

# Hyperlinks and HyperProtestantism: The Internet as a Postmodern Epistemological Shift

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The Internet is partly a consequence of the Protestant Reformation. In harmony with the dictum of William Faulkner, about the past not being dead because it is not even past, this paper will argue that the World Wide Web will accelerate the processes of HyperProtestantism, perpetuating at a global level the postmodern condition of disunity and fragmentation of knowledge and culture. In short, the best way to understand the future of the Internet is to study the history of American Protestantism. Without the full-blown effects of the Reformation, as it transpired in the United States, it is unlikely there would be today, as we now know it, the Internet. “Sustained reflection on culture—on its historical (and prehistorical) foundations, existing patterns, and prospective conditions—almost inevitably leads to a consideration of both religion and technology,” writes Jay Newman, adding, “and it often leads as well to consideration of some of the complex relations that obtain between religion and technology.”<sup>1</sup>

## HyperProtestant Realities: Postmodern Babel

For the sake of clarity, some terminology needs to be briefly defined. HyperProtestantism, for the purpose of this paper, is the legacy of the American religious experience on the culture at large. Although the United States has a system of government in which there is a separation between church and state, and consequently the society is a secular one, the culture of Protestantism has nevertheless made a defining mark on the nation, contributing to the notions and practices of individualism, the exercise of choice, democratization, and consumerism. “The whole foundation of America is,” argues Jean Baudrillard, “a ... deepening of the moral law in individual consciences, a radicalization of the utopian demand which was always that of sects, and the immediate materialization of that utopia in work, custom and way of life.” American culture, Baudrillard adds, has been shaped by “the secularization of conscience” affected by Protestantism. This has led to a “hyperreality,” which involves the “transcending of the imaginary in reality.”<sup>2</sup>

HyperProtestantism results in a tension between utopian and anti-utopian impulses. The utopian tendencies involve the exercise of freedom and democracy, the promotion of individual rights, the accumulation of wealth, and the promulgation of a social contract. The anti-utopian manifestations include cultural fragmentation, the subversion of meaning, and the dismantling of reason.<sup>3</sup> The anti-utopian aspects of HyperProtestantism are postmodern in essence. Postmodernism, although many definitions have been offered, is about the fragmentation of knowledge, including a sophisticated awareness on the part of many persons that texts are never complete because they are human constructions involving the selectivity of material. The notion of a grand narrative of humanity, neat, precise, and complete, has been usurped by a multiplicity of competing narratives, messy, subjective, and incomplete. Universal knowledge has been replaced by local knowledge.<sup>4</sup> The pluralism of inharmonic points of view, like the geometric

growth of Protestant denominations, is the norm and not the exception. The Internet, simply a tool of this ongoing epistemological shift, has been relegated to “an electronic Tower of Babel.”<sup>5</sup>

### American Culture and the Reformation Legacy

Jacques Barzun, in his history of the modern western world, describes the legacies of the Reformation on European and American societies as follows:

It posed the issue of diversity of opinion as well as of faith. It fostered new feelings of nationhood. It raised the status of vernacular languages. It changed attitudes toward work, art, and human failings. It deprived the West of its ancestral sense of unity and common descent. Last but not least immediately, by immigration to the new world overseas, it brought an extraordinary enlargement of the meaning of the West and the power of civilization.<sup>6</sup>

Here it needs to be emphasized that the legacies of the Reformation were of a totalizing influence, shaping the mentality of the inhabitants of Europe and North America, Protestant, Catholic,<sup>7</sup> Jewish,<sup>8</sup> and even the non-religious.<sup>9</sup> The “diversity of opinion” was a natural consequence of the trend toward individualistic conceptions of spirituality, especially in the United States. Protestant thinking required to one degree or another individualistic grappling with faith issues. If for many people religion was one of the most important matters to make decisions over, then personal conclusions on a vast array of other topics would naturally be made. The “feelings of nationhood” were heightened by the religious question, whether in the case of Europe to have state churches or in the case of the United States to allow religious pluralism.

The “attitudes toward work” entailed an individualistic view that toil was a religious calling, necessitating an honest and hearty diligence, but also involving an individual choice based on inner inclinations and external opportunities. Some have argued, in fact, that industrialism and technological progress occurred at a more rapid rate in nations greatly influenced by Protestantism.<sup>10</sup> According to Mark A. Noll, the American embrace of the market is linked to Protestant evangelicalism. Proselytizing was, after all, in many respects a form of selling. Noll explains:

A move away from top-down monarchical, hierarchical, and colonial control in religion predisposed many evangelicals in the same direction economically, that is, toward localism and free trade. As antiestablishment evangelicals, these Protestants rejected close regulation of the public square in which they hoped to promote their religion, and they were predisposed in favor of situations in which individuals could make the choice for God freely. They were also confident in the Spirit-given ability to persuade free agents to move toward Christ. Such convictions about religion no doubt pushed many American evangelicals toward corresponding values in economic practice, including an acceptance of market reasoning.<sup>11</sup>

Nathan O. Hatch, in his award-winning study of the Protestant impact on American society, emphatically argues that the kind of democratization that developed in the United States was steeped in a HyperProtestantism (albeit not the term he uses). Although Protestantism began in Europe, it was expanded in America in ways not like anywhere else. Hatch writes, “Religious populism has been a residual agent of change in America over the last two centuries.... Deep and powerful undercurrents of democratic Christianity distinguish the United States from other modern industrial democracies.” Religious populism, he adds, “remains among the oldest and deepest impulses of American life.” The American Revolution, which should be viewed as being in harmony with the religious populism, “dramatically expanded the circle of people who considered themselves capable of thinking for themselves about issues of freedom, equality, sovereignty, and representation.” Thus, in the early years of America, there was an intertwining of popular sovereignty and evangelical fervor.<sup>12</sup>

The religious dynamics in America, from early on, were characterized by a method of presenting arguments for individual reflection, not unlike today’s setting up of Websites with viewpoints on a sundry of topics, including religion.<sup>13</sup> “An equally distinctive feature of the religious scene in modern America,” writes Hatch, “is the presence of a remarkable set of popular leaders, persons who derive their authority not from their education or stature within major denominations but from the democratic art of persuasion.” Part of this shift in authority involved contempt for hierarchical control, similar perhaps to how some view the potential of the Internet. As Hatch explains, “American Christians reveled in freedom of expression, refused to bow to tradition or hierarchy, jumped at opportunities for innovative communication, and propounded popular theologies tied to modern notions of historical development.”<sup>14</sup>

And just as the Internet fosters diversity and undermines unity, so likewise the American Protestantism that preceded it. “By raising the standard ‘no creed but the Bible,’ Christians in America were the foremost proponents of individualism even as they expected the open Bible to replace an age of sectarian rivalry with one of primitive harmony,” explains Hatch. “Like the egalitarian credo of the early republic, this vision has taken a powerful hold on the American imagination despite the disparity between the quest for unity and actual religious fragmentation and authoritarianism.”<sup>15</sup> The United States, it can be noted, was the birthplace of many religious movements.<sup>16</sup>

### A Virtual Great Awakening?

In his work on the history of American Christianity, Mark A. Noll refers on one hand to religious pluralism and on the other to fragmentation. He writes, “The secret of the power behind the evangelical surge during the first generation of the new nation’s history was also the secret behind the fragmentation of evangelicalism in the generation after 1830.”<sup>17</sup> American society experienced two periods of religious revival, known as the Great Awakenings, the first from 1730 to 1760 and the latter from 1800 to 1830. Some observers argue that there was also a third and fourth awakening, coinciding with the periods 1890 to 1920 and from the 1960s to the present. The rise of the so-called “new religious movements” (or cults) is considered a part of this latter and ongoing awakening. Although these awakenings contributed to a sense of national solidarity based on a divine purpose, “the intensity and religious feeling and conviction

stimulated by the spirit of revival,” according to Lorne L. Dawson, “also gave rise to a plethora of new Christian sects and even cults.”<sup>18</sup>

The current religious populism, if we are indeed in the midst of the fourth Great Awakening, has surely made its residual impact on how people have articulated their hopes about the future of the World Wide Web. Even if we were to easily dispose of the notion that American society is presently undergoing a spiritual revival, it would not take away from the fact that the legacies of the Protestant Reformation have played a significant role in getting us to where we are today. The dawning of the Age of Aquarius, to quote a song from the rock musical *Hair* (1967), was to be characterized by brotherhood, harmony, and understanding. Whether New Age or Christian eschatology (or a mixture of the two), such optimism about the future could serve as an advertisement for an Internet search portal. Indeed, idealism and utopianism are how people have described the possibilities of the World Wide Web. As explained by Zachary Karabell, “It [the Internet] is the City on a Hill all over again, except this time, the hill is virtual and so is the city.”<sup>19</sup>

In his constructed outline of four centuries of American visionary phases, Karabell suggests that we are now in the sixth phase, that of the Internet and the New Economy. In order, Karabell sees the previous visions as the Puritan vision for a City on a Hill (seventeenth century); the amalgamation of individualism, freedom, and liberty (immediately following the American Revolution); national unity (from the establishment of the US Constitution to the end of the Civil War); territorial and economic expansion (the late nineteenth century); and the New Deal and the Great Society (1930s to 1960s).<sup>20</sup> These different phases, it could be argued are all legacies of the Protestant Reformation. The Puritans, of course, wanted to reform the Church of England, to make it “pure,” and so they ended up settling in colonial America to set an example for the rest of the world on how to achieve a genuine Christian society. Other religious groups, from Quakers to Methodists to persecuted Catholics, settled in America, and the resulting diversity contributed to an individualism, freedom, and liberty that could be described as HyperProtestantism. The national unity was a notion of nationhood based on diversity, including religious sentiments; and the principal of separation between church and state affirmed this. The territorial and economic expansion was an offshoot of the Protestant work ethic. The New Deal and Great Society were about Christian benevolence and egalitarianism.

About the present situation, Karabell explains, “The sixth stage of America not only reflects a new utopian formula; it also brings together elements of the previous five stages and adds them to the cultural mix.” In other words, like Faulkner has said, we are not quite past the past. Much of the new vision, continues Karabell, “is not new ... [because] it’s also an amalgam of what came before. It’s not just the top tier of a sixth-tier wedding cake; it’s the whole cake.” The cake, it could be argued, is the legacy of the Protestant Reformation and the thick icing is HyperProtestantism. “Since the 1600s, religion has been a central aspect of American identity,” Karabell notes, adding, “While the first stage was eclipsed, religion never went away.” Indeed, not only has religion found a home on the Internet, a certain religiosity is invoked by the promoters of this new system of communication. “Given that many of the people who initially created the Net and the Web emerged from a hippie culture that (among other things) shunned authority, celebrated the individual, and took as gospel that only courageous seekers could find the truth, the mysticism of the Web isn’t surprising,” Karabell observes. “The mystical melody

of the Web says that the more wired we become, the closer we get to crafting a universal consciousness.”<sup>21</sup>

Wisely, Karabell rejects the hoopla pertaining to the Information Age. While it would be nice for everyone to be hooked up to the Internet and benefit from everything the Information Age has to give, while technological development creates the kind of wealth that lifts everyone to material prosperity, he doubts it will ever happen. The Stock Market may very well crash or the wealth gap will only add to the large pool of have-nots. But even if the New Economy were to achieve the most optimistic of predictions, Karabell warns that nonmaterial needs cannot be met with material solutions. Although the Web has the potential of fostering connectedness, it is nonetheless a material solution, he argues. He notes, as many others elsewhere have, that hours spent on the Internet do not necessarily diminish feelings of loneliness and isolation. He believes the sixth stage “will end because of what millions of people believe it does not and cannot offer: spiritual fulfillment, intimate relationships, and community.” Yet, paradoxically, he believes the technology of the Information Age might play a major role in ushering in the seventh visionary stage.<sup>22</sup>

And what exactly does Karabell think this next stage will be like? In many respects, it sounds like the old Protestant dream of brotherhood, but one fostered by technology, including the Internet. He writes:

Drawing on traditional religious theology, New Age Teachings, psychology, therapeutic techniques, medical research, and communitarian philosophies, the seventh stage will create a new framework for the culture. Instead of the language of the market, the seventh stage will resound with the language of spirituality. Instead of valuing profit and commercial transactions, the seventh stage will stress contentment and relationships. Instead of technology, the seventh stage will be marked by techgnosis, the realm where science blurs and spirituality blooms, and where computers begin to approximate consciousness.<sup>23</sup>

If the past is prologue, then the postmodern fragmentation of culture will continue unabated. Karabell recommends a dosage of reality in our dreaming, and a little more humility in our dream quests. “As it stands,” he writes, “connectedness will suffer from fatal flaws” because “by believing that connectedness will be the path that will finally lead to the longed-for utopia, its visionaries will brook dissent no more than the Puritans tolerated Anne Hutchinson.”<sup>24</sup> In other words, the negative consequences of the Protestant Reformation are alive and well. If the usage of texts is any clue to what the future holds, in particular in how the Internet will be a part of that future, then we should take a brief look at the past.

#### Texts + Texts = Fragmentation

The Protestant Reformation, one should emphasize, came about largely as the result of the study and transmission of texts. The leaders of the Reformation pored over Scripture and reached conclusions that were contrary to the official doctrines and practices of the Catholic Church. *Sola Scriptura* was the battle cry of Martin Luther and others who followed his cause. There was the notion, very naïve in retrospect, that all followers of the teachings of Christ could be united if

they would simply read the Bible and let it be the sole guide of their theology. Later in America, this belief would be repeatedly promoted and found impossible to realize. Christendom was never unified by this approach. Instead, the analyzing of texts led to the fragmentation of group solidarity, even though all sides for the most part could agree on what constituted the sacred texts. Sectarianism, not harmony, was a major outcome of the efforts of the would-be reformers.

The transmission and study of texts brought about a fragmentation of understanding because people are opinionated. The human mind is apt at discovering many ways of interpreting written thoughts. Theological diversity was the norm long prior to Protestantism. Such pluralism, the kind that takes place within a distinctive religion, was a consequence of reading and interpreting texts and producing new ones. During the time of Christ, for example, various factions, including the Pharisees, Sadducees, and Essenes, characterized Judaism. Each group had its own distinctive textual traditions. During the so-called intertestamental period, demarcating the point from the last prophets of the Old Testament to the advent of Christ, there were additional writings that never made it into the Jewish canon. These texts, which include the Apocrypha and pseudopigrapha (“false writings”), attest to the theological ferment that took place in the years leading up to Christianity. If the life story of Christ is seen in its proper context, then it becomes apparent that Christianity resulted from the ongoing theological fragmentation of Judaism. The pivotal teaching of Christ, the Sermon on the Mount, is actually a *midrash* (an interpretive sermon) on the Law of Moses.<sup>25</sup> The “People of the Book” were diverse because textual analysis led to differing interpretations.

The rabbis of old wanted to document their revelation and amplify its meanings. In Judaism, there was the written law, the Torah, and the oral law. Eventually, the oral law was put into written form, hence the Mishnah. This led to the development of the Talmud, consisting of the Mishnah as well as commentary, known as the Gemara. In the Common Era, there were two variations of the Talmud based on the two main centers of Judaism, the Palestinian (c. 400) and the Babylonian (c. 500). Rabbis and judges preferred the former work, whereas scholars chose the latter. Commentaries on the Talmud began to appear in the first half of the 900s. Also, there was a compilation of early synagogue sermons, the Midrash. The development of the synagogue, which began hundreds of years before Christ during the period of exile in Babylon, resulted in a move away from hierarchical priesthood control and a loosening of dogma control. Sometime during the medieval period, after the Babylon center lost its dominance, other Jewish centers arose to compete with Palestine, including North Africa, Spain, France, Germany, and Italy. Thus, Judaism had a tradition of theological pluralism, which was a result of geographical distance separating faith communities, the forging of two rabbinic traditions, and the development and transmission of texts of various kinds. By the time of the Reformation, European Jewry had many schisms. The printing press, it is important to note, served to not only fragment Christendom, but also to further fragment Judaism.<sup>26</sup>

From its inception Christianity was fraught with its own disunity. A careful overview of the New Testament makes this clear,<sup>27</sup> as does the reading of extant Gnostic texts.<sup>28</sup> Eusebius (263-339), in his *Ecclesiastical History*, chronicles the doctrinal disputes of the early Church and at the same time quotes from a vast array of texts, many of which are now lost to antiquity. Numerous individuals had much to say about the religious texts that circulated, producing more texts in the process.<sup>29</sup> This trend continued throughout the Middle Ages, even though the

Catholic Church hierarchy had by this time developed into a highly centralized and tightly controlled institution. However, Catholic scholasticism, which began around the twelfth century, continued the tradition of textual analysis and actually unwittingly sowed some of the seeds for the Reformation.

Scholasticism was about the logical, systematic ordering of data from authoritative textual sources. Such scholarly activity was rooted in the humanist movement dating back to at least the ninth century. Humanists desired to find a retrievable past, specifically the glory of ancient Rome and Greece, and they searched for it by reading ancient texts. The humanists were in essence editors of texts. The humanists wanted to go back to sources, which is the quest the Protestants later adopted.<sup>30</sup> But the Protestants rejected the approach of Catholic scholasticism, which upheld both Scripture and Church tradition, synthesizing the two kinds of writings into a harmonized theological dogma.<sup>31</sup> Even so, Catholicism produced its own humanist scholars capable of undermining ecclesiastical authority, such as Desiderus Erasmus (1466-1536) of Rotterdam, who published scholarly editions of the Greek New Testament that challenged the accuracy of the official Latin Vulgate translation, and Lorenzo Valla (c. 1407-1457) of Italy, who wrote a paraphrase of the New Testament in the vernacular languages that likewise cast doubt on the approved Vatican text.<sup>32</sup>

### The Medieval Web Designers

The above simplistic overview of Judeo-Christian development, emphasizing the many discordant voices, establishes the background out of which the Reformation emerged. It also establishes that prior to the debut of the Guttenberg printing press there was already a rich tradition of the study and transmission of texts. The scribes who slowly copied texts by hand at the same time added their commentary—called *glosses* (which is where we get the phrase “to gloss over”).<sup>33</sup> Citing Scripture is the beginning of non-linear thinking because it diverts attention away from one text to another. What the scribes did was in essence what the Internet of today attempts to do: link texts. It could be argued that the scribes of the so-called Dark Ages are responsible, perhaps more than Bill Gates, for the functionality of the Internet. Today’s Website is remarkable for how it is a return to the past, a medieval one. As noted by Edward Mendelson, “The technology that connects all the millions of pages on the World Wide Web derives ultimately from techniques invented by the scribes and scholars who copied out the Bible more than a thousand years ago.”<sup>34</sup>

In other words, the genealogy of today’s Websites is the medieval scriptoria. Hyperlinks are an imitation of the cross-reference system developed by religious scribes who painstakingly showed the interconnectivity of the parts of Scripture. Also, the hypertext page is not unlike ancient papyrus rolls that have to be read by “scrolling.” “The hypertext’s roots go back to the dawn of the book-bound era, significantly predating the development of the printing press,” explains Paul Gilster. “One intriguing argument has it that the Talmud, that great collection of rabbinical commentary on the Hebrew Bible, is itself an example of hypertext at play, with marginal notes providing a useful cross-referencing function.”<sup>35</sup> Indeed, Jewish rabbinical scholars of the medieval period produced Bible commentaries in which on a single page was the biblical text (written in Hebrew), a *targum* (an ancient translation of the text in Aramaic), and several commentaries. These productions were a response to sectarian schisms within Judaism, as well

as the external challenges and persecutions related to Christian hegemony. There were even commentaries on commentaries, known as supercommentaries. The layout of a typical page in one of these commentaries is remarkable for how it resembles a page on a Website.<sup>36</sup> (See Figure 1.)

With modifications, the printing press continued the tradition of the scriptoria. The study and transmission of texts led to the development of the marking of passages, which was already underway. Chapters and verses divide today's Bible, a legacy dating back to the Middle Ages. In 1205, Stephen Langton, a professor in Paris and later the Archbishop of Canterbury, divided the Old and New Testament into chapters. Beginning in 1330 the Jews adopted these chapter divisions for their part of the Bible. From about the year 500 the Hebrew Bible had verses, based on the amount of text that could be read from Hebrew and translated into Aramaic. During the sixteenth century Robert Stephanus, a Paris book printer, adopted both Langton's chapter divisions and the Jewish verse demarcations, but finished up the process by adding, while supposedly riding on horseback from Paris to Lyons, verses to the New Testament.<sup>37</sup>

The introduction of chapters and verses to Scripture, it should be emphasized, was a result of textual transmission. With the advent of the printing press, standardization for the marking of texts became all the more necessary. This demand of technology later gave birth to the footnote. "Scholars of the Middle Ages were just as choleric as their latter colleagues, but their disagreements, their anger, could be easily expressed in manuscripts by handwritten comments inserted directly into the text or scrawled in the left or right margins," explains Chuck Zerby in his treatise on the history of the footnote. "It was the printed book that brought a need for order and predictability, space allocation, and the formal apparatus of reference marks." Zerby suspects that Protestant England is where footnote forming began. He adds, "Bibles were battlefields; their left and right margins were the trenches from which scriptural annotations and citations were lobbed at previous Bible's misinterpretations: Catholics against Lutherans, Lutherans against Calvinists, Calvinists against the Church of England, and the Church of England against everyone else...."<sup>38</sup>

### Demassification of Texts and Community

Thus, the development of modern mass communication, specifically the printing press, helped perpetuate two types of fragmentation. First, the whole of Scripture was broken into pieces when divided into chapters and verses, prompting close readings that emphasize the parts of the text at the expense of the whole. Also, diverting attention from the whole of the text were argument sidebars in the form of footnotes. Second, the widespread dissemination of the Bible during the Reformation led to the fragmentation of Christendom, actually the fragmentation of Western Europe. It can be argued that the Internet will perpetuate this tradition of fragmenting texts (for who ever thoroughly reads a Website?) and at the same time accelerate the processes of cultural disunity. According to Christopher Clausen, the Information Age is ushering in post-culturalism. "On the Internet or in a world of permeable borders, different cultures should flourish side by side in relationships unmarked by either dominance or submission," he explains. "In practice, however, such an environment rapidly breaks down not merely boundaries but

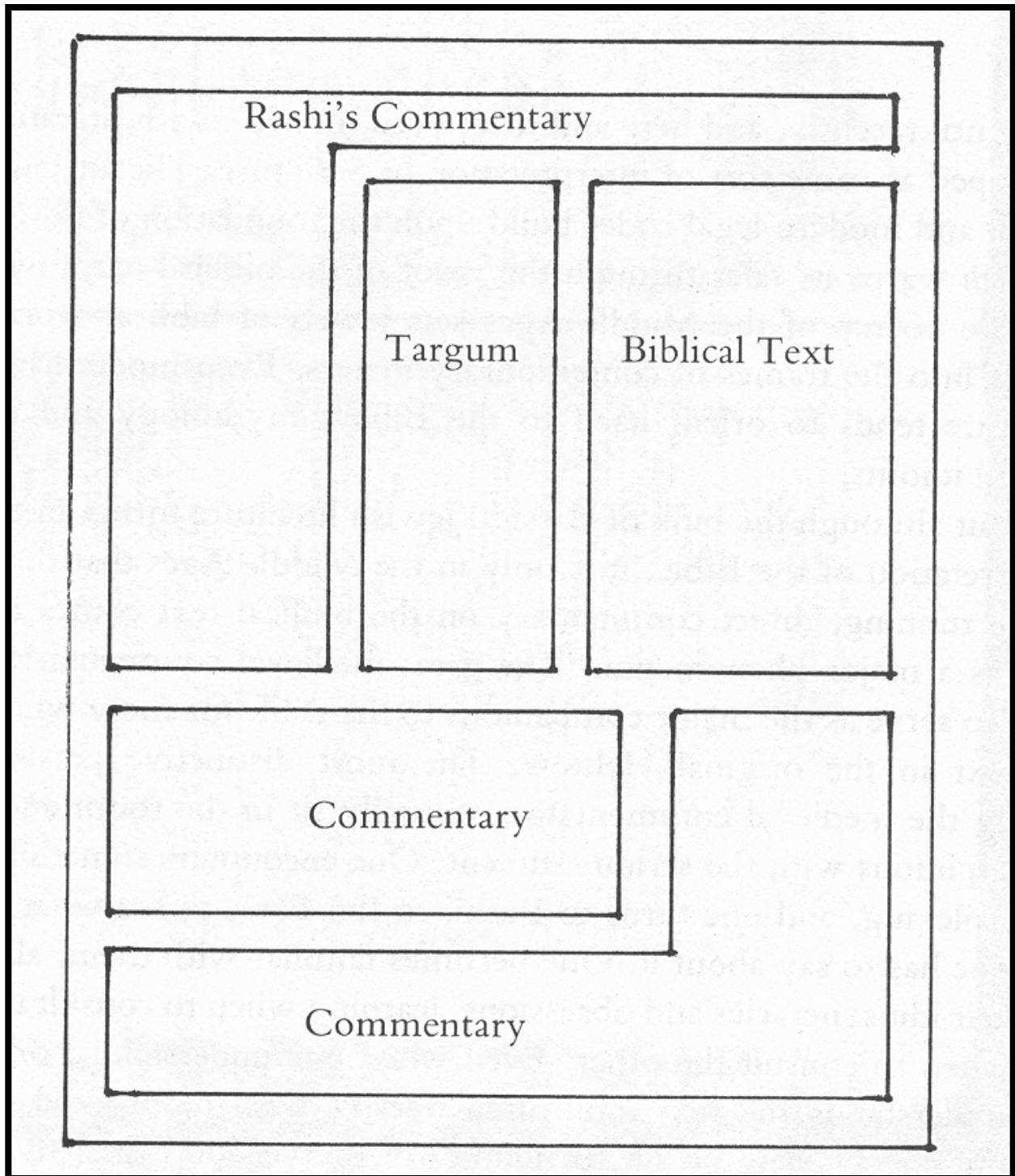


Fig. 1. This outline of the layout of a page in a Jewish medieval commentary has some similarities with a Web hypertext page. Note that there are five texts on the single page. SOURCE: *Back to the Basics: Reading the Classic Jewish Texts*, ed. Barry W. Holtz (New York: Summit Books, 1984), p. 214.

cultures themselves.” He adds, “The result is a United States—and increasingly an entire world—fast approaching a condition that can best be described not as multicultural but as post-cultural.”<sup>39</sup>

Similarly, David Shenk argues that the printing press and its moveable type led to cultural integration, or massification, but the computer has now led to demassification.<sup>40</sup> Yet, the printing press, if we take a closer look, actually contributed to both massification and demassification. The Catholic mass was for the masses because Christendom had yet disintegrated into denominationalism. But the printing press took aim at the mass, and in time the Catholic mass was demassified. The printing press made both the Reformation and the Counter-Reformation a possibility. Moreover, the technology heated the religious debates because, as Paul Starr in his history of modern communications notes, “in the antagonistic expansion of a medium, even the reluctant side in a conflict has no other choice but to adopt more powerful means of persuasion.”<sup>41</sup>

If the usage of the Internet is indeed bringing about demassification, it may be due to information overload. The footnote seems to have arisen during the antagonistic times of the Reformation, but recently the trend has been endnotes. Very possibly the creation of the endnote was an attempt to mitigate information overload. By placing source information and parenthetical arguments in the back of a book (or essay), it is removed from the reader’s immediate gaze. But according to Zerby, the Web has revived the footnote because of how hypertext pages are laid out and because of links.<sup>42</sup> Gilster, however, suggests that the footnote analogy is not an accurate one: “it’s only a partial explication of a more malleable tool.” The constraints of a footnote in a printed text are not the constraints of the Internet, he argues, because Web links can go to whole documents or entirely different sites. Thus, the internal aspect of a traditional footnote is irrelevant on the Web.<sup>43</sup>

In actuality, the traditional footnote has hybridized into a hyperfootnote. The immediate accessibility of whole texts, written as well as visual and oral, goes beyond medieval glossing. The experiment of the *American Quarterly* on “hypertext and American Studies scholarship” proved that producing an online issue that includes primary documents and artifacts is not only arduous for the writers and editors, but also overwhelming for the readers.<sup>44</sup> The human reality is that the mind is limited by the amount of information it can access in a short amount of time, and this is why people “browse” and “surf” the Internet. “Browsing” is inherently about fragmented knowledge. Unlike “studying” or “researching,” the word “browsing” connotes casualness. “Surfing” is suggestive of play, but it actually means surfacing. If hyperfootnotes attempt to present all of the known information about a given topic, in all of its raw form—what one librarian calls “full-text fixation”—then it is only natural that most people will in a short time point and click their mouse to navigate to some other Website. The digitizing of primary sources has been hailed as democratizing information, but providing whole documents does not necessarily mean more insight.<sup>45</sup>

Postmodernism involves an epistemological shift from the perceived wholeness of knowledge to a realization that information is by its very nature fragmented. At first glance, it seems “whole” to have access to all the seemingly available information on the Internet. The reality, however, is that there is more information than what can be humanly processed. This is nothing new, of

course, but what is new is the ease of transmission and retrieval. With a click of the mouse, the search engine brings to the screen hundreds and sometimes thousands of sites. More and more online databases are providing full-text documents, compounding the problem of information overload. Very few people have the time or patience to visit every document site and sift the material. In response to the problem of retrieving quality texts, efforts are being made to develop a search tool for accessing university superarchives, in the hope that more scholarly material will be utilized for research purposes. The superarchives, however, are growing at a phenomenal rate.<sup>46</sup> Meanwhile, the Kirtas book scanner, the \$150,000 machine capable of automatically digitizing books at a rate of 1,200 pages per hour will, in time, add to the overwhelming online volume.<sup>47</sup>

An opposite problem is the virtual disappearance of information. A Website will have links to other sites, but sometimes these sites are removed, leading to a dead end, commonly referred to as “link rot.” The impermanency of online resources has made distance education quite problematic for colleges and universities. Consequently, many instructors designing online courses resort to duplicating Website materials and posting them on a separate site permanently maintained by their institution.<sup>48</sup> In one study, 40 percent of the links cited in journal articles were no longer available on the Internet after a period of one year and three months, which is an obvious thwarting of the scholarly enterprise. “If we cannot rely on a footnote because the medium is too dynamic,” states one researcher, “then Internet scholarship will always be a second-class citizen in academe.”<sup>49</sup> The disappearance of Web links is a fragmentation of knowledge, which is part of the postmodern reality.

The problem of link rot is not the equivalent of going to a traditional library to check out a book only to discover that it is lost. In such cases, another copy of the book will usually be available at a different library or perhaps can be purchased from a book dealer. The situation of the Internet is that many of its texts, like manuscripts stored at an archive, can be accessed at only one virtual location. When the Website is down, the text is no longer available, unless the researcher had earlier downloaded or printed a hardcopy. A more serious problem than link rot is the lost information due to the constant changes in technology formatting. More data has been recorded than at any previous time, but more has also been lost. In fact, the durability of media has decreased while the volume of information has increased. The computer is not about infinite memory because with every technology change much of our written record never gets transferred to the new format. As it turns out, the monk’s parchment is more enduring than a floppy disk.<sup>50</sup> The problem associated with link rot and technological innovation is nothing new because many texts have been lost to antiquity. Even the Bible refers to books that are no longer extant.<sup>51</sup> One of posterity’s greatest losses was the fiery destruction of the Great Library at Alexandria in 391. Built by Ptolemy Soter, the facility contained at least a half million volumes.<sup>52</sup> In a figurative sense the World Wide Web is constantly burning, as if there is a latent nihilistic aim to surpass the destruction of that ancient library in Egypt.

Another example of Internet postmodern realities is the portal that fails to make distinctions about the quality of texts. The Internet search engines dredge up material indiscriminately, reducing all knowledge to the lowest common denominator. Typically, college students print off the first articles listed by the search engine and those materials, whether they are suitable or not, become the basis of a research paper. More becomes less; the whole lapses into fragmentation.<sup>53</sup>

As one professor of philosophy states, “Search engines, with their half-baked algorithms, are closer to slot machines than to library catalogues.”<sup>54</sup> Complains another professor, “Students have this idea that there is no difference between searching on the Web and searching in the library.”<sup>55</sup>

A library, of course, contains materials of varying degrees of quality. Nevertheless, academic publishing involves professional editorial evaluation and peer review. The democratization of information is not only a postmodern impulse, but it also is a manifestation of HyperProtestantism. The academic publisher, like the Vatican of old, is no longer universally regarded as the sole authoritative voice. In fact, there has been a trend for librarians to encourage self-publishing as a way to bypass academic journals for quicker and cheaper dissemination of research findings.<sup>56</sup> On the other hand, portals can become gatekeepers, preventing, like the days of the Inquisition, the dissemination of undesirable information. In one case, the Church of Scientology International threatened Google with a lawsuit if it did not remove certain URLs from its database.<sup>57</sup> But considering that in 1998 only 40 percent of the 320 million Web pages were actually indexed,<sup>58</sup> information overload is more of a problem than gatekeeping. Most recently, there has been acknowledgment that most commercial search engines have difficulty “crawling” to online scholarly archives, rendering the information virtually irretrievable.<sup>59</sup>

#### Textual Play: Jefferson’s ‘Dung’

Protestantism, since it was a movement that emphasized the study and transmission of texts, fostered the conditions for information overload and at the same time expanded the act of reading to the analyzing of textual construction. The study of religious texts led to the awareness that texts are not so neat and tidy. The details of Scripture, biblical scholars have long realized, are one of variation due to copying errors, translation problems, and other factors. The specified number, name, and sequence in one story in the Bible is sometimes at variance with another account recorded elsewhere in the Bible, which is perhaps internal evidence that Holy Writ is the product of an oral tradition and transmission.<sup>60</sup> The humanist movement, Scholasticism, and finally Protestantism established a tradition of sophisticated textual analysis, which eventually led to the various modern methods of textual criticism, source criticism, form criticism, and redaction criticism.<sup>61</sup>

The first Protestants were quite aware that the Bible has textual irregularities. The Geneva version of the Bible, an English translation published in 1560, pointed out the variations of the different biblical texts, inspiring other translators to do the same.<sup>62</sup> Calling the reader’s attention to such matters represents a shift from the basic meaning of the narrative to a focus on the textual mechanics. This sometimes renders the document as opposed to the message a form of entertainment. The gospels of Matthew, Mark, and Luke, for example, have been labeled “synoptic gospels” due to the similarities of their narrative material and every divinity student knows the speculative singular source as the “Q” source.<sup>63</sup> But such focus on how the texts were put together distracts the reader from the story about Jesus of Nazareth. It is not insignificant that Luther declared the Book of James “an epistle of straw” after subjecting it to his form of rigorous analysis, giving new meaning to the dictum *Sola Scriptura*.<sup>64</sup> What is important here is

that inherent in Protestantism is a kind of reading style that goes beyond the meaning of the content of the text, which at its worst can lapse into textual play.

The analyzing of texts has led to the deconstruction of texts. This is one of the foremost aspects of postmodernism. Narratives are especially to be questioned. As Jean-François Lyotard explains, “metadiscourse is questioning, not totalizing.”<sup>65</sup> If people of faith were drawn to study Scripture as opposed to read it, then it follows that eventually the practice would be applied to all texts and few distinctions made about them in terms of authority. It also follows that if texts can be questioned, then they are subject to being altered. When Luther dismissed the epistle of James, he was altering the canon, which was a form of editing the Bible. There was something playful about Luther when he presented his verdict by calling the text “straw.” In American culture, where Protestantism made its indelible mark, the deconstruction of Scripture has also taken place, perhaps most famously by Thomas Jefferson, who determined that it was necessary to demythologize the New Testament. He actually spent considerable time editing the gospels, distinguishing the passages he felt represented the moral teachings of Christ from those that were false, a task he confidently regarded “as easily distinguishable as diamonds in a dunghill.”<sup>66</sup> Again, the play of deconstruction is apparent by how the reader, in this case Jefferson, renders his judgment by calling the rejected parts of Scripture “dung.”

In American culture there is a rich tradition of analyzing religious texts and producing new ones, which is the ultimate of textual play. The Book of Mormon is a foremost example. Krister Stendahl observes that this new revelation of the 1830s was actually written in the same older language style as the King James Version. In other words, the familiar biblical text inspired a totally new scripture. In his overall conclusion, Stendahl sees the handiwork of Joseph Smith as following a similar pattern of ancient Judaism: “[I]t seems very clear that the Book of Mormon belongs to and shows many of the typical signs of the Targums and the pseudepigraphic recasting of biblical material.”<sup>67</sup> The recasting of religious texts has continued up to the present, as can be noted by any casual visit to the local Christian bookstore. Bruce Wilkinson’s *The Prayer of Jabez*, a recently published work that has sold millions of copies, is basically a targum on an obscure prayer found in the Old Testament.<sup>68</sup> (In keeping with the democratically fragmenting—as well as capitalistic—tendencies of HyperProtestantism, tailored volumes of this work have been produced for groups, women, teens, and children.<sup>69</sup>) During the 1993 siege at Waco, in the days leading up to the fiery end of the Branch Davidian compound, the cult leader David Koresh was reportedly writing a commentary on the “Seven Seals of the Bible’s Book of Revelation.”<sup>70</sup>

These examples of how religious texts have been utilized shed some light on the dynamics taking place when people transmit and access texts on the World Wide Web. For literally hundreds of years, people have been playing with texts. The Protestant Reformation is important because it made it possible for ordinary people, not just religious elites and the highly educated, to engage Holy Writ. This established a tradition for ordinary people to participate in textual study/textual play. The Internet is simply a continuation of this trend for the masses to be involved in the reading of texts and the *making* of texts, both religious and secular.<sup>71</sup> This is important to consider as we ponder the future of the World Wide Web in regard to its epistemological implications. The use of familiar texts and familiar *types* of texts, it should also be noted, contributes to the making of culture, and this is what has been taking place on the Internet. The

textual study/textual play is largely a mythmaking process and less that of the accessing of information.

### Websites as Ritual Communication

According to Roland Barthes, myth is a type of speech; a system of communication; a mode, a form of signification. “Mythical speech,” he explains, “is made of a material which has already been worked on so as to make it suitable for communication: it is because all the materials of myth (whether pictorial or written) presuppose a signifying consciousness, that one can reason about them while discounting their substance.”<sup>72</sup> The mythmaking process that uses the material of religious speech for secular purposes is one of the characteristics of HyperProtestantism. American civil religion, for example, promotes a type of national patriotism that makes use of Judeo-Christian discourse that is otherwise void of otherworldliness and transcendence.<sup>73</sup> Religion, in this context, is the substance discounted in the process of utilizing a preexisting signifying consciousness. Protestantism, founded on the study and transmission of texts, has led to its own deconstruction while creating the conditions of postmodernism.

To truly understand a major aspect about the Web, and to contemplate its future, it is necessary to first call into question the prevalent notion about communication. When most people focus on the functionality of the Internet, they think in terms of networks exchanging information, both written, pictorial, and oral. Such thinking is in harmony with the transmission view of communication, which according to communications theorist James Carey is the most prevalent way of thinking about communication. “It is defined by terms such as imparting, sending, transmitting, or giving information to others,” he explains. “It is formed off a metaphor of geography or transportation. In the nineteenth century, though to a lesser extent today, the movement of goods or people and the movement of information were seen as identical processes and both were described by the common noun ‘communication.’” Inherent in this thinking is the idea of power because communication is seen as “a process whereby messages are transmitted and distributed in space for the control of distance and people.”<sup>74</sup> Much of the discussion about the Internet presupposes the transmission view of communication. Knowledge is reduced to “resources” obtainable online.<sup>75</sup>

Under the transmission view, the Internet is simply a mechanism for the instantaneous distribution of information at the global level. The designator “World Wide” is revealing of the notion of messages conquering distance. The phrase “hooked up” suggests instantaneous sending and receiving. Space and time are seemingly nonexistent with communication such as email. “The real future of the Internet is information,” proclaims Jeffery Cole, the director of the Center for Communication Policy at the University of California at Los Angeles, who rejects the notion that entertainment will ultimately dominate this medium.<sup>76</sup> The Internet, as with ships and the telegraph long ago, is typically regarded as a business tool. The “Web lifestyle,” according to Bill Gates, is a “reflex for ... people to turn to the Web to get news, to learn, to be entertained, and to communicate.” For the founder of Microsoft Systems, the Internet, at its most basic level, is the means “to learn and to buy.”<sup>77</sup> Cole and Gates, as well as many others, view the Web in the context of transmission, as a controlling mechanism for economic interests. The Age of the Internet, not surprisingly, has coincided with the process of globalization, which is about the flow of goods and services internationally.<sup>78</sup> Clearly the Internet features a

transmission aspect, but since there is a human dimension to this, it would be wise to also reflect on the cultural aspects.

Another way of defining communication, which is actually an older concept, is that of ritual. The ritual view of communication, continues Carey, “is linked to terms such as sharing, participation, association, fellowship, and the possession of common faith.” In other words, information is not what is so important. The ritual view of communication “exploits the ancient identity and common roots of the terms commonness, communion, community, and communication.” Ritual communication is not about imparting information, but rather its focus is on shared values. It involves the sense of the “sacred ceremony” for the purpose of bringing people together in fellowship.<sup>79</sup> Even scientific communities, Thomas S. Kuhn has famously argued, primarily work to preserve a paradigm than to produce major novelties. In other words, much of scientific research is ritualistic, perhaps placing a greater premium on preserving community than fact-finding.<sup>80</sup>

Examples that seem like the simple transmission of information are often infused with ritual aspects. The traditional daily newspaper is a case in point. Delivered to the doorstep, the daily paper conveys the news—information—which at first glance seems like a straightforward example of the transmission view of communication. But the quirky aphorism of Marshall McLuhan invites reflective pause. “People don’t actually read newspapers,” he states. “They get into them every morning like a bath.”<sup>81</sup> Similarly, Kevin G. Barnhurst suggests, “a newspaper is more than food. It is a ritual, little understood.” Few ordinary people, he points out, read the entire contents. Instead, they scan headlines, read a few lines of an article here, a few lines of an article there. In other words, fragmented reading.<sup>82</sup> In fact, it is an interactive medium, demanding the turning of large pages, and there is the jumping around of text from page A1, for example, to page A14. And on A14 there might be an advertisement, not unlike an Internet pop-up ad, featuring a photo of a woman in a brassiere. A medium that is less than conducive for promoting linear thinking, the old-time newspaper is more of a way of facilitating a type of communion with the local community, the nation, and even the world.

A large part of television viewing likewise represents ritualistic communication. To study the content of television is in many cases to miss the nuances of broadcasting’s functionality. Prime time, it has been suggested, coincides with the traditional block of time reserved for leisure events. The three-hour program slot is the same block of time people during the nineteenth century used for entertainment purposes. Popular theatre, vaudeville, and the double-bill movie, for example, were all three-hour events, the same amount of time as television prime time. TV programming may be about transmission, but the act of viewing is something else. Indeed, the television is often on and not being watched. In such cases, it represents background noise. When the light flickers in a darkened room, the TV perhaps symbolizes the outdoor campfire and the solidarity of humans gathered around it. Many of the entertainment shows regularly provide resolution and closure to presented problems, which can be satisfying as rituals generally are. Writes Michael T. Marsden, emphasizing the communal nature of the medium, “Television provides a series of common, shared experiences and images which have become part of the collective, shared traditions of our society.”<sup>83</sup>

People, perhaps instinctively, have indirectly considered the ritual view of communication when thinking about the Internet, as there has been recognition that cyberspace is about more than the transmission of signals and messages. For many the Web may be a business tool, but for others it offers hope for bringing people together. After highlighting its important business aspects, even Gates suggests, “The Web is an ideal vehicle for community building, too.”<sup>84</sup> Many see the Internet as helping to achieve globalism, which is about the move from physical exchange to intellectual exchange.<sup>85</sup> Idealists envision a future world in which online democratization brings about a new world order of brotherhood and harmony, but this is being challenged by Websites in which terrorists show videos of hostages being executed by decapitation.

Another approach to considering the World Wide Web is the uses and gratifications communication theory, which concerns itself with how people utilize mass media. The question is not what does the Internet do to people, but rather how do people use the Internet. In one model that classifies audience needs and gratifications, diversion, personal relationships, individual psychology, and surveillance are part of the mix. Diversion involves the escape from routine, the monotony of daily living. The category pertaining to personal relationships focuses on how people use media for companionship. Individual psychology covers an array of issues, from the reinforcement of values to self-awareness to the exploration of reality. Surveillance is about gathering information that might affect the individual or help him or her to accomplish something.<sup>86</sup> The needs and gratifications model is very heuristic, offering different ways to assess Internet usage. Of the four broad categories of this particular model of needs and gratifications, the transmission theory primarily would apply to surveillance, although the psychology aspect that specifically addresses the issue of reality might also be relevant. Otherwise, most of this needs and gratifications model harmonizes very well with the ritual view of communication.

### Unread Bibles in the Promised Land

The ritual view of communication could shed light on the apparent contradiction manifested by the Protestant community in the United States during the nineteenth century, when despite a proliferation of the biblical text there was an apparent decline in its mastery. The work of Paul C. Gutjahr, a history of the usage and publication of the Bible in American society during the early republic, may offer some insight on how the textual richness of the Internet may actually lead to a deficiency in knowledge. Indeed, it is noted that textual availability did not bring enlightenment. During the first three-quarters of the nineteenth century more Bibles were published in the United States than any time previously. In fact, by 1880 there were about 2,000 different editions of the Bible available to the reading public. Yet this period was characterized by the Good Book losing its stature as the nation’s chief written text. “Sheer numbers had not insured its ascendancy,” explains Gutjahr. “In fact, the paradox deepens as one discovers that these prodigious numbers may well have contributed to the Bible’s shifting role in American culture.”<sup>87</sup>

The case of the Bible in American society suggests that Marshall McLuhan is correct: the medium is the message.<sup>88</sup> It also suggests that the transmission view of communication is problematic when one considers that people of faith who possessed numerous copies of their sacred text nonetheless lost touch with it. Although during the nineteenth century people

typically owned a Bible and put it on display inside their home, according to Gutjhar, “they also had a growing number of ways to avoid engaging it in all its dense complexity.” This was because of how the text was packaged. Specifically, illustrations, marginal commentary, and lengthy introductions, and even fictionalized Bible stories “all created ways in which readers might access the Bible without having to confront the Bible itself.”<sup>89</sup> Perhaps the answer to the enigma is that these people of faith were exercising what is the ritual view of communication. Possessing a Bible was having a repository of the faith at hand, meaning it was less essential to memorize passages and intensively study it. This is not unlike students in the age of the Internet who ask, “Why should I be forced to memorize a fact or a formula when I’m going to have this information at my fingertips online?”<sup>90</sup>

Considering the visual nature of the Internet, it is revealing that illustrations in the Bible frequently detracted from its message. According to Gutjhar, “While some illustrations may emphasize some aspect of a written narrative, they can also distract from, or subvert, the narrative they illustrate.” Pictures published in the Bible diverted the reader’s attention from the actual printed words because they were often printed on single-sided sheets, made of heavier stock than the printed pages, and typically clustered in the book. Especially distracting was the popular Matthew Carey illustrated Bible that featured pictures containing “often sexually provocative extra-biblical details.” The Carey Bible served as a picture book because it “drew the reader to a visual rather than a verbal narrative,” explains Gutjhar. “In this manner, the Bible’s complex verbal narrative is undercut by the simpler and more physically accessible pictures that accompany the text.”<sup>91</sup> Considering this development of American Protestantism, what is happening today on the Internet seems to corroborate a passage from Ecclesiastes: “There is nothing new under the sun.”

The Harper and Brothers’ *Illuminated Bible*, which had press runs in 1846, 1859, and 1866, weighed 13 pounds and was illustrated with over 1,600 pictures. Some of these illustrations were in a two-color format. The pictures, according to the publisher, served as “true commentary” as well as “pleasurable entertainment.” The M.R. Gateley & Co. edition of the Bible, published during the 1870s and 1880s, contained nearly 2,000 illustrative engravings and also featured 100,000 marginal references and readings. Gutjhar argues that the placing of a massive amount of illustrations in the Bible was “an important contributing factor in a shift from complicated theological reasoning to a more simple, and often emotional, discourse in nineteenth century Protestantism.”<sup>92</sup> The promise that the Harper *Illuminated Bible* would provide both information and entertainment sounds like Bill Gates promoting the Internet. The Gateley Bible with its burdensome references serves as an early example of information overload and it is no wonder that the accompanying illustrations were a distraction from the written words.

The technology that made it possible for the proliferation of the Bible in various formats also made it possible for the proliferation of other texts. “The explosive growth of antebellum American print culture held great promise and great peril,” continues Gutjhar. “While Americans could read a great quantity and greater diversity of printed materials as the century progressed, such extensive reading threatened the intensive reading of certain privileged texts, most importantly the Bible.”<sup>93</sup> This perhaps explains why the sacred text was read less often, but it would be wrong to conclude that Scripture ceased being important. The ritual view of

communication emphasizes community and shared values, but studying of texts has little to do with it.

Although Protestantism emphasized the reading of Scripture and its practical application, in time many members of the laity came to regard “theology” in a negative light because it was seen as representing only “head knowledge.” True spirituality, they concluded, was about the experiential. Theology was theory, whereas faith was reality. One could have faith without very much theology, but one could be thoroughly versed in theology and not have faith. One needed to experience grace in order to find grace. Consequently, the Bible came to be read for the experience of what God was saying “to me.” People were converted as opposed to being confirmed. The process of confirmation was one of tutelage, emphasizing the teachings of the Church. In contrast, the act of conversion was one of encounter with God, emphasizing personal salvation. Revivals were less than rational affairs when individuals experienced some sign that they were saved. A subjective view of Scripture is often a result of personalized faith.<sup>94</sup> Christianity, generally speaking, was by this juncture less about community than it was about personal consumption. Such was the obvious implication of the priesthood of all believers and the overturning of ecclesiastical hierarchy. But perhaps, too, the study of the printed texts became too much of a burden for the masses and so there was a trend to simply browse them.

Any study of the Internet should take into consideration the meaning and purpose of its usage. Why do people use the World Wide Web? This communication network is about more than the transmission of ideas and information. In fact, an important cultural aspect of people going online is its ritualistic significance. As noted by James Carey: “Society exists not only *by* transmission, *by* communication, but it may be fairly said to exist *in* transmission, *in* communication.”<sup>95</sup> Possessing a family Bible, to put on display inside the home, was a form of ritual communication. The members of the household existed *in* the transmission of the Bible and *in* the display of it. By using the Internet, members of society, in growing numbers, exist *in* the act of clicking the computer mouse. To assume that the Internet user has command of more information is probably making a false assumption. Despite the great technological advances that have made the Internet possible, there is something very old about how its users are applying this medium.

The overall trend points to the continuation of textual study/textual play, but the content of texts is now less important. In a world coming under the sway of HyperProtestantism, texts will primarily be important for how they can be utilized for constructing a myth of human solidarity. The illusion of having all information online is the equivalent of having the big Bible on the special table in the parlor. Owning a Bible with many footnotes and illustrations seemed like possessing mastery of ecclesiastical mystery. Being hooked up to the Internet will for many people seem unifying. Already there is the concept of an electronic global village, which suggests a harmony of both the modern and the traditional. In a hundred years or less the Internet might serve as the final stage of the Reformation, ending the divisions that have occurred due to the argumentation over texts. The epistemological shift from meaning to ritual will enable this development to take place, but the electronic global village will never achieve a utopian type of unity. However, the ritual form of communication will promote local unity in the context of pluralism. That being the case, the Protestant quest for one fold unified in its understanding of privileged texts, which is ultimately about ideology, will be a thing of the past.

## Difference: The Future Achievable Unity

C. S. Lewis' depiction of hell is that of a depopulated city surrounded by infinite space. As a character explains, "As soon as someone arrives he settles in some street. Before he's been there twenty-four hours he quarrels with his neighbor. Before the week is over he's quarreled so badly that he decides to move." Everyone in this scenario, unable to get along with others, is constantly moving. It is an expanding world because people are moving farther and farther away. The character in the story continues, "You see, it's easy here. You only got to think a house and there it is. That's how the town keeps on growing." Some of the earlier arrivals to hell, the character explains, are "millions of miles away" from the center. "Millions of miles from us and from one another. Every now and then they move further still."<sup>96</sup>

For the cynical observer, this concept of hell could serve as a prophetic foretelling of the Internet and its capability of fostering social isolationism. The discontented characters in hell are constantly on the move not unlike the attention-deficit users of the Internet who click from one Website to another. In the process, sites are created and torn down, created and torn down, created and torn down, like a perpetual motion machine of discontent. You only got to think a Website and there it is. User-friendly software makes it all possible, but the software is symptomatic of underlying frustrations associated with HyperProtestanism. The Internet, like hell, keeps on growing. The browser, like an inhabitant of hell, wanders from one online community to the next. The Internet is like a giant quarrel in which quarrelers search for themselves in others, and thus virtual communities are established with ad hoc lastingness. Such is postmodernism.

One of the aspects of the postmodern condition is the sense that humans are individual atoms,<sup>97</sup> contributing to a universal desire for wholeness and togetherness. Even when there is the interfacing between humans, it is often faceless. "Today many Americans are living together in isolation," worries John Naisbitt.<sup>98</sup> The sense of alienation, so characteristic of people living in a highly complex society, has fostered the yearning for greater connectivity. This perhaps partly explains the enthusiasm for the concept of synergy. In Stephen R. Covey's popular self-help book, the proper application of synergy is classified as one of the habits of effective people. The whole is greater than parts, Covey explains.<sup>99</sup> The advent of computer technology is probably related, consciously or unconsciously, to the synergist's hope of human unity based on win-win. Thus, in the early 1980s Peter Russell wrote yearningly of a move in the direction of a global brain, the integration of human minds into a living system. If synergy is not to occur, he fretted with apocalyptic overtones, there might be the kind of societal fragmentation that ultimately leads to extinction.<sup>100</sup>

Any future integration of humanity will be based on a loose concept of unity, but not in the fashion of C. S. Lewis' hell. So far the Internet has demonstrated the likelihood of limited connectedness. There is human unity to be found online, but it is not totalizing because it is both individualistic and exclusive. Stacy Horn, a founder of Echo, an early online community in New York City, has observations about cyberspace that are similar to narcissistic believers who read the Bible to learn what God specifically has to say to them. She states, "In cyberspace we are what we talk about." The "subtext" of online chatting is "ME, ME, ME." Horn also points out,

as if she were referring to religious dissension, that the social dynamics of online culture is fragmentation. “People form cliques,” she explains. “You can’t stop them. Cyberspace is lousy with cliques; cliques here, cliques there, we’ve got cliques within cliques within cliques.”<sup>101</sup> Similarly, David Shenk notes that virtual communities focus on their own narrow interests and avoid discussions pertaining to issues common to all of society. In other words, the Internet is not the Greek agora, a central public sphere in which all members of the community interact, but instead it is a compartmentalized system resembling cubicles with closed doors.<sup>102</sup>

Such reporting about one specific aspect of the Web, online communities, coincides with the realities of the legacies of Protestantism, but it is one in harmony with the ritual view of communication. In other words, people are no longer transmitting texts with the kind of motivation that characterized the early Protestants who championed *Sola Scriptura*. Instead, people today are working toward achievable community, which is not intended to be universal. The Internet, as a part of globalization, will serve as “an information link, a synthesis producing close ties among the cultures and making them mutually tolerant.”<sup>103</sup> The desire for difference is an implicit understanding. Online communities have rejected the notion that all people can become one. The trend will be for greater tolerance of difference. “The Net,” explains David Shenks, “helps exclusive groups come together to form an even tighter bond.”<sup>104</sup> Thus, there will even be some communities, scholarly as well as religious, that will steadfastly maintain a devotion to reading texts in the old fashioned way. This overall trend toward the maintenance of difference is supported by Bill Gates, who has gone so far as to concede that it is perfectly fine for countries to apply different Internet screening procedures: “In light of the distinctive character of the Internet, the most effective approach to content will combine the blocking of sites on a country-by-country basis with industry self-regulation and content-screening software.”<sup>105</sup>

The renowned anthropologist, Claude Lévi-Strauss, wisely observed the human need for the preservation of difference. Mass media, he cautioned, can be cultural harmful. “It is only through difference that progress has been made. What threatens us right now is probably what we may call over-communication—that is, the tendency to know exactly in one point of the world what is going on in all parts of the world.” The local needs to maintain some distance from the whole, he argued. “In order for a culture to be really itself and to produce something, the culture and its members must be convinced of their originality and even, to some extent, of their superiority over the others; it is only under conditions of under-communication that it can produce anything.” He saw the world heading toward a consumerist model in which members of all societies were “able to consume anything from any point in the world and from every culture, but of losing all originality.” However, Lévi-Strauss did not believe people would ever succumb to one worldwide culture. “I don’t believe this will happen, because there are contradictory tendencies always at work—on the one hand towards homogenization and on the other towards new distinctions,” he explained. “The more a civilization becomes homogenized, the more internal lines of separation become apparent; and what is gained on one level is immediately lost on another.”<sup>106</sup> If he is correct, then it can be concluded that the immediate future of the Internet will see the dynamics of the utopian and anti-utopian aspects of HyperProtestantism playing out in a way in which fragmentation and difference will primarily be regarded as completeness.

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## ENDNOTES

<sup>1</sup> Jay Newman, *Religion and Technology: A Study in the Philosophy of Culture* (Westport, Conn.: Praeger, 1997), 1.

<sup>2</sup> Jean Baudrillard, *America*, trans Chris Turner (London and New York: Verso, 1988), 75, 91, and 95.

<sup>3</sup> *Ibid.*, 97.

<sup>4</sup> Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington and Brian Massumi (Minneapolis: University of Minnesota Press, 1984). Also, see Andrew Milner, *Contemporary Cultural Theory* (London: UCL Press, 1994), 135-156; James A. Anderson, *Communication Theory: Epistemological Foundations* (New York: Guilford Press, 1996), 56-58; Mark A. McMinn and Todd W. Hall, "Christian Spirituality in a Postmodern Era," *Journal of Psychology and Theology* 28 (2000): 251-253.

<sup>5</sup> David Shenk, *Data Smog: Surviving the Information Glut* (New York: HarperEdge, 1997), 111.

<sup>6</sup> Jacques Barzun, *From Dawn to Decadence: 500 Years of Western Cultural Life* (New York: HarperCollins, 2000), 4.

<sup>7</sup> After the American Revolution, Catholics and Protestants showed cordiality toward one another, leading to times when they attended services in each other's churches. In America, Protestants and Catholics also intermarried, which occurred less often in Europe. Many Catholics were influenced by American Protestantism to want an indigenous church not dependent on foreign jurisdiction. Up until about 1810, the liturgy was usually in English and not Latin. During the nineteenth century a conservative faction eventually solidified its control, implementing a European model of Roman Catholicism, but the Church nonetheless retained the ethos of republicanism and democratic procedures. Later, the laity's rejection of the Church's absolutist hierarchal control was underscored by the close to 90 percent of American Catholics who chose to disregard the Pope's encyclical ban on the usage of artificial birth control. See J. P. Doland, *The American Catholic Experience: A History from Colonial Times to Present* (Garden City, N.Y.: Doubleday & Company, Inc., 1985), 102, 105, 111, 113, 115, 125, 435; Mark A. Noll, *The Old Religion in a New World: The History of North American Christianity* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 2002), 125.

<sup>8</sup> Although Judaism has rich traditions compatible with the ethos of republicanism and democratic procedures, the Protestantism of the dominant culture certainly influenced the first Jewish occupants during the early American experience. At the time of the Revolution, 2,000 Jews were living in the American colonies. According to Marc Lee Raphael, *Judaism in America* (New York: Columbia University Press, 2003), the early synagogues in North America "were tightly controlled by the laymen" (41). Shelley M. Buxbaum and Sara E. Karesh, *Jewish Faith in America* (New York: Facts On File, Inc., 2003), note, "Jews have played a significant role in working toward the ideals and principles that America was founded on" (22).

<sup>9</sup> The atheist Thomas Paine, the author of the influential pamphlet *Common Sense*, used religious rhetoric in his argument that the colonies should break with England—see Noll, *Old Religion in a New World*, 57-58.

<sup>10</sup> See Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (New York: Charles Scribner's Sons, 1930); R. H. Tawney, *Religion and the Rise of Capitalism* (New York: Mentor Book, 1926), 164-226; Martin E. Marty, *Protestantism* (New York: Holt, Rinehart and Winston, 1972), 219-226.

<sup>11</sup> Mark A. Noll, "Protestant Reasoning about Money and the Economy, 1790-1860: A Preliminary Probe," in *God and Mammon: Protestants, Money, and the Market, 1790-1860*, ed. Mark A. Noll (Oxford, England: Oxford University Press, 2001), 269-270.

<sup>12</sup> Nathan O. Hatch, *The Democratization of American Christianity* (New Haven: Yale University Press, 1989), 5, 6, 9.

<sup>13</sup> See Patricia Davis, "...Attend Church: And on the seventh day we check out a Web site," *Wall Street Journal*, 13 November 2000, R28.

<sup>14</sup> Hatch, *Democratization of American Christianity*, 211, 212, 213.

<sup>15</sup> *Ibid.*, 213.

<sup>16</sup> Some of these "homegrown" religious movements include the Assemblies of God; Calvary Pentecostal Church; Churches of Christ; Church of Christ, Scientist; Church of Jesus Christ of Latter Day Saints (Mormons); Christian Church; Congregational Bible Holiness Church; Conservative Congregational Christian Conference; Disciples of Christ; Divine Science; Evangelical Church of North America; Fire-Baptized Holiness Church; Free Christian Zion Church of Christ; International Church of the Foursquare Gospel; Jehovah's Witnesses; Pillar of Fire; Seventh-day Adventist Church; Social Brethren; Unitarian Church; Universalist Church; United Church of Christ; Worldwide Church of God. Some of these organizations, it can be pointed out with irony, started out as Christian unity movements. See Frank S. Mead and Samuel S. Hill, *Handbook of Denominations in the United States*, 8<sup>th</sup> ed. (Nashville: Abingdon Press, 1985).

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- <sup>17</sup> Noll, *Old Religion in a New World*, 100.
- <sup>18</sup> Lorne L. Dawson, *Comprehending Cults: The Sociology of New Religious Movements* (Oxford, England: Oxford University Press, 1998), 63-69. The quote is on page 65.
- <sup>19</sup> Zachary Karabell, *A Visionary Nation: Four Centuries of American Dreams and What Lies Ahead* (New York: HarperCollins, 2001), 160.
- <sup>20</sup> *Ibid.*, 5-7.
- <sup>21</sup> *Ibid.*, 177-178.
- <sup>22</sup> *Ibid.*, 193-208. The quote is on page 208.
- <sup>23</sup> *Ibid.*, 209.
- <sup>24</sup> *Ibid.*, 212 and 213.
- <sup>25</sup> It should be emphasized that Christianity is a development of Judaism—see Marvin R. Wilson, *Your Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company; Dayton, Oh.: Center for Judaic-Christian Studies, 1989).
- <sup>26</sup> Harry Gersh, *The Sacred Books of the Jews* (New York: Stein and Day, 1968), 104, 123, 155, 166.
- <sup>27</sup> Consider the words of the gospel writer: “*Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account...*” (Luke 1:1-3, New International Version). [Emphasis added.] More dramatically, Paul wrote to a group of believers in Asia Minor, “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned” (Galatians 1:6-8). And Peter warned his followers that Paul’s epistles are in places “difficult to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction” (2 Peter 3:18).
- <sup>28</sup> See Elaine Pagels, *The Gnostic Gospels* (New York: Random House, 1979). The mainstream media have focused much attention on Christianity’s Gnostic tradition—e.g., see Jeffrey L. Sheler, “Cutting loose the canon,” *U.S. News & World Report*, 8 November 1993, 75; David Van Biema, “The Lost Gospels,” *Time*, 2 December 2003, 54-61.
- <sup>29</sup> Eusebius, *Ecclesiastical History*, trans. C. F. Cruse (Peabody, Mass.: Hendrickson Publishers, 1998).
- <sup>30</sup> Diarmaid MacCulloch, *The Reformation: A History* (New York: Viking, 2003), 24, 75, and 78.
- <sup>31</sup> Gerhard Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, 4<sup>th</sup> ed. (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1991), 10.
- <sup>32</sup> Robin W. Winks and Lee Palmer Wendel, *Europe in a Wider World 1350-1650* (New York: Oxford University Press, 2003), 76-78; F. F. Bruce, “The History of New Testament Study,” in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Grand Rapids, Mich.: William B. Eerdmans Publishing Corporation, 1977), 30.
- <sup>33</sup> The *Glossa Ordinaria* was the Catholic Church’s standard medieval commentary of the Bible, which included notes arranged in marginal and interlinear format—see Bruce, “The History of New Testament Study,” 29; *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross (London: Oxford University Press, 1974), s.v. “Glos(s)a Ordinaria.”
- <sup>34</sup> Edward Mendelson, “The Word and the Web,” *New York Times Book Review*, 2 June 1996, 3.
- <sup>35</sup> Paul Gilster, *Digital Literacy* (New York: John Wiley & Sons, 1997), 137-138.
- <sup>36</sup> Edward L. Greenstein, “Medieval Bible Commentaries,” in *Back to the Sources: Reading the Classic Jewish Texts*, ed. Barry W. Holtz (New York: Summit Books, 1984), 214-215.
- <sup>37</sup> *Oxford Dictionary of the Christian Church*, s.v. “Langton, Stephen” and “Stephanus.”
- <sup>38</sup> Chuck Zerby, *The Devil’s Details: A History of Footnotes* (Montpelier, Vt.: Invisible Cities Press, 2002), 18, 21.
- <sup>39</sup> Christopher Clausen, “Welcome to Post-Culturalism,” *American Scholar* 65 (1996), 380.
- <sup>40</sup> Shenk, *Data Smog*, 114.
- <sup>41</sup> Paul Starr, *The Creation of the Media: Political Origins of Modern Communications* (New York: Basic Books, 2004), 25-27. The quote is on page 26.
- <sup>42</sup> Zerby, *Devil’s Details*, 144.
- <sup>43</sup> Gilster, *Digital Literacy*, 133.
- <sup>44</sup> See Susan Smulyan, “Everyone A Reviewer? Problems and Possibilities in Hypertext Scholarship,” *American Quarterly* 51 (1999): 263-267. The author writes, “The inclusion of research materials could exempt hypertext authors from making decisions on the most important materials to present. Readers of journal articles seek the

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scholar's analysis of the research, we don't have time or interest to do the research again. Because the author's interpretation influences any collection of research materials, I'd rather have the more precise selection required by a thirty page print article than screen after screen of materials of which I'm supposed to make sense" (265).

<sup>45</sup> Brook Read, "How Digital Hobbyists Are Changing Scholarship," *Chronicle of Higher Education*, 5 September 2003, A37.

<sup>46</sup> Jeffrey R. Young, "Goggle Tests Search Engine for College's Scholarly Materials," *Chronicle of Higher Education*, 23 April 2004, A36.

<sup>47</sup> Scott Carlson, "New Device Can Digitize Up to 1,200 Book Pages per Hour," *Chronicle of Higher Education*, 16 January 2004, A34.

<sup>48</sup> "Nebraska Researchers Measure the Extent of 'Link Rot' in Distance Education," *Chronicle of Higher Education*, 3 May 2002, A31.

<sup>49</sup> Scott Carlson, "Here Today, Gone Tomorrow: Studying How Online Footnotes Vanish," *Chronicle of Higher Education*, 30 April 2004, A33.

<sup>50</sup> See the chapter "Are We Losing Our Memory? Or The Museum of Obsolete Technology," in Alexander Stille, *The Future of the Past* (New York: Farrar, Straus and Giroux, 2002), 299-309; Edward Tenner, "Taking Bytes From Oblivion," *U.S. News & World Report*, 1 April 2002, 66-67.

<sup>51</sup> See Milton Fisher, "Literature in Bible Times," in *The Origin of the Bible*, ed. Philip Wesley Comfort (Wheaton, Ill.: Tyndale House Publishers, Inc., 1992), 97-108. The Old Testament specifically cites texts that are no longer extant—e.g., Book of Wars of the Lord, Book of Jasher, Book of Samuel on the Rights and Duties of Kings, Book of Acts of Solomon, Chronicles of Samuel the Seer, Chronicles of Nathan the Prophet, Chronicles of Gad the Seer, Chronicles of Shemaiah the Prophet, Chronicles of Iddo the Seer, and Chronicles of Jehu the Son of Hanani.

<sup>52</sup> Stille, *Future of the Past*, 247.

<sup>53</sup> Scott Carlson, "Has Google Won? A Librarian Says Students Have More Data Than They Know What to Do With," *Chronicle of Higher Education*, 7 February 2003, A28.

<sup>54</sup> David Rothenberg, "How the Web Destroys the Quality of Students' Research Papers," *Chronicle of Higher Education*, 15 August 1997, A44.

<sup>55</sup> Scott Carlson, "New Allies in the Fight Against Research by Googling," *Chronicle of Higher Education*, 21 March 2003, A33.

<sup>56</sup> Scott Carlson, "Scholarly Publishers Aim to Woo Librarians Away from Self-Published Research," *Chronicle of Higher Education*, 22 November 2002, A53.

<sup>57</sup> The Church of Scientology claimed certain Websites that had posted negative critiques of the church's positions were in violation of the 1998 Digital Millennium Copyright Act. Although the Websites were probably exercising "fair use" of copyrighted materials, Google did not want to be subjected to litigation and so simply chose to remove the URLs from its database. See Siva Vaidhyanathan, "Copyright as Cudgel," *Chronicle of Higher Education*, 2 August 2002, B7.

<sup>58</sup> "Web sites sprout up so quickly searches can't find 50 per cent," *Toledo Blade*, 3 April 1998, 7.

<sup>59</sup> Jeffrey R. Young, "Libraries Aim to Widen Google's Eyes," *Chronicle of Higher Education*, 21 May 2004, A1. According to the article, Google is making efforts to rectify this problem.

<sup>60</sup> See Alan Dundes, *Holy Writ As Oral Lit* (Lanham, Md.: Rowman & Littlefield Publishers, Inc., 1999), 21-62.

<sup>61</sup> Leon Morris, "The Gospels and Modern Criticism," in *Eerdman's Handbook to the Bible*, eds. David Alexander and Pat Alexander (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1973), 530-532.

<sup>62</sup> Bruce, "History of New Testament Study," 36.

<sup>63</sup> See David Wenham, "Source Criticism," in *New Testament Interpretation*, 139-149.

<sup>64</sup> Timothy George, *Theology of the Reformers* (Nashville, Tenn.: Broadman Press, 1988), 83-84.

<sup>65</sup> Lyotard, *Postmodern Condition*, 37.

<sup>66</sup> Thomas Jefferson, letter to John Adams, 12 October 1813, in *Jefferson's Extracts from the Gospels*, ed. Charles T. Cullen (Princeton: Princeton University Press, 1983), 352.

<sup>67</sup> Krister Stendahl, "The Sermon on the Mount and Third Nephi in the Book of Mormon" in Krister Stendahl, *Meanings: The Bible as Document and Guide* (Philadelphia: Fortress Press, 1984), 99-113. The quote is from page 111.

<sup>68</sup> Bruce Wilkinson, *The Prayer of Jabez: Breaking Through to the Blessed Life* (Sister, Or.: Multnomah, 2000). Also, see David Van Biema, "A Prayer with Wings," *Time*, 23 April 2001, 76; Jeffrey L. Sheler, "The trials of 'Jabez,'" *U.S. News & World Report*, 3 September 2001, 42.

<sup>69</sup> Bruce Wilkinson, *The Prayer of Jabez: Bible Study for Personal or Group Use* (Sister, Or.: Multnomah, 2001); Bruce Wilkinson and Darlene Wilkinson, *The Prayer of Jabez for Women: Breaking Through to the Blessed Life*

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- (Sister, Or.: Multnomah, 2002); Bruce Wilkinson, *The Prayer of Jabez for Teens* (Sister, Or.: Multnomah, 2001); and Bruce Wilkinson, and Ron Suggs, *The Prayer of Jabez for Young Hearts* (Sister, Or.: Multnomah, 2001).
- <sup>70</sup> Melinda Beck, "The Book of Koresh," *Newsweek*, 11 October 1993, 26-27, 29.
- <sup>71</sup> Brenda E. Brasher, *Give Me That Online Religion* (San Francisco: Jossey-Bass, 2001), predicts that the Internet will have the same impact on religion that the printing press did (14).
- <sup>72</sup> Roland Barthes, *Mythologies*, trans. Annette Lavers (New York: Hill and Wang, 1972), 109.
- <sup>73</sup> Michael Hughes and Carolyn J. Kroehler, *Sociology: The Core*, 7<sup>th</sup> ed. (Boston: McGraw-Hill, 2005), 378.
- <sup>74</sup> James Carey, "A Cultural Approach to Communication," *Communication 2* (1975), 3.
- <sup>75</sup> See the chapters "Finding Resources with Web Directories," "Finding Resources with Web Indexes," and "Finding Resources with Other Tools" in Trevor Owen and Ron Owen, *The Learning Highway: Smart Students and the Net* (Toronto: Key Porter Books, 1995, 1998).
- <sup>76</sup> Jeffrey Cole, "Now Is the Time to Start Studying the Internet Age," *Chronicle of Higher Education*, 2 April 2004, B18.
- <sup>77</sup> Bill Gates, *Business @ the Speed of Thought: Using a Digital Nervous System* (New York: Warner Books, 1999), 115-116.
- <sup>78</sup> Karabell, *Visionary Nation*, 158-189.
- <sup>79</sup> Carey, "Cultural Approach to Communication," 2.
- <sup>80</sup> Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 2d ed. (Chicago: University of Chicago Press, 1970).
- <sup>81</sup> For the main ideas of the media theorist Marshall McLuhan, see "Playboy Interview," in *Essential McLuhan*, eds. Eric McLuhan and Frank Zingrone (New York: BasicBooks/Harper Collins Publishers, Inc., 1995), 233-269.
- <sup>82</sup> Kevin G. Barnhurst, "The Great American Newspaper," *American Scholar* 60 (1991): 106-112.
- <sup>83</sup> Michael T. Marsden, "Television Viewing as Ritual," in *Rituals and Ceremonies in Popular Culture*, ed. Ray B. Browne (Bowling Green, Oh.: Bowling Green State University, 1980), 120-124.
- <sup>84</sup> Gates, *Business @ the Speed of Thought*, 116.
- <sup>85</sup> Colin Day, "Globalizing the Exchange of Ideas," *Chronicle of Higher Education*, 1 February 2002, B7.
- <sup>86</sup> Werner J. Severin and James W. Tankard, Jr., *Communication Theories: Origins, Methods, and Uses in the Mass Media*, 4<sup>th</sup> ed. (New York: Longman, 1997), 330-340.
- <sup>87</sup> Paul C. Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880* (Stanford, Calif.: Stanford University Press, 1999), 3.
- <sup>88</sup> McLuhan, "Playboy Interview."
- <sup>89</sup> Gutjahr, *American Bible*, 173.
- <sup>90</sup> Brock Read, "Wired for Cheating," *Chronicle of Higher Education*, 16 July 2004, A27.
- <sup>91</sup> Gutjahr, *American Bible*, 56, 59.
- <sup>92</sup> *Ibid.*, 59, 70-71, 76, 79.
- <sup>93</sup> *Ibid.*, 18.
- <sup>94</sup> See the section "The Sensuous Christian" in R. C. Sproul, *Knowing Scripture* (Downers Grove, Ill.: InterVarsity Press, 1997), 27-30.
- <sup>95</sup> Carey, "Cultural Approach to Communication," 2.
- <sup>96</sup> C. S. Lewis, *The Great Divorce* (New York: Macmillan Publishing Company, 1964), 18-19.
- <sup>97</sup> Lyotard, *Postmodern Condition*, 15.
- <sup>98</sup> John Naisbitt, *High Tech High Touch: Technology and Our Search for Meaning* (New York: Broadway Books, 1999), 22.
- <sup>99</sup> Stephen R. Covey, *The Seven Habits of Highly Effective People* (New York: Fireside, Simon & Schuster, 1990).
- <sup>100</sup> Peter Russell, *The Global Brain: Speculations on the Evolutionary Leap to Planetary Consciousness* (Los Angeles: J. P. Tarcher, Inc., 1983).
- <sup>101</sup> Stacy Horn, *Cyberville: Clicks, Culture, and the Creation of an Online Town* (New York: Warner Books, 1998), 230.
- <sup>102</sup> Shenk, *Data Smog*, 111.
- <sup>103</sup> I. Petrov, "Globalization as a Postmodern Phenomenon," *International Affairs: A Russian Journal of World Politics, Diplomacy & International Relations* 49 (3003), 129.
- <sup>104</sup> Shenk, *Data Smog*, 127.
- <sup>105</sup> Gates, *Business @ the Speed of Thought*, 128.
- <sup>106</sup> Claude Lévi-Strauss, *Myth and Meaning: Cracking the Code of Culture* (New York: Schocken Books, 1979), 20-21