

apart from the machine. Western man has been taught to divide reality into the subjective and the objective and then to exclude Quality from the objective knowledge upon which science and technology are based. Consequently, he cultivates a value-free, uninvolved attitude toward machines. Technology is something "out there" that he manipulates for profit or pleasure without caring to understand.

Pirsig's commentary on these matters reveals the holistic nature of his philosophical approach:

The real cycle you're working on is a cycle called yourself. 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 [p. 325].

This is similar to the thought Pirsig found printed on an instruction sheet accompanying a foreign-made bicycle, "Assembly of Japanese bicycle requires great peace of mind" (p. 164). To confront successfully the assembly of a bicycle, the maintenance of a motorcycle, or the care and understanding of any other manifestation of modern technology requires a series of acts of value judgment accompanied by a mental predisposition to view subject and object, mechanic and mechanism, as a unity. Pirsig hopes that the introduction of Quality into technology will carry us back into a "craftsmanlike self-involved reality" (p. 282) where the mechanic *cares* about his work.

Some of the issues raised here have been discussed in a similar vein elsewhere in philosophical literature, but never with such intensity and never with such close attention paid to the details of the machine. What academic philosopher would claim that a motorcycle is primarily a mental phenomenon and that the study of its maintenance "is really a miniature study of the art of rationality itself" (p. 98), or could write a serious philosophical discourse about Aristotle, Plato, Kant, and Hume in terms of Harley-Davidson and BMW?

Pirsig has done much in helping us to understand better the nature of science and technology and to appreciate machines and the men who work closely with them. He is at his best when dealing with the relationship between one man and one machine. Unfortunately, he does not systematically extend his analysis from personal mechanical maintenance to the manufacture of mass-produced items on an assembly line by large numbers of workers.

In writing his book *Working Studs* Terkel interviewed a wide variety of workers and allowed them to speak for themselves on the meaning of work. One of the constant complaints of the industrial worker was that he was unable to identify with the product he built and that slovenly workmanship went unnoticed. What does Pirsig's Quality mean in a factory situation where it has been distorted into quality control which is concerned with maintaining the barest minimum standards, not the highest ones? Why should the worker show care in his daily work routine when his job has been designed to rule out caring? In the words of a spot welder at an automotive assembly plant:

Proud of my work? How can I feel pride in a job where I call a foreman's attention to a mistake, a bad piece of equipment, and he'll ignore it. Pretty soon you get the idea they don't care. You keep doing this and finally you're titled a troublemaker. So you just go about your work [*Working*, p. 162].

Between Terkel's record of job dissatisfaction and Pirsig's philosophical insights into the man-machine relationship lies an important, but relatively unexplored, area of industrial civilization. *Zen and the Art of Motorcycle Maintenance* might well serve as a preliminary guide for those who in charting this territory will aid man's attempt to redirect technology toward the realization of broadly based social goals.

GEORGE BASALLA

Department of History,  
University of Delaware, Newark

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