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TECHNOPHILIC DIAGNOSIS OF MAN AND MACHINE INTERFACE IN ROBERT PIRSIG'S ZEN AND THE ART OF MOTORCYCLE MAINTENANCE

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Abstract

This dissertation explores the technophilic aspect of man and machine relationship in Robert Pirsig's Zen and the Art of Motorcycle Maintenance. This research focuses upon the production and usage strategy of technology so that they can be easily adored by the consumers. The research methods consisted of a wide review of relevant literature on Modern Machines and human beings. The research approach adopted in this dissertation includes Donna Haraway's Cyborg Manifesto and John Williams's Techne Zen and the Spiritual Quality of Global Capitalism. The findings from this research show that the global industries are popular since they have more humanistic approach to their production either in hard or soft machineries. Thus, to be fit for survival our interface with machine must be friendly. This dissertation recommends that technological production should have aesthetic beauty for keeping us in easy terms with them. Technology must not be scary but healthy.

Keywords: Technology, Zen, Cyborg, Aesthetic Beauty, Machine.

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The study of the art of motorcycle maintenance is really a study of the art of human rationality itself. The writer argues for the affinity for machines. Robert M. Pirsig's best selling novel Zen and the Art of Motorcycle Maintenance makes inquiry into scientific American values. The novel was first published in 1974 from New York. As argued by Pirsig the context of the novel falls amidst the ongoing US military invasion of Vietnam, the 1973-74 oil crisis, the stock market crash. Pirisig's novel makes the effective analysis of contemporary mass people failed to grasp the friendly treatment with technology.The present research work deals with the narrator's holistic approach to man and machine relationship. The therapeutic relationship is presented between man, machine and environment. For the narrator, the cybernetic experience of riding his motorcycle on rustic roads and in an Arcadian environment is highly therapeutic for neo Luddites. In the time of mechanical reproduction, the mass culture was against the production of mechanical goods. So, Pirsig positive the role of technology through the post counter-culture view. He proposes Zen Buddhism as an antidote to the dehumanizing effects of Western technology. As Donna Haraway argues, "Modern machinery is an irreverent upstart god" (294). This research analyses the rhetorical analysis of mind and technology. The central argument of this research is to concern the rhetoric of journey that counterattacks the relationship between man and machine from technophobia.

Pirsig's narrator reminds readers that "a root word of technology, techne, originally meant art" (Pirsig 273). He further narrates that the ancient Greeks never segregated art from manufacture in their minds, and so never developed separate words for them. The existing notion of Marxism affirms the destruction of human labour through the creation of machines. Machines are intolerable to them because they displace human beings. In contrast, this research paper investigates how machines are benevolent to humans. Zen Buddhism in Beat age endorses machines as power, the source of knowledge and creation. This paper study causes of alienation between man and machine concerning how the technology is beneficial to human.

Hence, it will help readers understand how the Zen philosophy and machine can work together to create the harmony of modern people's fear of technology. To establish the fact I would like to bring novelist's argument "What's wrong with technology is that it's not connected in any real way with the matters of the spirit and of the heart" (156).He tries to connect human spirituality and feelings with the emotionless machines. Thus, this paper diverts from a Marxist approach to machines as hostile. Finally, it investigates why the narrator refutes the hatred of technology and claims it self-defeating.

Pirsig's notion of Zen spirituality believes upon the gentle, tranquil and

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civilized approach to machines. It serves as an answer to the over-mechanization of the West arguing that machine should be benevolent technologically and spiritually to modern men. If men start to love their machine because of its functions and appearance, they will be more hospitable, peaceful towards other, therefore. Indeed, Pirsig magnifies Zen technophilia granting about the holistic approach to machines that creates loving, rational and moral human beings. In the beginning, the narrator is unable to understand the technological world but later on, he comes to realize it in terms of Zen philosophy taking it as 'Quality' which means good. Withdrawal from the machine is not possible. So, human beings must think retrospectively. Technology actually means art. Walter Benjamin in "The Work of Art in the Age of Its Technological Reproducibility" experiences the pleasure in art through technology. He counters the old Marxist approach to technophobia. Hence, he affirms that "The technological reproducibility of the artwork changes the relation of the masses to art. The extremely backward attitude toward a Picasso painting changes into a highly progressive reaction to a Chaplin film" (36). Therefore, if art, aestheticism and spirituality are possible in a material object, human beings should keep no disorientation with technology.

The way to solve the conflict between human values and technological needs is not to run away from technology but a fusion of nature and the human spirit into a new kind of creation that transcends both. To acclaim its argument, this research project will bring theoretical approaches from Donna Haraway's A Cyborg Manifesto. Haraway tries to justify the liveliness and involvement of machines in our life as she argues, "Our machines are disturbingly lively and we ourselves frighteningly inert" (294). She, thus clarifies that machines have captured the modern men's lifestyle. In similarity to Pirsig, she also denies the distancing of machines from human beings. She finds that modern machines have a complete attachment to our lives. She also recreates the female role in the domestic affairs as more cybernetic and less submissive from the aid of technology. She glorifies technology as a tool for a feminist to subvert the stereotypical gender notions in modern time. Similarly, to critically examine spiritual rhetorics of Zen, it brings a reference from John Williams's Zen and the Spiritual Quality of Global Capitalism. Williams purposes the technology as an aesthetic beauty from the perspective of Zen. Zen meditation clears the mind of workers and employee which will help to create the quality machine. Theodore Roszak in The Making of Counter Culture signifies the capitalist idea of mechanical age. He calls that technology is a medium to organize and update the rationality of modern men through global capitalism. Multinational brands unite the people beyond specific boundary by selling the international identity. People from worldwide use the product of Addidas, Puma, Nike to connect themselves as part of that identity.

To bound the Zen ethos Thich Nhat Hanh's Zen Keys: Spirituality Versus

Technology will be cited. Hanh illustrates the virtues of Zen as an antidote to the dehumanizing effects of western technology. The practice of Zen ethos in technology nurtures the spiritual feelings towards others. It will also clasp theoretical insights from Richard Brautigan's All Watched Over by Machines of Loving Grace. He argues that men can return to nature by lending machines to work through. Artificial intelligence will displace the rigidity of time and effort. These are online databases printed and compiled. From the earlier mentioned literature review, this paper will focus mainly on the narratives that define the ways to pursue technology positively.

Pirsig's book argues about the technophilic culture arguing from the insights of Zen and motorcycle maintenance. In the 1960s, technology had a lot to do with American citizens. The technology was considered as the forces that were trying to turn mass people against the machines. In contrast, Pirsig's narrator alerts the public that the habit of running away from the machine is self-defeating. He argues, "The real ugliness is not the result of any objects of technology. The real ugliness lies in the relationship between the people who produce technology and the things they produce" (Pirsig 273).

When Luddites failed to establish the harmonious relationship between man and machine in1960s, Pirsig's book gives a new way from Zen Buddhism to live with the machines rather than raging against them. Thus, his book works as the manifesto to keep the cybernetic relationship with the technological system from the enlightening discourse of Zen. The wall in Korea that Phaedrus sees is an act of technology. It was beautiful not because of any masterful intellectual planning or any scientific supervision of the job. It was beautiful because the people who worked on it had a way of looking at things that made them do it. They didn't separate themselves from the work in such a way as to do it wrong. Zen Buddhists believe about a meditative practice in which the idea of a duality of self and object does not dominate one's consciousness. To establish the Zen spirituality in technology, Pirsig purposes, "Peace of mind produces right values, right values produce right actions and right actions produce work which will be a material reflection for others to see of the serenity at the centre of it" (Pirsig 280).Pirsig's approach is boosting the possibility of an organic and holistic form of rationalist technological world. As he affirms, "A technology that produces debris can find and is finding ways of disposing of it without ecological upset" (117). Technology has become a new way of updating modern rationality from the anti-spirit of technophobia. As Alan Watts in his book The Way of Zen argues, "The impact of science and technology upon the traditional way of living, thinking and feeling have made people seek for some new guiding vision" (180). Zen spirituality has dominated the corporate management business and international marketing practice.

Technological innovation like a computer, pharmaceutical offered by multinational

corporations is a new path toward enlightenment. These innovations are organized aesthetically by the notions of Zen spirituality. Thich Nhat Hanh in his book Zen Keys argues about the usage of Zen in the Western culture of industrialism. He affirms that:

> Young westerners seem more interested in Zen than are the young people in the East, who are preoccupied with revolution and industrialization. Western civilization has brought the man to the edge of the abyss. It has transformed into a machine. Zen is not the collection of rituals; it is life. Zen awakens humanity in technological civilization. (Hanh 152)

Hanh further illustrates that technological ugliness should not be overrated in an effort to produce beauty and profit by people who don't know about a quality product. As Pirsig argues, "The real purpose of the spiritual method is to make sure that Nature hasn't misled you into thinking you know something that you actually don't know" (98).

Pirsig confirms that motorcycle is a system of concepts worked out in steel. There's no part in it, no shape in it, that is not out of someone's mind. The motorcycle is primarily a mental phenomenon. Steel can be in any shape you want if you are skilled enough. All the mechanical production are out of someone's mind. So, he defies that the hatred towards technological production. He argues for the rejection of the system of working rather than the object of work. He counterattacks Luddites defending that:

> But to tear down a factory or to revolt against a government or to avoid repair of a motorcycle because it is a system is to attack effects rather than causes; and as long as the attack is upon effects only, no change is possible. The true system, the real system, is our present construction of systematic thought itself, rationality itself. (Pirsig 92)

To speak of certain government and establishment, institutions as the 'system' is to speak correctly. His notion is that organizations are also founded upon a certain structural system like the motorcycle. Factory workers have actually lost the enthusiasm in their work.

People arrive at a factory and perform a totally meaningless task for hours without question because the structure demands in that way. Hence, the working system of factory workers should be changed is also the major statement of the novel for changing man technology relation. They should be motivated by the spiritual value of Zen. Theodore Roszak in his book The Making of a Counter Culture argues, "The technology was not simply the introduction of technology into society but a much more comprehensible regime of organizational integration" (15). An ideal modern man always thinks up modernizing, up-dating, rationalizing and planning. So, to overturn the mad rationality of technophobic culture against a machine, one has to have something to offer in its place. Therefore, Pirsig states that "Number of

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counterculturalists promoted various forms of Eastern mysticism as an antidote to the western technocracy. Zen spirituality is an answer to the over-mechanization of the West" (87). In the 1970s, hundreds of Zen centres cropped up all over the US. Virtues of Zen Buddhism came as an antidote to the demanding effects of Western technology.

Charles Prebish in American Buddhism notes, "In the 1970s the problems resulting from the monumental advances in all aspects of technology have become a strategic concern for American Buddhists" (Quoted in Williams 22). Hence, they started to argue that the first phase of civilization must be to establish social conditions in which life can be lived inhuman way. As per the Zen Buddhism organized in the novel, spiritually awakened people are certainly going to form small communities where material life will become simple and healthy.

Many counterculturalists do not find all forms of technology as cruel. Indeed, most Zen advocates that the egocentric attempt to dominate the world through the misuse of technology raise the many human problems. As Watts explains, "Buddhists philosophy should have a special interest for students of communication theory, cybernetics, logical philosophy and similar matters" (Williams 23). For Watts, the reason Zen Buddhism has a special interest for cybernetics is that it offers a way to transcend from the domination of technology by providing peace to mind. Thus, Zen Buddhism controls the strictness of technology by providing therapeutic value to human beings. We need a holistic awareness of Zen to balance organic Nature and mechanical production.

The idea that Zen offers a therapeutic means of developing and integrating humans and cybernetics. Gradually, the countercultural trend started to indulge the Zen philosophy for solving the malfunction of technology. Zen devotee Richard Brautigan in his famous 1967 poem "All Watched Over by Machines of Loving Grace" writes:

> I like to think
> Of a cybernetic ecology
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> Where we are free of our labours
> and   joined   back   to   nature
> Returned to our mammal Brothers
> and sisters
> And all watched over
>
> By machines of loving grace. (Brautigan 3.18-25)

As quoted in the research of Williams, Brautigan vividly interweaves the organic (meadows, pure water, flowers) and the cybernetic (computers, machines, electronic) reflecting the explicitly Zen philosophy. He establishes the notion that machine and technology can provide modern men free time to unite with nature. If machines start

to work efficiently, human beings have to be less busy with their works. Thus, they will get leisure to go back into nature and enjoy its tranquillity. They can run their corporate and spiritual life at the same with the aid of technology.

The opening line of the novel weaves together the man, machine and ecological environment. When Pirsig narrates, "I can see my watch, without taking my hand from the left grip of the cycle, that it is eight-thirty in the morning. The wind at even at sixty miles an hour is warm and humid" (3). For the narrator, the cybernetic experience of riding his motorcycle on small rural roads is highly

therapeutic. He explains that "Tensions disappear along old roads like this" (4). Riding motorcycle is drowning in the meditation. You are contemplating over something very essential to your life. Riding bike helps to contemplate over the vital decisions of your life. It produces a good effect on your body and the mind. He affirms:The cycle swings into each curve effortlessly banking so that our weight is always down through the machine no matter what its angle is with the ground. The way is full of flowers and surprise views, tight turns one after another so that the whole world rolls and pirouettes and rises and falls away. (Pirsig 390)

The motorcycle makes some great 'zazen' (Williams 32) which is the Zen practice of extended meditation. The motorcycle enables one to get outside and back into an overwhelming sense of contact and presence. Pirsig argues that riding cycle is just like meditating. You meditate about the lots of things. You are completely overwhelmed by the thoughts currently projected on your mind. The motorcycle doesn't demand non-communicative meditation. The narrator's visions are all interior reflective musings which are enormously useful to the corporate culture and postindustrial capitalism.

Tools have artistic values. Technology is a concrete form of your abstract thought. To magnify this point of Pirsig, Benjamin argues:

> The first aim of technology is to master Nature, but the second is an interplay between nature and humanity. The primary function of art today is to rehearse that interplay. This applies especially to film. The function of film is to train human beings in the appreciations and reactions needed to deal with a vast apparatus whose role in their lives is expanding almost daily. (Benjamin 26)

Dealing with apparatus and tools teaches people that technology will release them from their enslavement to the power of the apparatus only. Humanity's whole system has changed itself to the new productive forces. He further argues that "The state of their technology compelled the Greeks to produce eternal values in their art" (27). In recent times, we have seen a huge split develop between a classic culture of science and a romantic counterculture. Two worlds are growing alienated and hateful towards each other. This is why motorcycles are so useful to Pirsig as an ongoing point of discussion. They may be mass-produced, technological products, created by means of

classic thinking but they are also wonderfully romantic vehicles. Motorcycle allows freedom to the narrator across different geographical sites of America. His journey is to the self-understanding of the complex human techno relations.

Although motorcycle riding is romantic, motorcycle maintenance is purely scientific. Pirsig emphasizes the motorcycle as a conceptual and philosophical object. He concentrates upon the unity of scientific and romantic rationality. He thus signifies that "What has become an urgent necessity is a way of looking at the world that does violence to neither of these two kinds of understanding and unites them into one" (Pirsig 72). Thus, even heavy industrial objects, large machine tools and the digital circuits of a computer could become the products of a much lighter and aesthetic process from the proper philosophical outlook of Zen. Pirsig resolves the conflict between technology and mass fear. He argues that:

> The way to solve the conflict between human values and technological needs is not to run away from technology. That's impossible. The way to resolve conflict is to break down the barriers of dualistic thought that prevent a real understanding of what technology is not an exploitation of nature and human spirit into a new kind of creation that transcends both. (Pirsig 274)

He becomes equally unimpressed by the too much western thinking that treats everything very scientifically. He refers the western academia as the 'Church of Reason' only full of classical thoughts. Thus, Phaedrus notices the missing of vision of 'Quality' product in both the East and West world. He argues, "Quality is the Buddha. Quality is the scientific reality. Quality is the goal of art" (260). Quality resides in the function and the artistic shape of technology and its product. Quality is the unity of science and romance. Quality becomes an answer to the whole problem of technological hopelessness.

The search for nondualistic philosophy in the novel is also the search for a non-dualistic self in the narrator. The metanarrative moment in the novel explores the self-help moment to the narrator. The narrator clarifies that:

> The real cycle you're working on is a cycle called yourself. The
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> the machine that appears to be 'out there' and the person that appears to be 'in here' are not two separate things. They grow towards quality or fall away from quality together. (Pirsig 326)

Cycle as self-means both the metaphorical engine and the cyclical returning to a former self. The narrator 'Phaedrus' returns to his former habit and thinking. This transformation is also liked by his son which is achieved through the motorcycle journey meditation.

Jennifer Gonzalez in "Envisioning Cyborg Bodies" argues that "The distinction between the machine and the human has become a question of gender and

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class. Those who had access to certain machines were privileged" (60). Gonzalez presents a picture of lady engraved in a clock. She calls it mechanical mistress. In the height of technological development, as a machine lady, she displays the skill and artistry of the best engineers of her era. The fact that she represents the female body is indicative of the role she is meant to play as the objectification of cultural sophistication and sexuality. The woman is a clock. Donna Haraway writes, "The machine is us, our process, an aspect of our embodiment" (Cyborg Manifesto 18).Therefore, a mechanical cyborg can be considered as a techno-human amalgamation. Our machines have become more active and versatile than us. Technologies are so light, cheap and artificially intelligent that they have changed the whole way of human evolution.

Phaedrus in the novel connects human beings with technology. He argues that there must be identified by workers with the job in any industry. The workers just finish their routine and get cut off from their job. They never give the second thought to their work. People are actually living with technology without actually having anything to do with it. Their soul and mind were outside of it, detached, removed. They were involved in it, but not in such a way as to care. The narrator feels this conflict with his neighbour as he assimilates:

> It's all of the technology they can't take. And then all sorts of things
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> started tumbling into place and I know that was it. Sylvia's irritation at a friend who thought computer programming was creative. All their drawings and paintings without a technological thing in them. Of course, John signs off every time the subject of cycle repair comes up, even when it is obvious he is suffering from it. That's technology. (Pirsig 14)

Most people escape from the city into the woods and country to escape from technology. But, the narrator argues that technological amalgamation can be found in the collaboration of machine and nature. Techno friendly relationship must be there with the machines. Machines are just like patients. If we treat machines improperly, we will never get the perfect result. The narrator's approach to holistic style institutionalizes it. He argues, "I check it from time to time the same way I would check a patient who has had a heart attack, even though it seems cured" (Pirsig22). Pure scientific approach to any machine is not good. Machines empower us, they make us self-governed. They escort us through the complex working system of day to day life. Haraway argues, "Modern machines are quintessentially microelectronic devices. They are everywhere and they are invisible" (294). Writing, power and technology are old partners in western stories of the origin of civilization. We pick up certain feelings about an individual machine that is unique. Each machine has its own unique personality which probably could be defined as the intuitive sum total of everything you know and feel about it. Haraway in praise of cybernetic evolution endorses that:

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> Communications technologies and biotechnologies are the crucial tools recrafting our bodies. These tools embody and enforce new social relations for women worldwide. Technologies and scientific discourses can be understood as instruments for enforcing newer meanings to a social system. (Cyborg Manifesto 55)

She points out that the social feminist agenda has also got boosted by the birth of technology. Technology can decode the female's problems through feedback control. Through different coding and decoding in tools, females have re-emerged as the post gendered cyborgs. Technology can blur the public/private sphere for modern women. It can grant cyborg citizenship worthy of dismantling old hierarchical social values. Haraway further argues that "Communication Sciences and biology are constructions of natural-technical objects of knowledge in which the difference between machine and organism is thoroughly blurred; mind, body and tool are very

intimate terms" (56).

She establishes the fact that communication science and technology has made life much suitable in post world evolution. Technology has lessened the time and gapbetween man and machine. Man can accommodate into super beings and cheat the time if they can fully acknowledge the apple of modern Eden which is technology itself.

The concept of corporate Zen motivates for the positive use of technology. After the Second World War, Japan embraced the notion of corporate Zen. In his recent study "Zen at War" Brian Victoria has shown that what the dozens of management scholars visiting Japanese corporations in the 1970s would have encountered was not only the quality control methods introduced by Deming in the 1950s but also an entire reconfiguration of Zen Buddhism for the Japanese corporation" (quoted in Williams 45). Japan's defeat during the World War II was not the demise of imperial way Zen and soldier but only their metamorphosis and rebirth as corporate Zen. After the war, Japanese companies realised that schools were no longer emphasizing the old virtues of obedience and conformity. Series of Zen training programs were developed for a number of Japanese corporations. Zen masters became frequent visitors of Japanese companies for the motivation of quality product that will be benevolent for humanity. Thus, Japan, in later decades has enormously developed in the field of medical science, robotics and electronic science. Japan no longer focused its technology inventing upon war weapons.

Japan business expert William Ouchi in his study "Theory Z: How American Business can meet the Japanese Challenge" argues that "Japanese business culture is described as neither hard nor soft theory rather as a new Theory Z mediating the notions of Zen" (Williams 46). As Williams further investigates and finds that Japanese type Z organizations are intimate associations of people engaged in their company. Obedience and loyalty to the corporation become part of the spiritual

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relations between employees rather than enforced hierarchical structure. Zen encourages its practitioners to reflect on their experience. Therefore, some executives do Zen meditation with the purpose of clearing their minds, so they may reflect on their experience more deeply. Pirsig laments the absence of excellence in technology. His whole narrative is about the search for excellence in the work of art and technology. Pirsig notices that:

> While at work I was thinking about this lack of care in the digital computer manuals. They were full of errors, ambiguities, omissions and information so completely screwed up that you had to read them six times to make any sense of them. (25)

We can notice a kind of obsessive-compulsive disorder in Pirsig's approach to computer manuals. Pirsig as an average worker tries to keep devotional, cybernetic relationship with mechanical systems. Its a kind of enlightened awareness of quality.

Pirsig's novel provides the rare laboratory in which philosophy and literature can test and contest each other. The arguments of both sides can be examined in the narratives of the novel. The double critique occurs at extremely close paragraphs, within the fragmented subjectivity of the narrator. One part of his subject is 'the speaker' who is the residual persona left by 'Annihilation ECS' (Electro Current Shock). It was the court authorized procedure in which the old personality is replaced from technology. The narrator argues, "His old memories were liquidated without a trace in a technological faultless act" (Pirsig 73). Memories of the earlier life return to Pirsig on his motorcycle journey to California. Pirsig illustrates the difference between the classical and the romantic view by contrasting his own approach to motorcycle maintenance with his friends who are confused by technology.

John and Sylvia prefer to take their bike to a competent mechanic to have it repaired. In contrast, Pirsig believes that if one takes the time to understand how a motorcycle operates, it is more satisfactory to repair it oneself. Pirsig sees antipathy to technology as unnecessary and self-defeating. He argues:

> The Buddha, the Godhead, resides quite as comfortably in the circuits of a digital computer or the gears of a cycle transmission as he does at the top of a mountain or in the petals of a flower. To think otherwise is to demean Buddha which is to demean oneself. (Pirsig17)

He sees the cause of our current social crises in being unfriendly with technology. It is a genetic defect within the nature of reason itself. Until this genetic defect is cleared, the crises will continue. Our current modes of rationality are not moving society into the better world. Pirsig establishes the fact that we are emotionally hollow, aesthetically meaningless and spiritually empty. John and Sylvia are the lost and alienated from the whole structure of civilized life. They look for solutions outside the structure. Hence, such turning away from technology will do no good for humanity.

Richard Williams in Techne Zen and the Spiritual Quality of Global

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Capitalism investigates the historical background of American culture when there were the group of Luddites. Luddites were group of early nineteenth-century English workmen destroying laborsaving machinery as a protest. He argues that "The Sutherlands, in other words, are neo-Luddites, and, as such, they come to serve as

important cultural types for Pirsig's ideological arguments because they don't believe in repairing their motorcycle themselves" (33). Indeed, Pirsig's book is many ways as much about the technophilic culture as it is either Zen philosophy or motorcycle maintenance.

Pirsig as the whole is found arguing for quality management in the world of technology. It involves managing feedback loops, a constant flow of information and

objects body parts in assembly line production. Every part of job needs excellency or in Pirsig's words Quality with capital 'Q'.

Williams provides the scientific flow chart of W. Edwards Deming's quality control as modelled in "Dr Deming: The American Who Taught the Japanese About Quality." He argues, "Deming's system allowed any worker to bring the entire line to a halt at any time upon noticing any defect in the moving product. Deming's basic philosophical premise was that considerations of quality must come prior to both the objective manufacturing of a product and subjective considerations of profit.

The Japanese model of quality management is what Pirsig argues in his

Metaphysics of Quality. Pirsig brings the main theme of Deming's model of quality management for the perfect production of technological goods. It thus glorifies the corporate management which ultimately leads a consumer to quality products. The transformation in the late 1970s and 1980s involved a massive reconsideration of corporate management theory. Williams further points out that "According to early twentieth-century Taylorist/Fordist models of scientific management, the task of the manager was to break down worker's job into specific procedures so that even the least intelligent could understand it, so that even the least motivated would be willing to perform it energetically" (46). From the early 1960s, many counterculturalists critiques of technology began to feel elevated and cured of the discovery of management discourse and command control intelligence. Haraway also argues about the metaphor of 'C3I' (292); command-control communication intelligence bringing the reference from the military's symbol for its operations theory.

The postindustrial information age has understood its harmonious relationship with Zen. Williams brings out the reference that Steve Jobs is a live example who visited India for the spiritual knowledge in the early 1970s who was the just an employee. He frequently visited the Los Altos Zen centre, mediating and studying under Zen master Kobin Chino Otogowa as described in his biographical novel. In his research, it is narrated that "Jobs studied for several years with Otogowa, employed him as the

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official roshi of Jobs's second company NeXT, and even employed him officiate at his marriage" (Williams 49). Apple even paid $100 million to Japanese company Creative Worldwide Inc. in a settlement over the allegations that it stole patents for is mp3 player design. Nowadays Apple Inc.'s all products are aesthetically and scientifically a stroke of genius. Everyone around the world considers themselves as blessed and privileged if they own Apple products. Its products are not only least defected but also profoundly sublime in appearance and outlook.

Richard M. Coe in similar review analyses the difference of opinion between the narrator of the novel and his riding companion John about the perception of technology. He recognizes that "The narrator and his friend John cannot agree about motorcycle maintenance, or more generally about technology, it is a difference of perception" (62). John's approach to the machine is more romantic but the narrator's approach is more scientific. The narrator believes in keeping mutual understanding with the machine. It raises a variety of issues ranging from the relationship between technology and human beings. It relates to issues such as how to come to terms with technology, how to achieve inner peace and how to provide meaning to any work. Thus, to provide the solutions from the negative mechanization of technology, Zen works as a remedy. Pirsig is concerned specifically with the ways in which we are arrogant by our approach to machines. He also makes a rhetorical analysis of the Eastern perception of machine versus Western perception. The difference of perception makes a different opinion. People argue without knowing what the real issue or basic ground rule is. Motorcycle maintenance and motorcycle riding are rhetorically analysed.

Pirsig teaches about our perception. When we teach people how to communicate, we are socializing them, including modes of perception and cognition. Technological innovation should not change our natural perception. Thus, he considers motorcycle as more natural and open to the physical environment. When the narrator comments the difference of motorcycle riding and car driving, he soundly argues:

> In a car, you're always in a compartment and because you're used to it you don't realize that through the car window everything you see is just more TV. You're a passive observer and it is all moving by you boringly in a frame. On a cycle, the frame is gone. (Pirsig 4)

The discussion of the difference in the car driving and bike riding is the difference in how people react to technology. It leads into the point of unity where two opposite thoughts are blended together. As argued by Pirsig, in a bike you can feel the true character of nature. It is an act where materialism and the idealism blend together. Pirsig's assertion is that he has found a better mode of perception. It makes more sense of the world that does purely western scientific mode. The narrator and his friend John cannot agree about motorcycle maintenance or more generally, about technology. But this is not just a difference of opinion, it is a difference of perception.

Pirsig moves to a discussion of science and technology. Richard Coe in his

review justifies, "Science as P.K. Feyerabend has succinctly pointed out is an excellent example of knowledge, and the real issue which concerns Pirsig is epistemological" (Coe 63). Science is an ambiguous signifier with essentially positive connotations as argued by Pirsig. Nowadays, even Marxism, psychoanalysis, astrology and shamanism are analysed from the scientific approach. If science fails to prove their application, they are the no longer practical theory anymore. In the novel, its argued by the narrator, "Science is, moreover, popularly taken to be identical with technology because it contains the application of abstract theory into concrete form" (304). Therefore, Pirsig argues his debate that science should be judged by problem-solving perspectives. His analogy is to present the hypothesis that why one should know to maintain their things oneself at least for a little.

Pirsig offers the argument where form and content are much debated. Form and content of any materialistic object should be observed in the dualistic sense. If we want to know why that dualism is dominant today. We have to learn for constraints in the present, not cause in the past. Thus, mind and machine are also the same.

Machines are the projection of the mind's rationality. Pirsig argues, "In university, composition courses are subordinated and skills are also not given importance" (13). Content is already there, but the outcoming form must be beautiful. According to
Pirsig, Aristotle's logic of philosophy has errors. Aristotle subordinated the 'Good' and 'True' and rhetoric to logic. He thereby separated form from content which is unhealthy. Hence, the relationship between technological civilization should be distinct from nature.

The value of technology is relative in a sense how that technology is used. Coe argues, "Pirsig's choice of the word quality is related to the new Left's emphasis on quality of life issues" (66). Pirsig's novel has a significant influence on certain parts of the left movement. Coe argues that the New Left was trying to retrieve the materialistic approach from the reductive economic approach of old communist notions. Science and technology should be given more focus as per culture and time. Workers should care more about their tasks. They should have a sense of connection with the things they assemble in the production line. It helps to change the quality of material products.

Pirsig's specific motorcycle maintenance advice to establish the relationship between the machine, factory owner and the worker is in a circular mode not in a hierarchical model. He explains that to do quality work, our mind must be peaceful. He provides solutions that we should stop working whenever our mind is in a chaotic and confused state. He calls such condition as the wrong frame of mind. Pirsig wants to solidify the idea that technology is a concrete form of our abstract thought. Ronald Primeau in his review argues that the narrator presents the university and knowledge as an object. He comments, "Universities are more concerned only in the production of degree holders as objects. Students are only grade oriented" (Pirsig 78). Universities

should never perform like profit-seeking factories only producing jobless degree holders. Without the aim of the degree and the grades, no one will attend the university. Adding more emphasis on creativity, the narrator points out that:

> You just teach and teach and teach until your mind grows dull and your creativity vanishes and you become an automaton saying the same dull things over and over to endless waves of innocent students who cannot understand why you are so dull and lose respect. (Pirsig135)

Phaedrus as teacher hates the dullness in a human mind. Our mind must be updated. The updates in our mind will bring necessary updates in technology. Phaedrus shares the same confusion existing about the university. Universities have lost the accreditation because they fall behind to compete in the modern technological world. It's not that technology is that much scary. It's what it does to the relations between people, like callers and operators in the communication centre. That's scary. Technology itself has only mechanical problems, not emotional problems. People get angry and speak rude words not because of technology but because of their uncontrolled emotions.

Beverly Gross in "A Mind Divided Against Itself" echoes that "The narrator keeps himself in the hand grip of nuts and bolts, system and procedures" (204). He makes his living as a writer of technical manuals for computers. He is involved in the very desperate effort of maintaining not only his motorcycle but his own sanity from electroshock newborn identity.

The issue of quality comes up in Phaedrus's life as the most haunting issue.

He tries to ignore the important issues in his own life for the conclusive discussion of quality. His office mate, Sarah, an English teacher on the brink of retirement, cheerfully passes his desk with a watering can one day and says, "I hope you are teaching Quality to your students" (Pirsig 168). Phaedrus patronizingly reassures her, but the word sticks and makes him wonder. He remains sitting at his desk until 3 a.m. staring out the window struck with the thought that he doesn't know what quality is. The narrator is a master at maintaining a quality relationship with a motorcycle that needs repair, but there is little quality in his relationship with his son, Chris. He relates to mechanical things with the human in the novel when he realizes that his relationship with his son has weakened. Everything changes for his son. He gets the helmet off with a permission to stand on the footpegs and hollers, "I never could see over your shoulders before" (Pirsig 391). Now, the journey becomes harmonious and purposeful. They again get reunited with calm and beautiful designs of nature.

Zen is about harmony, harmonious doing, harmony between the self and the world, harmony within. The antithetical combination of Zen and motorcycle maintenance is an unexpected idea for the common readers. Eugen Herrigel's book

Zen in the Art of Archery shows how and why Zen masters teach archery. He argues,

"One must be in a state of harmony to do it well; doing it well enhances that harmony" (quoted in Gross 212). Zen is the path as well as the destination. In Pirsig's book, it is not only motorcycle maintenance that takes the value of a Zen discipline on the road to enlightenment. There is also the Zen discipline of personal maintenance because our self is also a bio-mechanical tool. The process of attaining and maintaining peace of mind that designs the quality turns out to be the major connection of the novel.

The story of the novel postulates that there must be a synthesis between aesthetic feeling with scientific reasoning to exist man, machine and environment side by side. Eugene Washington in his review reconciles that the book is subtitled An Inquiry into Values because the narrator urges for artistic beauty. He proliferates, "Something must be produced for art, not for profit" (Pirsig 255). It is peace of mind that brings quality.

The narrator wants to end the duality of everything. He focuses that everything should be judged on the basis of a whole. It is claimed that if a mind divides against itself, people can go insane. He compares the return of the sanity with the return of the art in science. A duality between product and beauty must be eliminated. Artistic sense must be there in the production of technology. John Stark in his review unearths the rhetoric of narratives of the plot and brings the analogy of climbing bike with returning of the narrator's past identity as Phaedrus. He reveals that "His return to the cycle marks the end of the balky and slightly mad behaviour" (254). Hence, Pirsig's reason for adopting technology gets valued.

Phaedrus uses 'Technology' to indicate that technology has intervened in his life because his second life begins after high voltage electroshock execution applied in his brain. He is a cyborg child of technology. He establishes the shock treatment as a technological process to give him next life. Haraway enunciates, "Modern machines are encapsulated in the mind through artificial intelligence. The silicon chip is a surface for writing" (Cyborg Manifesto 53). Pirsig's inquiry into technology also leads to the inquiry into himself. Motorcycle maintenance is a metaphor for his self/past maintenance that has for his son ended to work properly. His return to the cycle marks the end of his unhealthy behaviour. He transforms into Phaedrus from actual dim, sinister figure into a well understood literary character, an advocate defending certain opinions about technology.

Leo Marx in his most popular article "The Machine in the Garden" emphasizes the sense of the transformation of life by the machine in American literature through the depiction of industrialized landscape in the place of wilderness. He conveys that "Machines entrance into the garden has served to join native experience and inherited wisdom" (42). Zen and the Art of the Motorcycle Maintenance is the response to technology with regard to American writers in the nineteenth century. As Pirsig has a clear reason for effacing technology from university to workplace, he always tried to bring quality in the front deck. From his entering a university at the age of fifteen to the

age of scientist he concerned only with the fruitful aspect of technology.

In this book, he uses across country motorcycle trip as a framework for exploring issues ranging from the powerful way to care for tools to the dilemma facing modern science. Two kinds of logic are used, inductive and deductive. Inductive inferences start with observation of the machine and arrive at general conclusions. Pirsig narrates that if the cycle goes over a bump and the engine misfires, and then goes over another bump and the engine misfires, and then goes over another bump and the engine misfires, and then goes over a long smooth stretch of road and there is no misfiring, then goes over a fourth bump and the engine misfires again, one can logically conclude that the misfiring is caused by the bumps. That is induction: reasoning from particular experience to general truths.

Deductive inferences do the reverse. He again narrates, "They start with general knowledge and predict a specific observation" (97). For example, if from reading the hierarchy of facts about the machine, the mechanic knows the horn of the cycle is powered exclusively by electricity from the battery then he can logically infer that if the battery is dead the horn will not work. That is a deduction.

Pirsig integrates both methods and concludes:

> Solutions of problems too complicated for common sense to solve is achieved by long strings of mixed inductive-deductive inferences that weave back and forth the observed machine and the mental hierarchy of the machine found in the manuals. The correct program for this interweaving is formalized as a scientific method. (Pirsig 97)

Pirsig's major motive here is to conclude that in scientific work and electronics technology it is necessary to write down everything manually. If you don't, the problems get so complex you get lost in them and confused and forget what you know and what you don't know and have to give up. In cycle maintenance, things are not that involved, but when confusion starts it's a good idea to hold it down by making everything formal and exact. Sometimes, just the act of writing down the problems straightens out your head as to what they really are.

To focus the deductive model of the solution, Pirsig improves the scientific solutions to diagnosis any problems in technology. He links that:

> The logical statement entered into the notebook are broken down into six categories: (1) statement of the problem, (2) hypothesis as to the cause of the of problems, (3) experiments designed to test eachhypothesis, (4) predicted the results of the experiments, (5) observed the results of the experiments and (6) conclusions from the results of the experiments. (Pirsig 97-98)

They don't like it when you talk to them because they are concentrating on mental images, hierarchies, and not really looking at us or the physical motorcycle at all.

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They are using the experiment as the part of a program to expand their hierarchy of knowledge of the faulty motorcycle. They are trying to correct hierarchy in their mind. They are looking at underlying form.

Zen and the Art of Motorcycle Maintenance is a penetrating and thorough analysis of how we live and how to live better. Man leaning over a motorcycle can focus only on the second, he catches particles, collects and he wants to cut off from time and from the past. Man in movement is snatched from the continuity of time, he is outside of time, and in other words, he is in a state of ecstasy. A culture based on quantitative accumulation is easy to summarize metaphorically in the Kantian notion of the sublime. Kant in his most popular text Critique of Judgement measures that "Increases are best seen in the graphs of algebraic functions, in which the modelling is based on the horizontal and vertical axes. The more then the higher and much therefore means high" (qt. in Salaj 93). That is why it is so popular to travel up a mountain for revelation, enlightenment and education. Mountain always retains its original form and this is connected with the deepest of essences. The top means good, the bottom means bad (qt. in Salaj 172). Such metaphorisation is the most popular in western European-American culture.

We begin to think in these terms in early childhood when collecting various interesting objects and its becoming habit. Similarly, technological advances have accustomed us to the positive valorisation of acceleration, quantitative accumulation in the domain of speed. Based on a similar principle of the mathematical sublime and its metaphorical summary, we can say that very often, the faster the better. Pirsig in this context confirms the conceptualization of knowledge.

As Salaj brings another useful review of Milan Kundera where Kundera notes another interesting thing in mathematics, "The degree of slowness is directly proportional to the strength of the memory and the degree of the speed is directly proportional to the forces of oblivion" (171). The speed of vehicles and technological creations is often associated with smoothness and fluidity. These are sensual qualities which make references to the extremely deep archaic sense of touch. Kundera again emphasizes, "In contrast to the motorcycle, a runner is always present in his body, must still think about the calluses on feet, he feels his weight, his age and he is self-conscious about the time of his life" (qt. in Salaj 173). Salaj notes that one of the most well known and frequently cited twentieth-century pieces on this topic is a short essay about the new model "Citroen DS-19" by Roland Barthes. Barthes treats the various phenomenon of popular culture in terms of contemporary myth in the case of the new Citroen model. To demonstrate the mythological nature of a subject of daily use, Barthes compares the place of the invention of the car in the twentieth century in the semiotic landscape.

Pirsig presents the country area and the spiritual mountain through the

allegory of Zen literature. He transgresses, "The allegory of a physical mountain for the spiritual one that stands between each soul and its goal is an easy and natural one to make" (175). Pirsig's journey is to a rustic world of Quality, where his cycle and nature collide. Nature gives peace of his mind. Cycle gives freedom and different modes to experience that beauty. In that beauty, he finds quality. Here lies the summation of intellectuality and romance. A machine should be treated as an art. Highland mountain marvels as the high form of technology that provides peace and rest to our life.Richard Rodino explicitly claims that Pirsig's motorcycle travel is perfect for his meditative pilgrimage to the concept of quality. Pirsig's love for a cycle is love for his lost self, a quest for his lost fatherliness. Here, he focuses on the quality of riding also. He proposes to slow down while driving a fast motorcycle, the quality of ride is more important than reaching to a specific location. Pirsig narrates:

> Unless you're fond of hollering you don't make great conversations on a running cycle. Instead, you spend your time being aware of things and meditating on them. On sights and sounds, on the mood of the weather and things remembered on the machine and countryside. (Pirsig 7)

Pirsig connects motorcycle and machines with the man's manifestation mode. The machine helps to meditate upon our thoughts and analysis. Technology befriends and helps to adjust the problems of modernity. In recent times, China has stood as an awful example for those small countries who were rich in natural resources are unable to progress. African countries and even our country come within the first example that failed to correspond updates in technology. Thus, humanization of technology is the basic need for underdeveloped nations. The way Zen Buddhism in American impacted in the production of some of its globally famous brand like Apple Inc., Nike, Addidas, Puma have the lesson to teach the whole poor nations. Another basic statement here to prove is also that in the mode of production, things without quality cannot survive. Materials should have beauty in looks. The way to solve the conflict between human values and technological needs is not to run away from technology but a fusion of nature and the human spirit into a new kind of creation that resolves the modern world's global problems, poverty, sufferings and war terror Pirsig postulates the moral of care, caring about what you are doing at any given moment. It relates to mindfulness, alertness and attentiveness. Milan Kundera in his review argues, "There is a secret bond between slowness and memory, between speed and forgetting" (Salaj 171). The narrator also states that he wants to approach the motorcycle slowly, carefully and with respect. In the novel, the machines are presented as personas with character traits.

The technique and her practical use are described by showing an interesting dichotomy of an ordinary farmer and a man of the city. He juxtaposes two of them and narrates:

> They value technology. And they're the ones who need it the least. If all technology stopped, tomorrow, these people would know how to

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make out. It would be rough, but they'd survive. John and Sylvia and Chris and I would be dead in a week. This condemnation of technology is ingratitude, that's what it is. (Pirsig 42)

One the one hand, ordinary farmers using tractors and other machines appreciate this usable technology but still, they can survive without it. They can also repair minor defects themselves. In contrast, city people, friends of Pirsig, who negate the technology and do not play any role in repairing the equipment, are deeply dependent on it. The failure of the equipment in the city is a disaster for the residents. In other words, the practical knowledge of technical devices means independence from them. This is the conclusive dialectic of technology and quality. Therefore, quality means the recognition of involvement in relationship to the technology, the relation with care and attention. To sum up, technophilic approach to machines means our independence from the cruel tyranny of time and complex life. Such approach releases the stress of modern man from the technocratic rule of cyborgs.

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