ture the sovereignty of God, Kuyper sketched out a society-wide structure of obedience to his sovereign. He distinguished the government's obligation to do public justice from nongovernmental tasks such as raising children, creating prosperity, or doing works of charity—tasks no less God ordained than doing justice. Alongside this "sphere sovereignty," and the limited government it recognizes, Kuyper asserted a robust conception of religious liberty writ large so as to encompass the traditionally religious, those who reject traditional religion, and everyone in between. This confessional pluralism recognizes that, for example, parents are the primary educators of their children, whom they will raise in accordance with their basic beliefs. Government's task is to extend support and deference to those beliefs, regardless of their content. But Kuyper's pluralism put roots down into an already socially pluralist soil—Inazu must contend with the thin soil of American individualism.

Christian sensibility and the public justice that its moral imperatives call forth lend their influence to *Confident Pluralism*, albeit Inazu eschews an expressly religiously grounded appeal. Even so, his is a persuasive argument, well organized and very clearly written. Students of our contemporary struggles, from Ferguson to Charlottesville and on university campuses, will be the wiser for considering its merits.

Reviewed by Timothy Sherratt, Department of Political Science, Gordon College, Wenham, MA 01984.

TECHNOLOGY

THANK YOU FOR BEING LATE: An Optimist's Guide to Thriving in the Age of Accelerations by Thomas L. Friedman. New York: Farrar, Straus and Giroux, 2016. 486 pages. Hardcover; $28.00. ISBN: 9780374273538.

Thomas Friedman continues his series of books identifying mega trends that influence living at both a personal and global scale. *Thank You for Being Late* establishes the year 2007 as the epoch of titanic alterations in our social, political and environmental structures. That was the year the iPhone emerged, the Android operating system appeared, IBM's Watson super computer began making its mark, personal DNA sequencing costs had a precipitous decline, and a host of other technologies matured further and faster. Friedman describes how these ignited an overwhelming change in our world through a journalistic style of writing that includes interviews, second-hand research, and personal reflection. In addition to a historical analysis of how these changes came about, Friedman also offers solutions for the negative consequences.

After an opening chapter, in which he uses the vehicle of a personal story to explain his journalistic style and the source of his personal values, Friedman discusses three forces that have changed and will continue to change our future: Moore's Law, Globalization of Marketing, and "Mother Nature." He advocates that there are links between these forces. Succinctly, the pace of innovation has dramatically driven our ability to organize at a global scale. That expansion of industry has exacerbated the consumption of our earthly resources, which ultimately accelerates global climate change. The increased pace of innovation presents unprecedented challenges from personal privacy to global warming. The foundation of the problem is the inherent inability of humans to adapt to changes in a timely way. Friedman's quote of Jeremy Grantham succinctly sums up the problem: "we humans are wickedly bad at dealing with the implications of compound math."

His observations about the benefits and penalties of accelerating technologies seem well balanced. For instance, he points out new opportunities created by technology. These include the use of data mining for more efficient agricultural production and the use of robotics leading to an expansion of careers, even though the initial impression is one of only displacing workers. Yet, the technology that has made marketing more efficient has potentially sinister implications: for instance, the unique identifier of any computing device (known as a MAC address) can be exploited through cell phone usage to make one's personal habits known to the entire world.

Friedman explores the accelerations from a faith perspective in the chapter "Is God in Cyberspace?" Friedman begins by considering Jewish teachings interpreted by a favorite rabbi. This discussion about good versus bad boils down to the claim that God is in those places where we let him in. While this can invite an extensive theological discussion, the main point Friedman makes in this chapter is that goodness is possible through a community effort (local or global). Beyond that, the book encourages a healthy discussion about stewardship and the ethical considerations of technological progress (i.e., technology is not neutral).

For me, the book became disappointing as it transitioned from exploring and explaining the nature and impact of the forces to his contemplation on reconsidering historical values. His vehicle for this is a reflection on his formative years in St. Louis Park, Minnesota, contrasted to the current nature of his

hometown. Based on the background of accelerated forces and his trip down memory lane, he provides a recommended 18-point platform for a hypothetical political party closely aligned with Mother Nature. Each point could justify its own chapter, but each has limited analysis on the pros and cons.

In conclusion, *Thank You for Being Late* is an informative up-to-date read about the state of information technology and the historical background to the globalization of markets, especially in the first half of the book. However, its editorial nature and lack of a bibliography and research notes would not make it a primary resource for research. For me, it bogged down in the latter portion.

Reviewed by Patrick M. Bailey, Associate Professor of Information Systems, Calvin College, Grand Rapids, MI 49506.

THE TECH-WISE FAMILY: Everyday Steps for Putting Technology in Its Proper Place by Andy Crouch. Grand Rapids, MI: Baker Books, 2017. 224 pages. Hardcover; $13.99. ISBN: 9780801018664.

When I first heard that Andy Crouch had a new book about living wisely with technology, I knew I had to get a copy. I have read several of Crouch's previous books including *Culture Making, Playing God*, and *Strong and Weak* and greatly appreciate his insights and friendly writing style (he is also an engaging speaker). His latest book does not disappoint and applies his wise and winsome style to the perplexing issue of "putting technology in its proper place."

The book opens with a delightful forward by Crouch's 16-year-old daughter. In it she writes articulately and thoughtfully, indicating that the lessons her parents taught have been taken to heart. In the following section Crouch states "[t]his book is about how to find the proper place for technology in our family lives—and how to keep it there" (p. 16). The book is sprinkled throughout with results from surveys of parents with children ages 14–17 years, carried out by the Barna Group. These survey results reveal the extent to which technology has impacted home life and how parents have been wrestling with the resulting challenges. One such survey reveals that most parents believe technology and social media make it "more difficult to raise kids today" (p. 27).

Crouch begins by laying the ground work for establishing the need for "nudges" (pp. 33–35) and "disciplines" (pp. 35–37) to help keep technology in its "proper place." Crouch then introduces "Ten Tech-wise Commitments" which include items such as to "create more than we consume," to remember the "rhythm of work and rest," to avoid screens before double digit ages, to "learn to sing together," and to "show up in person for the big events of life" (pp. 41–42). These commitments form the structure for the rest of the chapters of the book. The last chapter deals with the commitment of "being there" in which Crouch shares his own profound experience—sitting bedside with a dying friend.

All these commitments are indeed wise, but I admit to being surprised by the commitment to "learn to sing together." Crouch is a musician and comes from a musical family, so perhaps this suggestion reflects his own family and background. I suspect your mileage will vary with this particular commitment, depending on the musical abilities of your family. However, Crouch also ties this point to the issue of music in worship and makes some excellent points about the importance of congregational singing and what can be lost with amplified music and praise bands.

I must confess, at times his "ten commitments" made me uncomfortable, as they reminded me of the myriad ways I have fallen short in keeping technology "in its place" in my own life. However, each chapter ends with a Crouch family "Reality Check," wherein Crouch confesses frankly some of the ways his own family has struggled with these commitments and has fallen short. I found many of these "reality checks" to be refreshingly candid and helpful.

I have only small quibbles with a few sentences in the book. At one point Crouch suggests that "the problem isn't with our devices themselves—it's with the way we use them" (p. 148). Elsewhere he writes that "technology is at its best a neutral factor in what is most important in our families" (p. 66). Statements like these under-emphasize or miss the point that technology is not neutral and that technology is value laden. Media ecologists like Marshall McLuhan or Neil Postman have helped make the case that although we shape our tools, our tools always shape us. Indeed, many of the points that Crouch makes in the book are evidence that digital devices are not neutral and that we need to be aware of their built-in biases and nudges. In fact, near the beginning he writes, "The makers of technological devices have become absolute masters of the nudge" (p. 34).

At another point Crouch suggests that "technology emerges from the amazing success of modern science, and the hard work of scientists, but it's not like science at all. Science is hard. Technology is easy" (p. 51). While technology does utilize science, I would argue that science and engineering are distinct cultural activities. While I acknowledge that Crouch is talking here about how using technology