Contents

Introduction

Many women in today's society live a busy life. They often have a lot to do, many roles to fulfill and high expectations to how their life should be. These expectations do not only come from themselves but also from their surroundings through a media created image. This image especially becomes obvious through countless Women's magazines and also through TV programs such as *Trinny and Susannah*, two British stylists who help ordinary woman achieve the perfect look, *Extreme Makeover – Home Edition,* a television program which helps families turn their less-than-perfect home into a modern and stylish one, in only seven days and Jamie's 30-minitues meals where Jamie Oliver shows how to make fast and easy food in a healthy way. These are all example of how the media helps to create an image as to how things ought to be and have an influence on what becomes the norm – it appears that it is important to have a perfect appearance, a modern home and make healthy food in no time.

In regards to these expectations it becomes clear that time also play a significant role in society. This is emphasized by Women Magazines like Femina, Fit Living, Costume, iForm and Alt for Damerne. All these magazines are characterized by headlines such as these: *"Get more surplus energy in your everyday life[1]"*, *"10 new shortcuts to a flat stomach[2]"*, *"Timing – How to get most out of your 24 hours[3]"* and *"It's a miracle – how to get ready for the bikini in a week[4]"*.

It is possible to assume that the expectations get even bigger and that you get even less time when you become a mother. Magazines such as "Vores børn – Plus alt til Mor" support this notion with the headlines: *"9 ways to a beautiful body after giving birth"* and *Work-life-balance – how to get rid of your bad conscience[5]"*

On the basis of this assumption this research will focus on women between the ages of 25-45 with children, because we find it interesting how women with children are able to find time for everything.

---

[1] Femina no. 21, May 2013
[2] Fit Living no. 6, May 2013
[3] iForm no. 8, May 2013
[4] Costume no. 134, June 2013
[5] Vores Børn – Plus alt til Mor no.4, June 2013

On the basis of the assumption that women with children in today's society have many obligations and desires as to how their life should be, it would seem plausible that time sometimes is in short supply maybe even to the extent that time becomes a luxury. The concept of luxury has changed over time, but it still defines what is inessential but conductive to pleasure and comfort, highly desired and sometimes even unattainable[6]. Luxury is something that provides the individual with pleasure and satisfaction whether is it a new Burberry bag or time spent at a spa resort. This is in accordance with the concept of Hedonism where individuals seek products and experiences that bring them as much pleasure and satisfaction as possible. The hedonistic tendencies can be seen in the postmodern society where the individual feels liberated to live in the moment, and live every moment for the sake of pleasure, senses and enjoyment. In a society influenced by postmodernity the individual is placed at the center of these experiences.

This thesis is based on the aforementioned aspects which are: *Time, Luxury, Hedonism* and *Postmodernism*. These areas are not new and have all been studied before, but, to our knowledge, however, nobody has made an effort of combining the aspects and looking into the possible dynamic that exists between them. We will look into these four concepts as we believe it will help us to gain an understanding of how time is perceived among women today. The presumed dynamic between the four aspects is visualized in figure 1 below.

Figure 1

---

[6] http://www.thefreedictionary.com/luxury
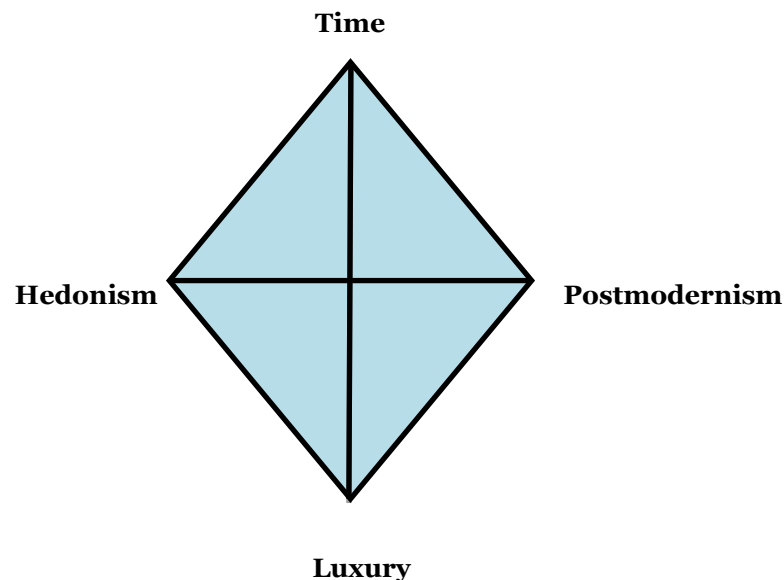
This thesis is inspired by our curiosity regarding the concept of time. It has come to our attention that many different products and brands try to sell time in a more or less, obvious manner. Examples of this tendency are: Startour (a travel agency) who put emphasis on time and how little we have of it, and, for that reason we should value it more and spend it with people we love on a vacation[7]. Other examples are Veet, a company that sells hair removal product for women, to save them time[8] and Knorr, a company that sells pre-pared food products which makes cooking an easy and time-saving task[9]. The concept of saving time is also emphasized by other products such as Gevalia instant coffee, *"a quick cup with the same taste as a freshly brewed, but in lesser time"*[10] and Loop fitness training which promises a quick and efficient workout in only 24 minutes[11].

In a society where consumption is a dominating factor and where *"time is money"*, it is possible to argue that many individuals have become money rich but time poor. We are curious as to why people consume things to either save time or be more appreciative of the time they have. It seems that time has become something precious, to the degree of it being a luxury. Has time then become a good which can be bought on the same level as a pair of pants? This leads us to the following problem statement:

Problem Statement

Why are consumers prepared to buy time instead of making time, and how can this be understood?

Sub-questions

- Does postmodernism have an influence on consumers wish to buy time?
- Are consumers aware that they buy time in the form of products and experiences?
- Has time become a luxury good for consumers?
- Are some forms of time seen as more pleasurable than others?

---

[7] http://www.youtube.com/watch?v=i3YSg8lDZ-E
[8] http://www.youtube.com/watch?v=5Kkn-l4DrMw
[9] http://knorr.dk/#/produkter/pastaretter/10/
[10] http://www.gevalia.dk/gevalia2/page?siteid=gevalia2-prd&locale=dkda1&PagecRef=642
[11] http://loopfitness.com/da/Home.aspx

Theory of Science

The paradigm discussion

When doing scientific research it is important to define your standpoint in terms of the theory of science and what paradigm you find yourself working within. This will in turn lay the ground rules in how to create knowledge on the basis of different views around the world, since paradigms are seen as a basic set of beliefs which guide actions (Guba 1990, Riis 2000, Bryman 2008). Thomas Kuhn (1970:17) simply describes a paradigm as: *"a collection of beliefs shared by scientists - a set of agreements about how problems are to be understood."*

There are many ways of viewing research designs and paradigms and therefore there are also different opinions as to how many paradigms exist. For example, Egon G. Guba (1990) works with four which he calls Positivism, Post-positivism, the Critical Theory and Constructivism, whilst Alan Bryman (2008) deals with five paradigms; Positivism, Realism, Constructivism, Objectivism and Interpretivism, whereas Ole Riis (2000) deals with two; the Positivistic and the Interpretivistic paradigm. Despite the number of paradigms they all deal with ontological and epistemological positions and how they help to define the research design and method.

This research agrees with Egon G. Guba and his distinction between four paradigms. Guba (1990) argues that all research should respond to three basic questions. Regardless of whether the paradigm takes on a positivistic, a neo-positivistic or a constructivist stance, it must be able to respond to three basic questions; an ontological, epistemological and methodological.

- Ontological*: "What is the nature of the "knowable"? / "What is the nature of reality?"*
- Epistemological*: "What is the nature of the relationship between the knower (the enquirer) and the known (or knowable)?"*
- Methodological: *"How should the enquirer go about finding out knowledge?"*

(Guba 1990:18)

According to Guba the researcher must be able to answer these questions in a chronological manner, since they are interdependent hierarchical approaches. This means that the ontology has a significant influence on the epistemology which results in a certain methodology (ibid).

To illustrate these three components in connection with Guba's four paradigms, Nygaard (2005: 25) presents them as follows:

Paradigm	Ontology	Epistemology	Methodology
Positivism	Realism	Objective	Experimental, manipulative
Post-positivism	Critical realism	Modified objectivist	Modified experimental, manipulative
Critical Realist	Critical realism	Subjective	Dialogic, transformative
Constructivism	Relativist	Subjective	Complex, hermeneutic, realistic

Figure 2: Paradigms and their assumptions within ontology, epistemology and methodology.

To understand the figure shown above, the next section will elaborate on Guba's four paradigms explaining how they are to be understood and what sets them apart from each other (Guba, 1990: 19-27).

The positivistic paradigm is recognized by the belief that reality exists and the notion that you can discover the true nature of reality. To be more specific it is possible to generate knowledge about how something really works and why something 'is'. Guba (1990: 19) states "[…] *the business of science is to discover the "true" nature of reality and how it "truly" works"*. Working within this paradigm calls for an objective point of view and it is necessary for the researcher to obtain total objectivity, where personal feelings and values do not influence the research. The ontological considerations within positivism deals with things that can be proven to exist; that is the researcher becomes an observer of the world. This way of dealing with knowledge is closely connected with natural science where answers can be found in measurements or hypotheses that are either true or false. Quantitative research is often the favored choice when working within the positivistic paradigm, since this way of collecting data is easy to control and the results provide a more absolute answer than qualitative work methods. It also often poses questions which can be answered with either a yes or no which also support the requirements for an absolute answer.

The post-positivistic paradigm can be described as a modified version of positivism. The post-positivists agree with the positivist's belief about the nature of reality, but they have moved away from what is now considered to be a "naive" realistic posture and implement what is referred to as critical realism. This means that they question the possibility of discovering an absolute truth within scientific research and generate knowledge on the basis of this. Guba (1990:20) explains post-positivism as follows: *"The essence of this position is that, although a real world driven by real natural cause exists, it is impossible for the humans truly to perceive it with the imperfect sensory and intellective mechanism"*. Methodologically, post-positivists distinguish themselves from positivists, by promoting research which is not controlled to the same degree as they argue that if knowledge is to be generated about the reality that surrounds us, it is natural to use this reality as a point of departure for the research. For that reason observation is often included in this paradigm. To sum up, post-positivists can be described as having the same sense of reality as a positivist but they consider the human limitation and know that it is not possible for the researcher to be totally objective. Thus, post-positivists deviate from positivists both epistemologically and methodologically.

Critical theory looks at reality as something based on human values. For that reason the way in which humans perceive reality cannot be separated from the values that a human possesses. Thus, reality can be described as something which is derived from individuals. Guba (1990:23-24) explains it as follows *"Because they are human constructions, paradigms inevitably reflect the values of their human constructions" (...) "nature cannot be seen as it "really is" or "really works" except through a value window"*. Since this paradigm takes human values into consideration and acknowledges the fact that these values are able to influence the research this can create a dilemma. Human beings possess both good and bad values and, for that reason a true and flash reality is created which critical theory seeks to find the true reality of and dispose of the false. The critical theorists are similar to the post-positivists since both paradigms contain dimensions of critical realism, however critical theory sets itself apart from post-positivism in its subjective epistemological considerations. That is, critical theorists presume that human values can have an influence on the research, although they believe that it can be eliminated or subtracted so that it ends up having no significance for the research. Methodologically, critical theory is influenced by the desire to transform a false reality into a true one and in doing this, dialog is an important tool because it has the ability to convince people that they possess a false sense of reality which should be replaced with a true one. The fact that this paradigm recognizes dialog as an important tool gives it a social constructivist aspect where knowledge and meaning are created through interaction and dialog.

The fourth and last paradigm is the constructivist paradigm which is the opposite of the positivistic in regards to the perception of reality and truth. Constructivists are of the opinion that the absolute truth about reality is unexciting, because reality is constructed by human beings. However, constructivists believe that the researcher can obtain knowledge and understanding about how individuals continuously help to construct reality. Reality is seen as constructions built up from various interpretations individuals go through to understand the world that surrounds them. Due to this, the ontology within this paradigm is relativistic, because every individual has his or her perception of reality. According to the constructivist paradigm the researcher cannot investigate without interaction and thereby influencing the research which results in a subjective epistemological position where knowledge is created through interaction between researcher and what is being researched. The methodology within this paradigm is characterized as complex. This means that the research is influenced by many aspects, such as feelings and values which can be difficult to dispose of. However, constructivists try to understand human behavior and try to interpret human actions seen from the research subject's point of view.

All four paradigms presented by Guba have different perceptions of reality. They distinguish themselves from each other on an ontological level which results in a difference in the epistemology and methodology as well. Christine Daymon and Immy Holloway elaborate further on this by arguing that a researcher can be either *realistic* or *interpretive* in how they see reality which has a significant influence on the questions the researcher seeks to answer and the applied methodology (Daymon & Holloway, 2002). According to them the interpretive stance within theory of science is often associated with qualitative work methods whereas the realistic utilizes quantitative work methods. Qualitative work methods primarily want to explore how individuals act and react whereas quantitative work methods seek to find or create general assumptions through objective research (ibid, 2002).

To sum up the theory concerning paradigms and different views on reality, it is important for the researcher to acknowledge what paradigm he finds himself working within even before the research begins. The ontology will serve as a guideline and affect the epistemological and methodological decisions, thus, the researcher has to be aware of how he perceives reality and the world he wants to examine.

Our Paradigm

This project is inspired by Guba's fourth paradigm, namely the constructivist paradigm, as we do not seek an absolute answer, but rather try to obtain an understanding of certain tendencies in the postmodern society. We seek to gain a deeper understanding of individuals and their presumed effort to buy the abstract concept of time, in a more or less obvious way. Furthermore, this research will be influenced by qualitative interviews which support the constructivists' subjective approach to collecting data, and the fact that the researcher - through interaction - can influence the research process. Working within this paradigm also means that we acknowledge the fact that we interpret human behavior through our research subject's point of view. For that reason, we will not come to a generalizing answer as to how the reality exists throughout the society; rather the findings will serve as an indication of what the reality is for our chosen segment. Constructivism is often associated with social constructivism, this paradigm and its relevance to the research will be elaborated on in the following section.

Social Constructivism

In relation to the four paradigms mentioned above and the constructivist stance within theory of science, Berger and Luckmann established the social constructivist way of thinking in 1996 (Nygaard, 2005:111). It is relevant to also touch upon social constructivism as this project is influenced by these thoughts as well, and to get a better understanding of what constructivism encompasses, it is best described as a group of people who adapt to the same perspectives, thus constructing their own social reality. This is evident by the expression of values, norms, procedures, and perceptions which through time will help to construct a common objective reality (ibid).

Social constructivism works under the assumption that culture is to be seen as an entity in constant change, thus making it a state of continuous construction and reconstruction. It is therefore not possible to claim that one set of cultural understanding will fit perfectly into every situation as constructivists argue that people help build and change their own social reality and emphasize the fact that individuals play an active role in the construction of this reality (Berger & Luckmann, 1966). Bryman (2008:20) does, however, recognize the fact that "[...] *the constructionist position cannot be pushed to the extreme"*. This means that it is important to acknowledge that culture has a reality that requires the participation of certain individuals to shape their perspectives. That is, culture will never be a totally objective phenomenon which only serves as a frame of limitation but rather it is to be seen as a point of reference to social actors - a point of reference which is in the process of being formed (ibid). Additionally Bryman (2008:20) states "[...] *constructivism also suggests that the categories that people employ in helping them to understand the natural and social world are in fact social procedures"*. One of these categories can be for example masculinity, which can be said to be a social construction, but it is constructed through interaction, rather than to be treated as a distinctly inert entity. As Bryman states *"[...] it suggests that the social world and its categories are not external to us, but are built up and constituted through interaction"* (ibid).

Our use of Social Constructivism

Social constructivism enables us to understand the social reality individuals have constructed in regards to time as a product that can be bought. By including the social constructivist's mind-set will bring us closer to the understanding created within a specific niche, in this case women with children between the ages of 25 and 45.

In addition, social constructivism acknowledges the fact that every individual helps to create a common reality, for that reason this research takes into account every interviewee as an individual and important part of the totality.

The Hermeneutic Approach

The theory of hermeneutics is all about the practice of interpretation (Vilhauer, 2010). Johann C. Dannhauer was the first to introduce the term back in 1654 and in time several schools of thought have emerged, along with many research approaches (Dowling, 2004). Hermeneutics see the individual as a reflective and thinking human being who is able to give his own as well as other's actions meaning, and then create an interpretation of these (Berg-Sørensen, 2010). The hermeneutic approach tries to understand human behavior and through this understanding the researcher obtains an insight into the individual's life-world (Langergaard et. al, 2006), and through hermeneutics it is possible to interpret and understand the meaning behind the actions of an individual. This method of doing research will be used in the analysis where the interviewees' statements will be interpreted in an attempt to reach a deeper understanding of human behavior.

Some would claim that due to the nature of hermeneutics this type of science is questionable. Hermeneutic knowledge is not scientific as we know it in terms of the natural sciences, but is another type of knowledge based on interpretation. Working with the hermeneutic approach, the researcher will not gain a final truth which is the fundamental goal of the natural sciences as the aim of the hermeneutic is different (Langergaard et al, 2006). Due to it being a part of the constructivist paradigm the hermeneutic approach does not try to find a final truth, but to make actions understandable. It is these understandings that can be seen as layers (Thurén, 2008).

These layers of understanding are referred to as the hermeneutic spiral. The hermeneutic spiral is about creating a holistic understanding of a phenomenon and in order to do this, the researcher must understand single parts of the phenomenon and relate it to the overall research area (Berg-Sørensen, 2010). The spiral of interpretation goes back and forth between understanding of parts of the phenomenon and the phenomenon as a whole. In addition, the researcher will always enter the research field with a pre-conception of how the field is as a whole although this will change as the researcher expands his knowledge of the field. It can be exemplified as follows; as a book is read and understood, new questions can arise and address both small elements as well as the overall context (Berg-Sørensen, 2010). The researcher's pre-conception will change continuously as he finds out more about his research field and as his understanding of the field expands. Monica Vilhauer refers to this process of gaining knowledge as the "[...] *play-process of understanding"* (Vilhauer, 2010: 50).

The hermeneutic approach gives the researcher the opportunity to move back and forth between understanding of empirical data and the phenomenon as a whole. Dagfinn Føllesdal explains how

the spiral includes more aspects than the text itself "*The text has to be understood within a context that comprises other works by the author, and also both its linguistic and its cultural setting*" (Føllesdal, 2001: 373). In the same way, it is necessary to look at the life-world of the researcher in order to understand his work (Paahuus, 2004).
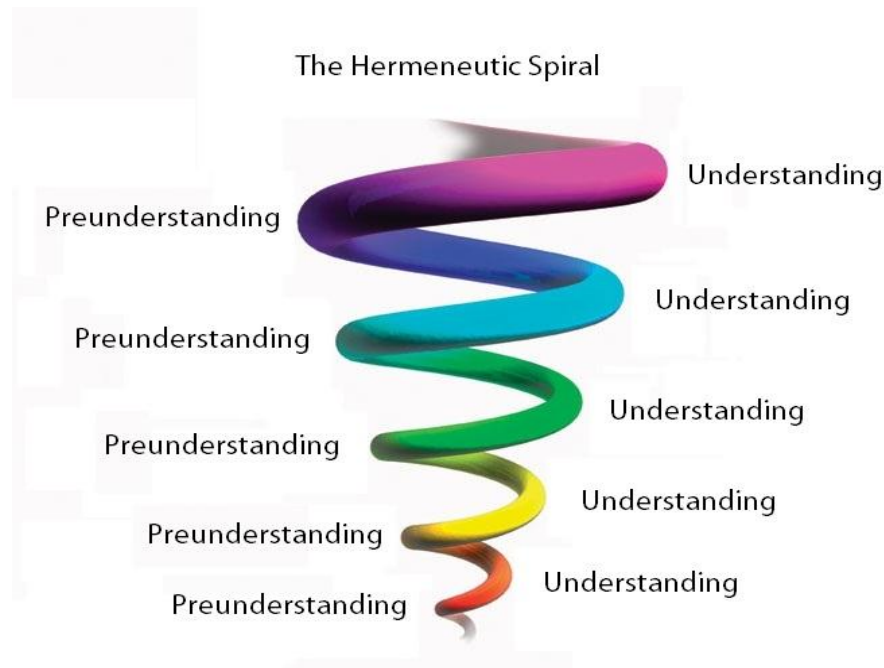
Figure 3

Hans-Georg Gadamer

In relation to the previous section, Hans-Georg Gadamer is worth referring to as he is a leading figure within the hermeneutic field of theory of science. Maura Dowling points out two terms which are central to the hermeneutic approach advanced by Gadamer namely *prejudgment* and *universality.* Dowling explains prejudgment "[...] *as one's preconceptions or prejudices or horizon of meaning that is part of our linguistic experience and makes understanding possible*" (Morse, 1994:125). This means that the researcher can never be totally objective as he will be influenced by his subjective life-world, which in turn will have an effect on the results. *Universality,* according to Dowling, must be seen as the notion of a common human consciousness, an example of this logic is if an individual speaks to a friend, who, in turn understands and are aware of this then they are connected by a shared consciousness. According to Gadamer, pre-judgments or prejudices are especially important when dealing with interpretation, and it must not be disposed of. The past has a penetrative power in the phenomenon of understanding and as a consequence, the research can never can be completely objective (Dowling, 2004).

Our use of Hans- Georg Gadamer and The Hermeneutic Spiral

The hermeneutic approach provides this research with an insight into our interviewees' life-world. This insight focuses on consumers and interprets our empirical data from qualitative interviews with women. The interpretation takes us closer to an understanding of the presumed connection between Time, Luxury, Hedonism, and Postmodernism and how these concepts affect each other and the individual. As mentioned in the previous section we will make use of the hermeneutic spiral, and therefore it was important to provide an insight into our pre-conceptions before we started the research. We entered this field of research as we were intrigued as to why more and more products are sold to consumers with the promise of saving time or even making the individual more appreciative of the time she has at her disposal. Our pre-conception as to the concept of time was that time has become more valuable. For that reason, we were curious to discover if time is seen as luxury in the postmodern society.

Methodology

Inductive and Deductive Work Methods

There are two different ways to approach a research topic; deductive and inductive. These terms explain whether the researcher studies observations or a phenomenon with a theory, or if the research originates from observations and findings with the purpose of conducting theory (Trochim et al., 2006) (see figure 4). The inductive approach to scientific research requires the researcher to relate his or her findings to the theory and information which has encouraged the whole research process and these findings are constantly being related to a stock of theory, from here the research findings are connected to the overall domain or research area (Bryman, 2008)

Even though research is said to be influenced mostly either by induction or deduction, we agree with Bryman as to the difficulty in carrying out induction or deductions respectively, without it entailing elements of the other. A deductive research is often a somewhat linear process, where one step follows the next, but it is worth bearing in mind that this is not always the case. A researcher who works deductively may or may not change his views on the basis of the analysis and furthermore, a set of data for a theory may be seen as relevant *after* the data has been collected (Bryman, 2008, Trochim et al., 2006). On the other hand, a researcher who works inductively might also be influenced to a degree by deduction, seeing how an inductive researcher may want to collect further data when he or she has carried out the first phase of theoretical reflections (Bryman, 2008). This is referred to by Bryman as an *iterative* meaning that the researcher goes back and forth between data and theory.

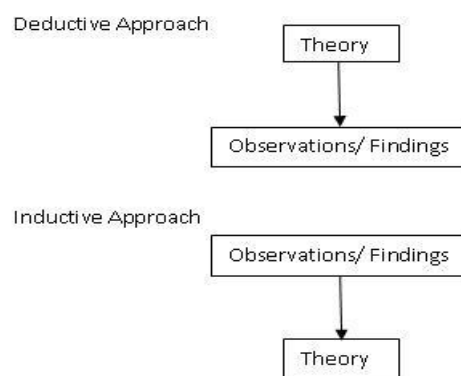Figure 4

This thesis will utilize the deductive approach since the data - in the form of interviews - is based on, and inspired by certain theories and concepts, and through the understanding of these concepts, qualitative research, in the form of interviews is conducted. For the purpose of this research process a conceptual framework is applied and will be introduced in the following section.

Conceptual Framework

To guide the concepts utilized in this project we have chosen to use a theoretical framework or, as some call it, a conceptual framework for the method (Maxwell, 2004). Miles and Huberman (1994:18) define it as follows: *"Conceptual framework explains either graphically or in narrative form, the main things to be studied – the key factors, constructs or variables – and the presumed relationships among them. Frameworks can be rudimentary or elaborate, theory-driven or commonsensical, descriptive or casual"*. They go on to argue that any type of research - no matter how inductive in approach - will know what areas or bins, as Miles and Huberman call them, that are likely to be in play in the study and have an idea of what they consist of (ibid). These areas or bins derive from theory, experiences and objectives that the researcher has concerning the research topic, and by distinguishing, setting these out and naming them will help in achieving a clearer insight into their interrelationship and lead to a conceptual framework method (ibid).

This type of framework is used to find a relationship or link between certain concepts that are able to shed light on a specific research field. Maxwell (2004) broadens the term of conceptual framework to also include actual ideas and beliefs that the researcher has about the phenomenon being studied, whether they are written down or not. He explains it further by stating that "[…] *it is primarily a conception or model of what is out there that you plan to study, and of what is going on with these things and why – a tentative theory of the phenomenon that you are investigating"* (Maxwell, 2004: 33). The function of a conceptual design is to help the rest of the design in regards to defining goals, to develop relevant research questions, selecting the right method and "[…] *identify potential validity threats to your con*clusions" (Maxwell, 2004:34). Some might argue that a conceptual framework resembles a literature review Maxwell however, argues that there is a difference between the two. Firstly, he argues that a literature review leads to a narrow focus, since the focus is on the actual literature thereby ignoring other important conceptual resources such as experience, speculative thinking or other pilot and exploratory research. Secondly, a literature review tends to "cover the field" rather than focusing on the studies and theories that are relevant to the specific research. Thirdly, conducting a literature review is often descriptive, that is the researcher reports what have previously been found and theories which have already been proposed. Maxwell (2004:35) argues as follows: *"[…] your purpose is not only descriptive, but also critical; you need to understand (and clearly communicate in your proposal) what problems (including ethical problems) there have been with previous research and theory, what contradictions or holes you have found in existing views, and how your study can make an original contribution to our understanding"*. Furthermore, a conceptual framework is something that is *constructed*, not found and seeks to incorporate pieces of different theories borrowed from

elsewhere, although the structure and the overall coherence is something the researcher constructs on his owe. In connection with the conceptual framework, Maxwell (2004: 35) stresses the importance of being critical towards the theories utilized to build the framework "*You will need to critically examine each idea or research finding to see if it is a valid and useful module for constructing a theory that will adequately inform your study*". According to Maxwell there are four main sources for the modules that help to construct the conceptual framework for the study, these are: the researchers own experimental knowledge, existing theory and research, pilot and exploratory research and thought experiments (ibid).

Experimental Knowledge

Experimental knowledge is explained by Maxwell (2004) as the knowledge that the researcher has before beginning the research process. This is also emphasized in the hermeneutic approach by Gadamer as the researcher's pre-judgments or prejudices. Maxwell explains that traditionally this knowledge is regarded as bias and "[...] *something whose influence needs to be eliminated from the design, rather than a valuable component of it*" (Maxwell, 2004: 37). Even in the field of qualitative research this has been found to be true where that the researcher is in fact seen as an instrument of the research, Maxwell argues that "*separating your research from other aspects of your life cuts you off from a major source of insights, hypotheses, and validity checks*" (ibid, p. 38). This claim is also supported by Anselm Strauss (1987:11), as he argues that" *Experiential data should not be ignored because of the usual canons governing research (which regard personal experience and data as likely to bias the research), for these canons lead to the squashing of valuable experiential data*". In addition, Peter Reason (1988:12) uses the term "critical subjectivity" to refer to a form of quality of awareness "[...] *we do not suppress our primary experience; nor do we allow ourselves to be swept away and overwhelmed by it; rather we raise it to consciousness and use it as part of the inquiry process*". Reason makes an effort to emphasize the importance of primary knowledge in the sense that it should be taken with caution into consideration as a valid source.

Exciting Theory and Research

Maxwell (2004) explains the importance of existing theory and research as simply more than published work as it should cover other researcher's theories and empirical research as a whole. Maxwell refers to theory as "*[...] a set of concepts and the proposed relationships among these, a structure that is intended to represent or model something about the world* (ibid, 2004 p. 42). The

term "theory" encompasses everything from so-called "grand-theories" such as behaviorism, psychoanalysis and rational choice theory to explanations of an everyday event or phenomenon. A theory, in its simplest form, consists of two concepts joined by a proposed relationship, and it is the function of a theory to provide the research with a model or a map that can be used as a guiding tool or a way to understand why the world is the way it is (Maxwell, 2004), to be more specific, *"It is a simplification of the world, but a simplification aimed at clarifying and explaining some aspect of how it works"* (Maxwell, 2004: 42). A theory that is both good and useful is - according to Maxwell - one that expands your knowledge and broadens the researchers' understanding of a specific phenomenon. In addition, even though it can be used as such, a theory is more than a framework for the research, it is also a story of what the researcher thinks is happening in a particular field and why (ibid, 2004).

Utilizing existing theories is both advantageous and disadvantageous. Maxwell points to two advantages, the first of which is the aforementioned framework, where the researcher fits in particular pieces of data. He likens theory to a coat closet where the researcher can "hang" data and work out the relationship between different concepts, however, no theory will cover all data equally and for that reason, some data might be discharged and "*left on the floor, with no place to put it*" (Maxwell, 2004: 43). The second advantage is its spotlight effect as *"[...] a useful theory illuminates what you see. It draws your attention to particular events or phenomena, and sheds light on relationships that might otherwise go unnoticed or misunderstood" (*ibid.). Nevertheless, a theory that enlightens and focuses on one area might leave another in the dark and no theory has the ability to cover everything (ibid).

According to Maxwell, it is important to keep in mind that utilizing exciting literature and theories might "[...] *deform the way you frame your research, causing you to overlook important ways of conceptualizing your study or key implications of your results*" (Maxwell, 2004: 45). That is, the researcher must be aware of how he uses the existing theories and research, as it is not supposed to limit the findings and make it difficult to see the research area in other ways than already proposed. To sum up, Maxwell argues that there are two ways that qualitative researchers often fail to make good use of existing theory: either the researchers do not use the theory enough or he relies too heavily and uncritically on it. There is no easy way to keep from either over- or under-using theories; it will inescapably be a part of the research. Still, it is important to acknowledge that the solution might be found in the scientific method as well as the interpretive approaches such as the hermeneutics. Hermeneutics develop or borrow theories and continually test them looking for new ways in which they can evolve the research area and make sense of the data.

Pilot Studies and Exploratory Research

Pilot studies provide some of the same functions as prior research however it is possible for the researcher to be more specific when using them. Pilot studies can be designed to specifically test certain methods or ideas and explore their implications (Maxwell, 2004), in fact Light, Singer, and Willett (1990: 213) argue that "*no design is ever so complete that it cannot be improved by a prior, small-scale exploratory study. Pilot studies are almost always worth the time and effort. Carry out a pilot study if any facet of your design needs clarification*". Maxwell argues that they can also help the researcher to understand the concept and theories held by the people being studied – this is often referred to as interpretation. Additionally, it provides the researcher with an understanding of the 'meaning' that certain phenomena and events have for the people involved in them, as well as the perspectives that influence their actions. In connection with this, Maxwell states that "*[p]eople's ideas, meanings, and values are essential parts of the situations and activities you study, and if you don't understand these, your theories about what's going on will often be incomplete or mistaken*" (Maxwell, 2004:58). These meanings and perspectives should be key components of the theory in the context of qualitative research.

Thought Experiments

Thought experiments are, according to Maxwell, the last component which influences a conceptual framework, and have been used throughout time although they are not often used in connection with qualitative research designs (Maxwell, 2004). Thought experiments challenge the researcher to come up with explanations throughout the research process to parts of the data and information. Maxwell states that "*[t]hey draw on both theory and experience to answer 'what if' questions, and to explore the logical implications of your models, assumptions, and expectations of the things you plan to study*" (ibid, 2004 p. 59), therefore, they help the researcher to be critical towards the findings or simply to be able to pause and ask new questions which can help enlighten the research area. Additionally, thought experiments encourage creativity and make the researcher more aware of the knowledge and data he already has.

Our use of Conceptual Frame Work

This project and research method is inspired by four concepts; Postmodernism, Hedonism, Time and Luxury. In the following sections we will explain how Maxwell's four aspects within a conceptual framework will influence our research process.

Experimental knowledge

A part of our experimental knowledge has already been mentioned in the section about hermeneutics and our pre-conceptions. It seems that time plays a larger role in society nowadays and that the consumption of time has been brought into focus when products are sold to the consumer. We have also noticed that the term "Luxury" is used in several different contexts, from selling coffee to cars. In addition, postmodern society might indicate hedonistic tendencies; that is the desire to disregard things that make modern life difficult and to seek things that make life more pleasurable. We see the prior knowledge and observations as an important stepping stone for our research process, and it is this knowledge that brings us to our problem statement, as we have an idea that the concepts stand for individually and not as an integrated entirety. Furthermore, seeing how this research is inspired by the constructivist's paradigm and hermeneutics, we are aware of the fact that the researcher is not able to be totally objective, rather, it is seen as a strength rather than that of bias.

Existing Theory and Research

In regards to our research field, it has not been possible to find existing theories that combine the concepts of Time, Luxury, Hedonism and Postmodernity. For that reason, our findings will not be limited to existing theory, making it difficult to see the research area in other ways than already proposed and get fixed on one particular idea. We see this as an advantage, but it might also result in a somewhat unstructured work process, where the results are not determined beforehand. However, this supports our hermeneutic approach to research, as we do not seek an absolute answer, but a deeper understanding of the field.

Pilot and Exploratory Research

We chose to utilize the first few interviews as a form of pilot study and in that sense the interview procedure might change if we find that one procedure or some questions are better than the others. With this in mind our pre-conceptions are likely to change during the interview process, and this means that some of the interviews might contain more concrete and usable data than others, despite the fact that the interviewees were asked about the same aspects in the interview guide. Seeing how this research is influenced by the hermeneutic spiral, pilot studies, and in this case all our interview data will bring us closer to an understanding and ultimately an answer to the problem statement.

Thought Experiments

Maxwell argues that thought experiments challenge the researcher to be critical towards his findings, and keeps them asking 'what if' questions throughout the process to get closer to the research field. We will be aware of this throughout the research process and also whilst constructing the interview guide. In terms of the interview guide, we are able to ask ourselves 'what if' questions and also be reflective in the process of making the guide, however, we are aware of the fact that thought experiments should end at some point in the process. This happens preferably after the collection of the empirical data, otherwise the research would continue and never result in a conclusion. Hence, the hermeneutic spiral would never stop.

The figure below illustrates our conceptual framework. The figure is to be seen as an entity, where the four concepts influence each other in a crisscross pattern, in this way we want to study how the concepts interact with each other and not individually.

Figure 5

23
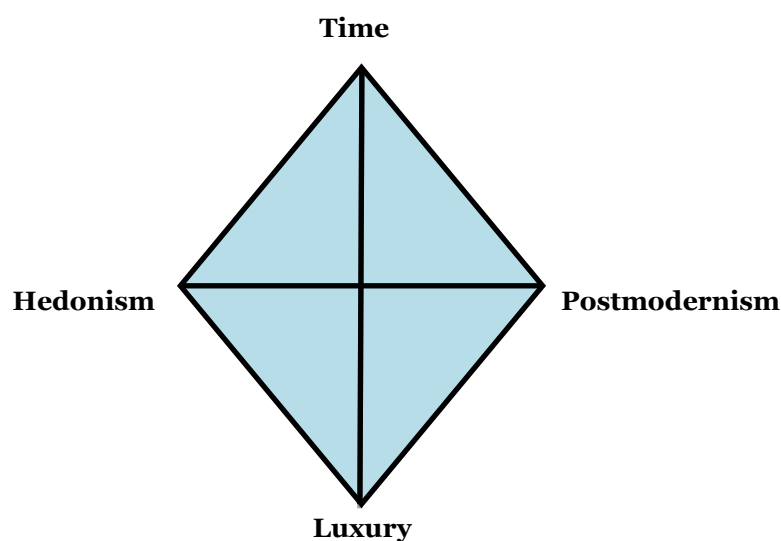
Collecting Empirical Data

Qual- and Quantitative Methods and Their Relevance to the Research Approach

When collecting empirical data for a project, there are two possible methods: the qualitative and the quantitative. In some cases it can be beneficial to use both methods, hence the use of triangulation in the research. The qualitative method often involves case studies and interviews involving a few subjects, whereas the quantitative method involves conducting surveys or handing out questionnaires in large numbers. Depending on which method is applied, the answers collected will differ. In general, the quantitative method of working leaves room for only a certain number of responses, which are already pre-determined by the examiner, whereas the qualitative method allows for the interviewee to mould the answers as he or she wishes, as well as expressing different degrees of emotions not possible when filling in questionnaires. Using a qualitative method enables the interviewer to add questions during the interview and, as such, achieve a broader, more hermeneutic understanding of the interview as described above. The quantitative approach does not enable the researcher to ask questions according to the previous question as the qualitative does although the quantitative approach makes it possible to reach a large number of people in a relatively short amount of time. This is especially useful when knowledge is needed about a concrete topic, whereas the qualitative method enables the researcher to develop his or her research topic during the process (Creswell, 2003; Normann & Sørensen, 2011)

Our Research Approach

For the purposes of this thesis, we chose to conduct 20 qualitative interviews, since we consider this to be a comprehensive amount. Utilizing the qualitative approach will give us the opportunity to study and examine the subject of consumer behavior more intimately and to be more specific as this thesis seeks to study how the individual relates to the concept of time as a consumer good or maybe even a luxury. We will be dealing with the direct feelings and opinions of a human being, thus this approach will provide us with an insight into the individuals' life-world. For that reason we find the qualitative method most applicable in the examination of the problem statement and research field.

We chose to exclude the quantitative approach, despite the fact that some researchers find that doing triangulation provides the research process with more depth. Todd D. Jick (1979:206) defends this approach by stating "[...] *multiple viewpoints allow for a greater accuracy*" as well as an enrichment of the research topic (ibid), he also argues that using both methods will bring the

researcher closer to the topic of research, providing a broader perspective. Bryman, however, mentions some disadvantages when using triangulation or, as he calls it, mixed methods. He explains that using one research method often carries an epistemological commitment and therefore requires different procedures, and he also argues that quantitative and qualitative researchers find themselves in separate paradigms (Bryman, 2008). Going back to Jick he argues that if triangulation is applied in a primitive form it does not have any significance to the research process, and gives an example by stating that "[…] *a primitive form of triangulation often found in the organizational research is the parenthetical, even somewhat patronizing, use of field observations to strengthen statistical results*" (Jick, 1979: 603). We agree with this notion to some degree and recognize that utilizing quantitative data to support qualitative findings is often used to provide less concrete material with a more hard-and-fast supplement. Nevertheless, questions regarding this research area will be hard to quantify and answer with either yes or no answers and for that reason, the qualitative research method was the obvious and most beneficial choice.

We will not discard the notion that a quantitative supplement after the qualitative research could contribute with providing additional information, however, due to the time limitations of this research process, we made the deliberate choice to exclude a quantitative study and focus on qualitative interviews, since we deemed this method the most appropriate for this particular research area. The qualitative method of collecting data will be elaborated on in the following section.

Qualitative Interviews

As mentioned before, we have chosen to utilize a qualitative research method. More specifically, interviews are the tool we chose to collect empirical data. David E. Gray explains that interviews are "[...] *a powerful tool for eliciting rich data on people's views, attitudes and meanings that underpin their lives and behaviors*" (Gray, 2004:213). Utilizing interviews as a method to collect data makes it possible for the interviewees to elaborate on their answers to a greater extent than in a qualitative questionnaire. We find this elaboration important to our research area and for that reason we find interviews to be the right choice.

There are several different types of interviews and the choice of interview technique depends on the aims and objectives of the research. Gray divides interviews into five categories: *structured, semi-structured, non-directive, focused and informal conversational interviews*. In the following these five categories are explained as well as the interview method for this thesis is accounted for.

A structured interview is explained by Gray to be an interview with standardized questions and where the interaction between interviewer and interviewee are kept to a minimum. Ideally, the questions are read out in the same tone of voice, so that the interviewee is not influenced by the interviewer.

Non- directive interviews are, according to Gray, (2009:373) *"used to explore an issue or a topic in depth and questions are not, generally pre-planned"*. In these types of interviews the interviewee is allowed to talk freely around the subject, and the role of the interviewer is to ask clarifying questions and clear up points of doubt.

Focused interviews are based on the respondent's subjective responses to a known situation in which they have been involved. The researcher has *"[...] prior knowledge of the situation and is, thus, able to re-focus respondents if the drift away from the theme"* (Gray, 2009: 373-74).

The informal conversational interview "[...] *depends on the spontaneous generation of questions as the interview progresses"* (Gray, 2009:374), and is the most open-ended and flexible type of interview technique. In some cases the interviewee might not even know that the interview has taken place, which therefore leaves out the possibility to record the interview session (ibid).

We chose to exclude these four techniques, since we sought a method which would allow us to add additional question in the interview situation, but still encompass structure and a degree of

standardization. We wanted our respondents to talk freely about the subject, but still have the opportunity for us to take notes and record the conversation. For that reason this research will make use of the semi-structured interview technique which will be explained next.

Semi- structured interviews are non- standardized. The interviewer often has a list of topics and questions which he wants to cover, although not all the topics will be covered in all interviews. The order of the questions may also change depending on the interview situation and what direction the interview takes. When utilizing semi-structured interviews, it is possible for the researcher to ask additional questions if necessary, and it also leaves room "[…] *for probing of views and opinions where it is desirable for respondents to expand on their answers"* (Gray, 2009: 373). He goes on to explain that "[…] *such probing may also allow for the diversion of the interview into new pathways which, while not originally considered as part of the interview, help towards meeting the research objectives*"(ibid). Semi-structured interviews provide an opportunity to investigate information and tendencies which is not intended at the get-go and we see this as a factor that could improve this research.

Open vs. Closed Questions

When conducting a semi-structured interview it is also relevant to distinguish between open and closed questions. Knowing the difference between the two and their associated strengths and weaknesses will help the interviewer to get the best possible outcome of the interview situation.

Open questions will often begin with words such as 'How', 'Why' and 'What'. Gray argues that the advantages of open questions are "[…] *the potential for richness of responses, some of which may not have been anticipated by the researcher*" (Gray, 2009:348), however, at the same time, one of the downsides of open questions is that they can be more difficult to analyze. To begin with the information gained from open questions can seem varied and difficult to categorize, although the solution to this can be a coding frame. Furthermore, open questions may lead to interesting and unexpected answers, but in those cases, as already mentioned, follow-up questions called probes or probing questions can be used such as *"would you please elaborate on that?"* Probing questions can also be used by the interviewer to make sure that he has understood the response correctly (Gray, 2009). On the contrary, closed questions offer little space to elaborate; that is, questions which can be answered with *"Yes/No"* or *"True or False"* answers. Closed questions may restrict the richness of alternative responses, but they are often easier to analyze, and, at the same time, closed questions are easier to compare and provide some structure to the respondent's answers (Gray, 2009).

This research and interview guide will encompass both open and closed questions. However, most questions will be open because it enables the interviewees to reflect and elaborate on their answers as much as possible; hence, we want to get close to the interviewee's feelings and opinions and make them elaborate on their responses. The interview guide for this research (see App. 1) will encompass questions that address more than one of the four concepts. Regarding this research a meta-matrix is utilized to create an overview of the data from the interviews (see App. 3).

Interviewer Bias

Although interviews are a widely used method when collecting data, there are certain aspects the researcher needs to consider to make sure the data is valid and usable for further investigation. This is known as interviewer bias "[...] *in other words, what must be avoided is the 'interviewer effect'*" (Gray, 2004: 376).

This term covers different areas the researcher needs to take into consideration when interviewing. Gray (2004) argues that it is important to be aware of the tone of voice in which the questions are posed, and the researcher must strive to use the same tone of voice throughout the interview as in that way the researcher does not give too much attention to one particular question i.e. the one he finds important. Furthermore, it is argued that the researcher must take notice of his own body language, such as nodding his head too many times or saying *yes* and *no* too often during the interview session as this can be seen as leading the interviewee to answer in a certain way. At the same time, the researcher must consider the actual interview situation. A semi-structured interview has the danger of becoming too conversational, so the researcher's role is - among other things - to maintain control and make sure that the interview is kept on track. For that reason it is important that the researcher listen actively and gives the interviewee time to think, in other words being quiet when the interviewee elaborates on a point and to also understand that silence can be an answer in itself. In connection with this, Gray (2004) stresses the fact that the interviewer must learn to not only listen to the words being said, but also give attention to the tone and emphasis in which it is being said. Being aware of the affects of interviewer bias will enhance the validity of the research (Gray, 2004).

Interviewing Acquaintances

Since this project focuses on women with children aged between 25 and 45, it is worth considering if some of the interviewees could be seen as acquaintances. Interviewing somebody you already know can be viewed as problematic; Bruce Wrenn argues that "[...] *a friend or acquaintance of an interviewer should never be interviewed. He or she might answer the question in a manner that he or she thought would "please" the interviewer, rather than give a candid response*" (Wrenn et al., 2007: 209).

On the other hand, interviewing acquaintances might contribute with something positive to the research. That is, it might be possible to argue that when you feel comfortable and at ease during an interview, in this instance when you talk to a person you know beforehand, the information you

give might be on a more personal level. In connection with this, Robert A. Stebbins suggests that the interview situation should resemble an interpersonal relationship, thereby drawing on the advantages such as trust and openness (Stebbins, 1972), however, this might also result in some complications. When you conduct interviews with friends or acquaintances, there is a chance that the interview can be affected by the actual friendship. That is, the interviewer and interviewee assume that they understand each other, this is emphasized by Irving Seidman as he sates *"[…] instead of exploring assumptions and seeking clarity about events and experiences, they tend to assume that they know what is being said. The interviewer and the participant need to have enough distance from each other that they take nothing for granted"* (Seidman, 2004: 42).
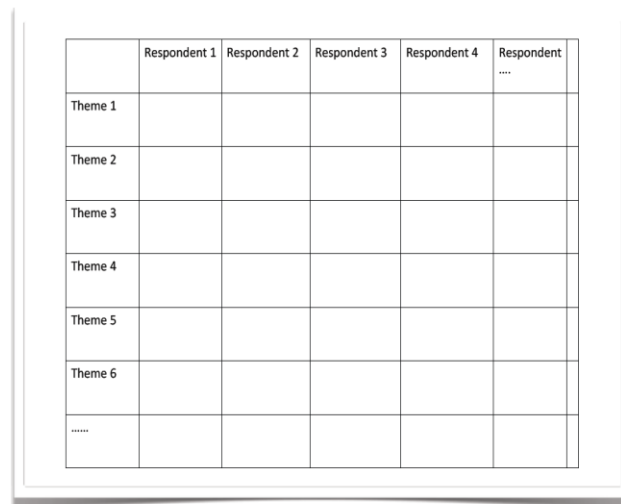
With this in mind, the majority of the interviews will be with women who we do not know on a personal level. Nevertheless, a few of the interview subjects are a part of one of the researcher's social circle. Bearing the above mentioned critique of interviewing acquaintances in mind, we still find these interviews relevant to our research, but to minimize bias in this situation, the researcher closest to the interviewee will not conduct the interview. That is, the interview will be performed by the researcher who does not know the interviewee on a personal level.

Meta-Matrix

In order to get an overview of the empirical data, in the form of qualitative interviews, we utilized a sheet called a Meta-Matrix. This sheet summarizes the data and helps the researcher to analyze information from the findings and look for tendencies (see figure 6/App. 3).

A Meta-Matrix is a way of assembling data from several different cases in a master chart. It applies a form of condensation to the qualitative data by "quantifying" it and making it easier for the researcher to cross-analyze the data provided by different interviewees (Miles & Huberman, 1994). The data is added into the matrix while going through it, for instance, when listening to the recording of the interviews. The matrix provides an overview of the collected data, and it provides a visual presentation with clusters, patterns and themes/categories in the data. These clusters, patterns and themes which appear in the matrix enables the researcher to identify the interviewee's view on the topic and then go back to the recordings to enable a more detailed understanding to be used in the analysis (ibid).

The Meta-Matrix utilized in this project is designed as the model below shows. The interviewees are located on the horizontal axis and the themes/tendencies found in the interviews on the vertical axis. Some of the themes were recognized prior to the interview process while others were recognized during the process.

	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent ....
Theme 1					
Theme 2					
Theme 3					
Theme 4					
Theme 5					
Theme 6					
......					

Figure 6

Reflections of the Research Process

The first five interviews were used as pilot studies, to test the guide. During the interview process the interview guide was re-evaluated, that is we added more open questions, as we noticed that the interviewees did not reflect enough with some of the questions. We wanted to get even closer to the interviewee's feelings and opinions about the research topic and for that reason the individual interview process lengthened with each proceeding interview.

During the research process the locations of where the interviews were conducted changed. Some were made in the interviewee's home while others took place in public spaces such as a library or an airport. We recognize the fact that this can cause bias in the sense that some environments have more distractions than others. In addition children were in some cases present during the interview situation which can also be seen as a distraction for the interviewees, as the interview process might be interrupted.

Empirical Presentation

In the following we present the empirical data utilized in this thesis. This includes a total of twenty qualitative interviews with Danish women within a segment aged between 25 and 45, however our youngest interviewee was 26 and the oldest 43. A common characteristic of all of the interviewees is that they all have children of different ages - the youngest child being three months and the oldest was nineteen years old. Furthermore, some of the women have one child while others have two or three. The choice of utilizing this age group is because we find it interesting to study to see if there is any significant difference in their perception of time. In addition, our segment also encompasses women with different levels of education. Some of the interviewees are students while others work as physicians or psychologists.

We recognize that this span might be seen as a weakness in the sense that it might become more difficult to extract common tendencies. However this contrast and difference within the segment is a deliberate choice on our behalf. We are of the opinion, that if are able to find common tendencies among women of different ages and in different stages of their life, it will help to strengthen how time is perceived among our sample of women. It also provides variation and at the same time ensures that the material in not strongly influenced by opinions that are attached to age or lifestyle.

It is possible to argue that a total of twenty interviews is a rather small sample. For that reason, we are aware of the fact that we are not able to generalize our findings towards women outside of this research. Nonetheless, the findings can serve as an indication as to how things are in general among Danish women with children.

Concept Introduction

The Postmodern Society

Regarding this research we want to focus on what characterizes the postmodern consumer society and consumer. In order for us to claim that today's society is characterized by postmodernism, we find it necessary to understand how it has developed, or how it has changed from modern to postmodern. The development shows how societies and social behavior have constructed the world we see today, and for that reason, we present a short overview of the two main societal mechanisms in civilization, modernity and postmodernism, as they have influenced the construction of the western society we know today.

Modernity

The modern period began around 1450 and ended around 1960. This period was characterized by industrialization and the effects it had on civilization in general. Fred Van Raaij, (1993:544) claims that *"[…] the modern period is a period of mass production and consumption", and* continues by saying that" […] *the modern era was the period of industrialization, rigid structural differences, ideology, nationalism, and mass culture"* (ibid, 1993: 542). He elaborates further by stating*" […] it brought us wars and material well-being, and sharp economic distinctions between classes and nations"* (ibid, 1993).

In the modern society people's horizons were not limited to a local area, but developed to a national level due to more mobile mechanisms in public and private transportation. This period is known as the Industrial Revolution and saw the vast majority of people centralized into the cities and become factory workers in mass-producing factories. For that reason, there was a separation in society - a sharp division of the white collared capitalist owners and the blue collared working classes. The mass production in Ford factories, where each worker performed monotonous labor, characterizes the production methods of this period and is known as Fordism. Stephen Brown points out, that especially Fordism and factory work was a characteristic of the modern period (Brown, 1992). Faut A. Firat and Clifford Shultz claim the modernists had evolved into *Homo Economicus*, "[…] *a creature defined by time and resource allocations, costs and benefits"* (Firat & Shultz, 1997: 193). Additionally they claim that the modern way of thinking is focused on the subject which means that the individual is placed at the center of attention where different relations are built between the subject and object to improve the individual's life (ibid, 186). According to them the modern consumer is a calm and well balanced individual interested in a

rational and sensible goal and because of this, there is accordance between wants and actions within modern consumption; hence consumers within this time period could be divided up into relatively homogeneous consumer groups.

Van Raaij (1993:22) claims that values of this period "[...] *emphasize the possession of material goods, law and order, authority, elitism and rigid structures*". Brown supports this by stating that hierarchy and adulthood, content and depth plus certainty and determinacy were characteristics of the period as well (Brown, 1992).

Postmodernity

Around the 1960s, modern societies experienced a fundamental shift and evolved into Postmodernity. Van Raaij (1993:543) refers to it as "*The Information Revolution*". Production in the Western world was no longer characterized by mass production in factories, but also by offices with more segmented production where workers were not only producing products, but also information. According to Faut Firat and Alladi Venkatesh modernism is, in its simplicity, associated with the belief of science, rationalism and technology. Postmodernity, on the contrary, emphasizes that society is not only a product of these factors, but also influenced by cultural manifestations such as aesthetics, language and discourse (Firat & Venkatesh, 1995: 243). To be more specific, society in the postmodern context is influenced by more "soft" values which are a part of a total, but fragmented set of values. Consequently, postmodernists see knowledge as a construction and as a product of language and discourse. Postmodernity is characterized as a time without a dominating ideology, but with many differences which result in a fragmented set of values (ibid, 1995).

Firat and Shultz (1997:185) argue that disorder and chaos dominate the post modern society and creates heterogeneity, an example of which is that Ford was no longer the only manufacturer of cars, and consumers could choose from a continuously developing variety of cars. In fact, consumers could choose from a broad variety within any area of consumption. Van Raaij (1993:441) explains that "*[...] postmodern elements can be traced in architecture, art, literature, music, cinema, and consumption*", and continues by saying "[...] *the postmodern period is an era without a dominant ideology but with a pluralism of styles*" (ibid, 541), but also points out the complexities "[...] *pluralism is both a great problem and a great opportunity*" (ibid, 542). Additionally, Firat and Shultz characterize the postmodern self as *Homo Consumericus* and explain it as follows: "[...] *a creature defined by consumption and the experiences derived there from*" (Firat et al, 1997: 193) (Norman & Sørensen, 2011).

Furthermore, the postmodern perception of reality and processes of life is built upon the notion of diversity, chaos, instability and constant change. This reflects a more liberated way of life and a step away from the stiff and more disciplinary limits of the modern society. Postmodernity emphasizes that life is what people make of it and it is up to the individual to create its own reality. This is not what is created "out there", but is what is happening right now. Hence, Postmodernity is influenced by many paradoxes in relation to reality, which relates to the social constructivist's paradigm.

Firat and Venkatesh present five conditions which characterizes the postmodern culture. These are: *Hyperreality, Fragmentation, Decentering of the Subject, Reversal of Consumption and Production, and Paradoxical Juxtapositions*. This research will make use of three conditions and leave out Reversal of Consumption and Production and Paradoxical Juxtapositions. We do not see the relevance of utilizing Reversal of Consumption and Production in regard to this research and Paradoxical Juxtaposition is a summative condition of Hyperreality, Fragmentation, and Decentering of the Subject.

Hyperreality

The concept of hyperreality deals with how consumers create social reality through hype or simulation. According to Gianni Vattimo (1992) we live in a world that is continually constructed by the present moment and Firat and Venkatesh (1995: 252) explain it as follows: "*What is experienced momentarily becomes the real, and the construction of this condition and its intensification constitute the hyper-real*". This means that certain consumer segments believe in something so bad, they construct their own reality. Jean Baudrillard (1983) argues that an important aspect of hyperreality is the tendency or willingness among consumers or members of a culture to realize, construct, and live the simulation. Simulation is best described as a chain of endless significations where one signifier is continuously replaced by another.

When these simulations capture the attention of a community, its members begin to behave in ways that substantiate and support the stimulation, and in doing so, it becomes the social reality of the community (Firat & Venkatesh, 1995). To give an example of the many ways in which consumers support such simulations could be visitors to Las Vegas who become absorbed in the experience of the simulated volcano in front of the Mirage Hotel or the "Forum" at Caesar's Palace that simulates a Roman marketplace (ibid, 1995: 252). Through simulations, the consumer has the possibility to travel in time and space and acquire the feeling of being in a certain place without

actually being there. This is true for actual products as well which makes them hyperrealistic. An example of this could be alcohol-free beer or caffeine-free coffee – the products taste like the originals, but do not have the original abilities of the product.

In regards to the consumption of products, it is argued that the product is no longer in focus due to its physical and functional abilities; instead the product's signs and symbols are in focus – these appeal to the postmodern consumer. For that reason, there is a tendency to create increased value, so that the product stands out and provides the consumer with more than functional abilities, therefore postmodern society is characterized by an endless re-contextualization of past signs. Signs and the meaning of signs are produced, reproduced, manipulated, reconstructed, appropriated, and discarded. They are not able to be worn out in the same sense as the actual product. (Leary, 1959).

Furthermore, it is argued that the emergence of cyber culture is closely related to hyperreal conditions in society (Lanham 1993; Poster 1990, 1995; Vattimo 1992). This culture represents a major social shift and derives from the technologies of computers, information, and telecommunication. In connection with this Firat and Venkatesh argue that "[...] *modernist technologies were viewed basically as machines of production and in instrumental terms, postmodern technologies are viewed as communication tools that permit movement in cyberspaces, virtual realities, and computer-mediated environments*"(Firat & Venkatesh, 1995: 253).

Fragmentation

In the postmodern consumer society the individual consumes many different products. Symbols and meanings derived from these products give the individual several dimensions and layers, and together these many layers and dimensions create a collage of the individual's image. Firat and Venkatesh (1995) refer to these as fragments. According to Jean-Frangois Lyotard and Elizabeth Wilson life, existence, society and experience is fragmented, which means that the individual decides what these aspects of life mean. This is seen as a positive feature within postmodernism (Lyotard, 1984: Wilson, 1989).

Fragmentation also means that the individual does not always have to worry about doing the right thing while at the same time adapting to the overall perception of reality. The modernistic mindset of having to find accordance between action and purpose has been replaced by the post modernistic approach. In Postmodernity the individual feels liberated to live in the moment, and live every

moment for the sake of pleasure, senses and enjoyment. This notion places the individual at the center of these experiences (Firat & Venkatesh, 1995).

As a result, the fragmented individual is created. The multiple layers affect the individual in such a way that he does not seek conformities, but instead seeks the right to move around in different realities (ibid, 1995). This freedom exonerates the individual from the urge to commit to a certain lifestyle for example. As Firat & Venkatesh (1995:253) explain: *"In this world of shifting images, there is no single project, and no one lifestyle, no one sense of being to which the individual needs to commit."* The postmodern individual is willing to live in fragmented moments and feels the excitement and experience connected with these moments - without having to commit to them (ibid, 1995).

Decentering of the Subject

The previously mentioned aspect of fragmentation represents a destabilization of the individual, because it questions the individual's ability to be rational, self-aware, logical and independent. As a result of this notion, the individual can no longer be described as a complete subject who definitely holds all these abilities. For that reason, Postmodernity argues that the individual is a de-centered subject, who is not always in control of his actions (Firat & Venkatesh, 1995).

 Decentering of the subject encompasses the question of control within consumption: is it the individual who controls the consumption process or is it the product which controls the individual's consumption? According to the postmodern position the individual and the object are equally in control, so that both parts acquire something of the other. The product provides profit for the producing company behind it and the consumer acquires one of the many fragments which help to construct the individual's identity through the product's symbolic meaning (ibid, 1995).

The symbolic meaning companies try to attach to products results in a tendency among consumers to be more controlled by the product that is consumed because the symbolic meaning has become so important. Consequently, companies do not present their products as just mere products, but they emphasize how the product should be consumed and more importantly what the consumer obtains and acquires by consuming that particular product. Hence, products are not sold on behalf of their physical abilities, but on the mental state and signals you are able to exude. Regarding this, it is possible to argue that products have more control over the way people live, since they, to a greater extent, contribute to the kind of person the individual aspires to become (ibid, 1995).

Reversal of Consumption and Production

When reversing consumption and production, Firat & Shultz (1997:186) claim that "[...] *value is created not in production (as posited by modern thought), but in consumption*". They elaborate by saying" [...] *the subsequent growth of attention and importance (is) given to consumption*" and this means that the understanding of consumption is reversed. In modernism, consumption was considered to be the end of the lifecycle of a product. However, Postmodernity reverses this idea, and believes that consumption continuously creates a symbolic meaning and communicates to consumers. That is, when the product is bought, consumption has only just begun, and it is then that the product will start to reflect the consumer in social contexts (Norman & Sørensen, 2011).

Paradoxical Juxtapositions

Firat, Dholakia and Venkatesh explain the condition of *paradoxical juxtapositions* as generated from *fragmentation*, *hyperreality* and *the de-centered subject*. They elaborate and explain that it is "[...] [*t*]*he ability and willingness to (re)present different (self-)images in fragmented moments liberates the consumer from conformity to a single image, to seeking continuity and consistency among roles played throughout life, and the postmodern generation seems ready for such liberation*" (Firat al, 1993: 42-43). Overall this postmodern element prescribes that the individual does not ascribe to one direction or philosophy, but instead they recognize that a human being encompasses many fragments, which can be contradictory. However these opposites are accepted and even juxtaposed (Firat & Venkatesh, 1995).

Critique and Discussion of the Framework by Firat and Venkatesh

We acknowledge that the framework has complexities and as it was created in 1993, this makes it 20 years old. This could be a point of critique since it can be difficult to claim that the tendencies within society are unchangeable - society is not a stagnant phenomenon. That is, since the framework is not current, one might argue that utilizing it would reveal some insufficiencies.

Furthermore, the concept of postmodernism can also be questioned. There might be a complexity in generalizing all consumers down to one single reason of influence - whether it is Modernity or Postmodernity. For that reason it is possible to question the validity of Postmodernity, as it may be more inadequate and fragmented than Firat and Venkatesh claim. It can be taken into account in connection with the acquirement of some products or experiences, but might, at the same time have no influence in other situations. In fact, two professors of physics, Alan Sokal and Jean Bricmont, make a sharp critique of this; dismissing any talk about Postmodernity and the discussion of it, claiming that it is just a matter of discourse within humanity and nothing more (Mermin, 1999).

Selecting Firat and Venkatesh

With these complexities in mind, we still find the thoughts and characterization of the postmodern society by Firat and Venkatesh to be relevant. The principles of the framework provide fundamental ideas that we find relevant to work with. We believe that the ideas of Firat and Venkatesh are still fundamentally strong enough for us to utilize as a tool to understand if our segment share values with Postmodernism, and how this affects their perception of Time and Luxury. We acknowledge the fact that excluding some of the elements from the framework might leave a part of analysis somewhat incomplete; however we did not find every condition relevant to our research.

Operationalizing Postmodernism

One of the aspects in the conceptual framework which guides this research is postmodernism. For that reason, we want to investigate if our segment shows postmodern characteristics and how these might affect the interviewee's perception of time and luxury. We will therefore utilize three of the conditions from the framework by Firat and Venkatesh. These three conditions of postmodern culture will help to point out areas where our interviewees might be characterized by Postmodernity, and will enable us to get a deeper understanding of our segment.

Hyperreality

Hyperreality is explained by Firat et al. as "[...] *the hyperreal - reality based on simulation - allows the realization of this wish"* (Firat et al, 1997: 189). This means that we are dealing with social constructivism influenced by hype or simulation, and it is this condition that will enable us to get an understanding of the socially constructed reality our interviewees are a part of. We need to understand how their world view is constructed and see what reality they have created for themselves and their peers. This will help to reveal small part of our interviewees' identity - in the sense of how they think and show if their social reality is created through hype or simulation. Through the qualitative interviews, we are able to see how our sample of women explain their social reality, in the sense of if it is influenced by hype, created by the media or a societal tendency of simulating reality.

Fragmentation

We will utilize fragmentation to shed light on our segments different roles in life and how this might influence their perception of time. Furthermore, we use fragmentation to examine if their everyday life is fragmented and how this affects them, and with this aspect we are able to study our segment for ways of thinking that do not commit to a single way of being or a certain lifestyle. Additionally, we will look into the many roles of women for example: career woman, mother and wife. It allows us to find indicators as to see if they belong to one specific role or feel free to move around between these. Taking these fragmented roles into consideration will bring us closer to an understanding of their time and if this is seen as something in short supply.

Decentering of the Subject

Decentering of the subject enables us to understand if our interviewees are aware of the symbolic meaning of time when they buy products or experiences. That is, has our segment been unaware when they bought time-saving products or experiences and how does this affect them. Furthermore we will utilize this aspect to understand which experiences or products symbolize time in hand and if this has any affect on our segment, and is this something they strive to achieve.

Hedonism

A large number of human actions can be explained directly by reference to pleasure and most others by reference to pleasant consequences or troubling consequences of alternative courses of action, which the individual wish to avoid (Gosling 1969). According to Justin C. B. Gosling, examples of pursuing something without pleasure cannot be an example of really wanting. Furthermore, Gosling argues that no action is free unless the individual wants to do it, whereupon he stats: "*Consequently, all free action is wanted action, and all wanted action is motivated by pleasure. So all free action is motivated by pleasure.*" (Gosling 1969:1).

So what constitutes hedonism? No hedonist will try to explain all activity as an aim for pleasure. Countless activities such as getting a tooth pulled out, going into battle or climbing Mount Everest are not providing the individual with pleasure, actually most people would associate these activities with the opposite (Gosling, 1969). Gosling tries to explain this behavior with this example: Usually, when we see a person choosing to do something unpleasant, we assume that he is doing so for some good reason. If not, then we assume that he does not really mean to do what he is doing – as if it is by accident. Additionally, if an individual is aware that he is doing an unpleasant action and still continues to do so, then he is deemed irrational. As if, he is willing to admit that he for no reason is doing something unpleasant, unless perhaps the sheer fact that it is unpleasant.

However, most people have a reason for their behavior, as Gosling stats: "*On examination, the hedonist claims, we shall always find one or two things: either we shall find that such a reason is itself a pleasure reason – or is further explained by one that is – or else we shall find that once it is realized that the reason has no connection with pleasure, the agent will recognize that he has no good reason at all*" (Gosling 1969:8). To be more specific, the individual may not enjoy having a tooth pulled out, but the individual can look forward to a happier life after the removal of the tooth and the cessation of tooth-ache – if this is not the case, there is no reason to remove the tooth. In the same way, a soldier going to war for the reward of peace, and the feeling of satisfaction when climbing Mount Everest, is both actions which is not pleasurable but the achievement, as such, is the reason for pleasure (ibid, 1969). It is argued that a hedonist will not claim that all his actions is done purely out of pleasure "[…] *rather that if the action is chosen, the final reason for it will have some reference to pleasure in it*" (Gosling, 1996:9). If it is not possible to find such a reason, then the action will be recognized as being unreasonable.

The Basics of Hedonism

Hedonism can be understood in different ways. In addition to Justin C. B Gosling, Collin Campbell, Klaus Werterbroch and Peter Corrigan among others also make an effort of explaining the concept.

Campbell argues that a distinction between necessities and luxuries is most often made in connection with hedonism. The individual derives satisfaction from necessities, whereas he derives pleasure from luxuries. Necessities, such as food and sleep, provide the individual with a need for existence and relieve discomfort. Luxury, on the other hand, is the way to pleasure rather than mere comfort. According to Campbell (1987) luxuries and necessities are two contrasting models of human actions, since satisfying human needs and pursuing pleasures are not the same. The concept of luxury will be elaborated on later in the concept introduction.

Pleasure is tied to the individual's capacity to evaluate stimuli, as the individual can gain all sorts of pleasures from thinking of a certain object or product. For instance food: The consumer may gain pleasure when thinking about his favorite dish, but can only gain satisfaction from actually eating it. Peter Corrigan explains it as follows *"For pleasure, we do not actually have to eat it, although of course we may"* (Corrigan, 1997:15). So how does hedonism operate? Klaus Wertenbroch argues that" [...] *consumers do not just choose what is best but what makes them feel good. Consumers choice appears strategic in that it is aimed at enhancing the hedonic experience of subsequent consumption"* (Wertenbroch, 2002:105). That is, consumers will always have a choice and as long as this is the case, most often, they will choose the most pleasurable option.

Alan Warde adds to this by stating "*[...] we are inclined to think that we have almost a right "to pleasure ourselves". The hedonic elements of consumer culture are much commented upon, and the appropriateness of considering first what might give one pleasure lies at the centre of the syndrome of narcissism (...) To please oneself implies being less prepared to follow established rules or conventions when they seem to run counter to personal gratification*" (Warde 1997:95). Additionally, Yiannis Gabriel and Tim Lang characterize the hedonistic consumer as an individual who seeks pleasure in all aspects of consumption, hence "*Enjoying life means consuming for pleasure, not consuming for survival or for need*" (Gabriel & Lang, 1995:100).

Luxury, materials and wealth can be ranked alongside the traditional form of hedonism, whereas modern hedonism does not only find pleasure in sensuous influence and material objects, but also in the emotions connected to the experiences (Campbell 1987). The idea of traditional and modern hedonism is explained in the next section.

Traditional Hedonism

Hedonism in its traditional form, originates from traditional societies. In societies like these, the search for pleasure equaled the search for sensation, however, this particular search for pleasure, only applied to the wealthy; a group of people whose general satisfaction - such as having shelter and enough food - was secured. In their case, pleasure was gained by selection of objects, which could result in a direct titillation of the senses. An example of this could be, when Roman emperors ate spectacular meals and enjoyed themselves with the company of beautiful women (Campbell, 2005).

In general, traditional hedonism is chracterized by the search for pleasure, such as fairly specific practices of eating, drinking and having sex for instance. Futhermore, pleasure in traditional hedonism is found in very particular experiences, whereas pleasure in modern hedonism is found in any or all experiences. In that way, life itself can become a way of obtaining pleasure (Corrigan, 1997). For a traditional hedonist, pleasure came from sensuous stimulants, which can trigger a pleasurable experience, additionally, stimulation of senses, such as taste, smell, sight, hearing and touch are essential for the experience of pleasure, because stimuli of the senses trigger pleasure (ibid, 1997). This notion is in accordance with Campbell (1987) as he argues that the basic needs of humans, such as eating a meal can be combined with the search for pleasure. It is possible to satisfy the need for food with the desire for something pleasurable.

In addition, Campbell (1987) claims that there has been a change within the concept of hedonism. Traditional hedonism has changed into a new and more modern form which is the result of the present consumer culture, with endless wants and needs which never seem to be fulfilled. Campbell is of the perception, that pleasure is a subjective concept. This subjectivity is a central element in both the traditional and the modern perspective of hedonism. Campbell makes an effort of emphasizing the subjective pleasure, which is created within the individual's construction and understanding of pleasure. Nevertheless, there is a distinction between the two forms of hedonism. There has been a shift from seeking pleasure through sensations to seeking pleasure with emotions. Campbell sees emotions as an advantage, since they prolong the feeling of pleasure. Emotions are also, to some degree, seen as a tool to control the individual when they get the feeling of pleasure (Campbell 1987).

Modern Hedonism

In modern hedonism it is not the object that awakens the feeling of pleasure, but the individual's conception and feelings about the object (Jantzen & Østergaard, 2007). Modern hedonists seek and construct pleasure, based on several different emotional stimuli associated with countless experiences. According to Campbell, pleasure can be maximized if individuals use their imagination, and it is not taken for granted, which is often the case within traditional hedonism, within modern hedonism it plays a central role. Campbell explains it as follows:

"Unlike traditional hedonism, however, this is not gained solely, or even primarily, through the manipulation of objects and events in the world, but through a degree of control over their meaning (…) This control is achieved through the power of imagination, and provides infinitely greater possibilities for the maximization of pleasurable experiences than was available under traditional, realistic hedonism to even the most powerful of potentates" (Campbell 1987: 76).

In modern hedonism there is no restriction upon the faculty of imagination and for that reason it is within the hedonist's own control. This highly rationalized form of self-illusory hedonism helps to characterize modern pleasure-seeking (ibid, 1987) and it is possible to argue that a modern hedonist has a cognitive focus, as pleasure is reached through subjective meanings of the object and not through concrete and physical gratification (Andreasen & Kragh, 2007). The modern hedonist is driven by emotional experiences, both positive and negative, which also include fantasies and daydreams. Negative emotions such as sorrow and fear can often provoke strong feelings, and must be taken into account as something that can become pleasurable. It is not a question of which emotions evoke pleasure, but the circumstance which must exist before emotions lead to pleasure (Campbell, 1987).

According to Campbell, it is a necessity that the individual is able to adjust hedonism, as it is important that emotions are controlled by self-control and self-discipline. He states: "*Modern hedonism presents all individuals with the possibility of being their own despot, exercising total control over the stimuli they experience, and hence the pleasure they receive*" (Campbell, 1987:76).

The differences between traditional and modern hedonism are simplified in figure 7 below.

Traditional Hedonism	Modern Hedonism
•Pleasure is tied to sensation •Emotions are not under control of subject •Pleasure derives from control of objects and events •Search for pleasure is tied to specific parctices	•Search for pleasure in any or all experiences •Pleasure is tied to emotions •Emotions are controlled by subjects •Pleasure derives from control of the meanings of objects and events

Figure 7

The Dilemma of Wants and Needs

In Campbell's theory about modern hedonism, he looks upon the case of modern consumers, who appears to be caught in an endless pursuit of wants. In connection with this Campbell uses the terms "need" and "want" – "Need" refer to the primary needs, which is essential for the individual to subsist, whereas "Wants" are to be seen as luxuries - all the things which can make life more pleasant for the individual. In other words "Wants" are all the things, which the individual seeks besides the essentials, such as food and shelter (Campbell 2005).

According to Campbell modern consumer behavior is characterized by an excessive consumption of luxury goods, motivated by the individual's "wants". When talking about people who are living an underprivileged life Campbell argues that there is no dilemma between "need" and "want", since they constantly have to focus on how to fulfill their "needs". The problem arises in the wealthy part of the society, where the individual does not have to worry about such basic conditions (ibid, 2005) so when all the "needs" are fulfilled, the modern consumer can keep on producing new "wants". The connection between dreams and materialism, and the desire for pleasure is central to the increasing consumption. Campbell argues that the basic motivation, which lies behind materialistic consumption, is the individual's wish to experience the pleasure and enjoyment that they dream about. The problem is that reality rarely lives up to dreams and for that reason the individual seeks new objects to fulfill desires. As Campbell explains *"[h]owever, since reality can never provide the*

perfected pleasure encountered in day-dreams (...) each purchase leads to literal disillusionment, something which explains how wanting is extinguished so quickly, and why people dis-acquire goods as rapidly as they acquire them" (Campbell 2005:90).

Hence, no matter how privileged and rich an individual is, he will never be truly satisfied. When a "want" is fulfilled, a new one is created which the individual will try to achieve. It results in striving endlessly for satisfaction and constant creation of new "wants" (ibid, 2009), and for that reason the modern consumer and hedonist, is a person who does not seek to satisfy primary needs, because they most often (in the Western part of the world at least) are fulfilled. The modern hedonist aspires to add quality and luxury to experiences and products. Nevertheless, a product will never live up to the individual's expectations and desires, which in turn leads to disappointment. Campbell sees this as a cycle, which describes the modern hedonist's behavior and states *"desire – acquisition – use – disillusionment – renewed desire"* (Campbell 2002:90). The dynamic between illusion and reality is the core of this modern hedonistic consumption. The modern hedonist will never be able to reach real satisfaction, as the pleasure in dreams will not be the same as in real life (ibid).

Reflections of the Theories Concerning Hedonism

We chose to make use of Collin Campbell's theories concerning Traditional Hedonism and Modern Hedonism. Despite these ideas being 25 years old we still find them to be relevant to this research field. Through the research of existing data we found no theories which were applicable to the same extent as the ones Campbell introduced. We recognize the fact that the concept of hedonism could have changed in the same way as the concept of postmodernism. However, we still find the division between traditional hedonism and modern hedonism serves as a good tool for this research.

Operationalizing Hedonism

We will utilize the concept of hedonism to get closer to an understanding of our segment as consumers. By using hedonism as a tool, we can study specific tendencies within the segment: that is, how they seek pleasure through consumption and how this effects their perception of luxury and time. To be more specific, modern hedonism argues that pleasure is found in emotions, not just senses and this will enable us to examine if our segment feels they have enough time and if this results in pleasure.

The traditional and modern thoughts about hedonism enable us to understand the difference between seeking pleasure in objects and seeking pleasure in emotions – for example seeking pleasure in food and seeking pleasure in the idea of having time for oneself. This will bring us closer to an understanding of what our segment is most attracted to.

Additionally, modern hedonism argues that the individual, to some extent, is able to control when and where he wants to obtain pleasure. Hedonism enables us to understand if our interviewees feel pleasure in controlling time and if this control derives from consumption – taken in this context to mean buying products and experiences that promise to give them more time or a better time. The wants and needs within modern hedonism make it possible for us to understand if our interviewees are satisfied with the time they have and if they feel they get enough out of their days. We presume that our segments basic needs are fulfilled, for that reason we will examine if time is one of their wants.

Time

How do you really define the concept of time? It is something all human beings possess and it is a floating, but at the same time, controlling notion in our society. Many researchers and authors, including the author and former journalist Frederik Dessau (1996), make an effort of explaining the concept of time.

What is Time really?

Dessau argues that we always know what the time is due to all the electronics that surrounds us. We are always able to tell the exact time because of the watch, but when we are asked what time really is, it becomes hard to explain. Time is something which comes and goes, either too slow or way too fast. Dessau (1996:9) explains it as follows "[...] *and while it goes on or comes, we live in it and with it and have it in us and around us, behind us and for a while in front of us – until it runs out, because it has expired for us"*.

He argues that time is something which is to be experienced, since it for some, goes very fast and for others goes slowly. In some situations, time can even be experienced as standing completely still. This notion of time is in strong contrast to time as it is when displayed on watches. On a watch, time is very precise and concrete but without the watch time becomes individual and a question of intuition. Dessau argues that the watch does not really tell anything more than the fact that times goes by, it is a common notion; however the idea that a watch measures time is an illusion. Dessau questions if time can be measured, he argues that a watch shows the tempo in which time goes by, but at the same time it can also be regarded as something individual. When it all comes down to it, the tempo of time differs from situation to situation depending on the circumstances (ibid, 1994).

The Swedish writer Gören Palm gives an example of this in his report about workers at a L.M. Ericsson factory in 1971, and their perception of time. For a majority of the workers, it appears that they have problems killing time at the work place; sometimes they were lucky to forget the time, if they were caught up in a discussion for example, but most often the time dragged. However, time seemed to move faster than ever when the lunch-break finally came around (Palm, 1971). Palm also distinguishes between night-time and daytime, and enlightens us to the fact that night-time seems to be less important than daytime, since daytime is associated with growth and getting older and wiser, for some people the night-time is regarded as wasted time. It is the time we don't need to do anything or strive to reach a certain goal (Palm, 1974).

Dessau (1992) also tries to distinguish between two ways of illustrating time: the analog and the digital watch – continual time and forward-looking time. These two ways of displaying time encompasses different perceptions and how time has changed. The time displayed on an analog watch is seen as something that returns again and again with the movement of the hour hand: time comes and goes, hour after hour follows another, one day after the next. The time on a digital watch shows a number and yet another, hence the time disappears into eternity – every number is replaced by another – the time moves forward instead of returning. He argues that the modern society has changed the way people perceive time and by means of the technological development and the digital watch, time has become something linear. It puts focus on the mentality where progress and growth is central to our way of living (ibid, 1992).

A Flood without Shores

Dessau mentions Lewis Mumford and his view on time. Mumford argues that the watch can be perceived as the most dominating factor in our society; it is not possible to find an object which is as ubiquitous as the watch. When the watch was invented, it became an object that controlled people in a way never before seen. It made people be 'on time' but also they become slaves to it. In the 16th century, the watch had become a common household item for the people who could afford it. The upper classes made it an ideal to be as precise as a watch. Centuries later this was referred to by the American President Benjamin Franklin when he said *"Time is money"* (Dessau, 1992). The wish to control time started in the 16th century – the perception of time became future oriented and focused on development which meant that people had the opportunity to shape and affect their own future. For that reason time was suddenly something very valuable and even rare which needed to be administrated properly (Frykman et al., 1979).

This it still the case today: there is a saying about winning and losing time, this is a perfect example of how people think they can control time and how the concept of time is influenced by economics; that is, time is seen as something we can earn and lose. The reality is that these thoughts are illusions; we cannot win or lose time as it remains the same, but this notion emphasizes how time is seen as something valuable (Dessau, 1992). Additionally, Dessau argues that the perception of time differs between cultures. This difference becomes most evident in the way we speak about it. People speak of making good use of time, look after time and not to waste or squander it away. Dessau (1992:28) argues that *"The perception which dominates the modern existence time has, for many, become an object or an independent force which has its own mysterious life and exercises its tyranny over people"*. For that reason time has become a stress factor for many people in the

modern society and the only solution to this is to save time or simply "have enough time". Thus, the consumer society has come up with many clever solutions as to how people can "[...] *'save time', 'make up for lost time' or 'gain time'. This is done to avoid waiting time, as it is seen as a total waste, unproductive and stress provoking"* (Dessau, 1992:45). In addition, he distinguished between two types of people in society: those who seem to have all the time in the world and those who don't seem to have enough. In today's society, there is a big difference between the people who have a calendar or a time manager and those who do not, and as such it seems like there is some form of prestige in having a fully booked calendar, which can be the case with doctors, lawyers, academics and the like. For some reason, their time seems to be more valuable because they have so little of it and with the help of objects such as the calendar, time becomes visible as every single hour and day has a number. The structure that the calendar provides gives the individual a sense of control and at the same time it helps to maintain the illusion that time is valuable (ibid, 1992).

Rita Liljeström (1981) also distinguishes between two perceptions of time being as a result of culture, gender roles and the way the society is built, there is both *Women time* and *Men time*. She explains how traditional Women Time differs from Men Time in western cultures. In most cases women use their time to form social bonds whereas men use their time to create, such as, for example, financial profit. In that way, Men Time becomes easy to measure, because time is used to gain something concrete such as money in the form of a salary whereas Women Time, on the other hand, is not as easy to define and measure, because there is no clear way to determine its value. It is argued, that Women Time often encompasses multi tasking; many activities are done at once and there is no clear division of the time being used. Men Time, in contrast, clearly divides time in sections, focusing on one thing at a time. Furthermore, Men Time often has a clear division between spare time and work time. Lastly, Liljestrøm explains that Men Time is future-oriented whereas Women Time is about being present in the moment. This led her to pose the question: what would happen if women started to live according to Men Time? Liljestöm argues that this would result in more work and constant 'time trouble', awkward working hours and twenty four hours a day daycare. Consequently, Liljestöm stresses the importance of distinguishing between the two.

The Busiest Time

Dessau refers to the Russian philosopher Ivan Pavlov and his experiments with dogs. By connecting the sound of the bell with their feeding time, Pavlov made dogs drool every time they heard a bell ring. Dessau argues that the modern society has some of the same tendencies when it comes to the watch and the control it seem to have over people. Instead of drooling, modern people

have a disposition to feel busy when the watch gives a message, either visibly or with a sound such as a blink or a beep. Time has gone from being something of plenty to something in short supply, and, at the same time, the hours in a day have become equal to money, hence: *Time is money*. According to Dessau the problem with living under the assumption that time is money is that people do not spend their time nor do they save it. They invest the time they have which means it is invested in the future and thereby they never live in the present, and thus they are always trying to reach something in the near future and are never fully satisfied (Dessau, 1992).

Tommy Carlstein (1982) also addresses this issue. Despite people's attempt to change things and control time, it is not possible to disregard the fact that things take time, and in modern society, people surround themselves with electronic devices to try to escape the limitations of time. Carlstein emphasizes the impact of technology on everyday living and how it is seen as the solution to the lack of time and because people are increasingly busy, electronic devices for the household are a common thing to invest in, in an attempt to save time. He sees it as a problem that time has become so precious, because even though people have time to do something they really want -such as taking a walk or reading a book – time is rarely spent on the most desirable option; it is postponed until the next day, when there is more time.

Helga Nowotny argues that the lack of time in modern society is caused by the endless opportunities our world provides. She states "[...] *the feeling of the lack of time in the face of the wealth of alternative possibilities – of consuming, of working, of living – is spread in general. Every decision which is made is a destroyed possibility*" (Nowotny, 1994:135). She goes on to say "*Above all through modern means of communication, people have become more aware how else they might spend their days or hours. They therefore experience the lack of time more clearly*" (ibid, 1994:135). According to Nowotny, the longing for another time and place is what characterizes people in the postmodern society.

John E. Bodin also adds to the discussion of time. He argues that time is controlled by experiences as he states: "*The flying, fleeting, evanescent character of experience, it seems to me, is the primary character of time*" (Bodin, 1905:366), and he goes on to emphasize that in order to understand the concept of time, you must accept its differentia and not reduce it to one dimension of space, to numbers, to causalities or to one's own will. Time does, however, have an influence on these concepts. Bodin (1905) emphasizes that the nature of time depends on the differences it makes to experience, although the term experience must not be limited for logical purposes.

The Distribution of Work and Time!

Helga Nowotny discusses the division between work time and spare time and how it influences the way time is perceived and understood. Nowotny argues that the desire for individuals to have more time to themselves is more evident today than ever before, as modern people want to have more time in what is referred to as "everyday life". This is caused by a shift in what is seen as work time and spare time. Formerly, work time was strictly more separated from spare time, which was once a week, namely Sundays, but now the division is more unclear and people's spare time is spread out. For that reason, it is argued that individuals expect more of their everyday life. It has become a combination of work and so-called free time "[...] *the private 'spending' of time and the public spending form a new combination in everyday life"* (Nowotny, 1994:103).

It is argued, that a conflict has emerged concerning how much the two concepts - work and spare time - take up in ever-day life, and it is this that reveals how the quality of time has changed and how time has become more valuable. The increase of demands in regards to the quality of everyday life and its time is the result of women and their entry into working life. According to Nowotny and in line with Rita Liljeström, who works with the aforementioned concept of *Women Time* and *Men Time,* women bring a different time culture into working life. Nowotny argues that women "[...] *demand other temporal patterns which have to do with informality, with the quality of human relations and with caring, and are based on other exchange relationships between time and money"* (Nowotny, 1994: 104). She goes on to argue that it becomes clear that conflicts emerge over the concept of time because it is a central dimension of power in the society "*which manifests itself in the systems of time that dedicate priorities and speeds, beginning and ends, content and form of activities to be performed in time"* (Nowotny, 1994:105).

Nowotny proposed the argument that the society and the state are what ultimately control time, as since there is an exchange between time and money, and society is built on money, people living in the society exchange their time for money. She explains it as follows: *"The market fixes times via the work to be done and the exchange relations between time and money. The state imposes its system of time via the legal system and thus structures the lives of its citizens"* (ibid, 1994:105). Moreover, the law dictates biographical status; from when somebody is a child, a youth or an adult, and it is the law that decides when it is time to start school, get an education, when to retire from working life and so on. In the end, society and its rules is in charge of the segregation that exists between work and spare time and how much they take up in peoples everyday lives.

Reflections on the Concept of Time

Despite the fact that many of the sources presented in the section above are around twenty years old we find them to be just as applicable now. This might be caused by the fact that time is an omnipresent phenomenon which has an influence on individuals in some way or the other. We do recognize the fact that time is difficult to define, however we find our sources make an applicable effort to define time and its influence on the individual.

Operationalizing the Concept of Time

To begin with we want to gain an overall understanding of how our interviewees perceive time. Do they feel they are in control of their time? Do they have enough of it?

We want to find out if time has become an object and to what extent the interviewees feel they can buy time. In doing so, we will combine our interviewee's perception of time with the thoughts concerning hedonism and the wish to make things easier and pleasurable. Furthermore we want to examine what gives our interviewees a feeling of control over their time and if this gives them a feeling of pleasure. We also want to understand what type of time our interviewees appreciate the most and how it makes them feel.

In addition, we want to look at the presumed difference between women who think they have time enough and those who do not, and we wonder if women who seem to have enough time still want to gain more time, if possible. It is relevant to study this aspect within our segment to find out if both types of women are equally willing to buy time.

Regarding the concepts of *Women Time* and *Men Time* we want to study if our segment is in accordance with Rita Liljestrøm's notion that Women Time is about forming social bonds and often encompasses multi-tasking and doing many things at once. Furthermore, we want to look into the notion that Women Time is not as divided as Men Time and how this affects our segment as this will enable us to understand if our interviewees are so busy that the time they have at their disposal is not enough. In regards to this we want to find out if some factors might be de-emphasized in their lives and why. We also want to study if women prefer to spend time forming social bonds as opposed to men whose time is spent creating financial profit, and by doing this, we want to find out if women try to live according to both Women Time and Men Time and if this *"want"* causes our interviewees to feel a lack time.

Luxury

There is no universal definition of what luxury is. Scholars have studied the phenomenon of luxury in many different contexts, resulting in many different definitions and explanations of what luxury really is. This section elaborates on the term and phenomenon luxury, and attempts to create an overall impression of what luxury covers.

The beginning of Luxury

The concept of luxury has been known for thousands of years. Ancient Egypt was a highly hierarchical and stable society, with its own very precise and extremely sophisticated codes and rules of living. They practiced many types of luxury. Some of the luxuries which existed in Ancient Egypt were exclusive products such as perfumes – these perfumes were reserved for Gods, Pharaohs, High Priests and those around them. Yet, these people were subject to even more luxury after their deaths, as they got magnificent grave monuments such as the pyramids and the tombs in the Valley of the Kings and the Valley of the Queen. With these monuments followed many rituals, made to guarantee the survival of the soul, so it would live on (Kapferer & Bastien, 2009).

Hundreds of years later in ancient Greece, luxury was the simple pleasure of enjoying a piece of meat or fish for dinner - a pleasure which was reserved for aristocrats and Gods. The ordinary person would only taste this luxury once a year, when hundreds of cows and fish where sacrificed to the Gods in a big public ceremony (Scoot, 2012). By the 18th century the concept of luxury had changed to material goods such as porcelain and silk that were produced in the Far East and were extremely rare. The demand for something different fostered luxury spending, not only for royalty but also for the common household. The global trade resulted in a change in consumption, a shift away from self-sufficient household goods to market-supplied goods, and it also gave way to a shift in tastes as people started to reject more of the common commodities and desired novelties, fashion goods and luxuries (Berg, 2004), although it was not until the late 19th and early 20th century the world saw the mass of contemporary French luxury fashion houses such as Louis Vuitton, Cartier and Hermés. However, after the Second World War the luxury business really took off and became an industry in its own right, since the luxury niche began to appear in specialist trades (Kapferer & Bastien, 2009).

One thing is what luxury was centuries ago, but what does the term and phenomenon mean today? Today, in the start of the 21th century, luxury is everywhere, and has become so popular that nearly everyone wants to be in on it. Some would argue that luxury is a term that derives from the fashion industry, and almost all economic players are claiming to offer it (Kapferer & Bastien, 2009).

To have or not to have Luxury that is the question

Luxury can be many different things, and for that reason it is difficult to make a clear definition of the term and phenomenon. The Oxford Modern English Dictionary (1992:636) defines luxury as: "*Choice of costly surroundings, something desirable for comfort or enjoyment, but not indispensable. Providing great comfort and expensive"*. Does this mean that any type of good can have a luxury aspect to it? For instance, is organic milk a luxury good? It is more expensive than conventional milk, but can it be defined as luxury on the basis of that? (Lau, 2005).

Branding and marketing people regularly invent new terms to qualify luxury: true luxury, masstige, opremium, ultra-premium, opuluxe, hyperluxe, but these do not clarify what luxury is, rather they add to the confusion (Kapferer & Bastien, 2009). According J.N. Kapferer and V. Bastien this confusion makes a profound impact where luxury exists, not only as a trade restricted to some fashion or car accessories, but also in the global way of understanding consumers. It can be difficult to define when a product or a service becomes a luxury, hence when the ordinary transforms into luxury.

The sociologist Filip Lau discusses what real luxury is, and he poses the question: Can luxury be mass-produced? Many people see brands such as Louis Vuitton and Gucci as products with high quality, and for that reason they become luxury products, however, according to Lau these are not "real" luxury products as real luxury brands or products are defined by few copies, high price, being very difficult to buy and hard to copy. Luxury, as Lau defines it, is for people who do not have dreams or associations connected to the product, but appreciate the handicraft and hours spent when making the specific product. Such people are interested in products like a handmade Patek Philippe watch or a 200.000 kr. George Jensen fish dish, because it has taken a silversmith seven months to make. In cases like this, it is not about storytelling or branding, but about the classic definition of luxury: It is for the few, it is priceless, it is subtle, it signals class and sense of quality and the craftsmanship is obvious to everyone. This perception of luxury is far from the mass-produced goods you can buy in an ordinary store (Lau, 2005). Jean-Noël Kapferer & Vincent Bastien support this definition of luxury, as they see luxury as a social phenomenon. Luxury, whether it is service or an object, must be of human origin and have a strong human content. They

refer to what Karl Marx says about value and labor: *"Gold and diamonds are luxuries and have a high value because it takes a great deal of labour to find and extract them"* (Kapferer & Bastien 2009:21).

Although luxury brands are characterized by premium quality, a heritage of craftsmanship, recognizable style, premium price, uniqueness and global reputation (Nueno & Quelch, 1998), luxury is not the same to everyone. What may be a luxury for some is not necessarily a luxury for others. The perception of luxury is not consistent across market segments, because luxury is a subjective concept that depends on each consumer's perception of indulgent value (Phau & Prendergast, 2000). Kapferer & Bastien explains it as follows: *"A luxury item that extraordinary people would consider ordinary is at the same time an extraordinary item to ordinary people"* (Kapferer & Bastien 2009:19), hence luxury is a relative term which can refer to almost everything, depending on whom you ask (Heine, 2010).

Whether a product or a brand is luxury or not can also be determined by which part of the world you come from. According to Amitai Etzioni (1969) the motivation to purchase the same luxury brands can differ from culture to culture. People living in collective societies, for example, who are more closely bound together and share the same values and norms, may perceive self in a depersonalized way through which individual personalities are blurred (Turner et al: 1987, Etzioni: 1968). Thus, consumers in a collective society are more likely to engage in self-monitoring and show a stronger self-presentation approach, in the hope of portraying their individuality and their social standing. In contrast, people living in an individual society are emotionally independent and have a strong sense of individual initiative, which may strengthen the need for uniqueness (Hofstede: 1980 & 1991).

Luxury – Express who you are or who you would like to be

Luxury is very often associated with certain brands - a connection which is inevitable. Is it necessary for people in the Western World to know what constitutes a luxury or simply have an idea of which brands are seen as luxury brands? According to Kapferer & Bastien luxury is a marker which is why the need for brands exists, and consumers buy luxury brands and products primarily for symbolic reason, in an attempt to reflect their individual and social goals (Wilcox et al., 2009). As mentioned earlier, luxury is not perceived in the same way in every culture, it is a subjective concept, although according to Franck Vigneron and Lester W. Johnson (2004) consumers in both Western and Eastern cultures seek to purchase luxury brands to portray their individuality and/or social standing. When wearing a luxury brand it can emphasize the role of the

brand in facilitating self-presentation by conveying a unique image and/or becoming a part of a social group (Bian & Forsythe, 2011).

Furthermore, consumption of luxury brands is largely determined by self-expression and self-presentation attitude, as consumers express their individuality, need for uniqueness and their social standing through luxury brands (Wilcox et al., 2009). According to Wilcox et al. a self-expression attitude toward luxury brands is defined as an orientation to respond toward luxury brands, and this is done to display individual identity, underlying values and communicate central beliefs. A self-presentation attitude towards luxury brands is defined by Wilcox et al. as "[…] *a predisposition for using luxury brands to convey a social image*" (Bian & Forsythe, 2011:2). To sum up, consumers purchase luxury brands because it reflects their values and beliefs (Self-expression) or because it reflects a social image, they wish to be a part of (self-presentation) or in some cases both (Shavitt, 1989).

Additionally, the consumer's attitude also plays a significant role in the creation of their cognitive-affective purchase intention, and is based on consumers who are both emotional and rational (Kumar et al. 2009, Lee et al. 2008, Zajonc & Markus, 1982). The consumer's affective attitude toward luxury brands is derived from feelings generated by the luxury brand. Previous cognitive-affective models suggest that consumer's purchase intentions are stronger when purchasing fashion products (Li et al. 1994), and in connection with this, Snyder & DeBono conclude that consumers' affective attitude and purchase intention are emotionally linked to central attitudes, suggesting that consumers tend to respond favorably to brands that they perceive to be consistent with their own values and goals, in other words: brands which help create their identity. The positive relationship between social-function attitudes and consumption intention suggest that consumers are more willing to buy their favorite luxury brands, if they are consistent with their fundamental beliefs and social image (Snyder & DeBono, 1956).

Luxury and Social Class

As accounted for in the previous paragraph, one of the reasons why consumers are attracted to luxury is that it helps them define their self-expression and self-presentation, which can also be seen in developing countries where indigenous people, who are not able to pay for food and shelter, are still willing to pay a premium for branded products (Van Kempen, 2004). This notion is thought-provoking; why are people keen on owning and wearing luxury-branded products, and willing to pay a higher price? According to H. H. Hyman, the answer is easy: to gain social status.

Status is defined by Hyman as higher position compared to others, in things like academics, physical appearance and attractiveness or wealth.

In addition to this, research made by Han, Nunes and Drèze (2010) reveals that wealthy consumers, who are in low need for status, but wish to be associated with their social class, pay a premium for quiet goods[12], which is only recognizable to members of a higher social class. On the contrary, consumers with a high need for status, use loud luxury goods[13] to separate themselves from the less fortunate people who are not wealthy. Furthermore, consumers who have a high need for status, but are not able to afford it, use counterfeits in the hope of imitating people they recognize to be wealthy (Han et al. 2010). This particular research recognizes the individual's desire for status as an important force, which drives the market for luxury goods (Dreze & Nunez, 2009). Additionally, Kapferer and Bastien explains luxury and class as follows: "*People in a democracy are therefore free – within the limit of their financial means – to use any of its components within the democracy to define themselves socially as they wish*" (Kapfere & Bastien 2009:19), they refer to this as 'democratic luxury'. To be more specific, the most significant aspect in luxury, according to them is the symbolic desire to belong to a superior class, since anything that has the possibility to become a social signifier can be seen as luxury. That being said, anything that ceases to be a social signifier can also lose its luxury status (ibid).

According to Kapferer and Bastien, luxury is more than a social function and identity creator – it is also an access to pleasure. Consumers who buy a luxury product or service should have a strong, personal and hedonistic feeling towards the actual buy otherwise it is no longer a luxury but simply snobbery. They argue that a luxury brand will not survive and keep its luxury status, if the brand solely relies on client's symbolic interest and not the substance (ibid).

Reflections of the concept of Luxury

Luxury is a concept which is difficult to define even though it has existed for a long time. Luxury is an omnipresent phenomenon and at the same time it is subjective as to what one might find luxurious. In addition, luxury is a changeable concept with many complexities which makes it difficult to utilize as a tool. Nevertheless, we find the aspect of Self-presentation, Identity Creation, Social Class and The Subjectivity of Luxury applicable to this research.

---

[12] Quiet luxury goods are products without a recognizable logo.
[13] Load luxury goods are products with a recognizable logo.

Operationalizing the Concept of Luxury

In the case of luxury we have divided the concept into four elements: *Self-presentation*, *Identity Creation*, *Social Class* and *The Subjectivity of Luxury*. In order to understand why consumers are willing to buy products or experiences to gain more time for example, it is relevant to look into if this is because time is seen as a luxury in the postmodern consumer society.

The concept of luxury enables us to understand what our segment finds luxurious, and hence, what elements, products or experiences make their life more pleasurable. We want to examine to what degree luxury is subjective and if we are able to discover some overall tendencies within our segment. Detecting these tendencies will help us to understand, and possibly derive, that time is valuable and luxurious. This will bring us closer to an understanding of what causes individuals to strive for more time.

In the case of *Identity Creation*, we want to understand if our segment is of the impression that they can create their identity through the consumption of luxury products, or, more specifically, time as a luxury product. *Identity Creation* enables us to examine if our segment buys the luxuries of having time in hand and how this affects women.

In connection with this research we will utilize *Self- Presentation* to reach an understanding of why people buy certain products, in this case, products and experiences that promise the consumer more time or more value with the time they have to their disposal. Through consumption of what are seen as luxury goods, the individual expresses uniqueness and social standing. *Self-Presentation* enables us to understand if our segment - knowingly or unknowingly - buys product or experiences which make them appear to have more time, or even that their time is of more worth.

In this research, we utilize *Social Class* to see if there is a difference within our segment as to the perception of luxuries, and time as a luxury product. *Social Class* enables us to understand if there is a difference between a stay-at-home mom and a business woman in their perception of luxuries and time. We would like to understand if time is as great a luxury for one as it is for the other.

Analysis

The analysis will be divided into four sections; Postmodernism, Hedonism, Time and Luxury. This division of the aspect is only done for the sake of clarity and as a help to the reader however. The analysis is based on the presumed dynamic between the four aspects, as we want to reach an understanding of how, and if, these four elements influence each other. By doing so, we will be able to answer the problem statement.

The presumed dynamic between the four aspects is visualized in this figure.

Time

Postmodernism　　　　　　　　**Hedonism**
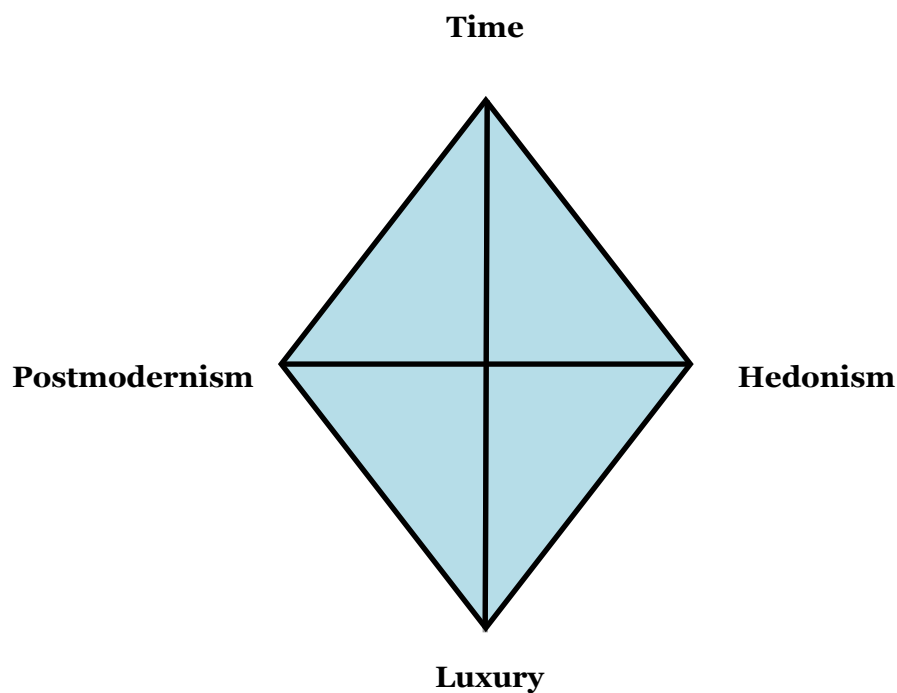
Luxury　　　　　　　　　　　Figure 8.

Through the analysis the figure will visualize which aspects are into play are how they are connected with a red line. After all four parts of the analysis there will follow a short summary which highlights the most dominant connections in the dynamic.

For the purpose of this project all quotes will be translated into English; the original interviews in Danish can be found as an appendix (see App. 2), and all references will lead back to the quotes as they were in Danish.

Terminology

Before beginning the analysis it is necessary to introduce terminologies used throughout the analysis section. These terms are as follows:

Alone Time: Time spent alone without a partner or children around.

Family Time: Time spent together as a family.

Couple Time: Time for two. Time spent together as a couple without children.

Quality Time: Time spent in giving another person one's undivided attention in order to strengthen a relationship, especially with reference to working parents and their child or children.[14]

Super Mom: An exemplary or exceptional mother, especially one who successfully manages a home and brings up children while also having a full-time job.[15]

Super Woman: A woman with exceptional strength or ability, especially one who successfully manages a home, brings up children, and has a full-time job.[16]

---

[14] http://oxforddictionaries.com/us/definition/american_english/quality-time?q=Quality+time
[15] http://oxforddictionaries.com/us/definition/american_english/supermom
[16] http://oxforddictionaries.com/us/definition/american_english/superwoman?q=SuperWoman

Postmodernism

In the following section, we will look into how postmodernity influences our interviewees and their perception of time and luxury. Furthermore, we will examine if some, or any of the postmodern characteristics have hedonistic features. The first concept taken into consideration is *Hyperreality*.

Hyperreality – The Hype of being a Super Woman

The interviewees were asked if they noticed the concept of time in the media or if they felt it was in focus. Close to half of the women said yes, whereas others do not feel that time is particularly more in focus than other subject matters. However, many interviewees feel that time is mentioned in the context of stress and the fact that you must put time to good use, that is to do many things at once. To some interviewees, time is especially in focus when it comes to families with children. Britt explains it as follows: *"I think it is yes, because it's always about hustle and bustle (…) there is always something you need to do, you always need to do more, you want to do more. I think that's why modern families with children succumb to the pressure today... it's because there is not enough time. Everybody wants success; everybody wants a lot of children and a big house while at the same time build a new summerhouse. Everybody wants to be able to travel and do business trips and play golf... so yes, I think time is very much the thing these days"* (Britt, 16.10 - App 2 §1)

Rebecca also recognizes this and explains: *"To be a part of a family with children it's expected that you have time for everything. If you MUST have the perfect body, you MUST eat perfect food, you MUST have perfect children and wear the perfect clothes, that is, if you need to prioritize everything... then there just isn't enough time"* (Rebecca, 35.20 – App 2 §2). However, Rebecca explains that she feels comfortable enough in her own abilities as a mother, to not let it bother her, or make her feel any kind of pressure. Heidi also exemplifies how much focus there is on time and what you make of it, especially in families with children. She states: *"Yes I think there is too much focus on time in the media. Especially in families with children, we are talking time coaches here... you can get help with anything and everything, planning, optimizing of their time, schedules... in my opinion... maybe it's time to stop and think"* (Heidi 19.48 – App 2, §3).

Despite the fact that almost half of our interviewees do not feel that there is focus on time and time consumption in society, many do recognize the impact time has on women. It becomes obvious that many of our interviewees notice the societal tendency of being a Super Woman. Tina states: *"Yes, there are certain expectations in society nowadays that ALL women are able to have a full-time job and also manage two or three kinds and make sure the house and you yourself look alright,*

there is no doubt about that. There are some expectations to manage everything also at work. That you do that 110 percent as well" (Tina V., 26.45 – App. 2 §3).

Heidi adds to this by stating: "[...] *I think there is a big focus on the idea of being a Super Mom and it's... well I don't really believe it (...) if you look at a mother's group, it's not like a competition, but still it is all about showing others that you have surplus energy, that you can do this. You are able to have a well-functioning family life with your husband and three screaming kids, while at the same time attending baby-swimming classes and yoga lessons... plus you also have time for yourself... I don't think it exists but there is a very big focus on it"* (Heidi, 22.57 – App. 2 §4). She elaborates on this by explaining that the pressure does not only come from society but from her as well. Women today are able to seek out so much information from the internet and from television, and through this knowledge they create their own demands for what they should be able to do and how. She is of the opinion that it makes many women, including her do things half-heartedly. She continues by saying: *"It's like what I already mentioned. We have to be these women with surplus energy with our children. We are expected to do everything and make it, we are supposed to attend baby-swimming and also have time to sit in a café. In addition, it is preferred that we look like a million dollars. We are supposed to lose those 30 kilos in no time after we have given birth (...) I thought it would be easier, a piece of cake, but it's not at all. But that's how it is supposed to appear"* (Heidi, 21.32 – App. 2 §5).

Like Heidi, other interviewees agree that the idea of being a Super Mom and the pressure this societal tendency might contribute to their everyday life does not only come from their surroundings. It comes from the expectations women have on themselves. Maiken states: *"No, on the contrary. Actually it's my surroundings that told me to settle down and take it easy, let the dishes be for a while, so no definitely no. My husband is the kind of man who says: if you haven't had the time to peel the potatoes then we will figure out something else"* (Maiken, 21.48 – App. 2 §6). Helle adds to this by stating *"No, I'm more of the opinion, I mean, it's not your surroundings that expects something of you or adds pressure. It's more you yourself who makes unreasonably high demands. I want to do this or I need to get this done. I mean, it is yourself who wants to do certain things; it's not your surroundings that demand it. Our surroundings do not put out any demands"* (Helle, 23.30 – App. 2 §7). Another interviewee, Lene, feels that her job, in some situations, can be demanding. However, most often it is herself who adds pressure and has certain expectations as to what she can do *"It is mostly when I'm at work, you know, here it's expected that you do a lot of things. Besides that, I think it's me who puts pressure on myself to make a lot of things happen, because I mean, my husband he has no expectations as to what I am supposed to be able to do in a day"* (Lene, 26.15 – App. 2 §8).

Even though many of our interviewees mention the idea of a Super Woman, not many of them feel that they belong to this group of women. We find this fact interesting. Only two interviewees express that they feel like a woman who can fulfill the roles they need to, although these women emphasize the importance of teamwork and help from their partners, in order for them to feel like this. Tannit exemplifies this by stating: *"Yes, I think so. I would like to do many different things (...) I have all of these roles because it's what I want, not because my parents want something of myself or society expects something of me. I do it because it's what I want and I see myself as a modern woman in the sense that I have a husband who helps me at home. I don't have to do everything myself. I can, with little difficulty, study and be a good mother at the same time. It works out quite nicely"* (Tannit, 36.00, App. 2 §9). Helle also emphasizes the importance of teamwork and seems to be a woman with surplus energy: *"Well, we have more or less the same working hours. I feel that he is good at, you know, if I am cleaning then he is out bicycling with the children...that thing about being good at sharing the tasks between us and being good at making everything come together, being a team"* (Helle, 07.50 – App. 2 §10).

Many of our interviewees mention the idea of being a Super Woman or a Super Mom. The fact that this is recognized and mentioned in the interviews, supports the concept of Hyperreality in postmodernism and the fact that societal tendencies do affect the way women perceive themselves and create certain identity images to strive for. Some interviewees say that they do not feel that there are expectations from society as such, but the expectations and pressure comes from them. This argument can be discussed as it would seem plausible that the expectations women have on themselves might be influenced by external conditions, hence societal tendencies will always play a role or be a benchmark for how individuals look upon themselves.

Fragmentation – The Many Roles of Life

Through the interviews we are able to claim that a majority of our interviewees feel that they live a fragmented life because they have many different roles to fulfill. All of the women except two of them explain that they do not feel that they belong to one specific role, but move around between many throughout the day. One example of this fragmented identity is explained by Maiken: *"I am Maiken myself and then I am Maiken the wife and I am also Maiken the mother. These are the three roles I'm supposed to fulfill and make sure they function and fit into the everyday life. Of course it is tough sometimes because the role as a mother take up a lot of space and also the role as a wife for that matter, and then you have this small part for yourself"* (Maiken, 22.37 – App. 2 §11). Mette D. elaborates on this and indicates that it can be tough to let any of the roles go, even

though the time is in short supply. She wants to have time for everything and feels that she has become better at handling being a mother, a wife and a career woman as she has gotten older. She sates: *"It can be difficult to let any of the roles go. Well then I'm the one who does not want any girlfriends, no right, you do not want that. Well then I'm the one who does not want a job… no that's not going to work either - and it can also be tough to realize that there is something which is not as good as you would want it to be. So you try to do everything as good as possible"* (Mette D, 13.30 – App. 2 §12).

This fragmented identity and the roles that follow make many of our interviewees increase demands on themselves. One interviewee even states: *"For me it would be a taboo if I had to choose to do without some of them* [them being the roles]*"*. She continues by saying*: "Because I also feel a bit like a Super Woman in that sense that – I also want to be able to have 37-hour job like everyone else and take care of everything and I also want the financial benefit that comes with working more"* (Line, 13.00 – App. 2 §13). Nevertheless, some of the interviewees admit that it can be difficult to fulfill all the roles which can cause a feeling of inadequacy. Eva states as follows: *"Sometimes I feel that I don't really have the strength for a boyfriend as well and a family and friends (…) I try to be a good mother and a good girlfriend and I also want to work out to look good, wear some nice clothes. I always try to make stuff happen, you know, all the time. That is the way I feel right now, sometimes my mom and sister say, 'don't you think you should take it easy?'"* (Eva, 17.20 – App 2 §14).

It becomes clear that it is important for many of our interviewees to be able to handle many roles and live a somewhat fragmented life. However the difficulties it can bring, especially when there is a desire to do everything perfectly, becomes obvious. Maiken states*: "Sometimes I become very irritated and feel that I am inadequate until I am told that I'm good enough. Deep down inside I know that I am, but it is those people, my husband and I call them spelt-moms, they make everything organic and from scratch. Their children are at home until they are like five… and, you know, they make their own clothes"* (Maiken, 23.40 – App. 2 §15).

According to the majority of our interviewees, being a mother is the most important and time consuming role. Additionally, it is also the role they never leave behind. Even when they are working and find themselves in the role as a career woman or student, they never stop being a mother, Rebecca explains: *"I'm aware that many people divide things up, but I'm also a mother when I'm at university or visiting a friend"* (Rebecca, 38.00 – App. 2 §16). Maja agrees *"[…] generally I think that all the roles that have to do with family, well those roles always play a part, you are still a mother even though you are in school, so it's something you always have with you"*

(Maja, 20,25 – App. 2 §17). This is also emphasized by Mette D. as she says: *"Well, the role as mother is the one which takes up the most space and time and you think about it all the time, of course you can leave it a little bit when you are at work... then again no, because it is always in the back of your mind and you always have your telephone on you if one of them gets sick or something else happens. It's the role which is the most demanding but also the one which can displease you the most"* (Mette D., 15.05 – App. 2 §18). Lea agrees and states: *"Well I would say that being a mother is the most time demanding role, that is to say, you are not on it 24 hours a day, but there is always going to be reflections on how other decisions in your live have influence on your kids"* (Lea, 12.20 – App. 2 §19).

Many of our interviewees are of the opinion that it can be difficult to find time for all the roles – there simply is not enough time to fulfill all roles 100 percent. In connection with this the interviewees are asked if they would choose to work part-time instead of a full-time job. All interviewees except one say *"yes"* to working part-time or simply working less. Not surprisingly, the research shows that the interviewees prefer to spend more of their time in the role which gives them the most pleasure, which appears to be the role as mother. However some interviewees need more fragmentation to feel happy and satisfied and for that reason they are not willing to give up the role as a career woman.

Some of the interviewee's primary reason for wanting to work part-time was to have more time with their children; these women also state that their favorite role was the role as a mother. The reason why they did not choose a part-time job was mostly financial. Maja states: *"Well I think it's important to spend time with your family, but one thing requires the other – you kind of have to work to earn some money, so that you can afford to spent time with the family. I wish I could prioritize and only spend time with the family but that is not how reality works (...) I think it is terrible that you have to spend so much time out and your children have to spend so much time in day-care with people who is not really a part of the family. I wish I could work part-time so that I could spend more time at home with my boy"* (Maja, 09.20 – App. 2 §20). Sanne agrees: *"There is no doubt that I would prioritize it differently, so that I did have to work so much and have more time at home, but you need to earn some money, that's just something you have to do"* (Sanne, 17.18 – App. 2 §21). Additionally, Tannit states: *"[...] Part- time, because we have always said that we would rather not have money to buy stuff that the boys want or me for that matter. I would rather have more time with them than for example work all day and have others taking care of my children (...) you can buy many things with money when you work, but then you waste a lot of the time you could have spent on things I think are more important"* (Tannit, 37.00 – App. 2 §22).

Other interviewees would not mind working less, but not necessarily part-time. They emphasize the importance of having a job because it gives them personal satisfaction and independence. One woman states: "[...] *if you got the same amount of money working 37 hours as if you only worked 30, then I wouldn't mind working 30 hours and have one day off a week. But I think that half-time is too much (...) even if we won the Lottery I don't think I would give up my job. I think it is such a big part of your identity and self - confidence... I'm not sure it is the right word to use, but you get a lot out of your work*" (Helle, 27.30 – App. 2 §23). Another one states: "[...] *Of course there is also the social aspect of working, a satisfaction for me for having a job and being able to achieve something (...) I need to get out there and accomplish something and put myself to good use*" (Heidi, 23.20 –App. 2 §24). Yet another interviewee feels that working part-time would make everything easier in the sense that she would have more time, nevertheless, she feels that a job gives her a sense of independence. She states: "*I have actually thought about it a bit... it has been on my mind because I am so busy. But then the financial aspect comes into play, maybe we could get by without my full-time salary now, but what about retirement benefits and what if you had to be on your own at some point, I mean, that wouldn't be fun. And then the fact that you would be dependent on your husband financially, I wouldn't want that*" (Tina, 31.15 – App. 2 §25).

One interviewee stands out because she is so devoted to her role as a mother that she would not mind giving up having a job. In her opinion, motherhood gives her the self-realization she needs. She explains *"I would rather not work at all. I think that all people would choose to have more time for what they really wanted, if they had the opportunity. Of course there are also people that live to work because they love it. But right now, I could not imagine that I would ever love to work, maybe that feeling will come someday... I don't know (...) I would rather choose to be poor and then be able to give them a bit more room in my heart and intimacy, because that is what they remember"* (Rebecca, 43.00 – App. 2 §26). This is in stark contrast to another interviewee who works as a psychologist. She is the only interviewee that prefers to work full-time, because she values her job too much. However she does recognize the financial necessities of having a job, she states: *"No not as things are right now, firstly because it is not possible, financially speaking, but besides from that I actually like to work. Sometimes I would like to have more time. I think the problem with me would be that I would end up working 37 hours anyway because I am so invested in what I do (...) sometimes I like being at work the most, because you know, it is something I am good at, here I can make some decisions. However, I think that the biggest challenge is getting the family life to work, but it is also the best one if it works"* (Lea, 12.20 – App. 2 §27).

The fact that our interviewees say that they have more than one role in life supports the concept of fragmentation in the postmodern society. It becomes clear that many of the women feel that all their roles are important, but that the role of being a mother is the most time consuming. Through the interviews we notice a tendency to accept a fragmented life but also the feeling that it is a necessity. Some women feel it is an important aspect of their identity, while others look at is as something you have to or, to some extent, a norm.

Decentering of the Subject – The Symbols of Time

By utilizing the concept of decentering of the subject we are able to find out if our interviewees feel inclined to buy certain products or experiences that save them time. All interviewees buy products that have a time-saving aspect to them, but surprisingly many are unaware of it - the immediate answer was often no. Sanne is an example of this, she states: *"No" "(interviewer) - Do you have a washing machine?" "Yes" "(interviewer) - What about a microwave?" "Yeah, yes I have that as well" "(interviewer) - What about one of those sauces you can make very quickly from Knorr?" Yeah, well I hadn't really thought about it that way… that's just something you take for granted… it's just something that is there you know"* (Sanne, 10.00 – App. 2 §28). Britt is also unaware that she buys products that save her time, her immediate answer is: *"Never!…" "(interviewer)-Do you have a dishwasher?" "Yes (laughs)" "(interviewer) - Do you have a microwave?" "Yes (laughs again) (…) isn't that a fixture in a house nowadays (…) I hadn't really thought about it that way, I also have a washing machine, I don't do my washing by hand"* (Britt, 09.20 – App. 2 §29). This lack of awareness among some of the interviewees supports the fact that many products and experiences in the postmodern society are sold to the consumer with a symbolic meaning; in this case the symbolic meaning is time or time in hand. However, it is not something which is particularly noticeable to some consumers or something they are aware of.

Nevertheless, a few interviewees are aware of the fact that they buy time-saving products, because it makes life easier. One of them is Helle; *"Yes, yes there is no doubt. I think that it is very nice to have a dishwasher. I also think a washing machine is wonderful instead of having to stand in the garden and do the washing in a big bowl. It's a priority we have chosen because we don't want to use the time doing the dishes, but we can spend the time doing something else. So yes, it's a luxury and I think it is nice"* (Helle, 11.19 – App. 2 §30). Heidi also exemplifies this by stating: *"Hmm well yes, I guess I do… you know… I buy airplane tickets instead of train tickets and I have a car, I also buy a bike to save time. So yes I do buy those products, it is the same with hotel stays and stuff like that, so yes I do"* (Heidi, 09.39 – App. 2 §31). Additionally, Heidi serves a cup of coffee during the interview, this coffee was instant-coffee and she explains that she buys this particular

kind to save time. However, she did not think of this product when she was asked if she feels inclined to buy products that save her time. This is another example of unawareness concerning the symbolic meaning of some products. Lastly Tina explains: *"Well obviously I am because I chose an All-Inclusive vacation and if we are going to travel we always look at the traveling time because we don't want to spend two days in a car or a bus or something. It has to be easy with a flight and we have to land where we are going to stay"* (Tina V., 15.50 – App. 2 §32).

Furthermore, the interviewees are asked if they buy or have bought products such as Knorr or similar products. All interviewees answer yes to this question and have the same reasons for their buy. A few buy them because of the taste but the majority buy them because it saves time and it is easy to make. Maja states: *"Hmm YES! A lot... I really do (...) Because I don't know how to make lasagna from scratch and then... well I think they have many good products, and yes it's just easy if you have had a long day, then it's quick to put together and it can take care of itself a lot, it gives you more time to go in and play with the little one (...) Well, most of the time it is because of the taste, but from time to time it creeps up on you that it also has something to do with time, that's for sure"* (Maja, 16.15 – App. 2 §33). Susanne agrees and says: *"Yes, it's because if somebody suddenly shows up it's fast to bake a cake that way, just mix it with some water and butter in and put it in the oven and Knorr products, well it's also because sometimes... your everyday life can be busy, right, and then if you are home late, you know, then it is quick to put a lasagna together or make a stew that way"* (Susanne, 16.35 – App. 2 §34). Heidi also adds to this by explaining: *"Yeah, because it is easy, it's the same thing again you don't have to think too much or accomplish the great big recipe or look for anything... So yes, I must confess to that, I do it (...) it is time-saving in your everyday life as well, if I can get a sauce I just have to pour it in a pot and heat it up I will do that"* (Heidi, 19.00 – App. 2 §35).

Regarding this, we notice a tendency to admit to some time-saving products but not others, for instance a baby jogger rather than a 'shake 'n' bake cake' or a Knorr product. This indicates that the symbolic meaning of the product has an influence. It might be possible to argue that buying a baby jogger or an All-Inclusive vacation is more in accordance with the idea of a Super Woman or a good mother than a Knorr product such as lasagna or a sauce. In regards to Knorr products it might, to a greater extent, show surplus energy to make the food from scratch. An example of this is Maiken, as she states: *"Well, it's not like I watch commercials for it, but for instance the baby jogger, we bought that because it saves us time in the sense that Casper [her husband] can run with Sigurd when he comes home, then I don't have to take care of Sigurd and cook at the same time (...) so yes, I would say that the baby jogger it bought to kill two birds with one stone and save time. That's the only thing I can think of (...) but a dish washer is also... it's hmm, even though I was*

sure, when I was pregnant, that I could do the dishes, I could kill some time doing that... you quickly realize that there are many other things, so yes" (Maiken, 14.10 – App. 2 §36). The same interviewee gives this response when she is asked if she has ever bought a Knorr product or a similar product *"I have yes... it's not because of the taste I tell you that, but it was very long ago, to save time and ingredients. Instead of having to buy all sorts of things, you know flower and cocoa and stuff, then you just buy that sort of thing. But it is only if I had to bring a cake to school or something... I have never done it if it was to a family gathering. Then I have made it myself... and I also make it myself now"* (Maiken, 20.40 – App. 2 §37). Other interviewees answer with a degree of ambivalence to the question; they are willing to admit that they have bought a Knorr product, but emphasize that it is a long time ago or that it is something they do very rarely.
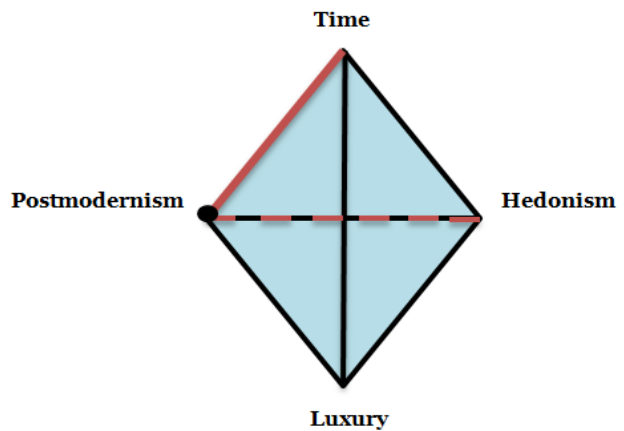
This supports the fact that some product's symbolic meaning, such as Knorr, might not be in accordance with the Super Mom image. Helle states: *"Well... my mother would disown me if she knew, but yes I have (...) actually I think some of them are good, I can recommend those Oma brunch buns which are supposed to set in the fridge for the night. Yes I think they have some good... hmm, some good stuff now and then, not because we have tried the entire market (...)* (Helle, 22.10 – App. 2 §38).

It is also emphasized by Sallie: *"[...] Yes, I have bought it, but it is not something I do very often (...) Well, I don't think we have any Knorr products right now, but back then I don't think I knew how to make lasagna without (laughs). You know, I think it has been five years (laughs) and I haven't used it since. It was the time when you had just moved away from home, it must be more than five years then actually... back then I used Knorr's lasagna but I don't anymore that's for sure"* (Sallie, 10.12 – App 2. §39). Lene also shows a degree of capriciousness, when asked if she buys Knorr products or similar products: *"Yes sometimes I have (...) I don't know why exactly because I would rather bake a cake myself but hmm... yeah, why do I buy it? I think it is because of the taste sometimes (...) But besides that, it's really not something we do often (...) in this case it was because of the memory and because it is easy and if you have had an awful day then it is okay that you take the fast and easy solution, but it is not the solution we prefer"* (Lene, 23.20 – App. 2 §40). Additionally, Majbritt adds: *"Yeah... but it was many years ago... it's not really something we use. We prefer making the food ourselves (...) It is easy yeah... when you lived alone it was easy to make such a paperboard lasagna, I use the word paperboard lasagna because it isn't really fascinating food at all, it quick and easy and what you feel like doing when you live on your own"* (Majbritt, 10.20 – App. 2 §41)

Through the interviewees we see a tendency among the women in our sample to buy some products for the sake of the symbolic meaning. However, it becomes clear that some products are bought unaware of the symbolic meaning whereas others are not. The interesting observation regarding this is, as already mentioned, the tendency to admit to some products and not others. For that reason we are able to confirm that decentering of the subject does occur and the symbolic meaning has importance to the interviewees.

Postmodernism and its role in the dynamic

Through the analysis we are able to claim that there is a significant connection between Postmodernism and Time. The postmodern elements *Hyperreality* and *Fragmentation* are strongly influenced by the concept of time, since the interviewees agree that time has an influence on their life and the roles they fulfill. The connection between Hyperreality and time becomes obvious by the impact that time has on women in the role as a mother and how they make use of their time. The dynamic between Fragmentation Time becomes obvious through the interviewees' perception of having many roles to fulfill in life and not always having time enough.

However we question if there has ever been enough time to fulfill all the roles in life. That is, we do not believe that fragmentation is a concept that solely belongs to the postmodern society. We argue that women and individuals in general have more than one role which has been the case before the emergence of postmodernism. On the other hand, the reason why fragmentation is particularly in focus in the postmodern society might also be because individuals choose and pick the roles they want since they are not as rigorous as earlier. Nevertheless, it might be possible to claim that women living in a postmodern society are expected to be a part of the labor market and that additional role contributes to a lack of time.

The connection between Postmodernism and Hedonism becomes apparent in the consumption of products that have a time-saving aspect, however it is not as evident as the connection between Time and Postmodernism. The analysis shows that these products are bought either knowingly or unknowingly with regards to the symbolic meaning of saving time. Nevertheless, many interviewees buy these products to make life easier. In that way, it gives them extra time to do more pleasurable activities such as spending time with their families.

Hedonism

In this part of the analysis we deal with the concept of Hedonism. We will look into what our interviewees see as pleasurable. We will also look into which actions are associated with happiness and satisfaction and if time has any influence on this.

Two More Hours for the Kids

Looking at the interviews in the light of modern hedonism and Campbell's Dilemma of *wants* and *needs*, it is clear that all of the interviewees have their primary needs fulfilled. None of the interviewees seemed to have any kind of financial difficulties or be in need of any material products in particular. This is in accordance with Campbell's notion that a modern hedonist is a person who does not seek to satisfy primary needs, because they most often (in the Western part of the world at least) are fulfilled. However, the interviewees do have *wants*.

Through the interviews it is possible for us to claim that time is one of our interviewees' primary *wants*. We ask the interviewees if they are interested in buying two hours more a day, the majority of the interviewees was very fond of the idea of getting more time, as Maja states: *"Yes please, I would like that – I would like that very much! (…) I would even give my right arm and my soul in return" (*Maja, 5.50 – App 2 §42) Tannit supports this statement: *"If it was very very cheap I would buy two plus two"* (Tannit 08.00 - App 2 §43).

An overall tendency shows that women would like to spend the two extra hours on two things - their children and themselves. One third of the women feel inclined to spend time both on themselves and their child/children. Women, who would like to spend extra time on themselves instead of their children, seem to want to defend their choice and feel a need to explain why. One example of this is Tina V. as she declares: *"Selfishly enough I would spend it on me, because the thing you neglect in your everyday life is yourself. You can't neglect your work and you can't neglect your family. It is also difficult to neglect the house because there are a lot of expectations…that you do your 37-hour job, you are a mom who takes care of everything, a house that is nice and clean, the clothes are washed, the groceries are taken care of and there is food on the table every evening. So the place you compromise is with yourself and all the things you want besides having a family"* (Tina V. 07.30 – App. 2 §44).

Even women, who would spend the extra time with their children, feel that it would be selfish of them to use two hours of their time on activities for their own pleasure. As Tannit explains it: *"I think I would always wish for more time to myself (…) But I believe it would be a bit selfish of me (…) I'm satisfied to share my time with the people I love"* (Tannit, 27.20 – App. 2 §45). The interviewees want to spend extra time with their children, because they do not feel they have enough time with them in their everyday life and it seems to result in some sense of guilt. Sanne exemplifies this as follows: *"It would be the time you have in the afternoon, from the time you pick up the child until the child has to go to bed. You could use some extra time there. Otherwise it is not much time you have when you have been gone the whole day, in reality it's only four hours you see your child awake"* (Sanne, 3.50 - App 2 §46). This point of view is supported by Kristina as she states: *"The time we have from picking up the children from day-care is very short – I would like to have more time with them when they are more energetic"* (Kristina, 2.55 – App. 2 §47)

If the interviewees feel that they do not fulfill the role of being a mother because they have a lot of other activities to take care of - such as a fulltime job and the household - this might result in a sense of guilt. By spending two more hours a day with their children, this would provide the interviewees with the opportunity to be the kind of mother they wish to be, or maybe perhaps the mother they feel they should be. The interviewees, who feel the need to defend their choice of wanting to spend two extra hours on themselves, might also be caused by the Super Mom phenomenon. It appears that prioritizing yourself rather than your children is not in the spirit of being a good Mom.

Life is Better during the Weekends

The interviewees and the *want* that has to do with spending more time with their children is, to some extent, fulfilled during weekends. For that reason a majority of our interviewees feel that the weekend is their favorite time of the week. Weekends symbolize time in hand, and our interviewees do not feel as pressured as they do in their working days. The weekend is all about the kids and having a good time together as a family, although it is mostly on the children's terms. As Mette D. explains it: *"Here you don't have any time pressure at all, you don't have to be in a certain place at a certain time where you have to be out of there (…) here* [the weekends] *you are together and hopefully you have made some arrangements that you actually want to do or you enjoy and think are nice"* (Mette D., 09.30 – App. 2 §48)

The interviewees Kristina and Rebecca also acknowledge that the weekend is all about the children, and spending time together as a family. Kristina states: *"Friday! Then you can look forward to a*

good time. Usually, we are all at home and have a good time – yes, it's kind of a ritual. Then we have a good time and watch The Disney Show" (Kristina, 12.30 – App. 2 §49). Rebecca states: *"It is really nice that we can do something together as a family during weekends. You know, do something that excites her. It's not nearly as cool to stay at home the whole Saturday, where she plays, that's fine but she is bored. Then its way more cool to go to an amusement park where she is kind of like - Wuhuu!"* (Rebecca, 28.30 – App. 2 §50).

It is possible for us to claim that the weekends give the women a possibility to make amends, as she has time and energy to be the mother she wishes to be. This explains why the weekend activities are based on their kids' *wants*. This tendency is in accordance with the interviewees' perception of Quality Time. A greater part of the interviewees associate Quality Time with Family Time and with the opportunity to immerse themselves in activities without feeling any time pressure. As Tina states*: "Quality Time can be time spent with the family where you have a nice experience and you have the time to be together as a family and the family has time to be with me"* (Tina V., 21.30 – App. 2§51).

Nevertheless, two out of the twenty interviewees describe Quality Time not only as time spent on their family but also themselves. While three out of twenty describe Quality Time as time spent on themself. One example of this is Eva, she explains Quality Time as follows: *"It's when I'm able to sit on the couch and drink a cup of tea or something and watch some ridiculous TV series on the television – and just be myself (…) or a bath, if it can be a little longer so that you can shave your legs…"* (Eva, 13.30 – App. 2§52). Britt supports Eva's statement, she also associates Quality Time with time she spends on herself: *"I love to toddle about and listen to loud music and clean. And sit in the garden with a cup of tea or go for a run – times where I don't have to do anything specific to a certain time and can be at home (…) As a rule I just like being at home and take some time off where there is nothing specific to do"* (Britt, 13.30 – App. 2§53)

These five women are in different stages of life, have children of different ages and have diverse educational backgrounds. Nevertheless, it is interesting that these women associate Quality Time with Alone Time, as it is something all the interviewees, except one which is unemployed, feel that they lack or are interested in getting more of. As the interviewee Susanne explains it, when she was asked if she has time to spend on herself: *"Very little, but sometimes I allow myself to take some time for me. Like yesterday, where I was at a café with a friend. I really enjoy that!"* (Susanne, 7.00 – App. 2 §54). Helle supports this by stating: *"I think it is because as my husband works as much as he does (…) the week he has practically not been at home in the evenings – because of*

work. At times like these I lack Alone Time and frankly I miss it... then I say – now I take a day to myself" (Helle S. 08,30 – App. 2§55)

We wonder why a majority of the interviewees juxtapose Quality Time and Family Time, when nearly all the interviewees long to have time alone, and many of the interviewees see Alone Time as a luxury, because it gives them a feeling of pleasure and well-being. We argue that the answer might lie within a societal trend, where Quality Time is equal to the feeling of being together as a family. It may affect the interviewees and their perception of the question "What is Quality Time for you?" It appears that they automatically connect Quality Time with family and not the opportunity to spend time on themselves. Furthermore we wonder why these women de-emphasize themselves, when they have a clear *want* for more Alone Time. Nevertheless, we are able to claim that the interviewee's *want* for spending more time together with their families is bigger, than their *want* for more Alone Time.

Everything Else Comes First...

Digging deeper into the women's *want* for more Alone Time reveals a tendency to de-emphasize their own time rather than de-emphasize others. One third of the interviewees believe that more Alone Time is a question of prioritization. Susanne and Kristina are very aware of the fact that they are de-emphasizing themselves, as Susanne expresses it, when she was asked if she feels she has time enough for herself: *"No, that's just something you give a low priority. It is of secondary importance. The other things have to be done. The children have been there for many years and have always come first"* (Susanne, 13.50 – App. 2 §56). Kristina supports this by saying: *"If there are a lot of things... then it's* [me] *the thing I give low priority to first. I would like to have more time with friends and more time to just relax – I don't think I have read a fictional book since I got children* [the oldest child is four years]" (Kristina, 13.00 – App. 2 § 57). Lastly Maiken explains it as follows: *"I would say that the role as a mother takes up 80 % and then there is the other role as a wife, that's about 15 % and then there is the role as me which is 5 %. Of course I'm a mother 100 %"* (Maiken, 24.25 – App. §58).

Susanne and Kristina are aware of the low priority they give themselves. Whereas five other interviewees see it as an intentional choice, which they are be able to change if they prioritize differently. For some interviewees it seems to be okay to lack Alone Time as long as it is an active choice and not deprivation. Helle explains it this way: *"Do you ever have enough time? I think it comes down to prioritizing. What is it that you really want? Because if I really wanted time for*

soccer practice five times a week then you would find the time for it (…) I'm quite sure that if there was something I wanted or had to do which took an hour every day then we would find the time, if I really wanted it" (Helle, 17.10 – App. 2 §58) Britt supports this statement with her answer to the question "Do you have enough time for yourself?" as she says: *"If you ask me and I have to be honest – then yes I have. It's just a question of prioritizing and I'm not good at that. It's something I really want to work on. I do have Friday and the weekend, I also have a family which can help with everything, but I just do everything myself. I DO have enough time if I prioritize differently"* *(*Britt, 12.30 – App. 2 §59). It appears that some of our interviewees feel that it is more acceptable to give a low priority to oneself as long as they feel it is a deliberate choice and not a demand.

The interviews reveal some interesting tendencies among the seven interviewees, who are aware of the fact that they are de-emphasizing themselves. Six of these women are aged between 32 and 43. They have two children and are married. Additionally, four of these women have university degrees and the remaining three have a vocational education. We find this observation particularly interesting, since we believe that the women's awareness of the importance of prioritizing is caused by their experience, both in the light of their age, but also by the fact that they have two children.

In Control

The fact that seven interviewees feel that they are able to get more Alone Time, if they really wanted to, indicates a feeling of control over time. Nevertheless, three of the seven interviewees answer *"no"* when we ask them directly if they feel in control of their time. The reason for this is, that they feel that time flies by, and they are unable to get all things done. The remaining four feel in control, Rebecca explains: *"I think I have a lot of control over it, but I am a control freak, I'm a dominating human being. I like to be in control all the time. I don't mind other people taking control as long as I know that someone or something has the control […]"* (Rebecca, 31.00 – App. 2 §60). Another interviewee, Helle, explains the importance of prioritizing and persistence in order for her to gain control over her time: *"[…] if I say to myself that today I want to vacuum and wash the floor and I also want to bake 10 sausage rolls – then I get it done! Maybe I get it done by 9 or 10 pm but I get it done (…) it's nice to get it done. When you have put your mind to something and said that you want to get it done today – then it will be done. It becomes a priority for me and for that reason I get it done. Perhaps it's ten in the evening when I take the cake out of the oven but that's just how it has to be" (*Helle, 19.10 – App. 2 §61).

In general the interviewees seek control over their time. Fourteen out of twenty of the interviewed women feel that they, to some extent, control their own time. For these women it is all about planning and scheduling their everyday life, as the following statements indicate:

"I have planned everything that I have to do to the letter. So yes, I have control over the time" (Tina V, 23.00 – App. 2 §62)

"It all comes down to prioritizing in your ever-day life, what you think is important and then go for it...and be aware of your time planner and make sure that you schedule some time with your girlfriends in good time (…) to make sure that all the things you want to do is in the time planner" (Mette D., 8.30 – App. 2 §63)

"You know that there is 24 hours in a day which you have to accommodate and plan your way out of" (Line, 11.00 – App. 2 §64)

"Structure is so incredibly important (…) I want to know when things happen and why" (Majbritt, 9.30 – App. 2 §65)

The remaining six interviewees, who do not feel in control of their time, feel that time is scarce. They all experience that they are unable to get the things done they have planned. Susanne explains it as follows: "[…] *sometimes things take longer than expected. You know, I could have had time to sew something but the time just is not there because it did not go as fast as I had hoped for (…) then you get annoyed but you just have to let it go"* (Susanne, 15.00 – App. 2 §66). Tannit also finds it difficult to get all things done, even though she is very fond of planning and making lists: *"I love to plan! At my job it always works. I had a job working for important companies where I had control over a lot of money and all of that, in that sense I look at it differently. At home I always have an excuse (…) I can do this tomorrow or tomorrow or tomorrow or tomorrow! My own experience has taught me that it's good to plan and make lists. I don't know why I can't seem to do this here at home"* (Tannit, 04.30 – App. 2§67)

Although the interviewees are divided into two groups, in the matter of feeling in control of their own time, we see a tendency among all interviewees. They all have a *want* for controlling time. This becomes evident in the women's need for planning and scheduling, not only their own time but also the family's time. Britt gives a perfect example of this: *"We have this common time planner at home where I write everything down for the week, whatever it might be (…) who is supposed to go biking that evening and who is in the youth club or (…) or who is at a birthday party. Then it is*

available for everyone, we look it through Sunday evening to coordinate – or that is, I coordinate. It is what we all use and look through in the morning to see what we are doing today. I distribute the tasks, or that is what they tell me I do (...) in that way I think I'm in control – control and planning that's the way to go" (Britt, 10.45 – App. 2 §68)

With this research we are able to claim that most of the interviewees feel some form of pleasure, when they feel in control of their time and are able to complete their tasks for the day. In accordance with this, we noticed that a greater part of the interviewees feel frustrated if they are unable to finish all their plans for the day, as Tannit exemplifies: *"I'm not satisfied with myself if there are things that I know we are supposed to do and I don't make it"* (Tannit, 29.00 – App. 2 §69). Maja agrees and states: *"I simply hate when I'm behind because it means that I have to do it tomorrow instead. This means that there is less and less time. It's such a vicious circle"* (Maja, 14.30 – App. 2 §70). Although some of the interviewees feel frustrated if they are not able to complete what they planned to do, several of the women are able to stay positive and postpone the task to the next day: One example is Kristina, who says: *"Unless I feel very pressured and feel that I really should have done this (...) I'm good at thinking to myself – oh well, I would have liked to have done this, but I can't – and then I postpone the thing I find least important"* (Kristina, 14.00 – App 2 §71)

Hedonism and its role in the dynamic

Through the analysis we are able to claim that there is a significant connection between Hedonism and Time. The interviewees are willing to buy two extra hours if possible and that time would be spent with their children. The ability to get more time for the role as a mother is seen as something that provides pleasure and satisfaction among our interviewees. Furthermore it becomes clear that our sample of women feel that the most pleasurable time is at the weekends. During the weekends they have time enough to fulfill all roles to the extent that they become more satisfied with themselves. Moreover, time spent with family becomes more than just time; it becomes time of a certain quality. The interviewees prefer to spend this Quality Time with their family since this appears to give them the most pleasure.
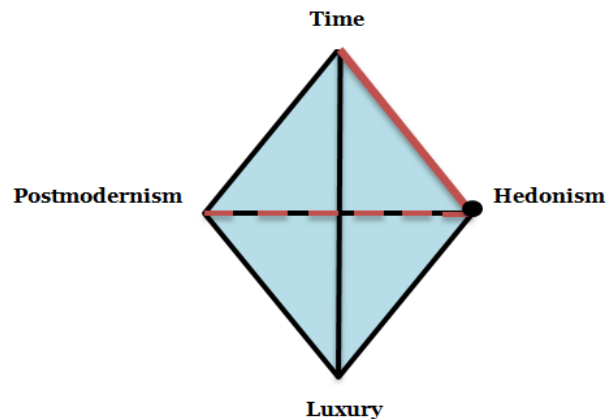
In addition, we also see a dynamic between Hedonism and Postmodernism in this part of the analysis, however it is not as evident as the connection between Hedonism and Time. We are able to claim that the interviewees' *want* for control can be partially explained by the postmodern concept of fragmentation. These women have a lot on their plates and many roles to fulfill, which results in a lack of time. For that reason, control over time becomes a *want,* and it seems that without control and planning these families would not be able to get their everyday life to function.

Time

The next section of the analysis will deal with the concept of time and how time is perceived by the interviewees. It will look into time in general and how it is explained by the interviewees in the matter of time in hand, waste of time, time enough and time alone. This part of the analysis will also look into how women's time distinguishes itself from men's time and what influence it has on the interviewees.

It's All about Structure

Through this research we are able to claim that all the interviewees have a very scheduled daily routine, where time is the dominating factor, since everything is done by the hour. This becomes obvious when the interviewees are asked to describe a normal day. To give an example Lea describes her day as follows*: "We wake up at six and then we get the kids ready. Then we drop them of either both of us or one each. Then I'm at work from eight to half past three. Then you pick up the kids and bring them home, and then we have a good time. Dinner is served between five and five thirty. Then it's time to relax a bit and do practical stuff. At seven the kids are put to bed and then it's time to talk and do things you can't do when the children are awake. I go to bed between ten and half past ten"* (Lea, 00.40 – App. 2 §72).

Another interviewee Line has almost the exact same daily routine: *"The little one wakes me up around six. My husband works in Holstebro, he leaves around half past six so he is not home when I wake up. So I'm in control in the mornings (…) I wash my hair quickly, make myself ready and make breakfast. I'm out the door around eight. Then I'm at work for seven – eight hours and then I pick up Rasmus at about four. Then we go home and play for about half an hour – 45 minutes until it's around half past four – quarter to five, depending on what we are having for dinner, because dinner has to be served at five thirty. Sometimes we get groceries instead of playing, that has to be done as well. Then he* [her child] *gets something to eat and put to bed around half past six –seven. Then there is grown-up time in the evenings"* (Line, 00.30 – App. 2 §73).

All women with younger children have more or less the same routine as the two women exemplified above. Furthermore, the interviewees who are on parental leave also share this routine, apart from the fact that they stay home during the day instead of going to work. For the interviewees with small children the routine is an important element for the children. Regarding

this Sanne states: *"It takes a lot of planning to have a child. In the weekdays it's all about dinner and the fact that bedtimes need to be kept. In the weekends it's napping that needs to be taken care of, so you have to plan it and get it to fit in"* (Sanne, 14.00 – App. 2 §74) Mette D. also emphasizes this by saying: *"[…] things are done in an assembly line kind of way. The same things happen all the time because then nobody cries or gets upset or things like that. So things just move on but there is not room for many excesses and not at all when they are young. So if too much happens things get out of track" (*Mette D., 02.25 – App. 2 §75). Nevertheless, an interesting tendency emerges among the interviewees who have children between the ages of ten and nineteen. They also appear to have a daily routine just as scheduled as women with small children. On the basis of the aforementioned quotes one might argue that routines and schedules in life especially apply to women with young children or infants. However it becomes clear that women with teenagers still have a need to schedule their weekdays. That is, they have difficulties letting go of the control a scheduled everyday life provides for them.

Through this research we are able to claim that a life with children goes hand in hand with a highly scheduled everyday life. This tendency is in accordance with the fact that the interviewees express that they had a far more unscheduled lifestyle before having children. Previously, spontaneity was a greater part of their life. To give an example Majbritt explains how her life was before motherhood compared to now: *"All the things you did. The days just flew by! You just did one activity after the other and you didn't think much about the time. You think a lot about the time now when you have children. You think about prioritizing the time correctly, you don't just do something quick and without thinking. It has to be something which fits into his* [her child] *schedule and to our schedule (…) you don't do anything spontaneous anymore, it becomes framed and glazed"* (Majbritt 2.00 – App. 2 §76) Heidi has the same view: *"It was a time characterized by egotism. You could do exactly what you wanted and you didn't have anybody to pay regards to – there has been a radical change!"* (Heidi, 01.50 - App. 2 §77).

With regard to this, we notice a change within women's hedonistic tendencies. Before parenthood the interviewees, to a greater extent, gained pleasure by satisfying their own needs. After becoming a parent the need has shifted to being more focused on the children. That is, gaining pleasure through them by making sure that the children wear nice clothes or have the right food in their lunchbox for example. This helps to signalize to the surroundings that she is a good mom as well as supporting the idea of a Super Mom.

We Need More Time...

Through this research we find that all interviewees, except two, feel that they lack time in some way or the other. In addition to this, one third of the interviewees feel a lack of time on a daily basis. This is exemplified by these quotes: *"I always lack time!"* (Mette D., 02.20 – App. 2 §78).

"I wouldn't mind the day being 26 hours. Everything has to do with practical stuff. It all about food and cooking and laundry and... well it's not fun. It's for that time a day where you say – now we have good time and play on the floor. It's the fun things you lack time for" (Heidi, 02.20 – App. 2 §79).

"You lack it every day for the things you want. There is way too many things I want compared to what I have time for and what I don't have time for (...) I really want to spent time with the kids but I also want more time to do some more of those creative things I want to do. I would also like to spend more time on myself, you know being able to go to the hairdresser or go someplace for a facial" (Lene, 03.35 – App. 2 §80).

As these quotes indicate, the interviewees would like to spend more time doing what they describe as "the fun stuff" such as spending time with their children, partner or having some time on their own for example. This is in accordance with the fact that a majority of the interviewees' answered "*yes*" when asked if they would buy two extra hours a day if possible – these two hours would be spent on pleasurable experiences. Lea gives an example as she says: *"Yes, definitely! (...) to do all the fun things with him* [her son] *and experiences as well. It would not be to clean"* (Lea, 04.00 – App. 2 §81*)*. Kristina adds to this by stating: *"Yes I think I would (...) then it would be more time for me and for my children"* (Kristina, 04.00 – App. 2 §82). This tendency is in accordance with what is discussed in the analysis of hedonism, where we find that time has become a *want* for many interviewees to such an extent that they are willing to buy extra hours if it was a possibility.

We entered the research field with an assumption that some interviewees would feel they had enough time, while others would feel the need for more time in their everyday life. To our surprise the research shows that only two interviewees feel they have enough time. These two interviewees, Tina H. and Mette S., are both unemployed, which provides them with extra time compared to the interviewees with a fulltime job. Furthermore, we presumed that interviewees on parental leave would feel that they have enough time on their hands. This turns out not to be the case, as this statement indicates: *"[...] but it* [time] *returns when he begins in daycare, then it return again I'm sure, but as it is right now when you are on maternity leave... then there is not much time for*

yourself" (Sallie, 03.15 – App. 2 §83). This notion of having more time when the children get older is supported by several interviewees. This tendency not only shows itself among women who have babies, but also among women who have children aged between two to five years old. An example of which is given by Majbritt: *"The bigger the children are, the more time you get to yourself"* (Majbritt, 08.10 – App. 2 §84). Lene also states: *"[...] So the Alone Time gets structured and planned in a time frame...but it's okay because you know that it's only for a period, then everything becomes different at some point when they get bigger"* (Lene 08.25 – App. 2 §85).

Nevertheless, it becomes clear that this is not the case, as the interviewees who have children in their teens, still believe that they will get more time for themselves when their children grow older. Britt is an example of this: *"Time will come, I think, when the kids are more self-sufficient. When they move away from home"* (Britt 03.35 – App. 2 §86)

A Waste of Time

Through the research we can claim that half of the interviewees do not feel as though they waste time, because they do not have any time to waste. There are always things that have to be done. Tina V. explains: *"No I don't think I do. I think when you have a little bit of time then you make sure to always get the most out of it, you make sure you do something for those five minutes"* (Tina V. 06.40 – App. 2 §87). Lene supports this by saying: *"No... definitely not. You make use of it to the breaking point so to speak. I think I make sure to fill my time and relaxing can also be a way to fill my time"* (Lene, 04.25 – App. 2 §88).

In Lene's case relaxation is important and in her opinion not a waste of time. For others, taking a break and relaxing is seen as wasting time, as the following statements indicate:

"My children don't sleep long and the youngest is also awake at nights. So sometimes I sleep an hour or two during the day, just to be on my game when they get home. I think that [sleep] *is a waste of time"* (Tina H. 2.20 – App. 2 §89).

"Yes! Soon I know all of the programs on Ramasjang and I can't really see what I need this for. Villads likes to watch Ramasjang, but it's kind of a waste of time" (Heidi 02.50 – App. 2 §90).

"Yes! If you for example, have had a bad night where he [the son] *has been awake lots of times…* *then you just sit and watch television instead of doing something that makes sense (…) that can be* *a waste of time"* (Sallie, 01.30 – App. 2 §91).

These statements help to emphasize the importance of time and bring the fact that time is very valuable into focus. When these women need to relax or watch television, they feel that this is a waste of time because there is always something better to do or tasks that need to be done. Time is seen as a significant factor and has to be fully taken advantage of.

Women Time – How is it spent?

As previously referred to, Rita Liljestrøm argues that there is a difference between *Women Time* and *Men Time* in the sense that women often spend their time doing tasks that require multi-tasking and having many balls in the air, whereas Men Time is divided up and they do one thing at a time. Since our focus is on women, we are not able to account for how men spend their time; however we get a glimpse of it through some of the interviewees' statements. Even though it is seen through the eyes of women we still find it relevant to take this into account in the analysis, as this also has an effect on the interviewees' time. Through our sample of women we are able to claim that Women Time does embody multi-tasking and doing many things at once. A majority of the interviewees agree to this by stating the following:

"I think so yes. It's not so much in regards to spare time activities, right now there just isn't time *for it, but in regards to school and practical things I have to take care of these at home. It's kind of* *me who organizes everything, so there are many things which have to fall into place for the* *everyday live to work out"* (Maja, 07.15 – App. 2 §92).

"Yes many. In a particular moment I can do many different things. Normally it would be *something like washing clothes, cooking and taking care of the kids. Those three things intertwine* *and then I'm always online. So sometimes I have an assignment I have to do or I speak to* *someone, in that way I am in four different situations at once"* (Tannit, 12.45 – App. 2 §93).

"Yes. You know, then I'm in the middle of cleaning and then I'm doing something in the office and *then I do laundry and then… do some cooking, you can do many things at once, you know, where* *men can't… generally speaking"* (Susanne, 08.10 – App. 2 §94).

"Most often you cook and play, do laundry and talk on the telephone, and things like that, at the *same time, but it can also be too many projects at once. I can easily be in the middle of three*

sewing projects or have creative time with the big one [her boy] *while doing something creative myself. I think that is many things at once"* (Lene, 10.10 – App. 2 §95).

Take Time for Oneself

In the light of the above mentioned quotes, and the fact that a majority of the interviewees feel that they have many balls in the air often leaves them with a lack of time. As a result, many interviewees give themselves a low priority, as already mentioned in the analysis of hedonism and the women's "*want*" for more time alone. One example of this is Tina as she states: *"I make it because I have to, sometimes there are things that I don't make, but then I just give myself a low priority. You know then I just don't watch television before I go to bed. I know this might not be healthy in the long run* [...]" (Tina, 23.33 – App. 2 §96). Britt also says: *"Yes I think so, then I just sleep less I think"* (Britt, 5.50 – App. 2 §97).

It becomes obvious that many of the interviewees do not make time for themselves. Many women mention that their partners are much better at taking time for themselves, even though they do not have more time in general. Sallie states *"He has more time to himself, that's something we struggle a bit with at home because I feel like I'm all alone with two children. But he does not have more time since he is working, so no, and then again yes because I feel like he has more Alone Time sometimes"* (Sallie, 03.15 – App. 2 §98). Britt adds to this by stating: *"Yeah, maybe at the weekends, because he is better at taking the time he needs for himself than I am"* (Britt, 07.15- App. 2 §99). This is supported by Lea as she says *"It's not like he has more time as such, he is just much better taking the time he needs"* (Lea, 04.40 – App. 2 §100). Lastly Kristina states *"He makes more time for himself than I do"* (Kristina, 06.20 – App. 2 §101).

Another explanation for this is that some interviewees grant their partners more Alone Time. Two interviewees even mention that it is because their partners need it more than them. Rebecca explains *"He does not have more time, but he is better at taking time for himself. To give an example, he plays professional cricket, he works out, he has many activities outside our home. In principle, I could have just as much… well no maybe not (…) he is much better at saying, 'That day I need to do this', and then I just have to do things at home right? So his stuff is in some way of a higher priority, because he is better at making it so. It's my own fault though, I could just say, 'no, now I'm away for the day' (…) then he would be forced to stay in, but I can't make myself do that"* (Rebecca, 11.37 – App. 2 §102).

Lene adds to this by saying: *"Yes he has more freedom to do stuff. He hmm... it's stupid to say it but he is allowed to, in some way. Because I'm so much a family person and he is not, to the same extent. So it's my choice to give him this freedom to do stuff. That is how he gets his social needs fulfilled – when he is out playing soccer and at the stadium and things like that. It has always been like that, even before we had children"* (Lene, 7.00 – App. 2 §103). Lene continues by saying that her partner has more Alone Time since she is of the opinion that he needs it more than her: *"Yes he has (...) but he also needs it more than me. I think it is okay to say to your partner that you need Alone Time – without kids, without your partner"* (Lene, 09.00 – App. 2 §104). This is supported by Tina H: *"Yes, he does. Perhaps because I think he needs it more and I just take care of the domestic tasks, you know take care of the kids (...) I stay at home with the kids so he is able to get out"* (Tina H., 05.20 – App. 2 §105)

Time for Domestic Work

On the basis of this research we are able to claim that women appear to take the responsibility for the domestic work. We presume that this choice can be a contributing factor to their lack of time. This is explained by Maja: *"I'm not really good at letting things be. If the laundry needs to be done and you know that it has been this way for three days, well then you just need to get it done even though there is no time. I'm not good at ignoring it and think to myself – I can do it tomorrow or ask my boyfriend to do it, because he cannot do it as well as I can. Then I make myself do it even though I should have relaxed instead"* (Maja, 08.33 – App. 2 §106). Susanne also emphasizes this by stating: *"When he is at home he has more time alone because I usually take care of the laundry, clean and so on... maybe it's my own stupidity (...) but I would rather do the laundry myself, so I guess it's self-inflicted (...) if he does it, I mean he hasn't done it since we met"* (Susanne, 6.20 – App 2 §107).


An interesting observation in regards to the time spent on domestic work is that the women express that they spend significantly more time on domestic work than their partners. According to this research women spend, on average two hours and twelve minutes a day on domestic chores whereas their partners spend about 40 minutes (these numbers are on the basis of the women's statements). However the interviewees are not of the opinion that their partners, in general, have more time than they have and the reason for this is because their partners work a lot. Some interviewees state as follows: *"No! Definitely not, he works a lot"* (Mette, s., 03.40 – App. 2 - §108). Another interviewee states: *"He does not have more time as such because his is very into his job. He leaves home at six in the morning and is home again at six in the evening. He works a lot."* (Tina V.,08.18 – App. 2 §109). Yet another says: *"No I don't think so, because he works. He leaves*

at 6 in the morning and comes home at five in the afternoon and then he is very tired" (Maiken, 06.40 – App. 2 §110). We find this notion interesting since many of the interviewed women have full time jobs themselves.

We can claim that our sample of women do not make time for themselves because they feel that the time is not there. The reason for this might be that a majority of the women take the responsibility of the domestic chores, and it is possible to argue that this is a contributing factor to their lack of time, seeing how they also have a full-time job. Due to the lack of time, they often give themselves a low priority compared to their kids or their partner. Regarding this, it becomes clear that some women find it more important to be able to grant their partners Alone Time instead of taking the time for themselves. This might contribute to the idea if being a Super Woman – a woman who, despite the fact that she does not have time for herself is able to give it to others. Furthermore, it can be seen as an act that shows surplus energy.

Time and its role in the dynamic

Through this analysis we see a strong connection between Time and Hedonism. All our interviewees have a scheduled life controlled by time; however, it becomes evident that this has not always been the case. The life before children was a life characterized by self-centered ways of spending time and gaining pleasure compared to the life as a mother, where pleasure, to a greater extent, is gained by spending time on the children. This is in accordance with what has already been mentioned regarding women's wish to buy more time. These extra hours would be spent on the children, because it gives them pleasure and satisfaction.
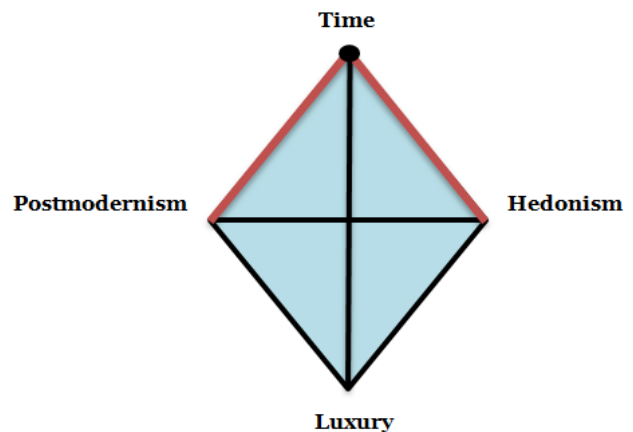
Once again we see a strong connection between Time and Postmodernism. As mentioned earlier, in the analysis of postmodernism women appear to have many roles which acquire a lot of time, for that reason time becomes something you do not waste. It becomes something very valuable. The connection between Time and Postmodernism is also supported by the concept of Women Time, as it argues that Women's Time embodies multi- tasking and doing many things at once, hence having a fragmented identity with many roles to fulfill.

Luxury

In this section of the analysis the concept of luxury will be taken into consideration. We will look into how luxury is perceived by the interviewees and what is seen as luxury in general. In doing so, we want to study if time in hand or simply more time is seen as a luxury to women. We also want to analyze if our segment buys time-saving products and if these products have any effect on their identity creation.

What Is Luxury for One Might Not be Luxury for Others

Based on this research we are able to claim that the interviewees, to some extent, have subjective perceptions of luxury. While one interviewee's idea of luxury is a trip to the zoo with her family another interviewee associates luxury with getting a footbath and a pedicure. That being said, all women have several things they associate with luxury. Nevertheless, we notice a tendency among the interviewees to connect luxury with some sort of experience or having a good time. This tendency is in accordance with modern hedonist theory, as it focuses on pleasure through feelings and emotions.

Six of the interviewees associate luxury with Couple Time without children, where they have the opportunity to have a good time and enjoy being a couple. They also associate it with time spent away from home with the opportunity to go out to a restaurant or to the movies for example, something which seems to be very rare for some interviewees, as Tannit explains: *"Luxury for me is a trip to the movies with my husband. Last time we were at the movies together was (…) one and a half months ago (…) it was the first time I saw a movie in 3D, because the time before that was the day before André was born… and he is four now. So that's luxury. Not only to be in the cinema, that is not luxury per se but to get the time for it and get others to take care of the kids. And we both want to go…That's luxury! It was a big deal […]"* (Tannit, 15.15 – App. 2 §111).

Some women mention experiences such as facial treatments, manicures or time to work out in a fitness center, as things they associate with luxury. These experiences can be categorized as Alone Time, where the women are indulging themselves with time that is focused 100 percent on them. We wonder why only five of the interviewees relate experiences done in their Alone Time with luxury, since we noticed previously in the analysis that all women long for more time for themselves, as this is something they have very little of.

Most of the interviewees associate luxury with holidays and weekend-getaways. Half of the women feel that a getaway from home is a luxury. Mette D. and Helle exemplify this by stating: *"I think luxury is when you go on vacation… you know vacation when you go away for 14 days, you know that All-Inclusive kind of thing. You don't have to cook or get groceries; you don't have to do the dishes. I think vacation is an important luxury. At least it is in our family, to get out and have some different experiences together. I think it gives you something else and that's luxury"* (Helle 09.00 – App. 2 §112).

"Luxury can be many things… I think luxury is if you are able to be in a summerhouse, it doesn't have to be a luxury type of house, but be able to say 'now we are here and we are not supposed to do anything', there is nobody who will call us and nobody has to do anything specific… you are able to say 'yes' to everything. 'Do you want to draw?' 'Yes'. 'Do you want to play with modeling wax?' 'Yes'. 'Do you want to go to water world?" Yes'. When you are able to say yes to everything that's luxury to me" (Mette D. 06.00 – App. 2 §113).

These quotes indicate that women seem to be more unconcerned when they are away from home, as they have the opportunity to step out of their everyday life which is very scheduled. A majority of the interviewees value the time more when they are away from home than their everyday life. It gives the interviewee a chance to relax and be with their families, without worrying about everyday tasks, as Heidi and Mette D. explain: *"Here you prioritize time to relax or what do you say, do other things that don't have to do with daily chores or cooking, cleaning and laundry. You have taken all the hours you use in your everyday life out and spend it on other fun things"* (Heidi 09.15 – App. 2 §114). Mette D. supports Heidi's statement by saying: *"You don't have any responsibilities when you are there* [in the summerhouse] *and there is nothing that you are supposed to do. There is nothing you can do (…) we have an old house so there is always something you can do somewhere. Or you have three children who make a lot of mess, so there are always some clothes you can wash. When you are there* [in the summerhouse] *then it does not really matter"* (Mette D. 06.45 – App. 2 §115).

Britt also feels that time is different when she is on holiday, because time does not have the same control over her. However, she is also able to create this feeling when she is at home at the weekends, because time is not as scheduled: *"I always leave my watch; I take it off when I'm on vacation or when the weekends come. If I have it on I am too concerned with the time like in my everyday life (…) there is always something you have to do or a place you have to be, one has to be driven to dance classes and… when I'm on holiday or at the weekends I take the watch off and*

*we eat when we are hungry and do as we like. So in that way the difference between weekdays and weekends is the watch... it sounds crazy, but it actually helps" (*Britt 07.50 – App. 2 §116).

We are able to claim that a majority amongst our respondents (sixteen), perceive time away from home as luxury, because time becomes more valuable and to some extent different. However, six interviewees do not mention getaways and holidays as the direct equivalent to luxury. Nevertheless, these interviewees emphasize that getting away from home is very special to them, since it does not happen often, only on rare occasions.

Identity Creation – The Striving for Time in Hand

As previously mentioned in the theory section, Kapferer & Beatien is of the perception that luxury can be seen as a social marker. Consumers buy luxury brands and products primarily for their symbolic value in an attempt to reflect their individual and social goals. As a point of origin for this part of the analysis, we wondered if our segment perceives time as a luxury to such an extent that they wish to create their identity around the idea of having time in hand.

The interviewees show a general tendency when they are asked which actions, experiences or products they associate with having time in hand. All interviewees focus on actions, particularly time spent on things such as baking your own bread. Sanne explains: *"You know, that kind of person who has the time to bake all sorts of things, that symbolizes time in hand – especially when you have children"* (Sanne, 10.45 – App. 2 §117). The interviewees also associate doing things for someone outside the family or participate in activities such as board activities with having time in hand. One example of this is Helle: *"I think that one example could be that you have chosen to be a member of the board in your children's daycare institution or school, if you ask me that shows that you have surplus energy as a parent, that you are able to do things like that"* (Helle, 12.20 – App. 2 §118).

Regarding the concept of time in hand, the research shows an interesting tendency. When the interviewees were asked what they associate with this concept nearly all women relate it to what they personally do to get time in hand. They do not explain what constitutes time in hand generally but use themselves as an example. This indicates that some interviewees are of the perception that they have time in hand. The following three statements support this fact:

"It could be doing something good for others. It could be to order flowers online for a friend or buy a card and send it to her, just a small thing – that can easily symbolize time in hand. Or baking a cake your husband can bring to work or bring your neighbor four buns, if you just made them. That's also the kind of things I like to do [...]" (Lene 14.50 – App. 2 §119).

"It's kind of what I strive to achieve, to have time in hand... mom makes sure to get the groceries and make dinner and then she has also baked a cake for her colleagues tomorrow. That must be a sign that you have time in hand and are on top of things. I suppose it's also taking on some extra assignments at work from time to time, where you say, 'I will take care of that' if the others are under pressure" (Tina V., 16.20 – App. 2 §120).

"I think that things such as cooking and baking with your kids and giving them something home-baked to bring to school, that is also something I find... I don't know if you can call it status, but it's something I find important... maybe it's showing off to say it? But I think that the fact that you make home-baked black bread and sausage rolls and things like that and the children are able to bring that stuff to school. I think that shows others who see the lunchbox, that this is a family with time in hand, someone who has the time to make a good lunch" (Helle, 12.35 – App. 2 §121).

These quotes also show that women are very much aware of which actions indicate time in hand, how to show it and to whom – this is a general discovery among a majority of the interviewees as fifteen out of the twenty interviewees think they, to some extent, have surplus energy in their everyday life.

In addition, a majority of the interviewees admire women, who have time in hand. Susanne explains it as follows: *"There are some people where you just think: 'how do they find the time?' right (...) I have a friend who is a child-minder. She makes things out of glass and she teaches cooking at 4H. She has three kinds and her husband is self-employed where she helps out as well, she does catering. A child-minder has more than 37 hours a week so I think to myself – how does she manage (...) I admire her"* (Susanne, 12.50 – App. 2 §122). This is supported by Tina H: *"Yes, especially single moms (...) we know someone who is a single mom to four children and she has so much surplus energy. I don't get it, where does she get it from (laughs)? You know, things like that, I think that's cool"* (Tina H., 10.40 – App. 2 §123).

However a small part of the interviewees are of a different opinion and do not admire women with time in hand, even though they think of themselves as being a women with surplus energy. These women have difficulties believing that women with children have time in hand. Some even claim

that it is a façade, Maiken says: *"I think that some moms appear to be too perfect, where you get to think; they have too much time in hand. Is anything left behind – not to say that they let their kids down (...) they have a clean house, their child is clean and everything it is just perfect and why is that?"* (Maiken, 16.55 – App. 2 §124). Kristina's statement supports this: *"I don't know if I admire them... it's kind of like a façade. If you have a full-time job and small kids you can't always have time in hand (...) I think that a woman who is in the same situation as me can't signal surplus energy all the time (...) you are not able to do it all the time so it must be a façade"* (Kristina 11.55 – App. 2 §125).

We find it interesting that some women see themselves as having time in hand and at the same time state that they do not believe in women who seem to have time in hand and appear too perfect – that is, they do not feel they belong in the same category. A possible explanation for this could be that the interviewees associate a woman with time in hand with the idea of a Super Woman; a woman that does not exists in their opinion.

Through the interviews it becomes apparent that signaling surplus energy, in some way or the other, is connected with prestige. Some interviewees want to show their surroundings that they have surplus energy and time to bake their own bread for example, because this makes them appear as a woman who has everything under control. To give an example Maiken has bought a product she thinks symbolizes surplus energy, and she states *"It could for example be a thing like a baby jogger. I need to start using it... when you see a mom who is out running with her kids then I think to myself – oh my God, that's surplus energy right there"* (Maiken, 15.33 – App. 2 §126). The interviewees are very much aware of how and when they signalize surplus energy and to whom. Additionally, some interviewees state that they like to show to their surroundings, that their family has surplus energy - that is, time to do things with their children. This is in accordance with the concept of modern hedonism and the fact that you seek pleasure through experiences. For that reason, we are able to claim that some women create their identity through the consumption of time, more specifically through the aspect of being a woman and a mother with the luxury of having time in hand.

Self-presentation – How Do We Appear to Have More Time?

Self-Presentation enables us to understand if our segment - knowingly or unknowingly - buys products or experiences which make them appear to have the luxury of more time. This section elaborates on the postmodern aspect of decentering of the subject as these two are closely connected.

The interviewees are asked if they buy or ever feel tempted to buy time-saving products, which might give them more time in their everyday life. Some interviewees answer "*yes*" to this question and mention many different time-saving products – everything from nursing bottles to baby joggers. An example of this is Line, she saves time when she is cooking: *"I got one of those kitchen machines!... It makes it easier to knead and things like that. You can do many things at once in the kitchen that way"* (Line 08.00 – App. 2 §127). Another example is Sallie who appreciates the easy way of making porridge for her baby: *"Yes in a way. The first time you have a child you make a big deal out of making everything from scratch and make all the food yourself and things like that. This time he gets this prepared food – this kind you just put water in. This can be time-saving"* (Sallie 05.20 – App. 2 §128).

Furthermore, some interviewees mention how help with the daily chores, in the form of cleaning, is a way for them to buy time. Accordingly Kristina states: *"Yes in a way, but I think of it in this way: We have chosen to prioritize our money and spend it on a cleaner, you know, pay somebody to clean the windows, buy some services so we don't have to spend time doing it. That's something we prioritize spending money on, so that we don't have to do it ourselves... so I think it appeals to me (...) it is clearly something I think about, that what we spend money on is something which makes sure that we get some more time together"* (Kristina, 09.45 – App. 2 §129). This is also emphasized by Tina V., who has a cleaner which she sees as a luxury. In that way, she is able to buy extra hours: *"It's also a luxury to have a cleaner once in a while. That's luxury, when you get home and you don't have to do that. Then you have time for something else (...) then you buy some time off a few hours a week"* (Tina V. 13.20 – App. 2 §130). Lastly, Lene adds: *"Yes, you buy time that way – with a dishwasher and a washing machine"* (Lene, 14.00 – App. 2 §131).

The interviews make it possible for us to claim that many of the women buy time-saving products or experiences to make their everyday life easier. The fact that time is saved on, for example, domestic work makes them happy and gives them the opportunity to do something more enjoyable - for instance spend time with their kids – and as a result this time is often seen as a luxury.

Furthermore, these actions can be said to have hedonistic indications as they dismiss a thing that does not make them happy to do something that gives them pleasure.

Despite this, one third of the interviewees deny that they buy or feel attracted to time-saving products, although they do admit to buying some products which ultimately provide them with more time. For that reason, it is not the product as such, but rather the benefits the products give them they are attracted to - in this case the benefit is time. It is possible to argue that this outcome is seen as a luxury for some of the interviewees. To give an example, having a washing machine is not seen as a luxury as such, one interviewee even states: *"But isn't that a fixture in a house today?"* (Britt 08.40 – App. 2 §132). Another one states: *"It's almost a common household item today isn't it?"* (Susanne, 11.05 – App. 2 §133) but the time you save having it is seen as a luxury. Additionally, this observation shows that some women seem to want to make excuses, as to why they have these products in their home as Lea says, when she is asked if she has a microwave: *"Yes we have one…but we don't use it that often, but we do have one"* (Lea 7.20 – App. 2§134). Another interviewee states as follows: *"I use the brown gravy from Knorr, it's not so much because of time it's more because I can't figure out how to make it. The times I have tried to make it… it just turns into this weird greasy substance… it doesn't look or taste good I think. But to give an example I make my own parsley sauce and béarnaise sauce"* (Tannit, 30.00 – App. 2 §135).

The fact that some interviewees are reluctant to admit to their consumption of time-saving products, might be caused by the fact that having the time to do things yourself or not having the need to buy time in the form of products, is more in accordance with the image of a Super Woman. In addition, it can also be argued that the time-saving aspect has an influence on many products in the postmodern society, for instance the food industry and the concept of pre-prepared food. The interviewees' lack of awareness towards time-saving products is for that reason not surprising, since time is omnipresent.

Regarding social class we are able to claim that this does not have any significant influence on what is perceived as luxury throughout the segment. We cannot totally dismiss the fact that a doctor or a psychologist might have another perception of luxury, since they have other financial means than a student; however, this is not something we noticed in the interviews. The reason why social class is not noticeable in the research can be explained by the fact that the research takes place in a Danish context, hence the distinction between classes is not as sharp as it might be in other countries.

Luxury and its role in the dynamic

Through the analysis we see a strong dynamic between Luxury, Time and Hedonism. Luxury is for a majority of our interviewees' time away from the everyday life such as vacations and weekend getaways. When time is spent on e.g. taking a vacation our sample of women obtains satisfaction and pleasure to a greater extent than on weekdays because there is no pressure of time and there is enough time to be a mother, a wife and oneself. In addition, we are able to claim that luxury in the form of products does not have the same significance as the luxury of having time in hand.
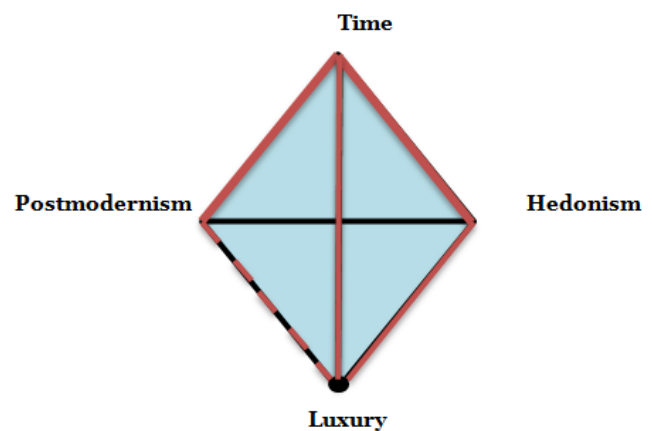
The dynamic between Luxury, Time and Hedonism is strengthened by the fact that a majority of the interviewees see time in hand as a luxury. Some interviewees gain a feeling of pleasure by signalizing to their surroundings that they are women with time in hand. That is, for example time to spend with their children or making home-baked bread. We see a tendency toward striving to create identity trough the concept of having time in hand. To be more specific, being a woman and a mother with the luxury of having time in hand.

Regarding this dynamic it might be possible to argue that the last concept, Postmodernism also comes into play in the sense that time is seen as something valuable to our sample of women which we argue is a part of the postmodern society. This argument can be discussed as it would seem plausible that time has always been an important factor in society. Nevertheless, we see time as having great significance in the current context of the postmodern society.

In that way, all four concepts in the dynamic comes into play and influence each other.

Conclusion

Problem statement

Why are consumers prepared to buy time instead of making time, and how can this be understood?

Sub-questions:

- Does postmodernism have an influence on consumer's perception of time?
- Are consumers aware that they buy time in the form of products and experiences?
- Has time become a luxury good for consumers?
- Are some kinds of time seen as more pleasurable than others?

Throughout this research, we have worked under the assumption that by looking into Postmodernism, Hedonism, Time and Luxury it would make it possible for us to understand why consumers are prepared to buy time instead of making time. In the analysis we have therefore studied the four concepts and the connection between them. By answering the respective sub-questions we got a deeper understanding of the four concepts and the dynamic between them. This made it possible for us to answer the problem statement.

Does Postmodernism have an Influence on Consumer's Perception of Time?

We are able to conclude that the hype concerning the idea of being a Super Woman is something which influences our segment and their perception of time, more specifically the tendency of never having time enough and the pressure and expectations that derives from that. We can conclude that the pressure these women feel generally comes from a societal tendency, however also from women themselves. Many of them have a wish to live up to the norm of being a Super Woman - a woman who fulfills all roles of life one hundred percent. Furthermore, we argue that an important factor of feeling like a Super Women is a relationship characterized by teamwork. That is, a relationship where domestic chores and childcare is equally distributed between both parties, since this gives more latitude and, to some extent eases the responsibilities.

We are also able to conclude that all women feel they live a fragmented life with many different roles. This is in accordance with the notion of Women Time and the fact that it is influenced by

multi-tasking – but in some cases, it is difficult doing many things at once and to be able to handle all of the roles. For that reason time is often in short supply.

On the basis of our findings we can also conclude that if our sample of women is not able to fulfill their roles satisfactorily, it results in a feeling of inadequacy. They are not, however, willing to let go or dismiss of any of these roles, since they all contribute to their identity. Additionally, we found out that these women prefer the role as a mother. This role is the most time-consuming but also the one they gain most pleasure from. It becomes clear, that the role as a mother is also what these women wish to spent more time if they could, because this gives them a lot of pleasure. This tendency is in accordance with the fact that individuals wish to achieve as much pleasure as possible. We can conclude that there is an acceptance towards a fragmented life among our interviewees but it is also, to some extent, influenced by a feeling of necessity. The choice to have many roles in life is an important element to the women but it is also affected by society's norm.

Are Consumers Aware That They Buy Time in the Form of Products and Experiences?

Additionally, we draw the conclusion that there is unawareness as to the degree of time-saving products today. We can conclude that many women buy certain products to make their life easier; however they are not aware of the time-saving aspects that many products encompass. Many of these, such as a washing machine or a dishwasher were not associated with saving time before it was pointed out. Moreover, we can conclude that there is a difference between products. Some time-saving products are preferred over others in the sense that products which are in accordance with the idea of a Super Woman is easier to admit to than, for example pre-prepared food products. Despite the unawareness concerning the time-saving element of many products, we are able to conclude that our segment of women has a wish to buy two extra hours in the day if it was possible. That is, they are willing to use consumption as a way to solve their lack of time in their everyday life.

Moreover, we can conclude that the wish to buy extra hours shows that time is valuable for many of the women, to such an extent that relaxing or watching television is seen as a waste of time. It becomes clear that time should be spend on something which is result-oriented or tasks that have to be done rather that fulfilling a need to wind down. Time is a significant factor and has to be exploited to the fullest.

Are Some Kinds Of Time Seen As More Pleasurable Than Others?

Through the research we conclude that time is something our interviewees would like more of; to such an extent that they are willing to buy it for money if it was a possibility. However, it is not just any time – it becomes clear that it is more time to spend with their children, because women in our sample obtain satisfaction and pleasure by spending time with their kids. In addition, time spend on themselves is seen as a selfish act and therefore not an appropriate need, according to them.

Our sample of women shows clear hedonistic tendencies regarding what and who they spend their time on. We find that the interviewees feel the happiest and most satisfied at the weekends, this is caused by the fact that they are able to be the mother and women they desire – a women who has the time to do more. Furthermore, the weekends are emphasized by these women, because here time does not add additional pressure. In connection with this we can conclude that women juxtapose Quality Time with Family Time, since time spent on others such as the family or their children seems to provide more pleasure than spending time on themselves. It becomes clear that our sample of women gain satisfaction and pleasure by making others happy.

On the basis of our findings we can conclude that our women's *want* for Alone Time is de-emphasized and seen as less important to fulfill compared to, for instance the *want* for Family Time. The low priority given to Alone Time is for some interviewees acceptable, as long as it feels like an active choice or a priority and not a demand. We can conclude that as long as women feel in control of how they spend their time it becomes a contributing factor to their feeling of satisfaction and pleasure.

Control in the form of planning and scheduling also gives women a hedonistic feeling of pleasure, because control helps them achieve what they want in their everyday life. As such, it is not the achievements and tasks that give pleasure, but the feeling of being able to manage them, with the help of planning and scheduling. In addition, the postmodern concept of fragmentation is also a contributing factor to our interviewees' *want* for control since they have many roles to fulfill; time is often in short supply. For that reason, control itself becomes a *want* as well as a necessity. Lastly, we can conclude that age and lifestyle does not have any significant influence on women's need for control over time.

Has Time Become a Luxury Good For Consumers?

Our sample of women does not mention products to the same degree as time in regards to what is seen as luxury. This is in accordance with modern hedonism and the fact that pleasure is gained through actions rather than products or objects. In addition, we are able to conclude that time-saving products such as a Baby Jogger or a washing machine are not seen as a luxury as such. For our interviewees, it is the extra time these products give them which is seen as a luxury. They are able to spend this time doing something more enjoyable such as spending time with their children.

We are able to conclude that time, to a great extent, is seen as a luxury, although, it is not all kinds of time. For our sample of women, Couple Time away from the children is seen as a luxury as well as time spent alone with different types of self-indulgence. Both types of luxury are something they strive to achieve and wish to have more of. For a majority of the interviewees luxury is associated with vacations and getaways because in cases like this, time feels different and does apply the same pressure as it does in their everyday life. This is in accordance with the fact that weekends are the time of week the interviewees feel the most satisfied and to some extent appreciate the most.

In addition, we are able to conclude that time in hand is seen as a luxury for the interviewees; due to the fact that time in hand is associated with surplus energy in the everyday live. This is something our sample of women look up to and wants to achieve. On the basis of the research, we argue that time in hand is of crucial importance to the Super Woman ideal and this is a contributing factor as to why they want it.

Why Are Consumers Prepared to Buy Time Instead of Making Time, and How Can This be Understood?

We are able to conclude that women are prepared to buy time in the form of products and experiences because in general they lack time in their everyday life. One of the reasons for this is the postmodern concept of fragmentation where individuals do not commit to one single role but feel free to move around between many. This opportunity and freedom to have many roles makes it difficult for women to restrict themselves and in some cases they might bite off more than they can chew. That is, individuals feel liberated to live in the moment, and live every moment for the sake of pleasure, senses and enjoyment.

In addition, buying time becomes easier than making time because of the lack of time and the fact that it is used to the fullest. For that reason, it is not possible to re-order priorities so that they are

able to make time for themselves, for example. We can conclude that the aspect of making things easy for the individual has significance. It is easier to buy what you want, in this case time, instead of using time and energy on reorganizing the structure in the everyday life - even though it might make it possible to make some time. Furthermore, it can be difficult for women in our segment to break out of the routine, since having children often calls for a lot of structure and scheduling. For that reason it might also become more attractive to buy time - in the form of products - instead of making time.

Moreover, we conclude that time is seen as a luxury or, more importantly, time in hand. Time in hand can be used on pleasurable things such as vacations with the family where women feel they have the time to fulfill the most important roles in their life which makes them more content with themselves. Having time in hand symbolizes that you are a woman with surplus energy with everything under control. This is in accordance with the ideal of a Super Woman and it is something a majority of the interviewees admire and to some extent strive to achieve.

On the basis of the analysis we are able to conclude that there is a dynamic between the four concepts, because they all influence each other in many ways. That is, the dynamic is the answer to our problem statement. However through the research it becomes clear that the ideal of a Super Women and a Super Mom also has a great significance on the four aspects and the dynamic between them. Through the dynamic between Postmodernism, Hedonism, Time and Luxury we are able to conclude that the concept of being a Super Women is a significant part of the answer to the problem statement.
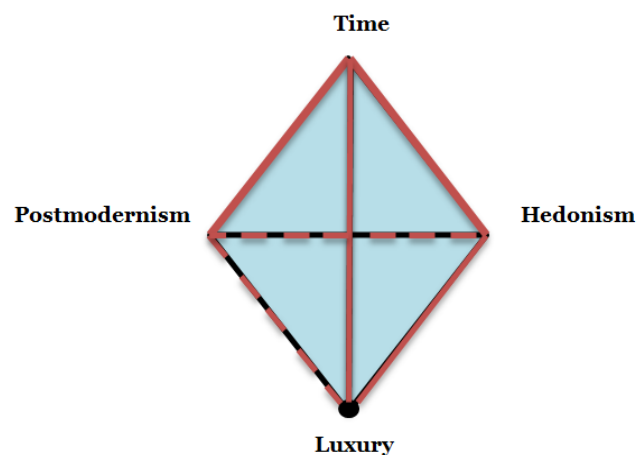
The dynamic between the concepts is visualized in the following figure where the fully drawn red lines show a strong connection whereas the dotted lines show a moderate connection. However, they are all intertwined and create a dynamic.

Reflections on the Super Women Phenomenon

In this part we switch from objectivity to subjectivity. At this point in the research, the interpretivistic approach and ideas of the hermeneutics becomes evident. Hermeneutics and social constructivism subscribes to the notion that the researcher works with an open-minded approach to the research. We know, however, interpret the findings subjectively. In the following we present our reflections.

In light of the conclusion and the fact that the aspect of a Super Woman has a great influence on the dynamics between Postmodernism, Hedonism, Time and Luxury we claim that it will be beneficial to add this aspect to the dynamic. This would make it possible to continue the hermeneutic spiral and reach a deeper understanding of the research topic. The aspect of the Super Women might pave the way for new connections which could influence the dynamic of the research topic. This is visualized in the figure below which is a suggestion for further research within this area.
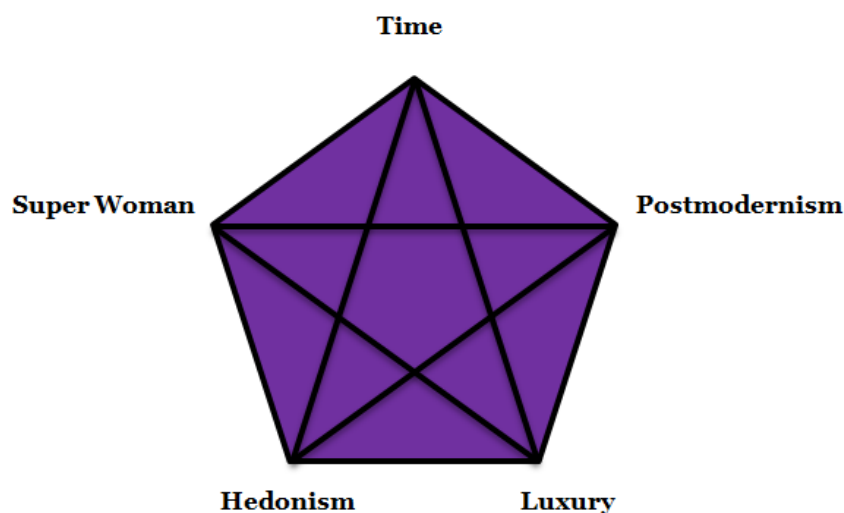

Figure 9.

Literature List

Books

Berger, Peter L., Luckmann, Thomas (1966): "The Social Construction of Reality – A Treatise in the Sociology of Knowledge", Garden City, NY: Doubleday.

Bryman, Alan (2008): "Social Research Methods", 3rd Edition, New York: Oxford University Press.

Campbell, Colin (2005): "The Romantic Ethic and the Spirit of Modern Consumerism", 3th edition, Alcuin Academics.

Campbell, Colin (1987): "The Romantic Ethic and the Spirit of Modern Consumerism", Oxfor, Basil Blackwell Ltd.

Carlstein, Tommy (1982): "Time Resources, Society, and Ecology: On the Capacity for Human Interaction in Space and Time", Royal University of Lund, Department of Geography, CWK Gleerup.

Corrigan, Peter (1997): "The Sociology of Consumption", Sage Publication.

Creswell, John W. (2003): "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches", Sage Publications.

Daymon, Christine & Holloway, Immy (2002): "Qualitative Research Methods in Public Relations and Marketing communication", 1st edition, Routledge.

Dessau, Frederik (1992): "Hvor bliver tiden af? – en bog om livets tid, om før;nu, her og altid", Spektrum Paperbacks.

Etzioni, A. (1968): " The active society", New York, Free Press.

Frykman, Jonas., Löfgren, Orvar (1979): "Den kultiverande människan", Forlaget Liber – Lund.

Gabriel, Y & T. Lang (1995), "The Unmanageable Consumer, Contemporary Consumption and its Fragmentation", London, Saga Publications Ltd.

Gosling, Justin C. B. (1969):" Pleasure and desire – the case of Hedonism reviewed", Oxord, Clarendon Press.

Gray, David E. (2004): "Doing Research in the Real World", Sage Publications.

Gray, David E. (2009): "Doing Research in the Real World" Second Edition, Sage Publications.

Guba, Egon G. (1990): "The Alternative Paradigm Dialogue", The Paradigm Dialogue, ed. E.G. Guba, Sage Publications.

Hofstede G. (1980): "Culture's consequences: international differences in work-related values", Beverly Hills, CA, Sage Publication.

Hofstede G. (1991): "Cultures and organizations: software of the mind", London, McGraw-Hill.

Hyman, H. H. (1942): "The Psychology of Status", New York: Columbia University.

Janice M. Morse (1994): "Critical Issues in Qualitative Research Methods" Sage Publications.

Jantzen, Christian. & Østergaard, Per (2007): "NYD DET! NYD DET! Den moderne hedonisme og dens mentalitetshistoriske forudsætninger" in Christian Jantzen & Tove Arendt Rasmussen (red.) "Oplevelsesøkonomi - Vinkler på forbrug"

Kapferer J. N. & Bastien V. (2009): "The Luxury Strategy – Break the rules of marketing to build luxury brands", Kogan Page.

Kuhn, Thomas (1970): "Structure of Scientific Revolutions", 2nd edition, University of Chicago Press.

Light J., Richard, Singer D., Judith, Willett B., John (1990): "By Design: Planning Research on Higher Education", Harvard University Press.

Liljeström, Rita (1981): "Kultur och arbete", Forlaget Liber. Stockholm.

Lyotard, Jean-Frangois (1984), The Postmodern Condition, Minneapolis: University of Minnesota Press. (1992), The Postmodern Explained, Minneapolis.

Matthew B. Miles, A. Michael Huberman (1994): "Qualitative Data Analysis: An Expanded Sourcebook", Sage Publications.

Maxwell, Joseph A. (2004): "Qualitative Research Design – An Interactive Approach", 2nd edition, Sage Publications.

Nowotny, Helga (1994): "Time – The Modern and Postmodern Experience", Polity Press.
Nygaard, Claus (Red.) (2005): "Samfundsvidenskabelige analysemetoder". 1. Udgave, Forlaget Samfundslitteratur.

Reason, Peter (1988): "Human Inquiry in Action: Developments in New Paradigm Research", Sage Publications.

Riis, Ole (2000): "Metode På Tværs: Om Forudsætningen For Sociologisk Metodekombination, Sociologisk Arbejdspapir", Nr. 6, Sociologisk Laboratorium.

Seidman, Irving (2006): "Interviewing as a Qualitative Research – A Guide for the Researcher in Education and the Social Sciences", 3rd edition, Teachers College Press, NY.

Snyder M, DeBono KG. (1985): "Appeals to image and claims about quality: understanding the psychology af advertising", Journal of Personality and Social Psychology. 1985; 49: pp. 586-597.

Strauss L., Anselm (1987): "Qualitative Analysis for Social Scientists", Cambridge University Press.

Swannell, Julia. Tulloch, Sara. Cowley, Christine. Jones, Louise. King, Christopher. (1992): "The Oxford Modern English Dictionary", Oxford, Claredon Press.

Turner JC, Hogg M, Oakes P, Reicher S, Wetherell M. (1987): "Rediscovering the social group: a self-categorization theory", Oxford England, Basil Blackwell.

Wrenn, Bruce, Stevens, Robert E., Laudon, David L. (2007): "Marketing Research – text and cases. 2rd. edition, Best Business Books, NY.

Warde, A. (1997):"Consumption, Food and Taste: Culinary Antinomies and Commodity Culture", London, Sage Publications.

Articles

Baudrillard, Jean (1975), The Mirror of Production, trans. Mark Poster, St. Louis: Telos.

Brown, Stephen (1992): "Postmodern Marketing?", European Journal of Marketing, Vol. 27, Issue 4, pp. 19-34

Bian, Qin. & Forsythe, Sandra (2011): "Purchase intention for luxury brands: A cross cultural comparison. Journal of Business Research

Dreze, X., & Nunez, J. C. (2009):" Feeling superior: The impact of loyalty program structure on consumers' perceptions of status", Journal of Consumer Research, 35, pp.890–905.

Firat, Fuat A, and Shultz, Clifford J. II (1997): "From Segmentation to Fragmentation, Markets and Marketing Strategy in the Postmodern Era", European Journal of Marketing, Vol. 31, Issue 3, pp. 183 – 207.

Firat, A. Fuat & Venkatesh, Alladi (1995):"Liberatory Postmodernism and the Reenchantment of Consumption", Journal of Consumer Research. Vol. 22. Dec. pp. 239-267.

Firat, Faut A., Dholakia, Nikhilesh and Venkatesh, Alladi (1993): "Marketing in a postmodern World", European Journal of Marketing, pp. 40-55.

Han, Young Jee., Nunes, Joseph C., Drèze, Xavier (2010): "Signaling Status with Luxury Goods - The Role of Brand Prominence", Journal of Marketing 2010, 74 (July), pp.14-30.

Heine, K. (2010) The Personality of Luxury Fashion Brands. In: *Journal of Global Fashion Marketing*, Vol. 1, Issue 3, pp. 154-163.

Kumar A, Lee HJ, Kim YK (2009); "Indian consumers' purchase intention toward a United States versus local brand", Journal of Business Research pp. 521–27.

Lanham, Richard (1993), "The Electronic Word: Democracy, Technology and the Arts", Chicago: University of Chicago Press.

Lee MY, Kim YK, Pelton L, Knight D, Forney J. (2008):" Factors affecting Mexican college students' purchase intention toward a US apparel brand", Journal of Fashion Marketing and Management, pp. 294–307.

Levy, Sidney J. (1959): "Symbols for Sale" ,Harvard Business Review, 37 (July), pp. 117-129.

Li WK, Monroe KB, Chan DKS (1994): "The effects of country of origin, brand, and price information: a cognitive–affective model of buying intentions", Advances in Consumer Research pp. 449–57.

Mermin, David N.: Fashionable Nonsense: Postmodern Intellectuals' Abuse of Science, (April, 1999), Physics Today, pp. 70-71

Nueno J. L. & Quelch J.A. (1998): "The mass marketing of luxury", Business Horizons 1998:41 (6): pp. 61-68.

Palm, Gören (1971): "Et år på L.M. Ericsson", Forlaget Fremad.

Palm, Gören (1974): "Hvorfor har nætterne ingen navne?", Forlaget Brøndum

Poster, Mark (1990): "The Mode of Information: Poststructuralism and Social Context", Chicago, University of Chicago Press.

Shavitt S., Lowrey T., Han S-P. (1992): "Attitude functions in advertising: the interactive roleor products and self-monitoring", Journal of Consumer Psychology 1992:1 (4): pp. 337-3364.

Snyder M, DeBono KG. (1985): "Appeals to image and claims about quality: understanding the psychology af advertising", Journal of Personality and Social Psychology, 1985;49:586-597.
Stebbins, Robert A. (1972): "The Unstructured Research Interview as Incipient Interpersonal Relationship", *Sociology and Social Research*, 56(2), pp. 64-177.

Trochim M.K., William, James P. (2006): "The Research Methods – Knowledge Base", 3rd Edition, Cengage Learning Custom Publishing.

Van Raaij, Fred W. (1993): "Postmodern Consumption", Journal of Economic Psychology, pp. 541-563.

Vattimo, Gianni (1992):"The Transparent Society", trans. David Webb, Baltimore, Johns Hopkins University Press.Vigneron F. & Johnson L.W. (2004): "Measuring perception of brand luxury", 2004;46(2): 247-259.

Zajonc RB, Markus H (1982):"Affective and cognitive factors in preferences.", Journal of Consumer Research, pp. 123–31.

Wertenbroch, K. (2002):"Hedonic Interaction between Choice and Consumption", Advances in Consumer Research, 29, pp. 105-107.

Wilcox K., Kim HM, Sen S. (2009): "Why do consumers buy counterfeit luxury brands? ", Journal of Marketing Research 2009;46 (2):247-59.

Wilson, Elizabeth (1989), Hallucinations: Life in the Post-modern City, London: Hutchinson Radius.

Projects

A Project about Apple Consumers – Anders Normann Andersen & Nadia Sørensen (2011)

Links

http://www.thefreedictionary.com/luxury

http://www.youtube.com/watch?v=i3YSg8lDZ-E

http://www.youtube.com/watch?v=5Kkn-l4DrMw

http://knorr.dk/#/produkter/pastaretter/10/

http://www.gevalia.dk/gevalia2/page?siteid=gevalia2-prd&locale=dkda1&PagecRef=642

http://loopfitness.com/da/Home.aspx

http://oxforddictionaries.com/us/definition/american_english/quality-time?q=Quality+time

http://oxforddictionaries.com/us/definition/american_english/supermom

http://oxforddictionaries.com/us/definition/american_english/superwoman?q=SuperWoman

Magazines

Femina no. 21, May 2013

Fit Living no. 6, May 2013

iForm no. 8, May 2013

Costume no. 134, June 2013

Vores Børn – Plus alt til Mor no.4, June 2013

Appendix

Appendix 1 – Interview Guide

Appendix 2 – Danish Quotations

Appendix 3 – Matrix (On CD)

Appendix 4 – Audio Files (On CD)

Appendix 5 – Abstract