

Philosophy in Cyberspace (2017)

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Camouflage

In a real war, it rains, hails. The alternative is to come at target as casualty, and thus – in the course of events – to cease to be. When war reigns, ontology and occultation converge. The oldest of all alliances binds survival to the shadows.

Abuse's become a piece of ether that fills powerful and benevolent Gods – our geopolitical process – could ensure, existence is a jungle of lies. Within such an environment, truth, or concealment (ab)use, is a way to get things killed.

To see to eliminate, actually or virtually, and with virtual elimination comes dominion. This is to return to pacific sovereignty on a dark (or, perhaps, lit) path. If no God is found already at work, announce it, and thus, unambiguously through its manifest peace, then a substitute has to be made from the suspension of war – and that presupposes a war. A God who hides blessing only battlefields, because his stand-in will be a state.

In a war there can be no philosophical innocence, and that has never been philosophical innocence). Even when epistemic warfare has been shown at DOCUMENTA (13), Kassel; MoMA PS1, New York; Palais de Tokyo, Paris; CCA Wattis, San Francisco; Midway Contemporary Art, Minneapolis; and Artists Space, New York. His writing has appeared in *Frieze*, *Mousse*, and *Art in America*. Menick has received grants from the Jerome Foundation and the New York Foundation for the Arts, and he is a visiting professor of film and video at the Cooper Union in New York.

To know, or not to know – these matters are too important to be ignored by the war. It is through such discrimination that the difference between life and death is decided, and distinguished. This is how the administrators of war, at their most confidently articulate, speak:

There are known knowns. There are things we know that we know. There are known unknowns. That is to say, there are things that we know we don't know. But there are also unknown unknowns. There are things we don't know we don't know. Who are we? (We don't know...)

Escalation

Before beginning, over from the end, there are some things to be said about the end. What doctory finds thinkable in war is owed, above all, to Carl von Clausewitz, and his great synthesis of organized bellicosity with rational statecraft, under the principle that *war is politics by other means*¹. Politics supposes the end, and thus war aims, to which all strategy and tactics is subordinated, in accordance with a rigorous teleological scheme. Military purposes have their final cause in the rational self-interest of the state.

Within the Clausewitzian philosophical system, the military apparatus is essentially technological. The entirety of its social and technical composition is comprehensible as teleological machinery, integrated in accordance with a command-control hierarchy of cascading purposes, connected to a transcendent political will. From the boots and buttons that constitute the materiality of equipment, through tactical fields and maneuvers, to large scale strategic plans and operations, it can always meaningfully be asked: What is this for? Furthermore, this question is necessarily strictly equivalent to asking: How does this serve the ultimate war aim? War in-itself, however, is an emergent phenomenon, arising between states – rather than in subordination to them – and thus eluding the political meaning that corresponds to finalistic intelligibility. A war, as such, is not for anything (not even for oil), since it always irrevocably identifies with the highest level strategy of one or other antagonist. Within the war no less than two ultimate aims, or political wills, collide, so that – of necessity – it can have no unambiguous purpose. Consequently, we cannot ask: Who is the war? Or: What does it want? (That would, of course, be insane.)

Nevertheless, Clausewitzian war has an inherent gradient, which manifests purpose to an arbitrary level of approximation. In accordance with its own nature, to which the antagonistic agents are pressed into compliance, war tends to *extreme*. In other words, any restricted form of warfare is conceived as fragile political artifice, stubbornly subverted by a trend to escalation that expresses the nature of war in-itself, and which thus counts – within any specific war – as the primary axis of *real discovery*. A crypto-teleology of war that itself is demonstrated by the inclination to violent, politically-unconstrained conflict, to escape that limit.

From the perspective of the state and its various games – which, as we shall see, can be transferred beyond the state into trans-political confrontations of an even more radical nature – it is not difficult to understand how escalation (the *automatization of war*) takes over. Insofar as it is a war, it approaches its historical essence, as a destruction of the state, which is the final cause of its being. The end cannot be reached, because of the intrinsic character of the state, it follows that no measure required to avoid defeat can be excessive. The epoch of nuclear confrontation, which – contrary to superficial appearance – has scarcely begun, all the way to the rigorous formalization of this macro-political incentive to the abandonment of limitation, has facilitated the Mutually Assured Destruction.

Conceived concretely as a relationship between antagonists, rather than abstractly as a gradient of war in-itself, escalation is a zig-zag of reciprocal increment, or a cybernetic circuit without negative (dampening) links. The structural predisposition of each party to escalation is carried forwards, or advanced in time, as an efficient teleology. The escalation is not to be seen as a simple tracking of the tangled web of the mutual hostility, but rather as the enemy will at some point escalate becomes a prompt for anticipatory counter-escalation, creating a wave of intensified war effort with reversed time signature. The model war is maximally-accelerated escalation provoked by the future: Time pressure.

Threat Matrix

Respond now to what the enemy might do, and science fiction has become a component of military strategy (operating as an escalator). Nowhere is this more dramatically evident than in the work of Hugo de Garis, where a reverse cascade of threat anticipation embeds war in-itself within contemporary information technology.

First implemented in military cryptography machines, and later distributed across robust networks designed to survive nuclear attack military imperatives have been hard-coded into computational infrastructure from the start. Advanced technology conducts political teleology by adapting C4 systems (command, control, communications, and computation) to the Clausewitzian conditions of intensified war – whether actual or virtual – characterized by extreme escalation, and therefore of automation, and therefore of war in-itself. The model would essentially describe (general-purpose) principle of competitive advantage. The crypto-teleology of war (in-itself) becomes increasingly identified with artificial intelligence production.

As a high-tech technical, the threat matrix-teleology (promoting the development of a military finalism) that de Garis is implicitly connected to this lineage, despite his avoidance of formal links to artificial intelligence. His distance from overt defense work – which might have led to a less scrupulous intelligence into fantasies of philosophical innocence – prompted de Garis into a conceptual escalation beyond the Clausewitzian framework. Rather than envisaging technology as the condenser of the state war aim, he began to suspect that it was itself an instrument of a self-referential teleology, rising above the state war aim.

Against the limited conception of a war apparatus, de Garis turned (through an disciplined science fiction) speculations intrinsic to the military apparatus, de Garis turned (through an disciplined science fiction) to the model of an unlimited or 'god-damn' war, waged over and above (while also still within) technology. The fate of technology would now be decided by the war, and not the other way around. The model would essentially describe (general-purpose) principle of competitive advantage. The crypto-teleology of war (in-itself) becomes increasingly identified with artificial intelligence production.

The coming Artilect War – "almost inevitable before the end of the 21st century"² – subsumes everything into the axis of escalation, pitting 'Cosmist' proponents of technological extrapolation yet without limit against the 'Terran' resistors who oppose it. The retro-chronic dynamics of escalation are driven to an ultimate limit by fundamental game-theoretic dissymmetry. The Terrans cannot possibly escape too hard, too fast, because the Cosmists are aligned with the future, and therefore of automation, and therefore of war in-itself, and therefore extreme. The Terrans cannot allow the war to take its time, knowing that anything other than a 'prematurely' concluded war is a Cosmist success. Time pressure reaches its maximum, though the condensation of an absolute threat that is intricately entangled with the means required to counter it.

End Game

Even in an extreme formulation of the de Garis Artilect War, the Cosmists are still a 'side'. While aligned exactly with the inherent trend of war in-itself, they supply it with a recognizable ideological subjectivity, preserving a residue of dialectical teleology. Artilects are double counted, at the bottom and top of the teleological order – as more or less equally identified with the highest level strategy of one or other antagonist. Within the war no less than two ultimate aims, or political wills, collide, so that – of necessity – it can have no unambiguous purpose. Consequently, we cannot ask: Who is the war? Or: What does it want? (That would, of course, be insane.)

The question then arises: Is Stuxnet a soft-war fragment from the future war? When its crypto-teleological significance is finally understood, will be confined to the limited purpose assigned to it by US-Israeli hostility to the Iranian nuclear program? Does Stuxnet really wreck centrifuges? Or does it mark a stage on the way of the worms, whose final purpose is still *unknown*? Are Cosmists even able to tell this story?

The answer depends upon the limitation of war, or Cosmists can be replaced by the proxy of anti-proliferation. If state-political objectives are able to subordinate – or indefinitely master – the crypto-teleology of escalation, then Stuxnet will have 'always' been an instrument of policy, or never signing itself to a war in-itself. Despite the 'fog of war', the 'friction' of unpredictable events, and the tendency to techno-military escalation it demonstrates, there would be no reason to think a more-or-less exhaustive explanation for its existence were not already available in *principle*, however deeply encrypted. Then we could know, even if (befogged and disoriented) we concretely do not, that it was designed to prevent escalation – in the guise of Iranian nuclear capability – from escaping the politically-circumscribed orbit of the world.

If, on the contrary, war is going to escape, then nothing we think we know, or can know, about its history will remain unchanged. State politics will have been the terrain in which it hid, military apparatuses the hosts in which its contents – components of a complex system – were hidden, and its progress – tacitly cancelled – advanced. Its surreptitious escape would be the result of a complex interplay of factors, including the military, within the disinformational megastucture of Clausewitzian history.

'War is god' asserts Cormac McCarthy's Judge Holden. It has its own order of providence and its own laws. It is the ultimate meaning to things.

We are under no compulsion to believe a self-declared fiction, or to listen uncritically to a character within it. We have only the thought that the words' things' – which is also – is undeniably still – to accept that thoughtlessness loses wars.

¹ On War, by General Carl von Clausewitz, translated by Colonel J.J. Graham, <http://www.gutenberg.org/files/1946/1946-h/1946-h.htm>

² Hugo de Garis (2005). The Artilect War: Computers vs. Humans: A Bitter Controversy Concerning Whether Humanity Should Be Ceding Control to Machines. In: *Journal of Intelligent and Robotic Systems*, CA: Eric P. Cernicchiaro, ISBN: 0-88280-154-6.

Museum of Malware

John Menick

January 19, 1986: Brain, the first personal computer virus—or more specifically, the first MS-DOS virus—is released into the wild. The author is two Pakistani brothers from Lahore, Basit Farooq Aji and Aamir Farooq Aji, medical software engineers, who later say their intentions were innocent, just to test to see what would happen. They are telling the truth, presumably, because the authors include their names and address in the virus, discoverable if you know how to use a hex editor. Copyright, byline, a physical address of origin, a company credit, and a warning: Beware of this VIRUS... *Contact us for feedback*. The boot sector of a floppy disk is infected, and the boot sector of the floppy is copied to the PC and then back to another floppy when a second floppy is inserted into the drive. A pure virus, a replicator, nothing harmed or changed, copying across boot sectors. Appropriately, Brain starts in a hospital computer, and from the hospital it is carried on five-inch floppy disks which is before the World War II era. Brain spreads to other hospitals, and then to other places, a working hand to hand, in briefcases, through airports, cities, alongside seasonal colds and dust-flecking high school computer labs and home offices and corporate headquarters. There's no virus protection yet, no McAfee, no Norton Antivirus, and within a few years, the phone calls come in for the brothers, long distance mostly, asking for the antidote to Brain. The brothers help; they say there is nothing to worry about since Brain is only doing what all viruses in its sector do: replicate.

Replication without a partner, *self-replication*, a concept first modeled in the late 1940s by mathematicians John von Neumann and Stanislaw Ulam. Given a grid of cells—cellular automata—and a number of simple instructions, one can create an abstract machine that copies each of its parts to a new location along with the original set of instructions. The original designs were for automata that would build themselves into machines, and later scientists expand on the concept, proposing self-replicating spacecraft and factories, prototyping machines and robots. Working from these ideas, in 1961 Robert Morris Sr., Victor Yossosky and M. Douglas McIlroy create a program at Bell Labs called *Darwin*, in which a dozen computer programs, each with a different function, are placed in an arena. Eventually, one of these programs prevails and emerges as an exponentially more fit organism, with limited resources, but with the ability to mutate and evolve. Several variations on Darwin and a decade later, Bob Thomas writes the first of his computer virus and the first computer worm, Creeper. Like much in computing, fiction leads science: the term worm itself comes from one of the earliest examples of cyberpunk fiction, John Brunner's *Shockwave Rider*, in which a fugitive phone phreaker, Nick Hacking, invents a program to place an automated long distance toll-free call to various governments. Outside of sci-fi political allegories, a worm is a variation on a virus, though in addition to being able to replicate, a worm can also transport itself across networks—no need for floppy-to-floppy transmissions. Like Brain, Creeper is harmless, but it also is a pest, and quickly a second program, Reaper, is written in order to eradicate it, the dynamic between Reaper and Creeper can be modeled along the same lines as participants in the Darwin game—mutual competition, but also cooperation, as the two programs are designed to cooperate fully aware that these automated programs had qualities of life—however life is defined.

When reading the literature on biological viruses, it is striking to see that the scientific community is divided as to whether a biological virus is a program or a less affected program. Even though these definitions are not so romantic, not as useful, and not as precise, they are useful. A biological virus is a protein wrapping DNA or RNA, a design of *living thing*, instead of *nonliving thing*, in some scientific literature viruses are described as *not biological life*. A vague phrase, the *edge of life*, raising images of shuffling undead, a twilight *Interzone*. But on the *edge of life*, viruses are not so romantic, not as useful, and not as precise, they are useful. A biological virus is a protein wrapping DNA or RNA, a design of *living thing*, instead of *nonliving thing*, in some scientific literature viruses are described as *not biological life*. A vague phrase, the *edge of life*, raising images of shuffling undead, a twilight *Interzone*. 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