

PROTOCOL INSTITUTE SYMPOSIUM · MEMORY RESEARCH GROUP

Continuity infrastructure

The phenomenon of continuity and the social infrastructure that makes it possible.

RUTHVIK · POND · POND.LI



The lukasa

A latent form, read and interpreted in the present.

What is instituted in the reading is continuity: between those who made the board and those who use it to orient themselves.

Past is made consequential, or significant, to the present.

Of some object, entity, process...

SURVIVING

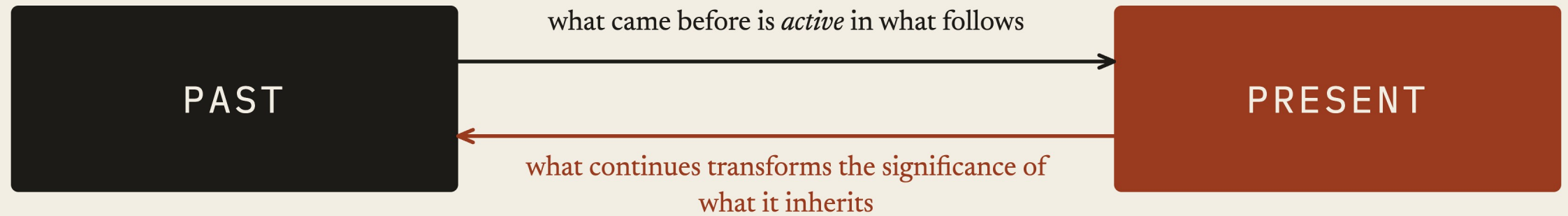
A text that lasts. A record that outlives its use.

PARTICIPATING

A text taken up in a life: a national mythology, a language revived across a break.

No requirement of unchanged identity or uninterrupted transmission.

Continuity infrastructure



Fidelity, wholeness and genealogy are not required.

Continuity infrastructure

TURN · TO II

What makes this possible?

Fragmentation is the default. Continuity needs to be renewed.

EXTERNAL FORMS

The canonising text. Monuments, records, artefacts of collective memory.

without them: no content, no robustness



PROTOCOLS

Retellings, teaching, commentary, interpretation: the practices that occasion and organise return.

without them: fragmentation takes hold

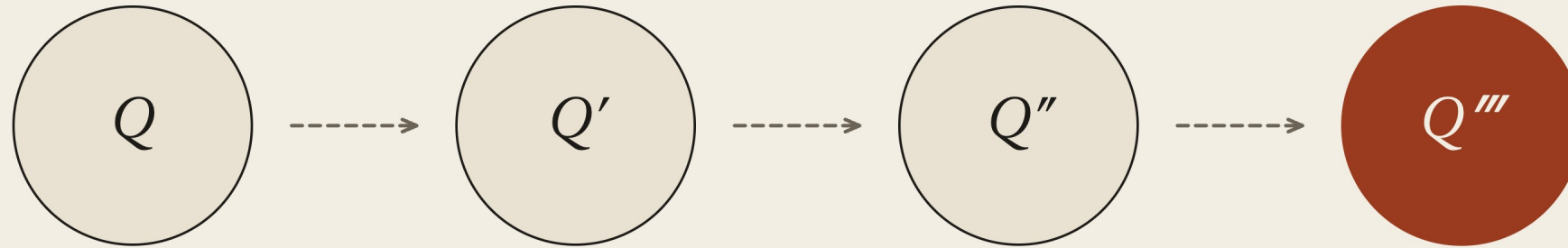
Not a claim that collective continuity is good or bad, nor about which continuities are true.

TURN · TO III

Personal scale continuities

Our intellectual projects.

The questions or features of the world that we find ourselves recurrently drawn to understand



The question changes; the stance changes; still a sense that the encounters belong together.

Two routes in: one question leads to the next; or unrelated reading suddenly bears on an old concern. Felt recognition, then take-up.

Why care: sustained inquiries partly form an orientation

SALIENCE

what becomes noticeable

AFFORDANCES

what becomes possible

LEGIBILITY

what becomes puzzling, meaningful

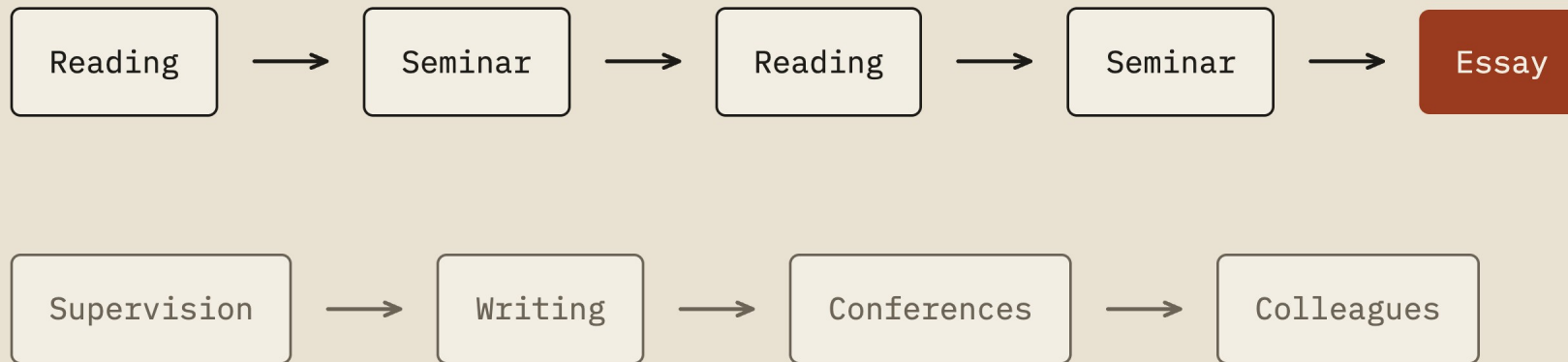
A particular path makes some part of the world intelligible; others may never have had occasion to notice what you can see.

Receptivity: the inquiry can change, and continuing may mean discovering you were wrong.

TURN · TO IV

*Where do we already support this
development?*

Where it already works



Shared arrangements sustain a discipline and an individual's thought at once. Outside them, the person supplies more of the practice themselves.

The hupomnemata, the commonplace book

A RECORD

things read, heard, thought

+

A PRACTICE OF RETURNING TO IT

rereading, meditation, discussion, application

In both cases the record belonged to a practice.
Abundance is an old problem.

A notebook can survive after the practice has
disappeared. The material remains; the occasions no
longer reliably arise.

Foucault, Self Writing · Blair, Too Much to Know

Continuity infrastructure

TURN · TO V

The contemporary landscape

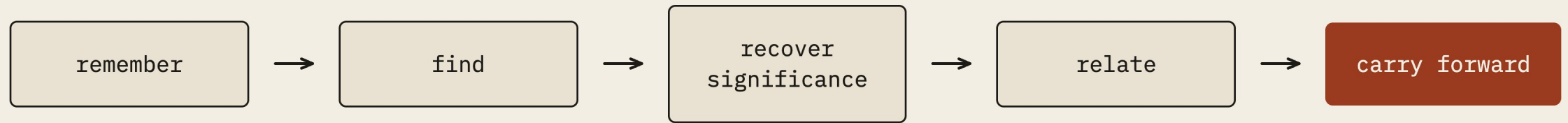


Artefact / protocol asymmetries

Plenty of capture, organisation, linking, search.

The gap: protocols for personally directed inquiries to take up their own record.

The burden on the person



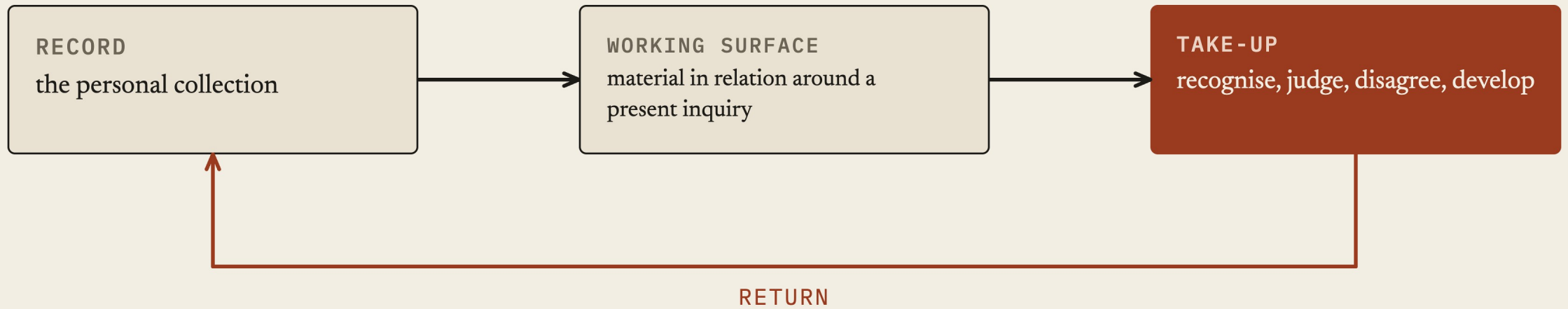
Every step is the person's, every time.

New material arrives already furnished with occasions to reach us. Ambient currents.

TURN · TO VI

Building personal scale continuity infrastructure

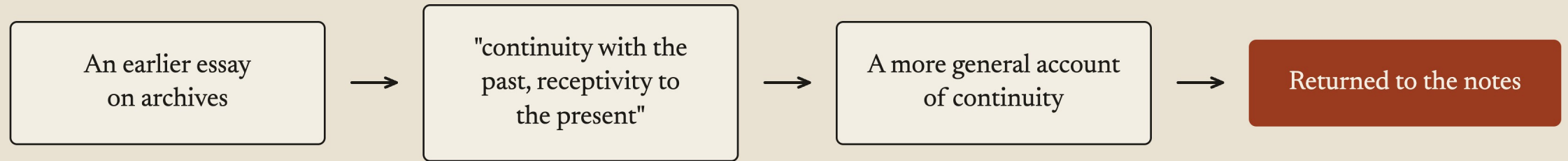
VI · POND



The product supports a protocol: software plus the participant's practice.

AI can surface material and propose relations. A synthesis is not yet continuity; it can simply become another document.

This talk, as an example



Past thought became consequential. The present inquiry changed its significance.

The tool and the conversation occasioned it. The person participated in instituting it.

To give the things we are recurrently drawn to understand occasions to continue, while leaving them open to being changed by what we encounter.