

SALVE REGINA UNIVERSITY

TECHNOLOGY, PROGRESS, AND THE HUMAN CONDITION
IN THE LIFE AND THOUGHT OF C. S. LEWIS

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BY

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PREVIEW

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This dissertation of Timothy James Demy entitled "Technology, Progress, and the Human Condition in the Life and Thought of C. S. Lewis" submitted to the Ph.D. Department in partial fulfillment of the requirements of the degree Doctor of Philosophy in the Graduate School of Salve Regina University has been read and approved by the committee:

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ABSTRACT

This dissertation examines C. S. Lewis's interpretation of technology, progress, and the human condition through an analysis of his life and writings. The thesis of this study is that Lewis understood technology to be an instrument of power that was increasingly used as a tool of manipulation and control in the twentieth century. Lewis's worldview was shaped by experiential, philosophical, literary, and theological sources and each one had a direct influence on his view of technology.

Lewis believed that the propensity for using technology in a destructive manner was a result of universal pride and greed in humanity. These character traits resulted from the Fall of Adam and Eve in the Garden of Eden. Building upon Christian theology as traced through Augustinianism and Anglicanism, Lewis's understanding of progress was bounded by a belief in a cataclysmic end to human history. He did not believe in the inevitability of progress and he feared the abuse of technology and science by small groups of individuals as well as governments.

The study focuses on the non-fiction writings of Lewis and demonstrates that much of his thought pertaining to technology stems from his concern that natural law was being abandoned in modern culture. Lewis's strongest defense of the intellectual heritage of the West is found in his books *Mere Christianity*, *The Discarded Image*, *The Abolition of Man*, and his Cambridge University inaugural lecture "*De Descriptione Temporum*,"

Five specific topics addressed by Lewis in relation to the use of technology are studied. These areas are: medicine and bioethics, government, education, war, and space exploration. On each of these subjects, Lewis argued that technology could be used for the benefit or detriment of individuals and society, but he feared the latter.

Note to Readers

No attempt has been made to change spelling and punctuation from British to American usage in quotations. Citations from Lewis's writings and the subsequent bibliographic data in the text of this work and the bibliography are not necessarily taken from the first editions but from those readily available to the author and readers. Those readers interested in the publication history of a Lewis work should consult the exhaustive bibliography of Lewis writings and publication history in *C. S. Lewis: A Companion and Guide* (1996) edited by Walter Hooper.

PREVIEW

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TECHNOLOGY, PROGRESS, AND THE HUMAN CONDITION

IN THE LIFE AND THOUGHT OF C. S. LEWIS

CHAPTER ONE

INTRODUCTION

Need

This dissertation seeks to answer the question “What are the roles of technology, progress, and the human condition in the life and thought of C. S. Lewis?” A balanced critique of his perspective will enable individuals working in the disciplines of theology, technology, and other disciplines to further reflect upon the meaning and significance of their endeavors in an increasingly complex and integrated technological society.

Every generation must wrestle with the subject of what it means to be human and how the surrounding culture affects and influences that understanding. One aid in such investigations is to study the life and thought of influential individuals with respect to their views of humanity and technology. By so doing, insight can be gained into the many factors and people that shape a society. C. S. Lewis was such an individual in twentieth century intellectual and religious history. Yet, to date there has been no comprehensive study that focuses on his life and thought in relation to technology. Such a study is needed not only because it fills a gap in Lewis studies, but also because an exploration of his views and their roots provides an interpretation of the meaning and application of Christian orthodoxy in a technological age.

Purpose

The purpose of this study is two-fold: First, this dissertation analyzes the life and writings of C. S. Lewis with a view to understanding his interpretation of the effects of technology and progress on contemporary society. Second, this dissertation explores the sources of his understanding of technology. No one's understanding of the surrounding world arises in a vacuum. There are always formative influences and experiences that shape a given perspective. This molding was especially true for Lewis, whose writings and lectures, having gained an international audience in his lifetime, continue to be influential within contemporary Christianity.

As an observer and critic of what is considered by many to be modern technological progress, Lewis understood technology so well that his statements about it are especially significant. Because he was both a popular author and an intellectual luminary, his ideas, which had great influence in the twentieth century, deserve continued critical attention.

Lewis wrote, not as a scientist, philosopher, or industrialist, but as an Oxford and Cambridge don teaching primarily medieval and renaissance literature. While specializing in English literature during the sixteenth century, he was also an observant and articulate critic of his age's technological culture. He expressed concerns regarding contemporary materialism and a future world dominated by technological optimism and political coercion utilizing technology. He believed that such trends toward technological power would inevitably lead to the depersonalization and dehumanization of humanity. This study is an attempt to place those concerns within a framework that both reviews and evaluates his expressions of them.

Because Lewis's writing spanned several literary genres, an indepth study of each is beyond the scope of this dissertation. This work is therefore not an exhaustive analysis of his vast literary endeavors but, rather, a viewing of his non-fiction writings about technology through the lens of the humanities. These writings will provide the clearest declaration of his views, but his ideas are also illustrated in his fiction. Therefore, while both are studied, the emphasis is on his nonfiction writings.

Background

Widely recognized for academic achievement as a professor of English literature at Oxford and Cambridge universities, as a Christian apologist, and as an acclaimed writer of science fiction and children's literature, Lewis gained an international audience that continues to grow decades after his death. Born November 29, 1898, in Belfast, Ireland, Lewis's lived in Edwardean Britain, through two world wars, and into the Cold War. He died on November 22, 1963. In his six decades of life, he witnessed enormous changes in culture, society, science, and technology. After being wounded in World War I, even though he rarely left Oxford, Cambridge, and the surrounding environs. he and became a person of international influence.

As an academician, Lewis worked extensively in medieval and Renaissance literatures, delving deep into the philosophical, psychological, and religious perspectives of their writers. His interpretation of John Milton (*A Preface to Paradise Lost*, 1942) revitalized studies of that author and became a foundational study upon which subsequent Milton students and scholars would build. Likewise, Lewis's most famous and influential scholarly work, *The Allegory of Love: A Study in Medieval Tradition* (1936), besides

bringing him acclaim as a medieval literary scholar, became a seminal work on love poetry and allegory in the Middle Ages. His *English Literature in the Sixteenth Century, Excluding Drama* (1954), published in *The Oxford History of English Literature* series, culminated nearly twenty years of research and writing. This widely-accepted and highly-regarded volume is still in use today.

As an apologist for Christianity, Lewis addressed many issues of twentieth-century culture, including science and technology. He explored not only the philosophical and religious roots of contemporary perspectives, but also the consequences of these disciplines. Works such as *Miracles* (1947) and *The Screwtape Letters* (1941-42), both widely-read, brought him a large readership and wide name recognition. Similarly, Lewis's presentation of shared Christian beliefs, published as *Mere Christianity* (1952), resulted from radio broadcasts made for the BBC and aired during the Second World War. These talks and their subsequent publication in several formats gave him a large audience, giving him enormous influence as an advocate for Christianity.

Besides his academic writings on medieval poetry and prose, the history of English literature, and literary criticism, his books and essays addressed many topics of contemporary cultural and social interest. He discussed such diverse issues and concerns as war and peace, space exploration, crime and punishment, bioethics, democracy, political theory, religion and science, education, art, architecture, and history. As an author of science fiction, Lewis helped to bring this then-new genre to a growing audience, while fostering values that were distinctively Christian. Likewise, his children's books, *The Chronicles of Narnia*, reveal an undeniable Christian undertone.

As an individual whose religious views were deeply held, Lewis believed that this perspective should inform every area of his life and work. While not a theologian, he clearly wrote from the viewpoint of a convinced layperson. Addressing millions of people, he reached an audience that might otherwise be indifferent to Christianity. In sum, wrote and spoke as a Christian who was integrating faith with contemporary social and cultural concerns.

Lewis's literary efforts and cultural concerns must be viewed against the historical and social backdrop of his era. His writing career began in the context of World War I and his teaching career commenced in the aftermath of the war. Both careers continued through World War II and well into the years of the Cold War, space exploration, and the nuclear era, ending with his death in 1963.

Lewis's early writings, which began during his years as a non-Christian, differ significantly in philosophical and religious perspective from his numerous larger works produced after his conversion to Christianity. While his early writing, mainly poetry, reflected the disillusionment with and futility of the war shared by so many of his generation, his later works reflected a more balanced and broader scope. His later fiction and non-fiction, written as a convinced Christian, addressed moral and ethical dilemmas associated with the human quest for meaning and fulfillment in an age of advanced technology. Through his writings in several genres, Lewis probed many moral issues related to technology and the idea of progress.

Lewis grew up in an age of great optimism and confidence in the idea of progress and cultural advancement. Belfast, Ireland, in 1898 was a center of industrial activity. Both the

city and Lewis's family thrived on industry and shipbuilding. In later years, in *Surprised by Joy: The Shape of My Early Life*, Lewis would write of Belfast as "a forest of factory chimneys, gantries, and giant cranes rising out of the welter of mist" and a city where "noises come up from it continually, whining and screeching of trams, clatter of horse traffic on uneven sets, and, dominating all else, the continual throb and stammer of the great shipyards" (Lewis 1955, 154). It was from these shipyards near Lewis's home that vessels such as the SS *Titanic* and SS *Olympic* were built, embodying the optimism of the age.

With the assistance of science and new technologies, many believed that humanity was progressing toward new and, perhaps, unbounded social heights. Whether through eugenics, behavioral modification, or political coercion, the improvement of humanity was believed to be imminent. Building on the technology and advances of the Industrial Revolution, the late nineteenth and early twentieth centuries exuded an optimism stressing the vitality of the individual and the certainty of social progress. New technologies and scientific progress fostered social optimism in the industrialized West where an increased standard of living suggested that applied science and technology would eventually eradicate many of humanity's problems.

The optimism of the early twentieth century was shattered in 1914 by the guns of war across Europe as, in Lewis's words, "the unskilled butchery of the First German war went on" (Lewis 1955, 158). He witnessed first hand the horrors of war and the indiscriminate lethality of new weaponry and technology while serving as an officer in the trenches of France. After being seriously wounded, he was returned to England for recovery and discharge.

Ending four years of slaughter, the war ceased, and millions of men, Lewis among them, returned to a changed world. Having seen and experienced the firepower and technology of World War I, he grew skeptical of technology's innocence and increasingly saw it as an instrument of power. While technology was rarely the sole focus of his thoughts and writings, images of it, allusions to it, and significant comments about it are interspersed throughout his works.

Between World War I and the next great war, Lewis witnessed worldwide economic depression and the rising threat of such tyrannies as fascism, communism, and National Socialism. He contrasted all these events and movements, as well as their accompanying philosophies, with the ideas of progress and the betterment of humanity. Against the backdrop of two world wars, science and technology became increasingly important in social discourse. Recognizing the increasing role of technology in daily life and human development, Lewis articulated a worldview that he believed would enable individuals and societies to balance technology and human desires with the dignity and worth of the person.

Writing in many genres and exploring many religious, social, and historical themes, Lewis produced a massive literary record. The breadth of his efforts is as impressive as their depth. Throughout these works his Christian worldview is at times subtle and at other times overt. This worldview often put him at odds both personally and professionally with his contemporaries. Never one to back away from debate and dialogue, Lewis was acknowledged to be a formidable intellectual opponent.

One of his most renowned works is *The Abolition of Man*. Presented first as the Riddell Memorial Lectures for 1943 at the University of Durham and subsequently published

by Oxford University Press, this work offers his defense of objective morality and of natural law. He also opposes political tyranny in a world without objective ethical values and where science and technology are used by an elite few to control the masses. In such a world, Lewis believed that scientific and technological dominance would destroy innate human values and even humanity itself. As shown in later chapters, the ideas and arguments found in *The Abolition of Man* form much of Lewis's core criticism of the twentieth century.

Method

Under the first purpose of the study (an analysis of Lewis's understanding of technology, progress, and the human condition), Ian Barbour's interpretation of Lewis is explored with corollary issues such as Lewis's understanding of the human condition and the potential of human and social progress.

In his presentation on ethics and technology, Ian Barbour cites Lewis as an example of an individual adhering to the view of technology as "neither inherently good nor inherently evil but [. . .] an ambiguous instrument of power whose consequences depend on its social context" (Barbour 1993, 15). The present study attempts to confirm this view of technology as "an instrument of power" by analyzing Lewis's writings. If Barbour's view here is correct, Lewis rejects two other widely-held perspectives labeled by Barbour as "technology as liberator" and "technology as threat" (Ibid., 3). Barbour's judgment stems largely from this statement in *The Abolition of Man*: "What we call Man's power over nature turns out to be a power exercised by some men over other men with Nature as its instrument" (Lewis 1996a, 66).

As its second purpose, namely to explore the sources of how Lewis understands technology, this study investigates Lewis's intellectual and spiritual foundations for interpreting technology, progress, and the human condition. Specifically, this perspective focuses on Lewis's appreciation of the Medieval/Renaissance worldview, his Christian orthodoxy (which includes his view of evil), and his life experiences.

In "*De Descriptione Temporum*" [A Description of Eras], Lewis's inaugural lecture delivered as the newly-appointed Professor of Medieval and Renaissance English Literature at Cambridge University in 1954, Lewis presented himself as a surviving relic of what he termed "Old Western Man," a breed rapidly becoming as extinct as the dinosaur. As such, he argued that his contemporaries should be fascinated with him, because he was a rare specimen of how the civilized mind once worked and what it contained (Lewis 1969a, 13). Lewis made this claim not out of arrogance or humor but, rather, out of a deep sense of concern about the worldview (*Weltanschauung*) of the twentieth-century West.

Lewis believed that the philosophical framework of the medieval worldview, which he accepted, and the philosophical framework of the modern worldview, which he rejected, were in fundamental disagreement. He held that acceptance of the latter view had enormous individual and corporate consequences which were detrimental to contemporary culture.

This second purpose, cited above, is partially satisfied by studying Lewis's views in comparison to orthodox Christian theology--what Lewis termed "mere Christianity"--and by ascertaining the extent to which his views derived from doctrines accepted as orthodox. This portion of the study reviews Lewis's understanding of the problem of evil, especially with

regard to the Christian doctrine of original sin and the ramifications of sin upon the thought and actions of all people.

Besides images of original and actual sin found throughout his fictional works, Lewis refers to sin and evil extensively in his apologetic works for Christianity. The philosophical and theological issues surrounding theodicy or the study of evil are prevalent in Lewis's personal and professional lives. Jerry Root writes of Lewis: "this issue of evil may be the predominant, unifying theme running through his work" (Root 1997, 363).

This section shows that Lewis "stands in a great tradition" (Ibid.) of following the thought of Augustine as represented in the writings of John Milton, William Shakespeare, and George MacDonald, all authors that Lewis taught to his students. Upon this foundation of an acceptance of original sin and the propensity to actual sin that stems from it, Lewis develops his framework for evaluating science and technology. David C. Downing, in his work *Planets in Peril: A Critical Study of C. S. Lewis's Ransom Trilogy*, asks: "How much of his critique of modern science and technology was well informed, and how much was the result of prejudice or habitual suspicion of all things modern?" (Downing 1992, 7).

Thus, in fulfilling its second purpose, this study answers the important question raised by Downing. For example, Lewis's criticism of science and technology did not prevent him from using technology, specifically print and broadcast media, to promulgate his views. Additionally, in his writings, both fiction and nonfiction, Lewis addressed a wide array of scientific and technological themes such as genetic engineering, eugenics, nuclear weapons, space travel, transportation, evolution, vivisection, the scientific method, cosmology, and cinematography.

None of Lewis's views on pain, suffering, evil, progress, God, science, technology, or theology can be separated from his own experiences. Personally and professionally, these experiences both molded and reflected his beliefs. He was both a product of his age and an influence upon it. In his writings and his life experiences, Lewis wrestled with the spirit of the age or *Zeitgeist*, of the twentieth-century West and the worldview, or *Weltanschauung*, that resulted from it. Yet he also was very much a part of the twentieth century.

It is argued throughout this work that Lewis was not an escapist. He understood the world around him and, while there was much in it that he opposed, he did not withdraw from it. He was at times rebellious but not reclusive. Evaluating Lewis and his worldview, Matthews observes:

Despite his rejection of and antagonism toward many features of modern life, Lewis still belongs to the twentieth century; and he was not so foolish as not to realize and admit this. He recognized that every writer is both a product as well as a reflector, and to some extent, a creator, of his age; and that every work of art retains the indelible stamp of the age in which it was written. (Matthews 1983, 22)

Lewis acknowledged this influence on any writer stating:

No one is more unmistakably ancient Achaean than Homer, more scholastic than Dante, more feudal than Froissart, more "Elizabethan" than Shakespeare. *The Rape of the Lock* is a perfect (and never obsolete) period piece. *The Prelude* smells of its age. *The Waste Land* has "Twenties" stamped on every line. Even Isaiah will reveal to a careful student that it was not composed at the court of Louis XIV nor in modern Chicago. (Lewis 1982, 115)

In stating the fact of this influence, Lewis did not exempt himself, writing in his essay "On the Reading of Old Books":

Every age has its own outlook. It is especially good at seeing certain truths and specially liable to make certain mistakes. We all, therefore, need the books that will correct the characteristic mistakes of our own period. And that means the old books. All contemporary writers share to some extent the contemporary outlook—even

those, like myself, who seem most opposed to it. Nothing strikes me more when I read the controversies of past ages than the fact that both sides were usually assuming without question a good deal which we should now absolutely deny. They thought that they were as completely opposed as two sides could be, but in fact they were all the time secretly united—united *with* each other and *against* earlier and later ages—by a great mass of common assumptions. We may be sure that the characteristic blindness of the twentieth century—blindness about which posterity will ask, ‘But how *could* they have thought that?’—lies where we have never suspected it, and concerns something about which there is untroubled agreement between Hitler and President Roosevelt or between Mr. H. G. Wells and Karl Barth. (Lewis 1970, 202)

Aware of his strengths and weaknesses as a writer and critic, Lewis understood that there would be criticism of his work because of his worldview. He was one of a chorus of twentieth century literary voices sounding an alarm over contemporary trends in many disciplines. Matthews observes:

Ironically, one area where Lewis is most thoroughly in complete agreement with, if not the majority, at least many contemporary writers and thinkers, is precisely his distaste for the modern milieu. . . . The list of authors who share Lewis’ basic negative attitude toward the modern era and its isms is almost as long as the list of authors itself. The emergence of the so-called “dystopian novel,” samples of which include Lewis’ own *That Hideous Strength*, Orwell’s *1984* and *Animal Farm*, Huxley’s *Brave New World*, and Golding’s *Lord of the Flies*, is one symptom of the feeling. So, too, the rapid rise and immense popularity of the science-fiction and fantasy sub-genres, to both of which Lewis contributed some of his best work, and which reflect a growing dissatisfaction with the terms of modern life. Conrad, Eliot, Auden, Pound, Yeats, Beckett, Greene, Lowry, Joyce, and many others share pointed criticisms of the effects of Modernism on man. (Matthews 1983, 24)

Throughout this dissertation, Lewis’s views of technology, progress, and the human condition are viewed through four lenses. The first lens focuses on Lewis’s life and thought through his efforts as an academician, author, and apologist. The second lens examines Lewis through his embracing, progressively, of atheism, agnosticism, and Christianity. The third focus is an analysis of his life and thought with regard to technology, progress, and the

human condition as seen through his experiences during two world wars. The fourth and final lens seeks to understand his life, thought, and beliefs as seen through the debate between F. R. Leavis and C. P. Snow regarding the “two cultures” of science and the humanities. As an academician and author, Lewis had professional dealings with each of these men and was well aware of the debate. Though his own writings did not specifically address the debate, they did reflect the tensions and polarity within the debate.

All four of these lenses are present in varying degrees in each of the chapters of this dissertation. These facets, which affected his work, are reflected in Lewis’s life, thought, and writings. It would be futile to attempt to discern Lewis’s views on technology, progress, and the human condition without acknowledging and using the first three of these lenses. The final one, the Leavis--Snow debate, is useful because it relates directly to the principles and philosophy of the degree program in which this dissertation is written. Occurring during Lewis’s life, this debate resounded within the walls of the two universities where he taught.

Lewis’s impressive literary output addresses many social, ethical, religious, literary, and cultural concerns and topics, and he does not limit his work to a single genre. Thus, because his views on technology, progress, and the human condition are scattered across a vast range of literary endeavor, gaining an understanding of Lewis’s views requires readers to study his words in each of these literary forms. It is beyond the scope of this work to provide an analysis and critique of each genre, even though ideas and thoughts of Lewis will be drawn from each one. There are extensive studies on Lewis and his writing, and those relevant to this dissertation are found in the bibliography. What is important for the present

work is the content of Lewis's thought on technology, progress, and the human condition found in those genres, be they poetry or prose, fiction or nonfiction.

Regardless of the form used by Lewis, he attempted to present a perspective. The breadth of Lewis's remarkable work is matched by its depth. Those who read Lewis will quickly recognize that he is a writer with a strong perspective. He is not timid about expressing his point of view or engaging those who differ with him. But he does so on the basis of reason rather than emotion. He also does so with creativity for he understood the power of both words and the imagination. Lewis used his skills and his training to communicate ideas and thoughts about the world in which he lived. He believed that science and technology could aid or impede society, that progress was not inevitable and that every generation must wrestle with the consequences of the ideas which it espoused.

Lewis was neither a philosopher nor a scientist, but he believed that the values and ideas of each were shared by many even if intricacies and nuances of each discipline eluded most people. The same is true for the subject of technology, which, for the majority of Westerners, today permeates every area of life. Lewis resisted some aspects of technology, believing that they eroded aesthetic and spiritual sensitivities. While his response is not unique, it is important, for it gives us a glimpse of what it means to integrate faith and reason, sacred and secular, and science and the humanities.

Five distinct subjects that Lewis addressed have clear ties to technology. They are war and weapons, space exploration, bioethics, education, and politics and government. Each of these topics is studied and forms the core of the chapter on Lewis's understanding of the promise and peril of technology

Among the numerous commentators on the effects of technology upon contemporary society, Lewis stands firmly in the company of writers such as Ian Barbour and others in his understanding of technology, progress, and the human condition. Some of the writings on technology and contemporary culture are significant in evaluating Lewis's views and also help to understand the meaning of technology for contemporary readers. A brief summary of some of these views will help lay the foundation for the remainder of this study.

Technology and Culture

The word *technology* is derived from the Greek roots *techné* (art, skill, or craft) and *logos* (word, study). The philosophy of technology is a growing field of inquiry within the discipline of philosophy, and there is no consensus regarding either the definition or the parameters of the discipline. There have been numerous definitions proposed for the term, among them John Kenneth Galbraith's sociological definition of technology as "the systematic application of scientific or other organized knowledge to practical tasks" (Galbraith 1985, 12). A second broad and all-encompassing perspective is that of Jacques Ellul, who uses the term *technique* for technology, and defines it as "the totality of methods rationally arrived at and having absolute efficiency (for a given stage of development) in every field of human activity" (Ellul 1964, xxv). A definition that is somewhat narrower in its focus and widely used is that of Ian Barbour who defines technology as "the application of organized knowledge to practical tasks by ordered systems of people and machines" (Barbour 1993, 3). Throughout this dissertation, it is Barbour's definition that will be used.

On a functional level, technology is an agent that engenders change. Within the history and philosophy of technology three major views of technology—liberator, threat, and

instrument of power—have prevailed. Barbour’s definition and model used throughout this work is that of technology as an instrument of power. As such, as noted earlier, technology is “neither inherently good nor inherently evil but is an ambiguous instrument of power whose consequences depend on its social context” (Ibid., 15).

This perspective, it is argued, is the same as that advanced by Lewis in his many writings. He affirmed that, because of its historical context and ethical decisions, technology is not neutral for either the creator or the consumer. Technology is not developed in a social or ethical vacuum. Ethical decisions are always included in its genesis, either directly or indirectly. Choices always entail consequences, many of which are evident in the humanities and are seen in some areas addressed by Lewis. Technology, which influences all human life, is a part of every social and cultural system.

What is important for Lewis is not only the technology of a culture, but values and principles, which he believes transcend all cultures. To fully understand the interdependence among culture, individuals, and technology, the question that must be asked is, “What does it mean to be human?” A full understanding of technology requires responsible individuals to look inward as well as outward. Lewis believed that we must understand who we are before we consider what we do. We must understand what it means to be *homo sapiens* before we consider what it means to be *homo faber*. In so doing, we can see that the humanities are as vital to the definition as are the sciences.

Understanding the world in which he lived, Lewis desired individuals to interact thoughtfully and critically with both the philosophical presuppositions and social issues of the present age. Some critics have argued that Lewis was simply an antimodernist and neo-

medievalist who reacted negatively to the twentieth century, preferring a return to an earlier age. This work will show that such a simplistic portrayal fails to understand fully Lewis as a person, a writer, or and educator.

The Structure of the Study

To analyze properly Lewis's views on technology, progress, and the human condition, it is necessary to understand his worldview. Many strands were woven together to create this perspective that his life and writings reflect. Naugle writes of Lewis, "Perhaps more than any other twentieth-century thinker, C. S. Lewis was acutely aware of the forces at play that were undermining the objective, moral tradition of the West" (Naugle 2002, 262-63). This awareness came in part from Lewis's worldview, which is studied with particular attention directed toward the primary interests of this dissertation.

After a review of pertinent information with respect to Lewis's life and writings, an evaluation follows of the experiential sources of Lewis's worldview in the third chapter. In his formative years and early education several significant events shaped his entire life. Notable among these was the death of his mother, an early and active imagination, and love for stories and books.

A strong educational foundation for a lifetime of study in literature was also part of Lewis's experiences as a child and adolescent. In the classroom and through private tutoring Lewis developed a sharp and decisive intellect. Much of his education prior to his studies at Oxford was grounded in logic and literature, these two arenas that would form the core of his later professional life.