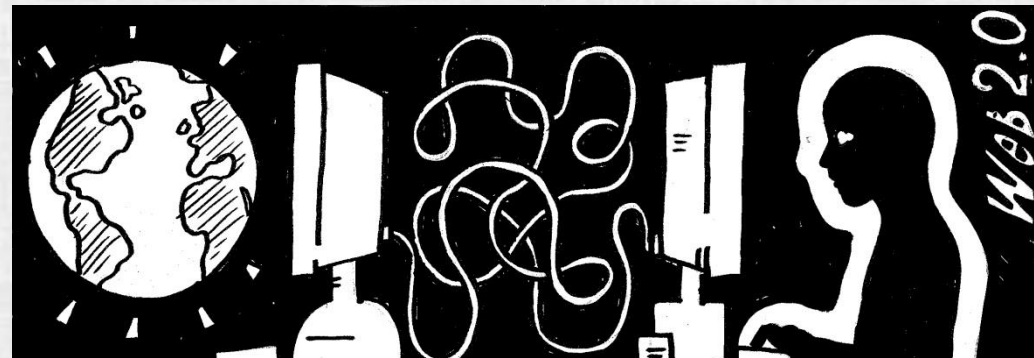מבוא לתרבות דיגיטלית
שיעור 9
גוף/ נפש/ מחשב
ממשקי אדם-מכונה וזכרון פרוסתטי

בשיעורים קודמים
* נוחות ותלות בטכנולוגיה   * פרטיות
* השפעת הטכנולוגיה על התקשורת בין בני אדם
ובין מחשבים ובני אדם

Lev Manovich - The Language of New Media (2001)

claims that his goal in this work is to record the "research paradigm" or the history of computer media in its first decade of existence, before it "slips into invisibility" (8).

in other words, that the new media were essentially defined by the dominant trends of contemporary capitalist society.

digital interactivity as a type of political manipulation.

Manovich- The Language of New Media (2001)

1. "What Is New Media?"—the digital medium itself, its material and logical organization.

2. "The Interface"—the human-computer interface; the operating system (OS).

3. "The Operations"—software applications that run on top of the OS, their interfaces, and typical operations.

4. "The Illusions"—appearance, and the new logic of digital images created using software applications.

5. "The Forms"—commonly used conventions for organizing a new media object as a whole.

Manovich- The Language of New Media

Manovich says that new media now consists of two layers:

The computer layer   **the cultural layer**

Sorting, matching, function and variable   story, plot, comedy, traegdy

Functional layer   meaning behind the function
                                                                    (from a human perspective)

# Manovich- The Language of New Media

Transcoding

The last and broadest of Manovich's five principles of new media, transcoding is "the most substantial consequence of the computerization of media" (45). Transcoding designates the blend of computer and culture, of "traditional ways in which human culture modeled the world and the computer's own means of representing it" (46). Technically, transcoding refers to the translation of a new media object from one format to another (for example, text to sound) or the adaptation of new media for display on different devices.

Manovich - "On Totalitarian Interactivity" (1996)

As a post-communist subject, I cannot but see [the] Internet as a communal apartment of [the] Stalin era: no privacy, everybody spies on everybody else, [an] always present line for common areas such as the toilet or the kitchen. Or I can think of it as a giant garbage site for the information society, with everybody dumping their used products of intellectual labor and nobody cleaning up. Or as a new, Mass Panopticon (which was already realized in communist societies) - complete transparency, every body can track everybody else.
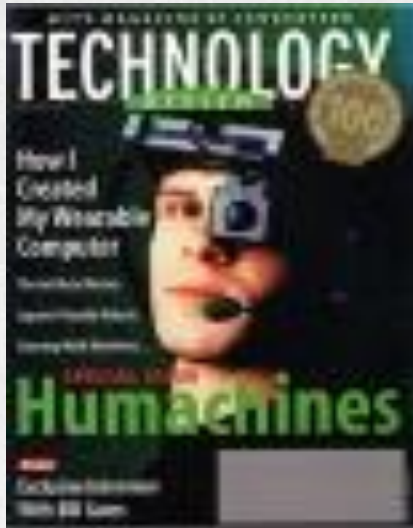
מחשוב לביש – דור 1 – שנות ה-90

Cyborg Seeks Community /[Steve Mann](#)
MIT Technology Review Magazine
May/June 1999

People find me peculiar. They think it's odd that I spend most of my waking hours wearing eight or nine Internet-connected computers sewn into my clothing and that I wear opaque wrap-around glasses day and night, inside and outdoors. They find it odd that to sustain wireless communications during my travels, I will climb to the hotel roof to rig my room with an antenna and Internet connection. They wonder why I sometimes seem detached and lost, but at other times I exhibit vast knowledge of their specialty. A physicist once said he felt that I had the intelligence of a dozen experts in his discipline; a few minutes later, someone else said they thought I was mentally handicapped.

Despite the peculiar glances I draw, I wouldn't live any other way. I have melded technology with my person and achieved a higher state of awareness than would otherwise be possible. I see the world as images imprinted onto my retina by rays of light controlled by several computers, which in turn are controlled by cameras concealed inside my glasses.

מחשוב לביש – היום (דור 2)

In general, wearables offer some combination of the following advantages:

Quicker access to notifications. If you want to read the entire text of your email or mess around on Facebook for a couple hours, your phone is a great tool. However, the ability to filter out the important messages from the mundane ones can be a huge time saver. Active Notifications on the Moto X (and the [independently developed app of the same name](#) for other devices) can make a phone a little better at quickly telling us what's important, but if your phone is in your pocket, it doesn't help much.

Heads-up information and ubiquitous search. Google Glass has a reputation for wowing its users by allowing them to display relevant information like directions without having to constantly glance down at their phone, and providing always-on, hands-free Google searches. Think of it like your own personal Jarvis (only without the [quirky personality](#)).

Recorded data and feedback. Perhaps the most useful function of them all is taking telemetric data recordings and providing useful feedback. Devices like Fitbit and the Nike+ Fuelband track your workout and can provide detailed information that can not only inform your workout, but [motivate you](#).

מחשוב לביש – היום (דור 2)

אוקולוס ריפט

פבל – שעון חכם

http://lifehacker.com/wearable-computing-is-it-ready-for-prime-time-1458744198

https://www.youtube.com/watch?v=pYGgQhKp0_4

נעליים חכמות

Haptic footwear gives wearers smartphone-free directions Two ventures — Lechal and SuperShoes — are enabling anyone to turn their shoes into smart devices, using vibrations to let them know which way to turn without checking their phone

https://vimeo.com/90973967

http://www.springwise.com/haptic-footwear-wearers-smartphone-free-directions/

Alex Pentland, Father of the Wearable Computer

"The thing is, I can read most of your life from your metadata. And what's worse, I can read your metadata from the people you interact with. I don't have to see you at all."

[The Wizard](#)
Meet Alex Pentland, father of the wearable computer
THE VERGE

Alex Pentland, Father of the Wearable Computer

Over the last decade, sociometric data has advanced far beyond these initial demonstrations. Using data collected over dozens of human studies, both in labs and the field, Pentland has now amassed over 100 metrics that often tell you more about a person than their actual words. In voice and posture, you can read the signs of depression and happiness, engagement and boredom. In the frequency and nature of an interaction, you can decode signals of job satisfaction and productivity. You can tell when a group is likely to innovate and when it's apt to become mired in inertia. You can, it seems, even predict the onset of Parkinson's.

Alex Pentland, Father of the Wearable Computer

In 1998, he predicted that "[wearables] can extend one's senses, improve memory, aid the wearer's social life and even help him or her stay calm and collected." With the sociometer, he envisions that they'll do even more than that: the wearables of the near future could improve collective intelligence, the way society functions on the broadest level.

Alex Pentland, Father of the Wearable Computer

In part, such unease can be explained by an underlying distrust in technology intruding on human interaction. We look at our phones more than each other, check our Twitter feeds rather than engage in real-world interaction. Aren't Google Glass or sociometers just a step in that same direction, devices that limit our sociability and harm our intelligence? After all, it's simple for me to miss what you're saying if I'm pulling up a reference from your last sentence or distracted by an alarm I'd set earlier. And yes, there is **the fear of memory erosion — the so-called Google effect. If you can constantly access everything, why remember anything**?

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