The Medium Is the Message

Marshall McLuhan

In a culture like ours, long accustomed to splitting and dividing all things as a means of control, it is sometimes a bit of a shock to be reminded that, in operational and practical fact, the medium is the message. This is merely to say that the personal and social consequences of any medium—that is, of any extension of ourselves—result from the new scale that is introduced into our affairs by each extension of ourselves, or by any new technology. Thus, with automation, for example, the new patterns of human association tend to eliminate jobs, it is true. That is the negative result. Positively, automation creates roles for people, which is to say depth of involvement in their work and human association that our preceding mechanical technology had destroyed. Many people would be disposed to say that it was not the machine, but what one did with the machine, that was its meaning or message. In terms of the ways in which the machine altered our relations to one another and to ourselves, it mattered not in the least whether it turned out cornflakes or Cadillacs. The restructuring of human work and association was shaped by the technique of fragmentation that is the essence of machine technology. The essence of automation technology is the opposite. It is integral and decenteralist in depth, just as the machine was fragmentary, centralist, and superficial in its patterning of human relationships.

The instance of the electric light may prove illuminating in this connection. The electric light is pure information. It is a medium without a message, as it were, unless it is used to spell out some verbal ad or name. This fact, characteristic of all media, means that the "content" of any medium is always another medium. The content of writing is speech, just as the written word is the content of print, and print is the content of the telegraph. If it is asked, "What is the content of speech?" it is necessary to say, "It is an actual process of thought, which is in itself nonverbal." An abstract painting represents direct manifestation of creative thought processes as they might appear in computer designs. What we are considering here, however, are the psychic and social consequences of the designs or patterns as they amplify or accelerate existing processes. For the "message" of any medium or technology is the change of scale or pace or pattern that it introduces into human affairs. The railway did not introduce movement or transportation or wheel or road into human society, but it accelerated and enlarged the scale of previous human functions, creating totally new kinds of cities and new kinds of work and leisure. This happened whether the railway functioned in a tropical or a northern environment, and is quite independent of the freight or content of the railway medium. The airplane, on the other hand, by accelerating the rate of transportation, tends to dissolve the railway form of city, politics, and association, quite independently of what the airplane is used for.

Let us return to the electric light. Whether the light is being used for brain surgery or night baseball is a matter of indifference. It could be argued that these activities are in some way the "content" of the electric light, since they could not exist without the electric light. This fact merely underlines the point that "the medium is the message" because it is the medium that shapes and controls the scale and form of human association and action. The content or uses of such media are as diverse as they are ineffectual in shaping the form of human association. Indeed, it is only too typical that the "content" of any medium blinds us to the character of the medium. It is only today that industries have become aware of the various kinds of business in which they are engaged. When IBM discovered that it was not in the business of making office equipment or business machines, but that it was in the business of processing information, then it began to navigate with clear vision. The General Electric Company makes a considerable portion of its profits from electric light bulbs and lighting systems. It has not yet discovered that, quite as much as A.T.&T., it is in the business of moving information.

The electric light escapes attention as a communication medium just because it has no "content." And this makes it an invaluable instance of how people fail to study media at all. For it is not till the electric light is used to spell out some brand name that it is noticed as a medium. Then it is not the light but the "content" (or what is really another medium) that is noticed. The message of the electric light is like the message of electric power in industry, totally radical, pervasive, and decentralized. For electric light and power are
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separate from their uses, yet they eliminate time and space
factors in human association exactly as do radio, telegraph,
telephone, and TV, creating involvement in depth.
A fairly complete handbook for studying the extensions of
man could be made up from selections from Shakespeare.
Some might quibble about whether or not he was referring
to TV in these familiar lines from Romeo and Juliet:
But soft! what light through yonder window breaks?
It speaks, and yet says nothing.

In Othello, which, as much as King Lear, is concerned with
the torment of people transformed by illusions, there are
these lines that bespeak Shakespeare's intuition of the
transforming powers of new media:
Is there not charms
By which the property of youth and maidhood
May be abused? Have you not read Roderigo,
Of some such thing?

In Shakespeare's Troilus and Cressida, which is almost
completely devoted to both a psychic and social study of
communication, Shakespeare states his awareness that true
social and political navigation depend upon anticipating the
consequences of innovation:
The providence that's in a watchful state
Knows almost every grain of Plutus' gold,
Finds bottom in the incomprehensive deeps,
Keeps place with thought, and almost like the gods
Does thoughts unveil in their dumb cradles.

The increasing awareness of the action of media, quite
independently of their 'content' or programming, was
indicated in the annoyed and anonymous stanza:
In modern thought, (if not in fact)
Nothing is that doesn't act,
So that is reckoned wisdom which
Describes the scratch but not the itch.

The same kind of total, configurational awareness that
reveals why the medium is socially the message has occurred
in the most recent and radical medical theories. In his Stress
of Life, Hans Selye tells of the dismay of a research colleague
on hearing of Selye's theory.

When he saw me thus launched on yet another
enraptured description of what I had observed in
animals treated with this or that impure, toxic
material, he looked at me with desperately sad eyes and
said in obvious despair: 'But Selye, try to realize what
you are doing before it is too late! You have now
decided to spend your entire life studying the
pharmacology of dirt!'
(Hans Selye, The Stress of Life)

As Selye deals with the total environmental situation in
his 'stress' theory of disease, so the latest approach to media
study considers not only the 'content' but the medium and
the cultural matrix within which the particular medium
operates. The older unawareness of the psychic and social
effects of media can be illustrated from almost any of the
conventional pronouncements.

In accepting an honorary degree from the University of
Notre Dame a few years ago, General David Sarnoff made
this statement: 'We are too prone to make technological
instruments the scapegoats for the sins of those who wield
them. The products of modern science are not in themselves
good or bad; it is the way they are used that determines their
value.' That is the voice of the current somnambulism.
Suppose we were to say, 'Apple pie is in itself neither good
nor bad; it is the way it is used that determines its value.' Or,
The smallpox virus is in itself neither good nor bad; it is the
way it is used that determines its value.' Again, 'Firearms are
in themselves neither good nor bad; it is the way they are
used that determines their value.' That is, if the slugs reach
the right people firearms are good. If the TV tube fires the
right ammunition at the right people it is good. I am not
being perverse. There is simply nothing in the Sarnoff
statement that will bear scrutiny, for it ignores the nature of
the medium, of any and all media, in the true Narcissus style
of one hypnotized by the amputation and extension of his
own being in a new technical form. General Sarnoff went on
to explain his attitude to the technology of print, saying that
it was true that print caused much trash to circulate, but it
had also disseminated the Bible and the thoughts of seers
and philosophers. It has never occurred to General Sarnoff
that any technology could do anything but add itself on to
what we already are.

Such economists as Robert Theobald, W. W. Rostow, and
John Kenneth Galbraith have been explaining for years how
it is that 'classical economics' cannot explain change or
growth. And the paradox of mechanization is that although
it is itself the cause of maximal growth and change, the
principle of mechanization excludes the very possibility of
growth or the understanding of change. For mechanization
is achieved by fragmentation of any process and by putting the

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fragmented parts in a series. Yet, as David Hume showed in the eighteenth century, there is no principle of causality in a mere sequence. That one thing follows another accounts for nothing. Nothing follows from following, except change. So the greatest of all reversals occurred with electricity, that ended sequence by making things instant. With instant speed the causes of things began to emerge to awareness again, as they had not done with things in sequence and in concatenation accordingly. Instead of asking which came first, the chicken or the egg, it suddenly seemed that a chicken was an egg’s idea for getting more eggs.

Just before an airplane breaks the sound barrier, sound waves become visible on the wings of the plane. The sudden visibility of sound just as sound ends is an apt instance of that great pattern of being that reveals new and opposite forms just as the earlier forms reach their peak performance. Mechanization was never so vividly fragmented or sequential as in the birth of the movies, the moment that translated us beyond mechanism into the world of growth and organic interrelation. The movie, by sheer speeding up the mechanical, carried us from the world of sequence and connections into the world of creative configuration and structure. The message of the movie medium is that of transition from linear connections to configurations. It is the transition that produced the now quite correct observation: ‘If it works, it’s obsolete.’ When electric speed further takes over from mechanical movie sequences, then the lines of force in structures and in media become loud and clear. We return to the inclusive form of the icon.

To a highly literate and mechanized culture the movie appeared as a world of triumphant illusions and dreams that money could buy. It was at this moment of the movie that cubism occurred, and it has been described by E. H. Gombrich (Art and illusion) as ‘the most radical attempt to stamp out ambiguity and to enforce one reading of the picture—that of a man-made construction, a colored canvas.’ For cubism substitutes all facets of an object simultaneously for the ‘point of view’ or facet of perspective illusion. Instead of the specialized illusion of the third dimension on canvas, cubism sets up an interplay of planes and contradiction or dramatic conflict of patterns, lights, textures that ‘drives home the message’ by involvement. This is held by many to be an exercise in painting, not in illusion.

In other words, cubism, by giving the inside and outside, the top, bottom, back, and front and the rest, in two dimensions, drops the illusion of perspective in favor of instant sensory awareness of the whole. Cubism, by seizing on instant total awareness, suddenly announced that ‘the medium is the message.’ Is it not evident that the moment that sequence yields to the simultaneous, one is in the world of the structure and of configuration? Is that not what has happened in physics as in painting, poetry, and in communication? Specialized segments of attention have shifted to total field, and we can now say: ‘The medium is the message’ quite naturally. Before the electric speed and total field, it was not obvious that the medium is the message. The message, it seemed, was the ‘content,’ as people used to ask what a painting was about. Yet they never thought to ask what a melody was about, nor what a house or a dress was about. In such matters, people retained some sense of the whole pattern, of form and function as a unity. But in the electric age this integral idea of structure and configuration has become so prevalent that educational theory has taken up the matter. Instead of working with specialized ‘problems’ in arithmetic, the structural approach now follows the lines of force in the field of number and has small children meditating about number theory and ‘sets.’

Cardinal Newman said of Napoleon: ‘He understood the grammar of gunpowder.’ Napoleon had paid some attention to other media as well, especially the semaphore telegraph that gave him a great advantage over his enemies. He is on record for saying that ‘Three hostile newspapers are more to be feared than a thousand bayonets.’

Alexis de Tocqueville was the first to master the grammar of print and typography. He was thus able to read off the message of coming change in France and America as if he were reading aloud from a text that had been handed to him. In fact, the nineteenth century in France and in America was just such an open book to de Tocqueville because he had learned the grammar of print. So he, also, knew when that grammar did not apply. He was asked why he did not write a book on England, since he knew and admired England. He replied:

One would have to have an unusual degree of philosophical folly to believe oneself able to judge England in six months. A year always seemed to me too short a time in which to appreciate the United States properly, and it is much easier to acquire clear and precise notions about the American Union than about Great Britain. In America all laws derive in a sense from
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From any structure or medium, that its principles and lines of force can be discerned. For any medium has the power of imposing its own assumption on the unwary. Prediction and control consist in avoiding this subliminal state of Narcissus trance. But the greatest aid to this end is simply in knowing that the spell can occur immediately upon contact, as in the first bars of a melody.

A Passage to India by E. M. Forster is a dramatic study of the inability of oral and intuitive oriental culture to meet with the rational, visual European patterns of experience. 'Rational,' of course, has for the West long meant 'uniform and continuous and sequential.' In other words, we have confused reason with literacy and rationalism with a single technology. Thus in the electric age man seems to the conventional West to become irrational. In Forster's novel the moment of disconnection from the typographic trances of the West comes in the Marabar Caves. Adela Quested's reasoning powers cannot cope with the total inclusive field of experience that is India. After the Caves: 'Life went on as usual, but had no consequences, that is to say, sounds did not echo nor thought develop. Everything seemed cut off at its root and therefore infected with illusion.'

A Passage to India (the phrase is from Whitman, who saw America headed Eastward) is a parable of Western man in the electric age, and is only incidentally related to Europe or the Orient. The ultimate conflict between sight and sound, between written and oral kinds of perception and organization of existence is upon us. Since understanding stops action, as Nietzsche observed, we can moderate the fierceness of this conflict by understanding the media that extend us and raise these wars within and without us.

Detribalization by literacy and its traumatic effects on tribal man is the theme of a book by the psychiatrist J. C. Carothers, The African Mind in Health and Disease (World Health Organization, Geneva, 1953). Much of his material appeared in an article in Psychiatry magazine, November, 1959. 'The Culture, Psychiatry, and the Written Word.' Again, it is electric speed that has revealed the lines of force operating from Western technology in the remotest areas of bush, savannah, and desert. One example is the Bedouin with his radio battery on board the camel. Submerging natives with floods of concepts for which nothing has prepared them is the normal action of all of our technology. But with electric media Western man himself experiences exactly the same inundation as the remote native. We are no more prepared than the Bedouin that takes him in its electric web.
prepared to encounter radio and TV in our literate milieu than the native of Ghana is able to cope with the literacy that takes him out of his collective tribal world and reaches him in individual isolation. We are as numb in our new electric world as the native involved in our literate and mechanical culture.

Electric speed mingles the cultures of prehistory with the dregs of industrial marketers, the nonliterate with semiliterate and the postliterate. Mental breakdown of varying degrees is the very common result of uprooting and inundation with new information and endless new patterns of information. Wyndham Lewis made this a theme of his group of novels called The Human Age. The first of these, The Childermass, is concerned precisely with accelerated media change as a kind of massacre of the innocents. In our own world as we become more aware of the effects of technology on psychic formation and manifestation, we are losing all confidence in our right to assign guilt. Ancient prehistoric societies regard violent crime as pathetic. The killer is regarded as we do a cancer victim. "How terrible it must be to feel like that," they say. J. M. Synge took up this idea very effectively in his Playboy of the Western World.

If the criminal appears as a nonconformist who is unable to meet the demand of technology that we behave in uniform and continuous patterns, literate man is quite inclined to see others who cannot conform as somewhat pathetic. Especially the child, the cripple, the woman, and the colored person appear in a world of visual and typographic technology as victims of injustice. On the other hand, in a culture that assigns roles instead of jobs to people—the dwarf, the skew, the child create their own spaces. They are not expected to fit into some uniform and repeatable niche that is not their size anyway. Consider the phrase "It's a man's world." As a quantitative observation endlessly repeated from within a homogenized culture, this phrase refers to the men in such a culture who have to be homogenized Dagwoods in order to belong at all. It is in our I.Q. testing that we have produced the greatest flood of misbegotten standards. Unaware of our typographic cultural bias, our testers assume that uniform and continuous habits are a sign of intelligence, thus eliminating the ear man and the tactile man.

C. P. Snow, reviewing a book of A. L. Rowe (The New York Times Book Review, December 24, 1961) on Appeasement and the road to Munich, describes the top level of British brains and experience in the 1930s. Their I.Q.'s were much higher than usual among political bosses. Why were they such a disaster? The view of Rowe, Snow approves: "They would not listen to warnings because they did not wish to hear." Being anti-Red made it impossible for them to read the message of Hitler. But their failure was as nothing compared to our present one. The American stake in literacy as a technology or uniformity applied to every level of education, government, industry, and social life is totally threatened by the electric technology. The threat of Stalin or Hitler was external. The electric technology is within the gates, and we are numb, deaf, blind, and mute about its encounter with the Gutenberg technology on and through which the American way of life was formed. It is, however, no time to suggest strategies when the threat has not even been acknowledged to exist. I am in the position of Louis Pasteur telling doctors that their greatest enemy was quite invisible, and quite unrecognized by them. Our conventional response to all media, namely that it is how they are used that counts, is the numb stance of the technological idiot. For the "content" of a medium is like the juicy piece of meat carried by the burglar to distract the watchdog of the mind. The effect of the medium is made strong and intense just because it is given another medium as "content." The content of a movie is a novel or a play or an opera. The effect of the movie form is not related to its program content. The "content" of writing or print is speech, but the reader is almost entirely unaware either of print or of speech.

Arnold Toynbee is innocent of any understanding of media as they have shaped history, but he is full of examples that the student of media can use. At one moment he can seriously suggest that adult education, such as the Workers Educational Association in Britain, is a useful counterforce to the popular press. Toynbee considers that although all of the oriental societies have in our time accepted the industrial technology and its political consequences: "On the cultural plane, however, there is no uniform corresponding tendency." (Somervell, I, 267) This is like the voice of the literate man, floundering in a milieu of ads, who boasts, "Personally, I pay no attention to ads." The spiritual and cultural reservations that the oriental peoples may have toward our technology will avail them not at all. The effects of technology do not occur at the level of opinions or concepts, but alter sense ratios or patterns of perception steadily and without any resistance. The serious artist is the only person able to
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encounter technology with impunity, just because he is an expert aware of the changes in sense perception.

The operation of the money medium in seventeenth-century Japan had effects not unlike the operation of typography in the West. The penetration of the money economy, wrote G. B. Sansom (in Japan, Cresset Press, London, 1931) 'caused a slow but irresistible revolution, culminating in the breakdown of feudal government and the resumption of intercourse with foreign countries after more than two hundred years of seclusion.' Money has reorganized the sense life of peoples just because it is an extension of our sense lives. This change does not depend upon approval or disapproval of those living in the society.

Arnold Toynbee made one approach to the transforming power of media in his concept of 'etherealization,' which he holds to be the principle of progressive simplification and efficiency in any organization or technology. Typically, he is ignoring the effect of the challenge of these forms upon the response of our senses. He imagines that it is the response of our opinions that is relevant to the effect of media and technology in society, a 'point of view' that is plainly the result of the typographic spell. For the man in a literate and homogenized society ceases to be sensitive to the diverse and discontinuous life of forms. He acquires the illusion of the third dimension and the 'private point of view' as part of his Narcissus fixation, and is quite shut off from Blake's awareness or that of the Psalmist, that we become what we behold.

Today when we want to get our bearings in our own culture, and have need to stand aside from the bias and pressure exerted by any technical form of human expression, we have only to visit a society where that particular form has not been felt, or a historical period in which it was unknown. Professor Wilbur Schramm made such a tactical move in studying Television in the Lives of Our Children. He found areas where TV had not penetrated at all and ran some tests. Since he had made no study of the peculiar nature of the TV image, his tests were of "content" preferences, viewing time, and vocabulary counts. In a word, his approach to the problem was a literary one, albeit unconsciously so. Consequently, he had nothing to report. Had his methods been employed in 1500 A.D. to discover the effects of the printed book in the lives of children or adults, he could have found nothing of the changes in human and social psychology resulting from typography. Print created individualism and nationalism in the sixteenth century. Program and "content" analysis offer no clues to the magic of these media or to their subliminal charge.

Leonard Doob, in his report Communication in Africa, tells of one African who took great pains to listen each evening to the BBC news, even though he could understand nothing of it. Just to be in the presence of those sounds at 7 PM each day was important for him. His attitude to speech was like ours to melody—the resonant intonation was meaning enough. In the seventeenth century our ancestors still shared this native attitude to the forms of media, as is plain in the following sentiment of the Frenchman Bernard Lam expressed in The Art of Speaking (London, 1696):

'Tis an effect of the Wisdom of God, who created Man to be happy, that whatever is useful to his conversation (way of life) is agreeable to him... because all virtue that conduces to nourishment is reliable, whereas other things that cannot be assimilated and be turned into our substance are insipid. A Discourse cannot be pleasant to the Hearer that is not easy to the Speaker; nor can it be easily pronounced unless it be heard with delight.

Here is an equilibrium theory of human diet and expression such as even now we are only striving to work out again for media after centuries of fragmentation and specialization.

Pope Pius XII was deeply concerned that there be serious study of the media today. On February 17, 1950, he said:

'It is not an exaggeration to say that the future of modern society and the stability of its inner life depend in large part on the maintenance of an equilibrium between the strength of the techniques of communication and the capacity of the individual's own reaction.

Failure in this respect has for centuries been typical and total for mankind. Subliminal and docile acceptance of media impact has made them prisons without walls for their human users. As A. J. Liebling remarked in his book The Press, a man is not free if he cannot see where he is going, even if he has a gun to help him get there. For each of the media is also a powerful weapon with which to clobber other media and other groups. The result is that the present age has been one of multiple civil wars that are not limited to the world of art and entertainment. In War and Human Progress, Professor J. U. Nef declared:
The total wars of our time have been the result of a series of intellectual mistakes.

If the formative power in the media are the media themselves, that raises a host of large matters that can only be mentioned here, although they deserve volumes. Namely, that technological media are staples or natural resources, exactly as are coal and cotton and oil. Anybody will concede that society whose economy is dependent upon one or two major staples like cotton, or grain, or lumber, or fish, or cattle is going to have some obvious social patterns of organization as a result. Stress on a few major staples creates extreme instability in the economy but great endurance in the population. The pathos and humor of the American South are embedded in such an economy of limited staples. For a society configured by reliance on a few commodities accepts them as a social bond quite as much as the metropolis does the press. Cotton and oil, like radio and TV, become "fixed charges" on the entire psychic life of the community. And this pervasive fact creates the unique cultural flavor of any society. It pays through the nose and all its other senses for each staple that shapes its life.

That our human senses, of which all media are extensions, are also fixed charges on our personal energies, and that they also configure the awareness and experience of each one of us, may be perceived in another connection mentioned by the psychologist C. G. Jung:

Every Roman was surrounded by slaves. The slave and his psychology flooded ancient Italy, and every Roman became inwardly, and of course unwittingly, a slave. Because living constantly in the atmosphere of slaves, he became infected through the unconscious with their psychology. No one can shield himself from such an influence (Contributions to Analytical Psychology, London, 1928).

The Galaxy Reconfigured—Notes

2. Ibid., II, 36.
3. This Newtonian theme is developed by myself apropos "Tennyson and Picturesque Poetry" in John Hillman, ed., Critical Essays on the Poetry of Tennyson, pp. 61–85.