

and ability is involved in a complex creative process, which contributes to the development of individual activity. It is clear that the last argument is especially important for students of technical universities studying with the help of project methodology.

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### **MAN AND TECHNICS THROUGH THE PRISM OF PHILOSOPHY**

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Human, separated from nature, has created and continues to create a new environment - the technosphere, on the one hand, it provides new unprecedented opportunities for communications, creativity and a comfortable life, and on the other hand, it threatens the danger of reproducing a one-dimensional person, increases the generation of technological risks and provocations natural disasters.

Philosophers often define the current state of culture as a "crisis", which is reflected in the state of the spiritual sphere. The state of crisis is expressed in the aggravation of contradictions caused by the loss of the integrity of the system, the destruction of connections between elements that provide mechanisms of continuity. In the philosophical concepts of postmodernism, the crisis state of culture is reflected in an ironic attitude towards the former value bases of culture: truth, science, progress, etc. The process of cognition is compared to sliding on the surface, and creativity is compared to chaotic citation in the intertextual space [1]. Modern technologies are increasingly invading the inner world of a person, introducing inevitable changes in the perception of the world and forms of human communication. It is not only about information technologies.

Since the advent of industrial production and the large-scale technologization of the labor process, the expansion of the technical approach to man began. Human behavior increasingly depends on the machine rhythm of the production process. Following the technologization of production, the technologization of leisure and entertainment began, in the end, a technological ethnos was formed: a style of behavior and thinking, according to which a technological, functional approach is applied to all forms of human existence.

Those forms of manifestation of humanity that do not fit into the framework of technological processes have less and less importance. Natural human behavior, for example, communication with other people, are also subject to technology. A person gets used to treating himself technologically: he looks for technologies for finding friends, influencing other people, overcoming personal crises, making decisions, even technologies for thinking. Thus, a person becomes an object of technological manipulation for himself (and naturally, for others). The latest technologies offer more and more advanced tools for such manipulation. It is no longer just about external submission to disciplinary norms, but about the manipulation of people's feelings, thoughts and desires. The most alarming is the fact that a person, apparently, willingly becomes an object of technological influence, because he sees the total technologization of life as an easy way to solve problems.

Technology has always attracted the attention of philosophers, and this is easy to explain. The fact is that human activity is technical in nature. Having distinguished himself from the world of animals thanks to work, man, in fact, turned labor and related ideas, skills, methods and means of production into the fundamental basis, the basis of his existence.

Technique (from the Greek. *Techne* - art, skill) as a concept has two meanings. In the first, means tools and tools of work and any artificial devices (artifacts) created by man and used to transform the environment, which act as objects of work, and the creation of other means of production and objects necessary to satisfy various needs. In the second sense, it denotes a system of skills, a level of mastery in the implementation of this or that type of activity.

The concept of "culture", according to the ancient tradition, is interpreted as "cultivation of the earth" and contrasted with its natural, natural state. The meaning of the term "culture" is related to the types of agricultural activities that satisfy human needs. Unlike natural objects that obey natural laws, man-made objects exist in special conditions related to technical expediency.

Plant varieties and animal breeds bred by humans differ from their wild ancestors in that they require constant human care. On the one hand, they satisfy needs; on the other hand, their useful properties depend on people's efforts to maintain them.

Culture as a transformation of the nature of satisfying people's needs is based on the creation of means that constitute the technical basis of society. It includes not only tools, but also technical knowledge and skills that are necessary for the creation of culture. Thus, the meaning of the concept of "culture" is closely related to technology [2 p. 17].

Until recently, in the socio-philosophical literature devoted to the problems of the interaction of man and technology (technology) in the system of public and, first of all, material production, the main attention was paid to the first side of the problem - the impact of technical or scientific and technical progress on a person, his work, a change of place and role in the production process, etc. The problems of the negative influence of man and the social sphere on the development of production, its technology, economy, organization and science have been analyzed much less.

From a general philosophical point of view, the human-forming function of technology is usually considered in the context of the dialectic of the transformation of the world and the self-transformation of man, in the closest way - in unity with the nature-transforming function of technology. In recent years, in connection with increased attention to cultural issues, the form of problem statement has also been modified: the category of culture is included in the general chain of analysis of the relationship between nature - technology - man.

Without denying the moment of truth in such an approach, it should still be noted that, firstly, technology itself is a cultural phenomenon, since, firstly, it is

impossible outside of human existence and secondly, in the sense that it also has a human orientation ;

Culture is always aimed at the development of a person, this is its unconditional non-contradictory essence (a contradiction in the very essence of culture appears only when it collides with its institutionalized form - civilization). As for technology, it is humane only to the extent that it is built for a humanistic purpose, objectively organized in accordance with the goal of personality development.

Thinkers of various directions have repeatedly expressed and continue to express fears about the possible release of technology under the control of people. From Aristotle to Mohandas Karamchand Gandhi, many such concerns have been expressed. Back in the 30s of our century, Oswald Spengler claimed in the book "Man and Technology" that man, the master of the world, himself became a slave of machines.

Technology involves all of us, except our desire, in its running, subordinates to its own rhythm. And in this mad race, the man who considers himself the master will be driven to his death. "Revolt of the Machines" is a common theme in today's mass cult.

Man, rising above nature with the help of technology, makes himself its slave, freed from one master, comes under the power of another.

The invasion of technology into all spheres of human life - from the global to the purely intimate - sometimes gives rise to an unstoppable apologia of technology, a peculiar ideology and psychology of technicism. The troubadours of such ideas enthusiastically transfer to humanity and personality the characteristics inherent in machines and mechanisms. The old thesis of materialists of the 18th century. "Man is a machine" is absorbed into the fashionable electronic-cybernetic, computerized terminology. Widespread propaganda of the idea that man and humanity, as well as the mechanism, have a systemic property, can be measured by technical parameters and presented in technological indicators.

Thus, technology is ambivalent in its functioning and applicability, that is, it has a negative and positive impact on a person and the social world. "Technology serves as

relief and liberation, but also creates new burdens and coercion. It is considered a guarantor of human development and social progress, but it also causes countless destructive consequences.

Scientific and technological progress has radically changed the nature of modern society, greatly exacerbating the existential situation of a person, the meaning of his life in new social conditions.

The latest information civilization is in antagonistic opposition to spiritual culture. After all, the essence of culture is not in equipment, technologies, cars, electrified everyday life, fashionable clothes, shoes, hairstyles. Civilizational benefits determine the level of material existence. They are characterized by market and consumer values. Culture is also not limited to visiting museums, theaters, exhibitions, and libraries, which are becoming more and more numerous. After all, culture is addressed to the inner world of a person, his capacity for empathy, spiritual renewal, and humanity.

The source of true humanity is not cars, computers, audio and video equipment, objects of material luxury, but heartfelt and warm interpersonal relations based on kindness, friendliness, love, mercy.

It seems that the philosophical community, as well as scientific and pedagogical circles with their multifaceted interests and advantages, should consolidate around disturbing social and humanitarian problems of scientific, technical and development.

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## **THE IMPACT OF ETHICS ON TECHNOLOGICAL PROGRESS**

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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