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FROM THE COMPREHENSION OF TECHNIZATION TO THE ENTREPRENEURSHIP OF ETHICS: PHENOMENOLOGICAL VISION

The comprehension of the impact of the modern technique on the fundamental characteristics of world and man is presented as a key issue of the philosophy of the last century, and ways of approaching to the meaning of this problem remain relevant in post-post-contemporary world. Phenomenology provides the source of the tradition of understanding of technization as the most important characteristics of modern European culture and as a specifically human way to implement an attitude to the world. This explains the appeal to the phenomenological vision technique. The purpose of the article is not only reveal the relationship between rationality, science and technique and technization in phenomenological vision, but also to show that the idea of responsibility is an immanent manifestation of the phenomenological approach. It is explained that philosophy contributed to the rise of the modern technique, thus it has a crucial role in searching for ways of solving problems caused by the process of technization of the life-world and in accepting the moral collisions challenged to the humanity by the science. Looking for the ethics for technological civilization arises immanently from the phenomenological interpretation of the essence of technique. The results can be used in the educational process in the courses «Philosophy», «Philosophical problems of the scientific knowledge», «Philosophy of science» «Philosophy of technique», as well as for further research of problems of philosophy and methodology of technique.

Key words: life-world; technique; technization; phenomenology; ethics of responsibility.

Осмилення впливу сучасної техніки на фундаментальні характеристики світу та самої людини постало як ключове питання філософії минулого століття, і цей доробок залишається актуальним в умовах пост-пост-сучасного світу. Феноменологією започатковується традиція розуміння технізації як найважливішої характеристики новоевропейської культури та специфічно людського способу реалізації ставлення до світу. Цим пояснюється звернення до феноменологічної візії техніки. Доведено, що філософія сприяла виникненню сучасної техніки, а, отже, її роль є вирішальною в пошуку шляхів розв'язання проблем, породжених процесом технізації життєвого світу, і в прийнятті моральних викликів, маніфестованих наукою людству. Пошуки етики для технологічної цивілізації іманентно впливають з феноменологічного тлумачення сутності техніки.

Ключові слова: життєвий світ; техніка; технізація; феноменологія; етика відповідальності.

Осмысление влияния современной техники на фундаментальные характеристики мира и самого человека представлено как ключевая проблема философии минувшего столетия, и это наследие остается актуальным в условиях пост-пост-современного мира. С феноменологии начинается традиция понимания технизации как важнейшей характеристики новоевропейской культуры, а также специфически человеческого способа реализации отношения к миру. Этим объясняется обращение к феноменологической традиции видения техники. Показано, что философия способствовала возникно-

вению современной техники, а, следовательно, ее роль является решающей в поиске путей решения проблем, порожденных процессом технизации жизненного мира, и в принятии моральных вызовов, брошенных наукой человечеству. Поиски этики для технологической цивилизации имманентно вытекают из феноменологического толкования сущности техники.

Ключевые слова: жизненный мир; техника; технизация; феноменология; этика ответственности.

A problem statement. Scientific and technical reason never before had so deep impact on human life. Studying technique as a phenomenon of the modern world is the needful task of philosophical issues today. Moreover, comprehension of the technique, and links between technique and science, technique and culture, its interaction with man becomes extremely important aspect of philosophical and university education. Modern German philosopher Vittorio Hosle considers than technical thinking has turned into a reference point in many areas of modern life, and therefore modern civilization becomes deeply dependent on technical innovations. Due to its significant value and overall impact on the human being, technique gets into the focus of all the other problems in the post-post-contemporary world [4; p. 98]. And studying legacy in the province of philosophy of technique argues convincingly that philosophizing always has an ethical orientation.

Analysis of studies and publications. In the works of researchers H. Blumenfeld, B. Waldenfels, V. Hosle, H. Lenk, F. Rapp, C. Mitcham, A. Muralt et al [2, 4, 11, 14, 16–18, 20]. highlight features of phenomenological understanding of technique, its links with science and culture, interaction with man. In recent decades, problems of the philosophy of technique thoroughly are conceptualized by authors P. Gaidenko, A. Ermolenko, S. Kosharnyi, V. Lukyanets, V. Melnik, N. Motroshylova, K. Svasyan, M. Tarasenko et al [3, 10, 12, 15, 19, 21].

Purpose of the article is not only revealing the relationship between rationality, science and technique and technization in phenomenological vision, but also to show that the idea of responsibility is an immanent manifestation of the phenomenological approach.

The main text of the article. Highlighting the links between scientific rationality and technique, technization and life-world is the leitmotif of the philosophy of technique in the last century. Technique is considered as an objectification of the engineering creation, and the latter bases on the natural scientific rationality. Analysis of interactions *science – culture – technique* paves the way to another interpretation of the reasons for the negative impact of technique on the life-world. According to F. Rapp, the main reason for this impact is the specific theoretical orientation of Western European thinking. This way of thinking, which disenchant the world, rationalizes economic processes and applies mathematical methods of natural science. And this manner of thinking made western technique possible which has expanded all over the world. Thus, modern technique is generated by the spirit of Enlightenment rationality rooted in European socio-cultural tradition [18].

Some researchers treat the technique as a source of challenges, believe that problems of technique can be

solved by using technique itself. «Technique is a state of Western consciousness; it is more convenient to curse technique than to consider it as a symptom and manifestation of the system of values and life orientations that characterize our worldview. ... For us technique has turned in the physical and mental resistance so distorted comprehensive measure that, if we even realize how it devastates our environment, natural and human, first our reaction is the thought of some other technique that can reverse all that» [17, p. 248]. Other thinkers have their doubts of the possibility of technique to solve problems by using the technique itself. But they both emphasize that the core of the philosophical analysis is the questions about the heart of technique and its importance for the ate of the modern world, even to save the being itself.

Edmund Husserl and Martin Heidegger are the founders of the phenomenological approach to comprehension of technique and technization of the life-world [5–8]. The phenomenological method has resulted to the realization that technization is revealed through the reduction of life-world of bodily-physical reality and transforming it into the world of objects distanced from the subject. Technization of the life-world is the way to forget being and at the same time the form of manifestation of science. Before the life-world was technized in the industrial society, it was technized by exact sciences. Therefore, technique is not the realm of objects, but is a defined relationship between man and world [16, p. 238–340].

Historically phenomenology opposed dimensional standardization based on scientific ontology, according to which only the concepts of the natural sciences grasp things as they really are. Phenomenology puts forward the concept of life-world (*Lebenswelt*) exclusively as the alternative to scientific imagination. Life-world has epistemological priority. Sciences grow out of the life-world, and later makes possible research activity in the transcendental sense. That is why the efforts of phenomenology are in opening and detailed studying of the life-world as **sensegenerating** foundation of sciences and their internal aspirations (*telos*) to the reason. A. Ermolenko points out that «in opposite to the idealization of measurement and causal substitutions and to the corresponding trend of technization and formalization Husserl puts forward life-world as directly actually existing scope of primary principles of knowledge as real form of experienced contemplation, «among which we most live according to the bodily process for the individual existence» [21, p. 41].

Transcendental phenomenology comprehends itself as a continuation of the European scientific development, in which philosophy as well as science, seeks to the goal rationality as a goal (*telos*), and phenomenology poses the task to highlight and explain the basic problems of science and technique. As known, Husserl saw the essence

of telos of European humanity as abidance by ideal general norms in bearing on endless and on truth [15, p. 19].

In contrast to the naturalistic interpretation of technique as a set of tools and technization as increasing world of technical objects, the philosopher pays attention to the complexity and versatility of the process of technization. The thinker emphasizes that technization is the exceedingly important characteristic of European culture, and the mode of realization of human relation to reality that emerged in modern times. His idea is that the primary technization is an immanent theoretical process that is one of the consequences of the destruction of human life-world. According to Husserl, the metamorphosis of the living-world is the world of objects is the movement inside the living-world. Natural sciences forgot their origins and should stay in this forgetfulness for strengthening of human aspiration to the absolute knowledge. The basis of belief of the modern consciousness is ability of exact science to discover the world of things in themselves that lies behind phenomena is hiding of the historical conditionality of origin of science. Forgetting of the origin of the exact world of science allows proving its undoubted naturalness. From this comes that the critical meaning of the term *life-world* reveals the imaginary «nature» of the mathematical natural sciences. Forgetting of the origin of the world of abstract objects Husserl justifies by fact of inventing of mathematical tools of expression as a method of natural science. Husserl said in «The Crisis of European Sciences...»: «actually the process whereby material mathematics is put into formal-logical form, where expanded formal logic is perfectly legitimate, indeed necessary; the same is true of the technization which from time to time completely loses itself in merely technical thinking. But all this can and must be a method which is understood and practiced in a fully conscious way. It can be this, however, only if care is taken to avoid dangerous shifts of meaning by keeping always immediately in mind the original bestowal of meaning [Sinngebung] upon the method, through which it has the sense of achieving knowledge about the world» [8, p. 47].

In total formalization of method Husserl sees metaphor of consciousness of modern European man. In fact, the method cannot only be a guide to action, but it should include the evaluation of this action. Without correlation between theoretical constructs and meaning foundation of science scientists find themselves under the authority of this method, and the human is ruled by technique. If the theory is transformed into a method, than background of achieving knowledge becomes as willing tools. That is why «the process of technization is shown also in the *theoretical* content. ...Common to the world of natural submitted by exact sciences and the world of technique is the fundamental *loss of meaning*, emptying theoretical and constructive procedures from acts of contemplation...» [2, p. 81]. Initially the technique is not the realm of certain objects resulting from human activity, but some state of human relations to the world.

Phenomenology shows the way of recovering of the forgotten due to technization meaning-fundament. Therefore, the current state of technization can be corrected.

It should be noted that for Husserl, history is not factuality, but self-realization of meaning, and therefore

inputs responsibility to all historical subjects [15]. Problem of technique is closely related to the idea of responsibility because the technique determines human existence and decisive impact on the possibility of being itself. Therefore the problem of technique is not limited to the analysis of the unintended consequences of technological advances and basically can not be solved by technological progress.

Martin Heidegger emphasizes that philosophy should consider not technique itself, but its essence which is hidden from us [7]. Not sharing the common understanding of the technique as a tool and as an embodiment of human activity, thinker sees technique as the way for the constitution of the world. Technique brings with it and expresses a new relationship between man and world, and also a new way of disclosure of being. Technique is related to the art and is inextricably linked to the knowledge of the truth. Like the art technique is the creation that chiseled in the product, and because any artwork displays from hiddenness to availability, technique belongs to the realm where the truth is revealed.

The features of this method of human's relation to being, which is expressed most powerfully in the technique, and which, for Heidegger, creates the mission and destiny of man are: the transformation of nature to the material and the source of energy; unification, which not comprehends the diversity and differentiation of being; functionalization, which diminishes the individual identity of things; the contrast between subject and object, in which consciousness is distanced of being, and a subject who is identified with objectification becomes the merely point of development of equipment; subjection of anything and everything to planning and projecting estimation, including the calculation; attitude to dominance that is not limited to carry out the will, but is a way of ontological constitution of the world, and things, and nature; utilization of anything and everything and substitution of natural things by ersatz; increasing of risks and dangers of technique to the civilization due to the technical progress. Thus, technique entails releasement from truth of being and reification of last. Heidegger echoes Husserl: technization of natural science and of all science, which was launched with the turn of modern European thought in the XVII century, and resulted to a deepening of the technization of the world.

Modern technique affects the fundamental characteristics of the world and of man himself, gradually transforming man into itself own functional element and production's material, in «framing» (Gestell) according to Heidegger – the orientation of the permanent mastering the existent, which "focuses man on framing of anything coming out from hiddenness to reality [7, p. 19]. Framing is the essence of technique as an impetus of modern European development to forgetting of being. Framing veils the event of coming out from hiddenness, and changes drastically the interpretation of the world and a way to communicate with it, that is why represents a new type of risks and threats.

This implies Heideggers' strict assessment of scientific and technological progress. Ukrainian researcher V. Lukyanets points out, that it is not refusal to continue scientific and technical search; it is a call to reflect on the

question «Why scientific and technical progress became the main source of global threats in the twentieth century?» [12, p. 239].

Heidegger warns: «Even if the hydrogen bomb do not explode, and life continue on earth, anyway ominous change of world is inevitably approaching with atomic age» [6, p 49]. Solving the problem of technique and technological progress is possible only on the grounds of fundamental ontology, which overcomes the «forgetting of being» and in which the thought «Man is not the lord of beings. Man is the shepherd of Being» [5, p. 97].

Hence one of the students of Husserl and Heidegger German philosopher Hans Jonas purposed to create a new ethic for technological era, the ethics of responsibility for the future of humanity life. Ethics developed by Jonas comes from the principles of metaphysics, the meaning of which is a doubt about the conservation of being in the future. Man must take responsibility for his own invariability of nature and for existence of humanity itself. Responsibility principle aims not only to the depths of moral motivation of the individual, but to the sphere of public policy, and provides co-responsibility for the results of collective activity.

This new ethics of responsibility should have a project of what consequences can lead the present human activity to. Hans Jonas points out that almost unlimited man's power over nature and its own essence requires inclusion in the scope of ethics new objects of moral responsibility. Knowledge of the effects of human activity gets moral sense. Hans Jonas: The goal of any action must be assessed in terms of the possible furthest consequences of related actions and of their concomitant adverse effects. Given the threat of modern ecological and economic situation, any action must fall under the ethical analogue of Popper's method of falsification – «heuristics of fear» [9, p. 296–299].

Jonas criticizes the utopia of scientific and technical progress, but at the same time, stresses that hostility to science and technology does not help, but only harm. «... Only the spirit, the great creator of danger can become the savior in this danger,» says Jonas echoing F. Hölderlin, who was so often quoted by Heidegger: « **where the danger is, also grows the saving power**» [9, p. 311].

Science in its predictive function has to abandon a positive construction of future, and comply with needs for far-reaching predictions of consequences of collective activity, including irreversible ones. The ungood predictions should be given more attention than the good fore-sights. So fundamental maxim of our scientific researches, economic strategy, production and market, making political decisions and more must put out of fear for. Methodologically the principle implies the predominance of the negative forecasts.

Thus, the ethics of responsibility includes a duty to the future: first duty is generating ideas on possible far-reaching collective practices, and the second duty is the refusal of the actions causing consequences which could threaten the future existence of humanity. No promises of future benefits and improving of quality of life can not justify the risk, even if its probability is negligible. Jonas says, that it should never be put at stake the existence and nature of human per se [9, p. 57].

Fear for the future of humanity, and the fear of a possible change in the nature and image of man becomes the main value-constituting principle of the new ethics. Fear becomes a necessary element of responsibility, and even the source of obligation. And in this aspect Jonas continues the tradition of Heidegger, who interpreted the function of fear as "the fundamental detection of meaning" However, by Jonas it is a new kind of fear. Herewith the fear becomes the instance that not only allows you to realize the value of being in the horizon of death as limited possibility of humanity being as a whole, but also the fear is endowed with heuristic functions. The fear can help avoid death of humanity; the fear is able to warn.

Hans Jonas postulates the following versions of Kant's categorical imperative: act so that the consequences of your activities could be consistent with continuing of the real (echten) life on the Earth"; or simply, «do not harm the conditions for continuing of humanity on the Earth» [9, p. 21–24]. Human have to take responsibility for invariableness of his own nature and for the existence of humanity. In fact, Jonas suggests another, different from modern ethical paradigm of responsibility: the responsibility of subject not to his own set moral law (as in Kant), and responsibility for the existence of humanity. By Jonas the archetype of such responsibility is responsibility for a child who cannot argue and defend his rights. Helpless child is the archetype of existence, which intersects being and obligation: the child should be. Jonas' sense of responsibility replaces Kant sense of duty substantiating by respect for the moral law. The same applies to nature itself. Not being an equal partner of discourse, nature requires its existence, making demands to man, and these demands are moral [22, p. 383].

According to Jonas, the principle of responsibility includes «the most important task that s fear and awe prescribe: to keep human world and human essence intact, taking into account the insurmountable dual essence of freedom of man and despite of the intervention of its power» [9, p. 6].

Conclusions. The problems raised by the phenomenological tradition in the understanding of technization remain topical questions of philosophy issues today according to deploying of ominous changes in the world thinkers warned last century. Results of science development embodied in modern technique could threaten the existence of humanity. Thus science throws a moral challenge to humanity and sets the task «to take joint responsibility for the consequences of their actions on a planetary scale» [1, p. 265].

The phenomenological analysis shows that in the history of human consciousness philosophy contributed to the rise of the modern technique. That is why the mission of philosophy today is to contribute to understanding of the current situation in order to guide the future development of society by the way reason and responsibility.

One of consequences of this approach to technization is further deepening of researches in the province of ontology and anthropology, in which the fundamental changes caused by the development of technique concerning the man place in being are highlighted.

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