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LETTERS

Technological Fundamentalism

Wendell Berry ["Against PCs," Readings, September] provides writers enslaved by the computer with a handy alternative: *Wife*—a low-tech energy-saving device. Drop a pile of handwritten notes on *Wife* and you get back a finished manuscript, edited while it was typed. What computer can do that? *Wife* meets all of Berry's uncompromising standards for technological innovation: she's cheap, repairable near home, and good for the family structure. Best of all, *Wife* is politically correct because she breaks a writer's "direct dependence on strip-mined coal."

History teaches us that *Wife* can also be used to beat rugs and wash clothes by hand, thus eliminating the need for the vacuum cleaner and washing machine, two more nasty machines that threaten the act of writing.

Gordon Inkeles
Miranda, Calif.

I have no quarrel with Berry because he prefers to write with pencil and paper; that is his choice. But he implies that I and others are somehow impure because we choose to write on a computer. I do not admire the energy corporations, either. Their shortcoming is not that they produce

Harper's Magazine welcomes Letters to the Editor. Short letters are more likely to be published, and all letters are subject to editing. Letters must be typed double-spaced; volume precludes individual acknowledgment.

electricity but how they go about it. They are poorly managed because they are blind to long-term consequences. To solve this problem, wouldn't it make more sense to correct the precise error they are making rather than simply ignore their product? I would be happy to join Berry in a protest against strip mining, but I intend to keep plugging this computer into the wall with a clear conscience.

James Rhoads
Battle Creek, Mich.

I enjoyed reading Berry's declaration of intent never to buy a personal computer in the same way that I enjoy reading about the belief systems of unfamiliar tribal cultures. I tried to imagine a tool that would meet Berry's criteria for superiority to his old manual typewriter. The clear winner is the quill pen. It is cheaper, smaller, more energy-efficient, human-powered, easily repaired, and non-disruptive of existing relationships.

Berry also requires that this tool must be "clearly and demonstrably better" than the one it replaces. But surely we all recognize by now that "better" is in the mind of the beholder. To the quill pen aficionado, the benefits obtained from elegant calligraphy might well outweigh all others.

I have no particular desire to see Berry use a word processor; if he doesn't like computers, that's fine with me. However, I do object to his portrayal of this reluctance as a moral virtue. Many of us have found that computers can be an invaluable tool in the fight to protect our environment. In addition to helping me

write, my personal computer gives me access to up-to-the-minute reports on the workings of the EPA and the nuclear industry. I participate in electronic bulletin boards on which environmental activists discuss strategy and warn each other about urgent legislative issues. Perhaps Berry feels that the Sierra Club should eschew modern printing technology, which is highly wasteful of energy, in favor of having its members hand-copy the club's magazines and other mailings each month?

Nathaniel S. Borenstein
Pittsburgh, Pa.

The value of a computer to a writer is that it is a tool not for generating ideas but for typing and editing words. It is cheaper than a secretary (or a wife!) and arguably more fuel-efficient. And it enables spouses who are not inclined to provide free labor more time to concentrate on their own work.

We should support alternatives

both to coal-generated electricity and to IBM-style technocracy. But I am reluctant to entertain alternatives that presuppose the traditional subservience of one class to another. Let the PCs come and the wives and servants go seek more meaningful work.

Toby Koosman
Knoxville, Tenn.

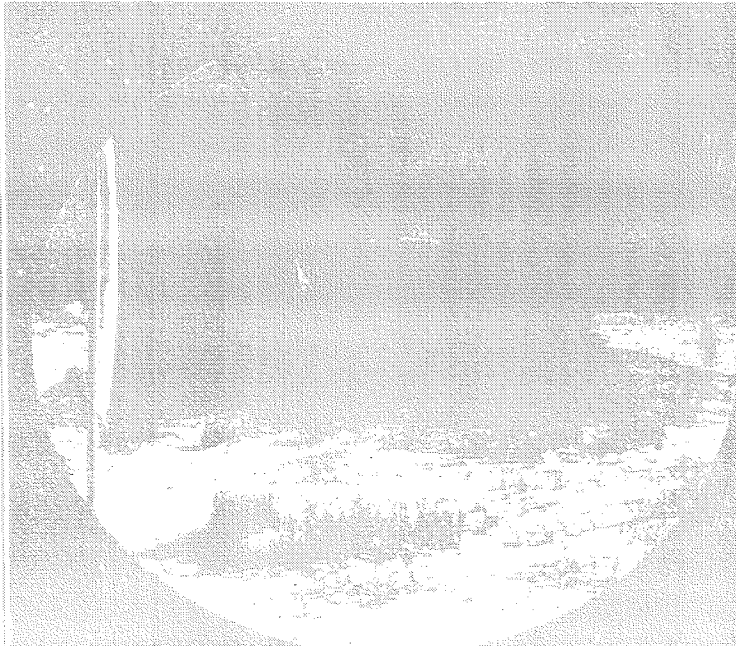
Berry asks how he could write conscientiously against the rape of nature if in the act of writing on a computer he was implicated in the rape. I find it ironic that a writer who sees the underlying connectedness of things would allow his diatribe against computers to be published in a magazine that carries ads for the National Rural Electric Cooperative Association, Marlboro, Phillips Petroleum, McDonnell Douglas, and, yes, even Smith-Corona. If Berry rests comfortably at night, he must be using sleeping pills.

Bradley C. Johnson
Grand Forks, N.D.

Wendell Berry replies:

The foregoing letters surprised me with the intensity of the feelings they expressed. According to the writers' testimony, there is nothing wrong with their computers; they are utterly satisfied with them and all that they stand for. My correspondents are certain that I am wrong and that I am, moreover, on the losing side, a side already relegated to the dustbin of history. And yet they grow huffy and condescending over my tiny dissent. What are they so anxious about?

I can only conclude that I have scratched the skin of a technological fundamentalism that, like other fundamentalisms, wishes to monopolize a whole society and, therefore, cannot tolerate the smallest difference of opinion. At the slightest hint of a threat to their complacency, they repeat, like a chorus of toads, the notes sounded by their leaders in industry. The past was gloomy, drudgery-ridden, servile, meaningless, and slow. The present, thanks only to purchasable products, is meaningful,



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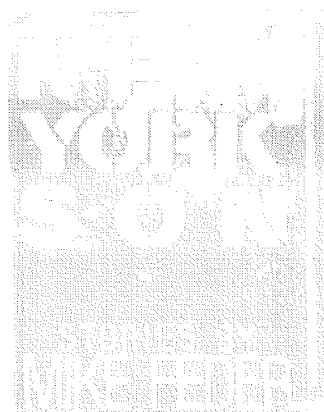
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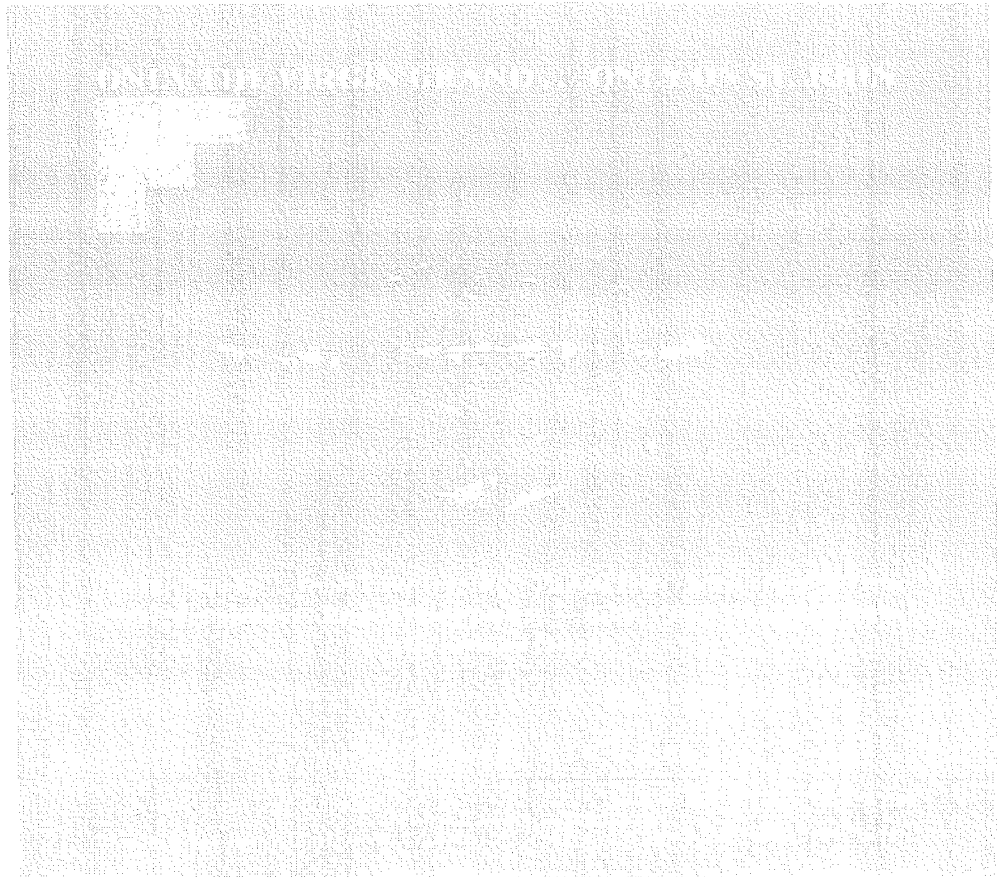
MIKE FOSTER
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bright, lively, centralized, and fast. The future, thanks only to more purchasable products, is going to be even better. Thus consumers become salesmen, and the world is made safer for corporations.

I am also surprised by the meanness with which two of these writers refer to my wife. In order to imply that I am a tyrant, they suggest by both direct statement and innuendo that she is subservient, characterless, and stupid—a mere "device" easily forced to provide meaningless "free labor." I understand that it is impossible to make an adequate public defense of one's private life, and so I will only point out that there are a number of kinder possibilities that my critics have disdained to imagine: that my wife may do this work because she wants to and likes to; that she may find some use and some meaning in it; that she may not work for nothing. These gentlemen obviously think themselves feminists of the most correct and principled sort, and yet they do not hesitate to stereotype and insult, on the basis of one fact, a woman they do not know. They are audacious and irresponsible gossips.

In his letter, Bradley C. Johnson rushes past the possibility of sense in what I said in my essay by implying that I am or ought to be a fanatic. That I am a person of this century and am implicated in many practices that I regret is fully acknowledged at the beginning of my essay. I did not say that I proposed to end forthwith all my involvement in harmful technology, for I do not know how to do that. I said merely that I want to limit such involvement, and to a certain extent I do know how to do that. If some technology does damage to the world—as two of the above letters seem to agree that it does—then why is it not reasonable, and indeed moral, to try to limit one's use of that technology? *Of course*, I think that I am right to do this.

I would not think so, obviously, if I agreed with Nathaniel S. Borenstein that "'better' is in the mind of the beholder." But if he truly believes this, I do not see why he bothers with his personal computer's "up-to-the-minute reports on the workings of the EPA and the nuclear industry" or



why he wishes to be warned about "urgent legislative issues." According to his system, the "better" in a bureaucratic, industrial, or legislative mind is as good as the "better" in his. His mind apparently is being subverted by an objective standard of some sort, and he had better look out.

Borenstein does not say what he does after his computer has drummed him awake. I assume from his letter that he must send donations to conservation organizations and letters to officials. Like James Rhoads, at any rate, he has a clear conscience. But this is what is wrong with the conservation movement. It has a clear conscience. The guilty are always other people, and the wrong is always somewhere else. That is why Borenstein finds his "electronic bulletin board" so handy. To the conservation movement, it is only production that causes environmental degradation; the consumption that supports the production is rarely acknowledged to be at fault. The ideal of the run-of-the-mill conservationist is to impose restraints upon production without limiting consumption or burdening the consciences of consumers.

But virtually all of our consumption now is extravagant, and virtually all of it consumes the world. It is not beside the point that most electrical power comes from strip-mined coal. The history of the exploitation of the Appalachian coal fields is long, and it is available to readers. I do not see how anyone can read it and plug in any appliance with a clear conscience. If Rhoads can do so, that does not mean that his conscience is clear; it means that his conscience is not working.

To the extent that we consume, in our present circumstances, we are guilty. To the extent that we guilty consumers are conservationists, we are absurd. But what can we do? Must we go on writing letters to politicians and donating to conservation organizations until the majority of our fellow citizens agree with us? Or can we do something directly to solve our share of the problem?

I am a conservationist. I believe wholeheartedly in putting pressure on the politicians and in maintaining the conservation organizations. But I

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