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# Heidegger's Concept of Technology in Relation to Philosophy of Economics: A Path towards Global Peace

Dr. Dayeeta Roy<sup>1</sup>, Dr. Sandeep Namdev Dikhale<sup>2</sup>, Dr. Madhumita Mukherjee<sup>1a</sup>, Suvarna Mohan Vadje<sup>3</sup>

<sup>1 & 2</sup>Dr. Vishwanath Karad MIT - World Peace University

<sup>1a</sup> School of Business, Dr. Vishwanath Karad MIT - World Peace University

<sup>3</sup> Department of Sanskrit and Prakrit, SPPU

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## Abstract:

*Economics is the backbone of any civilization. Currently, technological progress is considered the way to gain economic power. This paper critically explores how techno-economic thinking is relevant for our holistic development. 21<sup>st</sup> century's economic approach largely sinks with technological advancement. The war scenario is a prominent example of this. Moreover, Martin Heidegger was seriously concerned about the threat to human existence in the age of rapid technological advancement. While technological innovations, particularly artificial intelligence, have significantly enhanced human convenience and efficiency, they have also transformed the human relationship with the world in ways that demand critical reflection. This study focuses on how economic thinking explains human-centred science in a more hermeneutical and philosophical way. The paper concludes that sustainable global peace in the technological age requires reawakening humanity's poetic dwelling and cultivating a mindful relationship with technology and economics, affirming Heidegger's insight that "where the danger is, there grows also what saves."*

**Keywords:** *Techno-economic attitude, Hermeneutical, Reawakening humanity, Philosophy of Economics.*

## 1. Introduction

The contemporary world is experiencing an extraordinary technological transformation that has fundamentally reshaped our existence. This essential transformation has been reflected in our social structure, political system, and global relations. Science and technology have undoubtedly flourished and contributed to human progress. Every sector, including healthcare, industry, socio-political globalization, education, business growth, and the advancement of AI, has left a technological footprint. However, alongside these developments, we are living in an era of deep unrest. The rapid growth of technological tools is contributing to the obliteration of global harmony and peace, as reflected in violence, war, and conflicts. It is time to take a clear and responsible stance to create a defence mechanism for the current generation, especially the youth, from the devastating effects of technological devices.

At the dawn of the 21<sup>st</sup> century, peace is an important concern, whether inner or outer. Peace does not mean the absence of war; it is a state of harmonious living where everyone can flourish and realise their authentic being. Amidst technological surveillance,

peace is being regulated by technical thinking. But peace demands more primordial inquiries into the existential condition of human beings. Due to the rapid development of AI, the accountability and calculative power of humans are largely regulated and controlled by the invisible power of technology; therefore, peace appears increasingly indefinable. This condition raises the deep philosophical question of *essence*, i.e., the ontological roots of unrest. Therefore, in this paper, we are going to explore how the economic thinking of Heidegger helps us to avoid the danger of modern technology.

Within these unrestful conditions, economics plays an important role in maintaining peace worldwide. This research could help economists to understand the limitations of economic thinking, and this research could show that economic thinking is just one way of thinking to see the world. There is very little research has been published on the idea of Heidegger's economic thought.

This research paper is structured as follows: the first section provides a brief overview of economic thought and its history, drawing on mainstream economic thought. Heidegger's concern with technology and his critical thinking on economics

are examined. These insights focus on the danger of technology, which might restrict the achievement of sustainable peace. In the second section, individual economic thinking and current criticism are described. In the next phase, finally, the third section discusses how economics can face the challenge posed by the danger of modern technology and how economic thinking can potentially move toward a more philosophical and transformative attitude.

## Objective

This research explains that we observe climate change, water crisis, health issues, deforestation, and many other challenges due to excessive use of technological devices. Unfortunately, we are controlled by it, exchanging digital information with multiple individuals at a rate that would have been inconceivable just a generation ago. Although technology has long-term effects on us, philosophical and critical reflection on technological understanding may help this generation move beyond an excessively device-centric world.

In 2015, the Paris Agreement was signed, and the purpose was to reduce carbon dioxide emissions. The laws in the treaty are carefully calculated to prevent the global rise in temperature due to multiple challenges. But before the Paris Agreement, Heidegger observed the danger to humanity due to the rapid modernization of technology. It is our ironic part that we are just simply stuck in the calculating and ordering way of thinking and seeing the world accordingly. We cannot find another way of looking at the world; that's why finding a path for peace is far away. In addition to that, *The Question Concerning Technology* should be analysed for the relevant insights for economic thinking.

In this reference, we aim to focus on a qualitative understanding of technology and its connection to economic thought. Global peace is achievable; it is not just a dream and can be realized through the idea of releasement (*Gelassenheit*). This study examines how technological advancement contributes to the idea of philosophy of economics and argues that a shift from calculative to meditative thinking can restore the relationship among Being, technology, economics, and peace.

## Method

This paper is based on secondary literature and a conceptual analysis of Heidegger's view of technology and economic understanding. It actually employs an interpretative method to understand and identify the concerning idea that is being discussed. A critical look at the original books of Heidegger and his understanding of technology helps us to revisit, re-understand, and re-interpret it in a meaningful way. On the other hand, it is grounded in a philosophical understanding of technology, which plays an important role in qualitative philosophical research. Therefore, within this philosophical framework, the study emphasizes conceptual approaches to enhance the understanding of Heidegger's perspective on technology. This study reflects on a humanitarian approach toward technology.

## Literature Review

Several scholars have discussed technology and its relation to Being, but there are limited interdisciplinary discussions on the Heideggerian concept of the crisis of peace. However, despite thorough analyses, the fundamental relationship between technology and peace remains insufficiently explored.

Michel Serres (1930-2019) viewed technology not as a collection of tools but as a fundamental, transforming, and often parasitic relation that redefines what it means to be human. Serres concentrates on the way technologies figure in everyday life rather than 'essence', and he argues that the loops formed between humans and technologies on a day-to-day, lived basis produce temporal niches (Timothy Barker, 2023). Bruno Latour offers a different approach to understanding technology. He has suggested that technology is not the artefact; it has been considered as a 'mediator' (Timothy Barker, 2023). This mediation of technology has a significant impact on humans who are involved in the technological process.

Chellis Glendinning and Kirkpatrick Sale both embrace the negative effects of technological advancement on humanity. They have focused on how technological tools alter our everyday life (Watson, 2016). On the other hand, Feenberg has pointed out in his book "Transforming Technology"

that Philosophy of Technology is not only empowering, but technology also contains both technological mastery and democratic liberation (Feenberg, 2002). He has mentioned that what human beings are and will become is decided in the shape of our tools, no less than in the action of statesmen and political movements. The design of technology is thus an ontological decision fraught with political consequences. The exclusion of the vast majority from participation in this decision is profoundly undemocratic (Feenberg, 2002).

In this context, the research gap is visible, and a legitimate question arises: could Heideggerian thinking on technology save us from violence? Is there any need to foster meditative thinking that promotes values in the field of technical rationality? How could it be possible to change the mindset of people from calculative to meditative?

Ultimately, internalizing the essence of technology is what brings peace to the world. Moving forward, we want to focus on the underlying thread that makes our world different. Therefore, this study attempts to make a bridge between the philosophy of technology and peace studies through a comprehensive Heideggerian analysis.

## Background of Heidegger's Philosophy

To be able to interpret economic thinking from the technological understanding, first, Heidegger himself has to be introduced. Martin Heidegger, a renowned German philosopher, made significant contributions to phenomenology and existentialist philosophy (MacQuarrie, John, 1972) and was influenced by Husserl's phenomenology. He introduced the ontology of existence, a new philosophical direction that considers human existence as the fundamental ontology in his philosophy (Xiaoou, Fan, 2024.) For Heidegger, the study of Aristotle became important because Aristotle's thought on the modes of being in the *Categories* and the *Metaphysics* inspired Heidegger to question what being is. This became a central theme in Heidegger's philosophy (Michael Wheeler, 2011). More importantly, Heidegger's philosophical work was majorly influenced by Dilthey and Husserl. Dilthey instructed him in the importance of a hermeneutic approach to history. The first step,

Heidegger argued, the crucial first step to hermeneutics, was to realise that "access to history depends on understanding what it means to be historical." (Robert C. Scharff, 1997)

Heidegger urges a deeper reflection on how technological thinking shapes our understanding of reality and being. Having lived through the devastations of World War II, including the tragedies of Hiroshima and Nagasaki, he approached technology as a profound question concerning humanity, not merely as a functional tool but as a determinant of human existence. His unique concept of technology elevates human thinking into a higher realm where ordinary ideas appear extraordinary. Heidegger's insights provide a vital framework for rethinking our relationship with technology, not merely as a matter of function, but as a deep question of the meaning of technology and human existence.

That's why Heidegger's philosophy is the philosophy of the transcendental condition of being, and this being refers to an entity; it is existing; being cannot be seen apart from time. Heidegger introduced the concept of *Dasein*, which refers to how humans interact with the world beyond their biological identity. This mode of being is influenced by their current time and context. (Michael Wheeler, 2011).

Furthermore, as a phenomenologist, Heidegger always wants to take the perspective of a first-person view of the world. For him, humans do not have a third-person view or meta view. In the world of objects, things are revealed to us, and how it is revealed and what is revealed are immaterial. For example, a basket of chocolate reveals to an economist as an object for selling and fulfilling the demands of others. For someone else, it is food for enjoyment. Every interpretation is correct. In this connection, the understanding of technology in Heidegger is pertinent.

## Heidegger's Understanding of Technology

It is a common understanding that whenever we see the word technology or technique, we think of a machine. We don't even make any distinction between technology and machines. It is obvious that without machine, the world of technology would not be sustained. Both are interconnected. However,

technology or technique is now completely independent of machines, but machines are dependent on technique. As we understand it, technology is a collection of devices and tools. But the point is that technology itself is neither good nor bad; we are making it worse. We are shaping our world by using technological devices.

Heidegger has contributed to the idea of technology in scientific exploration. Even today, if we understand his intention and relevance, we could save many lives, prevent many wars, and avoid destruction (climate, natural resources, etc.). In this context of technological advancement, it is legitimate to ask whether technology, in any way, leads humanity to a higher level of existence. Does it facilitate authentic existence? If the answer is 'yes,' then how? If it is 'no,' then how can it be made? The answer to this question is that the actual relevance and understanding of Heidegger from this dimension is highly impactful.

Heidegger draws inspiration for technology from Plato's concept of Form, understood as the underlying principle that makes something what it is. Just as different trees like a banyan and a mango are recognized as "trees" because they share the same Form of tree-ness, a common essence underlies their differences (David Farrell Krell, 2008). Applying this insight to technology, Heidegger argues that technology is not merely a collection of tools or devices (David Farrell Krell, 2008). Rather, its essence lies in a mode of revealing through which humans engage with the world. In this sense, technology is inseparable from human existence, and Heidegger therefore rejects the rigid subject-object division, including the separation between humans and technology.

Again, Heidegger uses the Aristotelian four causes framework to argue that technology is not merely instrumental but a mode of revealing (Craig Hanks, 2010). Heidegger reinterprets ancient Greek notions such as *Fusus* (nature), *Poiesis* (bringing-forth through human involvement), and *Technē* (art or craftsmanship) (Tom Angier, 2010, p. 46). Heidegger shows that technology originally belonged to the realm of art in which truth (*Aletheia*) is disclosed (William Lovitt, & Ed. David Farrell Krell (Trans.), 2008). While *Fusus* (nature) arises

from itself, *Poiesis* and *technē* involve human participation in bringing things forth. Thus, technology is not only mechanical but deeply ontological, shaping how beings reveal themselves and come into presence.

In ancient Greek, *Technē* (art or craftsmanship) was used, which is different from modern technology. Modern technology involves large mechanical systems, factories, and machines. Someone pulling a lever on a machine at a factory is not the same as a carpenter who makes a chair. The carpenter has an intimate knowledge of how to create something, and they know the process of making a chair; therefore, the carpenter understands the overall characteristics of the wood, whether it is too dry to curve, how much pressure it can tolerate, and how to work with its unique grain. Carpentry is a *technē* that reveals something about the wood. For Heidegger, modern technology is not a *technē* in the sense of craft (William Lovitt, trans., 1977), but it is an easy mode of revealing that he calls 'challenging' (John M Anderson and E. Hans Freund (trans.), 1969). Therefore, understanding technology from Heidegger's perspective leads to the realm of revealing 'Truth' (William Lovitt, & Ed. David Farrell Krell (Trans.), 2008).

According to Heidegger, the philosophy of technology is grounded in the essence of technology. It means 'technological rationality' (Kaplan, David M). It is a kind of mindset that takes a detached, objective, and scientific view of the world. Technological thinking is problem-solving-centric. According to this approach, everything can be analysed logically and critically. If so, it would be fine to analyze worldly matters as objects, but the philosophers are concerned about the fate of humans when we are controlled and managed as mere things. Unfortunately, we are seen as a mere technical problem with a technical solution. The more we depend on mere technology, the more we dehumanize our societies.

## What is Enframing?

Heidegger's philosophy can be considered highly relevant to the danger of unreflective thinking. It is suggested that the calculative way of thinking is not the only mode of revealing. In this context Marcuse

has suggested the importance of one-dimensional reality, but the problem is that “everything cooperates to turn human instincts, desires and thoughts into channels that feed the apparatus. The relations between men are more and more mediated by machine process” (Marcuse, 1941).

In this context, Heidegger explains two important concepts: *Ge-stell* and *Gelassenheit* (Merwin, Christopher, Wendland, Aaron James, Hadjioannou Christos (Edit.); 2019). In other texts, *Ge-stell* is interpreted in various ways. The meaning of *Ge-stell*, according to Heidegger, is “Enframing” or “positionality.” (Merwin, Christopher, Wendland, Aaron James, Hadjioannou Christos (Edit.); 2019). Essentially, *Ge-stell* (technical way of thinking) refers to a mode of thinking in which both human beings and nature are understood and treated as standing-reserve (Heidegger, M. 2012). It means the way we frame, position, and finally reduce the world to a resource for consumption and production. Heidegger further emphasised that human beings failed to encounter themselves and their essence in today’s technological era because of Enframing. This is the most dangerous condition for human civilization. Technology and technological innovation are not responsible for our gradual destruction, but technical/calculative thinking is the threat. This threatens to hide the power of revealing and to constrain our knowledge to a mere exploitable subject, since there is no other chance of revealing. This approach to technology cannot find outer and inner peace.

What is Enframing? Enframing means to conceal, to hide, and to block the truth. Heidegger says, ‘Enframing blocks the shining forth and holding sway of truth’ (Heidegger, 1977). According to Heidegger, enframing is the manner in which Being manifests itself in the age of technology (Heidegger, 1977). Moreover, it permits humanity to disclose reality as a standing reserve (Heidegger, 1977); in a way, it restricts us from free thinking and manipulating the world accordingly. In the concept of Heideggerian enframing, humanity becomes paralysed by technological devices. Without these, we cannot move one step ahead. For example, mobile phones, the internet, multiple devices, and AI tools have become an inevitable part of our lives,

and our thought patterns are also increasingly shaped by these technologies. Therefore, revealing the truth in this age is the biggest challenge. In this context, Heidegger worries not only about human life but also about the sustainability of nature/environmental issues due to the overuse of technological devices. The modern technological revolution has also raised issues of climate change, ecological imbalance, global warming, and other serious concerns.

In the 21<sup>st</sup> century, modern technology has eased our lives, and it has an impact on us and nature. Heidegger has suggested that technological development is good, but it cannot be used as a tool to control and create challenging situations for the inanimate world. Rather, technology must be used as a safeguard that can protect us from challenges. Therefore, we must not forget the other way of thinking, through which we can control technology; technology cannot control our lives. Original/meditative thinking is the purpose of life, and avoidance of forgetfulness will be significant in liberating us from all types of delusions and deception of technology.

## Critique of Technology

Let’s consider the present global crisis. Heidegger’s concern for the future generation and the possibility of peace within modern civilization becomes evident.

Moreover, due to a misunderstanding of the essence of technology, we lost our creativity and made ourselves puppets in the hands of technology. Fundamentally, humans are treated as a ‘resource’ in the service of technology. In this context, it is relevant to discuss Heidegger’s understanding of technology, and it is high time to protect our lives from the endangered scope of technology. According to Martin Heidegger, the greatest vulnerability of the modern world lies in technology’s challenge to human creative existence, which ultimately leads to the profound destruction of all dimensions of the environment.

Based on the idea of *Ge-stell*, we can move a little further. According to Heidegger, humans are all blind to technology. Unless we understand the purpose, utility, and essence of technology, we will



fail to identify our sustainable goals for future generations. Then what can we say about the development of civilization? What will be the social, political, economic, and moral growth? How can we define our existence? And last but not least, how can we talk about peace in every aspect? All these questions are being discussed because of our wrong interpretation of our existential criteria.

After this detailed discussion, one question comes to the foreground: when does Heidegger write about machine technology? He mentioned that during the Second Industrial Revolution, we witnessed the dangerous use of nuclear energy and genetic technology (Heidegger, 1977). Presently, we live in the era of microelectronics and microcomputers. It continues with globalisation, robotisation, and digitalisation, and the internet world is moving towards nanotechnology, quantum computers, and cognitive capitalism. Within this revolution, human behaviour is now regulated by the digital world. There is no scope for independent thinking or meditative thinking; rather, our thinking process is largely regulated by digital smart devices. These devices are already integrated with human thinking and action. Nevertheless, Heidegger sees the great danger of the human world. Therefore, it is a great hope for all of us to create a proper educational platform where educators can teach how to balance modern technological devices while maintaining their essential and ethical implications in today's world

## Economic Thinking

The history of economic thought is complex, and some of the thoughts remain unsolved.

The origin of the term 'economics' came from the Greek word '*oikonomia*'<sup>1</sup> and this word is composed of two words: *oikos*, which is commonly translated as "household" and *nemein*, which is often translated as "management and dispensation"<sup>2</sup> (Dotan Leshem, 2016). Hence, the word *oikonomia* is usually translated as "household management" (Dotan Leshem, 2016). Interestingly, the idea of 'household management' does not mean a family; in

Greek literature, it means an estate that produces resources for themselves. According to the ancient Greeks, *oikonomia* refers to how humans live in a world of natural abundance, and that was sufficient for their survival. From this perspective, Greek *oikonomia* is prescriptive and connected to the ethical presupposition (Dotan Leshem, 2016). The main task of this economic rationality is to support the philosophy of a good life. On the other hand, contemporary economics tries to be descriptive, and it describes human choices from a belief in scarcity.

The history of economic thought dates back to the pre-Christian era. For example, in ancient Greek, Chinese, Indian, and Mesopotamian cultures, the idea of trade already existed. However, the economic research started in the 18<sup>th</sup> century, and at that time, philosophers wrote about political economy. This idea transformed into economics. In this reference today, Adam Smith's book on 'Political Economy' is considered the start of this change. He drew the economic idea as a dynamic sphere and service with land, labour, and capital as the three production factors, and there were three corresponding returns factors: rent, wages, and profit<sup>3</sup> (Andrew S Skinner, 2003).

In this context, mainstream economic thought is relevant. In this thought process, microeconomics and macroeconomics are standard in economics. Microeconomics studies the behaviour of economic agents and firms in individual markets. In contrast, macroeconomics studies the functioning of the economy as a whole<sup>4</sup> (David Dequech, 2007). Moreover, Heidegger's phenomenology always talks about Being-in-the-world and form in first-person experience. Therefore, Heidegger's economic thought tends towards a microeconomic perspective. This perspective is useful for understanding how markets work and how humans behave in particular market situations. Moreover, it helps individuals to allocate and identify their resources sufficiently.

Further, it is important to discuss Heidegger in this reference.

## Relation of Economics to Technology

Heidegger's *The Question Concerning Technology* is relevant to economics as modern technology is seeing the world through the neoclassical lens. Considering humans as rational, utility-maximizing subjects that always have consistent preferences is not neutral. It explores the world and the people around us as a resource that can produce utility. Mainstream economic thinking is like modern technology in the sense that it hides its essence. As Foley already stated, in modern economic analysis, rationality is taken as "the unquestioned starting point" (Duncan, Foley, 2003). Positive economists also try to explain objects in terms of descriptive, but do not forget that microeconomic principles are based on the ontological description of humans, where they are viewed as rational subjects. Furthermore, the whole concept of utility stems from a pure normative theory. The essence of technology is not something technological, just as the essence of economics is not something economical. The essence of economics has to do with transcendental conditions of what *a being* and *being* is. Economic thinking is not just a way of thinking. It is a way of experiencing the world, a way of being-in-the-world. It, too, is a way of revealing.

Heidegger explained that modern technology relied on modern mathematical physics. However, modern technology itself has developed significantly since Heidegger's *The Question Concerning Technology*. In the 21st century, technological progress relies more on economics. The innovative aspect of technology is primarily grounded in physics, mathematics, and other branches of science, and it reveals nature as a standing reserve. Afterwards, attention shifts to the economic growth of this technological object. For example, social media, where digital space showcases from Unconcealment to concealment. However, the goal of social media is to colonize human attention. Here, we are used as products of the companies behind this social media, and they are getting billions and trillions as economic incentives. In this way, in digital technology, a market of human attention is created, which is a perfect example of humans belonging to

the standing reserve. Therefore, by colonizing our attention/focus, humans are setting upon and challenging-forth themselves because our attention has become sold and has been extracted, stored in a database, and exploited for economic purposes.

## Enframing and Danger of Economic Thinking

Following up on the point of creating new markets, it can be explained that economic thinking has a very destining character of enframing. Man is carrying out economic thinking. Moreover, Enframing (*Gestell*) is the challenging claim that orders us to reveal the self-revealing as a standing reserve (*Bestand*). So, in the economic way of revealing, it is the claim that gathers man together and challenges us to reveal the whole world, including people, as a supply chain from which resources need to be extracted, ordered, and distributed efficiently to maximize utility. This challenging claim happens in an imperializing way. The economic mode of revealing dominates and drives out other modes of revealing.

Another fascinating example can be taken where humans are considered as a standing reserve, which is a part of Human Resource Management (HRM). The term itself signifies that the person is treated as a resource, not as a person. Eventually, they are measured and judged based on their effectiveness and usefulness. This challenging way is not the only part of the corporate sector, but in other spheres of life, it is true. Furthermore, this challenging drive leads to a different way of looking at people based on their usefulness.

In this context, Michael J. Sandel, political philosopher at Harvard, writes about the moral limits of markets: "Almost without realizing it, we have drifted from having market economies to becoming market societies<sup>5</sup> (Michael J Sandel, 2012). According to him, the market economy is an effective tool, whereas market society is a place where everything is set up for sale. It is the way in which the market economy seeps into the social relations and creates multiple instabilities. For example, in "procreation and childrearing, health and education, sports and recreation, criminal

justice, environmental protection, military service, political campaigns, public spaces, and civic life<sup>6</sup> (Michael J Sandel, 2013). These are the important practical examples of what Heidegger wants to convey through his economic thought. That is why a man in the 21<sup>st</sup> century does not even notice or realise that our world is viewed in terms of economic thinking. In this context, if we allow ourselves to think of every aspect of life in terms of economics, then we will not see things otherwise. It not only corrupts only morals but also corrupts revealing. This is the real danger when we are stuck in that we cannot experience any other ways of revealing anything more

The danger of technology and economic thinking lies in the *understanding*, rather than the destruction caused by specific technology (Hubert Dreyfus, 2016). Naturally, Heidegger remarked that technological thinking is more profound than the use of nuclear weapons. The ultimate danger is ontological. In a way, our thinking is the most powerful tool to come out of danger. In this context, danger may arise due to the oppressive *set-up*, and pragmatically constructed projection that ‘*governs our experience of the world, comes to have a life of its own*’ (Brent Ritzel, 2010). It happens when we are unable to transcend the realm of this oppressive *setup*. According to this *setup*, humans are treated as a standing reserve, and we become trapped within a calculative worldview. Therefore, we are losing the ability to apprehend the truth of technological essence. It completely blinds us, revealing the miracle Being (*humanity*).

Interestingly, Heidegger offers hope to overcome danger. He presents that “*where danger is, grows the saving power also*” (Brent Ritzel, 2010). This means that within the crisis created by technology lies the possibility of transformation and renewal. Actually, he strives for the saving power. In his book “*The Turning*”, he refers to overcoming danger as possible through reflective thinking that comes from the arts, poetry, philosophy, etc. Therefore, the hidden oppressive *setup* can be reframed through the thinking of emancipation. According to Martin Heidegger, humanity can be saved from the dangers

of technological domination by freeing itself from the tyrannical control of “Enframing” or technological ordering. To “save” (Brent Ritzel, 2010) means to liberate human existence from viewing everything merely as a resource for consumption and to restore a more authentic and meaningful relationship with the world.

The day-to-day world is very structured and *set up* by us, and it is the work of human transformation in the service of a certain form of life (Seigfried, 1990). To transform the world in this manner, we have to disassociate from the world and step back from the primary experience, and in this movement, we have to observe the world ‘out there’ (a world of objects). Therefore, the *setup* (Brent Ritzel, 2010) defines how we, as subjects, experience the world in the modern technological age (objects). Hence, there is a clear distinction between the subject and object dichotomy. This idea is similar to *Advaita Vedanta* as *Sakshi Chaitanya*.

To understand the above idea, an extensive in-depth explanation of technology and a discussion of Economic thought.

## Economic Enframing as the Root Cause of Global Conflict

Life has now become a complex machine. Humans are being sold to the digital world, the world of consumerism. Therefore, human identity totally depends on productivity, utility, and performance. Consequently, emptiness, anxiety, and identity crisis create conflicts.

Heidegger’s philosophy suggested that modern economics is not only a neutral device for managing resources but can also reveal the world. It is possible through *techno-economic meditative thinking* where society, humans, environment cannot be derived and exploited as a standing-reserve. On the other hand, calculative thinking challenges humans and the world in the form of equipment. A self-conscious and pluralistic economics that recognises social, ethical, cultural, environmental, and existential dimensions of human life. That can also resist the reduction of all beings into mere economic resources and contribute to a more humane structure.



In addition, if everything is observed in terms of standing-reserve, then the philosophical approach to economics would collapse. Therefore, a self-conscious structure is a solution for overcoming global conflict. Firstly, a self-conscious structure is necessary to explain the economic way of thinking; it has nothing to do with truth but correctness. It has been discussed that understanding the real essence of technology is pertinent to the economic growth of a country. Moreover, it reduces the chance of global conflict. Secondly, self-consciousness is necessary to take economics as a social science rather than a calculative science. Therefore, economists can understand the importance of the philosophy of economics as a human-centred science. Third, self-consciousness requires a constant reflection and questioning of its assumptions and the danger of the essence of present-day economics. We must be aware of and face the danger of global conflict.

A suitable realm and field of study for this is the philosophy of economics. Philosophy of economics is akin to economics while still being fundamentally different, as its foundation is philosophy. The reflection and confrontation on the essence of economics with its assumptions and axioms should not only be ethical and methodological. Those are necessary as it is, for example, urgent to question where we want markets and where we do not. However, a deeper ontological questioning of being, next to the questioning of other assumptions, should also become present within mainstream economics through the philosophy of economics to truly reflect on the danger of economic thinking.

A wide range of economic thinking suggests a harmonious balance among all strata of life. This approach focuses on perspectivism. To avoid capitalism, it needs to introduce polyphonic economics in the field of technological growth. The perspectivism within mainstream economics can be improved only by listening to others' views and voices within economics. Therefore, the concern of Heidegger regarding technology and its advancement associated with economic development would be justified. Moreover, self-consciousness and polyphonic economic and technological thinking ultimately strengthen our

existential importance. This is one of the final paths to global peace.

## Final Thought

Returning to the introduction, there was a concern that due to the rapid development of science and technological devices, human existence is in crisis. The philosophical approach to economics was reduced to mathematical calculation, without seriously questioning its fundamental assumptions. According to Martin Heidegger, when economics is viewed and thought about from the *techno-economic* perspective, only the integral and harmonious aspect will be achieved. It was not the intention of this inquiry to outthink Heidegger and come up with an escape from the danger of modern technology. Furthermore, it was not the goal to throw the current mathematically dominant economics away and write a new economic theory.

Being in Heidegger's philosophy is being-in-the-world. Humans' relationship to the world depends on time and context. Therefore, the realisation of the importance of economics and its relations to technology can be very different from how it is right now. In this research, an attempt has been made to explore a multi-dimensional perspective for both economics and technology. Research explores relevant notions in Heidegger to move economics away from its one-dimensional thinking, where it is blind to its essence, and hence the danger of the techno-economic mode of revealing. Furthermore, to re-understand and re-interpret self-consciousness and polyphonic attitude in the field of technology and economics, peace will come. To develop the approach of *Gelassenheit*, to explain the existential importance of humans.

Lastly, global peace is achievable and possible. Heidegger's peace is not based on a geopolitical treaty, but it is *Gelassenheit*, an attitude of 'letting be' that resists the urge to dominate and manipulate. His philosophy is based on the idea of revealing the truth. This paper is a blend of peace studies and technological advancement. According to peace studies, both inner and outer peace are valuable. Outer peace includes geopolitical and social context, whereas inner peace is contemplation. Heidegger suggested that the instrumental, calculative mindset,

it comes to be viewed as the restricted peace over the generations. In contrast, to preserve peace in the mechanised era, Heidegger proposed to nurture a vital concept, i.e., humanity through meditative thinking. By recognising that our technological worldview is just one way of uncovering truth, ultimately, the preservation of peace depends on a radical ontological shift. We must find the 'free relationship' to technology to understand our authentic existence. Therefore, it fosters an ethos of appreciation, reflective dwelling, and humanity, and can nurture genuine peace, mutual respect, and purposeful coexistence. Thus, the Heideggerian philosophy of science and his understanding of peace are relevant in the background of the present unrest.

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