

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	4 □ GENESIS 1:18-2:3	BEREISHIS	TORAH
PARASHAS BEREISHIS			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.		
<p>1 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. ^{The beginning: First day} God saw that the light was good,* and God separated between the light and the darkness. ^{Second day*} God called to the light: "Day," and to the darkness He called: "Night." And there was evening and there was morning, one day.</p> <p>⁶ God said, "Let there be a firmament in the midst of the waters, and let it separate between water and water." ^{Second day*} 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. ^{Third day*} God called to the firmament: "Heaven." And there was evening and there was morning, a second day.</p> <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. ^{Third day*} God called to the dry land: "Earth," and to the gathering of waters He called: "Seas." And God saw that it was good. ^{Fourth day*} 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. ^{Fourth day*} 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. ^{Fourth day*} And there was evening and there was morning, a third day.</p> <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; ^{Fourth day*} and they shall serve as luminaries in the firmament of the heaven to shine upon the earth." And it was so. ^{Fourth day*} 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. ^{Fourth day*} And God set them in the firmament of the heaven to</p>			<p>^{Fifth day} God said, "Let the waters teem with teeming living creatures, and fowl that fly about over the earth across the expanse of the heavens." ^{Fifth day} 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. ^{Fifth day} God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas; but the fowl shall increase on the earth." ^{Fifth day} And there was evening and there was morning, a fifth day.</p> <p>^{Sixth 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. ^{Sixth day*} 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.</p> <p>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." ^{Sixth day*} So God created Man in His image, in the image of God* He created him; male and female He created them.</p> <p>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."</p> <p>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. ^{Sixth day*} 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. ^{Sixth day*} 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.</p>		
<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>			<p>2 Thus the heaven and the earth were finished, and all their array. ^{Seventh day: The Sabbath*} 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. ^{Seventh day: The Sabbath*} God</p> <p>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.</p> <p>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).</p> <p>According to Rav Saadla Gaon, the language of this verse reflects the use of <i>pluralis majestatis</i>, 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 <i>we</i> usage.)</p> <p>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).</p> <p>2:1-3. The seventh day / the Sabbath. The Sabbath</p>		

Torah, Genesis 1:1-31

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brian.hogan

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.

Introduction: Viral Contagion and Death of the Social

Winter of Hope/Spring of Melancholy

The disruption of everyday life has created an enormous opening that is quickly being seized upon by monopolistic digital platforms. Consumers have been driven into the waiting arms of Amazon, who happily takes human contact out of the equation for all manner of exchanges. Google and Apple pounce on the opportunity to develop contact-tracing technology, their products edging closer to becoming mandatory, rather than merely ubiquitous. And, in the absence of opportunities for physical human connection, platforms happily intervene, while maintaining practices that compromise user privacy and capitalize on user attention. If platforms were already on the path towards total integration into everyday life, then this very well might be the moment in which they consolidate their power over the imagination.

— Craig Fahner, *-empty- soft-skinned space*

During the pandemic, I sheltered in place on Vancouver Island, literally an island of attentive solitude in the global stream of viral contagion, thinking of technologies of the new real and the suddenly proximate, instantly changed meaning of "I Stepped into the Future and It Wasn't There." Here, the pandemic was controlled by means of a resilient public health system and political leadership deferring to medical expertise, relying on a widely shared sense of civic responsibility and general care for the community in responding to the COVID-19 virus. Now more than ever in this time of viral delirium, Vancouver Island seemed like a rare, magical intersection of the four meridians of air, earth, fire, and water, an undeclared republic tilting towards social justice just off the western continental mass of North America – social solidarity in the face of viral contagion.

Ironically, the winter months preceding the pandemic were just the opposite of isolation and social distancing. As part of a collective political

struggle during the winter, many of us in British Columbia (BC) and elsewhere were involved in an active alliance with youth and elders involved in Indigenous resurgence and environmental activists to protest the armed occupation of Indigenous territories by the Royal Canadian Mounted Police (RCMP) in support of aggressive pipeline expansion. Like an epochal rip in the fabric of normal time and space, the provincial Parliament Buildings in Victoria, BC, were surrounded by a large Indigenous youth encampment, vibrant with the lighting of sacred fires, drumming, inspiring speeches, and a field of red dresses symbolizing murdered and missing Indigenous women, all carried out with a spirit of love, not violence, and with very courageous, very determined resolve on the part of the Indigenous youth and elders. I may have been teaching a seminar on the politics of race and power by day, with that haunting trilogy of *Black Skin/White Masks*, *Red Skin/White Masks*, and *Brown Skin/White Masks*,² but by night many students were at the encampment in active solidarity with Indigenous youth, while others responded to frequent appeals during the night-time hours to come to the Legislature to help protect the Indigenous youth from possible police violence. What I witnessed over the winter was a glimpse into the possibility of a more just future traced out in all its social creativity, political courage, and profound ecological understanding by Indigenous thought and practice, and by strong alliances between Indigenous youth and many other young people conscious of the historical injustices of settler colonialism.

Then, the pandemic struck, with all its globalized panic fear and political cynicism. The darkness of the pandemic spring was just the opposite of the lightness of winter politics. Watching President Trump's daily televised orgies of unconstrained narcissism and spasms of self-pity interspersed with mean-spirited scapegoating and cynical lies, all applauded by an enormous popular following howling the deep rage of their discontent, I was reminded of Deleuze and Guattari's description of the continuing power of seductive appeals to the suicidal death drive of fascism.³ Here the political virus of right-wing populism, fuelled by panic fear and intense anxiety over the loss of jobs in the very real-life context for many people in the contemporary economy of work or starve, seeks to attach itself to the host cell of the television audience, releasing its genetic instructions and then waiting as the host cell reproduces the virus, whether expressed in the form of angry white male hysteria, scapegoating of Asians, border violence against asylum seekers, or studied popular silence concerning the cynical hijacking of relief funds by large corporations in the United States and by carbon-heavy energy companies in Canada.

The immediate consequences of viral contagion are dire: the eclipse of the social and the death of politics. And there's something else as

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

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words >= 3 syllables =

Reflection: