Construction

1: First, fold each A4 sheet in half along the vertical axis.

2: Using a craft knife or scalpel, cut a horizontal slot along the centre dotted line of the first A4 sheet. (pages 1/2/11/12)

3: Then cut along the dotted lines on all the other sheets. Make sure to cut to the very edges of the paper.

4: Stack the folded sheets in ascending order with the even numbers at the top. Curl the bottom half of the second A4 page (pages 3/4/19/20).

5: Thread the curled page through the centre slot of the first A4 page. Repeat this process with the third (pages 5/6/17/18), fourth sheet (pages 7/8/15/16) and fifth A4 sheet (pages 9/10/13/14) with the even pages in ascending order.

6: When all the pages have been threaded through, check the pagination. Finally, fold the booklets in half along the horizontal axis.
suggestive. It points to ways in which particular elements of phone use might be felt more intensely than others; and might indeed become excessive, breaking out into spaces beyond the phone. Following this line of thought it is tempting to suggest that mobile spaces compel attention because they produce an accelerated, intensified, sense of freedom of movement and of speed-up—a sense which might spill over from the phone space into others' spheres of life. Connecting to a mobile space is often experienced as going 'live'. That is, with a mobile the user can move at (communicational) speeds that neither, walking, riding or even flying, can accommodate, even though they have come to seem natural. In these spaces the user is also produced as a highly mobilized subject, as somebody able to keep up with contemporary life. Perhaps this explains why I pay more attention to the live mediated transactions on offer through my mobile than to the 'live' live events of the street.

7. The Selfish Phone

'If you don't have a mobile, people don't care about you….'

(Sussex University Student).

Finally, I want to suggest that mobile commands attention by offering a form of attention. Within the newly-created and individualized bubble of the call or the return call, the user is always needed and wanted; flattered by attention on the one hand, able to control the demand for a response on the other. There is a form of compensation going on here: the space of the city is often
in these games operate with extra care; every step matters. For me the
inverse is true, I am operating in a distracted way: each step matters
less. As it is by the web site - as Matt Hills amongst others, points out (Hills, 2000).

2. The 'incarceration vacation'

'The more you see, the less you hold...[this is] a dis-possession of the hand
in favour of a greater trajectory for the eye' (de Certeau, 1984, 113).

in favour of a greater trajectory for the eye' (de Certeau, 1984, 113).
Consideration of attention/inattention rather than presence/absence on the one hand, and of the inventory that distends, rather than the database that compresses, on the other, come together to suggest an approach to thinking about (telephonic) mobility and everyday life that does not focus on disconnection and fragmentation, as an assumed starting point. Rather, it produces a focus on how connection and continuity get made across and between different spaces. Finally perhaps it is possible to use the mode of inventory to say something about the nature of this space/these spaces and the nature of this practice of space/spaces as a social practice. The mobile phone is another example of the dialectic characteristic of operating around information technology – which offers us more freedom and simultaneously exerts over us more control. This dialectic might be opened up precisely by exploring the numerical production of a space – not as a technological space only (one operating according to the rules of logic) but rather by reading this technological space as a material social construction. Regarded as a practice of space, and as a practice that makes space, the mobile phone draws up the cultural conditions under which it itself is made – all the species of space – into itself: like a map, a dream, or even like a prayer might do.

Paradoxically then, these private bubbles into which we speak, these bubbles which demand our attention, in which we find a particular form of self-validation, in which we tend to speak one-to-one – these spaces that seem so intimate, so

Let me now return to reconsider my claim that the database might well be re-scribed as an inventory.6 For de Certeau there is some pleasure to be found in this aspect of the mobile,2 and some allure in the expanded if prosthetic extension of perspective it offers the traveler. Perhaps De Certeau himself considered the mobile phone use and in ways that relate more directly to forms of mobile subjectivity. In short, the inventory makes it more feasible to think through the concept of inventory. This claim may sound as though it over-stretches what is in a sense a literary conceit. However, one reason why inventory allows for the systematic collection and ordering of objects, but it also always a compressed of the non-absolute into the reductive mode of the pre-programmed experience. However all database operations involve a process that does not end with a technical operation. The inventory includes a certain degree of codification and this is a process in which the user is brought into the loop. Why does this matter? All databases involve the (negative) place accorded to information technology in de Certeau’s consideration of the dialectics of power, control and freedom is challenged by the case of the mobile.

Let me turn from walking to riding. Elsewhere in the Practice of Everyday Life de Certeau explores a train journey as an ‘incarceration vacation’ – a space in which passengers submit to the discipline of the rails but where they paradoxically find some freedom from other responsibilities; where they are made un-accountable. For de Certeau there is some pleasure to be found in this unexpected freedom – and some allure in the expanded if prosthetic expansion of perspective it offers the traveler. Perhaps De Certeau himself could sometimes find compensations in technology. Here, at any rate de Certeau brings the human into a close relation with the technology in question, which in a sense becomes the grounds from which her vision extends: what she ‘walks’ on.

The mobile phone changes this dynamic. For the mobile phone user, travel no longer presumes a broken connection. There is no dislocation between the world of the train and the world beyond; not even the temporary dislocation between different spaces. The question is what comes next.
life, with a sense that this form of everyday life—the infra-ordinary as he describes it—might be investigated through various experiments with numerical systems. The mode of inventory as he develops it, is essentially one of these experiments. For Perec the inventory offers a means by which to codify experience and thereby to recall and record various aspects of everyday life. In his hands however, the inventory is not ultimately a reductive codification, but rather an expansive production and imagination. The concept of the inventory as thus described is suggestive. It helps develop forms of thinking about ways in which technologies produce is a numerological system (a form of artificial memory, as I explore below) that is also a poetics: a way of re-making space that involves technical production and imagination. The concept of the inventory as thus described is suggestive. It helps develop forms of thinking about ways in which technologies produce is a numerological system (a form of artificial memory, as I explore below) that is also a poetics: a way of re-making space that involves technical production and imagination. The concept of the inventory as thus described is suggestive. It helps develop forms of thinking about ways in which technologies produce is a numerological system (a form of artificial memory, as I explore below) that is also a poetics: a way of re-making space that involves technical production and imagination. The concept of the inventory as thus described is suggestive. It helps develop forms of thinking about ways in which technologies
of the individual (either I am selected - which is to say my attention is ‘caught’ by a particular event, or I select something - which is to say I choose to direct my attention to a particular place). Free or not, since an individual’s capacity to pay attention is limited, any selection is made at the expense of other objects/spaces. To pay attention is therefore to prioritise: to invest and to dis-invest. Below I ask how and why mobile space tends to be prioritised over the physical space, in the sense that tend to give it more attention, looking at this in relation to modes of perception, and in relation to sensation and affect. Finally, it is interesting to consider how forms of attention might organize the relationship between what is and what is not attended to, I think one reason that I follow the taped grids, empty of content, when I walk in these streets using my phone is that they echo my own state. In my absent-minded meandering I too am often there, but there ‘in outline only’. When you’re expatriated, you’re a little deaf, you can hear things but you can’t get the full experience’ (Radio 4, found voice).

5. Modes of Perception?

“When you’re expatriated, you’re a little deaf, you can hear things but you can’t get the full experience” (Radio 4, found voice).

“There exists a gulf between the world according to sound and the world according to sight” (Bull, 2001: 241).

How far does the mode of perception within which the mobile operates relate to the way we prioritise mobile space over physical space? In the case of the mobile it is evident that use does involve prioritising one mode of perception