

BETWEEN WORK AND LEISURE:
INTERACTIONS WITH PRODUCTS IN PUBLIC IDLE TIME

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INTERACTIONS WITH PRODUCTS IN PUBLIC IDLE TIME**

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ABSTRACT

BETWEEN WORK AND LEISURE: INTERACTIONS WITH PRODUCTS IN PUBLIC IDLE TIME

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Idle time and practices of it are a neglected area in design literature. While work and leisure activities are shaped by laws and political regulations, idle time does not constitute generally accepted practices. However, idle time activities can offer individuals flexibility in their experiences in modern urban life. On the other hand, it also generates times such as waiting moments and traveling time in between everyday activities. In these moments, individuals use their own creativity by the help of “mobile interfaces” to organize their involvement in social relations in unique ways. The purpose of this thesis is to explore idle time activities to develop an understanding about how individuals use idle time to experience their social lives in both physical and virtual environments by using mobile interfaces.

The literature review of this study focuses on foundational concepts on everyday life, psychogeography and symbolic interaction, by taking mobile interfaces and travel into consideration in public idle times. For this purpose, observations in three different public settings are made. Following that, cultural probe research is conducted to explore what individuals take with them and what they observe in idle time. After

cultural probes, I conducted interviews with participants to have a detailed information about what they had filled on the cards.

The thesis concludes with findings and insights on public idle time activities and their interpretations with regard to social, incidental, symbolic and ubiquitous interactions. Briefly, public idle time is framed as active social time in which individuals encounter chance moments and they use their personal creativities to experience pleasant public idle time.

Keywords: idle time, symbolic interaction, mobile interfaces, travel time

ÖZ

İŞ VE DİNLENCE ARASINDA: KAMUSAL ALANDAKİ BOŞ ZAMANDA ÜRÜNLERLE ETKİLEŞİM

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Boş zaman ve onunla alakalı aktiviteler günlük yaşam literatüründe ihmal edilen bir alandır. İş ve dinlence aktiviteleri öngörülebilir ve biçim verilmişken, boş zaman tanımsız ve kullanışsız bir durum oluşturmaktadır. Buna rağmen, boş zaman aktiviteleri modern şehir hayatına orijinallik ve kişisellik sunabilir. Şehir hayatı kendi ritmini ve döngüsel akışını beraberinde getirirken, diğer taraftan günlük yaşam aktivitelerinin arasında bekleme anları ve yolculuk gibi anlar da yaratmaktadır. Bunun gibi durumlarda, bireyler kendi yaratıcılıklarını taşınabilir arayüzler yardımıyla kullanıp sosyal ilişkilere katılımlarını özgün şekillerde organize edebiliyorlar. Bu bağlamda, bu tezin amacı boş zaman aktivitelerini araştırıp, insanların nasıl bu anlarda somut ve soyut çevrelerine uyum sağlamak için mobil arayüzleri kullandığını anlamaktır.

Tezdeki literatür incelemesi mobil arayüzler ve etkileşimi göz önünde bulundurarak günlük hayat ve psikocoğrafya konularındaki temel kavramlara odaklanmaktadır. Bu çalışmada alan araştırması verilerini zenginleştirmek ve doğrulamak için birden çok

arařtırma yöntemi seçilmiřtir. Alan arařtırması için, üç farklı kamusal alanda gözlemler, derin kültürel inceleme ve onu takip eden röportajlar yürütölmüřtür.

Tez kamusal alandaki boş zaman aktiviteleri ve bu aktivitelerin sosyal, rastlantısal, sembolik ve aynı anda birden fazla yerde olan etkileřimleri üzerine bulgular ve çıkarımlarla tamamlanmaktadır.

Anahtar Kelimeler: boş zaman, sembolik etkileřim, mobil arayüzler, yolculuk süreci

to my family

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CHAPTER 1

INTRODUCTION

1.1. Background

Everyday life consists of the duality of work and leisure. They support and reproduce each other. Roughly, work is strictly defined by working hours, rules and its discourse whereas leisure is periodical unproductive time and it increases the amount of ambiguous global activities such as family time and Sunday strolls (Lefebvre, 1991). On a deeper level, leisure produces passive behaviors such as spectating and consuming the served media. Designers take these activities in consideration to create mainstream lifestyle concepts that mass production and mass consumption require. On the other hand, leisure activities can also involve active creative attitudes such as amateur photography (Lefebvre, 1991). Even if it is creative cultural leisure, it is expected and planned thoroughly by individuals. People design their leisure time days and even months ahead.

However, idle time is the third area in everyday life which is mostly neglected. Idle time has generally constituted empty time or time in between meaningful activities that are ascribed to work-leisure unity. By claiming this, public idle time activities such as observing the crowd on a bench in downtown or traveling in the city by bus are positioned in tentativeness and they are assumed unfruitful. However, people use these times for socialization and relaxation, and such moments constitute a substantial amount of our time. While doing so, they create their unique experiences spontaneously.

What people carry in public idle time determines the experience. For example, smartphones occupy an important time in our modern life. They can be easily carried and they offer many functions that allow users to socialize and be informed any

moment in idle time. Although smartphones are the most prominent example, there are many other “mobile interfaces” that let individuals make use of such moments and they can differ from tablet PCs to books or even windows of buses. The fact that idle time is directly connected with the carried mobile objects makes it an intriguing area to explore as a designer.

The challenge of working on idle time as a designer is that idle time activities have not been extensively studied in design literature. Embracing the social implications of it can raise awareness for designers on users’ practices in public idle time. Therefore, one should investigate social aspects of idleness and idle time activities in order to develop an understanding of it. Such understanding can provide knowledge on users and their social practices. This study is about exploring which activities people perform in public idle time and how social implications of these activities should be interpreted in order to understand users more thoroughly. Specifically, questions should focus on how people design their idle time, what they actually do, how they interact with objects and how they interact with other people online and offline in idle time.

Theories and concepts such as everyday life, Situationism, non-instrumental interaction, symbolic interaction, geography, travel and mobile technologies are included to create a framework on social implications of idle time activities. Rather than mainly focusing on implications of UX and psychology, this study consists of the inferences on social practices through public idle time activity itself because focusing on activities and their relation to products instead of focusing on solely material interaction or behavior can provide design discipline a unique understanding on idle time.

1.2. Aim of the Study

The aim of the study is to build insights on public idle time activities by exploring how individuals plan and experience these activities in social context.

To fulfill such aim, below questions establish the main research areas:

- How is idle time positioned in everyday life?
- How do individuals manage, plan and experience their idle time?
- What are the social implications of public idle time?
- How do people use public idle time to socialize?
- How does idle time offer creative and unique experiences in everyday life?
- What are the implications of symbolic interaction in public idle time?
- Which products affect the public idle time experience?
- How are products related to public idle time activities?

1.3. Structure

This thesis starts with literature review and explores the theoretical background of the study. After the literature chapter, it continues with the research design and presents the methods and their justifications for the study. Then, the findings of the research are presented and related with the literature. Finally, I summarize and discuss the key insights derived from the study in conclusion.

Chapter 2 presents the theoretical background of the study. In this chapter, first I briefly explain how idle time is positioned in everyday life literature by mentioning rhythm and dynamics of everyday life. I then discuss the concept of “tactics” and how it can be related to idle time. Next, I explain why and how situationists create a political stance by arbitrary everyday choices and how such perspective could be implemented to idle time. Then I review the theories on non-instrumental interaction and symbolic interaction that both indicate practices that occur in idle time. Lastly, I turn to specific examples and explain how mobile interfaces and specifically smartphones are related to idle time in the literature, then I continue by reviewing how traveling and “virtual travel” on ICTs are related to idle time activities.

Chapter 3 describes the research design. This chapter consists of four main sections that are *Preliminary Research*, *Participant Observations*, *Cultural Probe* and *Follow-up Interviews*. In preliminary research, I conducted semi-structures interviews with 2 participants. Participant Observations are the phase in which I observed people in 3

different settings. Following that, I organized cultural probe research with 12 participants. I distributed envelopes that includes different types of cards to write and draw what they take with them and what they do or see around them. Lastly, I conducted follow-up interviews with 6 participants who attended cultural probe session. I asked them to explain the situations on the cards and other public idle time experiences. The detailed explanations of the sampling, data collection and data analysis methods can be found at the beginning of Chapter 3.

Chapter 4 presents the findings of the fieldwork. The findings of each research stages are related to each other and to the concepts in the literature. In the first section, I exemplify and discuss how individuals arrange idle time in their daily lives. The following section explains how observations and chance encounters shape the experiences of people. Next, the findings on symbolic factors in social interactions are discussed in reference to the concepts of the literature. In the last section, the findings about the transition via mobile interfaces between virtual and physical realms are presented and related to the relevant literature.

In *Chapter 5*, I conclude by presenting the insights on idle time activities developed with the help of both fieldwork results and the concepts in the literature. Lastly, the limitations of the study and possible further research suggestions are explained.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

Public idle time is a broad subject that is fed by many disciplines. Especially in regard to modernity in urban city life, idle time has been argued and elaborated by many researchers. One should understand initially the difference between urban lives in pre-industrial and post-industrial society. Modern society's unit (time) has been regulated due to work programs and the industrialization of modern daily life (Russell, 1935). By the distinction of work and leisure, not only individuals' working time but also their leisure time has been predetermined. Therefore, there seems no real splitting line of work and leisure as they circulate together due to the fact that they maintain and reinforce each other after industrialization (de Certeau, 1984). Being a topic of last two centuries, industrialization today goes beyond production and expands to all other spaces of everyday urban life (Highmore, 2002).

Where does idleness fall into in the scope of work and leisure; production, consumption and reproduction? Idleness has generally been related to laziness or lack of activity, therefore of creativity. Leisure signifies "non-productive consumption of time" (Veblen, 2005, p. 43). However, since the past, leisure class who is idler comparing to working class, has maintained intellectual life, contributed to the sciences and regulated social relations (Russell, 1935). Since they had more free time, leisure class has been occupied by higher needs in Maslow's hierarchy of needs (1943). In Maslow's hierarchy, biological and physiological needs that are at the lowest step on hierarchy are mostly acquired by working. On the other hand, superior needs on the hierarchy such as self-esteem and self-actualization, ergo creativity are more on the leisure side. As creative leisure activities lead to critique of everyday,

each individual in our modern times can perform their critique of everyday life (Lefebvre, 1991). It is not rare anymore to see people using the latest technological mediums on the market to reproduce their leisure time. The distinctions within classes or socioeconomic characteristics interpenetrate each other in modern urban life in public.

The aim of the thesis should be to define idle time as complex, intricate and open-ended rather than trying to present concrete boundaries around it. The distinct character of idle time is that it constitutes an ambiguous area to discover its own unique aspects. Idle times in public have been studied mostly in sociology, psychology and philosophy. Many professions ignore the potential of idle time in public. Negative connotations of idleness cause it to be overlooked by product designers as well. Consequently, in the time of idleness, what users do with products remains a mystery. However, activities in public idle time contrarily could be promising to designers once they are defined by the help of borrowed terms of other professions and disciplines.

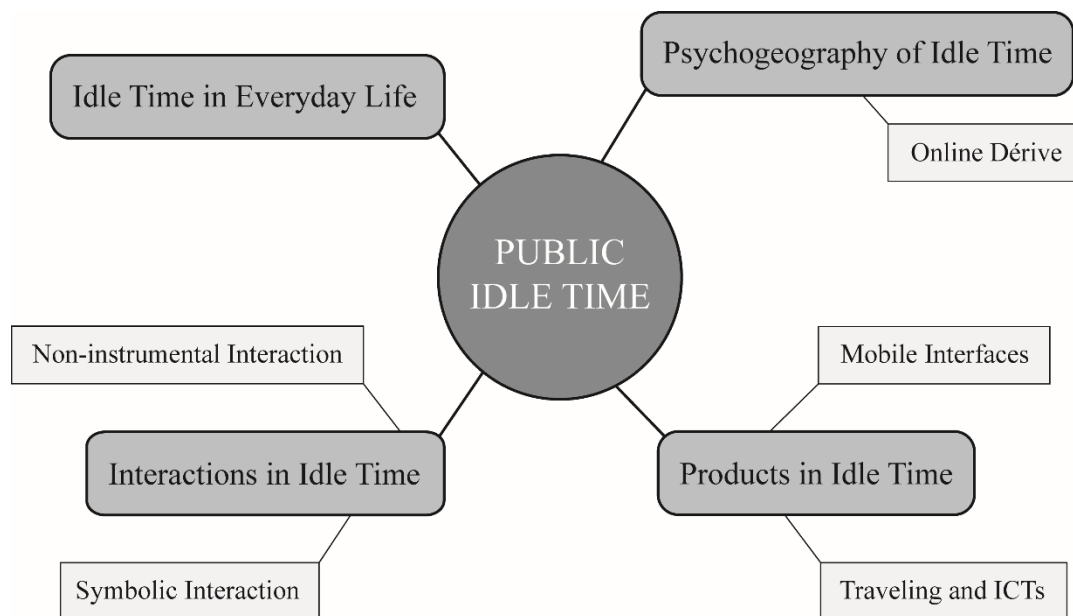


Figure 2.1: Theoretical framework of the study

In this chapter, the topics of idle time in everyday life and how city and its psychogeography are important in regard to idleness in everyday are discussed by referring to the literature. Secondly, the theories of non-instrumental interaction and symbolic interaction are overviewed to refer to interactions in public idle time. Later, the use of mobile interfaces in idle time, act of traveling and communication technologies are presented in relation to how public idle time and product interaction come together. Moreover, public idle time and product interaction creates a concurrence in digital and physical worlds based on the dynamics of sociality (Figure 2.1). At the end of this chapter, all topics are gathered in a brief conclusion.

2.2. Understanding the Idle

2.2.1. Public Idle Time in Everyday Life

In this section I review idle time by the help of concepts and discussions in the literature on everyday life in which idle time is positioned in between work and leisure. Before digging into the details of public and private, it is useful to briefly define everyday life.

Everyday life consists of a sophisticated relationship of private and public spheres, it not only includes domestic experiences but also mundane modes of work, travel and leisure (Felski, 1999). Moran (2005) categorizes everyday life under four different spaces: workspace, urban space, living space and “non-places”. He adds, apart from workspace, urban leisure and living space, non-places are identified as obligatory waiting places such as bus stops, buses, queues.

Felski (1999) states that everyday life is the blend of linearity and repetition. These two have reciprocal dynamics between themselves and everyday life literature invites us to perceive them as inseparable. Social time includes its own elements that are cyclic and linear time. Cyclic time is related more to the law of nature as orbit of daily life depends on the orbit of our world and the rest of the universe. Linear time, on the other hand, is connected to cognitive reasoning and progressive knowledge (Lefebvre, 2002). Linear time is forward moving abstract time of modern industrial society;

everyday life is, on the other hand, characterized by natural, circadian rhythms which have changed little over the centuries (Lefebvre, 1991). As we see above, everyday life consists of work, leisure and obligatory waiting.

As work, leisure and obligatory waiting such as travel and queuing constitute much of our daily lives, how can one locate the idle time in everyday? Lefebvre (1991) locates it as a third time in everyday life as “compulsion time” in which people have to be in non-places and these non-places are generally associated with travel and waiting times. The characteristic of idle time is that it dissolves in the cracks of smoothly running modern everyday that seems to consist of work, travel and leisure. Even though idle time is a distinct area by its characteristic, its practices can still be understood in social context of everyday.

Felski (1999) discusses that our perception of space in daily experience is deeply influenced by technology such as television, mobile phones and computers as we can know about other places through cyber mediums. Products, more broadly time, in modern urban life are generally pre-specified by lifestyle advertisements and institutional rules. Certain ways of life are promoted and highlighted. Consequently, pragmatism obscures the theory of choices and possibilities (Lefebvre, 2002). Nevertheless, creativity surprises and the new stimulating ideas emerge from the unpredictable, serendipitous moments that could be found in idle time. As Lefebvre (2002) brings in, moment does not occur anywhere and anytime as it is a festival, yet not a prodigy. It succeeds only when its intelligence brightens the everyday mundaneness.

2.2.2. Reclaiming the City in Idle Time

After briefly comprehending the location of idle time in everyday life, I continue with the implications of tactical creativity in idle time under this topic. De Certeau (1984) mentions “strategies” and “tactics” in everyday. Strategies regulate our lives according to laws and political decisions whereas tactics are based on individual creativity and they are used to cleverly escape from strategies. Tactics are “clever

tricks of the ‘weak’ within the order established by the ‘strong’, an art of putting one over on the adversary on his own turf, hunter’s trick, maneuverable, polymorph mobilities, jubilant, poetic, and warlike discoveries” (de Certeau, 1984). Moreover, making do and creativity are unable to be chased by contemplating work and leisure because the possibility of tactical trajectories are overseen by the strategic nature of predetermined rules (de Certeau, 1984).

In urban city life, individuals are mostly in hurry that they either work, travel or actualize their spare time plans all swiftly. In these moments, which prevail most of the urban daily life, one may find a little excitement in regard to the ways of consuming. After all, Highmore (2002) claims that modern life is represented by routine activities and organizing methods and that the non-everyday (exceptional) is to be sought in the core of everyday activities. However, idle moments such as waiting for a bus or a friend in public, or sitting in a café alone might be more promising for creative individual experience.

The major difference between routine activities and exceptional activities is that in the latter, one has the advantage of being creative more than in everyday life activities. Non-everyday activities provides a privilege (tactics) to the user which cannot be found in fixed rules of everyday. According to de Certeau (1984), tactic is nowhere: hence this fact makes it mobile. Tactic’s mobility provides an exemption of pertaining to transient possibilities of moments.

Nonetheless, Poster (2002) argues that deficiency of definitiveness of everyday time does not necessarily cause an enlightenment of self and can cause individuals to obey the dominancy of governing institutions. However, it might cause enlightening observations about those very little times when consumers come up with yet another tactic as well.

Tactics, or ruses of individuals, momentarily occur in a state of freewill and consequently the right to experience the public environments occur, as well. Freedom is habitually related to movement through public space (Felski, 1999). Although Felski claims that routine activities of everyday are indispensable to get the most basic

necessities done, otherwise it would be almost impossible to survive with constantly questioning the fundamentals of modern life and trying to reinvent it; she also alleges that habit is sneaky and should be criticized. On the other hand, where one should look to be surprised and to discover the unique in everyday can be the creative public time since it embodies nothing but ruses, behaves mostly as traverses which stay heterogeneous to the system (de Certeau, 1984).

The city's importance makes tactics even more alluring because everyone is expected to use city streets, especially crowded downtown streets, as places to pass by as quickly as possible. These places act as a distributor machine that deliver people to different districts in the city. This distribution is strategic and totalizing in its discourse (de Certeau, 1984). People distributed here are from many districts, therefore from many different socio-economical classes and education levels. Only such places could be an opportunity to face absurd encounters and apprehend a holistic understanding of sociality in urban. It could be seen as the exaggerated version of any other place in a city.

In summary, students may have to catch their first course in the morning, a man in a suit has to be at the office at 8 a.m. and he is already late, a bus driver needs to be agile on the most crowded road because the bus carries dozens of such people. However, checking a text message from a classmate while waiting for a bus, waiting for his coffee order in the "fastest" Starbucks in the world or using the time in red light to get off the bus and check the tires and get back on the driver seat are probably predictable to none of us. The main reason of it seems to be that the trajectory of activities are oversimplified by its presentation since the quality in activities are reified by the prominence of the trajectory itself (de Certeau, 1984). In other words, people are exposed to others in public only in regard to symbolic value of what they do. Man in the earlier example is a "persona", therefore when we see such person in a coffee shop, it is his suit that we give meaning to. He is indisputably a business man who is in a hurry and that is correct in the context of such trajectory. Nevertheless, there seems to be more to seek for.

In this section, I tried to elaborate on everyday city life with the characteristics of unpredictable tactical behaviors. I explain the literature of situationism in the next section to make a detailed understanding on the unplanned side of public everyday life.

2.2.3. Situationists' Perspective and the Dérive

Situationists, who founded “Situationist International” in 1957 as a movement against the post-Second World War period consumption practices and production of space in cities related to it, see the city as a place in which Situationists seek to add everyday activities or behaviors in an unexpected place or a time (Hartmann, 2003). Psychogeography seeks to record emotional and behavioral consequences of certain geographies on people.

Commodification in that sense is accentuated in Debord’s book “The Society of the Spectacle” (2006) as a huge spectacle through which society and everything related to it, such as art and education, are depoliticized. Situationists believed that the only way to transform the everyday life to a better one is to subvert it and expose the mechanism working behind it. For instance, the concept of urban transportation is vitiated by hitchhiking interminably and without a destination all day long on streets of Paris during a transportation strike (Debord, 1958). Their aim is to exaggerate the ways and emotions that are attached to a certain activity or situation to draw attention to the issues.

A situationist practice is “dérive”, which is an aimless wandering, a wandering that seems aimless when composed to mainstream understanding of operation of things in daily urban life, that embraces the spontaneity and serendipity of encounters and its only aim is to turn the overt ways of production of space of the consumer society inside out in order to raise awareness and create new emotions and experiences. The motivation behind *dérive* is psychogeography, which could be defined as emotional and behavioral traces that geographical environment leaves on individuals (Hartmann, 2003).

“Online *dérive*” is an appropriation of *dérive* as in cities. With the latest inventions, a new era which is called “cyberspace” has emerged. Hartmann (2003) adapts the attributes of situationist perspective and introduces *dérive* into the cyberspace. With the reference of *dérive* in the city, he defines cyberspace as “...a sphere full of constant movement and chance encounters. It also suggests a mixture of public and private, of impressions and/or engagements.” It is a space that infiltrates every other space and time.

As in Situationists’ point of view, *dérive* forms a special kind of moving through the space which shows similarities to Michel de Certeau’s “Walking in the City” (Hartmann, 2003). Either it is web of architecture in a city or on the internet, taking a detour and drifting by the flow of spontaneity could be the foundation of the distinction between “opaque and blind” mobility in bustling city (de Certeau, 1984). The former is the obvious that is visible in everyday rush whereas the latter is only that which could probably be seen by individuals or groups like Situationists who seek an alternative dimension to public sphere and daily life.

One can adapt the characteristics of “*fête*”, which means a festive celebration, from the city to cyber space as an unplanned journey. The character of “systematic wander” shows parallelism to online search unless it has an exact purpose (Hartmann, 2003). Consequently, individuals in urban life do not only have public space as their activity area, but a simultaneous cyber space which possesses all the other spaces in it, such as public and private, on the go. They have the privilege of managing the spaces of everyday life at any moment.

Just as in cities, the opportunities in cyber space seem borderless. Papacharissi (2002) argues that internet access is a fruitful tool to participate in political debates, yet she adds that shifting political discussions to a virtual medium excludes some groups who do not have internet access at their disposal. On the contrary, she emphasizes that the overbearing debate is shaped by a few.

However, it has been more than a decade since she highlighted that obstacle, and internet access has transformed and has been embedded to mobile devices since then.

Online situationist activity seems to have more privileges than ever before. Lately, there emerged plenty of platforms such as social media webpages and online blogs in which creativity of individuals take place with an instant contribution. Consequently, depoliticized society as Debord (2006) explains could get rid of the drawbacks of purposefully selected media exposure by political institutions and situationists roaming online may have the opportunity to subvert “opaque” everyday life once again.

From a situationist perspective, online *dérive* might be seen as the virtual alternative to systematic wandering by creating an alternative geographical narrative. Although Situationists’ point of view does not directly refer to being idle in public, idle time in public has a similar characteristic that is both making use of seeing the physical and virtual, which is especially valid for idle time, landscape as a situation from which they might generate tactics. What should be emphasized here is that ruses of individual are not only in the physical world, nor only in the virtual; but they are transitional between them by the help of digital transfer of the information.

2.3. Interactions in Idle Time

From the perspective of seeing that subject consciousness is overrated in contemporary environment, one could add de Certeau’s (1984) argument in which he states that the statistical studies are sufficed with classification of material used by consumers. Such use shows only the imposed ways of consumption of time and place. However, the essence of tactics lies beneath the very activity of “making-do”. Hence, *dérive*, either online or offline, could only be seen in the ways of interacting. It then becomes inevitable to consider people’s interaction with objects and this consideration leads to social interactions. One could then start examining the peripheral concepts of interaction such as non-instrumental interaction and symbolic interaction to have a grasp on spontaneity of everyday life.

Pragmatism disdains the fact that actions are dialectical, ergo disdains both possibilities and risks of dialectic nature of everyday (Lefebvre, 2002). Why one needs

to look at idle time is because mundane activities of work and leisure have already been extensively studied and rediscovered many times in a pragmatic manner. Therefore, it is intended here to separate idle time from work and leisure to lead up to an understanding of being idle. We might, therefore, learn from a phenomenon which is not politicized unlike work and leisure. Either it is hedonic or symbolic interaction, practices in idle time could be promising for discovering new motivations and meanings behind product use.

2.3.1. Non-instrumental Interaction

How to relate non-instrumental qualities of a product with idle time activities could be seen confusing initially. In fact, the nature of idle time might lead researchers to explore non-instrumental aspects of products because idle time activities possess the potential of spontaneous creativity, serendipity and random encounter. Therefore, researchers and designers could learn more about how user-product relationship emerges and constitutes a meaningful whole.

Non-instrumental qualities could be defined as features that go further than pointing out functions and aims of an interaction system (Mahlke, Lemke, & Thüring, 2007). According to Rafaeli and Vilnai-Yavetz (2004), there are three different aspects of artefact analysis, which are instrumentality, aesthetics and symbolism. Mahlke et al. (2007) distinguish aesthetics and symbolism from instrumentality in regard to non-instrumental attributes. Aesthetics are related to sensual characteristics and hedonic relations whereas symbolism refers to associated meanings that are elicited by the product use. Desmet and Hekkert (2007) similarly framework product experience under three main types, which are aesthetic experience, experience of meaning and emotional experience. According to them, a product can look beautiful or sound good and feel nice to touch, which all refer to aesthetic experience. They describe experience of meaning by semantic and symbolic associations and emotional experience by referring to emotion psychology, love, fear, desire and so on.

As seen above, non-instrumental aspects of a product are generally related to aesthetics (visual, haptic and acoustic), hedonic qualities and symbolic indications in

the literature. These aspects are also described as holistic which is mentioned as symbolic, aesthetic and hedonic in the sense of UX (Hassenzahl & Tractinsky, 2006).

Hassenzahl and Tractinsky (2006) claim that UX is about technology that accomplishes more than just instrumental need since its use is subjective, place and time related, progressive and convoluted. They add that UX is an outcome of the user's inner state and context besides characteristics of the designed system.

Mahlke et al. (2007) ask participants to evaluate three different mobile phones according to their non-instrumental attributes and try to find out how much these non-instrumental qualities affect the general judgment of the products. The products were similar in respect of their instrumental qualities. However, it was the judgments of non-instrumental qualities that made a difference. These results provide insights about the potential of non-instrumental qualities in product design (Mahlke, Lemke, & Thüning, 2007).

In their article, Rafaeli and Vilnai-Yavetz (2004) work on emotional consequences of three aspects of non-instrumental interaction. They collect data from experts by asking explanations about instrumental, aesthetic and symbolic dimensions of an artefact. In this study, the color of buses of a public transportation organization in Israel is the artefact. Each aspect of the artefact is evaluated and commented by the experts in the related field. For instance, aesthetics assessments are only allowed to be made by designers and symbolism is asked to advertisers and company spokespersons. Although it seems reasonable to let experts explain conscious motivations of interaction strictly about their knowledge, the emotional consequences of an artefact's attribute may affect more than the experts. A designer could also have things to say about symbolic and surely about instrumental characteristics of an artefact or a system. Such sterile categorizations may cause a limited understanding of non-instrumental qualities and uses of objects.

Non-instrumental interaction literature provides an understanding on how the framework of user experience is created and which attributes are there when a designer considers a user experience in general. Aesthetic, symbolic and instrumental

attributes of a product seem to be useful in evaluating everyday experience. Similarly, when one thinks about the motivations behind idle time activities in which the users benefit from their own creativity unlike in categorized and regulated work and leisure activities and their social circumstances, there seems to be more to explore than non-instrumental interaction.

2.3.2. Symbolic Interaction

Symbolic interaction theory interprets human as interactions. Human is nothing but interactions. Therefore, symbolic interaction is everywhere in everyday life. It is a way of perceiving all the interactions in the world. Consequently, symbolic interaction is not specific to idle time. However, one of the aims of this thesis is to look for interactions and activities in regard to symbolic interaction point of view.

Denzin (2004) summarizes symbolic interaction as the theory that provides a fruitful understanding of action, meaning, intentions, affection, social structure and person; and it is related to anthropology, sociology and psychology. Symbolic interactionism takes its roots from social psychology and sociology. However, symbolic interactionism favors meaning over factors unlike psychological and sociological reasoning (Blumer, 1969). Meanings for things are bypassed and absorbed by the presumed factors in psychology such as conscious or unconscious impulses, perception and cognition, stimuli, attitudes etc. and in sociology such as norms, values, group affiliation and status demand (Blumer, 1969). Blumer (1969) claims that bypassing meaning by favoring the factors that form behavior neglects in the role of meaning which is the fundamental agent that constitutes behavior according to symbolic interactionists.

According to Blumer (1969), symbolic interaction relies on three basic presumptions. The first one is that human beings act towards things around them in regard to the meaning that things have for them. Secondly, these meanings are obtained from or emanate out of the social interaction between individuals and their fellows. The third

presumption is that these meanings are practiced and altered through explicative mechanisms used by people in managing the things they come across.

Blumer (1969) emphasizes the distinction of symbolic interactionism as that it regards meaning as a thing that emerges through the process of interaction between people. As he remarks, “the meaning of a thing for a person grows out of the ways in which other persons act toward the person with regard to the thing” (Blumer, 1969, p. 4). Therefore, meanings are seen as social products that are shaped in the delineative activities of human interactions (Blumer, 1969).

As it is clear from the statements above, symbolic interaction emerges from the meaning. Individuals try to find meanings in their actions and social interactions. According to Mead (1934), meaning which can affect people’s actions and which can be also affected by them are modified through social interaction which is mostly symbolic. Humans can become an object to themselves due to the symbolic interaction which causes the emergence of “I” and “Me” at the same time. “I” is how individuals perceive their actions and “Me” refers to the perception of other’s opinions about what is performed by the individual. This “I” and “Me”, according to Mead (1934), creates “the Self” in social context. The Self is specific and unique for every particular situation since the environment around the individual is shaped by uncountable variables. This concept creates the Self as knower and the Self as known (Evans, 2012). The Self here is neither fixed nor permanent. It alters due to the context and time by “internalizing the external world”.

According to Mead (1934), the individuals must enter their own experiences as object or become an object to themselves in order to become aware of themselves and they can do that only by perceiving their experiences as others perceive them, thus awareness of the Self and self-interaction only occur by the means of social interaction.

Participants of a social setting adapt their acts to existing acts in a particular condition and mostly unconsciously influence others doing so (Blumer, 1969). Moreover, experience on a symbolic interaction is an immense process in which people transform

and maintain objects by attributing meanings to them (Blumer, 1969, p.12). Therefore, it might seem reasonable to perceive the importance of objects as the tools to show the intentions of the Self and to perceive intentions and interpretations of others as the feedback of one's existence (Blumer, 1969). Moreover, individuals do so by engaging in a process of the conversation with themselves instead of an interaction of psychological aspects (Blumer, 1969). It is the vital point to comprehend products and design of those products in regard to their use and their symbolic connotations which not only affect the environment but also affect the realization of the reciprocal symbolic interaction between actors.

Symbolic interaction mainly focuses on the following topics: (1) human groups or societies, (2) human being as an actor, (3) social interactions, (4) objects, (5) human action and (6) the interdependence of lines of actions (Blumer, 1969). It then might seem reasonable to assume the importance of objects in this kind of interaction since in symbolic interaction people create a dialogue by using the messages transmitted via objects on a symbolic level.

Recently the works in symbolic interactionism have been added to the studies in anthropology, science studies etc. (Denzin, 2004). It was also later related to lives, identities and social relationships. It is explained that symbolic interactionists devote themselves to the study and analysis of how action is developed in the course of action, when two or more agents that can be anything that establish a joint action by bringing their distinct lines of action together voluntarily or involuntarily (Denzin, 2004). These agents can be something pointed to or referred to such as a cloud, a book, a banker, a ghost or people (Blumer, 1969).

Being different than other kinds of agents that perform action, human agents seem to be directly strained by constitutional order. Given that this statement is the reason why individuals' actions are regulated, interactionists believe in asking "how" questions instead of "why" (Denzin, 2004). Thus, it could be fair to say that asking how leads to new inventions in both social relationships, interactions and science studies as it shows similarities with saying that symbolic interactionism sees meanings as

outcomes of social practices and achievements that are shaped in the course of activities between people in interaction (Blumer, 1969).

2.3.3. Goffman's Perspective on Symbolic Interaction

It is intended here to emphasize Goffman's standpoint on symbolic interaction since the concepts and explanations could provide a unique way of seeing symbolic interaction aspects in its relationship to evaluation of product use and product design. Some keywords that are used by him are elaborated more in research design. However, Goffman's work conduces with a substantial intensity to the theoretical background of this study as well.

Regarding idle time, Goffman frequently uses the terms "civil inattention" and "bystander" individual to describe a public setting in which people use their gestures and facial expressions, or their voice and posture to tell something particular on symbolic level to others in the setting (Goffman, 1963).

Civil inattention is that people in public setting gives enough visual awareness to another that they appreciate the other person's existence, and yet shows no particular interest in constituting a particular interaction with that person.

Bystander is a kind of civil inattention on encounters rather than individuals. Bystanders has the apathy of not engaging in an event and to stay as spectators by showing they are occupied by other thing. Individuals put their bodies in use as objects while doing so. They cover their eyes and mouths (Goffman, 1963, 1979) and they stare at some specific point or even whistle and beat time with their feet to show that they are not engaged in the event.

Indications of "having no purpose" in public are shaped by social rules. However, either for civil inattention or bystander, individuals cover having no purpose or avoid encounters with an acceptable visible activity. Goffman (1963) states:

Certain minimal 'recreational' activities are also used as covers for disengagement, as in the case of 'fishing' off river banks where it is

guaranteed that no fish will disturb one's reverie, or 'getting a tan' on the beach—activity that shields reverie or sleep, although, as with hoboes' lolling, a special uniform may have to be worn, which proclaims and institutionalizes this relative inactivity. As might be expected, when the context firmly provides a dominant involvement that is outside the situation, as when riding in a train or airplane, then gazing out the window, or reverie, or sleeping may be quite permissible.

Goffman (1969) brings the term “backstage”. Backstage is where performers elude themselves from the presence of audience and they act out of their character of social interactions. Backstage gives the freedom of acting according to the motivations that are seen inappropriate and not welcomed in front of audience. In accordance with social interaction and presentation of the Self, backstage is where individuals do not need to present themselves to others.

Other times in regard to symbolic interaction, they use products as in their function, their form, their material features, and their hedonic properties. The more material world gets around people living in urban and the more digital they become by the collective unity of their bodies and gadgets, the more designers may need to look into the role of products in symbolic interaction.

2.4. Products Used in Public Idle Time

After analyzing concepts about social public settings and behaviors in urban life, it seems necessary to connect them to objects, since practices with objects are not identified by commercial media, in other words not by the product itself, but the unique ways of using that sit in the gap between consumer and the way it is expected to be consumed (de Certeau, 1984). Highmore (2002) lays stress on unique and successful career of British detective Sherlock Holmes whose adventures has been subject to many stories, novels and TV shows. Highmore claims that investigating crime acts in Sherlock Holmes narratives is to look for the stories of the interaction with everyday objects which tell about the exceptional sides of their use.

In the next two sections, products that are used in idle time in public are examined through the social consequences of their use in urban public space. While doing so, mobile interfaces that shape the pace and certain social characteristics of the urban life is mentioned.

2.4.1. Smartphone / Mobile Interfaces

Sheller (2004) argues that there is a strong potential in scrutinizing the complex nature of the interrelationship between mobile communication, people and physical space. Empirical inquiry points out that the use of mobile technologies, particularly smartphones, continuously alters the prescriptive social codes by simultaneously causing both a sense of freedom and alienation (Hatuka & Toch, 2014).

When moving through the public places, the users find themselves in linked spheres such as a text message that has just been sent by a friend, tasks related to work, social networks, phone conversations and the physical interactions around the individual (Hatuka & Toch, 2014). The common questions among urban studies, media studies and sociology are how the overlapped aspects of urban public environment affect the interactions in the physical space and how these converging spheres at the same time produce behavior in public space (Hatuka & Toch, 2014). In the following part, I explain how mobile technology and especially mobile phones in urban life are discussed in the latter sections of the literature review.

It has long been argued that with the substantial expansion of cities, public spaces have become more ephemeral and detached and what is left behind in urban life is a symbolic level of interaction (Madanipour, 2010: 5; Sennett, 1992). However, it does not necessarily refer to negative consequences. For example, de Souza e Silva and Frith (2012) are keen on seeing things on more constructive side. They examine the socio-spatial changes of modern urban life by outlining the importance of location-aware devices within the relation of mobile interfaces. These location-aware technologies do not only permeate information but also modify relations of communicating and the places in which social interaction takes place by working as

the tools of symbolic interaction (de Souza e Silva & Frith, 2012). Nevertheless, I first discuss the negative social effects of mobile phones on the public spaces. Later, I move on with the favorable consequences of smartphones and mobile technology in general.

2.4.1.1 Negative Social Aspects of Mobile Communication Technologies

Höflich (2006) sees the mobile phone as an incongruous technology which pervades the public by private occupations. The mobile phone use in public causes the two spheres (public and private) to interpenetrate each other and in a public setting which involves mobile phone, users are prone to giving priority to their phone interactions rather than to collocated others around them (Höflich, 2006). These collocated others temporarily feel estranged in public which may result in more vulnerable and alone situation (Humphreys, 2005). This may lead to a “bubbled” private or “parochial” circumstance in which the individual closes the interaction with physical environment partially or completely for a while (Lofland, 1998, p. 12). Hampton et al. (2010) state that these spatially virtual bubbles of parochial interaction in public space diminish the chance of mobile phone users interacting with strangers or vice versa. They claim that the situational absence and physical presence that are happening at about the same time decreases the number of individuals available for interaction in the public setting. When one thinks about the social characteristics of the public realm, the situation above leads to be people who are not participating in interactions and therefore, mobile phone alters the aspects of urban public places for all individuals in such places, not only for its users (Hampton, Livio, & Goulet, 2010).

Some important terms that are related to the situations above should be referred here before moving on. One is parochial realm or semipublic which means a setting that is neither private nor public as it always take place in between them. Lofland (1998) emphasizes its importance by establishing the fact that many public areas are actually not very public, but also not private, due to the mobile interfaces.

“Absent presence” is a term that Gergen (2002) came up with when he examines the sociocultural impact of mobile phone use. He interprets the term by giving the example of a social setting with close ones that an individual enters and finds herself in a situation in which colleagues, friends or family members are occupied by their mobile interfaces such as computer, mobile phone, TV and even a book. They acknowledge your existence but are still unwilling to show a specific attention. They are present in that place with that person, yet simultaneously mentally far away and absent. It is the condition of absent presence (Gergen, 2002).

Putnam (2000) comes up with the term “thin trust” when he sheds light on the trust to other people in a social setting. It does not necessarily have to be a public setting, still he claims that there are different kinds of degrees of trust. “Thick trust” is the one we have for our close acquaintances and thin trust on the other hand, is the one we have to “the generalized other” which surfaces in public or sometimes parochial realm.

Lastly, “blasé” attitude is a term Simmel (as cited in de Souza e Silva & Frith, 2012) first introduced. He claims that with the dramatic increase of external stimuli in urban space, individuals needed to develop an attitude so that they are able to selectively pay attention to their surroundings.

Absent presence, thin trust and blasé attitude show similarity to Goffman’s (1963) civil inattention. In all of them, there is an individual in a public or parochial setting who manages the exposure and availability to interactions with environment. Those people sometimes clearly show that they are not interested in serendipitous encounters and interactions in public setting and sometimes they do that unwittingly when they really feel that the thing they are occupied with the mobile interface is worth more attention than the things or people around them in public (de Souza e Silva & Frith, 2012).

A similar situation is called “portable-personal territory” by Hatuka and Toch (2014). It is a personal space in which individuals manage a multifaceted set of spatial and social relations. However, instead of emphasizing this only as an individual’s isolation from spatial space, the authors also intend to interpret it as a benefit of mobile

technologies which strengthens the resilience of a person in public. Normative constraints that are attached to the place are neutralized by new possibilities of technology, thus creating new possibilities in social space (Hatuka & Toch, 2014). Likewise, de Souza e Silva and Frith (2012) lay stress on that people establish new ways of relationships with places with the new mobile interfaces rather than isolating themselves.

People's occupations with mobile interfaces emancipate them in the way in which they tackle feeling socially defenseless and vulnerable, and use self-defense agencies to justify their solitary existence (Humphreys, 2005). However, the use of mobile technologies can affect bilaterally even though individuals can escape from feeling estranged to the environment. They can also sometimes isolate themselves from the physical space voluntarily to avoid encounters which may cause discomfort to the individual (Goffman, 1963; Humphreys, 2005; de Souza e Silva & Frith, 2012; Guo, Derian, & Zhao, 2014).

Humphreys (2005) focuses on the call on cellphones and how it changes the social causes and consequences. He states that cellphones, like any other wireless technology, can privatize and publicize. For example a cellphone user can publicize their private information by sharing it in the physical environment or privatize it by shielding their virtual and physical zone temporarily. However, it is suggested that even though telecommunication technologies allow people to connect to the distant, it would be an understatement to claim that such technologies make near connections insignificant (Humphreys, 2010).

According to Hampton et al. (2010), interpersonal impact of the public sphere has diminished in last two decades and a privatized public has replaced the former. He argues that the personal networks of individuals have been the center of the public realm as they become more intimate and closed and the urban control mechanisms consolidated the effect of mass media. It is also suggested that personalized mass media in public could be used for reclaiming the characteristics of public in a new way (de Souza e Silva & Frith, 2012).

In empirical studies, it has been found that although places such as streets, public parks, cafes are places in which people think of as refuge from their families or household responsibilities for some time (Hampton & Gupta, 2008), when online and offline communication are combined, the number of companions that Wi-Fi users stay connected to in public spaces is extreme (Hampton, Livio, & Goulet, 2010). It has also been found by Hampton et al. (2010) that Wi-Fi internet users shelter themselves in public and look for a less active and less populated space and because of the “heads-down” posture of the use of such technologies, users are less attentive to their surroundings.

When Wi-Fi internet, mobile phone conversation, book and music player users are compared according to their attentiveness to environment in public, it has been found that Wi-Fi users are less aware of the surrounding stimuli compared to book or music player users, but more attentive than people who are having mobile phone conversations (Hampton, Livio, & Goulet, 2010). Similarly, with participant observation and surveys, Hatuka and Toch (2014) find that the sense of privacy in public is higher for smartphone users comparing to that of mobile phone users and their findings also support that the level of being bothered by others in public is less for smartphone users along with less chance of hard-copy reading, resting or talking with friends. Conversely, serendipity or chance of random encounters of wireless internet users shows similarities to that of book and higher than observations of those who are using mobile phone or portable music player (Hampton, Livio, & Goulet, 2010).

These show that smartphone use, although not as much as portable music players and mobile phones, decreases social attachments in physical space. However, the decrease of attention in physical space can lead to focusing on virtual or digital space for a while to find a connection to physical space again as some scholars emphasize. Although the existence of mobile technologies seem to decrease the amount of social relations in public, it is discussed how mobile technologies affect social engagement in public positively in the next section.

2.4.1.2 Positive Social Aspects of Mobile Communication Technologies

Humphreys (2010) claims that mobile networks eliminate some of the obstacles of social interaction with others in public. One of the first examples of such technologies was Dodgeball (an application for smartphones) by Google, which lets people find an attachment to their physical space by informing users about which acquaintances are around and available for a cup of coffee (Humphreys, 2010). Although it was not used extensively for smartphones since the application simply sends a text message to the acquaintances automatically, it has been an inspiration to many applications on smartphones (Humphreys, 2010). In his article, Humphreys (2010) suggests that applications like Dodgeball encourage individuals for establishing and managing public and parochial space according to their will. Subsequent to that, Humphreys offers other uses of mobile social networks such as avoiding the particular people or locations and it consequently changes the individuals' trajectories and the city experience.

“Swarm” is another popular application on smart phones which is used to check-in at a place to let acquaintances know where the user is and to get information about places such as which food is good and what to do there in general. Such applications allow people to combine private and public, digital and physical.

Humphreys (2010) opposes to the idea that mobile social networks privatizes the public. Instead he clearly points out that such networks allow people to adjust the amount of familiarity to physical and virtual spaces and possess the control of the shift between them.

Claims of de Souza e Silva and Frith (2012) show similarities in regard to the emancipation that mobile social networks or more generally mobile interfaces provide. Individuals coordinate the economy of their attention that simultaneously distances them from and approximates them to public space rather than completely isolating themselves from their physical environment (de Souza e Silva & Frith, 2012). They claim that it would be beneficial and constructive to see the use of mobile interfaces as interfaces to public space rather than withdrawal and detachment from

it. This approach allows researchers to precisely understand and interpret why and how individuals use mobile interfaces in public space (de Souza e Silva & Frith, 2012).

Mobile interfaces help arranging the involvement in a public place according to the individual's motivations. Mobile interface use can provide both more involvement and more isolation. For example, Goffman (1963) emphasizes the fact that waiting rooms, club cars, trains and airplanes all have magazines, newspapers which let people show minimal involvement to the physical space by disclosing the fact that individuals occasionally may want to avoid dealing with the other people and purposefully isolate themselves from the place in which they are not familiar with.

Even though sense are intendedly closed on purpose in some examples, De Souza e Silva and Frith (2012) emphasizes that the actors in situations where they use the mobile interfaces as social tools do not completely withdraw their attention neither from physical nor from virtual, but rather adjust it between being completely in physical or completely in virtual space. They go on by claiming that book, newspaper, portable music player, mobile phones cannot occupy every sense of an individual. For example, a reader, either on a book or smartphone screen, directs the visual senses to that particular mobile interface. However, haptic, aural and olfactory senses are still directed to the physical environment (de Souza e Silva & Frith, 2012).

As it is clearly stated in their book, de Souza e Silva and Frith (2012) profess that the visual sense is the easiest to control in public space as wherever people look they always see what they want. Contrarily, the auditory sense is the hardest to control unless the individual uses earphones.

As a new mobile interface back in 1979, Sony Walkman's thrust in the market was seen as freedom to youth because they were able to bring their music wherever they go and even more than books and newspapers, Walkman was a strong tool for individuals to control the involvement in public and auditory experience of their trajectory (Bull, 2000). As de Souza e Silva and Frith (2012) state, we cannot totally control whom we sit next to in a bus, in a train or on a bench in downtown, but we do

control what we are listening to in such situations regardless of who or what is around us with the invention of portable music players. Acoustic aspect of smartphones is only one function that approximates the experience as Hatuka and Toch (2014) observes and contemporary mobile technologies provide the ability of participating in multiple spheres simultaneously (see also Şen, 2014 on how users manage multiple spheres by using earphones).

Mobile interfaces described here only add another layer to our appropriation to the experience of space and it is not ignorable that these layers alter the characteristics of public space, but such technologies do not somehow upset spaces and contaminate our senses in public spaces (de Souza e Silva & Frith, 2012).

In summary, mobile interfaces and especially smart phones alter the characteristics of how people arrange the public-private balance in urban public environments. Users are able to adjust their level of participation in a public sphere with the chosen senses while being occupied in a virtual realm on smartphones or other mobile interfaces. These tactical behaviors let us isolate ourselves properly in an urban setting. Mobile interfaces offer a totally different realm meanwhile, a virtual realm in which social connections and meanings are adapted and reconstructed. In the next section, I focus on this aspect of mobile interfaces.

2.4.2. Act of Traveling and ICTs

Mentioning *Dérive*, Symbolic Interaction and Mobile Interfaces in the previous sections, the relationship between ICTs and travel exemplifies the topics in the previous sections and it presents a vast amount of literature that is related to them. Traveling is inseparable from ICTs within the context of this study. However, one should not understand only physical travel when travelling is mentioned here. There are different kinds of traveling in the literature that refer to different aspects of modern urban life.

2.4.2.1 Types of Travel

As Urry (2007) claims, there are different kinds of travel. “Corporeal travel”, physical travel of bodies as we know it, and “virtual travel” are the two important subtopics of his mobility study. Urry (2002) foreshadows the implications of distinction between kinds of travel in his earlier article by stating that virtual travel provided by information technologies will not completely replace corporeal travel. He adds that the co-presence of virtual and corporeal travel provides the fundamental richness to social life. It is also discussed by Urry (2002) that, nevertheless, virtual travel seems to modify the nature of co-presence by reintroducing present and absent (see also Gergen 2002), near and far. Additionally, nearness is not a phenomenon that is only created by communication between individuals but also in relations between the individual and the technology itself (de Lange, 2009).

Lyons and Urry (2005) state that knowledge had been fixed to specific places and embodied in certain minds before the virtual mobility emancipated it, and they add that information is everywhere and nowhere now. Although information is not anymore bounded by place in the modern digital era, virtual travel does not constitute a replacement of corporeal travel in regard to information. It is clearly shown that amount of corporeal travel does not subside with the increasing amount of virtual travel (Aguilera, Guillot, & Rallet, 2012; Urry, 2002). In other words, virtual travel is not a direct alternative to physical travel, but complementary to it. In fact, the rate of corporeal travel is even augmented in direct proportion to virtual travel (Urry, 2002, 2004; Aguilera, Guillot, & Rallet, 2012). However, there are opposing comments about that there should be a change in amount of corporeal travel after the gradually increased virtual travel.

2.4.2.2 Multitasking

Kenyon and Lyons (2007) claim that with the help of multitasking and with less dependence on physical presence, virtual mobility may reduce the amount of physical mobility by lessening congestion and environmental damage. Kenyon and Lyons

(2007) assert that internet use provides the mobility of activities, places and information instead of the mobility of individuals, thus it can allow multiple activities, both virtual and physical, to exist at a single location. They add to it by stating that individuals are able to use more than 24 hours in a day and it is possible to create more time in a day by multitasking. Kenyon and Lyons (2007) claim that multitasking has important roles on the study of travel and internet use (see also Aguilera, Guillot, & Rallet, 2012). According to them, not giving importance to key activities in multitasking can lead to overlooking the everyday activity behavior, ergo to neglected motivations of travel.

Kenyon and Lyons (2007) then ask significant questions that can relate to designers and design researchers, such as “What are the fundamental attributes of an activity that are relevant in understanding the appropriateness of activities, whether online and offline, for multitasking? Which combinations of activities work well together, which do not – and why?” They relate the questions about multitasking to examples. For instance, offline grocery shopping requires active presence at the location, which in this case a grocery shop. However, online grocery shopping can take place at home while preparing meal (see also Kwan, 2007). Besides, according to Kenyon and Lyons (2007), online grocery shopping does not require full continuous attention and consists of usually intermittent moments of attention. Therefore, the availability of discontinuous engagement may be the key aspect of multitasking (Kenyon and Lyons, 2007). Guo et al. (2014) similarly state that using smart devices enables passengers to multitask and create a chance for serendipity, either online or offline.

The interpretation of Line et al. (2011) correlates with the above example as they state that information and communication technologies (ICTs) not only enable individuals to deal with the uncertainties in activity and travel scheduling but also enhance the fluidity of everyday time-space coordination. Similarly, Sheller (2004) indicates that mobile technologies reshape the experience not only of travel but also of public spaces. A supporting claim is that public social life composes of intermittent experiences of fleeting encounters and temporary impressions (Simmel, 1997).

2.4.2.3 Ubiquitous Presence

Findings of Line et al. (2011) show that ICTs eliminate the need to be physically co-present, and the presence and proximity can also be felt virtually. For example, Line et al. (2011) mention a friend of one of the participants who had been attacked while walking home and advised by police to act like talking on the phone to keep danger away. This shows similarities with the symbolic indicators as Goffman (1963) mentions. Safety-related topics associated to mobile phones are also valid for children's safety at a distance for mothers (Line, Jain, & Lyons, 2011). Additionally, the pervasive nature of ICTs allows the juggling of the social roles in time-space continuity (Line, Jain, & Lyons, 2011; Couclelis 2009).

2.4.2.4 Travel Time Use

Lyons and Urry (2005) state in their paper that the borders between travel time and activity time are more and more blurred (see also Aguilera, Guillot, & Rallet, 2012) as many people use travel time as activity time and the cost of travel time is decreased because of it (see also Line, Jain, & Lyons, 2011). Rather than referring to economic implications, they imply the importance of travel time use for social occupations at the level of individual.

On the other hand, economic implications are clearly highlighted and the benefit of "travel time use" for work related topics are mentioned in the article of Jain and Lyons (2008). Travel time is interpreted by Jain and Lyons (2008) as gift rather than a burden with the help of the theory of "gift relationships". They state that when social relationships require co-presence, time is a value of the gift-exchange by individuals.

Jain and Lyons (2008) aim to categorize the travel time as a gift by trying to understand "the interaction between the travel infrastructure mobile object and the traveler in the 'crafting' of the journey experience." According to them, activities during travel time should not be understated to the level of just killing or filling time. The individual and monetary burden of vast time spent during transportation is thus converted into a chance to multitask (Jain & Lyons, 2008).

Time spent during travel has been portrayed as burden or loss of time in the past, thus transport policies have always sought to diminish travel hours and tried to increase the travel speed and the time spent during travel has always been seen unproductive time by employers (Jain & Lyons, 2008). Additionally, if one interprets travel time consisting of different stages such as setting out, waiting and being on the move; then the prevalent focus on speed (see also Virilio, 2006) is challenged by economy of time in modern life (Jain, 2009). Moreover, individual should be able to easily carry their belongings and stay functional during journeys to truly make travel time useful.

About the harmony of things and passengers during a journey, Watts and Urry (2008) discovered that the belongings such as laptop, book, mobile phone, pens and the body of the self, constitutes the passenger and they must move all together since all the objects accompanying are extensions of the body. Therefore, they draw attention upon the importance of the spatial configuration and creating one's own space during the journey. They state that ethnography shows the significance of affordance in travel to become aware of the benefits of travel time, yet to make changes in the experience it requires policy makers to shift the modelling of the passenger in an attempt to include the materiality of travel (Watts & Urry, 2008).

Watts and Urry (2008) state that facilities such as Wi-Fi networks, power sockets and meeting infrastructures for constructing a work space on the go is important at some level (see also Kwan, 2007; Watts & Lyons, 2010). However, they warn against seeing travel space as only work space by oversimplification.

As stated above, travel time is not necessarily attached to work-related concerns or transport economies (see Watts & Lyons, 2010), it could be seen as a gift to maintain social networks as well (Jain & Lyons, 2008). According to Jain and Lyons (2008), journey could be reconsidered as the time to relax, read, to make phone calls which may be beneficial for both traveler and for people in their social network.

If we are unable to make sense out of what travelers are doing, we cannot fully understand the reasons behind the use of virtual mobility as a tool of connection (Kenyon & Lyons, 2007). For this very reason, Guo et al. (2014) conduct a study in

Vancouver, Canada with both observations and surveys and they found that the most common multitasking activities in buses and at bus stops are (1) idling-listening, (2) listening-writing digital, (3) listening-reading hard copy and (4) listening-reading digital.

It cannot be said that passengers are always doing nothing while traveling, and even so, the so-called inactivity has a value for them (Russell et al., 2011). People can sometimes seek for a longer trip so that they have enough time to listen to music, relax and read or just window gazing and daydreaming (Jain & Lyons, 2008; Jain, 2009; Bull, 2000).

Furthermore, how to use travel time as productive and beneficial for the individual (as a recreational time in which traveler listens to music to relax for example) is something that travelers can learn in time and eventually they can design the journey for a more beneficial experience (Jain & Lyons, 2008; Lyons & Urry, 2005; Bull, 2000). The ones who find their travel time very worthwhile are generally the people who plan their journey in advance (Watts & Urry, 2008).

As Couclelis (2009) states, people make use of travel time in unexpected and creative ways. Therefore, the stress and burden of the necessity (Kenyon & Lyons, 2007) can be directed to opportunities via ICTs (Line, Jain, & Lyons, 2011).

Additionally, Mokhtarian and Salomon (2001) emphasize the importance of what they call “anti-activity” which is the time used for relaxing or thinking without an agenda for a while and emptying mind until the arrival (see also Jain & Lyons 2008). In their research, almost half of the participants disagree that travel time is wasted time and more than half think that travel time is indeed useful even if there is no multitasking and being productive (Mokhtarian & Salomon, 2001). Nevertheless, exploring the use of ICTs and other mobile objects in the context of traveling is potent for better understanding and designing the tools and the experience.

2.4.2.5 Convenience of the Activities during Travel

When Lyons and Urry (2005) discusses the role of ICTs during travel, they question whether it is a substitute or enhancement in such time. They give a specific example for train journeys. When a passenger plays cards on a touch screen, one might think that it is a substitute to bringing real pack of cards. However, they state that to play real cards, a flat surface is needed in a crowded train carriage. So, it is aimed by their example to show ICTs not only substitute but also enhance the travel time activities with the help of virtual mobility (see also Aguilera, Guillot, & Rallet 2012).

Lyons and Urry (2005) discover that some travelers will be more equipped and they plan their journey in advance according to the vehicle. They find that people are most productive in train journeys, followed by car and least in bus journeys. However, even though productivity is the least among all three, Jain (2009) claims that bus is a place on the move that reticulate both urban and rural lives and has been overshadowed by the forefront studies of train and the car.

Lyons and Urry (2005) speculate that stressful commute can affect the productivity of the traveler (see also Aguilera, Guillot, & Rallet, 2012). For example, Guo et al. (2014) states that it is more likely that passengers use smart phone or tablet if they sit in vehicle. As Schwanen and Kwan (2008) also claims that commuters use return-home trip as socializing moment with the help of mobile technologies whereas business related topics are handled during the trip to work place.

Similar to that, Russell et al. (2011) state that some activities tend to differ according to the length of journey and the longer the trip, the higher chance travelers are reading, window gazing or sleeping (see also Watts & Urry, 2008). Window gazing was the most common on short journeys (Lyons et al. 2007) and the authors claim that the length of journey decides on the activity in most cases. Jain (2009) describes gazing from the window as “a transient visually mediated world, creating a quasi-tourist space in the most mundane space.”

According to Russell et al. (2011), reading and using headphones are both common activities during journeys and they both appear more on train (long trip) than on bus (short trip). Texting was much more common than talking on the phone as well (Russell et al., 2011). All activities in travel require certain level of comfort, either it is a flat surface to write, or enough time to fall asleep; broadly, more time or more space to engage in a certain activity (Russell et al., 2011; Watts & Urry, 2008). Besides, time passes relatively, and the more active passengers are, the more their time likely to compress (Watts & Lyons, 2010). Additionally, the motive to stretch or compress the journey time is also related to what is outside of the window (Watts & Lyons, 2010).

Jain and Lyons (2008) categorize travel time under two subtopics with the help of both literature and field research. The first one is “transition time”, which contains the need of gearing up to the demands of the destination and the other is “time out” which stands for the total escape from the obligations created by co-presence as a matter of situation and enable time as a “back-stage” (see also Guo, Derian, & Zhao 2014). The ability to utilize time with the materials to read and mobile technologies can be a significant facilitator for transition time and time out (Jain & Lyons, 2008). Passengers even make use of the “no-signal” time during underground journeys to ready text messages to be sent as soon as there is signal again. One can immediately remember such tactics used by individuals against the strategic organizations in transportation as in de Certeau’s (1984) discussion.

Social networks connect together by the help of travel (Kwan, 2007). In regard to maintaining long distant and local social networks, it was found by Line et al. (2011) that mobile phone was the indispensable actor of communication among participants. Participants usually see using the mobile phone as deferring boredom by texting or calling or utilizing the time as catching up with others (Line, Jain, & Lyons, 2011).

Additionally, Green (2002) refers to one participant’s response in her research and states that mobile phone encourages short conversations, thus it enables more conversations that were unavailable before. However, there are some opposing

perspectives on the subject. For example, Boden and Molotch (1994) discusses that regarding the “thickness” in which facial gesture, body talk, sharing time and location take place, co-present interactions cannot be substituted by other kinds of communication.

Line et al. (2011) impart the fact that despite their indispensable adoption by users, ICTs are incidental, rather than instrumental about the social practices.

In one chapter of Vannini’s book “The Cultures of Alternative Mobilities: Routes Less Travelled”, Jain (2009) focuses on all stages of bus journeys including the performances of bus passengers in her article. She comes up with the term “mobility scapes” which is basically presented as the intermingling time and space during the journeys. She ethnographically explores the interplay between the passengers and material such as carried objects and infrastructures and the constant re-making of mobile spaces with the sensory and emotional experience (Jain, 2009).

As Jain (2009) examines travel time use with a specific focus on ICTs, she realizes that Walkman, iPods, mobile phones, other mobile interfaces such as books and newspapers (also counted as mobile interfaces, see de Souza e Silva & Frith, 2012) are the indispensable objects that enable the passenger to craft the experience of journey.

The course of travel time is barely continuous and consists of intermittent acts of waiting, traveling and arriving (Jain, 2009). Therefore, passengers plan their trip as “an imagined journey has begun to materialize in the activities of bag packing and information sourcing (Jain, 2009; see also Watts, 2008). For example, they keep certain objects such as season ticket, mobile phone, keys, money in their bags, whereas newspaper, book, magazine and lunchbox have their temporary existence in bags (Jain, 2009). Therefore, as she states, these mobile objects shape the travel experience all along.

Objects, accompanying the traveler, broaden the possibilities of waiting; thus waiting elude itself from being labeled as wasted or passive time (Jain, 2009). Waiting

engages haptic, olfactory and aural practices; and nobody says they enjoy waiting, yet it is acknowledged as mode of operation (Jain, 2009). Jain narrates waiting as the situation in which “not-quite-yet-passengers occupy space haphazardly, but with individual intent.”

During travel making a phone call, texting, listening to music and reading all ease spatial detachment, compress the time that is stretching out and invigorate the “dead time” (Jain, 2009). Guo et al. (2014) similarly suggest that increased privacy, personal space and more equipment such as wireless connection, power supply and writing surface during travel may provide an augmented engagement in ICT-related activities. Their results also show that raising the quality of the use of travel time either actively or passively is as much important as the increased speed and reduced travel time. Analogously, Watts and Lyons (2010) claims that activity, thus productivity is directly related to the environmental possibilities of unpacking during travel.

In this section, I highlighted a few key points about travel and idle time activities in public. First of all, travel is both physical and virtual in contemporary everyday life. People do not only physically travel to share information but also they let the information and their senses travel virtually by using mobile technologies. This virtual travel also affects the very experience of the users. Therefore, even though the physical movement is minimum in virtual travel via ICTs, it is still an active process. Furthermore, both physical and virtual travel are generally planned by individual and this planned and active experience occur along with mobile products. Thus, travel time which used to be seen as wasted time enables people to create their own experiences. To conclude, it is certain that social interactions are arranged and adapted by the individual in idle time dynamically by using ICTs and other mobile interfaces.

In this chapter, I highlighted key concepts in the literature that present relation to public idle time activities and interactions in the scope of the study. I presented a literature review on the concepts below:

- Everyday life and how public idle time is related to it,
- Psychogeography of public idle time and *dérive*,

- Non-instrumental interaction and symbolic interaction and how they are related to idle time activities,
- The relation of mobile interfaces (smartphone, laptop, books and windows) with public idle time practices,
- Travel and the use of ICTs as idle time mobilities.

In the next chapter, I present the decisions on research design and justify the chosen methods for each stage.

CHAPTER 3

RESEARCH DESIGN

In this chapter, I describe the research design and how the research stages were implemented. Reasons and consequences of choosing qualitative approach throughout the research process is explained in detail with examples and clarifications. The stages of the research are outlined with charts and further details. Lastly, population and sampling, access to participants, data collection, transcribing the data and data analysis methods are described and discussed for each research stage (Preliminary study, participant observations, cultural probe and follow-up interviews).

3.1. Research Approach

As scientific research divides in two, quantitative research and qualitative research, many scholars who study human sciences and social world in general believe that social world is distinct from the natural world in a way that it needs extensive exploration of subjective reality (Savin-Baden & Major, 2013).

Qualitative data requires interpreting and getting a good understanding of the stories, explanations and words of the participants (Matthews & Ross, 2010). Qualitative research does not only represent “not quantitative research” and has brought some solid characteristics to its identity by analyzing interactions and communications of certain groups or people and using new data analysis methods “from the inside out” (Flick, 2007). The ultimate task of a qualitative research is to discover patterns within the words or the actions and to present patterns by staying as close as possible to the world as participants experience it (Glesne, 2011). Qualitative research benefits from the unexpected and usually overlooked details in a specific environment or among a

specific group to conclude a reality by interpreting the findings (Flick, Kardorff, & Steinke, 2004).

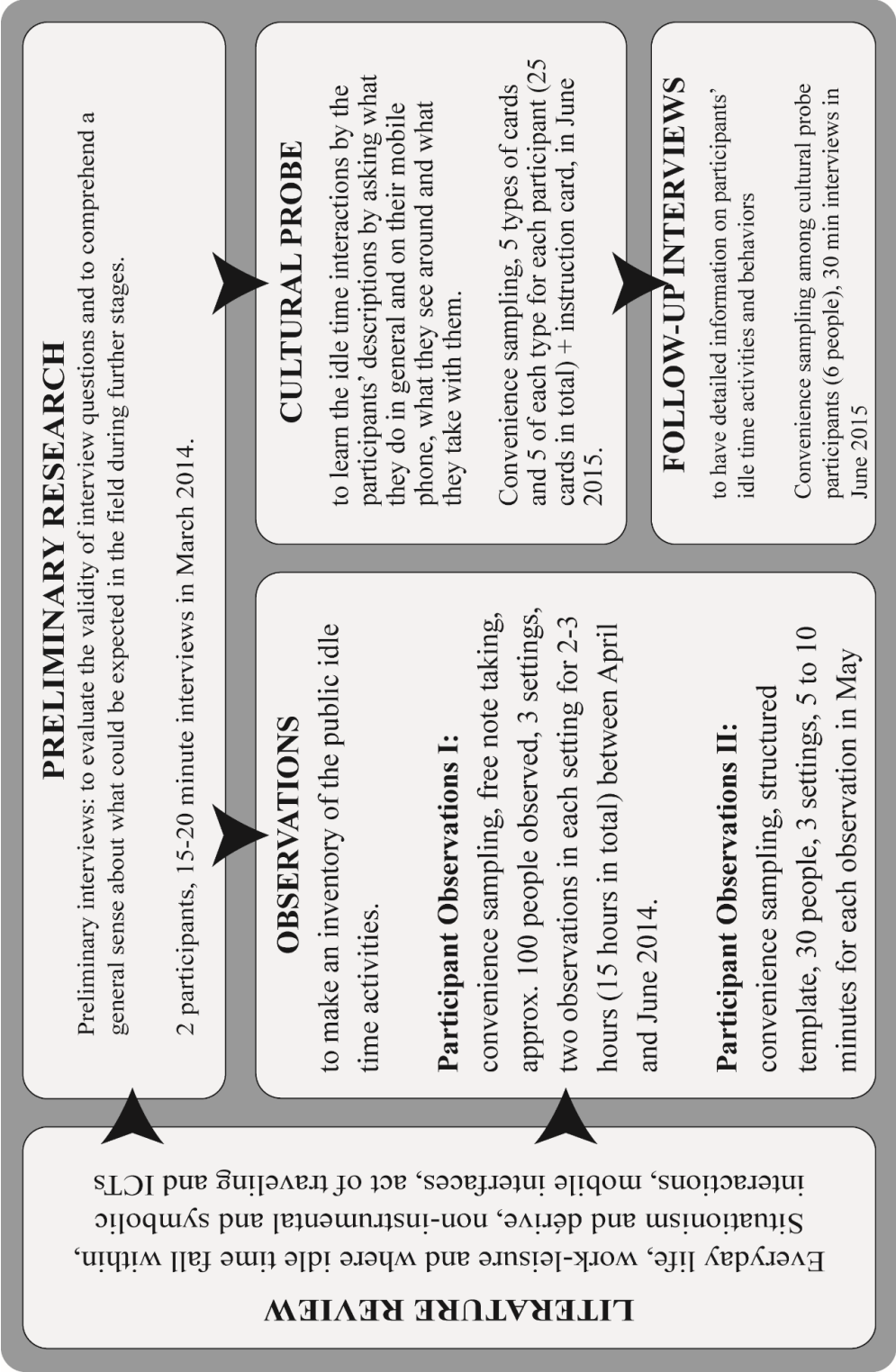


Figure 3.1: Research stages

This study consists of in-depth inquiries to comprehend people's behaviors, experiences and thoughts about the idle time activities in which any accompanying objects or mobile gadget is used. In order to reach the goal of this research, participant observations, cultural probes and follow-up interviews have been designed. These are explained in detail in the next sections.

3.2. Research Stages

This research contains basically, two parts which are preliminary research and primary research. The primary research is conducted in three sub-sections: participant observations, cultural probes and follow-up interviews (see Figure 3.1).

As a result of literature review and its interpretation with the aim of the research, it was decided to first investigate the activities and behaviors through "passive participation" (Savin-Baden & Major, 2013, p. 392) to develop an understanding of what people do in their public idle time. The strength of the observations is allowing me to perceive nonverbal interactions in this research.

The observations, were then complemented with users' direct contributions, which were designed as cultural probes. The main advantage of cultural probes in this research was that they provide narrations of the participants' interpretations about the idle time activities. Its flow is not controlled and shaped by the researcher during the process.

Follow-up interviews were conducted to learn users' point of view. The interviews were planned as subsidiary of the cultural probes. In the following sections, they are explained in detail.

3.3. Preliminary Research

The preliminary research was conducted as short interviews to form an opinion about how to make a detailed primary research and which things should be questioned in

the field. It was an introductory study to gain insights about what to expect during the main field study and how to get most out of it.

For this stage of the research, I used elements from both semi-structured and unstructured interviews. The preliminary interviews were conducted while literature review was going on and it was relatively the early period of the entire research. Unstructured interviews are used when researchers try to develop structured interview guidelines (Savin-Baden & Major, 2013). Researchers use this type of interviews when they would like to investigate the initial comprehension as they stay highly responsive (Savin-Baden & Major, 2013, p. 360). Nevertheless, I prepared a semi-structured interview template to sometimes follow an order. For this stage, some aspects of both semi-structured and unstructured interviews were valid. I both investigated the initial perceptions and tried to develop interview guidelines with a flexible order of questions.

3.3.1. Participant Information

There were two interviewees who agreed to participate to this stage. Both participants were male and young adults as shown in Table 3.1.

Table 3.1: Preliminary research participant details

Participant	Age	Sex	Occupation
Participant 1	27	Male	Computer Engineer
Participant 2	26	Male	University Student

3.3.2. Data Collection

Sessions at this stage were limited to 15-20 minutes for each interviewee and the interviews were conducted at participants' flats in March 2014. The reason why the durations were short was that it was problematic for me to develop strong probe questions as a novice interviewer.

While interviewing about people's perceptions, opinions and behaviors towards a specific topic in a hypothetical manner, it is preferred to ask questions about people's past experiences and events (Glesne, 2011). Therefore, especially during the preliminary research, interview questions were developed to understand how participants usually act in certain situations. Consequently, the answers of the general comprehension questions at this stage which are either hypothetical or about their past were expected to be fruitful and guiding.

Audio recording is one of the best methods to record session (Savin-Baden & Major, 2013). Audio recording was implemented to record data during interviews with the concern of looking face-to-face with the participant.

After interviewing participants, I realized that "rapport" with the interviewee (Savin-Baden & Major, 2013, p. 358) was key to gather honest and detailed information especially when the interviewee is introduced by an intermediary person. I also realized it is not easy and therefore it could become a challenge rather than an advantage of interviews. Mostly at the earlier stages of the entire study, it was not usually easy to probe and to wait to let the respondent think on the question and possible answers. This is a difficulty which beginner interviewers frequently encounter (Glesne, 2011).

When I transcribed the data, I realized that answering about idle time in public settings was a challenging issue for the interviewees because they assumed idle time is wasted time by default. The most common problem during the interviews was that the participants were not sure how to answer the questions because they had a difficulty on assuming what proper answers could be.

On the other hand, outcomes were mostly beneficial for methodological considerations such as which questions are powerful and what I should be looking for during observations. At some points, the participants also stated surprising opinions about waiting and idle time. However, I realized interviews are not enough to comprehensively explore the concepts that are related to the thesis. Therefore, I

decided to extend the research methods with participant observations, cultural probes and follow-up interviews.

Table 3.2: Preliminary interview questions

Preliminary Interview Questions	
Warm-up questions	Q1. How often do you have to wait in public alone?
	Q2. What do you have to wait, and how often in a day?
	Q3. How long do you have to wait in public on average? And in a day in total?
Experience questions	Q4. What do you generally do to be occupied at these moments?
	Q5. Do you pay attention to what other people do during idle times in public? And what are they? What do you think about what others do in those moments?
Comprehensions	Q6. If you were to describe these moments, how would you describe them?
	Q7. Is there a difference between your thoughts in such moments and your thoughts when you think about them later? If so, how?
	Q8. Do things you do in public idle time help you experience the time in any better way? How?
Planning	Q9. Do you plan what to take with you beforehand because of these moments?
	Q10. If you take a bus journey, what would you absolutely take with you to use during the journey?
Idle time recreation	Q11. How would you think these idle times could be more fun in regard to products?

3.4. Primary Research

In this section Participant Observations, Cultural Probes and Follow-up Interviews are explained in detail, phase by phase.

After finishing the draft version of literature review it was more clear how I should conduct primary research. I presumed at the early stages of the thesis study that the literature on everyday life maintains its discourse mostly on the division of work and leisure. Probing a relatively peripheral concept such as unplanned public idle time was therefore challenging in this regard because I also witnessed in preliminary research that participants were not sure what they should tell about idle time. Directly asking questions was useful to some degree, and yet not sufficient. As a result, the “triangulation” concept that has been used extensively on qualitative research was implemented in order to enrich the results and crosscheck them.

Triangulation is commonly used in social science research to triangulate the data within the same population (Flick, 2004). In this case for example, confirming the data from observations with the data from interviews would strengthen the validity of results. Triangulation means broadening the activities of the researcher to allow different methods to be used for a process beyond what is ordinarily done in a single research (Flick, 2007). Therefore, triangulation is not using a method as a tool at a stage of research and it is basically using more than one method to comprehend different perspectives on the same stage of scientific research (Flick 2007). Checking the validity of the data by different research methods in the same population is the main strength of it.

For this research, the use of triangulation consists of observations, cultural probes and follow-up interviews. Especially observation and interviews are complementary methods because observations provide a wide range of points of view and interviews help to find characteristic answers with more focus (Crouch & Pearce, 2012). The research question requires a deep investigation by its nature. Therefore, combining observed activities that are narrated by the researchers with their interpretations of cultural probes and interviews in which participants are the key actor of explaining and detailing the activities, situations and feelings at first hand is the key aspect of gaining information in depth.

3.4.1. Participant Observations

Observations are practical when one tries to understand why or how something happens in the natural setting because the researcher will notice things that are frequently overlooked and that interviewees would be reluctant to share (Savin-Baden & Major, 2013). Being primarily observer (observer as participant) means mostly taking notes from a corner of the place and preferring not to interact with the observant at the setting (Glesne, 2011, p. 64). During the participant observations, I chose to be observer as participant since I had no problem in people seeing me and occasionally interacting with me, as it could also lead to reflexive inferences at the end of the research. Then, I was able to observe the interaction of others and be an actor in the interactions, as well.

Observations can be used to understand the influence of nonverbal communication and interaction between people and let the researcher interpret why interactions occur in a particular setting and how they exactly happen (Savin-Baden & Major, 2013, p. 392). Observations are particularly important to this kind of research because it is a must to watch and listen to what people do rather than asking directly in order to establish an awareness about what is routine (Silverman & Marvasti, 2008, pp. 216-217). Similarly, Savin-Baden and Major (2013) suggest that observations could be an efficient data collection method since what people say and what people really do differ in many cases. Therefore, especially in this kind of study, observations become useful to understand what people do in public and how they do it, without the verbal cues. Given that symbolic interaction and non-instrumental interaction are key theories in the literature review in earlier stages of the study, observations become the key method to investigate what happens and how it happens in public idle times (see Section 2.3.2). Otherwise, directly asking participants what they do, why and most importantly how they do it would be generally unanswered by the participants as was the case with preliminary interviews. Because of the nature of the probing, using diverse methods to learn the details directly and indirectly has become crucial. Therefore, the first leg of triangulation was observations in which I tried to make an inventory of the public idle time activities.

3.4.1.1. Participant Observations I

3.4.1.1.1. Population and Sampling

For the first stage of observations, population was based on people who are present in downtown Ankara and spending idle time. Observed people varied from children to the elder at first this first stage. Convenience sampling was used to select random individuals to scope a larger group in the population (Savin-Baden & Major, 2013).

A researcher needs to take time into account to decide on when to conduct the study and how that particular time of day can affect the results itself (Savin-Baden & Major, 2013, p. 307). Time chosen for observations was mostly weekend afternoons because casual wandering and time spent outside of work were more probable. The weather chosen was mostly nice and clear since cold and rainy weathers might cause people to have a tendency of hurrying not to get wet or cold.

3.4.1.1.2. Data Collection

Participant observations were based on observing and simultaneous note taking. The best would be to write down notes during the participant observation since the quality of notes decrease by time in between observations and taking notes (Hammersley & Atkinson, 1983). Data collection by note taking continued until it reached a saturation where the data stopped providing new insights, but rather it started reproducing what has been found until then (Crouch & Pearce, 2012).

Data collection was conducted with continuous note taking on a notebook in three different sites. The advantage of conducting research in multiple sites is that the findings will not be limited to a single setting and therefore it allows researcher to make inferences and generalizations more boldly than conducting a single site research (Savin-Baden & Major, 2013, p. 309). Furthermore, having a broader idea on the varieties of the sites would enable me to decide on each site's advantages and disadvantages for the further research stages.

Duration of each observation session was 2-3 hours. Observations were repeated for the same setting in different days between April and June. There are 2 observation sessions for each setting and observations took approximately 15 hours. In all settings, I participated in the setting as a passive observer and I was visible to others. One observation site was a crowded public environment on “Izmir Street” in downtown Ankara where people are physically accompanied by many others, yet relatively in solitude in regard to their cognitive state. The second one was in front of a meeting point next to a popular bookstore “Dost Kitabevi” in downtown, where people kill time until they meet their friends or colleagues. It was the premise that people might be occupied with the belongings they take with them while waiting at this point. Here, mostly teenager groups and young adults were observed. I sat on a bench in the middle of the pedestrian road in front of the bookstore and was facing its entrance. The third site was a city bus “EGO 174” which has a straight route from city center to outer city residences. I intentionally chose this route because I observed that people tend to read something or listen to music on a journey in which they would feel serene.

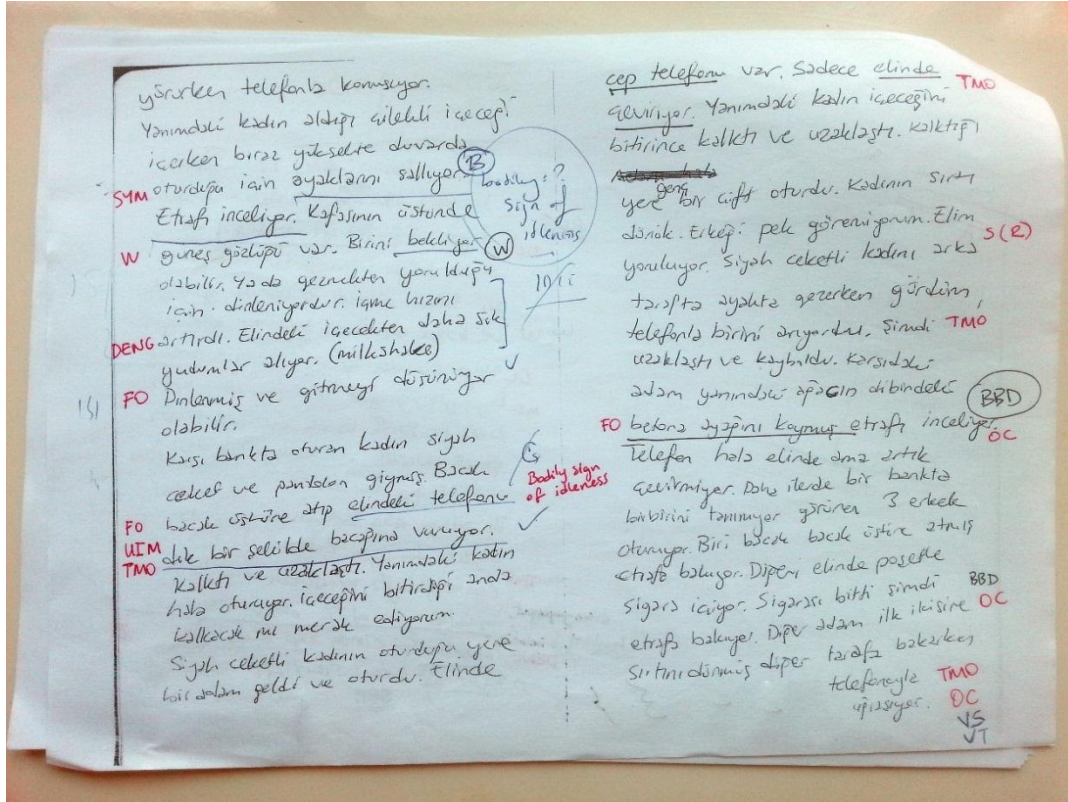


Figure 3.2: Coded field notes in participant observations I

During data collection, it was aimed to find answers to the items in the observation schedule prepared beforehand (Table 3.3).

I derived the keywords from the literature to begin with (Table 3.4), so that I could correspond them to the experiences during the initial observations. I later expanded them with the findings in the field as seen in Figure 3.2. More detailed information on it is presented in analysis section.

Table 3.3: Participant observations I checklist

Participant Observation Checklist	
General Comprehension	I1. Ways of practicing public idle time reproduction in general
	I2. The environment in which users spend their public idle time
Validity	I3. Whether the way they use objects in public idle time confirm the concepts in literature, and how?
Function	I4. For which function(s) do they use certain objects?
	I5. Is it a direct use, misuse or non-instrumental use?
Social Aspects	I6. Does the difference of the setting in public affect their use of mobile objects/products?
	I7. What could be the sociological, psychological implications of what they do in idle time and how they do it?
	I8. How do people cope with the social or material obstacles that are characteristic to alone public idle time?

I then started to take descriptive notes about the places, people, activities, and objects in the field. Descriptive notes are basically about trying to pick up any descriptive details or behavior in the setting (Bernard, 2006). Because one can quickly forget

details of what is observed, I decided to write as much detail as I could about people, their clothes, behaviors and interactions with their belongings.

3.4.1.1.3. Data Analysis

At the beginning of Participant Observations I, I used the concepts in the related literature in order to look for certain practices in the field. Therefore, these concepts became the codes of Participant Observations I (Figure 3.3). After I conducted the first set of observations with free note taking, I analyzed the data with these codes to explore repetitive phrases (Figure 3.2). Then I used the compiled data to create themes (Figure 3.4).

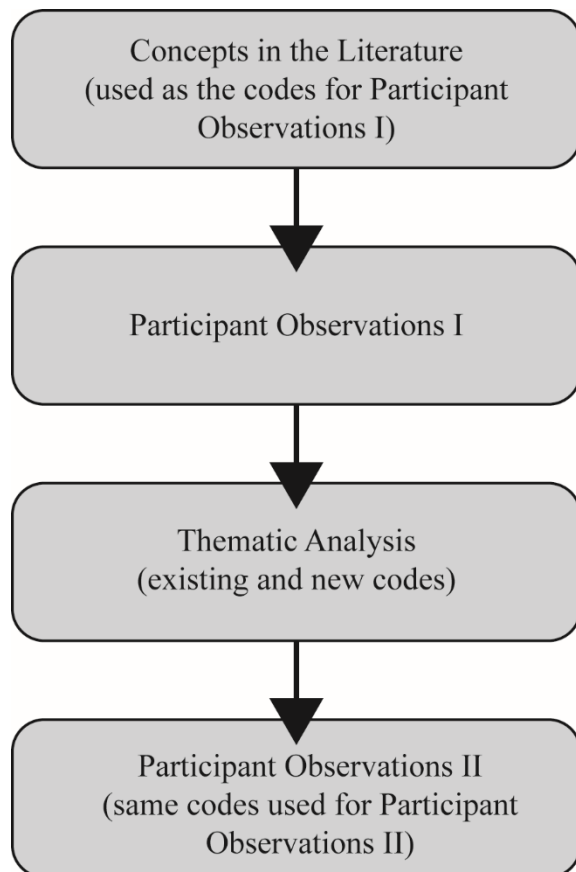


Figure 3.3: The analysis process of participant observations I

The stages of thematic analysis is basically described as follows (Matthews & Ross, 2010; Creswell, 2009);

- Reading through the whole data
- Exploring the data for meanings
- Categorizing the data to themes and concepts
- Interrelating and looking for relationships between different themes
- Interpreting the meaning of themes and their relationships.

Table 3.4: Codes of participant observations

B	Bodily Orientation	OC	Observing the Crowd
CI	<i>Civil Inattention</i>	PE	Physical Environment
DC	Discomfort	R	Reflective Notes
DENG	Disengagement	SP	<i>Semipublic</i>
ESC	Escape	S	Senses
G	Gender Related	SC	Social Cocoon
INTRN	Internalizing	SYM	<i>Symbolic Interaction</i>
IB	<i>Isolation Bubble</i>	VT	Virtual Travel
KT	Killing Time	VS	Virtually Social
MNG	Meaning	W	Waiting

In Table 3.4, the codes in italic are the ones derived directly from the literature. “Bodily Orientation” is when people change their posture in order to adjust their involvement with the physical environment. “Discomfort” is when they feel uncomfortable in certain situations by the existence of others. “Disengagement” is when people show detachment from their physical environment. “Escape” is when people try to isolate themselves from the disturbance of their physical environment. “Gender Related” is related to the moments of certain types of behaviors of people about gender related topics in the setting. “Internalizing” refers to the times people internalize their external world by music or other stimuli. “Killing Time” means the times when people kill their public idle time with minor activities such as beating time and looking around. “Meaning” refers to the observations in which people do certain things for meaning attribution. “Observing the Crowd” refers to the idle public times when individuals constantly observe the crowd as the primary activity. “Physical

Environment” is the code to mark the activities and behaviors directly related to physical environment. “Reflective Notes” refer to the notes that are about the research experience. “Senses” is a code to refer to activities directly implicate managing senses to adjust individuals’ social interactions. “Social Cocoon” is a situation in which people close themselves to unwanted social interactions and only allow the ones they prefer to interact. “Virtual Travel” is when people use their thoughts or mobile technologies to be in some other space at a certain time. “Virtually Social” refers to the times when smartphones and other ICTs are used for socialization. “Waiting” refers to the times people seem to be waiting for another person or an event while being idle in public.

Themes appeared as the first findings with their insights in Figure 3.4 at this stage of the research. Lastly, I refined the themes in Figure 3.4 to create Table 3.4 with the most prominent themes. The items in Table 3.4 constitute a fundamental source for Participant Observations II as the codes.

1	A	B	C	D	E	F	
2	Codes	Themes	Subthemes	Activities	Quotes	Literature	Insights
3	Observing the crowd			Looking around and smoking	P1.1		
4				Waiting for a person?	P1.2		
5				Watching people passing by	P1.3		
6				Playing with moustache	P1.3		
7				Swinging her legs and drinking milkshake	P1.8		
8		Nonfunctional use		Waiting for a person?	P1.9		
9				Hitting her phone to her legs and playing	P1.11		
10		Nonfunctional use	Playing with the phone	Playing with the phone: Turning in his hands	P1.14		Do people play with their phones as a way around? Is there a hierarchy?
11				Holding the phone in his hand	P1.17		
12				Just looking around	P1.19		
13			Playing with the phone	Playing with the phone and looking around	P1.19		
14				Holding anything in their hands and looking around	P2.2-3		
15				Just looking around	P2.19		
16				Looking around and smoking	P2.29		
17				A couple cuddling and looking around	P3.3		
18				Looks like waiting for someone with the phone in his hand	P3.5		
19				Looking around and observing people	P4.2		
20				Watching the crowd passing by	P4.8		
21				One of two women looks around while the other talks on the phone	P4.24	Symbolic interaction	So many people passing by that they c
22				Still sitting and looking around	P4.27		
23				Changing posture and keep observing people	P4.29		
24		Nonfunctional use		Apprehensively looking around	P5.10		
25	Being Occupied			Smoking and holding his phone and looking everyone passing by	P6.14		
26		Nonfunctional use		Playing with moustache	P1.3		
27				Rolling the paper in his hand	P1.20		
				Holding anything in their hands and looking around	P2.2-3		

Figure 3.4: Data analysis table for participant observations I

Themes appeared as the first findings with their insights in Figure 3.4 at this stage of the research. Lastly, I refined the themes in Figure 3.4 to create Table 3.4 with the most prominent themes. The items in Table 3.4 constitutes a fundamental source for Participant Observations II as the codes.

The combination of themes and the codes of Participant Observations I were used in Participant Observation II (Figure 3.3). I explain more about it under Section 3.4.1.2.3.

3.4.1.2. Participant Observations II

Second phase of participant observation was conducted after the literature review had ended. At this stage, the major difference was in structure of the observations, which are discussed below. The settings were also rethought.

3.4.1.2.1. Population and Sampling

At the second phase of participant observation, population was narrowed down to young adults with the help of the information gained from the first stage of observations and literature review. They use mobile objects more commonly than elder do to manage their social interactions both online and offline. Therefore, what they would provide in a more focused observation would be already fruitful.

I used convenience sampling among young adults. I chose and observed 30 young adults in total in three different settings according to their visibility and proximity at the settings. One third of the observed people were female.

3.4.1.2.2. Data Collection

A structured observation may be directed by fundamental concepts in the literature or come after basic preliminary observations. After evaluating the key points and themes, I came up with a more concrete and structured observation template (Figure 3.5). Things that could possibly be influential to insights and conclusions were written down in the template. Savin-Baden and Major (2013) suggests that an observer may want to pay a lot of attention to what Creswell (2009) called “subtle factors” which are implications of nonverbal and symbolic communication especially if the research question requires it. Given that these types of communications are usually referred to

in the literature review, it becomes inevitable to look for such implications throughout the observation stage.

According to Hammersley and Atkinson (1983), trying to observe and write down everything in order not to miss some points is tempting. However, they suggest that the researchers should overcome such feelings so that they are able to create some quality field notes that are related to the research. Besides, they add that at the early stages of the research the scope of the notes are relatively general and as the time passes, the notes are restricted to certain subjects. Therefore, at this stage, some common activities and patterns that became prominent in the first stage has been added to the template and descriptive writing has been clustered to the themes. The themes basically come together in some categories such as user's interaction to other people, other objects and behaviors directed by senses and the themes that verify both the concepts in the literature and first stage of observations.

There were three settings at this stage, as well. The first setting was again in front of a bookstore (Dost Kitabevi) that was mentioned in Participant Observation I. After analyzing the data of Participant Observations I, I realized this setting (Dost Kitabevi) includes most of the characteristics in regard to the findings of the other setting (İzmir Street) in Participant Observation I. Therefore, I excluded İzmir Street at this stage.

Instead, I decided to add a semi-public setting to enrich the data. The second setting I chose for this stage was a café in downtown at which people find themselves partially isolated from the crowded sites. I wanted to especially add a café because it is a site where one can observe people those who plan the café time and take their belongings with them accordingly or those who need to find a way to spend comfortable time while having some coffee.

The third setting was the same as in the previous stage which was city bus. However, I chose a different bus route that takes mostly crowded roads this time to see how young people manage the crowd in the bus by using their mobile objects. Each observation took 5 to 10 minutes. The observations were concluded in May 2015.

Additionally, I used a template for this stage on which important themes such as senses, observation, interaction with other people and interaction with objects were included as checklist items (Figure 3.5).

OBS. CODE		BAG	ATTACHED
TIME of DAY			
PLACE			
DURATION			
AGE - SEX			
ACTIVITIES		SKETCH of SETTING	

Figure 3.5: Observation template for participant observations II

The template consists of observation code, time of the day, place, duration, age, sex, activities, contents of bag (if applicable), objects attached to people's bodies, sketch of setting and checklist items. Most of these items on the checklist correspond the codes in Participant Observations I.

3.4.1.2.3. Data Analysis

I started the data analysis for this stage after I collected data regarding 30 young adults. For this stage, I used thematic analysis with the help of the codes that were previously used for Participant Observations I.

It was useful at this stage to conduct thematic analysis which provides a better basis on going through the field notes and discover new subthemes within new details (Bernard, 2006). Additionally, it is recommended that researcher should look for

research. Therefore, I used cultural probe because there were things I could not observe during participant observations. Moreover, it was difficult to acquire detail information only by interviews.

For the main part of the second stage of the research, I designed new documents and contacted new possible gatekeepers. I explain them in detail below.

3.4.2.1. Population and Sampling

I decided to narrow down sampling to young adults at this stage since the fact that youngsters are more active when they are alone in public and they commonly use mobile interfaces was derived from the trial phases. The data would also be more consistent among the participants.

Table 3.5: Participant list of cultural probe

Participants	Age	Sex	Occupation
P1	30	Male	Student
P2	21	Male	Student
P3	26	Male	Engineer
P4	25	Male	Engineer
P5	22	Female	Student
P6	25	Female	Student
P7	24	Female	Engineer
P8	22	Female	Student
P9	22	Female	Student
P10	23	Female	Student
P11	24	Female	Student
P12	22	Female	Student

I contacted friends who could introduce me to others. I used a combination of network sampling and snowball sampling, which are both under convenience sampling (Savin-Baden & Major, 2013, p. 315). I contacted two colleagues at the office and explained

them that I need 12 young adult participants who at least occasionally is alone in public and use public transportation. Participants' sex was not a determinant parameter to the study. Therefore, I let the gatekeepers know that beforehand.

There were 12 participants at this stage (Table 3.5). I was not initially introduced to the participants. However, it did not create a problem between me and them because I was attentive to explain the process in detail to gatekeepers. Furthermore, I did not need to get into their environment to observe them directly. Instead, I was asking them about how they manage the alone idle time in public.

3.4.2.2. Data Collection

In their research, Gaver et al. (1999) used cultural probes to discover new understandings in technology instead of focusing on commercial products. This allows them to stay on a speculative basis as designers to be able to introduce new pleasures, new social and cultural forms and question existing perceptions functionally, aesthetically, cultural and politically.

Being inspired by that, I tried to probe and discover new ways of understanding as a researcher. The questions were asked to uncover possible details in idle time that has not been discovered by designers.

Each card in Figure 3.7 that refers to different situations in public idle time might have been useful to the research. I first prepared the cards about different situations and behaviors that have appeared as important to the study in the earlier stages. I discovered that these situations may occur simultaneously or individually. For instance, participants can sit somewhere in public by having their bags next to them and look at their phones. By this logic, I explained on the instructions what the participants were supposed to do. They were supposed to attach different kind of cards that are relevant to a moments that they describe.

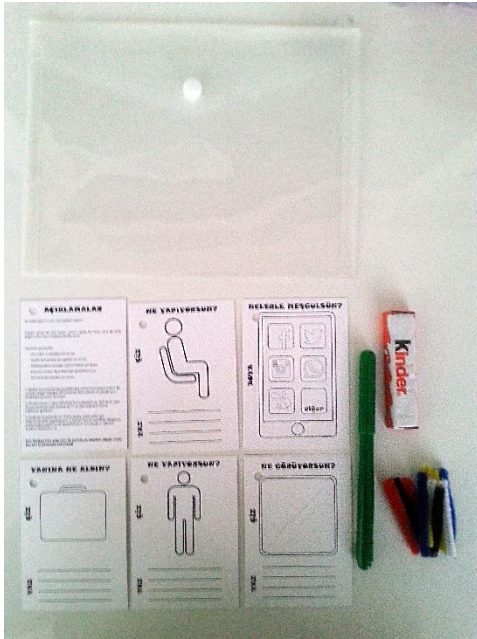


Figure 3.7: Cultural probe set

They carried the whole set in A5 envelope and carry all the items with them for 10 days (Figure 3.7). For instance, if they fill the cards while they are traveling by bus, sitting and doing something on their mobile phone, but not carrying a bag, then they are supposed to fill the related cards and bind them together with colorful wires included in the set (Figure 3.8). Consequently, the irrelevant cards to that certain moment are excluded. I indicated on the instructions card that they are expected to fill the cards as much as possible in sake of amount of data. At the end, more than 75% of the cards were filled in total.

The cultural probe cards also focus on different aspects of the setting. For instance, the card about mobile phone focuses on virtual mobility and the use of technology. The card about window gazing is to have information about solidarity, crowd and participant's attention on things around. The card about the bag is to have an understanding about the belongings that participants take with themselves. The cards about sitting and standing are to look for the differences on availability of mobile interactions.




Figure 3.8: A set of filled cards related to the same moment

I assigned participant numbers to each consent form (Appendix A & Appendix B) before distributing the envelopes so that I would be able to relate all the related documents to the participants of Cultural Probe and the Interview Template on which I would take interview notes. I put the cards, the consent form, a colored pen and a chocolate in a plastic A5 envelope and gave them to gatekeepers so that they could distribute them to the participants. There were different colors of pens in each envelope and I asked the gatekeepers to let the participants choose their own colors so that they could feel more attached to the material and have an informal and personal feeling.

It is important to overcome the distance with participants as the informality and feeling safe and familiar could directly affect the results of the research. Besides, I did not have the chance to interfere with the process unlike in semi-structured and unstructured interviews or participant observations. I put the chocolate in the envelopes to reduce the distance and create a warmth between. Each participant had one week to fill the cards as much as they could. I did not place them under the obligation of filling all the cards because it might have made the participants uncomfortable.

NE YAPIYORSUN?

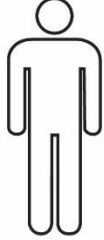
ÇİZ



YAZ

NE YAPIYORSUN?


ÇİZ



YAZ

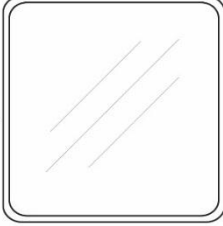
NELERLE MEŞGOLSÜN?

BOYA



NE GÖRÜYORSUN?


ÇİZ



YAZ

YANINA NE ALDIN?

ÇİZ



YAZ

AÇIKLAMALAR

Öncelikle katılımın için çok teşekkür ederim.

Paketin içinde bir adet kalem, yeterli sayıda tel, beyaz tane de farklı bilgiler edinebilen amaçlayan kartlar vardır.

Yapılması gerekenler:

- Otururken ne yaptığını çiz ve yaz.
- Ayakta duruyorken ne yaptığını çiz ve yaz.
- Telefonunda kullandığın uygulamaların içini boyay.
- Camlı bir yere dışarı bakarken gördüklerini çiz.
- Yanına aldığın eşyaları çiz ve yaz.

1. Kartları kamusal alanda geçirdiğin boş zamanlarda doldurmalısın. Bu anlarda meşgul olduğun aktiviteleri kartlara yazarak ve çizerek bana anlatmaya çalışırsan sevinirim.

2. Her durum için 1 veya daha fazla kart kullanabilirsin. Belli bir an veya durum için kullandığın kartları zarfın içindeki tellerle birbirine bağlaman gerekiyor.

3. Yazılar ve çizimler için doğru, yanlış, güzel, çirkin gibi değerlendirmeler yapılmayacak. O yüzden kartları mümkün olduğunca doldurmaktan çekinme. Bir de pakete serin için küçük bir çıkolata bırakmıştım. Afiyet olsun :)

Not: Kartlara hem çizip hem de yazman ve mümkün olduğu kadar boş kart bırakmaman çok önemli.

Figure 3.9: Cultural probe cards (top left and middle: what are you doing while sitting and standing?; top right: what are you doing on your mobile phone?; bottom left: what do you see around you?; bottom middle: what did you take with you?; bottom right: instructions)

It is explained on the info card when they are expected to fill the cards and how they can use them to express the details about their public idle times.

Although this stage has another optional follow-up interview stage as described in Figure 3.1 to learn the details about each situation, I did not inform the participants that they would be asked to participate in the optional follow-up interviews because it could have changed the course of this stage. For example, they might have felt cautious about what to write or draw because they were going to be asked about them.

3.4.2.3. Data Analysis

At this stage of the research, I decided to use a combination of thematic analysis method for cultural probe cards. The advantage of thematic analysis on this research is that it allowed me to interconnect the themes and concepts to have strong conclusions (Savin-Baden & Major, 2013, pp. 439-440).

Table 3.6: Themes mentioned on cultural probe cards

Theme	QTY	Theme	QTY
Killing Time	32	Internalizing the External	3
Virtually Social	26	Disengagement	2
Isolation Bubble	14	Escape	2
Observing the Crowd	11	Virtual Travel	1
Semi-public	10	Meaning	1
Discomfort	5		

It is easy to categorize the data under codes and interconnect them because the same codes have been used since the beginning of preliminary research. Therefore, I looked for the implications of themes on the cards which had been shaped earlier of the research. Later, I categorized the data with reference to the earlier themes to check for validity of the concepts in the literature. Additionally, I sought to find repeating words and activity patterns to crosscheck the themes (Table 3.6). Most of the codes exist in Table 3.4, as well.

3.4.3. Follow-up Interviews

As shown in Figure 3.1, follow-up interviews were designed to have a detailed understanding of the data derived in Cultural Probe. Face-to-face interviews are aimed to grasp a close understanding about the participant's perspectives and experiences (Crouch & Pearce, 2012). The advantage of conducting follow-up interviews was that I had the chance to listen to the participants firsthand and mostly ask them descriptive questions about the filled cards.

3.4.3.1. Population and Sampling

Population was the same with cultural probe. Convenience (availability) sampling was used among the participants who had been chosen by network sampling in the cultural probe.

Table 3.7: Participant list of follow-up interviews

Participants	Age	Sex	Occupation
P1	26	Male	Engineer
P2	25	Female	Student
P3	22	Female	Student
P4	22	Female	Student
P5	23	Female	Student
P6	22	Female	Student

Participants were asked if they want to participate to a follow-up interview when they submitted their envelopes. They were informed that it was optional to participate and that it would take around 30 minutes. Half of the participants (6) of cultural probe accepted to participate (Table 3.7). After the verbal permission, I introduced the consent form (Appendix A & Appendix B) of the interview. 5 participants were female and 1 was male. Sex of the participants were not determinant to the research questions of the study.

3.4.3.2. Data Collection

It was written on the consent form that the interviews would be audio recorded and the recordings will not be shared with any third party. All of the participants gave approval to the audio recording.

Semi-structured interviews were the most suitable type because the questions in semi-structured interviews are mostly open-ended to let the interviewees indicate their opinions and perceptions about the topic (Savin-Baden & Major, 2013, p. 359).

The duration of the interviews differed from 20 to 35 minutes and the interviews were conducted in June 2015. One-on-one and face-to-face interviews, as an individual process, usually last for 60-90 minutes (Savin-Baden & Major, 2013, p. 369). However, the interviews were conducted with the participants of cultural probe and therefore most of the things had already been expressed in the previous stage. The interviews were conducted to make sense of the data that was obtained from cultural probes.

The interviews were conducted in afternoons and in semipublic places in order to have both partial privacy and comfort. I allowed the participants to choose interview sites as long as it is relatively quiet and semi-private so that they could feel comfortable.

In order to establish a rapport I asked about their experiences in general on the previous stage and they were usually open to have small talk about it until we started the interviews. Additionally, I offered them soft drink or food at the places that I conducted the interviews.

I used my mobile phone to record the interviews. Before starting the interviews, I made a sound check and informed the participants beforehand. After making sure that our voices are hearable I started the interviews by thanking them for accepting to participate.

Before starting the interview, I wrote down the participant number that was assigned before distributing the cultural probe envelopes on each the consent form of follow-up interview before starting the interview and I did the same on the interview template so that I would be able to attach the related documents to each other during data analysis and archiving.

I used the interview template (Table 3.8) to ask questions and simultaneously take notes while they were answering. Meanwhile, I made intermittent eye contacts to encourage them to speak and also carefully listen to them to direct related follow-up questions (Glesne, 2011).

Table 3.8: Interview template

Interview Questions	
Q1	You mention on this card you did this. How did it actually happen in detail?
Q2	<p>How often do you do the things on the cards?</p> <ul style="list-style-type: none"> • Does the frequency of doing these change during the day or week? If so, how and why? • Do the frequencies of these activities differ from each other? If so, which are more often?
Q3	<p>Which one of the things that you mention on the cards do you take more often with you?</p> <ul style="list-style-type: none"> • Since when? • What is the reason of taking them more often?
Q4	Do you plan what to take with you before leaving home? If so, when do you plan it?
Q5	<p>Do you ever forget to take one of these?</p> <ul style="list-style-type: none"> • What problems do you have when you forget to take them?
Q6	How do you carry the things you take with yourself? (Bag, pocket etc.)
Q7	How do you use these objects when you are in public, in a café or on a bus?
Q8	Where do you generally prefer to be in public? (Sun, shade, indoor, outdoor)
Q9	<p>Do you have moments that you wanted to fill the cards but you could not because of the inconvenience?</p> <ul style="list-style-type: none"> • If so, what did you experience at such moments, how did you feel?
Q10	<p>Did you have surprising moments? Serendipity, chance encounters?</p> <ul style="list-style-type: none"> • What did you do at such moments? • How exactly?
Q11	<p>What makes the time you spend in public valuable and efficient?</p> <ul style="list-style-type: none"> • Could you explain a little bit more, please? How exactly?

3.4.3.3. Transcribing the Data

How much and how precise you transcribe depends on the goal of the study, and if the researcher focuses on cultural patterns and understandings then it is not necessary to transcribe every detail, such as um's and pauses (Glesne, 2011). Nevertheless, I verbatim transcribed the interview data not to miss possible important phrases and words that could be fruitful to elaborate the existing themes. Transcribing each interview took approximately between 2 and 3 hours. I assigned highlighters with different colors to each main theme appeared at the end of the literature review and the first set of observations.

3.4.3.4. Data Analysis

Thematic analysis shows its strength in relinking the codes and themes to make interpretations. During the thematic analysis, I first looked for repeating keywords and phrases that could be related to the previous themes and concepts. Then, I categorized them separately under some codes regarding to the concepts in the literature and themes obtained in observation analysis.

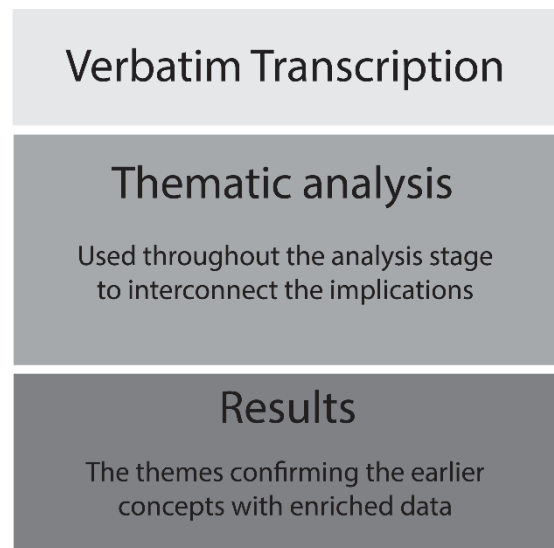


Figure 3.10: Follow-up interview analysis method

In summary, I thematically analyzed the verbatim text again and interconnected the different themes and concepts to have strong conclusions that are related to the research question at the end of the research (Figure 3.10).

As in every stage of the research, I have been open to new inferences since they might bring about invaluable insights. Especially in semi-structured interviews, concepts that appear instinctively are as much important as the ones appear from the prompts (Crouch & Pearce, 2012). That was another reason of choosing semi-structured interviews. Therefore, the concepts that emerged spontaneously during the interviews were not omitted in the analysis process.

3.5. Limitations of the Study

First set of participant observations was relatively unstructured. Therefore, surprisingly, it led to more fruitful data than Participant Observation II did. It turned out that free note taking was better and more beneficial in regard to the gained insights. Weather conditions sometimes affected the rhythm of the observations because, for example, people tend to seek for a comfortable place in rain and there are less people to observe consequently. Materials that were used on observations such as pen should have been brought to the observation areas as pairs since they might not work. Because there was not always plain surface to take notes on it writing process took longer intermittent times during the observations. Additionally, being a participant required being present and open to accidental interactions. Therefore, minimum required attention to the people to manage random interactions around sometimes ruined the flow of observations.

The time given for cultural probe and how much they fill the cards in that time could not be totally controlled. The arranged time and day sometimes had to change because of emergencies in participants' lives. The number of filled cards and how much each card was filled depend on the participant's willingness and availability.

Interviews' richness depended on the personality of the participants. Some participants were not inclined to talk as freely as others. Interviews were sometimes

disrupted by other people in the setting because of the nature of semipublic environment. Listening, making an eye-contact with the respondents and simultaneously taking notes somewhat require too much attention. So, the researcher cannot always pay utmost attention all along.

3.6. Conclusion

In this chapter, each stage of the field research are presented in regard to the research design, the motivations behind choosing them, explanation of sampling, data collection and data analysis methods. Each stage is linked to the previous and next stage by the insights derived from them. The observations enabled me to examine the common action patterns in relation to the object interactions culturally, socially and philosophically. Since it was the early stages of the research and I knew less about what to find, first set of observations were based on free note taking about individuals' actions and behaviors in public idle time in regard to interaction with mobile objects. Second set of observations were designed according to the prominent themes and concepts that were shaped after the analysis of the unstructured observations. At this stage, what to observe was more obvious, and the findings generally supported the previous insights. The second set of observations were more rigid and structured under certain themes and aspects mostly led to affirmation of the first findings and collection of more examples.

Observing people in public idle time provided an outsider looking in the situation. On the other hand, need of exploration from inside occurred in order to have an insider comprehension. Consequently, cultural probe and follow-up interviews that are complementary to each other were constituted as the second and third stages of the research. Finally, triangulation was completed by the follow-up interviews between researcher and participants. As a result, I was able to crosscheck the data and match the key points to support the insights.

In the following chapter, the findings of the research are explained under certain themes and key points.

CHAPTER 4

RESULTS

In the previous chapter, fieldwork stages (initial interviews as Preliminary Research, Participant Observation, Cultural Probes and Follow-up Interviews) were explained in detail in terms of chosen research methods. This chapter presents the results and insights derived from preliminary study, observations, cultural probe and follow-up interviews as analyzed with the methods explained in Chapter 3.

In this chapter, first I present the results in regard to how idle time is planned, improvised or created in everyday life at Section 4.1. Later, I demonstrate the findings related to people's passive observations and unique encounters which are related to *dérive* at Section 4.2. Section 4.3 consists of implications and exemplifications of symbolic interaction in idle time. Finally, I conclude this chapter with Section 4.4, in which I elucidate the intersection moments of virtual and corporeal environments in idle time.

4.1. Planning, Improvising and Creating the Idle Time

The results of interviews, observations and cultural probes point out that people tend to either plan idle time when they have some free time on their schedule, improvise it if the idle time is spontaneous, or create it if they need some time in between work-leisure. Below I explain each of these practices by giving examples from the participants and collect them under categorizations. First, I explain how idle time is planned by individuals and what they plan to do at such moments. Secondly, I continue with the results regarding improvisation of the idle time in which people need to find an immediate occupation in accidental idleness. Finally, I conclude the topic by referring to the times when people need a relaxation between work and

leisure. This relaxation is not categorized under leisure because people create an activity out of an empty time such as travel time or waiting between work and leisure activities.

4.1.1. Planning the Idle Time

People usually predict and plan their upcoming idle times according to their social life. If they are going to meet someone, and before they have a task to do, they already think about the small time between the two and plan how to have a pleasant idle time and what to take with themselves in the morning. One of the respondents states below [1]*:

I sometimes study at the lab earlier that day for example, and I ask my friends what they will do in the afternoon. If there will be some time in between until I meet them, I plan that time and take a book with me accordingly.

As seen above, what the interviewee said about her idle times make us think that idle time is not always random and empty time. Instead, it is planned and it affects many other things in individuals' lives. Similarly, in the cultural probe cards, many respondents mentioned they take something along to read in public transportation or while waiting somewhere particularly for that day. This is consistent with the literature on travel time. As mentioned in Section 2.3.4.2, Jain and Lyons (2008) similarly claim that travel time is a gift because it offers time to travelers in which they can relax, read and make phone calls.

During the observations, I realized that many people take out some belongings that make idle time more enjoyable. It was their mobile phone, cigarette or even football betting bulletin. In one particular example, one woman sat on a seat in front of me with many plastic bags and put all the bags on her lap. Right after that, she took out her mobile phone and started calling some people. Therefore, it seems here that she might have planned that she should call people as soon as her hands are free.

*All numbered quotations can be found in original Turkish format in Appendix D.

Sometimes, individuals make their activity choices in public idle time according to the physical availability. One respondent during interviews stated that she cannot read something while traveling because it makes her nauseous. Therefore she only listens to music in a bus or on subway. Another example from one interview [2]:

I used to read a book on subway, not on a bus because I realized that buses are so crowded that it is uncomfortable to read a book there. So, I can say reading a book is luxury in a bus. It requires right time, right place and better circumstances.

One respondent also indicated that she downloads a video on YouTube before going into the subway station. She needs to plan it and act accordingly beforehand because she wants to listen to that particular music on subway and there is no connection underground.



Figure 4.1: Filled cultural probe card – what did you take with you?

I asked participants of the cultural probe to indicate what they take with them (Figure 4.1) and the results constitute the Table 4.1. As shown below, participants mentioned mostly mobile phone, wallet, earphones, book, cosmetics, keys and mp3 player on

the cultural probe cards. The ones that are mentioned in the related activities are in italics (Table 4.1). Others in the table include beer, gym equipment, lighter, chewing gum, ID card, chocolate, pack of cigarettes, umbrella, sweater, laboratory equipment, contact lens box, course book, wet wipes and shoe box. Each of them are mentioned once.

Table 4.1: Contents of participants' bags

<i>Mobile phone</i>	30	Sunglasses	5
Wallet / Purse	16	Pen	5
<i>Earphones</i>	13	Notebook	4
<i>Mp3 player</i>	13	Plastic bag	3
Cosmetic / Make-up	12	Laptop	2
<i>Book</i>	11	Articles	2
Keys	10	Sheet music	2
Water bottle	7	Tablet PC	2
Perfume	6	Others (14 items)	1 each

Individuals also try to control their idle time activities so that they do not take up working time or so. One of the interviewees declared that she does not use social media on her phone when she is so busy, especially during the semester because it may cause her to spend much more time than planned on idle time activity. Another interviewee stated that he does not use Facebook during the day because he is mostly busy with work and does not want to be distracted. However, he mostly logs in to Facebook in the late evenings. Therefore, these participants take procrastination into consideration, as well.

People tend to plan their idle time and take their belongings with them according to where they will be and how much time they will have between scheduled tasks. While doing so, they try to benefit from both virtual and physical tools to arrange the idle time, manage it and benefit from it.

4.1.2. Improvising the Idle Time

Improvising to cure boredom and improve idle time occurs as often as it is planned. Many people observed or interviewed want to immediately find an activity not to get bored. Interviews also indicate that lack of occupation causes boredom and individuals try almost everything to escape from it. As an example from preliminary research, one interviewee commented on how public idle time activities look [3]:

Human nature... It is natural. They are also people who are bored like me and they wait for something and do not want to be idle meanwhile.

However, what they do are also insignificant time-spending activities.

The fact that idle time activities seem insignificant because they are only to fill empty time in between daily routines does not necessarily make idle time useless. During the observations, I also had a similar impression about idle time activities. People mostly occupy themselves with any object in their hand to shortly fill in time until the next planned activity starts. However, more meaning and interpretation come to surface by benefiting from interviews, documents and observations together. For instance, one interviewee states as follows [4]:

For example, when I take short 5-minute breaks while working or studying, I do not do something significant. [...] I can say that short breaks are about relaxing. To do so, you may go on Facebook or look around you and draw something you see. [...] I take out my mobile phone easily and muck around with something on it. Mobile phone was something that I want to have when I took a short break from my study. That is why I was on Facebook there. Otherwise, I would not use it.

He mentions Facebook as not something significant. Social media was a casual activity that briefly detaches him from the study on purpose. The influence of mobile phone and social media is more visible when it comes to improvisation. One cultural probe participant mentioned how uncomfortable she felt on a card with the words below (see Figure 4.2):

The course should start right now! The professor still did not come and I do not know anyone in the classroom. I feel shy. I would die if there was no WhatsApp and Facebook now.

Because she is shy to interact with other students in the classroom, she feels relief by the help of improvised activities on Facebook and WhatsApp. Moreover, it is visible here that idle time activities are not only about insignificance, boredom or filling time but in fact provide actual social function.



Figure 4.2: Filled cultural probe card – what are you doing? (Sitting)

The unplanned time between planned times could differ. For instance, another respondent mentioned [5]:

When I study at the library and get bored I watch some entertaining videos on YouTube for a while, it is a moment to let it all hang out.

Clearly, almost all people can anticipate that they need to take a break from work or study when it is boring or exhausting. However, the kind of activity is usually decided at that moments. It is derived from the interviews that people plan their idle time mostly if it is going to be longer than 5-10 minutes. After all, it comes down to the question whether that time is worth planning or it is premediated by social media activities.

Although it is not exactly the same with the above examples, results from cultural probe show that people use their mobile phone in such respect while waiting for a friend in their car or on a street, traveling in the city, awaiting their turns at bank or having a break at work.

I discovered similar scenarios during the observations as well. For example, one woman was waiting for her mom on a bench in downtown and playing a game on her mobile phone. However, defining such examples as only mobile phone use in public idle time would be an oversimplification. In many other examples, observed people were rotating their phones in their hands between phone calls, ripping off the label on plastic water bottles, swinging their feet with the music heard from far, rolling the papers in their hands, twirling the earphone cord, playing with the adhesive plaster that is wrapped on finger or just observe the crowd and such. As I discussed earlier in Section 2.3.1, non-instrumental interactions refer to aesthetic and symbolic implications of the products (Mahlke, Lemke, & Thüring, 2007). With the help of the findings, it can be said that individuals engage in symbolic indicators of being idle through non-instrumental interactions. Therefore, unplanned idle time could be comprehended as both the trigger of short anxiety and improvisation right after.

Idle times could be even more unexpected because of environmental incidents. One interviewee explained a cultural probe card during the interview as follows [6]:

When I filled that card, I was on subway and there was a breakdown for 20 minutes. All passengers were stuck there [...] I get so bored in subway, all the stink and the crowd [...] I listened to music on my mp3 player not to feel suffocated.

Individuals improvise when they find themselves in idle moments suddenly. Interviewee's statement above indicates that activities such as listening to music enhances such moments and make them bearable to her. Another similar example from another respondent was as below [7]:

In this card I described the time when I waited at the bus stop at campus for approximately 40 minutes. I was late, going to the department [...] I did not know that I would wait that long somewhere. Therefore I did not have something to read with me. First I checked WhatsApp, than Facebook and at last Twitter. Normally, I do not even go on Twitter on my phone, but that day I had to.

Another respondent stated below about the social media applications [8]:

WhatsApp is as my mobile phone rings, but Facebook is different. Facebook is more like "Let's see, what's up on Facebook!" WhatsApp is not like that, it ended the conventional instant messaging in our lives, and even phone calls are decreased.

Here it is clear that people improvise their idle time if something unexpected occurs. If she had taken her book that day she probably would not have used social media applications on her mobile phone. As a result, if the idle time is not planned then it is improvised.

The examples of improvising idle time cause us to revisit the terms such as insignificance, boredom, anxiety and Goffman's terms civil inattention and backstage (see Section 2.3.3). Idle time is usually associated with insignificance and not knowing what to do. However, by the use of social media, the implications of virtual social interactions and non-instrumental interactions show us idle time can be improvised and used positively.

4.1.3. Creating the Idle Time

Idle time is mostly planned or improvised as explained above. However, it was derived from the research that people also need to create such moments to relax between scheduled activities. Respondents mentioned that they need to create some “empty” moments for the things they like to do in their daily lives. Whether it is university courses, commute, work or leisure time activities that are planned before, it is a need for them to get isolated from their environments in short intervals to get ready for the next scheduled event on their agenda. One of the interviewees that participated in both cultural probe and follow-up interview stages states below [9]:

I used to do these things [idle time activities] on the cards more often, but now that there are many course assignments and projects, I cannot find so much time to do these. However, I try to create some time in between when I am fed up.

What the respondent says above strengthens the notion that idle time activities are similar to but different than leisure time activities and they provide some unique things to the individual. Whether the time created is prescheduled or not determines the uniqueness. Therefore, idle time is more promising than leisure time in the sense of coincidental and instantaneous experiences such as symbolic interactions, *dérive* and chance encounters.

To create idle time on purpose in daily life, individuals should first identify and specify what work and leisure are for them. Although public idle time has its own moments in people’s lives and work or leisure are mostly excluded from it by categorizing it as non-place moments (Moran, 2005) and compulsion time (Lefebvre, 1984) as explained in Section 2.2.1, people still relate them to work or leisure time. For instance, one of the interviewees mentioned [10]:

Practicing theater is one of the things that sooth me, I do not really see it as work. It is one of my hobbies. Nevertheless, it is still a work in its own right. In the end, there are memorization and acting in it, it is also a work.

What the respondent above says about practicing the script while waiting for his friends includes both work related and leisure related aspects. Yet, he was explaining a scene of the public idle time. Therefore, as we see in this example, idle time is neither, but sometimes both of them. Another respondent explained the difference between reading a book in idle time either at noon or in the evening in public and she stated [11]:

For example, I do not prefer to read a book at my lunch break while waiting to meet a friend, but if the same thing happens in the evening for dinner I have more possibility to read because my mind is relaxed.

In the previous example, work and leisure activities are regulated by the person in idle time. On the other hand, the second interviewee states that idle time activity is regulated according to the work-leisure dynamics. She needs to read a book free from work related issues, which could be categorized more as a leisure activity.

In another example during observations, there was a setting in downtown in which café employees take breaks for smoking and do something on their mobile phones. They were sitting on a wall across the street so that if something urgent that is work related happens they could be called. Here, work related issues affects the idle time again. Moreover, taking breaks and using mobile communication technology remind us the term backstage (see Section 2.3.3) where they have the privilege of acting partially away from the observers and acquaintances.

In this section, I presented the results of the fieldwork and relate them to the literature. In summary, there are three ways of including idle time activities to our lives. First of them is by planning idle time. The results show that people plan the upcoming idle times and arrange what to do, how to do it by taking their belongings with them and transiting between social media and physical social relationships. Secondly, people also improvise their short idle times that suddenly occur. The improvisation mostly starts with an uncertainty and anxiety which then turns into actual social function. Individuals also create their idle times advertently. They create recreational activities

for obligatory waiting times at what Moran (2005) calls non-places between work and leisure (see Section 2.2.1).

In the next section, unpredictability of public idle time and its positive consequences are explained by referring to the analysis.

4.2. A Psychogeography of Idle Time

4.2.1. Idle Observation

The results from the analysis shows that observing is one of the most common activities in public idle time. If an individual does not use a mobile device with a screen she probably observes. This observation could be about anything around. People usually observe the crowd for fun when there are many others around them. One of the interviewees stated [12]:

If I will spend time alone in public I may sit somewhere and drink tea or I may go to a movie, but I prefer places like city parks because there are people to observe in such places.

As she indicates above, every public place is not the same for idle time activities. People choose the time, the place and the objects they take with them for such moments. During the observations, I also realized that they tend to glimpse around in crowded settings, one reason for which might be being aware of their physical environment. Especially when they are occupied with their mobile phone, their visual sense is mostly focused on the screen and the general awareness is compromised (see Section 2.3.4.1).

I observed a man in downtown who was sitting on a wall in pedestrian way. I witnessed that he did not do anything but observe the crowd passing by for almost 45 minutes. Seeing many others having the urge to be occupied with an object made me think that there must be another interpretation of it. After conducting the interviews and analyzing cultural probe cards, it was clearer how an individual can be that much passive to the observer's eye. It is not visible from outside, but interviewees made

many statements that refer to the fact that people are actually mentally so active that they do not need a physical stimulation to make their time better. The things they think of could be anything meaningful to them in order to have a good idle time. For instance, one interviewee explained one of those times as below [13]:

One time I forgot to take my earphones for a long bus journey and I just observed out of the window. I window-gazed for hours and thought about what I will do, what I will wear next day and many other things. I thought about almost all possible things. Then I thought about philosophical things. For example, I never forget that the land outside was totally empty and plain at night. There were only a few trees and the moonlight. That scene reminded me of loneliness and melancholy. I imagined getting off the bus and running there freely.

Such moments surely contribute to having good time for individuals. In Section 2.3.4.2, I emphasized the importance of how carried objects during travel make the journey more enjoyable. However, the findings show that it would be too straightforward to explain the joy of idle time only by material aspects of it. It is a two-sided situation that includes both physical and mental indications.

Results of cultural probe and interviews emphasize that some idle time activities or thoughts help romanticizing such moments to render them more bearable or enjoyable. In one interview, the respondent explained the drawing he made on a card as below (Figure 4.3):

It is raining and I am observing raindrops on the window merging and splitting. I was going downtown by bus. It was getting more crowded by each stop and the weather was gloomy. I was really bored and wanted to get mentally distant from that atmosphere. That is why I observed the raindrops on the window.

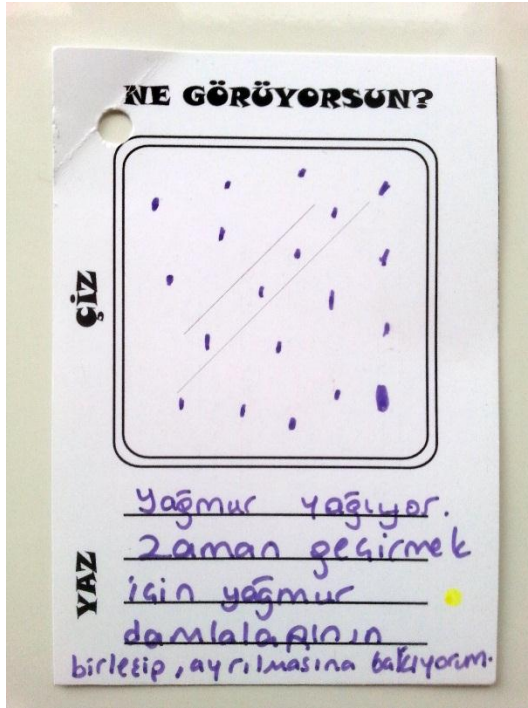


Figure 4.3: Filled cultural probe card – what do you see around you? I

Similarly, another interviewee commented on his drawing as follows (Figure4.4) [14]:

I had a faraway look there. I was looking out of the window, thinking about something... It was drizzling. It was a beautiful scenery. I thought I had to draw it on the card later.

As seen in above examples, individuals' observations in public idle time are generally unplanned and unique experiences. Moreover, these observations mostly indicate emotional implications rather than material. In the following paragraphs, there are two examples that are more balanced between emotional and material before moving on to chance encounter aspect of idle time.

The social dynamics of everyday activities come along with its recognized rules. However, it is the individuals who find new tactics to cope with these rules and alter the everyday experience according to their own daily rhythm. During the observations and especially interviews, respondents stated things in regard to it.

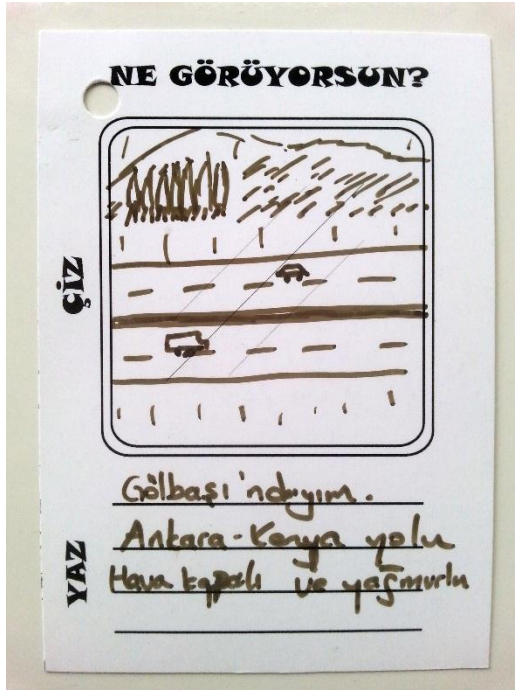


Figure 4.4: Filled cultural probe card – what do you see around you? II

For example, one of the interviewees stated that he is generally entertained, especially while waiting for a bus, by looking at announcements on small papers that are glued on billboards at bus stops and he added [15]:

When there are announcements such as roommate invitations and tutoring at bus stops it is interesting and familiar as they mostly include other people's stories. Then I try to discover their lives, which is interesting and fun.

Eliminating boredom by looking at the posters here could be understood as an unexpected activity in idle time because I realized that there are some generally accepted idle time activities such as observing the crowd, listening to music, using mobile phone and so on. Not doing something specific and just looking around while sitting on a wall is not necessarily a negative thing. Its negative connotation to society is actually illusive and it, in fact, shows many positive aspects when it comes down to the individual. I give more examples about loitering in the next section, but to point out good sides of such moments for example, one interviewee stated as below [16]:

When I sit somewhere in public, I sometimes look around and observe for fun. Then, for example, if I see a cat and like that scene I would like to look at it for a while or even draw it on a piece of paper.

Here we can also derive that he generally carries a pen and a paper. Another participant stated on a cultural probe card as follows (see Figure 4.5):

I observe people's behaviors in the subway and think of a scenario about them accordingly until I get off.

Same participant also mentions on another card how people are always in rush even at parks. This clearly proves that the rhythm of idle time is different than the rhythm of work-leisure duality and it establishes the anti-time to everyday life where the individuals detach themselves from daily urban dynamics in travel and waiting time (see Section 2.2.1).

With the combination of all terms such as romanticizing, idling, loitering, unplanned; one can interpret that observing in the idle time and romanticize an activity by associating personal meanings to it, either physical or mental, are actually needs for people in public idle time. In this respect, one respondent explained the drawing on a card [17]:

I looked out of the window here in the bus. "Lots of buildings. Sun tries to come out of the clouds, but cannot." I guess it was again mostly cloudy. I had a reproach for weather here.

It should not be denied that mapping the idle time offers a group of well accepted activities done in such moments. Similarly, city itself and the related operations such as public transportation and outdoor events have their predetermined rhythm and plan in order to constitute a well-functioning everyday life. However, individuals in public idle time remap their environments by feelings and meanings just like a situationist. Therefore, these re-mappings of public idle time bring along their own *dérive* that could be thought as psychogeography of idle time that positions itself in the intermittent moments between work and leisure such as travel or unplanned waiting.

Just like Hartmann (2003) adapts *dérive* to cyber activities and introduces the concept of online *dérive* (see Section 2.2.3), individuals can make use of online *dérive* to create the psychogeography of idle time.

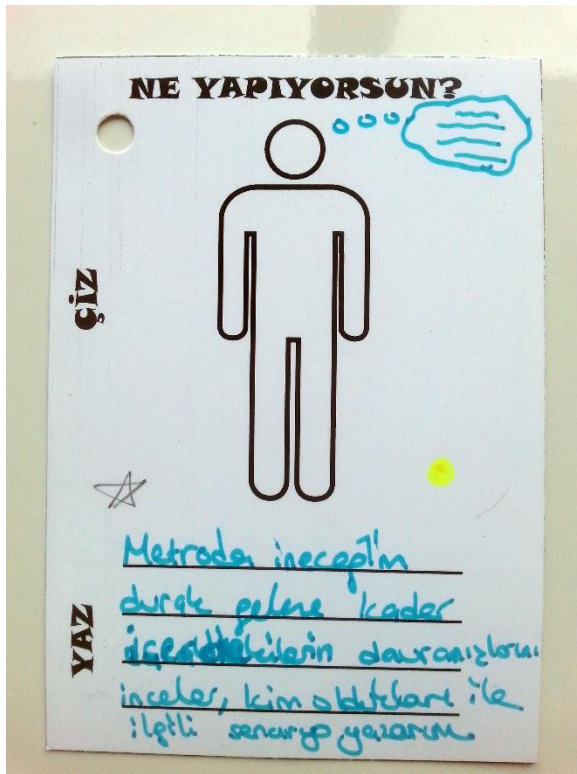


Figure 4.5: Filled cultural probe card – what are you doing? (Standing) I

In the next section, the results from the data focus on chance encounters and surprising effect of public idle time.

4.2.2. Chance Encounter

Observation is not the only way of having interesting experience in idle time. The analysis data shows that chance encounters play an active role in experiencing idle time, as well. These serendipity moments could be as naïve as below [18]:

I saw a huge bee when I had a break from the study at the university. I had the chance to look close when I took a picture of it. Its wings were so colorful.

These moments are generally described by the participants as surprising and astonishing. Such moments could turn into routine as well as another interviewee states below [19]:

When I go to the park in the neighborhood, I see many interesting things there. For example, there is an old man with sports gear. At the beginning, I was amazed by his determination, I respected that. [...] Ever since, every time I go to the park I see him exercising there. He must be going to the park every day. Lately, I have been looking for him whenever I go there and he is always there.

Chance encounters in people's idle time can give a novel touch to people's lives as seen above. They change the course of experiencing not only the idle time but everyday life. In another example from cultural probe research, the participant wrote and drew the situation in which he took a break at the library and went downstairs. While he was waiting outside the door he ran into a cat and took a picture of it. It was an unplanned moment and a nice encounter set the tone (Figure 4.6).



Figure 4.6: Filled cultural probe card – what are you doing? (Standing) II

As such experiences could be the combination of physical and digital worlds, it could also be completely about the digital. On another cultural probe card, the participant stated that she encountered an interesting article on the web and she read it during a bus trip to downtown. Similarly, one interviewee who was fasting explained an idle moment of randomness as follows [20]:

I prepared a meal at the dormitory and the table was all set, but I had to wait 10 minutes until the prayer and I had the opening song of an old TV show that I used to love in my head. I played it while waiting and even after the prayer, I kept watching that episode. I realized I had missed that show. It was a nice moment.

Above example shows that a short virtual trip to that song triggered other choices about her idle time. Therefore, a random actor in idle time, either mental or physical, is able to affect the course of it in a nostalgic way.

As a participant researcher, I encountered a situation by chance as well. As I was sitting on a wall and constantly taking notes, two teenagers next to me were interested in what I was doing. One of them asked whether I was keeping a diary then I tried to explain what I was actually doing and we had a talk for some minutes.

Observation and chance encounters happen more often in public idle time than one assumes. Observing the environment for unspecific reasons could be promising for experiencing the public idle time. Similarly, chance encounters can change the course of it and enhance the emotions and the meanings for the individual. Since psychogeography is very much about random encounters and random encounters often occur in idle time as the results show above, it is reasonable to think that psychogeography of the city and our digital environments are possible on idle times.

4.3. Symbolic Interaction

In the previous sections, first I focus on the results regarding how people create and plan their idle time and how they improvise activities if it is unplanned. Secondly,

how observation and romanticized aspects play role in people's public idle time, and why they are important to the individual are explained by the examples in the previous section.

In the previous examples and discussions, I already emphasized the importance of social and symbolic character of idle time by referring to observing others, being observed and chance encounters in idle time. Uncertainty and anxiety about idle time already lead individuals to act in accordance with social and symbolic values.

Under this title, the implications of symbolic interaction in idle time are explained and elaborated with the help of the examples from fieldwork to emphasize such characteristics of idle time in a detailed comprehension of symbolic interaction.

4.3.1. Comfort and Isolation in Idle Time

The results showed many examples of symbolic implications of idle time. For example, some people use their devices in a way not to disturb others in crowd. Many participants stated such things and I made many observations in regard to that. For example, one interviewee mentioned that [21]:

I was at an indoor concert at the university once and I was at the back of the crowd. First I was sitting back there and there were people around me who are close to the screen of my mobile phone. After some time, I kept listening to the concert while standing and I had the chance to freely check things on the mobile phone.

When I asked the reason why she only checked her phone while standing, she said it is probably because she did not want to disturb others next to her with the light coming out of the screen. In another example, a respondent stated that [22]

When my earphones are not quality I do not prefer to sit next to someone not to disturb them. I try not to listen to some loud music on subway or bus not to disturb people around me.

Such thoughts clearly change the experience of using a product. Participants also stated that they keep their phone's notification on vibration in their bag because they constantly receive WhatsApp messages and it would annoy people.

People's consideration of not disturbing others in public is not always about the product. They sometimes change their posture and reorient their bodies so that they can talk on the phone. Many people I observed were inclined to tilt their heads down or rotate it to the direction of windows or walls while on the phone. Hampton et al. (2010) mentions a similar situation in which users of mobile interfaces are less aware of their surroundings with a heads-down posture (see Section 2.3.4.1.). Its reason may not be only about disturbing others but also being disturbed by others' look or sound. It is also possible that they want privacy to some extent while on the phone. Observations show that alone people in public often tend to create an isolation by their body orientation or by their belongings. Lofland (1998) explains such situations by creating bubbles around as shown in Section 2.3.4.1.

One interviewee explains such situation as follows [23]:

When it is too crowded on the subway, I put on my earphones and look through the window while listening to some music to isolate myself from that uncomfortable setting.

Even though she cannot see something outside of the window in underground subway, the respondent still looks that direction and tries to partly close her senses such as hearing and seeing to make that moment more bearable. Managing senses is crucial to symbolic interaction in public idle time and the motivations behind managing them can differ a lot. For example, one respondent stated as below about using earphones in crowd [24]:

I never use earphones in the crowd because I always think I should be open to outside sounds in case of something sudden or dangerous.

On the contrary, many others prefer using earphones even if they have a company in public [25]:

One time I felt suffocated by the atmosphere when I was on the subway with my friend. I wished that I could listen to music, but I could not do anything because my friend was talking next to me.

As seen in above example, she prefers listening to music, but she cannot do so because she thinks it is socially unacceptable and rude.

The moral factors are not bounded by listening to music. Interviews showed that the medium can differ in such situations. For instance, one interviewee stated as below about the make-up material she carries in her bag [26]:

I can put cream on my hands anytime in public because my hands easily get dry especially in winter. I also can wear lipstick in public wherever I am.

Then I asked if she wears lipstick on a bus she immediately said [27]:

I do not apply lipstick around so many people in a bus, especially in front of many elders, but if I am at a dinner table for example, I would probably apply it.

Another interviewee stated similar things about make-up and she explained that she would not do it on the subway, but after a meal.

In this section, I focused on how people intentionally try to isolate themselves from the physical environment in public idle time. Simmel's blasé attitude (as cited in de Souza e Silva & Frith, 2012; see Section 2.3.4.1) justifies such cocooning activities in modern urban life. Individuals who perform blasé attitude use portable-personal territory (Hatuka & Toch, 2014) to actualize it with the help of their belongings. They can both close their senses and make it obvious to others that they are not available for social interaction. Therefore, mobile interfaces function not only instrumentally but also symbolically in idle times.

4.3.2. Symbolic Messages in Idle Time

Other than comfort and isolation that are managed by the individual, many people were also observed using civil inattention (see Section 2.3.3), a term introduced by Goffman (1963), as a tool in public idle time to interact with others around them without words. This concept is not so easy to grasp by the results derived from interviews or cultural probes. However, people show many signs of civil inattention in public indirectly. For example, I observed many people raise their heads for a second when someone approaches and sits close in public. This person glances at the other unobtrusively. This practice corresponds to Goffman's civil inattention again. People acknowledge the things going on around them, but do not show any particular attention to it. Some also used this tactic when there was loud noise around in downtown while they were reading or texting.

During a set of observations, a shoeshine boy was walking around and asking anyone if they need his service. The symbolic signs of being unavailable, whatever the medium to show it is, does not probably mean the same to him. Even though he knows that people close themselves to any kind of interaction, he particularly uses this code as a power and kindly disturbs people on the street. Then it can be seen as a tactic he uses against the civil inattention. The tactic is that he intentionally goes close to people and interacts with them by asking stubbornly if they want his service even though people isolate their senses by looking at their mobile phones or using earphones. He breaks the inattention shields for his own economic reasons.

The use of civil inattention is so broad that it could be enriched by many other practices. Although it is not possible to mention all applications of it, one of the examples is worth mentioning. In a public setting, I observed if someone sits on a bench next to a man, then the man immediately starts looking at the opposite direction. Moral factors about not staring at someone or even doing things that may evoke such perception such as only looking that direction could be the reason of creating civil inattention in this example.

One of the interviewees explained a practice of symbolic interaction when she wants to listen to music next to her friend. I asked if she also listens to music even though she is with a friend in public, and she answered as below [28]:

It depends on her. If she is listening to music or if I see that she attempts to.

Then I continued asking how exactly it happens when she sees her attempting, and she continued [29]:

I ask if she also wants to listen to music. If I put my earphones on while talking as if nothing happened I feel like she would be annoyed.

When I asked how she understands that her friends attempt to listen to music she responded [30]:

They take out their earphones out of their bags and hold it in their hands or they use their earphones only in one ear. Then I understand they also want to listen to music at the moment.

Above example proves how much symbolic interaction actually affects our daily social interactions and that people can sometimes only communicate on a symbolic level on collective practices.

In many observations, I witnessed that being occupied with a mobile interface is used as a shield against being seen as doing nothing. People mostly do not prefer sitting on a bench in a crowded place and doing nothing. Instead, they generally take out their mobile phones or any other object that might present them as purposeful. Therefore, being publicly idle creates its own tactics against social and political norms.

At this stage of results chapter, I mentioned the implications of symbolic interaction through behaviors with or without mobile objects in public idle time. The examples above showed parallelism throughout the fieldwork.

In the next part, I focus on the examples of visual-corporeal unity of idle time and how they affect and change each other through people's activities and thoughts.

4.4. Virtual-corporeal Intersections

In the previous stage, symbolic implications of public idle time were explained by the help of the results. Other than planning, romanticizing and symbolizing it, there are also virtual-corporeal intersections in idle time that decides on people's activity choices.

The moments of intersection of virtual world of ICTs and corporeal world in public setting not only happen at the same time but also affect each other. Below, I present some examples from interviews, cultural probes and observations to explain and elaborate on the intermingled dynamics of virtual-corporeal unity.

4.4.1. Personal Communication Requirements

Many of the participants stated that they would like to control their communication channels and often keep in contact with their acquaintances when they need to be occupied in idle time. They do this mostly by keeping their mobile communication devices with them on the go. The importance and influence of ICTs was explained in literature review. Line et al. (2011) emphasizes the importance by stating that ICTs provide pervasiveness that allows individuals juggle between social roles (see Section 2.3.4.2). In addition, I present some examples of fieldwork analysis with regard to it. For example, one interviewee made the statement below [31]:

My mobile phone is always in my hand so that I can reply to messages immediately especially in idle times. I prefer not to look at it when I am busy with something important, but otherwise I keep it in my hand.

She mentions above the importance of replying as soon as possible in order to establish a proper conversation rhythm with her friends. Another respondent similarly stated [32]:

While I am in my idle time and not working on something specific I keep the WhatsApp notifications on because there are group chats in which I and my friends write to each other. When they send something, you naturally reply.

Above example shows that well accepted conversation norms exist not only in corporeal but also virtual. Similarly, one interviewee mentioned that they have a Facebook group of their social club where they share pictures and write comments about the pictures. Again, being virtually social creates its own responsibility to join that group and contribute to it. Such virtual-social activities on Facebook groups do not always stay virtual and sometimes overflow into corporeal socialization. An example to it is explained by an interviewee as follows [33]:

There is this neighborhood group “100. Yıl Evleri” on Facebook in which there are many university students. When a discussion interests me there, I discuss with my friends who are also members on a post there or share the news in the neighborhood.

In the example above, she starts a discussion with her close friends instead of joining the discussion online virtual environment. The physical setting becomes the backstage (see Section 2.3.3) of the virtual setting where she does not have to feel bounded by many spectators in this online group. Virtual-corporeal intersection not only allows people to share similar social conversations in different times but also it set the scene for simultaneous existence of virtual and corporeal as shown below. The interviewee talks about a card she had filled before the interview [34]:

I was drinking Turkish coffee and tell fortunes with a friend here. I was also writing messages on WhatsApp in meantime.

She is social both virtually and corporeally as seen above. In a corporeal activity, she still needs to check her communication accounts and reply to messages not to miss a conversation in virtual world and do the requirements of friendship.

4.4.2. Being There and Sharing It

Apart from social relation responsibilities of individuals, people desire to show others what they do and where they are online because they want to move their experiences from real to virtual media to extend its social impact. They do so by using social media and communication accounts on their mobile devices. Questioning the motivations of such behaviors could be the subject of another research. Nevertheless, since the research agenda requires, I lay emphasis on a few examples below for designers in this respect to reveal how these behaviors occur. One of the interviewees explained it by referring to the categorization of mobile phone applications as below [35]:

Facebook is for spending my free time to see what is going on there, WhatsApp is for direct communication, just like messaging. When I go somewhere interesting or beautiful I check-in on Swarm to show people that I am there.

Another respondent explained a similar situation by giving example of recording the concert that she attended [36].

I wanted to immortalize that moment. I already watch the concert while recording. It is nice to be there. I also shared the video on Instagram later. Maybe sharing it is a sign of socializing, I do not know [...] but then I can say “I have been there, I was also there”.

Above examples prove that people do not only use ICTs because they provide direct communication but also to share their experience that feels special and worthwhile. Users sometimes can also share online their own visuals with a special background to prove that they were there or to share thoughts about that environment as an interviewee stated as follows [37]:

I sometimes use Snapchat while I am window shopping and take selfies then I send it to some people.

The main reason may not be to share in above example. It can be said that, whatever the reason is, they superimpose themselves (their IDs or visuals) with the background or geographical data to share the experience. I encountered something similar on a cultural probe card on which it was written “Taking pictures whenever the light is decent”. Individuals enjoy including their presence to the proofs of their experiences.

Consequently, being there and sharing the evidence is a valid practice of virtual socialization as seen in above examples. Moreover, such practices frequently happen in idle times as recreational activities. Even though the events such as concert or window shopping are included in leisure time, sharing them is an idle time activity.

After presenting the findings on direct communication practices and sharing the experience, I move on with the last category under virtual-corporeal intersection implications of idle time.

4.4.3. Internalizing the External or Vice Versa

The findings in this section are specifically about listening to music on the go and they present how music player users bind their inner world to the momentary settings or the other way around. It was discussed before that individual’s inner world, thoughts or values and external actors usually are in a reciprocal relationship in public idle time. At this section, I explain how dynamics in such situations are interpreted by individuals through music. For instance, one interviewee points out the importance of music in idle time as below [38]:

It is different to be in an idle setting while listening to music. The music you hear changes how you perceive the world, how you see people around you. I literally feel like I move with the rhythm then.

I also observed similar things to the above comment during observations. Many people tend to tap to the rhythm of a song coming from far or swing their feet synchronized with the music some teenagers play next to them while they are sitting idly in downtown. They are probably not aware of that, but either consciously or

unconsciously, people internalize the external world by music (see Section 2.3.4.1). De Souza e Silva and Frith (2012) state that we generally cannot choose whom we sit next to in public, but thanks to portable music players, we can indeed choose which music to listen to. Music may not be the only way to do so, yet it is no doubt the most visible sign of it.

Respondents usually mentioned music in idle time as a tool to get them into the mood. Some of them also regularly take a walk or go jogging in the neighborhood. They stated that they listen to some upbeat music while exercising or walking to be more motivated and they generally prefer listening to slow songs in the evenings or in calm moments.

Some respondents also choose their music according to the day. They favor upbeat songs again if they are going to have an intense and busy day. Furthermore, some of the interviewees added that they do not plan which songs to have that day and they choose songs at the moment that are pertinent to the situation.

On virtual-corporeal intersection, which is this last part of the results chapter, I focused on the coming together of virtual and corporeal realms through people's practices in public idle time and present examples from the compiled interview, cultural probe and observation data. In the next chapter, I present conclusions the findings of the research.

4.5 Conclusion

In Chapter 4, I categorized the findings in four main sections. In Section 4.1, I presented the results on how idle time is planned, improvised or created. Individuals plan idle time by estimating the free times in between work and leisure and prepare themselves accordingly. They pack their bags and arrange idle time activities according to the place and time. Secondly, people also improvise their idle time when short breaks suddenly occur in daily life. Even though they cannot plan them beforehand, they can still turn those times into enjoyable or productive moments by

using mobile interfaces they carry. Lastly, they can create idle times in between when work and leisure activities become suffocating for them.

In Section 4.2, I emphasized the importance of idle time by relating it to psychogeography and unplanned aspects of it. First I focused on how observing others can become an idle time activity and how people convert this so-called wasted moments into something positive. Secondly, I exemplified chance encounters and related them to *dérive* and serendipity.

Section 4.3 is about symbolic implications of idle time. In this section, I initially mentioned how comfort and isolation are controlled by individuals. In idle time, individuals seek for their comfort and also care about others'. Furthermore, they sometimes find comfort by isolating themselves when the environmental stimuli is so dominant and suffocating and when they feel anxious and uncertain. Secondly, I presented examples on the ways people tend to give symbolic messages to others in public idle time, and supported it by referring to the terms in the symbolic interaction literature.

In Section 4.4, I focused on how interchangeability of virtual and corporeal worlds affect and are affected by idle time. I first mentioned the findings on the necessity of virtual social interaction and how it is described by individuals. Then I exemplified how people share their offline experiences online by including their own presences in the shared media. How people in idle time internalize the external world by using portable music is explained by the help of examples from the field research and the supporting literature.

In the next chapter, I share the general findings about idle time practice, reflexive insights, limitations, key points and thoughts on possible further research.

CHAPTER 5

CONCLUSIONS

Below I summarize the insights derived both from the literature and the research by categorizing them with the help of results of the research. First, I emphasize that public idle time is an active process in which individuals engage in many activities. Secondly, I focus on that idle time is also a social process although alone individuals in public seem passive. Later, I lay emphasis on incidental side of idle time and exemplify how observation and focusing on details that are normally neglected lead to serendipitous moments. In the fourth section, I gather the idle time implications of symbolic interaction by referring to both the literature and the findings. In the last section, I mention the co-presence of virtual and physical worlds in idle time via ICTs and how this ubiquitous co-presence affects public idle time.

At the end of the chapter, I mention limitations of the study and reflexive insights. Then I conclude it with the recommendations on further research.

5.1. Concluding Insights

5.1.1. Public Idle Time is an Active Process

Dialectic attitude in everyday life studies highlight work and leisure and it overlooks the opportunities of public idle time that is composed of individual creativity. People do not only usually have idle times between mundane activities but they plan it, improvise it and create it.

Planning it starts at most a few days ago. People plan their idleness to have a less boring and more fun time. For example, they know they have to take a bus journey next day and they take their belongings such as books, magazines, mp3 players and

charge their smartphones accordingly. Waiting and travel are mostly perceived as obligatory time between other daily activities. Therefore, individuals try to make these times more bearable. Moreover, they usually do not want to risk the amount of fun in such times. Then, they plan it and arrange it with the help of mobile objects they carry with them.

Idle time is also improvised. In the interviews, participants stated that if idle time is going to be less than 10-15 minutes then people often decide it is not worth planning. Consequently, they experience many intermittent and predefined short idle times. In such times, they initially feel anxious by the effect of uncertainty about what to do. However, improvisation become a part of idle time immediately. People act in creative ways and try to avoid boredom.

Idle time is also created in situations in which there is no time for relaxation between scheduled activities in everyday life. Participants mentioned that they sometimes create idle time on purpose in between. This can include taking a detour by bus in the city, walking a bit longer than planned, delaying some tasks to listen to music and so on.

Contrary to what is believed, people consider idle time significant. Therefore it is an active process in individuals' lives. This active character of idle time brings about many unexpected and fruitful aspects on an individual basis.

5.1.2. Public Idle Time is a Social Experience

Both the literature and the findings point out that public idle time is a social experience. Although alone individuals in public idle time may seem in solitude in their idle time and it usually perceived that they do not engage in social activities, many findings show that idle time is indeed a social process and people socialize through both offline and online means. Offline socialization mostly refers to symbolic aspects of idle time. Therefore, I only discuss online socialization here. Discussion on offline socialization can be found under Section 5.4.

Online communication has gradually taken more part in our lives with the technological inventions and it is two-sided. It is not only that we are able to reach others easier but also that we are easily reachable, as well. When we possess ICTs, we automatically accept a social contract in which others have the right to reach us via phone calls, text messages and e-mails. It is a compromise to be stay informed on our online or distant environment. This could be interpreted both positively and negatively. As a matter of fact, such duality presents itself in the findings of the research. People are satisfied by being able to reach far environments through information. On the other hand, they also sometimes feel suffocated by this fact and do not take their ICTs with them on purpose during relaxation and serenity moments.

Smartphones, and all ICTs at large vastly affect the means of socializing. It is not hard to see that friends sit at the same table and they all are involved in online communication and socialization on their smartphones. Users sometimes prefer taking a *selfie* in front of a background that is meaningful to them and share it online with their acquaintances. They not only share the visual but also the experience and their feelings with them. It could be claimed that sharing the experience online is only a simulation of the “real” and it does not substitute it. However, the concept of real is rapidly changing in our time. Now we find new “reals” in digital and online realms and consequently we constantly redefine the reality.

It is almost impossible to live an urban life and not to use such new ways of socializing. First of all, participating in new rituals of socialization is generally accepted in the society. Since relationships in a society are reciprocal, one needs to act according to the social consents of communication and socialization. Secondly, new ways of communication offer new opportunities to socialize. Furthermore, these new opportunities emerge from individual’s creativity in idle times because idle time is not as constrained as other times in everyday life. Therefore, it allows people to design their own attitude towards the instantaneous situations.

5.1.3. Idle Time is Incidental

In idle time, serendipity and unplanned drifting around virtual social environments become the unique characteristics that cannot be easily found in work and leisure. Given that these moments are not mostly scheduled, the chance of unexpected and surprising events is naturally higher. Therefore, consequences of social interactions and mobile interface trigger inventiveness in idle time which allows a getaway from mundane everyday life.

Observation is a passive activity when it is observed and it is referred to wasting time or doing nothing. First of all, lexically, considering observation and doing nothing equal is problematic. Just because the people who are observing are still and idle, it does not mean that they do literally nothing. In fact, the results and the literature shows that people who observe crowd in public environment are cognitively very active. They may seem immobile and passive, but they think of their days, lives, social relationships or even something philosophical.

Window gazing has a special part in observation in idle time. People tend to window gaze during a bus journey. They want to observe the landscape or cityscape, the nature or other people on the sidewalk. They write narratives of journeys in their minds by all stimulants out of the window. The fact that the scape, shapes, colors and actors always change outside let them observe constant new situations on the road. Every square they see out of the window is a square of the short movie of their journey. The window becomes the screen and anything outside becomes an actor. Consequently, a psychogeography of idle time observation emerges. The beauty of it is that even for commute in which people always take the same routes everyday, the actors passed by on the roads constantly change and they are incidental. Therefore, it provides the privilege of unexpected observations and discoveries.

Passengers or observers in crowded places sometimes create games on their own. For example, they look at people around them and try to guess what kind of personality and story they have. The observers voluntarily lose themselves in other peoples' imagined lives. They distance themselves from their own lives and seek for interesting

stories in others. By doing so, they try to catch something unique, surprising and personal.

Plenty of chance encounters occur in idle time. Individuals find themselves in situations that would never normally arouse their attention. They feel fine to zoom in to generally neglected details around them and these details naturally surprise them. The surprising effect could be the color of the wings of a bee, seeing a very old person training heavily or nostalgic aspects of a TV show from their childhood. Such moments then turn into significant memories and maybe affect their personality or feelings in general. Incidental factors do not only fill idle times but stimulate and appreciate them.

The psychogeography of idle time creates virtual strollers of the digital-social reflection of modern urban life in 21st century. Given that everyday life is industrialized and industrialized modern life constantly incloses the activities of work and leisure, one should think of ways to tackle this industrialized takeover.

Situationist point of view claims that individual must set aside work and leisure activities and think out of all the common motives of them and go with the flow of uncertain in order to experience the unique and unpredictable. To do so, one should look at the idle time activities that not completely but mostly elude monotonous character of everyday.

5.1.4. Symbolic Level of Idleness: Adjusting Interactions through Senses

On a symbolic basis, public idle time presents us how individuals manage their privacy, comfort, attention by the help of symbolic tools. Here, I first discuss how symbolic interaction is materialized by managing senses in public idle time. In the next section, I continue with key concepts on symbolic interaction literature.

Interactions do not always provide us more engagement with our environment. Symbolic interactions can also help us avoid external stimuli and interaction with others. People in idle time often look for escape and isolation. The motivations behind

these could differ. Teenagers can be in public idly to get away from their parents. Elders can spend idle time in public to relax their minds and reduce the stress. However, there are some symbolic signs people present to adjust their involvement in a setting and they show these signs by the help of adjusting their senses, especially seeing and hearing.

Seeing is adjusted by how people sit, where they stare at, how high they hold their heads and whether they look at a near or a far spot. Mobile interfaces mostly affect where people look. If they look at an object in their hand or on their lap seeing is both physically and mentally focused on that object and everything behind is blurry and secondary. People who are occupied by mobile interfaces in idle time generally present heads-down posture (see Section 2.4.1 and Section 4.3.1). The field of vision is decreased and what is mostly seen is the ground and the mobile interface. However, people still look around shortly to stay aware of the physical environment. Therefore, individuals can arrange how much attention they give to physical environment via mobile objects they have with them.

Hearing is the other sense worth mentioning. The results show that mp3 users use mp3 players to isolate themselves and especially make themselves unavailable to respond in public. Therefore they give a symbolic message to others around them that they do not want to interact and create a dialogue. Sometimes, people use it for security. When they feel unsafe in public because they do not want to be harassed or disturbed, they immediately make a phone call or put their earphones on. For example, if a beggar approaches someone and stubbornly asks for money, then the person who is asked instantly make a phone call or maybe even pretend to make a phone call.

On the contrary, the findings also show that people do not prefer to use earphones in public because they feel anxious about possible dangers in crowded places. They want to give their full attention in crowded settings in idle time. Similarly, others do not listen to loud music or do not listen to music at all in public transportation not to disturb others around them.

The findings again show similar considerations for seeing. The light of the smartphone screen is actually glary in a dark environment. Thus, individuals can avoid using their smartphones next to others in a dark environment not to discomfort.

Senses are arranged in public idle time for many reasons. Whatever the reason is, the change in senses by symbolic messages shape the social interactions. Apart from senses, I focus on the term civil inattention and other significant points in the next section in regard to social experience.

5.1.5. Civil Inattention and Other Symbolic Messages

This section is about the conclusions on civil inattention (see Section 2.3.3) and other specific symbolic messages. The concepts I mention below are fostered by the research findings, as well.

People do not only manage their senses to control their involvement with the environment, but they also use symbolic messages such as civil inattention which is a significant term that is worth mentioning individually because I found many implications of it at the research stage. Civil inattention is commonly used by individuals either with being aware of it or not. It sometimes shows itself as a reflexive behavior and other times as a tool actively and consciously used.

Individuals tend to use civil inattention when somebody approaches them without interacting. For example, individuals use civil inattention when someone comes and sits next to them on a bench in downtown. They acknowledge the presence of others, yet they show no sign to engage in an interaction with them. In more detail, the people who have been sitting and being occupied with a mobile interface raise their heads for less than a second when the other person approaches to sit. Then they go back to interact with the mobile interface in front of them. The findings and the literature show that this kind of interaction is a need in idle time. Since many individuals are strangers in a crowded public setting adjusting attention channels via symbolic messages becomes prominent.

Sometimes, other people around break civil inattention on purpose. For example, shoeshine boy (see Section 4.3.2) approaches people and stubbornly ask them if they want his service. He intentionally disturbs the people's isolation and civil inattention to earn money. This exemplifies a tactical behavior on civil inattention to reshape social interactions.

In other symbolic messages, people test others' reactions to a certain behavior before they act. They show signs by interacting certain objects and reveal their intention to others and find out others' intention nonverbally. The quote about earphone (see Section 4.3.2) exemplifies it clearly.

There is a close connection between symbolic interactions and idle time activities. Idle time creates its own ways on dealing with uncertainty and anxiety of being exposed to others and these ways generally refer to symbolic interactions.

5.1.6. Co-presence of Virtual and Physical

New technologies enable us to be present at more than one place. These places could be virtual as well as physical in our day. Virtual-physical presence is not only a need for the individual but also a requirement to maintain proper relationships because that is expected by the society. Such ubiquitous presence both enables and constrains people. New technologies, hence possibilities bring about new responsibilities. Nowadays, a proper conversation with the distant ones requires constant virtual presence. These requirements, as shown by the research results, are often fulfilled in idle time when people have short breaks between scheduled tasks.

To socialize and to relax, people switch their consciousness and senses between virtual and physical worlds via mobile interfaces in idle time. Mobile interfaces can be defined as individuals' belongings that they take and carry with them and they are not necessarily technological artifacts. They can differ from smartphones to books, to even bus windows. No matter which object it is, mobile interface provides a connection between virtual and physical worlds by letting individuals manage their interactions. Mobile interfaces usually fulfill the needs in both virtual and physical

realms by different functions. For example, smartphone could be used to both symbolic implications that are closing senses and isolating oneself from physical environment and socializing virtually at the same time on social media accounts.

In this section, I focus on two sides of the co-presence of virtual and physical by two subsections which are sharing the narrative via digital media and cognitive process of internalization of the external world.

5.1.6.1. Sharing the Narrative (Tangible Transition)

People usually share their offline experiences online. Thus, they can be social in a broader sense. The use of physical elements to create virtual-social media is common in idle time. Individuals benefit from possessing the access to both worlds by transferring information and media between them in idle time. Normally, sharing the experience is not their primary task. Therefore, they get occupied by such activities mostly in idle time when there is nothing more significant. It is both a duty and a luxury to share offline experiences online or vice versa.

In this kind of transition, there is always an accompanying media to the activity of sharing. Therefore, shared media and the act of sharing are both sensorial. In this method, individuals always need an intermediary that reproduces the experience on the cyber world.

5.1.6.2. Internalization of the External (Intangible Transition)

When people have special moments, they take pictures or record videos to immortalize those moments. They sometimes share them as well, but other times, they keep the material even after sharing for a long time. It means that shared experience also has a cognitive impact that will later provoke meaning and nostalgia. They will occasionally look back to those digital documents when they have free idle time.

Internalizing the external world often happens with the help of music. Listening to music has a special importance for idle time. Music intermingles with landscape,

activities and thoughts in public idle time. It affects it and is affected by it. The activities can influence the music that is listened to or music can influence the activities and behaviors in a certain moment. These processes occur by the music's impact on meaning by romanticizing and dignifying the activity that accompanying music. Many participants dwelled on the importance of music for them. It is an indispensable companion in idle observation or traveling for many people and it deeply changes the course of idle time experiences.

Until here in this chapter, I explained final insights of the study and concluded key points under them. First, I mentioned idle time is an active process and people plan it, improvise it or create it on purpose. Secondly, I emphasized that idle time is a social process in which individuals use ICTs and other mobile interfaces to socialize. In the third section, I mentioned that idle time is incidental because it is not totally planned and it allows people to experience unique moments. In the fourth and fifth sections, I focused on the symbolic implications and tools that are used in idle time to control anxiety, uncertainty, comfort and isolation. In the last section, I discuss how the ubiquitous co-presence of virtual and physical worlds affect social activities in public idle time.

In the next section, first I present the insights on reflexive notes and limitations. After that, I conclude the thesis with further research recommendations.

5.2 Design Implications

This research addresses the social aspects of public idle time. Public idle time is an active social process. Moreover, this process materializes with the help of mobile objects accompanying individuals. Therefore, the characteristics and the roles of these objects should be interpreted and studied by designers in regard to public idle time activities.

As shown in this study, users already adapt themselves and use existing products to manage their public idle time. Nonetheless, designers can learn from exploring these existing social practices and build upon them. As a result, they would not only design

better products for idle time but also improve idle time practices by introducing possible new products.

Serendipity and chance aspects of public idle time give it a unique strength and create potential to be explored in detail. Individuals adjust their proximity to both offline and online interactions with other objects or other people. They zoom in to normally neglected details in everyday. This characteristic of public idle time could be interpreted by designers and can lead to new designs which enhances the uniqueness of idle time experiences.

External stimuli is internalized in public idle time mostly with the help of music. Internalization could be broadened by using other senses in idle time. Possible products can emphasize on different combinations of the senses to extend the definition of internalized public idle time.

Public idle time constitutes an area of relaxation, observation, contemplation, socialization and serendipity and it does so in its unique ways. For this reason, designers should explore its potentials in detail to implement its attributes to products and especially to mobile interfaces.

5.3. Reflexive Insights

I explained my interpretations on the research findings and related concepts in the literature in Section 5.1. Now I continue with reflexive insights I noted throughout the research.

As I discussed earlier, I designed the research as one preliminary study at the beginning, and as three main stages (Figure 3.1). Some insights below refer to more than one stage whereas some of them are related to only one.

The research experience made me realize that the least expected stage or question can lead to most fruitful answers. The researcher makes assumptions about the process while designing it. Although these assumptions can be guiding, they sometimes surprise the researcher. For example, interview questions are designed to get answers

on certain topics and they have mostly implications about research questions. However, participants sometimes declare an opinion on something or tell an interesting and unexpected story which could not be derived directly by the interview questions.

I realized that the amount of answers and productiveness of interview and cultural probe sessions substantially depend on the character of participants. Although the conditions were equal for every participant, some of them were more talkative and frank. Consequently, the findings dramatically differed among the sessions.

In some research stages it was easy to find answers whereas on other stages the same theme could not be observed or questioned. For instance, the implications and examples of non-instrumental interaction could be found in observing sessions while they could not be derived from interviews.

In the interview sessions, I realized that asking over described or rhetoric questions may cause participants to think that the researcher asks it to get a certain answer. Therefore, asking a question about a too specific situation should be avoided.

If they are conducted at public or semi-public places, interview sessions can be disturbed because of an unexpected intervention of other people. In such moments, repeating the last question or reminding the interviewee the last sentence help both the interviewer and the interviewee stay in the pace of the conversation.

The questions of semi-structured interview were predetermined and planned. However, I realized that the probe questions I asked in the interviews gradually changed according to the answers and findings from the previous interviews. Although this fact helped me to focus on certain aspects, it affected the equality and neutrality of the interviews to some degree.

I experienced a similar situation in analysis stage. While coding the transcribed texts, the frequency of coding changed because the findings become normalized during the analysis sessions and some statements that were important and new at the beginning

of the analysis later became familiarized and ordinary. Therefore, reviewing the analyzed text over and over becomes prominent in this respect.

If all transcription of audio recordings is made right before the analysis the researcher can have a better grasp of the topics and themes. However, transcribing the whole data at once can be overwhelming. Furthermore, transcribing interviews right away can already provide inferences on the mistakes and shortcomings.

Making interpretations and assumptions were inevitable when the cultural probe cards were analyzed because cultural probe does not provide a direct dialogue with the participant and it is not only observing and making only interpretations. The intermediaries (participants' drawings and notes) play the active role in cultural probe unlike the other sessions.

5.4. Recommendations on Further Research and Limitations

Considering the findings and general conclusions on the research, three areas on further research on public idle time can be addressed.

This research provides information on how idle time is constituted in everyday life, how it is planned and improvised by individuals. Moreover, the consequences of the virtual-physical intersection on idle moments were explored. A further research can be about how designing enjoyable products and interfaces can improve the public idle time experience. In such research, researchers can investigate the interaction needs in idle time and provide information on their design implications.

This research mostly focused on the activities of young adults and its symbolic, incidental characteristics in public idle time. A possible further research can be established on how idle time activities and products used in those activities differ according to sex and age. Moreover, such research can also be designed in order to address possible findings on gender related topics.

This research was conducted in Turkey and the findings are limited to this geography. Therefore, although many aspects of idleness reflect universal activities and

behaviors, a further research can provide a focus on the material culture of idle time in different geographies.

Final Words

Public idle time is a time of discovery. It is rediscovered and actualized by individuals every moment. However, designers can also explore its potentials. The fact that it has not been studied extensively in design literature brings about an immense area to explore. As a result of such exploration, new social experiences and meaning attributions can even transform our everyday.

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APPENDIX A

CULTURAL PROBE CONSENT FORM

Tarih:

Katılımcı No:

ONAY FORMU

Değerli Katılımcı,

Bu çalışma ODTÜ Endüstri Ürünleri Tasarımı Bölümü'nde yürütülen bir yüksek lisans tezi araştırmasının bir parçasıdır. Bu çalışmada kullanıcıların kamusal alanlarda boş zamanlarını nasıl geçirdiklerini araştırıyoruz. Siz katılımcılardan beklediğimiz dışarıda geçirdiğiniz boş zamanlara dair bilgi, tecrübe ve gözlemlerinizi bizlerle paylaşmanız.

Size sunulan paketin içinde, üzerine yazarak ya da çizerek doldurabileceğiniz bir grup kart ve bir kullanma kılavuzu bulunuyor. Kullanma kılavuzunu dikkatlice okuyup sizden istendiği gibi doldurmanızı rica edeceğim.

Doldurulan kartların aslı, yalnızca araştırmacı ve tez danışmanı tarafından, tahlil amaçlı olarak incelenecek, üçüncü kişi ve kurumlarla olduğu gibi paylaşılmayacak. Siz katılımcıların yazdıkları ve çizdikleri, araştırmadan çıkan yayınlarda kullanıldığı takdirde isminizle eşleştirilmeyecek.

Bu çalışmada doğru ya da yanlış yoktur. Her ifadeniz ve yorumunuz çalışmanın içeriğine zenginlik katacaktır, bu nedenle aklınıza gelen herhangi bir şeyi ifade etmekten çekinmeyiniz. Sizden istenen bilgileri lütfen mümkün olduğunca eksiksiz doldurunuz.

Bu çalışmayı istediğiniz zaman herhangi bir sebep göstermeksizin yarıda bırakabilirsiniz.

Çalışma sırasında veya sonrasında herhangi bir sorunuz olursa benimle ya da tez danışmanımla iletişime geçebilirsiniz. İletişim bilgileri aşağıdadır.

Katılımınız için çok teşekkür ederim.

CULTURAL PROBE CONSENT FORM (continued)

Yaşınız:

Cinsiyetiniz:

Meslek:

İmza ya da Paraf:

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APPENDIX B

INTERVIEW CONSENT FORM

Tarih:

Katılımcı No:

ONAY FORMU

Değerli Katılımcı,

Bu çalışma ODTÜ Endüstri Ürünleri Tasarımı Bölümü'nde yürütülen ve 'kamusal alanlarda boş zaman geçirme aktiviteleri' üzerine odaklanan bir yüksek lisans tezi araştırmasının bir parçası olarak organize edilmiştir. Daha önce katılım gerçekleştirdiğiniz 'kültürel inceleme' [cultural probe] çalışmasının devamı olarak yürütülmesi planlanan bu çalışmada sizinle yaklaşık 30 dakikalık bir röportaj gerçekleştirilmek istenmektedir. Röportaja katılım isteğe bağlıdır.

Röportaj sırasında size belli sorular yöneltilecektir. Yanıtlamak istemediğiniz sorular olursa belirtebilirsiniz. Bu durumda sizden o sorular hakkında cevap beklenmeyecektir. İzniniz olursa yapacağımız görüşmeyi detaylıca değerlendirebilmek ve hatırlamak amacıyla çalışmayı ses kayıt cihazı ile kaydetmek istiyorum. Kayıtlar sadece bu tez çalışması kapsamında kullanılacaktır ve üçüncü şahıslarla kesinlikle paylaşılmayacaktır.

Bu çalışmada doğru ya da yanlış yoktur. Her ifadeniz ve yorumunuz çalışmanın içeriğine zenginlik katacaktır, bu nedenle aklınıza gelen herhangi bir şeyi ifade etmekten çekinmeyiniz.

Bu çalışmayı istediğiniz zaman herhangi bir sebep göstermeksizin yarıda bırakabilirsiniz. Röportaj sonrasında herhangi bir sorunuz olursa benimle e-posta yoluyla iletişime geçebilirsiniz.

Yukarıda belirtilenleri kabul ediyorsanız lütfen imzalayınız.

Katılımınız için çok teşekkür ederim.

INTERVIEW CONSENT FORM (continued)

Yaşınız:

Cinsiyetiniz:

Meslek:

İmza ya da Paraf:

"Ses kaydı alınmasına izin veriyorum."



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APPENDIX C

INTERVIEW TEMPLATE

Time/Date: _____

Place: _____

Interviewee: _____

Consent Form



1. Burada şunları yaptığınızı belirtmişsiniz. Detaylı olarak anlatabilir misiniz, tam olarak nasıl oldu?
2. Kartlarda bahsettiklerinizi ne sıklıkta yapıyorsunuz?
 - a. Gün içinde, hafta boyunca bu yapılanların sıklığında değişiklik oluyor mu?
 - i. Oluyorsa daha yoğun olarak ne zaman? Neden?
 - b. Bahsettiğiniz durumların sıklıklarında farklılıklar var mı?
 - i. Daha sık olanların sıklığını hangi ihtiyaçlarınız belirliyor?
3. Kartlarda belirttiklerinizden hangilerini düzenli olarak yanınıza alıyorsunuz?
 - a. Ne zamandan beri?
 - b. Bunları yanınıza almanızın öncelikli nedeni nedir? *Örneğin bu kart?*
4. Evden çıkmadan yanınıza ne alacağınızı planlıyor musunuz? Planlıyorsanız ne zaman?
5. Bunlardan birini veya birkaçını unuttuğunuz oluyor mu?
 - a. Unuttuğunuz için nasıl zorluklar yaşıyorsunuz?
6. Yanınıza aldıklarınızı nasıl taşıyorsunuz? (*Çanta, cep vs.*)
7. Kamusal alanda, kafede veya yolculuk sırasında yalnız otururken bu objeleri nasıl kullanıyorsunuz?
8. Genelde kamusal alanda nerelerde olmayı tercih edersiniz? (*Güneş, gölge, açık alan, kapalı alan*)
9. Durumun uygunsuzluğu nedeniyle kartları doldurmayı düşündüğünüz ama dolduramadığınız anlar oldu mu?

INTERVIEW TEMPLATE (continued)

- a. Olduysa, o anlarda neler oldu, neler yaşadınız? Nasıl hissettiniz?
- 10. Şaşırtıcı anlar yaşadınız mı? Hoş tesadüfler veya ilginç rastlantılar?
 - a. Bu durumlarda ne yaptınız?
 - i. Tam olarak nasıl oldu?
- 11. Sizin için kamusal alanda yalnız geçirdiğiniz zamanları değerli ve verimli yapan etmenler nelerdir?
 - a. Biraz daha açıklayabilir misiniz? Tam olarak nasıl?

Katılımınız için çok teşekkür ederim!

APPENDIX D

INTERVIEW QUOTATIONS

- [1]: Şöyle oluyor mesela, soruyorum “Şu saatten sonra ne yapacaksınız” diye. Ona göre ben akşam labda çalışacağım, o arayı nasıl değerlendireceğim? Diyelim ki tek başıma kalacağım. O yüzden evet, yanıma yedek bir şey almış oluyorum, önceden planlanmış oluyor. Ona göre alacağım kitabımı, ya da almayacağım.
- [2]: Eskiden kitap okuyordum, zor olduğunu gördüm. Metroda filan bayağı kitap ilerlettiğim oldu. Ama işte otobüse geçince orada biraz zor oluyor çünkü toplu taşıma araçları çok sıkışık oluyor. Yol da uzun olunca genelde müzik dinliyorum ve bu her gün yaptığım bir şey oluyor dolayısıyla. Kitap okumak daha lüks bir ihtiyaç diyeyim. Hem vakit yaratacaksınız hem de doğru zaman, doğru koşul olacak. Ancak öyle oluyor.
- [3]: Doğal insan hali... Onlar da aynı şekilde bir şeyi bekleyen, bekliyorken de boş durmak istemeyen, sıkılan, ama aslında yaptığı şey de boş olan zaman geçirme işlerine giriyor.
- [4]: Her zaman değil, ama örneğin 5 dakika bir ara veriyorsun. O sırada bir şey yapmıyorsun. Hemen çat, cep telefonunu açıp bir şeylerle uğraşıyorsun[...]Dolayısıyla ara verdiğin zaman biraz daha zihnin boşaltıyorsun. Bir rahatlıyorsun. Bu rahatlama her şey olabilir. Bir facebookta dolanmak da seni rahatlatılabilir, bir şeye bakıp onu çizmek de seni rahatlatılabilir.[...]yanımda olmasını istediğim şeydi telefon o esnada. O yüzden açtım, facebookta dolandım. Yoksa tutup facebookta dolanmam yani.

INTERVIEW QUOTATIONS (continued)

- [5]: Bir de arada dersten sıkıldığımda girip bakınca kafam dağılıyor. Kütüphanede masada oturup çalışıyorsam kesinlikle arada bakıp, video filan açıp eğlenceli olsun biraz kafam dağılsın diye yapmışlığım var.
- [6]: O an metroda 20 dakika mahsur kalmıştık, metro bozulmuştu.[...]Metroda çok sıkılıyorum, inanılmaz sıkılıyorum. Zaten metronun içinde ayrıca o kokular, o insanlar bayağı boğuyor.[...]Bunalmamak için sürekli mp3te müzik dinliyordum.
- [7]: Bunda bölüme gidiyordum, gecikmişim hatta. Artık bir süre sonra oturdum, 40 dakika olmuştu.[...]İlk Whatsappa baktım. Sonra Facebooka baktım, en son Twittera baktım. Twitter benim çok sık kullandığım bir şey değil. Artık ne kadar sıkıldıysam, orada beklerken twittera filan da girmek zorunda kaldım.
- [8]: Whatsapp telefonun çalması gibi oluyor, ama Facebook benim için öyle değil. Facebook biraz daha “Dur, bakayım, ne oluyormuş.” Tarzında bir şey... Ama Whatsapp öyle olmuyor. Daha çok hayatımıza öyle girdi. Çünkü artık mesajlaşma bile bitti yani. Artık hiç mesaj atılmıyor, tamamen Whatsapp üzerinden mesaj dönüyor. Arama bile azalıyor.
- [9]: Teslim tarihlerine bağlı olarak değişiyor. Eskiden daha sık yapardım, daha çok olurdu. Şu anda çok az oluyor. Ama yine de zaman yaratmaya çalışıyorum.
- [10]: Tiyatro da benim için kendimi dinlendirdiğim yerlerden biridir, çok iş gözüyle bakmam tiyatroya, benim bir hobim o. Ama sonuçta o da kendi içinde bir iş. Sonuçta bir ezber var, sahnede oyunculuk var.

INTERVIEW QUOTATIONS (continued)

- [11]: Mesela öğle arasında çıktığımda kitap okumayı çok tercih etmem. Ama akşam yemeğine çıkıp beklersem birini daha fazla imkânım oluyor, çünkü kafam daha rahat oluyor.
- [12]: İlla ki dışarıda vakit geçireceksem ve kendi başıma da oturup çay içebilirim, kendi başıma film de izleyebilirim. Ama yine park tarzı yerleri tercih ederim. Çünkü ekstradan benim izleyebileceğim şeyler oluyor.
- [13]: Bir keresinde unuttuğum için kulaklıksız bir yolculuk yapmak zorunda kalmıştım. Dışarıyı izledim. Ben yolculuklarda uyuyamıyorum. Saatlerce oturdum, hiçbir şey yapmadım. Kafamdan bir sürü düşünceler geçti. Yarın ne yapacağım, ne giyeceğime kadar düşündüm. Düşünülebilecek ne varsa düşündüm. Felsefik şeyler de düşündüm. Mesela gidiyorduk, onu hiç unutmuyorum... Arazi bomboştu, düz ve çok az ağaç var. Böyle yalnızlık, melankoli gibi şeyler çağrıştırdı. Ay ile bütünleşmişti görüntü, düzlük, tek bir tane ağaç var. Çıkıp orada koşmak istemiştım, çıkıp orada koştuğumu hayal etmişim.
- [14]: O anda biraz uzaklara dalıp bir şeyler düşündüğüm için sanırım. Bir de o şey çok güzel, tamamen boşluk. Hiç ev yok, bir şey yok. Karşı tarafta sadece dağları, ağaçları ve yolu görüyorsun. Yağmur yağıyor bir yandan hafifçe. İzlenesi bir durum var ortada. Yağmur yağınca pencereden, ya da kar yağınca bir doğa olayı var ve sen onu izlemek istiyorsun. Öyle olunca bir anda her ne yapıyorsan bırakıyorsun bir tarafta, ona odaklanıyorsun.
- [15]: ...Ev arkadaşı veya özel ders ilanları olması ilginç oluyor ve diğer insanların hikâyeleri ilginç ve tanıdık geliyor. Onlara bakınca insanların hayatlarındaki olayları tahmin etmeye çalışıyorsun, sonuçta eğlenceli.

INTERVIEW QUOTATIONS (continued)

- [16]: Bazen dışarıda oturup etrafı incelemek hoşuma gidebilir. Belki bir kedi gördüm kedinin duruşu hoşuma gitti. Bir anda aldım kalemi onu çizmeye başladım.
- [17]: Sonra camdan dışarı bakmışım bir yandan... “Bir sürü binalar, bulutun arkasından çıkmaya çalışan ama çıkamayan bir güneş.” Yine hava parçalı bulutluymuş demek ki. Havaya bir gönderme yapmışım burada.
- [18]: Kocaman bir eşek arısı görmüştük. O mesela ilginçti. Hatta resmini filan çekmiştim. Önce bir korktuk, çünkü çok büyüktü. Sonra resmini çekerken filan gördük, kanatlarının filan acayip bir rengi vardı.
- [19]: Çok ilgimi çeken şeyler oluyor dolayısıyla. Mesela düzenli şekilde gelen yaşlı bir amca var, gözlerimi yaşartıyor.[...] Ne zaman parka gitsem orada mı diye bakıyorum. Amcayı her seferinde görüyorum. Demek ki her gün geliyor.
- [20]: Ben burada (kartta) yurtta tektim. İftarı bekliyordum, önümde yemek hazır. Bir yandan yemeğe bakıyorum, bir yandan bilgisayara. Ne yapacağımı bilemedim o an. Nostalji olsun diye Ekmek Teknesi’ni izliyordum. Ekmek teknesinin müziğini çok seviyorum. Onu dinlemek için açmıştım. Daha sonra biraz kaptırıp birkaç bölümü izledim. Müzikle başladı ama başka şeylere kaydı.
- [21]: Burada üniversitede konserdeydim kapalı alanda ve kalabalığın arkasında, en arkadaydım. Önce arkada oturuyordum, etrafımda birileri vardı. Telefonumun ekranına yakın birileri vardı. Sonrasında, ayakta dinlemeye devam ettim. O zaman telefona daha rahat bakabilmişim.

INTERVIEW QUOTATIONS (continued)

- [22]: Metroda bazen kulaklığın çok iyi olmazsa yanındaki insan da duyduğu için, hatta bazen yanında oturmayı bile istemiyorum. O ana bağlı oluyor, insanlara şey olmasın diye. Çok gürültülü müzikler dinlememeye çalışıyorum.
- [23]: Bulunduğun ortamdan biraz soyutlanmak için. Çünkü metro örneğin, aşırı kalabalık oluyor. Hiç düşünmedim daha önce ama biraz soyutlanmak için aslında kulaklık takıp cama bakıyorum.
- [24]: Bir de yolda otobüste filan çok müzik dinlemeyi sevmem. Biri seslenir, bir şey olur. Duyamam gibi bir endişe olur bende. O yüzden çok da açık alanlarda pek kulaklıkla müzik dinlemeyi sevmem.
- [25]: Yok hiç kulaklık yoktu, ona da ayıp olmasın diye takmıyorum ama keşke taksam, keşke dinlesem diyorum. Alışmışım çünkü metroda, ama yanımda konuşuyor bir şey de yapamıyorum.
- [26]: Gün içinde herhangi bir anda krem sürerim. Çünkü benim elim çok çatlar kışın. Makyaj malzemeleri de, ruju mesela çok sık kolayca olduğum yerde kullanabilirim...
- [27]: Hayır. O kadar insanın içinde ruj sürmem de.[...] Dolmuşta otobüste, bir sürü yaşlı insanın olduğu yerde yapmam da... Arka Bahçe’de örneğin arkada bir masada oturuyorken [...] yemek yediğim yerde beklerken arkamı dönüp... İnsanlar bana bakmazken filan.
- [28]: Ona bağlı. O müzik dinliyorsa veya yeltendiğini görürsem mutlaka dinlerim.

INTERVIEW QUOTATIONS (continued)

- [29]: Müzik dinleyelim mi diye soruyorum. Onunla konuşurken birden hiçbir şey olmamış gibi kulaklığı takarsam rahatsız olur gibi geliyor bana.
- [30]: Ya kulaklığını çıkarıyor insanlar ve ellerinde tutuyorlar ya da tek tarafı takıyorlar ve diğer kulakları açık kalıyor.
- [31]: Telefon hep elimde olur. Özellikle boş vaktimde cevap verebileyim diye elimde olur. Ama yoğun dönemlerde pek bakmamayı tercih ediyorum. Ama o an hemen cevap verebileyim diye elimde oluyor genelde.
- [32]: Hmm, Whatsapp. Telefon yanımda olduğu için doğal olarak, Whatsapta gruplardan sürekli bir dürtme geliyor ister istemez. O yüzden gelen şeylere de bir yandan cevap veriyorsun, özel bir şey yapmıyorsan, ders çalışmıyorsan veya başka bir şey yapmıyorsan susturmuyorsun grupları. Açık olunca da oradan bir şey oluyor. Sen de cevap atıyorsun.
- [33]: “100. Yıl Evleri”nde ne paylaşmışlar yine, gündem ne diye takip ettim. ODTÜ’den bir arkadaş grubuyla görüşüyorsam o gruptaki konuşmalar üzerine tartıştığımız bile oluyor.
- [34]: Orada dışarıda oturuyordum, kahve içiyordum. Büyük ihtimalle de yanımda yakın bir arkadaşım vardı. Genellikle zaten Whatsaptan konuşuyorum.
- [35]: Facebook zaman geçirmek için. Ana sayfama ne düşmüş, vakit geçsin diye facebookta bakırım. Whatsapp geliyorum, gidiyorum tarzında oluyor. Swarm değişik bir yere gittiğimde hani “Ben de buradaydım.” demek için.

INTERVIEW QUOTATIONS (continued)

- [36]: O anı ölümsüzleştirmek diyeyim. Çekerken zaten izliyorum, o anı yaşamak güzel oluyor. Ama daha sonra tekrar baktığımda ki onu da Instagramda paylaştım mesela. Belki o da sosyalleştiğimin göstergesi mi olabilir bilmiyorum ama ölümsüzleştiriyor. “Buraya gittim, burada bulundum.” şeklinde...
- [37]: Windowshopping sırasında kendimi çekiyordum. Selfie... Sonra arkadaşlarıma filan gönderiyorum.
- [38]: Müzik dinleyerek beklemek farklı. Hayata bakışını bile değiştiriyor kulağına gelen müzik. Bana öyle olur hep. Yüz ifadem bile değişir. Etrafı algılayışım, insanlara bakışım. Baya ritimle hareket ediyor gibi oluyorum o zaman.