# Virilio K

## “The Accident” 1NC

#### Innovation of Transportation focuses on fixing and advancing the mechanism that failed, and necessarily conceals the attachment of the accident to the machine

Kuswa, 2004  (Kevin, P.h. D. in Rhetoric from UT, Department of Rhetoric and Communication Studies at Richmond, “Machinic Rhetoric, Highways and Interpellating Motions”, <http://www.rhizomes.net/issue8/kuswa.htm>)

By merging perspectives on traffic and accidents, we find ourselves approaching modernity from an odd direction: within. Traffic and commerce (the movement of people and goods) are typically signs of "health" for a community, yet too much traffic is often cited as an illness that has afflicted society. Too much traffic also risks accidents, spiraling into even greater traffic. The subject-position of the driver is potentially threatened by the accident, while the subject-position of the traffic manager is perpetually warding off the accident. Before and after the accident, the movement of bodies takes place in an attempt to govern the "event" itself. The accident may be an immutable rupture or interruption: a moment when the body can no longer deterritorialize itself through the micropolitics of highway identities. The human body and institutional bodies are thrust together through the everyday trauma surrounding road accidents and highway fatalities. Preceding a given accident, which is inevitable but randomly occurring, an entire assemblage exists to govern safety and security on the road-everything from license requirements (often a critical passage into maturity or adulthood) to vehicle innovations such as shoulder-belts or non-reflective windshields. Through the expansion of highways and the proliferation of the automobile, death and life in America have moved precariously close to the side of the road.¶ [24] The body is already ground-breaking in both everyday and revolutionary ways. The body is organic and machinic as it moves from one mode to another: by operating the speed and acceleration of a motorized vehicle, by strapping to a chair via a seat belt, and by obeying or breaking speed limit laws. In sum, we should take the body's relation to the road, the vehicle, and the accident as crucial sites of modernity's concentrations and movements. A few concepts related to speeds, rates, and modes of production and transportation will help to link together the highway machine in many ways. Appropriate for the study of speed, Virilio begins his 1993 article on the accident with an Einstein reference: "Events do not come, they are here" (Virilio, 1993).¶ [25] From Einstein, Virilio sprints through a chain reaction of the last 50 years of history, gesturing to Hiroshima, radioactivity, Three Mile Island, fusion, and fission to contend: "power is no longer a function of matter, element, but of immateriality, energetic performance." Virilio plots a cluster of issues in "The Primal Accident" that magnify the plane of consistency set up by our previous maps of subjectivity drawn by Deleuze & Guattari. Initially, Virilio reverses the opposition between the accident and substance. The accident-typically conceived as fleeting, temporary, relative, or contingent-has generally been contrasted with the absolute and universal connotations of substance. Looking at the Latin root *accidens*, Virilio notes how the unanticipated (the surprise) became part of the accident's mythology. In other words, the surprise failure that befalls a mechanism or product is an accidental destruction. The displacement of responsibility intrinsic in the use of accident allows the blame and the surprise to focus on the "mechanism that failed" and not the operation of the mechanism itself. Virilio's point is that the association of an accident with an unexpected misfortune should be questioned.¶ [26] Assuming that failure is not built-in or programmed into the mechanism may be a mistake. We cannot separate life and death and we cannot separate the machine from the accident. For Virilio (1993, p212), the accident itself can be attached to "the product from the moment of its production or implementation." Production interpellates destruction. The mode of production cannot stand without the mode of destruction. The highway machine may generate traffic and the possibility of managing that traffic, but such production brings destruction: the decimation of the earth's ecology through rapid fossil fuel consumption as well as the demolition of vehicles and desolation of human bodies that arrive in an endless stream of road fatalities. Moving the modern away from structure and more toward vectors and trajectories, Virilio (1993, p212) inverts the substance of accidents:¶ Since the production of any 'substance' is simultaneously the production of a typical accident, breakdown or failure is less the deregulation of production than the production of a specific failure, or even a partial or total destruction....One could imagine a fundamental modification in the direction of research toward a prospective of the accident. Since the accident is invented at the moment the object is scientifically discovered or technically developed, perhaps we could reverse things and directly invent the accident in order to determine the nature of the renowned 'substance' of the implicitly discovered product or mechanism, thereby avoiding the development of certain supposedly accidental catastrophes.¶ From the idea that the accident precedes the invention, Virilio focuses on the rate of technological development. Through continual transformations, the changes in circulation borrow from each other just as they negate each other. In this sense, "the revolution of transport will coincide with a characteristic change of arrival, with the progressive negation of the time interval" (Virilio, 1989, p111).

#### Lack of recognition of the accident accelerates the production of more destructive technology, resulting in a “state of emergency” from which a single accident brings down the whole of current society

Kellner 99 - chair of the Philosophy of Education in the Graduate School of Education and Information Studies at the University of California at Los Angeles, critical theorist for the Frankfurt Institute for Social Research. (Douglas, “Virilio, War and Technology.” 1999. <http://www.uta.edu/huma/illuminations/kell29.htm>

In Virilio’s view, the war machine is the demiurge of technological development and an ultimate¶ threat to humanity, producing “a state of emergency” in which nuclear holocaust threatens the very¶ survival of the human species. This involves a shift from a “geo-politics” to a “chrono-politics,” from¶ a politics of space to a politics of time, in which whoever controls the means of instant information,¶ communication, and destruction is a dominant socio-political force. For Virilio, every technological¶ system contains its speciﬁc for of accident and a nuclear accident would, of course, be catastrophic.¶ Hence, in the contemporary nuclear era, in which weapons of mass destruction could create an instant¶ world holocaust, we are thrust into a permanent state of emergency that enables the nuclear state to¶ impose its imperatives on ever more domains of political and social life.¶ Politics too succumbs to the logic of speed and potential holocaust as increased speed in military¶ violence, instantaneous information and communication, and the ﬂow of events diminishes the time¶ and space of deliberation, discussion, and the building of consensus that is the work of politics. Speed¶ and war thus undermine politics, with technology replacing democratic participation and the¶ complexity and rapidity of historical events rendering human understanding and control ever more¶ problematical. Ubiquitous and instantaneous media communication in turn makes spin-control and¶ media manipulation difﬁcult, but essential, to political governance. Moreover, the need for fast spin¶ control and effective media politics further diminishes the space and role of democratic political¶ participation and interaction.

#### Vote neg- reversal is necessary to reinvent the mode of production and make recognition of the accident as an intrinsic element of production possible. This acts as a prerequisite to avoiding accidental catastrophe and understanding the development at hand.

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## 2NC Framework

#### **The Kritik is a prerequisite to politics- Society will inevitably collapse without recognition of the role that speed has**

James 7 (Ian, University lecturer, department of French at Downing College of Cambridge University, “Paul Virilio” Routledge. 2007. P. 40-41)

¶ Dromology, speed-space and light-time¶ Virilio is perhaps most widely known as a thinker of speed and as¶ a practitioner of the ‘science of speed’, that is, ‘dromology’.¶ Dromology and other terms such as ‘dromoscopy’ and¶ ‘dromosphere’ are neologisms coined by Virilio himself and¶ derive from the Greek dromos, meaning race or racecourse. The¶ term ‘science’ here should not, of course, be confused with¶ natural or physical science but should be taken in the sense of¶ science as a body of knowledge, discipline or methodological¶ activity. Dromology, then, is that body of knowledge concerned¶ specifically with the phenomenon of speed, or more precisely,¶ with the way speed determines or limits the manner in which ¶ phenomena appear to us. According to Virilio we cannot properly¶ approach the reality of social, political or military history unless¶ we first realize that social space, political space and military¶ space are, at a decisive and fundamental level, shaped by vectors¶ of movement and the speed of transmission with which these¶ vectors of movement are accomplished.¶ The emphasis placed on movement and on speed of¶ transmission as key forces which shape social and political space¶ leads Virilio to make sometimes startling claims. In Speed and¶ Politics, for instance, he asserts the following: ‘there was no¶ industrial revolution’, but only a ‘dromocratic revolution’; there is¶ no democracy, only dromocracy’ (Virilio 1986:46). He has¶ insisted in works such as Negative Horizon that ‘movement¶ governs the event’ and that the ever increasing speeds which have¶ determined movement in modern society have ‘caused the¶ traditional political structures to implode’ (Virilio 2005a: 105,¶ 60). However startling or peremptory such assertions may at first¶ appear they are made within the context of a more general¶ argument which is developed in a fairly systematic fashion across ¶ the range of Virilio’s writing from the 1970’s to the present day.¶ In an interview with the media theorist Friedrich Kittler he¶ summarizes his view that contemporary global society has hit a¶ ‘wall of acceleration’ (Armitage 2001:97-8). The argument runs¶ as follows: societies have hitherto developed according to a logic¶ of ever increasing acceleration of the speed of both transport and¶ communication; we have moved from the age of horseback or¶ horse-drawn locomotion to that of the railway, from the age of¶ the telephone to that of radio transmission and then to television¶ and digital or information technology. The ‘progress’ of each age¶ in relation to that preceding it has implicitly been defined by the¶ accelerated transmission afforded by new technological means:¶ train travel exceeds that of horse-drawn locomotion, the¶ aeroplane that of the train, the digital transmission of data¶ outstrips the speeds of transmission accomplished by the¶ technologies that came before. Virilio’s contention is that¶ contemporary society is reaching a critical point at which further¶ acceleration may soon no longer be possible. If, in the age of the¶ internet or digital and satellite communication, information can ¶ be transmitted quasi-instantaneously worldwide, or if, as planners¶ and aviation engineers expect, hypersonic aeroplanes will soon be¶ able to traverse the globe in around two hours, will society not¶ reach a point where any future progress of acceleration is¶ impossible? What are the broader implications for a society¶ which has reached such a stage? This, at least, is the state of¶ affairs Virilio is referring to, and the question he is posing when¶ he talks about our society standing at a limit or at the `wall’ of¶ acceleration.

#### Recognizing the epistemology of speed is a prerequisite to creating ethical policies- Obsession with speed replaces the system that values human life and turns neighbors into unrealities

Virilio, (Paul; Degener, Michael (Translated by). Negative Horizon : An Essay in Dromoscopy.

London, GBR: Continuum International Publishing, 2006. p 62.

http://site.ebrary.com/lib/northwestern/Doc?id=10285052&ppg=62

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The institutionalization of the nuptial abduction [rapft pertains to the logic by which being carried away [enlevement\ conceals the accelerated movement of the race, as a substitute for the hunt. The detachment of the geographic and terrestrial body, thanks to the domestication of the animal body as a vector of transport, is also the inauguration of a desocialization. If yesterday, in the unity of the neighbourhood, the other was both known and recognized through the daily repetition of encounters, with the transportation revolution, this neighbour will become a 'spectre' that one will only see again accidentally, the foreigner will remain hidden among us— The opening to outside influences will not only favour a better communication between groups, the perfecting of exchanges, it will also bring about this fleeting presence of the other: the very notion of a neighbour will at some point disappear for ever, this kinetic addiction to the sudden disappearance of the congener will have the tragic character of a social divorce. The corporeal presence of the other will seem to lose its reality; in passing, as a passenger, fleeting, the other will be identified with its cinematic image millennia before the invention of cinema, the fugacity of the horseman pertains to an identical phenomenon of retinal persistence where the irreality of the course will now hunt the physical reality of bodies advancing the formidable persistence of signs.

## Links

### 2NC Transportation Link Wall

#### 1) Concealment-

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#### **2) Pure War**

#### Increased Transportation makes the world smaller, which contributes to the Industrial War Machine. The Machine will take over politics and society to culminate in a state of “Pure War”

Kellner 99 - chair of the Philosophy of Education in the Graduate School of Education and Information Studies at the University of California at Los Angeles, critical theorist for the Frankfurt Institute for Social Research. (Douglas, “Virilio, War and Technology.” 1999. <http://www.uta.edu/huma/illuminations/kell29.htm>

From the beginning, Virilio was concerned to theorize the interconnection between speed, technology, and war. On Virilio's view, the importance of warfare in understanding human history had been grossly underestimated. Initially an urbanist and specialist in architecture, Virilio came to the view that war was at the center of civilization, that the city, for instance, was formed as a garrison for warfare, that need for defense and the preparation for war was at the origins of the foundation of cities.[1] For Virilio, war involved the organization of space, through preparing and undertaking the conquering of territory, and thus in terms of logistics, offensive tactics, strategy, and defense, there was a unique spatial organization for war. Defense required slowing down the enemies' military assault and cities provided walls, ramparts, fortresses, and enclosed areas that could repel invasion, that could protect individuals gathered within its spaces.¶ For Virilio, logistics, the preparation for war, is the beginning of the modern industrial economy, fuelling development of a system of specialized and mechanized mass production. War and logistics require increased speed and efficiency, and technology provides instruments that create more lethal and effective instruments of war. The acceleration of speed and technology, in turn, create more dynamic industry, and an industrial system that obliterates distances in time and space through the development of technologies of transportation, communication, and information. The fate of the industrial system is thus bound up with the military system which provides, in Virilio's vision, its origins and impetus.¶ Thus, on Virilio's optic, cities, cathedrals, the economy, politics, and other key aspects of the modern world are products of military mobilization and deployment, thus war serves as the motor of history, culminating in what Virilio calls "pure war." In Virilio's view, the system of deterrence in the Cold War nuclear stalemate created a situation in which technological development channels technology into military forms and technocratic political domination. In this situation, "Weapons and armor constantly need to be strengthened. Technological development thus lead to economic depletion. The war-machine tends toward societal non-development" (Virilio and Lotringer 1983): 5). With more and more resources going to the military and military imperatives dominating production, government, and the evolution of science and technology, societal development is undermined and social underdevelopment becomes a defining mark of the contemporary world.¶ In addition, for Virilio, the acceleration of events, technological development, and speed in the current era designates "a double movement of implosion and explosion," so that "the new war machine combines a double disappearance: the disappearance of matter in nuclear disintegration and the disappearance of places in vehicular extermination" (Virilio 1986: 134). The increased speed of destruction in military technology is moving toward the speed of light with laser weapons and computer-controlled weapons systems constituting a novelty in warfare in which there are no longer geo-strategic strongpoints since from any given spot we can now reach any other, producing what Virilio calls "a strategy of Brownian movement through geostrategic homogenization of the globe" (Virilio 1986: 135). Thus, "strategic spatial miniaturization is now the order of the day," with microtechnologies transforming production and communication, shrinking the planet, and preparing the way for what Virilio calls "pure war," a situation in which military technologies and an accompanying technocratic system come to control every aspect of life

#### 3) Information Control

#### Modes of transportation control transmission of information, discourse, and communication

Virilio, Paul; Degener, Michael (Translated by). Negative Horizon : An Essay in Dromoscopy.

London, GBR: Continuum International Publishing, 2006. p 164.

http://site.ebrary.com/lib/northwestern/Doc?id=10285052&ppg=164

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With the increasing inflation of the new means of remote communication and transmission, we witness a spectacular reversal: automobile information comes to dominate the attraction of autonomous transportation, without actually doing away with it. Let me be clear, however, that it is a matter here of a mode of information specific to the indicated means of transportation that knew neither how to repeat nor totally reproduce that of other mass media. Indeed, there are two sorts of 'means of mass communication': audiovisual (press, radio, TV, computer, telephone ...) and automobile (the means of terrestrial, air, and maritime transportation and movement...) Each of these conveys [véhicule] what amounts to a specific informational content, a type of information linked to its own nature. Vector of transmission or vehicle of transportation, both possess the property of modifying the intrinsic content of the 'messages': transmitted messages (radio, TV, telephone ...) or the transmission of the trip (train, car, plane ...). The course (travelling) is a discourse (message), since it is always a question, in both cases, of conveying sense [sens], in the one direction [sens] 17 (going) as in the other (returning). Discourse-course, feedback of the trajectory, the history of audiovisual and automobile mediation brings us back to the problematic of direct vs. indirect information. All technological innovation involving vectors or vehicles must, therefore, return to this 'informational logic', in other words, to the logic of sense (object/subject [ohjet/sujeft] just as to the logistics of sense (trajectory [trajefi) — as is especially true in the sphere of electronics. Let us not forget that each thing (object/subject) is simultaneously space, time, matter, a formation of sense and information from the milieu, and, more precisely, in connection with time, essential in the example of the round-trip (automobile) or of feedback (audiovisual), relativity teaches us that time is contracted in matter and that a violent movement increases matters density while expanding time. Even if this physical property is only spectacularly verified in the extreme violence of the high velocities attained by aerial and space vehicles, it is not, however, useless to note that the message (informational content) is not exactly the message (vehicle) but the vector, that is to say, the movement of movement, the speed of the means of transmission [communication]. Finally, whether we consider the acceleration of the telematic transmission of data (millisecond, bit-second) or of the supersonic transport of people (km/h or mach) matters little, since, as we have seen earlier, speed is the message, the last message of movement; it makes sense to analyse the cinematic nature of transmitted information, and this no matter what sort of vehicular performance (subsonic or supersonic) of machines or instruments of transmission (audiovisual or automobile) may be involved. Even if the most spectacular effects of the real are now reserved for sophisticated instruments, it continues to be the case nonetheless that each vehicle possesses the vectorial property to transmute through its speed the objective reality of the course as much as the informational content, even the meaning of discourse.

#### **4) Perfection**

#### **The Affirmative’s vision of transportation postulates a perfect technological system- it conceals the true nature of accidents**

Kellner 8 – Professor, George F. Kneller Philosophy of Education Chair, Social Sciences and Comparative Education, UCLA (8/31/2008, Douglas, “Virilio, War, and Technology: Some Critical Reflections”, Illuminations: The Critical Theory Website, <http://intermedios.geografias.org/wp-content/uploads/2008/09/virilioilluminationskellner.pdf>

Virilio claims that every technology involves its accompanying accident: with the invention of the¶ ship, you get the ship wreck; the plane brings on plane crashes; the automobile, car accidents, and so¶ on. For Virilio, the technocratic vision is thus one-sided and ﬂawed in that it postulates a perfect¶ technological system, a seamless cybernetic realm of instrumentality and control in which all¶ processes are determined by and follow technological laws (Baudrillard also, to some extent,¶ reproduces this cybernetic and technological imaginary in his writings; see Kellner 1989b). In the real¶ world, however, accidents are part and parcel of technological systems, they expose its limitations,¶ they subvert idealistic visions of technology. Accidents are consequently, in Virilio’s view, an integral¶ part of all modes of transportation, industrial production, war and military organization, and other¶ technological systems. He suggests that in science a Hall of Accidents should be put next to each Hall¶ of Machines: “Every technology, every science should choose its speciﬁc accident, and reveal it as a¶ product--not in a moralistic, protectionist way (safety ﬁrst), but rather as a product to be ‘epistemotechnically’ questioned. At the end of the nineteenth century, museums exhibited machines: at the end¶ of the twentieth century, I think we must grant the formative dimensions of the accident its rightful place in a new museum” (Virilio and Lotringer 1983).[5

### The Economy

#### Instantaneous communications technology is reshaping the economic Landscape; More powerful economies spin a web that increases reliance and use of instant globalization

Nordhaus 2k (William, Sterling Professor of Economics at Yale University, “Technology, Economic Growth, and the New Economy,” June 13, 2000, http://nordhaus.econ.yale.edu/sweden%20061300c.PDF)

The second feature of the new economy is the extraordinary rate of productivity¶ improvement. It is not just that computers and software are getting better or that¶ communications are becoming more rapid. They are improving at sustained rates that¶ have never been seen in the recorded economic statistics. ¶ Third, a substantial part of the new economy – particularly software – is characterized¶ by a cost structure that is peculiar to information: it is expensive to produce but¶ inexpensive to reproduce. Combined with the communications power of the Internet, this¶ means that any digitized information can be reproduced and transmitted around to¶ world in virtually limitless numbers at virtually the speed of light. These are the most¶ powerful economies of scale known to date.¶ Fourth, much of the new economy has strong network characteristics. Networks can¶ have powerful economic impacts in several dimensions, each of which is seen in different¶ parts of the new economy. Networks have strong adoption (or demand-side)¶ externalities; they tend to have “tippy” equilibria, seen in such features as a strong¶ tendency toward market dominance or even monopoly; standards and history have an¶ important impact on market evolution in networks; and networks stimulate very unusual¶ and evil-looking market strategies, some of which surfaced in the Microsoft antitrust¶ case.¶ We can almost say that the new information technology is like a new factor of¶ production, perhaps we should call it artificial intelligence, that may over the next few¶ decades reshape the economic landscape. It is at this stage too early to say whether in fact¶ the information revolution is changing the economy in a fundamental way; my task here¶ is to give you an update on where we are at the present time.

### Trade

#### Trade Accelerates the Speed of Technology—competitiveness drives up efficiency

National Academy of Engineering 88 (The National Academy of Engineering (NAE) is a private, independent, nonprofit institution that provides engineering leadership in service to the nation, “Globalization of Technology: International Perspectives,” 1988, http://www.nap.edu/openbook.php?record\_id=1101&page=1)

THE EFFECTS OF TECHNOLOGICAL CHANGE on the global economic structure are creating immense transformations in the way companies and nations organize production, trade goods, invest capital, and develop new products and processes. Sophisticated information technologies permit instantaneous communication among the far-flung operations of global enterprises. New materials are revolutionizing sectors as diverse as construction and communications. Advanced manufacturing technologies have altered long-standing patterns of productivity and employment. Improved air and sea transportation has greatly accelerated the worldwide flow of people and goods.¶ All this has both created and mandated greater interdependence among firms and nations. The rapid rate of innovation and the dynamics of technology flows mean that comparative advantage is short-lived. To maximize returns, arrangements such as transnational mergers and shared production agreements are sought to bring together partners with complementary interests and strengths. This permits both developed and developing countries to harness technology more efficiently, with the expectation of creating higher standards of living for all involved.¶ Rapid technological innovation and the proliferation of transnational organizations are driving the formation of a global economy that sometimes conflicts with nationalistic concerns about maintaining comparative advantage and competitiveness. It is indeed a time of transition for firms and governments alike. This book provides a broad overview of these issues and seeks to shed light on such areas as the changing nature of international competition, influences of new technologies on international trade, and economic and social concerns arising from differences in national cultures and standards of living associated with adoption and use of new technologies.

### Hardpower

**Increasing the Power of Speed is necessary for any attempt at advancing the technology of warfare—doing so causes spaces to be collapsed in on themselves, taking away the delayed feedback necessary to prevent Pure War**

**Virilio et al ’01** [Paul Virilio is a cultural theorist and urbanist, Sylvère Lotringer is a literary critic and cultural theorist, Translated by Michael Taormina, “After Architecture: A Conversation”, Grey Room, No. 3 (Spring, 2001), pp. 32-53, MIT Press, Accessed through JSTOR, <http://www.jstor.org/stable/pdfplus/1262565.pdf> AD]

In his initial architectural studies, Virilio had set out to document the bunkers left behind by the Second World War. Both reinforced houses and stabilized tanks, for him they reenacted the protohistory of ancient warfare by resisting the enemy's siege with weapons of obstruction.2 Architecture Principe sought to recreate and update this type of defensive architecture, an architecture "which resists man, which is an obstacle in his path." The "oblique" thus participated in its own way in a tactical form of warfare. Like the Situationists, who sought to loosen the grip of "the society of spectacle" with oblique "drifts" through the city**, Virilio believed that a change in consciousness could preempt the effects of consumer society. However, after the events of May '68 he came to believe that circulation and stasis, not state power and class struggle, were the main factors of social Grey transformation. He** **came to see all power as "dromocratic**" (from dromos, race**), since it must rely on transport and transmission to control its territory**. Rather than denouncing the invasion of images orchestrated by the political class, as did Guy Debord, **Virilio thus focused on the "total war"-what he called "pure war"-waged against humanity by technology itself**.3 Moving from a defensive strategy to a more offensive, or at least preemptive, one, Virilio endeavored to reappropriate not merely the products of a technological society (Debord's "detournements"), but the knowledge involuntarily released by weapons of communication. Only by extrapolating the destructive bent inherent in modern technology to bring out its negative sides could its riddle be unraveled. Yet Virilio's ongoing preoccupation with interruptions and obstacles, with the revealing character of the accident (the subject of his next three books), still harks back to the tactical period, which remains the foundation of his thinking and his ultimate concern. **Moving from topology to tele-topology, he has since charted a process whereby space gradually folds in on itself, collapsing local territories into the space of the city-world.** What becomes of architecture with the advent of such a space, defined by technologies of communication rather than by techniques of construction? Do older forms still persist in the new technologies, as when the rocket internalizes the form of the tower? In what sense can one still "build" something-anything-when interfaces replace surfaces and instant feedback shrinks the planet to nothing? These are some of the questions raised by Virilio's most recent thought and by his movement away from architecture, discussed in the interview that follows.

## Impacts

#### Increased Interconnectivity results in a “global accident,” the scope of which has never been seen

Virilio and Der Derian 76  - Paul Virilio is Professor of Philosophy at the European Graduate School in Saas-Fee, Switzerland. James Der Derian is a Watson Institute research professor of international studies and professor of political science at Brown University. (Paul and James. “Future War: A Discussion with Paul Virilio”, interview conducted by Der Derian in Paris. 1976. <http://www.watsoninstitute.org/infopeace/vy2k/futurewar.cfm>)

Accidents have always fascinated me. It is the intellectual scapegoat of the technological; accident is diagnostic of technology. To invent the train is to invent derailment; to invent the ship is to invent the shipwreck. The ship that sinks says much more to me about technology than the ship that floats! Today the question of the accident arises with new technologies, like the image of the stock market crash on Wall Street. Program trading: here there is the image of the general accident, no longer the particular accident like the derailment or the shipwreck. In old technologies, the accident is "local"; with information technologies it is "global." We do not yet understand very well this negative innovation. We have not understood the power of the virtual accident. We are faced with a new type of accident for which the only reference is the analogy to the stock market crash, but this is not sufficient.

#### **The war Machine grows to control every aspect of life- leads to the proliferation of accidents across the globe**

Kellner 8 – Professor, George F. Kneller Philosophy of Education Chair, Social Sciences and Comparative Education, UCLA (8/31/2008, Douglas, “Virilio, War, and Technology: Some Critical Reflections”, Illuminations: The Critical Theory Website, <http://intermedios.geografias.org/wp-content/uploads/2008/09/virilioilluminationskellner.pdf>

In addition, for Virilio, the acceleration of events, technological development, and speed in the current¶ era designates “a double movement of implosion and explosion,” so that “the new war machine¶ combines a double disappearance: the disappearance of matter in nuclear disintegration and the¶ disappearance of places in vehicular extermination“ (Virilio 1986: 134). The increased speed of¶ destruction in military technology is moving toward the speed of light with laser weapons and¶ computer-controlled weapons systems constituting a novelty in warfare in which there are no longer¶ geo-strategic strongpoints since from any given spot we can now reach any other, producing what¶ Virilio calls “a strategy of Brownian movement through geostrategic homogenization of the globe”¶ (Virilio 1986: 135). Thus, “strategic spatial miniaturization is now the order of the day,” with¶ microtechnologies transforming production and communication, shrinking the planet, and preparing¶ the way for what Virilio calls “pure war,” a situation in which military technologies and an¶ accompanying technocratic system come to control every aspect of life.¶ In Virilio’s view, the war machine is the demiurge of technological development and an ultimate¶ threat to humanity, producing “a state of emergency” in which nuclear holocaust threatens the very¶ survival of the human species. This involves a shift from a “geo-politics” to a “chrono-politics,” from¶ a politics of space to a politics of time, in which whoever controls the means of instant information,¶ communication, and destruction is a dominant socio-political force. For Virilio, every technological¶ system contains its speciﬁc for of accident and a nuclear accident would, of course, be catastrophic.¶ Hence, in the contemporary nuclear era, in which weapons of mass destruction could create an instant¶ world holocaust, we are thrust into a permanent state of emergency that enables the nuclear state to¶ impose its imperatives on ever more domains of political and social life.¶ Politics too succumbs to the logic of speed and potential holocaust as increased speed in military¶ violence, instantaneous information and communication, and the ﬂow of events diminishes the time¶ and space of deliberation, discussion, and the building of consensus that is the work of politics. Speed¶ and war thus undermine politics, with technology replacing democratic participation and the¶ complexity and rapidity of historical events rendering human understanding and control ever more¶ problematical. Ubiquitous and instantaneous media communication in turn makes spin-control and¶ media manipulation difﬁcult, but essential, to political governance. Moreover, the need for fast spin¶ control and effective media politics further diminishes the space and role of democratic political¶ participation and interaction.

#### Pure war ends in World Holocust, the ultimate threat to Humanity

Sykes, 2009 – graduate student at the university of north texas (Jason, “Paul Virilio’s critique of speed, technology, and institutions”, pdf available online)

Throughout the progression of thought and philosophy, many have theorized about explanations regarding what drives humans and their institutions. While many may argue that money is the root of all evil, Virilio believes that the history of the state and other institutions can be described through their relationships to speed, movement, and warfare. The presence of the nuclear bomb and the consumption of security constitute us as military proletarians: “The code of production itself always aims at the ‘infinite receptacle of consumption.’ But the latter becomes the consumption of total security. (Virilio, 1977, pg. 127)” The result is a constant state of emergency – “Pure War” – as described by Virilio. The war machine of the state perpetuates this state in which one inevitable accident dooms us to extinction. Kellner describes this process in a way best quoted at length:¶ In Virlio’s view, the war machine is the demiurge of technological development and an ultimate threat to humanity, producing a ‘state of emergency’ in which nuclear holocaust threatens the very survival of the human species. The ever increasing diminution of the time of reaction in nuclear crisis situations, the fatal ‘one minute,’ takes issues of war and peace out of the hands of deliberating bodies and the public, putting the fatal power in the hands of techno-elites and their machines. This involves a shift from a ‘geo-politics’ to a ‘chrono-politics,’ from a politics of space to a politics of time, in which whoever controls the means of instant information, communication and destruction becomes a dominant socio-political force. For Virilio, every technological system contains its specific form of accident and a nuclear accident would, of course, be catastrophic. Hence, in the contemporary nuclear era, in which weapons of mass destruction could create a world holocaust, we are thrust into a permanent state of emergency that enables the nuclear state to impose its imperatives on ever more domains of political and social life, disciplining and regulating populations to submit to the authority and dictates of the state and military. (Kellner, 1999, pg. 107)

## Alt. Solvency

#### The alternative is to recognize the accident as an intrinsic element of production. Only by first inventing the accident is it possible to avoid accidental catastrophe.

Kuswa, 2004  (Kevin, P.h. D. in Rhetoric from UT, Department of Rhetoric and Communication Studies at Richmond, “Machinic Rhetoric, Highways and Interpellating Motions”, http://www.rhizomes.net/issue8/kuswa.htm)

Assuming that failure is not built-in or programmed into the mechanism may be a mistake. We cannot separate life and death and we cannot separate the machine from the accident. For Virilio (1993, p212), the accident itself can be attached to "the product from the moment of its production or implementation." Production interpellates destruction. The mode of production cannot stand without the mode of destruction. The highway machine may generate traffic and the possibility of managing that traffic, but such production brings destruction: the decimation of the earth's ecology through rapid fossil fuel consumption as well as the demolition of vehicles and desolation of human bodies that arrive in an endless stream of road fatalities. Moving the modern away from structure and more toward vectors and trajectories, Virilio (1993, p212) inverts the substance of accidents:¶ Since the production of any 'substance' is simultaneously the production of a typical accident, breakdown or failure is less the deregulation of production than the production of a specific failure, or even a partial or total destruction.... One could imagine a fundamental modification in the direction of research toward a prospective of the accident. Since the accident is invented at the moment the object is scientifically discovered or technically developed, perhaps we could reverse things and directly invent the accident in order to determine the nature of the renowned 'substance' of the implicitly discovered product or mechanism, thereby avoiding the development of certain supposedly accidental catastrophes.¶

#### **Critical Discourse and Recognition of the negative effects of technology allows us to break free of its control**

Kellner 99 - chair of the Philosophy of Education in the Graduate School of Education and Information Studies at the University of California at Los Angeles, critical theorist for the Frankfurt Institute for Social Research. (Douglas, “Virilio, War and Technology.” 1999. <http://www.uta.edu/huma/illuminations/kell29.htm>

¶ Thus, Virilio describes the effects of new technologies in terms of an explosion of information as¶ ¶ lethal as nuclear explosion and warns of the ubiquity of new types of accident that will require new¶ ¶ modes of deterrence and dissuasion. He also envisages progressive derealization and¶ ¶ dematerialization of human beings in the realm of virtual reality which may come to rule every realm¶ ¶ of life from war to sex. From this perspective, technology emerges as the major problem and threat of¶ ¶ the contemporary era, as a demonic force that threatens to erase the human. Much as his predecessors,¶ ¶ Heidegger and Ellul, Virilio warns of the totalitarian threat in technology and calls for a critical¶ ¶ discourse on technology, recognition of its possible negative effects, and regulation of technological¶ ¶ development, subjecting technology to human and political control.

### No Perm- Hardpower

Read this in conjunction with the Perm answers

#### Military Supremacy is now decided by who has the fastest technology; increasing capabilities now involves maximizing speed in warfare- this minimizes the chance of reaction

Janus Head 2 (Janus Head is a Journal of interdisciplinary studies in literature, “Desert Screen: War at the Speed of Light” 2002, http://www.janushead.org/6-2/Virilioreview.pdf)

In this book, Paul Virilio is both prophetic and visionary. He identifies the gulf war as the epoch of a new paradigm for warfare. From the¶ industrial to the informational, a paradigm shift has taken place. That a¶ few antagonists armed with box-cutters could have initiated the World¶ Trade Center bombing is indicative of the terrorist dimension, which¶ although peripheral to Virilio’s totalizing vision, is nevertheless part of¶ the equation. This is somewhat in contradiction to his assertion of the¶ importance of speed in warfare. “The very long period of supremacy of¶ defense over offence . . . Is superseded today by the era of the supremacy¶ of the absolute speed of weapons of interdiction on the field of battle¶ over the movement of the relative speeds of mechanized forces. (p. 2)¶ Virilio’s assertion of the predominance of the logistical era over the strategic has been somewhat contradicted by the subsequent ambiguities¶ that have resulted from reconstruction era Iraq.

## A2: Perm

#### When the object of a project is to increase its speed, the attempt to go faster always comes first- makes critical reevaluation impossible

Baldwin 2 (Sandy, Assistant Professor of English and Coordinator of the Center for Literary Computing at West Virginia University. “On Speed and Ecstasy: Paul Virilio's "Aesthetics of Disappearance" and the Rhetoric of Media” Copyright 2002, http://muse.jhu.edu.turing.library.northwestern.edu/journals/configurations/v010/10.1baldwin.html#authbio)

Immortalized by the Beach Boys as "The Greatest American Hero," Breedlove long maintained a low-grade fame, but his crash recently reappeared as a parable explaining—in the words of one of Wired magazine's several articles on Breedlove—"what happens to [End Page 130] the bag of bones we drag around attached to our heads" as "we trill across the structures of cyberspace." 8 According to Wired, "digital technology allows us to live much faster in our minds than we can in our bodies," and because "cyberspace reconfigures our sense of time, we want our bodies and senses to respond as quickly as our brains process information." 9 Breedlove's crash "brings it all back to earth." 10 According to Wired, the story's improbable survival value lies in our "intuitively understanding" the physicality underlying the virtual—an intuition brought, interestingly enough, by reading about Breedlove. 11 Breedlove's story reveals a crux in the discourse on media technologies. I am less interested in the pseudo-Heideggerianism of ecstasy, with its presumption of Being revealed in the crash survivor's words, than in the background presumption of language as the medium of this revelation and, in turn, what this implies for technological speed under real-time conditions. The central premise of this essay is that all theories of media imply a moment of ecstasy, an epiphany that grounds theory in perception.¶ When The Doors of Perception, a high-profile meeting of European media theorists, designers, and artists, organized its 1996 conference around speed, the conference program stated that we "live at ever higher speeds. . . . in modern technological culture, speed has been internalised as an end-in-itself." 12 The ecstasy of the crash illuminates the internalization of speed. The cyberspatial reconfiguration of time experienced in the merging of driver and machine, which Frampton aligns with notions of history and measurement, runs in something like "real time." Real time is "the actual amount of time a thing takes," according to Wired Style, but the editors of Wired also offer another, antithetical possibility derived from the requirements of technical systems, where real time originated in the distinction between batch and on-line processes: real time is "no lag time." 13 Real time captures a tension between an irreducible reality and the mediation of virtual realities. And so, real time also suggests a "need for speed" in the effort to resolve this tension, a drive with no outer limit—as in a recent Motorola ad, promising that only extrasensory [End Page 131] perception could be faster than the real-time functioning of handheld e-mail; or as in the case of telecommuters, who no longer distinguish work and leisure time from the real time of the computer, and for whom the screen's open window mediates previously localized spaces. Real time brings the identification of speed with on-line response time and processor power, assimilating the user to the system (thus the metaphorics of "user friendliness"). Real-time stock market quotations mean they are as fast as possible. There is no upper limit when speed is the co-efficient of profit. The possibility of twenty-four-hour real-time stock quotes shows the conditioning of specific, local temporal orders by the regime of real time (in this sense, real time may correspond to the operating hours of globalized business). Real time refers to no specific time, but a generalized time determined by response speed. No moment is fixed or present; each tumbles into the next, each event already decided by the speed of real time. Stock market quotes and nuclear deterrence follow the same logic: insistent, instant computer-supplied information forcing the user's action. 14

#### **Thus, the perm destroys perception of reality, creating a virtual world that becomes increasingly delirious**

Baldwin 2 (Sandy, Assistant Professor of English and Coordinator of the Center for Literary Computing at West Virginia University. “On Speed and Ecstasy: Paul Virilio's "Aesthetics of Disappearance" and the Rhetoric of Media” Copyright 2002, http://muse.jhu.edu.turing.library.northwestern.edu/journals/configurations/v010/10.1baldwin.html#authbio)

Virilio promptly generalizes the condition to a "mass phenomenon," arguing that to "the question: who is picnoleptic?" the response can only be: "who isn't, or hasn't been?" We are all picnoleptics and our consciousness is "a state of paradoxical waking," leading Virilio to later describe the paradoxical logic of real time and the paradoxical presence of contemporary existence (AD 15). 45 This unresolved paradox in consciousness is the crucial point in Virilio's argument. What interests him is the teleology or "tendency" emitted by the paradox. While there are no "apparent breaks" in conscious time, the absence is manifested nonetheless through the very [End Page 141] narrativity of consciousness, in "a tendency to patch up sequences, readjusting their contours to make equivalents out of what the picnoleptic has seen and what he has not been able to see, what he remembers and what, evidently, he cannot remember and that it is necessary to invent, to recreate, in order to lend verisimilitude to his discursus" (AD 10). The discursivity or narrativity of perception conceals a caesura always filled by the readability of "patched-up" and "readjusted" sequences. As Virilio notes, the Latin etymology of "discourse" means "to run here and there, a term that very well conveys the impression of haste and disturbance or normal mental operations in the picnoleptic" (AD 113-114 n. 2). Discursive consciousness speeds to overtake and occupy what it cannot. That the mental operations of the picnoleptic are normally hasty and disturbed foregrounds the underlying crux. Conscious perception is a fiction, an invention compensating for the state of paradoxical waking. This compensation is doubled, thematized as speed. The discourse on speed is the reflexive result of picnoleptic absence, and the discursivity of appearance a dance of signs distorted from without. Speed unglues reality(AD 16). In fact, the "aesthetics of disappearance" has a history and teleology as "the West's unique and irresistible project and projection toward a technical beyond"(AD 93). The efficacy of speed accumulates disappearance in an increasingly delirious experience of the world, an increasing loss of reality.

## A2 Not Military

#### Anything that increases the speed of delivery will inevitable become dual-use technology to help spur the War Machine

Sykes, 2009 – graduate student at the university of north texas (Jason, “Paul Virilio’s critique of speed, technology, and institutions”, pdf available online)

Technology and its ability to lead to the abstraction of reality from human experience are seen in other forms. While we consider technology such as the internet, webcams, the digitalization of knowledge, and computers themselves, Virilio informs us that each of these provides us a view of the “outside” world – indeed a window to globalization (Virilio, 2000, pg. 16). The problem is not entirely contained within these technologies, our individualized perceptions of spatial relationships around the world, or even our individual freedom. Virilio sees all technology as “dual-use,” exchanged between military and civilian communities (if those distinctions exist) in an effort to speed the delivery of weapon systems. The presence of the nuclear weapon already perpetuates a permanent state of war. All technology is susceptible to “military class:” “The war-machine is not only explosives, it’s also communications, vectorization. It’s essentially the speed of delivery.

## A2 Inevitable

#### **The accident is reinvented with each new instance of transportation**

Virilio 6, (Paul, Postmodernist, former professor, and the overall man; Degener, Michael (Translated by). “Negative Horizon : An Essay in Dromoscopy.”

London, GBR: Continuum International Publishing, 2006. p 138.

http://site.ebrary.com/lib/northwestern/Doc?id=10285052&ppg=138

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In this sense, each new means of communication would appear a bit like a 'travel journal', a new novel of spatial extension and temporal duration, or more exactly, a final state of advancement of the world toward its loss. Here, each vehicle considered would be an incident along the way, in the manner of an accident of the transfer opposed to the substance of the world in a given moment of its history, where each of the means of movement would be simultaneously perceived not only as 'a means of transport and transmission' but also as a means of producing special effects in the space-time of the passage, the movement of the transient objects and bodies but also of landscapes, a deportation of distances where we must recognize that the high-speed vehicle produces the accident (visual telescoping or the 'telescoping' of collision) at the same time as it triggers the movement.

# Aff

## Tech good

#### Ethical Objections to technology impedes its productive use

**HUGHES 2006**(James, Ph.D., Public Policy Studies at Trinity College, “Democratic Transhumanism 2.0,” Last Mod Jan 26, <http://www.changesurfer.com/Acad/DemocraticTranshumanism.htm>

During this period, philosophers and theologians began to address themselves to emerging ethical issues in medicine and biological research, giving birth to the field of bioethics. Although many of the early participants in the field were motivated by theology, the field quickly adopted a set of secular, liberal democratic values and principles as their basic consensual starting place. Most notably, Beauchamp and Childress have argued for the now broadly popular core bioethical principles of autonomy, justice and beneficence, which are direct corollaries of liberty, equality and solidarity. ¶ In the seventies, countering the pervasive hysteria about in vitro fertilization and genetic engineering, and the theological warnings about playing God, there were occasional secular humanist voices such as John Fletcher who argued that humans have a right to control their own genetics. But the focus of most bioethicists’ attention was on protecting patients from unethical scientific research and overly aggressive applications of end-of-life care, protecting the public from science and technology rather than securing their rights to it. As bioethics matured it became clear that professional bioethicists gained far more traction by exacerbating the public’s Luddite anxieties than by assuaging them. If cloning is really just the creation of delayed twins, and not a profound threat to everything we hold dear, who is going to fund bioethics conferences to address it, and empower bioethicists to forbid scientific research into cloning? ¶ Today most bioethicists, informed by and contributing to the growing Luddite orientation in left-leaning arts and humanities faculties, start from the assumption that new biotechnologies are being developed in unethical ways by a rapacious medical-industrial complex, and will have myriad unpleasant consequences for society, especially for women and the powerless. Rather than emphasizing the liberty and autonomy of individuals who may want to adopt new technologies, or arguing for increased equitable access to new biotechnologies, balancing attention to the “right from” technology with attention to the “right to” technology, most bioethicists see it as their responsibility to slow the adoption of biotechnology altogether. ¶ Bioethics is proto-biopolitics. As public debate and biopolitical ideologies crystallize and polarize, bioethicists will increasingly be revealed as partisan activists rather than experts applying universally accepted ethical principles. In fact, the mask has already seriously slipped. While President Clinton’s Presidential Bioethics Commissison was broadly representative of academic bioethics, the political design of President Bush’s Bioethics Commission is quite naked. Bush chose Leon Kass as Grand Vizier of his committee, a man who is opposed to every intervention into human reproduction from in vitro fertilization to reproductive cloning, capping the ascendance of Luddism in bioethics. Kass in turn stacked the committee with both conservative bioethicists, such as Mary Ann Glendon and Gilbert Meilander, and conservatives with little or no connection to academic bioethics, such as Francis Fukuyama and Charles Krauthammer. The current campaign of the Bush administration and Kass’ committee is to criminalize the use of embryos and embryo cloning in research. ¶ Although the backbone of opposition to stem cell research using embryos research comes from the right-to-life movement, the Christian Right has been joined by the Left bio-Luddites. Jeremy Rifkin, long a gadfly organizing left-right coalitions to oppose gene patenting, cloning and surrogate motherhood, distributed a petition in March which was signed by more than a hundred prominent bioethicists and progressive activists implicitly endorsing the Republican-backed Brownback legislation in Congress to criminalize medical research using embryos. Fortunately, the coalition in support of embryo cloning research quickly contacted many of the signers and discovered they had no idea that they had endorsed the criminalization of medical research. Now pro- and anti-embryo cloning petitions for progressives and conservatives have proliferated, making clear both that biopolitics is orthogonal to the pre-existing political landscape, and that bioethics is increasingly a political, not merely academic, exercise.

#### Virilio denies progressive politics through his fear of technological development

HUGHES 2006 (James, Ph.D., Public Policy Studies at Trinity College, “Democratic Transhumanism 2.0,” Last Mod Jan 26, http://www.changesurfer.com/Acad/DemocraticTranshumanism.htm)

Luddism is a political dead-end for progressive politics. Progressives must revive the techno-optimist tradition if they want to achieve the goals of furthering liberty, equality and solidarity. ¶ First, left Luddism inappropriately equates technologies with the power relations around those technologies. Technologies do not determine power relations, they merely create new terrains for organizing and struggle. Most new technologies open up new possibilities for both expanded liberty and equality, just as they open new opportunities for oppression and exploitation. Since the technologies will most likely not be stopped, democrats need to engage with them, articulate policies that maximize social benefits from the technologies, and find liberatory uses for the technologies. If biotechnology is to be rejected simply because it is a product of capitalism, adopted in class society, then every technology must be rejected. The mission of the Left is to assert democratic control and priorities over the development and implementation of technology. But establishing democratic control over technological innovation is not the same as Luddism. In fact, to the extent that advocates for the democratic control of technology do not guarantee benefits from technology, and attempt to suppress technology altogether, they will lose public support. ¶ Second, technology can help us transcend some of the fundamental causes of inequalities of power. Although we will never eliminate inequalities of intelligence and knowledge, the day is not far off when all humans can be guaranteed sufficient intelligence to function as active citizens. One of the most important progressive demands will be to ensure universal access to genetic choice technologies which permit parents to guarantee their children biological capacities equal to those of other children. Technologically assisted birth, eventually involving artificial wombs, will free women from being necessary, vulnerable vessels for the next generation. Morphological freedom, the ability to change one’s body, including one’s abilities, weight, gender and racial characteristics, will reduce body-based oppressions (disability, fat, gender and race) to aesthetic prejudices. ¶ Third, Left Luddism is boring and depressing; it has no energy to inspire movements to create a new and better society. The Left was built by people inspired by millenial visions, not by people who saw a hopeless future of futile existential protest. Most people do not want to live in a future without telecommunications, labor-saving devices, air travel and medicine. The Next Left needs to rediscover its utopian imagination if it is to renew itself, reconnect with the popular imagination, and remain relevant. The Next Left needs visionary projects worthy of a united transhuman world, such as guaranteeing health and longevity for all, eliminating work, and colonizing the Solar System.

#### Use of technology to combat the injustices of nature is key to distance the human race from its own brutality

RAMAN 2009 (Varadaraja, Bachelor's and Master's degrees in Physics and Mathematics from the University of Calcutta before doing his doctoral work on the foundations of quantum mechanics at the University of Paris Global Spiral, Jan 23, http://www.metanexus.net/Magazine/ArticleDetail/tabid/68/id/10678/Default.aspx

Transhumanists counter that nature’s gifts are sometimes poisoned and should not always be accepted. Cancer, malaria, dementia, aging, starvation, unnecessary suffering, cognitive shortcomings are all among the presents that we wisely refuse. Our own species-specified natures are a rich source of much of the thoroughly unrespectable and unacceptable—susceptibility for disease, murder, rape, genocide, cheating, torture, racism. The horrors of nature in general and of our own nature in particular are so well documented that it is astonishing that somebody as distinguished as Leon Kass should still in this day and age be tempted to rely on the natural as a guide to what is desirable or normatively right. We should be grateful that our ancestors were not swept away by the Kassian sentiment, or we would still be picking lice off each other’s backs. Rather than deferring to the natural order, transhumanists maintain that we can legitimately reform ourselves and our natures in accordance with humane values and personal aspirations.

#### Virilio ignores the possibility of progressive technopolitics

Kellner, 2003 – critical theorist in the Frankfurt Institute for Social Research, George Kneller Chair in the Philosophy of Education in the GSEI at UCLA (Douglas, “Virilio, War, and Technology: Some Critical Reflections”, illuminations: the critical theory project, http://pages.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell29.htm

By eschewing critical social theory, Virilio does not have the resources to theorize the complex relations between capital, technology, the state, and military in the present age, substituting a highly elusive and evocative method for systematic theoretical analysis and critique. Virilio himself acknowledges his elusive and suggestive approach to writing, noting: "I don't believe in explanations. I believe in suggestions, in the obvious quality of the implicit. Being an urbanist and architect, I am too used to constructing clear systems, machines that work well. I don't believe it's writing's job to do the same thing. I don't like two-and-two-is-four-type writing. That's why, finally, I respect Foucault more than I like him" (Virilio and Lotringer 1983: 38-39). Indeed, Virilio's style is extremely telescopic, leaping from topic to topic with alacrity, juxtaposing defuse elements and themes, proliferating images, quotes, and ideas which rapidly follow each other, often overwhelming the reader and making it difficult to grasp the thrust of Virilio's argument.¶ One could argue, in fact, that the speed which Virilio so well theorizes enters into the very fabric and substance of his writings. Virilio's texts move along quickly, they catch their topics on the run, they overwhelm with detail, but rarely develop a topic in systematic and sustained fashion. His style thus reflects his themes with speed, fragmentation, and complexity the warp and woof of his work. One wonders, however, whether a critic of speed, war, and technology should not occasionally slow down and more carefully and patiently delineate his theoretical position.¶ To some extent, Virilio exemplifies Walter Benjamin's theory of illuminations and fragments, that constellations of ideas and images could illuminate specific phenomena and events. Like Benjamin, Virilio circles his prey with images, quotes, often startling and original ideas, and then quickly moves on to his next topic. Virilio believes in the virtue of breaks and interruptions, of gaps and absences, eschewing systematic theorizing. But although Virilio pursues some of the same themes as Benjamin, deploys a similar method, and cites him frequently, there are major differences. Whereas Benjamin (1969), in the spirit of Brecht, wanted to "refunction" new technologies to make them instruments of progressive social change and developed political strategies to exploit the potentially progressive features of new technologies, Virilio is relentless critical, eschews developing a technopolitics, and nowhere speaks of using or refunctioning technology to serve positive ends.¶ Thus, Virilio is highly one-sided and does not develop a dialectical conception of technology or a progressive technopolitics. So far, Virilio has produced no master oeuvre that will pull together his ideas and perspectives, that will provide a synthetic overview. His long interviews with Sylvere Lotringer (1983) and John Armitrage (in this issue) contain the best overview of what I take to be his most valuable work, but it remains to be seen whether he will attempt to develop a critical theory of technology for the present age. In addition, as a critical philosopher, Virilio is quite ascetic, never articulating his normative position from which he carries on such a sustained and ferocious critique of technology. He seems to assume something like a religious humanism, that human beings are significant by virtue of their capacity for speech, reason, morality, political deliberation and participation, and creative activity, while technology is seen as undermining these human capacities, taking over human functions and rendering humans subservient to technological rationality. But Virilio himself does not adequately articulate the humanist or religious dimension of his critique and, as noted, describes himself as a materialist and abstains from developing the normative perspective from which he carries out his critique.

#### Virilio’s on-face rejection of technological advancement undermines the potential constructive power it could have

Kellner, 2003 – critical theorist in the Frankfurt Institute for Social Research, George Kneller Chair in the Philosophy of Education in the GSEI at UCLA (Douglas, “Virilio, War, and Technology: Some Critical Reflections”, illuminations: the critical theory project, http://pages.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell29.htm

Yet Virilio has never really theorized technology per se, and uses the same model and categories to analyze war technology to characterize new information technology. Thus, he has not really unravelled the riddle of technology, which would have to interrogate its fascination, power, and complexity, and not just its negativity. Virilio criticizes the discourses of technophilia, that would celebrate technology as salvation, that are totally positive without critical reservations, but he himself is equally one-sided, developing a highly technophobic and negative discourse that fails to articulate any positive aspects or uses for new technologies, claiming that negative and critical discourses like his own are necessary to counter the overly optimistic and positive discourses. In a sense, this is true and justifies Virilio's predominantly technophobic discourse, but raises questions concerning the adequacy of Virilio's perspectives on technology as a whole and the extent to which his work is of use in theorizing the new technologies with their momentous and dramatic transformation of every aspect of our social and everyday life

### Tech Good- Understanding

#### Refusing to embrace technology impedes our understanding of the world

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Perhaps it is because we are only just, with artists such as Stelarc, beginning to understand the virtual side of bodies, the way in which bodies are also immersed in events as they are immersed in virtuality. The virtual side of things is what Deleuze and Guattari also term the 'incorporeal' or indeed the 'event'. It is that which is actualised in bodies but which still eludes total capture and stasis within them [4] so that it can change them, or create other bodies out of them. I would also term the virtual the 'intercorporeal', as that which occurs between bodies. In short, events refer to bodies and to what happens between them at the virtual level (bodies here considered in the broadest possible sense).¶ Our refusal to think through the reality of the virtual, or resistance to it, can only therefore impede our belief in the world. Yet the refusal of the virtual is still undertaken by surprisingly many. Even by some we thought loved it. Even and especially those such as Paul Virilio [5] and Jean Baudrillard who seem to long for a time when we only had to think about bodies and states of affairs, about everything that was visible and pure and naked--and dare we say meaningful--in its visibility. Such thought likes to preserve a strangeness for the virtual and make it uncharted territory. It is, in such thinking, as if the virtual has descended down upon us from some unimaginable heaven or hell. It is as if it 'invades' our space, and not as if our space has always been deeply immersed in the virtual. We do not want to be part of the smoothness and fluidity of the space in which we exist.

### Virilio is Illogical

#### **Virilio is an illogical technophobe**

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Shrilly technophobic and consistently hysterical, Virilio demonizes modern information and communication technologies, suggesting that they are do irreparable damage to the human being. Sometimes over-the-top rhetorical, as in the passage just cited, Virilio's 1990's comments on new information technology suggest that he is deploying the same model and methods to analyze the new technologies that he used for war technology. He speaks regularly of an "information bomb" that is set to explode (1995a, 1995b, 1995c, 1997a, and 1997b), evoking the specter of "a choking of the senses, a loss of control of reason of sorts" in a flood of information and attendant disinformation. ¶ Deploying his earlier argument concerning technology and the accident, Virilio argues that the information superhighway is just waiting for a major accident to happen (1995a and 1995b; 1997a and 1997b), which will be a new kind of global accident, effecting the whole globe, "the accidents of accidents" (Epicurus): "The stock market collapse is merely a slight prefiguration of it. Nobody has seen this generalized accident yet. But then watch out as you hear talk about the 'financial bubble' in the economy: a very significant metaphor is used here, and it conjures up visions of some kind of cloud, reminding us of other clouds just as frightening as those of Chernobyl..." (1995b). ¶ In a 1995 interview with German media theorist Friedrich Kittler (1995c), titled "The information Bomb," Virilio draws an analogy between the nuclear bomb and the "information bomb," talking about the dangers of "fallout" and "radiation" from both. In contrast to the more dialectical Kittler, Virilio comes off as exceedingly technophobic in this exchange and illicitly, in my view, deploys an amalgam of military and religious metaphors to characterize the world of the new technologies. In one exchange, Virilio claims that "a caste of technology-monks is coming up in our times," and "there exist monasteries (of sorts whose goal it is to pave the way for a (kind of) 'civilization' that has nothing to do with civilization as we remember it." These monks are avatars of a "technological fundamentalism" and "information monotheism," a world-view that replaces previous humanist and religious worldviews, displacing man and god in favor of technology. ¶ [This world-view] comes into being in a totally independent manner from any controversy. It is the outcome of an intelligence without reflection or past. And with it goes what I think as the greatest danger (of all), the derailment, the sliding down into the utopian, into a future without humanity. And that is what worries me. I believe that violence, nay hyperviolence, springs out of this fundamentalism. ¶ Virilio goes on to claim that fallout from the "information bomb" will be as lethal for the socius as nuclear bombs, destroying social memory, relations, traditions, and community with an instantaneous overload of information. Thus, the technological "monks" who promote the information revolution are guilty of "sins in technical fundamentalism, of which we witness the consequences, the evil effects, today." One wonders, however, if the discourse of "sin," "evil," and "fundamentalism" is appropriate to characterize the effects and uses of new technologies which are, contrary to Virilio, hotly and widely debated, hardly monolithic, and, in my view, highly ambiguous, mixing what might be appraised as positive and negative features and effects.

## Aff Solves Back

#### Technological advancement aids in risk reducing—solves back the increased risk of development

Bostrom 2(Nick, Faculty of Philosophy, Oxford University, “Existential Risks: Analyzing Human Extinction Scenarios and Related Hazards,” 2002, http://www.nickbostrom.com/existential/risks.html)

Some technologies seem to be especially worth promoting because they can help in reducing a broad range of threats. Superintelligence is one of these. Although it has its own dangers (expounded in preceding sections), these are dangers that we will have to face at some point no matter what. But getting superintelligence early is desirable because it would help diminish other risks. A superintelligence could advise us on policy. Superintelligence would make the progress curve for nanotechnology much steeper, thus shortening the period of vulnerability between the development of dangerous nanoreplicators and the deployment of adequate defenses. By contrast, getting nanotechnology before superintelligence would do little to diminish the risks of superintelligence. The main possible exception to this is if we think that it is important that we get to superintelligence via uploading rather than through artificial intelligence. Nanotechnology would greatly facilitate uploading [39].¶ Other technologies that have a wide range of risk-reducing potential include intelligence augmentation, information technology, and surveillance. These can make us smarter individually and collectively, and can make it more feasible to enforce necessary regulation. A strong prima facie case therefore exists for pursuing these technologies as vigorously as possible.[[21]](http://www.nickbostrom.com/existential/risks.html%22%20%5Cl%20%22_ftn21%22%20%5Co%20%22)