

**Excerpts from Neil Postman's *Amusing Ourselves to Death:*  
Public Discourse in the Age of Show Business (1985)**

We were keeping our eye on 1984. When the year came and the prophecy didn't, thoughtful Americans sang softly in praise of themselves. The roots of liberal democracy had held. Wherever else the terror had happened, we, at least, had not been visited by Orwellian nightmares.

But we had forgotten that alongside Orwell's dark vision, there was another - slightly older, slightly less well known, equally chilling: Aldous Huxley's *Brave New World*. Contrary to common belief even among the educated, Huxley and Orwell did not prophesy the same thing. Orwell warns that we will be overcome by an externally imposed oppression. But in Huxley's vision, no Big Brother is required to deprive people of their autonomy, maturity and history. As he saw it, people will come to love their oppression, to adore the technologies that undo their capacities to think.

What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture, preoccupied with some equivalent of the feelies, the orgy porgy, and the centrifugal bumblepuppy. As Huxley remarked in *Brave New World Revisited*, the civil libertarians and rationalists who are ever on the alert to oppose tyranny "failed to take into account man's almost infinite appetite for distractions." In *1984*, Orwell added, people are controlled by inflicting pain. In *Brave New World*, they are controlled by inflicting pleasure. In short, Orwell feared that what we fear will ruin

us. Huxley feared that what we desire will ruin us.

This book is about the possibility that Huxley, not Orwell, was right. (xix-xx)

The clearest way to see through a culture is to attend to its tools for conversation. (8)

I use the word 'conversation' metaphorically to refer not only to speech but to all techniques and technologies that permit people of a particular culture to exchange messages. ... Our attention here is on how forms of public discourse regulate and even dictate what kind of content can issue from such forms. To take a simple example of what this means, consider the primitive technology of smoke signals. While I do not know exactly what content was once carried in the smoke signals of American Indians, I can safely guess that it did not include philosophical argument. Puffs of smoke are insufficiently complex to express ideas on the nature of existence, and even if they were not, a Cherokee philosopher would run short of either wood or blankets long before he reached his second axiom. You cannot use smoke to do philosophy. Its form excludes the content. (6-7)

[T]he concept of truth is intimately linked to the biases of forms of expression. Truth does not, and never has, come unadorned. It must appear in its proper clothing or it is not acknowledged, which is a way of saying that the "truth" is a kind of cultural prejudice. Each culture conceives of it as being most authentically expressed in certain symbolic forms that another culture may regard as trivial or irrelevant. (23)

In saying this, I am not making a case for epistemological relativism. Some ways of truth-telling are better than others, and therefore have a healthier influence on the cultures that adopt them. Indeed, I hope to persuade you that the decline of a print-based epistemology and the accompanying rise of a television-based epistemology has had grave consequences for public life, that we are getting sillier by the minute. And that is why it is necessary for me to drive hard the point that the weight assigned to any form of truth-telling is a function of the influence of media of communication. "Seeing is believing" has always had a preeminent status as an epistemological axiom, but "saying is believing," "reading is believing," "counting is believing," "deducing is believing," and "feeling is believing" are others that have risen or fallen in importance as cultures have undergone media change. As a culture moves from orality to writing to printing to televising, its ideas of truth move with it. Every philosophy is the philosophy of a stage of life, Nietzsche remarked. To which we might add that every epistemology is the epistemology of a stage of media development. Truth, like time itself, is a product of a conversation man has with himself about and through the techniques of communication he has invented.

(24)

But there is still another reason why I should not like to be understood as making a total assault on television. Anyone who is even slightly familiar with the history of communications knows that every new technology for thinking involves a trade-off. It giveth and taketh away, although not quite in equal measure. Media change does not necessarily result in equilibrium. It sometimes creates more than it destroys. Sometimes, it is the other way around. We must be careful in praising or condemning because the future may hold surprises for us. The invention of the printing press itself is a paradigmatic example. Typography fostered the modern idea of individuality, but it destroyed the medieval sense of community and integration. Typography created prose but made poetry into an exotic and elitist form of expression. Typography made modern science possible but transformed religious sensibility into mere superstition. Typography assisted in the growth of the nation-state but thereby made patriotism into a sordid if not lethal emotion.

(29)

The influence of the printed word in every arena of public discourse was insistent and powerful not merely because of the quantity of printed matter but because of its *monopoly*. This point cannot be stressed enough, especially for those who are reluctant to acknowledge profound differences in the media environments of then and now. One sometimes hears it said, for example, that there is more printed matter available today than ever before, which is undoubtedly true. But from the seventeenth century to the late nineteenth century, printed matter was virtually *all* that was available. There were no movies to see, radio to hear, photographic displays to look at, records to play. There was no television. Public business was channeled into and expressed through print, which became the model, the metaphor and the measure of all discourse. The resonances of the lineal, analytical structure of print, and in particular, of expository prose, could be felt everywhere. For example, in how people talked. Tocqueville remarks on this in *Democracy in America*. "An American," he wrote, "cannot converse, but he can discuss, and his talk falls into a dissertation. He speaks to you as if he was addressing a meeting; and if he should chance to become warm in the discussion, he will say 'Gentlemen' to the person with whom he is conversing."<sup>42</sup> This odd practice is less a reflection of an American's obstinacy than of his modeling his conversational style on the structure of the printed word. Since the printed word is impersonal and is addressed to an invisible audience, what Tocqueville is describing here is a kind of printed orality, which was observable in diverse forms of oral discourse. On the pulpit, for example, sermons were usually

(41-42)

[In the eighteenth and nineteenth centuries], the use of language as a means of complex argument was an important, pleasurable, and common form of discourse in almost every public arena. (47)

In a culture dominated by print, public discourse tends to be characterized by a coherent, orderly arrangement of facts and ideas. The public for whom it is intended is generally competent to manage such discourse. In a print culture, writers make mistakes when they lie, contradict themselves, fail to support their generalizations, try to enforce illogical connections. In print culture, readers make mistakes when they don't notice, or even worse, don't care. (51)

form. Advertising was, as Stephen Douglas said in another context, intended to appeal to understanding, not to passions. This is not to say that during the period of typographic display, the claims that were put forward were true. Words cannot guarantee their truth content. Rather, they assemble a context in which the question, Is this true or false? is relevant. In the 1890's that context was shattered, first by the massive intrusion of illustrations and photographs, then by the nonpropositional use of language. For example, in the 1890's advertisers adopted the technique of using slogans. Presbrey contends that modern advertising can be said to begin with the use of two such slogans: "You press the button; we do the rest" and "See the hump?" At about the same time, jingles started to be used, and in 1892, Procter and Gamble invited the public to submit rhymes to advertise Ivory Soap. In 1896, H-O employed, for the first time, a picture of a baby in a high chair, the bowl of cereal before him, his spoon in hand, his face ecstatic. By the turn of the century, advertisers no longer assumed rationality on the part of their potential customers. Advertising became one part depth psychology, one part aesthetic theory. Reason had to move itself to other arenas.

(60)

Almost all the characteristics we associate with mature discourse were amplified by typography, which has the strongest possible bias toward exposition: a sophisticated ability to think conceptually, deductively and sequentially; a high valuation of reason and order; an abhorrence of contradiction; a large capacity for detachment and objectivity; and a tolerance for delayed response. (63)

But at a considerable cost. For telegraphy did something that Morse did not foresee when he prophesied that telegraph would make "one neighborhood of the whole country." It destroyed the prevailing definition of information, and in doing so gave a new meaning to public discourse. Among the few who understood this consequence was Henry David Thoreau, who remarked in *Walden* that "We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas it may be, have nothing important to communicate. . . . We are eager to tunnel under the Atlantic and bring the old world some weeks nearer to the new; but perchance the first news that will leak through into the broad flapping American ear will be that Princess Adelaide has the whooping cough."<sup>1</sup>

(65)

As Thoreau implied, telegraphy made relevance irrelevant. The abundant flow of information had very little or nothing to do with those to whom it was addressed; that is, with any social or intellectual context in which their lives were embedded. Coleridge's famous line about water everywhere without a drop to drink may serve as a metaphor of a decontextualized information environment: In a sea of information, there was very little of it to use. A man in Maine and a man in Texas could converse, but not about anything either of them knew or cared very much about. The telegraph may have made the country into "one neighborhood," but it was a peculiar one, populated by strangers who knew nothing but the most superficial facts about each other.

(67)

[Y]ou may get a sense of what is meant by context-free information by asking yourself the following question: How often does it occur that information provided you on morning radio or television, or in the morning newspaper, causes you to alter your plans for the day, or to take some action you would not otherwise have taken, or provides insight into some problem you are required to solve? For most of us, news of the weather will sometimes have such consequences; for investors, news of the stock market; perhaps and occasional story about a crime will do it, if by chance the crime occurred near where you live in or involved someone you know. But most of our daily news is inert, consisting of information that gives us something to talk about but cannot lead to any meaningful action. This fact is the principal legacy of the telegraph: By generating an abundance of irrelevant information, it dramatically altered what may be called the "information-action ratio." In both oral and typographic cultures, information derives its importance from the possibilities of action. (68)

The news elicits from you a variety of opinions about which you can do nothing except to offer them as more news, about which you can do nothing. (69)

In a peculiar way, the photograph was the perfect complement to the flood of telegraphic news-from-nowhere that threatened to submerge readers in a sea of facts from unknown places about strangers with unknown faces. For the photograph gave a concrete reality to the strange-sounding datelines, an attached faces to the unknown names. Thus it provided the illusion, at least, that "the news" had a connection to something within one's sensory experience. It created an apparent context for the "news of the day." And the "news of the day" created context for the photograph.

But the sense of context created by the partnership of photograph and headline was, of course, entirely illusory. You may get a better sense of what I mean here if you imagine a stranger's informing you that the *illyx* is a subspecies of *vermiform* plant with articulated leaves that flowers biannually on the island of *Aldononjes*. And if you wonder aloud, "Yes, but what has that to do with anything?" imagine that your informant replies, "But here is a photograph I want you to see," and hands you a picture labeled *Illyx on Aldononjes*. "Ah, yes," you might murmur, "now I see." It is true enough that the photograph provides a context for the sentence you have been given and that the sentence provides a context of sorts for the photograph, and you may even believe for a day or so that you have learned something. But if the event is entirely self-contained, devoid of any relationship to your past knowledge or future plans, if that is the beginning and end of your encounter with the stranger, then the appearance of context provided by the conjunction of sentence and image is illusory, and so is the impression of meaning attached to it. You will, in fact, have "learned" nothing (except perhaps to avoid strangers with photographs), and the *illyx* will fade from your mental landscape as though it had never been. At best you are left with an amusing bit of trivia, good for trading in cocktail party chatter or solving a crossword puzzle, but nothing more.

(75)

I will try to argue that television's conversations promote incoherence and triviality; that the phrase "serious television" is a contradiction in terms; and that television speaks only in one persistent voice – the voice of entertainment. (80)

information on its head: Where people once sought information to manage the real contexts of their lives, now they had to invent contexts in which otherwise useless information might be put to some apparent use. The crossword puzzle is one such pseudo-context; the cocktail party is another; the radio quiz shows of the 1930's and 1940's and the modern television game show are still others; and the ultimate, perhaps, is the wildly successful "Trivial Pursuit." In one form or another, each of these supplies an answer to the question, "What am I to do with all these disconnected facts?" And in one form or another, the answer is the same: Why not use them for diversion? for entertainment? to amuse yourself, in a game? In *The Image*,

(76)

But what I am claiming here is not that television is entertaining but that it has made entertainment itself the natural format for the representation of all experience. Our television set keeps us in constant communion with the world. But it does so with a face whose smiling countenance is unalterable. The problem is not that television presents us with entertaining subject matter but that all subject matter is presented as entertaining, which is another issue altogether.

To say it still another way: Entertainment is the supra-ideology of all discourse on television. No matter what is depicted or from what point of view, the overarching presumption is that it is there for our amusement and pleasure. That is why even on news shows which provide us daily with fragments of tragedy and barbarism, we are urged by the newscasters to 'join them tomorrow.' What for? One would think that several minutes of murder and mayhem would suffice as material for a month of sleepless nights. We accept the newscasters' invitation because we know that the 'news' is not to be taken seriously, that it is all in fun, so to say. Everything about a news show tells us this--- the good looks and amiability of the cast, their pleasant banter, the exciting music that opens and closes the show, the vivid film footage, the attractive commercials – all these and more suggest that what we have just seen is no cause for weeping. A news show, to put it plainly, is a format for entertainment, not for education, reflection, or catharsis. And we must not judge too harshly those who have framed it in this way.

They are not assembling the news to be read, or broadcasting it to be heard. They are televising the news to be seen. They must follow where their medium leads. There is no conspiracy here, no lack of intelligence, only a straightforward recognition that 'good television' has little to do with what is 'good' about exposition or other forms of verbal communication but everything to do with what the pictorial images look like. (87-88)

It is not merely that on the television screen entertainment is the metaphor for all discourse. It is that off the screen the same metaphor prevails. As typography once dictated the style of conducting politics, religion, business, education, law and other important social matters, television now takes command. In courtrooms, classrooms, operating rooms, board rooms, churches and even airplanes, Americans no longer talk to each other, they entertain each other. They do not exchange ideas; they exchange images. They do not argue with propositions; they argue with good looks, celebrities, and commercials. (92-93)

For those who think I am here guilty of hyperbole, I offer the following description of television news by Robert MacNeil, executive director and co-anchor of the "MacNeil-Lehrer News-Hour." The idea, he writes, "is to keep everything brief, not to strain the attention of anyone but instead to provide constant stimulation through variety, novelty, action, and movement. You are required ... to pay attention to no concept, no character, and no problem for more than a few seconds at a time." ... [He says that] "bite-sized is best, that complexity must be avoided, that nuances are dispensable, qualifications impede the simple message, that visual stimulation is a substitute for thought, and that verbal precision is an anachronism." (105)

I do not mean that the trivialization of public information is all accomplished *on* television. I mean that television is the paradigm for our conception of public information. As the printing press did in an earlier time, television has

achieved the power to define the form in which news must come, and it has also defined how we shall respond to it. In presenting news to us packaged as vaudeville, television induces other media to do the same, so that the total information environment begins to mirror television. (111)

Show business is not entirely without an idea of excellence, but its main business is to please the crowd, and its principal instrument is artifice. If politics is like show business, then the idea is not to pursue excellence, clarity or honesty but to *appear* as if you are, which is another matter altogether. And what the other matter is can be expressed in one word: advertising. (126)

The commercial asks us to believe that all problems are solvable, that they are solvable fast, and that they are solvable fast through the interventions of technology, techniques and chemistry. This is, of course, a preposterous theory about the roots of discontent, and would appear so to anyone hearing or reading it. But the commercial disdains exposition, for that takes time and invites argument. (130-31)

**But television is a speed-of-light medium, a present-centered medium. Its grammar, so to say, permits no access to the past. Everything presented in moving pictures is experienced as happening "now," which is why we must be told *in language* that a videotape we are seeing was made months before. Moreover, like its forefather, the telegraph, television needs to move fragments of information, not to collect and organize them. Carlyle was more prophetic than he could imagine: The literal gray haze that is the background void on all television screens is an apt metaphor of the notion of history the medium puts forward. In the Age of Show Business and image politics, political discourse is emptied not only of ideological content but of historical content, as well.**

Czeslaw Milosz, winner of the 1980 Nobel Prize for Literature, remarked in his acceptance speech in Stockholm that our age is characterized by a "refusal to remember"; he cited, among other things, the shattering fact that there are now more than one hundred books in print that deny that the Holocaust ever took place. **The historian Carl Schorske has, in my opinion, circled** closer to the truth by noting that the modern mind has grown indifferent to history because history has become useless to it; in other words, it is not obstinacy or ignorance but a sense of irrelevance that leads to the diminution of history. Televi-

(136-37)

If we are to blame “Sesame Street” for anything, it is for the pretense that it is an ally of the classroom. That, after all, has been its chief claim on foundation and public money. As a television show, and a good one, “Sesame Street” does not encourage children to love school or anything about school. It encourages them to love television. (144)

We now know that “Sesame Street” encourages children to love school only if school is like “Sesame Street.” Which is to say, we now know that “Sesame Street” undermines what the traditional idea of schooling represents. Whereas a classroom is a place of social interaction, the space in front of a television screen is a private preserve. Whereas in a classroom, one may ask the teacher questions, one can ask nothing of a television screen. Whereas school is centered on the development of language, television demands attention to images. Whereas attending school is a legal requirement, watching television is an act of choice. Whereas in school, one fails to attend to the teacher at the risk of punishment, no penalties exist for failing to attend to the television screen. Whereas to behave oneself in school means to observe rules of public decorum, television watching requires no such observances, has no concept of public decorum. Whereas in a classroom, fun is never more than a means to an end, on television it is the end in itself.

(143)

Tyrants of all varieties have always known about the value of providing the masses with amusements as a means of pacifying discontent. But most of them could not have even hoped for a situation in which the masses would ignore that which does not amuse. That is why tyrants have always relied, and still do, on censorship. Censorship, after all, is the tribute tyrants pay to the assumption that a public knows the difference between serious discourse and entertainment – and cares. How delightful would be all the kings, czars, and führers of the past to know that censorship is not a necessity when all political discourse takes the form of a jest. (141)

score is inexcusable. To be unaware that a technology comes equipped with a program for social change, to maintain that technology is neutral, to make the assumption that technology is always a friend to culture is, at this late hour, stupidity plain and simple. Moreover, we have seen enough by now to know that technological changes in our modes of communication are even more ideology-laden than changes in our modes of transportation. Introduce the alphabet to a culture and you change its cognitive habits, its social relations, its notions of community, history and religion. Introduce the printing press with movable type, and you do the same. Introduce speed-of-light transmission of images and you make a cultural revolution. Without a vote. Without polemics. Without guerrilla resistance. Here is ideology, pure if not serene. Here is ideology without words, and all the more powerful for their absence. All that is required to make it stick is a population that devoutly believes in the inevitability of progress. And in this sense, all Americans are Marxists, for we believe nothing if not that history is moving us toward some preordained paradise and that technology is the force behind that movement.

(157-58)

Television, as I have implied earlier, serves us most usefully when presenting junk-entertainment; it serves us most ill when it co-opts serious modes of discourse – news, politics, science, education, commerce, religion – and turns them into entertainment packages. We would all be better off if television got worse, not better. (159)

The problem, in any case, does not reside in *what* people watch. The problem is in *that* we watch. The solution must be found in *how* we watch. For I believe it may fairly be said that we have yet to learn what television is. And the reason is that there has been no worthwhile discussion, let alone widespread public understanding, of what information is and how it gives direction to a culture. There is a certain poignancy in this, since there are no people who more frequently and enthusiastically use such phrases as "the information age," "the information explosion," and "the information society." We have apparently advanced to the point where we have grasped the idea that change in the forms, volume, speed and context of information *means* something, but we have not got any further.

What is information? Or more precisely, what *are* information? What are its various forms? What conceptions of intelligence, wisdom and learning does each form insist upon? What conceptions does each form neglect or mock? What are the main psychic effects of each form? What is the relation between information and reason? What is the kind of information that best facilitates thinking? Is there a moral bias to each information form? What does it mean to say that there is too much information? How would one know? What redefinitions of important cultural meanings do new sources, speeds, contexts and forms of information require? Does television, for example, give a new meaning to "piety," to "patriotism," to "privacy"? Do television give a new meaning to "judgment" or to "understanding"? How do different forms of information persuade? a newspaper's "public" different from television's "public"? How do different information forms dictate the type of content that is expressed?