

# Heidegger's Philosophical Thinking on the Nature of Modern Science and Technology



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## Abstract

Starting from the basis of metaphysics, Heidegger revealed the instrumental characteristics of modern science and technology as human behavior, and emphasized that the world established by this philosophy of subjectivity is only the world of human beings, and the object is only the appearance of human cognition. Essentially human behavior, human culture. Heidegger also starts from the philosophy of existence and reveals that although modern technology is a way of "uncovering", it brings people into the danger of blocking the opening of existence due to its "propulsion"; The way of "presentation" either becomes a "by-tander, theoretical way of life" or a "countermeasure" or "calculation" of "opposition". From this, Heidegger concluded that the best way to unmask existence and enter into the realm of clear and unconcealed truth is "poetic dwelling" and "contemplation". Heidegger's philosophical reflection on the nature of modern science and technology does not lie in the criticism of science and technology itself, but in the world behind science and technology.

## Keywords

Heidegger, modern science and technology, metaphysics, has a poetic dwelling meditation

Heidegger saw the decisive influence of modern science and technology on modern survival, he exclaimed: "our current survival is a kind of survival stipulated by science" 1P123, "exist in this era and growing a danger, is the science-technology way of thinking extends to all areas of life" 1P84, he to modern people ruled by technology, feel deeply sad, thus launched his philosophical reflection on the nature of modern science and technology.

## 1. Modern science and technology as a "human behavior"

Heidegger's questioning of science and technology has never stopped at science and technology itself. His questioning began by pointing to the essence of science and technology. He said: "technology is different from the essence of technology", and "the essence of technology is not a technical factor at all." 2P3. So, where is the nature of modern

science and technology?"We meditate on the nature of modern science (Heidegger, 2021), from which we aim to understand the metaphysical basis of modern science and technology," Mr. Heidegger said. 3P82. It can be seen that Heidegger believes that what determines the essence of modern science and technology is not the factor of science and technology itself, but the metaphysical basis of science and technology. Therefore, Heidegger turns the focus of the reflection on science and technology to the analysis of the metaphysics of the construction of its foundation.

This metaphysical way of thinking is the materialized mode of thinking initiated by Destetes and developed by Kant and Hegel. Heidegger thinks is Descartes make people become "general subject", and the "general subject" of priority from the "liberation" requirements, the "liberation", "refers to the desire to" become the kind of legislators as the criterion "3P104, with the liberation of people obtained a kind of" freedom ", can set" obligation "freedom, namely people got on the basis of human reason and its law to set the" freedom ". Descartes's "I think why I am here" in Heidegger only means the fact that " along with the human mind, man itself is undoubtedly present together, and now, that is to say, one is given to itself." 3P105. I think is I am in, I am in also is I think, and at this time the "think" is also a kind of "appearance" activities, "appearance is the advance, control of the object" 3P106 activities (Heidegger, *Speech and thesis proceedings*, 2018). This materialized representation activity is the metaphysical basis of modern science.

So, what is the lethality of this objectified representation activity? And just because man becomes the "general subject", "Man can define and realize the essence of subjectivity according to his understanding and will" 3P108, from this, "Man establishes himself as the scale of all scales." 3P107, "Strive to be the kind of being who gives measure and yardstick to all others." 3P91, Other beings, in this sense, Become the object of the subject, The world also becomes images in this sense, As he said: "People live in the imagination, For his superficial activity conceived the being as the being as the object, Put it into the world as an image." 3P103. When the world becomes an image, it shows nothing more than that man has acquired the power to "exercise his unlimited violence in the computation, planning, and cultivation of everything." 3P91. And science as a research is an indispensable form of this violence. When man becomes the "general subject" and the world becomes an image at the same time, "the more reservation the world view and world theory becomes a theory about man and anthropology" 3P89. In this sense, science and technology are nothing more than "means of the purpose" or "human behavior" 2P4. The human nature of science and technology is created and endowed by the human-centered world view (Heidegger, *Lin Lin Road*, 2021). As long as it is based on this metaphysics, it cannot escape this human nature. When man becomes the main body and the world becomes the image, man enters the world of images created by man himself. Man does not live under the sky, standing on the earth, and is lost and sink in the world of images. Man is not the being in the sense of Heidegger. Science and technology are just the tools by which man can rule the world by image.

## 2. Technology as "unmasking" and science as "presenting" as beings

In Heidegger that "existence" is never appear as the overall image of the existence, therefore, the existence is not the opposite of existence or that above or even independent of the existence, existence is existence as its "existence" process, in this process, existence is not give existence in advance, it does not prescribed, does not give, do not create existence, but the existence is in the process of "existence", achievement, regulation. Originally, the existence is always "to exist" as it is. It is the "phenomenon" that makes the process of "to exist" of the existence present or illuminate. Therefore, "blind" is an important way to present the existence, and through the "blind", the existence can enter the realm of "blind" truth.

Starting from the philosophy of existence, Heidegger proposed that "technology is a way of masking" 2P10, that is to say, he does not understand technology from the instrumental sense of production or operation, but from the sense of "output" or "opening", so that technology is a kind of "presentation", namely "masking". However, the "deconstruction" of modern technology is not only in the sense of "output", but also in the "deconstruction" in the sense of "promotion". "Push" Heidegger believes as "outrageous demand to nature" 2P12, under this "force", the energy covered by nature is "mined", "changed", "stored", "allocated", "converted", "ordered" and become a "holder". Heidegger specially invented a word for this situation, called "das Ge-stell", some people in China translated it as "set", some people translated into "frame", " set (Ge-stell) means that the pendulum (Stellen) gathering, this pendulum placed people, also promote people, make people to order the reality as a deposit to solve." 2P19 and this "set" is the essence of modern technology. "Set" is a kind of "pressing requirements", is also a build and present, he, of course, is a kind of "cover", but Heidegger stressed whether requirements, or build and present, is not only in the anthropological sense, the mask "not only in people, and not mainly through people" 2P23, on the contrary, people are sent into the "set", listen to its call, when people is actually to "in a field of voice" 2P27, people hear the call, participate in the process of mask, this is the state of people at the moment. Heidegger's "collection" has a mysterious fate, you can neither be attributed to people,

nor to things, on the contrary, people and things gather together in the "collection". Such as the essence of modern technology "set", shows that such a situation, modern technology is not simply a kind of human behavior, also is not simply a tool, on the contrary, modern technology as "set", pushing people, make the real things as storage and masked, therefore, is the essence of modern technology, make people to the road (Ye Xiushan, 2021).

So, what kind of road is this road like for people? Heidegger thinks it is a road full of danger, with two dangerous manifestations: one is that people walk on this road, but forget that they are forced and required by the "collection", and mistakenly feel that they are the master of the earth, and everything around them is human system works, as if people only meet their own faces. The second is that because of the dominance of "pooling", it removes any other possibility of creating a puzzle. According to Heidegger, "Man may not be allowed to linger in a more primitive puzzle, so as to experience a more original truth." 2P28.

Heidegger starting from existence philosophy, defined science as "all things to show us a way" 2P39, he said: "science is about the theory of reality" 240, the "reality" is regarded as "working" and "working", and "reality" refers to "into the present and produced, to output in their complete present" 2P43, so "reality" is a kind of present or put. For "theory", Heidegger thinks, on the one hand, starting from the Greek word "review", "get" theory "is a different from" practical lifestyle "of" sidelines, theoretical lifestyle ", this way of life, because of its" watching the present in the appearance" 2P47, and associated with "appearance". Heidegger criticized this theoretical way of life, losing another important element in "theory", "theory is the protection of truth." 2P48, that is, it has lost the evaluation component of care and care in the sense of "theory". On the other hand, starting from the Roman term "observation", "science itself as a theory specifically promotes reality according to the confrontation" 2P51, "resulting in the area of the objects where scientific observation can be traced in its own way" 2P51. In this way, science became the reality of the "calculation" or "calculation", became fixed in the field of an object "specialized science", "science" is the basis of the "specialized science" by the "contrast" regulation and design, and to break the lead by "contrast" and the basis of the regulation, only a he called "unavoidable".

Starting from Heidegger's philosophy of existence, modern technology brings people into the same danger: the "one-self are the master of the earth" illusion and technology is the only way of uncovering the illusion. Similarly, science has either become a "bystander, theoretical way of life" or a "positional" of "calculation" or "calculation". In short, modern science and technology is not the best way to solve for "existence".

### **3. The escape from the—poetic dwelling and meditation on modern science and technology**

Heidegger's proposed solutions to overcome the problems in modern science and technology are two: poetic dwelling and meditation. Heidegger pointed out that the fundamental way to solve modern technology problems is art. In the Times of the World Image, it is pointed out that only creative questioning and real meditation can make people know or approach the truth of existence. In Science and Meditations, it is stated that "Only meditation leads us to the road leading to our stay." 2P65.

As a way of escaping from modern science and technology, poetic habitation is not to fundamentally deny the role of science and technology, but the way to resist and reject science and technology to treat the world, that is, the way of utilization, adoption, operation, control and plunder. Therefore, Heidegger first opposed poetry as literature and as efficacy. His poetry "is really let dwelling", "is a kind of building" 2P198, therefore, Heidegger's poetry is not a romance, not a literary imagination, but a real way of human survival, in this kind of survival road, people to build what. Heidegger's "building" is the work of "cultivating", "protecting" and "building", but this work cannot be understood from the meaning of "pursuit and win", but from "poetic". "Poetic" is first all "on the earth". He said, "Making poetry is not flying over and beyond the earth to abandon the earth and float on the earth. Instead, poetry first brings people to the earth, so that people belong to the earth, so that people can enter the habitat." 2P201. The second is "under the sky". People stand on the earth, but they are looking up at the sky to survive, so the "divinity" is an indispensable content of human survival. Here, "divinity" does not refer to the characteristics of "transcendence", but refers to the person living in the dimension of "above the earth" and "under the sky", with "divine nature" as the measure of his survival. "Divinity is the 'scale' that I can measure his habitation above the earth and under the sky." 2P205. The third is to "take the scale". Heidegger from several levels about his "scale": first of all, the scale is not usually known in the sense of measures, but "unknowable", namely "familiar, and god strange" 2P210, the mysterious scale, Heidegger can only image it as "the sky image of light and sound and strange dark and silence gathered in one" 2P211. Secondly, take the way of scale, not some kind of grab, catch, but "let that has been assigned things come" 2P209. Therefore, this agnostic mysterious measure does not for us to lift its veil, but to wait for its own appearance, so that people need to listen attentively shows that we are taking the measure. Third, taking the scale is fundamentally "return", attributed to the things ", " need the

essence of people "2P214, that is," with the heart ", the heart is the capital" kind "and" pure " in Heidegger. It can be seen that the so-called poetic dwelling, first of all, is a living state distinguished from the intellectual and utilitarian non-poetic dwelling represented by science and technology. It is measured by the "divine nature", and it is something that those who have a kind and pure heart can listen to and perceive. The core of poetic dwelling lies in the true heart of man. So, Heidegger said, "Once poetry happens, man can human perch on the earth." 2P215.

"Meditation" is a survival type of thought. Heidegger said, " 'thought' is not an abstract, conceptual, and reflective system of scientific knowledge. Science' is not 'thought' at all " 4P183. So Heidegger stopped the idea that he called perceptual, "representing the object in its object," 2P151, and "letting the present stand and place before us as they stand and place." 2P148. So, Heidegger declared loudly: "In our thoughtful times, the most thoughtful things show that we have not yet thought." The reason for 2P141 is that this pending thinker to hide themselves from the people, vividly said from the people there to turn away. However, although the self-hidden thing draws away from us, it sucks at us in a certain way, and we are led to the self-hiding person. When we are led to the self-concealment, we exist by showing to the self-concealment, we show the self-concealment, at this time, "man is the display" 2P142, people are showing, that is, people in the mind, or people in the way of the thought to be asked. Therefore, thought is not a representation, not a perception, not a mapping of the object standing in front of us, thought is a display, a questioning, an understanding, fundamentally speaking, is a manifestation of the existence hidden from us, that is, the "phenomenon". Thus, for Heidegger, there are two things related to the thought: one is the "wondering thing", which is now the hidden things, now the "clear"; the other is the display or phenomenon. In this way, thought is like setting foot on a road, and "thought tracks something on this road and understands this thing." 5P83. Thought is together with the origin of existence, chasing and understanding its existence. As a display of "being", it can be an "emotion", "understanding", "listening", "statement", "speech", "interpretation", "etc.", but it is by no means a Cartesian "I think ". Heidegger's "meditation" is pre-scientific, or pre-reflective.

In short, Heidegger from the philosophy of modern science and technology, that the world is not a human subject of materialized image world, nor from the effect of "set" to mining or "make" the existence world, people and other beings, just a existence, it and heaven, earth, god embedded as a whole, in this whole, the relationship between no rule, dominance, use, only care, waiting for you and care. Therefore, the existence of Heidegger philosophy is the change of Heidegger world view, also shows Heidegger about people treat the change of the world, Heidegger rejection of science and technology, is essentially hedegger refused to treat the world in the way of utilitarian operation, this is indeed living in the contemporary we need to thoroughly reflect on.

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