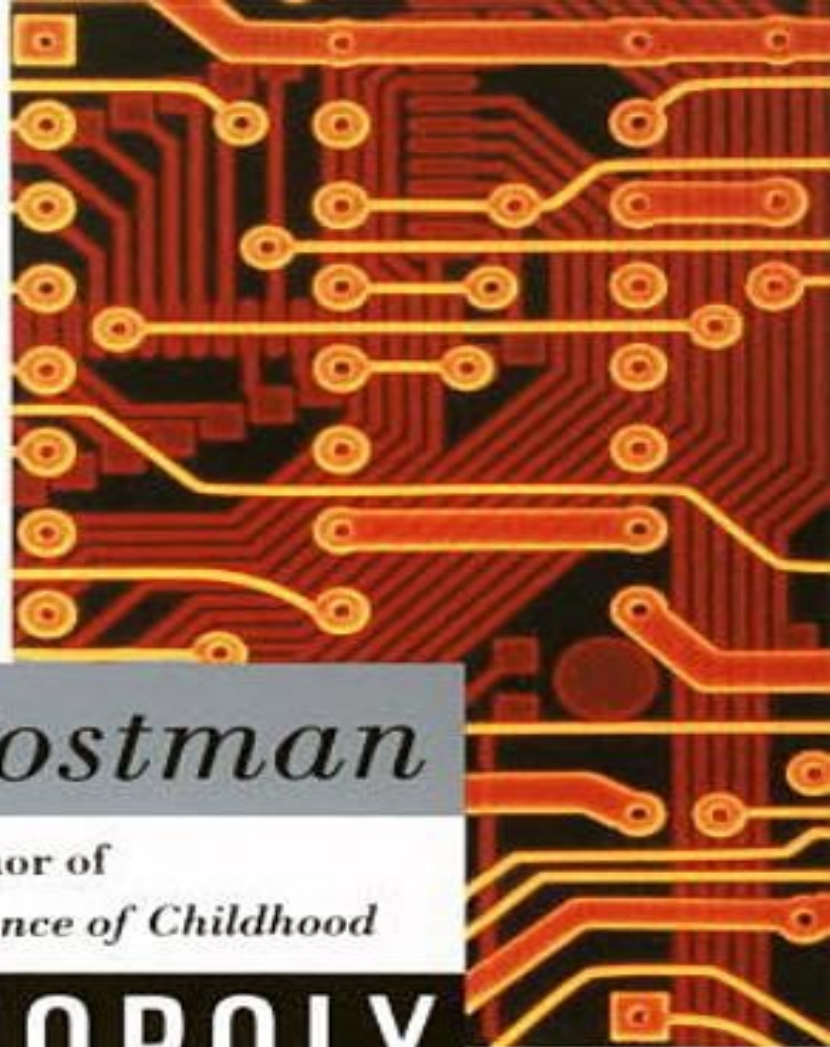




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author of

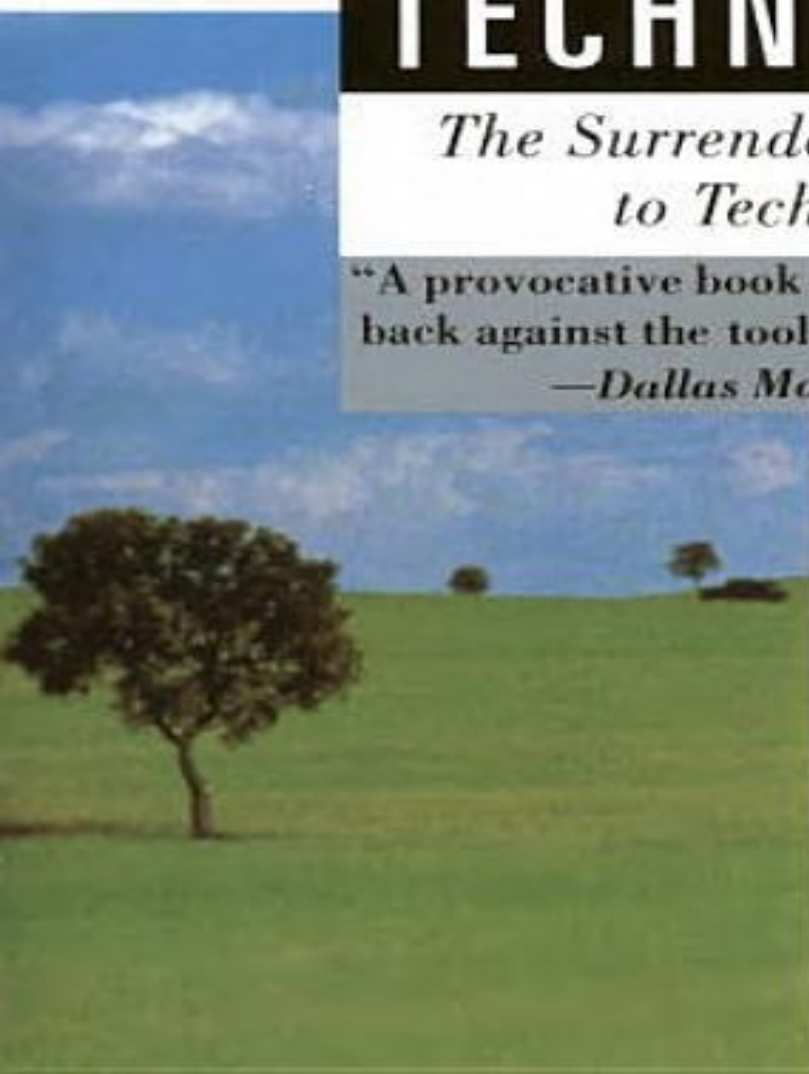
The Disappearance of Childhood

TECHNOPOLY

*The Surrender of Culture
to Technology*

"A provocative book . . . a tool for fighting
back against the tools that run our lives."

—*Dallas Morning News*



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Neil Postman

Technopoly

The Surrender of Culture
to Technology



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For Faye and Manny

Whether or not it draws on new scientific research, technology is a branch of moral philosophy, not of science.

PAUL GOODMAN, *New Reformation*



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Introduction

In 1959, Sir Charles Snow published *The Two Cultures and the Scientific Revolution*, which was both the title and the subject of the Rede Lecture he had given earlier at Cambridge University. The lecture was intended to illuminate what Sir Charles saw as a great problem of our age—the opposition of art and science, or, more precisely, the implacable hostility between literary intellectuals (sometimes called humanists) and physical scientists. The publication of the book caused a small rumble among academics (let us say, a 2.3 on the Richter Scale), not least because Snow came down so firmly on the side of the scientists, giving humanists ample reason and openings for sharp, funny, and nasty ripostes. But the controversy did not last long, and the book quickly faded from view. For good reason. Sir Charles had posed the wrong question, given the wrong argument, and therefore offered an irrelevant answer. Humanists and scientists have no quarrel, at least none that is of sufficient interest to most people.

Nonetheless, to Snow must go some considerable credit for noticing that there *are* two cultures, that they are in fierce opposition to each other, and that it is necessary for a great debate to ensue about the matter. Had he been attending less to the arcane dissatisfactions of those who dwell in faculty clubs and more to the lives of those who have never been in one, he would surely have seen that the argument is not between humanists and scientists but between technology and everybody else. This is not to say that “everybody else” recognizes this. In fact, most people believe that technology is a staunch friend. There are two reasons for this. First, technology *is* a friend. It makes life easier, cleaner, and longer. Can anyone ask more of a friend? Second, because of its lengthy, intimate, and inevitable relationship with culture, technology does not invite a close examination of its own consequences. It is the kind of friend that asks for trust and obedience, which most people are inclined to give because its gifts are truly bountiful. But, of

course, there is a dark side to this friend. Its gifts are not without a heavy cost. Stated in the most dramatic terms, the accusation can be made that the uncontrolled growth of technology destroys the vital sources of our humanity. It creates a culture without a moral foundation. It undermines certain mental processes and social relations that make human life worth living. Technology, in sum, is both friend and enemy.

This book attempts to describe when, how, and why technology became a particularly dangerous enemy. The case has been argued many times before by authors of great learning and conviction—in our own time by Lewis Mumford, Jacques Ellul, Herbert Read, Arnold Gehlen, Ivan Illich, to name a few. The argument was interrupted only briefly by Snow's irrelevancies and has continued into our own time with a sense of urgency, made even more compelling by America's spectacular display of technological pre-eminence in the Iraqi war. I do not say here that the war was unjustified or that the technology was misused, only that the American success may serve as a confirmation of the catastrophic idea that in peace as well as war technology will be our savior.

1

The Judgment Of Thamus

You will find in Plato's *Phaedrus* a story about Thamus, the king of a great city of Upper Egypt. For people such as ourselves, who are inclined (in Thoreau's phrase) to be tools of our tools, few legends are more instructive than his. The story, as Socrates tells it to his friend Phaedrus, unfolds in the following way: Thamus once entertained the god Theuth, who was the inventor of many things, including number, calculation, geometry, astronomy, and writing. Theuth exhibited his inventions to King Thamus, claiming that they should be made widely known and available to Egyptians. Socrates continues:

Thamus inquired into the use of each of them, and as Theuth went through them expressed approval or disapproval, according as he judged Theuth's claims to be well or ill founded. It would take too long to go through all that Thamus is reported to have said for and against each of Theuth's inventions. But when it came to writing, Theuth declared, "Here is an accomplishment, my lord the King, which will improve both the wisdom and the memory of the Egyptians. I have discovered a sure receipt for memory and wisdom." To this, Thamus replied, "Theuth, my paragon of inventors, the discoverer of an art is not the best judge of the good or harm which will accrue to those who practice it. So it is in this; you, who are the father of writing, have out of fondness for your off-spring attributed to it quite the opposite of its real function. Those who acquire it will cease to exercise their memory and become forgetful; they will rely on writing to bring things to their remembrance by external signs instead of by their own internal resources. What you have discovered is a receipt for recollection, not for memory. And as for wisdom, your pupils will have the reputation for it without the reality: they will receive a quantity of information without proper instruction, and in consequence be thought very knowledgeable when they are for the most part quite ignorant. And because they are filled

with the conceit of wisdom instead of real wisdom they will be a burden to society.”¹

I begin my book with this legend because in Thamus’ response there are several sound principles from which we may begin to learn how to think with wise circumspection about a technological society. In fact, there is even one error in the judgment of Thamus, from which we may also learn something of importance. The error is not in his claim that writing will damage memory and create false wisdom. It is demonstrable that writing has had such an effect. Thamus’ error is in his believing that writing will be a burden to society and *nothing but a burden*. For all his wisdom, he fails to imagine what writing’s benefits might be, which, as we know, have been considerable. We may learn from this that it is a mistake to suppose that any technological innovation has a one-sided effect. Every technology is both a burden and a blessing; not either-or, but this-and-that.

Nothing could be more obvious, of course, especially to those who have given more than two minutes of thought to the matter. Nonetheless, we are currently surrounded by throngs of zealous Theuths, one-eyed prophets who see only what new technologies can do and are incapable of imagining what they will *undo*. We might call such people Technophiles. They gaze on technology as a lover does on his beloved, seeing it as without blemish and entertaining no apprehension for the future. They are therefore dangerous and are to be approached cautiously. On the other hand, some one-eyed prophets, such as I (or so I am accused), are inclined to speak only of burdens (in the manner of Thamus) and are silent about the opportunities that new technologies make possible. The Technophiles must speak for themselves, and do so all over the place. My defense is that a dissenting voice is sometimes needed to moderate the din made by the enthusiastic multitudes. If one is to err, it is better to err on the side of Thamusian skepticism. But it is an error nonetheless. And I might note that, with the exception of his judgment on writing, Thamus does not repeat this error. You might notice on rereading the legend that he gives arguments *for* and *against* each of Theuth’s inventions. For it is inescapable that every culture must negotiate with technology, whether it does so intelligently or not. A bargain is struck in which technology giveth and technology taketh away. The wise know this well, and are rarely impressed by dramatic technological changes, and never overjoyed. Here, for example, is Freud

on the matter, from his doleful *Civilization and Its Discontents*:

One would like to ask: is there, then, no positive gain in pleasure, no unequivocal increase in my feeling of happiness, if I can, as often as I please, hear the voice of a child of mine who is living hundreds of miles away or if I can learn in the shortest possible time after a friend has reached his destination that he has come through the long and difficult voyage unharmed? Does it mean nothing that medicine has succeeded in enormously reducing infant mortality and the danger of infection for women in childbirth, and, indeed, in considerably lengthening the average life of a civilized man?

Freud knew full well that technical and scientific advances are not to be taken lightly, which is why he begins this passage by acknowledging them. But he ends it by reminding us of what they have undone:

If there had been no railway to conquer distances, my child would never have left his native town and I should need no telephone to hear his voice; if travelling across the ocean by ship had not been introduced, my friend would not have embarked on his sea-voyage and I should not need a cable to relieve my anxiety about him. What is the use of reducing infantile mortality when it is precisely that reduction which imposes the greatest restraint on us in the begetting of children, so that, taken all round, we nevertheless rear no more children than in the days before the reign of hygiene, while at the same time we have created difficult conditions for our sexual life in marriage.... And, finally, what good to us is a long life if it is difficult and barren of joys, and if it is so full of misery that we can only welcome death as a deliverer?²

In tabulating the cost of technological progress, Freud takes a rather depressing line, that of a man who agrees with Thoreau's remark that our inventions are but improved means to an unimproved end. The Technophile would surely answer Freud by saying that life has always been barren of joys and full of misery but that the telephone, ocean liners, and especially the reign of hygiene have not only lengthened life but made it a more agreeable proposition. That is certainly an argument I would make (thus proving I am no one-eyed Technophobe), but it is not necessary at this point to pursue it. I have brought Freud into the conversation only to show that a wise man—even one of such a woeful countenance—must begin his critique of technology by acknowledging its successes. Had King Thamus been as wise as reputed, he would not have forgotten to include in his judgment a prophecy about the powers that writing would enlarge. There is a calculus of technological change that requires a measure of even-handedness.

So much for Thamus' error of omission. There is another omission

worthy of note, but it is no error. Thamus simply takes for granted—and therefore does not feel it necessary to say—that writing is not a neutral technology whose good or harm depends on the uses made of it. He knows that the uses made of any technology are largely determined by the structure of the technology itself—that is, that its functions follow from its form. This is why Thamus is concerned not with *what* people will write; he is concerned *that* people will write. It is absurd to imagine Thamus advising, in the manner of today's standard-brand Technophiles, that, if only writing would be used for the production of certain kinds of texts and not others (let us say, for dramatic literature but not for history or philosophy), its disruptions could be minimized. He would regard such counsel as extreme naïveté. He would allow, I imagine, that a technology may be barred entry to a culture. But we may learn from Thamus the following: once a technology is admitted, it plays out its hand; it does what it is designed to do. Our task is to understand what that design is—that is to say, when we admit a new technology to the culture, we must do so with our eyes wide open.

All of this we may infer from Thamus' silence. But we may learn even more from what he does say than from what he doesn't. He points out, for example, that writing will change what is meant by the words "memory" and "wisdom." He fears that memory will be confused with what he disdainfully calls "recollection," and he worries that wisdom will become indistinguishable from mere knowledge. This judgment we must take to heart, for it is a certainty that radical technologies create new definitions of old terms, and that this process takes place without our being fully conscious of it. Thus, it is insidious and dangerous, quite different from the process whereby new technologies introduce new terms to the language. In our own time, we have consciously added to our language thousands of new words and phrases having to do with new technologies—"VCR," "binary digit," "software," "front-wheel drive," "window of opportunity," "Walkman," etc. We are not taken by surprise at this. New things require new words. But new things also modify old words, words that have deep-rooted meanings. The telegraph and the penny press changed what we once meant by "information." Television changes what we once meant by the terms "political debate," "news," and "public opinion." The computer changes "information" once again. Writing changed what we once meant by "truth" and "law";

printing changed them again, and now television and the computer change them once more. Such changes occur quickly, surely, and, in a sense, silently. Lexicographers hold no plebiscites on the matter. No manuals are written to explain what is happening, and the schools are oblivious to it. The old words still look the same, are still used in the same kinds of sentences. But they do not have the same meanings; in some cases, they have opposite meanings. And this is what Thamus wishes to teach us—that technology imperiously commandeers our most important terminology. It redefines “freedom,” “truth,” “intelligence,” “fact,” “wisdom,” “memory,” “history”—all the words we live by. And it does not pause to tell us. And we do not pause to ask.

This fact about technological change requires some elaboration, and I will return to the matter in a later chapter. Here, there are several more principles to be mined from the judgment of Thamus that require mentioning because they presage all I will write about. For instance, Thamus warns that the pupils of Theuth will develop an undeserved reputation for wisdom. He means to say that those who cultivate competence in the use of a new technology become an elite group that are granted undeserved authority and prestige by those who have no such competence. There are different ways of expressing the interesting implications of this fact. Harold Innis, the father of modern communication studies, repeatedly spoke of the “knowledge monopolies” created by important technologies. He meant precisely what Thamus had in mind: those who have control over the workings of a particular technology accumulate power and inevitably form a kind of conspiracy against those who have no access to the specialized knowledge made available by the technology. In his book *The Bias of Communication*, Innis provides many historical examples of how a new technology “busted up” a traditional knowledge monopoly and created a new one presided over by a different group. Another way of saying this is that the benefits and deficits of a new technology are not distributed equally. There are, as it were, winners and losers. It is both puzzling and poignant that on many occasions the losers, out of ignorance, have actually cheered the winners, and some still do.

Let us take as an example the case of television. In the United States, where television has taken hold more deeply than anywhere else, many people find it a blessing, not least those who have achieved high-paying,

gratifying careers in television as executives, technicians, newscasters, and entertainers. It should surprise no one that such people, forming as they do a new knowledge monopoly, should cheer themselves and defend and promote television technology. On the other hand and in the long run, television may bring a gradual end to the careers of schoolteachers, since school was an invention of the printing press and must stand or fall on the issue of how much importance the printed word has. For four hundred years, schoolteachers have been part of the knowledge monopoly created by printing, and they are now witnessing the breakup of that monopoly. It appears as if they can do little to prevent that breakup, but surely there is something perverse about schoolteachers' being enthusiastic about what is happening. Such enthusiasm always calls to my mind an image of some turn-of-the-century blacksmith who not only sings the praises of the automobile but also believes that his business will be enhanced by it. We know now that his business was not enhanced by it; it was rendered obsolete by it, as perhaps the clearheaded blacksmiths knew. What could they have done? Weep, if nothing else.

We have a similar situation in the development and spread of computer technology, for here too there are winners and losers. There can be no disputing that the computer has increased the power of large-scale organizations like the armed forces, or airline companies or banks or tax-collecting agencies. And it is equally clear that the computer is now indispensable to high-level researchers in physics and other natural sciences. But to what extent has computer technology been an advantage to the masses of people? To steelworkers, vegetable-store owners, teachers, garage mechanics, musicians, bricklayers, dentists, and most of the rest into whose lives the computer now intrudes? Their private matters have been made more accessible to powerful institutions. They are more easily tracked and controlled; are subjected to more examinations; are increasingly mystified by the decisions made about them; are often reduced to mere numerical objects. They are inundated by junk mail. They are easy targets for advertising agencies and political organizations. The schools teach their children to operate computerized systems instead of teaching things that are more valuable to children. In a word, almost nothing that they need happens to the losers. Which is why they are losers.

It is to be expected that the winners will encourage the losers to be enthusiastic about computer technology. That is the way of winners, and so they sometimes tell the losers that with personal computers the average person can balance a checkbook more neatly, keep better track of recipes, and make more logical shopping lists. They also tell them that their lives will be conducted more efficiently. But discreetly they neglect to say from whose point of view the efficiency is warranted or what might be its costs. Should the losers grow skeptical, the winners dazzle them with the wondrous feats of computers, almost all of which have only marginal relevance to the quality of the losers' lives but which are nonetheless impressive. Eventually, the losers succumb, in part because they believe, as Thamus prophesied, that the specialized knowledge of the masters of a new technology is a form of wisdom. The masters come to believe this as well, as Thamus also prophesied. The result is that certain questions do not arise. For example, to whom will the technology give greater power and freedom? And whose power and freedom will be reduced by it?

I have perhaps made all of this sound like a well-planned conspiracy, as if the winners know all too well what is being won and what lost. But this is not quite how it happens. For one thing, in cultures that have a democratic ethos, relatively weak traditions, and a high receptivity to new technologies, everyone is inclined to be enthusiastic about technological change, believing that its benefits will eventually spread evenly among the entire population. Especially in the United States, where the lust for what is new has no bounds, do we find this childlike conviction most widely held. Indeed, in America, social change of any kind is rarely seen as resulting in winners and losers, a condition that stems in part from Americans' much-documented optimism. As for change brought on by technology, this native optimism is exploited by entrepreneurs, who work hard to infuse the population with a unity of improbable hope, for they know that it is economically unwise to reveal the price to be paid for technological change. One might say, then, that, if there is a conspiracy of any kind, it is that of a culture conspiring against itself.

In addition to this, and more important, it is not always clear, at least in the early stages of a technology's intrusion into a culture, who will gain most by it and who will lose most. This is because the changes

wrought by technology are subtle if not downright mysterious, one might even say wildly unpredictable. Among the most unpredictable are those that might be labeled ideological. This is the sort of change Thamus had in mind when he warned that writers will come to rely on external signs instead of their own internal resources, and that they will receive quantities of information without proper instruction. He meant that new technologies change what we mean by “knowing” and “truth”; they alter those deeply embedded habits of thought which give to a culture its sense of what the world is like—a sense of what is the natural order of things, of what is reasonable, of what is necessary, of what is inevitable, of what is real. Since such changes are expressed in changed meanings of old words, I will hold off until later discussing the massive ideological transformation now occurring in the United States. Here, I should like to give only one example of how technology creates new conceptions of what is real and, in the process, undermines older conceptions. I refer to the seemingly harmless practice of assigning marks or grades to the answers students give on examinations. This procedure seems so natural to most of us that we are hardly aware of its significance. We may even find it difficult to imagine that the number or letter is a tool or, if you will, a technology; still less that, when we use such a technology to judge someone’s behavior, we have done something peculiar. In point of fact, the first instance of grading students’ papers occurred at Cambridge University in 1792 at the suggestion of a tutor named William Farish.³ No one knows much about William Farish; not more than a handful have ever heard of him. And yet his idea that a quantitative value should be assigned to human thoughts was a major step toward constructing a mathematical concept of reality. If a number can be given to the quality of a thought, then a number can be given to the qualities of mercy, love, hate, beauty, creativity, intelligence, even sanity itself. When Galileo said that the language of nature is written in mathematics, he did not mean to include human feeling or accomplishment or insight. But most of us are now inclined to make these inclusions. Our psychologists, sociologists, and educators find it quite impossible to do their work without numbers. They believe that without numbers they cannot acquire or express authentic knowledge.

I shall not argue here that this is a stupid or dangerous idea, only that it is peculiar. What is even more peculiar is that so many of us do

not find the idea peculiar. To say that someone should be doing better work because he has an IQ of 134, or that someone is a 7.2 on a sensitivity scale, or that this man's essay on the rise of capitalism is an A – and that man's is a C + would have sounded like gibberish to Galileo or Shakespeare or Thomas Jefferson. If it makes sense to us, that is because our minds have been conditioned by the technology of numbers so that we see the world differently than they did. Our understanding of what is real is different. Which is another way of saying that embedded in every tool is an ideological bias, a predisposition to construct the world as one thing rather than another, to value one thing over another, to amplify one sense or skill or attitude more loudly than another.

This is what Marshall McLuhan meant by his famous aphorism “The medium is the message.” This is what Marx meant when he said, “Technology discloses man's mode of dealing with nature” and creates the “conditions of intercourse” by which we relate to each other. It is what Wittgenstein meant when, in referring to our most fundamental technology, he said that language is not merely a vehicle of thought but also the driver. And it is what Thamus wished the inventor Theuth to see. This is, in short, an ancient and persistent piece of wisdom, perhaps most simply expressed in the old adage that, to a man with a hammer, everything looks like a nail. Without being too literal, we may extend the truism: To a man with a pencil, everything looks like a list. To a man with a camera, everything looks like an image. To a man with a computer, everything looks like data. And to a man with a grade sheet, everything looks like a number.

But such prejudices are not always apparent at the start of a technology's journey, which is why no one can safely conspire to be a winner in technological change. Who would have imagined, for example, whose interests and what world-view would be ultimately advanced by the invention of the mechanical clock? The clock had its origin in the Benedictine monasteries of the twelfth and thirteenth centuries. The impetus behind the invention was to provide a more or less precise regularity to the routines of the monasteries, which required, among other things, seven periods of devotion during the course of the day. The bells of the monastery were to be rung to signal the canonical hours; the mechanical clock was the technology that could provide precision to these rituals of devotion. And indeed it did. But what the monks did not

foresee was that the clock is a means not merely of keeping track of the hours but also of synchronizing and controlling the actions of men. And thus, by the middle of the fourteenth century, the clock had moved outside the walls of the monastery, and brought a new and precise regularity to the life of the workman and the merchant. “The mechanical clock,” as Lewis Mumford wrote, “made possible the idea of regular production, regular working hours and a standardized product.” In short, without the clock, capitalism would have been quite impossible.⁴ The paradox, the surprise, and the wonder are that the clock was invented by men who wanted to devote themselves more rigorously to God; it ended as the technology of greatest use to men who wished to devote themselves to the accumulation of money. In the eternal struggle between God and Mammon, the clock quite unpredictably favored the latter.

Unforeseen consequences stand in the way of all those who think they see clearly the direction in which a new technology will take us. Not even those who invent a technology can be assumed to be reliable prophets, as Thamus warned. Gutenberg, for example, was by all accounts a devout Catholic who would have been horrified to hear that accursed heretic Luther describe printing as “God’s highest act of grace, whereby the business of the Gospel is driven forward.” Luther understood, as Gutenberg did not, that the mass-produced book, by placing the Word of God on every kitchen table, makes each Christian his own theologian—one might even say his own priest, or, better, from Luther’s point of view, his own pope. In the struggle between unity and diversity of religious belief, the press favored the latter, and we can assume that this possibility never occurred to Gutenberg.

Thamus understood well the limitations of inventors in grasping the social and psychological—that is, ideological—bias of their own inventions. We can imagine him addressing Gutenberg in the following way: “Gutenberg, my paragon of inventors, the discoverer of an art is not the best judge of the good or harm which will accrue to those who practice it. So it is in this; you, who are the father of printing, have out of fondness for your off-spring come to believe it will advance the cause of the Holy Roman See, whereas in fact it will sow discord among believers; it will damage the authenticity of your beloved Church and destroy its monopoly.”

We can imagine that Thamus would also have pointed out to Gutenberg, as he did to Theuth, that the new invention would create a vast population of readers who “will receive a quantity of information without proper instruction ... [who will be] filled with the conceit of wisdom instead of real wisdom”; that reading, in other words, will compete with older forms of learning. This is yet another principle of technological change we may infer from the judgment of Thamus: new technologies compete with old ones—for time, for attention, for money, for prestige, but mostly for dominance of their world-view. This competition is implicit once we acknowledge that a medium contains an ideological bias. And it is a fierce competition, as only ideological competitions can be. It is not merely a matter of tool against tool—the alphabet attacking ideographic writing, the printing press attacking the illuminated manuscript, the photograph attacking the art of painting, television attacking the printed word. When media make war against each other, it is a case of world-views in collision.

In the United States, we can see such collisions everywhere—in politics, in religion, in commerce—but we see them most clearly in the schools, where two great technologies confront each other in uncompromising aspect for the control of students’ minds. On the one hand, there is the world of the printed word with its emphasis on logic, sequence, history, exposition, objectivity, detachment, and discipline. On the other, there is the world of television with its emphasis on imagery, narrative, presentness, simultaneity, intimacy, immediate gratification, and quick emotional response. Children come to school having been deeply conditioned by the biases of television. There, they encounter the world of the printed word. A sort of psychic battle takes place, and there are many casualties—children who can’t learn to read or won’t, children who cannot organize their thought into logical structure even in a simple paragraph, children who cannot attend to lectures or oral explanations for more than a few minutes at a time. They are failures, but not because they are stupid. They are failures because there is a media war going on, and they are on the wrong side—at least for the moment. Who knows what schools will be like twenty-five years from now? Or fifty? In time, the type of student who is currently a failure may be considered a success. The type who is now successful may be regarded as a handicapped learner—slow to respond, far too detached, lacking in

emotion, inadequate in creating mental pictures of reality. Consider: what Thamus called the “conceit of wisdom”—the unreal knowledge acquired through the written word—eventually became the pre-eminent form of knowledge valued by the schools. There is no reason to suppose that such a form of knowledge must always remain so highly valued.

To take another example: In introducing the personal computer to the classroom, we shall be breaking a four-hundred-year-old truce between the gregariousness and openness fostered by orality and the introspection and isolation fostered by the printed word. Orality stresses group learning, cooperation, and a sense of social responsibility, which is the context within which Thamus believed proper instruction and real knowledge must be communicated. Print stresses individualized learning, competition, and personal autonomy. Over four centuries, teachers, while emphasizing print, have allowed orality its place in the classroom, and have therefore achieved a kind of pedagogical peace between these two forms of learning, so that what is valuable in each can be maximized. Now comes the computer, carrying anew the banner of private learning and individual problem-solving. Will the widespread use of computers in the classroom defeat once and for all the claims of communal speech? Will the computer raise egocentrism to the status of a virtue?

These are the kinds of questions that technological change brings to mind when one grasps, as Thamus did, that technological competition ignites total war, which means it is not possible to contain the effects of a new technology to a limited sphere of human activity. If this metaphor puts the matter too brutally, we may try a gentler, kinder one:

Technological change is neither additive nor subtractive. It is ecological. I mean “ecological” in the same sense as the word is used by environmental scientists. One significant change generates total change. If you remove the caterpillars from a given habitat, you are not left with the same environment minus caterpillars: you have a new environment, and you have reconstituted the conditions of survival; the same is true if you add caterpillars to an environment that has had none. This is how the ecology of media works as well. A new technology does not add or subtract something. It changes everything. In the year 1500, fifty years after the printing press was invented, we did not have old Europe plus the printing press. We had a different Europe. After television, the

United States was not America plus television; television gave a new coloration to every political campaign, to every home, to every school, to every church, to every industry. And that is why the competition among media is so fierce. Surrounding every technology are institutions whose organization—not to mention their reason for being—reflects the world-view promoted by the technology. Therefore, when an old technology is assaulted by a new one, institutions are threatened. When institutions are threatened, a culture finds itself in crisis. This is serious business, which is why we learn nothing when educators ask, Will students learn mathematics better by computers than by textbooks? Or when businessmen ask, Through which medium can we sell more products? Or when preachers ask, Can we reach more people through television than through radio? Or when politicians ask, How effective are messages sent through different media? Such questions have an immediate, practical value to those who ask them, but they are diversionary. They direct our attention away from the serious social, intellectual, and institutional crises that new media foster.

Perhaps an analogy here will help to underline the point. In speaking of the meaning of a poem, T. S. Eliot remarked that the chief use of the overt content of poetry is “to satisfy one habit of the reader, to keep his mind diverted and quiet, while the poem does its work upon him: much as the imaginary burglar is always provided with a bit of nice meat for the house-dog.” In other words, in asking their practical questions, educators, entrepreneurs, preachers, and politicians are like the house-dog munching peacefully on the meat while the house is looted. Perhaps some of them know this and do not especially care. After all, a nice piece of meat, offered graciously, does take care of the problem of where the next meal will come from. But for the rest of us, it cannot be acceptable to have the house invaded without protest or at least awareness.

What we need to consider about the computer has nothing to do with its efficiency as a teaching tool. We need to know in what ways it is altering our conception of learning, and how, in conjunction with television, it undermines the old idea of school. Who cares how many boxes of cereal can be sold via television? We need to know if television changes our conception of reality, the relationship of the rich to the poor, the idea of happiness itself. A preacher who confines himself to considering how a medium can increase his audience will miss the

significant question: In what sense do new media alter what is meant by religion, by church, even by God? And if the politician cannot think beyond the next election, then we must wonder about what new media do to the idea of political organization and to the conception of citizenship.

To help us do this, we have the judgment of Thamus, who, in the way of legends, teaches us what Harold Innis, in his way, tried to. New technologies alter the structure of our interests: the things we think *about*. They alter the character of our symbols: the things we think *with*. And they alter the nature of community: the arena in which thoughts develop. As Thamus spoke to Innis across the centuries, it is essential that we listen to their conversation, join in it, revitalize it. For something has happened in America that is strange and dangerous, and there is only a dull and even stupid awareness of what it is—in part because it has no name. I call it Technopoly.