3.1.3 Types of finite provinces of meaning

It has already become very apparent that we spend our lives living in more than one reality. For better understanding, two of the most relevant finite provinces of meaning should be discussed in more detail: the world of dreams and the world of phantasms. Not only, to convey a better idea of the concept and the differences between these provinces of meaning and our world of everyday life, but also because they will continue to play an important role in the further course of this paper and the research questions and hypotheses posed in chapter 3. Of course several types of finite provinces of meaning could be considered. Firstly however, these two seem to be the most relevant and also understandable when considering our own life and secondly, are two provinces that Schütz himself took into deeper consideration and analysis. Also one of the goals of this paper is to possibly find out, if there is such a finite province of meaning as the world of web 2.0 or if the use of the internet is part of one of these other provinces of meaning.

Previously the different styles of lived experience were described from a very general point of view. In the following chapters, the styles and their differences shall be discussed in more detail. This way the differences between the finite provinces of meaning will hopefully become more apparent and it will also be possible to make a more or less clear distinction between them, in regard to the six different characteristics mentioned previously. Schütz also put a great emphasis on the world of scientific theory. The decision to exclude this finite province of meaning was made due to the research questions and structure of the paper. Only if the characteristics of the most relevant finite provinces are known, can the results of the survey be correctly interpreted. The ultimate goal lies in making a statement about the world of internet, possibly even classifying it into the structure of finite provinces of meaning.

2.3.1.3.1 World of dreams

"Dreams are true while they last, and do we not live in dreams?"

Alfred Lord Tennyson

From personal experience everyone can relate to the world of dreams. The feeling of gliding into sleep, how it is to dream but also the feeling of being startled when awakening and realizing, that it was just a dream. How are all these feelings expressed in *Schützian* terms? If full-awakeness is described as the highest tension of consciousness with full attention to life, then sleep has to be described as the complete withdrawal from life and total relaxation. The state of sleep and dreaming is characterized by a complete lack of activity, gearing into the outer world. There is no possibility for the sleeping self to act. The dreaming self is not geared towards the fulfillment of plans or projects. None of what happens in a dream has any affect whatsoever on the situation when one wakes up again. And even if there are some perceptions that can be noticed in the state of sleep (such as warmth or light for example), these perceptions will not lead to an immediate reaction from the sleeper. There is no need or interest to attend to these perceptions. The world of everyday life is put in brackets. *"The sleeping self has no pragmatic interest whatsoever to transform its principally confused perceptions into a state of partial clarity and distinctness, in other words to transform them into apperceptions"* (Schütz, 1945: 560). This fact is strongly connected to the predominant form of spontaneity in the world of dreams, which ultimately results in complete passivity. The sleeping self is in no way or form interested in reaching always new perceptions and, unlike as in the world of everyday life, there is no plan when it comes to dreaming. There is no way for the dreaming self to influence how the dream will transpire and what will happen next. Let's

consider nightmares for example. Even though the dream is unsettling, unpleasant or even frightening to me, there is no way for me to change the direction of the dream, dream something else or wake up from the nightmare. I am help- and powerless when it comes to dreaming (ibid.: 560 et seq.).

And even though the dreaming self cannot work or act, most activities of mind remain. These activities of mind however are not directed towards objects of the outer world or steered by active attention to life. Actual plans and projects cannot exist or be perceived in the life of dreams. What does continue to exist though are *“recollections, retentions and reproductions of volitive experiences which originated within the world of awokeness”* (Schütz, 1945: 561). These past experiences reappear and make up the content of our dreams. This observation leads us to the very complex and complicated time structure of the world of dreams. Even though the events in our dreams have often taken place in the past, they still seem to be changeable, giving them an odd characteristic of prospectivity. Compared to the time structure of the everyday life-world the temporal structure of dreams seems at times chaotic. Past, present and future become indistinct and seem to get mixed up. Things that usually should happen in succession take place concurrently. Dreams take place uncoupled from the standard objective time and unfold along the subjectivity of the inner *durée*. Although the past and the future might seem reversible in dreams, the inner time structure of *durée* remains irreversible (Schütz/Luckmann, 1973: 31; Schütz, 1945: 562; Muzzetto, 2006: 9).

This leaves us with two characteristics of the style of lived experience: the form of sociality and the experience of one's self. For obvious reasons the form of sociality is explained quite easily. The state of dreaming is essentially solitary. Dreaming is an individual matter. I may dream of other people and include them in my dreams, but they will never be able to share my dreams with me. We do not share the reality of the dream as a common present and the other always remains an object in a dream. The way I experience my dreaming self can differ strongly from the *Me* I experience in the everyday life-world. The attributes and biography I have in *real* life can be completely different from the ones I give myself in the world of dreams (Schütz/Luckmann 1973: 34; 2003: 60).

2.3.1.3.2 World of phantasms

"All acts performed in the world begin in the imagination."

Barbara Grizzuti Harrison

The second finite province of meaning that will be illustrated more closely is the world of phantasms. Phantasms in the plural, because there is not one phantasm or imagery but many different ones that one can immerse oneself into. For example, the world of day dreams, fiction, fairy-tales, myths, jokes or the world of kid's play (Schütz, 1945: 555). Even though these worlds are very heterogeneous, there are some general characteristics that can be described for all of them. As with the world of dreams, the general style of lived experience shall be illustrated in the following for the world of phantasms.

"Each of them originates in a specific modification, which the paramount reality of our daily life undergoes, because our mind, turning away in decreasing tension of consciousness from the world of working and its tasks, withdraws from certain of its layers the accent of reality in order to replace it by a context of supposedly quasi-real phantasms." (Schütz, 1945: 555)

As is the case in the world of dreams, we are free from the pragmatic motive and not governed by, or interested in it any more, as is the case in the natural attitude. There is no need to concern one's self with the problems of the outer world, projects and resistances of its objects become irrelevant. Nor is there a limit put to our possible accomplishments. However these possible accomplishments are not *real* but merely imagined projects and plans. The world outside cannot be influenced by my imageries and can thus not be transformed by them. Even though the act of imagining thus always remains inefficient and does not penetrate or gear into the outer world, there is the possibility of planning and sketching out future projects. What remains absent is the intention to act out and fulfill the plans, otherwise we would be passing into the world of the everyday life-world, where planning is also mere thinking, with the sole difference that it is accompanied by the intention to go through with a plan (Schütz, *ibid*: 556; Schütz/Luckmann, 1973: 29).

As is the case in the world of dreams, the time perspective differs greatly from the time structure of the everyday life-world. Yet the irreversible character of time always remains. Our *durée* is a constituent aspect of our fantasies, which is why our fantasies too remain immune to reversibility. Other than that the time perspective of the world of phantasms is marked by great freedom. All the traits and features of standard time can be modified. The imagining self, only to give one example, can freely change the sequence of events; fantasize about changing his or her past or future etc. (Schütz/Luckmann, 1973: 31; Muzzetto, 2006: 9). But it is not only the time perspective

that can be imagined freely, the roles that the imaging self can assume are also not limited by outer objects. The only resistance the self experiences are the boundaries of its own body. Within these limitations any form of imagination is possible (Schütz, 1945: 559).

Unlike the world of dreams, the world of phantasms is not restricted to solidarity but may also be characterized by a specific form of sociality. While day-dreaming, for example, is a strictly individual and lonely matter, the imagined play-world of children is an inter-subjective one, where the act of imagining takes place in a we-relation. Also every form of social relationship may be imagined by the self (ibid: 559 et seq.).

2.3.2 Everyday life-world - Our paramount reality

After carefully considering the different characteristics of styles of lived experience and going into more detail concerning two finite provinces of meaning, playing a central role in our lives, the most important finite province of meaning shall be analyzed in more detail. The following chapter will deal with the world of everyday life (also referred to by Schütz as the world of work). It is the world we always return to, the world all other provinces of meaning borrow from, the world we experience as being our fundamental and paramount reality. But why is the everyday life-world our paramount reality? Schütz gives four reasons (Schütz, 1962: 342):

- 1) Because we always participate in it (even while we are dreaming through the means of our body).
- 2) Because our actions are limited by outer objects, which can only be overcome by effort.
- 3) Because this is the world we can transform and gear into by our movements and actions, thus changing the world around us.
- 4) And finally, because only in this finite province of meaning are we able to communicate, establishing an inter-subjective world we can share with our fellow human beings.

Probably the most outstanding characteristic that distinguishes the world of everyday life from the other finite provinces of meaning is the fact that it is the only one in which we can communicate with fellow human beings. Therefore it is only in the world of everyday life that we can form relationships and co-operations. It is this finite province of meaning that *“the wide-awake and normal adult simply takes for granted in the attitude of common sense”* and *“is the region of reality in which man can engage himself and which he can change while he operates in it by means of his animated organism”* (Schütz/Luckmann, 1973: 3).

This is the realm of life that we experience within the natural attitude as reality. We are well aware that this world has existed long before us and will continue to exist long after our deaths. It is an inter-subjective world, the interpretation of which is based on our stock of knowledge. This stock of knowledge we use to master our lives with, is made up of our own experiences as well as experiences made by others (parents, teachers, predecessors) and handed down to us. This knowledge makes up our scheme of references, allowing us to deal with problems and make decisions for our future actions. These actions are conducted on the canvas of the inter-subjective world of work. This world of everyday life is thus not our private world, but the realm of reality we share with our fellow men. It forms the backdrop of our lives, restricts us in our actions, modifies our actions but in turn, can also be modified and changed by our actions; governing our actions by a pragmatic motive (Schütz, 1962: 208f).

Let us consider the world of working under the standpoint of the aforementioned characteristics of the style of lived experience, beginning with the epoché. Everything experienced in this finite province of meaning is experienced in a taken for granted kind of way, in other words, as being *reality*. The doubt in this world as a whole, or the option of it being different from how we experience it, is suspended and put in brackets. We take our surroundings for granted, believing in the world as we see and perceive it in the course of our everyday life. This is defined as the epoché of the natural attitude (ibid.: 229).

As we have come to know the tension of consciousness is at its peak in the world of everyday life. Schütz calls this level of tension *wide-awakeness*. Wide-awakeness corresponds with the highest possible attention to life we are able to give, defining what realm of life is currently important to us and lending it our fullest interest and awareness. We are directly interested in the objects surrounding us. Only when in a state of acting and working are we really able to be fully interested in life. Wide-awakeness and attention to life are thus always linked to acts of working (Schütz/Luckmann, 1973: 212 et seq.).

Closely related to this observation is the predominant form of spontaneity and also the definition of action seems adequate at this point. *"The dominant form of spontaneity is meaningful action that gears into the external world by means of live corporeal movements"* (Schütz/Luckmann, 1973: 36). But what is it that can be defined as meaningful action? The definition we can give is that, taking one step back, all our actions are based on conduct. Conduct being any kind of subjective, meaningful experience. Depending on how the conduct manifests itself, we can either speak of mere *doing* (overt conduct) or mere *thinking* (covert conduct). Only if conduct is devised in

advance according to a plan or preconceived project, can we speak of action. These actions can still be divided in overt and covert actions (doing versus thinking). Another distinction has to be made between the intention to realize a certain action or the lack of this intention. This division however only has to be made in the case of covert actions, because any overt action is, by definition, being carried out. Overt actions require bodily movements, the gearing out into the outer world through our acts of working. These acts of working are defined by Schütz as being the most important form of spontaneity for the constitution of the reality of the everyday life-world. Not only because working acts are the foundation for communication, but also because by working, the self can organize and integrate the different spatial and temporal perspectives he is confronted with and, maybe more importantly, experience him- or herself as a totality. Covert actions that lack the intention of being carried out remain mere phantasms. If however there is an intention to realize the project, covert actions turn into purposive actions or performances (Schütz: 1945, 535 et seq.).

It was briefly mentioned that only the working self can experience itself as a totality. This distinguishes the experience of one's self in the world of everyday life from the experiences in the other two finite provinces of meaning mentioned previously (the world of dreams and the world of phantasms in chapters 2.3.1.3.1 and 2.3.1.3.2), in which the self can be experienced in different roles. Also the characteristics of the form of sociality and the time perspective distinguish the finite province of meaning of the world of everyday life from other finite provinces of meaning.

The time perspective is that of standard time, a perspective originating at the intersection between *durée* and world time. This forms the temporal structure of the inter-subjective world of everyday life (Schütz/Luckmann, 1973: 36). While cosmic or world time is the universalized time of the world of everyday life, standardized and measurable with clocks and watches; our inner time is the temporal perspective with which we are able to connect our current experiences to the past (through memories and recollections) or the future (ibid.: 216; Muzzetto, 2006: 9). *"In and by our bodily movements we perform the transition from durée to the spatial or cosmic time, and our working actions partake of both"* (Schütz/Luckmann, 1973: 216). Only the working self that is capable of experiencing itself as a whole, is also able to unify internal and external time perspectives as well as the past, present and future (Muzzetto, 2006: 18).

As has been mentioned, one of the most outstanding characteristics of the world of everyday life is the fact, that it is not my private, but rather an inter-subjective world I have to share with my fellow men. This also implies that only in this finite province of meaning am I capable of communicating and forming relationships and social actions with the people around me. All social

action depends on communication, which in turn always depends on acts of working. Recalling the different types of actions, in order to enable communication with a fellow human being, I need to perform overt acts of working, only then can my counterpart interpret what has been said and react in an appropriate manner. This type of interaction just mentioned is based on the face-to-face interaction between two individuals. It is important to keep in mind that the social action of communication is limited to the world of everyday life, in which I have the ability to interact with fellow human beings (Schütz, 1945: 218 et seq.).

2.3.3 Structure of the world of everyday life

“Such stuff the world is made of.”

William Cowper

The world of everyday life is our paramount and primary life-world and is experienced by us as “natural” reality, as mentioned in chapter 2.3.2. This is why the following part will concern itself with giving a more detailed description of the structure of the everyday life-world. In regard to the research question and hypotheses (chapter 3) that will be proposed on the basis of this theoretical part, the focus was limited to the aspects of time and space. Taking the theoretical concepts into a more detailed description would have meant a by far larger survey, not feasible in the course of this master thesis.

The most important aspects and characteristics of the world of everyday life have been discussed thoroughly in the previous chapter, discussing amongst other things the style of lived experience. We gear our efforts now in the direction of structuring the everyday life-world spatially, as well as temporally. In his concept of space, Schütz makes two distinctions, namely between the world within actual reach and the world within potential reach. Concerning the temporal structure of our everyday life-world Schütz distinguishes world time from subjective time.

2.3.3.1 Concept of space - World within reach

First, let us turn our attention to a closer analysis of Schütz’ concept of space in the everyday life-world. As mentioned, our reality is not characterized by one single concept of space but by two

different ones, depending on the perspective one assumes. Spatiality is segregated into the world of actual and the world of potential reach. The world of potential reach then is divided into the world in restorable reach (geared towards the past) and the world in attainable reach (geared towards the future).

2.3.3.1.1 World within actual reach

“The wide-awake person in the natural attitude is interested above all in that sector of his everyday world which lies within his reach” (Schütz/Luckmann, 1973: 36). In this sense, the individual experiences him or herself as being the *center of the universe* - or at least the center of his or her personal universe. The current location always functions as point zero for us humans, forming the starting point of our perceptions and orientation within space. It is from this point that I venture out into the world, group objects around me and classify them as being located to the left, right or straight ahead. Without this definition of a starting point, we would not be able to get our bearings on our surrounding environment. Anything that can be immediately reached within this area of perception belongs to my world within actual reach. In addition to this, also those objects that can be perceived by *“attentive advertence”* (ibid.: 37) are classified as being part of the world in actual reach (ibid.:36 et seq.; Schütz/Luckmann, 2003: 71; Schütz, 1966: 118). The world within actual reach consequently can be described as the world immediately available to my actions or respectively the world that can be made available to me by refocusing my attention. To make an even further distinction, Schütz introduces the zone of operation. It is in this restricted space that I can take direct action towards and thus influence the objects in my vicinity. This zone of operation constitutes, so to speak, the core of what we experience as being reality. This zone of operation is constituted by all objects which can be seen, as well as touched from within my current location. Am I only capable of seeing, however not touching an object from where I am currently positioned, this object is defined as being part of the zone of distant things (Schütz/Luckmann, 1973: 41 et seq.; Schütz/Luckmann, 2003: 77).

2.3.3.1.2 World within potential reach

As the wording already suggests the world within potential reach is the world I can prospectively (re-)gain access to, if I correctly reposition myself within the coordinates of space. As I move

around my system of coordinates, objects that originally were part of my world in actual reach may fade away and become excluded from this sector of my world. I might leave a room, turn a street corner or enter into a building and by doing so am constantly redefining my world in actual reach (Schütz/Luckmann, 1973: 37; 2003: 73).

The world in potential reach is divided by Schütz into the world of restorable reach and the world of attainable reach. The world in restorable reach describes the world I have left behind due to my movements within my system of coordinates; thus being characterized by an orientation towards that which has passed. If I leave my apartment to go to work, my apartment is no longer part of my world in actual reach anymore, I can restore it to my actual reach though by returning to it in the evening. With almost absolute certainty I will find my apartment and the objects in it the way I left things in the morning. I do not in the least concern myself or fear the possibility that my apartment may *vanish* during the time of my absence. These assumptions have to do with what Schütz and Luckmann call *"lifeworldly idealization"* (1973: 38). Two idealizations facilitate our lives: the idealizations of the *"and so forth"* and the *"I can always do it again"*. The idealization of the *"and so forth"* gives me the certainty that I, if I take the correct steps and necessary actions, can always return to my previous location, thus regaining my past world of actual reach. I assume with absolute certainty that if I make my way home from work and reach the right location, I can unlock the door to my apartment and will find it in the same spot I left it in the morning (of course this does not account for natural catastrophes or accidents that might have changed the appearance of my apartment during my absence). This belief builds on the second lifeworldly idealization, the idealization of the *"I can always do it again"*. It describes experiences stored in my stock of knowledge (either made by myself or by others) that make me take for granted that I am capable of taking the necessary steps to restore my world of actual reach. I know I will be able to get on the bus again, the subway will take me back to where I have to go and I can climb the steps back up to my apartment (ibid.; Schütz, 1966: 118).

The world within attainable reach describes the orientation towards the future, characterizing a world that *"never was in my reach, but which can be brought within it"* (Schütz/Luckmann, 1973: 38 et seq.). Again grounded in the two idealizations, I live with the conviction that even areas that are still unknown to me can be brought within my reach. This belief is dependent on the following two probabilities: Subjective degrees of probability, which are defined by my biographical situation and my hierarchy of plans, as well as grades of ability. The grades of ability depend for example on physical or technical possibilities. The technological possibilities of our current time for example are by far greater than those available to society just 100 years ago. And 100 years from now, the

possibilities might be increasingly greater than we could ever imagine (ibid. 39; Schütz/Luckmann, 2003: 73 et seq.). Figure 1 shows a graphic depiction of the different zones belonging to the spatial structure of the everyday life-world.

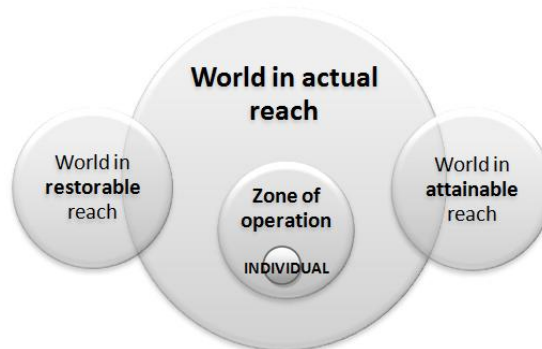


Figure 1: Spatial structure of the everyday life-world (own depiction)

2.3.3.2 Concept of time & time perspectives

Similarly to the concept of space, Schütz does not determine one single time perspective but rather divides his concept of time into two different dimensions, both with different distinguishing aspects and meanings. He differentiates between world time and subjective time. The following chapter will delve more deeply into these two concepts of time. Before this is done however, attention should be diverted to the different time structures of the world of reach. As has been mentioned, the different spheres of reach gear towards different points in time: The world of attainable reach gearing toward the future, while the world of restorable reach includes experiences from the past, which I am able to repeat (if I take the necessary measures) (Schütz, 1962: 224 et seq.).

Connected to these spatial properties is a certain perception of time. The world of actual reach, that is the world within immediate proximity to me, is defined by the *“temporal characteristic of the present”* (Schütz/Luckmann, 1973: 51). In this time frame I am directed by my immediate experiences, choosing amongst the different options the world has to offer (Schütz, 1996: 31). The structure of the world in potential reach is, as has been mentioned, separated into two zones. The world of restorable reach is focused on the past, including objects, locations or experiences I potentially could bring back into my world of actual reach. The zone of attainable reach respectively is focused on what could be, adopting the time structure of the future-tense (Schütz, 1962: 225f).

After focusing on the Schützian interpretation of past, present and future, we can turn our attention toward the different temporal arrangements of the everyday life-world: world time and subjective time. The structure of the world time rests upon three principles (Schütz/Luckmann, 1973: 45 et seq.):

- 1) Finitude and the duration of the world
- 2) The fixed course of the world and “first things first”
- 3) World time and situation

These three aspects impose upon me a basic structure and set limits to my activities, which I cannot influence through my actions (Schütz/Luckmann, 2003: 87).

The finitude and duration of the world describes an aspect, which we have come upon already whilst discussing the spatial arrangement of our world in actual reach. It has to do with the transcendence of my world in actual and in potential reach. If I leave my apartment to go to work, my apartment may not be part of my world of actual reach anymore, but the objects in my apartment can still be a theme in my *“current conscious activity in the form of remembrance and anticipation”* (Schütz/Luckmann, 1973: 45). The world beyond my actual reach continues to exist and time does not stop, simply because I have left that specific zone. A good example used by Schütz to illustrate this fact is the act of sleeping. When I wake up in the morning from my sleep, my activities of consciousness continue there, where I left off the night before. But even if I’m sleeping, the everyday life-world does not come to a standstill. My withdrawal from my paramount reality does nothing to influence its time structure. Time still continues to pass, the sun goes down and comes up again in the morning and *“I experience the world as having become older”* (ibid.: 46). This process of withdrawal and re-immersion is what Schütz calls *“transcendence”* (ibid.). I experience the world time as transcending my personal time, with which comes the knowledge about the duration of the world. I am aware of the fact that the world existed before I was born and will continue to exist even after my death. My death is also a fact I am very well aware of. I know of my own finitude and that my time on earth is restricted to a specific time frame (ibid. 46 et seq.).

In contrast to the finitude of the world lies its continuousness, described by Schütz in the principle of the fixed course of world time and “first things first”. This principle lays the groundwork for all the plans and projects within our lives. According to Schütz our lifeworldly time emanates at the point of intersection of subjective time (my inner duration, subjective time), biological time (rhythm of the body, e.g. healing of wounds, pregnancy etc.), world time (the seasons for example) and social time. We participate in all of these dimensions, but the events are often not congruent,

leading to a phenomenon we experience as waiting. Since the activities of my consciousness develop independently from world time, the occasion can occur where I am not immediately able to fulfill my plan, due to the lack of certain necessary external conditions. In order to fulfill my plan, I must thus wait until the conditions become appropriate. These pre-defined time structures are imposed upon us, making us wait (ibid.: et seq.; Schütz/Luckmann, 2003: 84 et seq.). But not only do we have to wait to fulfill certain plans, there is also a dimension of simultaneity and succession imposed upon us, on which we can take no influence. Since I am not capable of doing more than two things at the same time, I must postpone any further activities to a later time, arranging them according to urgency (Schütz/Luckmann, 1973: 48).

The last dimension that governs the structure of lifeworldly time is the one Schütz terms *“world time and situation”* (ibid.: 49) and which he describes as being *“experienced as the transcendence of my finitude”* (ibid.). He goes on stating further *“that the fixed course of world time expresses itself in the structural laws of succession and simultaneity in the everyday reality of the life-world”* (ibid.). This fact is something we have discussed already in the course of the previous two dimensions. We cannot escape the time structure of succession imposed on us, restricting our activities and implementing on us rules of what action is possible at what point in time. This urges us to make plans and arrange them according to urgency and necessity.

World time is experienced as something irreversible, the historical setting of my life, so to speak. I can only become older, never younger and I am in no way able to influence or rearrange the course of world time. I am aware of the fact that we live in a time quite different from that of our predecessors and I know that I share this historical situation I find myself in with my fellow men (ibid.).

All these different dimensions of time and structural aspects make up what we experience as our lifeworldly structure of time. Through the intersection of individual time dimensions, new dimensions can develop, organizing the life around me in temporal strata. The intersection of my inner (subjective) time; that is the time founded on the physiological rhythm of my body, with world time and inner time, leads to the structure of standard time. Thus, standard time can be understood as the time, which is intersubjectively available in the world of everyday life-world (Berger/Luckmann, 1967: 27).

How these complex layers of time and space may or may not be influenced by the rise of modern information technology and communication tools will be dealt with in the final chapter of the theoretical section.

2.4 The everyday life-world & new technologies

"For the times they are a-changin'"

Bob Dylan

It seems quite reasonable to assume that the development and integration of new communication technologies has the ability to bring upon changes in the perception and on the structure of the everyday life-world, as well as on the various provinces of meaning. One scholar, in particular, who has concerned herself with this problem, is Maria Bakardjieva, who in her book *"Internet Society. The Internet in Everyday Life"* (2005) devotes one entire chapter to the influences of the internet on the structure everyday life-world. Because of the sheer magnitude of the topic, this chapter will again restrict itself to aspects covered in the previous chapters of the thesis. Therefore the emphasis will be laid on the spatial and temporal structure of the everyday life-world.

According to Bakardjieva the relationships we establish with technology have an immediate effect on our everyday life-world. We live amongst technological systems, *"without consciously attending to them and often without realizing to what extent our existence is conditioned by them"* (2005: 60). According to her, four different relationships can be established with technologies, transforming our perception of spatial and temporal structures of our world of everyday life.

Through modern technological systems our world of reach is enlarged; the worlds of actual, as well as potential reach. Through media technologies I am able to perceive objects that are actually situated far beyond my world of actual reach. This is possible because I establish a hermeneutic relationship with technological tools. Through this hermeneutic relationship, the objects I perceive have the ability to represent something beyond them. Through technological means such as books, television or the internet, we are now able to perceive things that in reality lie outside our sphere of actual reach (ibid.: 61). But increasingly new technologies are not only allowing us to perceive objects in a sphere, distant from our world of actual reach (for example through the television or the internet), but are also making it possible for us to influence these objects and relations, which are actually distant from our sphere of manipulation. In this sense Bakardjieva speaks of embodiment relationships with media technologies. Through the embodiment of information technologies the actions I undertake in my current world of actual reach can translate into actions having an effect on far distant objects. Through the telephone or computer for example, I am capable of contacting friends far beyond the limit of my sphere of current action. Even though they are in reality far out of my actual reach, I am, through modern communication technologies, still

able to have an influence on them, possibly even influencing their actions. In this instance my actions translate into actions in a faraway space, tremendously widening my spatial sphere of actual reach. Bakardjieva chooses a quite fitting metaphor, describing our world of actual reach as a *control tower*, from where we can “*perceive distant objects and social entities by reading them off technical representations, which extends our zones of actual and potential reach*” (ibid.: 61).

Bakardjieva also states a strong intervention of technology on the temporal structure of the everyday life-world. Not all three dimensions mentioned in chapter 2.3.3.2 however can be influenced by technology. The finitude and duration of the world, as well as the principle of world time and situation still remain non-influenceable by human actions, with or without the help of technological instruments. It is not yet possible to travel back in time or change one’s position in time. And also, up until now, it is still not possible to outrun death. Even though medications and treatments do exist that can prolong death for a long time (and surely longer than was possible even just a century ago), it is still not yet possible to evade death. Finitude of our lives remains a constant, no one can ignore. The dimension however, that can be influenced by technology is the fixed course of the world and “first things first” (ibid.: 62). This is an aspect of our lifeworldly time that has been strongly influenced by technological inventions, especially noticeable in the phenomenon of waiting. This phenomenon has previously been discussed in chapter 2.3.3.2. Waiting, according to Schütz, is the result of incongruence between the different structures of time (subjective, world, biological and social time). We have increasingly minimized the time we have to invest (or waste) in waiting. Be this because we now have the opportunity of travelling, thus allowing us to go skiing in summertime, or reducing the degree to which we have to comply with social rules and standards. Technology has made it possible for us to contact people at times that normally would not be considered very polite. Rather than phoning somebody up or knocking on their door in the middle of the night, I can send the person an e-mail. I do not need to wait until the socially accepted time for placing a phone call has come, I can accomplish things on my own agenda, without needing to show consideration for other people’s needs or habits. Technologies have made it increasingly easier for us to bring all the various structures of time into accordance with our subjective time. By doing so, we are able to increase our personal freedom, ridding ourselves from the control time has on us and allowing us to plan our lives more freely (ibid.: 62 et seq.).

2.5 Media use and media socialization

“Technology ... is a queer thing. It brings you great gifts with one hand, and it stabs you in the back with the other.”

Charles Percy Snow

If new technologies have the capability of changing the structure of our everyday life-world and possibly even pushing the boundaries of our other finite provinces of meaning, what impacts does the interaction with technology have on our actions? When it comes to considering the relationship people have with media and information technologies and how they influence their behavior and actions, three normative positions can be distinguished: cultural pessimism on the one hand, cultural optimism on the other; with the standpoint of critical media-optimism in the middle (Süss, 2004: 15; Utz/Jonas, 2002: 53). Media-socialization is often discussed in connection with children and adolescence and the influence media use can have on their growing-up. This is why a short introduction at the beginning of this chapter will take these standpoints into consideration. In the context of this paper however, the focus will not necessarily be on children, but rather on the impact the media can have on our social behavior and our society as a whole.

Not one position should be favored over the other; the aim is to outline the normative positions related to media socialization. In general it can be said that the position of cultural pessimism has the longest tradition, resurfacing and regularly coming to public attention in the wake of school shootings etc. Today especially computer and television consumption is seen as problematic or even dangerous, conveying a wrong conception of the world and idea of man. Furthermore, aggressive tendencies in children and youths are often credited to depictions of violence on TV and in movies. Violent computer games are also soon to be attacked in the wake of tragic incidents, especially those involving youths and young adults. The media are blamed on having a negative effect on individuals as well as the society as a whole. Television, the internet etc. are equated to drugs and the addiction to them, letting people ignore and flee from their everyday life. Sometimes even as far as completely ignoring reality and substituting it with the world of television or computers. Information technologies and the media are seen as the prime reasons for the degradation of our society to a *fun society*, where everything is reduced to entertainment (Süss, 2004: 15; 2008: 363).

A completely other stance is taken by the position of cultural optimists. They praise media technologies in leading to the development of a society that is just and offers equal chances to

everyone, allowing for everybody to live a life in prosperity. The media has made it easier for people to deal with the flood of information they are confronted with every day, the internet, particularly, is seen as an inexhaustible source for information and knowledge transfer. This is especially seen as a massive potential for the growing up and education of children. New technologies are not reflected upon critically in this school of thought; merely the positive aspects are emphasized. The media and its technologies are seen as a motor in the creation of a society that is marked by equality amongst all social groups and a better understanding amongst and for everyone (ibid., 2004: 16; 2008: 364).

What this euphoric position seems to lack in critical reflection is considered by scholars adopting the position of critical media optimism. Media contents are not seen as a substitution for reality but rather as a useful addition to real life experiences. The key word here is media competence. The active role the recipient has is emphasized when it comes to media use. New information technologies are acknowledged as being part of today's society and the life of individuals. Society is seen as a media society, irrevocably connected to information technologies influencing every part of our lives (Süss, 2008: 364).

However, the intention of this thesis is not geared towards focusing on children or adolescence. Therefore, we must take a step back, taking a more sociological approach to the topic and laying a higher emphasis on the effects on society as a whole, such as effects on political participation or social engagement. Also, in the context of the thesis, a higher emphasis must be laid on the use of the internet, with less focus on other media such as television etc. There also seems to be a need to differentiate between the types of internet use. It has to be assumed that using services such as online banking tools, online newspapers etc. have different implications than, for example, regular participation in virtual online communities. Within online virtual communities new relationships can be formed and not only participation is possible, but also some form of social engagement. The question is, whether or not these new forms of engagement have an influence on traditional types of political and social participation.

At this point it is important to note that from a sociological point of view the same two extremes previously mentioned can be distinguished: cultural optimism and cultural pessimism. It can be stated that whether the use of the internet is leading to an increase or a decrease in social involvement, these developments could have an enormous impact on society and an individual's well-being. But how can we tell what changes the internet really has brought to our lives? Have we become socially isolated or has the rise of the use of the internet freed us from such constraints as

geography, allowing for more and improved social contacts? Studies have been conducted revealing evidence in support of both cases (Utz/Jonas, 2002: 52 et seq., Kraut et. al, 1998: 1017). In order to provide an outline, several representatives of both standpoints will be featured, briefly discussing their main thoughts and ideas on the topic.

2.5.1 Cultural pessimism

“Upon this gifted age, in its dark hour, rains from the sky a meteoric shower of facts. They lie unquestioned, uncombined.”

Edna St. Vincent Millay

“Citizens vote less, go to churches less, discuss government with their neighbor less, are members of fewer voluntary organizations, have fewer dinner parties, and generally get together less for civic and social purposes.” (Kraut et. al, 1998: 1017 et seq.) But what are the reasons for these developments; and who or what is to blame? Cultural pessimists assume a weakening of societal oriented engagement due to an increasing individualization, focusing more on personal interests and benefits rather than showing behavior leading to positive effects for the entire society. In addition to these consequences scholars assume a decreasing interest in local issues and a weakening rootedness in local communities, due to increasing global networks (Utz/Jonas, 2002: 53). The standpoints of three scholars adopting this position of cultural pessimism shall be discussed in more detail in the following: Robert D. Putnam and Robert Kraut, as well as Neil Postman.

In a speech in 1995 titled *“The Information Age. A Blessing or a Curse?”*, Neil Postman tries to offer input on exactly that one question. Is the information age causing us more harm than it is actually benefiting us? His answer is quite clear, yes it is. In the 19th century we were faced with a problem: information scarcity. By the 20th century humanity had successfully overcome this problem of information shortage due to ongoing innovations and technological inventions beginning with telegraphy, the transatlantic cable etc., finally leading up to the rise of cell phones and computers. Where this development will end or continue to lead us, no one knows. But by giving way to these new inventions, seemingly without question, we have created a new problem: we are now facing information glut and information overload, rendering information meaningless to us. But the problem, Postman says, is not only the sheer amount and volume of information. It is necessary to bring order to this abundance of information, successfully integrating it into our lives and returning

its meaning. We are faced with such vast amounts of information on a regular basis, but we lack the *“transcendent narratives to provide us with moral guidance, social purpose, intellectual economy”* (4). Through this constant unquestioned flow of information, people have lost their sense of narrative, guiding them and showing them what to do with the information (3 et seq.).

In the past important social institutions such as religion, family, school or political parties gave people a pattern they could weave the information into, rendering it meaningful. But the authority of these social institutions has continuously decreased over the course of time and humanity is forced to find new ways of making sense of the information that is showered upon them. People now lack, what Postman calls an *“immune system for information”* (ibid.: 7). Previously social institutions such as political parties would tell us, which information was potentially important to us and which not; this is not the case anymore. Hence, we are flooded with information, no system guarding us from this overload. There is no filter in place that helps us manage the information we are faced with, helping us to segregate between the relevant and the irrelevant; the meaningful and the meaningless. Postman is not asking for the destruction of the computer or other modern technologies, however, he would question the way we view our technologies (ibid.: 5 et seq.).

Probably the most obvious question that remains unanswered after this brief introduction is the question of the WHY? Why are we losing our organizing principles, our guidelines, our patterns we can weave information into? What is happening to the social institutions we used to rely on and why has their influence rendered seemingly useless? Putnam ascribes some of these changes to an ever increasing decline in social capital. Of course he makes his observations behind the backdrop of the United States of America, but it can be assumed that his findings can also be applied to the situation in Austria or Europe. Putnam states a decrease not only in direct political participation, which he determines in a decreasing participation in national elections, but also in indirect political participation or civic engagement. Citizens are less willing to participate in public meetings, work for local committees or political parties (Putnam, 1995a: 67 et seq.). Even though the participation in elections is still higher in Austria than it is in the United States, the developments of the last 50 years show a decline in turn-out at elections; and this on various levels. Not only national elections are effected but also elections on the EU-level or the election of the Austrian president. Figure 2 illustrates the development of the turn-out at elections in the course of the last six decades on three different political levels.

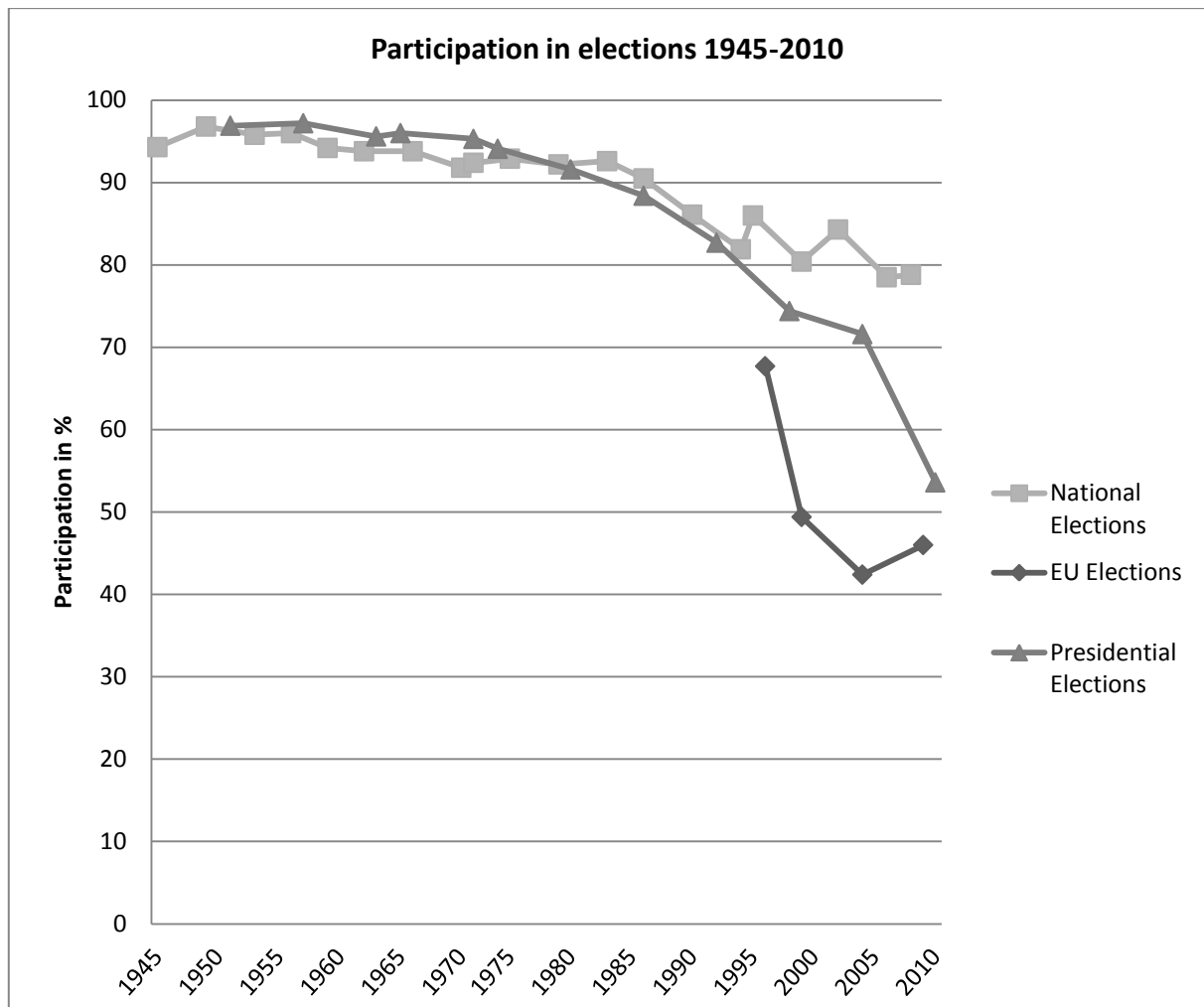


Figure 2: Turn-out in Austrian elections 1945 - 2013 (own depiction; Plasser/Ullrich, 2006: 553; Bundesministerium für Inneres: Nationalratswahl, Europawahl, Bundespräsidentenwahl, 2013)

But not only are elections affected by this, one might be inclined to say: lack of interest. The two referendums conducted in Austria in April 2013 were faced with one of the lowest participation rates in Austrian post-war history and are two of only five referendums to not have reached the necessary signature limit (Bundesministerium für Inneres: Alle Volksbegehren der Zweiten Republik, 2013).¹

Every one of us will be able to understand that life is easier for us, when we can rely on a significant stock of knowledge, doing so by being part of a community. Collectivity benefits us all, fostering stable rules and norms, promoting reciprocity, collaboration and cooperation amongst people. Problems are more easily solved when collective action is coordinated and networks of civic engagement also encourage the feeling of community (Putnam, 1995a: 67). So how is it, that even though we know that community and collectivity can benefit us in the long run, our civic

¹ See appendix I for detailed information

engagement is continuously decreasing, rather than increasing? Even more astonishingly, since the average level of education, a good individual-level predictor for political participation has risen over the last generations. So why is it, if higher education is known to lead to higher levels of civic engagement that we are witnessing a downturn in participation and engagement and thus in social capital and trust? As Putnam concludes, we are faced with a mystery (ibid.: 68; 1995b: 667 et seq.).

Putnam identifies several factors he sees fit to have an influence on this development, leading to a point where political and civic participation is by no means seen as being a matter of course anymore. Amongst other things he names the following developments (1995a: 74 et seq., 1995b: 667 et seq.):

- 1) Busyness: pressure of time and money
- 2) The “re-potting” hypothesis: residential mobility and suburbanization
- 3) Changing self-conception of women: professional life, marriage and family
- 4) Generational effects: demographic transformation
- 5) The electronic revolution: the technological transformation of leisure

He reaches the conclusion that points one to four cannot be held accountable for the decline in civic engagements and social capital, at least not solely. Even though increased time and financial pressure (lower wages, longer working hours) have people feeling busier and under constant pressure, this does not, according to Putnam’s findings, necessarily lead to a decline in engagement and civic participation. In fact, the contrary is the case. People working long hours tend to reduce their time spent on other things, such as sleeping, eating or watching television, before they start reducing their time they spend at social societies or clubs. Time pressure therefore does not increase civic engagement, but cannot be said to prevent participation in community life either. The same goes for financial pressure. While Putnam cannot rule out an influence of financial insecurity on the erosion of social capital, there is no consistent proof in this direction. So while busyness and pressure of time and money may add to diminishing participation in community life, neither of these reasons can be identified as being the “*principle culprit*” (1995b: 669). Also an increase in mobility, frequent changes in places of residence and suburbanization, cannot be used to explain the erosion of social capital in the United States. Home ownership and residential stability are steadier now than they were years ago. So while it might seem plausible for the increase in our mobility to have a negative effect on civic engagement, proof for this assumption has yet to be found. And also the changes in self conception of women and other more general demographic changes cannot exclusively be held accountable for today’s developments (ibid.: 669 et seq.).

“I have discovered only one prominent suspect against whom circumstantial evidence can be mounted. [...] The culprit is television.” (Putnam, 1995b: 677) Even though all the points mentioned above seem capable of negatively affecting civic engagement and participation in community life, it is the technological transformation of leisure that Putnam singles out as the major guilty party. Studies in the United States have shown that the average American watches anywhere between three and four hours of television per day, absorbing up to 40% of his or her leisure time. Adding to this is the discovery that the activity of watching television comes at the expense of other social activities outside the home. Television-viewers tend to stay home and not participate as much in community life. The result of this change in leisure activity is the individualization or privatization of our spare time. The time spent watching television is deducted off of possibilities to engage in community life and form social capital (ibid.: 677 et seq.). Austria also has seen a steady increase in television consumption over the last 20 years, reaching its peak in the year of 2012 with an average TV-watching time of just short of three hours per day. Figure 3 shows the development of TV watching time since 1991.

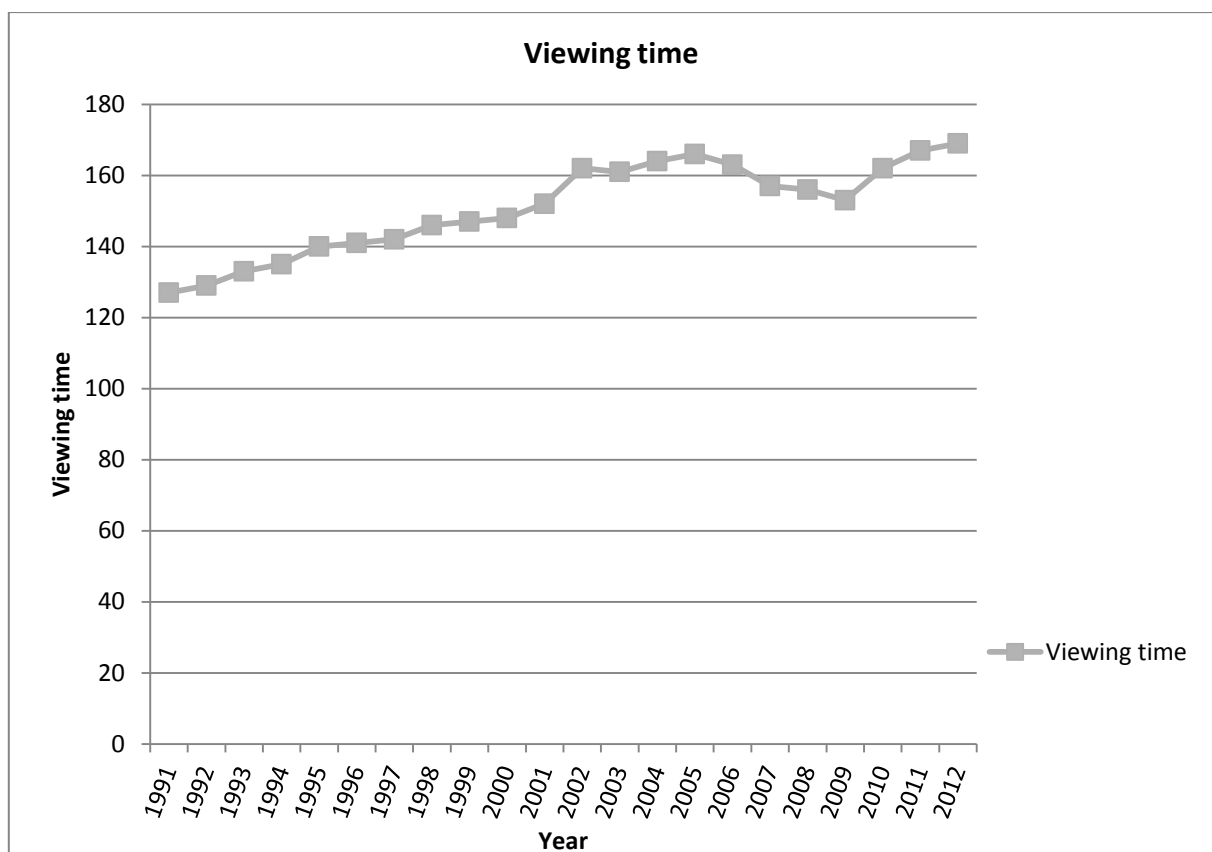


Figure 3: Development in television consumption 1991-2012 (Medienforschung ORF: Fernsehnutzung in Österreich, 2013)

It can be concluded that not only the United States has seen a steady increase in viewing times; the same can also be stated for the Austrian population. Putnam also mentions the effects that can be

subsumed under what is known as the *mean world syndrome*. Evidence has been found supporting the theory that heavy television consumption can lead to a more negative view of the world and our fellow human beings. People that watch a lot of television tend to be more skeptical of others, trusting them less and believing that the world is actually more dangerous than it really is (Gerbner, 1998: 185; Putnam, 1995a: 75; 1995b: 679).

Putnam concludes that amongst other factors that could also potentially play their part in the development, television consumption is to be named the main culprit for decreasing civic engagement. The continuous increase in television time has led to a decrease in time spent on other activities such as participation in community activities; ultimately leading to a steady privatization of leisure with negative effects on the formation of social capital. And even though Putnam's focus lies on the effects of television, his findings may also be applicable to the effects of the internet. As Kraut et al. point out, "*since the Internet primarily [is used] for entertainment and information, the Internet's social effects might resemble those of television*" (1998: 1018).

With the rise of the internet, many scholars started to debate the influence the new technology was having on our economic and social life and what transformations were taking place societally. One last study that should be discussed in this chapter is the one conducted by Robert Kraut et al. and published in 1998 under the title "*Internet Paradox. A Social Technology That Reduces Social Involvement and Psychological Well-Being?*". What makes this study so interesting is the fact that Kraut et al. revised their findings 14 years later, showing quite clearly how ambiguous the topic of internet use and its effects really is. In this first part on Kraut the focus will lie however, on his earlier work, taking a critical stance towards the internet and highlighting the negative impact it might have on people's lives.

The research focused on the impact that the use of the internet can have on people. More precisely Kraut et al. examined the effects of the internet on social involvement and psychological well-being. In order to do so, they sampled 169 people in 73 households during their first two years online (1998: 1017). The findings concerning psychological well-being will be exempt in the following, because of the focus on developments concerning civic participation and community life.

The study found a general, yet very weak negative effect of internet use on social involvement. Social involvement being made up of family communication ($\beta = -.08$ and $p < .05$), size of participants' local ($\beta = -.14$ and $p < .05$) and distant social networks ($\beta = -.14$ and $p < .10$) as well as social support ($\beta = -.05$) (ibid.: 1026). Even though selected results failed to reach standard significance levels and the

beta coefficients were equally low, the findings showed a consistent negative correlation between the independent variables mentioned above and the use of the internet. People with a higher use of the internet showed a decrease in the time they spent talking with other members of their family (living in the same household), a decline in the number of people in their local circle of friends as well as their distant social circle and a decrease in the number of people they felt they could exchange social resources with. The results of the study were thus interpreted as verifying the initial hypothesis, that an increase in the time spent online would result in negative effects for social involvement (ibid.: 1025, 1028).

2.5.2 Cultural optimism

Cultural optimists take a quite different stance, when it comes to the use of the internet and its effects on society, believing in enrichment through technology and subsequent positive developments. As mentioned one of the studies that will be more closely examined in this chapter is the follow-up study conducted by Kraut et al. (2002) titled *"Internet Paradox Revisited"*. A second scholar claiming positive effects of technology is Manuel Castells (2008), whose standpoint should also not go unmentioned.

In 2002 Kraut et al. published their follow-up study to *"Internet Paradox. A Social Technology That Reduces Social Involvement and Psychological Well-Being?"* repeating their study for a second time, with astounding results. Added to the repetition of the survey was a longitudinal survey of 406 new internet users, who also reported generally positive experiences in connection with internet use (ibid.: 49). While the first study had shown a decline in family communication as well as in the size of peoples local and distant social circles, resulting in an increase in loneliness, these implications could not be found in the follow-up study. The effects of the internet on participants seemed to have changed in the years of use. While in the early onset of internet use participants experience negative effects of the new technology entering their life, more avid users seem to have assumed mechanisms to deal with the new possibilities offered by the medium, integrating it more successfully into their daily life (ibid.: 57).

The result of the 2002 study showed a general improvement in respondent's social engagement. Participants reported an increase in the size of their distant ($\beta=0.15$ and $p<.01$) and local ($\beta=0.12$ and $p<.01$) social circles as well as their face-to-face interactions ($\beta=0.09$ and $p<.05$). They also stated an increase in their involvement in the community ($\beta=0.05$ and $p<.10$) (ibid.: 62 et seq.). An

interesting finding of the study was the differences between adults and teenagers. While higher levels of internet use led to an increase in social support and family communication in teenagers, in adults an increase in use led to higher levels of face-to-face interaction with family and friends as well as an increase in their perceived closeness to distant family and friends (ibid.: 64). But why did these changes in the outcome occur and why these altered effects of internet use; what had happened?

Kraut et al. give three factors that might have influenced the results. Some of the differences may stem from the sample itself. Since the sample wasn't made up of the identical participants, some of the differences found in the study may be the result of the differences in the make-up of the sample. Surely this however cannot explain the complete reversal of the results. Other possible explanations for the stark contrast of the results may be found in the maturation of the respondents and the way they use the internet on the one hand, as well as changes in the internet itself on the other hand. Since access to the internet has increased over the years, it is more likely that people are now also able to communicate with their family and close friends via the web, reversing the negative effects on family communication, the size of social circles as well as the experience of social support (2002: 68).

Castells takes it one level higher, focusing not on the implications for the individual that arise with internet use, but rather what effects can be seen on a global level. In his opinion the nationally based political systems have failed to solve the world's problems on a global scale, inducing the rise of a "*global civil society*" (2008: 83). He identifies four actors, making up this *new* global civil society (83 et seq.):

- 1) Local civil society actors
- 2) Nongovernmental organizations (NGOs)
- 3) Social movements
- 4) The movement of public opinion

The fourth factor however might be better described as the motor or technology making the development of global civil society possible in the first place: The rise of the internet and wireless communication, allowing for easy and fast mobilization and dissemination of information on a global level.

Local actors are community groups, civic associations, interest groups and so on, organized on a local level within a community. These are the groups and the sort of civic engagement that, as mentioned in chapter 2.5.1, Putnam sees on the decline in our society. Castells however states that

the development of this sort of engagement largely depends on the country or even region in question; arguing the high importance of community groups in Latin America. Amongst these countries civic engagement plays a tremendous role in community life, offering increasingly diversified options of involvement. Castells agrees with Putnam however, that traditional political participation is declining in almost every region of the world. This is causing a shift from traditional/institutional forms of participation to a form of engagement based on more or less formal interest groups or shared values (ibid.: 83 et seq.).

The second major actors in global civil society are NGOs (nongovernmental organization), with an international or global radius of action. They act outside the political realm, following their own agendas and interests, but are nevertheless politically influential. NGOs can have a wide array of different goals, ranging from the implementation of human rights on a global level; covering aspects such as equality, advocating against repression, women's rights, fight against poverty etc.; to advocating for animal rights and environmental issues. The big difference between traditional political parties or organizations and NGOs is that NGOs are much more popular and wider accepted by the citizens. It is this popularity that allows them to acquire considerable amounts of funding, not only financially but also in the sense of citizens offering to volunteer, giving their time and manpower. Another key difference between traditional political processes and NGOs is the focus on one specific problem. The overall goal to help and to do good in one particular situation and the methods of NGOs of direct action has increasingly upped support from citizens, unhappy or distrustful of the actions taken by the national political system. The last difference must be seen in the use of the media to realize their goals. NGOs rely highly on the media to reach out to citizens, promote their goals, thus creating support and putting pressure on traditional political systems. Only through the globalization of the media system and global interconnectedness has it become possible for NGOs to initiate global campaigns, increasing their power and influence (ibid.: 85).

Castells identifies "*social movements that aim to control the process of globalization*" (2008: 85) as the third major player in global civil society. The goal of these movements is to question and shape the form and effects of globalization, attempting to mobilize a global social movement united in the fight for global justice and equality (ibid.). As one example of such a movement Castells names the *Ejército Zapatista de Liberación Nacional* (EZLN), commonly referred to as the *Zapatistas*. Having been founded almost ten years before as a clandestine organization, the EZLN came into public spotlight on January 1st 1994, the day the North American Free Trade Agreement (NAFTA) came into effect between the United States, Mexico and Canada. The guerilla group occupied several cities in the Mexican state of Chiapas and, in their *First Declaration of the Lacandone*

Jungle, declared war against the Mexican state. They rose up against North American imperialism and called for more democracy, land and freedom as well as a political voice for the indigenous people of Mexico and more autonomy (Kerkeling, 2006: 297; Subcomandante Marcos, 2002: 13 et seq.). In their war against the effects of globalization they called out for global solidarity, being one of the initiators of a global network of social movements that have forced national political systems to reevaluate and redefine their socio-political agendas. These movements however are not unified by one ideology, but rather by oppositions to certain processes of modern-day politics. These social movements demand democracy and just representation of their demands on a global level (Castells, 2008: 86).

The last major actor is the *“movement of public opinion”* (ibid.), which can be seen as the instrument making the development of this global society possible in the first place. The rise of the internet as a global communication instrument provides the necessary organizational tools as well as the means for world-wide decision making, dialogue and debate. The process of mobilization has taken a drastic development; new technologies making it extremely easy to generate movement amongst citizens. Facebook, YouTube, blogs and other platforms make it easy to broadcast information ignored or purposely neglected by the mainstream media (ibid.).

While participation on a local level might be decreasing, Castells sees civic engagement rising on an international level. Globally interconnected NGOs and social movements raise awareness for issues and the modern technologies give them the means to broadcast their standpoints to a world-wide audience. Thus it has also become much easier to mobilize citizens using the internet and wireless communication. An abundance of information about wrong-goings in the world is made available to people all around the globe, and in our times they also have the means to act on this information.

Throughout these last two chapters the difficulty mentioned at the end of chapter 2.5 has become apparent. It seems almost impossible to make a statement about the influence and effects of internet use on our modern day society. All scholars have coherent arguments and some also statistical evidence to back their opinions and the hypotheses proposed by them. In the course of this thesis, especially in the process of the operationalization and description of the questionnaire, it seems imminently important to keep in mind both scientific movements, making sure not to involuntarily lay a higher emphasis on one, neglecting the other in the wording of the questions.

2.6 Political participation and civic engagement

"The most important political office is that of private citizen."

Louis D. Brandeis

From the review of literature it has become quite apparent, that the issue of political participation is not an easy one to fathom. The number of definitions seems sheer endless and the concept of political participation ranges to include a multitude of different aspects. This is only underlined by the fact that in the last 50 years, the scientific work on this particular topic has increasingly risen. Figure 4 depicts the development of how often political participation has been cited as the topic of scientific works published between 1960 and 2013. Of course one has to keep in mind that the overall number of works published during this course of time has also increasingly multiplied; still these numbers make the abundance of research on this area of interest visible. Up until the year of 2013 political participation has been the topic of 8,151 publications. This not only makes obvious the importance of the subject matter, but implicates also a great range in the understanding, of what political participation actually is.

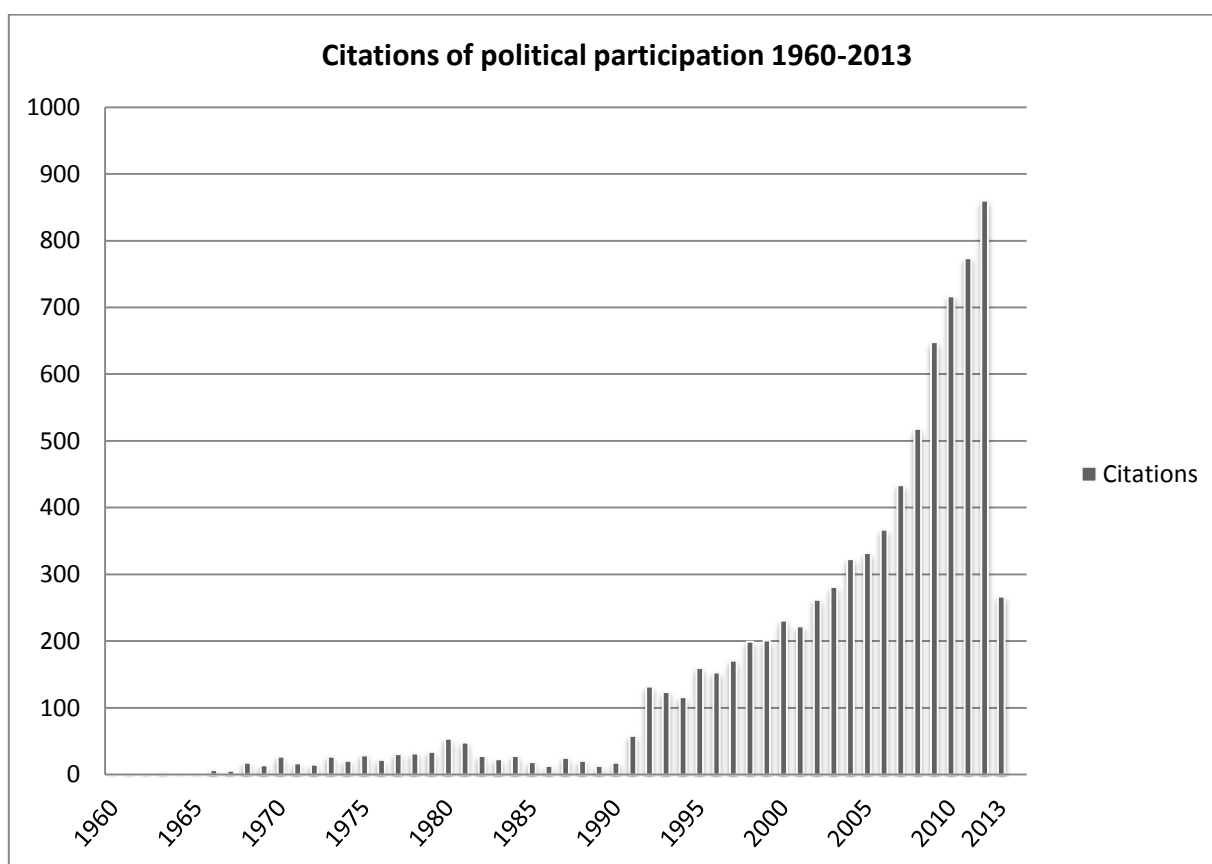


Figure 4: Number of citations of "political participation" between 1960 and 2013 (Web of Science: Social Science Citation Index, 2013)

Added to this is the social phenomenon of civic engagement, which not only runs under many different terms (civic participation, community involvement, civic involvement etc.) and which (as illustrated in chapters 2.5.1 and 2.5.2) can be seen as standing in close relation to the concept of political participation. Due to afore mentioned connection Castells, for example, makes between the concepts of political participation and civic engagement, it seems relevant to include the ideas of civic engagement into this chapter. The following pages will try to give a short introduction into what various types of political participation can be identified and what is to be understood under the term of civic engagement.

2.6.1 Political participation

Traditionally political participation, political action, political involvement, political engagement etc. are all words used synonymously to describe the attempt to influence political decisions. Political participation is widely accepted as being the basic premises for defining a democracy (Allenspach, 209: 25 et seq.). Numerous definitions of political participation can be found in specialized literature. Political participation has been defined as:

“...the acts by private citizens that are more or less directly aimed at influencing the selection of governmental personnel and the actions they take, including new issues on the agenda, and/or changing values and preferences directly linked to political decision-making” (Verba et al., 1971: 9; quoted after Morales, 2009: 24).

“...all voluntary activities by individual citizens intended to influence either directly or indirectly political choices at various levels of the political system” (Kaase/Marsh, 1979: 42).

“...those actions by private citizens by which they seek to influence or to support government and politics” (Milbrath, 1981: 198)

“...behavior intended to influence authorities, engaged in by groups of persons who do not themselves occupy positions of authority in a political system” (Muller, 1979: 4).

Lüdermann (2001) identifies three characteristics that constantly reappear when studying different definitions of political participation: 1) political participation is always voluntary, 2) political participation is the act of private citizens and 3) political participation always has the goal to, in some way or the other, influence decisions made on the level of the political system (43).

As mentioned in the introductory paragraph, participation is seen as being of the essence for democracies; the extent to which participation can and should be practiced by the citizens depends on the model of democracy in place. Three different models can be identified. In the functional model of democracy, the act of governing is assumed by a political class, the citizens only being involved in the political process through the act of voting. The representative model of democracy takes it one small step further, granting the citizens not only the right to vote but also freedom of opinion and freedom of assembly, thus allowing them, to some extent, to control political decision-makers. The third model of democracy finally, the participatory model of democracy takes a different stance, focusing not on the out-put but rather on the in-put side of the political system. Citizens are not only included through the right to vote, but are given more possibilities of influencing the political agenda through participating in various forms of direct democracy. These forms might include options such as referendums or initiatives. Another point that distinguishes the participatory model of democracy from the other two is the focus not only on the act of participation itself, but also emphasizing the importance of political and social commitment. In this context commitment refers to the implicit political participation through engagement at home, at school or at one's workplace (Allenspach, 2009: 26 et seq.).

It becomes quite apparent that the task of defining political participation is not an easy one. As van Deth observes, the *"domain of political participation grew considerably"* (2001: 2) over the past decades. But also the repertoire of political participation has increasingly grown, virtually affecting all aspects of a society's social life (ibid.). It is no longer possible to limit political participation to the casting of a vote on Election Day. The concept can no longer be conceptualized as a unidimensional set of activities, as Milbrath states, but rather has to be seen as modes or styles of political participation (1981: 198).

Various characteristics have been suggested to classify different types of political action. One of the possible classifications is the distinction between conventional and unconventional forms of political participation (Woyke, 2009: 549). Conventional political participation includes more traditional ways of involvement such as voting, campaigning for politicians or contacting governmental organizations; acts that are regulated and guaranteed to the citizens by the laws and constitution of a country (ibid.; Verba, 1967: 58). Unconventional political participation on the other hand is defined by Kaase and Marsh as *"behavior that does not correspond to the norms of law and custom that regulate political participation under a particular regime"* (1979: 41). An exact classification of actions is often difficult, because the boundaries between different forms of participation can become blurred at times and it also depends on the external conditions, to what

extent certain forms of participation are viewed as being legitimate. In some instances, demonstrations will be seen as a legal measure of political participation, while being rejected in others.

A different type of classification is the distinction between democratic and aggressive political participation. In this sense democratic political participation is governed by an institutional framework. This type of participation is the result of laws and legislations and takes place in regularly recurring intervals. Because they are always bound to laws, this form of participation is always legal. Elections are the prototype for democratic, legal political participation. In contrast aggressive political participation occurs spontaneously or through the mobilization of support, not following a recurring interval. This type of political participation may either take place within the limits of the law or cross the boundaries into illegality. Aggressive political participation taking place within the boundaries of law for example are authorized demonstrations, rallies, strikes or the signing of petitions. Illegal aggressive political participation on the other hand may or may not include violence against people and property (Allenspach, 2009: 29 et seq.).

2.6.2 Civic engagement

As has been mentioned in the previous chapter, the distinction between different types of political participation and the distinction of different forms of action is not an easy task. To complicate things even further, the boundaries between political participation and civic engagement are also somewhat ambiguous. Depending on the definition, one will find different classifications of what action belongs to what concept. As Moy et al. rightly state, the concept of civic engagement *“travels under many guises, and its boundaries sometimes overlap with similar concepts of interest”* (2005: 572). This often results in a very broad treatment of the concept, allowing it to include political as well as quasi-political processes (Jennings/Zeitner, 2003: 316). Putnam for example refers to civic engagement as *“people’s connection with the life of their communities”* (1995b: 665). This might seem slightly imprecise, as this definition can include anything from volunteer groups, visiting and socializing with neighbors, membership in clubs and interest groups and so on.

According to Moy et al. civic engagement is to be understood as a multidimensional concept, made up of three components: 1) Civic participation 2) social participation and 3) membership in formal groups such as heritage clubs, senior citizens clubs or other interest groups (2005: 572, 582). Another important factor often used as an indicator for civic engagement is volunteerism, meaning

the extent to which citizens are willing to work in volunteer groups and programs, giving their time without receiving payment in return. Such volunteer organizations are often seen as a source of civic skills and norms of social trust (Jennings/Zeitner, 2003: 317).

Civic engagement has, at least to some extent, been already covered in chapters 2.5.1 and 2.5.2. It seems relevant at this point to recap Castells findings. Taken together, he made a geographical distinction between two different types of engagement: local versus global. This is a classification that should also not be neglected. Castells differentiates between engagement on a local, community level (activities such as participation or membership in community groups, labor unions, religious groups or civic associations) as well as on a global level. Engagement on a global level including support for international NGOs, such as Amnesty International, Oxfam, and Greenpeace etc. as well as social movements (Castells, 2008: 83 et seq.).

Even though political participation and civic engagement seem to be concepts closely linked to one another, the task of giving a coherent and brief definition seems to be a difficult one to master. In the course of the development of the questionnaire, different aspects of both concepts will have to be integrated and combined with one another, allowing for a suitable range of participation opportunities covered within the questions of the survey.

3 RESEARCH QUESTIONS & HYPOTHESES

“Act as though I knew nothing.”

Molière

Apart from the development of a research tool, the goal of the thesis is also to give some preliminary results from the survey conducted using the online questionnaire. In order to do so, the following research questions and hypotheses have been proposed. The formulated research questions can be grouped into 4 categories

- 1) Internet use and attitude towards internet technology
- 2) Perception of finite provinces of meaning
- 3) Structuring of the everyday life-world
- 4) Political and civic participation

3.1 Internet use and attitude towards internet technology

In a certain sense, the intensity and type of internet use sets the basis for this survey. Different online domains were used to recruit the participants in order to be able to compare different user types with one another. But not only the amount of time spent online per day is assumed to have an influence, also the number of years one has used the internet might play an influential role (see chapters 2.5.1 and 2.5.2). By also including a group of non-internet users into the sample, it will not only be able to compare heavy- to light-users, but also internet users to non-users.

RQ1: In which ways do age and gender influence the time of internet use?

HH1: There is no significant difference between men and women when it comes to the time they spend online.

HH2: There is an association between age and the intensity with which participants use the internet, the younger the person, the higher the average use of internet.

RQ2: Which factors can be identified as having an influence on the attitude towards the internet?

HH3: There is no significant difference between men and women concerning their attitude towards the internet.

HH4: People over the age of 60 have a more critical attitude towards internet technology than younger age groups do, perceiving it to be a greater threat to themselves and society while experiencing the medium as being unnecessary and annoying.

HH5: People who do not use the internet tend to have a more negative perception of the medium, assuming it to be more harmful, distracting or unnecessary.

HH6: The size of a person's hometown influences their attitude towards the internet. The smaller the population, and thus the more rural the hometown is, the more negative the attitude towards internet technology.

HH7: The longer a person has been using the internet, the more useful and irreplaceable, and the less unnecessary it is perceived.

RQ3: Does the amount of time one spends online have an influence on the feeling of losing control?

HH8: The more time people spend using the internet, the higher the degree to which they feel they are losing control over the time spans they spend online.

3.2 Perception of finite provinces of meaning

The goal assumed with this category of questions and hypotheses is to empirically study the propositions made by Schütz concerning the different provinces of meaning and their specific styles of lived experience. From the theoretical concepts mentioned in chapter 2.3.1.3 and chapter 2.3.2 it can be assumed that the perception of different parts of our lives can differentiate substantially from one another. The way one perceives the world of dreams is quite different from the world of phantasms or the everyday life-world. Through the identification of different situations belonging to different provinces of meaning (see operationalization chapter 6.2), an insight into the way people perceive different aspects of their life can be gained.

Another important aspect is the integration of the online world into this concept. The goal is to compare the perception of the different provinces of meaning not only with one another, but also to compare the perceptions of the participants when engaging in online activities.

RQ4: How do people perceive the three provinces of meaning, world of phantasms and world of sleep and what influence does internet use have on these perceptions?

HH9: Non-users show a significant higher tension of consciousness towards the world of everyday

life than internet users.

HH10: Internet non-users perceive the world of everyday life as being more real (higher époque) than internet users.

HH11: The degree to which participants feel they are able to influence the world of dreams (form of spontaneity) is not influenced by internet use.

HH12: Heavy-users experience their self as playing more of a role and giving parts of themselves up than light-users, when surfing the internet.

HH13: The perceived possibility of interacting with others while using social networking sites is higher in heavy- than in light-users.

HH14: Serious internet users perceive the everyday life-world as more real than social network users or online-gamers.

HH15: Online gamers feel less restricted by other people's time perspectives in their use of social networking sites than social networkers do.

HH16: Serious-users give up less of their selves, than online gamers or social networkers when surfing the internet.

HH17: The older the internet users are the more attention they pay to the act of surfing the internet.

HH18: The younger the respondents are, the more the use of social networking sites is perceived as reality.

HH19: The older the internet users are, the less they perceive giving a part of their self up when using social networking sites.

3.3 Structuring of the everyday life-world

In this set of research questions and hypotheses, the focus lies on the paramount reality of the everyday life-world. As mentioned in chapter 2.4, the integration of modern technologies such as the internet into our lives has led to an expansion of time and space. Through the internet the world has grown in reach, while from a temporal perspective the phenomenon described by Schütz as waiting, the incompatibility of different time structures, has become more and more obsolete. The following research questions aim at identifying the influence the use of the internet has on the spatial and temporal structure of the world-of everyday life.

RQ5: What influence does the use of internet have on the temporal and spatial structure of the everyday life-world?

HH20: Compared to non-users, internet users are less bound and restricted by the structures of time.

HH21: The higher the intensity of internet use, the more flexible participants perceive their time structure, being less dependent on external factors.

HH22: Compared to non-users, internet users have a farther world of potential reach, being less bound by spatial structures.

HH23: The higher the intensity of internet use, the wider the world of reach.

3.4 Political and civic participation

There have been inconclusive results regarding the connection between political and civic engagement and internet use. The last block of hypotheses revolves around participants' engagement in different types of political and community activities and their perceived importance towards society.

RQ6: What influence does the use of the internet have on people's political and civic participation?

HH24: There is no difference in the degree to which users and non-users are interested in politics.

HH25: There is a positive connection between internet use and political participation.

HH26: Non internet users value traditional forms of participation more so than internet users.

HH27: The more time respondents spent online, the more global forms of engagement are valued.

HH28: The perceived importance of local forms of participation is independent of the intensity of internet use.

HH29: The feeling of being able to change the political world and influence decisions on a political level is higher in internet users, than it is in non-users.

4 METHODOLOGY

Due to the fact that this thesis is interested in finding results concerning the influence of internet use on the perception of the structures of the everyday life-world, it is initially necessary to conceptualize a tool, with which these structures and the differences and relations between different provinces of meaning can be made apparent. As mentioned in chapter 2.4, theoretically some work has been done, linking the theory of the structures of the life-world with modern media and communication technology, thus far an empirical instrument to test this connection is yet to be developed.

Under these circumstances, the development of a questionnaire takes a prominent place. Initially, the general method of quantitative online research should be highlighted, along with the sample selection made for this survey, before going into more detail about the design of the survey and the operationalization of the theoretical framework, which will be introduced in chapter 6.

4.1 Quantitative online research

After reviewing the existing literature, it became apparent that there, until now, existed no tool, with which the individual perception of a person's life-world could be studied. The task at hand was thus choosing a methodology, with which this could be done in a practicable way.

The method chosen to conduct the survey at hand was that of a quantitative online-questionnaire. In accordance with the goal of the thesis, overall research question and the formulated hypotheses, (chapter 3) an online-questionnaire seemed to be the most efficient way of testing the theoretical concepts. The aspect of feasibility and the resource time were also of the essence.

Over the course of the last years, internet-based data collection through standardized surveys has become an important research tool. With the developments in modern communication technology, online surveys present a very cost effective and flexible research tool. It can be stated however that online surveys are not genuinely a new tool, rather an old tool, deployed in a new manner. As with every advancement and benefit of a tool, there are likewise always methodological downsides, which have to be considered when conducting an online survey (Vehovar/Lozar Manfreda, 2008: 177 et seq.). These issues, the benefits as well as the detriments, will be discussed in the following two chapters, illustrating why the method of an online survey was

still perceived as being the most adequate one for the task at hand. As will be explained closer in chapter 4.4 a paper and pencil version of the questionnaire was also administered to one part of the sample. The benefits and detriments of this method will be discussed at the appropriate time.

4.1.1 Benefits of the method

Apart from the cost and time effectiveness mentioned in the previous chapter, there are also other benefits that distinguish this method from others. Undoubtedly one of the principal benefits, when it comes to correct data transfer is the fact that the data collected online can be directly exported and saved in a multitude of different file formats. Thus the data is instantly available for analyzing; for example by using the statistics program SPSS. This eliminates the mistakes that can be made when manually entering data from an interview, paper and pencil questionnaire etc. (Atteslander, 2010: 166).

Another positive aspect of online surveys is its endless range of accessibility. Virtually everyone with access to the internet can participate in the survey. Sampling options are thus very broad. Potentially one could interview people from around the globe, covering different cultural groups etc. with one single survey (Ogolsky et al., 2009: 616). Of course, it is imperative that it be taken into account that people without access to the internet will be excluded from studies conducted using this type of technology. In 2012, Austria for example, had an internet penetration rate of 79.3%. So while an online survey, after careful consideration, might seem an adequate tool in Austria, this research method might not be suited for European countries such as Turkey, Bulgaria, Romania or Greece, whose internet penetration rates do not exceed the 55% mark (Statistik Austria: Haushalte mit Computer und Internetzugang 2012, 2013; RTR: Daten für Europa-Vergleich "Haushalte mit Internetzugang", 2013; Fricker, 2008: 206).

Also, online survey tools make it possible to reach different groups of people, sharing the same experiences. While Ogolsky et al. (2009: 616) refer to this benefit in respect to different relationship statuses, it can also be applied to different types of internet users. Through internet sampling and the decision on which sites to use to recruit the respondents, people with similar patterns of internet use may be recruited, making for a relatively homogenous sample cluster.

Another major advantage of an internet survey is the privacy of completing the survey at home, which might add an extra level of perceived anonymity. This increase in privacy and anonymity

might make people feel more comfortable and secure, leading them to answer questions more openly and truthfully as they might would in a paper or pencil situation (ibid.: 616 et seq.).

Also, the design options available when creating an online questionnaire must be seen as an asset. Multiple options are available to control the flow of the questionnaire. Filter techniques allow for the programming of sub-questions, only asked in specific instances. The randomization of items also is an option not available in paper and pencil methods. An online questionnaire also offers the possibility of marking questions as compulsory, making participants aware of the importance of answering every single question and only allowing them to proceed, once all the questions of one page have been completed. This leads to a significant lower error response rate compared to paper and pencil surveys, where it is at times not possible to code the responses adequately because the answer is not assignable or was simply ignored by the participant (Kaczmirek, 2008: 246; Ogolsky et al., 2009: 618).

4.1.2 Detriments of the method

Of course, as is with every research tool, online questionnaires are accompanied with a line of draw-backs, which have to be considered when opting for this type of survey. The possibly most serious issue concerns the sample of the survey and the method used for its compilation and recruitment. As mentioned in the previous chapter, potentially everyone with access to the internet can be part of the sample. In the case of this thesis, due to language restrictions, the entire group of German-speaking internet users could potentially be defined as the population of inference of this sample. Obviously this would in no way be representative or useful, which is why the sampling frame is a crucial issue when conducting online surveys. As briefly mentioned in chapter 4.1.1, internet penetration is not 100%, which is why *“internet-based survey using only samples of internet users do not generalize to the general public”* (Fricker, 2008: 206). This must always be kept in mind, possibly solving the problem, as will be shown in the next chapter regarding the compilation of the sample, through including a sample cluster of non-internet using participants.

Even though the possibility of completing the survey in the privacy of one’s home was described as an asset in the previous chapter, this option is accompanied by negative side-effects. There is no way of controlling the respondent’s environment, while he or she is completing the questionnaire. The participant might be tired, distracted or rushed, leading them to inattentively filling in the

questionnaire and making inaccurate statements. Furthermore, one is not able to supervise the respondents as to whether the questionnaire is being filled out personally, or if other people are present during the process, offering their opinions, thus distorting the answers and reducing the quality of the collected data (Ogolsky et al., 2009: 618).

Of course, one major problem of internet surveys is non-response-issues. While this problem can, to some degree, be managed using the technological possibilities mentioned in the previous chapter, there are negative side effect here as well. While the data that is collected is 100% complete, due to the design using compulsory questions, allowing respondents to proceed only once all the questions have been answered, the problem of participants terminating the questionnaire altogether cannot be resolved. Traditionally, internet surveys have shown fairly modest response rates; requiring a larger number of people needing to be sampled, before reaching the desired number of completed questionnaires (Vehovar/Lozar Manfreda, 2008: 182; Fricker, 2008: 209).

Even so, quantitative online surveys can be seen as an adequate research method to gain results on a low time and financial budget. Of course certain detriments must be kept in mind. Especially when analyzing the collected data, the issues concerning the sampling frame should always be kept in mind.

4.2 Sample – recruitment & definition

When conducting an internet survey, several different sampling methods can be utilized. Two general categories of methods can be distinguished: probability-based sampling and non-probability sampling also referred to as convenience samples (Fricker, 2008: 199). In probability based samples, the sample is selected using some sort of probabilistic mechanism. The probability with which a member of the sample frame was chosen to be part of the sample is known. One type of probability-based sampling is cluster sampling. In this case, the respondents are recruited from several groups of individual units. For example clusters can be formed by recruitment via several different internet domains or discussion groups (ibid.).

In order to generate the sample for this thesis, the cluster sampling method was employed. This method was chosen in order to be able to make a somewhat accurate statement about the make-

up of the sample. The five clusters were chosen due to the assumption about the diversity between one another and their relative homogeneity within the cluster units.

One characteristic of convenience samples however cannot be ignored when describing the sample of this thesis. After the link to the survey was posted on various internet domains, it was left completely up to the respondents themselves, to choose whether or not they were willing to complete the questionnaire. Since the sample lacks the information about the respondents who chose not to participate, the risk of the results being biased is greater, since the sample might not be representative of the general population of the site (ibid.).

The first cluster was recruited via online special interest boards, specifically boards dealing with pets. The online boards the questionnaire was posted on were: *dogs4austria.at*² and the associated Facebook group *Kennel Nuortariikas Lapinporokoirat*³, as well as three bird-boards⁴. Both dog-sites are administrated and controlled by the same person. Both, the message board as well as the Facebook group are only available after registration, making its contents invisible for the general internet public. This fact ensures that only members were able to view the questionnaire. As of July 2013, the Facebook group has 114 members, the message board 499, amounting to a number of 613 registered members. Of course it has to be kept in mind that it is possible for people to be members of both groups, which would result in a reduction in overall members. Secondly, not all of these registered members are necessarily still active in these two groups. The link to the questionnaire was posted on both dog-sites for the first time on the 24th of June 2013 asking people to participate in the questionnaire. Reminders were posted on July 8th and 20th 2013.

The questionnaire was posted in the three bird-related sites on August 9th 2013. The response was better as in the dog-board, which is why no reminders needed to be posted. Most likely this was due to the greater number of active members.

The second cluster in the sample is people that participate in online games such as World of Warcraft, in which a key element of the game is the interaction and communication with other players. The online gaming-cluster was very difficult to attain, due to the lack of cooperation and assistance online messaging boards were willing to offer. The questionnaire was thus posted on a

² www.dogs4austria.at

³ <https://www.facebook.com/groups/208655912510598/>

⁴ www.vogelforen.de
www.welli.net
www.nymphensittichforen.de

World of Warcraft Facebook page⁵ on several different dates. In addition to that, the link was posted in a games-related blog on August 13th 2013.⁶

The third cluster can be seen as a kind of control group. It was recruited via senior citizens clubs and associations in Salzburg and Vienna, using a paper and pencil version of the questionnaire. Of course, participants in this cluster may also use the internet; the chances of recruiting non-users however, are not given in any of the other sample groups. As mentioned previously, one major problem of internet-based research is the exemption of non-users. In order to deal with this problem, senior citizens over the age of 60 were recruited. They make up the cluster of internet-remote people. The survey was conducted on various different dates, depending on the availability of the members of the clubs. The data of the Viennese sample was collected on the 2nd and 8th of July, the data collection in Salzburg took place on the 2nd of July as well as between the 11th and 19th of July.

The fourth cluster of the sample was recruited via an online-help-board⁷ centered on health issues. This fourth cluster was chosen after careful consideration following the assumption that people seeking counseling might consider the internet as being more a part of their everyday life-world than people using the internet for entertainment. While respondents from the first cluster might view the internet as a form of entertainment, this cluster may rather be interested in the internet in a more serious way.

The fifth and final cluster was recruited via the Department of Communication's mailing list, sending the link to the questionnaire out to about 100 students. This e-mail was sent out on August 12th 2013.

4.3 Usability

During an online survey, participants are on their own and do not have the opportunity to pose questions. This is why it is crucial for the design of the questionnaire to facilitate its use, while the questions themselves need to be self-explanatory. If participants perceive the design as too

⁵ <https://www.facebook.com/WarcraftDE?fref=ts>

⁶ <http://thetruthsofar.wordpress.com/>

⁷ www.ht-mb.de

complicated to use or the questions not understandable, the risk of a high non-response rate and higher drop-out levels increases (Best/Krueger, 2008: 218, 231 et seq.).

In order to determine the usability of the questionnaire, it was tested previous to its publication, using the thinking-aloud method. In this approach respondents are asked to share their thoughts, while being confronted with a certain task or problem (Bortz/Döring, 2006: 325).

In the field of human-computer-interaction, the thinking-aloud method is an important user-based evaluation method, studying consumer and judgment making processes. They way people interact with computer interfaces *“can be registered through their verbalization [...] to discover their decision processes and patterns”* (Stefano et al., 2010: 264). This type of protocol data can provide important information about user’s thoughts and problems they encounter when interacting with an interface (ibid.: 263 et seq.)

For the survey at hand, five people differing in gender, age, educational background and internet user habits were asked to fill in the questionnaire. They were asked to share all their thoughts that they had, while completing the survey. Through this method, important information could be gathered regarding the design of the layout, wording of the questions, response options etc. In accordance with the information gathered in the course of this usability test, the questionnaire was revised and corrected according to the suggestions made by the users.

4.4 Online-survey tool

The online survey tool of choice was the internet based EFS Survey (Questback), provided by Unipark⁸. The benefits of this tool are its easy handling, allowing for a quick survey construction and easy collection of data. Due to different methodological options, high data quality can be ensured.

This server-based online tool provides different pre-defined question options to choose from and the creation of the questionnaire is relatively simple and quick. The questionnaire titled *“Alfred Schütz 2.0”* consisted of a total of 32 questions, spread out on 25 pages.⁹

⁸ www.unipark.de

⁹ See the questionnaire in Appendix II for more information

The first page of the questionnaire welcomed and thanked the users for participating in the survey; informing them about the general topic and the amount of time it would take them to complete the questionnaire. They then skipped through the pages with *forward* and *back* buttons at the end of the pages, giving participants the opportunity to revise their previous questions. The integration of this option was chosen, due to the complexity and difficult subject matter of the questionnaire. The *back* button gave participants the opportunity to correct their answers, if they had misunderstood the questions, rather than submitting a questionnaire with the wrong data.

The participants were continuously informed about their progress through a progress indicator, showing them what percentage of the questionnaire they had already completed. At the end of the survey, participants were again thanked for their cooperation as well as provided with an email address which they could contact if they had any further questions or were interested in learning the results of the survey.

4.5 Paper and pencil-version

In order to reach the group of internet-remote people, a paper and pencil-version of the questionnaire was designed. Since many of the participants are not familiar with even using a computer, it seemed a better choice to provide paper and pencil questionnaires. The initial insecurity of having to use a computer alone might have been enough to cause frustration, leading to higher refusal to fill in the questionnaire. For this reason the questionnaire was modified into a paper and pencil version that could be distributed amongst the participants.

The questionnaire however was not simply printed as is, but adapted to the special needs of the target group. Because the group of internet-remote participants was recruited at senior citizens clubs and within senior citizen's associations, particular attention was laid on making the task of filling in the questionnaire as easy as possible. This meant increasing the type size to facilitate legibility and also adding additional information and fill-in assistance. For example, the participants were made aware (through marking the question with an arrow), if the response options continued on the following page. This was done to reduce confusion amongst participants as well as reducing the risk of receiving only half-answered questions.

Unfortunately, the use of paper and pencil questionnaires is accompanied with some downsides, which are more easily dealt with in an online-survey. As has been mentioned in chapter 4.1.1, one

major benefit of an online-survey is to make people aware of missing answers, making for completely filled in questionnaires and qualitative data. This option is, for obvious reasons, is not available in the progress of a paper and pencil survey. Even though the participants were individually made aware of the fact, that it is of extreme importance to fill in the entire questionnaire, this could not be monitored during the time they took to answer the questions, resulting in different degrees of completion.

5 QUESTIONNAIRE

Due to the lack of the existence of an adequate research instrument, one major aspect of the thesis at hand was the conception of a questionnaire, with which the individually perceived structure of the everyday life-world could be surveyed. The instrument opted for was a quantitative online questionnaire, its development is outlined in the following chapters.

5.1 Intention of the questionnaire

The goal of the questionnaire is to collect data on several different concepts and fields of interest, all linked by internet usage as the common denominator. The basic goal is the conception of a research tool, with which the personally perceived structure of the everyday life-world and surrounding finite provinces of meaning of an individual can be investigated. It is important to stress the fact that the focus lies not alone on the province of the everyday life-world. Other provinces of meaning, such as the world of dreams or the world of phantasms should not be disregarded. It is the final goal of the questionnaire, to transfer Schütz' theories into an empirically verifiable research tool, allowing the collection of data on an individual's perceptions. One special focus of interest is the *"world of internet"* and the study if such a world exists. Does the internet form a separate province of meaning or has this technology been firmly integrated into our paramount reality of everyday-life? How do individuals experience different province of meaning and can clear distinguishing characteristics be found to give definitions about the worlds in question? These are some of the key issues the questionnaire aims to examine more closely.

Another goal is to compile questions concerning internet use in order to identify different types of internet-users. For example respondents who are part of an online community or social network, participants who use the internet for work-related issues rather than entertainment and so on. As previous studies have shown (chapters 2.5.1 and 2.5.2), not only the amount of time spent online per day is an important indicator, also the years of internet use make a difference when it comes to people's integration of the technology into their everyday life.

Subsequently, it is necessary to ask questions concerning the political as well as civic engagement of participants, in order to bring together all theoretical concepts presented in chapter 2. Of course, a collection of data on socio-demographic information must also transpire in order to identify differences between age groups, rural or urban living situations etc.

The final goal of this thesis is to present the initial findings resulting from this questionnaire, as well as offering suggestions for improvement and further development of the questionnaire for ongoing research on this topic.

5.2 Design of the questionnaire

As mentioned in chapter 4.3, the questionnaire is made up of a total of 32 questions, which are grouped into five sets of questions:¹⁰

- 1) *Socio-demographics* (gender, age, province and population of current residency, current occupation and highest completed form of education)
- 2) *Internet use* (time spent and activities online, years of internet use, engagement in social networks and online gaming, general attitude towards the internet and loss of control over time spent online)
- 3) *Perception of finite provinces of meaning* (perceptions of the provinces of meaning: world of dreams, phantasms and the everyday life-world as well as perceptions during internet activity; more detailed information will follow in chapter 6.2)
- 4) *Time and space structure of the everyday life-world* (experiences of temporal and spatial restrictions in everyday life; more details in chapter 6.3)
- 5) *Political and civic engagement* (interest in different levels of politics, participation in traditional and non-traditional forms of engagement, opinion on the importance of participation, locus of control)

5.3 Question structure

In quantitative online research, many different types of questions can be employed to design a questionnaire. Online research tools offer a wide range of response styles and formats that can be used, when designing a questionnaire. The most fundamental distinction that has to be made is that between close-ended and open-ended questions. In open-ended questions the respondent is required to independently formulate answers. No fixed response categories are provided that might influence the responses. The respondent is required to recall certain situations, whereas when answering close-ended questions he or she must simply recognize certain situations. In

¹⁰ See questionnaire in Appendix II for more detailed information.

closed-ended questions, all relevant answer options are provided for the respondent in answer categories. The respondent needs to simply choose the answer that is right for him or her from the provided categories (Atteslander, 2010: 146).

Close-ended questions can be posed in an array of different formats and response styles, allowing for the collection of data for various situations. Three different types of close-ended questions can be distinguished: 1) identification questions, 2) selection questions, and 3) yes-no questions (Richardson et al., 1965: 146; quoted after Atteslander, 2010: 147 et seq.). Identification questions are used for respondents to identify a person, place, time etc. Selection questions are applied when the emotions, opinions or frequencies of occurrences are to be determined. These questions often include scales as answer categories (Atteslander, 2010: 148).

The 32 questions in the survey at hand were all designed as close-ended questions. The advantage being that the uniformity among the answers is greater than when employing open-ended questions, allowing for a better comparability between answers. Through the pre-defined answer categories the further analysis is also facilitated and people who might be overwhelmed by formulating their own answers can respond to these types of questions more easily. In addition to these benefits, the dropout rate and non-response rates are higher in open-ended questions, due to the increase in time and effort that is necessary to answer the questions. (ibid.: 148 et seq.; Best/Krueger, 2008: 229).

Numerous types of close-ended questions can be differentiated: single and multiple response questions. Due to the fact that multiple response questions lead to higher dropout rates, the application of this question type was reduced to an absolute minimum in the questionnaire (ibid.). In some cases however, multiple response questions are necessary; for example when inquiring about a person's current occupation or the like.

6 OPERATIONALIZATION

Operationalization is the translation of a theoretical concept into empirically observable or determinable situations (Schnell et al., 2011: 121). Four different groups of questions need to be examined individually, in order to give an adequate overview of the development of the questionnaire used to conduct the survey of this thesis: 1) internet use, 2) provinces of meaning, 3) structure of the everyday life-world and 4) political and civic engagement. While question groups one and four could be developed in the style of existing questionnaires, question blocks two and three needed to be operationalized relying solemnly on the theories provided by Schütz, Berger, and Luckmann (see chapter 2).

For all references made to the questionnaire from this point onward, view Appendix II of this paper for more detailed information.

6.1 Internet use

For the purpose of this thesis it was not only important to collect data about the amount of time spent online, but also examining details regarding online habits and attitude towards the internet. Only if this aspect is taken into consideration, can different types of internet users potentially be identified. The participants were not only asked to indicate the amount of time spent online per day, but also how much of this time they spent on certain activities. *“When you think about your daily internet activity, how much of your time do you spend on the following activities?”* Because the inquiry about all the different types of online activity is not possible, and was not necessary for the focus of this thesis, the list was narrowed down to five items, with a sixth category titled “other” making for the necessary exclusivity of the answer options. Participants were thus questioned on their use of e-commerce services such as online banking or online shopping, social media use, internet use for professional purposes, online gaming as well as discussion boards. Filter questions were added for social network and online gaming activities, inquiring about the frequency of participant’s activity on those platforms.

Due to the fact that studies have shown a connection between the number of years people have used the internet and the effects the use has on their social well-being (chapters 2.5.1 and 2.5.2), respondents were also questioned as to how long they have been active in the online world.

Not only was it important to gather these facts and figures on the participant's internet use, it was also necessary to inquire about their attitude toward the technology. These types of questions are often used when collecting information about people's online activities, all centering roughly around the same types of questions. Do participants perceive the internet as being useful or a bother, could they live without it, do they think it is harmful towards society or a danger to themselves, etc. The participants were asked to respond using an eight point Likert scale, ranging in answer options from *"I totally disagree"* to *"I totally agree"*.¹¹ The direction of the questions makes it possible to group certain items into either representing a positive or a negative view of the medium. A high score in the items "the internet poses a threat to me, "poses a threat to society", "is completely unnecessary", as well as "the internet is annoying and awkward" can be seen as representing a rather negative attitude and critical view towards the internet. The question *"Do you ever get the feeling of losing control over the time you spend online"* was used as an indicator for how immersed participants get in their online activities.

6.2 Provinces of meaning

The prominent issue that arises with conducting pioneer work is the challenge of conceptualizing something completely original, curse and a blessing at the same time. A blessing, because one can ask questions with an almost child-like naiveté; a curse, because there are no previous experiences and results that might give a general idea, what the answers might be.

The first task at hand was to develop a scheme, with which the experience of different finite provinces of meaning could be investigated. The intention was to create a tool, with which the distinguishing characteristics could be operationalized, making a comparison of the finite provinces of meaning possible. In order to do so, Schütz' conceptualization of styles of lived experiences was used as a starting point for the operationalization. As has been mentioned in chapter 2.3.1.1, the style of lived experience characterizes the different provinces of meaning in six points: tension of consciousness, epoché, form of spontaneity, experience of one's self, form of sociality, as well as time perspective. The implications and meaning of which have been sufficiently discussed. On the basis of this characterization, the goal was to develop questions with which respondents could be asked about their perceptions and experiences in the various provinces of meaning. Before this

¹¹ See this online survey conducted by Rosenauer for a list of items covered in this question <http://www.surveymonkey.com/s.aspx?sm=aAeT7k5RhEe3V90v%2beA1p5vuOzYSUEjHZQA8fLJHWU0%3d> (13.04.2013)

could be done however, different situations in our everyday life had to be defined, matching the three provinces of meaning. For your recollection these three are: the world of dreams, the world of phantasms and the everyday life-world. The following classification was made, appointing the finite provinces of meaning the subsequent situations:

WORLD OF DREAMS

The situation that could be attached to this finite province of meaning was quite straight forward and was defined as sleeping and, subsequently, dreaming. No other situation seemed appropriate to be classified in this province, which is why it remained the only one.

WORLD OF PHANTASMS

Of course, several different situations could have been found to represent the world of phantasms. Ultimately the decision was made to opt for the situation of going to the theater or the cinema. Schütz originally only speaks of the visit to the theater. The cinema was added, due to the fact that the cinema can be seen as our modern-day theater, more people probably visiting the cinema on a regular basis (especially younger people), rather than going the theater to see a play.

EVERYDAY LIFE-WORLD

In order to investigate the perception of the everyday life-world, several situations were defined as being part of this finite province of meaning. The everyday life-world is our paramount finite province of meaning, which gives it a higher meaning, compared to the other provinces. Because we are only able to act on the world and interact with fellow human beings in the world of everyday-life, many different situations are encountered, all being part of this province of meaning; and this, even though they might seem quite different from one another. Five different situations were defined as being part of the province of the everyday life-world: professional life/job, a lecture at university, meeting up with friends, sports, as well as family life. These are all situations we encounter regularly in our everyday-life, which is why they were chosen to represent this finite province of meaning in the questionnaire. Two spheres are covered with these situations: professional life as well as leisure time. The first two situations (occupation and lecture at university) belong to the area of professional life, while meeting with friends, sports and family can be seen as situations belonging to the sphere of leisure time.

ONLINE-WORLD

Since one of the goals is to identify whether the internet is part of our everyday life-world or makes up its own, separate finite province of meaning, situations had to be added concerning the use of

the internet. Four different situations were chosen, making for a range of various uses: surfing the internet, use of social networking sites, online games, as well as writing e-mails.

Of course none of these classifications, apart from possibly the world of dreams, can include all the situations we are able to encounter in the respective finite province of meaning. These are merely suggestions made in a first attempt at operationalizing the theories of Schütz and his concepts. Also it is by no means definite, that the respective situations chosen will pass the empirical testing. As of now it cannot be stated, whether or not the four activities chosen to represent the online world are de facto perceived similarly, thus making up a separate province of meaning. Surely, many other fitting situations could be found and added to the list. The questionnaire, however, was restricted to these eleven situations, in order not to frustrate participants and risk high drop-out rates.

After these classifications for the respective provinces of meanings were found, the next step was to determine questions, with which the different characteristics of the style of lived experience could be investigated. In accordance with the six characteristics, six questions were developed, all following the same design. The situations were presented as a list, all in combination with an eight point Likert scale as an answering option. A ninth answering option (No opinion) was added due to the fact that not all situations apply to all participants. Even though an answer option such as this one increases the risk of people always opting for this answer option, thus possibly bypassing the question and distorting the results, this option had to be included, due to the diverse sample group of the survey.

TENSION OF CONSCIOUSNESS

The tension of consciousness, according to Schütz, describes the amount of attention we give and pay to certain situations. Hence, the participants were asked: *“With how much attention do you conduct actions in the following fields of activity?”* The answer options were provided on an eight point Likert scale, ranging from *“with low attention”* to *“with high attention”*, also allowing for no answer to be given (as mentioned previously).

EPOCHÉ

Epoché is a very abstract concept, which makes it difficult to grasp, and even harder to operationalize. It describes the idea of putting the doubt in the world in brackets, believing what we see is the reality as it is. The question carved out of this concept reads: *“As how real do you*

experience the situations in the following fields of activity?" Answering options were again provided on an eight point Likert scale, ranging from *"not real at all"* to *"highly real"*.

FORM OF SPONTANEITY

The form of spontaneity describes the effort to arrive at repetitively new perceptions. In its highest form, the performance of working acts, the form of spontaneity is based upon a plan, which can be followed along through actions, thus influencing the course of things. Consequently, participants were asked *"To what extent can you, through your actions, intervene in the following fields of activity?"* Again the answering options ranged from *"not at all"* to *"highly"* on an eight point Likert scale.

EXPERIENCE OF ONE'S SELF

As depicted in the theoretical part of the thesis, depending on the finite province of meaning I am currently lending my attention to, the experience of one's self can differ substantially. While one can adopt a myriad of different roles in the world of dreams and, to some extent, also in the world of phantasms, the everyday life-world is characterized by a far concentrated range of experiences. In the questionnaire this aspect of the style of lived experience was investigated using the following question: *"To what extent do you play a role (as in acting) in the following fields of activity and give up a part of your identity?"* Answer options ranged again from *"not at all"* to *"highly"*.

FORM OF SOCIALITY

The degree to which we can interact with our fellow humans depends on the realm we are currently bestowing the accent of reality on. According to Schütz it is only possible to communicate with our peers in the everyday life-world. In the other finite provinces of meaning, communication is not possible. The question posed to the participants was thus formulated as: *"To what degree are you able to contact other people in the following fields of activity?"* The range of answer options reached from *"not able at all"* to *"highly able"* on an eight point Likert scale.

TIME PERSPECTIVE

While the world of dreams can be experienced by humans in an array of different time perspectives and time seems to become unhinged, at least to a degree, the everyday life-world is characterized by inter-subjectivity, making a mutual time perspective necessary. The time perspective of the everyday life-world thus manifests itself by the intersection of inner time and world time, resulting in a perspective of standard social time. Participants were therefore asked *"To what extent are you forced to adapt to the time structures of the people around you in the*

following fields of activity?” Answer options were again provided along an eight point Likert scale, with the possible answers ranging from *“not at all”* to *“highly”*.

In a final question participants were asked *“To what degree are you able to forget the world around you in the following fields of activity, completely submerging yourself in your acts?”* This question was added to the six characteristics of the cognitive style of lived experience contrived by Schütz and should be used as an indicator as to how deep respondents can submerge into one province of meaning in comparison to another. On an eight point Likert scale the answer options ranged from *“not at all”* to *“highly”*.

These seven questions were all devised in order to create a thorough characterization of the different provinces of meaning – world of dreams, world of phantasms and everyday life-world – possible. In addition, various online activities should be included into the scheme, making a comparison to other finite provinces of meaning possible and allowing a statement to be made, whether the online-world exists as an individual province of meaning or if it has to be seen as being part of another realm of reality.

6.3 Structure of the everyday life-world

As previously indicated, the thesis at hand, due to limited resources, has to limit its focus to the analysis of the spatial and temporal structures of the everyday life-world. The aim of this category of question was thus, to identify indicators with which respondents’ perception of time and space could be made empirically visible in terms of a quantitative questionnaire, employing close ended questions.

The time structure of the world of everyday-life shall be considered first. Temporally Bakardjieva states a widening of the structure, most visible through the reduced time we spend waiting (chapter 2.4). There is no need any more for us to pay attention to social time when sending messages and contacting people; new technologies have rendered world time obsolete, allowing us to reach large distances in a very short period of time and breaking up the rule of *“first things first”*.

Leaning on Bakardjieva’s propositions, questions had to be developed which could be used as indicators for these observations. In total six questions were included into the questionnaire, focusing on the perceived time structure of the everyday life-world and restrictions participants

might feel resulting from these structures. Two questions were formulated for each, world time and social time, to indicate the degree to which participants felt obliged to follow the time structure imposed upon them by these two structures of time. An additional two questions focused on the aspects of waiting as well as the implication of *“first things first”*.

WORLD TIME

Two statements were formulated, gearing towards the degree to which participants felt obliged to follow the structure imposed upon them by world time. As mentioned, world time is associated with the cycle of the seasons and the restrictions they impose upon us. At our latitudes it is, for example, not possible to go skiing in July, just as it is not possible to go swimming (outdoors) in December. Through the invention of new technologies (not only the internet) it has become possible for us, to ignore these natural retrenchments, flying to warm places in the cold season or going skiing in Chile in the summertime. The first statement offered to the participants is thus: *“In the winter time I enjoy fleeing the cold temperatures, vacationing in a warm country”*.

The second statement concerning world time was formulated as *“When grocery shopping, I pay attention to purchasing seasonal fruits and vegetables”*. The assumption is that this can also be an indicator for ignoring the structure of world time. Even though strawberries are only in season for a few months, it is still possible to purchase them at grocery stores year round. World time is thus being ignored, making products available at times, when they are actually not naturally in season at our latitudes.

For both statements, answer options were provided on an eight point Likert scale, ranging from *“I totally disagree”* to *“I completely agree”*. A low score on the first item, as well as a high score on the second item indicating a high perceived limitation imposed upon an individual by the structures of world time.

SOCIAL TIME

The restrictions (or lack of restrictions) experienced by the structures of social time were also questioned using a set of two questions, answer options ranging again from *“I totally disagree”* to *“I completely agree”*. The first question, again modeled after Bakardjieva’s assumptions, indicates to what degree people feel obliged to act in accordance to socially accepted time structures; e.g. not making phone calls in the middle of the night, etc. The internet and other communication technologies have made it possible to contact people, regardless of what time it is. The question formulated accordingly thus reads: *“I send people text messages or e-mails at times, even when I*

know, they will not respond to them immediately". A high score on this question would indicate a low perception of restrictions inflicted by social time.

As a second indicator the following statement was formulated: *"I use services such as online banking or online shopping outside regular office hours"*. Again a high score on this question indicates a low restriction by the structures of social time. The internet and its various services have given people the possibility to complete tasks on their own agenda. People are not required any more to follow socially accepted time frames anymore and conduct their banking activities at regular offices hours. It is up to people's own agendas, when they choose to pay their bills. This question was included into the questionnaire because it is a good indicator for how independent people feel, when organizing certain aspects of their daily lives.

WAITING & PRINCIPLE OF "FIRST THINGS FIRST"

According to Schütz, people are not able to do more than one thing (two at the most) at the same time (Schütz/Luckmann, 1973: 48). A simple question was formulated to collect information on participants' feelings in this direction: *"I enjoy getting more than one thing done at the same time"*. With this question, the extent to which people enjoy focusing on more than one task at the same time shall be indicated. The higher the score on the eight point Likert scale, the more the respondent enjoys completing more than one job at the same time.

Closely related to this aspect is the necessity to wait. The more tasks a person can get done at the same time, the less time she or he needs to invest waiting or re-organizing his or her priorities, based on the concept of *"first things first"*. The last item in this block of questions was thus an indicator of people's attitude towards waiting: *"I like to pass waiting time with other activities such as reading, listening to music, my smartphone etc."*. It is assumed that the higher the score on this question, the less time the participant simply spends *"just"* waiting, but rather utilizes his or her time wisely, accomplishing other tasks at the same time.

The spatial structure of the everyday life-word was investigated using two groups of questions. Block one concerning itself with the people's holiday patterns, and the second block with the degree of mobility in their professional lives, as well as in their spare time.

In the first question, people were asked to indicate how often they had spent their holidays in their home country, Europe or the rest of the world in the past five years. The minimum duration of stay was specified as three days, also allowing for weekend trips to be taken into account. The second question concerned itself with the duration of the stays in general, asking if the respondent had

ever spent more than six weeks at a stretch abroad. Finally, the last question was formulated as an indicator to analyze the participants' worlds of reach. The countries of the world therefore, were divided into 11 zones, with Austria posing as the center point and the other countries grouped in circles, directed farther and farther away from the center. See Figure 5 for a graphic depiction of the separation of the world into zones of reach.

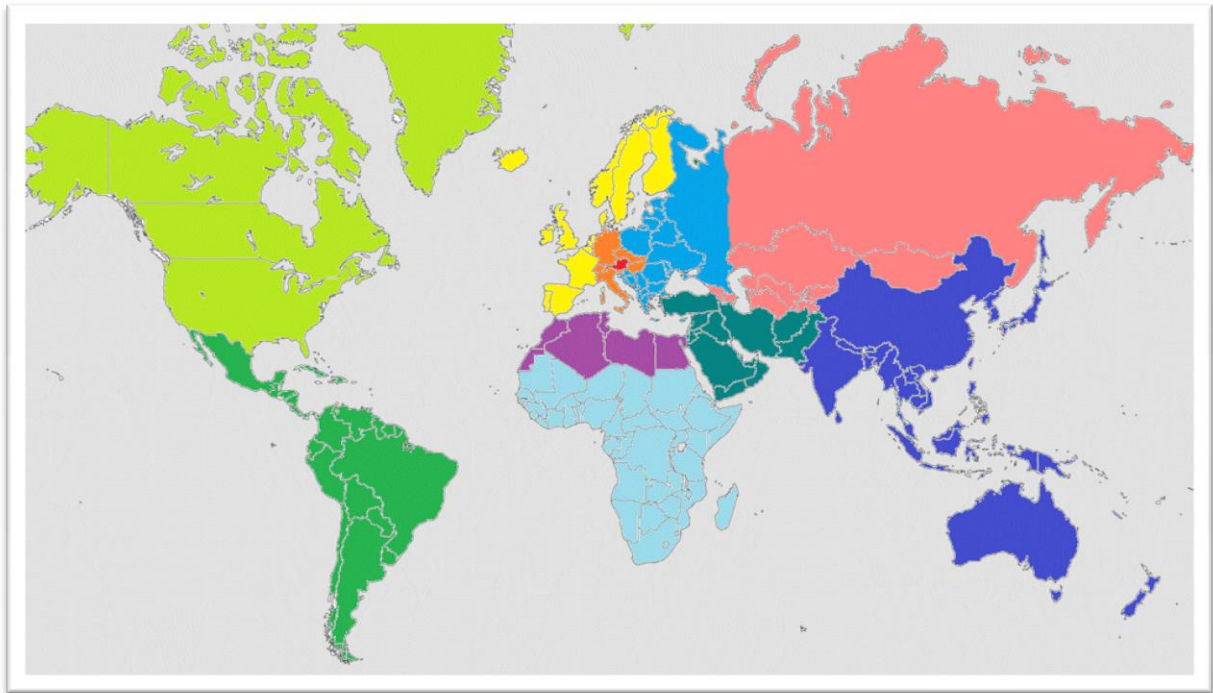


Figure 5: World of reach - zones of the world (own depiction)

As mentioned **zone 1**, the assumed center of the world for this question is Austria. **Zone 2** is made up of the neighboring countries Germany, the Czech Republic, Slovakia, Slovenia, Hungary, Italy, Switzerland and Liechtenstein. **Zone 3** was defined as being the rest of Western-Europe, including the Iberian Peninsula, France, the Benelux, Scandinavia, Great Britain and Ireland. **Zone 4** was defined as encompassing the rest of Eastern-Europe, including Poland, the Baltic States, Belarus, Ukraine, Romania, Bulgaria, the Balkan, Greece and the European parts of Russia and Turkey. The American Continents were split up into two zones, **zone 5** being North America, while Middle and South America made up **zone 6**. Africa was again split in half, the northern part of Africa (including Morocco, Tunisia, Algeria, Libya and Egypt) making up **zone 7**. While all the countries south of the Sahara desert were classified as being **zone 8**. The region of the Near and Middle East made up **zone 9** and was defined as including countries such as the Asian part of Turkey, Iran, Iraq, Syria, Saudi Arabia, Yemen, Oman, UAE, Qatar, Israel, Jordan, Pakistan, etc. The Asian continent was divided into two zones. **Zone 10**, being made up of countries in southern and eastern Asia such as India, Sri Lanka, China, Korea, Japan, Thailand, Vietnam, Laos, Philippines, Australia, etc. and **zone**

11, including the Caucasus Region and northern Asia (Asian part of Russia, Kazakhstan, Mongolia, etc.). In the questionnaire these conceptualized zones were used, to ask participants, if they had ever visited these regions of the world. The question format thus, was one allowing for multiple responses. Because the zones we arranged spiraling farther and farther away from Austria, this question was developed as an indicator as to how distant the world of reach has become.

Finally, the last question in this block concerned itself with respondents' perceived mobility in their professional lives as well as their spare time. *"How would you assess your range of action in your professional life? Are you predominantly location-bound or do you get about a lot?"* In the second question, professional life was replaced by *spare time*. The answer option was again an eight point Likert scale, ranging from *"I am not at all"* to *"I am highly location-bound"*.

All these questions mentioned above form a category of multiple indicators, intending on collecting data on the spatial and temporal structures of the everyday life-world. The goal is to obtain information on the perception of the worlds in reach, as well as the feelings of being restricted by world time, social time or the principle of waiting *"first things first"*.

6.4 Political and civic engagement

The topic of political participation and civic engagement is comprised of three questions in the survey. The first question asked participants, on an eight point Likert scale, to indicate how interested they are in different areas of politics; an answer high on the scale reflected a high interest in this field of politics. The four different levels were: 1) local and community politics, 2) national politics, 3) European politics and 4) international politics (outside of Europe). But not only was this question formulated to gain an insight into the interests of people, the first questions regarding political participation and civic engagement also has a hidden spatial aspect, which cannot be neglected. According to the concepts reviewed in chapter 2.5.2, people are becoming less involved locally. This question should be used as one indicator, with which this development can be examined. Also, this spatial aspect can be taken as another indicator for people's world of reach, a higher score not only representing higher interest, but possibly also a higher perceived relevance due to a higher perceived closeness to the region.

Following the design of Krampen (1991: 85) a question concerning participants' political and civic engagement was included in the questionnaire. Krampen defined different situations related to

political participation and asked participants not only if they had already participated in these actions before, but also how effective they think this type of engagement is in reaching set political goals. The list of actions inquired about ranges from going to an election, over participating in a strike, publishing a school or company newspaper or signing a petition, to actions that include exempting violence against objects, against people or squatting a building. In combination with the systematization offered by Castells (chapter 2.5.2), this question was slightly modified and also shortened to fit the needs of the survey at hand.

The question was narrowed down to eight forms of participation or engagement. In addition to being asked if they had ever participated in this kind of activity (yes or no question), participants were also asked how important they thought this form of engagement is for the society/community. This is where the design of the question varies from Krampen's. The focus was not to be on how effective people perceive different actions to be, but how important participants assume these actions to be for the functioning of society or the community they live in.

Support was defined in this question as *"any form of positive contribution"*. To explain this definition further, examples for positive contribution were given. These examples included: financial support, personal involvement, signing of petitions or referendums, participation in protests, online support on web pages or social networks ("like" on Facebook), expression of solidarity, etc.

The different forms of engagement queried in this question can be grouped into 3 categories: traditional forms of political participation, local forms of engagement and global forms of engagement.

Traditional forms of participation were inquired about in three questions. Question one concerned the participation in elections, the second question asked about the membership in a political party while the third question dealt with the support for a national politician or political organization. Global forms of participation included the question; whether participants had already supported a human rights, animal rights or environmental organization such as Amnesty International, WWF or Greenpeace. The second question in this category concerned supporting groups from abroad in their demands, for example civil rights movements such as the protests in Turkey and Brazil, the Arab Spring etc. Local forms of engagement included questions on volunteer work in local organizations (e.g. the volunteer fire brigade, or working with youths or elderly people),

membership in a community group as well as the support of local civil rights movements such as the education debate, privileges of the church, and the discussion on the right of asylum in Austria.

As indicated previously, the first part of the question was designed as yes or no answers. The second part of the question, concerned with the importance of the activities, was given answer options in the form of a six point Likert scale (modeled after Krampen's question design). In the online questionnaire the sequence of activities was randomized, in order to avoid grouping of the questions of one category and to avoid tendencies due to the listing of the questions. This was not possible in the paper and pencil version, all paper and pencil questionnaires included the activities listed in the same sequence. Attention was paid however, not to list activities belonging to the same category of participation in succession.

The final question in the block on political and civic engagement was a standard test of internal versus external locus of control, as conceptualized by Rotter (1966) in *"The General Expectancies for Internal versus External Control of Reinforcement"*. He distinguishes two ways, in which people can interpret the relationship between the outcome of an event or situation (the reward) and his or her behavior. When a person perceives the results of an event as being brought upon him or her by *"luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him"* (ibid.: 1), this can be defined as a belief in external control. If the person, on the other hand, believes that the outcome is *"contingent upon his own behavior or his own relatively permanent characteristics"* (ibid.), the belief is understood to be that in internal control (ibid.).

In an effort to keep the questionnaire at a bearable length for the participants, only the question pairs defined by Grimm (2006: 42) concerning political external versus internal control as well as internal versus external control in everyday life were included. A total of eight question pairs were presented to the participants, one answer option indicating a belief in external control, the other subsequently indicating a belief in internal control. The participants were asked to choose the statement they agreed with more; the higher the score on the scale, the higher the belief in internal control. The German translation of the items used in the questionnaire is the work of Grimm (ibid.: 246).

6.5 Socio-demographic indicators

Finally, participants were also asked to answer questions about themselves. This block of questions included the typical questions such as sex, age, current occupation and highest completed level of education. These questions make the comparison amongst different age groups possible, a comparison between men and women and different levels of education could also be considered. The participants were further asked what Austrian province they live in and what the population of their current city of residence is. These questions make it not only possible to easily identify respondents who are not from Austria, but also gather information about a respondent's living situation. Specifically, whether participants lived in a rather rural or rather urban area was of interest because this might also have an influence on to their online habits and attitude towards the internet.

7 EMPIRICISM

The following chapter will illustrate the findings resulting from the questionnaire conducted online, as well as in a paper and pencil version, between June 24th and August 22nd 2013. In total, 285 Persons participated in the online survey, of which 152 participants completed the entire questionnaire. In addition to the online survey 80 questionnaires were distributed amongst senior citizens' associations and clubs in Vienna and Salzburg, of which 63 were returned. Of these 63 only 41 were completed to an acceptable degree to be included in the sample. In total 193, of 365 questionnaires were completed, resulting in a quota of 53%.

After the survey using the online based tool EFS survey was concluded, the collected data was entered into the program SPSS Statistics 21 for statistical analysis. In the course of the data cleansing, all data that was incomplete was removed and answers were checked to include permissible answers only (such defined in the code book).

The chapter on the findings of the survey will be divided into several parts. In an initial step, the general findings of the study, in relation to the entire sample, shall be illustrated. In a following step, differences between internet users and non-users, different age groups, living situation, etc. shall be highlighted. This will make it possible to test the hypotheses presented in chapter 3.

In the case of ordinally scaled variables, such as attitude towards the internet, questions on the different styles of lived experience etc., one reason for opting for an eight-point Likert scale was, to make the comparison of means, even though usually not applicable for ordinally scaled variables, more significant. In addition to this, the questions were formulated using numbers, only indicating the meaning for the first and last point on the scale. In this way, participants were less focused on the exact description of the point, but rather referred to different numbers as values.

7.1 Descriptive statistic

This chapter will illustrate the findings of the survey on a very general level. The entire sample is taken into account and no comparisons should yet be made between different groups of respondents. The chapter will give the reader the chance to get to know the variables and questions of the survey, making the subsequent chapters easier to understand and clearer to follow. Some tables might not be inserted into the text directly but rather, for the sake of the reading flow, be attached in Appendix III. Only tables and figures that facilitate the understanding of the results will be included, other relevant tables will be found at the end of the thesis.

7.1.1 Socio-demography of the sample

As can be seen in Table 1, gender frequency was unequally distributed. From the 193 persons making up the sample, 140 (72.5%) were female and only 53 (27.5%) were male. In a ratio of about 3:1 women are thus overrepresented within the sample.

Table 1: Frequencies - gender

N=193 sex	Frequency	Percent	Valid Percent	Cumulative Percent
female	140	72,5	72,5	72,5
male	53	27,5	27,5	100,0
Total	193	100,0	100,0	

Table 2 shows, the grouping of participants into 11 age groups. With 21.8% the respondents over 64 year olds make up the largest group, followed by participants aged 25-29 (15%) and 45-49 (13.5%). In the following, when comparing different age groups, the subsequent division should be made: the young-adults, under the age of 30 (27.5%), middle-adults, participants between 30 and 44 (18.7%), late-adults between 45 and 59 (28.5%) and seniors aged 60 and up (25.2%).

Table 2: Frequencies - age

N=193 age	Frequency	Percent	Valid Percent	Cumulative Percent
under 20	5	2,6	2,6	2,6
20-24	19	9,8	9,8	12,4
25-29	29	15,0	15,0	27,5
30-34	18	9,3	9,3	36,8
35-39	7	3,6	3,6	40,4
40-44	11	5,7	5,7	46,1
45-49	26	13,5	13,5	59,6
50-54	17	8,8	8,8	68,4
55-59	12	6,2	6,2	74,6
60-64	7	3,6	3,6	78,2
over 64	42	21,8	21,8	100,0
Total	193	100,0	100,0	

About half of the sample is made up of people from outside of Austria (48.2%). 51.8% of the participants currently live in Austria, of which the largest group lives in the province of Salzburg (24.9%). Vienna is the province in which the second most of the people in Austria reside (18.7%). Only one participant was from Tyrol, as well as one Styria (Table 3).

Table 3: Frequencies - province of residence

N=193 province of residence	Frequency	Percent	Valid Percent	Cumulative Percent
Vorarlberg	2	1,0	1,0	1,0
Tyrol	1	,5	,5	1,6
Salzburg	48	24,9	24,9	26,4
Carinthia	2	1,0	1,0	27,5
Styria	1	,5	,5	28,0
Upper Austria	4	2,1	2,1	30,1
Lower Austria	6	3,1	3,1	33,2
Vienna	36	18,7	18,7	51,8
not in Austria	93	48,2	48,2	100,0
Total	193	100,0	100,0	

Most participants live in a community or town with a population of up to 100.000 (59.1%). One quarter (25.9%) are residents of a city with more than half a million residents (Table 4).

Table 4: Frequencies - population

N=193 population	Frequency	Percent	Valid Percent	Cumulative Percent
under 10.000	80	41,5	41,5	41,5
10.001-100.000	34	17,6	17,6	59,1
100.001-500.000	29	15,0	15,0	74,1
over 500.000	50	25,9	25,9	100,0
Total	193	100,0	100,0	

Due to the fact that enquiries about the respondent's current occupation were conducted in a multiple answer format (for example allowing for answers such as student and part-time employment), it was initially necessary to define a multiple response group, before the question of frequencies could be answered. As can be seen in Table 5, most participants are employed in some way or form, being either self-employed, full- or part-time employed. 58.5% of all answers given, amounting to 51.6% of the respondents of the total sample, are currently part of the working-force. The second largest group of participants is retired (25.9 % of cases, 22.8% of sample), while the group of students (15.5% of cases, 13.7% of sample) make up the third largest group within the sample.

Table 5: Frequencies - current occupation

N=193 current occupation	Responses		Percent of Cases
	N	Percent	
employed	71	32,4	36,8
self-employed	24	11,0	12,4
part time employed	18	8,2	9,3
apprentice/school	4	1,8	2,1
student	30	13,7	15,5
housewife	12	5,5	6,2
retired	50	22,8	25,9
unemployed	5	2,3	2,6
other	5	2,3	2,6
Total	219	100,0	113,5

In addition to questioning participants about their current occupation, they were also asked to indicate their highest level of completed education (Table 6).

Table 6: Frequencies - completed level of education

N=193 level of completed education	Frequency	Percent	Valid Percent	Cumulative Percent
no completed education	3	1,6	1,6	1,6
secondary education	14	7,3	7,3	8,8
apprenticeship	52	26,9	26,9	35,8
high school diploma	49	25,4	25,4	61,1
university degree	64	33,2	33,2	94,3
other	11	5,7	5,7	100,0
Total	193	100,0	100,0	

In the most number of cases, the highest level of completed education was an apprenticeship (26.9%). The majority of the sample however has concluded a high school education or higher; with one third of the sample (33.2%) holding a university degree.

Summary - socio-demography of the sample

It is crucial to repeat the unequal distribution of gender in the sample recruited for this survey. The sample is made up of approximately 75% female compared to only 25% male respondents. From an age perspective, the sample is somewhat more balanced, being able to group participants into four age groups of about equal size: respondents younger than the age of 30 (27.5%), middle aged respondents aged 30 to 44 (18.7%), late adults between 45 and 59 (28.5%) and respondents older than the age of 60 (25.2%). Only the group of late adults is slightly smaller in comparison to the other age-groups. About half of the sample holds some form of higher education, meaning either a high school diploma or a university degree. Only 1.6% have completed no form of education, leading to the conclusion, that the sample overall can be described as being relatively well educated. Also striking: the fact that more than 50% of the sample are currently in employment or self-employed. Resulting from the recruitment in senior citizens associations and clubs it can come as no surprise that the second largest group are those respondents which are already retired. Due to the recruitment on not exclusively Austrian homepages, just short of 50% of the participants currently reside in a country other than Austria. Of the respondents currently living in Austria, the majority are from the provinces of respectively Salzburg and Vienna. A large proportion (41.5%) of the participants, live in small communities with up to 10.000 habitants. About a quarter of the sample live in large cities with a population of over 500.000.

7.1.2 Internet use & attitude towards the internet technology

In total the sample consists of 165 internet users (85.5%) and 28 non-users (15.5%). Due to the integration of non-users into the sample, the minimum time spent online per day by participants is 0 minutes, while the maximum time indicated is 720 minutes (12 hours). The average time spent online however is 155.4 minutes (SD=131.1), amounting to just over 2 ½ hours per day. The high standard deviation shows that the time members of the sample spend online varies in length considerably.

Due to the fact that some of that participants might be social network users as well as online gamers, it was not possible no create a new variable, but rather a multiple response set needed to be defined (Table 7), in order to depict the distribution of internet using types among the sample.

Table 7: Frequencies - user types

N=165 type of internet use	Responses		Percent of Cases
	N	Percent	
non-user	28	4,2%	14,5%
e-service-user	129	19,5%	66,8%
social-networker	115	17,3%	59,6%
professional-users	121	18,3%	62,7%
online-gamers	29	4,4%	15,0%
board-users	122	18,4%	63,2%
other-users	119	17,9%	61,7%
Total	663	100,0%	343,5%

The total number of responses is higher than the total number of participants, due to the aforementioned possibility of one recipient indicating the use of more than one of the offered internet services. As can be seen in Table 7, it is not possible to form exclusive categories of different user types. The only truly exclusive category is that of the non-users. Together with the group of online-gamers the non-users make up the smallest cluster of the sample. All other online activities are evenly distributed amongst the sample.

Table 8 shows the number of years the participants have been active online. Included are only those respondents, who are internet users, non-users have been excluded from this representation.

Table 8: Frequencies - years active online

N=165 years online	Frequency	Percent	Valid Percent	Cumulative Percent
3-5 years	17	10,3	10,3	10,3
6-10 years	45	27,3	27,3	37,6
11-15 years	64	38,8	38,8	76,4
over 15 years	39	23,6	23,6	100,0
Total	165	100,0	100,0	

Two thirds of the respondents have been active online for more than 10 years (62.4%). Only 10.3% of the participants have been using the internet for three to five years, it is interesting to see that none of the participants have been using the internet for less than three years. It can thus be concluded that none of the internet-users of the sample are completely new to the medium.

As has been shown in Table 7, 115 of the 165 internet using participants indicated to be social network users. This means that two thirds of the internet users (69.7%) are at least to some degree active in an online social network. Of these 115 people, the majority logs into social networks several times per day (60.9%) or at least once per day (25.5%).

Table 9: Frequencies - social network login

N=115 social network login	Frequency	Percent	Valid Percent	Cumulative Percent
less than 1x per week	3	2,6	2,7	2,7
1-3x per week	7	6,1	6,4	9,1
4-6x per week	5	4,3	4,5	13,6
1x per day	28	24,3	25,5	39,1
several times per day	67	58,3	60,9	100,0
Total	110	95,7	100,0	
Missing	5	4,3		
	115	100,0		

The number of online gamers within the sample is rather small. Only 29 participants are gamers. The two categories with the most responses are the ones indicating the use of online games either one to three times per week, or every day of the week (Table 10). These two options account for about two thirds of the online gamers. The fewest participants indicated playing less than once a week (10.3%).

Table 10: Frequencies - online-game login

N=29 online-game login	Frequency	Percent	Valid Percent	Cumulative Percent
less than 1x per week	3	10,3	10,3	10,3
1-3x per week	10	34,5	34,5	44,8
4-6x per week	7	24,1	24,1	69,0
1x per day	9	31,0	31,0	100,0
Total	29	100,0	100,0	

While most of the online-gamers negated participating in LAN-parties (79.3%) the results for membership in a guild or clan is the exact opposite. In this case, 79.3% of the online-gamers indicated that they are part of a guild.

One question in the questionnaire was devised to gather information on respondent's attitudes towards the internet. In total, the participants were questioned on 14 items and asked to indicate whether they totally disagreed or totally agreed with the statements (Figure 6). The statement that received the highest levels of agreement was on the usefulness of the internet, the possibility of finding answers using the internet, the possibility of using the internet for communication purposes, as well as the statement that the internet has become irreplaceable. The three statements the respondents disagreed most with were the statements that the internet is unnecessary, annoying and new territory for the participant. An interesting aspect is the fact that overall, the participants experience the internet as not very threatening. The possible threat towards society, as well as to the participants personally, is perceived as being relatively low.

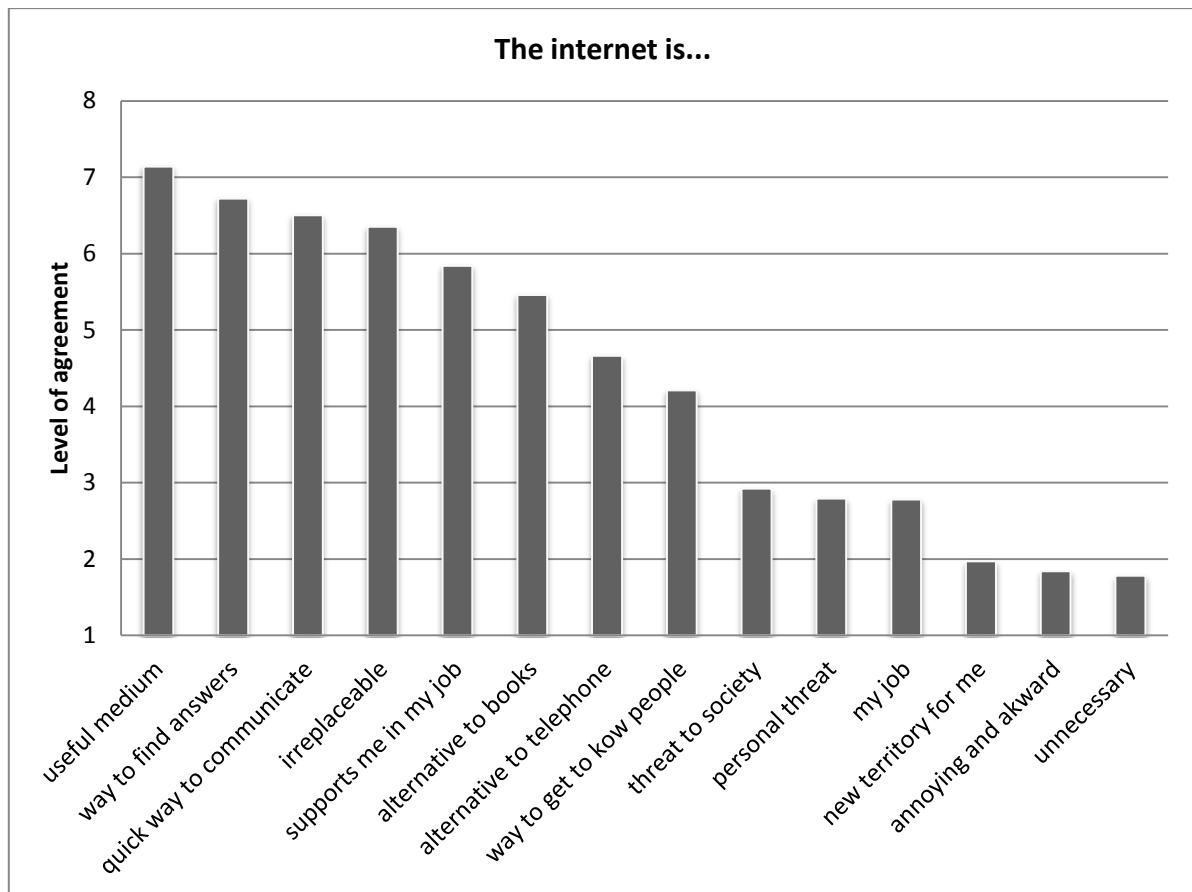


Figure 6: Attitude towards the internet

When one looks at the results in more detail, one has to keep in mind that it was technically not possible to force the participants of the paper and pencil version of the questionnaire to complete the questionnaire entirely. This results in missing answers, when it comes to the question concerning the attitude towards the internet. Depending on the item, between 171 and 176 participants gave an answer, indicating their feelings towards the medium. As can be seen in Figure 6, the statement with the highest degree of agreement is the one, proclaiming the internet to be a useful medium. The mean value for this statement is 7.14 (SD=1.28), 8 indicating total agreement. Compared to the other statements in this question, the standard deviation is also the lowest. Relatively high mean values were also scored by the statements “The internet is a possibility for me to find answers” (mean=6.72, SD=1.69) as well as “The internet is a means for me to communicate quickly” (mean=6.50, SD=2.01). The statements receiving the lowest degree of agreement were “The internet is new territory for me” (mean=1.97, SD=1.94) and “The internet is annoying and awkward for me” (mean=1.84, SD=1.52). The least agreed with statement in this question block however, is “The internet is completely unnecessary for me” with a mean value of only 1.78 (SD1.55), indicating a high disagreement with this statement.

The last question concerning participants internet using habits and patterns asked them to indicate, if they ever get the feeling of losing control over the time they spend online. As can be seen in Table 11, 28 missing values are recorded. These stem from the 28 participants who have been identified as being internet non-users. The remaining sample on average has a relatively low perception of losing control over the time they spend online, 60% of participants indicating a three or less on an eight-point Likert scale.

Table 11: Frequencies - loss of control

N=193 Loss of control	Frequency	Percent	Valid Percent	Cumulative Percent
never	28	14,5	17,0	17,0
2	38	19,7	23,0	40,0
3	33	17,1	20,0	60,0
4	16	8,3	9,7	69,7
5	16	8,3	9,7	79,4
6	17	8,8	10,3	89,7
7	7	3,6	4,2	93,9
often	10	5,2	6,1	100,0
Total	165	85,5	100,0	
Missing -99	28	14,5		
Total	193	100,0		

Summary - Internet use & attitude towards the internet technology

Undoubtedly, the most important result is that the sample consists of 85.5% internet users and 14.5% non-users. The amount of time the internet users spend online varies considerably, ranging from 15 minutes to up to 12 hours per day. This makes for a very extensive range of answers. For the further course of the analysis it seems advisable, to divide the participants up into user-groups according to the time they spend online. In relation to the average internet use, the following groups are defined: non-users (0 minutes of internet use), light-users (1-90 minutes of internet use), average-users (91-240 minutes of internet use) and heavy-users with a using time exceeding 240 minutes per day. The distribution of the sample according to this classification can be seen in Figure 7. Statistically 14.5% of the sample is non-users, 25.4% light-users, 43.0% average-users and 17.1% can be classified as being heavy-users.

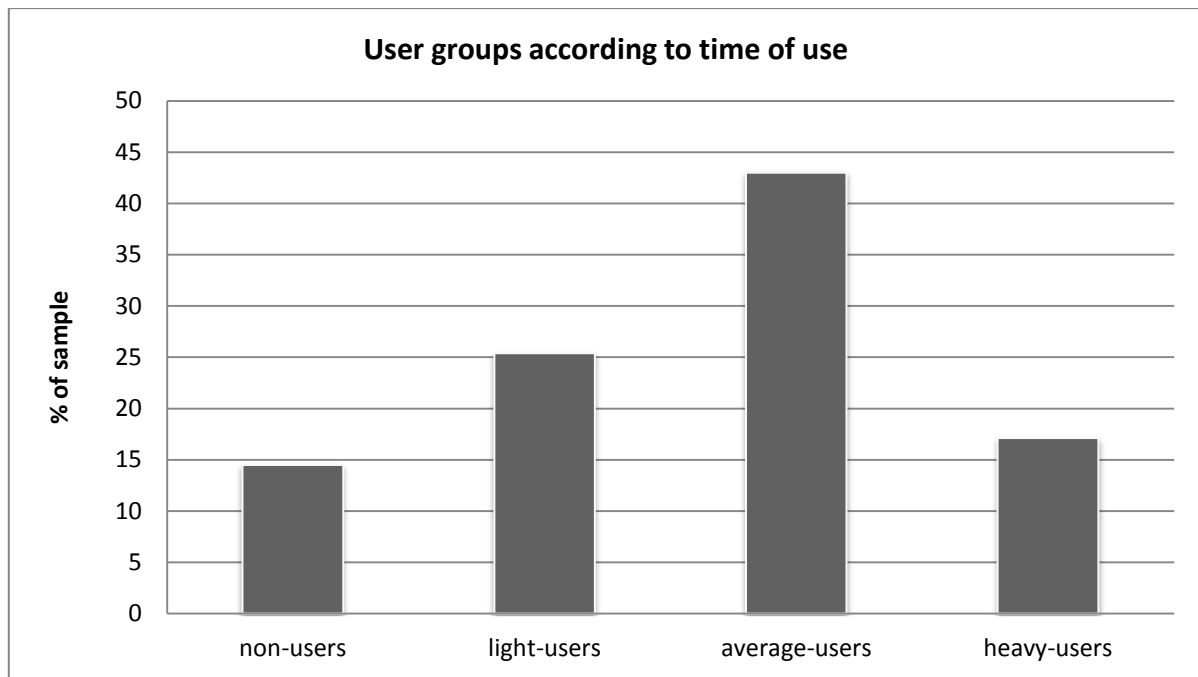


Figure 7: User-groups

When it comes to the different aspects and services the internet can be used for, the answers concerning the use of e-commerce services, social networks, online boards and the use of the internet for professional purposes, such as work and education, score relatively evenly. Between 70% and 80% of the respondents indicate the use of the internet for these four activities. Only the use of online games stands out, being only used by 4.6% of the internet using participants. Within the sample, the general attitude towards the internet is positive. Participants perceive the medium as being useful, and a good way to find answers and communicate more rapidly, while finding it not unnecessary or annoying.

7.1.3 Perception of provinces of meaning

The following chapter concerns itself with one of the main focuses of the questionnaire (and the thesis as a whole): trying to identify feelings towards different provinces of meaning. The participants were thus asked seven questions concerning their feelings and perceptions of different situations (for a description of the situations and the assignment to different provinces of meaning see chapter 6.2).

In a first step, the reliability of the classification offered in chapter 6.2 needed to be evaluated. The reliability was checked using Conbach's Alpha. For the everyday life-world, this means the grouping

of the items “profession/job”, “lecture at university”, “meeting up with friends”, “sports” and “family” in all seven characterizations making up the style of lived experience of a province of meaning. Table 12 provides an overview of the resulting Cronbach’s Alpha levels for all seven items.

Table 12: Everyday life-world - reliability

Characteristic	Cronbach’s Alpha
Tension of consciousness (attention to life)	0.691
Epoché (experience of reality)	0.836
Form of spontaneity (intervention and influence)	0.614
Experience of one’s self (role-playing)	0.783
Form of sociality (interaction)	0.635
Time perspective (adaption to others)	0.688
Submersion into province of meaning	0.768

Since all of the results are above the 0.6 level, the five situations defined as being part of the everyday life-world are also statistically interconnected and can be grouped into one variable, making up the province of meaning we call the everyday life-world. The same process should now be applied to the world of internet.

The world of internet is made up of the four items “surfing the internet”, “using social networking sites”, “playing online games” and “writing e-mails”. The following Cronbach’s Alpha values were calculated for the province of meaning made up by the online activities of the questionnaire (Table 13).

Table 13: Online-world - reliability

Characteristic	Cronbach’s Alpha
Tension of consciousness (attention to life)	0.646
Epoché (experience of reality)	0.836
Form of spontaneity (intervention and influence)	0.756
Experience of one’s self (role-playing)	0.558
Form of sociality (interaction)	0.498
Time perspective (adaption to others)	0.494
Submersion into province of meaning	0.839

As can be seen in Table 13, three values fail to reach the 0.6 mark, which leads to the conclusion that not all situations included into this sample are perceived in the same way by the participants. The items thus, cannot be grouped into one variable representing the online-world, but rather need to be examined individually. A very important can already be reached for the overall interest of the thesis. It has already now become visible that the definition of an online world will not be possible. Rather the four online activities are perceived differently.

In addition to this the everyday life-world and the four items representing online-activities, the world of dreams (measured through the item “sleeping/dreaming”) and the world of phantasms (indicated by the item “cinema/theater visit”) can be include into the further investigation.

Figure 8 illustrates the average levels of perceived tensions of consciousness in the three provinces of meaning, as well as the four online activities included in the questionnaire. As can be seen, the attention with which the participants conduct their actions is pronounced throughout the different provinces of meaning as well as the various online-activities.

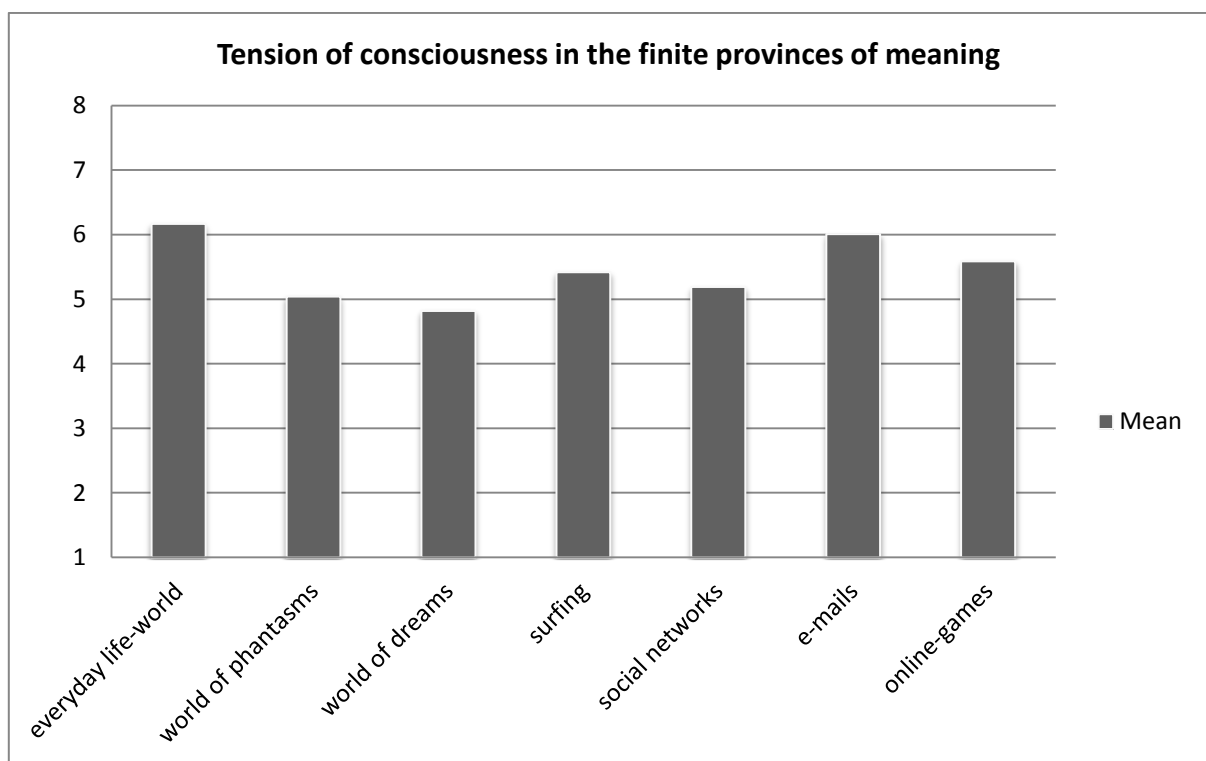


Figure 8: Tension of consciousness - attention to life

The world of dreams can be said to be paid the least attention to, reaching a mean value of 4.82 on an eight point Likert scale ($SD=2.45$). The finite province of meaning in which the participants pay the most attention to their actions (thus being in a state of high tension of consciousness) is the

everyday life-world (mean=6.17, SD=1.55). Reaching a similarly high degree of attention is the activity of writing e-mails, with a mean score of 6.01 (SD=1.79). The activity of online gaming reaches a tension of consciousness score of 5.59 (SD=1.86), similar to the online-activity of surfing the net with a mean of 5.42 (SD=1.78). Using social networking sites scores on a 5.19 (SD=1.82) and the world of phantasms on a 5.04 (SD=2.53) level.

While the attention with which participants focus on their action is relatively high throughout the various situations, it can nevertheless be stated that attention is highest in the everyday life-world. This is the province of meaning respondents are the most attentive in, resulting in the highest perceived tension of consciousness. The finite province of meaning in which the least attention is paid is the world of dreams. These results can be seen as being in accordance with Schütz assumptions, the everyday life-world being the province of meaning we perceive as being the most attentive in, while the tension of consciousness is at its lowest in the world of dreams. The world of phantasms on the other hand lies in between those two provinces, once again in accordance with the theoretical concept presented in chapter 2.3.1.1.

The second characteristic making up the lived experience of a finite province of meaning is that of epoché, the suspension of doubt that the world surrounding us could be in any way different from how we perceive it to be. Transformed into a suitable question participants could answer, they were asked to consider how real they experience certain situations to be.

According to the theory presented in chapter 2.3.1.1, epoché is to be highest in the everyday life-world, lowest in the world of dreams with the world of phantasms again making up the middle score. Figure 9 shows that this is indeed how participants perceived these three provinces of meaning.

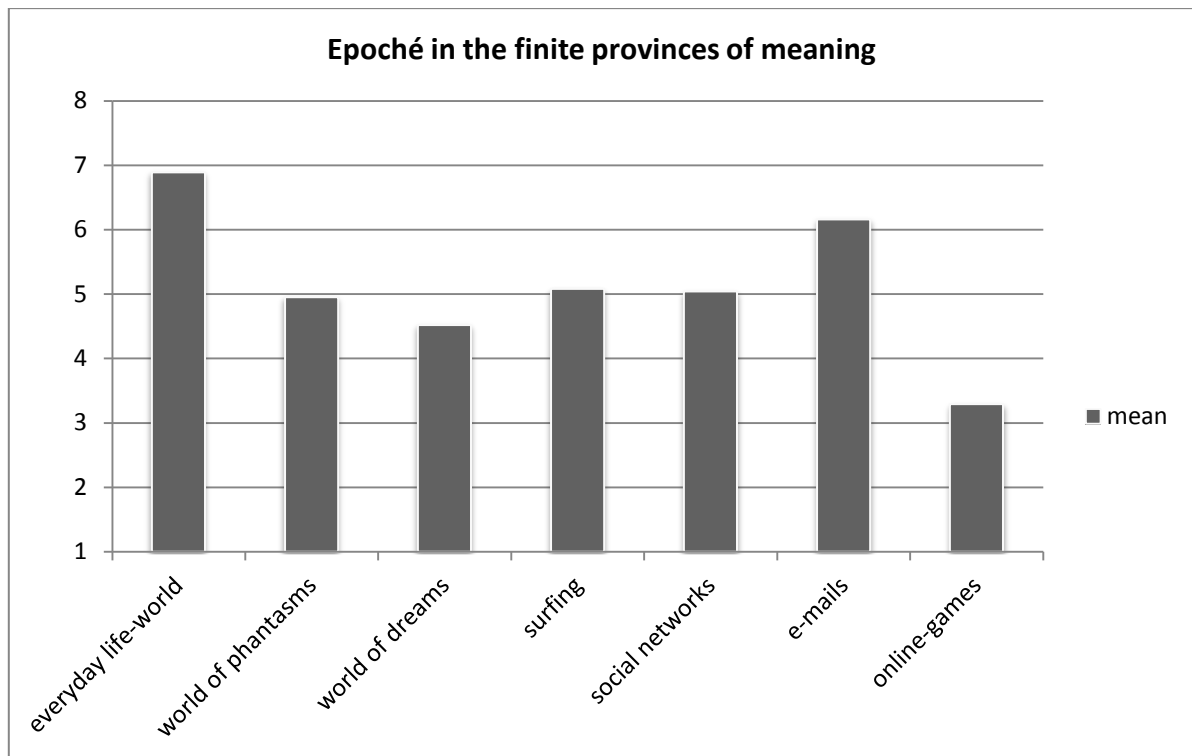


Figure 9: Epoché - experience of reality

Participants have the highest sense of reality in the everyday-life world, which reaches a relatively high score of 6.89 (SD=1.50). This value can be understood as representing a very high experience of reality in the everyday life-world. From these three provinces highlighted in the theoretical part, the world of dreams indeed is perceived, with a mean of 4.52 (SD=2.52) as being the least real, while the world of phantasms lies in between these two provinces of meaning with a mean of 4.95 (SD=2.26).

From the four online activities, the act of writing e-mails is perceived as being the most real by participants, the mean being 6.16 (SD=1.83). The activity reaching the lowest level of experience of reality, with a mean of 3.29 (SD=2.05) is that of online gaming. As can also be easily seen in Figure 9, this is also by far the lowest score over all, when it comes to the perception of reality. The acts of using social networking sites as well as surfing the net are experienced somewhat similar by the participants, reaching a mean of 5.04 (SD=2.03) and 5.08 (SD=1.99) respectively.

The next characteristic that will be examined is the form of spontaneity that predominates a specific finite province of meaning. Figure 10 illustrates the mean values of perceived possibility of intervention and influence in the finite provinces of meaning, as well as the online activities.

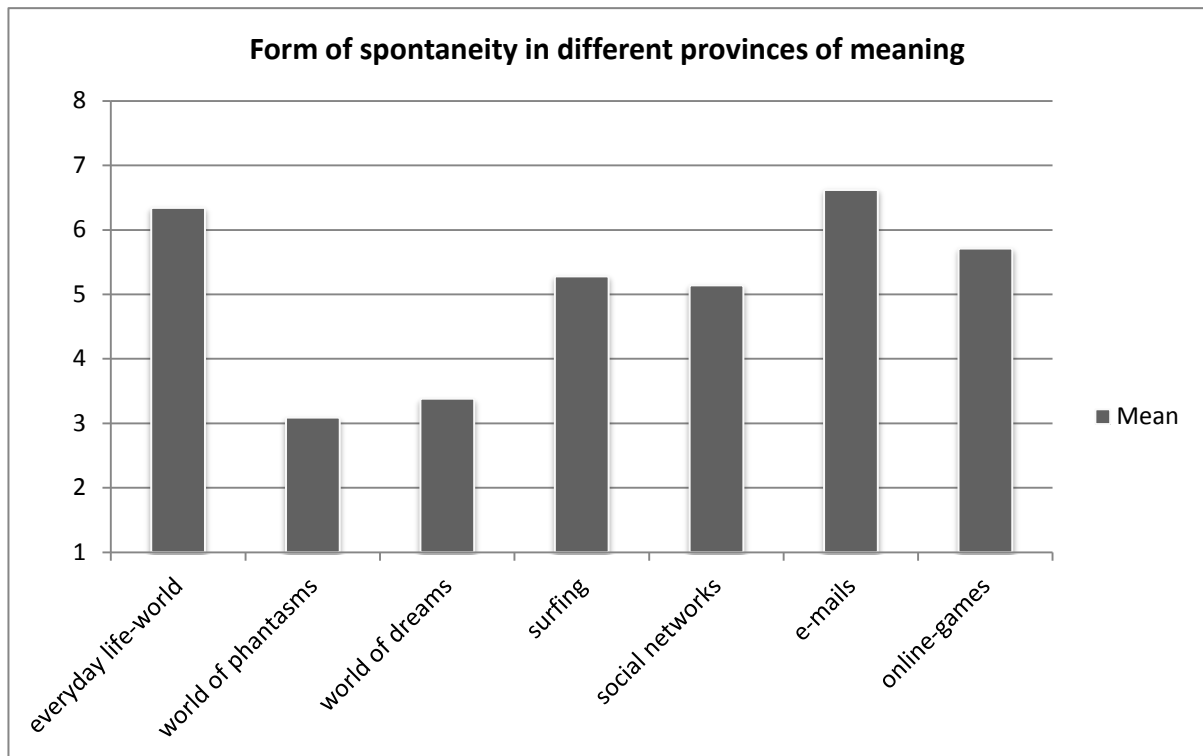


Figure 10: Form of spontaneity - intervention and influence

The results of the survey stray from the assumptions made by Schütz presented in chapter 2.3.1.1. Unlike the classification made by him, the world of dreams is not perceived by the participants as the world they can least influence (mean=3.38, SD=2.48). It is rather the world of phantasms they feel they can influence the least with their actions (mean=3.09, SD=2.41). From these three finite provinces of meaning focused on in this thesis, the everyday life-world reaches the highest level of perceived influence and intervention, reaching a mean of 6.34 (SD=1.44).

What is highly remarkable however is the fact that spontaneity is perceived as being higher while writing e-mails, than it is in the everyday life-world, reaching a mean of 6.62 (SD=1.71) on an eight-point Likert scale. Online gaming is also a situation in which the participants have a high feeling of being able to influence the situation (mean =5.71, SD=1.76). The perceived form of spontaneity is somewhat lower for surfing and using social networking sites. Similar means of 5.28 (SD=2.28) and 5.14 (SD=2.04) are reached for these two activities.

The fourth characteristic taken from Schütz' classification of how finite provinces of meaning can be distinguished from one another is the form of experience of one's self. In accordance with the theoretical work mentioned in chapter 2.3.1.1, the experience of one's self is very limited in the world of every-day life, while different roles can be taken in the world of phantasms, only exceeded by the world of dreams, where almost everything about one's self can be changed.

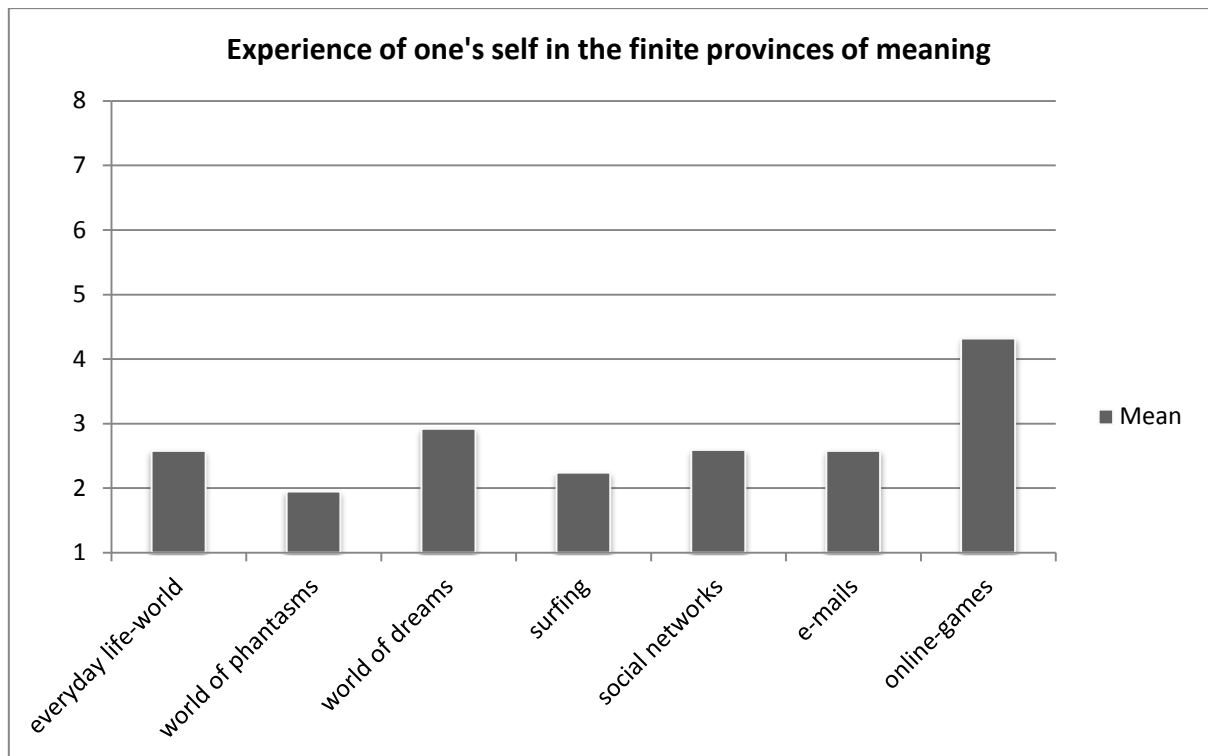


Figure 11: Experience of one's self - role-playing

When examining the three provinces of meaning (Figure 11), the degree to which participants perceive they can be someone else is the highest in the world of dreams (mean=2.92, SD= 2.36). Deducing from the theories of Schütz this could be expected. What is interesting however is the fact, that the world of dreams is not followed by the world of phantasms, but rather by the everyday life-world, reaching a mean of 2.58 (SD=1.65). The world of phantasms reaches a mean value of 1.95 (SD=1.59) and is thus perceived by the participants as the finite province of meaning, in which they feel the least like they can be someone other than themselves.

When considering the online activities the high mean reached by online gaming is striking, reaching a value of 4.32 (SD=2.35), the highest mean of the sample, higher still than the world of dreams. Using social networking sites as well as writing e-mails reach similar values with means of 2.59 (SD=1.77) and 2.58 (SD=1.93) respectively. When it comes to online-activities, surfing the internet reaches the lowest mean value, which means that participants feel they are restricted to being who they are in this situation (mean=2.24, SD=1.70).

The penultimate characteristic mentioned by Schütz is the form of sociality within a finite province of meaning. He states that only in the everyday life-world are we able to interact and communicate with our fellow humans.

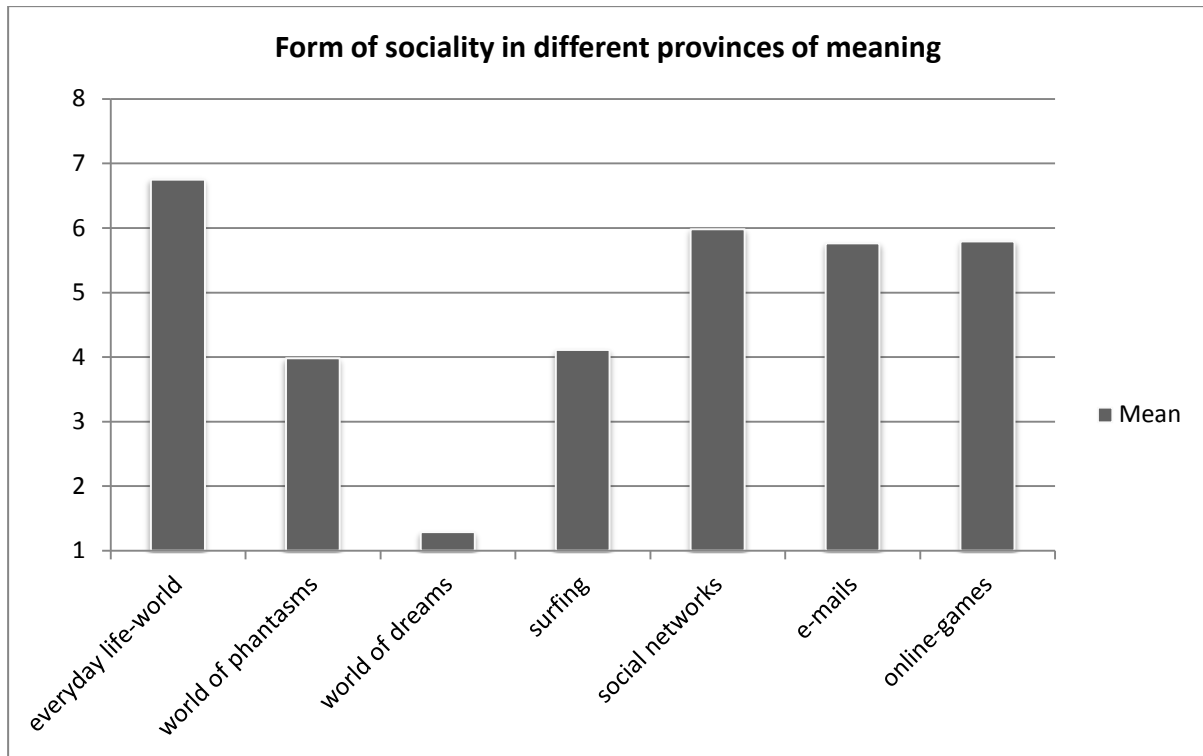


Figure 12: Form of sociality - interaction

Figure 12 shows that participants indeed perceive the world of everyday life as being the province of meaning in which they can interact the most with their peers (mean=6.74, SD=1.35). Even when considering the online activities, the everyday life-world still reaches the highest level of perceived possible interaction. Not surprising is the fact that participants feel they are not able to communicate with people around them in the world of sleep. With a mean value of only 1.29 (SD=.97) this result becomes quite clear. The world of phantasms (mean=3.98, SD=2.19) and surfing the internet (4.11, SD=2.31) reach similar mean values as do the activities of writing e-mails (mean=5.76, SD=2.14), online gaming (5.79, SD=1.67) and the use of social networks (5.98, SD=1.86). What cannot be found in the results however is the restriction of interaction and communication to the world of everyday life. It becomes quite clear from the results represented in Figure 12 that participants also feel a strong capability of communicating while performing certain online activities.

The final characteristic describing a finite province of meaning, and also distinguishing them from one another, is the time perspective. This describes the degree to which our actions are restrained and thus influenced through time standards we share with the people around us.

Figure 13 shows quite clearly that the results for the three provinces of meaning are as to be expected according to Schütz, while the feeling of needing to adapt to other peoples agendas is in general lower in the case of online-activities.

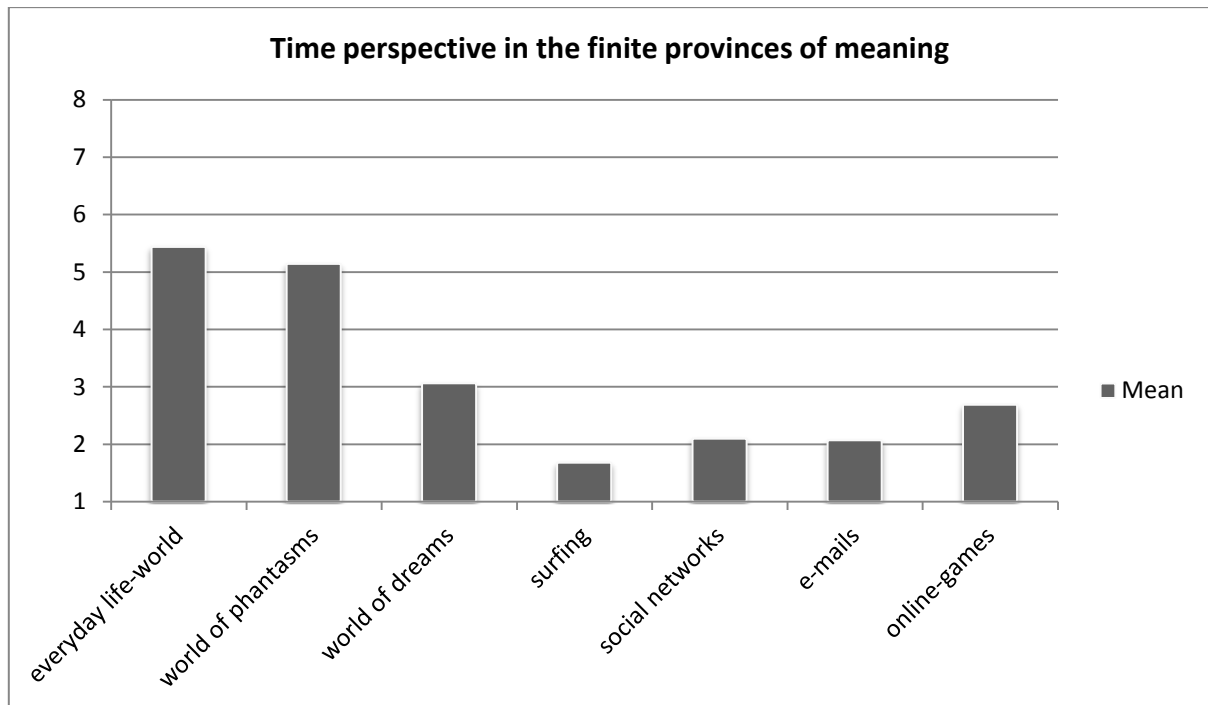


Figure 13: Time perspective - adaption to others

The highest need for adaption to other people's time structures is perceived, as mentioned, in the everyday life-world (mean=5.44, SD=1.61). The mean for the world of phantasms is 5.14 (SD=2.68) and that for the world of dreams 3.06 (SD=2.41). The means for the four online-activities the participants were questioned about are in total all lower than that of the world of sleep. The overall lowest perceived need to adapt to surrounding time structures is felt while surfing the net (mean=1.68, SD=1.24). While conducting this activity, the participants almost completely lose the feeling of needing to adapt to anyone else's needs. Again, the use of social networking sites and writing e-mails achieve similar means, reaching a value of 2.10 (SD=1.57) and 2.07 (SD=1.54) respectively on an eight point Likert scale. A somewhat higher degree of needing to adapt to other people's time structure is perceived while playing online games. In this case, the mean value is 2.69 (SD=1.96), which is still relatively low compared to the values of the three finite provinces of meaning.

One last question in this block asked the participants about the feeling of completely forgetting the world around them in these various situations. Even though this is not one of the characteristics mentioned by Schütz, it still seemed to be an interesting indicator for how deep people can

submerge themselves into the finite provinces of meaning and the different online-activities offered in the questionnaire. The mean values of this final question can be seen in Figure 14.

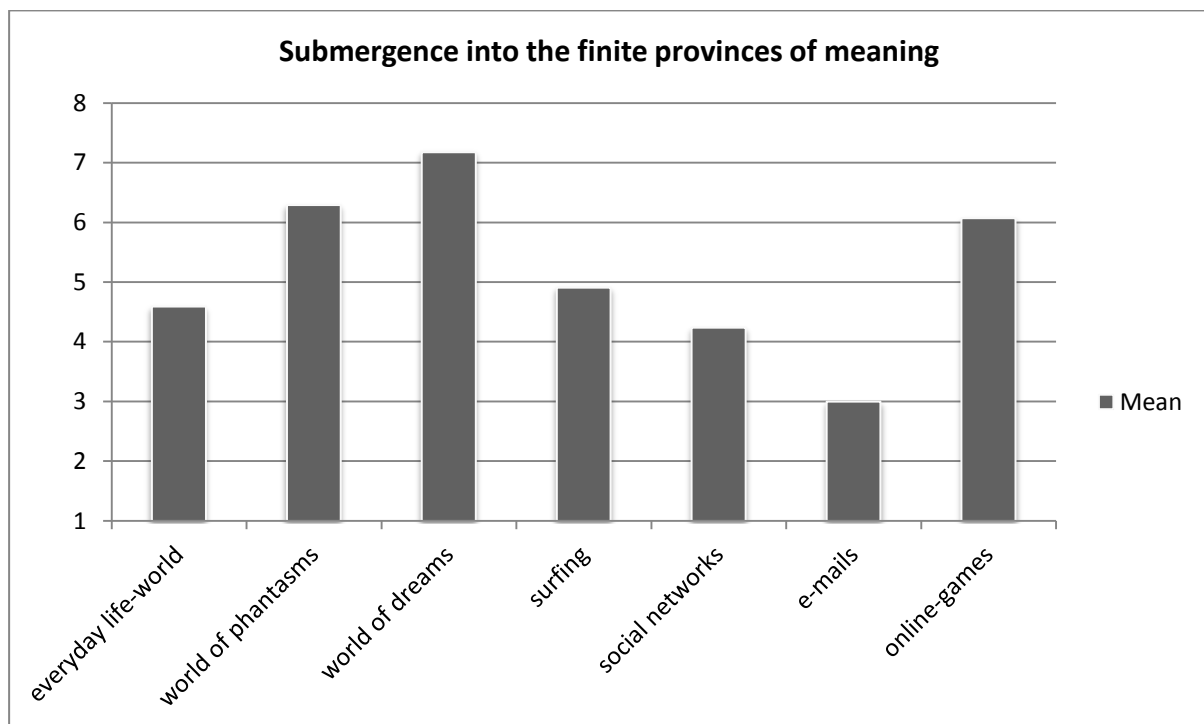


Figure 14: Submersion into province of meaning

As can be seen in the diagram, the finite province of meaning with the highest perceived submergence is the world of dreams. The world of dreams is the world, into which the participants feel they can delve into deepest (mean=7.18, SD=1.72). Also reaching high levels are the world of phantasms (mean=6.29, SD=2.05) as well as the activity of online gaming (mean=6.07, SD=1.81). The mean value for submergence into the everyday life-world is 4.59 (SD=1.92) which means that the participants also have the feeling of somewhat submerging themselves into this finite province of meaning. The activity of writing e-mails is the least *intense* for the participants, reaching the lowest mean value of perceived submergence of only 3.00 (SD=2.00).

Summary - Perception of provinces of meaning

The first major finding of this chapter is the fact that the five items “profession/job”, “lecture at university”, “meeting up with friends”, “sports” and “family”, intended to describe the world of everyday life can de facto be grouped into one variable. The perception of these various situations is similar and it can thus be concluded that they can be used to describe the everyday life-world. This however, does not hold true for the four items intended to make up the online-world. The perception of surfing the net, using social networking sites, writing e-mails and playing online games is different, which is why these activities cannot be grouped into one variable.

The results for the three predominant provinces of meaning focused on in this thesis are for the most part in accordance with Schütz classification highlighted in chapter 2.3.1.1. Only when it comes to the form of spontaneity and the experience of one’s self do the results differ from what might have been expected: the two provinces of meaning world of dreams and world of phantasms switching the order they were expected to have.

7.1.4 Structure of the everyday life-world

As has been mentioned previously, and has become apparent throughout the thesis, when it comes to the everyday life-world, the focus lies on the structure of time and space. The time structure was included into the questionnaire with three sets of statements, gearing towards finding information on world time, social time, as well as “first things first” and waiting. To verify whether or not these pairs can even be seen as belonging together, the Cronbach’s Alpha values were calculated.

Table 14: Time structure - reliability

Time structure	Cronbach’s Alpha
World time	0.058
Social time	0.670
First things first / waiting	0.412

As can be seen in Table 14, all but one value fail to meet an acceptable level. This means that the items cannot be grouped into three variables representing the time structures of the everyday life-

world. For this reason the six items included in to the questionnaire will be maintained as is, without any further grouping taking place.

As illustrated in Figure 15, the mean values for the six items, calculated for the entire sample, are relatively balanced. The first set concerning the restrictions by world time, going on winter holidays to somewhere warm, as well as the importance of the seasonality of products, achieved contrasting means, which is in accordance with the phrasing of the questions. While participants tended not to agree very highly with the statement that they enjoy going to warm places in the wintertime (2.75, SD=2.37), the agreement to the statement that seasonality of the products is important to them when they go shopping, is the exact contrary. The mean value of agreement to this statement is 6.20 (SD=2.13). These two values would indicate that the participants in the survey feel somewhat restricted by the structures of world time, adjusting to the seasons and living in accordance with them.

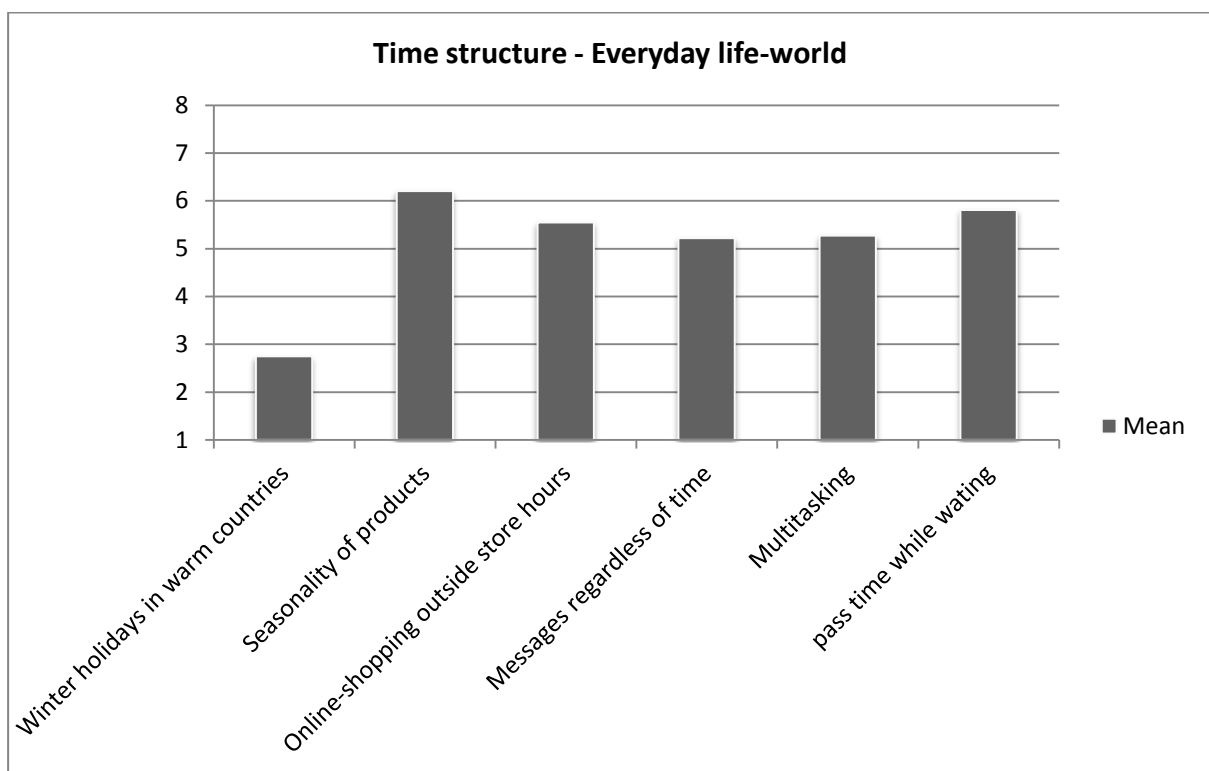


Figure 15: Time structure - everyday life-world

The means for the set of questions concerned with social time are similar. While the agreement to the statement to using online-shopping and -banking services outside offices hours is on average 5.55 (SD=2.88), the approval of writing messages or e-mails, even when one knows the person will not respond immediately is on average slightly lower at 5.22 (SD=2.67). These values indicate that

the participants feel not as restricted by the structure of social time, getting things done on their terms and not necessarily paying attention to other people's agendas.

The concluding question pair was devised to gather information on the perception of waiting and the principle of "first things first". On the one hand, participants were asked if they enjoyed getting more than one thing done at the same time (according to Schütz not possible, because we are only able to focus on one; two things at the most), and to what degree they enjoy to pass waiting time by doing other things such as listening to music, using the smartphone etc. Agreement to enjoying multitasking was slightly lower, reaching a mean value of 5.27 (SD=2.31), while the agreement to enjoy passing time doing other things reached a mean of 5.81 (SD=2.48). These values indicate that the participants in this survey do not feel restricted by the act of waiting, rather reorganizing their tasks or getting more than one thing done at the same time.

The aspects concerning the spatial structure of the everyday life-world were questioned with five items (see chapter 6.3). The first item asked respondents about their vacationing habits. They were asked to indicate how often they had spent their holidays in their home country, Europe or outside of Europe in the past five years. The minimum duration of stay was indicated as being three days. Table 15 shows the summary of the results.

Table 15: Spatial structure - holidays

N=193 Holiday habits	Home country	Europe	Outside of Europe
Valid	193	193	193
Missing	0	0	0
Mean	4,02	4,39	,93
Median	3,00	3,00	,00
Std. Deviation	8,148	7,865	2,285

On average, the participants spent more of their holidays in their home country and in Europe, than outside of Europe. The average participant spent four holidays at home, as well as in Europe, in the past five years. 29% spent no holiday in their home country, while this is the case for 30.6% of participants concerning holidays spent in Europe. The median for both of the first categories is 3, indicating that more than 50% of the participants spent three or less holidays in the respective area.

International holidays outside of European are less common in this sample of participants. 69.94% of participants state not to have spent a holiday outside of Europe in the past five years. 28.6% of

respondents spent one to five and only 4% of the participants spent more than five holidays outside of Europe in the past five years.

In addition to their travelling habits within the last five years, participants were also asked if they had previously spent more than six weeks abroad at one time. Of the 193 respondents 64.2% stated not to have spent a longer period of time abroad. Of the 35.8% who have spent time in a foreign country, 22.3% have done so more than once.

In order to form statements regarding participants' worlds of potential reach, they were presented with a list of countries and asked to indicate, whether or not they had previously visited the regions (see chapter 6.3 for a depiction of the different zones). Figure 16 shows the percentage of visited regions.

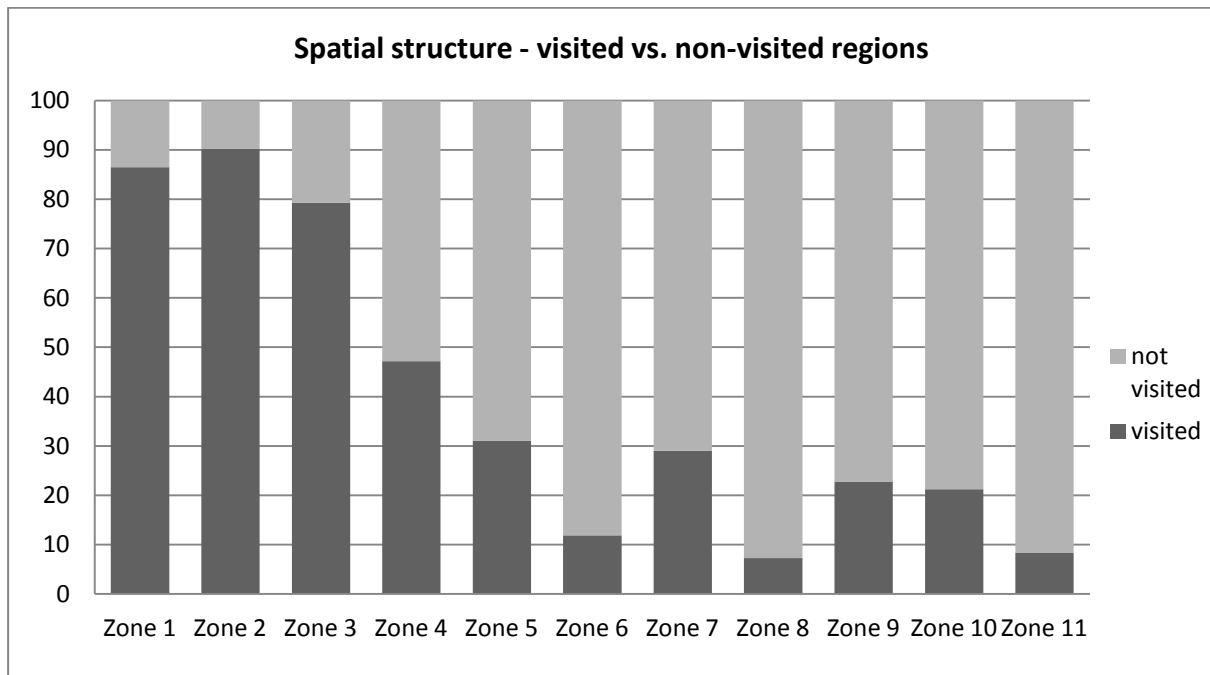


Figure 16: Spatial structure - distribution of visited and not visited regions

It comes as no surprise, due to the make-up of the sample that zones 1 and 2, representing Austria and the neighboring countries respectively, are the ones that have been visited the most by the participants. Of more interest are the zones outside of these areas. The zone of the world ranked third according to the percentage of participants who have visited this region is Western-Europe (zone 3). 79.3% of all respondents have visited this region at least once in their life. The only other region reaching the 40% mark is zone 4, which is made up of the countries of Eastern-Europe. 47.2% of the 193 respondents indicated having visited this region of the world. Approximately one third of the participants indicated having visited zones 5, North America (31.1%) and 7, North Africa

(29%). Zones 9 and 10 reached similar frequencies. 22.8% indicated visiting the Near/Middle East, while 21.2% stated a visit to Southern/Eastern Asia. The regions visited the least by the participants are Middle and South America (zone 6; 11.9%), Caucasus and Northern Asia (zone 11; 8.3%), as well as the African region south of the Sahara desert (zone 8; 7.3%).

The final two questions concerned with the spatial structure of the everyday life-world asked participants to indicate how mobile they are in their professional life, as well as in their spare time. Due to the fact that not everyone in the sample is part of the work force, only 141 people indicated their perceived range of action in their professional lives. When asked to indicate on an eight point Likert scale, how location-bound they are in their professional life 54.6% of the participants indicated a value of 7 or higher, the mean being 5.86. In their spare time, participants feel slightly less location bound, stating an average 4.30, and only 20.9% of the participants indicated a value of 7 or higher.

Summary - Structure of the everyday life-world

Several key facts can be summed up concerning the spatial and temporal structure of the everyday life-world. When looking at the time structure of the everyday life-world, it can be stated that participants feel less restricted by the structure of social time than by the structures of world time. Respondents tend to adjust their actions more to the restrictions of world time, such as the seasons of the years, than to the restrictions that might be imposed by the structures of social time. While respondents tend to accept the limitations imposed by world time, structures of the social time are easily and readily evaded using new technologies such as the internet, smartphone, etc. Also, the state of waiting seems to be a problem people tend to circumvent. Simply by reorganizing their tasks, getting other things done while they wait or doing more things at the same time.

From a spatial perspective, the participants tend to stay within the borders of the European continent. This can be seen when having a look at the numbers of holidays spent in the home country, Europe and outside of Europe within the last five years, as well as when examining the regions of the world the participants have previously visited.

It has also become apparent that participants feel more location-bound in their professional life than in their spare time.

7.1.5 Political & civic engagement

The last block of questions revolved around the topic of political and civic participation. The initial question asked participants to indicate, how interested they were in different areas of politics. As can be seen in Figure 17, the degree of interest in the four areas is somewhat balanced, averaging in value between five and six.

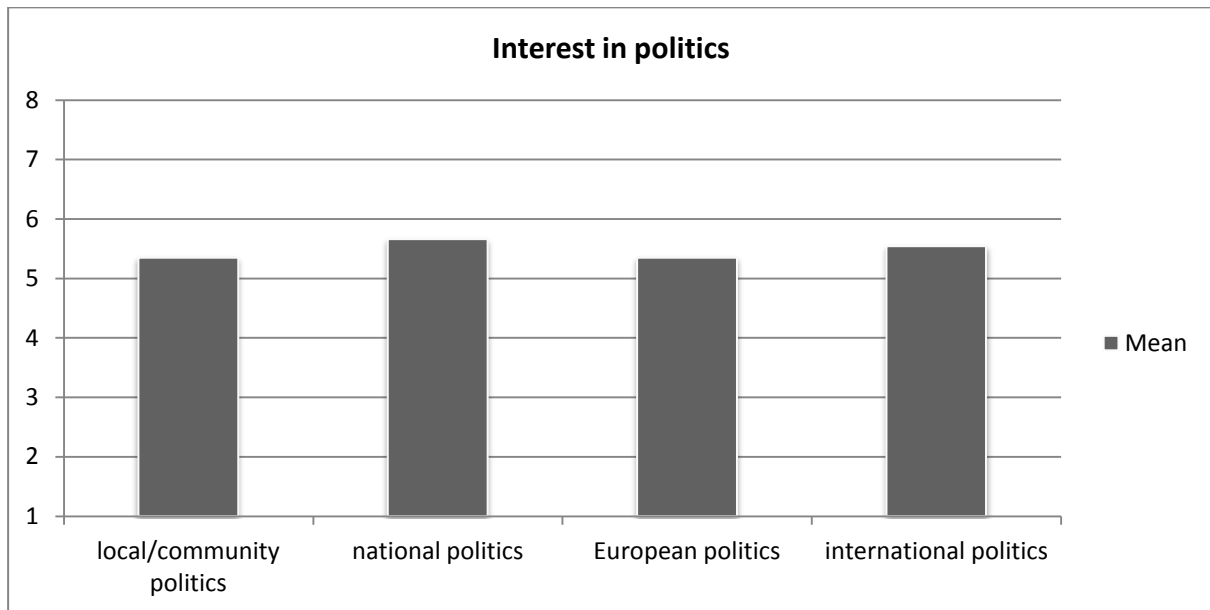


Figure 17: Political & civic engagement - interest in politics

In general the area of politics the participants are most interested in are national politics (mean=5.66), followed by international politics (mean=5.54) and local and European politics (both 5.35). In addition to the general interest, participants were also asked to indicate whether or not they had participated in a number of political actions and how important they think these actions are for the society or the community they live in.

Overall, participants tend to engage in three to five forms of participation presented within the questionnaire. 57.1% of the participants stated having participated in this number of forms of participation. Only 4.7% indicated not having participated in any form at all, while 1% claimed to have participated in all 8 forms of participation presented in the questionnaire. The following paragraphs will go into more detail on the respective forms of participation, giving an overview concerning the numbers in more detail and also indicating how important participants feel these different acts of participation are for their community and society as a whole.

As has been illustrated in chapter 6.4, three different forms of participation were defined: traditional forms of participation, local forms of participation and global forms of participation.

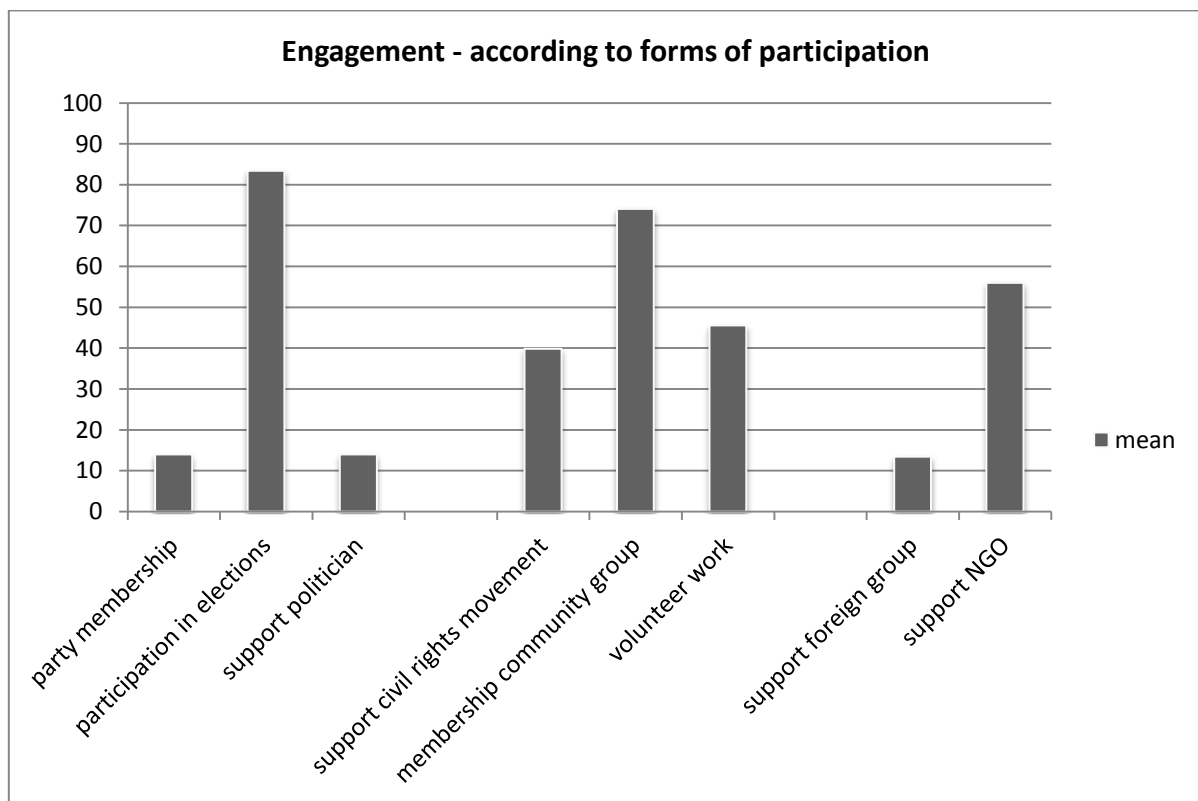


Figure 18: Political & civic engagement - according to form of participation

Figure 18 shows quite clearly that the form of participation the respondents participate in most is elections. 83.4% of the people indicated that they have participated in elections and cast their vote in the past. 74.1% of the participants claim membership in a community group, while 56% support a non-governmental organization. A rather large proportion of participants also indicated to have previously supported local civil rights movements (39.9%) and 45.6% of the respondents claim to be involved in volunteer work. The forms of participation the people in the sample engage in least are the support for a politician or political organization (14%), party membership (14%), as well as the support for a group from abroad (13.5%).

Table 16 shows that elections are perceived as being the most important form of participation for respondents, reaching a mean value of 5.4 (SD=1.20) on a six-point Likert scale. Also considered very important and reaching a mean of over five is the participations in volunteer work in a local organization such as the fire brigade or working with the elderly or youths (mean=5.08, SD=1.30). Also considered to be rather important with mean values of over four, is the support for civil rights movements, the membership in a community group, as well as the support of non-governmental

organizations. Not quite as important is the membership in a political party, the support for a politician, as well as the support for groups from abroad.

Table 16: Political & civic engagement - importance of different forms of participation

importance-participation	election	party member-ship	civil rights movement	support politician	Community work	group abroad	Volunteer work	NGO
Valid	149	169	154	156	176	149	171	165
Missing	44	24	39	37	17	44	22	28
Mean	5,40	3,34	4,50	3,54	4,27	3,78	5,08	4,89
Std. Deviation	1,201	1,626	1,522	1,596	1,540	1,597	1,306	1,269

The final section of the questionnaire consisted of a traditional locus of control test. Amongst the eight sets of statements, participants were asked to choose the statement they agreed with more. Four of these question pairs revolved around an internal vs. external locus of control in everyday life, while four questions revolved around an expectation of internal vs. external locus of control in politics and the political system. The higher the value on a scale from one to four, the more often the participant answered a question gearing at an internal locus of control.

Table 17 illustrates the mean feeling of an internal locus of control amongst the participants. While respondents' actions in everyday life are accompanied by a feeling of potency (mean=2.51), respondents experience participation in political life with a feeling of powerlessness (mean=1.61), being controlled from the outside rather than influencing the events themselves.

Table 17: Political & civic engagement - internal vs. external locus of control

N=193 internal locus of control	Everyday life	politics
Valid	193	193
Missing	0	0
Mean	2,5181	1,6166
Std. Deviation	1,01598	1,34943

Summary political & civic engagement

While the participants experience a sense of internal locus of control in their everyday life, when it comes to political life this feeling changes into one of impotency. They feel more like puppets on a string, being controlled by outside powers they are unable to influence. This feeling of powerlessness might also be the reason, why the majority of participants claimed to have participated in three to five of the presented forms of participation and only 8.8% indicated participating in more than seven events.

The experience respondents participate most in is elections, which is also seen as being the most important form of participation. The forms participated in the least are membership in a political party, support for a politician and the support for groups from abroad. These three acts of participation are also seen to be the least important for the community or society.

7.2 Inferential statistics

The following chapter is directed at highlighting differences in perceptions, comparing different groups of participants. The initial idea was, to compare the results according to the intensity of internet use. After the inclusion of an internet remote cluster into the sample, it was then possible to conduct a comparison between users and non-users, as well as different aspects of participants' internet use. Thus, the comparison will include various age groups, user groups, types of internet users, the number of years the participant has been active online, as well as urban vs. rural living situations. In the case of political and civic engagement, the comparison of the various levels of completed education must also be considered.

At this time it is also important to consider the hypotheses presented in chapter 3. The goal of this chapter shall also be, to conduct the necessary statistical operations needed to test the hypotheses. This testing will be conducted in chapter 7.3.

As has been the case in previous chapters, this section will consist of four sub-chapters, according to which the findings will be presented: 1) attitude towards the internet and internet use, 2) perception of provinces of meaning and the online world, 3) perception of the structure of the everyday life-world, as well as 4) political and civic engagement.

7.2.1 Internet use & attitude towards the internet

This chapter will concern itself with identifying variances between the intensity of internet use and the attitude towards the medium, according to socio-demographic criteria. Any additional statistical evidence will be provided in Appendix III, the relevant table will be indicated in this case.

Initially, a comparison of the mean values between genders shall be presented. Table 18 illustrates the mean times of internet use for men and women.

Table 18: Mean internet use - males versus females

N=193 N ₁ =140, N ₂ =53	gender		sig.	total
	male	female		
internet use	166,415	151,214		155,389
Mean time indicated in minutes *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level				

As can be seen from the data, males have a slightly higher average using time than females. While males spend an average of 166 minutes online per day, women do so for 151 minutes. This difference however, is statistically not significant (see Appendix III for Table I).

Table 19 compares the mean internet using times according to age groups. The most apparent result is the comparably low mean in internet using time reached by the age group of seniors, in regard to the mean values of the other age groups. While seniors have a mean internet using time of only 39 minutes per day, the age group with the highest mean using time are, the middle aged adults with a value of 202 minutes. Both, the group of young- as well as late-adults show an average using time of about 192 minutes. These differences are significant at a $p = .000$ level (Table II).

Table 19: Mean internet use - according to age groups

N=193 N ₁ =53, N ₂ =36, N ₃ =55, N ₄ =49	age group				sig.	total
	young- adults	middle- adults	late- adults	senior		
internet use	192,830	201,667	192,273	39,490	***	155,389
Mean time indicated in minutes *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level						

The next step will be an analysis of different socio-demographic indicators and their influence on the attitude participants have towards the internet. Again, the focus will be on age groups, with the intensity of the internet use and finally, the participants living situation will be taken into account. In a first step it will be necessary do compare men and women to another, to rule out any effects of gender.

When comparing the mean attitude values according to gender, no significant differences can be found. Table 20 shows the mean values of the 14 items questioning people's attitude towards the internet, according to male and female participants (Table III).

Table 20: Attitude towards the internet according to sex

N=193 N ₁ =140, N ₂ =53 The internet is...	gender		sig.	total
	male	female		
A useful medium	7,15	7,14		7,14
Supports me in my job	5,30	6,03		5,84
A way to get to know people	3,72	4,39		4,21
A way to find answers	6,74	6,71		6,72
A way to communicate quickly	6,54	6,48		6,50
An alternative to the telephone	4,62	4,68		4,66
An alternative to books	5,41	5,48		5,46
A personal threat	2,81	2,78		2,79
A threat to society	3,21	2,81		2,92
Unnecessary	1,85	1,75		1,78
Annoying	1,70	1,90		1,84
New territory for me	2,25	1,86		1,97
Irreplaceable	6,38	6,34		6,35
My job	2,91	2,74		2,78
Agreement with the statement indicated on an eight point Likert scale (1=total agreement, 8=total disagreement) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level				

Even such substantial differences in means such as is the case for the items “The internet supports me in my job” (male=5.30, female=6.03) or “The internet is a way to get to know people” (male=3.72, female=4.39) fail to reach statistically relevant levels of significance.

Table 21 illustrates the differences in mean values of the attitude towards the internet in the different age groups (Table IV). Several statistically significant results can be discovered.

Table 21: Attitude towards the internet according to age group

N=193 N ₁ =53, N ₂ =36, N ₃ =55, N ₄ =49 The internet is...	age group				sig.	total
	young- adults	middle- adults	late- adults	senior		
A useful medium	7,34	7,33	7,18	6,50	*	7,14
Supports me in my job	6,42	6,28	6,05	3,58	***	5,84
A way to get to know people	4,36	4,89	4,16	3,11	*	4,21
A way to find answers	7,06	6,94	7,07	5,20	***	6,72
A way to communicate	7,06	6,33	6,69	5,22	***	6,50
An alternative to the	5,21	5,11	4,29	3,38	*	4,66
An alternative to books	5,83	5,42	5,78	4,18	**	5,46
A personal threat	2,92	2,61	2,53	3,23		2,79
A threat to society	2,96	2,86	2,78	3,17		2,92
Unnecessary	1,34	1,75	1,67	2,72	***	1,78
Annoying	1,64	1,69	1,76	2,55		1,84
New territory for me	1,49	1,36	1,60	4,06	***	1,97
Irreplaceable	6,81	6,50	6,51	5,07	**	6,35
My job	2,85	3,11	3,13	1,57	*	2,78
Agreement with the statement indicated on an eight point Likert scale (1=total agreement, 8=total disagreement) *** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level						

Statistically, the degree to which young-, middle- and late-adults agree to the statements: The internet “supports me in my job”, “is a way to find answers” and “is a way to communicate quickly” is considerably higher than it is in the age group made up by seniors. The agreement to the statements: The internet is “unnecessary” and “new territory for me” on the other hand, are agreed to more predominantly by seniors in comparison to the other three age groups. These differences in agreement are statistically significant at the .001 level. The differences in mean values apparent in the statements: The internet is “an alternative to books” as well as “irreplaceable” are also statistically relevant, however only at the .01 level. The items are also characterized by a considerably lower mean value for the sample made up by seniors. Statistically significant at the .05 level are the statements: The internet is “a useful medium”, “a way to get to know people”, “an alternative to the telephone” as well as “my job”. Once again, the agreement to these statements is considerably higher in the young-, middle- and late-adult groups and lower in the senior group. The means of the statements: The internet is “a personal threat”, “a threat to society” and “annoying” do not differ significantly from one another, even though the mean are once again higher in the senior age group than in the three others.

The next analysis focuses on differences in the mean values of the attitude towards the internet according to the intensity of internet use (user-groups). The results can be seen in Table 22.

Table 22: Attitude towards the internet according to intensity of use

N=193 N ₁ =28, N ₂ =49, N ₃ =83, N ₄ =33 The internet is...	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
A useful medium	5,00	6,86	7,41	7,48	***	7,14
Supports me in my job	1,00	4,76	6,31	6,97	***	5,84
A way to get to know people	1,00	3,84	4,49	4,64	**	4,21
A way to find answers	3,00	6,61	6,88	7,48	***	6,72
A way to communicate	1,83	6,00	6,94	9,97	***	6,50
An alternative to the	1,00	4,27	4,94	5,45	***	4,66
An alternative to books	2,00	5,57	5,46	6,03	***	5,46
A personal threat	3,33	3,22	2,61	2,42		2,79
A threat to society	4,63	3,06	2,81	2,58	*	2,92
Unnecessary	3,27	2,06	1,52	1,52	***	1,78
Annoying	4,63	2,18	1,53	1,45	***	1,84
New territory for me	7,27	2,00	1,41	1,55	***	1,97
Irreplaceable	1,67	5,69	6,92	7,18	***	6,35
My job	1,00	2,20	2,73	4,15	***	2,78
Agreement with the statement indicated on an eight point Likert scale (1=total disagreement, 8=total agreement) *** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level						

It becomes apparent that a number of items are linked to the intensity of internet use, reaching high statistical levels of significance (Table V). Only the means concerned with the internet posing a personal threat fail to reach significant differences. Except for the two statements “The internet is a way to get to know people” (p=.002) and “The internet is a threat to society” (p=.024) the differences in all other means between user groups is significant at the .001 level.

The next analysis in this chapter focuses on the comparison of mean values of attitude towards the internet, according to the participants living situation. The division between rural and urban living areas was cast at the 10,000 mark. Respondents living in a community with a population of less than 10,000 people are considered living in a rural environment while respondents living in a town with 10,000 residents or more are considered living in an urban area. Due to the fact that many of the non-users were recruited in a town with a population of less than 10,000, all non-internet users are excluded from this analysis to obtain a more reliable result. Thus Table 23 shows results only for the 165 respondents who indicated to be active internet users.

Table 23: Attitude towards the internet according to living situation

N=165 N ₁ =63, N ₂ =102 The internet is...	living situation		sig.	total
	rural	urban		
A useful medium	7,13	7,34		7,26
Supports me in my job	5,78	6,11		5,98
A way to get to know people	4,22	4,39		4,33
A way to find answers	6,68	7,07		6,92
A way to communicate quickly	6,33	6,87		6,67
An alternative to the telephone	4,90	4,80		4,84
An alternative to books	5,00	5,98	**	5,61
A personal threat	2,98	2,62		2,76
A threat to society	2,98	2,75		2,84
Unnecessary	2,05	1,45	*	1,68
Annoying	1,90	1,59		1,71
New territory for me	1,90	1,43	*	1,61
Irreplaceable	6,22	6,84	*	6,61
My job	2,73	2,94		2,86
Agreement with the statement indicated on an eight point Likert scale (1=total disagreement, 8=total agreement) *** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level				

As can be gathered from the evidence in Table 26, most differences in mean values between residents of rural versus urban areas fail to reach statistical significance. The means reaching a statistically significant difference at the .05 level concern the agreement with the statement that the internet is unnecessary (higher agreement in rural areas), that the internet is new territory for the respondents (agreement also higher in rural areas) as well as the statement concerning the irreplaceable character of the internet (agreement higher with people living in an urban environment). Only the differences in agreement to the internet being an alternative to books, reaches a higher significance at the .01 level. Urban residents statistically see the internet as being more of an alternative than do people living in rural areas (Table VI).

Table 24: Attitude towards the internet according to years of activity

N=165 N ₁ =17, N ₂ =45, N ₃ =64, N ₄ =39 The internet is...	years of activity				sig.	total
	3-5 years	6-10 years	11-15 years	> 15 years		
A useful medium	6,65	7,11	7,44	7,41		7,26
Supports me in my job	4,41	5,82	6,20	6,49	*	5,98
A way to get to know people	4,82	4,18	4,55	3,92		4,33
A way to find answers	6,41	6,98	7,09	6,79		6,92
A way to communicate	5,71	6,53	6,88	6,90		6,67
An alternative to the	4,35	5,20	4,58	5,08		4,84
An alternative to books	5,06	5,47	5,84	5,62		5,61
A personal threat	3,59	2,78	2,64	2,56		2,76
A threat to society	3,29	2,62	2,95	2,69		2,84
Unnecessary	2,76	1,29	1,67	1,67	**	1,68
Annoying	2,18	1,76	1,47	1,85		1,71
New territory for me	2,53	1,73	1,39	1,44	*	1,61
Irreplaceable	5,76	6,76	6,86	6,38		6,61
My job	2,00	2,69	2,80	3,54		2,86
Agreement with the statement indicated on an eight point Likert scale (1=total disagreement, 8=total agreement)						
*** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level						

As Table 24 shows, the influence of the years of internet activity on the attitude towards the medium can be described as being fairly low. Only the perception of the internet being unnecessary takes a sharp decrease after the first five years of internet use, which is statistically significant ($p=.004$, Table VII). Unsurprisingly, there is also a significant difference in the degree to which participants experience the internet as being new territory for them. This perception steadily decreases from 2.53 in the first three to five years of use to a mere 1.44 in respondents who have been using the internet for over 15 years ($p=.013$). Also the feeling of the internet being a support in the respondents professional life increases with time, peaking again in the long-time users with a mean of 6.49 ($p=.012$).

Finally, the item “loss of control” shall be analyzed. Table 25 shows the mean perception of loss of control over the time spent online according to the intensity of internet use (Table VIII).

Table 25: Loss of control according to user group

N=165 N ₁ =49, N ₂ =83, N ₃ =33	User-group			sig.	total
	light-user	average-user	heavy-user		
Loss of control	2,94	3,66	3,94		3,50
Indication of how often participants have the feeling of losing control over the time spent online indicated on an eight point Likert scale (1=never, 8=often) *** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level					

No significant difference can be found between the amount of time the respondents spend online every day and the frequency of how often they feel they are losing control over the time they spend surfing the internet. Even though the means vary between 2.94 in light-users and 3.49 in heavy users, this difference is statistically insignificant. Considering the values on an eight point Likert scale, the feeling of loss of control can be described as being generally rather low throughout the sample.

7.2.2 Perception of provinces of meaning

In this chapter the mean values of the six characteristics defining the various provinces of meaning (tension of consciousness, epoché, form of spontaneity, experience of one's self, form of sociality and time perspective) shall be compared according to sample groups defined by certain criteria. The groups that shall be compared are user-groups according to the intensity of internet use, different types of internet activity, as well as socio-demographic characteristics such as age and gender. Not only will the means for the three finite provinces of meaning: everyday life-world, world of phantasms and world of dreams be compared, but also various internet activities are included in this analysis.

Due to the fact that the statistical significances of the results in the following chapters are rather low, it has been opted to highlight values reaching significance at the 0.1 level as well. These significances will be marked T for trend.

Furthermore, it should be noted that not all comparisons are relevant for the verification or falsification of the hypotheses concerning this chapter. The intention however is, since this thesis is designed as pioneer work, to offer results that go beyond the presented hypotheses. The expectation being, that by doing so, additional information can be gathered for further studies and

further work on this concept of embedding Schütz theories in our present day society, interfused by modern technology and highly influenced by communication technology such as the internet.

7.2.2.1 Perception of provinces of meaning according to user-group

In this first chapter the comparison will take place according to user-groups, which were defined according to the intensity of their internet use. As has been mentioned previously (chapter 7.1.2.1), the respondents were clustered into three groups (light-, average- and heavy-user). The group of non-users has also been added in order to make the effect of internet use visible. Tables 26 to 31 show the mean values of perception of the various characteristics of the finite provinces of meaning, as well as the online activities according to user-group.

Table 26: Attention to life according to user-group

Tension of consciousness	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life-world	6,38	5,97	6,23	6,16		6,17
World of phantasms	4,36	4,45	5,40	5,27		5,04
World of dreams	2,40	4,95	4,68	5,82	**	4,82
Surfing		5,29	5,37	5,76		5,42
Social networking		4,91	5,44	4,79		5,19
Writing e-mails		5,84	6,18	5,82		6,01
Online gaming		5,50	6,21	4,82		5,95
Attention to life indicated on an eight point Likert scale (1=low attention, 8=high attention) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

The first characteristic taken into account is the mean tension of consciousness. This describes the attention respondents feel they pay to situations taking place in the three provinces of meaning (top part of the table) or the various activities listed in the lower part of the table. As non-users do not participate in any of the activities mentioned in the bottom half, no mean values can be calculated for this user-group. As the table shows, the only statistically significant differences between the means are found in the world of dreams. Compared to the internet users the attention the non-users pay to the world of dreams is much lower. While non-users indicate a mean tension of consciousness of 2.40, the lowest mean amongst internet users is almost double as high (average-users: 4.68). This difference is significant at the .002 level (Table IX).

Even though these differences are not statistically significant, it is interesting to observe, that average-users pay the highest attention to three out of the four online activities. They show the highest means in tensions of consciousness for the use of social networking sites, writing e-mails as well as online gaming. Heavy-users only reach a higher mean level of attention for the general activity of surfing the net.

The next characteristic according to Schütz' classification is the *époque*, described in the questionnaire as the feeling of reality. Statistically significant differences are reached for the everyday life-world and the world of dreams, as well as for the activities of social networking and writing e-mails (Table X).

Table 27: *Époque* according to user-group

Époque	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life-world	6,71	6,40	7,24	6,87	*	6,89
World of phantasms	4,83	4,76	4,96	5,28		4,95
World of dreams	2,27	4,50	4,70	4,97	*	4,52
Surfing		4,67	5,35	5,03		5,08
Social networking		4,48	5,44	4,48	*	5,04
Writing e-mails		5,50	6,61	5,90	**	6,16
Online gaming		3,00	3,00	3,80		3,29
Époque (feeling of realism) indicated on an eight point Likert scale (1=not real, 8=very real) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

As Table 27 shows, average internet users perceive the world of everyday-life as being more real than do all the other groups of users. Light-users on the other hand, perceive the everyday life-world as being the least real. In the world of dreams it is the non-users that perceive the finite province of meaning as being the most unreal. Internet users tend to experience the world of dreams as more realistic. When it comes to online activities it is again the average-user that has the highest feeling of realism in three out of the four activities. Surfing the internet, social networking and writing e-mails are perceived as being less real by light- and heavy-users than is the case for average-users. In the case of social networking ($p=.47$) and writing e-mails ($p=.004$) these differences are statistically significant.

Table 28: Form of spontaneity according to user-group

Form of spontaneity	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life-world	6,30	6,29	6,47	6,10		6,34
World of phantasms	2,36	3,02	3,16	3,30		3,09
World of dreams	1,80	3,26	3,34	4,25	T	3,38
Surfing		4,76	5,43	5,64		5,28
Social networking		4,41	5,56	4,67	*	5,14
Writing e-mails		6,29	6,67	6,97		6,62
Online gaming		6,00	5,50	5,90		5,71
Form of spontaneity (possibility of influence) indicated on an eight point Likert scale (1=not influence, 8=highly influence *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Table 28 shows the mean degree to which participants feel they can influence the happenings in the different provinces of meaning. The differences between the various user groups are not as strong when it comes to the perception of being able to influence the situations one is confronted with. The feeling of being capable of influencing the situation is high in the world of everyday life throughout the sample, regardless of the intensity of internet use. Amongst internet users the feeling of influence when writing e-mails is comparable to that of the everyday life-world. A trend can be seen in the world of dreams to the degree, that the non-users feel far less capable of intervening in this finite province of meaning than internet users think they can ($p=.054$); heavy internet users almost reaching the same level as they do while using social networking sites (Table XI). Using online social networks is the only online activity, in which a statistically significant difference between the user groups ($p=.031$) can be identified. It is again the average-users that score the highest mean value of 5.56 (compared to light-users: 4.41 and heavy-users: 4.67). This indicates that averages-users, much more than light- or heavy-users, have the feeling of being able of changing the course of actions within a situation that is taking place in the “world of social networking”.

Table 29: Experience of one's self according to user-group

Experience of one's self	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life-world	2,01	2,40	2,71	2,76		2,58
World of phantasms	2,90	2,22	1,83	1,61	T	1,95
World of dreams	6,57	2,59	2,73	2,90	***	2,92
Surfing		2,69	2,08	2,03		2,24
Social networking		2,88	2,38	2,88		2,59
Writing e-mails		2,98	2,60	1,97	T	2,58
Online gaming		5,25	4,07	4,30		4,32
Experience of one's self, degree to which participants feel they are playing a role indicated on an eight point Likert scale (1=not at all, 8=completely) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Table 29 shows a statistically significant difference in the mean values concerning the experience of one's self in the world of dreams (Table XII). While non-users experience the world of dreams as detached from their own self, being able to take on different roles, this feeling is far less predominant in internet users. The means of 6.57 in non-users is more than double as high as the mean for light-, average- and heavy-users. Amongst the internet users it is the heavy-users that feel the most that they can give up parts of their self and play different roles in the world of dreams. These differences in means are highly significant ($p=.000$). Furthermore, two trends can be identified concerning the world of phantasms as well as the writing of e-mails. In both cases, heavy-users feel the least able to be someone else (world of phantasms: 1.61, writing e-mails: 1.97). In the world of phantasms it is again the non-users that are the respondents who feel most likely to experience themselves as someone else, giving up a part of their identity in this finite province of meaning (2.90). In the case of e-mail writing, it is the light-users that take this position (2.98). Both these differences are significant at the 0.1 level.

The next characteristic that will be analyzed is the form of sociality experienced by the respondents in the various situations. Table 30 shows the mean values according to user-group.

Table 30: Form of sociality according to user-group

Form of sociality	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life-world	7,09	6,63	6,87	6,35		6,74
World of phantasms	5,00	3,68	4,20	3,44	T	3,98
World of dreams	1,20	1,33	1,23	1,45		1,29
Surfing		3,93	4,23	4,06		4,11
Social networking		5,57	6,26	5,64		5,98
Writing e-mails		5,71	5,87	5,56		5,76
Online gaming		5,25	5,86	5,91		5,79
Experienced form of sociality, degree to which interaction is possible, indicated on an eight point Likert scale (1=not at all, 8=highly) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

As depicted, only the finite province of the world of phantasms shows a trend towards significantly different means (Table XIII). While non-users perceive themselves as being relatively capable of interacting with others in the world of phantasms, this is far less the case among light and heavy internet users. Average-users, on the other hand, show a mean lying in between these two groups. Even though the results lack statistical significance, it is still interesting to note, that throughout the internet activities “surfing”, “social networking” and “writing e-mails”, it is the group of average-users that experience the highest feeling of possible interaction and not, as one might possibly assume, the heavy-users.

The final characteristic is the perception of a specific time perspective (Table 31).

Table 31: Time perspective according to user-group

Time perspective	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life-world	5,53	4,97	5,68	5,42		5,44
World of phantasms	5,40	4,62	5,29	5,34		5,14
World of dreams	1,70	3,33	2,95	3,42		3,06
Surfing		1,70	1,65	1,70		1,68
Social networking		2,92	2,09	1,32	***	2,10
Writing e-mails		2,12	2,03	2,13		2,07
Online gaming		2,00	3,07	2,45		2,69
Time perspective (adaption to others) indicated on an eight point Likert scale (1=not at all, 8=highly) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

A highly significant statistical difference can be found in the means concerning the use of social networking sites (Table XIV). The higher the level of internet use, the less participants feel the need to adapt to other people's time structures in online social networks. While light-users score a mean of 2.92, this value decreases in average-users to 2.09 and finally to 1.32 in heavy internet users ($p=0.001$). This can be interpreted to mean that heavy internet users feel a lesser need to take the agenda of others into consideration when using social network sites online. An interesting result, though not statistically significant, are the differences in means concerning the world of dreams. While non-users feel almost no need at all to adapt to other people's time structures (1.70), this value doubles in heavy-internet users (3.42). In general, a tendency can be seen in internet users feeling the need to adapt more to the time frame of others in the world of dreams than is the case in all online activities. Also noticeable is the only minimal differences participants perceive when comparing the world of phantasms to the world of every-day life. For all four user groups the means of these two provinces of meaning can be seen as being relatively close.

7.2.2.2 Perception of provinces of meaning according to user-type

The next chapter will highlight differences in the perception of the three provinces of meaning, as well as the online activities according to three different user-types. Hence only the internet using participants of the sample are included in this chapter. The first user-type is made up of participants who indicated to use neither online social networking sites nor to participate in online gaming. These participants shall make up the group of serious-users. The second groups are the so called social networkers, participants who indicated using social networking sites. And finally, the third group finally is made up of those participants who use online games. In cases where participants are online-gamers as well as social networkers (28 out of 29 online-gamers also use social networking site) they were included in the online gaming cluster only. Since there than online remains one cluster giving an indication about the perception during the act of playing online games, this activity must be excluded in this chapter due to the lack of comparability options.

As was the case in the previous chapter, the comparison will be made in regard to the six characteristics used to distinguish the three provinces of meaning from one another. The beginning is made, once again, by the tension of consciousness (Table 32).

Table 32: Attention to life according to user-type

Tension of consciousness	user-type			sig.	total
	serious-user	social-networker	online-gamer		
Everyday life-world	5,68	6,32	6,35	*	6,14
World of phantasms	3,90	5,31	6,21	***	5,10
World of dreams	4,44	5,11	5,48		4,99
Surfing	5,37	5,37	5,66		5,42
Social networking		5,19	5,21		5,19
Writing e-mails	5,91	6,24	5,48		6,01
Attention to life indicated on an eight point Likert scale (1=low attention, 8=high attention) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level					

Even though the differences in means in the world of phantasms are highly significant, it is the differences in the everyday life-world that seem astounding. Serious internet users pay significantly less attention to actions conducted in the world of everyday life than do social-networkers and online-gamers ($p=.046$, Table XV). While social-networkers and online-gamers score a mean of 6.23 and 6.35 respectively, serious-users have a mean of only 5.68. This concludes that the tension of consciousness of the serious-users is far lower than that of social-networkers or online-gamers.

The tension of consciousness is also perceived differently by the user-types in the world of phantasms ($p=.000$). Serious-users are the user-type that pays the least attention to situations in the world of phantasms (4.44), followed by social-networkers (5.31) and online-gamers, who perceive the highest tension of consciousness (6.21). This means that online-gamers pay almost the same amount of attention in the world of phantasms as they do in the everyday life-world.

Table 33: Époque according to user-type

Époque	user-type			sig.	total
	serious-user	social-networker	online-gamer		
Everyday life-world	6,30	7,15	7,20	**	6,92
World of phantasms	4,32	5,17	5,30		4,97
World of dreams	4,46	4,95	4,32		4,69
Surfing	4,91	5,26	4,86		5,08
Social networking		5,05	5,04		5,04
Writing e-mails	5,91	6,48	5,68	T	6,16
Époque (feeling of realism) indicated on an eight point Likert scale (1=not real, 8=very real) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level					

When comparing the means concerning the specific epoché of the finite provinces of meaning (Table 33), it is again the everyday life-world in which significant difference in perceptions can be found (Table XVI). Yet again it is the social-networkers and the online-gamers that score significantly higher than the group of serious-users ($p=.004$). Considering the assessment was given on an eight point Likert scale, the scores of 7.15 for social-networkers and 7.20 for online-gamers must be considered to be extremely high; these two groups experiencing the world of everyday life as being very real. A trend can also be identified when comparing the means for the activity of writing e-mails ($p=.077$). In this case it is the social-networkers that indicate the highest époque (6.48), followed by serious-users (5.91) and online-gamers (5.68). In this case it are, hence, the social-networkers that perceive the situation as the most real, while gamers perceive the task of writing e-mails less real than the others. Throughout the user-groups a tendency can be observed, according to which writing e-mails reaches the second highest score after the world of every-day life.

Table 34 represents the comparison of mean values concerning the different forms of spontaneity, also described as the degree to which participants feel they are capable of influencing a certain situation.

Table 34: Form of spontaneity according to user-type

Form of spontaneity	user type			sig.	total
	serious-user	social-networker	online-gamer		
Everyday life-world	6,14	6,45	6,36		6,34
World of phantasms	3,10	3,27	2,89		3,15
World of dreams	2,90	4,03	2,82	*	3,49
Surfing	4,71	5,61	5,15	T	5,28
Social networking		5,20	4,93		5,14
Writing e-mails	6,30	6,90	6,27	T	6,62
Form of spontaneity (possibility of influence) indicated on an eight point Likert scale (1=not influence, 8=highly influence) *** significance at $p\leq .001$ level; ** significance at $p\leq .01$ level; * significance at $p\leq .05$ level; T significance at $p\leq .1$ level					

Interesting to note is the fact that the scores reached for the everyday life-world are approximately the same as those for writing e-mails (in some instances e-mails score higher). This can be interpreted as participants feeling they can influence the situation when writing e-mails just as much (or even more) as situations that take place in the world of everyday-life.

The most significant difference in means is found in the world of dreams ($p=.020$). Social-networkers more so than the other two user-types feel they are capable of influencing situations in the world of dreams. Furthermore, trends can be identified concerning the activities of surfing the internet ($p=.096$) and writing e-mails ($p=.084$). In both cases, it is the social-networkers that perceive a higher form of spontaneity than serious-users or online-gamers. There seems to be a general tendency of social-networkers (even though the remaining differences amongst the user-types are not statistically significant) to perceive the world as being more ably influenced by them than other user-types do.

Table 35: Experience of one's self according to user-type

Experience of one's self	user-type			sig.	total
	serious-user	social-networker	online-gamer		
Everyday life-world	2,69	2,61	2,62		2,63
World of phantasms	1,64	2,08	1,67		1,88
World of dreams	2,62	2,55	3,38		2,73
Surfing	2,28	2,37	1,79		2,24
Social networking		2,59	2,59		2,59
Writing e-mails	2,66	2,69	2,08		2,58
Experience of one's self, degree to which participants feel they are playing a role indicated on an eight point Likert scale (1=not at all, 8=completely) *** significance at $p\leq .001$ level; ** significance at $p\leq .01$ level; * significance at $p\leq .05$ level; T significance at $p\leq .1$ level					

Table 35 illustrates the mean perception of one's self according to the different user-types and the provinces of meaning and online activities. As can be seen, not a single difference is statistically significant (Table XVIII). Thus it can be concluded that the type of internet use has no influence whatsoever on the perception of one's self in the various situations in different finite provinces of meaning.

Table 36 depicts the experience of sociality, in other words, the possibility of interacting with others in various situations according to user-type.

Table 36: Form of sociality according to user-type

Form of sociality	user-type			sig.	total
	serious-user	social-networker	online-gamer		
Everyday life-world	6,54	6,79	6,64		6,70
World of phantasms	3,62	4,01	3,93		3,89
World of dreams	1,03	1,27	1,75	*	1,30
Surfing	3,43	4,41	4,31	T	4,11
Social networking		5,95	6,07		5,98
Writing e-mails	5,74	6,02	5,00	T	5,76
Experienced form of sociality, degree to which interaction is possible, indicated on an eight point Likert scale (1=not at all, 8=highly) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level					

A significant difference in the perception of the world of dreams can be detected. While serious-users almost see virtually no possibility whatsoever to interact with others in the world of dreams, online-gamers are not as rigid in their assessment of the situation (.013). In addition to this statistically significant difference, two trends can be identified concerning the writing of e-mails, as well as surfing the internet. In both cases it is the social-networkers, who perceive the highest level of possible interaction with others. These differences are significant at the .1 level (Table XIX).

The final characteristic is the specific time perspective different user-types can adopt (Table 37).

Table 37: Time perspective according to user-type

Time perspective	user-type			sig.	total
	serious-user	social-networker	online-gamer		
Everyday life-world	5,01	5,58	5,61		5,43
World of phantasms	4,45	5,53	4,92		5,12
World of dreams	3,51	2,89	3,41		3,15
Surfing	1,62	1,81	1,34		1,68
Social networking		2,24	1,64	T	2,10
Writing e-mails	2,00	2,32	1,41	*	2,07
Time perspective (adaption to others) indicated on an eight point Likert scale (1=not at all, 8=highly) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level					

Two results can be emphasized, both concerning online activities: a significant difference concerning the perception of writing e-mails, as well as a trend concerning the use of social networking sites (Table XX). In the case of writing e-mails, online-gamers have a relatively low

feeling of needing to adapt to the time structures that are imposed upon them by their surroundings, while serious-users and social-networkers experience a higher restriction by other people's time structures ($p=.026$). The equivalent applies to the use of social networking sites, in which case online-gamers again show an almost non-existent feeling of restriction by existing time structures (1.64), while this feeling of restriction is more pronounced in social-networkers (2.24).

7.2.2.2 Perception of provinces of meaning according to age group

In order to evaluate not only the influence of internet use and using habits on the perception of the finite provinces of meaning, this chapter will focus on the differences in perception between different age groups. The age groups used are identical to those presented in chapter 7.1.1. As in the two previous chapters, the mean values of perception in various situations will be compared according to characteristics. In order not to distort the results and possibly causing falsifications, the non-users have been excluded from this analysis. Due to the fact that the non-users were recruited in one age group (seniors) only, the inclusion of these respondents might have led to false impressions about the differences in mean values. These differences were caused by the differences in internet using habits, rather than by age. By excluding the non-users it can be assured that only the differences caused by the factor age are de facto made apparent.

The characteristics shall once again commence with the most dominant feature: the tension of consciousness (attention to life).

Table 38: Attention to life according to age group

Tension of consciousness	age group				sig.	total
	young-adults	middle-adults	late-adults	senior		
Everyday life-world	6,69	5,96	6,04	5,26	**	6,17
World of phantasms	5,74	5,26	4,62	4,06	*	5,04
World of dreams	5,10	5,70	5,26	2,38	***	4,82
Surfing	5,08	5,31	6,09	4,76	**	5,42
Social networking	5,02	5,31	5,89	2,83	***	5,19
Writing e-mails	5,48	5,92	6,43	6,28	*	6,01
Online gaming	4,86	5,67	7,17		*	5,95
Attention to life indicated on an eight point Likert scale (1=low attention, 8=high attention) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

As Table 38 illustrates, the age of the respondents has a significant influence on the differences in perception of the tension of consciousness throughout all finite provinces of meaning, as well as all of the online activities in question (Table XXI). The statistically most significant differences can be found in the world of dreams and in the use of online social networking sites. In both cases they reach a statistical significance at the .000 level. Even though the non-users have been excluded from this analysis, seniors over the age of 60 reach significantly lower mean values than the younger age groups. Statistically significant differences in mean values at the .01 level are reached in the world of everyday-life, as well as surfing the internet. Again it is the age group of seniors that reaches overall lower mean values than the other age groups. The differences in the world of phantasms and the activities of writing e-mails and online gaming reach significant differences at the .05 level. These differences present themselves as follows. While the mean value of the seniors are again the lowest in the world of dreams, the values seniors reach for the task of writing e-mails is the second highest of the panel, indicating the devotion of high levels of attention to this situation. Interesting are the differences of perceived tension of consciousness for the activity of playing online games. Curiously it is the late-adults that pay the highest attention to playing online games. Even more astounding is the fact that late-adults achieve the overall highest tension of consciousness while playing online games. Concerning the groups of young- and middle-adults, it is the world of everyday life that is paid the highest level of attention to, and with regard to the seniors age group it is the action of writing e-mails.

Table 39: Époque according to age group

Époque	age group				sig.	total
	young-adults	middle-adults	late-adults	senior		
Everyday life-world	7,35	6,94	6,83	5,84	**	6,89
World of phantasms	5,64	5,03	4,69	3,53	**	4,95
World of dreams	4,96	4,71	5,09	2,69	**	4,52
Surfing	5,00	4,76	5,49	4,78		5,08
Social networking	5,16	4,52	5,62	3,67	T	5,04
Writing e-mails	5,61	6,44	6,67	5,67	*	6,16
Online gaming	3,14	3,63	3,17			3,29
Époque (feeling of realism) indicated on an eight point Likert scale (1=not real, 8=very real) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

The perception of reality (Table 39) shows significantly different results in all three provinces of meaning ($p \leq .01$, Table XXII). Throughout all three provinces, seniors have the lowest perceived feeling of reality. Young internet users perceive the everyday life-world as the most real; the same

can be stated for the comparison of means in the world of phantasms. The highest perception of reality in the world of dreams is perceived by late-adults, who also, as the only age group, perceive the world of dreams as being more real than the world of phantasms. Again the activity of writing e-mails reaches a relatively high mean value throughout the sample, with the values of all groups exceeding the 5 point mark. Additionally, the means four middle- and late-adults are about 1 point higher than those of young-adults and seniors, these two groups reaching almost identical means ($p=.013$). A trend can also be identified as seniors tend to perceive the use of social networking sites as being more unrealistic than the other age groups.

Only a weak trend can be identified concerning the characteristic of spontaneity (the perception of being able to influence the situation through one's own actions) in the world of dreams (Table XXIII). While seniors indicate practically not being able at all to influence the situations in the world of dreams, middle-adults feel very capable of influencing the situation. It can be concurred from Table 40 however, that seniors in general have the lowest feeling of influence throughout all finite provinces of meaning, as well as the online activities in question.

Table 40: Form of spontaneity according to age group

Form of spontaneity	age group				sig.	total
	young-adults	middle-adults	late-adults	senior		
Everyday life-world	6,45	6,57	6,27	5,85		6,34
World of phantasms	3,31	3,69	2,65	2,94		3,09
World of dreams	3,43	4,21	3,50	2,18	T	3,38
Surfing	5,55	5,17	5,29	4,67		5,28
Social networking	5,32	4,89	5,41	3,50		5,14
Writing e-mails	6,49	6,66	6,85	6,21		6,62
Online gaming	5,54	5,44	6,50			5,71
Form of spontaneity (feeling of realist) indicated on an eight point Likert scale (1=total agreement, 8=total disagreement) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Table 41 highlights the results of the experience of one's self according to age groups in the various situations. The world of everyday life is characterized by an overall feeling of being able to only a small extent, to give up one's own identity. Respondents throughout all age groups show a tendency to perceive the world of everyday life as a province of meaning, in which they are required to continue in their role, not being able to break out and be someone else. Interestingly, other than one might have expected after consideration of Schütz theories, the experience of one's self is even less variable (for all age groups) in the world of phantasms and even in the world of

dreams in the cases of middle and late adults. The degree of “self-surrender” is by far the highest while playing online games. Seniors reach almost the same mean values writing e-mails as the other age groups playing online games; quite an astounding fact, considering that the task of writing e-mails has, until now, generally been perceived as being a very realistic action that one is focused on with a high level of attention. This difference in the perception of writing e-mails is significant at the .05 level, as are the differences in the perception of social networking sites (Table XXIII). Seniors perceive social networking sites as the field of action, in which they are most themselves, even more so than in all finite provinces of meaning.

Table 41: Experience of one's self according to age groups

Experience of one's self	age group				sig.	total
	young-adults	middle-adults	late-adults	senior		
Everyday life-world	2,65	2,60	2,62	2,70		2,58
World of phantasms	2,15	2,12	1,45	1,79		1,95
World of dreams	3,22	2,53	2,30	2,92		2,92
Surfing	2,55	2,20	2,09	1,80		2,24
Social networking	2,94	2,87	2,03	1,17	*	2,59
Writing e-mails	2,50	2,54	2,25	4,00	*	2,58
Online gaming	4,15	4,33	4,67			4,32
Experience of one's self, degree to which participants feel they are playing a role indicated on an eight point Likert scale (1=not at all, 8=completely) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Table 42 shows the results of the comparison of the perceptions of sociality between the different age groups. Again, the everyday life-world is characterized by a very homogenous perception amongst respondents, age not influencing the degree to which the participants perceive they can interact with others in the world of everyday life. The overall results show that the possibility of interaction is seen as being highest in the world of everyday-life. This province of meaning scores the highest means throughout all four age groups. Even though the world of dreams is generally perceived as being the field of action with the least possibility of interaction, significant differences at the .05 level can however, still be found (Table XXIV). While late-adults and seniors experience essentially no possibility of interaction in the world of dreams, a slight increase in this feeling can be observed in young- and middle-adults. Two other fields in which the form of sociality is experienced as being relatively high is the use of social networking sites, as well as online games. The result of online gaming shows little variation, indicating an overall high level of perceived possibility of interaction. Social networking sites are perceived by seniors as being less interactive in comparison to the other age groups ($p = .044$)

Table 42: Form of sociality according to age group

Form of sociality	age group				sig.	total
	young-adults	middle-adults	late-adults	senior		
Everyday life-world	6,89	6,67	6,54	6,63		6,74
World of phantasms	4,20	3,43	3,98	3,65		3,98
World of dreams	1,52	1,50	1,05	1,00	*	1,29
Surfing	4,46	3,81	4,24	3,37		4,11
Social networking	6,37	5,90	5,79	4,17	*	5,98
Writing e-mails	5,44	5,78	5,83	6,37		5,76
Online gaming	5,79	5,89	5,67			5,79
Experienced form of sociality, degree to which interaction is possible, indicated on an eight point Likert scale (1=not at all, 8=highly) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

The final characteristic highlighted in this chapter is again the specific time perspective of the situations. The four age groups are compared to one another, analyzing the degree to which the members of the cluster perceive a need to adapt to other people's time frames in the various situations (Table 43).

Table 43: Time perspective according to age group

Time perspective	age group				sig.	total
	young-adults	middle-adults	late-adults	senior		
Everyday life-world	5,87	5,61	5,06	4,78	*	5,44
World of phantasms	5,45	5,32	4,98	3,85		5,14
World of dreams	3,12	3,32	3,39	2,07		3,06
Surfing	1,61	1,92	1,67	1,38		1,68
Social networking	2,12	1,90	2,24	2,17		2,10
Writing e-mails	2,04	2,26	2,02	1,94		2,07
Online gaming	2,71	2,89	2,33			2,69
Time perspective (adaption to others) indicated on an eight point Likert scale (1=not at all, 8=highly) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Throughout the sample, seniors feel the least need to adapt to time structures imposed upon them by their surroundings. Apart from the online activity of using social networking sites, in which the group of middle-adults reaches the lowest mean values, seniors indicate the lowest mean values across the board. This difference in perception is of significant level only in the everyday life-world. While young-adults feel very restricted by the time structures imposed upon them by others,

seniors tend to have this feeling at a much lower degree ($p=.016$, Table XXVI). Generally one can observe a very low perceived feeling of needing to adapt to other people's agendas concerning the online activities, in which the means for surfing the net, writing e-mails and using social networking sites never exceed the 2.3 mark, indicating a very low perceived time restriction. This feeling is slightly higher when playing online games, but is still lower than in any of the finite provinces of meaning.

7.2.3 Perception of the everyday life-world

After identifying certain differences in the perception of the different provinces of meaning, as well as in the list of online activities, the focus will now turn to a more in depth analysis of the spatial and temporal structures concerning the world of everyday-life. The focus in this chapter will be, in regard to the presented hypotheses (chapter 3), on the differences in perception between internet users and non-users.

7.2.3.1 General perception

Even though the results have been revealed in other chapters of the thesis, an overview of the perception of the everyday life-world according to user group shall be presented. This sets a good basis for further discussion and allows the comparison of all six characteristics at once. The results of this comparison are shown in Table 44.

Table 44: Characteristics of the everyday life-world according to user group

Everyday life-world characteristics	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Tension of consciousness	6,38	5,97	6,23	6,16		6,17
Époque	6,71	6,40	7,24	6,87	*	6,89
Form of spontaneity	6,20	6,29	6,47	6,10		6,34
Experience of one's self	2,01	2,40	2,71	2,75		2,58
Form of sociality	7,09	6,63	6,87	6,35		6,75
Time perspective	5,53	4,97	5,68	5,42		5,44
Indicated on an eight point Likert scale (1=low, 8=high) *** significance at $p\leq .001$ level; ** significance at $p\leq .01$ level; * significance at $p\leq .05$ level; T significance at $p\leq .1$ level						

As can be seen, the differences in the perception of the everyday life-world between the four user-groups are minimal and for the most part not significant (Table XXVII). Apart from the feeling of *époque*, which is far more distinguished in average-users than in light-users ($p=.019$), the differences are not statistically significant. This can be interpreted as the general perception of the everyday life-world as not being influenced by the use of the internet. The only deviation that can be identified between users and non-users, which is however not statistically significant, is a difference in the specific form of sociality. As is represented by the means, the feeling of being able to communicate with others is perceived as not being as high in internet users, as is the case in non-users. Also, the experience of one's self has a tendency of being dissimilar between users and non-users. Non-users show a lower mean value than the three internet using groups. Even though the difference is not statistically significant, it can still be seen that non-users perceive themselves as being more genuinely themselves in the world of everyday life, while the feeling of playing a role is somewhat higher in internet users.

Table 45 illustrates the correlations between the different characteristics defining the everyday life-world. Striking are the highly significant correlations among many of the characteristics. The only characteristic exempted from these correlations on almost all levels (excluding the time perspective) is the experience of one's self. These levels of correlation indicate that participants, to a relatively high degree, perceive certain characteristics as being similar or at least very closely linked. Attention to life, for example, and the *époque* are linked by a highly significant correlation of .712. This signifies that the more attention participants pay to a certain situation, the higher the feeling of *époque* becomes. The same can be also stated for the relationship between attention to life and the form of spontaneity, as well as the form of sociality. The correlation between attention to life and the time perspective, even though also highly significant, is not as outstanding.

In general, it can be concluded that there is a strong correlation between the characteristics: attention to life, *époque*, form of spontaneity, as well as form of sociality.

Table 45: Correlations - characteristics of the everyday life-world

	Attention	Époque	Spontaneity	Experience of self	Sociality	Time perspective
Attention		,712**	,583**	-,069	,616**	,383**
Époque	,712**		,675**	-,061	,625**	,434**
Spontaneity	,583**	,675**		,046	,640**	,350**
Experience of self	-,069	-,061	,046		-,034	,235**
Sociality	,616**	,625**	,640**	-,034		,389**
Time perspective	,383**	,434**	,350**	,235**	,389**	
** Correlation is significant at the .01 level (2-tailed)						

After discussing the general perception of the structure of the everyday life-world, the following two chapters will more closely examine potential differences in the perceptions of the temporal and spatial structure, as well as their possible association with internet use.

7.2.3.2 Perception of time

Although the Cronbach's Alpha test in chapter 7.1.4 showed that the six items could not be grouped into three variables, as had been the initial intention, a test for correlations (Table 46) shows interesting relations. While several statistically highly significant correlations can be found, the highest is visible between the use of e-commerce services outside office hours and sending messages at times when one is aware of the fact that the recipient will not answer immediately. This is only to some degree unexpected, as these two items were the only ones that actually could have been grouped into one variable. The two items of going on a vacation to a warm place in the wintertime as well as the importance of the seasonality of products were also intended as forming one variable. As can be seen in Table 46 however, these two items stand in no significant relationship with one another. Even though the relation between the two items is negative (indicating the right direction of correlation while importance of seasonality goes up, travelling to warmer places and thus ignoring world time, go down) a statistical level of significance is not reached. The final two items, the enjoyment of multitasking and accomplishing other things while waiting, are linked by a positive correlation, which is significant at the .01 level. This correlation

indicates that while the enjoyment of getting more than one thing done at the same time (multitasking), also the degree to which other things are done to pass waiting time increases. Although the four last-mentioned items cannot be grouped into two variables representing the structures of world time as well as first things first and waiting, the direction of correlation between the items is nevertheless correct, being significant in one of the two cases.

Table 46: Correlations - temporal structure

	Vacation	E-commerce	Messages	Waiting	Seasonality	Multitasking
Vacation in winter		,205**	,248**	,199**	-,074	,120
E-commerce outside hours	,205**		,449**	,268**	,022	,202**
Messages at any time	,248**	,449**		,355**	-,070	,200**
Other tasks while waiting	,199**	,268**	,355**		,157*	,260**
Importance of seasonality	-,074	,022	-,070	,157*		,238**
Enjoyment of multitasking	,120	,202**	,200**	,260**	,238**	
* Correlation is significant at the .05 level (2-tailed)						
** Correlation is significant at the .01 level (2-tailed)						

Table 47 goes on to examine in more detail the perception of the temporal structures of the world of everyday-life, comparing the mean levels of agreement to the statements concerning time according to the four user-groups. It is visible right from the start that the intensity of internet use seems to have a significant influence on the perception of temporal restrictions. The only items not displaying a significant difference in answers is the question concerning the seasonality of produce one buys at the store (Table XXVIII). This result might be credited to the fact that conscious and sustainable grocery shopping is sometimes more a question of financial capability, rather than willingness.

Table 47: Perception of time according to user-group

Time perspective	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Vacation	1,89	2,49	3,27	2,58	*	2,75
E-commerce	1,25	5,18	6,82	6,55	***	5,55
Messages	1,43	5,33	6,06	6,18	***	5,22
Waiting	4,11	5,69	6,13	6,64	***	5,81
Seasonality	6,68	6,37	6,06	5,91		6,20
Multitasking	4,71	4,53	5,55	6,12	**	5,27
Agreement with the statements, indicated on an eight point Likert scale (1=total disagreement, 8=total agreement) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Unsurprisingly, since the weakest correlation was found between the items of going on vacation and seasonality, these two items are also the ones with the lowest, respectively no statistical difference in mean values between the user-groups. Highest correlations and thus also the biggest differences are found in the two items concerning social time ($p=.000$ in both cases), the second highest in the items concerning “first things first” and waiting: waiting and multitasking ($p=.000$ and $p=.006$).

The starkest contrast between internet users and non-users can be found concerning the structures of social time. While internet users (heavy-users more than light-users) very frequently employ the internet or cell phone to send messages to people, even though they are well aware of the fact that the person in question will not respond at the time the message is sent, this behavior is rarely shown by non-users. The same holds true for the use of e-commerce services. This result however, must be considered less surprising, since people who do not use the internet do not have the opportunity to actually use e-commerce services. With regards to this item it is interesting to note that it is not the heavy-users, as is the case concerning the sending of messages that show the highest agreement with the statement, but much more the average-users that show a higher tendency to use e-commerce services outside regular office hours.

Equally interesting is the issue of waiting and the principle of “first things first”, which shows quite a significant difference in means between non-users and users. Even though these differences are not as drastic, it can still be seen that non-users tend not to get as many other tasks done while waiting, as internet users. On the other hand, when it comes to multitasking, non-users show

similar mean values as do light internet users. In this case, it is average- and heavy-users who tend to enjoy multitasking to a higher degree.

7.2.3.3 Perception of space

Although non-users indicate far fewer holidays taken to all three regions in the past five years, in comparison to internet users (Table 48), all but one of these results is statistically significant. It is in regard to the trips taken outside Europe that a statistically significant trend can be found ($p=.099$, Table XXIV). While light- and average-users lie above the average of .93, non- and heavy-users indicate a below average number of trips taken. A tendency that all three groups show towards taking holidays in the home country or Europe can be identified; these two areas reaching an overall higher mean than the trips outside Europe.

Table 48: Spatial structure - number of holidays according to user-group

Number of holidays	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
At home	1,89	4,33	4,45	4,30		4,02
Europe	2,25	5,04	4,30	5,48		4,39
Outside of Europe	,14	1,45	,99	,70	T	,93
Mean numbers of holidays spent in the three areas in the past five years *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Table 49 shows the mean number of spatial zones visited by the four user groups. As the numbers reveal, light- and average-users have visited the most regions, followed by heavy-users and non-users taking the last spot in this ranking. These results however are not statistically significant; the differences not being substantial enough to accredit them to internet use (Table XXV).

Table 49: Spatial structure - visited zones according to user-group

	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Visited N° of zones	3,75	4,53	4,54	4,10		4,35
Numbers of zones visited previously *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

When one makes a distinction and excludes the most inner zones of the classification, namely zones 1, 2, 3, 4 and 7, a different result is revealed (Table 50).

Table 50: Spatial structure - visited zones (excluding zones 1, 2, 3, 4 and 7) according to user-group

Visited N° of zones	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
	,50	1,27	1,12	,88		
Numbers of zones visited previously (excluding zones 1, 2, 3, 4 and 7)						
*** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level; T significance at p<=.1 level						

Focusing only on the more distant zones, a statistically significant trend can be found ($p=.055$, Table XXVI). While light-users have visited the most zones out of the four user-groups, the non-users have visited the least. What is also interesting to see is that heavy-users have visited scarcely more than the non-users.

7.2.4 Political & civic engagement

Even though internet use seems to have a very minimal effect on the perception of the everyday life-world in general, differences in the perception of the temporal and spatial structures could be identified. This is why it is justifiable to analyze, whether or not these structural differences in the everyday life-world transcends onto other fields, in this case these fields being political participation and civic engagement. For the most part, interest in politics and political participation is linked to socio-demographic factors such education or age. In the case of the thesis at hand however, differences in interest and participation shall be linked to internet use.

Table 51: Political & civic engagement - interest in politics according to user-group

Interest in politics at different levels	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Community / local	5,59	5,56	5,23	5,18		5,35
National	5,81	5,21	5,80	5,85		5,66
Europe	5,12	5,04	5,43	5,79		5,35
International (excl. Europe)	5,15	5,13	5,86	5,70		5,54
Level of interest indicated on an eight point Likert scale (1=not interested at all, 8=highly interested) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

As is represented in Table 51, the interest in different levels of politics is not influenced by the intensity of internet use. The participants of all four user-groups show relatively balanced results when it comes to their interest in politics. This also leads to the results that these differences in interest are not even remotely statistically significant (Table XXVII).

Table 52: Political & civic engagement - number of types of engagement participated in according to user-group

N° of types of engagement participated in	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
	2,36	3,47	3,60	3,72		
Numbers of zones visited previously (excluding zones 1, 2, 3, 4 and 7)						
*** significance at p<=.001 level; ** significance at p<=.01 level; * significance at p<=.05 level; T significance at p<=.1 level						

A difference can be found however between non-users and users concerning the number of presented forms of engagement they have previously participated in. Before going into more detail on the results shown in Table 52 however, a remark needs to be made on other factors influencing political participation. As mentioned in the introduction, participation is primarily linked to education, which is often seen as being a positive indicator for political engagement. This assumption also proves right in this sample. The higher the education participants have completed, the higher the number of participation forms they have engaged in (Table XXIX). This difference is statistically significant at a $p = .000$ level.

As already stated, this correlation is not surprising. Before turning to the differences between users and non-users, another socio-demographical factor needs to be ruled out. Even though age might seem a fitting factor to influence political participation, analysis shows that although age does have an influence on the number of forms of engagement participated in, the significance of these differences between the age groups are not as high as those between users and non-users (Table XXX). What makes the results even more significant is the fact, that even though age and user-group are linked by a strong, highly significant, negative correlation (-.474), the results of the comparison of the user-groups are nevertheless stronger than those of the comparison of the age-groups.

As Table 52 illustrates, non-users show a significantly lower number of participation forms they engage in than internet-users ($p = .004$). As a result it can be concluded that the use of the internet does, at least to some degree, account for the differences in participation amongst participants of the survey.

Table 53: Political & civic engagement - degree of perceived importance of different types of engagement according to user-group

Importance of engagement	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Party membership	3,75	3,36	3,23	3,38		3,34
Elections	5,84	5,39	5,29	5,40		5,40
Support for politician	3,93	3,57	3,41	3,64		3,54
Civil rights movement	2,75	4,37	4,69	4,93	***	4,50
Community group	5,00	4,36	4,13	4,09		4,27
Volunteer work	5,13	5,14	5,13	4,85		5,08
Support abroad	1,67	3,68	4,14	4,20	***	3,78
Support NGOs	4,86	5,05	4,84	4,83		4,89
Importance of specific types of participation, indicated on a six point Likert scale (1=total disagreement, 8=total agreement) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

Table 53 shows the perceived importance of the different types of participation according to user-group. The table is divided into the three general types of participation identified in chapter 6.4: traditional forms of participation, local and global forms.

When considering traditional forms of participation a slight difference between non-users and users becomes apparent. Even though these results are not statistically significant, non-users in general show a tendency to value these traditional forms of participation higher, regarding them more important than internet users.

The remaining two groups of local and global support do not show as clear of differences between users and non-users. However, two statistically significant results can be revealed; the support for local civil rights movements, as well as the support of the demands from groups from foreign countries ($p = .000$ in both cases, Table XXXI). While non-users regard these two forms of participation as being quite unimportant for the community or society they live in, internet-users rate the two as being more important than most of the traditional forms of participation. Only elections score high in importance throughout the sample, reaching means above the five point mark for all user-groups.

The final evaluation that shall be examined is the difference in locus of control between users and non-users. As has been previously stated in this chapter, participants can be characterized by the feeling of potency in their everyday life and a feeling of powerlessness concerning the political

world. This feeling does not change significantly for the everyday life of users and non-users, even though a slightly lower level of internal control can be identified for non-users.

Concerning the realm of politics however, non-users perceive themselves as almost completely incapable of influencing political decisions. They are characterized by an extremely low feeling of internal control. This feeling is not as evident in internet users, who still feel they have some possibility of influencing what happens around them. These differences in perception are significant at the .01 level (Table XXXII).

Table 54: Political & civic engagement - internal locus of control according to user-group

Locus of control	user-group				sig.	total
	non-user	light-user	average-user	heavy-user		
Everyday life	2,29	2,55	2,53	2,51		2,51
Political life	,86	1,67	1,84	1,60	**	1,61
Aggregated locus of internal control (1=low feeling of internal control, 4=high feeling of internal control) *** significance at $p \leq .001$ level; ** significance at $p \leq .01$ level; * significance at $p \leq .05$ level; T significance at $p \leq .1$ level						

7.3 Testing of hypotheses

“The great tragedy of science - the slaying of a beautiful hypothesis by an ugly fact.”

Thomas Henry Huxley

The final chapter of the empirical part concerns itself with the testing of the hypotheses presented in chapter 3 of the thesis at hand. After the conclusion of the necessary descriptive and inferential statistical analysis, the hypothesis can now be verified or falsified in the following chapters.

As has been the case throughout the thesis, the structure will be maintained, separating this chapter into the four major blocks: internet use and attitude towards the internet technology, perception of the finite provinces of meaning, structure of the everyday life-world, as well as political and civic engagement.

7.3.1 Hypotheses – Internet use & attitude towards the internet technology

The first research question concerns itself with the influence of age and gender on the time participants spend online. HH1 negates an influence of gender on the time respondents spend online. Since no significant differences between men and women concerning their intensity of internet use could be found, the first hypothesis can be verified. The second hypothesis stated an inverse association between the respondent's age and the time they spend online. A highly significant statistical significance was found concerning the differences in age and the intensity of internet use. HH2 thus can also be verified.

The second research question reads: “Which factors can be identified as having an influence on the attitude towards the internet?” HH3 stated that no difference can be found between the attitudes of men and women concerning their attitude towards the internet. Since the comparison between the two genders and the 14 items questioning the attitude towards the internet technology yielded not one significant difference, this hypothesis can be verified.

The following three hypotheses geared towards finding an influence towards a more negative view of the medium internet. Thus only the items concerned with a more critical stance towards the

technology were taken into account. The four items in question are the ones stating the internet to be 1) a personal threat, 2) a threat to society, 3) unnecessary, as well as 4) annoying.

From these four items, the over 60 year olds only reach a significantly different mean than younger age groups concerning the non-necessity of the medium. Since no significant differences could be found amongst the other three items, HH4 can only be partly verified. Only the perception of the internet as being completely unnecessary increases with age; the remaining three items are not influenced by the age of the participants.

Even though non-users show significantly different results than users concerning three out of the four items, the differences in the perception of the internet posing a threat to society is not statistically significant, this is why HH5 must also to be falsified.

When it comes to comparing the attitude towards the internet between people living in rural and urban surroundings, a statistical difference can only be found to that account, that people in rural areas perceive the internet as being slightly more unnecessary. The remaining three items however, show no statistically significant differences. Again, as is the case in hypotheses four, HH6 can only be partly verified.

Even though the perception of non-necessity decreases significantly with the years of internet use, the other two items relevant in the next hypothesis (usefulness and irreplaceability) show no statistically significant differences according to the years the participants have been active online. This ultimately results in the falsification of hypothesis seven with respect to the aspects of usefulness and irreplaceability, however, the verification in regard to the non-necessity of the medium.

The final hypothesis in this first section stated an association between the time a respondent spends online, the intensity of internet use, and the feeling of losing control. It is assumed that the more time is spent online, the more frequent the feeling of losing control over the time spent online becomes. This assumption however cannot be proved statistically, which is why HH8 is falsified.

7.3.2 Hypotheses – Perception of the finite provinces of meaning

The first hypothesis in this block concerns itself with the attention respondents pay to acts or situations taking place in the everyday life-world. A connection is assumed between internet use and the degree to which people pay attention. It is assumed that non-users show a significant higher tension of consciousness towards the world of everyday life than internet users do. This connection however cannot be confirmed. No statistically significant difference can be found concerning the effect of internet use on the attention people pay to the everyday life-world. Thus HH9 is viewed as falsified.

Hypothesis ten states that the world of everyday life is perceived by non-users as being more real than is the case for internet user. This hypothesis must be rejected. Even though a significant difference could be detected concerning the perception of reality in the world of everyday-life according to user-groups, it is not the non-users that perceive this finite province of meaning as the most real. In fact, it is the average internet users that have the highest feeling of *époche*.

The following hypothesis is directed at testing differences in the perceived form of spontaneity. It is assumed that internet use has no effect on the perception of being able to influence the world of dreams. HH11 can be verified. However, it is nevertheless important to note, that a trend can be identified, according to which an increase in internet using time goes hand in hand with an increased perception of being able to influence the world of dreams. This trend stands in contrast to the assumption made in hypothesis eleven.

HH12 states that heavy internet users give up more of themselves when surfing the internet. Thus light-users are assumed to have a lower value when it comes to the experience of one's self. However, the contrary is the case. Compared to average- and heavy-users, light-users perceive themselves as giving much more of their personality up, when surfing the internet. The differences however are not statistically significant, which is why hypothesis twelve must be dismissed.

The next hypothesis presented in the thesis is on the relation between the intensity of internet use and the perceived possibility of interacting with others when using social networking sites. The assumption is that heavy-users believe in a higher possibility of interacting with others than light-users do. This hypothesis must also be rejected. No statistical evidence could be found to support this assumption. Furthermore, it can be said that it is not the heavy-users who show the highest

mean value concerning the form of sociality on social networking sites, but rather the average internet users.

HH14 assumes that serious internet users perceive the everyday life-world as more real than online gamers do. Even though a statistically significant difference could be found between user-types, the *époque* of the everyday life-world is not what the hypothesis assumes it to be. In point of fact it is the online-gamers and social network users who perceive the world of everyday-life to be more real than serious-users. The hypothesis must therefore be considered falsified.

Hypothesis 15 assumes that online-gamers feel less restricted by other people's time perspectives in their use of social networking sites than social networker do. Due to the fact that statistical evidence fails to reach acceptable levels of significance, HH15 must be rejected. It should however not go unnoticed that a trend can be identified, according to which online-gamers do pay less attention to other people's agendas when using social networking sites, compared to social-networkers.

The levels of experience of one's self are relatively evenly distributed amongst the three user-types. This is why the following hypothesis, according to which serious-users give up less of themselves when surfing the net than social-networkers and online-gamers, must be considered falsified.

Hypothesis 17 reads as follows: "The older the internet users are the more attention they pay to the act of surfing the internet." This hypothesis must be dismissed. The statistical evidence shows a significant difference in the attention the four age groups pay when surfing the internet. However, the increase or decrease in the tension of consciousness does not develop linear. In addition, it is the late-adults who pay the highest attention when surfing the internet, while the group of seniors in comparison pay the lowest amount attention.

HH18 assumes that young internet users perceive social networking sites as more real than older users. The statistical evidence in this case is not strong enough to support this hypothesis. Even though a trend can be identified, according to which social networking is more real to younger users than it is to older ones, the differences are not strong enough. This ultimately leads to the rejection of this hypothesis.

The final hypothesis in this block states an inverse connection between age and the experience of one's self while using social networking sites. It is assumed that younger users, more than older ones, perceive themselves as giving parts of their identity up when using these types of sites, showing a higher tendency of becoming someone else. A statistically significant difference could be found concerning the age of participants and the experience of one's self while social networking, which is why HH19 can be verified.

7.3.3 Hypotheses – Structure of the everyday life-world

Research question number five is concerned with the influences internet use might have on the perception of the temporal and spatial structures of the world of everyday life. HH20 states a difference in the perception between internet users and non-users. While it is assumed that internet users feel less restricted by the temporal structures of the everyday life-world, the perceived restriction is higher in non-users. Even though one out of the six items concerned with the temporal structure of the everyday life-world fails to reach statistically significant results, non-users show a higher tendency to adapt to the structures of social, as well as world time. They are also more restricted by the concepts of waiting and the principle of "first things first"; generally not getting more than one thing done at the same time and not enjoying multitasking. Therefore, HH20 can be partly verified, but only with the restriction that the item concerned with the importance of buying seasonal products does not reach a significant level of difference between users and non-users.

HH21 states an increase in the flexibility of the temporal structure which goes hand in hand with an increase in internet use. However, the same differences between non-users and users could not be found when comparing the different internet using user-groups. Hypothesis 21 therefore must be falsified.

The next two hypotheses in this block involve the perception of space in the world of everyday-life. It is assumed that compared to non-users, internet users have a wider perception of space. Even though only a trend can be identified indicating that internet users tend to take more trips abroad and have also more often visited far distant zones of space, the differences are not strong enough to justify the verification of HH22. This also is the case for HH23, which indicates a widening of the perception with the increase in internet use. These feelings are not found in the present sample. Heavy-users do not show an increase in the perception of space, as is the case when comparing

light- to average-users, but rather a decrease in reach. Hence, this hypothesis needs to be dismissed.

7.3.4 Hypotheses – Political and civic participation

The final block of hypotheses is concerned with the aspects of political and civic participation and the influence the internet might have on the degree to which people engage in this type of behavior. Hypothesis 24, assuming no connection between internet use and the level of interest in politics, can be verified. Depending on the intensity of internet use, no difference in the interest in politics (also on different levels) could be found. The interest in politics is evenly distributed among the sample. However, the degree to which participants engage in political and civic engagement can be explained somewhat by internet use. Even though education is the most relevant predictor of political participation, internet use has also been identified as having a statistically significant influence on the number of forms of participation engaged in by the respondents. A significant difference can be seen between users and non-users. A small but steady increase in participation can also be witnessed in accordance with an increase in internet use. Hypotheses 25, stating a connection between internet use and political participation, can therefore be verified.

The next three hypotheses assume a connection between the participation in different forms of political engagement and internet use. The first one states that non-users value traditional forms of participation higher than internet users. Even though non-users show higher mean values concerning the importance of traditional forms of participation, especially concerning the participation in elections, which they value higher than the three other groups of internet users, no statistically significant difference could be found between the four user-groups. Due to the fact that the results do not differ enough between the four user-groups, HH26 must be rejected.

Hypothesis 27 assumes that an increase in the intensity of internet use leads to an increase in the perceived importance of global forms of participation. Even though a significant statistical difference could be found concerning the perceived importance of supporting civil rights movements from abroad, this does not hold true for the second type of global participation; the support for NGOs. Thus the hypothesis is falsified.

HH28 assumes that the intensity of internet use has no influence on the perceived importance of local forms of participation. Due to the fact that the perceived importance of supporting local civil

rights movement is significantly higher in all three internet using user-groups, compared to non-users, this hypothesis must also be considered falsified.

The final hypothesis assumes that internet users have a higher feeling of being able to influence the political world through their actions, thus having a higher feeling of internal control than non-users. Due to the significantly lower mean values non-users reach concerning the internal locus of control, HH29 can be verified.

7.4 Discussion

The first major topic that needs to be discussed is the testing of the ranking of the three provinces of meaning within the six characteristics that was developed by Schütz and presented to the reader in chapter 2.3.1.1. According to the theoretical groundwork of this thesis, the provinces of meaning can be ranked according to the intensity in which one of the six characteristics is perceived. For the five characteristics tension of consciousness, époquee, form of spontaneity, form of sociality, as well as time perspective, the everyday-life world is classified with the highest score, the world of dreams with the lowest and the world of phantasms in between the aforementioned provinces of meaning. Regarding the experience of one's self, the world of dreams and the everyday life-world swap places, making the perception theoretically highest in the world of dreams and lowest in the world of everyday life. The results of the survey, in which the finite provinces of meaning have been ranked according to their mean values, in respect to each characteristic, can be seen in Table 55.

Table 55: Ranking of the provinces of meaning according to perception

Tension of consciousness	Époquee	Form of spontaneity	Experience of one's self	Form of sociality	Time perspective
ELW (6.17)	ELW (6.89)	ELW (6.34)	WoD (2.92)	ELW (6.74)	ELW (5.44)
WoPH (5.04)	WoPH (4.95)	WoD 3.38	ELW (2.58)	WoPH (3.98)	WoPH (5.14)
WoD (4.82)	WoD (4.52)	WoPH (3.09)	WoPH (1.95)	WoD (1.29)	WoD (3.06)
Perception indicated on an eight point Likert scale, 1= low and 8 high. ELW = everyday life-world, WoPH = world of phantasms and WoD = World of dreams, mean values of the entire sample are indicated in brackets.					

As can be deduced from the representation in the table, the theoretical postulations made by Schütz do not hold up to the empirical survey conducted with this sample. In the cases of the two characteristics "form of spontaneity" and "experience of one's self" the order is not the same as presented in the theoretical section of this thesis. Concerning the form of spontaneity, where the mean values of the finite province of the world of dreams and that of the world of phantasms can be seen as being quite close, one can argue that the result might be sample related. In the case of the experience of one's self however, the mean values are in fact farther apart from one another, indicating a stronger difference in perception. In general it must be noted that one might have expected the values concerning the world of dreams to be even lower. After all, Schütz postulates a complete turning away from the world while sleeping, going hand in hand with a complete non-existence of époquee, no need to reach new perceptions, sensing no possibility for communication and interaction with others, as well as being totally untouched by the perspective of time.

Dreaming is also accompanied by a completely different and skewed experience of one's self. The values reached by the participants however, paint quite a different picture. Only the value concerning the form of sociality can be considered as expected and in accordance with the theoretical framework. Conversely, none of the other five characteristics reach a value bordering on the 1 point mark, which would indicate a perception more in consistence with the theoretical suppositions. Furthermore, the value concerning the experience of one's self in the world of dreams is also comparably low, showing not as great of a perceived difference between the three provinces of meaning as might have been expected.

Interesting in this respect is the difference that can be detected between non-users and users, concerning the perception of the world of dreams. Even though the differences in two of the six characteristics were not found to have any statistical significance, it is nevertheless interesting to note, that the mean values indicated by non-users are closer to the values one might have expected and deducted from the theory presented in chapter 2.3.1.3.1. These results can thus be interpreted as showing a feeling of potency that goes hand in hand with the use of the internet. While for example, non-users perceive the world of dreams as not entirely real and do not pay as much attention to it, internet users show perceptions values that are up to twice those of the non-users. This indicates that internet users feel they are able to influence situations that are actually not seen as being ably influenced from a theoretical point of view. Granting one might assume that the world of dreams is a perfect example for a situation restricted from our actions in which things happen more or less entirely unexpectedly, internet-users feel they can also influence this finite province of meaning. Internet use can thus be interpreted as having an influence on the impact people feel they can take on their surroundings, ultimately leading to a feeling of quasi *omnipotence*.

An interesting result can be seen when comparing the three different internet using groups according to their intensity of use. While one might assume that the heavy-users would be the group tending to score the highest mean values throughout all online activities presented in the questionnaire, this is not the case for all of the six characteristics. More often than not it is the average-users that reach higher mean values than heavy-users. Considering the tension of consciousness for example, average-users show a higher degree of attention paid to the activities of social networking, writing e-mails and playing online games. Only when surfing the internet do heavy-users pay higher attention to the task at hand than the average-users. A possible explanation for these findings could be that heavy-users feel so confident of themselves and their surroundings in the online world that they no longer feel the need to pay as much of attention to

what they are doing. Online activities also seem to be marked by a higher feeling of reality for average- than for heavy-users. Apart from online gaming, average-users indicate a higher feeling of reality in the remaining three online activities than heavy-users. This is indeed astounding, since one might assume that heavy-users, who indicated spending up to 12 hours per day online, would perceive these activities as far more real. Empirically however, this is not the case. The world of online games is perceived as not as real, even the world of dreams, which is perceived as being more realistic by them than the act of playing online games, scoring higher values concerning the perception of *époque*. Although heavy-users spend so much of their time in a digital world, they have yet to lose their connection to the *real* world. Perhaps it is precisely due to the high amounts of time they spend online, that they are so well aware of the difference between the online and the *real* world. Even concerning the possibility of communicating and interacting with others, average-users show higher means than heavy-users. While heavy-users spend more time online, it is the average-users who perceive a higher possibility of interacting with others during their online activities

With reference to the dissimilarities among the different users-types, only weak trends could be identified concerning most of the characteristics. Only the time perspective when writing e-mails showed a significant difference, online-gamers reaching an extremely low mean. This is a trend that could generally be observed in online-gamers. The empirical evidence indicates online-gamers to be virtually uninfluenced by the perspective of time in their online activities. This may in part be attributed to the networks they engage in online. While the circle of a social-networker usually encompasses a couple of hundred people, online-gamers are able to interact with a considerably larger network of people via online gaming platforms. The feeling of being independent from time structures may also stem from the possibility online-gamers have of interacting and playing with people from around the globe, all linked by the common denominator of the game they are playing. While people may also be able to log into their online social media account and chat to someone, far fewer people will probably be available. While the list of friends is often made up of people from a similar area, online gaming networks can span the entire globe, making the aspect of time seem irrelevant.

This influence of internet use transcends into the world of everyday life, where statistically significant differences could be found for at least five out of the six items concerned with the temporal aspect of the finite province of meaning. According to the statistical analysis, internet users enjoy multitasking and accomplishing more than one task at the same time (something seen by Schütz as not being possible in the first place) more than non-users. Also, internet users are

more inclined to use e-commerce services outside office hours and send messages to others at their own pace and agendas, disregarding the possibility of instantly receiving a response. These results again indicate a strong feeling of individualism and the power to organize one's life, disregarding a number of restrictions imposed by one's surroundings. Only one of the two items regarding the structures of world time failed to show coherent results. This possibly being attributed to the fact that taking vacations in the winter time to visit a warm region as well as the focus on buying seasonal products when grocery shopping, are strongly associated with having the necessary financial resources at one's disposal to indulge in this kind of behavior. Since income can be assumed to be in no way related to internet use, the results may be interpreted as being distorted by an outside variable not able to be taken into consideration in the course of the analysis.

As has been the case in the previous interpretation of the perception of the world of dreams, once again, internet-users show what can be described as an attitude of nonchalance towards restrictions imposed upon them by their surroundings and the outside world. They do not feel restricted by office or store hours, other people's sense of time, do not believe in getting one thing done after the other (the Schützian principle of "first things first") and are also not constrained by time non-users might spend *just* waiting. A tendency can again be sensed, according to which internet-users live a freer, less restricted life-style, taking other people's needs not as much into account as non-users might. They feel the internet empowers them to more freely plan their agendas, focusing more on their individual needs and not as much on the needs of others. Non-users show a tendency to adapt more to socially acceptable time frames and are more relaxed to focus on one thing after the other.

As has been shown in the previous chapters, the connection between internet use and the spatial perception of the everyday life-world is not as evident. This leads to the assumption that internet use has no influence on the perception of space. However, one could argue that again, it is the financial resources more than the actual spatial perception that influences the results. Even though the comparison of spatial structures did not yield the same convincing statistically significant results as the perception of temporal structures did, a trend can be identified. Particularly interesting is the result, concerning the number of visited regional zones of the world; the result of heavy-users is closer to those of non-users than to the other two internet using groups. This becomes particularly evident when considering only the more distant zones. Here the similarity between non-users and heavy-users becomes particularly apparent. A possible explanation might be that internet use as a whole takes up so much of the heavy-users life, that they lack the time

and possibly the feeling of necessity to visit other regions of the world because they are so active in a borderless online world, in which they are able to transcend the borders of countries, cultures even entire continents from at home.

The final step is to discuss the effects of these differences and influences of the internet on the political participation and civic engagement of the respondents. Especially important will be to determine, whether or not the feeling of potency, associated with internet use is also palpable in the sphere of political life. Concerning the general interest in politics, no differences could be identified between users and non-users. This is not very surprising, since it can be assumed that the interest in political topics is probably influenced more by factors such as education, family background or socio-demographic factors. Regarding how many types of engagement the respondents have previously participated in however, a significant statistical difference could be identified between users and non-users. Compared to non-users, internet-users showed a significant increase in the number of types they have participated in. Even when taking factors such as education into consideration, the influence of internet use nevertheless remains strong. This most likely is due to the fact that the internet has given people a multitude of opportunities to voice their political opinion, support political causes and organize themselves to perform political actions etc. The feeling of omnipotence already visible in other aspects can also be identified when analyzing the political life of users and non-users. Again internet users show a statistically significant higher perception of being able to influence the political agenda, while non-users show a tendency towards a feeling of helplessness, seeing themselves as being political pawns with practically no possibility of interjecting and influencing the course of things.

8 CONCLUSION

"There will always be unsolved details, this is the nature of science."

T. Colin Campbell

Since the thesis was conceptualized as empirical pioneer work, it would be presumptuous to assume that the results are final and complete and none of the approaches need to be rethought. Of course restrictions apply to the interpretation of the results and yes, not all theoretical concepts concerning the structure of the everyday life-world can be answered in this first empirical work. The results and the evidence that could be found linking the theoretical with the empirical evidence should be discussed first, but at the same time, the limitations cannot go unmentioned. In addition, ideas should be shared concerning future research projects on the topic, which will most certainly be necessary, if the entirety of the concept is to be explored.

The key realization must be the results indicating the perception of different finite provinces of meaning, as has been suggested by Schütz. It is indeed true that people perceive a difference between the world of everyday life, the world of phantasms and the world of dreams. Furthermore, it was established that the everyday life-world is perceived as being the paramount reality. It is the realm that is paid the most attention to, feels the most real, most influenceable etc. Surprising is the perception of the world of dreams, which is said by Schütz to be outside a person's reach. In fact the participants, and in particular those who use the internet, show confidence in their possibilities of making an impact on situations taking place in this finite province of meaning. Concerning the form of spontaneity and the experience of one's self, the ranking Schütz conducted cannot be empirically confirmed. Especially interesting is the perception of the possibility of influencing a situation, the form of spontaneity that is perceived highest in the world of everyday-life and lowest in the world of phantasms and not, as Schütz had stated, in the world of dreams. This feeling being especially high in the everyday life-world indicates that the individual sees him- or herself as actively participating in the social construction of reality. While dreams are also perceived as being constructed by the individual him- or herself, the world of phantasms is considered to be more pre-constructed and imposed on by the individual from the outside. One possible explanation might be that dreams are often the realm, in which people process situations and events they are faced with in the everyday life-world. Due to the fact that the everyday life-world is perceived as being extremely ably influenced, this feeling transcends into the world of dreams. The world of phantasms however, composed of such situations as movies and plays, is made up of situations, in which people are confronted with pre-scripted stories not ably influenced

by them. The experience of one's self, which is also perceived lowest in the world of phantasms (again in contrast to the theoretical ranking), can be linked to the experienced form of spontaneity. If a situation is perceived as being not as ably influenced, it is also more difficult to immerse one's self in the situation and give up a part of one's self. This fact also supports the idea of the world of phantasms being perceived as a pre-constructed sphere.

Considering the structure of the everyday life-world, a stronger influence of internet use can be identified on the temporal more so than on the spatial structures. However, what must be taken into account is the fact that, attributable to the introduction of the digital online world, a vast enlargement of the spatial structures has already taken place. This expansion of the world of reach has affected people in the sense, that the internet has strongly influenced our lifestyles. Generation Z - kids born after the beginning of the new Millennium - is born into two worlds: the real, materialistic world of everyday life, as well as the digital world. From the very beginning of their lives, they grow into these two worlds; taking them for granted and being unaware of the pre-digital world earlier generations were still able to experience. Long gone are the days, in which proud parents sent out cards, telling their friends and family about the arrival of their new baby. A simple Facebook post it is, for kids being born into the digital-age.

Even stronger than the effects on the spatial structure and also statistically verifiable, are the results concerning the changing patterns of the temporal structure of the everyday life-world. However, these influences cannot be perceived as a surprising revelation. People can organize their entire lives online using the internet: go shopping, see to their banking, buy a car, make doctor's appointments, or do their grocery shopping. And all this can be done on the people's own time, completely detached from the environment they live in, and disregarding temporal structures that were still relevant several years ago: When banks closed at three o'clock and customers did not have the opportunity to make a Skype appointment at seven o'clock in the evening to talk to their account manager. Schütz' principle of "first things first" has also become unhinged: *"I want it all, and I want it now"* is not considered to be a problem in our current society, where the completion of a multitude of different tasks rests at the tips of one's fingers, where waiting is a bother that needs to be eliminated as scrupulously as possible, filling in every moment of time with purpose and achievements.

The escalation of the feeling to be able to influence the construction of reality which comes with the use of the internet also influences other areas of our lives. Conclusively, the internet users' perceived higher internal locus of control can be explained. Even though the turn-out in elections is

steadily declining, the online generation has found other ways to participate and engage, using online options to organize political action. Thus the higher feeling of internal locus of control is not a surprising result. Despite the fact that political participation might sometimes only involve an isolated click online, one is still left with the feeling of making one's opinion heard, ultimately increasing the feeling of being able to influence the political world.

Undeniably these results need to be considered against the backdrop of certain restrictions. One of the undoubtedly principal restrictions can be seen in the recruitment of the sample. To achieve even more reliable results it would also be necessary to include non-users under the age of 60 into the sample. Obviously this is a task that is becoming increasingly difficult, as the number of non-users is steadily declining and rather sooner than later, non-users will be the absolute exception to the rule. A worthy example is the group of university students. A comparison of users and non-users within this group is not possible, since it is not possible to study without the use of the internet. Signing up for courses, handing in papers, printing out report cards, etc. are all actions conducted online. A comparison between internet users and non-users amongst students is consequently already now not possible any more. And this trend will continue to expand, including progressively more socio-demographic groups, until the point is reached, where there will not be anymore non-user groups to compare.

The methodology of data collection in the sample of the over 60 year olds should also be reconsidered, in case of a repetition of the survey. It became quite apparent, that older people were faced with certain issues when filling in the questionnaire. This ultimately led to a significant number of unanswered questions, having a negative effect on the quality of the collected data. A possible solution may well be to employ an alternative research method. The conduction of interviews may well be considered. This method would allow people to voice their opinion in their own words, while the interviewer makes sure the respondents are properly answering all the items of the questionnaire.

Theoretically, as well as empirically, it would also be interesting to include the aspects concerning the social arrangement of the everyday life-world. This aspect was not taken into account in the course of this thesis, due to the vastness of the concept. However, aspects of sociality must be considered extremely important, especially when considering not only online social networks, but also for example, the anonymity of messaging boards.

Regarding the structure and composition of the questionnaire, the inclusion of additional situations making up the world of everyday-life and the world of phantasms should be considered, possibly even rethinking in general the situations chosen for the survey. Furthermore, more research concerning online activities is essential. If the participants were presented with alternative situations, the identification of situations perceived similarly would be possible, allowing for the clustering of the online world into separate sub-worlds. Moreover, this approach would reveal, to what extent the online world is integrated into the concept of finite provinces of meaning.

Taking everything into account, the theoretical and empirical work of this thesis can be said to have found interesting results concerning the influence of internet use on the perception of the provinces of meaning, as well as on the structuring of the everyday life-world in a spatial and temporal sense. Understandably this thesis should essentially be regarded as representing certain fundamental ideas on the transference of Schützian theories into the 21st century and cannot be alleged to encompass the final realizations on this topic. Important initial findings however, have been made and presented, casting the groundwork for subsequent research.

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10 APPENDICES

Appendix I

Participation rate in Austrian referendums between 1964 and 2013:

Year	Topic	Participation rate (%)
1964	Österreichischer Rundfunk, Gesellschaft m.b.H.	17,27
1969	Schrittweise Einführung der 40-Stunden-Woche	17,74
1969	Abschaffung der 13. Schulstufe	6,77
1975	Schutz des menschlichen Lebens	17,93
1980	Pro-Zwentendorf-Volksbegehren	8,04
1980	Anti-Zwentendorf-Volksbegehren	2,8
1982	Konferenzzentrum-Einsparungsgesetz	25,74
1985	Konrad-Lorenz-Volksbegehren	6,55
1985	Volksbegehren zwecks Verlängerung des Zivildienstes	3,63
1985	Volksbegehren gegen Abfangjäger - für eine Volksabstimmung	2,23
1986	Anti-Draken-Volksbegehren im Bundesland Steiermark	4,5
1987	Anti-Privilegien-Volksbegehren	4,57
1989	Volksbegehren zur Senkung der Klassenschülerzahl	3,93
1989	Volksbegehren zur Sicherung der Rundfunkfreiheit in Österreich	1,95
1991	Volksbegehren für eine Volksabstimmung über einen Beitritt zum Europäischen Wirtschaftsraum	2,25
1993	Volksbegehren "Österreich zuerst"	7,35
1995	Volksbegehren "Pro Motorrad"	1,31
1996	Tierschutz-Volksbegehren	7,96
1996	Neutralitäts-Volksbegehren	6,21
1997	Gentechnik-Volksbegehren	21,23
1997	Frauen-Volksbegehren	11,17
1997	Volksbegehren "Schilling-Volksabstimmung"	4,43

1997	Volksbegehren "Atomfreies Österreich"	4,34
1999	Familien-Volksbegehren	3,17
2000	Volksbegehren neue EU-Abstimmung	3,35
2001	Bildungsoffensive- und Studiengebühren Volksbegehren	2,98
2002	Volksbegehren Veto gegen Temelin	15,53
2002	Volksbegehren "Sozialstaat Österreich"	12,2
2002	Volksbegehren gegen Abfangjäger	10,65
2003	Volksbegehren "Atomfreies Europa"	2,23
2004	Pensions-Volksbegehren	10,53
2006	Volksbegehren "Österreich bleib frei!"	4,28
2009	Volksbegehren "Stopp dem Postraub"	2,23
2011	Volksbegehren "RAUS aus EURATOM"	1,56
2011	Volksbegehren Bildungsinitiative	6,07
2013	Volksbegehren Demokratie Jetzt!	1,19
2013	Volksbegehren gegen Kirchenprivilegien	0,89

Appendix II

QUESTIONNAIRE - German

Original German version of the questionnaire; used online as well as a paper and pencil version for the sample of people over 60 years of age.

Liebe Teilnehmerin, lieber Teilnehmer,
vielen Dank, dass Sie sich Zeit für die vorliegende Befragung nehmen!

Im Rahmen meiner Magisterarbeit am Institut für Publizistik- und Kommunikationswissenschaft der Universität Wien, führe ich eine Umfrage zur **Wahrnehmung der Lebenswelt** durch. Ich bitte Sie hierfür, die folgenden Fragen sowie die dazu formulierten Informationen aufmerksam durchzulesen und **alle Fragen** zu beantworten.

Im folgenden Fragebogen geht es einzig und allein um Ihre **persönliche Meinung**, Ihre **Einschätzungen und Ansichten**. Es gibt keine richtigen oder falschen Antworten.

Die Beantwortung des Fragebogens wird in etwa **20 Minuten** in Anspruch nehmen. Selbstverständlich bleibt Ihre Anonymität gewahrt. Sämtliche Angaben werden vertraulich behandelt und nicht an Dritte weitergegeben.

Vielen Dank für Ihre Hilfe und Mitarbeit!

1) Angaben zu Ihrer Person

Geschlecht

- ☐ Weiblich
- ☐ Männlich

Alter

- | | |
|--------------------------------|-------------------------------|
| ☐ unter 20 | ☐ 45 - 49 |
| ☐ 20 - 24 | ☐ 50 - 54 |
| ☐ 25 - 29 | ☐ 55 - 59 |
| ☐ 30 - 34 | ☐ 60 - 64 |
| ☐ 35 - 39 | ☐ über 64 |
| ☐ 40 - 44 | |

In welchem Bundesland wohnen Sie?

- ☐ Vorarlberg
- ☐ Tirol
- ☐ Salzburg
- ☐ Kärnten
- ☐ Steiermark
- ☐ Oberösterreich
- ☐ Niederösterreich
- ☐ Wien
- ☐ Burgenland
- ☐ Ich wohne außerhalb Österreichs

Wie viele Einwohner hat Ihr aktueller Wohnort?

- ☐ unter 10.000
- ☐ 10.000 - 100.000
- ☐ 100.001 - 500.000
- ☐ über 500.000

Welcher Tätigkeit gehen Sie zurzeit regelmäßig nach? (Mehrfachantworten möglich)

- ☐ hauptberuflich erwerbstätig (angestellt)
- ☐ hauptberuflich erwerbstätig (selbstständig)
- ☐ nebenberuflich erwerbstätig
- ☐ in Ausbildung (SchülerIn, Lehrling)
- ☐ StudentIn
- ☐ Hausfrau/mann
- ☐ PensionistIn
- ☐ arbeitslos/arbeitsunfähig
- ☐ Sonstiges: _____

Was ist Ihre höchste abgeschlossene Ausbildung?

- ☐ ohne Abschluss
- ☐ Hauptschulabschluss
- ☐ abgeschlossene Lehrer
- ☐ Matura/Abitur
- ☐ Studienabschluss
- ☐ Sonstiges: _____

Wie haben Sie von diesem Fragebogen erfahren?

- ☐ Pensionistenverein, Seniorentreff etc.
- ☐ Dogs4Austria Hundeforum, Facebookseite des Kennels Nuortariikas Lapinporokoiria
- ☐ Online-Spiele-Forum oder Facebookseite
- ☐ Sonstiges

2) Die folgenden Fragen beschäftigen Sie mit Ihrer Internetnutzung

Wie viel Zeit verbringen Sie an einem durchschnittlichen Tag im Internet?

(Bitte tragen Sie eine Zahl in das vorgesehen Feld ein. 1 Stunde = 1 / 1 Stunde 30 Minuten = 1,5 etc.)

Stunden: _____

Wenn Sie an Ihre tägliche Internetnutzung denken, wie viel der online verbrachten Zeit verwenden Sie auf die folgenden Bereiche? Sollten Sie einen der Bereiche nicht nutzen, tragen Sie bitte eine 0 in das entsprechende Feld ein. *(Filterfrage, Fragen zur Nutzung von sozialen Netzwerken und Online-Rollenspielen nur dann, wenn Vp angab, diese Bereiche auch zu nutzen.)*

	% der Internetnutzung
E-Commerce-Dienste (Online-Banking, Online-Shopping etc.)	
Soziale Netzwerke (Facebook, Twitter, Xing etc.)	
Berufliche/universitäre Zwecke	
Online-Rollenspiele (World of Warcraft, Final Fantasy etc.)	
Diskussionsforen (zu tagesaktuellen Nachrichten, Politik, Interessen, Hobbies etc.)	
Sonstiges	

Seit wie vielen Jahren nutzen Sie das Internet?

- ☐ weniger als 3 Jahre
- ☐ 3 – 5 Jahre
- ☐ 6 – 10 Jahre
- ☐ 11 – 15 Jahre
- ☐ über 15 Jahre

Wie häufig loggen Sie sich in einem sozialen Netzwerk ein?

- ☐ weniger als 1x wöchentlich
- ☐ 1 – 3x wöchentlich
- ☐ 4 – 6x wöchentlich
- ☐ 1x täglich
- ☐ mehrmals täglich

Wie oft nutzen Sie Online-Rollenspiele? (z.B. World of Warcraft etc.)?

- ☐ weniger als 1x wöchentlich
- ☐ 1 – 3x wöchentlich
- ☐ 4 – 6x wöchentlich
- ☐ 1x täglich
- ☐ mehrmals täglich

Nehmen Sie an Lan-Partys oder Turnieren teil?

- ☐ ja
- ☐ nein

Sind Sie Mitglied in einer Gilde oder ähnlichem?

- ☐ ja
- ☐ nein

Bitte geben Sie an, wie sehr Sie den folgenden Aussagen zustimmen: „Das Internet ist für mich...

	Trifft überhaupt nicht zu							Trifft in hohem Maße zu
... eine Gefahr.	☐	☐	☐	☐	☐	☐	☐	☐
... unverzichtbar geworden.	☐	☐	☐	☐	☐	☐	☐	☐
... eine Alternative zum Telefon	☐	☐	☐	☐	☐	☐	☐	☐
... ein Weg um schnell zu kommunizieren.	☐	☐	☐	☐	☐	☐	☐	☐
... eine Möglichkeit Antworten zu finden.	☐	☐	☐	☐	☐	☐	☐	☐
... gänzliche unnötig.	☐	☐	☐	☐	☐	☐	☐	☐
... ein nützliches Medium.	☐	☐	☐	☐	☐	☐	☐	☐
... mein Beruf.	☐	☐	☐	☐	☐	☐	☐	☐
... eine Alternative zu Büchern, Nachschlagewerken etc.	☐	☐	☐	☐	☐	☐	☐	☐
... Neuland.	☐	☐	☐	☐	☐	☐	☐	☐
... eine Gefahr für die Gesellschaft.	☐	☐	☐	☐	☐	☐	☐	☐
... eine Unterstützung bei meiner Arbeit.	☐	☐	☐	☐	☐	☐	☐	☐
... lästig und umständlich.	☐	☐	☐	☐	☐	☐	☐	☐
... eine Möglichkeit andere Menschen kennen zu lernen.	☐	☐	☐	☐	☐	☐	☐	☐

Haben Sie das Gefühl die Kontrolle über die Zeit zu verlieren, die Sie online verbringen?

- Nie ☐ ☐ ☐ ☐ ☐ ☐ ☐ Häufig ☐

- 3) Im folgenden Fragenblock dreht sich alles um Ihre persönliche Wahrnehmung unterschiedlicher Bereiche des Alltags. Es gibt keine richtigen oder falschen Antworten. Wichtig ist Ihre persönliche Einschätzung.

Wie aufmerksam üben Sie Handlungen in den folgenden Tätigkeitsbereichen aus?

Ich wende mich im Tätigkeitsbereich ... den Handlungen mit... zu.

	...geringer Aufmerksamkeit							...hoher Aufmerksamkeit	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐
Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-Rollenspiele	☐	☐	☐	☐	☐	☐	☐	☐	☐
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wie real empfinden Sie Situationen in den folgenden Tätigkeitsbereichen?

Situationen im Tätigkeitsbereich... empfinde ich als...

	... überhaupt nicht real							... in hohem Maße real	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐

Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-Rollenspiele	☐	☐	☐	☐	☐	☐	☐	☐	☐
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wir sehr können Sie Geschehnisse in den folgenden Tätigkeitsbereichen durch Ihr Handeln beeinflussen?

Ich kann in das Geschehen im Tätigkeitsbereich...

	... überhaupt nicht eingreifen							... in hohem Maße eingreifen	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐
Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-Rollenspiele	☐	☐	☐	☐	☐	☐	☐	☐	☐
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wie sehr nehmen Sie in folgenden Tätigkeitsbereichen eine Rolle ein und geben einen Teil Ihres Ichs auf?

Im Tätigkeitsbereich... spiele ich eine Rolle und gebe einen Teil meiner Identität auf.

	... überhaupt nicht							... in hohem Maße	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐
Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-Rollenspiele	☐	☐	☐	☐	☐	☐	☐	☐	☐
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wie sehr haben Sie in den folgenden Tätigkeitsbereichen die Möglichkeit mit Personen in Kontakt zu treten?

Ich kann im Tätigkeitsbereich... mit meinen Mitmenschen...

	... überhaupt nicht in Kontakt treten							... in hohem Maße in Kontakt treten	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐
Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-	☐	☐	☐	☐	☐	☐	☐	☐	☐

Rollenspiele									
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wie sehr müssen Sie sich in den folgenden Tätigkeitsbereichen an vorgegebene Zeitstrukturen Ihrer Mitmenschen anpassen?

Ich bin im Tätigkeitsbereich... an zeitliche Strukturen...

	... überhaupt nicht gebunden							... in hohem Maße gebunden	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐
Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-Rollenspiele	☐	☐	☐	☐	☐	☐	☐	☐	☐
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wie sehr können Sie in den folgenden Tätigkeitsbereichen die Welt um sich herum vergessen und komplett in ihr versinken?

Im Tätigkeitsbereich... kann ich die Welt um mich herum...

	... überhaupt nicht vergessen							... in hohem Maße vergessen	Keine Meinung
Beruf	☐	☐	☐	☐	☐	☐	☐	☐	☐
Kino- / Theaterbesuch	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfen im Internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Vorlesung an der Uni	☐	☐	☐	☐	☐	☐	☐	☐	☐
Nutzung sozialer Netzwerke	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schlafen / Träumen	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spielen von Online-Rollenspiele	☐	☐	☐	☐	☐	☐	☐	☐	☐
Treffen mit Freunden	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sport	☐	☐	☐	☐	☐	☐	☐	☐	☐
Familie	☐	☐	☐	☐	☐	☐	☐	☐	☐
Schreiben von E-Mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

Wie sehr treffen die folgenden Aussagen auf Sie zu?

	Trifft überhaupt nicht zu							Trifft in hohem Maße zu
Ich entkomme gerne der Kälte des Winters und fahre in ein warmes Land auf Urlaub.	☐	☐	☐	☐	☐	☐	☐	☐
Ich nutze Services wie Online-Banking oder -Shopping außerhalb der regulären Öffnungszeiten.	☐	☐	☐	☐	☐	☐	☐	☐
Ich verschicke SMS, Nachrichten oder Mails auch zu Zeiten, an denen ich weiß, dass nicht sofort darauf geantwortet wird.	☐	☐	☐	☐	☐	☐	☐	☐
Wartezeiten verkürze ich mir mit anderen Aktivitäten (z.B. mit Lesen, Musik hören, mit dem Smartphone etc.)	☐	☐	☐	☐	☐	☐	☐	☐

Ich achte beim Einkaufen auf die Saisonalität von Obst und Gemüse.	☐	☐	☐	☐	☐	☐	☐	☐
Ich erledige gerne mehrere Dinge gleichzeitig.	☐	☐	☐	☐	☐	☐	☐	☐

4) Einige Fragen zu Ihrem Reiseverhalten

Wie oft haben Sie in den letzten fünf Jahren an den folgenden Orten Ihren Urlaub verbracht? (Aufenthaltsdauer von mindestens drei Tagen)

Bitte tragen Sie die Anzahl an Urlauben in die entsprechenden Felder ein. Sollten Sie an einem der Orte keinen Urlaub verbracht haben, tragen Sie bitte eine 0 ein.

in meinem Heimatland _____

in Europa _____

außerhalb Europas _____

Haben Sie schon einmal längere Zeit im Ausland verbracht (länger als 6 Wochen)?

☐ nein

☐ ja, einmal

☐ ja, mehrmals

Welche dieser Regionen haben Sie bisher bereits mindestens einmal besucht? (Mehrfachantworten möglich)

- ☐ Österreich
- ☐ Nachbarländer (Deutschland, Tschechische Republik, Slowakei, Ungarn, Slowenien, Italien, Schweiz, Liechtenstein)
- ☐ Restliches Westeuropa (Iberische Halbinsel, Frankreich, Benelux, Skandinavien, Großbritannien, Irland)
- ☐ Restliches Osteuropa (Polen, Baltikum, Weißrussland, Ukraine, Rumänien, Bulgarien, Balkan, Griechenland, europäischer Teil der Türkei und Russlands)
- ☐ Nordamerika
- ☐ Mittel- und Südamerika
- ☐ Nordafrika (Marokko, Tunesien, Algerien, Libyen, Ägypten)
- ☐ Restliches Afrika (südlich der Sahara)
- ☐ Naher & Mittlerer Osten, arabische Halbinsel (Türkei, Iran, Irak, Syrien, Saudi Arabien, Jemen, Oman, VAE, Katar, Israel, Jordanien, Pakistan, Afghanistan etc.)
- ☐ Südliches und östliches Asien (Indien, Sri Lanka, Bangladesch, Bhutan, Nepal, China, Korea, Japan, Burma, Thailand, Vietnam, Laos, Kambodscha, Philippinen, Malaysia, Indonesien, Australien etc.)
- ☐ Kaukasus, nördliches Asien (Russland, Kasachstan, Usbekistan, Turkmenistan, Kirgistan, Mongolei etc.)

Wie würden Sie Ihren beruflichen Aktionsradius einschätzen. Sind Sie überwiegend an einen Standort gebunden oder kommen Sie viel herum?

In meinem Berufsleben bin ich... standortgebunden.

**überhaupt
nicht**

**in hohem
Maße**

☐

☐

☐

☐

☐

☐

☐

Wie würden Sie Ihren Aktionsradius in Ihrer Freizeit einschätzen. Sind Sie überwiegend an einen Standort gebunden oder kommen Sie viel herum?

In meiner Freizeit bin ich... standortgebunden.

überhaupt
nicht

in hohem
Maße

0 0 0 0 0 0 0

5) In diesem letzten Fragenblock geht es um Ihr politisches Interesse und Ihre Teilnahme am politischen und gesellschaftlichen Leben.

Wie sehr interessieren Sie sich für die folgenden Politikbereiche?

Ich bin an...

	überhaupt nicht interessiert							in hohem Maße interessiert
Lokal- und Regionalpolitik	☐	☐	☐	☐	☐	☐	☐	☐
Innenpolitik	☐	☐	☐	☐	☐	☐	☐	☐
Europapolitik	☐	☐	☐	☐	☐	☐	☐	☐
Weltpolitik (außerhalb Europas)	☐	☐	☐	☐	☐	☐	☐	☐

Bitte geben Sie bei den folgenden Aktivitäten an, ob Sie diese bereits persönlich ausgeführt haben und für wie wichtig Sie diese für das Funktionieren der Gesellschaft/Gemeinschaft halten.

Mit Unterstützung sei in der folgenden Frage jegliche Form der positiven Zuwendung gemeint. Beispiele hierfür sind: finanzielle Unterstützung, persönlicher Einsatz (Mitarbeit), Teilnahme an Volksbegehren oder anderen Unterschriftensammlungen, Teilnahme an Demonstrationen, Unterstützung auf Webpages oder in sozialen Netzwerken (z.B. " liken " auf Facebook), Solidaritätsbekundung etc.

	Bereits ausgeführt?		Bedeutung für die Gesellschaft/Gemeinschaft					
	ja	nein	Sehr unwichtig					Sehr wichtig
Unterstützung eines nationalen Politikers/einer politischen Organisation	☐	☐	☐	☐	☐	☐	☐	☐
Ausführung ehrenamtlicher Tätigkeiten in einer lokalen Organisation (z.B. Freiwillige Feuerwehr, Jugend-/Seniorenarbeit etc.)	☐	☐	☐	☐	☐	☐	☐	☐
Mitglied einer politischen Partei oder Organisation	☐	☐	☐	☐	☐	☐	☐	☐
Mitglied in einem Verein (z.B. Sport-, Musik-, Pensionistenverein etc.)	☐	☐	☐	☐	☐	☐	☐	☐
Forderungen einer Gruppierung/Bewegung aus dem Ausland unterstützen (z.B. Bürgerrechtsbewegungen wie dem Arabischen Frühling, Protesten in der Türkei, Brasilien etc.)	☐	☐	☐	☐	☐	☐	☐	☐
Unterstützung eines Bürgerprotests (z.B. Bildungsdebatte, Gegen Kirchenprivilegien, Asylrecht etc.) vor Ort	☐	☐	☐	☐	☐	☐	☐	☐
Teilnahme an politischen Wahlen (Nationalrats-, Landtags-, Europawahlen etc.)	☐	☐	☐	☐	☐	☐	☐	☐
Unterstützung einer Menschenrechts-, Tier- oder Umweltschutzorganisation (z.B. Amnesty International, WWF, Greenpeace etc.)	☐	☐	☐	☐	☐	☐	☐	☐

Im Folgenden stehen jeweils zwei Aussagen einander gegenüber. Bitte entscheiden Sie bei jedem Paar, welche Aussage eher zutrifft.

☐ Vieles Unglück im Leben der Menschen ist zum Teil auf Pech zurückzuführen. ☐ Unglück ist die Folge von Fehlern, die man selbst gemacht hat.
☐ Es hat sich für mich als gut erwiesen, selbst Entscheidungen zu treffen, anstatt mich auf das Schicksal zu verlassen. ☐ Ich habe oft die Erfahrung gemacht, dass die Dinge kommen, wie sie kommen müssen.
☐ Es lohnt sich nicht immer, zu weit vor auszuplanen, weil viele Dinge schließlich doch vom Zufall abhängen. ☐ Wenn ich Pläne mache, bin ich meist sicher, dass ich sie auch verwirklichen kann.
☐ Ob ich das bekomme, was ich will, hat bei mir so gut wie nichts mit Glück zu tun. ☐ Häufig könnte man Entscheidungen treffen, indem man eine Münze wirft.
☐ Es wird immer Kriege geben, auch wenn sich die Menschen noch so sehr Mühe geben, sie zu verhindern. ☐ Eine der Hauptgründe, warum es Kriege gibt, ist, dass sich Menschen nicht genug um Politik kümmern.
☐ Die Welt wird von einigen wenigen Mächtigen beherrscht, der kleine Mann kann nur wenig daran ändern. ☐ Auch der Durchschnittsbürger kann Einfluss auf die Entscheidungen der Regierung nehmen.
☐ Durch aktive Beteiligung im politischen und gesellschaftlichen Bereich kann man Einfluss nehmen auf Ereignisse von weltweiter Bedeutung. ☐ Bei dem, was auf der Welt geschieht, sind die meisten von uns Opfer von Kräften, die wir weder verstehen noch beeinflussen können.
☐ Mit genügend Anstrengung kann man politische Korruption ausmerzen. ☐ Für den einzelnen ist es schwierig, Einfluss darauf auszuüben, was die Politiker in ihrem Amt leisten.

VIELEN DANK FÜR IHRE MITARBEIT, ZEIT UND UNTERSTÜTZUNG!

QUESTIONNAIRE – English

English version of the questionnaire used for the survey.

1) Personal information

Gender

- ☐ female
- ☐ male

Age

- | | |
|--------------------------------|-------------------------------|
| ☐ under 20 | ☐ 45 - 49 |
| ☐ 20 - 24 | ☐ 50 - 54 |
| ☐ 25 - 29 | ☐ 55 - 59 |
| ☐ 30 - 34 | ☐ 60 - 64 |
| ☐ 35 - 39 | ☐ over 64 |
| ☐ 40 - 44 | |

What state do you live in?

- ☐ Vorarlberg
- ☐ Tirol
- ☐ Salzburg
- ☐ Carinthia
- ☐ Styria
- ☐ Upper Austria
- ☐ Lower Austria
- ☐ Vienna
- ☐ Burgenland
- ☐ I do not live in Austria

What is the population of your current place of residence?

- ☐ under 10.000
- ☐ 10.000 - 100.000
- ☐ 100.001 - 500.000
- ☐ over 500.000

What is your current occupation? (Multiple replies possible)

- ☐ full-time employment
- ☐ self-employed
- ☐ part-time employment
- ☐ in training (school, apprenticeship)
- ☐ Student
- ☐ housewife
- ☐ retired
- ☐ unemployed/unfit for work
- ☐ other: _____

What is your highest completed education?

- ☐ no completed education
- ☐ secondary education
- ☐ apprenticeship
- ☐ high school diploma
- ☐ university/college degree
- ☐ other: _____

How did you come to learn about this questionnaire?

- ☐ seniors association, senior citizen's clubs etc.
- ☐ Dogs4Austria board, Kennel Nuortariikas Lapinporokoiria Facebook-page
- ☐ online-gaming board or Facebook-page
- ☐ other

2) The following questions concern your internet use.

How much time do you, on average, actively spend online on a regular day?

(Please indicate the number of hours by inserting a number into the field. 1 hour = 1 / 1 hour and 30 minutes = 1,5 and so on.)

Hours: _____

When you think about your daily internet activity, how much of your time do you spend on the following activities?

If you do not use the internet for one of the activities provided, please enter a 0 into the field provided.
(Filter question: if the respondent indicated using social networks or online games, he or she was asked an extra set of questions on the online activity concerning those specific fields.)

	% of internet use
E-commerce services (such as online banking or online shopping)	
Social networking sites (such as Facebook, Twitter etc.)	
Professional/educational purposes	
Online games (such as World of Warcraft, Final Fantasy etc.)	
Discussion boards (regarding current news, politics, hobbies etc.)	
Other	

For how many years have you been using the internet?

- ☐ less than 3 years
- ☐ 3 – 5 years
- ☐ 6 – 10 years
- ☐ 11 – 15 years
- ☐ over 15 years

How often do you sign into a social network?

- ☐ less than 1 time per week
- ☐ 1 – 3 times per week
- ☐ 4 – 6 times per week
- ☐ 1 per day
- ☐ several times per day

How often do you log into an online game?

- ☐ less than 1 time per week
- ☐ 1 – 3 times per week
- ☐ 4 – 6 times per week
- ☐ 1 per day
- ☐ several times per day

Do you participate in LAN parties or tournaments?

- ☐ yes
- ☐ no

Are you part of a guild etc.?

- ☐ yes
- ☐ no

To what extent do you agree with the following statements?: “The internet...

	I totally disagree							I totally agree
... poses a threat to myself.	☐	☐	☐	☐	☐	☐	☐	☐
... has become irreplaceable for me.	☐	☐	☐	☐	☐	☐	☐	☐
... is an alternative to the phone for me.	☐	☐	☐	☐	☐	☐	☐	☐
... is a means for me to communication quickly.	☐	☐	☐	☐	☐	☐	☐	☐
... is a possibility for me to find answers.	☐	☐	☐	☐	☐	☐	☐	☐
... is completely unnecessary for me.	☐	☐	☐	☐	☐	☐	☐	☐
... is a useful medium.	☐	☐	☐	☐	☐	☐	☐	☐
... is my job.	☐	☐	☐	☐	☐	☐	☐	☐
... is an alternative to books, encyclopedias etc. for me.	☐	☐	☐	☐	☐	☐	☐	☐
... is new territory for me.	☐	☐	☐	☐	☐	☐	☐	☐
... poses a threat for society.	☐	☐	☐	☐	☐	☐	☐	☐
... supports me in my job .	☐	☐	☐	☐	☐	☐	☐	☐

... is annoying and awkward for me.	☐	☐	☐	☐	☐	☐	☐	☐
... is a possibility for me to get to know other people.	☐	☐	☐	☐	☐	☐	☐	☐

Do you get the feeling of losing control over the time you spend online?

never ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ often

- 3) The following question block is all about your personal feelings and perceptions concerning different areas of your everyday life. There are no right or wrong answers. Your personal assessment is important.**

How or aware are you of your actions in the following field of activity?

In the field of activity... I conduct my actions with...

	...low attention							...high attention	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐
Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

As how real do you experience the situations in the following fields of activity?

In the field of activity... I perceive situations as...

	... not real at all							... highly real	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐
Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

To what extent can you, through your actions, intervene in the following fields of activity?

In the field of activity... I can... influence the situation through my actions.

	... not at all							... highly	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐

Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

To what extent to you play a role (as in acting) in the following fields of activity and give up a part of your identity?

In the field of activity... I ... play a role and give up a part of my identity.

	... not at all							... highly	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐
Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

To what degree are you able to contact other people in the following fields of activity?

In the field of activity ... I am ... to interact with other people.

	... not able at all							... highly able	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐

Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐
Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

To what extent are you forced to adapt to the time structures of the people around you in the following fields of activity?

In the field of activity ... I am ... forced to adapt to the time structure of the people around me.

	... not at all							... highly	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐
Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

To what degree are you able to forget the world around you in the following fields of activity, completely submerging yourself in your acts?

In the field of activity ... I can ... forget about the world around me.

	... not at all							... completely	No opinion
Profession / Job	☐	☐	☐	☐	☐	☐	☐	☐	☐
Cinema / theater visit	☐	☐	☐	☐	☐	☐	☐	☐	☐
Surfing the internet	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lecture at university	☐	☐	☐	☐	☐	☐	☐	☐	☐
Using social networking sites	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sleeping / dreaming	☐	☐	☐	☐	☐	☐	☐	☐	☐
Playing online games	☐	☐	☐	☐	☐	☐	☐	☐	☐
Meeting up with friends	☐	☐	☐	☐	☐	☐	☐	☐	☐
Sports	☐	☐	☐	☐	☐	☐	☐	☐	☐
Family	☐	☐	☐	☐	☐	☐	☐	☐	☐
Writing e-mails	☐	☐	☐	☐	☐	☐	☐	☐	☐

To what extent do you agree with the following statements?

	I totally disagree							I totally agree
In the winter time I enjoy fleeing the cold temperatures, vacationing in a warm country.	☐	☐	☐	☐	☐	☐	☐	☐
I use services such as online banking or online shopping outside regular office hours.	☐	☐	☐	☐	☐	☐	☐	☐
I send people text messages or e-mails at times, even when I know, they will not respond to them immediately.	☐	☐	☐	☐	☐	☐	☐	☐
I like to pass waiting time with other activities such as reading, listening to music, my smartphone etc.	☐	☐	☐	☐	☐	☐	☐	☐

When grocery shopping, I pay attention to purchasing seasonal fruits and vegetables.	☐	☐	☐	☐	☐	☐	☐	☐
I enjoy getting more than one thing done at the same time.	☐	☐	☐	☐	☐	☐	☐	☐

4) Some questions on your travelling habits

How often have you spent your holidays in the following areas in the last five years?

(Minimum duration of stay of three days) Please indicate the number of holidays in the appropriate fields. If you didn't spend a holiday in the area, enter a 0.

in my home country _____

in Europe _____

outside of Europe _____

Have you ever spent a longer period of time abroad? (more than 6 weeks)

☐ no

☐ yes, once

☐ yes, more than one time

Which of the following regions have you visited at least once? (multiple replies possible)

- ☐ Austria
- ☐ Neighboring countries (Germany, Czech Republic, Slovakia, Hungary, Slovenia, Italy, Switzerland, Liechtenstein)
- ☐ Rest of Western Europe (Iberian Peninsula, France, Benelux, Scandinavia, Great Britain, Ireland)
- ☐ Rest of Eastern Europe (Poland, Baltic states, Belarus, Ukraine, Rumania, Bulgaria, Balkna, Greece, European part of Turkey and Russia)
- ☐ North America
- ☐ Middle and South America
- ☐ North Africa (Morocco, Tunisia, Algeria, Libya, Egypt)
- ☐ Rest of Africa (South of the Sahara desert)
- ☐ Near & Middle East, Arabian Peninsula (Turkey, Iran, Iraq, Syria, Saudi Arabia, Yemen, Oman, UAE, Qatar, Israel, Jordan, Pakistan, Afghanistan)
- ☐ Southern and Eastern Asia (India, Sri Lanka, Bangladesh, Bhutan, Nepal, China, Korea, Japan, Burma, Thailand, Vietnam, Laos, Cambodia, Philippines, Malaysia, Indonesia, Australia, etc.)
- ☐ Caucasus, Northern Asia (Russia, Kazakhstan, Uzbekistan, Turkmenistan, Kirgizstan, Tadzhikistan, Mongolia)

How would you assess your range of action in your professional life? Are you predominantly location-bound or do you get about a lot?

In my professional life I am ... location-bound.

not at all

highly

☐

☐

☐

☐

☐

☐

☐

How would you assess your range of action in your spare time? Are you predominantly location-bound or do you get about a lot?

In my spare time I am ... location-bound.

not at all

highly

0 0 0 0 0 0 0

5) The last question block concerns your political and civic engagement

How interested are you in the following areas of politics?

I am ...

	not at all interested							highly interested
local and community politics	☐	☐	☐	☐	☐	☐	☐	☐
national politics	☐	☐	☐	☐	☐	☐	☐	☐
European politics	☐	☐	☐	☐	☐	☐	☐	☐
international politics (outside of Europe)	☐	☐	☐	☐	☐	☐	☐	☐

Please indicate for the following actions, if you have conducted them personally already and how important you consider the actions for the society/community.

Support in this case should mean any form of positive contribution such as: financial support, personal involvement, signing of petitions or referendums, participation in protests, online support on web pages or social networks ("like" on Facebook), expression of solidarity, etc.

	Already participated?		Importance for the society/community						
	yes	no	not important					very important	no opinion
support for a national politician or political organization	☐	☐	☐	☐	☐	☐	☐	☐	☐
volunteer work in local organizations (e.g. the volunteer fire brigade, or working with youths or elderly people)	☐	☐	☐	☐	☐	☐	☐	☐	☐
membership in a political party or organization	☐	☐	☐	☐	☐	☐	☐	☐	☐
membership in a community group	☐	☐	☐	☐	☐	☐	☐	☐	☐
Support for groups from abroad, for example civil rights movements such as the protests in Turkey and Brazil, the Arab Spring etc.	☐	☐	☐	☐	☐	☐	☐	☐	☐
support of local civil rights movements such as the education debate, privileges of the church, and the discussion on the right of asylum in Austria	☐	☐	☐	☐	☐	☐	☐	☐	☐
participation in political elections	☐	☐	☐	☐	☐	☐	☐	☐	☐
support for a human rights, animal rights or environmental organization such as Amnesty International, WWF or Greenpeace	☐	☐	☐	☐	☐	☐	☐	☐	☐

In the following question you are presented with 8 sets of statements. Please choose the statement you agree more with.

☐ Many of the unhappy things in people's lives are partly due to bad luck. ☐ People's misfortunes result from mistakes they make.
☐ Trusting to fate has never turned out as well for me as making a decision to take a definite course of action. ☐ I have often found that what is going to happen will happen.
☐ It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow. ☐ When I make plans, I am almost certain that I can make them work.
☐ In my case getting what I want has little or nothing to do with luck. ☐ Many times we might just as well decide what to do by flipping a coin.
☐ There will always be wars, no matter how hard people try to prevent them. ☐ One of the major reasons why we have wars is because people don't take enough interest in politics.
☐ This world is run by the few people in power, and there is not much the little guy can do about it. ☐ The average citizen can have an influence in government decisions.
☐ By taking an active part in political and social affairs the people can control world events. ☐ As far as world affairs are concerned, most of us are the victims of forces we can neither understand, nor control.
☐ With enough effort we can wipe out political corruption. ☐ It is difficult for people to have much control over the things politicians do in office.

Appendix III

All the results depicted in the following tables, stem from the online survey and paper and pencil questionnaire presented in this thesis.

Table I: Independent Samples Test: Sex and mean time of internet use

gender		N	Mean	Std. Deviation	Std. Error Mean
internet use	female	140	151,214	123,0910	10,4031
	male	53	166,415	151,0997	20,7551

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
internet use	Equal variances assumed	,112	,738	-,718	191	,474	-15,2008	21,1774	-56,9725	26,5709
	Equal variances not assumed			-,655	79,532	,515	-15,2008	23,2164	-61,4071	31,0054

Table II: Oneway ANOVA: Age group and mean time of internet use

Age-groups: young, middle, late, senior	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	884417,229	3	294805,743	23,046	,000
Within Groups	2417728,626	189	12792,215		
Total	3302145,855	192			

Table III: Independent Samples Test: Sex and attitude towards the internet

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
useful	Equal variances assumed	,281	,597	-,030	172	,976	-,007	,236	-,474	,459
	Equal variances not assumed			-,033	94,945	,974	-,007	,220	-,445	,430
supports job	Equal variances assumed	4,127	,044	1,768	168	,079	,728	,412	-,085	1,541
	Equal variances not assumed			1,661	71,966	,101	,728	,438	-,146	1,601
get to know people	Equal variances assumed	,765	,383	1,652	169	,100	,675	,408	-,131	1,481
	Equal variances not assumed			1,684	83,303	,096	,675	,401	-,122	1,471
find answers	Equal variances assumed	,011	,918	-,124	172	,901	-,036	,290	-,608	,536
	Equal variances not assumed			-,125	83,585	,901	-,036	,287	-,607	,535
communicate	Equal variances assumed	1,299	,256	-,183	169	,855	-,063	,347	-,749	,622
	Equal variances not assumed			-,188	85,201	,851	-,063	,337	-,733	,606
alternative to telephone	Equal variances assumed	,071	,791	,154	171	,878	,066	,426	-,775	,906
	Equal variances not assumed			,154	82,615	,878	,066	,426	-,781	,912
alternative to books	Equal variances assumed	,044	,835	,170	170	,865	,063	,372	-,671	,797
	Equal variances not assumed			,169	79,707	,866	,063	,373	-,679	,805
personal threat	Equal variances assumed	1,254	,264	-,086	172	,932	-,029	,337	-,694	,636
	Equal variances not assumed			-,082	75,370	,935	-,029	,353	-,732	,675

threat to society	Equal variances assumed	9,128	,003	-1,333	171	,184	-,403	,302	-1,000	,194
	Equal variances not assumed			-1,191	67,938	,238	-,403	,338	-1,079	,272
unnecessary	Equal variances assumed	,005	,942	-,374	174	,709	-,099	,265	-,623	,425
	Equal variances not assumed			-,363	77,521	,718	-,099	,273	-,643	,445
annoying	Equal variances assumed	1,612	,206	,768	171	,444	,202	,263	-,317	,721
	Equal variances not assumed			,867	103,094	,388	,202	,233	-,260	,664
new territory	Equal variances assumed	5,050	,026	-1,190	174	,236	-,391	,328	-1,038	,257
	Equal variances not assumed			-1,071	70,249	,288	-,391	,365	-1,118	,337
irreplaceable	Equal variances assumed	,775	,380	-,125	172	,901	-,044	,355	-,745	,656
	Equal variances not assumed			-,127	85,361	,899	-,044	,348	-,737	,648
my job	Equal variances assumed	2,091	,150	-,466	170	,642	-,175	,375	-,915	,566
	Equal variances not assumed			-,440	71,992	,662	-,175	,398	-,968	,619

Table IV: Oneway ANOVA: Age groups and attitude towards the internet

Age-groups: young, middle, late, senior		Sum of Squares	df	Mean Square	F	Sig.
useful	Between Groups	15,839	3	5,280	2,862	,038
	Within Groups	313,569	170	1,845		
	Total	329,408	173			
supports job	Between Groups	160,116	3	53,372	10,894	,000
	Within Groups	813,273	166	4,899		
	Total	973,388	169			
get to know people	Between Groups	50,483	3	16,828	3,082	,029
	Within Groups	911,938	167	5,461		
	Total	962,421	170			
find answers	Between Groups	83,973	3	27,991	11,571	,000
	Within Groups	411,228	170	2,419		
	Total	495,201	173			
communicate	Between Groups	63,506	3	21,169	5,691	,001
	Within Groups	621,242	167	3,720		
	Total	684,749	170			
alternative to telephone	Between Groups	50,799	3	16,933	2,828	,040
	Within Groups	1011,756	169	5,987		
	Total	1062,555	172			
alternative to books	Between Groups	59,004	3	19,668	4,503	,005
	Within Groups	733,711	168	4,367		
	Total	792,715	171			
personal threat	Between Groups	11,803	3	3,934	1,017	,386
	Within Groups	657,329	170	3,867		
	Total	669,132	173			
threat to society	Between Groups	3,117	3	1,039	,327	,806
	Within Groups	537,750	169	3,182		
	Total	540,867	172			
unnecessary	Between Groups	39,143	3	13,048	5,856	,001
	Within Groups	383,215	172	2,228		
	Total	422,358	175			
annoying	Between Groups	17,859	3	5,953	2,627	,052
	Within Groups	382,927	169	2,266		
	Total	400,786	172			
new territory	Between Groups	173,170	3	57,723	20,403	,000
	Within Groups	486,626	172	2,829		
	Total	659,795	175			
irreplaceable	Between Groups	62,890	3	20,963	5,235	,002
	Within Groups	680,725	170	4,004		
	Total	743,615	173			
my job	Between Groups	51,726	3	17,242	3,835	,011
	Within Groups	755,314	168	4,496		
	Total	807,041	171			

Table V: Oneway ANOVA: Intensity of internet use (user groups) and attitude towards the internet

User-groups: non-, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
useful	Between Groups	55,093	3	18,364	11,381	,000
	Within Groups	274,315	170	1,614		
	Total	329,408	173			
supports job	Between Groups	235,502	3	78,501	17,660	,000
	Within Groups	737,886	166	4,445		
	Total	973,388	169			
get to know people	Between Groups	81,344	3	27,115	5,139	,002
	Within Groups	881,077	167	5,276		
	Total	962,421	170			
find answers	Between Groups	146,531	3	48,844	23,815	,000
	Within Groups	348,670	170	2,051		
	Total	495,201	173			
communicate	Between Groups	166,247	3	55,416	17,848	,000
	Within Groups	518,502	167	3,105		
	Total	684,749	170			
alternative to telephone	Between Groups	142,123	3	47,374	8,698	,000
	Within Groups	920,432	169	5,446		
	Total	1062,555	172			
alternative to books	Between Groups	95,143	3	31,714	7,638	,000
	Within Groups	697,572	168	4,152		
	Total	792,715	171			
personal threat	Between Groups	18,878	3	6,293	1,645	,181
	Within Groups	650,254	170	3,825		
	Total	669,132	173			
threat to society	Between Groups	29,199	3	9,733	3,215	,024
	Within Groups	511,668	169	3,028		
	Total	540,867	172			
unnecessary	Between Groups	36,394	3	12,131	5,406	,001
	Within Groups	385,963	172	2,244		
	Total	422,358	175			
annoying	Between Groups	80,708	3	26,903	14,204	,000
	Within Groups	320,078	169	1,894		
	Total	400,786	172			
new territory	Between Groups	341,360	3	113,787	61,461	,000
	Within Groups	318,436	172	1,851		
	Total	659,795	175			
irreplaceable	Between Groups	267,888	3	89,296	31,910	,000
	Within Groups	475,727	170	2,798		
	Total	743,615	173			
my job	Between Groups	100,670	3	33,557	7,981	,000
	Within Groups	706,370	168	4,205		
	Total	807,041	171			

Table VI: Independent Samples Test: Living situation (rural vs. urban) and attitude towards the internet

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
useful	Equal variances assumed	1,990	,160	-1,141	163	,256	-,216	,190	-,590	,158
	Equal variances not assumed			-1,106	118,658	,271	-,216	,195	-,603	,171
supports job	Equal variances assumed	2,131	,146	-,903	163	,368	-,330	,366	-1,052	,392
	Equal variances not assumed			-,883	122,141	,379	-,330	,374	-1,070	,410
get to know people	Equal variances assumed	2,642	,106	-,452	163	,652	-,170	,376	-,912	,572
	Equal variances not assumed			-,438	117,917	,662	-,170	,388	-,939	,599
find answers	Equal variances assumed	8,520	,004	-1,741	163	,084	-,386	,222	-,824	,052
	Equal variances not assumed			-1,587	96,008	,116	-,386	,243	-,869	,097
communicate	Equal variances assumed	5,297	,023	-1,889	163	,061	-,539	,285	-1,103	,024
	Equal variances not assumed			-1,788	109,238	,076	-,539	,302	-1,137	,058
alternative to telephone	Equal variances assumed	,015	,902	,261	163	,795	,101	,387	-,663	,865
	Equal variances not assumed			,261	132,300	,794	,101	,386	-,663	,864
alternative to books	Equal variances assumed	,926	,337	-3,073	163	,002	-,980	,319	-1,610	-,351
	Equal variances not assumed			-3,017	123,599	,003	-,980	,325	-1,624	-,337
personal threat	Equal variances assumed	,166	,684	1,189	163	,236	,366	,308	-,242	,975
	Equal variances not assumed			1,197	134,462	,233	,366	,306	-,239	,972

threat to society	Equal variances assumed	,464	,497	,857	163	,393	,239	,279	-,312	,790
	Equal variances not assumed			,876	140,705	,383	,239	,273	-,301	,779
unnecessary	Equal variances assumed	14,317	,000	2,640	163	,009	,597	,226	,150	1,043
	Equal variances not assumed			2,394	94,272	,019	,597	,249	,102	1,091
annoying	Equal variances assumed	1,597	,208	1,534	163	,127	,317	,206	-,091	,724
	Equal variances not assumed			1,484	117,405	,141	,317	,213	-,106	,739
new territory	Equal variances assumed	12,157	,001	2,221	163	,028	,473	,213	,052	,894
	Equal variances not assumed			2,014	94,366	,047	,473	,235	,007	,940
irreplaceable	Equal variances assumed	8,335	,004	-2,239	163	,027	-,621	,277	-1,169	-,073
	Equal variances not assumed			-2,121	109,510	,036	-,621	,293	-1,201	-,041
my job	Equal variances assumed	,293	,589	-,601	163	,549	-,211	,351	-,904	,482
	Equal variances not assumed			-,610	137,846	,543	-,211	,346	-,895	,473

Table VII: Oneway ANOVA: Years of internet activity and attitude towards the internet m m m m m

Years of internet use: 3-5, 6-10, 11-15, over 15		Sum of Squares	df	Mean Square	F	Sig.
useful	Between Groups	10,281	3	3,427	2,514	,060
	Within Groups	219,513	161	1,363		
	Total	229,794	164			
supports job	Between Groups	56,147	3	18,716	3,782	,012
	Within Groups	796,798	161	4,949		
	Total	852,945	164			
get to know people	Between Groups	14,650	3	4,883	,890	,448
	Within Groups	883,677	161	5,489		
	Total	898,327	164			
find answers	Between Groups	7,084	3	2,361	1,223	,303
	Within Groups	310,892	161	1,931		
	Total	317,976	164			
communicate	Between Groups	21,348	3	7,116	2,258	,084
	Within Groups	507,319	161	3,151		
	Total	528,667	164			
alternative to telephone	Between Groups	16,442	3	5,481	,945	,420
	Within Groups	933,461	161	5,798		
	Total	949,903	164			
alternative to books	Between Groups	9,584	3	3,195	,763	,516
	Within Groups	673,809	161	4,185		
	Total	683,394	164			
personal threat	Between Groups	14,083	3	4,694	1,272	,286
	Within Groups	594,220	161	3,691		
	Total	608,303	164			
threat to society	Between Groups	7,308	3	2,436	,802	,495
	Within Groups	489,274	161	3,039		
	Total	496,582	164			
unnecessary	Between Groups	26,896	3	8,965	4,640	,004
	Within Groups	311,079	161	1,932		
	Total	337,976	164			
annoying	Between Groups	8,240	3	2,747	1,664	,177
	Within Groups	265,796	161	1,651		
	Total	274,036	164			
new territory	Between Groups	19,316	3	6,439	3,731	,013
	Within Groups	277,859	161	1,726		
	Total	297,176	164			
irreplaceable	Between Groups	19,059	3	6,353	2,112	,101
	Within Groups	484,335	161	3,008		
	Total	503,394	164			
my job	Between Groups	32,098	3	10,699	2,292	,080
	Within Groups	751,696	161	4,669		
	Total	783,794	164			

Table VIII: ONEWAY ANOVA: Loss of control according to intensity of internet use (user-groups)

Loss of control	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	23,999	2	12,000	2,862	,060
Within Groups	679,249	162	4,193		
Total	703,248	164			

Table IX: Oneway ANOVA: Tension of consciousness according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
ATT_ELW	Between Groups	3,304	3	1,101	,429	,732
	Within Groups	467,214	182	2,567		
	Total	470,518	185			
ATT2_cinema	Between Groups	33,272	3	11,091	1,757	,158
	Within Groups	1016,510	161	6,314		
	Total	1049,782	164			
ATT6_sleep	Between Groups	88,742	3	29,581	5,332	,002
	Within Groups	832,168	150	5,548		
	Total	920,909	153			
ATT3_surfing	Between Groups	4,885	2	2,442	,763	,468
	Within Groups	515,085	161	3,199		
	Total	519,970	163			
ATT5_socnetworks	Between Groups	9,675	2	4,837	1,470	,234
	Within Groups	362,042	110	3,291		
	Total	371,717	112			
ATT11_emails	Between Groups	4,866	2	2,433	,752	,473
	Within Groups	511,109	158	3,235		
	Total	515,975	160			
ATT7_games	Between Groups	12,041	2	6,020	1,842	,179
	Within Groups	84,994	26	3,269		
	Total	97,034	28			

Table X: Oneway ANOVA: Époque according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
REAL_ELW	Between Groups	22,115	3	7,372	3,401	,019
	Within Groups	385,857	178	2,168		
	Total	407,971	181			
REAL2_cinema	Between Groups	4,730	3	1,577	,304	,823
	Within Groups	783,954	151	5,192		
	Total	788,684	154			
REAL6_sleep	Between Groups	63,654	3	21,218	3,494	,017
	Within Groups	917,017	151	6,073		
	Total	980,671	154			
REAL3_surfing	Between Groups	13,173	2	6,587	1,672	,191
	Within Groups	594,729	151	3,939		
	Total	607,903	153			

REAL5_socnetworks	Between Groups	25,041	2	12,520	3,146	,047
	Within Groups	433,736	109	3,979		
	Total	458,777	111			
REAL11_emails	Between Groups	36,718	2	18,359	5,807	,004
	Within Groups	474,197	150	3,161		
	Total	510,915	152			
REAL7_games	Between Groups	4,114	2	2,057	,469	,631
	Within Groups	109,600	25	4,384		
	Total	113,714	27			

Table XI: Oneway ANOVA: Form of spontaneity according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
INF_ELW	Between Groups	3,335	3	1,112	,531	,661
	Within Groups	363,967	174	2,092		
	Total	367,302	177			
INF2_cinema	Between Groups	7,674	3	2,558	,436	,728
	Within Groups	903,902	154	5,869		
	Total	911,576	157			
INF6_sleep	Between Groups	46,958	3	15,653	2,608	,054
	Within Groups	924,257	154	6,002		
	Total	971,215	157			
INF3_surfing	Between Groups	18,190	2	9,095	1,764	,175
	Within Groups	788,958	153	5,157		
	Total	807,147	155			
INF5_socnetworks	Between Groups	28,553	2	14,277	3,583	,031
	Within Groups	426,402	107	3,985		
	Total	454,955	109			
INF11_emails	Between Groups	8,887	2	4,443	1,529	,220
	Within Groups	441,655	152	2,906		
	Total	450,542	154			
INF7_games	Between Groups	1,314	2	,657	,199	,821
	Within Groups	82,400	25	3,296		
	Total	83,714	27			

Table XII: Oneway ANOVA: Experience of one's self according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
ROLE_ELW	Between Groups	8,759	3	2,920	1,071	,363
	Within Groups	457,987	168	2,726		
	Total	466,746	171			
ROLE2_cinema	Between Groups	16,220	3	5,407	2,184	,092
	Within Groups	356,449	144	2,475		
	Total	372,669	147			

ROLE6_sleep	Between Groups	99,587	3	33,196	6,663	,000
	Within Groups	682,555	137	4,982		
	Total	782,142	140			
ROLE3_surfing	Between Groups	11,990	2	5,995	2,099	,126
	Within Groups	425,483	149	2,856		
	Total	437,474	151			
ROLE5_socnetworks	Between Groups	6,640	2	3,320	1,054	,352
	Within Groups	346,635	110	3,151		
	Total	353,274	112			
ROLE11_emails	Between Groups	17,752	2	8,876	2,408	,094
	Within Groups	549,300	149	3,687		
	Total	567,053	151			
ROLE7_games	Between Groups	4,329	2	2,164	,371	,694
	Within Groups	145,779	25	5,831		
	Total	150,107	27			

Table XIII: Oneway ANOVA: Form of sociality according to user-groups

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
INT_ELW	Between Groups	10,021	3	3,340	1,856	,139
	Within Groups	327,630	182	1,800		
	Total	337,651	185			
INT2_cinema	Between Groups	31,525	3	10,508	2,240	,086
	Within Groups	755,420	161	4,692		
	Total	786,945	164			
INT6_sleep	Between Groups	1,152	3	,384	,400	,753
	Within Groups	139,942	146	,959		
	Total	141,093	149			
INT3_surfing	Between Groups	2,707	2	1,353	,250	,779
	Within Groups	855,281	158	5,413		
	Total	857,988	160			
INT5_socnetworks	Between Groups	11,932	2	5,966	1,742	,180
	Within Groups	380,033	111	3,424		
	Total	391,965	113			
INT11_emails	Between Groups	2,274	2	1,137	,245	,783
	Within Groups	722,644	156	4,632		
	Total	724,918	158			
INT7_games	Between Groups	1,385	2	,693	,233	,794
	Within Groups	77,373	26	2,976		
	Total	78,759	28			

Table XIV: Oneway ANOVA: Time perspective according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
TIME_ELW	Between Groups	14,093	3	4,698	1,820	,145
	Within Groups	441,330	171	2,581		
	Total	455,423	174			
TIME2_cinema	Between Groups	14,393	3	4,798	,662	,577
	Within Groups	1079,725	149	7,246		
	Total	1094,118	152			
TIME6_sleep	Between Groups	26,271	3	8,757	1,519	,212
	Within Groups	876,210	152	5,765		
	Total	902,481	155			
TIME3_surfing	Between Groups	,104	2	,052	,033	,967
	Within Groups	240,329	154	1,561		
	Total	240,433	156			
TIME5_socnetworks	Between Groups	31,219	2	15,610	6,966	,001
	Within Groups	248,719	111	2,241		
	Total	279,939	113			
TIME11_emails	Between Groups	,355	2	,178	,074	,929
	Within Groups	361,854	150	2,412		
	Total	362,209	152			
TIME7_games	Between Groups	4,551	2	2,276	,571	,572
	Within Groups	103,656	26	3,987		
	Total	108,207	28			

Table XV: Oneway ANOVA: Tension of consciousness according to user-type

User-types: serious, social networker, online gamer		Sum of Squares	df	Mean Square	F	Sig.
ATT_ELW	Between Groups	13,968	2	6,984	3,147	,046
	Within Groups	355,081	160	2,219		
	Total	369,049	162			
ATT2_cinema	Between Groups	97,858	2	48,929	8,214	,000
	Within Groups	881,652	148	5,957		
	Total	979,510	150			
ATT6_sleep	Between Groups	19,976	2	9,988	1,689	,188
	Within Groups	833,996	141	5,915		
	Total	853,972	143			
ATT3_surfing	Between Groups	1,937	2	,969	,301	,740
	Within Groups	518,033	161	3,218		
	Total	519,970	163			
ATT5_socnetworks	Between Groups	,014	1	,014	,004	,948
	Within Groups	371,703	111	3,349		
	Total	371,717	112			
ATT11_emails	Between Groups	13,210	2	6,605	2,076	,129
	Within Groups	502,766	158	3,182		
	Total	515,975	160			

Table XVI: Oneway ANOVA: Époque according to user-type

User-types: serious, social networker, online gamer		Sum of Squares	df	Mean Square	F	Sig.
REAL_ELW	Between Groups	23,924	2	11,962	5,598	,004
	Within Groups	333,327	156	2,137		
	Total	357,251	158			
REAL2_cinema	Between Groups	22,152	2	11,076	2,105	,126
	Within Groups	736,673	140	5,262		
	Total	758,825	142			
REAL6_sleep	Between Groups	10,964	2	5,482	,857	,426
	Within Groups	901,592	141	6,394		
	Total	912,556	143			
REAL3_surfing	Between Groups	5,274	2	2,637	,661	,518
	Within Groups	602,629	151	3,991		
	Total	607,903	153			
REAL5_socnetworks	Between Groups	,002	1	,002	,000	,982
	Within Groups	458,775	110	4,171		
	Total	458,777	111			
REAL11_emails	Between Groups	17,213	2	8,607	2,615	,077
	Within Groups	493,702	150	3,291		
	Total	510,915	152			

Table XVII: Oneway ANOVA: Form of spontaneity according to user-type

User-types: serious, social networker, online gamer		Sum of Squares	df	Mean Square	F	Sig.
INF_ELW	Between Groups	2,902	2	1,451	,763	,468
	Within Groups	296,776	156	1,902		
	Total	299,678	158			
INF2_cinema	Between Groups	3,073	2	1,537	,249	,780
	Within Groups	887,634	144	6,164		
	Total	890,707	146			
INF6_sleep	Between Groups	49,307	2	24,653	4,018	,020
	Within Groups	889,666	145	6,136		
	Total	938,973	147			
INF3_surfing	Between Groups	24,330	2	12,165	2,378	,096
	Within Groups	782,817	153	5,116		
	Total	807,147	155			
INF5_socnetworks	Between Groups	1,585	1	1,585	,377	,540
	Within Groups	453,370	108	4,198		
	Total	454,955	109			
INF11_emails	Between Groups	14,459	2	7,229	2,520	,084
	Within Groups	436,083	152	2,869		
	Total	450,542	154			

Table XVIII: Oneway ANOVA: Experience of one's self according to user-types

User-types: serious, social networker, online gamer		Sum of Squares	df	Mean Square	F	Sig.
ROLE_ELW	Between Groups	,228	2	,114	,040	,961
	Within Groups	437,614	154	2,842		
	Total	437,842	156			
ROLE2_cinema	Between Groups	6,319	2	3,160	1,351	,263
	Within Groups	315,826	135	2,339		
	Total	322,145	137			
ROLE6_sleep	Between Groups	13,861	2	6,931	1,379	,256
	Within Groups	658,467	131	5,026		
	Total	672,328	133			
ROLE3_surfing	Between Groups	7,225	2	3,612	1,251	,289
	Within Groups	430,249	149	2,888		
	Total	437,474	151			
ROLE5_socnetworks	Between Groups	,000	1	,000	,000	,999
	Within Groups	353,274	111	3,183		
	Total	353,274	112			
ROLE11_emails	Between Groups	7,471	2	3,735	,995	,372
	Within Groups	559,582	149	3,756		
	Total	567,053	151			

Table XIX: Oneway ANOVA: Form of sociality according to user-type

User-types: serious, social networker, online gamer		Sum of Squares	df	Mean Square	F	Sig.
INT_ELW	Between Groups	2,087	2	1,044	,557	,574
	Within Groups	299,737	160	1,873		
	Total	301,824	162			
INT2_cinema	Between Groups	4,332	2	2,166	,444	,643
	Within Groups	722,754	148	4,883		
	Total	727,086	150			
INT6_sleep	Between Groups	8,510	2	4,255	4,454	,013
	Within Groups	130,890	137	,955		
	Total	139,400	139			
INT3_surfing	Between Groups	29,721	2	14,860	2,835	,062
	Within Groups	828,267	158	5,242		
	Total	857,988	160			
INT5_socnetworks	Between Groups	,294	1	,294	,084	,772
	Within Groups	391,671	112	3,497		
	Total	391,965	113			
INT11_emails	Between Groups	22,030	2	11,015	2,445	,090
	Within Groups	702,889	156	4,506		
	Total	724,918	158			

Table XX: Oneway ANOVA: Time perspective according to user-type

User-types: serious, social networker, online gamer		Sum of Squares	df	Mean Square	F	Sig.
TIME_ELW	Between Groups	10,140	2	5,070	2,082	,128
	Within Groups	375,061	154	2,435		
	Total	385,201	156			
TIME2_cinema	Between Groups	32,064	2	16,032	2,247	,110
	Within Groups	998,915	140	7,135		
	Total	1030,979	142			
TIME6_sleep	Between Groups	12,420	2	6,210	1,032	,359
	Within Groups	860,265	143	6,016		
	Total	872,685	145			
TIME3_surfing	Between Groups	4,953	2	2,477	1,620	,201
	Within Groups	235,480	154	1,529		
	Total	240,433	156			
TIME5_socnetworks	Between Groups	7,638	1	7,638	3,142	,079
	Within Groups	272,301	112	2,431		
	Total	279,939	113			
TIME11_emails	Between Groups	17,267	2	8,634	3,754	,026
	Within Groups	344,942	150	2,300		
	Total	362,209	152			

Table XXI: Oneway ANOVA: Tension of consciousness according to age-group

Age-groups: young-, middle-, late-adults, seniors		Sum of Squares	df	Mean Square	F	Sig.
ATT_ELW	Between Groups	32,628	3	10,876	5,140	,002
	Within Groups	336,421	159	2,116		
	Total	369,049	162			
ATT2_cinema	Between Groups	50,478	3	16,826	2,662	,050
	Within Groups	929,031	147	6,320		
	Total	979,510	150			
ATT6_sleep	Between Groups	129,893	3	43,298	8,372	,000
	Within Groups	724,079	140	5,172		
	Total	853,972	143			
ATT3_surfing	Between Groups	40,286	3	13,429	4,479	,005
	Within Groups	479,684	160	2,998		
	Total	519,970	163			
ATT5_socnetworks	Between Groups	49,018	3	16,339	5,519	,001
	Within Groups	322,699	109	2,961		
	Total	371,717	112			
ATT11_emails	Between Groups	28,888	3	9,629	3,104	,028
	Within Groups	487,087	157	3,102		
	Total	515,975	160			
ATT7_games	Between Groups	22,487	2	11,243	3,921	,032
	Within Groups	74,548	26	2,867		
	Total	97,034	28			

Table XXII: Oneway ANOVA: Époque according to age-group

Age-groups: young-, middle-, late-adults, seniors		Sum of Squares	df	Mean Square	F	Sig.
REAL_ELW	Between Groups	30,937	3	10,312	4,898	,003
	Within Groups	326,314	155	2,105		
	Total	357,251	158			
REAL2_cinema	Between Groups	61,123	3	20,374	4,059	,008
	Within Groups	697,702	139	5,019		
	Total	758,825	142			
REAL6_sleep	Between Groups	75,157	3	25,052	4,188	,007
	Within Groups	837,398	140	5,981		
	Total	912,556	143			
REAL3_surfing	Between Groups	13,929	3	4,643	1,173	,322
	Within Groups	593,974	150	3,960		
	Total	607,903	153			
REAL5_socnetworks	Between Groups	29,155	3	9,718	2,443	,068
	Within Groups	429,622	108	3,978		
	Total	458,777	111			
REAL11_emails	Between Groups	35,407	3	11,802	3,698	,013
	Within Groups	475,508	149	3,191		
	Total	510,915	152			
REAL7_games	Between Groups	1,292	2	,646	,144	,867
	Within Groups	112,423	25	4,497		
	Total	113,714	27			

Table XXIII: Oneway ANOVA: Form of spontaneity according to age group

Age-groups: young-, middle-, late adults, seniors		Sum of Squares	df	Mean Square	F	Sig.
INF_ELW	Between Groups	7,036	3	2,345	1,242	,296
	Within Groups	292,642	155	1,888		
	Total	299,678	158			
INF2_cinema	Between Groups	23,381	3	7,794	1,285	,282
	Within Groups	867,327	143	6,065		
	Total	890,707	146			
INF6_sleep	Between Groups	46,934	3	15,645	2,525	,060
	Within Groups	892,039	144	6,195		
	Total	938,973	147			
INF3_surfing	Between Groups	10,875	3	3,625	,692	,558
	Within Groups	796,272	152	5,239		
	Total	807,147	155			
INF5_socnetworks	Between Groups	21,529	3	7,176	1,755	,160
	Within Groups	433,426	106	4,089		
	Total	454,955	109			
INF11_emails	Between Groups	6,939	3	2,313	,787	,503
	Within Groups	443,603	151	2,938		
	Total	450,542	154			
INF7_games	Between Groups	4,761	2	2,381	,754	,481
	Within Groups	78,953	25	3,158		
	Total	83,714	27			

Table XXIV: Oneway ANOVA: Experience of one's self according to age group

Age-groups: young-, middle-, late-adults, seniors		Sum of Squares	df	Mean Square	F	Sig.
ROLE_ELW	Between Groups	,133	3	,044	,015	,997
	Within Groups	437,709	153	2,861		
	Total	437,842	156			
ROLE2_cinema	Between Groups	13,414	3	4,471	1,941	,126
	Within Groups	308,730	134	2,304		
	Total	322,145	137			
ROLE6_sleep	Between Groups	20,541	3	6,847	1,366	,256
	Within Groups	651,788	130	5,014		
	Total	672,328	133			
ROLE3_surfing	Between Groups	8,823	3	2,941	1,015	,388
	Within Groups	428,651	148	2,896		
	Total	437,474	151			
ROLE5_socnetworks	Between Groups	29,196	3	9,732	3,273	,024
	Within Groups	324,078	109	2,973		
	Total	353,274	112			
ROLE11_emails	Between Groups	38,431	3	12,810	3,587	,015
	Within Groups	528,622	148	3,572		
	Total	567,053	151			
ROLE7_games	Between Groups	1,082	2	,541	,091	,914
	Within Groups	149,026	25	5,961		
	Total	150,107	27			

Table XXV: Oneway ANOVA: Form of sociality according to age group

Age-groups: young-, middle-, late adults, seniors		Sum of Squares	df	Mean Square	F	Sig.
INT_ELW	Between Groups	3,443	3	1,148	,611	,609
	Within Groups	298,382	159	1,877		
	Total	301,824	162			
INT2_cinema	Between Groups	13,614	3	4,538	,935	,425
	Within Groups	713,472	147	4,854		
	Total	727,086	150			
INT6_sleep	Between Groups	8,012	3	2,671	2,764	,044
	Within Groups	131,388	136	,966		
	Total	139,400	139			
INT3_surfing	Between Groups	21,134	3	7,045	1,322	,269
	Within Groups	836,853	157	5,330		
	Total	857,988	160			
INT5_socnetworks	Between Groups	28,285	3	9,428	2,852	,041
	Within Groups	363,680	110	3,306		
	Total	391,965	113			
INT11_emails	Between Groups	12,455	3	4,152	,903	,441
	Within Groups	712,463	155	4,597		
	Total	724,918	158			
INT7_games	Between Groups	,179	2	,090	,030	,971
	Within Groups	78,579	26	3,022		
	Total	78,759	28			

Table XXVI: Oneway ANOVA: Time perspective according to age group

Age-groups: young-, middle-, late adults, seniors		Sum of Squares	df	Mean Square	F	Sig.
TIME_ELW	Between Groups	25,118	3	8,373	3,558	,016
	Within Groups	360,082	153	2,353		
	Total	385,201	156			
TIME2_cinema	Between Groups	28,744	3	9,581	1,329	,268
	Within Groups	1002,235	139	7,210		
	Total	1030,979	142			
TIME6_sleep	Between Groups	20,051	3	6,684	1,113	,346
	Within Groups	852,634	142	6,004		
	Total	872,685	145			
TIME3_surfing	Between Groups	3,776	3	1,259	,814	,488
	Within Groups	236,657	153	1,547		
	Total	240,433	156			
TIME5_socnetworks	Between Groups	1,830	3	,610	,241	,867
	Within Groups	278,109	110	2,528		
	Total	279,939	113			
TIME11_emails	Between Groups	1,688	3	,563	,233	,874
	Within Groups	360,521	149	2,420		
	Total	362,209	152			
TIME7_games	Between Groups	1,128	2	,564	,137	,873
	Within Groups	107,079	26	4,118		
	Total	108,207	28			

Table XXVII: Oneway ANOVA: Characteristics of the everyday life-world according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
ATT_ELW	Between Groups	3,304	3	1,101	,429	,732
	Within Groups	467,214	182	2,567		
	Total	470,518	185			
REAL_ELW	Between Groups	22,115	3	7,372	3,401	,019
	Within Groups	385,857	178	2,168		
	Total	407,971	181			
INF_ELW	Between Groups	3,335	3	1,112	,531	,661
	Within Groups	363,967	174	2,092		
	Total	367,302	177			
ROLE_ELW	Between Groups	8,759	3	2,920	1,071	,363
	Within Groups	457,987	168	2,726		
	Total	466,746	171			
INT_ELW	Between Groups	10,021	3	3,340	1,856	,139
	Within Groups	327,630	182	1,800		
	Total	337,651	185			
TIME_ELW	Between Groups	14,093	3	4,698	1,820	,145
	Within Groups	441,330	171	2,581		
	Total	455,423	174			

Table XXVIII: Oneway ANOVA: Time perspective according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
EDL1_vacation	Between Groups	46,909	3	15,636	2,844	,039
	Within Groups	1039,153	189	5,498		
	Total	1086,062	192			
EDL2_ecommerce	Between Groups	690,714	3	230,238	48,079	,000
	Within Groups	905,068	189	4,789		
	Total	1595,782	192			
EDL3_messages	Between Groups	492,179	3	164,060	35,186	,000
	Within Groups	881,241	189	4,663		
	Total	1373,420	192			
EDL4_waiting	Between Groups	113,020	3	37,673	6,653	,000
	Within Groups	1070,265	189	5,663		
	Total	1183,285	192			
EDL5_seasonality	Between Groups	12,198	3	4,066	,891	,447
	Within Groups	862,921	189	4,566		
	Total	875,119	192			
EDL6_multitasking	Between Groups	66,050	3	22,017	4,326	,006
	Within Groups	961,940	189	5,090		
	Total	1027,990	192			

Table XXIV: Oneway ANOVA: Perception of space according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
SPACE1_athome	Between Groups	148,987	3	49,662	,745	,526
	Within Groups	12596,930	189	66,650		
	Total	12745,917	192			
SPACE2_europe	Between Groups	189,192	3	63,064	1,020	,385
	Within Groups	11688,881	189	61,846		
	Total	11878,073	192			
SPACE3_world	Between Groups	32,616	3	10,872	2,119	,099
	Within Groups	969,509	189	5,130		
	Total	1002,124	192			

Table XXV: Oneway ANOVA: Perception of space – all zones – according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
Between Groups		16,957	3	5,652	1,351	,259
Within Groups		790,784	189	4,184		
Total		807,741	192			

Table XXVI: Oneway ANOVA: Perception of space – excluding zones 1, 2, 3, 4 and 7 – according to user-group

User-groups: non-user, light-, average-, heavy-user	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	12,009	3	4,003	2,583	,055
Within Groups	292,861	189	1,550		
Total	304,870	192			

Table XXVII: Oneway ANOVA: Interest in politics at different levels according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
POLINT1_local	Between Groups	5,655	3	1,885	,344	,794
	Within Groups	1019,718	186	5,482		
	Total	1025,374	189			
POLINT2_national	Between Groups	13,048	3	4,349	1,112	,346
	Within Groups	727,716	186	3,912		
	Total	740,763	189			
POLINT3_europe	Between Groups	12,791	3	4,264	1,021	,385
	Within Groups	772,457	185	4,175		
	Total	785,249	188			
POLINT4_international	Between Groups	21,480	3	7,160	1,666	,176
	Within Groups	803,892	187	4,299		
	Total	825,372	190			

Table XXVIII: Oneway ANOVA: Participation in types of engagement according to user-group

User-groups: non-user, light-, average-, heavy-user	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	37,226	3	12,409	4,499	,004
Within Groups	521,250	189	2,758		
Total	558,477	192			

Table XXIX: Oneway ANOVA: Participation in types of engagement according to highest form of completed education

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
no completed education	3	1,3333	1,15470	,66667	-1,5351	4,2018	,00	2,00
secondary education	14	1,9286	1,32806	,35494	1,1618	2,6954	,00	4,00
apprenticeship	52	2,9038	1,52444	,21140	2,4794	3,3283	,00	7,00
high school diploma	49	3,6531	1,77425	,25346	3,1434	4,1627	,00	8,00
university degree	64	3,9375	1,56220	,19528	3,5473	4,3277	1,00	8,00
other	11	4,0000	1,67332	,50452	2,8758	5,1242	2,00	6,00
Total	193	3,4041	1,70550	,12276	3,1620	3,6463	,00	8,00

Completed education	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	81,510	5	16,302	6,391	,000
Within Groups	476,967	187	2,551		
Total	558,477	192			

Table XXX: Oneway ANOVA: Participation in types of engagement according to age-group

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
young adults	53	3,2830	1,45942	,20047	2,8808	3,6853	,00	7,00
middle adults	36	3,8056	1,70410	,28402	3,2290	4,3821	1,00	8,00
late adults	55	3,7455	1,74503	,23530	3,2737	4,2172	,00	8,00
seniors	49	2,8571	1,79118	,25588	2,3427	3,3716	,00	8,00
Total	193	3,4041	1,70550	,12276	3,1620	3,6463	,00	8,00
Age-groups: young-, middle-, late-adults, seniors				Sum of Squares	df	Mean Square	F	Sig.
Between Groups				27,647	3	9,216	3,281	,022
Within Groups				530,830	189	2,809		
Total				558,477	192			

Table XXXI: Oneway ANOVA: Importance of types of participation according to user-group

User-groups: non-user, light-, average-, heavy-user		Sum of Squares	df	Mean Square	F	Sig.
IMP1_party membership	Between Groups	2,880	3	,960	,358	,783
	Within Groups	388,342	145	2,678		
	Total	391,221	148			
IMP2_elections	Between Groups	4,648	3	1,549	1,075	,361
	Within Groups	237,790	165	1,441		
	Total	242,438	168			
IMP3_civil rights movement	Between Groups	45,688	3	15,229	7,397	,000
	Within Groups	308,812	150	2,059		
	Total	354,500	153			
IMP4_politician	Between Groups	3,883	3	1,294	,503	,680
	Within Groups	390,803	152	2,571		
	Total	394,686	155			
IMP5_community work	Between Groups	13,137	3	4,379	1,875	,136
	Within Groups	401,773	172	2,336		
	Total	414,909	175			
IMP6_group abroad	Between Groups	81,049	3	27,016	13,206	,000
	Within Groups	296,643	145	2,046		
	Total	377,691	148			
IMP7_volunteering	Between Groups	2,123	3	,708	,411	,746
	Within Groups	287,889	167	1,724		
	Total	290,012	170			
IMP8_ngo	Between Groups	1,390	3	,463	,284	,837
	Within Groups	262,646	161	1,631		
	Total	264,036	164			

Table XXXII: Oneway ANOVA: Locus of control according to user-group

		Sum of Squares	df	Mean Square	F	Sig.
Everyday life	Between Groups	2,039	3	,680	,655	,581
	Within Groups	196,148	189	1,038		
	Total	198,187	192			
Political life	Between Groups	20,580	3	6,860	3,940	,009
	Within Groups	329,047	189	1,741		
	Total	349,627	192			

ABSTRACT - English

The century we live in is marked by the digital revolution, which has drastically changed our lifestyles and continues to influence the way we organize our lives. We live in a society in which the medium internet can be viewed as being essentially omnipresent, mobile internet and Wi-Fi hotspots virtually ensuring our constant connection to the online world. The goal behind the thesis at hand is, to identify how people perceive the world(s) around them and, if and how the use of the internet has any influence on these perceptions. Even though research has been conducted analyzing the effect of television on the perception of the everyday life-world, this form of research has yet to be conducted concerning the internet.

Hence, this thesis can be viewed as empirical pioneer work, building on the theoretical concepts of Alfred Schütz and gearing towards transference of his work into the framework conditions of the 21st century.

The intention behind this work is, not only to highlight the most relevant concepts of Schütz' theories, but also to develop a research tool, with which data on the perception of different finite provinces of meaning, as well as the temporal and spatial structures of the everyday-life world, can be collected. The tool opted for, under consideration of the research questions and the resources available, is a quantitative online questionnaire. The development of the questionnaire and a detailed explanation concerning the operationalization of the underlying theoretical concepts are also highlighted in the course of this thesis.

Aside from the identification of influences of internet use on the perception of the finite provinces of meaning, as well as characterization of the perceptions concerning various online activities, the structural perception of the everyday-life world concerning spatial and temporal dimensions is analyzed. Furthermore, an analysis is conducted highlighting the effects of the internet on other aspects of the everyday life-world. The emphasis in this respect lies on the influences on people's degree of political participation and civic engagement.

In accordance with Schütz' theories, the empirical work conducted in the course of this thesis is indeed able to identify the perception of different provinces of meaning. In addition, the results show an influence of internet use on the structures of the everyday life-world. In particular the perception of the temporal structure, more so than the spatial one, is seen to undergo a change through the use of the internet. Likewise, an influence could be identified linking political participation to internet use.

ABSTRACT - German

Das 21. Jahrhundert ist von einer digitalen Revolution geprägt, die unsere Lebensstile wesentlich verändert hat. In der heutigen Gesellschaft ist das Medium Internet quasi omnipräsent. Mobiles Internet und W-Land-Hotspots garantieren allorts permanenten Zugang zum World Wide Web. Die Grundidee dieser Arbeit ist deshalb zu untersuchen, wie Menschen die sie umgebende Welt wahrnehmen und welchen Einfluss Internetnutzung auf diese nimmt. In der Vergangenheit wurden zwar bereits Arbeiten vorgelegt, die sich mit dem Einfluss des Fernsehens auf die Wahrnehmung der alltäglichen Lebenswelt befassen, das Internet ist diesem Zusammenhang jedoch Neuland.

Aufbauend auf Alfred Schütz' theoretischem Konzept der Lebenswelten wird empirische Pionierarbeit geleistet. Dabei soll der Versuch unternommen werden, die theoretischen Grundlagen Schütz' in die Rahmenbedingungen des 21. Jahrhunderts zu integrieren. Zentrales Ziel dieser Arbeit ist zu untersuchen, welchen Einfluss Art sowie Dauer der Internetnutzung auf die Wahrnehmung der Lebenswelt der Menschen haben.

In einem ersten Schritt werden dazu die wesentlichen theoretischen Grundlagen kondensiert dargestellt. Darauf aufbauend soll ein quantitatives Erhebungsinstrument entwickelt werden, mit Hilfe dessen sich sowohl Wahrnehmungsunterschiede bezüglich der geschlossenen Sinnstrukturen als auch innerhalb der zeitlichen und räumlichen Strukturen der alltäglichen Lebenswelt untersuchen lassen. Da hier Pionierarbeit geleistet wird, ist es wichtig diese Entwicklung im Detail nachzuzeichnen, um die Operationalisierung der Konstrukte nachvollziehbar zu machen.

Neben des Einflusses der Internetnutzung auf die Wahrnehmungen der geschlossenen Sinnstrukturen und der Strukturen der Lebenswelt des Alltags, erfolgt ebenfalls die Untersuchung der Auswirkungen auf weitere Bereiche der alltäglichen Lebenswelt. Im Rahmen der vorliegenden Arbeit wird aus diesem Grund der Einfluss der Internetnutzung auf die politische Partizipation und das gesellschaftliche Engagement untersucht.

Einhergehend mit den Schütz'schen Theorien konnte im Rahmen der empirischen Untersuchung eine wahrgenommene Unterscheidung verschiedener Sinnbereiche festgestellt werden. Zudem wird gezeigt, dass Internetnutzung einen Einfluss auf die Wahrnehmung der Struktur der alltäglichen Lebenswelt hat. Speziell die zeitliche Struktur des Alltags erfährt durch den Grad der Internetnutzung eine Ausdehnung. Darüber hinaus kann ein empirischer Zusammenhang zwischen Internetnutzungsdauer und politischer Partizipation sichtbar gemacht werden.

Curriculum Vitae

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09/2002 - 01/2003: Part-time job in a delicatessen food store.
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