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The Economy Science as a Technic into the Heideggerian Conception.

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1.-Time, Economy and Technology

When we talk about economy, our thinking immediately focuses on notions such as shortage, resources, management, and production. On the other hand, when we think about technical efficiency, we associate it with the power to produce and the applied sciences.

Finally when we think of time, we conceive of this in the form of a sequence, process or a becoming. Then we face the problem of finding an articulation of these concepts that responds to a philosophical intuition according to that which we would be experiencing in an age where time is felt both in its quantitative dimension as well as the characteristic of being available but scarce. Additionally, these must be efficiently managed. As such, there seems to be a techno-economic conception of time that not only affects our everyday experience but most human activities.

The hypothesis that we will try to explore in this exposition, in a certain way, is an inversion of factors, so that IT would not be the economy and technology as modern forms of human activity that determine the experience of time as well as its' availability, but to the contrary, some experience of

time whose characteristics must be analyzed, and which act as a basis for economic and technical behavior.

This shift in the analysis is not capricious if we look at the philosophical reflections of the twentieth century concerning human and existential dimensions of time. One of the most important conclusions is found in the theory of Heidegger, who argues that time cannot be conceived in the ontic sphere of available things with which we have an extrinsic relationship as useful, but must be analyzed in the perspective of ontological structures or modes of being that characterize the human being.

In short, time must be analyzed in its relation to being, an issue that goes beyond the limits of this short presentation, so that we will work to show how an ontic, even techno-economic conception of time affects our perception of reality, and therefore, the quality of all our activities, that is, the way we have installed ourselves in the world, i.e. e., the "mode of living" in the language of Heidegger.

2. – Reflection on individuality as the basis of preponderant economic thought.

One of the major implications of a techno - economic conception of time is to interpret economic and social activity in individualistic terms. This means that time is a scarce resource that must be administered by each subject according to their private interests, where the society, the state, law, and even culture is a means for the realization of individual goals. In fact, a competition is established whereby the winner's podium exhibits the triumph of skill, which serves as inspiration for all who want to achieve their ends. There is an admiration and tacit and uncritical Acceptance of the figure of the winner.

The utilitarian concept that legitimizes this structure is a "pre-established harmony" between the desire for individual success and the overall interests of society. This is complemented by the belief in an "overflow" of the product that when distributed socially compensates to less favored sectors by competition.

The question is whether individualism allows a philosophical interpretation that accounts for the mode of being of man, and therefore, if these serve as a basis and justification of economic doctrines that

take it as a principle.

Also it might be that individualism more than a principle or foundation, philosophically sustainable, was rather in fact, a consequence and even a surface effect of certain economic thinking.

A philosophical analysis of individuality is confronted immediately with an inverse trend associated with the phenomenon of postmodernity, where there emerges various discourses on the subject, on the person and on the individual.

What is relevant is that we attended a real disintegration of the notion of the subject, precisely because the technical decision-making systems and production are increasingly depersonalized, and where the components of the process of decision making, rationality and responsibility have been severely challenged.

On the other hand, there is a critical reference to the idea of the individual in the Greeks, which is evident from the Greek root "idios", whose meaning is embodied in the word "idiot" as the subject that does not become involved politically.

The theme of the individual is politically linked to the issue of the bourgeois individual or modern ideology. This point brings us to the philosophical foundation of liberalism in wide sense. This broad meaning has to do with a complex philosophical framework that goes from philosophical reflection on the individual, to one on subject and even on person. The question is to understand the conceptual content of the term subject, and its implications for any form of justification of individualism. This is essential to consider the subject of consciousness, which calls us to remember a philosophical tradition from Descartes, Leibniz, through Kant to Husserl.

Defining the extent to which consciousness has a metaphysical foundation of substantial qualities, could be used to determine whether the notion of the individual appeals to a condition inherent in the human being. If consciousness constitutes a monad whose representations are non-transferable, any social and political system, it would be safe to assume this inalienable condition as an obvious fact.

By contrast, considering consciousness as a depersonalized process, as a function, structure or relationship, might suggest that the social system has articulated desires and interests, which are not

necessarily shared by all, and therefore, it would justify certain grade of imposition, supposing that a government was in conditions to represent the desires of the majority.

-The result of a reflection of these characteristics should show whether certain concepts that are appealed to in political discourse, are based on some metaphysical or epistemological beliefs to avoid taking these assumptions as unquestionable data.

- In order to fix a position with regard to the role of the notion of individual in economic and political thought, it is convenient to take note, that the reflections on the individual, as fully conscious of himself, is not compatible with the idea of a fragmented, atomized and individualized subject, or with a rational and neutral elector submitted and stimulated in his condition of consumer in all decision-making processes.

-There seems to be a double condition of individuality: one that refers to the empirical subject with their aspirations of social and economic order, their claims against the state apparatus, institutions and the social machine; on the other hand, the individual can be considered from a highly reflective and critical condition, which involves a process of illustration which could be understand as an ideal rather than as a concrete condition of the individual.

In short, individualism with its appeal to the rights of the subjects according to their interests, for example, pragmatism and social teleology, is not a philosophically founded conception, much less a fact that can be assumed as a one without review and reflection.

In the sphere of post-modern thought, there takes place definitive debilitation of the philosophical discourse that supposes individualism, which is based on the notion of subject.

There is sufficient evidence of a discomfort of the contemporary society with the economic consequences of this discourse; there is too certain expectation concerning the collective, to the community and to the links of solidarity understanding and structure, and not as an individual initiative.

3 – The subjectivity as sphere in which it announces a change of perspective to respect the one-dimensional society, focused on the development established as economic growth.

One of the most striking phenomena in the evolution of contemporary society is a marked divorce between the rhetoric and the interests of the political and economic "establishment" and public opinion whose critical expressions begin to occupy the social networks and the public space. The classical theory of incentive according to which each individual thinks and acts depends on what the economic and political system shows as possible reward in the form of growth and development, which then result in higher consumer expectations and material well-being. This then keeps in doubt the opposite to a generalized demand of inclusion, participation and human development. The figure of the successful businessman does not convince as strongly as does the teleology of social system. We postulate that the basis of such phenomenon, there would be a form of subjectivity whose manifestation appears whenever a conflict is triggered between political power and public opinion. Taking into account the characteristics of this way of the individuals in the social scenario of communication being identified, as well as opinion and debate, it is a philosophically relevant task, because it indicates a movement of the deeper layers of the social structure, which then determine the predominant variables of the future world, including everything that the social researcher will have to deal with.

In this regard we propose as an example for analysis, the "techno-economic conception of time" and its effects on contemporary subjectivity, that in the manner that we have proposed is a form of ideology that influences and even determines economic thinking, and the worldview of the contemporary human being. Further, there is a proper subjectivity of "techno-economic conception of time"; but we suspect it could paradoxically lead to a clash between culture and system. To which we place in the orbit of the cultural contradictions of the late capitalist D. Bell and conflicting relationships between the world of life and culture, and the techno-economic structure identified by Habermas.

Why it is important to verify a conflict between culture and system?

Precisely, because there is the germ of a subjectivity, that is apparently beginning to exceed the functional circle, where the system has managed to confine through incentives that operate under the prevailing form of hedonism.

Bell has indicated that late capitalist society is characterized by the shock between the ascetic logic

of production, and the expansive powers of the self, encouraged from consumption and welfare, as well as self-centered and hedonistic terms. This ends up creating a situation in which the instantaneous temporality of hedonism turns unviable the protestant ethics of saving and moderation.

However, the stimulus towards the well-being and the quality of life transforms into a mechanism of adherence and legitimization of the system; but in full crisis of the model of the well-being, arises the question of whether or not it is possible to tolerate the situation without the justification that would have it tolerated, considering that hedonism and goal orientation towards the targets of "ego", have generated precisely a strong conscience of certain inalienable aspirations. At the same time all of this is incompatible with the forced austerity that is being imposed by the justification of the crisis.

The instantaneous temporality inherent to hedonism has a solvent effect on the productivist logic that tends to plan the future through sacrificing the present.

What is installed is the discontinuity of immediacy, short-term projections and fragmentation.

Another feature of the new subjectivity that has been developing since the decade of the 60; is the phenomenon mentioned by Marcuse as repressive de-sublimation. Hedonism develops an expansion of the self in libidinal terms. The system has stimulated in the words of Baudrillard the unlimited circulation of the "libidinal capital". The target is not to liberate the creative capacity contained in the libido, but to produce conformity with the prevailing model.

Marcuse has affirmed that the libidinal energy contains utopian impulses, which the repressive desublimation tries to neutralize. However, apparently, the aspiration to build a more suitable world for human development reappears in a context of crisis, where old legitimizations are displaced as forms of social relationship of declining times.

All this happens like a return of certain teleological orders, which had been disrupted by the productive logic and now take the form of a set of social demands, that already don't find expression in the formal political system, and which then produces a strong questioning of liberal democracy; even more surprising is that these demands don't emerge from the expansion of the self, but from a nostalgia for the community rather than the party or the nation; so that interest groups articulate a pressure movement toward political power by non-traditional channels.

This process has to be understood in the context of a recurrence of teleological order, which it will be possible to appreciate in the diverse moments of the illustrated discourse; we will try to briefly explain how this essential aspect of subjectivity was colonized by the techno-economic thought and how a mentioned new subjectivity would be uninstalled in such a structure.

Certainly, the axis from which analyzing the teleological question is the experience of time, that will suffer a deep modification by the productivist logic. The abstract view of time and efficiency, penetrates the limit of the individual subjective to be installed as a collective worldview; the sensibility and the perception of time is determined according to performance, even when we speak about free time, which was created an administration of free time by the entertainment and culture industry.

As we know from the thought of the twentieth century, modernity has experienced a crisis of guiding principles of progress, moral autonomy and the integrating role of the state. The transition to postmodern society affects not only the political and economic structures, but also the mentality, which is structured in an impersonal form, but not less efficiently. It is necessary to indicate some ideas, representations and characteristics of the subjectivity associated with the techno-economic structure and specifically with respect to time.

In the temporary order there is an acceleration of the cycle of production and circulation of goods and services. This transforms the time into a quantifiable good to the point that G. Simmel conceives money as a concentration and symbolization of time. Acceleration invades the subjective experience of time. The subject as a consumer feels their own life time as capital that becomes exhausted and generates anxiety for using time well. There is a sensation of fleetingness that produces an inverse reaction of speed and futurism, which is the valuation of the moment and the associated pleasure. It is a particular form of hedonism that has nothing to do with the epicurean serenity, but with a compulsive and evasive enjoyment that we have called instantaneism.

This is the result of the impact of financial logic in teleological orders, given that it was merely an instrument of change, and has become an end in itself, becoming invisible to the purpose that gives coherence to the whole process of life. The only solution that was found for this problem was the temporal ecstasies of immediate gratification. Now, as enjoyment is not immediately available for economic reasons, credit and the nominal economy satisfy this new need.

In a classic approach one might say that economic action, like any other, is part of the teleological order, but given the special conditions of the modern economy, this order is seen as altered: it diminishes motivation, and purpose gets lost. In this context, instrumental rationality becomes relevant and there arises a kind of productive neurosis. Further to this, the consumer becomes transformed into a substitute sense to invade the teleological order and to make it functional for productive logic. It takes place so as to consume and the consumption stimulates growth in a perfect functional circle.

This overdetermination of subjectivity in terms of instrumental rationality, does make it difficult to imagine a strategy for recovering the place that corresponds to human aspirations, but today in the context of a persistent crisis there seems to emerge a constellation of possibilities from the space of communication, the reinvention of politics, and community action organized by certain groups, who look for alternatives to the system.

We talked about a new subjectivity opposite to an economic and political model, which seemed to be unquestionable from the point of view of what seemed to be inevitable, was growth and development as a source of well-being. Not only financial dependency and recurrent crises but also the lack of transparency is questioned, but also the lack of transparency and weak democratic legitimacy.

There also appears a circle of new concerns that point to the future sustainability of a system based on a model of exhaustive exploitation of natural resources. The problems associated with the sources of energy, water, and food security are added to the key problem of democracy, as a scenario of a widespread question. Perhaps, this new subjectivity obeys a new form of temporality, where the authentic aspirations of individuals as part of a community, acquire preponderance as opposed to the competitive and success orientation, as well as the effort of the previous paradigm. A form of more austere and environmentally sustainable life seems to replace as purpose the compulsive consumption of luxury goods, which require an intensification of productive commitment.

4. Reflection on business activity

The "techno-economic conception of time" corresponds to what Heidegger called in "Being and Time" an improper temporality in the sense that there is an objectification and homogenization of time, that disconnects it from its ontological dimension, linked to the proper mode of being of "Being-There" or human existence. Heidegger says that "Being-There" is an essentially finite temporality, and that only by a modification of this can one conceive of himself as an entity among other entities that has the particularity of existing in an objective time. Improper time corresponds to an escape, where "Being-There" fails to assume its finite condition to focus on the manipulation of its environment. Thus, in a reflection on technology, Heidegger identifies the calculative thinking as the basis of productive behavior which values time in terms of performance.

One of the areas that more intensely suffers the effects of this improper conception of time that separated it from the existence is work.

It is known that work in the modern economy is conceived of as a factor of production, therefore it is quantified in terms of a value – time ratio. The technologization of work obeys a pressure for optimizing time; from this position work is associated with a need, where there are bonds of dependence that are increasingly narrow and urgent, and where the executors are the replaceable pieces of a large gear.

The techno-economic conception of time has an enormous impact, so what has been called the alienation of labor, is related to an abstract separation between humans and the product of their work, and where the labor time transforms into a productive unit, entirely calculable, transable and interchangeable. Therefore, it is necessary to ask if the work is essentially submitted to a techno-economic constraint under the conditions of modern production, or if it's possible to conceive it as a significant space of human achievement.

5.-Reflection on the job

One of the sectors of the economy that seems more refractory to change is the world of work, because the inexorable logic of productivity is imposed. But, in the current society there is perceived

the need to transform work according to a desire for emancipation and self-realization, where creative capacity and the imagination takes place without abandoning the imperative of efficiency, competition, and the result. This draws in the characteristics of friendly economy designed to human scale.

A diagnosis on the problems that are contained within the incorporation of work as a permanent productive factor, appears in Schiller's romantic early thought, where it is argued that the essential distortion of work, resides in the specialization, that due to an implacable fragmentation of work, only impoverishes and limits the development of creative faculties.

Without determining the historical-material cause of this process, this author proposes the establishment of an aesthetic culture, which is embodied in the various dimensions of collective life and, which materializes in the different dimensions of the collective life and, certainly, in the way of conceiving work.

Clearly, this discourse makes a lot of sense in peripheral countries, where labor is subject to purely cultural factors of production, excluding the commitment of the economy within the culture, education and the integral development of the human being.

A change in the concept of time and its relation to the essential structures, which simultaneously means a change in the way of thinking about work, supposes a radical change in the formative matrix of society that is education; which cannot be understood any more as an instructional process destined to the acquisition of precise knowledge for certain functions, but as processes of development of creative potency, where imagination reflection, autonomy and criticism occupy a central place.

The question then is whether or not it is possible to break the vicious cycle, which goes from an implacable productive logic to consumer hedonism and around a culture of self, which is functional to the production scheme.

A possibility worth being analyzed has to view the resignificance of sense of the work in such terms as to transform it into a space of human achievement, and will also be the same technical means that would allow this liberation, separating the mechanical work increasingly automated from the indispensable function of the intellect and the human sensibility, although this involves a change in

the absolute solid core of the political and economic institutions, which are essentially a question of power. The opening of the spaces of decision to multiple actors through participation produces a distribution of power, where the individual and collective subjectivity, has much to contribute in terms of competence, skills and projects.

Today knowledge, information and interdependence exceed the traditional structures; therefore power cannot be conceived as an exclusive attribute of the elite. Fundamental change is possible through education and cultural political consensus focused on the expression of human potential.