

The idea that we are witnessing the emergence of a beneficent information society is triumphalistic propaganda... Although cyber-technologies may appear to function in a wholly revolutionary manner, they have quickly become another means of expanding industrial capitalism and consumerism around the world... We have naively convinced ourselves that cyber-innovations will automatically improve society and make us better people, regardless of how we use them. The benefits of information technologies depends on how responsibly we understand, develop, and employ them in the service of venerable notions of the meaning and purpose of life.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

The plethora of available information makes us ever more dependent on experts who supposedly can interpret it for us. We need help, so we turn to popular guides for “dummies” and “idiots”... We depend more and more on supposed experts to give us knowledge, while distrusting our own intimate connections to the world around us. Although we selfishly gain more knowledge about the world, we lose the more intimate knowledge of the world.

QUENTIN SCHULTZE, “HABITS OF THE HIGH-TECH HEART”

GRAND RAPIDS: BAKER ACADEMIC, 2002

Informationism: a non-discerning, vacuous faith in the collection and dissemination of information as a route to social progress and personal happiness... As a quasi-religion, informationism preaches the is over the ought, observation over intimacy, and measurement over meaning... Informationism places the highest value on contemporary culture, current events, and immediate action.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

Cyberculture is so focused on the
here and now that it implicitly rejects
the human need for a long-term
vision, let alone a moral compass.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

Being up to date
technologically symbolizes
to us the likelihood of
our future success

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
GRAND RAPIDS: BAKER ACADEMIC, 2002

Information technology
becomes a means of
manipulating the world
to get what we want.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
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We assume in our public imaginations
that new communication technologies
will forge voluntary associations
among mutually benevolent people.
Instead, we discover that our
overdependence on informational
knowing makes our relationships
superficial, transitory and
ultimately selfish.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

In religion and every other area
of life, mediated technologies feign
personal knowledge of us to
create an air of intimacy.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
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The era of cyberculture
is also an age of
statistical measurement,
prediction and control.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
GRAND RAPIDS: BAKER ACADEMIC, 2002

**EVERYTHING GETS BETTER AS IT GETS
SMALLER. EVERYTHING GETS COOLER
AS IT GETS FASTER. EVERYTHING
GETS CHEAPER AS IT BECOMES**

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
GRAND RAPIDS: BAKER ACADEMIC, 2002

MORE VALUABLE.

DANIEL BOORSTIN

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

As we use information technologies to model reality, we implicitly embrace a systemic concept of human culture. We imagine cultures not as organic ways of life but as computer-like networks – closed systems that persons can objectively observe, measure, manipulate, and eventually control.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

We adopt that language
of probability rather than
virtue, essentially making
mathematics the pre-eminent
route to all knowledge,
and probabilities the means
of discerning the value
of human actions.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

The gospel of cybernetic control seduces us to join the “inner ring” of people who know how to make things happen and get results.

QUENTIN SCHULTZE, “HABITS OF THE HIGH-TECH HEART”

GRAND RAPIDS: BAKER ACADEMIC, 2002

All such technological
expansion symbolises a
greater human ability to
socially engineer progress.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
GRAND RAPIDS: BAKER ACADEMIC, 2002

Restricting bandwidth is
a moral task of setting limits
to avoid the gluttony of excess
messaging and the chaos
of moral incoherence.

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"
GRAND RAPIDS: BAKER ACADEMIC, 2002

For us not to do something
when it is possible
to do anything at all,
escapes our imagination.

Eugene Peterson

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

The best search
engine is the one
between your ears.

CEO of Web search engine company

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

The Web... acts like a grand self-destructor, effortlessly combining and recombining ideas, data, history and images in an ongoing shuffle, with no connection to its referent subject.

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CYBERSPACE CREATES A NEW
SPHERE OF THINKING THAT IS
RELATIVISTIC, POSTMODERN
AND FULL OF UNCERTAINTY.

KEVIN KELLY

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

Moderation, one of the oldest virtues, is crucial yet rare in high-tech endeavours. Rather than assuming that the answer to any moral quandary is more technology, we need a virtuous sense of technological moderation that balances unbridled change with cultural continuity.

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GRAND RAPIDS: BAKER ACADEMIC, 2002

Increased bandwidth favours the knowing of truncated events and disconnected messages. As we commit more and more time to impersonal, unreflective, rapid-fire messaging, we have less and less time left to commune intimately with neighbour, God and creation.

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GRAND RAPIDS: BAKER ACADEMIC, 2002

This is the great threat of the technical, that it appears to make available readily, easily, universally and even instantly what was once scarce and valued. Commitment then ceases to be an exercise of the soul.

James M. Houston

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Walter Benjamin reminds us that the ability to mechanically reproduce cultural artefacts tends to render the originals less meaningful-less like special icons and more like everyday artefacts.

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Whereas digital messages can be easily reproduced, moral culture has to be nurtured painstakingly from generation to generation, one word or gesture at a time. We cannot cut and past moral wisdom and virtuous character from one person or culture to another. In fact, we constantly have to renew nontechnological customs such as family meals and hospitality that preserve virtue through time.

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greater bandwidth does not
bring all people together as
much as it fosters the
growth of tribal interests

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Market specialisation and audience segmentation give digital empires opportunities to divide and conquer both public interests and traditional social institutions. In a digital environment, even individual family members can avoid each other by surrounding themselves

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with their own favourite music, television programs, and Internet chat channels.

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WHY DO WE TALK
ABOUT INTERNET GEEKS,
HACKERS AND SPAMMERS
BUT NEVER ABOUT
INTERNET SAINTS?

QUENTIN SCHULTZE, "HABITS OF THE HIGH-TECH HEART"

GRAND RAPIDS: BAKER ACADEMIC, 2002

WE REDUCE JUSTICE TO A MATTER OF
OVERCOMING THE "DIGITAL DIVIDE"
BETWEEN THOSE WHO HAVE ACCESS TO
TECHNOLOGY AND THOSE WHO DO NOT.
WE UNCARINGLY EQUATE INDIVIDUAL
CONSUMERISM WITH SOCIAL JUSTICE.

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