"What does a man do when he finds himself living after an age has ended and he can no longer understand himself because the theories of man of the former age no longer work and the theories of the new age are not yet known, for not even the name of the new age is known, and so everything is upside down, people feeling bad when they should feel good, good when they should feel bad? …. What is he then? He has not the faintest idea. Entered as he is into a new age, he is like a child who sees everything in his new world, names everything, knows everything except himself."

— Walker Percy, *The Message in the Bottle*

"There is only one place to start: the place where man's singularity is there for all to see and cannot be called into question, even in a new age in which everything else is in dispute. That singularity is language."

"My central thesis is that human personality resides in two places: in the adaptive unconscious and in conscious construals of the self …. Oddly, these two selves appear to be relatively independent." — Timothy D. Wilson, *Strangers to Ourselves*

"We know more than we can tell." — Michael Polanyi, *The Tacit Dimension*

"Bodily practices have this power because they sediment into habitual actions and movements, sinking below conscious awareness.   At this level they achieve an inertia that can prove surprisingly resistant to conscious intentions to modify or change them. By their nature, habits do not occupy conscious thought; they are done more or less automatically, as if the knowledge of how to perform the actions resided in one's fingers or physical mobility rather than in one's mind."

— N. Katherine Hayles, *How We Became Posthuman*

"When changes in incorporating practices take place, they are often linked with new technologies that affect how people use their bodies and experience space and time. Formed by technology at the same time that it creates technology, embodiment mediates between technology and discourse by creating new experiential frameworks that serve as boundary markers for the creation of corresponding discursive systems. In the feedback loop between technological innovations and discursive practices, incorporation is a crucial link."

"… 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 …. For the 'message' of any medium or technology is the change of scale or pace or pattern that it introduces into human affairs." — Marshall McLuhan, *Understanding Media*

"New technologies alter the structure of our interests: the kings we think about. They alter the character of our symbols: the things we think with. And they alter the nature of community: the arena in which thoughts develop."

"Technological change is is neither additive nor subtractive. It is ecological … One significant change generates total change … In the year 1500, fifty years after the printing press was invented, we did not have old Europe plus the printing press. We had a different Europe …. That is why the competition among media is so fierce. Surrounding every technology are institutions whose organization—not to mention their reason for being—reflects the world-view promoted by the technology. Therefore, when an old technology is assaulted by a new one, institutions are threatened, a culture finds itself in crisis."

— Neil Postman, *Technopoly*

"Technology is neither good nor bad; nor is it neutral." — Melvin Kranzberg, "Technology and History: Kranzberg's Laws"