



Research Document

As part of the MediaLAB Internship, an educational partnership between the University of Amsterdam (UvA) and the Hogeschool van Amsterdam (HvA).

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This document will give an overview of the Marshall McLuhan project by team McMedia, initiated by Media-LAB and n.0 (formerly the Scription museum). It will show what came out of the Start Phase and the initial research. First of all, the document starts by describing the project. Followed up by a brief individual account by each team member, partially from theory, partially from own experiences. Ultimately, this document concludes with a brief overview of our research results so far.

1. Project details

The assignment and its purpose

The McMedia team has to conceptualize and consequently build and exposition on a particular theme in an interactive media installation, primarily based on the ideas of Marshall McLuhan. The main theme of the research, and ultimately the installation, should be 'media and memory'. The aim is to make an engaging installation, which can provide food for thought to our future visitors.

The assigner

During the application for this project and the initialization, the Scription museum in Tilburg was shut down, because the municipal grants were stopped. The assignment was not stopped, however, for n.0 took the project with them. n.0 is basically some people from Scription who continue to work as a project initiator without a permanent exhibition space. For this project, our assigner in person is Kathy Marchand (bouwkate.nl), who formerly coordinated presentations at Scription.

Target audience

The clients' target group is young adults, roughly corresponding to the age till which you can have a CJP card: anyone under 30 years. Basically, the target group is our own generation. The client wishes to know how the McMedia Team interprets, analyzes and conceptualize the notion of memory and time into a practical interactive media installation.

The Team

Project Management	Bas Wijers Studies New Media at the UvA, Bas has also followed a course on the history of technology in the UK
Research	Massiel Sanchez University College Utrecht: B.A. Liberal Arts and Sciences Now: New Media Studies at the UvA.
Development	Boite Witte Studies Interactive media at the HvA Works @ People's Playground, his own company that develops all kinds of media solutions.
Design	Christian Rettenberger Studies InterMedia (Media Design) at the University of Applied Sciences Vorarlberg, Austria worked several years as a youth worker, also in Austria.

The Method (ology)

Our intention is to practice qualitative research. As we set out to do so, we will gather data via research carried through in-depth interviews, our direct observation of the real / virtual world around us and last but not least a written documentation of our research. Individually we all write a particular thesis and collectively this research document is expected to grow in terms of written data and input gathered from personal as well as group experiences.

Unstructured Interviews

Most of the interviews carried out by the group are unstructured in terms of their arrangement and organization. Due to personal preferences some of the people interviewed wished not to be recorded on camera, others we could only record on written paper.

Content Analysis and Case Study

After the research phase of our internship we set out to arrange a written research document which will delve with a deeper engagement on how our research, from phase zero to conceptualization to practical implementation, took place.

Website

Throughout our research we also put our data on the web via the web page www.hva.medialab/mcmedia.nl

2. Individual perceptions

Massiel: Space, Memory and Identity

The combination of memory and time does something to my own consciousness. Memory and time as two separate concepts, words, themes can be characterized as too big of subject matters to handle in a mere few pages. Therefore, I have decided to narrow it down, to find a tangible subject within the dichotomy of memory and time. It is my personal belief that in historical sense, our memory has only known expansion of information, as well as it is my personal belief that this has only intensified our perception of memory and time. We now deal with a greater deal of knowledge and thus more details than our ancestors. This becomes remarkably visible in thousands of collections all over the world in our museums.

The birth of cyberspace has only accumulated our collective sense of data, in fact. This idea of grand collections brings us closer to data classification matters and here this issue of memorization in linkage to objectification in society becomes complex in its nature. We would then have to ask ourselves as to why we remember which object for what reason, for whom or whose benefit? Which part on a neurological level in your brain decided which object deserve to be memorized better than others. Michel Foucault has written much about this particular objectification in relation to the memory. I am aware of the high exposure to all kinds of different fields of studies in merely one paragraph, but I want to make clear that this discussion has a high interdisciplinary nature.

On a further and more personal note, memory combines two elements for me. One is the virtual. I also refer to this as cyberspace in combination with neurological consciousness and computational science. The other is the physicality of my memory and the ways in which I experience the world on a daily basis. This interests are derived from my previous studies in cultural anthropology at UCU, where through a disciplinary take on subjects, we not only were asked to view for instance memory from a cultural point of view, but I also took a course in Cognitive Science to understand on a more physical and (brain) neurological level how human beings deal with memory. I still vaguely remember having done research for a number of weeks on our experience of short-term memory. Yet, due to this course, I find this current internship extremely interesting, not only from a philosophical point of view but also from a cognitive point of view.

Then, last but not least, I find that to memorize things is often intrinsically linked to objectification and visualization. Nora, an academic interested in the memorization of place, space and memory, conceptualized the word *milieu de memoire*, or rather *au lieu de memoire*. Herewith, he refers to the sites of memory as being the *milieu*, the real environments and the *memoire* being the idea, the notion, and the concept that has become memorialized. Yet, today, with the advent of this cyberspace, this virtual, that is there and yet at the same it is not, we are sort of living and experiencing a broken memory. Shattered glass, one could call it. To remember things, we need to delve back into hypertext, enter passwords, follow protocols and are detached from the very pages we are reading. The wall between the memories that we create in cyberspace and the meaning we attach to these in real life is a thin one, yet it is a wall that coming closer to our physical as well as mental state of mind. Let me give an example, without the social network that I have created as a member of Facebook, parties would have gone unnoticed, revolutions would have passed by without an inch of thought, some current friends would never have existed. And yet, the world of the virtual human being has gone through a multitude of transformation. Indeed, new communication technologies are and have indeed shaped and altered the ways in which we can structure

our economic, cultural and social lives. It is something that I very much agree on in terms of Marshall McLuhan's own use of technological determinism. Yet, I also find it important that research areas like these include other fields of study as well, such as that of cognitive neuroscience or artificial intelligence as well as studies on digital culture and new media.

Christian: music, chat history, slow motion and youth work experience

An important way to bring memories back to my mind is music. I recognized that I link certain memories to certain songs (or vice versa, if you will). This can be a period, like a holiday or a summer, or a particular memory. In case of the particular memory, I usually remember emotional moments. This could also be a reason why oldies/evergreens are so popular.

Another thing I thought about is the memory of chats. Even though talking takes place at a certain moment, the history function in Skype chat stores all text, which enables you to go back in your written chat history for more than a year. I use this tool normally when I look for specific old information, but sometimes I read older conversations just for fun. It is a different kind of memory, like reading old letters.

Robert van Boeschoten emphasizes in his text 'Digital media need to slow down in order to make sense' the need of slowing down in new media, for example the slowing down in TV and movies – especially in sports. I looked for that in some snowboard and ski movies. In this kind of movies slow motion is used since several years, but nowadays there seems to be a boom of super slow-motion shots, which are shown in high definition. I think the actual technologies, namely high definition cameras with a high frame-rate and new postproduction software, enable these kinds of shots. Slow motion is used for many years in sports, because it enables to show details in fast movement, which normally can't be seen. However in movies that have an artistic component like the high quality snowboard movies, this technique allows new aesthetic pictures.

As I worked with pupils between 10 and 17 years at 'Safer-Internet' workshops, I noticed the following things:

- Teenagers are using the Internet a lot: 95 % of 14 – 19 years old (Source: Austrian Internet Monitor). Communication and self-expression - also to experiment with identities are the main reasons for them for using the Internet. Depending on which age, there are different reasons to use Facebook.
- They start using Facebook between 10 and 13 years. At this age they mostly use Facebook for playing games. They just put their wrong birth date into the registration form to be able to register on Facebook (you have to be 13 years old). These kids usually have more than one Facebook account (in my opinion they don't connect their Facebook-identity with their real identity that much). Of course they add their friends and use the network for communication, especially chatting. So they spend a lot of time online, but they are not able to reflect their actions. It seems to be impossible for them to evaluate the impacts of their online actions.
- At the age of 13 – 15, the main reason of using a social network changes: communication, self-expression and experimentation with identities comes into the focus. But still their online-competence is not that good. Besides chatting they post a lot of text and pictures, but they also don't really reflect on who could see this information. Obviously only the 16+ years old teenagers are able to reflect and evaluate the impact of their online actions. Only at this age they also care about the privacy settings.

For me one of the most important things I recognized is, that most of the teenagers are not aware of the fact that the Internet “never forgets a thing”. I spent a lot of time in workshops to discuss this topic with the pupils. They obviously don’t have a clue about the fact that they have no control over what happens to information or pictures that they post on the Internet, let alone when they erase it. Over 50 % of teenagers agreed: „If someone would publish everything I’ve ever done or wrote in the communities, that would be pretty uncomfortable for me.“ (Source: jugendkultur.at / saferinternet.at) This never forgetting concerns me the most. Never forget could mean never forgive. For many people or lets say victims, this became reality. They did something stupid or even illegal and this incident somehow found its way to the global archive. Now they are struggling with that and, for instance, can’t find a job, because nowadays it’s usual to check applicants online. Or they get depressed because they can’t handle that the whole world is laughing about them. I think everyone is familiar with one of such stories. They can be seen as iconic for the problem which a lot of Internet users are facing: How can I act online when everything I do is stored and nothing is ever forgotten or forgiven?

Boite: Senses, Slowness and desire

In current society everything seems to be about a constant flow of information, a never ending desire to know more and gain access to all forms of media at any given time. From on demand video, to tweets and less media-esc things like a 24/7 availability of services, from shops to governmental services. But this desire is limited and has besides some major advantages, a lot of disadvantages. The desire we have is as short lived as the information retrieved, from updates about or from friends, to the daily news. As newspapers try to deliver news as fast as they can, they can’t beat the never ending stream of information on twitter, which can lead to ghost messages (how many people died last year without dying). This phenomenon has a huge impact on modern day society, not only in the way we have to filter the news (what’s real, what’s not), but also for business (how many newspapers can make a decent living nowadays). McLuhan’s theories of Reverse and Retrieve.

Retrieve

As the Internet and mostly the so called social media focuses mainly on visual sharing of information (in text, photography and video) we get specialized in retrieving and remembering information this way. As the total set of skills is limited and the brain adjusts to the way we retrieve information mainly, our other senses, filtering, retrieving and memory skills are not as broad as they used to be. And because we don’t develop these skills, these skills will be underdeveloped generation after generation. It’s therefore not unimaginable that future generation will have a lack of listening and maybe even speaking. With as an ultimate doom scenario the Arch of Noah as presented in Walt Disney’s Wall-E in which no real life interaction takes place, all communication will take place via a screen.

Reverse

The fastness of current day communication brings a lot of noise, something the human mind can filter to a certain level, especially within his or her field of expertise. But as information comes and goes within a split second, we can’t be as thorough with filtering as we used to be. This can lead to a sort of traffic jam in the head which some people call information overkill, or info stress. The original enthusiasm for information everywhere at any time can be reversed by this phenomenon, leading to disinterest for information or even worse, a disinterest in knowledge retrieved by media.

Circle of communication

On a more brighter note, McLuhan speaks of a circle within communication. In prehistoric ages most news was spread by spoken word, during the middle ages this transformed to written word (books). In the 20th century television and radio brought back the spoken word and currently we've a mixture of media types used for information, but as social media expands, the written word becomes more and more popular.

But even this cycle seems to speed up. It used to take centuries before there was a noticeable change, but currently this is merely a manner of decades or even years.

Technology makes it for everyone possible to record spoken word & music, video's, etc and send it around the world. Where a digital camera was unheard or pretty expensive a decade ago, nowadays every teenager owns one or has a mobile phone which can record HD video an MultiMegaPixel photographs and send it to his or her network with a press on a button. As technology is changing rapidly, the mind, even though it's pretty flexible, needs more time to adjust to the different kind of messages it receives.

Every Twitter or Facebook user has a timeline filled with different type of media, from different sources, shared by different users, or friends. This makes it complex to prioritize, filter and classify the information received and therefore almost impossible to remember the important information. (<http://www.provenmodels.com/18/four-laws-of-media/marshall-mcluhan>)

Desire

According to Paul Cilliers the speed of current society is another disadvantage. The instant gratification is, according to him, a destruction of pleasure. As we don't have to wait for an update from a friend (whether it's a phone call or a beer in a bar), a show on tv (we download or stream it at any given moment) or a newspaper (we just download it to an iPad or E-Reader), it becomes more and more common, which makes it harder to have an pleasurable experience. The main reason for this is the lack of desire during a longer time, which results in less memory about the moment or the information.

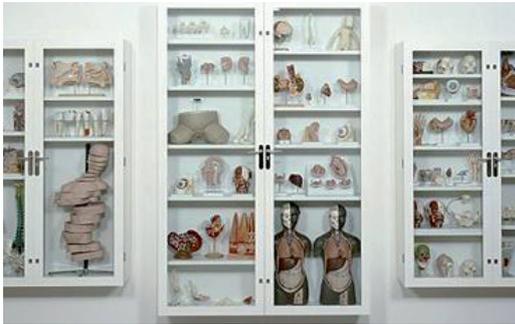
How much fun will a vacation be if you don't have to wait for it, if you can go instantly, if there is no weeks or even months of preparation? (Paul Cillier - On the importance of a certain Slowness.)

Personal Perception

This is my time, this is my generation! I download or stream my films and series (sometimes legal, sometimes illegal) and watch whenever suits me, I'm on Hyves (hardly active), Twitter, Facebook, YouTube, Flickr, and so on. I check my mail and updates at any time during the day for updates about my friends, work or just news. I'm addicted to a constant stream of information spread by my network. This addiction makes me check my email, write a paper, answer calls from clients and read about my friends while I'm in my off time, while I'm in a bar with a friend, when I'm in bed and even when I'm on holiday. I need to know everything at all time, it gives a sense of control, but I'm not, the information stream is. During the day, I can't keep up with my newsfeed, at night, when I can't sleep, the stream is not going fast enough, both give such an unpleasant feeling, because all control is lost. While real life interaction makes it easier to keep up and make an interference in the stream, because the sources are more limited.

That's one of the reasons a lot of friends of mine stop following feeds. They have access to a lot of information, ready for them to be found, but they ignore it and life still goes on. I do have the feeling they are more in control of information, then the other way around. This looks like the Reverse law of McLuhan. And I have a secret admiration for this, but I find hard to find peace with this, as the information controls me.

Bas: technological progress, identity and memory



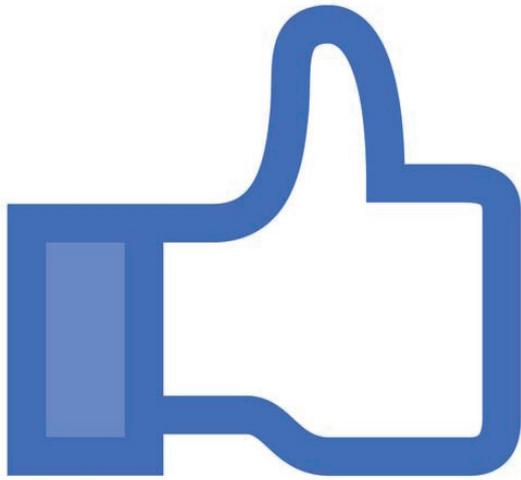
According to Paul Virilio, our time is characterized by 'prohibition to prohibit': anything needs to be possible. As a wish to have a large amount of freedom and democracy, and to do away with taboos, the 'enthusiasts for Progress' wished for technologies, which would get rid of any limitations people were bound up with. Virilio starts his book with a quote from François Raspail: 'Science is the only religion of the future'. In a way, this may very well be the truth. Medicine, for instance,

can be seen as a new form of religion, as the artwork *Trinity - Pharmacology, Physiology, Pathology* by Damien Hirst implies. The set-up refers to the religious triptychs we know, whilst trinity refers to the Holy Trinity in Christianity (God the Father, Son, and Holy Ghost). TV series *South Park* has also touched this subject cleverly in its double episode 'Go God Go', which shows future society in wartime with three factions fighting over which one has the best paradigm, concerning how to call the atheist movement, each of them claiming that theirs is the best name for atheists.

Whether religious or not, people generally find it important to have an identity. This is challenged by the rhizome structure of our digitalized society nowadays. The horizontal structure of the Internet does not share a common locale, at least not in the traditional sense. Perhaps this is why religion seems to be getting a bit more popular again under young people. And perhaps this is why spiritual gurus like Eckhart Tolle are popular nowadays: they don't rely explicitly on a religion, but still (or rather) use religious thinking to be mindful of the present and to find a true essence of one's being, without having the bad connotation religious institutions have.

Whether this exists or not, what's obvious though, is the amount of interconnectedness we are now at because of this wish for the so-called progress. A decent understanding of this cultural shift is important. Media have made a big leap the last two centuries. The written word evolved with the advent of the printing press, which saw better distribution over the years, for instance by professionalizing and regulating the spread of mail/letters by stage-coach. Things really got into a higher gear with the development of semaphore systems, like the one of Claude Chappe, which evolved into the electric telegraph. This went hand in hand with the development of the railway, the steamship, and the standardization of time (GMT). All consolidated time and space, all made way to the global village. Several technologies compressed our planet even more, in which the Web (getting more wireless, more mobile) connects the most people up until now, in a very intense way.

Avoiding this constant connection can make people feel guilty or lazy: if the possibility is there, you should go for it, is what one might think. But these media being omnipresent also creates a lot of pressure and stress, and, moreover, a sense of being lost. How to approach this huge mass of data? One quickly turns to idols in these cases. One needs a role model or a common experience. Twitter is a clear example of this: if one is popular in real life, one will get lots of followers. This mirrors our society very much, which shows that the Internet is almost never merely a space on its own. In turn, the media are constructed with these needs in mind. TV celebrities are a select group, which form a consistent set of idols, often created by being in different shows, and not so much because of a successful sustained



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career outside of television. At the online social media it is even clearer: Twitter gives suggestions to the use on whom to follow, calculated by a mixture of personal interest and what others are following (Barabási has written insightful stuff on the role of social hubs). It can even be said that Facebook thrives on mapping the collective interests of people, for this is how people seek to connect: we can all see which idols we've liked, like brand pages and celebrities. This is the way Facebook makes money - this database is the perfect marketing tool - but this platform does not really give room for reflection. It is driven by personal desires and consumerism. As John B. Thompson argues in his book *The Media and Modernity*: a free-market model is not always the best way of enabling freedom of speech and diversity. So this Facebook medium driven by capitalism can be seen as problematic, as not providing a neutral environment for discussion.

What really interests me is the shaping of meaning, which is in turn closely related to memorizing. I feel that last year, a Smartphone boom happened. With the introduction of cheaper (touch screen) smartphones and cheaper contract deals, all of a sudden these phones started to dominate the public space. What I wonder is, if people are realizing what the influence is on society, for now but also in the long run. Eelco Runia talked about sublime moments in history: things we together effectuate, but of which we didn't see what the outcome would be. An example of this is the recent revolution in Egypt. How do smartphones and social media our interactions? Will they become less meaningful in every thinkable way, like Mark Poster says, because of the rigid structure of the database? For me, Facebook is indeed quite shallow, breaking a rich bodily experience into text fragments and ques. Marshall McLuhan has spoken about this perception: 'What each new technology creates an environment that is itself regarded as corrupt and degrading. Yet the new one runs its predecessor into an art form.' These two things are worthwhile to explore: if new media in our own eyes are corrupt and how old media are perceived as art. This last thing is very much true: youngsters collect vinyl and mix tapes, because mp3s are seen as banal, where in fact, the opposite is true.

But in the case of where we do use new media: they are still quite physical. We seem to have left the idea of virtuality. Phones are focused on touch and are not using a lot of fancy 3D. What society seems to be wanting in communication is having straightforward text. Twitter and Blackberry, for instance, underline this argument. Still, every now and then, we see this ideology of virtuality popping up: very actual is the promotion of 3D. For me, on the contrary, the popularity of touch interfaces proves that virtuality is no longer really desired. The touch is making things more tactile, instead of trying to dispatch the body. Can touch interfaces create more involvement and thereby combining the body with the mind again? McLuhan noted:

The student today lives mythically and in depth. At school, however, he encounters a situation organized by means of classified information. The subjects are unrelated [...] The student can find no possible means of involvement for himself, nor can he discover how the educational scene relates to the “mythic” world of electronically processed data and experience that he takes for granted.'

Do touch interfaces open up a way of better memorizing experiences because of the engagement? Maybe this is a method to bridge this gap.

Lastly, I do not perceive all new media as fast per se. For one, lag is almost always present. These disruptions, moreover, are making us aware of the artificiality of the technology. But more importantly, a lot of media are very time consuming and actually require a lot of involvement. For me this feels true in regard to Photoshop, for instance. It does not differ that much from painting. More generally, I think remix culture is making media less fixed and less passive. In short: making it more similar to oral culture. Internet memes for instance: we can trace back to their origins, but it does not have a clear singular 'message'. It's more like a culture. A dialogue. With some reflection, yes, I think so at least.

3. Our common ground & future research

In conclusion, throughout the research phase of our project we have demonstrated an exploration of individual experiences and/or thoughts regarding the subject of memory and time. What must be said is the centrality of Marshall McLuhan's character throughout the concoction of our ideas with these author's literary and academic works as published throughout the last few decades. It becomes clear that we have developed our theories and practices within the scope of contextualizing the notions of memory and time. In the following section follows a brief summarization of our research theme, mostly based on Marshall McLuhan, after which we will relate it to the number of questions that were raised after having discussed our individual bundle of thoughts on the topic of memory and time. Ultimately we close this temporary research document with a prospect on our next phase, that of the actual conceptualization and crystallization of our ideas into an actual concept.

Now, a number of subjects emerge from our bundle of thoughts and ideas, such as our fascination for the function of technology as an extension to our own human senses, furthermore there is the notion of slow media that appears to be intrinsically related to a sense of anxiety due to a sense of information overload or so-called information overkill. One other thought was also the mentioning of memory experienced on a cognitive-scientific level, a rather young but pulsating field of study and significant at times to our dealings with time and space via the workings of the brain. Finally, there are a number of other subjects scattered throughout, often also interlinked to theories dealing with these subjects mostly from a faculty concerning the humanities, such notions of space and time within the context of surveillance, furthermore some of our views are framed within a 'postmodern', 'postmarxist' as well as social-cultural frameworks as the notion of digital culture. Yet, these ideas need more fortification and literary research.

Marshall McLuhan

Marshall McLuhan can be typified as a rather eclectic visionary, a person with an insightful understanding of and on media. It is of pivotal essence to remind our readers of the difference in time in which McLuhan undertook his research as compared to our current times, however. On the one hand his ideas can be interpreted to such extend that we analyse and critique the ideas as they were received at that moment in time, say the sixties throughout the eighties or so. This is the part where we dealt with readings and audio-visual material dealing with his persona and his ideas at that unique period in time. However, on the other hand, we can also reinterpret his ideas and contextualize his notions of for instance enhancement, retrieval, obsolesce and retrieval to our current age and time. This leads to rather interesting critiques on how we look back whilst also internalizing his previous ideas. McLuhan himself coined terms such as Global Village 'and' The Medium is the Message. Some of these ideas, although worded rather oddly at times by McLuhan himself and scattered throughout all kinds of different literary contexts and concepts, can at times be quite coherent and precise when it comes to applying media theory to our current age and time. For example, as McLuhan interlinked our increased use of technology and its effects on our behaviour as well physically as mentally, or in McLuhan's words 'technology as an enhancement and extension of our senses'. Indeed, McLuhan, although contested at that time for his eccentric ideas, was in fact quite visionary about some of the media theories recurring in our time and age, for example, how the use of technological devices has indeed shaped our interdependency as such with technology. Or in his words: "We shape our tools and in turn they shape us". Nevertheless, McLuhan has often been criticized for forming arguments that push towards technological determinism. It remains a debate as to whether

technology can in fact be of major influence to our social, cultural and economic make up in society at large.

Within the scope of McLuhan's theories, we have set out to focus on a couple of theories, to which we gave a former example. However, we are still dissecting much of McLuhan's writings, as we do so, we can summarize in a brief analysis our use of his so-called Four Laws, as explained in his book, the Laws of Media. In this book McLuhan shapes a tetra-wheel combining in one single framework the idea of four differing yet interlinked subjects of enhance, retrieve, reverse and obsolesce. Let us delve deeper into the particular meanings of these words in and of themselves. It is of essence to note, however, that these are McLuhan's interpretations on these words.

1. **Enhance** is linked to the betterment of a particular human sense, imagine yourself your mobile phone of which McLuhan would say that it is an extension of hearing.
2. **Reverse** in this context is seen as looking at how a particular tool can be pushed to its limits, of its potential, can the new form reverse what was its original characteristics Hence, what could be the potential reversal of the new form?
3. **Retrieve** can be summarized as questioning what particular action or service is brought back into play by the new medium? Or, what older, previously obsolesced ground is brought back and becomes an essential of the new medium?
4. **Obsolescence** refers, according to McLuhan to questioning as to what is pushed aside or obsolesced by, for example, the new media or the technological tool?

Hence, after an exploration of McLuhan's use of the four laws in Media, we have also set out to research other fields of study that could enrich not only our understanding but also add a dynamic and layered perspective as we conceptualize the notion of memory and time.

Other Fields of Study and Insights

The question of technology leads to other fields of study, such as cognitive neuroscience. A young field of study, occupied with the workings of the brain. Let's deal with a fundamental question to understanding the complexity of our brain in relation to the ways in which we deal with our outside world. What is a memory? The postmodern and prolific writer David Markson shows in quite a remarkable fiction novel funnily titled 'Wittgenstein's Mistress', how one woman is continuously thinking. We as readers are only exposed to her thoughts and not her experience of real life. She reminds her memory, and with this indirectly us, of what she thinks about. Yet, never does the reader get a sense of time and place neither space. The woman's name is unknown; there are no chapters, no categories. She interlinks memories to memories to memories. In between the lines, we will occasionally read how she experiences her real life environment based on her memorizing self. Why this example? Because it so succinctly shows the difficulty of this subject, the self and how that self memorizes and why.

What Markson does in a postmodern fiction novel and Daniel Kahleman does elsewhere with neurological and behavioural research, demonstrates both deal in a variety of ways with how we memorize and whether or not that experience can be separated into two selves, with on the one hand, the memorizing self and on the other, the experiencing self. Most of the moments of our lives, argues Kahleman, we forget most of the things we experience throughout a regular day, while other moments our remembering self memorizes a particu-

lar experience. And yet again others are completely ignored by the remembering self. It is here that we can deal with our second concept, what is the role of time within the context of the remembering self or perhaps the experiencing self? Boite mentioned how vacations change our experience of time, Christian reflects on memories that can be retrieved via sound and / or music whilst at the same time attaching a particular time and place to that memory.

A similar point emerges out of Sara Rajaei's works, an Iranian artist we interviewed in Rotterdam. In her work we often see that the notion of time is not absolute and that moments overlap. For instance, two videos of her show one woman in different stages of her life, in the same room at the same time. What these works try to say, among others, is that you can revoke your past and that these memories will blend with your here and now. This is fundamentally different from most media, which are very fixed. Metaphors like 'memory card' for digital cameras are actually a particular take on memory, which do not have a lot in common with the way the human brain works. Rajaei tries to make us aware of the fact that our memory is not just like a computer disc. This is a good thing to take into account when comparing digital archiving/storage with the human experience.

Questions and a Finding a Frame of Reference

We have asked questions that delve into issues seeking to answer as to why we are so interested ourselves with the idea of slow media, furthermore in what ways we could possibly conceive such a melting pot of ideas to an interactive installation. Hereby we must press the importance we weigh on the question of anxiety in relation to information overload or overkill. Within this context one of our research questions seeks to answer as to why we put so much weight on memory relatively to the weight we put on experience? What can we filter or even learn from these answers? What can we create to illustrate slow media and how do the concepts of the experiencing versus the remembering self play a role within this regard? One final question that started off this collection of individual thoughts then, if we would destroy all pictures and memories of your previous vacation, would you still have chosen the same vacation if we had told you, after erasing the memory of that vacation, you could choose a new one?

Ultimately, our interdisciplinary take on McLuhan's views in relation to memory and time have made us cross a number of studies. This engagement has led us to a more narrowed focus. It was necessary to bring down the number of possible theoretical views to a few as that could be of help to simplify and clarify which way we would like to take. Within this context we have learned that memory is based on two selves, one being the experiencing self and the other the remembering self. Herewith we must emphasize that this does not necessarily imply that we believe that there is an actual separation of body and mind, but simply that the self, separated from the body, hence our mind can be categorized into two selves. Time is what can distinguish the remembering self from the experiencing self. We choose between memories of experiences, and think of our future as 'anticipated' memories. We go on vacations to a large extend in the service of our remembering selves. Moreover, we create a particular archive for particular memories that are stored not only mentally, but also digitally these days. This storage of information, via channels as Google Calendar / Documents or even the creation of events, comments and notes on network platforms as Facebook or even Twitter is what remains an intriguing object of study. We have found that there is a similarity between the description of obsolescence as described by McLuhan and the way in which we perceive the 'obsolescence' of memory via the storage or archiving of data on digital platforms. What we find is that this digital storage or archiving creates a notion of

distant memorization. It is a digital platform through which we memorize and experience ourselves, as well. It is a new method, but an intriguing one that not only includes our own mental and physical beings but also the participation of other actors such as the companies Google and Facebook.

Storage and archiving is our next step as an object of research. Within this regard we will pay much attention to the ways in which we can conceptualize the notion of distant memorization in relation to the idea of an archive. Even more, it will become particularly interesting to build and develop an actual interactive media installation. As this research continues, so do our own individual as well collective thoughts. We have now entered the phase of conceptualisation, but the research part is never, let's say, obsolete. Throughout the following weeks some ideas might falter and other gain more strength, but that is something only memory and time will show us in the nearby future.