I have a thoroughly difficult relationship with technology. On the one hand, technology is great. I use it for pleasure, excitement, and comfort. I enjoy the superiority of mobile map over a fold-out paper one - something that used to annoyingly reveal me as an amateur tourist. I appreciate that my laptop is smaller and lighter than the one I had before; and the next will be even more slender. I can book tickets on a hand-held device and snapchat new haircut to a friend in Malaysia. I even enjoy tricking *Siri* or *Cortana* with a will-it-answer-or-will-it-not question on a lazy Saturday morning.

On the other hand, my relationship with all things technological is - to use a term promoted by social networking - seriously complicated. Technology gives me moral creeps and ethical headaches. Some of my friends make fun of me because I seem to enjoy old films more than others - to a point where it becomes worth noticing. I enjoy the imperfection of a 35mm film. Digital projection, on the other hand, is a bit dull. Yes, it looks great, but. I can't shake a feeling that I can watch comparable quality at home (with Blu-ray currently), and that something, perhaps aura - oh, that misused word - is lost in these almost-too-perfectly-sharp pixels.

I remember the days when one actually had to call someone to reach her or him. I mean landline calling. I had a close friend (we studied together history of culture and anthropology, which may explain our mutual fondness for analogue things) who resisted the then-fashionable temptation to get a mobile phone. To reach out I had to call home. Someone else, most often his sister, would pick up. Interestingly, I began telephone-enabled relationships with a lot of people who answered in lieu of my friends. At first, a simple "hi" and a question if the one you are calling to is home. After a while you ask the perpetual responder how she is doing. These telephone friendships, when there exists a chance aspect to who will answer, are mostly lost to us in the age of all-inclusive connectivity.

Technology made the world a significantly safer and more comfortable place to conduct work and leisure. Yet, I can't shake a feeling that we are losing something even more substantial than landline-phone friendships and film projections in this rapid development. Only it is difficult to grasp what that "something" is, for there is hardly a time for contemplation. I sometimes think how the world would change if technology advanced at a 1/2, perhaps even 1/4, of its current phase. I would not to need to change cell phone every 3 years because people around suddenly begin claiming it's "morally old". I would definitely enjoy non-smart buildings, where things like window handles work as they intend. Perhaps, I would be content with my old PC. It ran games like *Fallout 2*, *Age of Empires 1* and *2*, and *Heroes 3*. Some may say I am affected by nostalgia - historical emotion so characteristic of our strange age, as illuminated well by Svetlana Boym (1). And to an extent I am, but this is significantly more than a feeling of sentimental longing sort. It is an overwhelming emotion of *helplessness* in the middle of constant technological evolution. An advance so ambitious, that it leaves those who should benefit from it only gasping in its wake.

Allucquére Rosanne Stone once wrote: "In the vast interweaving of stories by means of which we create and maintain our human cultures, the story of progress has been one of the deepest and most powerful." (2) Once we come to terms with certain novelty, another new thing, only better, faster, and stronger, is presented. And we must have it. Our stance in society depends on this. Today the goods we consume even mimic the habits of programs on our computerized devices - both have to be updated constantly. What changes is not so much that new features are added, but that a perpetually renewable idea of being "up to date" is deliver to our screens and to ourselves. Corporations know and exploit our partiality to novelty. As noted by handful of thinkers, consumer products became symbols of status. We are what we consume. Now, more than ever - like apps on our phones and tablets - we constantly upgrade to keep up with the times.

The inescapable technological race is a pursuit of the idea of progressing, and the belief that happiness is achievable through it. This objective is the mechanical heart of the technological evolution. It assures us that it is getting better, that we are smarter than the previous generation - which covers up feeling that something was left behind. The speed of advance is so dramatic, that there is hardly a moment to ponder what we are losing or why.

Hence, it is important to take a cold hard look at technology. It's what Maxime Guyon does in "Technological Exaptation". It is an anthropological survey of our technocratic landscape. The photographs help us realize to what extent technology influences (and is influenced by) our environment and our lives.

Gadgetry is an apt metaphor for wider societal changes. Technology betrays our desires. It shows our wish to appear perfect. And that, in some sense, this is becoming an increasingly individualistic, precise, and measured world. Gadgets in the photographs are shiny and new; yet they are alone and look almost sad. They expose our frustration with increased difficulties to connect on a deeper personal level in, paradoxically, a world that is connected everywhere and every time. There is also a strong emphasis on surface and texture. Things look beautiful from the outside, yet their function and overall need is questionable. It reminds us that it is the same pursuit of progress that turned fruits and vegetables from good-tasting to merely good-looking, and that stakes are high in this shift of emphasis from the inner to the outer.

Thus this series documents certain time with certain longings. It is our world and our desires that are looked at through the technological fetish that surrounds us. For we are predominantly occupied and craving for the same things that we instill the most advanced technological toys with - increased comfort, high-tech look, ergonomics, functionality. Both with technology and in our own lives, taken together at a philosophical level these words mean nothing but a highly masked illusion. Illusion that we are making our lives better, that somehow we are living in an increasingly better world. Technology is our foremost idol in this eternal prayer.

1   Svetlana Boym, *The Future of Nostalgia* (New York: Basic Books, 2001).

2   Allucquére Rosanne Stone, "Preface", in *Electronic Culture: Technology and Visual Representation*, ed. Timothy Druckrey (New York: Aperture, 1996) 7.