

## RETHINKING THE MODERN TECHNOLOGIES IN THE PHILOSOPHY OF TECHNOLOGY

Today does not seem an exaggeration to say that technology has become one of the main ways, as good and evil in modern society; and that, as science, and any innovation in technology requires specific and differentiated research socio-ethical situation in which we live. Technology creates and modifies, eliminates not only the morals and morality, but also other aspects of human existence. If the clock is personified value accuracy, the surveillance cameras - the values of privacy and security. We created a new way of being 'panopticom' world. Social perception of new technologies is ambivalent. On the one hand technology is seen as an indisputable factor of social progress, which helps to achieve progressively higher welfare for a man in his everyday life. But on the other hand, we are struck by the fear that the social path initiated by technological innovation often leads to significant social and ethical consequences for society.

Technology can be characterized, at least in two ways, as a system of artificial objects, and as a practical knowledge. Therefore, technology can be studied as either as a means of action. In the works of the researchers, this problem is realized sanctification two approaches anthropological and instrumentalist.

Instrumentalists are only a theory as a tool for forecasting. A good representative of this trend in contemporary American philosophy of technology is D.Ihde. The main task of the philosopher to apply the philosophy of Husserl and Heidegger, as well as pragmatism John Dewey analysis of technological mediation. The notion of 'mediation' is understood primarily as a basic term to describe a postfenomenologičeskogo approach in the philosophy of technology. He believes that technology is difficult to object, i.e., artifact, and that mediation between the subject and the outside world-and tool.

He believes that the technology - it is difficult to object, i.e., artifact, and this mediation between the subject and the outside world - and means. The embodied experience of the world through technological artefacts has an existential quality. Without technical tools the world would be very different. Works D.Ihde aimed at to show that the philosophical problems of technology can be studied not only metaphysically, but also in practice. Focusing on the theme embodied phenomenological perception - and micro and macroperspective the philosopher sets the interpretation of science in terms of specific technologies, which determine the order in which scientists perceptually participate in their studies.

For example, when scientists are conducting scientific observations, they use tools with which explores the reality, which presumably exists and can be known without human intervention. That is, the technological artifacts become mediators between man and the world unexplored reality to them.

Ideas D.Ihde continues American philosopher A.Borgmann. In his works he tries to comprehend and evaluate useful understanding of human interaction with technology, specially designed to help humanity to avoid destructive consequences from the use of high technology. Exploring the technology, in philosophical terms, we

have to be very insightful, treats them critically and see when and under what conditions they benefit, and when it hurts. Because the technology serves as a strength in itself, that forms the modern society and values from scratch and has no serious competitors. Unlike those who has a positive attitude towards the development of new technologies, the philosopher tries to create a theory of 'paradigm devices'. Under devices it implies technological machinery with things that these machines produce. The activities of the technology, which is, in the middle of such high technology directed primarily to capture all spheres of human activity. In this regard, examines the issue enough Borgmann the effectiveness of such technologies. He was concerned that with the increasing dependence on devices, people have lost touch with the world and planted false control over the natural world. In this theory he manages to prove both the technological novelties alienates us from the world of nature. In today's society, says Borgmann, the transition from manufacturing to the service sector. Production of sophisticated products has acquired a new form of goods in the form of information. In place of reality comes hyperreality trainers who want to deliver their users from the constraints of the real world. The reality simulators is in full our disposal. The crisis of postmodernism is not the domination of nature, and at the disposal of natural objects and replacing them with simulacra which are completely under our control.