The Truth About Satan and Demons

Terrence Harris exposes the growing influence of Satan and the demons in the world today.

Today we live in a world that gravitates more and more toward demonic influences, particularly what we hear from the entertainment industry: the media, the music, and everything else in between. We see these ritual-like performances and symbolic messages by artists and entertainers showing up everywhere that give antichrist vibes,{1} encouraging society to live for themselves, worship themselves, and telling people they can "do and live however they want."{2}

As Christians, we must ask: why would anyone choose to live in submission to demons and Satan himself?{3} From Scripture, we clearly see the habits and motives of these fallen and corrupted beings. We learn what they think of humanity,{4} what their possession of people looks like.{5} They oppress and seek to destroy anything that reflects God's image and the work of His hands.{6} The Bible also tells us where they come from,{7} their methods,{8} and that their end is coming—praise be to God.{9}

So why would anyone make allegiance to something that hates them? The demonic realm hates God, including His creation. They cannot destroy the Living God, so people are the next viable option.

Some may say, *"Well, I have a good life, I have everything I need, never prayed to anyone nor begged for anything. I did the work to get to where I am. That tells me that I never needed God."* And this is the position the devil wants you in.{10} Like Peter and Judas, Satan aims to expose and exploit our weaknesses{11}—to kill, steal, and destroy our

lives{12}—at an opportune time.{13} God owns the breath in our bodies.{14} Our pride regarding life can blind us to this truth, taking God's grace, love, and patience for granted.{15} Satan banks on us declaring that we are "the masters of our fate and the captains of our own souls"{16}—minimizing Jesus to a non-essential.

And just like the devil and his angels, the messaging from the entertainment and media worlds tempts humanity to sin against God—right along with them.{17} How? Disguising sin and its consequences with things that entice the natural senses.{18} Some want fame and fortune, some desire success, power, and influence. Having only the natural desires of humanity in mind, they presume to offer people these in exchange for our God-given thoughts, talents, gifts, resources, etc. Everything the Living God gives us, Satan wants for his purposes,{19} while excluding the One who gave us life from our lives.{20}

My goal is not to glorify demons but to expose them.{21} It's time for Christians to pull back the veil and expose the truth: people who want to live in submission to Satan and his demons are literally asking for the same coming judgment of God—a judgment not originally meant for people.{22}

Every believer must understand these biblical truths concerning Satan and demons in order to navigate a world where demonic influence seems both rampant yet clandestine. But more importantly, I want to point to the greater reality: victory, true life, and authority belong only to those who place their faith in the Lord and Savior, Jesus Christ.{23} Jesus holds all power and authority over every created being—forever and ever.{24}

Notes

1. 1 John 2:18
2. Judges 21:25
3. Ephesians 6:12
4. John 8:44

5. Mark 5:2-5
6. Genesis 1:27; 1 Peter 5:8
7. Isaiah 14:12-15; Revelation 12:7-9
8. 2 Corinthians 11:14; John 10:10
9. Revelation 20:10
10. Luke 12:16-21
11. Luke 22:3-4, 31
12. John 10:10
13. Luke 4:13
14. Acts 17:25
15. Romans 2:4
16. William Ernest Henley, *Invictus*
17. Genesis 3:1-6; Revelation 12:9
18. James 1:14-15; 1 John 2:16
19. Matthew 4:8-10
20. John 1:3-4
21. Ephesians 5:11
22. Matthew 25:41
23. Romans 8:37; 1 John 5:4-5
24. Philippians 2:9-11; Colossians 2:15

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Millennials and Media

How has the Millennial generation been influenced by media and technology? Thom and Jess Rainer attempt to answer that question in their book, *The Millennials: Connecting to America's Largest Generation*. Their survey of 1,200 older Millennials provides a detailed look at this generation.

When technology first comes on the scene, there are early adopters then a significant majority and finally laggards. Millennials fit into the category of early adopters. In the

survey they were asked if they agree with the following statement: “I am usually among the first people to acquire products featuring new technology.” About half agreed with the statement, and half disagreed with the statement. And even for those who disagreed, it is safe to say they did not fit into the category of laggards. Millennials are quick to embrace new technology.

When asked how they most frequently communicate when not actually with the other person, they rated phone first (39 percent), then texting (37 percent), and then e-mail (16 percent). At the bottom was by letter (1 percent). The survey also noticed a difference between older and younger Millennials. Put simply, the younger you are, the more likely you are to communicate by texting.

Social media is also a significant part of the lifestyle of a Millennial. Not surprisingly, the most popular social media site was Facebook (73 percent), followed by MySpace (49 percent).

Although social media can be accessed in many ways, still the most pervasive is through the computer. Millennials use computers both for work and for personal use. Most Millennials (83 percent) use a computer for work and spend about 17 hours on it each week. And Millennials spend 17 hours per week on computers for personal use.

If you put these numbers together, you find something shocking. The average Millennial spends 17 hours per week on a computer for work, and spends the same amount of time on a computer for personal use. That totals 34 hours per week on a computer. “That means that roughly one-third of Millennials’ waking lives are spent on a computer.”

If Christians are to reach the Millennial generation, it is important to know how they use media and technology. I’m Kerby Anderson, and that’s my point of view.

January 25, 2011

A Media Filter for the Glory of God

I've spent the last several days preparing a Powerpoint with extensive video and image illustrations for high school students. The hope is to get them to install an internal media filter that will stay in place whether they are watching TV or YouTube, Twittering or uploading photos to their Facebooks, playing video games, or texting on their phones. We are called to glorify God in everything we do (1 Cor. 10:31), and that certainly extends to processing media messages.

It was most enlightening me for to find illustrations for this presentation. The naturalistic worldview that characterizes our society runs from the merely godless (most of the *Harry Potter* books, up to the shock of the Christian elements at the end of the last book) to the openly hostile (*House, M.D.*'s contempt for all things and people of faith). When I read the lyrics of the top iTunes songs, I couldn't help but wince at the potty-mouth sexism of "Boom Boom Pow," the glorification of "Waking Up in Vegas" (hungover and married???), and the total insipidity of the "No Boundaries" song our brother Kris Allen was forced to sing on *American Idol*.

Finding illustrations for the way the media desensitize us wasn't hard. Consider that most high school students have a "ho-hum, yawn" apathy about same-sex marriage; they've been desensitized to the whole issue. And there is more blood and gore in the opening credits of *CSI:* than most people would have seen in a lifetime a generation ago, but we munch on chips through it all while not blinking an eye.

Nor was it hard to think of ways in which the media present an unreal view of our world. Girls are still in love with Edward, the vampire hero of the *Twilight* series. And back to *CSI:* the last time I was called to jury duty, during the *voir dire* process we were told of the "CSI Effect" that now leads juries to have unrealistic expectations about how crime evidence is harvested. Solving real-life crimes is harder than it appears to be in a 60-minute show. (I mean, c'mon, don't we all just know that every partial print is going to show up in CODIS?)

We will be calling students to glorify God in their media consumption by engaging a filter comprised of questions through which they view and experience images and messages:

* What is their view of life? Where do they say life is found?
* Can you discern the philosophy of those pumping out images, information, or music?
* Are they telling the truth in what they're saying?
* Is there hostility to certain values and beliefs, especially Christianity?
* How does this compare to what God tells us to keep in mind? (What is true, noble, right, pure, lovely, admirable, excellent, praiseworthy)

Come to think of it, maybe that's not such a bad thing for all of us to do!

Note: I zipped up the Powerpoint and all the videos (plus an audio clip) in a folder which can be downloaded here: http://www.box.net/shared/muz26dhvch

Ray and I are providing the curriculum for Super Summer Arkansas, a youth ministry of the Southern Baptist Convention of Arkansas, and several other people will be teaching the messages we compiled. So each slide has information in the Notes view for other people to teach the material.

We just ask that if anyone ever uses this presentation, that Probe Ministries receives credit.

Warning: it's 72 MB! Hope you have broadband!

Addendum: here's a link to just the Powerpoint: http://www.box.net/shared/lc1nbc4m1j

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/a_media_filter_for_the_glory_of_god on May 26, 2009.

New Media and Society

Kerby Anderson provides an overview of the ups and downs of the new media such as Facebook and Twitter, and their impact on us.

How is the new media affecting the way we think and the way we interact with others in society? I want to look at the impact the Internet, social networks, and portable media devices are having on our world.

Rachel Marsden doesn't think it is positive. Writing in *The Wall Street Journal* she says:

> Spare me the stories of your "genius" tech-savvy child who can name every country on Google Earth, or how, because of your iPhone, BlackBerry and three cell phones, you juggle 20 tasks at once and never miss any business—even at 4 a.m., because you sleep with your portable devices. Does anyone care that technology is destroying social graces and turning people into rude jerks?{1}

She isn't the first to notice that the new technology and new mobile devices are changing the way we interact with others. And, as we will discuss later, they apparently are also changing the way we think, affecting everything from creativity to concentration.

Rachel Marsden wonders, "When did it become acceptable for technological interaction to supersede in-person communication?" I have news for her. It happened long before cell phones were invented. When I was a graduate student at Yale University, I noticed something odd about my academic advisor. Whenever the phone would ring, he felt he had to answer it. He could be advising me or we could be deep in the midst of a discussion of a research project. But if the phone rang, he stopped the conversation and answered the phone, staying on the phone until that conversation was over. I began to think that the only way I could ever have a sustained conversation with him would be to call him on the phone.

Of course, mobile devices make it even easier to ignore face-to-face interaction. Now the world revolves around the person who has instant access to others using these devices. Rebecca Hagelin says that narcissism has crept into our world. In 2006, *Time* magazine voted "You" as the "Person of the Year." So much of media and advertising today is about indulging your fantasies.

Rebecca Hagelin is concerned about the impact this is having on our children. "Young people spend hours every day updating their Facebook pages, post and e-mail countless pictures of themselves, and plug their ears with music to create a self-indulgent existence shut-off from everyone around them."{2}

While some of the impact is positive, much more should concern us and cause us to change our behavior.

The Internet and the Way You Think

Can the Internet change how you think? That was a question columnist Suzanne Fields asked recently.{3} If you go to Edge.org, you will notice that the question they pose for this year is slightly different. It is, "How is the Internet changing the way you think?" They pose this provocative question because of the impact of computer chips, digitized information, and virtual reality on the way we think and how we receive information in this "collective high-tech electronic ecosystem for the delivery of information."

I have also been wondering about the impact of the Internet and the new media on our thinking. Unlike Suzanne Fields, I wasn't wondering *if* the Internet was changing our thinking but *how* it is already changing the way we think. There were two reasons why I have been thinking about this.

First, look at the younger generation being raised on the Internet. If you haven't noticed, they think and communicate differently from previous generations. I have done radio programs and read articles about the millennial generation. They do think differently, and a large part of that is due to the Internet.

A second reason for my interest in this topic is an *Atlantic* article by Nicholas Carr entitled "Is Google Making Us Stupid?" He says, "Over the past few years I've had an uncomfortable sense that someone, or something, has been tinkering with my brain, remapping the neural circuitry, reprogramming the memory."{4}

It's not that he believes his mind is going, but he notices that he isn't thinking the way he used to think and he isn't concentrating like he used to concentrate. "Immersing myself in a book or a lengthy article used to be easy. My mind would get caught up in the narrative or the turns of the argument, and I'd spend hours strolling through long stretches of prose.

That’s rarely the case anymore. Now my concentration often starts to drift after two or three pages.”

He believes this comes from using the Internet and searching the web with Google. And he gives not only his story, but he also gives many anecdotes and as well as some research to back up his perspective.

For example, a developmental psychologist at Tufts University explains, “We are not only what we read. We are how we read.” The style of reading on the Internet puts “efficiency” and “immediacy” above other factors. Put simply, it has changed the way we read and acquire information.

Now you might say that would only be true for the younger generation. Older people are set in their ways. The Internet could not possibly change the way the brains of older people download information. Not true. The 100 billion neurons inside our skulls can break connections and form others. A neuroscientist at George Mason University says, “The brain has the ability to reprogram itself on the fly, altering the way it functions.”{5}

The Internet does appear to be altering the way we read and think, but more research is needed to confirm if this true. If so, parents and educators need to take note of what is happening in our cyberworld.

BlackBerries, Twitter, and Concentration

Have portable media devices altered our ability to concentrate? That certainly seems to be the case. Nearly all of us have noticed that people with a BlackBerry sometimes seem distracted. And after they answer an e-mail, they seem to spend a few minutes trying to recollect their thoughts before they had the interruption.

An article in *Newsweek* magazine documents what many of us have

always suspected: there are two major drawbacks to these devices.{6} The first is distraction overload. A study at the University of Illinois found that if an interruption takes place at a natural breakpoint, then the mental disruption is less. If it came at a less opportune time, the user experienced the "where was I?" brain lock.

A second problem is what is called "continuous partial attention." People who use mobile devices (like a BlackBerry or an iPhone) often use their devices while they should be paying attention to something else. Psychologists tell us that we really aren't multitasking, but rather engage in rapid-fire switching of attention among tasks. It is inevitable they are going to miss key information if part of their focus is on their BlackBerry.

But another hidden drawback associated is less creativity. Turning on a mobile device or a cell phone when you are "doing nothing" replaces what we used to do in the days before these devices were invented. Back then, we called it "daydreaming." That is when the brain often connects unrelated facts and thoughts. You have probably had some of your most creative ideas while shaving, putting on makeup, or driving. That is when your brain can be creative. Checking e-mail reduces daydreaming.

We also can see how new technology affects the way we process information and react to it emotionally. The headline of one article asked this question: Can Twitter make you amoral?{7} Research was done at the Brain and Creativity Institute of the University of Southern California to see the impact of social networks like Twitter.

What the researchers found was that human beings can sort information very quickly. And they can respond in fractions of seconds to signs of physical pain in others. But other emotions (like admiration and compassion) take much longer to register. In fact, they found that lasting compassion in a

relationship to psychological suffering requires a level of persistent, emotional attention.

So how does that relate to a technology like Twitter? The researchers found that there was a significant emotional cost of heavy reliance on a rapid stream of news snippets obtained through television, online feeds, or social networks such as Twitter. One researcher put it this way: “If things are happening too fast, you may not even fully experience emotions about other people’s psychological states and that would have implications for your morality.”

The point of these studies is that media does have an impact. A wise and discerning Christian will consider the impact and limit its negative effects.

Social Networks

Social networks such as Facebook and MySpace create an interconnected web of friends and family. People who study these networks are beginning to understand the impact they are having on us.

At a social networking site, you find someone and ask to be his or her friend. Once you are accepted, you become a member of their network, and they become a member of your network. This opens to door to finding and making additional friends. The ability to extend your circle of friends is one of the many benefits of social networking.

One concern about social networking is that it, like most of the new media, increases distraction and fragmentation of thought. The quotes, stories, jokes, and video clips come at an increased rate. A concentrated conversation with one person is difficult. Look over the shoulder of someone in a social networking site who has lots of friends. Content quickly scrolls downward, and it feels like you are at a party where lots of people are all talking at once.

Also these networks tend to shorten our time of concentration. Steven Kotler makes this case in his *Psychology Today* blog, "How Twitter Makes You Stupid."{8} He once asked the author of the best-selling book why he called it the "8 Minute Meditation." The author told him that eight minutes was the length of time of an average segment of television. He reasoned that "most of us already know exactly how to pay attention for eight minutes."

Steven Kotler argues that Twitter is reducing the time of concentration to a few dozen words. He thinks that constantly using Twitter will tune "the brain to reading and comprehending information 140 characters at a time." He predicts "that if you take a Twitter-addicted teen and give them a reading comprehension test, their comprehension levels will plunge once they pass the 140 [character] mark." I am sure someone is already testing that hypothesis. Soon we should know the results.

Social networks do help us keep track of people who do not live near us, and that's a plus. But we are kidding ourselves if we believe that social networks are the same thing as true community. Shane Hipps, writing in *Flickering Pixels*, says this about virtual communities: "It's virtual—but it ain't community."

Social networks also have a great deal of power to influence us. Sociologists Nicholas Christakis and James Fowler document this in their new book, *Connected: The Surprising Power of Our Social Networks and How They Shape Our Lives.* They believe that happiness is contagious and so is obesity and quitting smoking. We are not only influenced by our friends, but are even influenced by our friend's friends. They say the world is governed by what they call "three degrees of separation."

Addiction is another concern. Years ago, counselors discovered Internet addiction. Now they are starting to talk about Facebook addiction. Lots of youth and adults spend too much

time in front of a computer. Social networks are wonderful tools, but wisdom and discernment are necessary in order to use them correctly.

Media Addiction

The Barna Group does lots of surveys, and that has led George Barna to conclude that "media exposure has become America's most widespread and serious addiction."{9} I have always been hesitant to label our high levels of media exposure an addiction. We seem to have an addiction label for every behavior. But George Barna makes a convincing case.

Addiction changes our brains by altering the chemical balance and flow within the brain and by even altering the structure of the brain. According to the American Psychiatry Association, we can legitimately call something an addiction when certain symptoms manifest themselves.

For example addictions change our brain structure, altering emotions, motivations, and memory capacity. Addictions cause withdrawal symptoms when exposure to the addictive item is eliminated. Addictions cause the people to abandon or reduce their involvement in normal and healthy activities.

Certainly media can be positive in terms of education and relaxation. But most media content, Barna argues, "winds up serving the lowest common denominator because that's where the largest audience" is to be found.

There is a generational trend. The builder generation did not grow up with media and never became accustomed to it. The boomer generation embraced media, and the following generations expanded it use in ways unthinkable a few decades ago.

If we were truly serious about controlling the media input in our lives and our children's lives, we would see examples of

parents putting boundaries on media exposure. We see nothing of the sort. Expenditures on personal media, in-home media, and mobile media continue to increase.

It is not that parents don't understand the dangers. Barna reports that three-quarters of parents say that exposure of their children to inappropriate media content are one of their top concerns. But they continue to buy their kids the media tools and continue to allow them to be exposed to inappropriate content.

By the time a young person reaches age 21, he or she will have been exposed to more than 250,000 acts of violence through TV, movies, and video games. He or she will have listened to thousands of hours of music with questionable lyrical content. Most parents know that much of what their children see or hear isn't wholesome

This may be one of the biggest challenges for society in general and even the church in particular. Most parents recognize the danger of the media storm in which they and their children live. But that are unwilling to take the necessary steps to set boundaries or end their media addiction.

Some Concluding Biblical Principles

In a previous article on Media and Discernment, I talked about the need for Christians to evaluate the impact of media in their lives. We need to develop discernment and pass those biblical principles to our children and grandchildren.

The new media represents an even greater threat and can easily conform us to the world (Rom. 12:2). Media is a powerful tool to conform us to a secular worldview and thus take us captive (Col. 2:8) to the false philosophies of the world.

Christians should strive to apply the following two passages to their lives as they seek discernment concerning the media.

The first is Philippians 4:8. “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.”

The second is Colossians 3:2–5. “Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.”

Notes

1. Rachel Marsden, “Technology and the New Me Generation,” *The Wall Street Journal*, 30 December 2009.
2. Rebecca Hagelin, “Narcissism and Your Family,” 15 February 2010, www.townhall.com/hagelin.
3. Suzanne Fields, “Can the Internet Change How You Think?” 15 January 2010, www.townhall.com/fields.
4. Nicholas Carr, “Is Google Making Us Stupid?” *Atlantic*, July/August 2008.
5. Ibid.
6. Sharon Begley, “Will the BlackBerry Sink the Presidency?” *Newsweek*, 16 February 2009.
7. “Can Twitter Make You Amoral? Rapid-fire Media May Confuse Your Moral Compass,” 14 April 2010, www.in.com.
8. Steven Kotler, “How Twitter Makes You Stupid,” Psychology Today, 15 May, 2009, www.psychologytoday.com/blog/the-playing-field/200905/how-twitter-makes-you-stupid.
9. George Barna, “Media Addiction,” 25 January 2010, www.barna.org.

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Facing Facebook: Social Networking and Worldview

Byron Barlowe digs beneath the surface of the various social networking phenomena like Facebook and Twitter.

It seems like everybody is on *Facebook*! At 350 million members worldwide and growing exponentially, this social networking community would be the third largest country in the world! One hundred million Americans,{1} including 86 percent of American women, now have a profile on at least one social networking site, nearly double from a year earlier.{2}

"…Twitter has radically changed the face of online communication. This year alone [2009], usage has grown by 900 percent…."{3} But kids prefer the ever-popular YouTube video-sharing site. Two-thirds of Internet users around the world visit blogs and social networks, making it more popular than email. And older users are flocking to social sites. So this is about you and your friends, too, mom and dad!

So what is *social networking*? At a social site like Facebook.com, when you find another member, you click a button that says "Add as Friend." Now, you and that person have a connection on the Web site that others can see. They are a member of your network, and you are a member of theirs. Also, you can see who your friends know, and who your friends' friends know. You're no longer a stranger, so you can contact them more easily. As the website Common Craft explains, "This solves a real-world problem because your network has hidden opportunities. Social networking sites make these connections between people visible."{4}

"These applications have given users an entirely new dimension

of interactivity on the Web, as people are able to share videos, photos, links, ideas, and information at a heretofore unseen speed and with uncanny ease that enhances the Web experience of every Internet user."{5}

But some push back. "It's just trivia, a waste of time," they say. Silly games and self-centered platforms where folks can parade their lives. There is some truth in that charge. But it's important to understand such a powerful, widespread medium and seek to redeem it.

One commentator said, "Time bends when I open Facebook: it's as if I'm simultaneously a journalist/wife/mother in Berkeley and the goofy girl I left behind in Minneapolis."{6} But the accessibility and immediacy is not always good or profound. Be ready to have your life history, long-lost friends and personal ghosts pop up in unexpected ways through social networking. In the same way, the future could be at stake with each post and link you put up: Whatever goes online, stays online. One's reputation will be marked for years to come by her online life for good or ill.

However, the meteoric rise of social networking has occurred for good reason. In Facebook, Xanga or MySpace, research shows that we *extend* current relationships online. It can all be very trivial or fairly meaningful, depending on how it's used. In this way, social networking is not unlike meeting up at a coffee shop or at the back fence. Younger generations are known to be more conversational than older ones. In my middle-aged circles, many seem to have written it off prematurely.

We'll explore some worldview implications of social networking through the insightful book *Flickering Pixels: How Technology Shapes Your Faith.*{7} Using a grid introduced by media professor and technology prophet Marshall McLuhan that traces media's culture-shaping influence, we'll briefly assess how this technology enhances our capabilities, retrieves lost ones, makes obsolete other things, and reverses into

unintended consequences. In other words, we'll ask and partially answer basic questions like: What will this blossoming media change? What am I giving up if I use it? How can I control it for myself and my kids? Will it end up controlling me—or has it already?

"Hanging out" online, for all its similarities to in-person conversation **is** fundamentally different. And those differences are sure to change not only our socializing, but our worldviews—maybe even our faith.

"The Medium is the Message"

McLuhan famously stated that "the medium is the message," meaning that the content of media is overshadowed in its influence by the influence of the very medium (technology) through which it is communicated. Hipps believes media has been a fundamental change agent of culture, even faith. We'll explain and explore a bit McLuhan's grid of change and how it applies to social networking.

In discussing social networking sites like Facebook and their effect on people, it's helpful to look back at other media to see their culture-shaping influence. Note that I didn't write "the content of other media," but rather, "other media." For example, before Gutenberg's movable-type printing press, faith was passed down orally and through imagery like stained glass windows and church icons. The concrete stories from the synoptic Gospels ruled the day; the Apostle Paul's deep, abstract letters were virtually ignored. Then, print technology unleashed a new way to think and even to believe—an emphasis on *individual faith* accessed through *critical reason*. This print phenomenon *retrieved* the abstract, doctrinally rich letters of Paul from the dusty shelves of history. This, in turn, ignited the Reformation, writes Shane Hipps. One result: the church transformed from a highly communal body into a mass of individuals and put religious mystery largely out of touch.

Hipps writes that, *in its extremes*, the influence of print reduced the gospel to incomplete abstract propositions and made many Christians arrogant about what we can know with certainty. [This is what some in the emerging church conversation react against, but we cannot pursue that topic here.]

Perhaps less controversially, Hipps shares the maxim that any media—social networking included—changes its users in a similar way print technology did. Marshall McLuhan famously stated that "the medium *is* the message." He meant that the medium itself does more to affect people than even the content that it carries.

The adage, "We become what we behold"{8} seems to hold forth in social science and neurology, as well. Brain scientists are finding that exposure to and use of media of any kind changes the brain's wiring, so there's more at stake here than just bad content or how we use our time.{9}

While writing this transcript, I had to fight to get alone and maintain focus. I consciously avoided the distraction and fragmentation my mind easily undergoes while *Twittering* (or "tweeting") and *Facebooking* (see, social networking even spawns new verbs, like "friending"!). The social networking experience is like walking around at a party filled with friends in various conversations: lots of brief comments, retorts and jokes. My need for individual, abstract thinking was at risk at the "Facebook party." (Ironically, I was in the abstract writing mode regarding a very different sort of medium: non-abstract, simplistic, disjointed, visually based, online digital "communities.")

New media may bring us to and keep us more "in the moment" and in touch with real people, all good things. But so-called *virtual communities* may create very unreal relationships. Not to mention a loss of in-depth thinking, conversation and fellowship to build current relationships. Two years ago a

commentator wrote regarding American youth on social networks, “The rules of relationship are…being rewritten, and…are being shaped by a distinctly media-centered worldview rather than a Christian one.{10} However, things may be changing, at least among Australian youth, where “they want more connections with their friends that aren’t digital, that are tangible. They’re starting to question the authenticity of social networks such as Facebook and Twitter. They want technology to assist rather than dominate the way they communicate.”{11}

David Watson is an entrepreneurial “pastor” exploring the legitimacy of online shepherding. He believes it’s a general relationship issue not confined to online participation: “Any time you are not fully present with whatever community you happen to be with—whether online or offline—you can hurt people…. We just notice the online stuff more because it is new and people tend to spend lots of time with new things before they figure out how everything balances out.”{12}

So what’s the big deal? Most Facebook, MySpace or Orkut members aren’t changing their entire view of reality, truth, God or mankind based on interactions with online friends. No, it’s not the obvious pitfall of cults or wild philosophies that people usually deal with day to day anyway. Under-the-radar ways of being and communicating can incrementally change who we are. It’s the subtle way that our *view* of life changes that concerns me most. Are moment-by-moment Tweets dumbing us down in various ways? Have we come to expect meaning in 140-character bits? Twitter shows the flow of life in tiny chunks some call a lifestream. But are those snippets, especially when seen intermittently, meaningful?

Media swirls around us and we become immune to the white noise. But McLuhan was a master at stepping back to study what is going on with media to see how to cooperate with and thus handle the vortex. Churches and ministries love to jump on new technologies to share the old, old story—but before diving in headlong, we need to remember McLuhan’s warning: we become

like the media that we use.

Social Networking Redeems and Resurrects Good Things

What is the technology of social networking enhancing and bringing back from disuse? What are some redeeming characteristics of this new phenomenon? They include renewed friendships and acquaintances, helpful networking made easy, ministry possibilities and relational fun. Mainly, it enhances real-world relational communities.

McLuhan stated that new media always "enhances and retrieves" good things. For example, we long for the days of chatting with neighbors on the front porch. Social networking restores this dynamic to a surprising degree. One writer reflected, "It could be . . . that Facebook marks a return to the time when people remained embedded in their communities for life, with connections that ran deep. . . ."{13}

Reconnections frequently happen too. One former neighbor messaged me on Facebook, "Are you the Byron that lived beside us 25 years ago?" She was thrilled to know I was still walking with Christ and asked for prayer for her drug-addicted brother. She'd located me out of the blue a quarter century later and seven states away through the wonder of social networking.

Social networks have great potential for ministry. Yet Shane Hipps' primary message for Christ-followers in *Flickering Pixels: How Technology Shapes Your Faith* is that simply broadcasting the gospel message in an old style into this new medium will not be effective. The medium itself changes the way people perceive *and* receive the message.

Social media are *not* a kind of broadcast medium, but rather a *conversation medium*. Online social ministry pioneer Paul

Watson tells incredible stories of fruit borne online. He shepherds groups who stay current on Twitter and Facebook. One online community of Christ-followers raised funds over the Internet for a non-Christian tarot-card-reader to take her premature son to a hospital half a state away for medical treatment. A blogger, a practicing witch, warned her visitors not to harass Watson after he privately initiated prayer regarding her health issue.

Campus Crusade for Christ uses Facebook for campus ministry. They recently stated that 66 million students are active Facebook users. That's three times the population of Australia! In an outreach training video produced by Campus Crusade, the camera pans an empty library and the question *"Where are the students?"* flashes across the screen. Then it shows a computer lab chock-full of kids, most logged into Facebook, MySpace, Twitter or YouTube. Another banner reads, "The average college student spends three hours on Facebook each visit." Going where the people hang out is wise! But Campus Crusade knows you can't just post *The Four Spiritual Laws* tract on Facebook and be effective. Long-term engagement with a live person or social community is required to make a positive difference.

If relationships are healthy, they *can* be helped online. "A study published in 2007 in The Journal of Computer-Mediated Communication suggested that hanging onto old friends via Facebook may alleviate feelings of isolation for students whose transition to campus life had proved rocky."{14}

A Christian apologist wrote regarding social networking and the Internet, "We should note well Thomas Morris's 'Double Power Principle'—'To the extent that something has power for good, it has corresponding power for ill.'"{15}Next, we'll discuss the downsides of social media.

Social Networking Makes Obsolete and Obscures Other Good Things

What is the technology of social networking making obsolete, obscuring or obliterating? Taken to extremes, how might it make its users regress rather than progress? What other troublesome dynamics does it create?

Studies show that people tend to continue and expand their real-life relationships online. But people can be fooled. Nothing replaces face-to-face contact. Hipps writes in *Flickering Pixels* about mutual friends of his who live very nearby but who had not seen each other in months. They communicate online daily, yet their relationship has deteriorated. Hipps commented on so-called *virtual communities*: "It's virtual—but it ain't community. . . . Meaningful, missional Christian community" should consist of several essential things:

> *1. **Shared history or experiences** that help establish a sense of identity and belonging*
>
> *2. **Permanence** or relational staying power—"it's how you get shared history." Members of a transient community never get shared memories.*
>
> *3. **Proximity**—"you have to be with one another in order to create the kind of meaningful connections to have community."*
>
> *4. **Shared imagination of the future** —a sense of "We're all going in the same direction." Hipps says this is the one thing you get automatically with online social networking—people flock together who already share a future vision. But it's not community just because of that. If online "friends" are not able to meet together over time and share life experiences as they work toward a common vision, then it's just an online affinity group.*

“Electronic culture disembodies and separates [yet]. . . . most of us. . . believe our technology is bringing us closer.”{16} The Bible exhorts believers not to forsake group gatherings.{17} Why? Because corporate worship and teaching, personal shepherding, mutual encouragement, even non-verbal signals are irreplaceable. We can take our cues on being physically present from the incarnation: God’s most powerful gospel medium was the Man, Christ Jesus.

Technology always makes something obsolete. It seems probable that too much online use compromises our ability to concentrate and think abstractly and form a coherent argument. Given a steady diet of fragmented imagery and spontaneous status updates, a new generation is losing the ability to think through issues from a coherent framework. “Through YouTubing, Facebooking, MySpacing . . . people take in vast amounts of visual information. But do they always comprehend the meaning of what they see. . . ? They are easily manipulated as students, consumers and citizens.”{18}

Another endangered characteristic is deep conversation. Within the space of 140 character status updates and Tweets, all hope of profound, meaningful dialogue seems lost. Instead, images rule. “. . . Image culture is eroding and undermining imaginative creativity” which is “extremely important to our functioning as healthy, creative people.”{19}

Social networking can steal your time. A friend recently told me that his wife’s use of Facebook is hindering their family time and communications. This is likely a widespread problem. “2.6 billion minutes are used daily by the global population on Facebook.”{20} If you already struggle with addictive tendencies or wasting time, think twice about launching into this absorbing lifestyle change. Get help for your online habit if it’s destructive as you would for any addiction.

Balancing Social Networking, Keeping a Christian Worldview in Mind

What are some more guiding principles for using social networking (and the Internet)? How do users balance their lives and retain a Christian worldview in a social networking age?

Remember Narcissus, the mythological character who was so enamored by his own image in the pool of water that it eventually became his undoing? Most people focus on his self-absorption. But the point Hipps makes isn't how stuck on himself Narcissus was, but rather his inability to perceive and control the low-tech medium of a reflective pool. He seemed oblivious to what was going on, as people tend to be regarding the media maelstrom that surrounds us. "When we fail to perceive that the things we create are extensions of ourselves, the created things take on god-like characteristics and we become their servants."{21} Media intake stealthily becomes idolatry.

The legendary Perseus, on the other hand, realized the power of a medium that if put under his control, could destroy the deadly effects of staring into the eyes of Medusa. Using a shield as a mirror, he deflected her deadly gaze and turned it into a chance to kill her. Even ancient Greek pagans understood the difference between these two fictional characters: Narcissus became enamored and then ensnared by a medium; Perseus, on the other hand, stepped back, realized the mirror was just an extension of his eyes, and so was able to master that medium. This echoes biblical commands to guard our heart and mind and not be conformed to the world.{22}

Remember, we're not really talking about what content goes *on* your Facebook page. Rather, it's the hidden power of the Internet and social networking that concerns us. Count the cost each time you use it.

One good use of the immediacy of Twitter is intercession. I got stuck in Delhi, India on a mission trip and *tweeted* a prayer request through my cell phone that in turn updated my Facebook page. Instant access and 140-character-long brevity can be good.

More advice from this worldview watcher trying to redeem social networking: read widely. Read deeply. Keep those parts of your mind and soul in shape while navigating the quick communications of social networking.

Guard your time like a night watchman. Guard your heart and mind like a jealous lover. Set "no unclean thing" before your eyes{23} and if others try to, take down that post or don't follow them. Also, guard against not only physical but "psychological nudity."{24}

Mix into everyday wall posts some meaningful thoughts, worthy articles and video clips that cause people to think. Become a fan at the Facebook or MySpace pages of organizations like Probe. Link to articles at Probe.org, Bible.org, or some good cause to help fund.

Balance is key: not everything is worthy of immediate broadcast or attention. "Do you see a man who speaks in haste? There is more hope for a fool than for him."{25} Trivia can be genuine but tiresome.

Reach out: post a Scripture, share your faith.

As Shane Hipps said, "The most important medium, the most powerful medium is you, you are God's chosen medium to incarnate the hands and feet of God in an aching world. . . . The more we understand [the hidden power of media], the more we can understand how to use our media rather than be used by them."{26}

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Media and Discernment

We live in the midst of a media storm, and Christians need to develop discernment in their consumption of various media (TV, movies, music, videos, computer, etc).

Media Exposure

We live in the midst of a media storm. Every day we are confronted by more media messages than a previous generation could even imagine.

For example, more homes have TV sets (98 percent) than have indoor plumbing. In the average home the television set is on for more than six hours a day. Children spend more time watching television than in any other activity except sleep.{1} Nearly half of elementary school children and 60 percent of adolescents have television sets in their bedrooms.{2}

But that is just the beginning of the media exposure we encounter. The *Journal of the American Medical Association* estimates that the average teenager listens to 10,500 hours of music during their teen years.{3} Families are watching more movies than every before since they can now watch them on cable and satellite and rent or buy movies in video and DVD format.

The amount of media exposure continues to increase every year. Recent studies of media usage reveal that people spend more than double the time with media than they think they do. This amounts to nearly twelve hours a day total. And because of media multitasking, summing all media use by medium results in a staggering fifteen hours per day.{4}

Student use of the Internet has been increasing to all-time levels. A study done at the University of Massachusetts at Amherst found the following:{5}

- Nearly 90 percent of the students access the Internet every day.
- Students spent over ten hours per week using IM (instant messaging).
- Those same students spent over twenty-eight hours per

week on the Internet.
- Nearly three-fourths spent more time online than they intended.

In addition to concerns about the quantity of media input are even greater concerns about the quality of media input. For example, the average child will witness over 200,000 acts of violence on television, including 16,000 murders before he or she is 18 years old. And consider that the average child views 30,000 commercials each year.

A study of adolescents (ages 12-17) showed that watching sex on TV influences teens to have sex. Youths were more likely to initiate intercourse as well as other sexual activities.{6}

Over 1000 studies (including reports from the Surgeon General's office and the National Institute of Mental Health) "point overwhelmingly to a causal connection between media violence and aggressive behavior in some children."{7}

To put it simply, we are awash in media exposure, and there is a critical need for Christians to exercise discernment. Never has a generation been so tempted to conform to this world (Rom. 12:1-2) because of the growing influence of the proliferating forms of media.

Biblical Discernment

Although the Bible does not provide specific instructions about media (you can't find a verse dealing with television, computers, or DVDs), it nevertheless provides broad principles concerning discernment.

For example, the apostle Paul in 2 Timothy 2:22 instructs us to "Flee from youthful lusts." We should stay away from anything (including media) that inflames our lust. Paul also goes on to say that in addition to fleeing from these things, we should also "pursue righteousness, faith, love and peace."

We should replace negative influences in our life with those things which are positive.

Paul says in Colossians 3:8, “But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips.” Now, does that mean you could never read something that has anger or rage or slander in it? No. After all, the Bible has stories of people who manifest those traits in their lives.

What Paul is saying is that we need to rid ourselves of such things. If the input into our lives (such as through media) manifests these traits, then a wise and discerning Christian would re-evaluate what is an influence in his or her life.

Paul tells us in Philippians 4:8, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” We should focus on what is positive and helpful to our Christian walk.

We are also admonished in Romans 13:13 to “behave decently as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.”

As Christians, we should develop discernment in our lives. We can do this in three ways: stop, listen, and look. Stop what you are doing long enough to evaluate the media exposure in your life. Most of us just allow media to wash over us everyday without considering the impact it is having on us.

Second, we should listen. That is, we should give attention to what is being said. Is it true or false? And what is the message various media are bringing into our lives?

Finally, we should look. We need to look at the consequences of media in our lives. We should rid ourselves of influences which are negative and think on those things which are positive.

Worldview of the News Media

Of all the forms of media, the news media have become a primary shaper of our perspective on the world. Also, the rules of journalism have changed in the last few decades. It used to be assumed that reporters or broadcasters would attempt to look at events through the eyes of the average reader or viewer. It was also assumed that they would not use their positions in the media to influence the thinking of the nation but merely to report objectively the facts of an event. Things have changed dramatically in the news business.

The fact that people in the media are out of step with the American people should be a self-evident statement. But for anyone who does not believe it, there is abundant empirical evidence to support it.

Probably the best-known research on media bias was first published in the early 1980s by professors Robert Lichter and Stanley Rothman. Their research, published in the journal *Public Opinion*{8} and later collected in the book *The Media Elite,*{9} demonstrated that reporters and broadcasters in the prestige media differ in significant ways from their audiences.

They surveyed 240 editors and reporters of the media elite—*New York Times*, *Washington Post*, *Time*, *Newsweek*, ABC, NBC, and CBS. Their research confirmed what many suspected for a long time: the media elite are liberal, secular, and humanistic.

People have always complained about the liberal bias in the media. But what was so surprising is how liberal members of the media actually were. When asked to describe their own political persuasion, 54 percent of the media elite described themselves as left of center. Only 19 percent described themselves as conservative. When asked who they voted for in presidential elections, more than 80 percent of them always voted for the Democratic candidate.

Media personnel are also very secular in their outlook. The survey found that 86 percent of the media elite seldom or never attend religious services. In fact, 50 percent of them have no religious affiliation at all.

This bias is especially evident when the secular press tries to cover religious events or religious issues. Most of them do not attend church, nor do they even know people who do. Instead, they live in a secularized world and therefore tend to underestimate the significance of religious values in American lives and to paint anyone with Christian convictions as a "fundamentalist."

Finally, they also found that the news media was humanistic in their outlook on social issues. Over 90 percent of the media elite support a woman's so-called "right to abortion" while only 24 percent agreed or strongly agreed that "homosexuality is wrong."

For a time, members of the media elite argued against these studies. They suggested that the statistical sample was too small. But when Robert Lichter began to enumerate the 240 members of the news media interviewed, that tactic was quickly set aside. Others tried to argue that, though the media might be liberal, secular, and humanistic, it did not affect the way the press covered the news. Later studies by a variety of media watchdogs began to erode the acceptance of that view.

A second significant study on media bias was a 1996 survey conducted by the Freedom Forum and the Roper Center.{10} Their survey of 139 Washington bureau chiefs and congressional correspondents showed a decided preference for liberal candidates and causes.

The journalists were asked for whom they voted in the 1992 election. The results were these: 89 percent said Bill Clinton, 7 percent George Bush, 2 percent Ross Perot. But in the election, 43 percent of Americans voted for Clinton and 37

percent voted for Bush.

Another question they were asked was, “What is your current political affiliation?” Fifty percent said they were Democrats, 4 percent Republicans. In answer to the question, “How do you characterize your political orientation?” 61 percent said they were liberal or moderately liberal, and 9 percent were conservative or moderately conservative.

The reporters were also asked about their attitudes toward their jobs. They said they see their coverage of news events as a mission. No less than 92 percent agreed with the statement, “Our role is to educate the public.” And 62 percent agreed with the statement, “Our role is sometimes to suggest potential solutions to social problems.”

A more recent survey by the Pew Research Center further confirms the liberal bias in the media. They interviewed 547 media professionals (print, TV, and radio) and asked them to identify their political perspective. They found that 34 percent were liberal and only 7 percent were conservative. This compares to 20 percent of Americans who identify themselves as liberal and 33 percent who define themselves as conservative.{11}

It is also worth questioning whether a majority of media professionals who labeled themselves as moderate in the survey really deserve that label. John Leo, writing for *U.S. News and World Report*, says that it has been his experience “that liberal journalists tend to think of themselves as representing the mainstream, so in these self-identification polls, moderate usually translates to liberal. On the few social questions asked in the survey, most of the moderates sounded fairly liberal.”{12}

Once again we see the need for Christians to exercise discernment in their consumption of media.

Dealing with the Media

Christians must address the influence of the media in society. It can be a dangerous influence that can conform us to the world (Rom. 12:2). Therefore we should do all we can to protect against its influence and to use the media for good.

Christians should strive to apply the following two passages to their lives as they seek discernment concerning the media: Philippians 4:8, which we quoted above, and Colossians 3:2–5:

> Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.

Here are some suggestions for action.

First, control the quantity and quality of media input. Parents should set down guidelines and help select television programs at the start of the week and watch only those. Parents should also set down guidelines for movies, music, and other forms of media. Families should also evaluate the location of their television set so that it is not so easy to just sit and watch TV for long hours.

Second, watch TV with children. One way to encourage discussion with children is to watch television with them. The plots and actions of the programs provides a natural context for discussion. The discussion could focus on how cartoon characters or TV characters could solve their problems without resorting to violence. What are the consequences of violence? TV often ignores the consequences. What are the consequences of promiscuous sex in real life?

Third, set a good example. Parents should not be guilty to saying one thing and doing another. Neither adults nor

children should spend long periods of time in front of a video display (television, video game, computer). Parents can teach their children by example that there are better ways to spend time.

Fourth, work to establish broadcaster guidelines. No TV or movie producer wants to unilaterally disarm all the actors on their screens for fear that viewers will watch other programs and movies. Yet many of these TV and movie producers would like to tone down the violence, even though they do not want to be the first to do so. National standards would be able to achieve what individuals would not do by themselves in a competitive market.

Fifth, make your opinions known. Writing letters to programs, networks, and advertisers can make a difference over time. A single letter may not make a difference, but large numbers of letters can even change editorial policy. Consider joining with other like-minded people in seeking to make a difference in the media.

While the media has a tremendous potential for good, it can also have some very negative effects. Christians need wisdom and discernment to utilize the positive aspects of media and to guard against its negative effects.

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Marshall McLuhan: The Medium is the Message

The High Priest of Pop-Culture

In this article we will begin an examination of someone who most people do not know, but who is considered by many to be the first father and leading prophet of the electronic age, Marshall McLuhan. A Canadian born in 1911, McLuhan became a Christian through the influence of G.K. Chesterton in 1937. He wrote his monumental work, one of twelve books and hundreds of articles, *Understanding Media: The Extensions of Man,* in 1964. The subject that would occupy most of McLuhan's career was the task of understanding the effects of technology as it related to popular culture, and how this in turn affected human beings and their relations with one another in communities. Because he was one of the first to sound the alarm, McLuhan has gained the status of a cult hero and "high priest of pop-culture".{1} This status is not undeserved, and McLuhan said many things that are still pertinent today.

His thought, though voluminous, is frequently reduced to one-liners, and small sound bites, which sum up the more complicated content of his probing and rigorous examination of the *media*, a word that he coined. Concerning the new status of man in technological, and media-dominated society, he said:

> *If the work of the city is the remaking or translating of man into a more suitable form than his nomadic ancestors achieved, then might not our current translation of our entire lives into the spiritual form of information seem to make of the entire globe, and of the human family, a single consciousness?{2}*

In statements like this, McLuhan both announces the existence

of a *global village*, another word he is credited for coining, and predicts the intensification of the world community to its present expression. All of this was done in the early 1960s at a time when television was still in its infancy, and the personal computer was almost twenty years into the future.

McLuhan is announcing what Lewis H. Lapham says is a world of people who worship the objects of their own invention in the form of fax machines and high speed computers, and accept the blessings of *Coca-Cola* and dresses by Donna Karan as the mark of divinity.{3} The fact that more people watch television than go to church is nothing new to us, but it was one of the tell-tale signs of a cultural shift in history for McLuhan; a shift which has been imperceptible to most, and devastating to all. If anyone doubts McLuhan's warning that "we become what we behold," he should reflect on the consuming desire of many average teenagers to be like Michael Jordan, Madonna, or Britney Spears: a desire that has resulted in a culture of plastic surgery and drive-by shootings to obtain tennis shoes.

Objects of Desire

In our continuing examination of Marshall McLuhan, the patriarch of media criticism, we will explore the totalitarian techniques of American advertising and market research on the unsuspecting consumer.{4} How this is accomplished, and the effects it has, were outlined in *The Mechanical Bride*, first published in 1951. The book dealt with the influence of print media on the male and female psyche. The objective of advertising men, said McLuhan, is the manipulation, exploitation, and control of the individual.{5} If this is true, then who, one might ask, was doing the controlling, and what was the desired effect?

The advertising companies were doing the controlling, and the desired effect was nothing loftier than selling products to unsuspecting customers. Making women into objects of desire by men, and then in turn selling the women the products to help

them achieve the effect of desirability, accomplished the entire enterprise. The advertising men succeeded in creating a market where one did not previously exist. The purpose here, and earlier for McLuhan, is not to vilify the advertising industry, rather it is to provide insight into how media functions. One such insight is McLuhan's description of the contemporary mindset of a woman under the influence of advertising geniuses. He said:

> *To the mind of the modern girl, legs, like busts, are power points, which she has been taught to tailor, but as parts of the success kit rather than erotically or sensuously. She swings her legs from the hip . . . she knows that a "long-legged girl can go places." As such, her legs are not intimately associated with her taste or with her unique self but are merely display objects like the grille on a car. They are date-bated power levers for the management of the male audience.{6}*

What McLuhan correctly ascertains is not the fact that women try to look attractive for men (presumably women have been doing this for a long time), but the idea of "polishing" each and every part for a kind of optimal performance. The modern woman has been taught through advertising bombardments that every feature of her physical makeup can be enhanced for the specific purposes of gaining a husband, a promotion, or just getting a door opened.

As one might suspect, there is a male counterpart to this advertising bombardment. The overwhelming superwoman, the possessor of beauty and grace in degrees hitherto unimaginable, demands an impossibly high standard of virility from her male counterpart. The result says McLuhan, are men who are readily captured by the gentleness and guile of women, but who are also surrounded by a barrage of body parts. The man is not won over, but slugged, and beaten down in defeat.{7}

Technology as Extensions of the Human Body

In our continuing look at Marshal McLuhan, the man who coined the term “global village” and the phrase “the medium is the message,” we will reflect on what he had to say about the various ways human beings *extend* themselves, and how these extensions affect our relationships with one another. First, we must understand what McLuhan meant by the term “extension(s).”

An extension occurs when an individual or society makes or uses something in a way that extends the range of the human body and mind in a fashion that is new. The shovel we use for digging holes is a kind of extension of the hands and feet. The spade is similar to the cupped hand, only it is stronger, less likely to break, and capable of removing more dirt per scoop than the hand. A microscope, or telescope is a way of seeing that is an extension of the eye.

Considering more complicated extensions, one might think of the automobile as an extension of the feet. It allows man to travel places in the same manner as the feet, only faster and with less effort. In addition, this extension enables one to travel in relative comfort in extreme weather conditions. Most individuals already understand the concept of extension, but many are unreflective when it comes to what McLuhan calls “*amputations;*” the counterpart to extensions.

Every extension of mankind, especially technological extensions, have the effect of amputating or modifying some other extension. An example of an amputation would be the loss of archery skills with the development of gunpowder and firearms. The need to be accurate with the new technology of guns made the continued practice of archery obsolete. The extension of a technology like the automobile “amputates” the need for a highly developed walking culture, which in turn

causes cities and countries to develop in different ways. The telephone extends the voice, but also amputates the art of penmanship gained through regular correspondence. These are a few examples, and almost everything we can think of is subject to similar observations.

McLuhan believed that mankind has always been fascinated and obsessed with these extensions, but too frequently we choose to ignore or minimize the amputations. For example, we praise the advantages of high speed personal travel made available by the automobile, but do not really want to be reminded of the pollution it causes. Additionally, we do not want to be made to think about the time we spend alone in our cars isolated from other humans, or the fact that the resulting amputations from automobiles have made us more obese and generally less healthy. We have become people who regularly praise all extensions, and minimize all amputations. McLuhan believed that we do so at our own peril.

The Dangers of Over-extended Technology

We have discussed the idea of extensions and amputations caused by new technology, which is introduced into society. The automobile was previously mentioned as an extension of the foot. The car allows one to travel, just as the foot does, only faster and with less effort. The amputations which result would include loss of muscle strength in the under-utilized legs, and the reduction in the quality of air we breathe.

Something occurs when a medium like the automobile, used for transportation, becomes over-extended. The resulting amputations such as muscle atrophy, smog, and high-speed fatalities increase at a rate that challenges the benefits initially gained. Automobile fatalities, lung disease, and obesity caused by modern transportation begin to outweigh the benefits of getting to our destinations quicker and with less effort. The final movement is the reversal of the benefits. McLuhan said:

> *Although it may be true to say that an American is a creature of four wheels, and to point out that American youth attributes much more importance to arriving at driver's-license age than at voting age, it is also true that the car has become an article of dress without which we feel uncertain, unclad, and incomplete in the urban compound.{8}*

To this observation might be added the fact that we train children from a very young age to stand within a few feet of high-speed vehicles without being afraid. Less than two hundred years ago a screaming locomotive or a high speed automobile would have caused a person to flee in terror for their lives. We have slowly conditioned ourselves to not be afraid of something that is in fact extremely dangerous. Similarly, we know that speed limits of twenty miles an hour would almost certainly eliminate most car fatalities, but we also consider the advantages of getting to our destinations quicker to be worth the resulting death rate. Proof of this casual acceptance of the disadvantages of the car could be imagined if one were to consider the fate of a political candidate who ran on a platform of reducing the national speed limit to twenty miles per hour. We know the advantages, even before implementation, but we choose to accept the disadvantages because there is a privileging of all types of technological extension, even deadly and horrific forms.

We are now prepared to consider the specific types of extensions realized by the television, mobile phone, and computer. If we take McLuhan's lead then all of these must be simultaneously considered as extensions with both positive and negative amputations of previous technologies.

Four Questions Applied to Media

We are concluding our considerations of Marshall McLuhan's pertinence with an examination of ideas found in his last work, *The Global Village,* published in 1989, twenty-five years

after his monumental *Understanding Media: The Extensions of Man.* In his early works McLuhan focused on the rapid change in the five centuries since the development of the printing press and movable type, and the especially rapid developments of the twentieth-century. McLuhan died in 1980 and was beginning to see the first fruits of the television generations as well as the fulfillment of some of his predictions. He was deeply concerned about man's willful blindness to the downside of technology, yet McLuhan was not an irrational alarmist.

In his later years, and partially as a response to his critics, McLuhan developed a scientific basis for his thought around what he termed the *tetrad*. The *tetrad* allowed McLuhan to apply four laws, framed as questions, to a wide spectrum of mankind's endeavors, and thereby give us a new tool for looking at our culture.

The first of these questions or laws is "What does it (the medium or technology) extend?" In the case of a car it would be the foot, in the case a phone it would be the voice. The second question is "What does it make obsolete?" Again, one might answer that the car makes walking obsolete, and the phone makes smoke signals and carrier pigeons unnecessary. The third question asks, "What is retrieved?" The sense of adventure or quest is retrieved with the car, and the sense of community returns with the spread of telephone service. One might consider the rise of the cross-country vacation that accompanied the spread of automobile ownership. The fourth question asks, "What does the technology reverse into if it is over-extended?" An over-extended automobile culture longs for the pedestrian lifestyle, and the over-extension of phone culture engenders a need for solitude.

With the radio and television we have simultaneous access to events on the entire planet. However, television culture diminishes, or amputates, many of the close ties of family life based on oral communication. The simple act of turning on a television can reduce a room of people to silence. What is

retrieved is the tribal or interrelated view of man. What it becomes or returns to is the global theater, where people are actors on a stage. One need only witness the event status of an airplane crash or weather disaster.

On McLuhan's gravestone are the words "The Truth Shall Make You Free." We do not have to like or even agree with everything that McLuhan said, but we should nevertheless remember that his life was dedicated to showing men the truth about the world they live in, and the hidden consequences of the technologies he develops.

Notes

1. 1969 interview in *Playboy* magazine originally titled "A Candid Conversation with the High Priest of Popcult and Metaphysician of Media," pp. 53-74, in *The Essential McLuhan*, Eric McLuhan and Frank Zingrone (ed.), (New York: Basic Books, 1995), pp.233-69.

2. *Understanding Media: The Extensions of Man* (Cambridge: The MIT Press, 1994), p.61

3. Lewis H. Lapham in the introduction to the thirtieth anniversary edition of *Understanding Media* (Cambridge: The MIT Press, 1994), pp.xx-xi.

4. See McLuhan's work *The Mechanical Bride: Folklore of Industrial Man* (New York: Vanguard Press, 1951). This is an intensive examination of the effects of advertising and comics in producing new perceptions about what we should and do desire, as well as why we believe these things will bring us happiness.

5. "The Mechanical Bride," in *The Essential McLuhan*, Eric McLuhan and Frank Zingrone (ed.), (New York: Basic Books, 1995), p.21.

6. “The Mechanical Bride,” in *The Essential McLuhan*, p.24.

7. Ibid. p.25.

8. *The Essential McLuhan*, p.217.

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Violence in Society

Kerby Anderson helps us take a biblical perspective on a very scary and touchy issue: violence in America. Applying a Christian worldview, he shines the spotlight on areas of today’s culture that should concern us all.

It’s a scary world today!

Growing up used to be less traumatic just a few decades ago. Children back then worried about such things as a flat tire on their Schwinns and hoped that their teacher wouldn’t give too much homework.

How life has changed. A 1994 poll found more than half the children questioned said they were afraid of violent crime against them or a family member. Are these kids just paranoid, or is there a real problem?

Well, it turns out this is not some irrational fear based upon a false perception of danger. Life has indeed become more violent and more dangerous for children. Consider the following statistics: One in six youths between the ages of 10 and 17 has seen or knows someone who has been shot. The estimated number of child abuse victims increased 40 percent between 1985 and 1991. Children under 18 were 244 percent more likely to be killed by guns in 1993 than they were in 1986.

Violent crime has increased by more than 560 percent since 1960.

The innocence of childhood has been replaced by the very real threat of violence. Kids in school try to avoid fights in the hall, walk home in fear, and sometimes sleep in bathtubs in order to protect themselves from stray bullets fired during drive-by shootings.

Even families living in so-called “safe” neighborhoods are concerned. They may feel safe today, but there is always a reminder that violence can intrude at any moment. Polly Klaas and her family no doubt felt safe in Petaluma, California. But on October 1, 1993, she was abducted from her suburban home during a sleepover with two friends. If she can be abducted and murdered, so can nearly any other child.

A child’s exposure to violence is pervasive. Children see violence in their schools, their neighborhoods, and their homes. The daily news is rife with reports of child molestations and abductions. War in foreign lands along with daily reports of murder, rape, and robberies also heighten a child’s perception of potential violence.

Television in the home is the greatest source of visual violence for children. The average child watches 8,000 televised murders and 100,000 acts of violence before finishing elementary school. That number more than doubles by the time he or she reaches age 18.

And the latest scourge is MTV. Teenagers listen to more than 10,000 hours of rock music, and this impact is intensified as they spend countless hours in front of MTV watching violent and sensual images that go far beyond the images shown on commercial television.

It’s a scary world, and children are exposed to more violence than any generation in recent memory. An article in *Newsweek* magazine concluded: “It gets dark early in the Midwest this

time of year. Long before many parents are home from work, the shadows creep up the walls and gather in the corners, while on the carpet a little figure sprawls in the glow emanating from an anchorman's tan. There's been a murder in the Loop, a fire in a nightclub, an indictment of another priest. Red and white lights swirl in urgent pinwheels as the ambulances howl down the dark streets. And one more crime that never gets reported, because there's no one to arrest. Who killed childhood? We all did."

"As a man thinks in his heart, so is he."

Violence has always been a part of the human condition because of our sin nature (Rom. 3:23). But modern families are exposed to even more violence than previous generations because of the media. Any night of the week, the average viewer can see levels of violence approaching and even exceeding the Roman Gladiator games.

Does this have an effect? Certainly it does. The Bible teaches that "as a man thinks in his heart, so is he" (Prov. 23:7). What we view and what we think about affects our actions.

Defenders of television programs say that isn't true. They contend that televised imagery doesn't make people violent nor does it make people callous to suffering. But if televised imagery doesn't affect human behavior, then the TV networks should refund billions of advertising dollars to TV sponsors.

In essence, TV executives are talking out of both sides of their mouths. On the one hand, they try to convince advertisers that a 30-second commercial can influence consumer behavior. On the other hand, they deny that a one-hour program wrapped around the commercials can influence social behavior.

So, how violent is the media? And what impact does media have on members of our family? First, we will look at violence in the movies, and then we'll take up the issue of violence on

television.

Ezra Pound once said that artists are “the antennae of the race.” If that is so, then we are a very sick society judging by the latest fare of violence in the movies. The body count is staggering: 32 people are killed in “RoboCop,” while 81 are killed in the sequel; 264 are killed in “Die Hard 2,” and the film “Silence of the Lambs” deals with a psychopath who murders women and skins them.

Who would have imagined just a few years ago that the top grossing films would be replete with blood, gore, and violence? No wonder some film critics now say that the most violent place on earth is the Hollywood set.

Violence has always been a part of movie-making, but until recently, really violent movies were only seen by the fringe of mass culture. Violence now has gone mainstream. Bloody films are being watched by more than just punk rockers. Family station wagons and vans pull up to movie theaters showing R-rated slasher films. And middle America watches these same programs a few months later on cable TV or on video. Many of the movies seen at home wouldn’t have been shown in theaters 10-20 years ago.

Movie violence these days is louder, bloodier, and more anatomically precise than ever before. When a bad guy was shot in a black-and-white Western, the most we saw was a puff of smoke and a few drops of fake blood. Now the sights, sounds, and special effects often jar us more than the real thing. Slow motion, pyrotechnics, and a penchant for leaving nothing to the imagination all conspire to make movies and TV shows more gruesome than ever.

Children especially confront an increasingly violent world with few limits. As concerned parents and citizens we must do what we can to reduce the level of violence in our society through the wise use of discernment and public policy. We need

to set limits both in our homes and in the community.

Does Media Violence Really Influence Human Behavior?

Children's greatest exposure to violence comes from television. TV shows, movies edited for television, and video games expose young children to a level of violence unimaginable just a few years ago. The average child watches 8,000 televised murders and 100,000 acts of violence before finishing elementary school. That number more than doubles by the time he or she reaches age 18.

The violent content of TV includes more than just the 22 minute programs sent down by the networks. At a very young age, children are seeing a level of violence and mayhem that in the past may have only been witnessed by a few police officers and military personnel. TV brings hitting, kicking, stabbings, shootings, and dismemberment right into homes on a daily basis.

The impact on behavior is predictable. Two prominent Surgeon General reports in the last two decades link violence on television and aggressive behavior in children and teenagers. In addition, the National Institute of Mental Health issued a 94-page report entitled, "Television and Behavior: Ten Years of Scientific Progress and Implications for the Eighties." They found "overwhelming" scientific evidence that "excessive" violence on television spills over into the playground and the streets. In one five-year study of 732 children, "several kinds of aggression– conflicts with parents, fighting and delinquency–were all positively correlated with the total amount of television viewing."

Long-term studies are even more disturbing. University of Illinois psychologist Leonard Eron studied children at age eight and then again at eighteen. He found that television habits established at the age of eight influenced aggressive

behavior through childhood and adolescent years. The more violent the programs preferred by boys in the third grade, the more aggressive their behavior, both at that time and ten years later. He therefore concluded that “the effect of television violence on aggression is cumulative.”

Twenty years later Eron and Rowell Huesmann found the pattern continued. He and his researchers found that children who watched significant amounts of TV violence at the age of 8 were consistently more likely to commit violent crimes or engage in child or spouse abuse at 30.

They concluded “that heavy exposure to televised violence is one of the causes of aggressive behavior, crime and violence in society. Television violence affects youngsters of all ages, of both genders, at all socioeconomic levels and all levels of intelligence.”

Since their report in the 1980s, MTV has come on the scene with even more troubling images. Adolescents already listen to an estimated 10,500 hours of rock music between the 7th and 12th grades. Now they also spend countless hours in front of MTV seeing the visual images of rock songs that depict violence, rebellion, sadomasochism, the occult, drug abuse, and promiscuity. MTV reaches 57 million cable households, and its video images are even more lurid than the ones shown on regular TV. Music videos filled with sex, rape, murder, and other images of mayhem assault the senses. And MTV cartoons like Beavis and “the other guy” assault the sensibilities while enticing young people to start fires and commit other acts of violence. Critics count 18 acts of violence in each hour of MTV videos.

Violent images on television and in the movies do contribute to greater violence in society. Sociological studies along with common sense dictate that we do something to reduce the violence in the media before it further damages society.

Television Promotes Not Only Violence But Fear As Well.

Children see thousands of TV murders every year. And the impact on behavior is predictable. Various reports by the Surgeon General in the last two decades link violence on television and aggressive behavior in children and teenagers. In addition, the National Institute of Mental Health issued a 94-page report entitled, “Television and Behavior: Ten Years of Scientific Progress and Implications for the Eighties.” They found “overwhelming” scientific evidence that “excessive” violence on television spills over into the playground and the streets. In one five-year study of 732 children, “several kinds of aggression (such as conflicts with parents, fighting and delinquency) were all positively correlated with the total amount of television viewing.”

Confronted with such statistics, many parents respond that their children aren’t allowed to watch violent programs. Such action is commendable, but some of the greatest dangers of television are more subtle and insidious. It now appears that simply watching television for long periods can manipulate your view of the world– whether the content is particularly violent or not.

George Gerbner and Larry Gross working at the Annenberg School of Communications in the 1970s found that heavy TV viewers live in a scary world. “We have found that people who watch a lot of TV see the real world as more dangerous and frightening than those who watch very little. Heavy viewers are less trustful of their fellow citizens, and more fearful of the real world.”

So heavy viewers were less trustful and more fearful than the average citizen. But what constitutes a heavy viewer. Gerber and Gross defined heavy viewers as those adults who watch an average of four or more hours of television a day.

Approximately one-third of all American adults fit that category.

They found that violence on prime-time TV exaggerated heavy viewers' fears about the threat of danger in the real world. Heavy viewers, for example, were less likely to trust someone than light viewers. Heavy viewers also tended to overestimate their likelihood of being involved in a violent crime.

And if this is true of adults, imagine how much TV violence affects children's perception of the world. Gerbner and Gross say, "Imagine spending six hours a day at the local movie house when you were 12 years old. No parent would have permitted it. Yet, in our sample of children, nearly half the 12-year-olds watch an average of six or more hours of television per day." This would mean that a large portion of young people fit into the category of heavy viewers. Their view of the world must be profoundly shaped by TV. Gerbner and Gross therefore conclude: "If adults can be so accepting of the reality of television, imagine its effect on children. By the time the average American child reaches public school, he has already spent several years in an electronic nursery school."

Television violence affects both adults and children in subtle ways. While we may not personally feel or observe the effects of TV violence, we should not ignore the growing body of data that suggests that televised imagery does affect our perception and behavior.

Obviously something must be done. Parents, programmers, and general citizens must take responsible actions to prevent the increasing violence in our society. Violent homes, violence on television, violence in the movies, violence in the schools all contribute to the increasingly violent society we live in. We have a responsibility to make a difference and apply the appropriate principles in order to help stem the tide of violence in our society.

Some Suggestions for Dealing with Violence in the Media

Christians must address this issue of violence in our society. Here are a number of specific suggestions for dealing with violence.

1. Learn about the impact of violence in our society. Share this material with your pastor, elders, deacons, and church members. Help them understand how important this issue is to them and their community.

2. Create a safe environment. Families live in the midst of violence. We must make our homes safe for our families. A child should feel that his or her world is safe. Providing care and protection are obvious first steps. But parents must also establish limits, provide emotional security, and teach values and virtue in the home.

3. Parents should limit the amount of media exposure in their homes. The average young person sees entirely too much violence on TV and at the movies. Set limits to what a child watches, and evaluate both the quantity and quality of their media input (Rom. 12:2). Focus on what is pure, beautiful, true, right, honorable, excellent, and praiseworthy (Phil. 4:8).

4. Watch TV with children. Obviously we should limit the amount of TV our children watch. But when they watch television, we should try to watch it with them. We can encourage discussion with children during the programs. The plots and actions of the programs provides a natural context for discussion and teach important principles about relationships and violence. The discussion could focus on how cartoon characters or TV actors could solve their problems without resorting to violence. TV often ignores the consequences of violence. What are the consequences in real life?

5. Develop children’s faith and trust in God. Children at an early age instinctively trust their parents. As the children grow, parents should work to develop their child’s trust in God. God is sovereign and omnipotent. Children should learn to trust Him in their lives and depend upon Him to watch over them and keep them safe.

6. Discuss the reasons for pain and suffering in the world. We live in the fallen world (Gen. 3), and even those who follow God will encounter pain, suffering, and violence. Bad things do happen to good people.

7. Teach vigilance without hysteria. By talking about the dangers in society, some parents have instilled fear—even terror— in their children. We need to balance our discussions with them and not make them hysterical. Kids have been known to become hysterical if a car comes down their street or if someone looks at them.

8. Work to establish broadcaster guidelines. No TV or movie producer wants to unilaterally disarm all the actors on their screens out of fear that viewers will watch other programs and movies. Yet many of these same TV and movie producers would like to tone down the violence, but they don’t want to be the first to do so. National standards would be able to achieve what individuals would not do by themselves in a competitive market.

Violence is the scourge of our society, but we can make a difference. We must educate ourselves about its influence and impact on our lives. Please feel free to write or call Probe Ministries for more information on this topic. And then take time to apply the principles developed here to make a difference in your home and community. You can help stem the tide of violence in our society.

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