

currency energy sales will force the Soviets to retrench, moving toward energy autarky.

True, the political atmosphere that shapes the willingness of Western countries to permit their companies to become involved in facilitating Soviet energy projects is worsening. Yet two opposing tendencies militate against a Soviet drift toward autarky. First, the interest of the United States in keeping the Soviet Union on the world market as a supplier of oil and gas and off the world market as a consumer of those commodities may outweigh the political impulse to let the Soviet energy economy stew in its own juice. Precisely this consideration led President Carter to free over 50 energy-related export licenses from embargo by the U.S. government in January 1979.

Second, soon after the coming change in top leadership in the U.S.S.R., an entire generational turnover will cascade through the levels of the Soviet economy. If one quality is clearly visible among the new elite, it is dissatisfaction with the Brezhnev tendency to widen the gap between official rhetoric and practical solutions to problems. A sharpening of the alternative paths for the Soviet economy, of which energy is perhaps the most essential segment, is liable to occur in the jockeying for position accompanying the leadership change. Which tendency will prevail is impossible to predict, but all of the participants in the debate will have operated during most of their careers during an era of growing Soviet interdependence with Western economies that has been largely beneficial for Soviet development.

GLORIA DUFFY

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## Regarding Technology

*The History and Philosophy of Technology.* GEORGE BUGLIARELLO and DEAN B. DONER, Eds. University of Illinois Press, Urbana, 1979, xxxii, 384 pp. \$17.50.

The 24 papers in this collection come from a wide variety of disciplinary backgrounds and interests and collectively reveal a rich array of unexplored avenues in the history and philosophy of technology. Papers by N. Rosenberg, L. Mitchem, D. Wójcick, M. Bunge, H. Burstyn, and H. Skolimowski are especially thought-provoking. In the following paragraphs I will try to address some of

the central themes in the book, without dwelling on individual essays.

There seems to be general agreement among the contributors that technology is part of culture and that it should not be identified with applied science. On the latter score a distinction is drawn by D. S. Cardwell between "empirical" and "science-based" invention (p. 5). When it comes to applying this distinction in particular cases, however, it can be difficult to maintain, for it is not easy to say when plain empiricism leaves off and science begins, and some technological devices—for example the compass and Watt's heat engine—can be seen as examples of applied science.

Granted that technology is a part of culture, opinions differ as to whether it is "an adaptive strategy, a strategy not only for survival but also for growth and elaboration" (p. 135). Some authors think that at its current state of development technology is largely a cultural aberration practically in the same class as poverty or crime. Many objections are leveled against it. For example, it is claimed that technology is based mainly on "quantitative instrumental values" (p. 332), involves a limited notion of rationality (p. 329) and a limited metaphysics (p. 330), values only material goods and survival (pp. 301-305), destroys the value of human beings (p. 368), destroys humans' views of themselves (pp. 288, 295, 301), creates practically unmanageable interaction among people and other systems (pp. 91-95, 105), follows a technological imperative that seeks "standardization, systematization, concentration, homogenization, perhaps ultimately sterilization" (p. 306), generates a practically unmanageable rate of change (pp. 344-345), and provides the possibility of profound changes far out of proportion to any efforts required to produce the changes (p. 236).

Only a fool would deny some of these charges, at least some versions of some of them. But some of them are pretty plainly false, some are based on different views of what constitutes a good life for individuals and the human race generally, and some are based on different views about key concepts and their definitions. For example, Skolimowski is worried about the consequences of thinking about efficient means to ends that are hardly thought about at all. He is also worried, as are Wójcick and Rosenberg, about what Daniel Yankelovich called "McNamara's fallacy," that of ignoring whatever cannot be quantified or measured. We ought to worry about such errors and actively resist them, but one should distinguish these pursuits from

objections to technology, the errors are liable to be committed in the course of virtually any activity, whether related to technology or not. A more efficient strategy for preventing such errors would be to object not to technology but to the errors themselves. I used the word "efficient" on purpose because it is a familiar word and in the present context is a very efficient means to making more than one point. In a world of scarce resources, efficiency is laudable.

When people talk about instrumental values, they usually contrast them with intrinsic values. There are many reasons why some thinkers want to postulate these two kinds of values, but none of them are very good reasons. Usually it seems to be held that if there are no intrinsic values then finally nothing is really valuable because at best everything is only instrumentally valuable for getting something else. Those who take this view may be found also holding the view that there must be some unshakable basic truths about the world on which all knowledge finally rests, or else nothing can be known to be true. Such folks are haunted by the specter of infinite regresses, circular reasoning, and arbitrary decisions. However, many years ago Hans Reichenbach suggested that one might think of revisions in systems of knowledge as similar to repairing a ship at sea. One fixes this or that without tearing down the whole structure and sinking it in the process. Just as there need be no single plank on which the integrity of the whole ship rests, there need be no single truth or evaluation, screened from critical examination, on which one's values or knowledge rests. So whether one opts for a single sort of value or rationality is irrelevant to whether one makes errors of pursuing ends without thinking about them or neglects important things like love and friendship because they can't be measured.

Consider also the claim that technology destroys our view of humanity, say, by molding people in accordance with a technological imperative. First, it is not obvious that there has ever been a human being without any technology. Second, people do express themselves through some technology; remember musicians, painters, and sculptors as well as all the little things one fabricates to personalize one's world. Third, some people see the good life not as meshing with nature, with whatever consequences that has (some species have meshed right out of existence doing what comes naturally), but as managing nature (including our own baser natures) in the interests of humanly chosen goals. Of

# Soviet Energy System Resource Use And Policies

**Puja Mehta**



## **Soviet Energy System Resource Use And Policies:**

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In a global inundated with screens and the cacophony of immediate communication, the profound power and emotional resonance of verbal art usually fade in to obscurity, eclipsed by the constant assault of noise and distractions. However, nestled within the lyrical pages of **Soviet Energy System Resource Use And Policies**, a fascinating perform of fictional elegance that impulses with natural feelings, lies an wonderful journey waiting to be embarked upon. Penned with a virtuoso wordsmith, this mesmerizing opus manuals readers on a psychological odyssey, softly revealing the latent possible and profound impact embedded within the delicate internet of language. Within the heart-wrenching expanse with this evocative examination, we shall embark upon an introspective exploration of the book is key subjects, dissect their interesting publishing type, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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