**PROJECT SUMMARY**

Title and subtitle: **A Friendly Technological Paradigm: Roman Catholicism and Silicon Valley**

Keynote: The ambitious goal of this book is to change the relationship between Roman Catholic tradition and the technological paradigm, namely, how the technological paradigm is looked at within Roman Catholicism. The study aims to reach this goal by setting a distinction between a technological paradigm led by industrialism (industrial revolution, etc.) and secularism (Enlightenment, etc.), and another, embodied by Silicon Valley, led by anti-industrialism and religious concerns. The latter is a paradigm compatible with Roman Catholic principles.

Brief description: During the history of Roman Catholicism (henceforth, ‘Catholicism’), a distinct posture towards technology has been taken that is predominantly techno-optimist and techno-progressive, and yet Catholic intellectuals have been remarkably critical regarding the technological paradigm. The reason is that modern technology has been seen as instrumental to an unfriendly relationship between Man and Nature. In a trajectory that moves humanity from nature to the artificial, modern technology has been received in Catholic thought as a threat. The aim of this book is to change this position. Tracing a cultural and intellectual tradition that moves from romanticism to transcendentalism, from counterculture to Silicon Valley, technology is in this book depicted as a remedy to industrialism and a path back to nature. It also shows that despite being seen as a totally secular project, technology can be the product of religious concerns. Christian theologians have been remarkably uninterested in the subject of this distinct technological tradition. This blind spot has not only hampered the Church’s ability to understand technology but has impeded the Church’s ability to reflect on it.

This book focuses on one specific topic, the nature of technology as a cultural phenomenon (i.e., ‘paradigm,’ but also ‘worldview,’ ‘system,’ ‘mindset’), and explores the emergence and subsequent refinement of the idea of technological paradigm as it developed among Catholic theologians and Magisterium in the 20th and early 21st centuries. It also presents ramifications and limits of this idea. Finally, the book poses that the notion of technology as empowerment that Catholic thought has assumed and criticized should be reformulated in terms of remedy and be assimilated into Catholic tradition. In this regard, the ideology underlying Silicon Valley (or ‘the Valley’)—not a location but a state of mind, a philosophy, a worldview—is assessed.

The core contribution of this book is that Catholicism seems to fundamentally understand the theological paradigm as an illiberal stream of the Enlightenment project while neglecting to consider the possibility that the technological paradigm is, in fact, a romantic project. By investigating the romantic and later countercultural origins of Silicon Valley’s ideology, this study aims to show that technology has been treated as a resource for the empowerment of an impelling mechanical order, but it can also be addressed as a remedy to such an order. Technology has been addressed in Catholicism in terms of detachment from nature, but not all technologies are repulsive to nature; some maintain and even intensify an aura of enchantment.

In summary: one of the most pressing and critical issues in Roman Catholic theology these days is to move from a critical to an appreciative approach to the technological paradigm. By offering a genealogy of Silicon Valley as a technological paradigm, this study reveals the possibility for theology to engage with a technological reality that is not infused with Enlightenment.

Description: The rapid development of technology, and its power to change the world and perhaps even humankind, calls for serious and systematic historical and theological thinking about its very nature, not just about its ethical and social implications. This is the aim of the book: to explore the subject of the technological paradigm in relationship with Catholicism. While the present book summarizes the current scholarly thought on the relationship between Catholicism and technological paradigm, this volume also provides new resources to advance the conversation.

The book ~~ideally~~ consists of three sections:

1. The first section provides a background to the problem of the relationship between Catholicism and the technological paradigm, as well as a description of how the genealogy of the technological paradigm has been formulated historically and conceptually;
2. The second section includes an intellectual genealogy of Silicon Valley with a specific reference to its ideology, which is seen as a reaction to industrialism. The trajectory that moves from romanticism to counterculture and beyond is the core of this section;
3. The third section is a critical assessment of the ramifications and limits of the current status of Catholic reflection on technology. It also reviews alternative understandings of Silicon Valley’s ideologies. Although the option of assimilation has been proposed and justified, no framework of assimilation is suggested.

*First Section: State of the Art*

Over 2000 years, the Catholic Church has slowly developed a posture towards technology which is predominantly techno-optimist and techno-progressive. The same did not happen regarding the technological paradigm. Research has been focused on the role of modernity in the emergence of Western technology. Catholic thinkers—theologians, philosophers, authors, members of the hierarchy—have addressed the nature of technology in the passage from modernity to late modernity, the latter understood as a radical extension of modernity. Examples include Romano Guardini, J.R.R. Tolkien, C.S. Lewis, Jacques Ellus, and ultimately Pope Francis. In this train of thought, more philosophical and theological in character than historical, serious work has been done along the lines of modernity and its embracement of technology having shaped an adversarial relationship between Man and Nature.

Most Catholic reflection on the subject centers on the antagonism between nature and technology. In the first half of the 20th century, Romano Guardini studied the technological paradigm in terms of a replacement of the natural with the artificial. Although skeptical about any possibility to change course, he nevertheless hoped for the assimilation of the technological (another term for ‘technological paradigm’) within Catholicism. Unfortunately, he did not contribute ideas about how to pursue such an assimilation. In the mid-20th century, sociologist-theologian Jacques Ellus mounted a ferocious critique of the coming technological society, in which technology is more than just machines and digital gadgets and rather “the totality of methods rationally arrived at and having absolute efficiency” in the economic, social, and political affairs of civilization.

Pope Francis’s 2015 encyclical *Laudato Si* re-engaged Catholicism with the major theme of modern technology. More specifically, the encyclical has refocused Catholic theological reflection on the technological paradigm. In line with the previous work of theological and intellectual giants such as Guardini, Tolkien, Lewis, and Ellul, Pope Francis has portrayed the technological paradigm as a threat to a harmonious relationship between Man and Nature. In his encyclical, Pope Francis framed the technological paradigm in terms similar to those that Guardini adopted. Francis’s view, however, leans towards the option of resisting, not assimilating, the technological paradigm. The technological paradigm these authors have in mind was born in Europe and later exported to the rest of the world. It is a paradigm infused with industrialist and secularist values, and it is true that it represents a departure from nature and the pre-industrial revolution rural world.

Outside Catholicism, an alternative genealogy has instead focused on the role of Christianity in the emergence of Western technology. Scholars have identified late medieval Christianity as the ultimate source of the present technological mindset. Among scholars who have specifically embraced the second thesis, Lynn White, Jr., George Ovitt, Susan White, David Noble, and Bronislaw Szerszynski are the more notable contributors to this thesis; each has firmly anchored the examination of Christianity’s relationship to technology in the Medieval period. Their research has so far been focused on the role of Christianity in determining Western society’s posture toward technology.

In summary, the existing literature on the genealogy of the technological paradigm offers not one but two main theses: (1) for Catholic intellectuals, the technological paradigm born out of industrialization has shaped an adversarial relationship between Man and Nature; and (2) for some sociologists and historians of technology, the technological paradigm is a product of the religious and has been distinctly shaped by the Christian medieval worldview. This is the state of the art.

*Second Section: Genealogy (History of Technology)*

In this book, a third genealogy is offered that is distinct from the ones mentioned above. It is the genealogy of a technological paradigm that was not born in Europe and that maintains religious concerns. This paradigm was born out of an anti-industrialist impetus, a romantic tendency, in the United States. In fact, it must be said that not one, but two current modern outlooks grasp the relevance of modern technology—two models that envision a different relationship between Man and Nature. For the former, technology means the marginalization of nature, whereas for the latter, technology means the return to nature. The latter is the result of the romantic reaction against Enlightenment and the display of spiritual and religious uneasiness. Out of this intellectual and cultural tradition that frames technology as a remedy to the incoming industrialization comes, through an intricate yet fascinating story, American spiritualism, Californian counterculture and, finally, Silicon Valley.

In this genealogy, Silicon Valley’s ideology is a result of the romantic reaction against Enlightenment. Some scholars of social and cultural sciences sense that a line can be drawn between the American Transcendentalist School of Ralph Waldo Emerson *et al.* and Silicon Valley. Certain thinkers have identified the 1960s counterculture as the intellectual and cultural roots of the Valley. In the book, these disparate contributions are unified to build a narrative in which the original impetus from which Silicon Valley was born is framed in terms of anti-industrialism. The original ideology of the Valley supposed the erection of a new society and a new economy based on technology, as if industrialism has never existed. Tracing the development of this specific meaning of technology as a remedy to industrialism, the present book investigates the ideological agenda of the Valley.

In the past, an interpretation, originally proposed by counterculture theorist Theodore Roszak in 1986 and refined later by Fred Turner (2006), established a direct connection between the communal orientation of the counterculture and the networking technology of Silicon Valley. According to the Roszak-Turner thesis, i.e., Silicon Valley is a byproduct of the counterculture, I believe the thesis can be stretched; that is, it does not go far enough. The point of entry in the proposed genealogy is English and German romanticism and its influence on American Transcendentalism. The primal Christian roots embodied in European romanticism and American Transcendentalism were successively mixed with other religious influences, mostly Asian, as the result of the Californian counterculture. As a result, Silicon Valley is not purely a transposition of countercultural values into software, but the embodiment of a plurisecular attempt to put an end to the world borne of the industrial revolution. Silicon Valley is against all 19th-century institutions borne of the industrial revolution. The effects of industrialism can be considered over, but its mindset still maintains a grip on the American consciousness. The original, grand adversary of the Valley is that mindset in all its embodiments.

*Third Section: Implications and Limits*

In this section, conceptual resources are offered through a theological reflection of the ideology of Silicon Valley for developing alternative understandings of technology and for facilitating its assimilation within Catholicism. Moreover, the limits of the study are manifested and discussed.

The Catholic Church has done an enormous amount of conceptual work across the last century toward the appropriation of technology. Yet this work has failed to provide the Church with a suitable approach to assimilate the technological paradigm. Given the Church’s impulse to embrace truth and goodness wherever she finds it, the benefits of technology must be sought out and assimilated by Catholicism. The Church had lived amid the manifold intellectual and cultural realities of the technological long enough to decide effectively what could be, and what should not be, assimilated. An entry point is necessary so that the technological worldview can be assimilated and given a vital place in the religious life of the faithful.

For this purpose a genealogy is offered that delves into the history of technology and thinking about technology, from the early Romantics to hippie computing and today’s Silicon Valley. The notion of technology as empowerment of industrialization that Christian thought has assumed and criticized is therefore reformulated in terms of a remedy to industrialization. In this context, the advice offered in the book consists of dialoguing with the technological tide and, by doing so, recovering the original natural order and the organic relationship between humankind and nature.

In conclusion, the argument of the book is simple: while Catholicism insists on seeing technology as a product of Enlightenment, Catholicism proves itself unable to assimilate technology into its tradition. Consequently, Catholicism has developed an antagonist attitude against technology, breaking with the techno-optimism of the past. By suggesting technology can be considered a result of romanticism, as embodied in Silicon Valley, this book aims to facilitate an assimilation of technology and a more positive attitude of Catholicism toward technology. In turn, this assimilation aligns Catholic theology of technology to the dialogical, not the antagonistic, approach to the late modern world as proclaimed by the Second Vatican Council.

As mentioned, in this study Silicon Valley is framed as the result of a romantic and religious impetus with regards to technology. Some scholars have identified the roots of the Valley’s ideology in the 1960s counterculture. When in the late 1990s Silicon Valley became the birthplace of the digital economy, however, some theorists framed the Valley’s ideology in terms of tech neoliberalism. A ramification of neoliberalist ideology found its place in the Valley, where technology empowers the existing societal and economic order. More recently, another option has been developed to incorporate the insights raised by new literature on surveillance studies and authoritarian use of technology. Harvard Business School professor Shoshana Zuboff’s 2019 bestseller, *The Age of Surveillance Capitalism* reopens the discussion on the guiding philosophy of the tech industry. In her book, Zuboff sustains that somehow in the early 2000s, the belief system of the ruling techie class in Silicon Valley changed. Recent scholarly works in French and a couple of essays written by political theorist Evgeny Morozov have contributed to the revamping of the debate. The book recognizes these alternative interpretations of Silicon Valley and explains the reader why they should be dismissed.

Method: This is an interdisciplinary study of the relationship between technology and Christianity, in which resources of history and theology of technology are applied. The plan is to frame in my book the lines of a genealogy of Silicon Valley that run at the intersection between intellectual history and historical theology of technology.

On one side, the study traces the genealogy of the technological paradigm in the form of an intellectual history of technology. On the other, this volume tackles a quickly evolving field of inquiry, the nature of technology addressed with the resources of Catholic tradition, mapping the existing discourse as part of a general attempt to place current developments in historical context; at the same time, however, this book breaks new ground in taking on novel voices and pursuing fresh approaches.

Drawing on and quoting amply from an extensive secondary literature, this book paints a more complex and nuanced picture in which romanticism rejects industrialism and machinery, not of technology *per se*. There is a distinct technological paradigm that maintains the romance that the clunky tools of the Industrial Revolution continue to take away from us. Looking simultaneously backwards and forwards—tracing the development of current theological positions and gesturing towards new lines of inquiry—the book investigates Catholic thinkers’ theological reflections on the nature of technology; however, it also contributes to update those reflections.

Combining daring, detailed interpretations of literary, theological, and doctrinal masterpieces on technology with a theological and historical study of Catholic constructions of technology, this book is a critical study of the origins, formation, transformation, and longer-term significance of the theological reflection of the ‘technological paradigm’ in Catholicism. It also offers an assessment of the ideology of Silicon Valley through an account of the personalities and texts that constitute its cultural and intellectual foundations. Finally, it offers a reflection on technology in Catholicism by engaging the Valley’s understanding of technology and its ideology.

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Core Difference: Written by a theologian with academic training in history and ample experience writing about history and theology of technology, this book contributes to the literature on the relationship between history of technology and Christian theology. It is also the first comprehensive history of the theological construction of the technological paradigm within modern Catholicism and emphasizes often overlooked aspects of technology that remain relevant today. The study connects subfields of theology and history of technology through a narrative that moves from Europe to New England to the West Coast and across the centuries.

Selling points: The existing scholarship on technology concentrates on the effects of technology of human life, society, and nature but neglects to engage with the very essence of the phenomenon and to investigate *what is* technology. This study is a contribution to the literature on the relationship between the nature of technology and Catholicism. It is also an addition to the surprising lack of literature on the roots of Silicon Valley. Finally, it suggests a turn into the Catholic theological understanding of the technological paradigm. By examining the technological paradigm and adding Silicon Valley to the list, this book serves as a strong introduction to Catholic theology of technology, across historical periods, for scholars in technology studies, media studies, or similar interdisciplinary fields, or as an enrichment for theologians and religious historians interested in these time periods who wish to engage with questions about technology and worldview.

Purpose: The relationship between Christianity and technology is most often debated and contextualized without reference to the inherent nature of the technological paradigm embodied in Silicon Valley. This topic is under-represented in the literature. It is imperative to address this gap in the field of history and theology of technology, so that the technological realities faced by Catholics—and indeed all people—in late modernity can be better understood.

MS Length: The manuscript will be between 70,000 and 80,000 words.

MS Due Date: The manuscript will be submitted 36 months from acceptance.

**Book Details**

Table of Contents/Outline:

Introduction

Chapter 1: Roman Catholicism and the Technological Paradigm

Over 2000 years, the Catholic Church has slowly developed a posture towards technology that is predominantly techno-optimist and techno-progressive. When it comes to the technological paradigm, however, the appreciation gives away to criticism and confrontation. In this chapter, I argue that Catholic authors understand technology as a product of Enlightenment.

Chapter 2: Roots of the Technological Paradigm

Previous work has been concerned with the source of the present technological paradigm. Some secular scholars have identified late medieval Christianity as the ultimate source of the present technological mindset. Some Christian intellectuals have instead recognized industrialization as the source of the current technological worldview. To put it differently, in the former, the technological is seen as a product of the religious, while in the latter it is seen as an evolution of the secular.

Chapter 3: Romanticism and Technology

Romanticism and technology are widely assumed to be opposed to each other, yet this way of thinking about technology is itself shaped by romanticism and obscures a better and deeper understanding of the relationship between romanticism and technology. Romanticism was not only a reaction against enlightenment rationalism but also a reaction to industrialism. In that context, technology was seen as part of the romantic dialectic and an alternative to “the machine.”

Chapter 4: American Transcendentalism

This chapter deals with the stream of American romanticism and, more specifically, the American romanticists and transcendentalists of the 1840s–1880s like Dickinson, Emerson, Whitman, and of course, Thoreau. These authors were deeply influenced by British, French, and German romantics. Importantly, later American critics of industrialism were further influenced by these 19th-century writers.

Chapter 5: Countercultural Roots of Silicon Valley

This chapter examines the countercultural ideology of Silicon Valley. It addresses how the various intellectual strains of the student movement and counterculture that emerged in the 1960s into the 1970s in the San Francisco Bay Area inspired generations of programmers to code and establish the basic promise of Silicon Valley’s quest to challenge the older power systems and replace them with communities built around technology and in strict connection with nature. The chapter also addresses the impact of eastern religions on counterculture.

Chapter 6: Silicon Valley as Anti-industrial Ideology

The technological paradigm was born out of a romantic worldview of a friendly relationship between Man and Nature. By introducing a further genealogy, one in which the reaction to industrialization and to religious concerns plays a fundamental role, the author shows how technology can, in effect, bring the people of the industrialized countries back to nature.

Chapter 7: Roman Catholicism and the Technological Paradigm Retold

As for now, the technological paradigm as expression and extension of industrialism represents an unsolvable problem to Christianity. But a serious theological reflection on the romantic grip on technology may bring Catholicism to a redefinition of such a paradigm. By addressing technology as a result of romanticism, as embodied in Silicon Valley, Catholicism can recognize the consequent amicable relationship between Man and Nature and develop a more positive attitude toward technology.

Chapter 8: Alternative Views of Silicon Valley

This chapter focuses on an alternative view of Silicon Valley, according to which the Valley is home to either a neoliberalist ideology or surveillance capitalism. With regards to the neoliberal thesis, I share with Barbrook-Cameron the belief that neoliberalism in Silicon Valley is mostly an assimilation of ideas and tendencies imported from the outside. However, I expand and update the narrative by describing how the romantic roots of Silicon Valley better explain the current technological horizon.

Chapter 9: Return to Nature

This chapter briefly addresses the relationship between technology and Catholicism in a postsecular intellectual and cultural context. The focus is on technology as a powerful force that returns humankind to nature and deconstructs the industrialized mentality. The difference between the return *to* nature and the return *of* nature is also discussed.

Features. No feature required.

**Market Assessment**

Audience: This book will appeal to several sets of readers. First, there will be those theologians and religious scholars interested in the definition of the technological paradigm. The second group includes those interested in the religious understanding of the technological paradigm. Others groups of readers are (a) historians of religion interested in technology, (b) historians of technology aligned with religion, and (c) those interested in filling the gap between the two. Finally, this book will appeal to those seeking a better understanding of the growing gap between the technological influence in modern and late modern societies and the intellectual tools available to comprehend it.

Competition and Comparisons: No monograph in the field of theology is currently on the market to critically address the entire Catholic reflection on technological paradigm. The same can be said regarding theological reflection on Silicon Valley. Here is a list of comparative works that address theology of technology, without extending their scope to Silicon Valley, and those that deal with Silicon Valley without creating the link to theology.

Theology:

Most works deal with the effect of the technological on evangelization, on human nature, and on transcendence. Examples of the literature on media and evangelization are too many to mention; one example is Kallenberg, Brad J. 2011. *God and Gadgets: Following Jesus in a Technological Age*. Eugene: Cascade Books.

The existing literature on human nature and transcendence, with regard to transhumanism, is vast. Here are some examples: Cole-Turner, Ron. 2011. *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*. Washington: Georgetown University Press; Herzfeld, Noreen. 2009. *Technology and Religion: Remaining Human in a Co-Created World*. West Conshohocken: Templeton Press; Lennox, John C. 2020. *2084:* *Artificial Intelligence, the Future of Humanity, and the God Question*. Grand Rapids: Zondervan; Mercer, Calvin, and Tracy J. Trothen. 2015. *Religion and Transhumanism: The Unknown Future of Human Enhancement*. Santa Barbara: Praeger; Mercer, Calvin and Trothen, Tracy. 2015. *The Unknown Future of Human Enhancement*. Westport: Praeger; Rana, Fazale R. with Kenneth R. Samples. 2019. *Human 2.0: Scientific, Philosophical and Theological Perspectives on Transhumanism*. Covina, CA: Reasons to Believe; Waters, Brent. 2016. *From Human to Posthuman: Christian Theology and Technology in a Postmodern World*. London: Routledge.

Some works deal with Christian ethics in a digital world. An example is Off, Kate. 2018. *Christian Ethics for a Digital Society*. Lanham, MD: Rowman & Littlefield. An interesting exception is Borgmann, Albert. 2003. *Power Failure: Christianity in the Culture of Technology*. Grand Rapids: Brazos Press. Borgmann considers the relationship between Christianity and technology by examining some of the invisible dangers of a technology-driven lifestyle, then asks for reaction.

Another interesting work is an anthology on love and technology. See Scott, Madison A. (ed.) 2020. *Love, Technology and Theology*. London: T&T Clark.

Burdett, Michael. 2017. *Eschatology and the Technological Future*. New York, London: Routledge, Here the author highlights points of correspondence and divergence between technological futurisms and the Judeo-Christian understanding of the future.

In Estes, Douglas. 2018. *Braving the Future: Christian Faith in a World of Limitless Tech*. Harrisonburg, VA: Herald Press, the author chooses trust in God over fearful retreat and chooses following Jesus over uncritical engagement with technology.

From a Christian Orthodox perspective, Kallistos Ware criticizes technology in Ware, Kallios with M.G. Michael and Katina Michael. (2016). *Religion, Science and Technology: An Eastern Orthodox Perspective*. Wollongong, NSW (Australia): University of Wollongong.

Garaci, Robert. 2012. *Apocalyptic AI: Visions of Heaven in Robotics, Artificial Intelligence, and Virtual Reality*. Oxford: Oxford University Press. The author, a sociologist, establishes connections between Judo-Christian apocalyptical literature and technological views of transcendence.

In Shaw, Jeffrey M. 2014. *Illusion of Freedom: Thomas Merton and Jacques Ellul on Technology and the Human Condition*. Eugene: OR: Pickwick Publications, the author investigates two of the thinkers I discuss in my book.

The work of the French theologian Jacques Ellul is addressed theologically in Prior, Matthew. 2020. *Confronting Technology: The Theology of Jacques*. Eugene, OR: Wipf & Stock.

Silicon Valley:

These two celebrated monographs establish the link between counterculture and Silicon Valley:

Roszak, Theodore. 1986. *From Satori to Silicon Valley. San Francisco and the American Counterculture*. San Francisco: Don't Call It Frisco Press; Turner, Fred. 2008. *From Counterculture to Cyberculture: Stewart Brand, the Whole Earth Network, and the Rise of Digital Utopianism*. Chicago: University of Chicago Press.

The following is a sociological study on the communitarian roots of Silicon Valley (in French): Dagnaud, Monique. 2016. *Le modèle californien. Comment l’esprit collaboratif change le monde*. Paris: Odile Jacob.

This lesser-known work of a *NYT* journalist connects hippies to personal computers. Markoff, John. 2006. *What the Dormouse Said: How the Sixties Counterculture Shaped the Personal Computer Industry*. New York: Penguin Books, 2006.

This excellent monograph has received much attention, drawing readers to Silicon Valley’s evolving relationship with Washington. It is primarily a study about the history of U.S. politics, the growth of the high-tech economy, and the connections between the two. Margaret O’Mara. 2019. *The Code: Silicon Valley and the Remaking of America*. New York: Penguin Press.

A history of seven exceptional men and women, pioneers of Silicon Valley in the 1970s and early 1980s. Leslie Berlin, Leslie. 2017. *Troublemakers: Silicon Valley’s Coming of Age*.New York:Simon & Schuster.

Zuboff's bestseller stands as a magnificent (and controversial) contribution to the literature on Silicon Valley. Here Zuboff compares the impact of surveillance capitalism to the devastating effects of industrial capitalism. Zuboff, Shoshana. 2019. *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*. Cambridge, MA: Harvard University Press.

A devastating critique of Silicon Valley’s neoliberal ideology: Barbrook, Richard, and Andy Cameron. 1996. “The Californian Ideology” *Science as Culture* 6.1: 44–72.

Another critique on Silicon Valley’s domination plan of its customers and even their human body:

Benoit, Fabien. 2019. *The Valley: Une historie politique de la Silicon Valley*. Paris: Les Arènes.

Older academic books are the classic Saxenian, Annalee. 1994. *Regional Advantage: Culture and Competition in Silicon Valley and Route 128*, Cambridge, MA: Harvard University Press; Lee, Chong-Moon, et al. 2000. *The Silicon Valley Edge: A Habitat for Innovation and Entrepreneurship*, Stanford: Stanford University Press; and, Kenney, Martin. 2000. *Understanding Silicon Valley: The Anatomy of an Entrepreneurial Region*, Stanford: Stanford University Press.

Several other books on the same subject (i.e., Silicon Valley) written by journalists are David A. Kaplan’s *The Silicon Boys and Their Valley of Dreams*, Adam Fisher’s *Valley of Genius: The Uncensored History of Silicon Valley (As Told by the Hackers, Founders, and Freaks Who Made It Boom)*, and Keith A. Spencer’s *A People’s History of Silicon Valley: How the Tech Industry Exploits Workers, Erodes Privacy and Undermines Democracy.*

A multi-scholarly study on the ideology of Silicon Valley is Alloa, Emmanuelle, et Jean-Batiste Soufron (eds.). 2019. “L’idéologie de la Silicon Valley.” *Esprit* (Mai).

Not really a book on Silicon Valley, rather on what the author believes is part of Silicon Valley’s culture. A critique of the belief that the culture of the internet is inherently emancipatory and the belief that every important question about modern society and politics can be framed in terms of the internet. Morozov, Evgeny. 2011. *The Net Delusion: The Dark Side of Internet Freedom*.New York: Public Affairs.

Here is a critique of technological solutionism (the notion that every problem has a technological solution): Morozov, Evgeny. 2013. *To Save Everything, Click Here: The Folly of Technological Solutionism*.New York: Public Affairs.