

A	Objectives	Expand your vocabulary by experiencing “big words” in meaningful sentences.
B	Description	<u>Anyone</u> can grow their vocabulary. It takes practice, determination, word use, and experiencing words. Some of you may find this work ridiculous, tedious, and even uninteresting, while others love it. Recognize humans grok in different ways but spend their life expressing themselves. Words help enrich the ride!
C	Remind yourself	“I would like to absorb these passages and words somehow and someday in my gray matter. Whether today or tomorrow, may they materialize and reflect how I experience the universe.”
D	Why?	Some individuals thank me years later for this approach; perhaps you may. A brain is a strange place; one never knows when or where an item will “pop” into it. Pack the gray matter to fuel fierce thought, fire communication, and wit. <ul style="list-style-type: none"> • May all of you experience wonder from this at some point in your lives. • Time permits, we will discuss in class or office hours but I provide comments!
E	How perform	Set aside a 30-45 minute time slot when your mind is clear, like a Sunday morning. Turn off your phone and concentrate to complete this work timely and meaningfully.
F	Part I Complete a reflection	<ol style="list-style-type: none"> 1. Ask yourself if you are ready to absorb and will not be disturbed. Why? <ul style="list-style-type: none"> • Passages are rich in content, meaning, and depth. • The more you reflect, the deeper I will comment to help you learn. 2. Each week, you will complete a reading reflection in this doc in document processing software such as MS Word or notepad. Activities include <ul style="list-style-type: none"> • Read and reflect on a passage. • Mark >=three syllable words. (yellow or circle) • List unfamiliar words and get a google definition. (green or square) <ol style="list-style-type: none"> 1. Query = <word> definition 2. [only use this format please] 3. Write 2-3 sentences about the passage. <ul style="list-style-type: none"> • For instance, reflect on a word, the use of the term, word phrasing, something striking, quirky, neat, haunting, beautiful, or weird, and how the whole thing made you feel. <p>This work is not an essay! It doesn't have to be perfect. Just get your thoughts out.</p>
G	Part II Crowd source on google sheets	<p>In the “reflections” sheet, update the words you didn't know. I will take the words across the class and add them to the wordsmithery doc.</p> <ul style="list-style-type: none"> • Words on wordsmithery will help when writing any of the four essays due. • Smushy is a word jam that will print and provide to everyone at the end of the semester. <p>This activity is 10-15% of your grade, i.e., upwards of a letter grade difference.</p>
H	Concerns?	Having difficulty? Happy to chat anytime via MSFT teams, slack, and text. Your learning is the primary focus.
I	FYI passage materials	<p>My graduate training includes data science and sociological theory, including robotics, human as machine, info.TECH, data.TRASH, nonsense, and transhumanism. Passages from sociological theory may describe haunting, terror, computation insanity, cyber flesh or skin, and the use of feminist descriptive words such as penetration or tech absorption. None intends to shock, alarm, make uncomfortable, discriminate, and so on. It's advanced computer science material.</p> <ul style="list-style-type: none"> • Selected passages expose you to various words and contexts, perhaps unfamiliar, like fractals, the phantasmagoric, and fleshy wearable tech (iWatch). Nothing is unbecoming. <p>Advanced computer science theory in scientific journals utilizes different words and languages to characterize and synthesize the infiltration of cybernetics into human forms. In short, some people find chips in their brains terrifying, while others “cool.” Bottomline</p> <ul style="list-style-type: none"> • If ever sharing any of this work, <u>qualify it</u> as “academic learning/theory media.” • If something is too unordinary or concerning, ask me for clarification. • Note: passages also from the Torah, classics (Moby-Dick), philosophers, and critics. <p>~v/r brian.hogan 12.28.22</p>

TORAH	BEREISHIS	GENESIS 1:1-17 □ 3
PARASHAS BEREISHIS		
<p>In the beginning of God's creating* the heavens and the earth —² when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters —³ God said, "Let there be light," and there was light. ⁴ God saw that the light was good,* and God separated between the light and the darkness. ⁵ God called to the light: "Day," and to the darkness He called: "Night." And there was evening and there was morning, one day.</p>	The beginning: First day	1
<p>⁶ God said, "Let there be a firmament in the midst of the waters, and let it separate between water and water." ⁷ So God made the firmament, and separated between the waters that were beneath the firmament and the waters that were above the firmament. And it was so. ⁸ God called to the firmament: "Heaven." And there was evening and there was morning, a second day.</p>	Second day*	
<p>⁹ God said, "Let the waters beneath the heaven be gathered into one area, and let the dry land appear." And it was so. ¹⁰ God called to the dry land: "Earth," and to the gathering of waters He called: "Seas." And God saw that it was good. ¹¹ God said, "Let the earth sprout vegetation: herbage yielding seed, fruit trees yielding fruit each after its kind, containing its own seed on the earth." And it was so. ¹² And the earth brought forth vegetation; herbage yielding seed after its kind, and trees yielding fruit, each containing its seed after its kind. And God saw that it was good. ¹³ And there was evening and there was morning, a third day.</p>	Third day*	
<p>¹⁴ God said, "Let there be luminaries in the firmament of the heaven to separate between the day and the night; and they shall serve as signs, and for festivals, and for days and years; ¹⁵ and they shall serve as luminaries in the firmament of the heaven to shine upon the earth." And it was so. ¹⁶ And God made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night; and the stars. ¹⁷ And God set them in the firmament of the heaven to</p>	Fourth day*	
<p>¶ Parashas Bereishis</p> <p>We begin the study of the Torah with the realization that the Torah is not a history book, but the charter of Man's mission in the universe. Thus, Rashi explains, the Torah's narrative of Creation establishes that God is the Sovereign of the universe.</p> <p>The Torah relates the story of the six days of Creation <i>ex nihilo</i> to refute the theories that claim that the universe came into being through some massive coincidence or accident. The story of Creation speaks only in general terms, because its primary purpose is to state that nothing came into being except at God's command (Ramban).</p> <p>1:1. The Hebrew phrase, <i>Bereishis barah Elohim</i>, is commonly rendered <i>In the beginning God created</i>, which would indicate that the Torah is giving the sequence of Creation — that God created the heaven, the earth, darkness, water, light, and so on. However, Rashi and Ibn Ezra maintain that this verse cannot be chronological; our translation follows their view.</p> <p>The name <i>Elohim</i>, translated as God in this volume, denotes God in His Attribute of Justice, as Ruler, Lawgiver, and Judge of the world.</p> <p>1:4. Throughout the narrative, the term <i>ki tov</i>, [it] was good, means that the creation of the item under discussion was completed.</p> <p>1:6-8. Second day. The commentators generally agree that the term "firmament" refers to the atmosphere that encircles the world.</p> <p>1:9-13. Third day. Up to now, the entire earth was submerged under water. On the third day, God decreed boundaries for the water, making way for the development of land, vegetation, animal life, and, ultimately, Man.</p> <p>1:14-19. Fourth day. The luminaries, which had been created on the first day, were set in place on the fourth (Chagigah 12a). Indeed, all the potentials of heaven and earth were created on the first day but each was set in place on the day when it was so commanded (Rashi).</p>		

give light upon the earth,¹⁸ to dominate by day and by night, and to separate between the light and the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, a fourth day.

²⁰ God said, "Let the waters teem with teeming living creatures, and fowl that fly about over the earth across the expanse of the heavens."

²¹ And God created the great sea-giants and every living being that creeps, with which the waters teemed after their kinds; and all winged fowl of every kind. And God saw that it was good. ²² God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas; but the fowl shall increase on the earth." ²³ And there was evening and there was morning, a fifth day.

²⁴ God said, "Let the earth bring forth living creatures, each according to its kind: animal, and creeping thing, and beast of the land each according to its kind." And it was so. ²⁵ God made the beast of the earth according to its kind, and the animal according to its kind, and every creeping being of the ground according to its kind. And God saw that it was good.

²⁶ And God said, "Let us make Man* in Our image, after Our likeness. They shall rule over the fish of the sea, the birds of the sky, and over the animal, the whole earth, and every creeping thing that creeps upon the earth." ²⁷ So God created Man in His image, in the image of God* He created him; male and female He created them.

²⁸ God blessed them and God said to them, "Be fruitful and multiply, fill the earth and subdue it; and rule over the fish of the sea, the bird of the sky, and every living thing that moves on the earth."

²⁹ God said, "Behold, I have given to you all herbage yielding seed that is on the surface of the entire earth, and every tree that has seed-yielding fruit; it shall be yours for food. ³⁰ And to every beast of the earth, to every bird of the sky, and to everything that moves on the earth, within which there is a living soul, every green herb is for food." And it was so. ³¹ And God saw all that He had made, and behold it was very good. And there was evening and there was morning, the sixth day.

² Thus the heaven and the earth were finished, and all their array. ² By the seventh day God completed His work that He had done, and He abstained on the seventh day from all His work that He had done. ³ God

1:24-31. Sixth day. The climax of the physical creation is at hand. Animal life was created first, and then Man, the being whose performance for good or ill would determine the destiny of the universe. This sequence implies that God was telling Adam, in effect: The complete world is now placed in your hands; make it function properly.

1:26. Man has two components, physical and spiritual. Thus, God spoke of both dimensions, as it were, saying that the earth would bring forth man's body from its elements and God Himself would supply the spirit (Ramban).

According to Rav Saadla Gaon, the language of this verse reflects the use of pluralis majestatis, the

custom of kings to speak of themselves in the plural, i.e., "the royal we." This mode of expression is sometimes used in decisive events, such as those necessitating Divine intervention. (See Genesis 11:7; 20:13; 35:7; Joshua 24:19; and II Samuel 7:23 where the Hebrew itself reveals a type of royal *we* usage.)

1:27. Among all living creatures, Man alone is endowed — like his Creator — with morality, reason and free will. He can know and love God and can hold spiritual communion with Him; and Man alone can guide his actions through reason. It is in this sense that the Torah describes Man as having been created in God's image and likeness (Ramban; Sforno).

2:1-3. The seventh day / the Sabbath. The Sabbath

Torah, Genesis 1:1-31

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words >=3 syllables=21

sprout- (of a plant) put forth shoots

herbage - the succulent part of a herbaceous vegetation.

luminaries - a person who inspires or influences others especially one prominent in a specific sphere

creeping - of a plan growing along the ground

creeps - move slowly and carefully in order to not be heard

teeming - be in full or or swarming with

firmament - the heavens or the sky, especially when regarded as a tangible thing

Reflection:

Letting the earth sprout, grow, and come forward makes me think of Spring but explicitly coming out of the ground as something new. I love this word! Hmm, I usually call the ground, ground, and I never referred to it as the firmament, but I know it will stump Uncle Buck this thanksgiving. Holy smokes, firmament doesn't even mean ground by the heavens or sky! I better add that up top.

I've never been teeming with anything as never heard of it. Now I know it means swarming, so I can imagine a pond full of polly-woggers darting all over the darn place.

Creeping vs. creeps? I feel like I'm in a spider hut. I have definitely met a few creepy people in my time, and I'm very grateful not to see any of them creep on the ground like an alien weirdo from Planet Bunny. The only darn thing I want to see creep on the ground is a tri-colored slug. Thanks for reading! ~b.h.

half-data/half-human, moving at particle speed. This last is my recipe, at least, for learning how best to respond at particle speed to lip-synching the future in the age of technologies of the new real.

Lip-Synching the Future

We're drowning in cheap data
With no right to forget
Brains rewired
Bodies recorded
Computer logic is our only logic
Analytics is how we (now)
See the world

Technologies of the New Real explores the human impact of technology in the twenty-first century. Here, four critical intersections of technology and society – drones, surveillance, do-it-yourself (DIY) bodies, and recent innovations in robotic technology – are explored for what they have to tell us about the “new real” of digital culture. With astonishing speed and relatively little public debate, we have suddenly been projected into a new reality of pervasive surveillance, drone warfare, DIY bodies as the essence of the “quantified self,” and creative developments in robotic technologies that merge synthetic biology, artificial intelligence, and the design of articulated robotic limbs into a newly blended reality of machines, bodies, and affect. However, while the sheer dynamism of this digital remaking of human experience seemingly anticipates a future of accelerated technological change, it does not account for the dark singularities of increasingly atavistic politics, fatal flaws in the codes, the “blowback” of long-suppressed ethnic and racial grievances, or the rise of fundamentalist ideologies.

Technologies of the New Real seeks to answer the question posed by the uncertain world of twenty-first-century experience itself: namely, why in an age of a seemingly inexorable drive to technical perfection, smart bodies, and complex machine-human interface has society itself so quickly imploded into politics moving at the speed of darkness and motivated by the will to purity? Consequently, a truly unique world situation has come about, featuring powerful eruptions of the boom and bust cycles of late capitalism; the rise of reactionary fundamentalist movements, some religious, others political; the effective political dispossession and economic destitution of significant portions of the world's population; and yet, in the midst of all of this, the emergence of a new technological theology as transcendental in its cosmological ambitions as it is localized in its implications. So, then, we live in a twenty-first century that may have

& singularities also alludes to Ray Kurzweil 'the singularity is now'

permanent war, class privilege, and resurgent forms of political recidivism as its sustaining noise. But, for all that, there is the clear signal in the technological background of ambient robots, DIY bodies, hovering drones, and machine-readable mass surveillance that something else is happening, something as novel in its technical expressions as it is enigmatic in its consequences. *Technologies of the New Real* is about listening intently to the signal of technologies of the new real as they penetrate the social, political, and economic static of the post-human condition, seemingly erasing traditionally conceived boundaries between humans and machines, and rendering fully ambivalent borders between minds and data flows.

In this case, every technological device is a symptomatic sign of the times with a complicated story to tell. Crystallizing the creative energies, market-driven demands, popular desires, and acute anxieties of the society that surrounds them, technological devices – smart phones, iPads, tablets, 5G screens – implode in society like powerful singularities: creating new digital futures, quickly sidelining the past, silently reframing narratives of individual lives, dividing generations, relentlessly embedding cybernetic values, accelerating the rise of the privileged technocratic class, and equally, at key points, making unnecessary, if not impossible, the labour of those who do not enjoy the warm sunshine of technocracy with its futurist arcadia of deep machine learning, artificial intelligence, and labouring robots. For all of its truly wonderful magical qualities and spectacular powers of communication, no technological device is born innocent. In what is often considered to be something admirably non-political – a means not an end of communication, a facilitator not a demander – technology in general and technological devices in particular are actually how we really experience what is publicly valued in contemporary society: living with data, connectivity, speed, being in the loop, blowing up and going viral, an influencer or a follower, a maker of memes, a gamer of all things digital.

Hyped by multinational network conglomerates as a sure and certain path to economic opportunity and creative freedom, feared by some for their tangible hints of a greater dependency, technologies of the new real are always complex in terms of their interests; complicated in their expression of values that they silently nest in consciousness, imagination, and feelings; and always enigmatic in their consequences. Not so much a matter of intended or unintended consequences, the story of technologies of the new real – the digital horizon that is the air we breathe, the data we surf, the screens we inhabit – is itself intensely consequential. For better or worse, for purposes of personal survival, for the pleasures of entertainment, or for the daily routine of compulsory screen time

technologies of the new real, viral contagion and death of the social. arthur/marilouise kroker,

words >= 3 syllables =

Reflection:

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