

Reminder

DIGITAL MEMORY (PROSTHETICS)

Mark as Completed

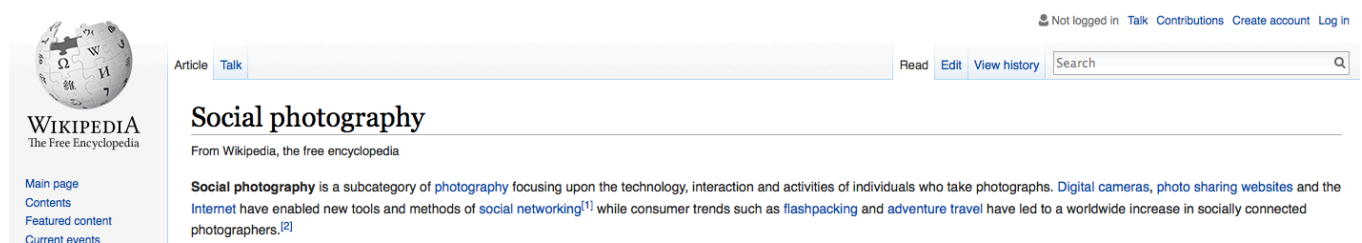
Later

Welcome to the Google Doc, which accompanies DIGITAL MEMORY (PROSTHETICS), a conversation at REVERSE. The Google doc was created ‘live’ during the conversation, noting in-the-moment seemingly relevant points made, and googling topics and references, which arose in the conversation.

.....

Nathan: Traditionally in photography, the photo object was the ends, the content was the means, and in “social photography” – the ends is the social experience and the means is the photo object, so merely the means that it becomes dispensable in snapchat for example

[https://en.wikipedia.org/wiki/Social\\_photography](https://en.wikipedia.org/wiki/Social_photography)



Sonja: Document versus “being in the moment”? Is that changing our lived experience? the actual digital

Nathan: If you’re experiencing the moment, as a moment, you’re already removed  
Effect on attention and perception of the moment  
We direct our attention

It's the philosopher, not the selfie taker, who is the most removed

Sonja: but there is some truth, that there is different attention based on the modality which is mediating the moment / so digital media is affecting our attention to the moment in a different way than taking a photograph?

Luca: memory was always mediated, what the difference now is the change in mode + modality.

Language as mediation/ written, narrated, social narratives that surround Attention and relationship to memory. For Freud attention is the dividing point between consciousness and subconscious. So attention is where our consciousness is at the moment. Digital media intensifies level of consciousness? Digital media brings out another layer of awareness, allows us to trace the workings of our consciousness in any moment.

Jade: Jade emphasizes that the new mediating present now and different from the past is that it's very social- we can be 'in the head' of another.

All digital media is socially networked- it's not autobiographical memory – it's a networked autobiography. With social media example Twitter, you know you're doing something in real time, but it becomes proof of something later.

It becomes more important when it becomes something that can be verified.

Comments, someone writing first, being able to trace the sequence of things posted/ said/ commented. Becomes part of the networked autobiography. Comments/ posts are ephemeral in a sense but there will always be that person who looks for that tag, old things bubble up.

Andrea: brings up that so much of it is motivated by "your need to be liked"

Jade: it depends on how amputated you are from your digital self. For jade, there is no duality. If going through the digital and updating on a regular basis, then there is no duality.

But there are versions of the digital self/ curating Linked in, vs Facebook etc. We have always been mediated

Luka: curating our selves online, how different is that from curating yourself in clothing choice for example. We've always curated our expression, but social media amplifies this beyond proportion, people who can see you in their everyday context, versus the global view of us.

Nathan: a lot of bad tech writing is only as old as mark zuckerberg. You actually have as many selves as you have people around you. You have as many selves as you have social contexts. You can have one or a million selves, but certainly not two. We should be talking about various contexts, rather than chasing what's "real" or "authentic" which you will never catch.

Sonja: Even if we all agree that we have always had these mediated identities, we can also agree that digital media is different: what about this newness?

Are we brain + internet?

Chris: because of digital tools, certain habits have expanded more. For example, when I look at clouds, and I may take a photo, then take 50 photos of the clouds, of the same thing. Or modifying facebook timeline, adding things in 1993 for example, which never happened. There are certain mysteries in those worlds, which we can expand upon and play with.

(False memory <http://neurobabble.co.uk/behaviour/false-memories-real-implications/> )



Sara: so your impulse is to hack the system to prevent it from just regurgitating your memory back at you?

Chris: I do these things to see if anyone will engage with me in a conversation- why am I looking at this thing that never happened?

Getting stuck in loops checking different social media platform in sequence / loops: gmail, twitter, facebook. Made an app that tells me when I am cycling through- tells me 'stop, you're stuck in a loop!'

It's a habit, but a habit I don't have in life otherwise.

Nathan: Those are designed to create a habit

Like slot machines

These systems are designed to create checking habits, the machine zone.

Sonja: brings us to the point that these platforms we are using are not neutral.

Sarah: How does the corporate aspect play into it?

Luka: one of the biggest questions is the relationship between the self and space. What makes the digital world different is that public space does not exist on the internet. We think of google like going out on the street, but this is a private platform. In the physical world we have contested spaces, what's private, what's public? Need to develop a public sphere on the web.

Taeyoon: was the internet ever public? There was a promise of it being public, but it was never real. It had a promise of becoming public in an early utopic stage.

It has an appearance of being private space to an individual by having password/ login but this a vehicle for designed services

Space for our habits at the cost of our convenience.

Are these images and words we post meant for permanent memory or more spontaneous ephemera?

Information that was never alive but never dies either.

Services are designed to make us undead or unloving

Sleep and attention span and consciousness changed after introduction of technology

Jonathan Crary notion of 24/7

<https://www.versobooks.com/books/1570-24-7>



## 24/7: Late Capitalism and the Ends of Sleep

by Jonathan Crary

“A polemic as finely concentrated as a line of pure cocaine”  
– *Los Angeles Review of Books*

*24/7: Late Capitalism and the Ends of Sleep* explores some of the ruinous consequences of the expanding non-stop processes of twenty-first-century capitalism. The marketplace now operates through every hour of the clock, pushing us into constant activity and eroding forms of community and political expression, damaging the fabric of everyday life.

Jonathan Crary examines how this interminable non-time blurs any separation between an intensified, ubiquitous consumerism and emerging strategies of control and surveillance. He describes the ongoing management of individual attentiveness and the impairment of perception within the compulsory routines of contemporary technological culture. At the same time, he shows that human sleep, as a restorative withdrawal that is intrinsically incompatible with 24/7 capitalism, points to other more formidable and collective refusals of world-destroying patterns of growth and accumulation.

Notion of neoliberal self as a constantly reinventing self  
The suprastructure of the digital system

Sonja: What are the interests behind these institutions that we entrust with our personal memories?

Taeyoon says it's possible to create alternative channels, untethered in terms of policy in terms of data. But it's a small niche and alternative effort. What are the conditions and the significance? Reading the terms of agreement on google and facebook is scary.

What are the mechanisms behind these engines?

<http://fordhampress.com/index.php/what-shoud-we-do-with-our-brain-cloth.html>

We are usually asked to be really flexible in this world, to be available and flexible. But it's really daunting to be flexible and available. Giving agency to each other's voices as a way to work (against?) the larger superstructure. We can choose to opt out. A week without google: you're reminded how dependent you are, and that alternative exist. Switching from society of discipline to a society of control, we are surveilling ourselves, that's the flexible self.

Lorie: google has taken over the email over most universities.

Nathan: points out that public is not always a site of agency and freedom, when the internet sometimes is.

Nathan also makes the point that all of these conversations we are having, have been around since the dawn of the Enlightenment. We're just dealing with the enlightenment here. The world before is always deemed too slow, the world now too fast, and when you were born was perfect.

The questions we are discussing are important but want to avoid a false novelty of these concerns.

[https://en.wikipedia.org/wiki/Future\\_Shock](https://en.wikipedia.org/wiki/Future_Shock) too many sources at the supermarket!!!!

***Future Shock*** is a book written by the futurist [Alvin Toffler](#) in 1970. In the book, Toffler defines the term "*future shock*" as a certain psychological state of individuals and entire societies. His shortest definition for the term is a personal [perception](#) of "too much change in too short a period of time". The book, which became an international bestseller, grew out of an article "The Future as a Way of Life" in [Horizon magazine](#), Summer 1965 issue.<sup>[1][2][3][4]</sup> The book has sold over 6 million copies and has been widely translated.

A [documentary film](#) based on the book was released in 1972 with [Orson Welles](#) as on-screen narrator.

---

Nathan: The crucial question for me is how do we come to the terms with the fact that we gave so much power to so many people without even thinking about it?

debate : can we really disconnect from google?

Taeyoon: it's so hard to imagine the world outside of capitalism, it's easier to imagine a world like that doesn't exist. We should really imagine and think about a world in which we have agency.

Taeyoon on the internet "We might do something that we can't undo"

Even though this has been going on for a long time, not at this scale, and not at this intricate level of control of daily life, and not in any history of human has a single corporation or identity created such a monoculture. Google as a monoculture.

Jade goes back to language with this, language is as pervasive. The British empire, colonialism compared to google, etc. Colonialism created monoculture in the past. we know how this ends... which is that it doesn't quite ever. We can try to shift the power.

Andrea: how do archiving projects, such as Lorie and Jade's stepping away from institutionalized way of sharing the content, what you are producing as a vessel for these (alternative history) memory traces?

Lorie: on her collective visions project started in 1996, just a year after putting images on the web. It angered some people to put other people's family photos online, some people refused to give her images. The site, without knowing it, was at the end of the analog photograph

<http://collectedvisions.net/>

Fascinating how fast that's happened.

Photography used to be about the past, now it's about the present and about curating your future.

Lorie: once asked her niece why she's still on facebook? I can't get off, because my whole history is there. Emailing someone a photo is old fashioned, privacy, but also how will they have it.

[http://www.nytimes.com/2016/06/02/technology/personaltech/zen-and-the-art-of-managing-smartphone-photos.html?\\_r=0](http://www.nytimes.com/2016/06/02/technology/personaltech/zen-and-the-art-of-managing-smartphone-photos.html?_r=0)

---

PERSONAL TECH

## ***Zen and the Art of Managing Smartphone Photos***

**Tech Fix**

By BRIAN X. CHEN JUNE 1, 2016

---





Sonja: what about privacy? How does that relate to political engagement?

Lorie: In some way, because of this obsessive photographing, we are actually maybe less dependent on photos.

Nathan: one of the ironies of documenting so much is that “when you keep everything you’ve kept nothing.”

Photos beg what’s between the status updates, they don’t think about the gap between the photos, which is where much of your life is. The case for loss of privacy is a little ‘oversold’. Privacy almost plays into the marketing of tech companies. “Privacy is dead” plays into marketing. Most of who we are is not documented. Privacy is not dead  
Refers to George Bataille / knowledge and non-knowledge / Inner experience

### Inner Experience



Georges Bataille

SUNY Press, 1988 - Philosophy - 209 pages



6 Reviews



This is a journey marked by the questioning of experience itself, until what is reached is sovereign laughter, non-knowledge, and a Presence in no way distinct from Absence, where "The mind moves in a strange world where anguish and ecstasy coexist."

Search inside

[Preview this book »](#)

Taeyoon brings up machine learning, we are contributing to the machine learning by feeding it all this information. Does a company own the data, or does the company learn something from the data that we don’t know? Photo is tricky, but fitness or health data is more pressing. Taeyoon thinks paradigm really shifted in the past five years. Notion of artificial intelligence is something to consider now. It’s more than the algorithm, more than the code. Prosthetic knowledge, model of the world that exists now.

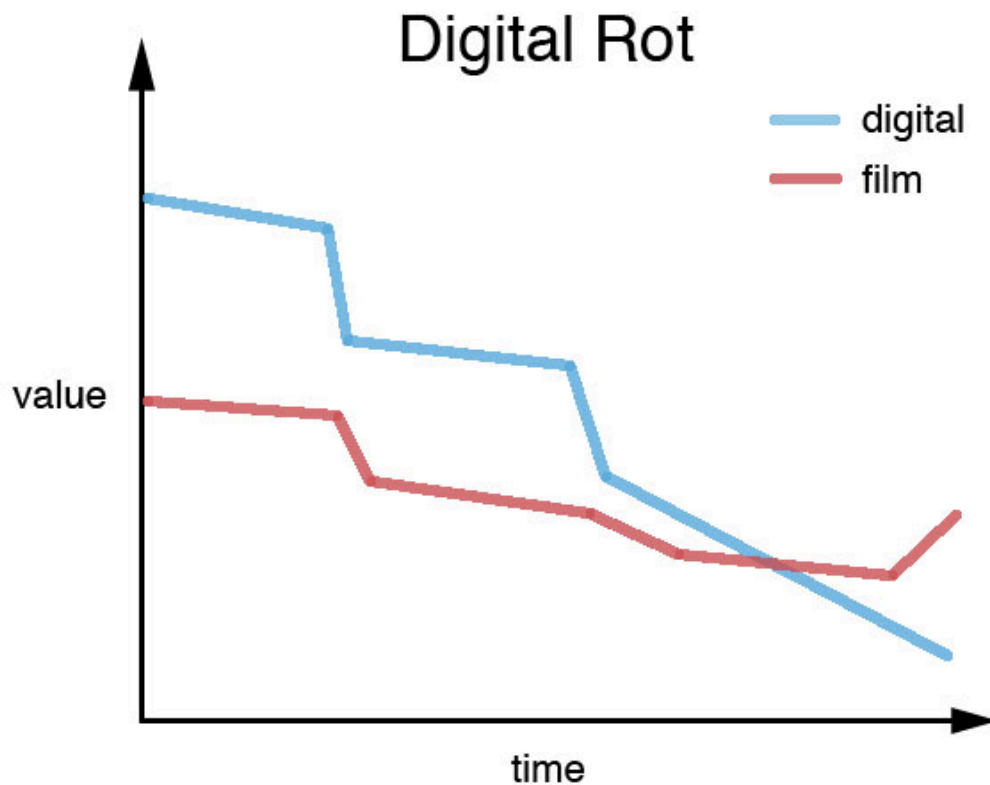
Jade: Brings up the technology as a tool, able to assist with word finding difficulty, memory, trying to remember names. Little things that change what we’re able to do, with the bad there’s also good, if we didn’t see good in it we probably wouldn’t do it, it isn’t just because it feels good.  
talking about the layers, positive and negative.



Sonja: another positive is creating new archives to create non-dominant stories. Sharing of non-dominant histories.

Jade says, my project was saying there are all of these lies that become just trauma and suffering, but because people have digitized, we can also see normal lives that are counter to that narrative. Pictures of people smiling, dancing, doing fun things, being happy. Counter narrative that was forgotten. Theory can cause us to forget.

Lorie in response to jade: Are we “living in a digital dark age”?? -- will our present be forgotten? With all the archiving, most of the archives we are looking at are ones of the past, not ones of are present. What’s going to happen to all of our current photos? Lorie brings up going through her mother's letters “ brunches i don’t remember”



<http://petapixel.com/2011/08/16/digital-rot-the-sad-truth-about-digital-cameras-and-depreciation/>

Sonja: Our last question - How do you imagine future memory? What is the future of memory both personal and collective?

Lorie: brings up star trek generation. <http://www.imdb.com/title/tt0111280/> Picard is in the holodeck having a fantasy, his brother is killed. Brings an old fashioned photograph, looks at the picture of his brother. Kirk and picard save the day, the enterprise blows up, everyone looking through ashes for photographs. Gene Roddenberry could visualize everything change, except for photographs.

Jade: another algorithmically driven media: music. Brings up dementia, and how music can bring up memories. Maybe the future of memory is encoded in music.

Nathan: he thinks it will be surprising. The memories that really move you aren't going to consciously seem important. Madeleine cookie, Proust. Memories that pull you into the past.

Behind him in this photo he had found of him at 8 years old, and it was the stuff on the shelf behind him that moved him. The "what it's like" of being a kid again. It's the unexpected thing, old emails, from 10 years ago. Searching for something, a random word, will bring something up. He has no idea (we have no idea) what that's gonna be like. It's gonna be fucked up and weird and bad and I'm kind of looking forward to it.

Chris: there is some stuff you also can't really delete. Things bubbling back up, things you don't want to see, a moment on linkedin where an ex tried to add him. Chris wants to see if he can trick the algorithm into starting to do something completely different.  
(nathan: Memory hacking)

The facebook memory posts. Luka makes joke brings up the troubling truth for this with psychologists, you can't even repress a memory because it will come up.

Taeyoon: right to be forgotten is very important, as important as our ability to remember through the prosthetics. Taeyoon is optimistic about technology in general, it does create an enhancement of our ability to connect with other people. But, technology and technocracy are different. The future is perhaps digital feudalism. We don't own, we borrow. The means of production and consumption are the same.

<https://www.citibikenyc.com/>

When you call a call center, you have to give your information over and over again, there is a kafkaesque space of no memory. There are still people behind these, physical databases. Taeyoon says balance optimism with realism, question the technocratic

tendency to call everything cloud computing instead of distributed networks. Be wary of convenience versus agency.

Jade:

<http://www.imdb.com/title/tt0118929/>

Chris asks about younger generations: they are freely cultivating their personalities, are they educated on digital privacy? Jade thinks they do and that is where can make the biggest changes. Jade has a project makes her own digital service agreement. Even in the learning space, you have rights. How many students don't know about

Nathan: youngest users of sites are most likely to turn on privacy.

Nathan revises: how we future remember, taking into account vulnerability. Most googled person in the world: [https://en.wikipedia.org/wiki/Krystal\\_Ball](https://en.wikipedia.org/wiki/Krystal_Ball) versus real world guy in an election? "Digital dirt" in our closets. Hopes we learn to lower the stigma on it. Example of a girl sending a dirty photo to a boy who shares it, that she gets in trouble. Uneven distribution. We should working towards lessening the stigma of recording. We should understand that people can change and grow. When you say "how glad you are you didn't have facebook in high school" is enforcing the stigma.

Taeyoon: optimism lies in social spaces, *black lives matter*, *occupy wall street*, there is altruism. In challenging the stigma and accepting the conditions as an ecosystem, can we create a habitat from a habit? Can we create a habitat that is actually gratifying?

Chris: how news gets archived, they write headlines a certain way. If you're an archivist, you have to start looking at if the news is biased, you have to seek out the habitat that you're looking for, and you have to seek out factual information. Chris points out he looks more about what his friend has said than the article itself. The searchability is significant.

Sonja brings up the notion of truth:

Lorie brings up trump, truth is irrelevant.