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1. **Johanna Drucker** | At the intersection of computational methods and the traditional humanities 43

Johanna welcomes governmental regulation on the internet against 'neoliberal entrepreneurialism,' rejects new grand narratives 'reconfigured by the pseudo-authority of computation' and considers the sociality of contemporary existence an obstacle for 'interior life,' innovation, and zoophilia. She compares Digital Humanities with the 'cook in the kitchen' and Digital Media Studies with the 'restaurant critic,' sees the platform and tool development in the Humanities as a professional, not academic track, she calls for a visual epistemology in times of Screen culture and diagrammatic knowledge production and she explains how to contaminate the world of quantitative and disambiguating underpinnings with the virtues of relativism and multi-perspectivism.

2. **John Cayley** | Of Capta, vectoralists, reading and the Googlization of universities 69

John Cayley positions 'capta' against 'data', reveals vectoralization as algorithmic determination within a new socioeconomic architecture, bemoans the blackmail of 'terms of service' as well as the infantile misunderstanding of what it is to be a social human by Mark Zuckerberg and the serfdom of narcissistic selves to the data-greedy service providers. He underlines the dumbness and deception of statistics and algorithmic agency, wonders when the vectoralist class of big software will, eventually, be 'too big to fail,' speculates about unrealized artworks with Google Translate, rejects "social reading" and fears Digital Humanities.

3. **Erick Felinto** | Mediascape, antropotechnics, culture of presence, and the flight from God 93

Erick Felinto addresses the growing digital illiteracy compared to times before graphical user interface and calls, with Vilém Flusser, the hacker the actual educational ideal of our time. He discusses the enthusiasm and misconceptions in early net culture discourse, sees 'speculative futurism' and 'theoretical fictions' as the discursive strategy of tomorrow, considers technology as an 'uncanny form of life' and inevitable correction to the dictate of nature, explains the different concepts of posthumanism, and questions that (human) life is necessarily the ultimate goal of the cosmos. He explores the dialectic of silence and phatic communication in new media in the context of a general shift from the 'culture of meaning' to a 'culture of presence' and the exhaustion of the interpretative paradigm in the Humanities.

4. **David Golumbia** | Computerization always promotes centralization even as it promotes decentralization 123

David Golumbia presents four reasons why he considers "hacker" groups such as Anonymous right-wing activism, states that in the regime of computation today the mathematical rationalism of Leibnitz has prevailed Voltaire's critical rationalism, and proposes a FDA for computer technology. He doesn't see the Internet as Habermasian "public sphere," considers Digital Humanities a 'perfect cyberlibertarian construct,' bemoans the capitulation of universities to new media corporations, and calls for a balance of both modes of thinking, the hedgehog and the fox, in the digital age.

5. **Ulrik Ekman** | Network Societies 2.0: The extension of computing into the social and human environment 148

Ulrik Ekman discusses the (assumed) democratic potential of digital technology and social media, the haunting of Turing's ghost, the third wave of computing as its extension into the social and human environment and externalization of psychological individuation in techniques. He talks about the role of algorithms as means of personalization and foreclosure, the affirmative and subversive energy of surveillance art, the transdisciplinary call of media literacy and the 'interpellative' aspect of participatory culture.

6. **Mihai Nadin** | Enslaved by digital technology 184

Mihai Nadin sees the human condition at stake in the Gold Rush obsession of digital technology entrepreneurs; he considers big data the 'ultimate surrender to the technology of brute force' and the age of information 'by definition an age of total transparency.' He detects a new Faustian deal where Faust trades better judgment for perfect calculation; he unmasks social media as the 'background for conformity' and revolutionary technology as the underlying foundation of the ruling economic system.

7. **Nick Montfort** | Self-monitoring and corporate interests 206

Nick Montfort ponders about the fate of buzzwords in the history of digital media, praises the Internet for supporting intellectual advancement, and does not expect a for-profit organization such as Google to serve the intellectual community or nonprofit organization. He addresses self-monitoring systems as corporate monitoring systems, he assumes authorship over a text resulting from a program he wrote including legal responsibility in case this text incited a riot, and he doesn't fear the quantitative turn of Digital Humanities but hopes for a "digital media DH".

8. **Rodney Jones** | The age of print literacy and 'deep critical attention' is filled with war, genocide and environmental devastation 228

Rodney Jones points out the collusion of governments and corporations in an unregulated internet, as well as the potential of participatory media for grassroots movements and surveillance. He examines the discursive economies of social network sites and their algorithms, the (partially justified) replacement of experts by crowd wisdom, the (historical) dialectic of quantification and narrativisation (especially in clinical medicine), the self-tracking movement, the self-presentation on Facebook, and the the current role of (media) literacy in the educational environment.

9. **Diane Favro, Kathleen Komar, Todd Presner, Willeke Wendrich** | Surfing the web, algorithmic criticism and Digital Humanities 247

The interviewees address the fear of 'derailment' on the digital highway, the 'lack of deep thinking' among their students and the worry of humanists (and especially the 'old folks') to be

devalued as thinkers by technological advances. They speak about the pluriformism of the Digital Humanities movement, about visualized thinking and collaborative theorization, about the connection between cultural criticism and Digital Humanities, they share their mixed experiences with the Digital Humanities program at UCLA, explain why most innovative work is done by tenured faculty and muse about the ideal representative of Digital Humanities.

10. **N. Katherine Hayles** | Opening the depths, not sliding on surfaces 265

N. Katherine Hayles discusses the advantages of social and algorithmic reading and reaffirms the value of deep reading; she doubts media literacy requires media abstinence; she underlines the importance of the Humanities for 'understanding and intervening' in society but questions the idolized 'rhetoric of "resistance"' and she weights the real problems facing the Digital Humanities against unfounded fears.

11. **Jay David Bolter** | From writing space to designing mirrors 273

Jay David Bolter talks about the (missing) embrace of digital media by the literary and academic community, about hypertext as a (failing) promise of a new kind of reflective praxis, about transparent (immediate) and reflected (hypermediate) technology. He compares the aesthetics of information with the aesthetics of spectacle in social media and notes the collapse of hierarchy and centrality in culture in the context of digital media.

12. **Bernard Stiegler** | Digital knowledge, obsessive computing, short-termism and need for a negentropic Web 290

Bernard Stiegler speaks about digital tertiary retention and the need for an epistemological revolution as well as new forms of doctoral studies and discusses the practice of 'contributive categorization,' the 'organology of transindividuation,' 'transindividuation of knowledge' and individuation as negentropic activity. He calls for an 'economy of de-proletarianization' as an economy of care, compares the impact of the digital on the brain with heroin and expects the reorganization of the digital from the long-term civilization in the East.