

- The Industrial Revolution/Modernism/Immigration
  - The urban jungle means that one can be in their own country and feel a displacement a way in which “the assumptions of here” turn into an experience of there”
  - It becomes important for immigrants to be able to romanticize their former life (that is to long for it, while very much acquiring the accoutrements of “here”

**Electronic Here(s)/Electronic Elsewheres**

- The Industrial Revolution/Modernism/Immigration/Domestication
  - Lynn Spigel's work studies this domestication, particularly as it becomes a homogenization
  - The ways in which interior spaces become claimed as spaces of "freedom" while simultaneously becoming coded with a technological imperialism
  - Especially interested in these as they intersect with cultural mandates of modernization (and the transitions in this to postmodernism)
  - Especially gender, race and other domestically transferred codes

**Electronic Here(s)/Electronic Elsewheres**

- The Industrial Revolution/Modernism/Immigration/Domestication
  - Lynn Spigel: a technology which is “here” and yet is also coming (and in this futuristic aspect) is also a “there
  - The “smart house”
    - [example 1](#)
    - [example 2](#): (19:28) (56:00)
    - [example 3](#)
    - [example 4](#)

**Electronic Here(s)/Electronic Elsewheres**

- Domestication/Modernism vs. Postmodernism
  - Lynn Spigel: a technology which is “here” and yet is also coming (and in this futuristic aspect) is also a “there
  - The smart phone/smart home: technology that is interactive with “human wiring and physiology” while at the same time interactive with “technological wiring and physiology” while at the same time is also interactive with environmental wiring and physiology –
  - rather than over-riding human and environment with technological imperialism, creating working and sustainable relationships between human + environs + technology
  - Bodies versus body (individual/social also embraced versus an individualistic tendency that dominated modernism)

**Electronic Here(s)/Electronic Elsewheres**

- Domestication/Modernism vs. Postmodernism
  - Lynn Spigel: a technology which is “here” and yet is also coming (and in this futuristic aspect) is also a “there”
- “Historically, in the process of selling a future, corporations have appealed to housewives by promising them that technology would lead to liberation”
- Smart home as part of a heritage of connections between “freedom” or liberation as linked to domestic interior

**Electronic Here(s)/Electronic Elsewheres**

- Lynn Spigel: a technology which is “here” and yet is also coming (and in this futuristic aspect) is also a “there”

“As with previous homes of tomorrow, the smart house has been ushered in with a wave of utopian predictions. Key among these is the promise that smart homes will provide greener environments, more mobility (via telerobotics) for physically challenged and aging populations and increased safety for residents. Yet, as with the older homes of tomorrow, the corporations sponsoring the research and design know that consumers are wary of unfamiliar futures. In response, they promote the future primarily in relation to middle-class residential housing and the people who can afford smart lifestyles. Indeed, as smart homes are being developed, roughly 70 percent of the world’s population has never made a telephone call (Hayles, 1999). Even for privileged populations, the internet (on which the smart house is predicated) is distributed unevenly among different ages, regions, income groups and races – with whites and Asians having more access and use (Lenhart et al., 2003; US Census Bureau, 2003a).” p. 407

- Lynn Spigel: a technology which is “here” and yet is also coming (and in this futuristic aspect) is also a “there”

“Given their prospective consumers, it is not surprising that the most advertised features of residential smart homes are the twin middle-class goals of homeownership: lifestyle enhancement and convenience on the one hand, and privacy and surveillance on the other. Elaborate home theaters, dream kitchens and electronic eyes adorn the home with comfort and safety, thereby ensuring that while technology advances, domestic ideals remain the same. In this respect, much of the advertising rhetoric surrounding smart homes depicts what I have called elsewhere ‘yesterday’s future’, a future that is oddly nostalgic for a Cold War era notion of progress where middle-class family lifestyles take center stage” (Spigel, 2001a). p. 408

- Lynn Spigel: a technology which is “here” and yet is also coming (and in this futuristic aspect) is also a “there”

Whereas the old ‘mechanical servants’ (i.e. stoves and dishwashers) were promoted pragmatically as timesaving devices that could enhance the lives of housewives, the new intelligent appliances do not just do the chores. They virtually become the housewife, as they perform the managerial and caretaking roles previously ascribed to women.

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“What happens to social relations in a home built on the language of appliances?” p. 409.

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Meanwhile, the bathroom has a smart toilet that analyzes urine to get a general picture of your health. If your urine looks bad, the toilet emails your doctor. In fact, the house shows concern not just for your bodily functions, but also for your form. A smart closet that hangs up clothes also acts as a personal wardrobe consultant, telling you which outfits look best (Lytle, 2003).<sup>5</sup> Here, as elsewhere, the smart house offers a curious inversion of the relations between people and their things. p.410

- Lynn Spigel: "What happens to social relations in a home built on the language of appliances?" p. 409.

"Architects have long used biological metaphors for buildings – the most obvious being the 'skeleton' (frame) and 'skin' (surface materials). Smart architects transfigure this bio/mechanical logic by splicing it together with a third term: the cyberlogics of silicon life forms"

*Appadurai's: "Cellular" and "vertebrate" models (organizational structures that work globally to direct anger)*

- **Appadurai : Fear of Small Numbers:  
An Essay on the Geography of Anger.**
- **Globalism as a here, and a not here –  
as a phenomenon in which the world  
exceeds the boundaries of  
nationalism such that our current  
“here” is porous, and full of many  
“there(s)”**

**Electronic Here(s)/Electronic  
Elsewheres**

- **Appadurai : Fear of Small Numbers: An Essay on the Geography of Anger.**
- **Globalism as a here, and a not here – as a phenomenon in which the world exceeds the boundaries of nationalism such that our current “here” is porous, and full of many “there(s)” – *The idea of a homogenous here is myth now maintained through a tremendous set of images, available through media, these images may not have real connections with actuality, yet function as a visual stream defining “reality” – a language of having and not having “this actuality” develops around them.***

**Electronic Here(s)/Electronic Elsewheres**

- **Appadurai : Fear of Small Numbers:  
An Essay on the Geography of Anger.**

Social Imaginary: borrowing from several thinkers – Charles Taylor/Hannah Arndt/G.E. Marcus/J. Lacan: An imaginary, or social imaginary is the set of values, institutions, laws, and symbols common to a particular social group and the corresponding society: these used to be geographically bound

**Electronic Here(s)/Electronic  
Elsewheres**

- **Appadurai : Fear of Small Numbers: An Essay on the Geography of Anger.**

Social Imaginary: the corresponding society: these used to be geographically bound, defined by containers like nation

***Now however: globalism is experienced as a porous flow of images affecting identity. Frustrations at the invasive nature of this homogeneous "here" of images – at its cultural usurping, at its viral capacity. lack of control. Its disrespect of boundaries and capacity to infect imaginations, "a colonialism of images" – the geography of anger is in part a reaction to this colonialism***

**Electronic Here(s)/Electronic Elsewheres**