

part of the current discourse on science and technology. Whereas by itself it offers a provocative and engaging read. To me its the propositional approach Gabrys follows, in combination with the rich empirical accounts on societally pressing issues, that makes it helpful in challenging the otherwise settled rules and roles of science and technology.

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Markus Krajewski, Jasmin Meerhoff and Stephan Trübü (eds.)

Dienstbarkeitsarchitekturen. Zwischen Service-Korridor und Ambient Intelligence [Architectures of Subservience. Between Back-Corridors and Ambient Intelligence], Tübingen-Berlin, Wasmuth, 2017, pp. 462

Andreas Meier and Edy Portmann (eds.)

Smart City. Strategie, Governance und Projekte [Smart City. Strategy, Governance and Projects], Wiesbaden, Springer Vieweg, 2016, pp. 346

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Smart cities, talk of the town. But are we about to construct a new urban architecture indeed – an architecture that will serve the needs of our cities better, in more efficient, more sustainable and more participatory

ways? These new architectures are hard to see; they are difficult to examine in detail, with nuance and without being blinded by a firework of promises. This is not because there are few “real” smart cities but because they are elusive, half vision and half practice, both municipal politics and global business, sometimes promotional façade, sometimes bland bureaucratic initiative, lauded as transparent while criticized as black box.

A special trick, hence, is needed to get a better picture. This trick, I propose, consists in reviewing two recent, rather distinct book in German language at the same time, reading them against one another. *Smart City*, edited by Andreas Meier and Edy Portmann, is, according to its back cover, a book for city planners, politicians, citizens and researchers in information systems. *Smart City* is full of advice, some of it premonitory, on how to put digital media to use on an urban scale and for urban concerns. The book proposes concepts, models and evaluation strategies in seven chapters: Smart Governance, Smart Participation, Smart Living, Smart Education, Smart Mobility, Smart Energy and Smart Economy – 16 contributions in total.

The second book, *Dienstbarkeitsarchitekturen*, edited by Markus Krajewski, Jasmin Meerhoff and Stephan Trüby, does not counsel but hijack its readers, taking them on a tour through the staff entrance, along the service hallway, beyond hidden doors and to the kitchen wing. With 13 contributions ranging from art history and cultural studies to sociology and media studies, the book explores architectures of subservience (German: *Dienstbarkeit*) – i.e., the carefully installed mechanisms, sophisticated yet unobtrusive, through which service has been achieved in the past and is achieved today. Anna Mader-Kratky (pp. 88-117), for instance, carefully examines the intricate architectural design and the practices of spatial coordination that ensured imperial service at the Hofburg, the Austrian Emperor’s palace in the centre of Vienna. These practices increasingly (and in increasingly elaborate ways) isolated lifeworlds at court. Today, however, not emperors but customers rule. Marcus Termeer, in another chapter of *Dienstbarkeitsarchitekturen*, shows how “conierge living” and a renaissance of exclusive, door-manned housing complexes accommodate contemporary notions of service with the help of sensor and surveillance technologies.

The two books complement one another in standpoint and expertise. *Smart City* offers an abundance of technological expertise; it is pragmatic and affirmative, seeking to put emancipatory visions of smart city into practice. *Smart City* is best read as a compendium of infrastructural experiments in urban governance. Its chapter on Smart Participation, for example, contains three articles each of which approaches the challenges of civic participation in municipal management from a different angle. Martina Löw and Lea Rothmann (pp. 73-101) show how smart city initiatives such as electric car sharing are blurring conventional boundaries between private and public space, boundaries constitutive for Western no-

tions of 'good' society. Since public/private spatial relations in smart cities are likely to change, Löw and Rothmann call for more civic education and participation, buttressed by legal regulation. Jan Fivaz and Daniel Schwarz (pp. 103-129) respond to calls for more civic participation by outlining how smart cities, understood as techno-political laboratories, can use data to strengthen municipal democracy. Finally, Susanne Robra-Bissantz and colleagues (pp. 131-150) report from their experiences with an interactive platform for urban development that uses mapping and virtual reality technologies for "hands-on" participation.

Issues of civic participation get particularly salient once smart cities are managed in public private partnership (PPP). As Evgeny Morozov (2017) predicts, companies such as Alphabet are soon taking over vital urban services, a phenomenon he calls "Google Urbanism." Through PPP, smart cities will be equipped with an elaborate integration of sensors, data, Civic needs and services – "smart services" such as personalized public transport or discreet, affordable 24/7 assistance for the elderly. It comes in handy, thus, that *Smart Cities* outlines a way to account for the role of PPPs in models of smart city governance (Walser and Haller, pp. 19-46) while keeping smart cities "open" in terms of data access and participation (Habenstein et al., 47-71). However, browsing through the book's screen shots, diagrams, tables and flow charts raises the suspicion that the social, political and cultural implications of these smart urban service architectures are not yet understood. *Dienstbarkeitsarchitekturen* inspires to explore and frame such suspicions in terms of Kafka's imagery (Balke, 198-226), the imagery of architecture that is supposed to serve (the citizen, the king) but is gradually, and painfully, revealed to be a trap beyond anyone's control.

Dienstbarkeitsarchitekturen conveys a historical perspective, including a chapter about the ubiquitous domestic presence of slavery in the Roman Empire (Eigler and Lämmle, 50-85). The contributions in the book take a distanced stance, highlighting the ambivalent and intricate relations between master and servant, between power and its premises. Stateroom and kitchen wing may be worlds apart, and yet they form part of the same regime of power. Many of the contributions in the book, then, search for the viewpoint from which the fragility—the powerlessness—of power becomes visible. In their analysis of ancient architecture and the domestic life of Roman masters and their slaves, Eigler and Lämmle (71) resort to Hotel California, the 1977 Eagles rock song: "Mirrors on the ceiling, the pink champagne on ice / And she said, 'We are all just prisoners here of our own device'."

Dienstbarkeitsarchitekturen stubbornly returns to these oscillations between technology-mediated service and automated domination (also in Schürer, 288-329). Unflinchingly, *Dienstbarkeitsarchitekturen* focuses upon the power of infrastructures and infrastructures of power, unearthing their – sometimes conflicting (Potthast, 230-266) – regimes of control,

visibility and worship. *Smart City*, in contrast, is so attuned to questioned of municipal governance that it largely leaves aside broader issues of governmentality and power. The book has not yet found a vocabulary rich enough to put ambivalence and critique into practice. In *Smart City*, concern is most clearly voiced on the first page of its preface, written by Andreas Flückinger, chief of staff of technology of the city of St. Gallen: “The city of the future must not become the playground of IT-loving urban hipsters, neither a fully-surveilled paradise of leisure and consumption. The city must remain living space for everyone... The city is a community, not a consumer good” (Flückinger, ix). Flückinger seems to sense that well-meaning visions and neatly designed systems, in all their elegance and technical refinement, can go awry. *Dienstbarkeitsarchitekturen*, in turn, illustrates how technological visions and systems have taken effect in past and present, offering ample illustration of both the comfort and the constraint, the warmth as well as the cold discipline that ‘subservient’ technologies add to our lives—particularly well demonstrated in a chapter on Allan Wexler, an artist whose installations question the functionalism of modern architecture (Ruhl, 369-420).

No book shop, no library will stack these two books next to one another. No algorithm will recommend the one when you are about to purchase the other. But while both books are a good read for their intended audiences, taken together they offer a truly fascinating glimpse of what future research into digitalized urbanity and its infrastructures may look like. Future research will have to navigate the “gap between affirmative and activist” perspectives upon smart cities (Brauriedl and Strüver 2017), a task that requires it all: enthusiasm for heterogeneous cooperation, the willingness to embrace technological futures *and* the capacity to recognize its shifting, oscillating ambivalences.

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