The First Propaganda Campaign and the Origins of *La Technologie*
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Jacques Ellul's use of the term *la technique* is related to but not synonymous with his use of the term *la technologie*. The two terms represent a mutually reinforcing movement of a rational process, designating the former, and a constant discourse, designating the latter.[1] As far as English studies of Ellul's work on technology are concerned—the one word *technology* typically is used in English for the two words used in the French—most scholars focus on the rational process of *la technique* and accordingly spend less time analysing the constant discourse of *la technologie*. While studies of *la technique* are important in their own regard, and I am engaged in such studies of my own in a doctoral thesis, in this paper, I examine in detail *la technologie* and consider its integral connection to Ellul's work on *la propagande.* To demonstrate how important *la technologie* and *la propagande* are to Ellul's project in general, and his work on *la technique* in particular, I investigate his account of the origins of both. I show how Ellul's understanding of *la technologie's* origins are located in his reading of the Biblical account of the Fall of Adam and Eve in Genesis 3, and in turn, show how Ellul's understanding of *la propagande's* origins are located in Greco-Roman antiquity, and in particular, inaugurated in approximately 600 BC by the first "great" tyrant-propagandist Pisistratus.[2]

Through a detailed description of the origins of *la technologie* and *la propagande* as provisionally described here I will develop a prologue of sorts to Ellul's similar two-registered descriptions of *la technique's* origins. This prologue will help clarify key points in the ongoing debates in Ellul scholarship regarding the relative continuity or discontinuity of Ellul's descriptions of *la technique* in its modern form. Namely, the question: is *technique* qualitatively similar to or different from the *technical* operations and phenomena which precede the Industrial Revolution?[3] By the end of this paper, I will have taken one definitive step toward answering this question by showing that whether Ellul is writing in sociological or theological terms about *la technique, la technologie,* or *la propagande*, the "spiritual nucleus of the problem" radiates from his reading of the Fall.[4] This in turn serves to show with compelling textual evidence that Ellul really means what he says when he suggests at the beginning of *Technological Society "*In fact, the East was the cradle of all action, of all past and primitive technique in the present sense of the word, and later of spiritual and magical technique as well."[5]

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[1] See Jacques Ellul, *The Technological System*, Joachim Neugroschel (New York: Continuum, 1977), 32-33 in which Ellul outlines the basic definitions of these terms.

[2] Jacques Ellul, *Histoire de la Propagande*, (Paris: Presses Universitaires de France, 1967), 9.

[3] Andrew Goddard, *Living the Word, Resisting the World* (Cumbria: Paternoster Press, 2002), 136 provides a good summary of the various positions on this question and correctly points out discrepancies in Ellul's use of terms to describe modern *technique* throughout his writing.

[4] Jacques Ellul, *The Meaning of the City*, trans. Denis Pardee (Eugene: Wipf and Stock, 2011), 148.

[5] Jacques Ellul, *The Technological Society*, trans. John Wilkinson (New York: Vintage Books 1964), 27-28.