

## **CHAPTER 6**

### **CONCLUSION AND RECOMMENDATIONS**

As the thesis title suggests, this research looks at the nature of internet dependency and how convergence culture influence Mizo internet users. Considering some parameters such as internet as a part of human life, digital enhancement to gap digital divide, how the internet changes users' perspective, internet adoption pattern, technological determinism vs. social determinism, changes brought by the internet in Mizo culture and so on. This study concludes that the higher the level of internet dependency, the higher the chance of the users' worldview being transformed as most of the participants agreed with the statement "I tend to use the internet more if I get what I want (or satisfaction) from it" as in Media Dependency Theory which states that an extended use of the media causes a closer relation or higher dependence with the audience/users. Dependency is often perceived as having a negative connotation by the participants of this study and most internet users seem to be reluctant to publicly admit whether they are internet-dependent or not. Sherry Turkles's 'alone together' is proven true in this study as many families talked about their diminishing intimate physical (or face to face) communication due to the presence of smartphones even if they stay under the same roof. The concept of "placelessness" is emerging as digital devices detach their users from their physical location, taking them to "nonplaces" as they get disconnected from a sense of place (Hamilton, 2009). The information shared by the survey respondents (in the open ended options) and the FGD participants are quite similar in terms of their problems faced as well as how their perspectives have been changed by the internet.

#### **6.1 Digital devices are not without problems despite their conveniences**

The internet, which was once a public entity, only accessible at cyber cafe at one point (where users were usually charged some amount per hour), has become a private or personal medium in just a few decades of its inception. The arrival of Jio in Mizoram during March 2015 has also boosted internet usage offering high speed data free of cost initially to promote their internet service in the state. There has been a growing competition amongst the mobile operators since then. Many users switched their SIM card (using their same mobile number) from other telecom providers to Jio company to avail free internet. Besides, a push from the government of India in the form of 'Digital India' initiatives have popularized online payment services in Mizoram as well (Hussain & Hnamte, 2021). Since the internet became a requisite during the Covid 2019 pandemic, the dependency on the internet also tremendously increased.

Students, including young children are compelled to own a smartphone for online classes and assignments.

The top most common problems caused by the internet amongst the respondents are related to time management, health and family relationship issue. The most frequently mentioned problem is time wastage due to sleep deprivation. Mobile phone dependency, use of digital devices at night and improper sleep instigated by excessive screen time are also associated with depressive and suicidal symptoms (Lissak, 2018). The main source of this problem is screen engagement that disturbs the secretion of melatonin. The melatonin surge characterizes the beginning of night time in a human body as it is produced and released into the bloodstream which helps increase in sleep propensity (Blask, 2009). Melatonin production is delayed due to emission of electromagnetic radiation by mobile phones which could result in delayed sleep time (Lemola et. al, 2015). Long term and short term impairment of sleep quality and reduction of children's sleep duration can be caused by media exposure (Paavonen et.al, 2006). Just as an unregulated pastime without a fixed starting and end time, there is a high risk of investing more time on digital devices which eventually displace other important activities including sleep (Lemola et. al, 2015). Besides electricity and various electronic devices, the invention of mobile phones worsens the melatonin secretion as our mobile phones are just a few inches away from our eyes especially during bedtime. Since our body is designed to adjust along with the natural light, it cannot discern whether it is daytime or nighttime with our constant screen light exposure. The melatonin which induces sleep in our body requires darkness to be released the right way. And when this process is disturbed, many smartphone users are experiencing sleep disorder which can also result in severe health problems and can sooner or later have an adverse effect on their relationship with people around them. The problem with time management and sleep disorderliness caused by the internet is not only a regional issue but also a global phenomenon where no individual is immune to these problems. Hence, it is very important for every family to be aware of the detrimental effects of excessive screen engagements and take precaution so that their screen time may not impair their sleep time.

## **6.2 Screen time regulation – a requisite for living a healthy digital life**

Communication studies should not neglect the area of screen time management as screen has become the main channel through which people communicate in this digital era and will probably be more in use in the ages to come. This does not only imply a mobile screen

engagement but also all the other electronic devices that we consume for work and entertainment. We are now living in a world where screens are ubiquitous (LeBlanc et.al., 2017). In the present study, only few theology students among the participants are aware of the need for moderation as they mentioned that they often do digital detox on a regular basis. The present as well as future generation will continue to live with screen, and so, it may not be very practical to try to stay away from it, but, whether it is called a ‘detox’ or not, it will be necessary for users to maintain a correct (or an appropriate) doze of digital media for a healthier and better life. Considering the entailment of our digital dependence and the existence of technology in our daily life is crucial (Oliveira, 2019). Screen time is a concept that shows reflection of present-day reality, particularly the quantity and technique related to time in terms of digital technology usage, but is also a recent terminology that incurs much discussion as it accentuated the significance of temporality in the fabrication of human experience as well as the organization of the social system (Santos, et.al, 2019). As it reduces the quality of interactions between caregivers and children, screen time can have an impact on children’s language development and it is very important to have alternative options in the family that will help cut down our screen time (Muppalla et.al, 2023). Screen time management, besides personal discipline among the adults, may require parental (or guardians’) intervention in order to be executed well. Apart from setting boundaries with time or avoiding screen for a certain period of time, it is crucial for parents and caregivers to monitor the content that their kids are consuming. Creating an atmosphere where children and youth are comfortable enough to share their online encounters and experiences with their parents (or older family members) is essential in order to maintain a healthy screen time.

### **6.3 Internet dependency reorients the worldview of its users and their understanding of reality**

There is undoubtedly a great dependency on the internet among the Mizo internet users as 27% of the respondents of this study are highly dependent while 73% are moderately dependent and none of the respondents fall in the category of a ‘not internet dependent’. Observations of the reactions and feedback of the respondents also showed that since the Diurnal Internet Dependency Scale is used for the evaluation of self, they seem to restrict themselves from appearing to score high for the sake of modesty. The score can probably be different if the same scale is used to evaluate others and not a self-administered one. The most commonly shared opinion about internet and people is the understanding of reality. All the participants mentioned about the alteration of reality (or understanding of reality rather) by

the internet's presence. This study seems to prove the relevance of hyperreality concept by Baudrillard as the participants usually brought up the topic of reality on their own without the researcher having to ask them. As Shakespeare comparably had written,

*“All the world's a stage  
And all the men and women merely players,”*

most participants perceive their world in just the same way. Some participants say they see the true colour (having negative connotation) of people on various internet enabled platforms while some others say they see another version (positive aspect) of people too. This eventually makes them appreciate or distaste people based on their social media portrayal. Hence, the conception of reality is undergoing a great turbulence of ambivalence. What can be called “compromised communication” also termed as *pseudo communication* by Stäheli & Stoltenberg (2022) is boosted by the internet as it gives people the space or platform to express themselves without portraying their real life. Stäheli & Stoltenberg (2022) viewed the digital world to be unreal or simulated and the lived experience of it is less authentic. Reality is compromised or distorted as people try to negotiate their (way of living in the) real life to meet their standard or desired norm that is possible in virtual reality.

#### **6.4 Internet transforms the worldviews of its users**

While a very few participants claimed that the internet does not change their perspectives much, chances are high for the internet to drastically change people's worldview as majority of the participants said they easily believe everything they see on the internet. Therefore, the opinions and beliefs they see and hear from the internet eventually become theirs as they internalize the principles and ideas of opinion leaders and even the comment section figureheads on social media. The worldviews of internet users undergo changes when they start internalizing the belief systems which used to be foreign to them. As Erikson (1959) argued that identity development is an evolving aspect, internet helps users to create and recreate themselves since the core of a person's worldview is believed to lie in his/her identity. Therefore, internet shapes users' worldview by allowing them to construct and explore their identity in the presence (as well as recognition) of their significant others. The age we live in can unquestionably be called the age of the internet (internet zeitgeist) for the Mizos as all the participants of this study asserted that their world will become a perturbing cosmos if the internet is wiped out all of a sudden after two decades of its existence in the state. Heavy dependence on the internet can definitely result in myopic worldview as the “zeitgeist of internet” brings in the concept of ‘instantaneity’; users no longer have enough

time to dwell on a single topic for a long time nor in-depth. The dominant worldview amongst Mizos i.e, the Christian worldview is becoming more ambiguous than ever due to information overload intensified by the internet. Excessive opinions and teachings available on the internet tend to confuse people, especially those who are not strong in their belief or faith. Without having proper foundation, some internet users are easily blown away by the latest doctrine resulting in doubts and confusion about the worldview they are holding. The internet also helps users to become more perceptive and sensitive towards subcultures as well as differences minorities as Recabarren et.al (2008) also wrote that internet use related capability and performance varies among subcultures which is not just a result of the digital divide but also due to difference in culture.

### **6.5 Mizo society and culture is witnessing change due to the internet**

In spite of its short history, the internet in Mizoram has an extensive reach. The arrival of mobile phones boosted its growth, making it accessible for wider users. There is negligence among the private Internet Service Providers (ISP) about getting (legal) license from the government; many of them are running their service illegally. Community information system is undergoing a process of digitization where people are getting information through their mobile phones – supplementing the *tlangau* (herald) system where an appointed individual announces information by word of mouth in the olden days. The availability of various mobile applications supplemented in the retention of persistent information. The lifestyle of the people, their food culture, fashion, likes and interest etc. have been greatly influenced by the existence of the internet. While the availability of the internet can be blamed to increase malpractice rate, some of the participants also believe that certain misconduct such as violence and crime, considered to be escalated by the internet were not necessarily the results of the internet but were conceived in the minds of the people even before the internet came. Certain good practices like *tlawmngaihna* (a self-sacrificing Mizo code of conduct) and respecting elders or politeness which are integral part of Mizo identity and culture have now been increasingly ignored by the new generation as the internet has reduced the time of face to face interaction or socialization through which traditions or customs of a society are taught and learned. Church events and programmes like wedding, conferences and several other activities have become more ‘internet portrayal oriented’ and various social gatherings are losing its social bond as people are becoming more and more engrossed with their online world – being mentally absent while being present physically. The Mizos are quick in adapting digital devices at basic level – for entertainment and fun but not many are not skilled

enough for industry level recruitment. Mizoram will require more industry ready young people for the development and promotion of local IT firms in the state.

Most of the participants expressed their concern about children's obsession with mobile devices. An Aizawl digital immigrant commented that this generation kids have missed out a lot of things saying that her four years old niece asked whether everyone would bring their phone to church when she was informed about children's Christmas activity which includes games. This shows how the children of this generation perceive games – 'something associated with smartphone'. Their world is shaped and dominated by online content obtained through screen engagement as the internet becomes their world. All the participants mentioned about the need for proper awareness about ethical internet use. Unethical practices can yet lead to crime involvement in the future. Therefore, the Mizo society need to take precaution for a more ethical practice of internet use. With that said, certain questions arise, How far is too far when it comes to acting unethically on the internet? If an online behaviour merely serves the "greatest good for the greatest number," as in utilitarianism without considering its consequences, can it still be deemed ethical? The youths' excessive use of the internet, on the other hand, could also be the result of the dependence of the older generation (the digital immigrants) on the younger generation (digital natives) in getting certain work done. The reluctant digital immigrants often rely on the younger ones to help them execute online task such as making online transaction, shopping, booking tickets etc.

## **6.6 Digital culture and communication behaviour**

Digital immigrants believed that difference in communication behaviour is more evident amongst the digital natives than the immigrants as they assume them to learn new behaviours more from various online sources. Except for the internet pioneers who are innovators, digital immigrants mostly consider themselves to fall into the category of "late majority" when it comes to adoption of internet. Some of the digital immigrants learnt to be more affectionate and tender (also more polite) in the way they communicate. Their vocabularies are also greatly enriched by the internet. The way someone behaves can also be a form of communication, so, the digital immigrants supposed that the internet might bring change in their communication behaviour before and after its existence but they find it hard to articulate 'how', even though they admit that changes may happen subconsciously. The English words for greetings such as Hi, Hello, Good morning etc. are considered to be popularised by the use of social media (especially text/instant messaging) and are now widely used as a part of

everyday conversation since the common Mizo term used for greeting one another “*Chibai*” sounds quite formal. It literally means ‘to cook with salt’ (Bawitlung, 2022) conveying the value of salt (which in the earlier Mizo society was worth gold and diamonds) that signifies treasured bonds. The word *chibai* used to be a part of the vocabulary of human health during the late 19<sup>th</sup> Century and had gone through a revolution in its meaning as well as prominence (Jackson, 2023). Certain words in Mizo language can have their own weighty meanings but incorporating some English words in their daily vocabulary can make Mizo digital immigrants sound less formal, which could make them sound much friendlier when communicating with the younger folks.

This study also found that there is a difference in the internet use pattern of the digital natives and the digital immigrants. It may be easy to assume that the digital natives are pro-net users but not all of them consider themselves to be fluent enough in speaking the digital language. The Millennials (or Generation Y), who can be considered as digital immigrants in the context of Mizoram are no less adept in operating the internet as they can be called the ‘in-betweens’, experiencing a glimpse of both “with and without the internet” era. They understand what it means to be traditional and also to break free from traditions. For those who are interested in studying how the existence internet has brought changes in peoples’ life, this (Millennials) generation can be considered as an apt study group.

### **6.7 Tackling the digital divide**

Digital divide in Mizoram seems to be more about the digital immigrants’ uneasiness or hesitancy to get acquainted with the digital platforms rather than an issue of mere material access. This study also found that digital enhancement will not bridge the digital divide at the present scenario because the digital immigrants are unwilling to adapt the digital culture and are not ready to speak the language of the natives. The gap will likely be narrowed once the generation of the present digital immigrants are gone. Digital enhancement is believed to widen the gap of digital divide instead of bridging it as the advanced ones are moving ahead while the digital left behinds remain at the back. Burkhart et. al (1998, 23) blaming the inefficiency of India’s bureaucracy, also opined that the primary constraint on internet development is government policy and in the hands of government monopolies, there is only little incentive for investment or innovation regarding internet development. This is still true after 20 years even though there are some private investors who are competing with the government. One of the govt. officials under the Mizoram government also expressed his

concern towards the sluggishness of the government owned telecom industry within the bureaucratic layers while the rival private companies are soaring as they keep upgrading their technology. Since every proposal has to go through a lot of desks to get implemented, development process is slower and more complicated in the government sector. This calls for more private IT companies in the state such as *Lailen Consulting Pvt. Ltd.* which will work hand in hand with the state and central government to promote digital inclusion and to bring technological revolution in Mizoram. Since material access will not only solve the issue of digital divide, promoting digital knowledge and skills among the general public is necessary.

### **6.8 Interactivity feature of the internet also leads to incivility**

Many of the participants expressed their concern towards declining respect for elders which is undoubtedly boosted by interactive communication technologies where DeFleur & Ball-Rockeach (1989, 341) wrote that sender and receiver alternately share the role of a communicator where immediate and full feedback is received in both verbal and non-verbal messages. Virtual community enables individuals to express their views in every possible way and everyone thinks their opinion matter while conventional media users do not have that privilege through one-way communication. This interactive feature activates the internet users who do not have any power before the new media arrives to react, comment and respond to all kinds of media content online. Every news story, be it hard or soft news, is bombarded with tons of opinions and no opinion is without an adverse or a favourable reaction. Many passive readers also form their opinions about any topic based on others' comments/feedback and gradually adapted such opinion as theirs. The limitation of one-way flow of communication was which DeFleur & Ball-Rockeach in 1989 said was beginning to blur is now not only blurred but has vanished as the rich interactivity of interpersonal communication, where the flow of communication content is mutually controlled by sender and receiver is becoming the norm in the new media era. Since the traditional characteristic of mass media, i.e. one-way communication is overridden by the new media with its interactive (not only two-way but also instant) nature, users are becoming more impertinent day by day. Hiding behind the veil of anonymity, users can freely convey their thoughts unrestrained which leaves wider room for aggressive tone and insolent manner of online conversation that subsequently affect their offline behaviour as well. This multiple flow of communication has also open door for online trolls through texts, images and videos. Internet memes and reels have become a daily media dose for many of the Mizo internet users as they find such content relatable and often use them as an indirect way of expressing themselves using humour element. In participatory



culture by media theorist Henry Jenkins, users have the privilege to participate in the creation of a production's content; they are modding, improving, broadening the content as they add diverseness of perspective while reproducing it (Denward, 2011). As the internet users have the absolute freedom to express their views and opinions, this participatory feature is also opening doors for many opinionated users to raise their voice which can also result in ambiguous conclusion of any topic or issue that has been brought up.

### **6.9 Dependency on digital device is believed to weaken human capability**

Even though the internet serves as a good source of learning, due to regular exposure to screen (or videos on the internet rather), children have stronger inclination towards visuals as one of the Aizawl district FGD participants said, "When reading bedtime stories, my niece cannot simply stay still and listen, she often insists that she looks at the material I am reading." This implies that children are becoming weaker (and more impatient) in constructing their imaginary visuals as they are getting use to glancing at video clips and images. For the digital immigrants, it is common to visualize when reading or listening to stories as they grew up seeing more texts than videos. Dependence on the internet seems to not only cause myopic worldview but also distorted the capacity of users to visualize verbal messages as instantaneity feature has accelerated the impulse to witness real time events. Meanwhile, technological dependence undoubtedly weaken the retention power of people as another participants also said that before they own a mobile phone, they would memorise the phone (mobile) numbers of their family and friends – a female Aizawl digital immigrant smirked as she said "I don't remember even my fiance's phone number, but only mine, at least". The participants of this study believe that smart devices are rendering users to become more incompetent, in other words, less smart as they depend too much on external devices to look smarter. Hence, internet dependency can undoubtedly lead to incompetency. People swiftly turn to Google or other sources to get an idea for something instead of using their brain or human capability to experience a "eureka" moment. A digital immigrant who is a graphic designer also said that we require less skills nowadays as everyone can easily edit and design photos using presets and various customised options that come in a form of mobile applications as per their need, be it in a form of banner, flyer, pamphlet etc.. The participants are also worried about the deteriorating knowledge about Mizo grammar and punctuations due to increasing Mizo and English alphabet confusion boosted by the internet. A radio journalist also mentioned that Google translate has seriously weakened their news script. He

said that some news reporters merely (Google) translate English international and national news items into Mizo which he often rejects due to language incompetency.

### **6.10 Linking internet dependency with theories**

This study also proves the argument of Media Dependency theory as the respondents and participants admitted to use the internet more as they get what they want from it as Poe (2011) also said, “*The most distinct effect of internet is subversion of social practices and values resulting in hedonized social practices and values.*” Internet is greatly promoting hedonism where people are engaging more in pursuit of pleasure or self-gratification, neglecting the reality of an offline world. This can be seen in the light of Unified Theory of Acceptance and use of technology (UTAUT/UTAUT2) as UTAUT2 added the three additional constructs, namely – hedonic motive, cost/perceived value and habit which are moderated by age, gender and experience and emphasize more on the private user segment, the behaviour along with consumer’s technology acceptance to attain broader generalizability (Marikyan & Papagiannidis, 2021). Also, the most frequently mentioned reasons for using the internet by the respondents are entertainment and easy access which could be linked to the factors can affect the users’ choice and use of technology mentioned in UTAUT such as usefulness and ease of use. Majority of the participants of this study considered themselves to fall under the category of late majority in terms of Diffusion of Innovation theory. Social Learning theory posits that behaviour is learnt through observation and imitation, therefore, the digital immigrants in this study believed that difference in communication behaviour to be more evident amongst the digital natives than the immigrants as they suppose the younger internet users to adopt new behaviours more from various online sources. Behaviour is believed to be learned and adapted from the internet intentionally and unintentionally.

### **6.11 Types of learning – through the internet**

Social Learning Theory posits that observation/imitation of models as well as cognition are the determining factors of a learned behaviour and this study also found that apart from observation and internal factors, the participants shared that ‘written texts’ and ‘experimental attempts’ also facilitate their learning behaviour which is greatly aided by the existence of the internet. While many participants copy certain behaviour from the internet, an Aizawl digital immigrant asserted that more than observing others (or imitating models), written (text) materials helped another immigrant learn faster while another participant believed trial or experimental attempts (practically or repeatedly trying out certain things) to be the major

origin of a learned behaviour. Leaf (2020) called this repeated effort Quantum Zeno Effect (QZE). She said that when someone go over and over something by reading, writing, thinking and repeat the process, knowledge and understanding gets deepened, directing their attention and eventually from their nerve cells. Hence, this research identifies another three types of learning through the participants response besides direct imitation, such as:

- 1) Learning by direct observation or imitation of models (SLT).
- 2) Learning with the help of written text materials.
- 3) Learning through practical attempts (repeating an experiment or process) (QZE).
- 4) Learning through word of mouth instruction.

These types of learning can also be linked with the stages of adoption in Diffusion of Innovation Theory where individuals who learn instantly by observation and imitation can be considered as 'early adopters', those who need written text with meticulous details can be 'early majorities' and those for whom models and written text cannot have direct effect but need several attempts (practice after practice) to fully grasp something can be also be considered as the 'late majorities'. There are also another group who prefer learning things through word of mouth instruction. These, who are inspired by those who have adopted an innovation (be it the innovators, early adopters, early majorities or the late majorities) according to Diffusion of Innovation Theory, can be called the 'laggards'. The innovators could be mostly the pioneers who set up the internet in the state and most of them are government employees working under the department of Telecommunication, National Informatics Centre (NIC) and the staff of BSNL. Besides these, a few who can be called innovators from the non-government sector are those who have relation with those in the IT sector and also those who run cyber cafes after the emergence of the internet. In general, most of the participants of this study consider themselves to fall in the category of both late majority (more common among the digital immigrants) and early majority (common in digital natives).

## **6.12 Summary**

Statement made by Mizo internet users like, "The internet is wrong," may call to attention about the need for internet education as it also accentuates the level of their reliance on this medium for information. The internet does not have opinion nor a sense of right or wrong on its own. Users need to know that it is just a medium or platform through which people disclose information. Internet dependency, is likely to keep increasing, even to the point of

(the internet) becoming one of the basic necessities of life (or may have already been one) irrespective of its merits and demerits. Hence, it is crucial to educate the future generation about what the internet actually is so that users may not become a victim of its compulsive nature but take advantage of its conveniences for a better daily performance.

### **6.13 Limitations of the study**

- Expert validation of the proposed scale/instrument (i.e. Diurnal Internet Dependency Scale) in this research could not be carried out as the researcher did not get response. Since the fieldwork could be immensely delayed after being (already) detained by the Covid-19 outbreak, the fieldwork proceeded without waiting for expert validation. However, the Pearson Correlation validity test was done with the pilot study samples (N=95).

The Pearson Correlation Coefficient  $r = .522$ , which is larger than .202, .238, .263 with the degree of freedom as  $(95-2=) 93$  according to Critical Values for Pearson's Correlation Coefficient table and is significant at  $p < .01$ . Also, the scale has high internal consistency (0.835) according to Cronbach's Alpha Reliability.

- The target group of this study are the internet users and it may seem to neglect the uneducated or illiterate section of the society. Yet, not all the respondents and participants are educated and also it will be next to impossible to use the internet for an illiterate even though their opinions may matter. The literacy rate of Mizoram has been 88% in 1991, 90.69% in 2001 and 91.85% in 2011% to 90% according to Census India, hence, even if the illiterates are not part of the study, we can still say that they consist of only a tiny fraction of the society. Remote rural areas could not be particularly visited but the respondents and participants also include those who came from remote villages to study or work in bigger towns and the capital city. Several other demographic details may seem to be lacking but since they don't play much role in this study, only age is considered.
- The bibliography of this research may seem diverse, hinting an interdisciplinary work which is not the intention of the study, this due to scarcity of literature or materials and it does not hamper the integrity of the work.

- The categorization of digital natives and digital immigrants in this study might require clarification. The respondents use the options 14 (a) or (b) as well as 15 (a) or (b) of the Diurnal Internet Dependency Scale (DIDS) to categorize themselves, but while entering the data, the researcher reclassifies them based on their age.
- This study also does not cover the activities of the internet users – what they are actually doing on the internet when they go online but only look at their level of dependency, which could be identified as another gap by future researchers as well.
- As mentioned in the first chapter, this study does not look at internet addiction but only focus on internet dependency.

#### **6.14 Recommendations for future research**

- Even though this study initially intended to do a case study on those who are highly dependent on the internet, due to ethical issues as well as difficulty in finding the right case(s) suitable for the study, the plan was dropped and replaced with a feasible one. Hence, if future researchers can look into this matter by figuring out the possible cases (individuals) from reliable sources, it will be beneficial in conducting an in-depth study of problems and constraints caused by the internet in Mizoram.
- It is advisable that future researchers continue to document the future growth and development of the internet in Mizoram so that there can be persistent information and reliable literature available for those who want to work in this area.
- A complete and thorough work on the history of internet in Northeast India is greatly needed for the present and future researchers. If the scholars from each state make an effort to come up with the history of their own states, a compilation of such work will make a significant contribution to the literature in the region.
- In order to fully see the difference in communication behaviour caused by the internet, a longitudinal study shall be a good option as following the same subjects for a certain period of time can help researchers map the difference in them better than just a one time encounter. A gender specific study on internet usage will also be an interesting topic.