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THE ORIGIN OF THE PHILOSOPHY OF TECHNOLOGY

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Abstract
Technology now plays a decisive role in society. Its development applies to almost all aspects of human life, defining the interactions between man and nature in a decisive way, having a profound impact on the relationship between people and a person's self-awareness. Therefore, an analysis of the phenomenon of technology, its genetics, its essence, its role and role in the development of civilization has become a focus of 20th-century philosophy.

Introduction

In recent times, a comprehensive analysis of technological events has been undertaken, taking into account various factors that affect its development, including historical, economic, political, anthropological, and other factors. In Western philosophy, there was a special direction of research called the "philosophy of technique." German philosopher Ernest Capp was the first to use the term in his 1877 book The Fundamentals of Technology Philosophy. A hundred years earlier, in 1777, Beckman I wrote about the philosophy of technology in his book The Manual on Technology. Theoretical and philosophical issues of technological development, its importance in human life and the development of scientific knowledge, were also addressed by European scholars, Tyrians, and hypocrites of the Oriental awakening era, as well as ancient philosophers. It was not until the 20th century, however, that the philosophy of technology took a special place in the system of philosophical science. Oswald Schpengler is the first researcher to assess the importance of technology problems. For the first time, he raised the issue of understanding the role of technology in human development and the universal characteristics of its impact on nature and society. In his book Human and Technology, the Sppengs conclude that civilization is the only one since now, and everything seeks it, where there is a human "fifth movement"—machinery.325. Schpengler called on technology to be accepted as one of the aspects of a holistic society and sought to distinguish between its unique nature and aspirations, which had previously been linked to man from the beginning and incorporated into man's nature and aspirations. Schpengler believes in the absolute capabilities of technology, engineering thinking: so that while the thinking that moves in technology is at a height, he will continue to create and develop tools to achieve his goals. The problems raised by O. Schpengler and other philosophers who lived in the early 20th century were reflected in the work of M. Haidegger, K. Jaspers, F.Dessauera, L.Memford, X.Ortega-i-Gasset, X.Shelsky, J.Friedman, O.Toffler, and others. In the 20th century, many different technical systems, models, concepts were developed, built on different theoretical and methodological foundations. For example, L. Memford defended ideas about the defects of technology, his spirituality, his limitations, his anti-human focus, and the nature of his hostility arising from the inanimate nature of the "machine." The views of experiencers and representatives of the

Frankfurt school were destroyed by deep discomfort influenced by the prospects for technological advances. J. Friedman, on the other hand, concludes that "the gross crisis in the human nature of culture and labor." 326. At the same time, other authors strive to see the positive aspects of technological advances and the fate of society. Such an approach is especially reflected in the technocratic concepts of Gelbreith, Toffler, shelsky's concept of "scientific civilization". Despite differences in the views of the authors, the general issues of new areas in the research can be identified: the problematic field of the philosophy of technology encompasses the essence of technology, the history of technology and the development of technology, the relationship between technology and science, the content and development of technology, the evaluation of technology, and so on. It is necessary to consider all these issues from the point of view of the problems of human and technical relations. What is technology? This concept was first used in the works of ancient Greek philosophers Aflotun and Arastu. The Greek word for "techne" means several meanings— art, skill, skill. In his essay "Ethics of Nikomax", Arastu noted that techne differs from the words empeireia (experimental knowledge) and episteme (theoretical knowledge)327. Empeireia and episteme consist of knowledge about natural predictions, while techne is a knowledge of the creation of artificial labor weapons that are caused by human activity and hard work. There is another term that explains the essence of technology. For example, V.A. Kanke writes: "A human-made object is often referred to as an artefact. The Latin word for "artefact" means that it was performed in the same artificial way." 328. As technical systems become more complex and developed, the meaning of the word "technology" also changes. For example, in the Newton era, the term "technology" refers to the sum of all three tools related to the production. When cars were created (the first engine was created in 1776 and the electromotor in 1867), the machinery was first understood. Scientific and technological advances have had a serious impact on the process of understanding the technological phenomenon and significantly expanded the predictive field of this concept. In the past, the influence of technology was more limited to its initial distribution limit—the scope of material production, resulting in the technology being equated with superior labor weapons. In the meantime, this circle has expanded so much that it, in essence, encompasses all the main areas of society's life itself. Today, transportation and telecommunications equipment, construction and construction mechanisms, electrical and heating installations, scientific equipment, and warfare are all called technology. By its mission and nature, it is difficult to encompass such colorful objects with a single concept. Therefore, there seems to be insufficient definitions of "technology is the foundation of technical devices, labor weapons, machinery, stations, and buildings"329, "technology is the foundation of artifacts." Technology is a symbol of man's means of changing the outside world, the environment in which man lives, and the existence of man. The history of technology includes the immeasurable achievements of human thinking: inventions, discoveries, unique objects and weapons. At the same time, it involves not only the invention of new techniques. The history of technology should only be considered in terms of the general logic of the historical process. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these proclean. Initially, attention was paid to the material-substrate level: weapons are made of more resistant materials (stone, copper, bronze, iron). This is also true of the concepts of the historical stages of human development: the Stone Age, the Bronze Age, the Iron Age, and so on. (Matthew

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24:14; 28:19, 20) Until the industrial stage of society's development, technology was considered a weapon that expanded the capabilities of natural organs. Later, the inventors' attention was focused on the energy level: an effort was made to find new and effective types of energy. At the industrial stage of civilization development, machinery plays a decisive role, and its perfection is associated with the use of new sources and types of energy. Man's attitude towards the technique also changed, he became a unique and physical composition of the car. In the decades that followed, attention began to turn to the level of information. Technical systems that determine the development of society have become a means of transmitting and processing information. The role of a person at an industrial stage, where information technology plays a decisive role in development, also changes. He takes to the field as an intellectual center, a new tech creator, major creator and consumer of information.