

There has been a Paradigm Shift Towards Mobile Intimacy Brought Forth by Emotive Mobile Media.

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Abstract

In light of the fact that the terms "intimate" and "mobilities" are used quite frequently in contemporary media, it is essential to explore the many kinds of maps that people are creating in the 21st century. Mobile media cultures are collections of symbolic representations and behaviours that symbolise current forms of movement and proximity, as articulated by Leopoldina Fortunati (2002) and Amparo Lase'n (2004). These cultures are characterised by the prevalence of mobile media. In the same way that closeness can be viewed differently depending on the perspective of a person and the context of society, the concept of mobility can also be understood differently. The research that was conducted by Arlie Hochschild between the years 2001 and 2003 provides unmistakable proof that the phenomenon of proximity and mobility shift has had a substantial impact on women. In addition to the increasing blurring of boundaries between the public and private spheres, which is evidenced by the usage of mobile media, the problem is made worse by the merging of activities that are performed at work and those that are performed for pleasure. The reduction that was mentioned before can mostly be attributed to the extensive usage of mobile media, as stated by Judy Wajcman, Jude Brown, and Michael Bittman (2009). It is particularly noteworthy that Melissa Gregg (2011) appropriately referred to this idea as "presence bleed." This is a characteristic that stands out in particular. The findings of a study that was carried out by Larissa Hjorth in 2011 admit the existence of gendered practices within the discourse on mobility and intimacy. As this prior study demonstrates, the idea of mobile intimacy has been a source of significant worry among feminists for quite some time. Furthermore, by studying feminist concerns from the point of view of feminist media studies, one can obtain an amazing level of skill in achieving a comprehensive understanding of feminist topics.

Keywords- Paradigm Shift, Mobile Intimacy, Emotive Mobile Media.

Introduction

The way in which we use the internet while we are not connected to the internet has been altered as a result of the growing incorporation of social media, location-based

services (LBS), and global positioning systems (GPS) into our everyday mobile media experiences. In our day and age, which is characterised by widespread mobile connectivity, it is of the utmost importance to take into consideration the numerous informal and regional words that are associated with both private and public contexts. The boundaries between the online and physical realms have grown less distinct and more hazy as a result of the growing influence of individualised mobile media. This has led to the development of a variety of mobility and proximity that transcends technological, geographical, psychological, physical, and temporal boundaries. This has occurred in both the public and private realms. Various maps that connect a person's physical location with their online presence and social influence, including emotional components, have become easier to produce as a result of advancements in technology. In the context of mobile technology, the term "mobile intimacy" refers to the convergence of digital technologies and physical spaces.

One may make the case that the fact that mobile devices are always there helps to bridge the gap between different time eras in history. The convergence of the personal and mobile spheres has the potential to bring forth novel configurations, surroundings, courses of action, and results. This assertion is in fact accurate. Timo Kopomaa (2000) contends that the modern mobile media might be interpreted as a natural evolution of the mobile media devices that were available during the 19th and 20th centuries, such as the clock.

There are several technologies that are currently emulating the practices of being together and the in-between quality of intimacy that were widespread in the past. One example of this is mobile media. It has been argued by Hjorth (2005) that the use of short message service (SMS) is comparable to the communication technologies that were prevalent in the 18th century. Facebook, on the other hand, can be compared to a contemporary version of a postcard that can be used to send an invitation to participate in social activities. It is the contention of Esther Milne (2004) that the use of email and other modern telepresence technologies may be traced back to more conventional methods of establishing a sense of proximity, such as the exchange of visiting cards. As a result, it is of the utmost importance to acknowledge the widespread presence of mobile technology as a vital addition to the total accumulation of technological heritage. In addition, the incorporation of mobile media is having an effect on a variety of presences, including co-presence, telepresence, and the act of "placing," in addition

to the link that these presences have with geography (Richardson & Wilken, 2012). On the other hand, there are a few key distinctions between the two. The shift in perception of mobile media usage, which has transformed from a strictly private activity to a key component of public performance, has had an impact on the understanding and expression of intimacy. This transition has affected both the understanding and the expression of intimacy. The idea that intimacy can be interpreted as a demonstration of "publicness," as evidenced by the ubiquitous usage of cell phones, has evolved into a fundamental component of contemporary interpretations of the concept of intimacy. According to the research study written by Fortunati (2002), which is cited on page 48. The degree of proximity shifts up and down throughout the course of time. This article makes use of the term "intimacies" to refer to a wider range of interpersonal connections, despite the fact that it acknowledges the significance of family ties, romantic relationships, and friendships. Connections of a social and cultural nature might serve as the basis for the formation of significant alliances. According to Michael Herzfeld (1997, page 3), the concept of cultural intimacy relates to the recognition of particular parts of one's cultural identity that may be perceived as embarrassing by those who are not from that culture. On the other hand, these qualities assist individuals of that culture in establishing a social relationship with one another. One of the most important aspects of the "social poetics" of the nation-state is the significance of the idea that was described earlier.

This collection of feminist media studies investigates a variety of interpersonal relationships, including hybrid, involuntary, and voluntary kinds of intimacy, as well as varying degrees of proximity between the two parties. A sizeable percentage of the population suffers from high levels of anxiety as a consequence of their inability to engage in physical activity and their lack of social interaction from other people. This edition focuses on the alterations and adjustments that have been made to frameworks that pertain to culture, society, technology, migration, generation, and class. Additionally, it creates new social-emotional situations that enhance closeness, both in terms of interpersonal relationships and structural elements. The objective of this special edition of Feminist Media Studies is to investigate the multifaceted concept of "mobile intimacy," which encompasses a wide range of subjects such as diaspora, emotions, copresence, personal technology, and creative techniques to performing affective, social, and emotional labour. The many different ways in which mobility and

immobility are expressed in domains such as economics, technology, and geography are investigated in this special book.

Evaluation of the numerical phrase 477-88 is required to be carried out. One or both of Sun Lim and Sun Hjorth Larissa are mentioned in the text.

The purpose of this research is to investigate whether or if there is a connection between the symbolic components of mobile media and the formation or portrayal of gender performativity that is either emergent or imagined. The purpose of this study is to investigate the various ways in which mobile media can be utilised as a tool. These various applications include safety, the enhancement of lifestyle, and professional uses.

The purpose of this research is to investigate the potential of mobile media to improve literacy between different generations, reduce socioeconomic barriers to mobility, and encourage relationships between members of different diasporic and transnational communities. In addition, this research investigates the influence that mobile media consumption has on gender and investigates the cultural complexities that are associated with intimate relationships. It is abundantly obvious that the current body of literature reveals the consistent and contradictory perspectives on how the personal and professional lives of persons interact with one another and frequently come together. The essays that are included in this collection provide valuable insights into the contentious and varying interpretations of the notion of "mobile intimacy" across a variety of generations, social groupings, cultural contexts, and geographical places. Rather than attempting to provide a comprehensive analysis of the topic at hand, the purpose of this special issue is to encourage readers to engage in conversation about the subject. The purpose of this endeavour is to provide assistance to women in comprehending the numerous inconsistencies that are inherent in mobile media, which is an indispensable component of contemporary living. To what extent does a "wireless leash" outperform any other equipment that is now available on the market? It has been demonstrated through an investigation of the patterns of mobile media consumption among women that mediation is prevalent in the personal sphere. Additionally, it is evident that the widespread use of mobile media is facilitating the expansion and modification of these well-established forms of proximity.

The current research investigates media literacy within the framework of a globalised society, which is characterised by the interaction of people from different generations and populations that have migrated out of their homelands.

In the fields of information technology, diaspora, and migration, Fortunati, Pertierra, and Vincent (2012) are renowned experts who have extensive knowledge in these areas. Traditional rituals that take place in the present day are considered to be preserved through the use of mobile media, which is believed to be crucial in assisting migrants in adjusting to their new surroundings. According to Hjorth (2005) and Ito (2002), the utilisation of mobile media does not lessen the relevance of place; rather, it enriches it, both in terms of perception and conception.

As stated by Pertierra (2006), the utilisation of mobile media in the Philippines has the potential to both reflect and exacerbate the cultural gaps that already exist. The issue of migration across generations and throughout the world is investigated in the first collection of literary works that is part of this series. In their study titled "Mobile Intimacies in the USA among Refugee and Recent Immigrant Teens and Their Parents," Lynn Schofield Clark and Lynn Sywyj come to the conclusion that these families make use of mobile media in order to strengthen their connections with their home countries and to establish new social relationships in the United States. In order to provide support for these beliefs, the paper offers empirical evidence. A number of personal anecdotes and experiences are provided by the authors in order to provide support for their views. Parents in multicultural families take a flexible approach to the restrictions that are imposed on their children's use of mobile devices. This has the dual purpose of fostering good communication and preserving the peace within the family household.

The authors Sawchuk and Crow, in their book "I'm G-Mom on the Phone," highlight the significance of intergenerational conversations around mobile technology, with a particular emphasis on the role that grandparents play in these conversations. By combining their firm values with their technological prowess, it is anticipated that older persons who embrace cutting-edge communication channels would be able to cultivate new forms of intergenerational connection. The method in which women use mobile media varies significantly from one age group to the next, according to study that was carried out by Fortunati (2009). When it comes to the manner in which particular generational cohorts use mobile devices, advertisements frequently contain misleading universalizations. The article titled "Managing the Unbalanced" written by Inmaculada J. Martinez, Juan Miguel Aguado, and Iolanda Tortajada sheds light on the significant differences that exist between the applications of mobile media that have

been theorised and those has been implemented. Martinez et al. (year) investigate the complexity that are associated with the concept of intimacy by employing diverse methods such as discourse analysis, in-depth interviews, and focus groups. Keeping intergenerational relationships and attaining a healthy work-life balance are two of the issues that are investigated in this study, which is conducted within the context of The relevance of financial stability and cultural proximity in the context of contemporary transient people is a contentious issue that is being discussed.

With regard to the concept of networked publics, Galloway (2010) asserts that mobile publics are superior.

As well as highlighting the absence of scholarly attention given to mobile publics in the discourse, Galloway draws attention to the creation of the "mobilities" paradigm in the study of social, cultural, and mobile communication. The author contends, on the other hand, that the present body of study is limited since it is constantly concentrating on investigating the intersections between the public and private spheres of mobile technology.

He argues that the political actions of "mobile publics" are equated with crucial aspects of "networked publics," as established in the seminal works of Manuel Castells (2000), Jonas Larsen, John Urry, and K.W. Axhausen (2006), and *Networked Publics* (Annenberg Centre for Communication). Galloway's argument is based on the fact that these elements are established in the works of Manuel Castells.

Despite this, Galloway (2010) asserts that the network model or metaphor is not sufficient in addressing the intrinsic ambiguity, incoherence, and instability that these concepts possess. The authors Warner, Bakhtin, Lippmann, Canetti, Marres, and Latour assert that the existence of the concept of "public" is contingent upon the fulfilment of these prerequisites (p. 70).

Galloway analyses the ways in which mobile media is developing and modifying emergent and contingent forms of the public sphere. This is accomplished by analysing case studies of community-based media art initiatives, public and counter-public discourses, and additional sources. According to Galloway, these assemblages of mobile publics, which have been defined as "messy" and "fluid," are interrelated in ways that transcend the digital world. A powerful argument for additional research into the geographical differences in mobile audience size is presented by Galloway, who is not only intellectually solid but also politically persuasive. These moveable publics extend

beyond the restrictions that are typically imposed by society, culture, and individuals due to the intrinsic qualities and unchangeable nature of these publics.

Within the next four pieces that make up this special issue, an investigation of the various degrees to which cultural and socioeconomic gaps contribute to immobility and mobility is carried out. Beyond the realm of human experiences, the concept of intimacy extends to embrace a wider range of societal concerns. According to Pertierra (2006) and Sun, Sun Lim, and Carol Soon (2010), this particular case illustrates how mobile media can both reinforce and reflect preexisting views on women and technology. Individuals who engage with mobile media, which is often referred to as the "wireless leash," may experience sentiments of empowerment or exploitation, as stated by Qiu (2007). Both of these emotions are possible. In the article titled "Post-Welfare Mothers in Wi-Fi Zones: Dreams of (Im)mobile Privatisation in a Neo-Post World," written by Michelle Rodino Colocino, a case study is offered that investigates a wireless programme that aimed to provide parents who worked from home with the resources they required. However, in spite of the fact that it had initially set out to do something, the endeavour ultimately turned out to be fruitless. The shortcomings of the study brought to light the differences that existed between the policies that were supported by advocates and the actual situations that were experienced by the individuals who involved in the research.

Since Jo Tacchi, Kathi R. Kitner, and Kate Crawford are in the process of transitioning from an ineffective educational technology programme, the inquiry is centred on a "Meaningful Mobility" analysis in India. The topic of information and communication technology for development (ICT4D) has been the subject of a substantial amount of discussion discussing the difficulties that are associated with the process of developing and deploying the technology that is necessary to provide a means of alleviating poverty in developing nations. Rodino Colocino's research, on the other hand, is said to expose the shortcomings of hierarchical technological frameworks due to the fact that it disregards the significance of prevalent cultural conventions, according to Tacchi et al. The organisation of society is significantly influenced by the differences that exist across socioeconomic levels, generations, genders, and cultural groupings. When it comes to the effects of technology, the same holds true. A comprehensive anthropological analysis of the ways in which rural women in India use their mobile phones is provided by the research that was carried out by Tacchi and colleagues. With

the complex and varied character of people's everyday lives in mind, the researchers make use of the idea of "meaningful mobilities" in order to investigate the numerous aspects that have an effect on the practice of technology. These components include affiliations to organisations, work schedules, and levels of agency.

In order to prepare for a large-scale cross-cultural study, we will first perform qualitative research to investigate generational differences in a rural Indian milieu. This project will investigate the ways in which European women use mobile media through the use of quantitative methods. The findings of a research study conducted by Leopoldina Fortunati and Sakari Taipale, which was titled "Women's Emotions Towards the Mobile Phone," suggested that the perspectives of women towards mobile phones could differ depending on their nationality and the composition of their families (Hjorth & Lim, 480).

Taipale and Fortunati carried out surveys with women who were already living in the countries of Italy, France, the United Kingdom, Germany, and Spain. Elation, pain, hopelessness, and satisfaction are the four essential emotional qualities that come together to form the circumplex model of affect, which was developed by James A. Russell. The use of mobile phones has been found to cause women of mixed racial origin to experience higher levels of worry and lower levels of pleasure when compared to women of other racial backgrounds. This was revealed by researchers. An academic study titled "Mobile telephony and the remediation of couple intimacy" written by Amparo Lasen and Elena Casado was then brought up for discussion. The potential of mobile media to nurture various forms of intimacy within romantic engagements is investigated in this article. The essay covers both positive and negative elements of this potential, including areas of friction. Mobile phones have the potential to facilitate conflict resolution and mediation, support diverse approaches, aid in reconciliation and disputes, and influence the manner in which heterosexual couples in Spain establish and protect their private and public spaces, according to the research that was carried out by Lasen and Casado. Lasen and Casado conducted this research. In light of the fact that we have just finished discussing the changing dynamics of heterosexual marriages in Spain, we will now shift our focus to our second primary argument, which is on the "presence bleed" of women in today's generation.

The Importance of Values and Workplace Habits in Effective Collaboration as a Critical Factor

According to Ahmed (2004), emotions are no longer considered to be distinct notions or to have a psychiatric origin. Instead, they are widely acknowledged as fundamental components of social existence. This transition can be attributed to the "intimate" tendency, which has had an effect on a wide variety of political topics and cultural behaviours. According to Ahmed, emotions are "the embodiment of temporal experiences" because of the intense and personal links they have with both individuals and objects during their lifetimes. Illouz argues in her book "Cold Intimacies: The Making of Emotional Capitalism" published in 2007, that capitalism goes beyond simple distinctions between the public and private worlds, as well as between rationality and emotion. On the other hand, it fosters an atmosphere that is marked by elevated emotional states, which subsequently leads to a blurring of boundaries between personal and professional domains, as well as between interpersonal connections. Illouz (year) explores the ubiquitous presence of self-help and celebrity talks in both personal and public spheres in her study. The purpose of her investigation is to analyse the adverse implications of integrating the private and public spheres, a phenomena that she refers to as "emotional capitalism." A substantial contribution to the convergence of individuals' financial and emotional realms, as well as the disintegration of barriers between their personal and professional life, has been made by the integration of social and mobile media, as expressed by Gregg (2011). There is a discernible tendency in today's public capitalist discourse to adopt language that is more personal and infused with feeling. This tendency is also observable.

It is hypothesised by Wajcman et al. (2009) that there is a correlation between the unequal distribution of "affective or emotional labour" and the gendered division of employment (pp. 14). According to Wajcman (2009), who conducted a study with the title "Intimate Connections: The Impact of the Mobile Phone on Work Life Boundaries," cellphones have come to symbolise the failure of modern society to maintain a healthy equilibrium between the personal and professional sectors of society. The primary manner by which individuals managed their time was by dividing their personal lives and their professional lives, as stated by Wajcman et al. (2009, page 10). Conventional gendered dichotomies between work and personal life, specifically domestic labour, which is predominantly associated with women, and market employment, which is traditionally associated with men, are frequently brought up in discussions regarding the boundaries between work and personal life (Author, 2009,

p. 10). These dichotomies reflect the fact that women are more likely to be employed in the domestic sector than men. To the contrary, Wajcman et al. (2009) contend that there is no justification for defining the cell phone as a gendered item. They suggest that this classification is not justified. In contrast to computers, which continue to be connected with masculinity, mobile phones are not as historically associated with hacker culture, as stated by the authors.

It is not possible to provide a convincing explanation for the continued existence of gender gaps in the field of technology. In the succeeding corpus of research, the underlying variables that contribute to the inequitable distribution of resources are investigated. In a day where everyone has their own smartphone, the significance of captivating mobile content cannot be overstated. The study that was carried out by 481 investigated the significance of mobile media as well as the ever-changing equilibrium that exists between the home and the workplace. As a result of the proliferation of mobile media, the labour market has been greatly influenced, which has resulted in the development and elimination of a large number of work prospects and, as a consequence, a shift in the standards of professionalism and lifestyle. To what extent do working women consider mobile media to be a support or an impediment when it comes to balancing the demands of their work and family responsibilities? In the scholarly article titled "Women, Smartphones, and the Workplace: Pragmatic Realities and Performative Identities," Catherine Middleton and Rachel Crowe make an investigation of the ways in which Blackberry devices help female employees maintain a healthy balance between their personal and professional life. Regardless of the widespread adoption of technology, individuals take an active role in the maintenance and restoration of private and public venues, as well as business and non-commercial establishments.

An investigation of the ways in which Portuguese women make use of mobile media in order to improve their ability to manage their time is going to be carried out in the upcoming case study that will be written by Carla Ganito. The purpose of this study is to present arguments either in support of or against the notion of attributing the difficulties associated with managing work and personal life, particularly in relation to the influence of mobile media, to the concept of "gendered time." The data for this study was obtained from in-depth interviews that were conducted with Portuguese women. The author of Ganito investigates the concept of "multitasking," which is typically

associated with women (and frequently implies a lack of choice), as well as its connection to the larger discourse on the blurring of boundaries between offline and online activities that is made possible by information and communication technologies (ICTs). The term "presence bleed" was used by Gregg (2011) to describe the innovative types of engagement that are characterised by this occurrence.

As a continuation of Ganito's investigation into the consumption of mobile media, Julie Frizzo and Peter Chow-White investigate the remarkable proliferation of applications for smartphones. The research project, which is titled "The Impact of Smartphone Applications on the Behaviours of Mobile Moms and Connected Careerists," investigates the ways in which smartphone applications are influencing and possibly exerting control over the lifestyles of persons who are classified as Mobile Moms and Connected Careerists. Frizzo-Barker and Chow-White are of the opinion that smartphone applications, when viewed through the perspective of Castells and Wellman's theory of "Networked Individualism," have a dual nature that allows for the expansion of women's experiences and identities while also restricting them. What gives birth to this dichotomy is the fact that these applications have the ability to blur the line between public and private spheres of influence. Based on a comprehensive research of women's experiences and their practises of intimacy in interpersonal contexts, we conclude this special issue by making a comment on the intimate character of the socio-technical relationship between women and their mobile devices. This observation is based on the findings of the research itself. The article is entitled "A Comparative Analysis: Pepper Spray versus Cell Phones in the Context of Personal Safety"

When it comes to women, the practise of self-defense includes the use of mobile intimacy. Cumiskey and Brewster (year) investigate the dual nature of women's use of mobile phones in their analysis. They stress the possibility for women to use mobile phones as a way of self-defense, which can be empowering. However, they also acknowledge that mobile phones have the potential to establish an onerous dependency on the device.

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