

Wendell Berry

Why I Am Not Going to Buy a Computer

Like almost everybody else, I am hooked to the energy corporations, which I do not admire. I hope to become less hooked to them. In my work, I try to be as little hooked to them as possible. As a farmer, I do almost all of my work with horses. As a writer, I work with a pencil or a pen and a piece of paper.

My wife types my work on a Royal standard typewriter bought new in 1956, and as good now as it was then. As she types, she sees things that are wrong, and marks them with small checks in the margins. She is my best critic because she is the one most familiar with my habitual errors and weaknesses. She also understands, sometimes better than I do, what *ought* to be said. We have, I think, a literary cottage industry that works well and pleasantly. I do not see anything wrong with it.

A number of people, by now, have told me that I could greatly improve things by buying a computer. My answer is that I am not going to do it. I have several reasons, and they are good ones.

The first is the one I mentioned at the beginning. I would hate to think that my work as a writer could not be done without a direct dependence on strip-mined coal. How could I write conscientiously against the rape of nature if I were, in the act of writing, implicated in the rape? For the same reason, it matters to me that my writing is done in the daytime, without electric light.

I do not admire the computer manufacturers a great deal more than I admire the energy industries. I have seen their advertisements, attempting to seduce struggling or failing farmers into the belief that they can solve their problems by buying yet another piece of expensive equipment. I am familiar with their propaganda campaigns that have put computers into public schools in need of books. That computers are expected to become as common as TV sets in "the future" does not impress me or matter to me. I do not own a TV set. I do not see that computers are bringing us one step nearer to anything that does matter to me: peace, economic justice, ecological health, political honesty, family and community stability, good work.

What would a computer cost me? More money, for one thing, than I can afford, and more than I wish to pay to people whom I do not admire. But the cost would not be just monetary. It is

well understood that technological innovation always requires the discarding of the "old model" — the "old model" in this case being not just our old Royal standard, but my wife, my critic, my closest reader, my fellow worker. Thus (and I think this is typical of present-day technological innovation), what would be superseded would be not only some thing, but some body. In order to be technologically up-to-date as a writer, I would have to sacrifice an association that I am dependent upon and that I treasure.

My final and perhaps my best reason for not owning a computer is that I do not wish to fool myself. I disbelieve, and therefore strongly resent, the assertion that I or anybody else could write better or more easily with a computer than with a pencil. I do not see why I should not be as scientific about this as the next fellow: When somebody has used a computer to write work that is demonstrably better than Dante's, and when this better is demonstrably attributable to the use of a computer, then I will speak of computers with a more respectful tone of voice, though I still will not buy one.

To make myself as plain as I can, I should give my standards for technological innovation in my own work. They are as follows:

1. The new tool should be cheaper than the one it replaces.
2. It should be at least as small in scale as the one it replaces.
3. It should do work that is clearly and demonstrably better than the one it replaces.
4. It should use less energy than the one it replaces.
5. If possible, it should use some form of solar energy, such as that of the body.
6. It should be repairable by a person of ordinary intelligence, provided that he or she has the necessary tools.
7. It should be purchasable and repairable as near to home as possible.
8. It should come from a small, privately-owned shop or store that will take it back for maintenance and repair.
9. It should not replace or disrupt anything good that already exists, and this includes family and community relationships.

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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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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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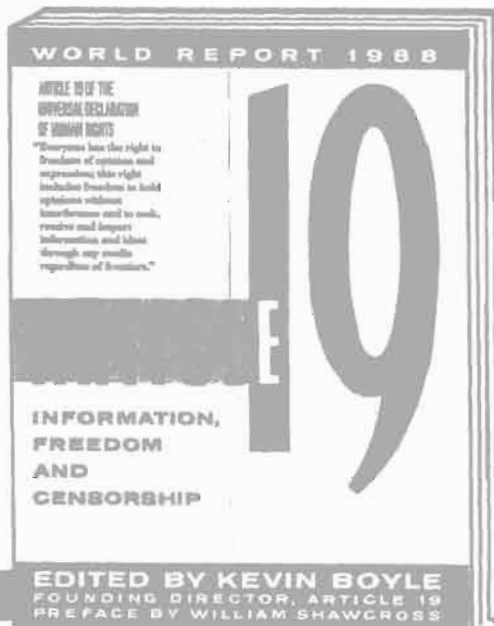
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wrote my little essay partly in distrust of centralization. I don't think that the government and the conservation organizations alone will ever make us a conserving society. Why do I need a centralized computer system to alert me to environmental crises? That I live every hour of every day in an environmental crisis I know from all my senses. Why then is not my first duty to reduce, so far as I can, my own consumption?

Finally, it seems to me that none of my correspondents recognizes the innovativeness of my essay. If the use of a computer is a new idea, then a newer idea is not to use one.

Perestroika Lite

George Feifer ["The New God Will Fail," October] reports that his acquaintances in the Soviet Union are profoundly pessimistic about the chances for fundamental social change.

He should know that the following story is making the rounds in the Soviet Union: A man at a bar orders a bottle of beer. He puts down the usual ruble. The waitress comes over and says, "It's now two rubles—one for the beer and one for *perestroika*." On the next occasion the man puts down two rubles, and the waitress returns one of them. "No more charge for *perestroika*?" the man asks. "Oh yes," the waitress replies, "there's still the charge for *perestroika*. There's no more beer."

Ralph Slovenko
Detroit, Mich.

Liquid Rights

Your forum on animal rights ["Just Like Us?" August], though engaging, struck me as naive. There is an obvious and undeniable distinction between ourselves and animals that allows us to deny them rights—animals have no money! They are as poor as the dirt they sleep on, and, therefore, like the capital-less members of our own species, entitled only to what charity we choose to extend to them.

Alice Crawford
Portland, Ore.