

SECTION 18. PHILOSOPHY AND POLITICAL SCIENCE

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TECHNO-ETHICAL ASPECT OF TECHNOLOGICAL PROGRESS

The philosophy of technology is one of the most important areas of contemporary philosophy today, which studies the most general patterns of development of technology, engineering, and technical activity, and considers their place and role in human culture.

Technology, affecting all spheres of people's lives, is rapidly changing the nature of social communications, influencing their dynamics and forming fundamentally new social phenomena that have no analogues in the past. New technologies allow society to implement increasingly complex political, social, cultural, scientific, technological and production tasks.

Changing under the influence of technology, society effectively uses it both to further scientific, technical and technological progress and to improve the quality of life. However, at the current rate of scientific, technical and technological progress, there is a growing risk of unpredictable, uncontrolled and undesirable processes in society. And the impact of technology on the environment leads to global environmental changes that largely determine economic, political, social and cultural processes. We should also keep in mind the increasingly negative impact of technology on humans: as we develop, humans become more like their own creation, the machine. In his actions and the nature of his life, a person automatically reproduces the logic of the functioning and development of the surrounding technical environment. A "technological" person is characterised by the loss of high spirituality, love, deep experiences and feelings, which are replaced by mechanical reactions and a set of daily repeated functions, just like a robot. The "robot-like person" acts as if programmed, as if he or she were the executor of someone else's will. This is a "posthuman" who replaces the natural human being. His or her spiritual life is replaced by automatic reactions, his or her worldview is based on "technicalism" and his or her goal is artificial comfort. Technology frees people from such functions as physical labour, active movement, and live communication between individuals. Thus, we are witnessing the gradual death of the natural (biosphere) man due to the destruction of his roots in the form of a natural way of life [1, p. 246]. As a result, the so-called new man emerges, breaking with old values, morality, and the idea of humanism.

Technology, intervening in almost all spheres of human life, displaces the old ones and creates new lifestyles and new values [2], i.e., as H. Blumenberg notes, "technology is not a realm of certain objects arising from human activity, but a certain state of human relation to the world" [3, p.81].

Ignoring the ethical factors of the development of a technogenic society, underestimating the impact of technology on society, and vice versa, of society on technology, leads to ignoring

the ethical assessment of the possible consequences of the implementation of new technologies [4], and ethical neutrality only masks the value system of technocracy. In a world permeated by technology and united by technological processes, ignoring ethical assessment or ethical neutrality are manifestations of one-sided technocracy. Attempts to prevent this are seen in the promotion of philosophy, in particular, its links with ethics, among the interdisciplinary relations. This is due to the fact that today humanity, armed with technology, is losing the ideals of humanism, faith, and the integrity of the individual. Attempts to find a middle way have led to a neutral assessment of STP achievements in the modern philosophy of technology: technology is just a method, it is neither good nor evil, being on the other side of good and evil, it all depends on what a person does with it (K. Jaspers). From another point of view, engineering and technology have a negative impact on society. Thus, D. Naismith, describing modern society as a "zone poisoned by technology", identifies the following symptoms of this "poisoning": the desire for quick solutions in all areas (from religion to healthy eating), a sense of fear of technology and worship of it, the perception of violence as a norm of life, love of technology (like a child's love of toys), detachment and distraction [5]. In other words, modern technologies designed to make life easier for people, in fact, undermine traditional values, lead to an increase in spirituality and deprive life of meaning.

The main reason for the changes in cultural, civilisational and natural space is the ethical changes of modern man, according to V. Kutyrev. In his opinion, by the beginning of the twenty-first century, a new modification of the "new man" appears - an actor, a carrier of rationality as a consistent pursuit of a consciously and pre-established goal, a "rational egoist" for whom feelings, communication, and experiences lose their independent value. "His life is gradually reduced to mere activity, his activity is stimulated not so much by immediate needs as by those imposed on him in social relations and comprehended by the mind. If we speak in terms of ethics, this is a person without values" [6]. V. O. Kutyrev argues that the prospects of humanity are as follows: The nineteenth century proclaims: "God is dead! Long live Man!"; the twentieth century states: "Man is dead. Long live science!"; the twenty-first century shouts: "The birth of a new superintelligence. Long live the Computer!". Kutyryov goes on to note that modern man is gradually becoming uninterested in nature and society, other real people, and does not understand them. One of the reasons for this is the possibility of virtual communication. Loneliness is becoming a natural state of modern man. In his illusion of being "included" in another being, in fact, a person does not need anyone and is not needed by anyone. A living, feeling and loving being is destroyed in a person. The need for love and care is transformed into "relationships". Not long ago, there was talk of forming a fully developed harmonious person. Today's man is a robot and an animal [7].

Undoubtedly, the change in the inner world of a person affects the change in culture, which leads not only to an environmental crisis, but also to a moral one. With the destruction of nature comes the destruction of life, and therefore of man. The root of evil is sought in excessive consumption. But it is deeper - in the excessive production that develops and "inflicts" consumption. The world of technology becomes "primary", the cause, and the world of man becomes "secondary", the effect [8; 9]. The famous American philosopher D. Naismith in his work "High Technology, Deep Humanity. Technology and Our Search for Meaning", he discusses in detail the problems that inevitably arise in modern society with the emergence of new technologies. In his opinion, modern technologies, which are designed to make life easier for people, actually undermine traditional values, lead to an increase in spirituality and deprive life of meaning. And although people's participation in technological processes has formed a new value orientation of society, the current situation does not allow this society to successfully adapt to the impact of scientific and technological progress "by traditional methods of centuries of trial and error" [10, p. 3-14]. All this leads to the emergence of different types of practical ethics. As V. Karpenko notes, "The overall progress of the philosophy of technology at the post-nonclassical stage of science development is unthinkable without the tandem "philosophy of technology - applied ethics" [11]. In particular, research is required on ethical issues that are generated or

deepened by the techno-intellectualisation of human life. This is due to the emergence of numerous systematic areas of ethics (or disciplines related to applied ethics: computer ethics, biomedical ethics, bioethics, ethics of science) that study the technogenic impact on the anthroposphere, as the stable and dynamic links between technology and other areas of activity and practice give rise to many ethical issues.

The field of interpersonal relations, as a traditional field of ethics, is constantly expanding due to bio- and ecoethics, which focus on the moral boundaries of human interaction with nature. However, the separation of engineering and technology as independent objects of analysis has given rise to technoethics, a field of research that examines the ethical aspects of the technical sphere, and, unlike professional forms of ethics, is an applied field that, based on traditional religious and cultural foundations, creates norms that regulate human attitudes towards new technical devices and technologies.

The need for critical reflection on existing ethical paradigms raises the question of preserving the traditions of the human and human from their complete alienation from the human being.

The problem of the development of technoethics is generally understood as a problem of inventing new values and transforming existing ones, "either in the sense of adapting to the latest scientific and technological developments or in the sense of resisting them; either a new ethical idea appears, or there is a retreat or an ascetic "withdrawal into oneself" in the face of a technological breakthrough" [12]. Technoethics is intended to regulate the ethical boundaries of technological progress, since ethical norms should be binding on both humans and machines (for example, communication on the Internet does not guarantee that a person maintains a dialogue with a human, not a machine interlocutor). Technoethics aims to combine technical and humanitarian approaches in the philosophy of technology, taking into account new socio-cultural realities.

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