



Exploring Heidegger's Reflections on Technology

-- Based on Modern Technology

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ABSTRACT

Heidegger's reflection on technology is a deep reflection on technology and the future of mankind, which is still thought-provoking today in the twenty-first century. The purpose of philosophy is not only to know the world, but also to transform the world. Today is the age of technology, and the daily life of modern people and even the daily operation of modern society are permeated with the influence of modern technology, and are subject to the portrayal and description of modern technology. In this sense, Heidegger's philosophical reflection on technology is the inevitable requirement of the technological age.

KEYWORDS

Development; Heidegger; Technology.

1. INTRODUCTION

Heidegger's reflection on technology not only provides a unique perspective for the study of the philosophy of technology in theory, but also guides people to think about such practical problems as "how to effectively control modern technology" and "what is the future development of modern technology". In terms of practical significance, Heidegger's reflection on technology inspires people to re-examine the relationship between themselves and technology, and then reflect on their own state of existence and contemplate the meaning of existence. As he depicted in "The Question of Technology", the uniform "holdings" are the reality of modern man. Therefore, Heidegger has insight into the intertwined relationship between modern man and modern technology, i.e., modern man is able to manipulate modern technology and become the legislator of nature, but modern technology manipulates man at the same time, so that man is limited by non-human things in a passive context.

2. THE NATURE OF TECHNOLOGY

The two world wars have made technology an object of philosophical concern. In asking about the nature of modern technology, Heidegger uses concepts such as "push", "place", "order", "hold", etc. to indicate the relationship between modern man and modern technology. Heidegger uses the concepts of "pushing," "posing," "ordering," and "holding" to indicate the relationship between modern man and modern technology. According to Heidegger, the essence of modern technology is the "frame", which constantly positions, frames and mobilises existence for productive and organisational activities. Heidegger's unique philosophical perspective focuses on the real, concrete technological problems, but also pays more attention to the connection between the technological problems and the abstract existential problems, and he does not stay on the concrete technological

forms, but asks for the essence of technology. Heidegger did not fall into the mainstream of society's attack on modern science and technology or the dualism of scientism and techno-optimism, but in his dealings with technology he saw a danger of the loss of the human self and tried to understand the nature of technology.

In Heidegger's eyes, technology is a specific form of demystification. Technology is closely related to human experience and knowledge, and demystification occurs on the basis of the technological experience and knowledge of the technological manipulator. At the same time, technology is realised in specific practical processes. Technology implements the requirements of demystification in the concrete production process, revealing the being from its obscured state. Technology, as a form of demystification, obscures other possibilities of demystification at the same time as it demystifies, so that the essence of modern technology is a particular kind of demystification, and in applying modern technology one is caught up in a particular kind of demystification without being able to realise the infinite possibilities of demystification itself.

3. POSITIVE IMPACTS OF MODERN SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENTS

3.1. Increased Level of Material Production

Traditionally, production practices were a form of interaction between human beings and nature, with human beings using their labour to obtain the means of subsistence and production. However, with the development of modern technologies, the act of production is more digital and symbolic than ever before. In particular, the development of virtual technologies has not only made it possible to simulate existing production activities in the virtual world, but has also allowed subjects to carry out their practices with considerably more freedom. Many new production activities brought about by the development of modern technology are characterised by high efficiency, low cost and controllability, which are opportunities for the development of society as a whole and an important factor in improving productivity. The development of 5G technology is disruptive to many industries and makes our lifestyles smarter and more efficient, with a series of smart interconnections such as smart cities and smart agriculture affecting our lives and production methods. Overall, the development of information and its great impetus to all walks of life has led to an ever-increasing level of material production time.

3.2. Opening up New Ways of Life

With the rapid development of modern technology, all aspects of people's lives have changed dramatically. In people's learning and work, students can learn knowledge through online classes, Internet industry workers can home or remote control office computers, real-time advancement of work. In daily life, people no longer only offline shopping in physical shops a way, you can shop on the Internet shopping. The development of "big data" technology is able to data-enable and intelligentise user registration information, locate the target user groups, identify the diversified needs of the users, and then quickly push the products they may be interested in to the users, realising the precise "e-marketing", and providing the users with the most accurate information. "and provide information feedback on users' operation. At the same time, with the development of mobile payment technology and warehousing and logistics technology, modern people can buy physical goods without leaving home, saving people's time and opening up a new way of life.

3.3. Enrichment of Forms of Human Interaction

The development of network information technology has given rise to a variety of social software platforms. Through online social networking platforms, people can either engage in one-on-one

private communication or create chat groups to engage in one-to-many group communication. The development of modern technology has completely changed the way people interact with each other, and online communication is becoming an important form of human interaction. Online communication simplifies the interaction between people into data symbols, and the interaction is no longer limited by time and space, and at the same time, it can become a tool for sharing experiences, for example, it can make fans cheer for the game together, and it can make it easier for couples in a quarrel to understand each other's feelings through the conversion of VR viewpoints, and so on. With the development of modern technology, the autonomy of the individual has greatly increased, digitalisation provides people with the possibility of personal autonomy, the personality of the subject is maximised, everyone is the master and everyone is free to choose. From this point of view, people are more intimate in the Internet, which enriches the form of human interaction.

4. HEIDEGGER'S REFLECTION ON TECHNOLOGY

4.1. Alienation of Modern Technology

Modern technology has deformed consumption. On the one hand, modern technology has created a wide variety of goods. Everything can be "monetised". Compared to the past, the objects of consumption have exploded in both quantity and quality. Internet technology has provided new growth points for consumption, and modern warehousing and logistics technologies, guided by big data, have greatly increased the speed of distribution of consumer goods between regions, allowing people to purchase a wide range of goods on their electronic devices without leaving their homes. Modern people can buy all kinds of goods on electronic devices without leaving their homes. On the other hand, the consumer demand of modern people is increasing. Modern people not only consume for the actual needs of food, clothing, housing and transport, but also engage in "symbolic consumption". That is to say, modern people will not only consume for the actual function provided by the consumer goods themselves, but also for the symbolic value or meaning attached to the consumer goods. In this sense, consumption is alienated into symbolic consumption, the consumer is dissolved by symbols, and the subject of consumption is transformed from a real individual to a symbolic logic. For example, a person's motivation for buying sneakers is not that the sneakers themselves are comfortable to wear, but that they are endorsed by his favourite footballer, and the admiration for the footballer becomes the driving force behind the consumption of sneakers. Another example is that merchants give certain dates a cultural connotation, shaping these seemingly ordinary days into "shopping carnivals" to stimulate consumers to spend on the day of the festival. Over time, consumers will form a mindset when these dates come around, as if they are supposed to spend a lot on this day. As a result, consumers are prone to "blind consumption", "overspending" and "overconsumption", thus falling into the trap of consumerism. In the process of consumption, consumers feel endless joy, but after consumption, facing endless credit card bills, the joy of consumption is transformed into the emptiness of consumption and the anxiety of debt repayment.

4.2. Alienation of Modern Man

Modern artificial intelligence technology is accelerating the process of dissolving negative thinking. The development of artificial intelligence technology not only makes it possible for some simple and mechanical work to be done by machines instead, but also makes artificial intelligence capable of exceeding normal human capabilities in certain aspects, such as the Go attainments of "Alpha Dog", which clearly exceed those of the world's top Go players. The continuous development of AI technology is accompanied by the relative degradation of the human brain. Modern man does not need to think as hard as in the past, and many things can be left to AI to deal with. However, there are also concerns that the development of AI may be beyond human control. The raising of similar questions such as whether robots will take over the world and whether robots are considered human suggests that humans are concerned that AI may threaten their subjectivity. In this sense, AI has

undergone alienation. It is true that AI technologies were made by a group of outstanding technological experts and are still in an upward trend today, and it is difficult to determine whether AI is more intelligent than the experts who made them. However, one would be inclined to view AI as another kind of living human being, as AI is able to interact with people, assist them in things that would otherwise be difficult to accomplish, and even directly replace them in their work. In this sense, AI has a tendency to "object-subjectify", while real individuals have a tendency to "subject-objectify". People control the AI through network commands, but in turn passively receive various information from the AI. People leave the work that should be done by the human brain to the AI, while they lie back, indulge in materialistic pleasures, and wait for the AI's feedback. Over time, affirmative thinking prevails, which will bring about the winds of herd, hedonism and indulgence, posing a challenge to the construction of spiritual civilisation in modern society.

Behind the technological alienation lies a more profound alienation of the human being. Everyone is able to be valued in monetary terms, as if he or she were a commodity to be sold. Heidegger reveals the alienation of modern man, suggesting that people must be aware of the perverse relationship between modern man and modern technology, and not indulge in the materialistic enjoyment provided by modern technology while ignoring the negative effects it may bring.

5. THE RELEVANCE OF HEIDEGGER'S TECHNICAL REFLECTION

The ultimate goal of scientific and technological development is to better enhance human well-being, and the development of modern science and technology should always follow the requirements of human-centredness and technology for good. Human beings are the main body of the world, and their main position is irreplaceable; no science and technology can abandon human beings and exist independently in this world. Science and technology is nothing more than the crystallisation of the wisdom of mankind's own development process; it is a tool created by mankind to improve the conditions of production and life, and its purpose is to benefit mankind. Therefore, in the pursuit of rapid development of science and technology, we should always implement the central idea of people-oriented, and always adhere to the subjectivity of human beings. If we put the cart before the horse in scientific and technological research, it will eventually lead to technology going astray in the direction of research and application, thus affecting the development of human beings themselves and the development of human society.

In the reality of the explosive development of digital products caused by the high-speed development of the digital age, science and technology is an important driving force to push mankind forward continuously. Therefore, we need to raise the public's awareness of science and technology, improve the public's knowledge ideologically, integrate philosophical and ethical thinking, enhance ethical concepts, and fully understand the positive and negative impacts of science and technology.

6. CONCLUSION

Heidegger's reflection on technology not only has profound theoretical significance, but also guides us to think about the reality of technology. As science and technology have dual nature, the rapid development of modern technology has brought convenience to human life while the invasion and control of human life has also produced new technological crises. Therefore, in the new era, while enjoying the dividends of technology, the philosophical and ethical issues behind it should be further studied and thought about. In particular, it is necessary to oppose the "technological determinism" of "technology determines everything" and "technology manipulates everything", and not to over-exaggerate the role and status of technology. We should neither be overly optimistic nor stand still, but rather, we should promote its benefits and eliminate its drawbacks, avoid harm, formulate and implement practical and effective measures, and constantly take stock of the problems and adopt corresponding strategies to avoid risks and challenges.

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