July 11-13, 2024   Chicago, Illinois

JACQUES ELLUL

& THE 21ST CENTURY TECHNOLOGICAL SOCIETY

An International Jacques Ellul Society Conference

Two thousand twenty-four marks the seventieth anniversary of the publication of Jacques Ellul's masterpiece *La Technique, ou, l'enjeu du siècle* (Armand Colin, 1954). It is also the sixtieth anniversary of its English translation, *The Technological Society* (Alfred Knopf, 1964). Among hundreds of volumes of technology assessment and criticism, Ellul's work stands out for its penetrating insight, its impact on generations of thinkers, and its enduring relevance. Much has happened in the decades since this book first appeared and Ellul himself expanded and developed his perspectives on our technological society and culture over the years until his death in 1994. Without any doubt, the development and application of technique/technology has brought many benefits to our lives. At the same time, the concerns expressed by Ellul have also been borne out as technology dominates every aspect of our lives and every corner of our world.

The International Jacques Ellul Society invites not only critical scholars but thoughtful technology creators, managers, and users to a three-day gathering to celebrate the 70th anniversary of Ellul's most famous and influential book, to probe its insights and continuing relevance, and to explore the contemporary meaning and challenge of technology. Our purpose is not just to look backward but to move forward in a search for insight, understanding, and response to our technological world. We welcome not only academic-based papers that amplify or even critique Ellul's contributions in *The Technological Society*, but also presentations that creatively engage the themes of the book artistically or through practical applications in society. Visit www.ellul.org for registration information.

The conference will take place on the campus of Roosevelt University in downtown Chicago (430 South Michigan Avenue, Chicago, IL 60605). Roosevelt is a block from the downtown 'El' rail system, and is also across the famed Michigan Avenue from the Chicago Art Institute. Registrants (including presenters) are responsible for their own transportation and housing (local options listed at www.ellul.org). Registration Fee (including most meals): $200 regular / $100 students and unemployed/financial hardship ($230/$130 after May 1, 2024). Register and spread the word.

The International Jacques Ellul Society (IJES)

(www.ellul.org) was officially founded in 2000 as an independent, non-profit community of scholars, writers, and thoughtful workers in all fields (1) to preserve and disseminate his literary and intellectual heritage, (2) to extend his penetrating social critique, especially concerning technology, and (3) to extend his theological and ethical research with its special emphases on hope and freedom. The IJES publishes the biennial journal *Ellul Forum* and is the anglophone sister society of the francophone "Association Internationale Jacques Ellul" (www.jacques-ellul.org).

Program Schedule

- All presentations will be recorded and posted at www.ellul.org.
- For plenary sessions we will stay in one large group.
- For parallel sessions attendees must choose among three simultaneous tracks (A, B, or C).
- Information on all presenters and topics follows below this program schedule.

Thursday, July 11

11:00–1:00   Registration & check-in & exhibits (box lunches provided: arrive by noon or earlier!)

1:00–1:30   Welcome & Introduction
1:30--3:00`   Plenary Session (Chair: David Gill)
    #1: **Carl Mitcham** "La Technique/Technology: Revisiting Ellul's Concept"
    #2: **Langdon Winner** "Effective Resistance to Technology: Does Ellul Exclude Its Possibility?"

3:00--3:30   Coffee Break

3:30–5:00   Plenary Session (Chair Jacob Rollison)
    #3: **Frédéric Rognon** "Theology of Technique"
    #4: **Christian Roy** "Beyond Ellul's Technique: Science as Ultima Ratio according to Bernard Charbonneau"

5:00-6:00   Break: "Happy hour" (no-host drinks)
6:00-7:00   Banquet

7:00–9:00   Plenary Session (Chair: David Gill)
7:30-9:00   #5: **T Bone Burnett "A Musician in a Technological Dystopia"**

Friday, July 12

8:30–10:00   **Plenary Panel 1: Technology, Communication, and Political Dysfunction**
    As Jacques Ellul wrote, much of what we see as political activity, influence, and control is an illusion—with technique and bureaucracy actually running things. But our technologies of communication and organization are being used not just to create some soul-less bureaucracy but an environment of lies, propaganda, violence, and corruption. How should we think, speak, and act in today's political context when truth, freedom, humanity, and democracy are at stake?

10:00–10:30   Coffee Break

10:30–12:00   Parallel Session A
    #6: **Daniel Cérézuelle** "The Importance of Non-Material Techniques in the Formation of the Technological System"
    #7: **Ugochukwu Stophynus Anyanwu** "Jacques Ellul and Arnold Gehlen on the Anthropology of the Natural and Artificial in Technological (Re-) Imaging of the Human Being"

    Parallel Session B
    #8: **Kenneth Steinbach** "Creative Practice, Technique, and Propaganda"
    #9: **Brandon Dorn** "Ghost in the Machine"

    Parallel Session C
    #10: **Elijah Deyton** "Technical Theology: Francisco de Vitoria and the Violence of Efficient Conversion"
    #11: **Luke Proctor** "The Technological Church"

12:00–1:00   Lunch Break

1:00-2:00   Plenary Session (Chair Carl Mitcham)
    #12 **Jennifer Karns Alexander** "Ellul and the Post-Efficiency Landscape of AI"

2:00-3:30	Parallel Session A
	#13: **Samir Younés** "Art and Artificial Intelligence"
	#14: **David Lovekin "**The True Is and Is not the Made"
	Parallel Session B
	#15: **David Gill "**The End of Technicized Work"
	#16: **Ken Morris "**The Technicization of Justice, Law, & Legal Practice"
	Parallel Session C
	#17: **Elisabetta Ribet** "When *Technique* meets the State. A New Theological Reading of Propaganda Dynamics"
	#18: **Geri E. Forsberg "**The Technological Society and the Humiliation of the Word"
3:30-4:00	Coffee Break
4:00-5:30	Parallel Session A
	#19: **Felicia Wu Song** "Ellul's Ethics of Non-Power in a Digital World of Technique & Productivity"
	#20: **Doug Hill** "Weber & Ellul: From the Iron Cage to the Technological Society"
	Parallel Session B
	#21: **Michael Morelli** "*Eppur si muove"* (yet it moves)? Revisiting Ellul's Thesis Regarding Technique & Capital"
	#22: **Mark Honegger** "Money as Technique: What Happens to Our Humanity?"
	Parallel Session C
	#23: **Virginia Landgraf "**Genocide as Technique, and Resistance to Technical Domination in *Both* City and Country"
	#24: **Luiz Adriano Borges** "Jacques Ellul and Cybernetics as a Transhumanism"

5:30- Evening Break: Attendees on their own for dinner and evening
    7:00 **Optional "Bull Session"** on site
            For those who wish: after finding dinner in a nearby restaurant, you can return to the conference meeting space for an unprogrammed "bull session"—a conversation about Ellul, technology, and issues that matter with whoever shows up!

Saturday, July 13

| 8:30–10:00	**Plenary Panel 2: "Technology & the Preservation of Nature"**
	Jacques Ellul identified the "artificial" as a fundamental characteristic of technique. Technique imitates nature but also tries to dominate, control, or replace it—whether that refers to our individual body and mind or the larger ecosystem. Ellul fought for individual freedom AND for the preservation of nature, notably the southwestern coast of France. How could/should we think and act in relation to the technique and nature relationship today?
10:00-10:30	Break
10:30-12:00	Parallel Session A
	#25: **Patrick Chastenet** "Tool & Technology: A Comparative Reading of Illich & Ellul on Technique"
	#26: **Almantas Samalavičius** "From Technological Optimism to Exegesis: Ellul, Mumford, & Fuller"
	Parallel Session B
	#27: **Davin Heckman** "The Smart House and the Technological Society"
	#28: **Matthew Littlehale "**Opposing Technological Society with Community"
	Parallel Session C
	#29: **Erik Nordenhaug** "Technological Agency and Dialectical Freedom"
	#30: **J. Daryl Charles "**Ellul on Ethics: A Philosophical-Theological Critique""
12:00–1:00	Lunch Break

1:00–2:30	Plenary Session #31: **Peter K Fallon** "The Rise of Neoliberal Techniques in US Higher Education: An Ellulian Analysis" #32: **Jacob Rollison "**Technological Morality vs the Ethics of Freedom"
2:30-3:00	Coffee Break
3:00-4:15	**Plenary Panel 3: Artificial Intelligence & the Future of Human Agency** Every day now appear essays and reports on the growing power of data collection, surveillance, algorithms, and artificial intelligence. The "metaverse" is closing around us, not just offering us powerful technological tools but a master of our movement, thought, work, and entertainment, nudging if not requiring our submission. Is our society considering the costs and trade-offs along with the promised benefits? How do we resist an authoritarian Technique and live in greater freedom and hope?
4:30	Conference Adjourns

Conference Presenters in Order of Appearance on Program Schedule
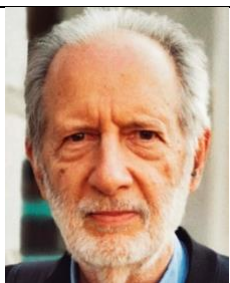
#1: Carl Mitcham   cmitcham@mines.edu
www.researchgate.net/profile/Carl-Mitcham
From the 1970s onward, Carl Mitcham participated in the development of English-speaking philosophy of technology discourse and has taught at Brooklyn Polytechnic, Pennsylvania State University, and Colorado School of Mines, where he is now Professor Emeritus of Humanities, Arts, and Social Sciences. He is best known for *Thinking Through Technology* (1994). His co-edited *Theology and Technology* was recently published in a second edition (2023). Since the early 2000s he has done regular teaching in China.

"**La Technique/Technology: Revisiting Ellul's Concept**"
Despite a century of debate about its use, the concept of technology remains stubbornly and in multiple senses problematic. In public discourse it seems impossible to escape conflicting assumptions about benefit or harm or neutrality. In common parlance it mostly refers to artifacts, for anthropologists it's a synonym for material culture. Relationships between technology, engineering, and economy are fuzzy. It doesn't easily translate across languages. Ellul himself makes at least two distinct attempts to clarify what he means: first in *The Technological Society*, second in *The Technological System.* After commenting on the problem of translation, I will develop some of Ellul's ideas in the second book that may help us better understand the progressively engineered and engineering world in which we now live, and prospects for what Ellul calls a "new civilization inclusive of technique."

#2: Langdon Winner   langdon.winner@gmail.com
www.langdonwinner.com
Langdon Winner is a political theorist known for his writings on technology, society and politics, including *Autonomous Technology: Technics-out-of-Control as a Theme in Political Thought* (1978), *The Whale and the Reactor: A Search for Limits in an Age of High Technology* (2nd ed., 2020), and his widely read essay, "Do Artifacts Have Politics?" He is Chair of Humanities and Social Sciences, Emeritus, at Rensselaer Polytechnic Institute in Troy, New York. From his home in coastal Maine, Winner is active in a variety of social movements aimed at the shaping and use of new technologies.

"Effective Resistance to Technology: Does Ellul Exclude Its Possibility?"
An engaging feature of Ellul's *Technological Society* is its focus upon a wide range of troubling features that "technique" presents to society, culture, politics, and personal well-being. While Ellul ponders ways in which individuals and organized groups might confront such maladies, his viewpoint typically discourages any hope for familiar, practical remedies. In what ways does Ellul's thinking involve a deep-seated skepticism about "What is to be done?"

#3. Frédéric Rognon   rognonfr@yahoo.fr
https://theopro.unistra.fr/faculte/enseignants/equipe-enseignante/frederic-rognon/publications-de-frederic-rognon

Frédéric Rognon is a Pastor in the Église protestante unie de France (Reformed Church in France), Professor of Philosophy in the Protestant Theology Faculty at the University of Strasbourg, and Director of the review *Foi & Vie*. His books include *Jacques Ellul. Une pensée en dialogue* (2007, 2013²), *Générations Ellul* (2012), *Le défi de la non-puissance* (2020), *Jacques Ellul. Exister c'est résister* (2022), *Pour comprendre la pensée de Jacques Ellul* (2022), *Jacques Ellul aujourd'hui* (2022), and *Prier quinze jours avec Jacques Ellul* (2023).

"Theology of Technique"

The work of Jacques Ellul is a continuous dialectical movement between deep Christian theology and hard critics of technological society. Even if each of his books is either theological or sociological, we have to read these two outlooks together in order to truly understand Ellulian thought. The publication *Théologie et Technique* (2014; ET, 2024) helps us understand the precise meaning of the dialectics of Jacques Ellul: neither Socratic nor Hegelian but Kierkegaardian, that is to say, existential. We want to show the roots of Ellul's approach, even his critique of Technique, in the thought of Søren Kierkegaard, and the relevance of this Christian background for the analysis and desacralization of the idols of our time: Technique, State, Money, and Power.

#4: Christian Roy   christianroy2003@yahoo.com
https://roychristian.academia.edu

Based in Montreal, Christian Roy (PhD, McGill 1993) is a cultural historian, an art critic, a film scholar, and a multilingual translator, e.g., from German of Carl Schmitt and Paul Tillich and from French, Jacques Ellul (*Theology and Technique,* 2024) and Bernard Charbonneau (*The Green Light. A Self-Critique of the Ecological Movement* (2018 and *Mediatized Society* in monthly instalments by crowdfunding at https://www.patreon.com/christianroymedia). Roy's independent research focuses on lesser-known strands of the French Personalist intellectual tradition (such as the Ordre Nouveau group, the Bordeaux School, etc.), digging up their roots in interwar Europe.

"Beyond Ellul's Technique: Science as Ultima Ratio according to Bernard Charbonneau"

While Bernard Charbonneau delegated to Jacques Ellul the writing of the book on Technique, his own perspective would shift by the time he wrote in *Ultima Ratio* (1984-86) that "Science as the mother of technique is the ultimate principle commanding practice." Born of a spiritual quest for truth beyond appearances, Science has devolved into Research as data-gathering method. "What separates societies founded on spiritual truths or values becomes secondary compared to their commonalities in the face of the negation of the fact of spirit by scientific truth." Charbonneau thus calls on all spiritual traditions to rally against Science as humanity's adversary.

#5: T Bone Burnett
https://tboneburnett.com
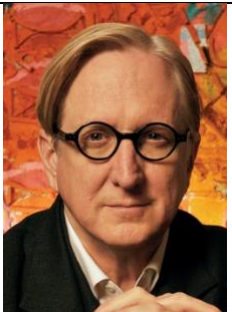
With over fifty-years' experience in music and entertainment, Nashville-based T Bone Burnett has earned an unparalleled reputation as an innovative artist, songwriter, producer, performer, film and concert producer, record company owner, and artists' advocate. He has been recognized with an Academy Award, a Golden Globe, and thirteen Grammys. He has recorded many albums including the first two volumes in his recording trilogy, Invisible Light: Acoustic Space (2019) and Spells (2021). T Bone has worked with other musicians across many musical genres including Bob Dylan, Elton John, Alison Krauss, B. B. King, Tony Bennett, Elvis Costello, Taylor Swift, and Leon Russell. His artistry is integral to numerous films—notably several by the Coen Brothers—as well as television programs, unique concert events and more.

"A Musician in a Technological Dystopia"

Technologies of various sorts—ranging from the crafting of instruments to the design of listening spaces, to amplification, recording, production, and distribution—have always been part of human musical artistry and life. Many are the voices promoting (especially when profiting from) these technological developments, heralding their up-side but rarely considering down-side trade-offs, costs, and concerns. And what is true for musicians goes for our larger society and culture—more dystopia than promised utopia. This presentation will highlight the personal saga of musician T Bone Burnett in what he names a "technological dystopia"—a saga that has included engagement with Jacques Ellul and other technology commentators and critics.
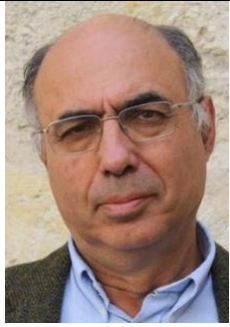
#6: **Daniel Cérézuelle**   daniel.cerezuelle@free.fr
https://www.babelio.com/auteur/Daniel-Cerezuelle/262290

Daniel Cérézuelle has studied philosophy and social science. As a philosopher he has taught the philosophy of technology in France and the USA and since 1991 has served on the board of the *Société pour la philosophie de la technique.* As a sociologist he is investigating the social importance of the non-monetary economy in modern society. He is currently the scientific director of the *Programme Autoproduction et Développement Social* (PADES). He is the author of *Pour un autre développement social* (1996), *Nature et liberté, introduction à la pensée de Bernard Charbonneau* (2022), *La Technique et la Chair* (2011), and other works.

"The Importance of Non-Material Techniques in the Formation of the Technological System"
Strategy, management, logistics, propaganda, etc., the many intangible techniques of organization increasingly frame the spatial, temporal, and relational dimensions of our daily lives, and their depersonalizing forces may result in the total technoscientific organization of society. In the opening chapter of *The Technological Society*, Ellul had warned us that these intangible techniques directed at humans are the necessary extension of material techniques. But his warnings have not been taken seriously.

#7: Ugochukwu Stophynus Anyanwu   ugostoph@gmail.com
https://it.linkedin.com/in/ugochukwu-stophynus-anyanwu-779a02270

Ugochukwu Stophynus Anyanwu is a PhD Researcher on the Faculty of Philosophy at the Pontifical Gregorian University in Rome, Italy, where he obtained his Licentiate degree in Philosophy. His research interests are in Philosophical Anthropology and Ethics, Philosophy of Technology, Techno-Anthropology, Digital Anthropology, Ethical and Ontological questions concerning Cyborgs, Artificial Intelligence, Humanism, Transhumanism, Posthumanism, and Social-Political Democratic questions. He has published articles, reviews, and book chapters in peer-reviewed journals.

"Jacques Ellul and Arnold Gehlen on the Anthropology of the Natural and Artificial in Technological (Re-) Imaging of the Human Being"
Jacques Ellul's *Technological Society* offers an insightful contribution to the debate on Transhumanism and Artificial Intelligence, including the role of technology in artificializing the natural and shaping the human condition to preserve humans from the burdens of the realm of necessity. While not anti-technological, Ellul sees technique as fundamentally "artificial" and thus opposed to "nature.'' This perspective is also present in the techno-anthropology of philosopher-sociologist Arnold Gehlen (1904-1976), but with a contrasting nuance. Ellul proposes the "artificialization of the natural" where Gehlen sees "naturalization of the artificial." This difference continues amidst the morphological and ontological challenges arising from the technological (re-)imagining of human nature and the prospects of a 'new human being' in an era of digital technology.

#8: Kenneth Steinbach   steken@bethel.edu
www.kennethsteinbach.com

Kenneth Steinbach is the author of *Creative Practice for Visual Artists: Time, Space, Process* (2018). With a thirty-year teaching career, he is the developer of the *Creative Practices* class at Bethel University, and the recipient of the 8th University Professor Award, as well as an award for excellence in teaching. He has received numerous grants in direct support of his art and research. Working within a variety of media, he exhibits broadly, including recent shows at the Uluslararasi International Istanbul Biennial*,* the Trykkeriet Center for Printmaking in Norway, the Plains Art Museum, the Weisman Art Museum, and the Equity Gallery in New York.

"Creative Practice, Technique, and Propaganda"
Discussions about the relationship between art and propaganda can easily focus on their seemingly similar methodologies at the expense of minimizing their divergent goals. The reality is that at every turn, from the initial conception to the viewer experience, the making and implementation of propaganda represents a nearly perfect inversion of the goals of artistic practice, making such comparisons suspect. Building on contemporary research on creative praxis, the session will investigate the relationship between artistic practice and propaganda in order to illuminate and expand on key ideas in two of Ellul's seminal works, *The Technological Society* and *Propaganda.*

#9: Brandon Dorn brandon.s.dorn@gmail.com
https://brandorn.com/about/

Brandon Dorn (BA, Illinois Wesleyan University) is a product designer and photographer living in Durham, North Carolina. He has written and spoken on information systems and graphics, ethics in technology, the history of software design, and design practice. In his photography, he often focuses on the interplay of discarded ephemera and the natural world. His first book of photography, *Fallen Things*, was self-published in 2022.

"Ghost in the Machine"

One of Ellul's central insights in *The Technological Society* is that, although technique manifests in discrete instances across society, it is properly understood as a single, unified social phenomenon, the aspects of which are "ontologically tied together." Indeed, he talks about technique as if it has a life unto itself beyond any person's intent or influence. Yet how can we imagine technique as an emergent, self-existent entity without resorting to clichés like poor Dr. Frankenstein and his monster? In this presentation, I explore artists' uncanny representations of the modern workplace as a lens through which we can more clearly see the presence of technique. Taking as a point of departure the photography of Lars Tunbjörk, who captured corporate offices in the 1990s, I draw on more recent work from Availu, Jenny Odell, the Japanese art collective Mé, and others, giving particular attention to the 2019 video game *Control*, in which players navigate a shape-shifting, brutalist office building as they seek to solve the puzzle of its "Board," a disembodied voice that leads the "Bureau of Control." Employing unique strategies of surrealism, these works evoke mystery in mundane office settings to draw attention to the strangeness of our vocational milieu, "multiplying tensions," as Ellul exhorts in *The Political Illusion*, in a world inured to technique.

#10: Elijah Deyton ebyrddeyton@gmail.com

Eli Deyton (BBA, Belmont University) is a philosophical theologian pursuing his Master of Divinity at the Boston University School of Theology. His research interests include the theological turn in French phenomenology, Eschatology, Personalism, Christian anarchy, and Christian mysticism. Before theology, Eli was a professional country and jazz recording drummer. He now spends his time reading 20th-century philosophy, writing poetry, exploring New England, and reminiscing about his childhood in East Tennessee, particularly the natural beauty and wonderful bluegrass music found in the foothills of the Appalachian Mountains.

"Technical Theology: Francisco de Vitoria and the Violence of Efficient Conversion"

In this paper I will present a conversion policy authored by Francisco de Vitoria and analyze how this response contributed to a notion of efficiency-driven conversion that derailed Christian discipleship, reorienting it towards fundamental destruction of personhood. Considering Ellul's work in *The Technological Society*, I label this phenomenon an example of *technical theology*. Drawing on the work of phenomenologists, I illuminate this abandonment of our ethical duty and then propose an alternative model of discipleship.

#11: Luke Proctor luke@thisisemmanuel.org

Luke Proctor is an associate pastor at Church of Emmanuel in Foxboro, Massachusetts. He studied at West Point (BS) and Gordon-Conwell Theological Seminary (MDiv). He served as an army officer before becoming a minister. His interests include technology's effect on human relationships, pastoral theology, and the Bible's Wisdom Literature.

"The Technological Church"

Technique dominates every aspect of civilization, and we are now witnessing its domination of the local American church. Churches are creating "online ministries," embracing technical principles like efficiency and mass communication and using technical language to describe things like growth. This new phenomenon comes at the expense of the specific, neighbor-focused ministry that local churches have refined for centuries. What can be done? In *The Technological Society*, Ellul helps us critique the local church's embrace of technique and also encourages us to find a new zeal for specific and personal ministry in an age of disconnection.

#12 **Jennifer Karns Alexander** alexa056@umn.edu
https://cse.umn.edu/hstm/jennifer-k-alexander
Jennifer Karns Alexander (PhD, Washington) teaches courses in the history of technology, engineering ethics, theories of technological change, and religion and technology as a faculty member at the University of Minnesota's College of Science and Engineering. Before coming to Minnesota, she held a research fellowship at the *Centre national de la recherche scientifique* in Paris. Her early articles and first book, *The Mantra of Efficiency: From Waterwheel to Social Control* (2008), focused on foundational concepts of industry and industrial culture, the translation of technological values into social values, the mathematics of machine performance, and the developing cultural power of a particular technological value efficiency. Her current research focus is analyzing the international religious critique of technology that developed following WWII. How should we understand the widespread mobilizing of the religious critique of technology in the post-war world and how have religious and theological interpretations of technology changed over time?

"Ellul and the Post-Efficiency Landscape of AI"
Jacques Ellul's critique of technological society is integrally associated with his critique of efficiency; he argued that efficiency required human work and life to be merged into managerial systems through techniques of exploitation and coercion. Does Ellul's critique still apply in a time of systems dominated not by the mechanical understandings that influenced Ellul's work, but by systems increasingly surrendering to the influence of artificial intelligence? Many forms of artificial intelligence, including the most popularly known, ChatGPT, embody efficiency in only the most tangential sense: they might instead be said to embody excess, in their use of massive amounts of data, enormous energy demands, and reliance on multiple iterations of search. This talk proposes two ways of thinking about Ellul's relevance in what may be seen as a post-efficiency landscape: (1) the possibility that AI's speed of operations gives rise to such speed being seen as a new sort of natural efficiency, arising from emerging new understandings of natural order; and (2) that efficiency ceases to be recognized as a cardinal social or technical value, opening space for new managerial values not bounded by the efficiency accounting to which Ellul objected. In both cases, Ellul's efficiency critique must be rethought if it is to remain relevant as an informed and technical objection.

#13: Samir Younés syounes@nd.edu
https://architecture.nd.edu/faculty/samir-younes
Samir Younés is Professor of Architecture and Associate Dean at the University of Notre Dame where he has served as Director of Graduate Studies and Director of Rome Studies. His writings focus on architectural theory, aesthetics, and the intersecting areas of the philosophy of history and cultural philosophy. Younés's books include: *The True, the Fictive and the Real, Quatremère de Quincy's Historical Dictionary of Architecture*; *The Imperfect City: On Architectural Judgment; The Intellectual Life of the Architect.* His most recent book, *Architectural Type and Character*, was released in January of 2022. He collaborated with David Lovekin on the English edition of Ellul's *Empire of Non-Sense* (2014).

"Art and Artificial Intelligence"
Since the rise of Modernism, two essential concepts of artistic production ––imitation and invention––have been separated and considered as opposites. This phenomenon has now been made graver by the massive intervention of AI in the arts, especially the visual arts, enabling individuals with little relevant formation to write like Victor Hugo, paint like Raffaello, or build like Palladio. Forms of artistic making (the composition of visual, literary, and auditory forms), which used to be the province of the artistic mind, have now been handed over to algorithmic processes. What implications does such a phenomenon have on the very future of the arts?
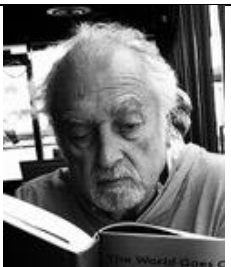
#14: David Lovekin dlovekin@inebraska.com
www.davidlovekin.com
David Lovekin is Professor of Philosophy Emeritus at Hastings College in Nebraska. His PhD is from the University of Texas at Dallas. He is the author of *Technique, Discourse, and Consciousness: An Introduction to the Philosophy of Jacques Ellul* (1991; 2022)*,* co-editor with Donald Phillip Verene of *Essays in Humanity and Technology* (1978), *and* co-editor with David Gill of *Political Illusion and Reality* (2018). He is co-translator of Jacques Ellul's *Empire of Non-Sense,* a critique of modernist art (ET, 2014). He has published numerous essays on Ellul and Giambattista Vico that deal with technology as a concern for the philosophy of culture in the spirit of Ernst Cassirer to grasp technology as a symbolic form.

"The True Is and Is not the Made"
Jacques Ellul's *La Technique ou l'enjeu du siècle* (1954) was a Weberian-style analysis of a unique form of a mentality and sociality that began around 1750 in the Western world. The principles of Descartes were universally applied with a clear, distinct, and logically correct methodology to the diverse and often contradictory forms of cultural making grounded in myth, religion, and aesthetics. This paper examines the mentality of *la technique* in relation to these earlier forms of making that invoked creative imitation and traditions. The spirits of Vico, Hegel, and Cassirer will be present in a philosophical making,
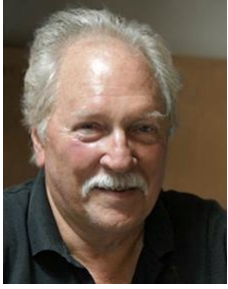
#15: David Gill   dwg@davidwgill.org
www.davidwgill.org
David Gill is the founding President of the International Jacques Ellul Society (2000) and a retired professor of theological ethics and business ethics serving forty years on the faculties of Gordon-Conwell Seminary, North Park University, St. Mary's College Graduate School of Business, and New College Berkeley. He is the author or editor of ten books including his PhD dissertation *The Word of God in the Ethics of Jacques Ellul* (1984) and (with David Lovekin) *Political Illusion & Reality* (2018). David's *Becoming Good: Building Moral Character* (2000), *Doing Right: Practicing Ethical Principles* (2004), *It's About Excellence: Building Ethically Healthy Organizations* (2008), and *Workplace Discipleship 101: A Primer* (2020) develop his Ellul-influenced views on ethics, work, and business.

"The End of Technicized Work
I mean "end" in three senses: (1) where is the technicizing of human work going in practice, where is it taking us? (2) what is the End/purpose of this technicizing movement as it replaces not just manual tasks but intelligence itself (creation, management, etc)? The means have become the End and how can this be evaluated and challenged? (3) what lies (or could lie) outside and beyond technicized work? I am thinking of the ideas of Matthew Crawford (in *Shop Class as Soul Craft*) and other commentators.
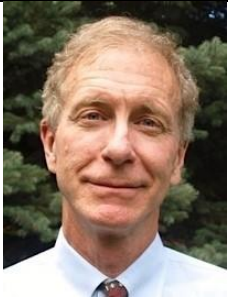
#16: Ken Morris   kmorris@krmlawoffice.com
Ken Morris is a business litigation attorney practicing in Boulder, Colorado. He started his legal career as a litigation associate in San Francisco and San Rafael, California. In 2014, he opened a solo law practice in Boulder, Colorado, where he currently gives legal advice and representation to a broad range of individual and business clients. Ken received his JD (1995) from the University of California's Boalt Hall School of Law. He also has an MTS (1992) from Duke Divinity School, and an MA in Christian Ethics (1988) from New College Berkeley, where he first became fascinated with Jacques Ellul's work while studying under David Gill. Throughout his legal career, he has continued to reflect on the application of Ellul's sociological and theological insights to the practice of law.

"The Technicization of Law, Justice, and Legal Practice"
In June 2023, the *New York Times* reported that a lawyer who had been practicing law for 30 years used ChatGPT to draft a 10-page legal brief that he filed in a lawsuit before a Federal District Court in Manhattan. When opposing counsel notified the Court that he could not locate six of the legal opinions cited in the brief to support its arguments, the judge ordered the attorney to provide copies of the opinions. Only when the attorney attempted to comply with the judge's order did he realize that the brief was filled with made-up judicial opinions and legal citations, notwithstanding ChatGPT's assurances of the reliability of the opinions and citations. For the most part, the response of the legal profession did not go beyond presenting it as a cautionary tale. ChatGPT, it is said, is a tool that is neither good nor evil; what matters is how people use tools, not the tools themselves. But as Ellul points out, if we value efficiency over any other goals and if we use machines to create more and better machines, then machines are not merely means, they are ends in themselves. The practice of law and the justice system in America is no less susceptible to valuing efficiency above all else. This paper seeks to apply Ellul's reflections on the challenge posed by technique to legal practice in the 21st Century.

#17: Elisabetta Ribet   elisabettaribet@gmail.com
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Elisabetta Ribet is an Italian theologian and protestant pastor, a Master's degree graduate of the Waldensian Faculty of Theology in Rome and a PhD from the Protestant School of Theology in Strasbourg. Her dissertation, *La provocation de l'espérance. Perspectives théologiques actuelles dans l'œuvre de Jacques Ellul*, was directed by Professor Frédéric Rognon. Following her doctoral research and her translation of Ellul's *L'Impossible prière* and *Propagandes* into Italian, she is now focused on the definition and issues related to "*public theology*" in the European, especially French and Italian, context. From 2018 to 2023, she taught Practical Theology, Ecumenism, and Ethics at the Faculty of Protestant Theology in Strasbourg.

"When *Technique* meets the State. A New Theological Reading of Propaganda Dynamics"
That the English translation of *La Technique ou l'enjeu du siècle* was provoked and promoted by Aldous Huxley and the Center for the Study of Democratic Institutions in Santa Barbara is not neutral information. Ellul's analysis of the impact that *Technique* has on society invites us to focus on the challenges that a technological system imposes on the whole of society, reaching even to the very foundations of democratic values and institutions. My presentation intends to analyze how, according to Ellul, the technological system deals with propaganda: "Political motivations do not dominate technical phenomena, but rather the reverse," Ellul argues. As propaganda deals with narratives, I propose to focus on a theological reading of how the so-called "sacralization" of technique is presently and significantly impacting political values and practices.

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Geri Forsberg (BA, Washington State University; MA, International School of Theology; MA, PhD New York University) earned her PhD at NYU under Neil Postman with a dissertation, *Critical Thinking in an Image World*, drawing from the works of media ecologists, including Jacques Ellul. She serves on the English faculty at Western Washington University. Among her recent articles are "Introducing Jacques Ellul to English Education" (*Explorations in Media Ecology*), "Jacques Ellul's Contributions to Media Literacy," and "Morality and Ethics in a Technological Society: Revisiting Hope with Jacques Ellul."

"The Technological Society and the Humiliation of the Word"

How are today's social media and communication channels distorting and impoverishing communication? In this paper, I will consider ways that Ellul's ideas in *The Technological Society* and *The Humiliation of the Word* inform our understanding of the word humiliated today. We will analyze ways that our contemporary social media are impacting the word and language, and what are the ramifications of a word humiliated. Human beings, alone, are able to communicate using symbols. What are we doing to our symbol-making abilities? Finally, I will propose some solutions for restoring the word to its rightful place.

#19: Felicia Wu Song   fsong@westmont.edu
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Felicia Wu Song is professor of sociology at Westmont College, Santa Barbara, California. Trained in history, communication studies, and sociology from Yale, Northwestern and University of Virginia, Song studies the cultural effects of digital technologies on community and identity in contemporary life. Her book *Restless Devices: Recovering Personhood, Presence, and Place in the Digital Age* (2021) explores how our contemporary digital habits form and shape our imaginations of what it means to be human. Prior research includes *Virtual Communities: Bowling Alone, Online Together* (2009) and other studies on expectant women's online information-seeking habits and the evolution of "mommy bloggers."

"Ellul's Ethics of Non-Power in a Digital World of Technique & Productivity"

Contemporary life is increasingly characterized by the feeling of being "stuck" within the normalized expectations for permanent connectivity across all institutions and relationships. These felt imperatives are rooted in longstanding ideologies of productivity and industrialization. This paper explores how Ellul's ethics of non-power is premised on his understanding of the expanding scope of technique and its capacity to minimize other essential values of personhood. It suggests contemplative religious practices of silence and solitude as possible models of transgressing technological morality and framing resistance to the cage-like imperatives of technique in the most mundane habits of our digitally saturated lives.

#20: Doug Hill   doug.hill25@gmail.com
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Doug Hill is a journalist and independent scholar who has been studying the history and philosophy of technology for more than twenty-five years. He is the author of *Not So Fast: Thinking Twice About Technology*, published by the University of Georgia Press in 2016. He is currently working on a book about the life and thought of Max Weber. He lives in Philadelphia.

Weber & Ellul: From the Iron Cage to the Technological Society"

Max Weber (1864 –1920) was a German academic best known for his book *The Protestant Ethic and the Spirit of Capitalism*. He was among a generation of German intellectuals who came of age during the tsunami of social, political, and economic changes that swept over Europe in the mid-nineteenth to early twentieth centuries. His voluminous scholarship analyzed with astonishing clarity the dangers that the growing powers of capitalism and technology posed for Western society. In that respect, he bears a strong relationship to Ellul, although their personalities were markedly different. This paper will provide an overview of Weber's life and thought and discuss his parallels and differences with Ellul.

#21: Michael Morelli   michael.morelli@twu.ca
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Michael Morelli is Assistant Professor of Theology, Culture & Ethics at Northwest Seminary & College, a founding member of ACTS Seminaries, an affiliate of Trinity Western University. He holds a PhD in Theological Ethics from the University of Aberdeen, Scotland, is the author of *Theology, Ethics, and Technology in the Work of Jacques Ellul and Paul Virilio: A Nascent Theological Tradition* (2021), and editor of *Desert, Wilderness, Wasteland, and Word: A New Essay by Jacques Ellul and Five Critical Engagements* (2023). He publishes and presents on a variety of topics within the fields of theology, morality, culture, politics, and technology. He has also worked in local church ministry and continues to serve the church in a lay capacity.

"*Eppur si muove* (yet it moves)? Revisiting Ellul's Thesis Regarding Technique & Capital"
Jacques Ellul's *La Technique ou l'enjeu du siécle* (1954) formulated the thesis that technique was to the 20th century what capital was to the 19th, i.e., technique superseded the significance and priority of capital. Within the 20th-century dialectical relationship of technique and capital, technique needs capital to be actualized in the world—but technique is the only way capital can expand. Consequently, if technique disappears, so too do the means by which capital grows and circulates around the world. But are there any recent changes in the technique/capital relationship that warrant revisions to Ellul's thesis? Has anything replaced capital/technique as the determinative phenomenon of our 21st century? How ought we to live in response to any changes in this situation? I will argue that Ellul's thesis retains its current validity but that this dialectical interaction of technique and capital will cease at some unknown future point. There is an apocalyptic (revelatory) aspect to this seemingly ceaseless dialectic of technique/capital. *Eppur si muove* (*yet it moves*): Yes, it moves—until no, it stops, leaving two options: nihilism or hope.

#22: Mark Honegger   mark.honegger@louisiana.edu
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Mark Honegger is professor of linguistics and head of the Department of English at the University of Louisiana, Lafayette, where he also oversees the TESOL concentration. His current research focuses on cross-cultural semantics and the impact of technique on cultural change.

Money as Technique: What Happens to Our Humanity?
Robert Putnam describes the erosion of social capital in the U.S. in his book, *Bowling Alone: The Collapse and Revival of American Community*. He considers numerous explanations for this dramatic shift in our culture—the pressures of time and money, mobility and sprawl, technology and mass media, and generational changes potentially related to the historical event of World War II—but not technique as Ellul elucidates it. In this paper, I will suggest that the technicizing of money is central to the phenomena Putnam delineates. Capital that operates as technique destroys social capital.

#23: Virginia Landgraf   kaencat@sbcglobal.net
Virginia W. Landgraf has been a Metadata Analyst at the American Theological Library Association since 2004. She did her PhD work under Max Stackhouse at Princeton Theological Seminary, where her dissertation was on Jacques Ellul's thoughts about institutions in both his theological and sociological work. She has presented and published on various aspects of Ellul's thought at the Society of Christian Ethics, the American Academy of Religion, the Midwest section of the Society of Biblical Literature, and several Jacques Ellul conferences. Her most recent presentation was on how Ellul's thought relates to the ethics of sustaining travel-heavy art forms, such as Sacred Harp singing, in a society which expects easy access to forms of transportation that exacerbate climate change.

"Genocide as Technique, and Resistance to Technical Domination in *Both* City and Country"
Jacques Ellul saw the Khmer Rouge genocide in Cambodia as an extreme example of how industrial technique produces a proletariat. He also saw cities as exemplifying human desires to control our environment and city life as likely to multiply superficial relationships that are vulnerable to technique. Yet the Khmer Rouge emptied the cities, seeing them as a threat. This paper will analyze the Khmer Rouge's policies according to Ellul's description of technique and lift up encounters with others that one cannot control – whether they be non-human nature or urban neighbors unlike us – as possible sites of resistance to technical domination.

#24: Luiz Adriano Borges luizborges@utfpr.edu.br
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guest_people_search-card

Luiz is Professor at UTFPR (Federal University of Technology in Paraná) in Brazil, researching the History and Philosophy of Technology. He is a member of the Philosophy of Technology working group of the National Association of Graduate Studies in Philosophy in Brazil (ANPOF) and co-organizer of events from the Technology, Law and Society Study Group, which aims to discuss and disseminate the work of Jacques Ellul in Brazil. Luiz recently finished a research project "In search for transcendence: the Oxonians and the debate over transhumanism" and now works on a research project entitled "In search for transcendence and control: cybernetics as a transhumanism movement."

"Jacques Ellul and Cybernetics as a Transhumanism"

When Jacques Ellul published *La Technique ou l'enjeu du siècle* in 1954, computer science was sprouting and investments in cybernetics gave birth to the first IA research wave. Aiming to create systems that could mimic and complement the human brain, cybernetics was an important base for computation. For Ellul, through cybernetics, it would be possible to shape humanity according to technocratic interests, which encapsulates his definition of technique as a quest for absolute efficiency in all fields of human activity. This could harm the human psyche, favoring the loss of contact with reality, as people experience neurological fragmentation and distance themselves from real relationships.

#25 Patrick Chastenet patrick.troude-chastenet@u-bordeaux.fr
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 Patrick Chastenet is Emeritus Professor of Political Science at the University of Bordeaux. He was Jacques Ellul's student assistant in the 1970s. His many books include *Lire Ellul* (1992), *Jacques Ellul on Politics, Technology, and Christianity* (2005), *Jacques Ellul penseur sans frontières* (2005), *Comment peut-on (encore) être ellulien au XXIème siècle?* (2014), *Introduction à Jacques Ellul* (2019) and *Les racines libertaires de l'écologie politique* (2023). He is the founding president of the Association Internationale Jacques Ellul (www.jacques-ellul.org), director of *Cahiers Jacques Ellul*, and a founding board member of IJES. He has organized several international multidisciplinary colloquia on Ellul's thought and legacy.

"Tool & Technology: A Comparative Reading of Illich & Ellul on Technique"

Jacques Ellul became known with his *La Technique ou l'enjeu du siècle* (1954)—but his fame is nothing in comparison to the global reputation of Ivan Illich beginning in the 1970s, thanks to his best seller *Tools for Conviviality* (1973). Having had the opportunity to encounter both of them personally, and never ceasing to read their work, I observed their political and epistemological commonalities. Illich recognized his debt to Ellul, even though he reproached him for his pessimism. On the analysis of the technical phenomenon, as on their social proposals, what they shared in common is more important than where they differed.

#26 Almantas Samalavičius almantsam@yahoo.com
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 Almantas Samalavičius, PhD, is an architectural historian and critic, aesthetician and literary scholar interested in the impact of technology on society and its culture. He is professor at Vilnius Gediminas Technical University, Lithuania, where he teaches architectural aesthetics and criticism, urban theory, and aesthetics of landscape, and leads graduate seminars on postcolonialism and media studies at Vilnius. He is the author of some 14 books, including *Ideas and Structures* (2011), *Dedalus Book of Lithuanian Literature* (2013), *City and Mind* (in Lithuanian, 2013), *From Necropolis to Acropolis* (in Lithuanian, 2017) and the editor of 12 volumes of essays and articles including *Rethinking Modernism and the Built Environment* (2017), *Neoliberalism, Economism and Higher Education* (2018), *Site, Symbol and Cultural Landscape* (2022). He has also served several terms as president of Lithuanian PEN of PEN International and is editor-in-chief of *Journal of Architecture and Urbanis*m and *Lituanus Quarterly*.

"From Technological Optimism to Exegesis: Ellul, Mumford, & Fuller"

Jacques Ellul, Lewis Mumford, and R. B. Fuller were entirely different thinkers who had their own views on technology and society of the last century: Ellul—a sociologist and theologian who entered the realms of philosophy, Mumford—a writer whose interests embraced architecture, urbanism/urban culture, and the history of technology, Fuller—an engineer turned architect, futurist, and technological prophet. Nevertheless, they shared a common interest in the development, controversies, and future of technology. Differences of their perspectives (and their consequences) are discussed in the paper ranging from (1) uncritical adoration of progress and techno-optimism (Fuller), (2) moderate criticism (Mumford), to (3) persistent systemic critique of technics/technology and the growing technologization of society (Ellul). The paper attempts to map out the ideas that remain important under new configurations between technology and society and the recent rise of managerial culture sustained by unlimited growth, unreflective progress, and proliferation of technological apps.

#27: Davin Heckman   davinheckman@gmail.com
https://www.frontporchrepublic.com/author/dheckman/
Davin Heckman is Professor of Mass Communication at Winona State University and the author of *A Small World: Smart Houses and the Dream of the Perfect Day* (2008). He studies critical and creative responses to digital media and culture, including Jacques Ellul, Ivan Illich, Paul Virilio, Christopher Lasch, and other critical alternatives to the techno-utopian myths of progress that drive innovation.

"The Smart House and the Technological Society"
This paper will discuss the development of the smart home in relation to Ellul's *Technological Society*. We will explore recent developments in digital media as an expression of the tendencies identified in Ellul's text. Beginning with adoption of smart technologies at the consumer level for the sake of convenience and entertainment, this paper will continue through a discussion of large-scale digital infrastructures to support communication, entertainment, and surveillance, and conclude with a discussion of analytics, predictive models, and Artificial Intelligence.

#28: Matthew Littlehale   matt@matthewlittlehale.com
https://matthewlittlehale.com/
Matthew Littlehale is a full time Software Engineer in the marketing space with 20 years of experience. He also coordinates Community Groups at his church, occasionally preaches, was featured on a panel on the impacts of technology in society, and a guest lecturer on Genesis as ancient literature. He is currently working through Susan Sontag's work "On Photography" and considering what that means in relation to community and Ellul's arguments in *The Technological Society*.

"Opposing Technological Society with Community"
The myth of virtual connection is the fulfillment of Ellul's warnings in *The Technological Society*. The reality is that these virtual connections have further isolated us and fundamentally changed our relationships with one another. In this paper, I will explore the tension between our systems (as represented by social media and our reliance on technological systems that surround social media) and our natural desire for community. Community is represented by Luke and Paul as opposition to the cultural systems of their time. Ellul's foresight into the dehumanization of people through technological means presents an opportunity for Jesus-followers and others to confront these systems in our time.

#29: Erik Nordenhaug   enordenhaug@georgiasouthern.edu
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 Erik Nordenhaug is an associate professor of philosophy at Georgia Southern University. His articles and presentations on Ellul include: "An Eschatological Study of the Possibility of the Humanities in a Technological Milieu" (1987), "Ellul as Prophet" (1995), "Who or What do the Social Sciences Serve in The Technological Society?" (2006), "Externalization of Ethical Thinking in Technological Rationality" (2016) and his recent chapter "The Outsourcing of Ethics" in *The Twenty-First Century and Its Discontents* (2020). His current research now focuses on the transformation of human agency and morality when every field of human activity is mediated by technology. What does technologically mediated human agency and morality look like?

"Technological Agency and Dialectical Freedom"
I will argue that both Ellul and Peter Paul Verbeek affirm a dialectical freedom that depends on sacrificing individual moral agency. Verbeek argues in *What things do: Philosophical reflections on technology, agency and design* (2005) that "things carry morality." Ellul and Verbeek agree that the underlying conception of individual moral agency grounding modern ethical theories needs to be rethought when the technological phenomenon is so entrenched "in every field of human activity" that no moral activity of any kind can now occur without technological mediation. Despite the phenomenological/postphenomenological divide affirmed by Verbeek, and his non-Ellulian approach to technology, he appears to be working out a "hybrid" view of moral agency and dialectical freedom which reaffirms Ellul's original insights in *The Technological Society.*
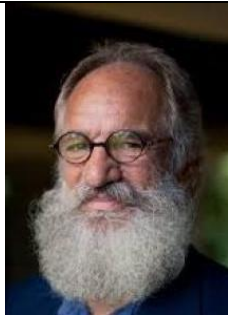
#30: J. Daryl Charles   dcharles@jjifellows.org

J. Daryl Charles, PhD, serves as a contributing editor of the journal *Touchstone* and of *Providence: A Journal of Christianity and American Foreign Policy*; is an affiliate scholar of the John Jay Institute; and has served as the Acton Institute Affiliated Scholar in Theology and Ethics. Charles is author or editor of 23 books, including *Virtue amidst Vice*, *The Unformed Conscience of Evangelicalism*, *Retrieving the Natural Law*, *Natural Law and Religious Freedom*, and most recently, *Our Secular Vocation*. Charles's research interests encompass faith and public life, the natural law, the ethics of war and peace, and work and vocation. Before entering the university classroom full-time, he did public-policy work in criminal justice in Washington, DC.

"Ellul on Ethics: A Philosophical-Theological Critique"

Given the importance, complexity, and scope of technology, the conference cries out for a partner-theme: namely, ethics – about which Ellul had much to say. Three of his works – *To Will and to Do*, *The Ethics of Freedom*, and *The Theological Foundations of Law* – are devoted explicitly to ethics. It is therefore remarkable that in both *The Technological Society* (1964) and *The Technological System* (1981) neither a chapter nor any subheading is devoted to the topic. This presentation will argue that (1) apart from abiding moral principles and concerns technology cannot be adequately addressed and (2) natural law moral reasoning, which is consonant with the Judeo-Christian moral tradition yet resolutely rejected by Ellul, is in fact the sole basis on which religious believers such as Ellul can interact with nonbelievers in a world that is hostile to the very faith Ellul wished to espouse.

#31: Peter K Fallon   pfallon@roosevelt.edu
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Peter K Fallon is Professor of Media Studies at Roosevelt University and a graduate (1996) of the Doctoral Program in Media Ecology at NYU. He is the author of four books, including two Media Ecology award winners, *Printing, Literacy, and Education in Eighteenth Century Ireland: Why the Irish Speak English* (Marshall McLuhan Award for Outstanding Book in 2007), *The Metaphysics of Media: Toward an End to Postmodern Cynicism and the Construction of a Virtuous Reality* (Lewis Mumford Award for Outstanding Scholarship in Technology, 2010), *Cultural Defiance, Cultural Deviance* (2013), and *Propaganda 2.1: Understanding Propaganda in the Digital Age* (2022).

"The Rise of Neoliberal Techniques in US Higher Education: An Ellulian Analysis"

The paper/presentation explores the proliferation of neoliberal techniques, particularly Total Quality Management (TQM), within US Higher Education. Drawing on the insightful works of Jacques Ellul, renowned sociologist, philosopher, theologian, and cultural critic, Fallon critically analyzes the impact of neoliberal ideologies on US Higher Education. He seeks to uncover how these techniques have transformed the educational landscape and potentially affected its core values, purpose, and stakeholders, reshaping Higher Education in the United States – for the worse.

#32 Jacob Rollison   jake.rollison@gmail.com

Jacob Marques Rollison (PhD, Aberdeen) is an independent scholar currently living and working at L'Abri Fellowship in Huémoz, Switzerland. Among his publications, he is author of *A New Reading of Jacques Ellul: Presence and Communication in the Postmodern World* (2020), editor of *Jacques Ellul and the Bible: Towards a Hermeneutic of Freedom* (2020), and translator of Ellul's two-volume *To Will and To Do: An Introduction to Christian Ethics* (2020, 2021). He serves on the IJES board of directors.

"Technological Morality vs the Ethics of Freedom"

What we know as Ellul's *The Technological Society* was intended ultimately as part of a larger whole compressing the tension between the sociological and theological-ethical dimensions of Ellul's work into one unwieldy, unconventional, and expansive "volume." Yet Ellul's extensive volumes of theological ethics—which represent at least in part the theological counterweight to his sociology of society—are among the least read and most underexplored elements of his corpus, often resulting in unbalanced or improper appropriations of his thinking. I will argue for a more balanced appropriation highlighting some of the ethical implications of the response which Ellul outlined—implications which secondary discussion of Ellul has left largely dormant.

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Ted Lewis serves as Executive Director of the International Jacques Ellul Society, managing editor of *The Ellul Forum,* and acquisitions editor for Wipf & Stock Publishers www.wipfandstock.com, overseeing reprints, translations, and new publications of Jacques Ellul's writings. He is editor of *Electing Not To Vote* (2008) and co-editor of *Listening to the Movement: Essays on New Growth and New Challenges in Restorative Justice* (2021). He has contributed introductions to several of Jacques Ellul's books. Ted's primary vocation, since the mid-90s, is in the fields of restorative justice and conflict resolution. He works as a trainer and consultant for the Center for Restorative Justice & Peacemaking, University of Minnesota, Duluth. Ted also founded the Restorative Church project in 2016.

Jérôme Ellul   **jerome.ellul@neuf.fr**
Chicago Conference Videographer

Jérôme Ellul holds a master's degree in history from Université Michel de Montaigne (France). He is a multi-instrumental musician (piano, guitar, harmonium, organ, improvisation, and composition), photographer, and filmmaker. He is a member of the Association Internationale Jacques Ellul and is deeply involved in numerous projects to preserve and extend the legacy of his grandfather. This includes the organization and dissemination of material from a massive trove in the family archives. In addition to print, Jérôme works with the abundant audio, video, and photographic legacy of his grandfather and hopes eventually to produce a major documentary.

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