

This is a pre-print version of the Madison Jones and Jacob Greene webtext “Augmented Vélorationaries: Digital Rhetoric, Memorials, and Public Discourse” published in *Kairos: Rhetoric, Technology, Pedagogy*, 22(1), available at <http://kairos.technorhetoric.net/22.1/topoi/jones-greene>.

“Electronic Monuments”

Voice-Over Narration: “Electronic monuments acknowledge accidents as sacrifices; they work toward a similar goal as a national war monument in that they bring a community together to mourn and acknowledge the public values for which individual lives have been sacrificed. They force a community to ask itself: ‘is the value worth the sacrifices necessary for sustaining it?’ ‘Death Drive(r)s: Ghost Bike (Monu)mentality’ works to engage publics in discourses about the sacrifices made by cyclists, pedestrians, and car accident victims on behalf of petrocentric road design. When users engage with this AR experience, they must physically inhabit spaces they may otherwise avoid as pedestrians, calling attention to the importance of location and mobility to the acknowledgement of petro-cultural values.”

Ulmer Interview: “It’s useful to think about it in terms of ritual. We say ‘what is a MEMorial doing?’ It’s testifying, it’s witnessing an event, an incident that you’re promoting as a sacrifice from individual to collective value. And we can learn a lot about these kinds of identity experiences forming collective realities through the history of ritual. So we’ve got a ritual belief, ritual practices. Both the way MEMorial is designed and the way they interact with them is that they interact with them not simply for entertainment but for ritual purposes. Let’s say when they use augmented reality and follow a bicycle route through Jacksonville, they’re doing it in a ritual way, and they’re celebrating, they’re honoring, and it can be repeated however many times on whatever occasions. It’s through those kinds of practices where it can be that people don’t even fully understand it, it’s not about a bunch of information but that it’s in that witnessing of something that’s important that creates a sense of community and that can be replicated and reproduced at different sites throughout the world. Think about the labyrinths in churches in the middle ages. People who couldn’t go to the holy land would walk the labyrinthine path in the church and they had this experience where they thought about certain beliefs. In doing so, they testified and reaffirmed that particular metaphysics. I think that’s what we want to have happen with the MEMorial as well.”