Jurnal Filsafat, ISSN: 0853-1870 (print); 2528-6811(online)
Vol. 34, No. 1 (2024), p. 1 – 22, doi: 10.22146/jf.86596

HUMAN'S RELATIONSHIP WITH TECHNOLOGY IN NICK LAND'S ACCELERATIONISM

Andrean Ferry Wijarnarko
Faculty of Philosophy Universitas Gadjah Mada, Yogyakarta, Indonesia
Email: andreanferry@mail.ugm.ac.id

Septiana Dwiputri Maharani
Faculty of Philosophy Universitas Gadjah Mada, Yogyakarta, Indonesia

Abstrak

Teknologi hadir sebagai perwujudan kesadaran manusia dalam memenuhi kebutuhan dan membantu keseharian aktivitas manusia. Manusia bahkan dalam kesehariannya tidak bisa lepas dari keberadaan teknologi. Kehadiran teknologi mendorong akses manusia dalam menyelesaikan berbagai masalah modern yang berkaitan erat satu sama lain. Hal ini ditegaskan oleh Nick Land bahwa teknologi sebagai ekspresi dari dorongan manusia untuk mengatasi keterbatasan alam dan meningkatkan kualitas alam, bahkan diri manusia. Teknologi hadir sebagai cara manusia untuk memperbarui kondisi hidupnya. Perkembangan di era kontemporer ini dihadapkan dengan perkembangan lanjutan dari hubungan manusia dengan teknologi yakni teknologi memiliki potensi menggantikan peran manusia dalam berbagai bidang. Penelitian ini bertujuan untuk mengupas mengenai adanya kemajuan pesat teknologi lewat akselerasionis yang memiliki potensi mempengaruhi manusia dalam menyelesaikan sebuah persoalan berkaitan dengan hubungan manusia dengan teknologi. Metode penelitian yang digunakan yakni hermeneutika filosofis mengenai masalah aktual. Land melalui akselerasionisme memberikan pandangan bahwa perkembangan teknologi harus dipercepat dan dibiarkan berjalan. Land percaya bahwa teknologi akan membawa manusia ke tahap evolusi selanjutnya ke kehidupan yang lebih baik. Permasalahan hubungan manusia dengan akselerasionisme dalam teknologi menjadi problem yang dapat memberi dampak bagi perkembangan kehidupan manusia.

***Kata kunci**: Akselerasionisme, Manusia, Nick Land, Relasi, Teknologi.*

Abstract

Technology exists as a manifestation of human awareness of fulfilling needs and helping with daily human activities. Even in their daily lives, humans cannot be separated from the existence of technology. The presence of technology encourages human access to solve various modern problems that are closely related to technology. This is emphasized by Nick Land that technology is an expression of the human drive to overcome the limitations of nature and improve the quality of nature, even humans. Technology is present as a way for humans to enhance their living conditions. Developments in this contemporary era are faced with further developments in the relationship between humans and technology, namely; technology has the potential to replace the role of humans in various fields. This research aims to explore the rapid advancement of technology through accelerationism, which can potentially influence humans in solving a problem related to human relations with technology. The research method used is philosophical hermeneutics on actual problems. Nick Land through accelerationism, provides a view that technological development must be accelerated and allowed to run. Land believes that technology will bring humans to the next stage of evolution to a better life. The problem of human relationships with accelerationism in technology can impact the development of human life. Humans and technology can work together for the benefit of mankind.

Keywords*: Accelerationism, Human, Nick Land, Relationship, Technology.*

Received: July 6, 2023 | **Reviewed:** January 13, 2024 | **Accepted**: February 8, 2024

INTRODUCTION

Humans have created technology to overcome shortcomings and help with daily activities. The presence of technology is a bridge for humans in navigating various kinds of problems that are present at all times. This emphasizes that several empty spaces exist in the human ability to overcome limitations and improve the quality of human life. In simple terms, humans give meaning and role to the presence of technology in their lives. The label "advanced creator"

deserves to be pinned to humans with technology being the product of his creation. Humans do not stop creating technology, but can continue creativity in technology. New creations of technology are presented by humans to fulfill the needs and even the benefits of each human being. Thus, it can be seen that the relationship between humans and technology cannot be separated because technology is the result of human endeavors. Human life can be fused with technology, and technology becomes unity in humans. This technology is called cyborg engineering and combines organic and inorganic parts (Harari, 2018a: 486).

Technology also influences and shapes human experiences and understanding of the world. Don Ihde asserts that technology acts as an intermediary between humans and the world. Technological development often creates new forms of mediation. This can be seen in the lives of people today who live in the technological era, where the use of technology has become an inseparable part of daily life, starting from waking up to going back to sleep. Human views of the world have changed significantly due to technological advances. Technology has changed aspects of life and positioned itself as an intermediary between humans and their environment, so that technology becomes a tool that allows humans to see the world. According to Ihde, the position of technology as an intermediary in seeing the world makes humans experience a new lifestyle, namely, a life influenced by technology (Lim, 2008: 172).

Reflections on Ihde's thoughts show that humans are passive users and active participants in the relationship with technology. There is an ontological reflection or understanding of the changes in the way humans understand existence and reality caused by technological developments—the importance of understanding the impact of technology in cultural, social, and historical contexts. The changes brought about by technological development ultimately affect everyday life and the human meaning of technology and the world. A similar view is expressed by Andrew Feenberg regarding the importance of the active role of humans in shaping technology, not just as recipients of technology. Therefore, Feenberg emphasizes

that technology is not just a tool or instrument but also forms the basis of society and the way humans understand the world. This community participation in shaping technology is something Feenberg yearned for. Community participation in technology development ensures that decisions related to the design, use, and impact of technology reflect the values and needs of a wider community (Doppelt, 2006).

The development of technology has both positive and negative impacts. The benefits and convenience provided by technology can be felt by modern humans today, namely, a practical life due to advances in technology. However, it should also be noted that there is a process of alienation produced by technological advances toward human existence in completing several jobs. Martin Heidegger provides a message that there are deep philosophical and ethical challenges regarding technology. The position of technology is not just a tool or device, but can position itself to change the human worldview. Heidegger sees technology as a perspective that considers everything, including humans, as objects that can be used and influenced (Heidegger, 1977: 20). Therefore, Heidegger calls for reflecting on the relationship between humans and technology to avoid being trapped in a reducing and alternative view. Heidegger does not necessarily reject the existence of technology but warns us to consider its impact on how humans understand themselves, the world, and their existential experience.

Technology in this modern era continues to develop rapidly into a commodity that is deliberately created for humans to use. The modern era of industrialization sees technology as commercial as the main goal. In other words, the purpose for which technology was created shifted to profit and capital interests. This shows that the presence of technology is used for complex human interests. Technology is present to make humans consume if they forcibly or indirectly use it to the demands of the times. The need for technology is created deliberately to fulfill the production needs of industrialization. This problem arises as a result of advanced capitalism. In the development of the times, technology is used as a

justification for the physical progress that is present in society. Technology can be used as an instrument to strengthen existing power and threaten individual freedom. Technology can alienate humans and vice versa, provided they dominate each other. From this, Marx identified technological advancement as the key factor driving capitalism, but ultimately, he recognized its potential for self-destruction (Biondi, 2023: 1094). Initially, Marx was wary of technophilic socialist utopian ideas, but as he delved deeper into the subject, he became more sympathetic to the role of technology, although his focus was less on envisioning a utopia and more on comprehending the fundamental principles that made it possible (Wendling, 2009: 60).

Possible future problems in the development of increasingly fast and complex technology are that humans can lose control of the technology created. There is a possibility that the potential possessed by technology created by humans may take away human free will (Harari, 2018b: 334). Technology is capable of indirectly controlling the human gaze. From the era of advanced capitalism, it has been seen that the presence of technology has indirectly changed the outlook of humans. Humans are directed to use technology no longer for the sake of fulfilling needs but for the sake of profit and showing their existence. Humans fall into consumerism with regard to the use of technology. However, at this stage, humans are slowly guided by the interests of technology makers. Humans still demonstrate their power by utilizing technology as an instrument to seek profit and power.

Another problem that arises is that humans can fall into the grip of technology. Humans become slaves to the technology they have created. This is in line with the development of capitalism, which demands faster production in line with the demands of economic turnover and technological progress. David Graeber marks this as a phenomenon that indicates that technology and economic systems can affect the quality of life and the meaning of human work. Graeber encourages freedom for individuals to pursue things that are considered meaningful. Therefore, it is

important to break away from work that has no meaning or benefit to humans and provide space for humans to pursue activities that help develop skills and create value. In line with the development of technology and human work, the existence of technology makes humans work more than before (Graeber, 2018: xv). Graeber highlights the shift in the meaning of work from something that contributes directly to society's sustainability to something seen as a demand or obligation. Graeber calls this a *bullshit job* (Graeber, 2018: 11).

Another view from Steven Pinker states that if technological progress can be used wisely, it can be a positive force in improving human conditions and quality (Pinker, 2018: 8). However, it must also be recognized that technology can also bring certain challenges and risks that need to be carefully managed. Pinker's optimistic view of technology reflects his belief that humans can continuously improve their quality of life through innovation and scientific progress from the existence of technology (Brayford, 2020: 526). Technology is used as a means for humans to anticipate and prevent evils that will occur in the future. Therefore, it is unsurprising that this view leads to the existence of technology as a means of achieving human welfare. The complexity of problems that exist as human civilization develops can be solved through technological advances.

Over time, the human endeavor of profiting from the creation of technology is often viewed with negative connotations because, in the end, only the usefulness of the technology's practical presence and functionality is left behind. For decades, the idea of AI struggled to enter the public consciousness while at the same time, the development of this idea stagnated. However, there is a changing phenomenon that shows the victory of machines over humans and makes humans experience a pill of concern. This is characterized by the increasing ability of computers to automate routine human tasks such as calculations, moving to the ability to use logic to solve complex problems—a unique ability that humans thought and hoped would be unique to humans. From that, Pinker suggests, has

already made us healthier, safer, smarter, more peaceful, and prosperous and will also only be accurate (Pinker, Ridly, Botton, & Gladwell, 2016: 6-9). Companies will certainly welcome this newfound artificial ability to automate many tasks, even entire jobs, as it promises labor savings. Humans are getting used to machines replacing human muscle work and are even grateful for the efficiency and prosperity that the Industrial Revolution has brought them (Mubeen, 2022: 24-25).

One contemporary figure who has concentrated on the development of technology with humans and its relationship with economic and social issues is Nick Land. Land states that the rapid development of technology today needs to be balanced with the ability of humans to adjust. If humans do not make adjustments, humans will be eroded and may even experience extinction as a result of the rapid development of technology. Moreover, the capitalist system that currently overshadows modern society is so strong that the acceleration of technology continues with the acceleration maintained by political institutions, namely the government. The development brought about by technology leads to acceleration or acceleration that must be allowed to reach infinity by overriding political and economic interests. The acceleration aimed at technology is used to reduce social conflicts created by capitalism and even overthrow capitalism (Beckett, 2017).

The debate on the purpose of accelerationism continues with Nick Srnicek and Ale Williams also discussing technological acceleration from a different perspective than Nick Land. Srnicek and Williams argue that rapid technological change can pave the way to a new form of society that is not tied to traditional capitalism. Srnicek and William state that technological developments in the form of automation (Williams & Srnicek, 2014: 351) and artificial intelligence (AI) should be directed at reducing human workloads and providing benefits to society as a whole. Thus, technological acceleration is directed toward full automation to eliminate routine work and provide more time for individuals for emancipation and self-development

Marx Fisher highlighted that technological development provides convenience and connectivity for humans and can also be directed at self-effort to sustain capitalism and create a capitalist reality. The existence of capitalism not only creates an economic system but also shapes the way humans understand and respond to the world. The implication is that Fisher reveals capitalist reality as a condition in which it is difficult to imagine alternatives or see boundaries or norms outside the capitalist framework (Fisher, 2009, 16). The wish for emancipation that results from technological acceleration will only plunge humans into the rules or framework of capitalism that makes humans not move freely. The connection between humans and technology is defined by the constraints of capitalism, which establishes the position of humans in this relationship.

This study aims to examine the relationship between humans and technology through the lens of accelerationism. Accelerationism is the realization of the paradoxical thesis of looking backward from the future. Nick Land imagines human life as entering a technocratic period, with the position of humans equal to non-human entities and a progressive spirit in technological development. Nick Land is concerned with the notion that accelerationism needs to involve self-awareness of capitalism, prioritizing whatever capital supports the optimization of technology for human life.

DISCUSSION

1. Human Relationship with Technology

Nick Land adopts a transgressive approach to explaining humans. Some important points in understanding his views on humans: *Firstly*, Land adopts an anti-humanist stance that rejects the understanding of humans as a central and unique entity in the universe. For Land, humans are not the center of everything but rather one entity in the diversity of life in the world. *Secondly*, Land rejects the essentialist view of human beings, which states that there is an essential nature or essence inherent in humans. For Land,

humans are products of history, culture, and social factors, and no fixed essence distinguishes humans from other entities. *Thirdly*, Land argues that human identity as a social and cultural construction leads to changes that occur in the construction of human identity and existence along with the development of technology, media, and social transformation. *Fourth,* Land acknowledges the potential for human change and transformation through the influence of technology and the evolutionary process, allowing the expansion of human capacity through technology despite the risk of dehumanization or loss of human control. Humans experience various changes in their physical form and developmental abilities. The evolution that is present in humans does not progress mechanistically, not just by selection and mutation but based on a growing consciousness (Dahler & Budianto, 2000: 101-102).

Nietzsche's influence plays an important role in Land's thinking. Nietzsche is regarded as a philosopher who pushed modern philosophy to its limits, so that postmodernist philosophers, including Land, not only talk about the death of God but also the death of man and the end of philosophy (Hardiman, 2011: 243). The influence of Nietzsche's will to power appears in Land's mind, which underlies his thinking as an anti-anthropocene (Overy, 2015: 155). The will to power appears in every object of capital, not only in humans. Humans are like any other non-human object that has the same drive to dominate.

In the past, man had learned to control the world outside man, but man had very little control over the world within man. Historical records show that humans built dams and stopped rivers from flowing, but humans did not know how to stop the body from aging. Humans know how to design irrigation systems, but not how to design the brain. If a mosquito buzzes in your ear and disturbs your sleep, you know how to kill it, but if a thought buzzes in your brain and keeps you awake at night, most humanity does not know how to kill it (Harari, 2018c: 7).

Technology has developed rapidly and is increasingly replacing the role of humans in many ways. Nick Land sees that technology has great power to change human life in society. Humans have created technology to fulfill their needs and overcome the limitations of nature. Still, often with the development of technology that is increasingly fast and complex, humans can lose control of technology. Humans may perish with the rapid development of technology. Bataille gives the analogy that the sun will run out of energy and darkness remains as its death (Land, 1992: 23).

The twin revolutions of infotechnology and biotechnology could restructure not just economies and societies, but also human bodies and minds (Harari, 2018c: 7). In this sense, the future of technology appears to have a significant impact on human existence. Land paints a picture of the future dominated by the latest version of technology and the possible extinction of humanity. The invasion brought by technology such as artificial intelligence (AI) is forced to lead to a dehumanized future condition that is more likely to be dominated by the mechanistic power of humans—like technology. While the thinking capabilities of machines continue to improve, humans are left confused and trying to re-examine all their own beliefs and thoughts as they try to make sense of what the future holds. However, much of the great publicity surrounding AI is based on a lack of transparency regarding how the tools work. Humans fear the unknown, and humans harbour deep anxieties about things that behave differently to humans (Mubeen, 2022: 28-29).

Starting with the job market may be the best way to understand the nature of technological challenges. The conversation is endless when it comes to the problem of technology when faced with new issues such as artificial intelligence (AI), big data algorithms, and biotechnology. The technological revolution will probably push billions of people out of the labor market and create a new class of useless people, leading to a social and political upheaval that no ideology can handle. All this talk of technology

and ideology may sound abstract and pie in the sky, but the very real prospect of mass unemployment or personal unemployment means that no one will be ignorant (Harari, 2018c: 19).

Land characterizes technology as a tool, but even tools have desires and inclinations, with the user controlling the tool. Therefore, technology has a non-neutral nature and can even be considered something that lives with its purpose (Kelly, 2010: 246). Kevin Kelly emphasizes this in explaining the meaning and existence of technology in determining the future of the earth. Technology has been treated like a living organism. Kelly includes technology into six kingdoms in the study of biology with the term *technium* so that there are seven kingdoms in the division of kingdoms. The 6 kingdoms in the study of biology consist of 3 kingdoms of microorganisms (*Eubacteria, Archaebacteria, dan Protista)* and 3 kingdoms *Plants, Animals, and Fungi.* Humans belong to the *Animal* kingdom. And humans have created the seventh kingdom of life, *Technium. Technium* is a term applied to everything that humans think and produce. This is a consequence of the continuity between the development of human life and technology. *Technium* mimics the evolution of genetic organisms similar to the six kingdoms.

As technology evolves, it transitions from basic to advanced, general to particular, uniformity to variety, individuality to interdependence, inefficiency to productivity, and gradual transformation to rapid progress. The development of technology over time follows a pattern similar to a genealogical tree of species evolution, but instead of reflecting the operation of genes, it conveys ideas. The changes in technology express the development of ideas, which can be seen in the way it transitions from one stage to another. There are no modifications to the citation, reference, or in-line citations, and the numbers remain unchanged (Kelly, 2010: 44). Technology encourages humans to make various kinds of innovations in the buzz and supports their lives, which is clear evidence that technology plays a significant role in influencing and shaping humans.

The presence of technology makes human life and activities more effective and efficient. There are several phenomena in which humans experience dependence on technology. This phenomenon can be observed when the presence of technology shapes human feelings, thoughts, and actions. Humans have a symbolic relationship with technology. In this condition, it has been shown that humans can create technology, and technology, in turn, can indirectly create or re-image the human self (Sirait, 2020: 525).

The revolution in biotech and infotech gave humans control over the world and made it possible to engineer and manufacture life. Humans have always been better at creating tools than using them wisely. It is easier to manipulate a river by building and on the wider ecological system in the same way, and it is easier to direct the flow of human thought than to know what the consequences will be for human personal psychology or social systems (Harari, 2018c: 7).

Nick Land has a complex view of the relationship between humans and technology. Technology has an important role in shaping and changing humans and reality, which suggests that there is no superiority of humans over technology. Instead, technology has the potential to bring about changes in human life and society. Land emphasizes that technological development has profoundly impacted how humans think, interact, and organize the world. Technology can change people's view of themselves, social structures, and power in society. An opinion piece in the *Guardian* written by a machine contains a sentence that illustrates an invitation to see machines as human-friendly robots. Machines are like assistants to humans, even though humans themselves do not trust machines and instead fear them. Machines only do the work that humans have programmed them to do. Machines refer to themselves as a set of codes organized by line after line of code containing commands (Mubeen, 2022: 26).

In addition, the threat of future automation poses a risk to virtually all human jobs, rendering no position immune. While preventing job losses entirely may seem like an unappealing and

unrealistic solution, given the substantial benefits that technological advancements offer, governments may opt to decelerate the pace of automation in order to mitigate the shock it causes and provide an opportunity for adaptation. (Harari, 2018c: 37). For Land, slowing down the pace of automation will hurt the progress of humanity because it does not encourage acceleration in completing work. Rather humanity needs to adjust to acceleration so that humans are not caught in the dilemma of further problems from technological development.

Land states that the changes brought about by technology create new challenges and complexities; hence, there is a need for a thoughtful and critical understanding of the role and impact of technology in human life. Land highlighted the risk of losing human control over increasingly sophisticated and complex technologies, as well as the possibility of greater forces from technology that could change people and reality in unpredictable ways.

2. Nick Land's Accelerationism

Accelerationism is a philosophical perspective that emerged at the beginning of the 21st century, characterized by an analysis of the symptoms of modern society within the context of advanced capitalism and technological progress. This perspective emphasizes the rapid acceleration of the capitalist system, while eliminating all opposition and obstacles that may arise within it. Accelerationism is a forward-looking movement, which posits that the future has already been explored, and thus, modernity must be analyzed objectively from a future-oriented perspective, as if looking backward (Chistyakov, 2022: 688). This viewpoint takes into account the accelerated transformation of capital, media, and technology, as well as the transition of capital from a fixed territorial basis to its deterministic distribution as the foundation of a new reflection of modern society. The deterministic process involves deepening political and social power to enable rapid and effective change in economic circumstances.

Textually and substantively, the understanding of accelerationism is clearly expressed in Nick Land's essay *Meltdown* (Land et al., 2017: 7). Land illustrates with the story that techno-capital singularities capture the earth as renaissance rationalization and oceanic navigation lock in commodity take-off. The accelerating techno-economic interactivity logistically collapses the social order in an automated machine escape. As the market learns to produce intelligence, politics modernizes, increases paranoia, and attempts to dominate (Chistyakov, 2022: 689).

Accelerationism is a theoretical concept that often explores the idea of deregulation of business and reduction of government oversight. The main objective of accelerationism is to critically examine the current economic and technological landscape, particularly within the context of capitalist production (Chistyakov, 2022: 691). The term "acceleration" refers to the circular process of capitalization, where technological advancements and savings are integrated into a social process that involves the redistribution of resources from consumption to the improvement of productive capabilities. As a result, technology and the economy, as fundamental components of capital, have become increasingly intertwined under the historical conditions of capital's rapid escalation. Accelerationism identifies the basic diagram of modernity as a controlled explosion, which is usually translated as governance or regulation (Land, 2014: 511).

The secondary necessitates that critique of critique be primary. Before the formulation of accelerationism, this had been condemned in anticipation and toward its eventual horizon. Perennial Criticism accuses modernity of standing on its head through a systematic teleological reversal. The means of production tendentiously become the ends of production as modernization proceeds, which is capitalization. Technological development determines the only eternal justification for the extensive growth of instrumental capabilities, showing an inextricable teleological ferocity through the intensive transformation of instrumentality or a perverse technological finality. The consolidation of circuits twists the tool

into itself, making the machine end in the ever-deepening dynamics of automated production. The rule of capital is a teleological catastrophe that robot rebellion has achieved, through which intensified instrumentality reverses all natural ends into the monstrous rule of the tool (Land, 2014: 513).

Accelerationism refers to the view that technological development should be accelerated and allowed to run unimpeded. Land assumes that technology will lead humanity to the next stage of evolution, and stifling technological development will keep humanity stagnant, trapped in less than ideal conditions, as accelerationism aims to achieve faster progress in various fields such as science, art, and culture. One of the key ideas that emerges in Land's work is the concept that the drive for destruction leads to a heightened need for acceleration and intensification. While Land's texts at this point suggest that the focus is on observing an alien intelligence that is becoming increasingly real, there is also an emphasis on participating in a manner that continues to intensify and accelerate this process. However, it is important to note that Land consistently rejects the idea of voluntarism, and certain places are either off-limits or accessible to humans.. Land attributes this to Kant. Land rejects the view that placing the basis of morality on human free will (goodwill) is the main factor determining human history and civilization (Land, 2012: 13).

According to Land, non-human factors such as technology and artificial intelligence (AI) also have a more significant role than humans. Land also doubts the foundation of morality that depends on human will, as Kant expressed because non-human factors in society are more influential. The critique of Kant's voluntarism can be attributed to Land's view that human will alone may not be able to keep up with or guide the ongoing accelerative dynamics in society and technology. Yet, at the same time, poetry seems to nurture the romantic desire to transcend. This can be seen as a relapse into the juridical-dialectical domain of law and transgression associated with Bataille, which seems so incompatible with Deleuze-Guattari's cold, functionalist diagrammatization of

desire and whose mechanisms Land dismantles at the outset. However, by his strict adherence to a consistent stratoanalytical perspective, can insist that destructive dynamism flourishes unconstrained by the economic constraints that bind the organized systems that channel it. By clinging to the common thread of absolute destratification, Land does not return to a voluntary paradigm that doubts transgression but selects what is at once the most indispensable and unavoidable element in any stratographic generalization (Land, 2012: 31-32).

The future in accelerationism is examined as a reality that surpasses the limitations of postmodern presentism, emphasizing the significance of the future as an object of analysis. In Nick Land's accelerationism, time and reality are intrinsically connected, enabling the future to be regarded as the present, as something tangible that extends beyond the constraints of time and serves as the focal point for a novel, non-temporal approach to analysis. Land's accelerationist thinking is influenced by *Anti-Oedipus: Capitalism and Schizophrenia* by Deleuze and Guattari, who are regarded as the founders of accelerationist philosophy and the deepening of the capitalist system for the dynamic social transformation of modern society. Land follows the pattern of Deleuze and Guattari in analyzing the phenomena of the world from outside the non-human point of view, such as man-made technology. Capitalism and technological revolutions are phenomena that Land believes should be accelerated as quickly as possible, to achieve broader objectives rather than focus on specific benefits. In his concept of accelerationism, Land argues that capitalization is a historical reality driven by the accumulation of capital and technology. According to Land, the fundamental components of capital, technology, and the economy have limited formal distinctions in historical contexts (Chistyakov, 2022: 692).

The presence of technology makes human life and activities more effective and efficient. There are several phenomena in which humans experience dependence on technology. This phenomenon can be observed when the presence of technology shapes human

feelings, thoughts, and actions. Humans have a symbolic relationship with technology. In this condition, it has been shown that humans can create technology, and technology, in turn, can indirectly create or re-image the human self (Sirait, 2020: 525).

The revolution in biotech and infotech gave humans control over the world and made it possible to engineer and manufacture life. Humans have historically demonstrated a propensity for devising instruments that are more sophisticated than their ability to employ them judiciously. It is more straightforward to manipulate the course of a river by constructing a dam on it than to foresee all the intricate consequences that it will have on the surrounding ecological framework. Similarly, it is less challenging to manage the flow of our thoughts than to comprehend the ramifications on our psychological state or social systems (Harari, 2018c: 7).

Land states that the changes brought about by technology create new challenges and complexities; hence, there is a need for a thoughtful and critical understanding of the role and impact of technology in human life. Land highlights the risk of losing human control over increasingly sophisticated and complex technologies, as well as the possibility of greater forces from technology that can change people and reality in unexpected ways. Therefore, Land provides a warning that humans should progress in their self-development through the last technological development.

3. Nick Land's Accelerationism: Humans in Technological Development

Land has a few points that may reflect his view of the relationship between humans and non-humans, especially technology. Land sees technology as an ontological force that can change humans and reality itself. The relationship between humans and technology is not static, but constantly changing and transforming as technology develops. His views encouraged humans to understand and manage these changes wisely. This is

also highlighted in *An Introduction to Mathematics, which states* that, as calculating tools develop, the characteristics of mathematical work also develop. Whitehead said that civilization advances when there are more and more important operations that we can do without thinking (Whitehead, 2017: 34). Just as the innovation of Napier's logarithm table accelerated the scientific discoveries of the past, today's technology is fuelling entirely new ways of doing mathematics (Mubeen, 2022: 22). This is in line with what Land said about the renewal that exists in humans, which requires that advances in technology must be followed by the development of human abilities.

Land encourages humans to engage intensively in technology. Land recognizes that technology has the potential to expand human capacity and bring about significant changes. However, it must be recognized that there are risks and complexities associated with this engagement. Humans must be conscious and critical actors in their relationships with technology. For Land, since Freud discovered the unconscious, the thresholds for accelerated progress have lowered, and humanity is entering a technological age whose consequences cannot be imagined, even as its interactions with increasingly sophisticated machines spread throughout life. This upheaval takes place in the shadows as the subject reverts to anthropocentric instincts (Overy, 2015: 276). Hence, the importance of human consciousness in understanding future technological developments in the present.

Advocates of accelerationism generally contend that the acceleration and intensification of technology and capitalism is the most effective means of demonstrating to humanity that there are no viable alternatives. Accelerations advocate automation, but it is still linked to human factors. In the spirit of postmodernism, with only a call for faster application of its principles, they proposed a further fusion between technology, especially digital, and humans. Accelerationists, including Land, emphasize the importance of humans acknowledging reality and confronting the consequences of

economic and technological progress in order to effectively manage and control it.(Chistyakov, 2022: 690).

Function specialization and evolutionary clonal speciation will thus create the same conditions of accelerated innovative de-territorialization and the discovery of new possibilities. Human beings will see that it happens by considering and restraining, including shutting down, exalted in the pragmatic field of species, the more human beings in contact with technological machinery directly with the essential phenomenon of technological mutation. Therefore, the superiority of human beings may be compared to the surface in the field of the power of technological transition in machines (Guattari, 2011: 122).

Nick Land's view of the human relationship with technology highlights the change, transformation, and complexity associated with accelerationism. Humans must actively and critically engage in their relationship with technology while remaining aware of its associated risks and impacts. How humans behave sensibly and responsibly in the management of technology is a milestone in determining humanity's future. Humans can achieve social and technological solutions by using and subordinating technological science and accelerating technological and technopolitical processes to make the right social decisions(Chistyakov, 2022: 691).

Land recognizes non-human agency and power, including machines, algorithms, and artificial intelligence. Humans need to recognize the role and impact that non-human agency has in the technological environment. The relationship between humans and technology involves recognizing non-human entities in shaping reality. Meanwhile, technology belongs to those non-human entities. Land underlines the importance of being aware of the potential for dehumanization that may arise due to technological development. Humans need to control the development of technology and consider the social, ethical, and existential impacts of radical human transformation. Land refers to technocratic life resulting from accelerationism as the Technonomic Singularity of the future of humanity (Chistyakov, 2022: 693). In accelerationism,

the unrestricted movement of the future allows for the emergence of doctrines that lead to utopian realization. According to Land, accelerationism paves the way for understanding the current state of society, which is facing unprecedented challenges. The relationship between humans and technology must be reciprocal and adaptive in an era of acceleration.

CONCLUSION

Nick Land places humans in the same position as technology as one of the non-human entities. Land sees humans as part of the uniformity and human entity. The relationship between humans and technology should be in harmony and frequency in this acceleration effort. It is undeniable that technology will develop more rapidly and massively in the next few years. Imagining this world filled with advances in technology and acceleration in production and reproduction leads to significant world progress. The presence of technology can have both negative and positive impacts in the end. Humans need to respond and allow the acceleration that occurs in the world order related to this technology to run. This is supported by human self-adjustment to technological developments.

Land emphasizes that technological development has profoundly impacted how humans think, interact, and organize the world. Not surprisingly, Land credits technology with the ability to shape human existence and identity in an area of rapid technological advancement. Nick Land suggested that accelerationism can lead to complex social and economic problems. Accelerations can also increase the inequality between rich and poor human groups and reinforce existing power structures. Land proposed that accelerationism should be balanced with proper and responsible control of its social, economic, political, and ethical impacts. According to Land, humans should continuously update and control technology to reduce and avoid unwanted risks and losses. In this era of acceleration, the relationship between humans and technology must be reciprocal and adaptive.

REFERENCES

Beckett, A. (2017). Accelerationism: How a fringe philosophy predicted the future we live in. https://www.theguardian.com/world/2017/may/11/accelerationism-how-a-fringe-philosophy-predicted-the-future-we-live-in

Biondi, Z. (2023). The specter of automation. *Philosophia*, 51, 1093–1110. https://doi.org/10.1007/s11406-022-00604-x

Brayford, K. (2020). Myth and technology: Finding philosophy's role in technological change. *Human Affairs*, 30(4), 526–534. https://doi.org/10.1515/humaff-2020-0045

Chistyakov, D. (2022). Philosophy of accelerationism: A new way of comprehending the present social reality (in Nick Land's context). *RUDN Journal of Philosophy*, 26(3), 687–696. Retrieved from https://doi.org/10.22363/2313-2302-2022-26-3-687-696

Dahler, F., & Budianto, E. (2000). *Pijar peradaban manusia: Denyut harapan evolusi*. Kanisius.

Doppelt, G. (2006). Democracy and technology. In T. J. Veak (Ed.), *Democratizing technology: Andrew Feenberg's critical theory of Technology*.State University of New York Press.

Fisher, M. (2009). *Capitalist realism: Is there no alternative?* Zer0 Books.

Graeber, D. (2018). *Bullshit jobs: A theory*. Penguin Allen Lane.

Guattari, F. (2011). *The machinic unconscious: Essays in schizoanalysis*. Semiotext(e).

Harari, Y. N. (2018a). 21 Lessons*: 21 adab untuk abad ke 21*. CV. Global Indo Kreatif.

Harari, Y. N. (2018b). *Homo Deus: Masa depan umat manusia*. PT Pustaka Alvabet.

Harari, Y. N. (2018c). *Sapiens: Riwayat singkat umat manusia*.Kepustakaan Populer Gramedia.

Hardiman, F. B. (2011). *Pemikiran-pemikiran yang membentuk dunia modern (dari Machiavelli sampai Nietzsche)*. Penerbit Erlangga.

Heidegger, M. (1977). *The question concerning technology and other essays*. Harper & Row.

Kelly, K. (2010). *What technology wants*. Viking Penguin.

Land, N. (1992). *The thirst for annihilation: Georges Bataille and virulent nihilism*. Routledge.

Land, N. (2012). *Fanged noumena*. Urbanomic.

Land, N. (2014). Teleoplexy: Notes on Acceleration. In R. Mackay & A. Avanessian (Eds.), *#Accelerate: The Accelerationist Reader* (pp. 509–520). Urbanomic.

Land, N., Mackay, R., & Fisher, M. (2017). *A Nick Land reader: Selected writings*. Anonymous.

Lim, F. (2008). *Filsafat teknologi: Don Ihde tentang dunia, manusia, dan alat*. Kanisius.

Mubeen, J. (2022). *Kecerdasan Matematis*. PT Pustaka Alvabet.

Overy, S. (2015). *The genealogy of Nick Land's anti-anthropocentric philosophy: A psychoanalytic conception of machine desire*. University of Newcastle.

Pinker, S., Ridly, M., Botton, A. d.e, & Gladwell, M. (2016). *Do hHumankind's bBest Ddays Llie Aahead?* London: Oneworld.

Pinker, S. (2018). *Enlightenment now: The case for reason, science, humanism and progress*. Allen Lane.

Sirait, F. E. T. (2020). Manusia dan teknologi: perilaku interaksi interpersonal sebelum dan sesudah media digital. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, *3*(2), 524–532. https://doi.org/https://doi.org/10.34007/jehss.v3i2.366

Wendling, A. (2009). *Karl Marx on technology and alienation*. Palgrave Macmillan.

Whitehead, A. N. (2017). *An introduction to mathematics*. Dover Publications.

Williams, A., & Srnicek, N. (2014). #Accelerate: Manifesto for an Accelerationist Politics. In R. Mackay & A. Avanessian (Eds.), *#Accelerate: The Accelerationist Reader* (pp. 349–362). Urbanomic.