

Hi there,

Thank you for taking an interest in my work!

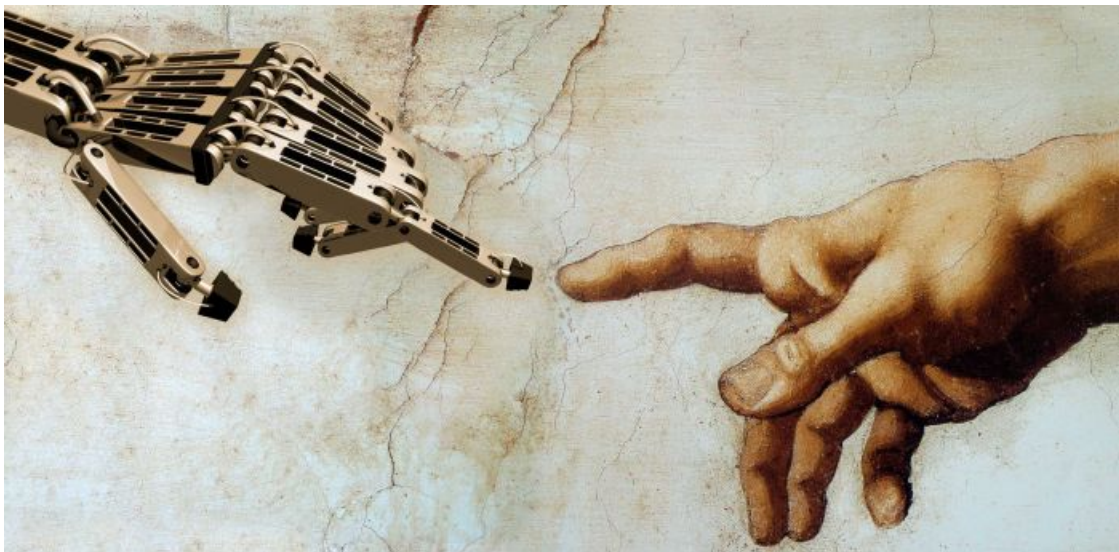
**As promised, you will find below an excerpt of a book that I am presently working on.** The material is unfinished and may thus contain mistakes and/or arguments that I will later alter. Despite this, I hope you will enjoy.

Folks who would like to receive monthly excerpts directly can register by visiting <https://dashboard.mailerlite.c...>

Thanks again and, until next month, take care.

Cordially,

Dr. Marc Champagne



I am currently writing a book titled *Endangered Experiences: Skipping Newfangled Technologies and Sticking to Real Life*.

No technology is more poised to endanger current experiences than virtual reality or VR. One of our most influential living philosophers, David Chalmers, is a fan of VR. In fact, he has a story to tell for why “[v]irtual worlds need not be second-class realities. They can be first-class realities” (2022, p. xvii). Presumably, one consequence of this first-class status is that it becomes okay to spend a lot—or even all—of one’s time in a VR simulation. Chalmers’ position can be broken down into three claims (ibid.):

- “What happens in VR really happens,” insofar as “[t]he objects we interact with in VR are real.”

- “Life in virtual worlds can be as good, in principle, as life outside virtual worlds.”

- “The world we’re living in could be a virtual world. I’m not saying that it is. But it’s a possibility we can’t rule out.”

I disagree with all three claims, so I want to tell a story of my own.

I am not a fan of VR. Or, more precisely: my worries about VR far outweigh whatever enthusiasm I can muster. As Chalmers contemplates his various technological utopias, he occasionally wonders “Will essential human values be lost? Will freedom be compromised?” (2022, p. 363), but he quickly moves on to more fun questions. When he does dabble in ethics, it is mainly to suggest that refusing to join the “struggle to grant sims [i.e., computer-generated characters] the same rights as ordinary humans” (2022, p. 349) is akin to opposing Martin Luther King Jr. The next arsenal of jargon and name-calling is already being forged: people who care “what things are made of” are not being “virtually-inclusive” (2022, p. 201).

Instead of being an afterthought, these issues are at the forefront of my concerns. Just when we should be critical thinkers, we are sleepwalking into a future that we may come to regret. Is it alarmist to worry about VR? Considering that we still have avenue for action and room to pre-empt unfortunate trends, now would seem to be as good a time as any to sound some alarm bells. Indeed, the world as we know it is about to end—and the world as we want it is about to begin... [Continue reading](#)

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