> We explore how we could build personal digital stores that save every bit of information we have touched or record every event we have experienced through our entire lifetime. ([? , p.90])

Indiscriminate keeping and retention was the predominant interest of lifelogging technologies and personal information management (e.g., [?] although this has changed, see: [?]). There is also a user-driven preoccupation of "just-in-case"—as the future is difficult to anticipate, individuals tend to keep information in case it is ever needed in the future: one is better safe than sorry ([?]). The field of human-computer interaction is concerned with making interactions between humans and computers smoother ([?]), a stated goal that has been interpreted in this context as making the retention of data an easy process: "But collecting and curating serve little purpose without retrieval and much new work centres on retrieval of media and how this supports remembering" ([? , p.2]). Baym and boyd's affordances of online networks speak to a dominant desire to keep and retain: persistence, replicability, scalability, and searchability ([?]). Socially, remembering is tied to retention of self, family, and community (e.g., [? ?]). Aging successfully has been tied to aging alongside one's memories ([?]). Coming out of the 20th century, there was a "heightened sense of urgency" to remember, a desire to witness as a political act against archival fascism ([? ?]). In sum, retention is significant for individuals, families, and communities and has been aided by technologically-mediated memory.

With all of this in mind, I map a case for forgetting within contemporary research. First, *forgetting is a necessary component of memory*. Individuals "declutter" ([?]), working memory has its limits ([?]), archivists exist to delimit ([?]), the metaphoric River Lethe aids in forgetfulness ([?]). Contemporary cognitive research has noted the significance of forgetting in preventing cognitive overload ([?]). As in ([?]), if one remembers everything, one remembers nothing and "when it is no longer possible to decide what is of importance, then everything loses importance" ([?]). In this way, forgetting is an "adaptive mechanism" ([?]), without which we would be inundated with memory. Per Draaisma,

> The globally networked information society, which only a short time ago we longed for, has been so fully realized that the dream has already become a nightmare. ([?])

This nightmare—a continuation of Sontag's declaration that modernity is characterized by "garbage-strewn plentitude" ([?])—has been termed an "accumulated digital burden" ([?]) and an "infinite basement" ([?]) predicated on "effortless abundance" ([?]) and "benign neglect" ([?]). The solution to such "digital hoarding practices" ([?]) is forgetting.

Second, *forgetting prevents context collapse*. One individual is a multitude of contexts, different presentations of self for different groups of people, each with their own mercurial front-stages and back-stages. Digital practices, with the help of social media sites such as Facebook, compress all these contexts into one, creating context collapse, as when family sees a photograph intended for friends ([? ? ? ?]). Combined with online network affordances like persistence and replicability, context collapse can be an enduring issue without the ability to forget ([?]).

Third, *forgetting is morally and politically significant*. As noted by Ditchev and quoted in Bannon,

> A developed civilization develops not only techniques to remember, but also to forget, to give a chance to new generations, to open new ways of living and thinking. ([? , p.8])

In thinking with this quote, there are moral and political considerations to remembering and forgetting. Technological systems of remembering have political power, such as the predictive power of PredPol, a policing software system that "predicts" where crime will be done by using previous crime statistics to create predictive analytics—a "crime production algorithm" ([? , p.83]). Marx notes that police surveillance "transcends time" as it can exist in stasis over time, to be recalled "in totally different interpretive contexts" ([? , p.150]). Quoting Marx, Blanchette and Johnson concur as information is "easily amenable to a variety of treatments (...) precisely aimed at extracting new information from