

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, using the words, and experiencing how you think about them. Some of you may find this work ridiculous, tedious, and even uninteresting, while others love it. Recognize humans spend their lives expressing themselves and searching for meaning. Words help enrich the ride!
C	Remind yourself	“I would like to absorb these passages and words somehow and someday. Whether today or tomorrow, may my knowledge grow because of this work I elect to perform.”
D	Why?	<p>Individuals thank me years later for this method; perhaps you may too. A brain is a strange place! One never knows when or where an item will materialize or “pop” into your mind. Packing the gray matter with new words can fuel fierce thought, fire communication, and wit.</p> <ul style="list-style-type: none"> ➤ I hope everyone experiences this at some point in their lives. ➤ May your situational explanations come alive and dance in another’s mind.
E	How it works part 1 fill out a reflection	<p>a) Each week, you will complete reading reflection notes on a 4x6 index card.</p> <ul style="list-style-type: none"> • One side with one week and the other side the following week. <p>b) Work involves reading a passage, reflecting, noting unfamiliar words, total words >=3 syllables, getting definitions for foreign words, and a reflection.</p> <ul style="list-style-type: none"> • The reflection experience is 2 or more sentences focusing on a word, word phrasing, something striking, quirky, haunting, neat, beautiful, etc. <p>c) Highlight or circle words you don’t know. <use 2 different colors></p> <p>d) Highlight or square words with three or more syllables, tally and put on card.</p> <p>e) Write unfamiliar words in the box below passage with a google definition.</p> <ul style="list-style-type: none"> • I prefer long-hand, so you think about every word you write. You may type, so let me know if you like the example in this document. • Write clearly so anyone with accessibility issues can read. <p>f) Plan on spending 20-30 minutes when your mind is <u>entirely free to absorb</u>.</p> <ul style="list-style-type: none"> • Passages are rich in content and meaning. If your schedule permits, take more time to absorb, learn word meanings, and write more. • I will read and comment on all. <p>g) Having difficulty? Happy to chat anytime via MSFT teams, slack, and text.</p> <p>h) Your learning is the primary focus.</p>
F	How it work part 2 crowd source on google sheets	<p>Use the “smushy” and “wordsmithy” tabs to update excellent words!</p> <ul style="list-style-type: none"> ✓ Words on wordsmithy will help when writing any of the 4 total essays due. ✓ Smushy is a word jam will print and provide everyone at the end of semester. <ul style="list-style-type: none"> ▪ This activity is 10-15% of your grade (12.28.22 finalizing). <ul style="list-style-type: none"> ○ That is the difference between an A and a B grade. ▪ There is NO word quiz, but I hope to see your voice grow over time. ▪ Each week we will discuss the passage for 10-15 minutes in one of the classes.
G	Informative note on passage contents	<p>My master’s+ level training is in data science and sociology. Passages from sociological theory may describe haunting, terror, info.TECH insanity, etc. There is ZERO intention of shocking or alarming anyone.</p> <p>Advanced computer science theory in academic scientific journals may utilize different types of language to characterize and synthesize the infiltration of cybernetics into human forms. In short, some people find chips in their brains terrifying, and others think it's cool.</p> <p>Bottomline</p> <ul style="list-style-type: none"> • If ever sharing any of this work, <u>qualify</u> it as “academic learning/theory media.” • Passages are selected to expose you to various words and contexts, perhaps unfamiliar, like fractals, the phantasmagoric, and fleshy wearable tech (iWatch). Nothing is unbecoming. • If something is too unordinary ask me for clarification. • Materials also come from the Torah, classics (MobyDick), philosophers, and critics. <p>~v/r brian.hogan 12.28.22</p>

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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