

it.226.writers! today is 1/9/2023 @ 7:06PM. A moment in time I'll not forget.

I can't express my feelings nor fully comprehend the significance of the ChatGPT technology's release. I don't know what I would feel in your shoes.

The following is called a "paradigm shift." Usually, folks read about a shift but don't directly experience one in their laps. I'm talking about the American Revolution, a nuclear bomb explosion, and the release of Einstein's paper $E=mc^2$. I've stopped my day, dropped my work, and performed analysis work to share this significant moment with you.

Your reading of this is equivalent to "At 02:56 GMT on 21 July 1969, American astronaut Neil Armstrong became the first person to walk on the Moon. He stepped out of the Apollo 11 lunar module and onto the Moon's surface in an area called the 'Sea of Tranquility.'"

Realize today, ChatGPT will change all our lives, give voice to those who don't have one, and voice to those who shouldn't have one.

With confidence, I ask you to refrain from contributing to any viral sharing of your knowledge of this technology and its capabilities. As students of snhu, you have an ethical and moral code of conduct to uphold, and this is your chance to honor your adherence to it. There is much to unpack from the release of Alice from Wonderland below.

~brian

p.s. below is something beautiful <insert arthur.c.clarke>

p.s.s. Further AI generative outcomes enhancement occurs by applying the techniques I'm sharing with you in class. I've been pioneering these techniques as part of my doctoral application and sharing them with you for additional case study examples.

====> PART 0 <==== Provide ChatGPT something different like social theory

[Technologies of the New Real](#), Viral Contagion and Death of the Social, Arthur and Marilouise Kroker

Introduction:

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 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 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 Shin/White Masks, Red Shin/White Masks, and Brown Shin White Masks, but by night many students seere 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 spasm of self-pity interspersed with mean-spirited scapegoating and cynical lies, all applauded by an enormous popular following bowing 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. Here the political virus of rightwing 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 instruction 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.

====> PART 2 <==== question and answer

Now ChatGPT's answer to 1.write.reflect.d2 <kroger viral contagion passage>
i loaded the text of the passage to prime the pump

Question 1: <brian writes>

- given this passage can you reflect on the author's point of view of viral contagion?

Answer:

Based on the passage you provided, it seems that the author's point of view on viral contagion is one of concern and reflection. They describe the impact of the COVID-19 pandemic on their own life and community, including the control of the virus through a resilient public health system and a sense of social responsibility. The author also references the political events that occurred during the pandemic, including the rise of rightwing populism and the ongoing struggles of Indigenous communities. Overall, it appears that the author is reflecting on the complexity and interconnectedness of social and political issues in the context of viral contagion. They also express concern about the negative impacts of the pandemic, including the psychological effects on individuals and the potential for exacerbating social inequalities.

Question 2: <brian writes>

- Could you elaborate on theorists Deleuze and Guattari's suicidal death drive of fascism?

<think of the resources to the books>

Answer:

Deleuze and Guattari were French philosophers who developed the concept of the "death drive" as a fundamental aspect of human psychology. According to their theory, the death drive is an unconscious desire to return to a state of inanimate matter, and it is expressed in various forms of destructive or self-destructive behavior. They argued that this drive is closely linked to the concept of fascism, which they saw as a political movement that promotes violence and destruction as a way of achieving power. In their view, fascism appeals to the death drive by offering a sense of belonging and a sense of purpose, even if that purpose involves causing harm to others. They believed that fascism is able to gain a foothold in society when people are experiencing intense anxiety or fear, and that it is able to manipulate those emotions to gain support for its destructive agendas. Overall, Deleuze and Guattari's concept of the death drive and its relationship to fascism is a complex and controversial aspect of their philosophical thought.