

\*\*\*note-taker for this day

## 2.17.10 – LECTURE : QUESTION CONCERNING TECHNOLOGY II

paper – due March 31

- modern aspects and postmodern aspects / perhaps even pre-modern aspects
- pick technology during Heidegger's time, up to 1950s
- tell us about technology and how they play out in 2 m/pm aspects

concepts of:

### PRE-MODERN

- Instrumental
- Ex) windmill
- (Receptive to the world, dependent on the world)
- poesis – nurturing, bringing out the best

### MODERN

- World picture
- Subject object
- Efficiency
- Optimizing
- Object as modern

### POST-MODERN

- Standing reserve
- Resources
- Hyper-efficiency
- flexibility
- Challenging forth
- Transformative
- Gestell - enframing
  - Referenced in P.19 of book
  - Not in our minds, something bigger; pervasive, background; ethos – characteristic of the age – the postmodern
  - Describe particular practices – develop ways of enframing;
    - Foucault – disciplinary practices
  - Gestell turns things into resources; leads us to understand things in the standing reserve
  - Understanding Gestell is crucial
  - We are challenged forth to challenge everything forth; it's not up to us that we take on a bunch of challenges (as resources) – makes us into the kinds of beings that treat things into resources

- A kind of sending without a sender
- Objectlessness as postmodern

[what comes after this?] – world saving, the gigantic, so big/so small you can't picture them

Difference between optimizing and hyper-efficiency

- Airline example
  - Pulling one plane from the gate, pulling foundation/system of everything else
  - Not your need, but need of the system
- When earth element raises again (?)

Cont'd: Gestell

- We have the tools and techniques to turn everything into resources
- It's something that human practices do, not human beings – as if they're being used by outside something of the understanding of being – and it happens through our practices, but something has to happen to us to change from modern to postmodern
- We are challenged forth to see things as challenged forth
  - Very confusing move – that makes challenging forth a kind of cross epoch
  - Say somehow that we are used to see things as subject and object
  - Question of agency – who is doing the challenging?
    - In premodern, it's god; in modern, it's subject; in postmodern, it's structure/system
  - See as gathering man for things to reveal things as standing reserve – we grow up in a culture that forces us to see things/conditioned to see things the way we do
    - Gathering as another way to organize themselves and reorganize so standing reserve shows up
- Double challenging – challenges man to challenge everything as standing reserve
- Every once in a while, practices change and get reorganized – enough so you can give it a new name – modern and postmodern, but later ones, postmodern ones, we end up pushed around by practices
  - Practices pushed to do unnatural things; natural is for them to be receptive to new things – but then something comes along – great danger – they get

pushed to an understanding of being that blocks out all other understandings and covers them up and gathering in a poeisis way/in modern way and produce diff objects and people

- Coercive practices come along
  - Practices get reorganized in bad way – in way where everything gets challenged forth and
  - They show what they really are
- Current understanding of being is dangerous b/c it covers up the fact that we are receivers of (understandings of) being (?)
  - Covers up possibilities of any other answer

Watch for way in which current understanding of being – is **supreme danger**

- If we see everything as standing reserve and we see ourselves as standing reserve, then we can't understand ourselves as open to new understanding
- We are no longer receivers of understandings of beings; if this is true, then this is the last stop – the end; systems technically become receivers when we are resources, but they do not have the capacity to reveal/understand
- We become resources; we are now in the objectless-ness
- Crucial thing about us is that we are disclosers/revealers; we understand ways of being
- P. 27 – once a resource, no longer a revealer anymore
- In some sense, every epoch foresees next epoch; there is something more wrong that it covers up that it is just a new way of revealing (other than them)
  - i.e. Judeo-Christian epoch
- enframing doesn't bring out things, it brings down everything into resources
- *Granting* – mysterious something, receiving
- A mode of revealing is a mode of truth and this is what we'll lose; danger is man will stop being a receiver of being
- Technology as not the danger, but the essence of technology as the danger;
- If we are aware that we are disclosers, then perhaps we can stop ourselves from becoming resources; and Heidegger thinks he's doing it (as a work of art), as he writes the essay; if we, as readers, are able to change our mindsets, as disclosers (so that we don't become resources) then it's successful;
- How should we, as human beings, conduct ourselves? – to remain disclosers/revealers

**system** as part of postmodern age

- ex) airline in transportation system
- think of as system of systems – interlocked; systems within systems within systems
- system in modern age, but used differently; different context

Prediction of view of postmodern

- P.27 We come to a view in which we constitute everything – go so far to think you are a resource;
- We lose ourselves – our essence
- Subject-object taken into extreme form where it engulfs us; sense of mastery of everything – lords of mastery; “we only encounter ourselves” – delusion that we have figured it all out
- “we are the guardians of unconcealment;”

what can we do about it?

- P.33 to the end
- Some practices in which there is a kind of meaningfulness that doesn't have to do with efficiency
  - When things gather together – earth, mortals, immortals, sky
    - Ex) Thanksgiving dinner – power of the humble things; those little things as hints that we can be something other than resources – disclosing of the world; self-contained world; brings best out of people;
  - If we nurture this/them, we can refrain from becoming resources
- Heidegger writes his own version of us as non-resources
  - Tangent – he's got a whole riff on GPS that turns us into resources
    - GPS – something terrific about device – use; never being lost, directions; great technological advance for those technologically impaired
    - What's wrong with it?
      - Understanding of environment as minimal as it can be – “turning right now”
      - Noble art of navigation – meaningful art of humanity – and understanding of oneself and earth are made trivial
      - Strips you of navigational skills because it removes struggles (of being gained)

- Turns you as a resource – use of GPS – projects back to larger system that allows for projection of traffic
        - Meaningless plauses in which you are being told what to do – dehumanizing; it’s turning you into an automated device
        - Danger of technology
        - Treating humans as minimal; no skill
      - Poetic picture sees the world as meaningful in which it brings about the best in us;
    - Sometimes, it’s OK to be turned into resources – can be skill – when it’s appropriate to be a resource and when not
    - Uncovering what it is about us that keeps us revealers
      - Example) coffee in the morning
        - you as the user, coffee cup as the resource
        - you’ve done to the cup what the GPS has done to you – “you’ve cupped the cup..”
        - treat the cup in its generic way, to dehumanize yourself for not being able to see beyond generic-ness of the cup
        - treat the cup as a resource, to treat yourself as a resource
      - way people used to understand wood
  - if we are to understand ourselves as human being, we must be humble
  - one must learn to see; see why things are more preferable when doing things than others – ex) coffee drinking ritual ; meaningful activities – intuition – ask if we take routine as functionally exchangeable
  - simple questions to ask yourself – why do you prefer something over another? Something that drives you to this than another..
  - ..bringing something down to its best – bottom line
  - meaningful celebration of oneself (and of rituals)
- Two (Three?) versions of the saving power
  - ONE: turn routines into rituals, bring out best in everything; skills that enable you to make distinctions; *humble things*
  - TWO: p.34-35 – a work of art that can bring to shining the understanding of being, think of the Greek Temple;

*works of art* that are granting and we as receivers; but who would create that work of art? Heidegger would! Through this text.

- [THREE: reconfiguring (?)]

Heidegger as someone who wants to hold up the mirror to us to allow us to acknowledge of understanding of being

Works of art as:

Articulating – holding up mirror; saving power

Reconfiguring – founding anew

Reveals - illustrating

Pointing out *techne* – root of technology; technology as something that is bringing forth;

Compare with *Zen and the Art of Motorcycle Maintenance*

- Learning to deal with technology –

Foucault

- Look for him trying to describe enframing practices – what they are and how they work – and how we turn into docile bodies