

A Study of Human Technological Progress and Regress in Walter M. Miller's *Dumb Waiter*

Mohammed Ali Hussein

M.A. English.

moali782000@gmail.com

&

Azhar Suhail Atiyah

M.A. English.

azharSuhail822015@gmail.com

Abstract

The grasp being influenced by technology as well as the world which needs much figuring out of the close linkage between people and machinery. Individuals need to enter the sphere where they are able to realize and get the essence of things in their life. The crisis is that the domain of technology is totally unclear that makes everybody isn't absorbed in figuring out the reality of technology. People are confused and lost. Since that technology is not just a means of getting knowledge, people lost the understanding of themselves. It's a must to handle the obstacle because individuals should take their role by the proper state of mind that makes them able to thing in a deep way and get the truth.

This study shows the recurring view of present civilization elevation and regression that is eminent in post-apocalyptic writing. It explores the connection between art and modernity. It studies the mutual relation between humanity and mechanical progress. It probes the comprehension the truth of mechanical progress and its demerits in the light of (*Dumb Waiter*) by Walter M. Miller. Humankind who has invented and made technology more advanced, is being controlled and become as a slave. Technology controls people's daily life. This paper also describes the problem of humankind in a modern community.

The main dilemma which humankind has is lack of knowledge and the lack of literate minded. If individuals think and understand, they will get the essence of technology and manage things in the right way. By recognizing the risk, comprehending the reality of modernity and being the masters of technology, thus, humanity is able to outsmart technology and get the mastery of all things which people use every day.

الملخص

اثرت التكنولوجيا على العلم وعلى العالم أيضا حيث يجب اكتشاف الترابط الوثيق بين الاشخاص والآلة وان على الافراد ان يكونوا قادرين على تمييز وفهم جوهر الاشياء في حياتهم، ان المشكلة هي ان المجال التكنولوجي غير واضح المعالم حيث يكون الفرد غير قادر على معرفة حقيقة التكنولوجيا التي تخللت كافة الجوانب الحياتية فقد أصبح الفرد غير مدرك لذاته أيضا فلذلك توجب على الافراد ان يواجهوا هذه العقبات واخذ الدور في التفكير السليم في الوصول الى حقيقة وجوهر الأشياء من حولهم.

هذه الدراسة تبين الفكرة المتواترة في التطور والتراجع الحضاري المعاصر والذي هو سائد في الاعمال الادبية في مرحلة البوست ابوكالبتك، وتستعرض الدراسة العلاقة بين الادب والتكنولوجيا والعلاقة المتبادلة بين الانسانية والتقدم التكنولوجي، وتسلط الضوء أيضا على حقيقة التقدم التكنولوجي وعيوبه في قصة الكاتب الامريكي والتر ام ميلر (النادل الاعمى)، وتصف مشكلة الفرد في المجتمع العصري حيث انه هو الذي ابتكر الآلة وجعلها أكثر تقدما ومن ثم أصبح عبدا لها لأنها سيطرت عليه بدلا من ان يكون هو المسيطر عليها، وهذا ناتج عن انخفاض المستوى العلمي المعرفي لدى المجتمعات.

Introduction

The end of the world is the idea which people have constantly concerned about. They anticipate the end of the world from the dawn of humanity. This anticipation has religious origins in Jewish, Christianity and Islam. Individuals are enthusiastic to find out how and when the end will take place. In his PhD thesis Hyong-jun Moon considers that ongoing development has made the demolition of the world and annihilate all the creatures much possible. He refers to the nuclear attacking of Nagasaki and Hiroshima and the Holocaust.

Battles, struggles of individuals with natural world and the mechanical advancement are all sorts and methods that make the destruction of world so imminent. The advancement in technicality turns the constant peril much possible. Miller alludes to this fast approaching end by utilizing explosive, aircraft and cannons.

Such a significant number of fictions have dealt with this topic of end and post-end of the world. Josef Pesch says:

Apocalypse is generally understood to be the final catastrophe, and

Apocalyptic literature usually closes in cataclysmic climax. However

post-apocalyptic literature tells us that this catastrophe might not have

really final- and tells us of the story after. In post-apocalyptic writing

the apocalypse has happened before narration sets in. (Pesch, p395)

Apocalyptic literature is a way to uncover, unveil, reveal. It also explores the demise and annihilation of the earth. It treats different calamities whether are caused by nature, human made or fictional. The apocalyptic writing depicts the breakdown of human progress. This is the thing that Miller begins his story. The disasters have occurred beforehand the beginning of this story.

Post-apocalyptic writing deals with that outcome of the calamity and fall. Post-apocalyptic portrays that case after the calamities have occurred. In some cases the occasion is still going on and not completed yet.

Miller explores the conditions and the definitive consequences of modernity in a style which helps the reader to be mindful of the individuals' existence in this age. Technicality is utilized for a superior existence of mankind not for misery. Cynthia M. Smith in her M. A. dissertation sees that Miller appears to see human civilization in different ways similarly as the dynamic notion or catastrophic cyclic theory. This dynamic concept considers people to be striving up towards a predominant and best future however the entire world obliterating cyclic theory considers individuals partaking in practices that every now and again result in the steady breakdown and rising of mankind advancement.

Devices are not seen as consistently making development yet rather frequently causing the setback which is followed by headway and setback again. Attempting to construct a mechanical culture without educating individuals is a destroying decision. Individuals ought to be instructed and put in the more elevated position than technology is or possibly in the similar dimension. As individuals are righteous and fiendishness, likewise technology has advantages and disadvantages. Scientific learning is the method for humanity to keep away from the demolition of disadvantages and to appreciate the advantages of the benefits of technology.

1- Art and Technology

"Picasso and Einstein believed that art and science are means for exploring world beyond perception, beyond appearances" (I. Miller, p4). Inventiveness generally denotes the creating of an advanced knowing from previous or current familiarity. In order that, there's an innovativeness in art as well as in science. This is a going further away from the assumed. Moreover, there's an artistry in art as well as in science for the reason that both go deeper and deeper inside things rather than staying on the surface. Could machines be innovative? How can music be produced? We can take into account that, the art investigates and asks questions while the function of science is to deal with and argue those questions.

In a global with expeditiously technological progress, there's a worry that our thinking is more mechanically. People express their thoughts or feelings through art, thus, they are dependent upon art. It is crucial that people must not be lost in modernity. We've to practice art to give protection to our own selves and be far away from being strongly captured by mechanical progress. The moment that mechanical progress controls us, is the time that we damage art and get our humanity to fall and perish. To recognize this relation, we need to understand the distinction between them. All things nearby us is art, because they have been created to have a particular shape and a specialized quality of feeling. Art has a mission that is given and be displayed to a spectator or it may be used to achieve other ends. Technology is visualized by one or a group to make life the easiest and simplest. Once people try to realize the relation between art and technology, they should understand and recognize how the connection has been improved. They also have to consider the existing circumstance by identify, in the future, how this relation will be improved.

Both technology and art aim to reforming the society. Re-visualize whatever we know as a reality the body, the world, the intellect as well as the language. People are able to reform things through technology for the reason that the universe is the field of technology. So if people want to know themselves, they will need to know the relation between humankind and technicality. Heidegger says:

the essence of a thing is considered to be what the thing
is. It is necessary to find truth, only the truth brings us
into a free relationship with that which concerns from
its essence. (Heidegger, p.1).

The explanation of instrumentality of technicality doesn't give the most important truth of technicality. Instrumentality is not everything relating to technology. Heidegger suggests paying attention to the manner of using our mind to understand all things around us, the manner of thinking and searching for the way to relate to the reality of technicality. It's necessary to use our brain to understand everything nearby us and try to get the essence of technology. The truth makes people free and make them discover the free linkage between people and technicality. Heidegger gives a direct attention for trying to find the truth by questioning. Heidegger also suggest the relationship should be free and it will be free when people be able to detect the essence of technology. He tries to persuade us to understand it. He says that the truth of technicality is not an accomplished thing can be made rather than it's a method of "revealing". To understand technicality people have to look at it like a fact that relates to us.

As stated by Heidegger people have to be knowledgeable and question things around them and should understand themselves. He and Hegel see that people should concentrate on the way of thinking which they use in considering things. The world needs clear comprehension of the relationship between humankind and technology. Humankind must recognize the importance of technology and additionally to observe the fact that if mankind perished, technology will be no more. To understand technology, people have to know what is the essence of technology and the relationship between humankind and it.

It's obvious that people should go into the realm where they are able to observe and know the essence of all things nearby them. The threat is that the domain of technology is totally vast. Thus it leads people to pay no attention to know themselves. People are nowhere and they even do not discover the universe. Technical progress is not still just as a type of knowledge. By the proper method of thinking, figuring out threat and danger and be the controller of technology, in this case it can be said that people can discover themselves. Through this method of thinking and investigation people are able to get the deep insight and identify the essence of modernity.

2.1. The man-device conflict:

One of the sci-fi greatest writers is Walter M. Miller JR (1923-1996). He is estimated as a best sci-fi authors of the 1950s. Miller is famous of (*A Canticle for Leibowitz*), one of the recent day sci-fi most noteworthy literary works, yet he additionally composed numerous short writings of science stories. He joined the USA armed force flying corps as a radio administrator. When the war had done, he became an engineer. After that he begun composing. Miller was provided with his expertise in the battles, his mechanical learning and his endowments in literary writing. It could be seen that technicality and art are melted in his personality. He knew about the machine and its importance. So he shows his thoughts in a style where things remain in the one's brain long after he/she has completed the process of reading.

Dumb Waiter is a standout amongst the most considerable short stories composed by Walter M. Mill. ' Dark Benediction ' is the collection which was published in 1980. Dumb Waiter belongs to this group which was composed in 1952. The title of the story indicates that this waiter can't do anything appropriately without directing and control. The waiter ,here, represents the technology. Miller in the greater part of his science fictions depicts the total reliance of humankind upon machines in many daily life aspects. The predominant topic of this story is the era of the man-device struggle.

Miller starts his story with a combat which has been driven by machines three years before. Individuals are compelled to leave their houses. As indicated by David N. Samuelson the interconnected topics are socio-technological regression and the faith in

steady technical advancement. These topics are prevalent in Dumb Waiter. After the technological failure which is made by (Geiger counters), the fighters and bombers start to attack. Individuals are driven away of the town. Additionally, here is the fall of human advancement since that it is totally controlled by the devices.

Miller depicts a clear image of the people who live in the recent modernity via the conversation which is made by Edward (a tubby guy) and the stout woman :

You'd think they'd learn someday, growled a chubby man at the side of the road. You'd think they'd know they did not drop anything. Do not they realize they are out of bombs? They are only machines, Edward, said a plump lady who stood beside him. How can they know? Well, they are supposed to think. They are supposed to be able to learn. (Miller, p.83)

Individuals utilize and manage devices daily. Yet, most of them don't have any basic information about these machines. That crude society imagines that technology, lifeless thing, can learn and think. Actually, just mankind have those abilities .

Walter Miller via his hero (Mitch Laskell) declares his contemplations and suppositions. At the point meanwhile Mitch Laskell faces the aged woman:

" She was muttering softly to herself: Crazy machines! War is over. Crazy machines ! Can't quit fighting. Somebody oughta __" (Miller, p.83)

The relapse of the community is here. That how individuals suppose the devices to be. Walter Miller reacts to that state of mind through protagonist's dialogue meanwhile he is departing :

" Machines __ they are not crazy. It is just people." (Miller, p.83)

Humankind has made those devices and people must continue keeping those devices in control. In the point where individuals put their life in the control of the tools, they lost their part. That mistake is of the individuals. Machines are a sightless valet (Dumb Waiter). They are unable to think and do things without human's monitoring.

2.2 Techno-social regress:

Through the role of (Frank Ferris) Miller depicts the naive reacts to the obstacle, that machines start working by themselves. Ferris endeavors to stop Laskell not to go to the town. Frank Ferris wants Laskell to be one of the other people those who will move and wreck the main computer by explosive. In his comment David N. Samulson

remarks that the protagonist's (Laskell) going into the town. In a future when towns have turned out to be totally robotized, however individuals have been forced to be away of these towns by a fight that their machines keep on battling indeed, even without munitions. Mitch Laskell insists on entering one town to attempt to reestablish mental soundness to the man-machine interface. Though the group needs to annihilate the main computer. Mitch Laskell, through his background of engineering also, technophilic experience, just needs to rewrite the ordinances of the central computer.

The protagonist represents the sanity. He replies to Ferris that no one has the privilege to wreck the main computer. It is not a simple device but a complicated one. Nobody has the privilege to wreck a machine since they have finished with it. The development of this machine is the aftermath of long and hard attempts.

" I am talking about what is sensible, son. But nobody's got the right to be stupid." (Miller, p.86)

The conflict isn't with devices only but additionally with individuals also. Humanity has numerous holdbacks in daily life, one of these is man himself. Those individuals who don't get the sufficient experience are the holdback of those who have qualifications to lead and settle on the correct choices.

Devices have the great part of individuals' everyday life. They do most the works in their regular daily life. Individuals are pleased since the apparatus work duly. They gratify most of their time and the technological service. When a simple misuse be, individuals will have just a single decision that is wrecking (dynamite). This mechanical development isn't an aftermath of a brief span of time, actually it is of a really long endeavor. If individuals wreck it now, these individuals will not construct another one in the future.

" Humanity had waited a hundred thousand years before deciding to build a technological civilization. If he wrecked this one completely, he might never decide to build another." (Miller, p.88)

Miller employs some phrases for depicting a vivid image for his concept of individuals. He makes use of 'come back to soil', 'put the failure onto the instruments', 'their own stupidity' and 'exonerate themselves with explosive' to review that naive mentality of individuals. Wrecking isn't the correct thing to handle issues. Individuals pardon themselves by proclaiming that the responsibility is of the devices. Individuals are blamable that they have made the devices and fail to utilize these devices in the proper method. Individuals are foolish in light of the fact that they can't control the technicality. So the waiter turns into the master. Miller introduces the character of (

Mitch Laskell) as an example of the balanced and educated side of mankind. Laskell manages things in a sensible and an intelligent method.

But Mitch Laskell was a man who liked the feel of a wrench and A soldering iron__ liked it better than the feel of even the most well- balanced stone ax or wooden plow. And he liked the purr of a pint-sized nuclear engine much better than the braying of a harnessed jackass. (Miller, p.88)

Miller compares the age of technology and the old method of living. He utilizes a wrench , a welding iron and atomic motor to indicate the technical advancement. Through using these mankind can save time and labour. Despite what might be expected ' axe , furrow and ass' are the crude ways that require much effort and time.

People of technological development are totally subject to machines. They don't know anything just to press a button and have what they need. The dominance of the machine and the desire of individuals to remain the master of the machine becomes more serious the more development goes to skip from human dominance as indicated by Martin Heidegger. The dominance can't be accomplished without learning how these tools function and how to be monitored. Technicians make tools much simple to be utilized. The individuals are satisfied of it. This has an undesirable outcome since they utilize it and don't realize what it is. This indicates that if technology falls also the peoples will fall as well. They don't monitor and control the machines. Miller says that via Laskell's dialogue with the young lady:

You are one of the machine-age's spoiled children, he fumed. Technologists gave you everything you could possibly want. Push a button, and you get it. Instead of taking part in machine age, you let it wait on you. You spoiled yourself. When the machine age cracks up, you crack up, too. Because you never made yourself its master; you just let yourself be mechanically pampered. (Miller, p.105)

2.3. Educated Minds:

For being in the safe side the peoples should learn to understand these devices. Everything contains a certain reality. Heidegger calls it ' essence '. If individuals can comprehend this essence of development, they will be its controllers. The unawareness of the reality of development makes humanity as a doll in the control of the machines. Individuals will be not able to handle and interact the hurdles just with devastation. Individuals must not simply press a button or switch on/off devices. They need to

understand what causes the buttons and switches function. Individuals misuse the apparatuses since they have no idea of the rules that make the apparatuses work. Miller uses the case of a man who needs to repair a watch. This man does not have any idea of the watch and how it works. He repairs it with a hammer. The individuals who have no learning, they don't have any opportunity to have any part in the technical development. They are much the same as bulls in the china shop.

As indicated by M. Heidegger the relation of man and devices should be free:

" We shall be questioning concerning technology, and in so doing we should like to prepare a free relationship to it. The relationship will be free if it opens our human existence to the essence of technology. When we can respond to this essence, we shall be able to experience the technological within its own bounds."(Heidegger, p.1)

Obtaining the free relation, individuals must have a literate intellect. This intellect makes individuals mindful of the basis of devices that they utilize every day. David Samulson believes that literate intellect and educating individuals the need for comprehension is the main method that puts humanity in the proper position that keeps modernity in control.

Miller recommends ' education' as the main resolution for human suffering. That sort of learning which gives individuals sufficient awareness of devices.

" Simply a matter of education. People are not smart enough." (Miller, p.108)

learning is the path which humankind can obtain that control on technicality. By the right education mankind can get educated ones who can control technology. Individuals must be taught from the very moment of youth the way of thinking. Everybody can have the privilege, the capacity for understanding and defining the rules of modernity.

You mean they do not care enough. Any man above the level of a dullard has enough sense to grasp the principles and basic engineering and mechanics. They just are not motivated to grasp them. The brain is a tool not garbage can for oddments of information! Your baby there — he should learn the principles of logic and semantics before he is ten. He should be taught how to use the tool, the brain. We have just begun to learn

how to think. If the common man were trained in scientific reasoning methods, we would solve our problems in a hurry. (Miller, p.108)

Laskell isn't a specialist of the main computer which runs the city regulation. He is a specialist with mechanical trends. He has a little not much about the main computer. Laskell is the man of intellect and reasoning. He manages the subunits and automaton cops adroitly. His looking for the code number resembles the looking for the essence of a thing. His insight that the (smart) devices are restricted by the inputs of technicians. Automatons can't understand or feel. They recognize and consider just what they are programmed to do. Laskell informs the young lady that subunits are given ordinances and don't get things done without anyone else.

What do you mean by 'know', and what do you mean by 'see'? Central is not human. It knows and it sees. He nodded. 'Provide you mean those words in a mechanical sense. Provided you do not imply that she cares what she knows and sees, except where she is required to 'care' by enforced behavior-patterns__ ordinances. (Miller, p.116)

Laskell continues striving for getting the password of the main computer. Laskell flops repeatedly however each time he gains some new useful knowledge. Lastly the screen reacts to him. He can renew the ordinances in the main computer. Meantime, Ferris and his gang enter the city. They begin destroying the subordinate units and automaton policemen with explosive and firearms. He prints the renewed ordinances which are much appropriate. The subunits conquer those intruders and capture them as indicated by these new orders.

Walter Miller concludes this story with the most distinguished topics that he utilizes in most of his works, reforming the community after the fall of technicality. The protagonist prints the final ordinances:

" When the plunderers are taken prisoner, offer them this choice: stay and help rebuild, or keep away from the city." (Miller, p.119)

Individuals must participate in reconstructing society and the technical development. The last part of this story indicates the writer's expectation that mankind will be able to rise again and comprehend the world where they live. The protagonist, who manages for controlling the main computer of the city, is the example of the desired mankind who have the liability to secure themselves and the universe.

Conclusion

" People are enemies of what they ignore"

Imam Ali (P. B. U. H.)

The human-advice interconnected relation must be unlimited in the age of technological advancement. This type of free connection can be, if mankind comprehends essence of modernity. Individuals think that tools are clever and can think and understand. This sort of thinking is the aftermath of unawareness. It causes the naive reaction when an obstacle or abuse of devices be.

Learning and logical reasoning are the pathways that enable humankind controls devices and keeps them as the servants. Individuals should be literate and educated to gain the right knowledge to outsmart the technology. Miller alludes to the brain as an apparatus that individuals can utilize and get the mastery of modernity as well as the entire world.

Reconstructing the community and reforming the lifestyle are the essential requirements of the modernity. Technology should be the path that leads to the human development and suitable and nice life, not a means for extermination. The query continues ' Will humankind get the utilization of the farthest advantage of technology and live calmly?'. This demands for reconsidering of why the universe is created.

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