# **1N**

**Welcome to the LNU late night creature feature! Tonight’s installment: Frankenstein’s monster.**

**The young doctor Frankenstein has a fatal flaw: his ability to use technology has outpaced his moral development. He is making the creature because he can, his arrogance has outpaced his morality, and while he may claim that it is for the betterment of man, he aspires to become a god: the Modern Prometheus.**

## **Cinematic Being K**

### **Whole societies can mirror individuals: just like Dr. Frankenstein, the affirmative is a technological solution masquerading as a humanistic one that embraces technology for its own sake. The inevitable result is that we manage nature more and more; anything seems justifiable to continue along our path.**

[Language of “mankind” has been bracketed out. I do not endorse sexism.]

**Zimmerman ‘81 –** [Michael Zimmerman, professor of philosophy at Tulane University, *Eclipse of the Self*; Athens: Ohio University Press; pg. 220-227]

Freud also claimed that entire civilizations can exhibit the same pathological symptoms which characterize a[n] neurotic individual. Examining the norms, values, and structures of society can provide insight into the workings of the sick person. Plato was probably the first to advise that we can learn about the self by analyzing the structure of society. We recall that in The Republic he explains that the three major social classes (rulers, warriors/administrators, producers) correspond to the three aspects of the individual soul (reason, will, desire). Heidegger, too, concluded that individuals could be interpreted in terms of their culture, which is necessarily conditioned by a particular way of understanding Being. Hence, we find that modern man as self certain subject shares many of the traits belonging to the inauthentic (self-objectifying, egoistical) self depicted in Being and Time. Modern [hu]mankind is the inauthentic individual **"**writ large, *"* Being and Time says that an individual becomes inauthentic when he flees from the truth about his finitude. Inauthenticity intensifies the egoism which is characteristic of everyday life. The inauthentic individual desperately tries to conceal his mortality by los[e]ing [them]self in distractions; he tries, to avoid death by gaining power, wealth, or fame. His life becomes ambiguous, filled with idle chatter, and guided by curiosity. He is caught in the throw of falling, which is tempting, tranquillizing, alienating, self-entangling, and turbulent. Experiencing time as a guilt-ridden past or as an anxiety-ridden future, [t]he[y] can never be satisfied with the present. He yearns for more security and gratification, for more revenge against his limitations. These same traits belong to modern [hu]mankind as self-willed subject. As self-certain subject, mankind is basically egoistical: the natural world appears merely as an object for domination. Given the fact that the primary goal of the subject is greater and greater power, we can conclude that the subject values security and certainty above all else. [Hum]ankind as subject can be secure only if the entire cosmos can be subjugated to the unending quest for power. Total mobilization of the entire earth gives the impression that mankind has finally become the master of destiny. Mankind acts in this way because it no longer has insight into its most proper way to act-as openness for the Being of beings. This openness is concealed beneath the constantly expanding cycle of production and consumption. Since the "meaning" of life is now defined in terms of an ever increasing standard of living, it becomes dangerous to think of [hu]mankind other than as a natural species with the capacity to gratify its infinite desires. Life becomes ambiguous because people act in the "accepted" way even though they have the vague feeling that the prevailing standards are destructive of life. Mankind, however, cannot bear the thought that its world is based on a lack of understanding about human life; hence, it loses itself in distractions. Just as the inauthentic self becomes seized by curiosity, mankind as self certain subject engages in research to reveal the secrets of everything. The information explosion resulting from scientific research reassures us that we know more and more, although in fact we know less and less about what is most important. Idle chatter abounds in the innumerable discussions convened to promote world peace or to arrange more equitable exploitation of the earth's resources. In 1951, when discussing Nietzsche's idea of the "last man" who blinks while the old values collapse! Heidegger asked: "The congresses and conferences, committees and sub-committees-are they anything other than the blinking organizations of blinking arrangements of distrust and treachery?" (WHD, 32/84) Idle chatter is also found in the gloss of publicity, showmanship, mass-communication, and mass-culture which legitimates the enterprise of global "management." The very idea that [hu]mankind can "dominate" Nature shows to what extent [hu]mankind has become oblivious to [its] finitude and dependence. Mankind as self-certain subject is caught in the throw of falling. It is tempting for the subject to organize the planet for the sake of "security"; the goal of happiness and security for all tranquillizes the populous which must be uprooted, exploited, and abused in the process of bringing about that happiness; mankind is alienated from itself as the openness for the Being of beings; entangled in the enormous process of production and consumption, mankind experiences a turbulence which threatens to destroy it. The inauthentic person feels fragmented because he experiences time as a series of disconnected episodes; his life has no sense of development and unity. Modern mankind also 'experiences time as a series of instants in the process of production and consumption. Life becomes fragmented in the industrial plant, office, home, and even in recreation, which has now been "colonized" by the "leisure-time industry."" Instead of being cultivated and revitalized, Western man's heritage is either forgotten altogether or else is trivialized by being turned into a commodity. Western mankind, therefore, ends up like the "Flying Dutchman." Rootless and homeless, we restlessly prowl the planet and outer space; we are deluded into thinking that being master sailors is enough to find the harbor for which we desperately seek.

### **Driven by the guilt for creating the creature, Frankenstein compounds the problem by building it a wife, providing a bandage solution, the limiting of private entities, to a problem that runs deep: the very mentality of space as a frontier to be colonized, if only by the right people.**

**Ferrando 16** – [(Francesca, Ph.D. in philosophy, M.A. in Gender Studies, Professor.@ NYU) “Why Space Migration Must Be Posthuman”, 2016, <http://ndl.ethernet.edu.et/bitstream/123456789/76546/1/147.pdf.pdf#page=136yperlink>] TDI

Conceived during the Cold War, the Treaty inaugurates a post-nationalistic post-bellic approach to space, setting a new paradigm which has departed from the dualistic imprinting of “us” against “them”. Although [is] still within an anthropocentric schemata focussed on the interests of “mankind”, the step is huge. For instance, celestial bodies shall be used “for peaceful purposes” and shall not be contaminated; astronauts are considered the “envoys” of humankind.27 The human frame has been opened and expanded: posthumanism has entered the gates to the heavens. It is now time to consider the impact of space encountering on human identity and existential insights, by delving into the specific change of perspective brought along by space traveling. This radical shift, known as the overview effect, consists of a series of epiphanies experienced by astronauts looking at the Earth from outer space. In his book The Overview Effect: Space exploration and human evolution (1998), Frank White relates such a shift in consciousness to that specific geographical perspective, stating: “Mental processes and views of life cannot be separated from physical location” (3). Humans are embodied beings; their materiality is a process supported and deeply affected by their surroundings. White further asserts this point by emphasizing the fact that the astronauts in Earth orbits and the lunar astronauts have different types of epiphanies: “The orbital astronaut sees the Earth as huge and himself or herself as less significant. The lunar astronaut sees the Earth as small and feels the awesome grandeur of the entire universe...Both pro- grams change the astronaut’s perception of the Earth and of his or her own identity, but in quite different ways” (ibid., 36). To White, the overview effect is so significant, that he affirms: “It is possible to grasp the true implications of this evolutionary process only by seeing it from the viewpoint of the universe as a whole, and from that perspective, the Overview Effect may point to humankind’s purpose as a species” (ibid., 5). The overview effect is of key importance to space ethics, allowing us to approach the topic of space migration not only from the usual utilitarian perspective, but also from an onto-epistemological standpoint: resonating with Heidegger, space physically becomes “a way of revealing”.

### **In a little-remembered scene at the end of the movie adaptation, the villagers embrace the Doctor, as he prepares for his upcoming marriage. The affirmative plan is like the villager, killing the monster but happy with Dr. Frankenstein, whose basic instinct is to play god. Embracing our Dr. Frankensteins, as the Aff does, ends in a global techno-totalitarianism.**

**Resta, 21**—professor of Theoretical Philosophy at the University of Messina (Caterina, “The Age of the Totalitarian Domination of Technology,” Heidegger and Contemporary Philosophy: Technology, Living, Society & Science, Chapter 1, pg 17-18, dml)

While the collapse of “ideological” totalitarianism marks the definitive defeat of the idea of a political government capable of guiding total mobilization that stems from a political ideology, we can limit ourselves to observing that in our present, in the age of the technological-economic globalization of the world, where the veil of ideologies has definitively fallen, the will to power can now be expressed in all its destructive violence, through technology, which directly takes command. Technology that, as has now become evident, assumes the task of imposing its total dominion directly over the entire globe, finally free from any ethical-political-legal or ideological restraints. This concerns the devastation of the environment, as well as the economy, in the age of financial capitalism, bio-technologies and Artificial Intelligence. While ideological totalitarianism was based on a frightening personal constraint, one that was implemented through terror and propaganda, the new techno-totalitarianism pursues its aim of consumption and of wearing down the totality of beings, through an all-pervasive control of all the spheres of existence. It however uses much more seductive and persuasive systems, such as to induce the masses, by now completely depoliticized, to consent “spontaneously”, even joyfully, to the loss of their most basic freedom, and live with relief from responsibility and decisions which, in turn, are becoming increasingly anonymous and impersonal and, precisely for this reason, also inscrutable. Totalitarianism, in its extreme form of post-ideological technological nihilism, can finally become a “normal condition” for the historical humanity of our time. The era of total global technological domination, therefore, not only marks the end of philosophy, but also the end of politics – as Heidegger understood–, which is forced to serve the techno-economic interests that nowadays impose their dominion directly without opposition and without intermediaries, particularly through the technical and economic command of computation. Politics now only serves as propaganda and apologetics: as a mere ‘persuasive’ cover and collector of consensus for increasingly obscure technical-economic interests. For its part, technology is never neutral, since it is already constitutively pre-disposed, as will to power, to a violent politics of power and robbery, which will be all the more effective, the more it pursues objectives and interests that are not extrinsic to it. The new Lords of the Earth will be the Lords of Technology, those able to put themselves at the service of this planetary, totalitarian power, which will then launch its final attack on both the Earth, sacking and devastating it, along with its inhabitants.

## **Virilio K**

### **Furthermore, the Affirmative’s very ethos reifies the Frankenstein mentality! To understand how, our creature feature must pivot to a new target: the philosophy of Paul Virilio, a critic of acceleration and Philosopher of “Dromology”, literally the Study of Speed. Got that?**

[Debater pauses for comedic effect.]

**Great.**

**Leach ‘99** – Neil, Diploma of Architecture University of Cambridge, Professor European Graduate School, “Virilio and Architecture”

Virilio's interest in dromology can be traced through a number of publications, of which Speed and Politics offers the most direct engagement with the subject (1986). Here, Virilio analyses the effect of speed within the contemporary city, which is read as a machine whose streets act as channels for rapid communications. Through these veins of the city course the 'dromomaniacs', the mobile revolutionaries of the modern age. These dromomaniacs - from sans culottes to brown-shirts - reveal how speed is the essence of political change. Beyond this they offer a model for change on an international scale through the medium of war. Modern warfare, Virilio notes, with its emphasis on mobility and surprise, depends on speed.

### **The very mentality of the Aff, of space as a place to be appropriated, and thus dwelled in, is a broken one. The concept of “dwelling”, as described by philosophers such as Martin Heidegger, within space, both architectural and literal, is one that ignores the realities of modernity and views people through the lens of their possessions – the Aff merely views space as another possession. Worse, this thought makes us culpable in the crimes of our Dr. Frankensteins – Heidegger’s Nazism proves.**

**Leach ‘99** – Neil, Diploma of Architecture University of Cambridge, Professor European Graduate School, “Virilio and Architecture”

[Brackets denote the removal of a slur for the Romani People].

Virilio's work can be understood as an enquiry over the primacy of place in formulating ways of grounding the self. As such it offers a direct riposte to the work of Heidegger, whose concept of 'dwelling' has become something of a dominant paradigm within recent architectural theory amid calls for a regionalist architecture and celebration of the concept of genius loci. This concept has been pursued further by those who have developed Heidegger's thought — architectural theorists such as Christian Norberg- Schulz (1980) and philosophers such as Gianni Vattimo (1995: 74-7). It is against Heidegger's static model of 'dwelling' that the potential of a more dynamic model of existence becomes apparent. Even prior to the technolo- gical advances that Virilio considers so significant, one might perhaps challenge Heidegger's assumption on other accounts, and question whether such a place-specific mechanism for grounding the self could ever have been applied universally. One only has to consider nomadic tribes or, indeed, ethnic or religious groups such as [Roma] and Jews, who traditionally - whether voluntary or otherwise — have led the life of the 'wanderer' to understand that, even within traditional societies, Heidegger's concept of 'dwelling' might have had certain shortcomings. But the important point, as Virilio realizes, is that more recent developments in material circumstances have influenced patterns of consciousness, so that even if Heidegger's outlook may once have been valid, its application can be seen as corre- spondingly less relevant today. Indeed, one might even argue that to a large extent the paradigm of the dynamic 'wanderer' has replaced that of the static 'dweller'.

In an age in which human beings are constantly mobile, the import- ance of place — place of origin, place of birth, etc. — as a mechanism for grounding the self is diminished. Even the home has been redefined as a 'property' exchangeable within the marketplace. In a world dominated, in Marc Augers terms, by 'non-places', individuals now begin to constitute their identity through more transitory phenomena, such as jobs and possessions (Auge\ 1995). These possessions may include even technological objects, such as cars and computers. All this has undermined the role of place as a mechanism for constituting one's identity. This is further exacerbated by the reduction in status of the physical and the increased reliance upon the virtual within our contemporary world. In short, the whole thesis of the link between building, dwelling and thinking needs to be revised. This is where Virilio has much to offer. Virilio as a theorist of non- presence and omnipresence, as a theorist of the erosion of physical space and the increasing importance of virtual space, begins to suggest a model of dwelling as virtual dwelling, which feeds off the technological and absorbs it productively, and identifies new imaginative possibilities emerging from this situation. Furthermore, by engaging, seemingly positively, with technology, Virilio transcends the limitations of Heidegger's thought, and opens up the possibility of thinking of new, less place-specific, ways of grounding the self.

### **The speed of war and the totalitarianism of “appropriation”-based thinking double up together to form the impact: the Frankenstein mentality of the Aff leading to inevitable depersonalization, violence, and tyranny.**

**Virilio 07** – (Paul, Professor of Philosophy at the European Graduate School in Saas-Fee, Switzerland, “The original accident,” trans. by Julie Rose, Polity, available online DH)

By accelerating, globalization turns reality inside out like a glove. From now on, your nearest and dearest is a stranger and the exotic, a neighbour. The deregulation of transportation is topped by the derangement of a foreclosure that triggers exclusion of the 'close' to the momentary advantage of any 'far-off' whatever that you happen to stumble across in the telescoping of civilizations. The expectation horizons of a past three centuries old that is now over - those of total revolution and total war - have been outpaced by the anguished expectation of the (ecoeschatological) Great Accident of which industrial accidents and terrorist attacks are only ever prefigurations, symptoms of a complete reversal in the orientation of humanity. But this very latest attack is inseparable from the accident in time, 10 since the acquisition of the speed of light shatters the plurality of social times and favours a generalized synchronization of action, interactivity then outpacing customary activity. Teleaction that eliminates not only the long durations of familial and social relations, but also those of the political economics of nations in tandem with their military strategy. Whence the recent drastic overhaul of the substantial war (Clausewitzian, if you like), boosting this anonymous and fundamentally risky accidental war, that hooks up declared hostilities to industrial or other accidents, thereby promoting a fatal confusion between attack and accident. Global terrorism is, in fact, like fate and its 'strokes of luck', good or bad, the force of destiny completing the force of the traditional army equipped with weapons of mass destruction, inherited from the age of world war, now over. But listen to Victor Hugo: 'l have defined and delimited the "state of siege": if anarchy is the arbitrary in the street, the arbitrary is the anarchy of power.' 11 From now on, the 'state of siege' is globalization, this foreclosure that transforms, or soon will transform, every state into a police state, every army into a police force and every community into a ghetto... And so, globalization's closed-field effect is nothing less than the progressive strangulation of the legitimate state of representative democracy, the society of strict supervision taking over from the society of local seclusion. After the standardization ushered in by the industrial revolution, synchronization (of opinions, of decisions) has come to set up an ultimate model of tyranny: the tyranny of this real time of forced interaction that replaces the real space of action and its free reaction v.rithin the expanse of a world that is open ... but only for a little while longer.

## **Alternative**

**So what do we do if a creature is roaming the countryside?**

**Do not try to befriend it, like the blind few at the cottage.**

**Do not build him a bride out of guilt.**

**To control nature through technoscience, to view the beautiful and vast space all around us as nothing more than territory to be appropriated, have the flag planted in it, and to ignore those who would do this in our stead if we don’t: none of these can be a sustainable strategy.**

### **Therefore, the alt is to challenge the regime of control, to challenge corporate society, beginning with voting down my opponent.**

**Virilio 95** Paul, Emeritus, École Spéciale d’Architecture; former director and chairman, École Spéciale d’Architecture; winner, Grand Prix National de la Critique; “Speed and Information: Cyberspace Alarm!” August 27, 1995;<http://fields.eca.ac.uk/deaua/wp-content/uploads/2008/10/virilio.pdf> |Cramer

Something is hovering over our heads which looks like a "cybercult". We have to acknowledge that the new communication technologies will only further democracy if, and only if, we oppose from the beginning the caricature of global society being hatched for us by big multinational corporations throwing themselves at a breakneck pace on the information superhighways.

### **To reject challenging the regime of control represents a refusal to engage with uncertainty, which pervades us and is what causes every impact.**

Nassim M. **Taleb 07**. Nassim N. Taleb is the author of The Black Swan: The Impact of the Highly Improbable. He is a former derivatives trader who became a scholar and philosophical essayist. Taleb is currently a distinguished Professor of risk engineering at New York University’s Polytechnic Institute.

This is a book about uncertainty; to this author, the rare event equals uncertainty. This may seem like a strong statement—that we need to principally study the rare and extreme events in order to figure out common ones—but I will make myself clear as follows. There are two possible ways to approach phenomena. The first is to rule out the extraordinary and focus on the "normal." The examiner leaves aside "outliers'' and studies ordinary cases. The second approach is to consider that in order to understand a phenomenon, one needs first to consider the extremes— particularly if, like the Black Swan, they carry an extraordinary cumulative effect. I don't particularly care about the usual. If you want to get an idea of a friend's temperament, ethics, and personal elegance, you need to look at him under the tests of severe circumstances, not under the regular rosy glow of daily life. Can you assess the danger a criminal poses by examining only what he does on an ordinary day? Can we understand health without considering wild diseases and epidemics? Indeed the normal is often irrelevant.

**There is always a way to challenge.**

## **Case**

### **Yielding to any of our Dr. Frankensteins ends in extinction through any one of a litany of previously articulated impacts, from Techno-Totalitarianism to the insidious loss of being.**

**Wu, 19**—Professor, School of Foreign Languages, Southeast University (Lanxiang, with Zhou Xiaolin, Southeast University, “Essence of Technology and Ecological Disaster: A Heideggerian Reading of Margaret Atwood’s The Year of the Flood,” Interlitteraria, 2019, 24/1: 158-172, dml) [language modifications denoted by brackets]

What is practiced in the Compound is exactly what Heidegger criticizes in his essay The Question Concerning Technology. As he points out, the current definition of technology, which sees it only as “a means and a human activity,” is “instrumental and anthropological.” (1977: 5) When the instrumental side is overemphasized, human manipulation of technology would become overwhelmingly dominant. To satisfy the increasing desire to know, and to master, a scientist might be committed to bringing the instrumentality of technology to its fullest extent. But in doing so, he “distanced himself from Being, which was manifesting itself in the presencing of all particular beings. For in his seeking, he [they] reached out not simply to receive with openness, but also to control.” (Lovitt 1977: xxv) When the obsession with the technological force makes modern man [people] forget who he is [who they are], and puts himself [themselves] in a superior position, there will emerge “a warlike clash between forces” (Foucault 2003: 16). When more biotechnological geniuses like Glenn are “given free reign to tamper with nature” (Bouson 2011: 10–11), what awaits the world is the nightmarish scenario that Atwood speculates in The Year of Flood, the doomsday when humans are wiped off the Earth by the viruses “that cannot be controlled and that are universally destructive.” (Foucault 2003: 254

### **While the Aff’s criticism of Neoliberal business is admirable, prioritize my alt in that regard because taking a materialist view of history is inaccurate compared to one of speed.**

**Armitage 2k** John, Principal Lecturer in Politics and Media Studies, UNorthumbria; “Beyond Postmodernism?” *CTheory*; November 15, 2000;<http://www.ctheory.net/articles.aspx?id=133#bio> |Cramer

The importance of Virilio's theoretical work stems from his central claim that, in a culture dominated by war, the military-industrial complex is of crucial significance in debates over the creation of the city and the spatial organization of cultural life. In Speed & Politics, for example, Virilio offers a credible 'war model' of the growth of the modern city and the development of human society. Thus, according to Virilio, the fortified city of the feudal period was a stationary and generally unassailable 'war machine' coupled to an attempt to modulate the circulation and the momentum of the movements of the urban masses. Therefore, the fortified city was a political space of habitable inertia, the political configuration, and the physical underpinning of the feudal era. Nevertheless, for Virilio, the essential question is why did the fortified city disappear? His rather unconventional answer is that it did so due to the advent of ever increasingly transportable and accelerated weapons systems. For such innovations 'exposed' the fortified city and transformed siege warfare into a war of movement. Additionally, they undermined the efforts of the authorities to govern the flow of the urban citizenry and therefore heralded the arrival of what Virilio (Virilio and Parent, 1996: xv) calls the 'habitable circulation' of the masses. Unlike Marx, then, Virilio postulates that the transition from feudalism to capitalism was not an economic transformation but a military, spatial, political, and technological metamorphosis. Broadly speaking, where Marx wrote of the materialist conception of history, Virilio writes of the military conception of history.