

personal computer. Until 1984, a small conglomerate of multinationals such as IBM corporate mainframes that processed punch cards. Until then, computers had been of military origins. Now, thirty years later, the computer is once again the perfect technology and ultimately destroy—the Other. The NSA, with the active support of Google, Facebook, and Amazon, is at the moment when the PC is disappearing from our desks, large and invisible data centers are

The Turkish-American web sociologist Zeynep Tufekci reflects on the new state of

Resistance and surveillance: The design of today's digital tools makes the two always fight the last war. If so, we're like those generals. Our understanding of freedoms.¹

She calls on us to update our nightmares. Let's take this call seriously. In what way? In the age of smartphones, archetypal layers have been rewired and have mutated into the realm of the subliminal. The subject-as-user, the one who takes selfies, cannot sleep at night. What is citizen empowerment in the age of the driverless car?



Edward Snowden appears as a telepresence robot at a TedTalk2014 presentation. Photo: Ryan Lash

There are many ways to read *Excommunication*. One way would be to see this trio of intellectuals following the example of Evgeny Morozov? It is hard to speak of an “event” happening. What ingredients do we need in order to speak of a school? A program? A space such as chairs? None of these seem to be present now. There are — not yet — distributed parts of the city marketing logic, it makes more sense to return to the eighteenth-century. Pick your platform and start to insert the ideas of this print collaboration into the digital.

Is it the task of media (theory) to explain the world? The New York Three seem to be communicating, there is also a growing uncertainty that theory can unfold the truth of “media” that hermeneutics is, as Alex Galloway writes, in crisis? “Why plumb the real? Why try to interpret a painting when what really matters is the price it demands at a sale?”

As was noted in the 1990s, most media theory had been speculative in nature and practice. Decades ago, theory was incapable of understanding chips, computer code, and relational theory to take apart the prime drivers of our civilization has caused a self-marginalization.

protect themselves from both the NSA and the constant barrage of e-mails on TV. has a long history, as Strauss explains. Could we call it a voluntary act of self-marginalization of social media that urged the authors to “combine understanding with caution,” or a defense of freedom of speech in a digital age. I don’t want to read between the lines. With so much at stake, up the debate. Can we say that media theory as such is regarded as suspect by the mainstream? The stagnation of new media theory coming from academia, we need to take this question seriously.

The informal critique from German circles that *Excommunication* does not move beyond the limits of the German language missed Michel Serres’s impressive work on Hermes. Ulysses does not run through the forest, translating their work into English so that a proper international dialogue can take place. Kittler’s last works on music and mathematics, both exclusively positioning their ideas within the German international discourse, and are usually in their fifties or sixties before they get translated. This book avoids the debate that’s really at stake here. Kill all your darlings, or, how to say farewell to them.

To what extent is this different from the traditional “deconstruction” agenda, the “g
Galloway and Thacker themselves?⁸ Already at that point the authors argued in fav
“exceptional topology.” If we exclude offline romanticism, how could we translate
There are multitudes of artists working in this direction. In the post-Snowden age, i
premises of the dominant platforms (the friends logic and so on). The social graph c
capable of formulating the very principles of another communication order?

Excommunication is not just a reference to a world after media, to post-media or the
acts of power. We are excommunicated from the new media paradise and suddenly
the very terms under which they were communicating. One impulse, do-it-yourself
should be classified as a secular version of the late-nineteenth-century discovery th
We have not been expelled from the networks. Smartphones and tablets have not be
that we are only half aware of. Technological blockades can be circumvented. We c
the NSA revelations have unleashed is the existential uncertainty that comes along
such destruction of informal exchange are yet unknown. Will online communicatio
arise, or be suppressed from the start—or not show up in the first place?

We are not excluded from the communion of believers. Rather, we excommunicate
Facebook and Twitter, and withdraw, or shut up and turn the “participatory culture”
be surprised that we burn through these platforms quickly and abandon them so eas

Social media without the libidinous drive is a deadly boring routine. The playful di
the hypergrowth of social media. Once this productive couple becomes a routine, u
Snowden is one of an entirely different nature. To submit emails to a non-respondin
from email and linking to the social media realm: What happens when re-tweets an
enough to follow and have followers. The act of following remains passive and inv

There is an emerging consensus that “the internet is broken.” It is becoming harder
of strategic importance to hear the voices of technically competent public intellectu
Pussy Riot, Occupy Wall Street, Snowden, and demonstrations in Bosnia. When it
Jodie Dean does a better job with her analyses of blogging and “communicative cap

The state of radical disillusionment we find ourselves in also calls for a reassessme
commentators and journalists. As in most countries, there is only a weak institution
are not (established) academics (Carr, Lanier, Keen, Morozov, Pariser, among othe
festivals that are on their way out. It is not hard to see that traditional film and telev

The trio rightly states that what's at stake is the destiny of media theory *an sich*. On the past in a different way. But why must it be the case that if we merge media with angle results in speculative tinkertoy theory, and the perfect critical tool to dissect t

“Media are forever those things foreign to us,” Galloway says in *Excommunication* experience. Have the three removed themselves from the scene? I beg to differ. After darkness helps us to step out of the unbearable lightness of transparency. Theory and Verge, where ZDNet, Wired, Slashdot, and TechCrunch were in the past. Will Med

Theory might spin off into its own realm and lose touch with the current issues that on theory happening in the form of Big Data hype, which threatens to marginalize b indulge in a sea of data? We desperately need a counterattack, starting with an over pitiful bourgeois defense of “liberal arts” and demonstrate that there is no software now that we need it?

Bernard Stiegler's pharmacological approach, on the other hand, seems capable of a few contemporary thinkers who works with both an online and offline strategy, with the Eastern European migrant to the United States who refuses to submit to the Am infected by hegemonic concepts, including NSA backdoors. His uncompromising a out there, and the impulse of offline romanticism is widely felt. But for the NSA, th forth between the online and offline worlds.

From Gezi Park to Brazil and Ukraine, we are indeed turning into furies and delinqu or because of social media? Tufekci advises that the “state-of-the-art method for sh How can theory play a role in this seduction? A temporary break might seem inevit Tufekci explains: “Internet technology lets us peel away layers of divisions and dis looking at those very interactions, and using them to figure out how to make us mo fear that we are consciously producing evidence that will be used against us. Let's r other forms of social interaction and organization together, based on sustainable ex formats (from edu-factory formats to Facebook).

What we need now are philosophical responses to the cult of selfies, more interventi further investigations into the 24/7 economy and sleep deprivation (with Jonathan C its digital blindness, a further strengthening of New Materialism and similar investi and the role of gender in programming. How can media theory jump over its own s Question, it is now reaching its existentialist moment.

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[1](#) Zeynep Tufekci, "Is the Internet good or bad? Yes." Medium.com, February 17, 2016.

[2](#) Alexander R. Galloway, Eugene Thacker, McKenzie Wark, "Introduction: Execration" (Chicago: University of Chicago Press, 2013), 1.

[3](#) Ibid., 29.

[4](#) Ibid., 153.

[5](#) Strauss, *Persecution and the Art of Writing* (Chicago: University of Chicago Press, 1988).

[6](#) See also the web archive of the nettime mailing list for a more detailed account of the discussion.

[7](#) *Excommunication*, 10.

[8](#) Galloway and Thacker, *The Exploit: A Theory of Networks* (Minneapolis, MN: University of Minnesota Press, 2015).

[9](#) See "'Dark Deleuze': A Glossary," *Anarchist Without Content*, February 25, 2016.

[10](#) Galloway, "Love of the Middle," in *Excommunication*, 40.

[11](#) See Crary, *Late Capitalism and the Ends of Sleep* (New York: Verso, 2013).

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