Biocca and Mark R. Levy point out that “a 3D model of a house can be as ambiguous a sign as the word ‘house.’” Lanier’s formulation of postsymbolic communication, however, is confronted with two complications. On the one hand, it presupposes a specific way translation of spoken languages” (Michael Okuda, Denise Okuda, and Debbie Mirek, 23)

Lanier’s formulation of postsymbolic communication achieves the communicative possibilities initially presented by the school of language at the Descartes way; its fundamental power lies in its ability to manipulate linguistic tokens--symbols to which meaning has been assigned. For structural linguistics, “the key to language is not so much a connection between a word and a thing but an arbitrary tokens, but its very substance has been in-formed by the Babelian dream of linguistic universality. The computer, therefore, constitutes

The computer promises to become the technological equivalent of this miracle, providing the “means of instant translation of any code or language, automatically and simultaneously. The universal translator, then, aspires to nothing less than a technologically enabled Pentecost. The “Tower of Babel” (Genesis 11:1-9) provides an account of the plurality of languages as having issued from an original and apparently

machine translation has experienced significant setbacks and failures. According to W. John Hutchins and Harold Somers, the reality of

Derridean reading, linguistic variation is not a mere empirical problem to be overcome by some perfect translation or by return to a universal

condition that were allegedly ruined at Babel. Bruce Schuman’s

and specifically the rare individuals who share all of these talents and insights--are now engaged in erecting a new Tower of Anti-Babel. This

neuroelectric

This kind of computer-mediated mind-to-mind connection is facilitated by brain-computer interface (BCI) technologies. Currently there are two

promises to repair the cacophony of language experienced in the wake of Babel but also, like the Tower itself, both approaches and threatens

The concept of speechless, direct neurological interaction, which is rooted in Scholastic philosophy, has been uploaded into the network of

The heavens.

According to Lanier, Virtual Reality promises a kind of

that ‘in theory the brain’s intentions should be discernible in the spontaneous EEG,’ the sheer complexity of the brain’s measurable activity

of input to the brain.”

Although the 3D model may

Such speechless communication approximates

much as a representation of a cup; Gibson’s protagonist, the console cowboy

the virtual cup is still a representation of a cup;