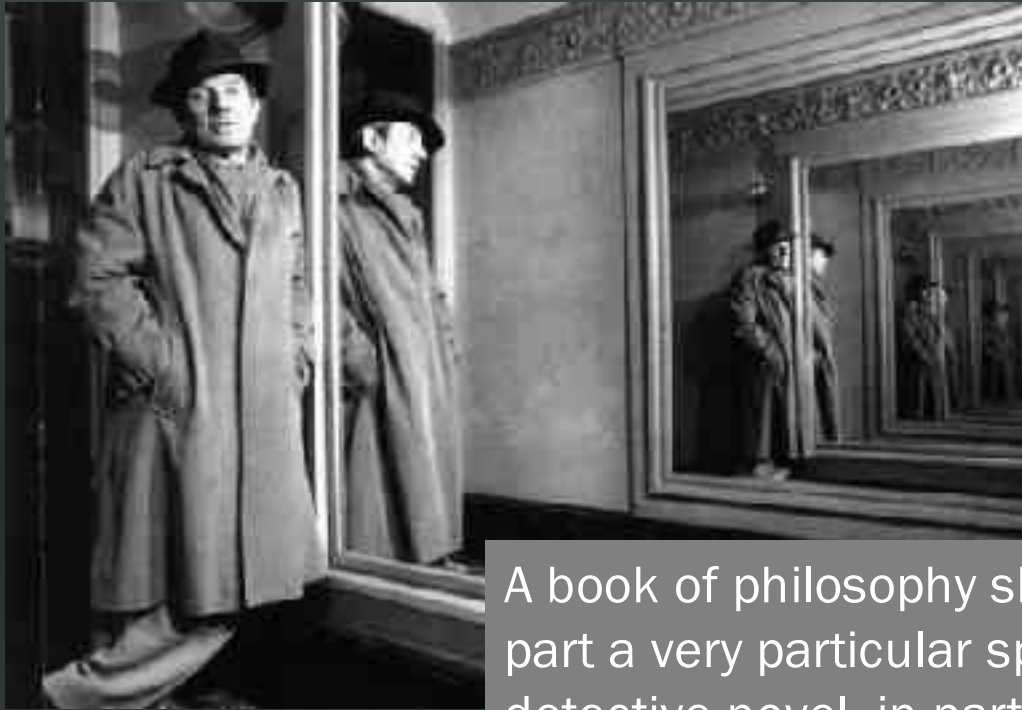




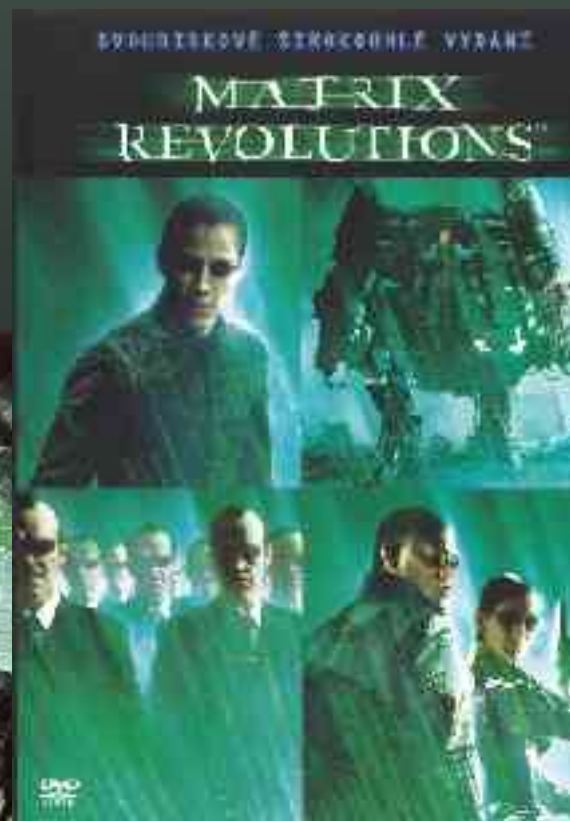
Thinking Otherwise:

Philosophy, Technology & *The Matrix*

David J. Gunkel
Northern Illinois University
dgunkel@niu.edu



A book of philosophy should be in part a very particular species of detective novel, in part a kind of science fiction. (Gilles Deleuze)





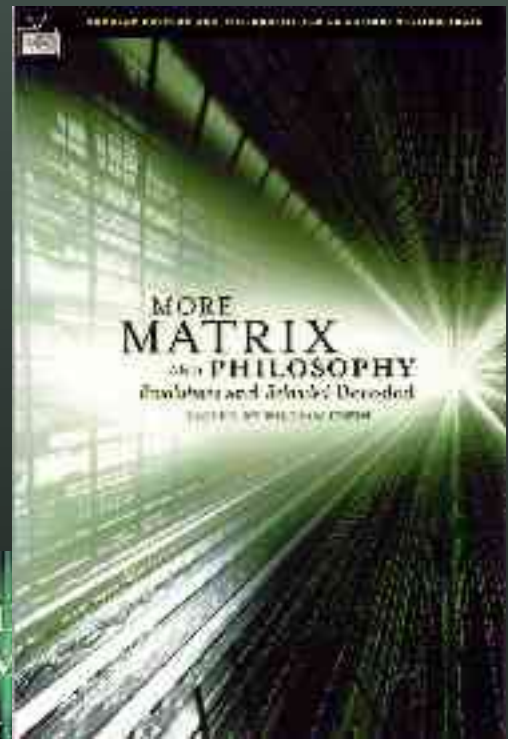
TAKING THE
RED PILL



Science, Philosophy and Religion
in *The Matrix*

EDITED BY GUY Y. YERUSHALMI

INTRODUCTION BY DAVID GERBOLD





There is something inherently stupid and naïve in taking the *philosophical* underpinnings of the *Matrix* trilogy seriously and discussing its implications. The Wachowski brothers are obviously *not* philosophers. They are just two guys who superficially flirt with and exploit in a confused way some postmodern and New Age notions (Slavoj Žižek)



Good
True
Male
Mind
Real

Bad
False
Female
Body
Illusion

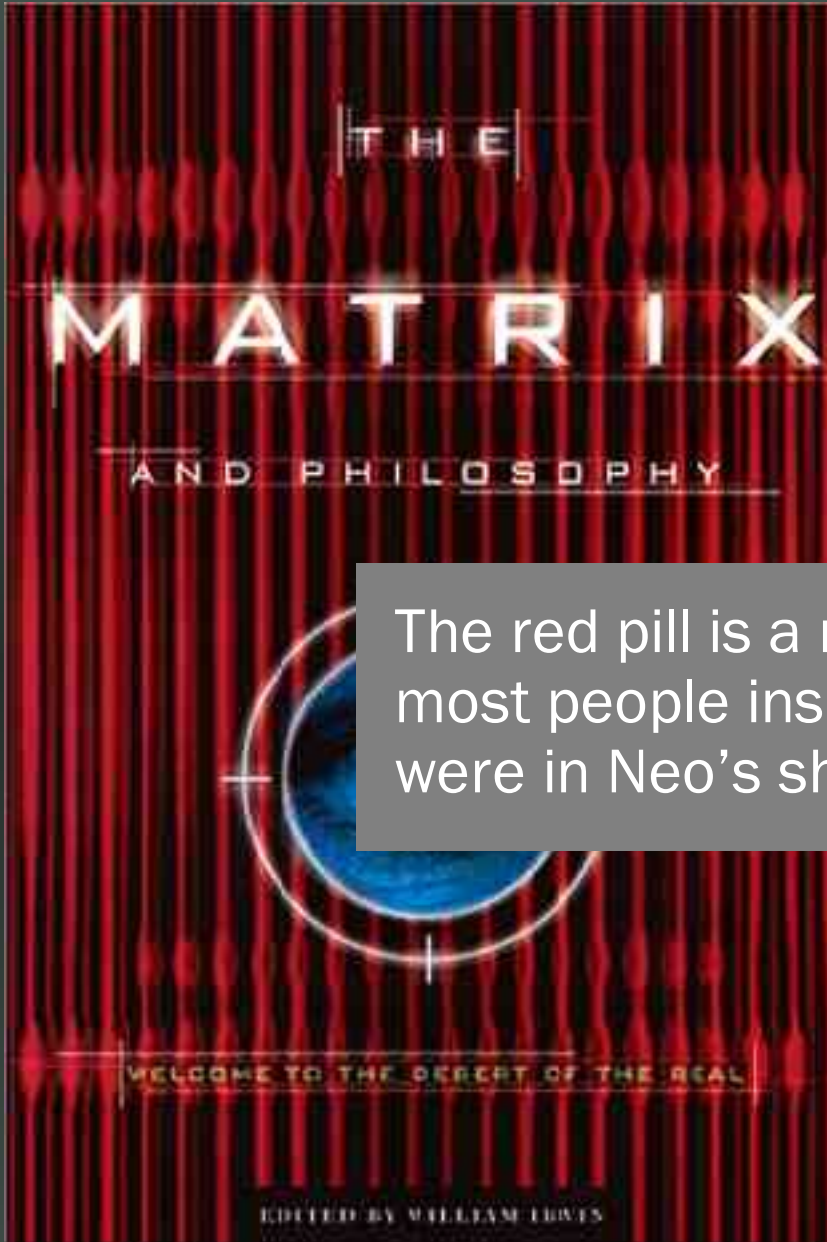




The two pills that are cradled in Morpheus's hands constitute the material in which all forms of information technology have been understood, developed, and evaluated.

1





2

The red pill is a new symbol of bold choice, and most people insist they would take it if they were in Neo's shoes. (William Irwin)



3

Question the logical structure and philosophical repercussions of the binary opposition that is represented by the red and blue pills.

Taking the Red Pill

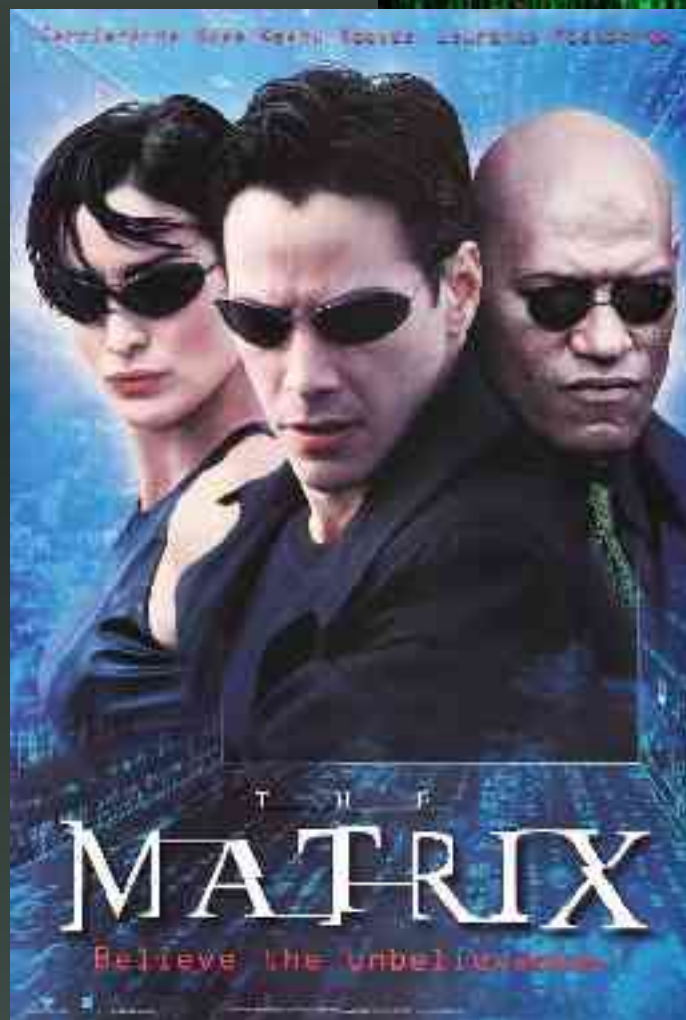
The Matrix is, at its core, a film with a moral plot
(Iakovos Vasiliou, 2002, p. 1).







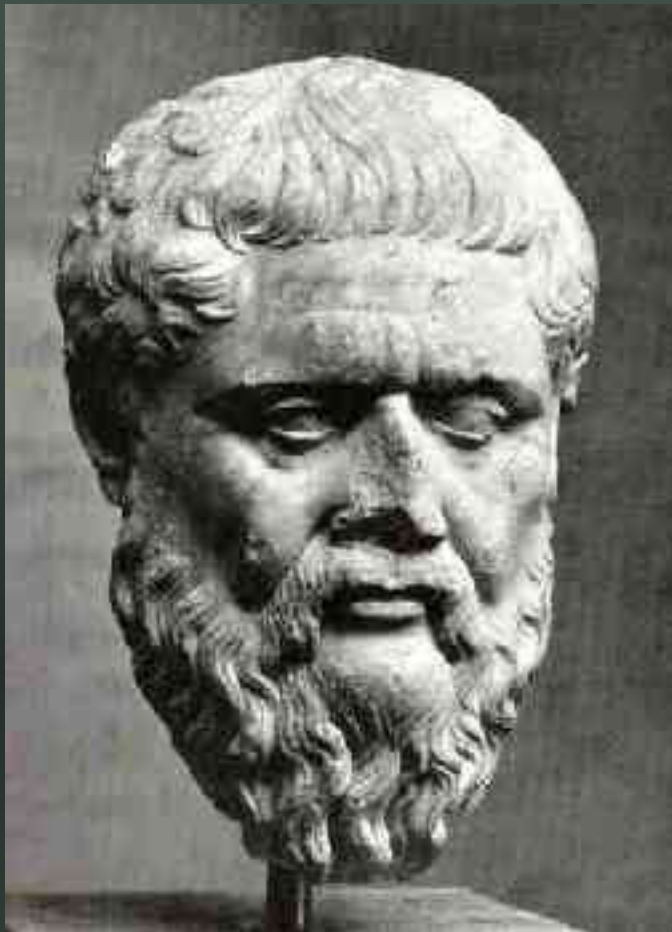






True
Being
Authenticity
Real

False
Appearance
Inauthenticity
Illusion



ΠΟΛΙΤΕΙΑ

[ἢ ΠΕΡΙ ΔΙΚΑΙΟΥ, ΠΟΛΙΤΙΚΟΥ]

ΤΑ ΤΟΥ ΔΙΔΑΧΟΥΣ ΠΡΟΣΕΝΙΑ

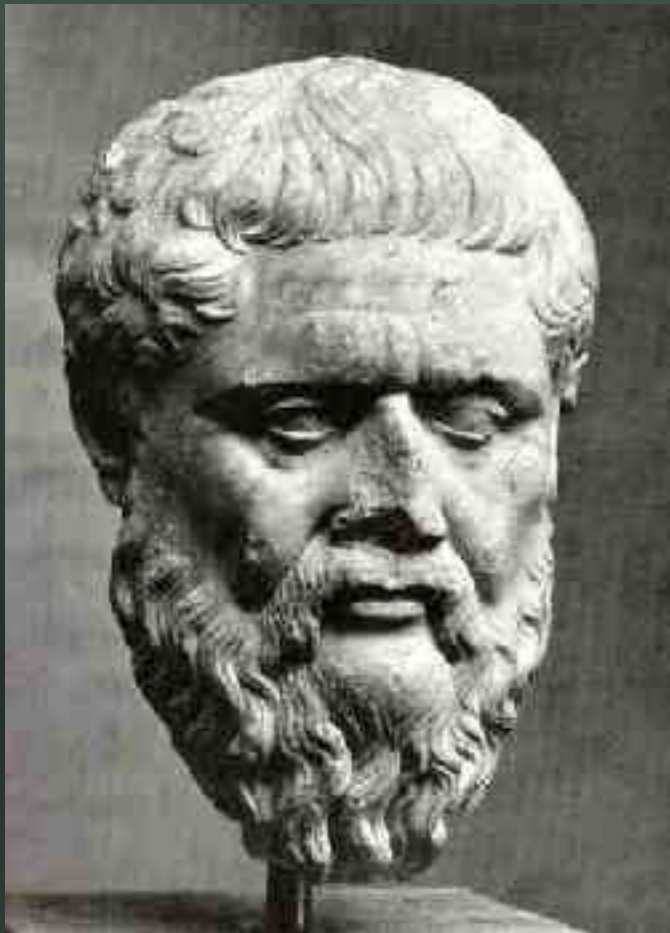
ΚΡΑΤΗΣ, ΓΛΑΥΚΩΝ, ΠΟΛΕΜΑΡΧΟΥ, ΘΡΑΚΥΝΑΟΥ,
ΑΔΕΙΜΑΝΤΟΣ, ΚΕΦΑΛΟΥ

Κατέβην χθές εἰς Πειραιᾶ μετὰ Γλαύκωνος
Ἀριστάνου, προσυψόμενός τε τῇ θεῷ καὶ ἀμε-
ορτήν βουλόμενοι θεάσασθαι τὰ αὐτοῦ ποιή-
μα, ἅτι νῦν πρώτων ἀγορεύεις, καλὴ μὲν ἔστι μοι
τῶν ἐπιχρυσίων πομπῆ ἔξοξιν εἶναι, οὐ μέντοι
ἐφάνη μοι ἀρετὴν ἢ οἱ Θοᾶδες ἔπεμπον.
προσυψάμενα δὲ καὶ θεωρήσαντες ἀπήμει-
νεν ἡμεῖς τὸ ἄστυ, κατείδον αὖν πύργωθεν ἡμᾶς
τρεῖς ὀρμημίους Πολέμαρχος ὁ Κεφάλου ἐκέ-

...the title and the personages of. *Introd.* pp. ix and xix
Socrates narrates in the first person, as in the *Charmides*
and *Lysis*; see *Introd.* p. vii. Hirsch, *Der Dialog*, I, p. 84.
Demetrius, *On Style*, 305, cites this sentence as an example
of "trimeter members." Editors give references for the
anecdote that it was found in Plato's tablets with many
variations. For Plato's description of such painstaking cf.
Phaedr. 278 D. Cf. *De sen.* 5. 13 "serbens est nostrum."

¹ Cf. 409 c; about a five-mile wall.

² Plato and Xenophon represent Socrates as worshipping
the gods, *εὐσεβείων*. Atarantius, *Contra gentes*, v, censures



What do you suppose his answer would be if someone told him that what he had seen before was all a cheat and an illusion, but that now, being nearer to reality and turned toward real things, he saw more truly?

“Yes,” he said, “I think that he would choose to endure anything rather than such a life.” (516e)

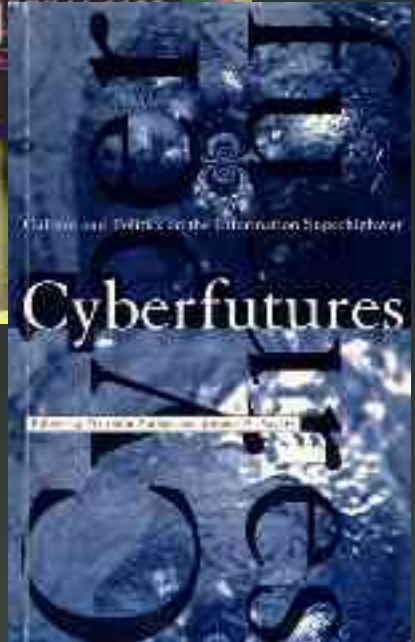
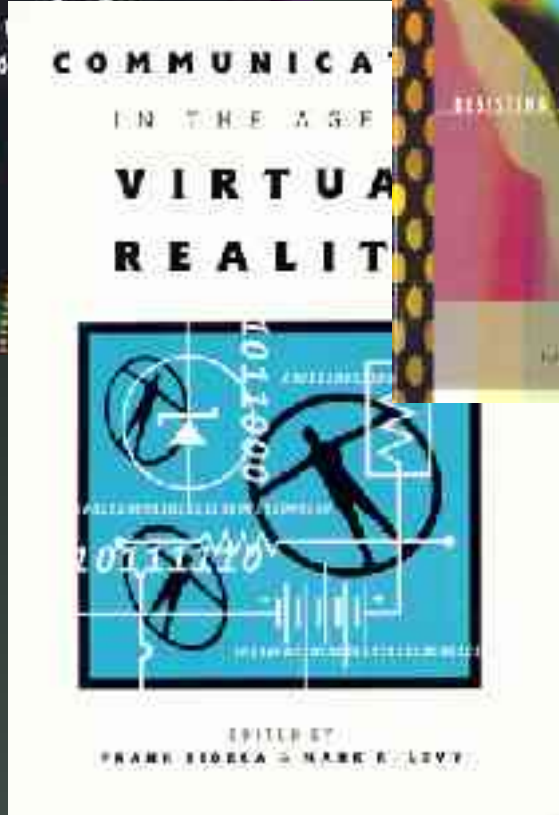
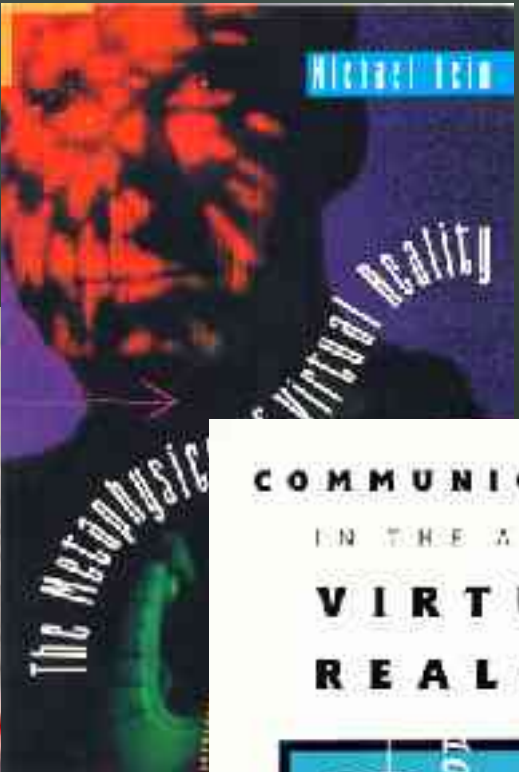
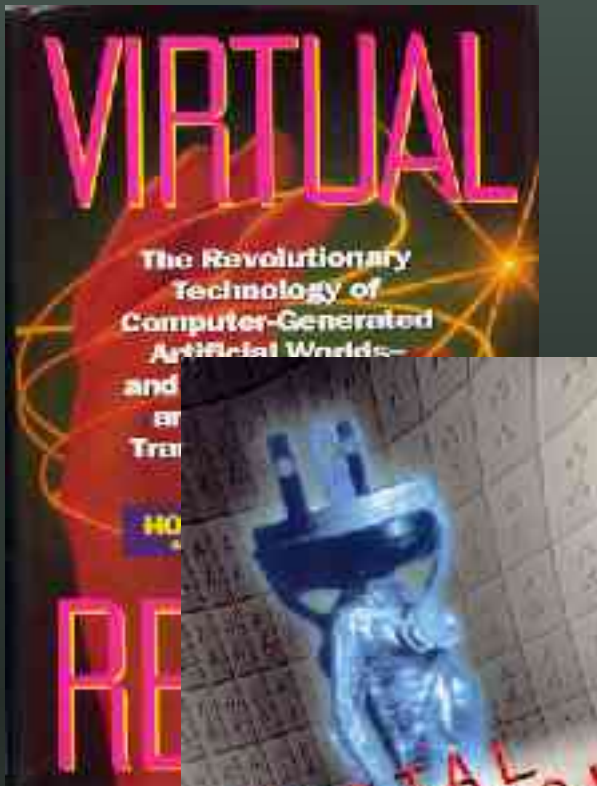
ΚΡΑΤΗΣ

ΔΕΜΟΚΡΑΤΟΣ, ΚΕΦΑΛΟΣ

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ἐμφανέως ἀρέσκει ἣν οἱ Θεοὶ ἐπέμπτου.
σοιζόμενα δὲ καὶ θεωρησάντες ἀπῆμιν
τὸ ἄστυ. κατέβην αὖν πύργωθεν ἡμῶν
ε ἰσμι

and *Lysis*; see
Demetrius, *On*
of "trimeter"
anecdote that
variations. F
Platon, 578 D
of 499 c
Plato and
the gods, *de*
the gods, *de*

αποπρὸν τοῦτον ἐκείνου ἢ νοσησάντων
Ατταναίου, *Contra gentes*, v, censures
2

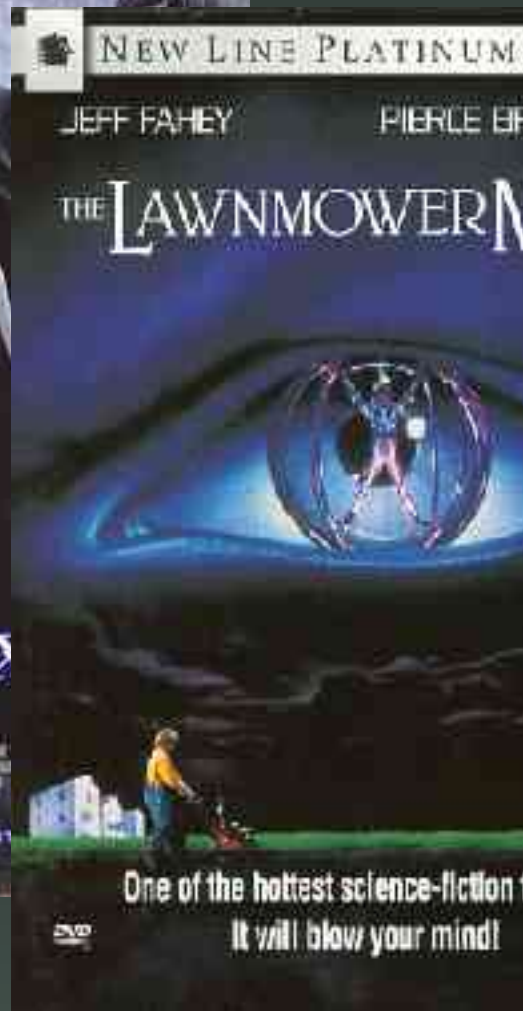
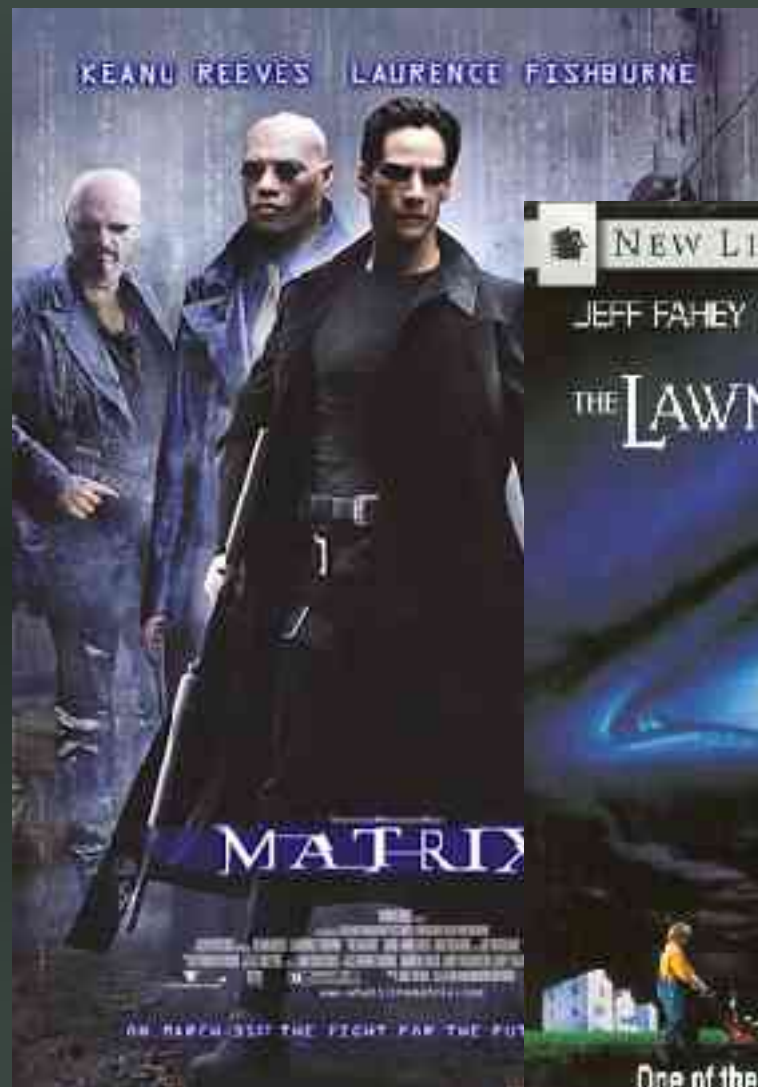


KEANU REEVES LAURENCE FISHBURNE



MATRIX

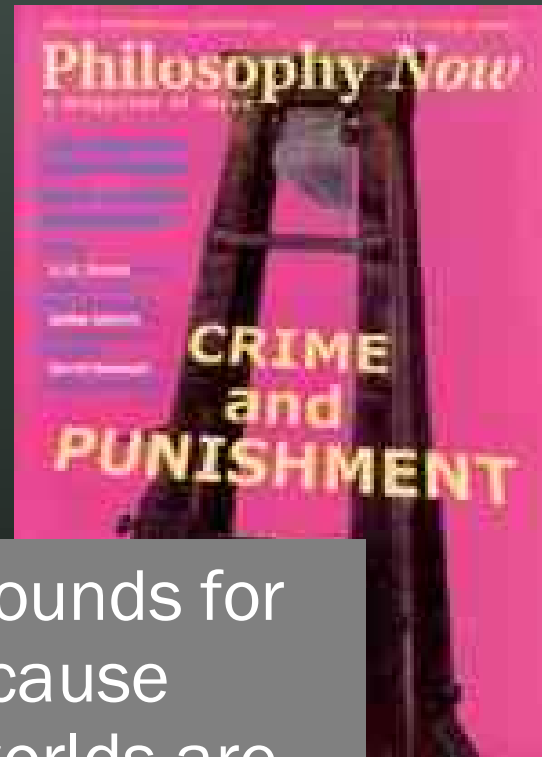
AN HARPOUN 3511 THE FIGHT FOR THE FUTURE BEGINS.



The Blue Pill and Beyond

It is less a matter of being pro- or anti-technology, but of developing a critical perspective on the ethics of virtuality.

(Kroker & Weinstein, 1994, p. 5)

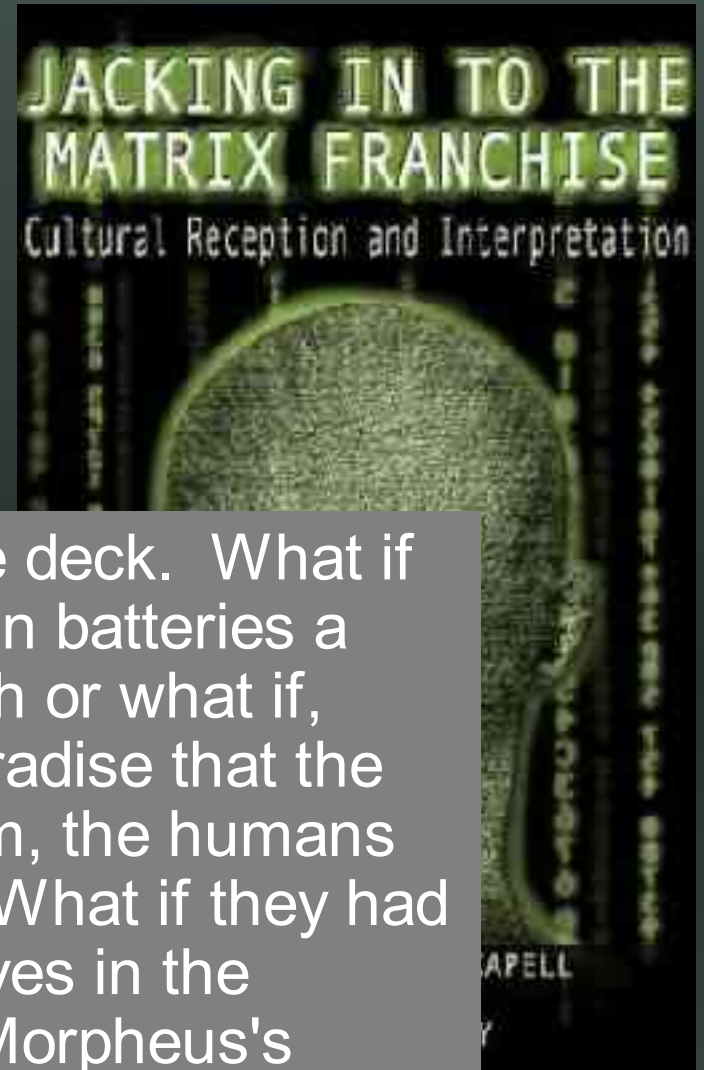


There are no rational grounds for making the decision because epistemologically, the worlds are the same (Robin Beck)

Russell Blackford

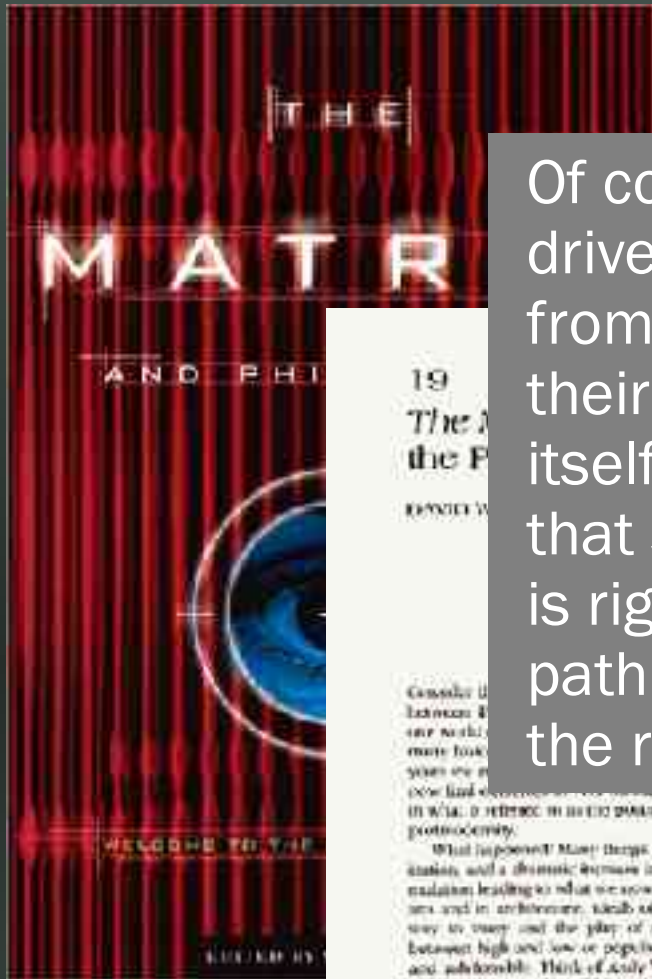
“Try the *Blue Pill*: What’s Wrong with Life in a Simulation”

What happens if we reshuffle the deck. What if the machines had fed their human batteries a nice organically grown algae broth or what if, instead of rejecting the virtual paradise that the machines originally provided them, the humans had accepted it and flourished? What if they had consciously agreed to live their lives in the simulated reality of the matrix? Morpheus's moral crusade to wake everyone up would be at least slightly compromised, no?









Of course the whole plot of the film is driven by the noble battle for liberation from the tyranny of the machines and their evil Matrix. But the film, despite itself, presents us with two worlds in a way that shows us that Cypher is the one who is right. I believe that the only sensible path is to choose the simulated world over the real one. (David Weberman)

19
The M
the P
RONEL V

Consider the
technological
our world,
more look
years we
00s had
IN W/AL. D. HERRICK IN HIS 2000 PAPER 'THE MATRIX: A
postmodernity.

What happened? Mass? Harp. (DECONSTRUCTING, SUBSTANTI-
analysis, and a dramatic increase in the flexibility of capital accu-
mulation leading to what we now know as globalization? In the
art and in architecture, local of space and design have given
way to mass and the play of surfaces while the distinction
between high and low or popular art has come to seem spurious
and indefensible. Think of Andy Warhol or Madonna, or phre-
nology, many have been led to abandon their faith in an origin.

²The idea of "Matrix actualization" is well in the tradition of "revelation
of postmodernity" since both are of the late 1980s on the subject. 1994
Harvey, "The Culture of Ambiguity" (London, 1994). Harvey, 2001.
Harvey's book also contains a more, which also see the "revelation of post-
modernity" (16-17). Harvey quotes Neil Harvey as saying "the revelation
actual and the revelation are both of the same. (16) or July 1994, 1994b.
St. Louis, Missouri with the "revelation of the revelation" (16) Harvey
ambiguity.

The Matrix does not just offer sensual pleasures. It really encompasses much more, in fact, it gives us just about everything we could want from the shallowest to the deepest gratifications. Assuming that the machines haven't made things unnecessarily impoverished, the virtual world gives us the opportunity to visit museums and concerts, read Shakespeare and Stephen King, fall in love, make love, raise children, form deep friendships, and so on....The real world, on the other hand, is a wasteland. The libraries and theatres have been destroyed and the skies are always gray. In fact, you'd have to be out of your mind or at least seriously out to lunch to choose the real world (is that why Keanu Reeves seems so well cast in the role?). We're not talking base hedonism now, we're talking about, to use John Stuart Mill's words, "the higher faculties" and the deep and diverse types of gratifications derived from them. Such gratification is to be found more easily in the Matrix than in the "desert of the real."
(David Weberman)



VIRTUAL WORLDS: A FIRST-HAND
ACCOUNT OF MARKET AND
SOCIETY ON THE CYBERIAN
FRONTIER

Tilman C. Schmidt

CESifo Working Paper No. 618

December 2001

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This report is based primarily on
gathered data in Nevada from 2000
and is available in Nevada. It is not
and data collected by the author from
his private computer case. The
author is not responsible for the
accuracy of the information and
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Exchange Rate

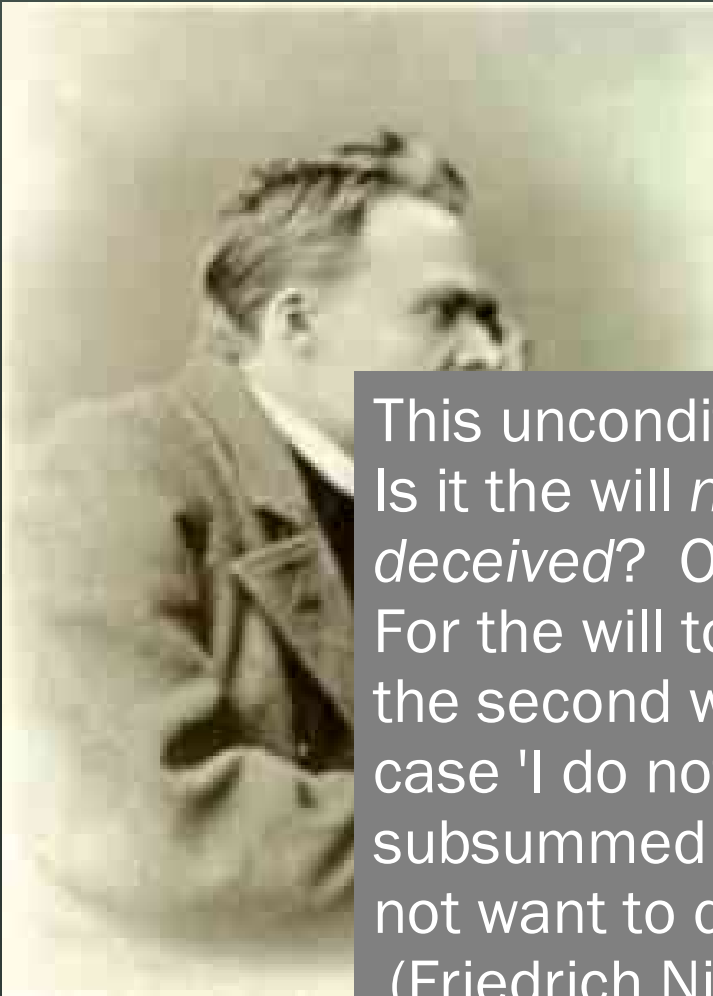
1 Platinum Piece = \$ 0.01072; better
exchange rate than the Yen or Lira

Gross National Product

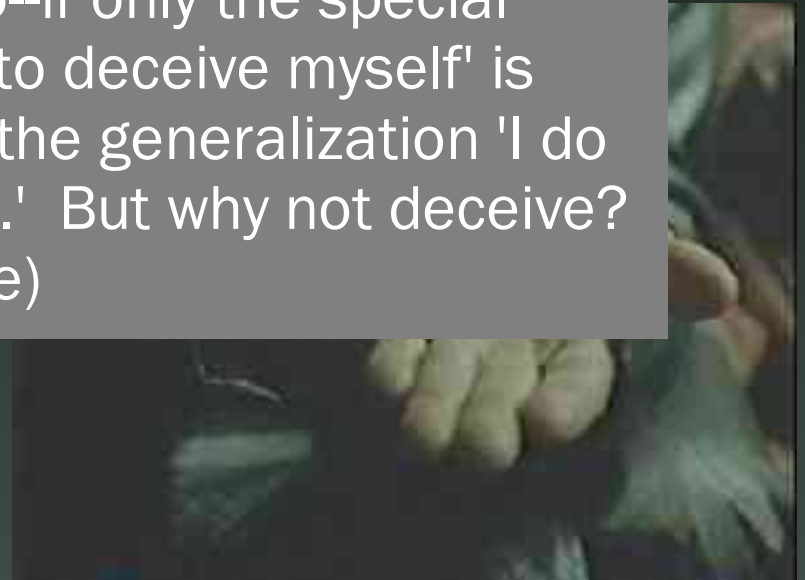
\$135 million or \$2,266 per capita
EverQuest is the 77th richest country
in the world

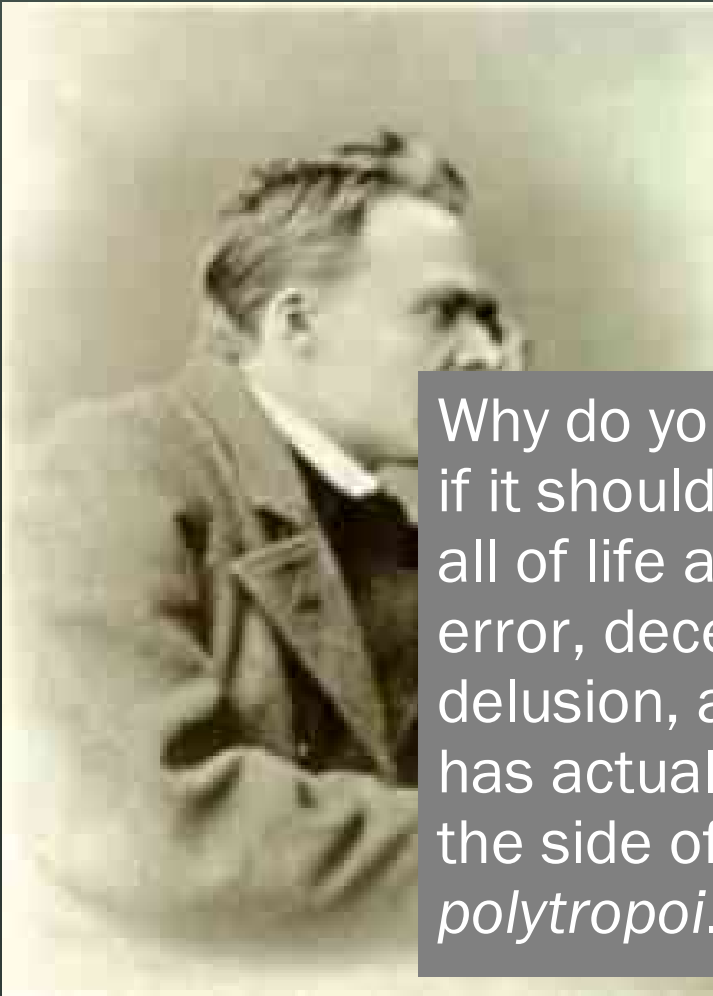
Hourly Wage

Average avatar makes 319 PP per
hour or \$3.42/hour (assuming an
exchange rate of 0.01072 PP per
dollar).

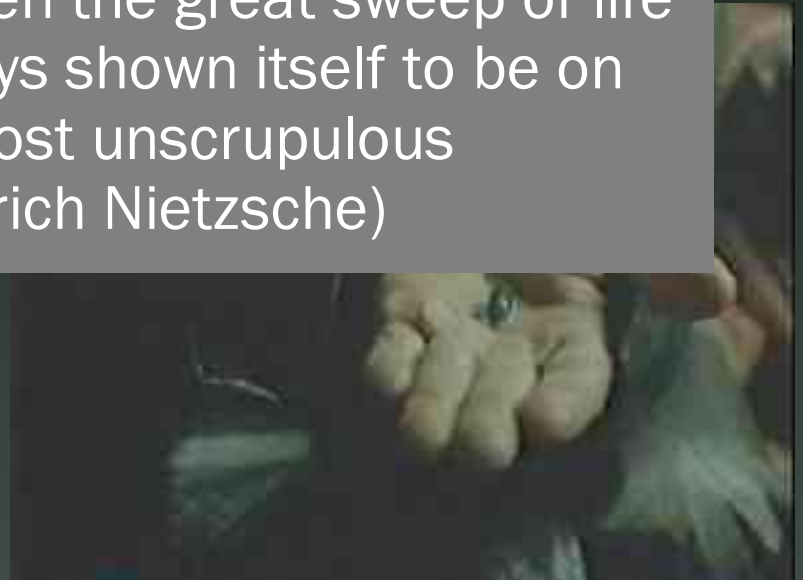


This unconditional will to truth--what is it? Is it the will *not to allow oneself to be deceived*? Or is it the will *not to deceive*? For the will to truth could be interpreted in the second way, too--if only the special case 'I do not want to deceive myself' is subsummed under the generalization 'I do not want to deceive.' But why not deceive? (Friedrich Nietzsche)



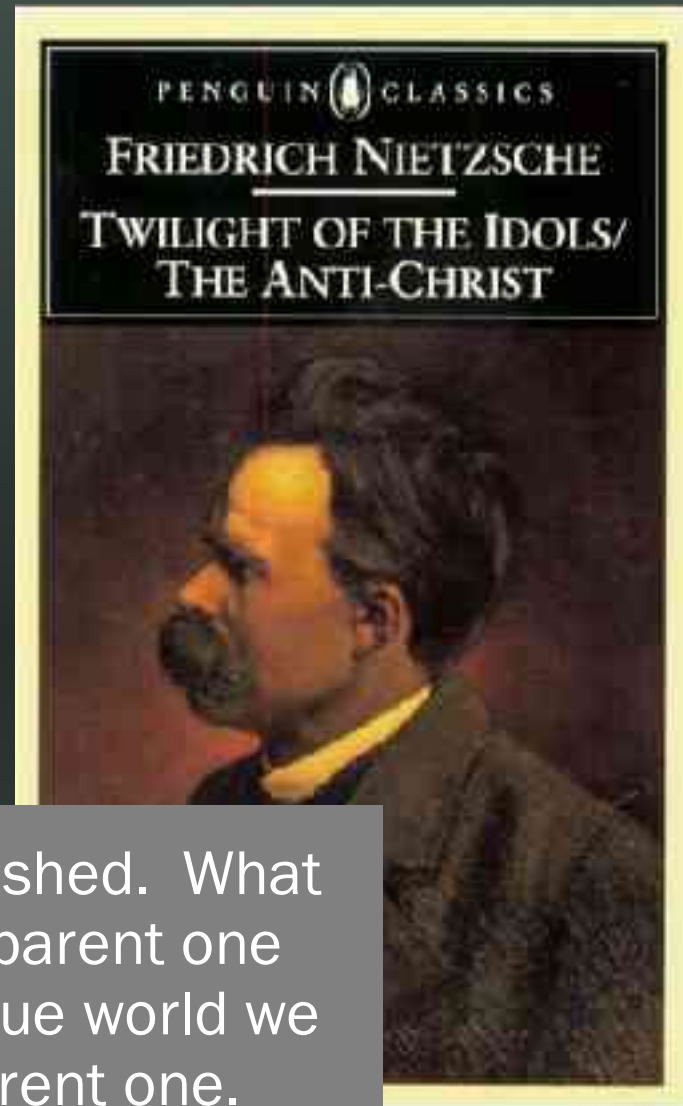


Why do you not want to deceive especially if it should seem--and it does seem!--as if all of life aimed at semblance, meaning error, deception, simulation, delusion, self-delusion, and when the great sweep of life has actually always shown itself to be on the side of the most unscrupulous *polytropoi*. (Friedrich Nietzsche)









The true world—we have abolished. What world has remained? The apparent one perhaps? But no! With the true world we have also abolished the apparent one.
(Friedrich Nietzsche)



KEANU REEVES

LAURENCE FISHBURNE

MATRIX

WACHOWSKI

THE WACHOWSKI BROTHERS

A CITIZEN KODAK PRESENTATION THE WACHOWSKI BROTHERS' "THE MATRIX"
KEANU REEVES LAURENCE FISHBURNE JOYCE KILMER "THE MATRIX"
WACHOWSKI BROTHERS' "THE MATRIX" IS A CITIZEN KODAK FILM
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www.thematrix.com





It is less a matter of being pro- or anti-matrix, but of developing a critical perspective on the ethics of virtuality.



Conclusions

Rather than designating the choice between good and evil, my Either/Or designates the choice by which one chooses good and evil or rules them out.
(Søren Kierkegaard)

1) Binary Thinking is not optional.

The computer organizes data in terms of 0s and 1s. We organize our understanding of the world employing conceptual oppositions.





2) Binary Thinking is not neutral. In organizing things into binary pairs, we impose value judgments that are often presumptuous and unjustified.



3) Revolution is not Sufficient.

Opposing binary opposition is just one more binary opposition. Critical intervention requires an alternative path.



<http://thinkingotherwise.org>