Constructing and Transcending: On Ontological Technological Hermeneutics

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Abstract
Heidegger used technology as the object of philosophical thinking and created "Cultural Technology Hermeneutics." Explain technology from the perspective of "this is, "and the understanding of technology is a process from implicitness and manifestation. This understanding is not theoretical but a way of "this is" in the world. Explain technology from the perspective of the nature of technology. Technical explanation is a revelation of the nature of technology. Technology should be a way of "unblocking," and this "unblocking" can only be achieved in the relationship between technology and other "existents." Through an ontological perspective, the interpretation paradigm of technology breaks the traditional scientific research paradigm, cleverly avoids the Hume problem of technical explanation, and has the transcendent significance of criticizing the tradition. Studying the idea of "Cultural Technology Hermeneutics" not only opens up new ideas for understanding Heidegger's technical ideas but also helps to understand modern science and technology from an essential level. This study is motivated to reexamine Heidegger's "Onterological Hermeneutics". Explore how it breaks the traditional scientific paradigm's understanding of technology and reveals the deep meaning of the essence of technology. Against the backdrop of the rapid development of modern technology, Heidegger's thoughts provide a new perspective. This helps us understand the close connection between technology and human existence and provides philosophical reflection on the challenges posed by today's technology. The contribution of this study is that it not only reconstructs the explanatory framework of technology based on Heidegger's ontology. Through an in-depth analysis of "unblocking," we explore how technology provides a new way of survival for human existence. Through the discussion of this thinking path. This article not only adds a new perspective of thinking to the field of technological philosophy but also provides philosophical inspiration for solving ethical and existing problems in contemporary technological society.
Keywords: Heidegger, Ontology, Technological Hermeneutics, Construction, Transcendence

Introduction
Hermeneutics is the science of interpreting texts. Heidegger was the pioneer of modern hermeneutics. His hermeneutics conducted philosophical thinking on "unremarkable"

technology, also called technical hermeneutics. The academic community's research on Heidegger's thoughts mainly focuses on two aspects. On the one hand, it systematically explains Heidegger's thoughts, and on the other hand, it evaluates Heidegger's thoughts through comparative research. These studies help to deeply understand Heidegger's thoughts and also help to grasp the status of Heidegger's philosophy from the entire context of the history of thought but ignore other concerns. For example, I can grasp Heidegger's thoughts from the perspective of technical hermeneutics. Therefore, this article tries to take Heidegger's explanation of technology as the starting point and runs it throughout the entire development context of Heidegger's thoughts to promote the study of Heidegger's technical philosophy. Since Heidegger's explanation of technology is not theoretical, he tries to understand technology in its relationship with other "existents," his explanation of technology has a clear ontological color. Therefore, this article uses "ontological hermeneutics" to summarize Heidegger's technical hermeneutic ideas and show the ideological characteristics of Heidegger's explanation of technology. This article believes that Heidegger's "ontological hermeneutics" is based on transcending traditional hermeneutics (Heidegger, 1977). The motivation for this article is to hope to reexamine Heidegger's philosophy of technology. Provides deeper philosophical insights into the current discussion on the relationship between technology and human life. With the rapid development of modern technology, technology is no longer just a tool for human life. And gradually evolved into the fundamental force that shapes human existence and cognitive methods. However, traditional technical research often stays at the practical level and ignores the philosophical dimension behind the technology. Through this study, we aim to fill this academic gap, explore the inherent relationship between technology and existence, and re-understand the essence of technology. The contribution of this article lies in the innovative proposal that technology is not only a tool or material existence from Heidegger's ontological perspective. It is also a deep-level process of deconcealing, opening up new ideas for developing modern technological philosophy. It also provides a valuable perspective for further exploring the philosophical significance of technology in contemporary society.

Literature Review
Heidegger's philosophical thinking of technology has triggered widespread discussion in contemporary technological hermeneutics, and its ontological perspective provides a unique path for discussing the essence of technology. The existing research mainly develops from the following four dimensions: In the study of Heidegger's philosophy of technology, Dreyfus (1992) systematically explained the concept of "ready-to-hand" in Heidegger's early thoughts, pointing out that technology is not a static object (Dreyfus, 1992), but an existential situation manifested through the dynamic manifestation of labor activities of "here is." Ihde (1990) further expanded this view and proposed the "technological embodiment" theory (Hollinger, 1992), emphasizing the deep integration of technology and human perception, reshaping the relationship between humans and the world. Borgmann (1984) focused on Heidegger's concept of "Gestell" in the late period, criticized modern technology for downgrading nature and man into "standing reserve," and called for a return to "focal practices" to reconstruct meaning (Durbin, 1988). In the study of the technical hermeneutic application of phenomenological methods, Scharff (2003) analyzed how Heidegger deconstructed the subject-object dichotomy through phenomenological methods (Betros, 1986), believing that his "ontological hermeneutic" reveals technology as the field of truth manifestation through "Aletheia." Verbeek (2005) combined Id's postphenomenology and proposed the theory of

"technological mediation," emphasizing that technology is non-neutral but actively shaping human experience and ethical judgments (Verbeek, 2005). Feenberg (2002) compared Heidegger's technological criticism with Marx's theory of alienation, pointing out that both focus on the social dominance of technology (Feenberg, 2002). Still, Heidegger emphasizes "redemption" at the ontological level rather than revolutionary change. Zhang (2023) starts from Zhuangzi's fable of "rejecting jujubes" and reveals his resonance with Heidegger's criticism of "mindfulness" (Nelson, 2019), believing that both oppose the separation of the integrity of life by instrumental rationality. Winner (1977) proposed that "technical things are political," echoing Heidegger's criticism of the "mountain" and emphasizing that technological design implies power structures (Brungs, 1979). Zimmerman (1990) combined this with ecological philosophy and argued that Heidegger's "poetic dwelling" provided an ontological basis for technical ethics and needed to balance the relationship between technology and nature through "guarding" (Johnson, 1993). Some studies focus more on the single dimension of Heidegger's theory, lack a systematic review of the "ontological turn" of its technical hermeneutics, and especially ignore the coherence of early and late ideas. This article takes "Ontological Hermeneutics" as the core framework, integrates the behavioral generative and essential questioning of technology in Heidegger's thoughts, and reveals its transcendence to the traditional paradigm.

The Ontological Basis of Technical Explanation
The Historical Origins and Contemporary Context of Philosophy

Ontology is an exploration of the problem of existence. Parmenides' "existence exists, non-existence does not exist" has used "existence" as the object of philosophical research for the first time. Heidegger also discusses "existence" but does not discuss "existence" as a codon. Instead, "existence" is regarded as an ultimate state of existence, and "existence" is inseparable from "existence". Therefore, Heidegger's ontology is fundamental. Heidegger's attention to ontology is inseparable from the historical background at that time. Heidegger lived in the era of World War II. This war caused a massive disaster in human history. Countless families were ruthlessly destroyed, human lives were trampled on, and human hearts were indelibly traumatized. It was in such an era that "Why do people be humans, and what is the purpose and meaning of human beings?" became the focus of philosophy at that time. Heidegger's philosophy is ontological, and the problem of "existence" runs through the early and late periods of Heidegger's thought. In the early days of Heidegger's idea, "this is" was used as the carrier of "existence." In contrast, in the late days of his thought, he believed that the "recovery" of ancient technology was "existence." If Heidegger's philosophy is ontological. This article will point out that Heidegger's technical hermeneutics is also an "ontological technical hermeneutics."

Before Heidegger explained technology in ontology, the traditional view of technical interpretation explained technological behavior using technical knowledge. This explanation aims to treat technology in a popular scientific way, using "yes" to describe "should." Not only will the Hume problem of technical explanation be produced, but it will also have traces of traditional epistemology and technical tool theory. For example, Canadian philosopher Mario Augusto Bunge once pointed out: "The reason why theory is related to action is either because it provides knowledge about the object of action... or because it provides knowledge about the action itself..." Technical theory involves the issue of "what is" and technical behavior, which consists of "how to do it." The factual judgments made by science

to explain "what is" can only indicate the facts but cannot indicate normative judgments or normative statements to guide actors to "do what." Therefore, the Hume problem of technical explanation is difficult to overcome by traditional technical explanation. To use technical knowledge to explain technical behavior, looking at the relationship between people and technology from an epistemological perspective is inevitable. Therefore, the traditional view of technical interpretation is often associated with technical epistemology and knowledge (Heidegger, 1977). This is a subject-object dual opposition thinking since Descartes, and it is a technical instrumentalism. It regards technology as something that exists opposite to people. Technology loses its value and becomes a tool to destroy nature. In the early stages of the development of science and technology, the traditional view of interpreting technology became popular because it highlighted the status of people who used technology as a tool. However, when the natural environment is damaged, and people are re-reflecting on the relationship between man and the natural environment and other species, the drawbacks of the traditional view of technical interpretation are fully exposed. It was in reflection on the relationship between "this place" (man) and other "existents" that Heidegger transcended the narrowness of traditional technical explanations and constructed "ontological hermeneutics."

The Practical Application of Phenomenological Methodology

If the rethinking of the relationship between "this place" and other "existents" allowed Heidegger's "ontological hermeneutics" to be born, then the application of phenomenological methods made Heidegger's "ontological hermeneutics" more speculative and philosophical. Here, we must mention Heidegger's teacher, Husserl, who founded phenomenology. The so-called phenomenology is a faithful description of the sensory impression of things. In this process, metaphysical thinking, scientific premises, and assumptions should be rejected. Therefore, phenomenology is to "facing things themselves." Because the phenomenological method eliminates the subjective factors of subjective consciousness, it penetrates things themselves and, thus, cleverly avoids the epistemology of subjective and object duality. Husserl's phenomenological approach influenced Heidegger, Id, and Merleau Ponty later. When explaining technology, Heidegger inherited Husserl's phenomenological methodology and linked technology with "existence," believing that technical explanation is also a process of displaying "existence" and "unblocking." Using phenomenological methods, in the early stages of thinking, Heidegger discussed technical issues in the "working activities" of technology. This is a non-subject-object-opposing perspective, a revelation of the essence and truth of technology in technical activities, and can respond to the Hume problem of technical explanation from an ontological perspective. In the late stage of thinking, Heidegger realized the danger of technology as a "car" and called for "unblocking" technology. The phenomenological method made Heidegger regard technology as an "existence" rather than an object opposite to people. Although Husserl and Heidegger have an inheritance relationship in phenomenological methods, the purpose of Husserl's early application of phenomenological methods differs from Heidegger's. Husserl used phenomenological methods to reject metaphysics, eliminate all subjective factors, and make philosophy a strict science. Heidegger uses phenomenological methods to discuss "existence" and reveal the connection between technology and other "existences." Of course, Husserl turned to the "life-world" in the late period, similar to Heidegger's "existence," opposing natural science's rational domination of the world. Husserl opposes the mathematicalization of natural sciences with

the "life-world," which also influences Heidegger's "Ontological Hermeneutics." Heidegger's opposition to the nature of mathematical planning of technology is similar to some ideas in Husserl's later "The Phenomenology of European Science Crisis and Transcendence Theory."

In general, Heidegger's explanation of technology is ontological. The main reasons include Heidegger's thinking on the meaning of life after World War II and the influence of Husserl's phenomenological method and the "life-world" theory on Heidegger. From an ontological perspective, Heidegger's explanation of technology can thus overcome the dilemma of subject-object dual epistemology, transcend narrow technical tool theory, and avoid the Hume problem of technical explanation.

The Dual Construction of Ontological Hermeneutics

Since there was a turning point in the early and late stages of Heidegger's thought, it is necessary to make a simple division of Heidegger's "Ontological Hermeneutics." In Heidegger's early days, the discussion of "existence" was the main focus, and technology only embodied the "here is" to exist. In the late Heidegger period, technology entirely became the research object of his philosophy, and technology was the "recovery" of "existence." It can be seen that whether in the early or late stages of thought, the attention to "existence" runs through the entire process of technical explanation. Heidegger's early attention to "existence" was due to the forgetting of "existence" by traditional Western metaphysics. In Parmenides' "existence exists, non-existence does not exist," "existence" becomes the "existence" part because of "existence." In contrast, "non-existence" is hidden because it "does not exist." It can be seen that studying "existence" is much easier than "existence." Traditional Western metaphysics focuses on "existence," so Heidegger reiterated "existence" and tried to study the deeper "existence" problem than "existence." So, since "existence" has no physical characteristics, how can we grasp "existence"? Heidegger believed that "existence" is the existence of "existence," so in the early stage of thought, Heidegger grasped "existence" with "this presence" (exceptional "existence"). In contrast, in the late stage of thought, "existence" was concretized into technology. Heidegger further highlighted the status and role of technology in philosophical research and used technology to grasp "existence."

Early Period: The Behavioral Generativity of Technical Explanation

When discussing the issue of "existence," Heidegger must grasp "existence" through "this is." To show its own "existence," we need to deal with technology. In dealing with technology, "this" can "exist in the world." In the early days, Heidegger adhered to a thinking that opposed the dual epistemology of subject-object. He believed that the understanding of technology was realized in dealing with technology "this is," and this understanding is also a way to live in the world (Heidegger, 1977). Therefore, technical knowledge cannot be understood before technical behavior. Instead, it is constantly revealed in technical behavior, and technical expertise is shown to present a process that is "hidden" and "explicit." These ideas are reflected in the book "Existence and Time." Heidegger used phenomenological methods and found an "existence" that appeared before "existence," that is, "thing," and the part of this "thing" lies in its integrity with its surrounding environment. "This is" needs to deal with this "thing" in "seeking and working hard," and this "thing" can be called a tool, which is a technical object in common. "Things" are constantly revealed by "this place." In this process, from "start state" to "eye-catching," "this place" continually "understands" the

"things." Therefore, the technical explanation is not an object-based understanding but a kind of "understanding," and in "understanding," "this is here" continues to realize its own "existence."

Heidegger pointed out that in the development and explanation of existence, existence always precedes and appears with the topic. The actual topic is existence. The being seems before existence. When the being appears, existence is actually in a state of "blindness" ("hidden"), and only when existence is revealed will it appear as an "unblocking" ("explicit") state. Heidegger first wanted to find an existence that became the object before the subject, and he called this existence a "thing." Because in the Greeks' eyes, "things" are first and foremost a "sure thing," and their practical value is not the primary focus. This kind of "thing" is also called "utensils" by Heidegger, that is, "an existence that meets in labor activities." Through further analysis, Heidegger pointed out that the reason why "utensils" become "utensils" is realized in the "integrity of utensils." The integrity of the utensils is revealed before individual utensils (Hollinger, 1992). Here, Heidegger takes furniture as an example. The separate placement of furniture does not mean it is a piece of furniture. At most, it is a chair or a table. Only when the furniture is placed in the room can it be said that it is furniture. At this time, the nature of furniture is revealed (Heidegger, 1977).

Heidegger emphasized, "in the world." He believed that only the existence (users) can be revealed in the world. So, how does the existence (utensil) "in the world" present itself in this place? Heidegger calls it "seeking and working hard." The so-called "seeking" means "a sight that conforms to things" and "this way of view guides operations and gives operations its special grasp." In this kind of "seeking and working hard," the "for..." of things is indeed revealed. This means that the function of the being (user) "to do it" is consciously manifested in the process of "working," so "the origin of action has its vision." But at the same time, Heidegger also emphasized the unconscious process of the "starting state." He pointed out that the grasp of the things to be started is not a theoretical understanding, nor will it become a topic in searching. Take the hammer as an example. The more vigorously the hammer is used, the less it doesn't feel its existence (Heidegger, 1977). The actual purpose of the hammer pulling away in the state of the starting hand is to get started better. It can be seen from this that although the state of getting started is conscious, the understanding of "the things" in the state of getting started" is still in a state of "blocking" (hidden). Through phenomenological analysis, Heidegger further pointed out that the manifestation state of "beginning things" is achieved through "eye-catching." The so-called "eye-catching" means that the tools are broken, the materials are inappropriate, and the tools are no longer available. "Looking at the sight" has the function of revealing, "that is, discovering something that is not available, which reveals something that is now in the 'existent existence.'" For example, if you want to go out shopping, you will find that the door cannot be opened at the moment of opening the door. Only then will you notice that the door is broken and check the parts of the door lock. Originally in a non-project state, the door lock has become the recognition object (Hollinger, 1992).

Heidegger emphasized that "seeking" as a hard-working "view" is not what is called "seeing" in the theoretical sense but a kind of "understanding." Because "look" in the theoretical sense contains epistemological thinking of the dual opposition of subject-object, the existence (utensil) becomes an object or object, which is completely separated from "this

place." Heidegger pointed out that "understands the understanding of what it understands in the explanation." This means that when seeking a theoretical explanation, you have understood it. This explanation is guided by understanding, and the explanation is based on the first "understanding." Therefore, when you are in the "start state," you have already understood the existence (utensils), and only when you are "sighted" can you consciously understand the existence (utensils). Not only that, but it also allows us to understand the plans and forms of the world, giving the world many possibilities. In the first planning of "understanding," this is "turned into the world" and exists in "understanding." It can be seen that in Heidegger's "Onsite Technical Hermeneutics," "this" understanding of "existent" (applied instruments) is not object-oriented but only a way of being in the world (Heidegger, 1977).

In short, Heidegger's early explanation of technology emphasized that the understanding of technology is constantly revealed in technological behavior. Therefore, the technical subject and the technical object are inseparable. Heidegger's thinking about technical explanation profoundly influenced later philosophers like Id, Merleau Ponty, and others. Id, the representative of the philosophy of technology, proposed "technology embodied." Embodied technology integrates technology and people, and people gain ways to understand the world through technological intermediaries, which is different from the traditional epistemology that completely separates people from technology. Similarly, Merleau Ponty's perceptual phenomenology also points out that technology can extend human perception, such as the blind's cane, which allows the blind to perceive the ground through the tip of the cane. Therefore, technology is revealed in the behavior of human use of technology rather than in its existence as an independent object. Although many philosophers' explanations about technology were not ontological, they can also see the difference between their thoughts and traditional hermeneutics. Therefore, Heidegger's "Ontological Hermeneutics" is the beginning of an anti-traditional view of technological interpretation.

Later Period: The Essential Inquiry and Redemption of Technology
The "ontological hermeneutics of technology" in Heidegger's late thought further highlights the status of technology in its philosophy. In revealing the essence of technology, Heidegger illuminates his idea of "ontological hermeneutics." The late Heidegger's idea of "ontological hermeneutics" is concentrated in "A Review of Technology." Before explaining technology, Heidegger first distinguished between ancient and modern technology. Ancient technology is closer to "existence," while modern technology is a kind of "planning" and the "mountain" of rule. Heidegger believes that the reason why modern technology is different from ancient technology is that it is the "mathematical factor" in modern technology, and the "mathematical factor" in modern technology makes "existence" forgotten. To return to "existence," it is necessary to make technology not rudely demands on nature but to be harmonious with nature. So, regarding how to return technology to "existence," Heidegger's answer is full of philosophical thinking (Neto, 2022). Through the rescue of art, poetry, and thought, he tries to return technology to "existence." Although Heidegger's answer is only theoretical, his attitude towards technology can inspire people to rethink technology from an essential level and learn to live a poetic life.

Specifically, in "A Question of Technology," Heidegger first analyzed the mathematical factors of modern technology. He believes that mathematical factors play a decisive role in contemporary science and technology, which require the first planning of mathematical factors. Taking the comparison between Aristotle's and Newton's physics as an example, when Aristotle was looking for the reasons why things are, he proposed the material cause, the form cause, the purpose cause, and the dynamic cause. When Newtonian physics stipulates the motion of things, it assumes the ideal state of the motion of things, and its questioning is limited to the perfect state. This is the embodiment of mathematical factors in physics. Therefore, Heidegger pointed out that mathematical factors distinguish modern and ancient science. The mathematical factor, the setting of the predicate of things, is based on the requirement that this provision of things is not empirically extracted from things. Still, it is the basis of all provisions on things, making the latter possible and creating space for it. Therefore, in the "age of world images," "existence" is forgotten, and the being becomes something to set against people in appearance activities (philosophy & research, 1976).

Heidegger criticized the popular technology instrumental theory and combined Aristotle's theory of the Four Causes. This leads to technology as a way to "unblock." Heidegger believes that popular views on the nature of technology, such as the theory of technology instruments, believe that technology is a tool for humans to achieve a specific goal. This view attaches too much importance to the dynamic cause of technology and ignores the purpose cause, material cause, and formal cause, which is inconsistent with Aristotle's four causes. Technology is a way to construct something that requires material, properties, and purpose (Zimmermann, 1997). The key to technology is not to be used as a tool nor to the process of using tools to operate. One thing is produced by the joint action of the four causes so things can be hidden and revealed. This is a world structure and a way of "uncovering." Here, Heidegger gives an example to illustrate. He pointed out that if someone wants to build an object, such as a house, a ship, or a silver plate, it needs to be revealed from the four causes, and the material of things is gathered into things that are grasped through intuitive understanding so that the way things are made is also specified. In this regard, the "uncovering" of technology lies in "output."

However, the "unblocking" of modern technology has become a "promoting force" because modern technology treats nature as a "preservation." In comparing ancient technology with modern technology, Heidegger pointed out the essence of modern technology. He believed that the "promotion" of contemporary technology forced nature to become a tool for humans to mine and store energy. Taking the windmill as an example, Heidegger pointed out that the windmill's wings rotate in the wind, and they just let the wind blow and do not store energy. However, modern technology is to place nature in the sense of "promoting force." For example, In the past, air, land, and atomic energy naturally existed in nature, but under the "promotion" of technology, the current air is to produce nitrogen, the current land is to survey ores, and the current atomic energy is to the purpose of war and peace. Not only that, but people are also "provoked," Heidegger explained it with the popular "human resources" and "patient resources." In revealing the nature of modern technology, Heidegger used the term "mountain." He pointed out that seating means gathering in that arrangement (philosophy & research, 1976). This arrangement of people means forcing people to uncover reality in a customized way. It can be seen that the development of modern technology hides enormous dangers. This danger lies in the "blocking" of

"existence." Modern technology ruled people and the world in a purely rational way, which is the danger of modernity. It can be seen that Heidegger's later analysis of technology focused on the relationship between technology and man and nature. Rather than using simple theory to explain technology, this is philosophical thinking about the essence of technology based on an ontological perspective (Neto, 2022).

Since the essence of modern technology is already a reality, the rescue of modern technology has become an answer that Heidegger needs to give "Scientific Hermeneutics." Heidegger believes that the essence of technology has a dual meaning. On the one hand, the seat frame is forced into the madness of customization. On the other hand, the rack occurs on its own among the promises, which allows people to keep it, making people become users and protect the essence of truth (Hollinger, 1992). Therefore, the "mountain" alienates modern science and technology development and contains the path of redemption. Heidegger quoted Halderlin's poem, "Where there is danger, there is salvation." Through the investigation of etymology, Heidegger pointed out that "τέχνη" is not only the name of "technology" but also "the artistic creation of beauty," "the kind of unblocking produced by bringing truth into the brilliance of the flasher." Therefore, technology and art belong to both "unblocking," and the path of redemption of technology can be realized through art. "Art" is essentially "the truth of the being is set into the work by itself." That is, works of art can make "existence" revealed. Here, Heidegger takes Van Gogh's oil painting as an example. The shoes in this oil painting embody the hardships of labor. It is soaked with the peasant woman's anxiety, joy, and trembling, not just simple shoes. From this, it can be said that these shoes can reveal the truth of existence (Brougham, 1993). Compared with modern technology, the "uncovering" of art differs from "promoting" because it is a non-compulsory, natural state of manifestation. Therefore, art can bring salvation to modern technology. In addition to art, Heidegger also talks about poetry and thought. Heidegger pointed out that "all art is essentially poetry." Because the creation and collection of works are poetic. "Poetry is the unblinded theory of existence." Poetry can be "blinded," just like works of art. Modern science and technology make human beings "opposite" to the world, and in "poetry," people can reintegrate with all things rather than become the scale of all things (Zimmermann, 1997). The essence of "thinking" lies in exploring meaning and is to treat things that can be asked calmly. Therefore, "thinking" can avoid traditional epistemological thinking and focus more on manifesting the meaning of things.

It can be seen from this that Heidegger's late "Ontological Hermeneutics" mainly criticized technological instrumentalism, which pointed out how people should understand and treat technology. In Heidegger's description, technology has life and is shared with people worldwide. In our traditional culture, similar ideas are traceable. For example, Lao Tzu's "Tao" emphasizes this natural harmonious state of heaven, earth, and everything. At the beginning of technology, humanity vigorously developed technology to pursue rapid economic development, and the problem of harmful environmental pollution has attracted attention. Heidegger's idea of "Ontological Technology Hermeneutics" can inspire the search for harmonious coexistence between man and nature (Miller, 1993).

The Transcendent Breakthrough of the Hermeneutic Paradigm

Critique of the Positivist Paradigm

The popular view has long been considered an applied science, which seems to be further strengthened in Banger's philosophy. In a paper titled "Technology as Applied Science," Bonger emphasizes that technology permeates theory. He believes that an actual doer should have advanced technical knowledge. Rather than taking out obscene theories and basic common sense as the basis for action, positivism profoundly influences this. However, the technical expertise mentioned by Bonge is not equivalent to pure scientific understanding; as the title states, if technology is equated with applied science, technology loses its independence, which is not advisable (Brougham, 1993). Heidegger's transcendence of "ontological hermeneutics" is reflected in the separation of ways with this popular view. In Heidegger's "Ontological Hermeneutics," technology is life-like, not rigid, slaughtered. Whether it was Heidegger's early revealing of technology through human technological behavior or the late depiction of technology through the harmony between technology and the natural environment, technology is all shown in its relationship with other "existents." This idea reflects the harmony between technology and everything and is transcendent to the popular technical viewpoint. Then, how this transcendence of Heidegger's "ontological hermeneutics" is specifically presented, we can explore it from Heidegger's early and late thoughts (Hollinger, 1992).

In Heidegger's early idea of "ontological hermeneutics," "this" understanding of technological objects ("utensils") and the knowledge of technology exist in relationships, and this understanding is not purely theoretical understanding. On the one hand, technological objects exist in their relationship with other "existents," and it is this relationship that gives technological objects meaning. Therefore, humans can only develop a deep understanding of technological objects in this relationship. On the other hand, humans' knowledge of technology is between the relationship between humans and technological objects. Before human technological behavior, technical objects were only "existents," and the "existence" of technical objects was revealed only in technical behaviors. Figure 1 shows two states of human technical behavior: "start state" and "on-hand state." "Beginning state" is an unconscious state of self-consciousness. At this time, people and technology are integrated into one, and they can only "understand" technology but cannot form an understanding of technology. Only after the "eye-catching" occurs will people break away from the "in-hand state" and focus on technical objects, thus forming an understanding of technology.
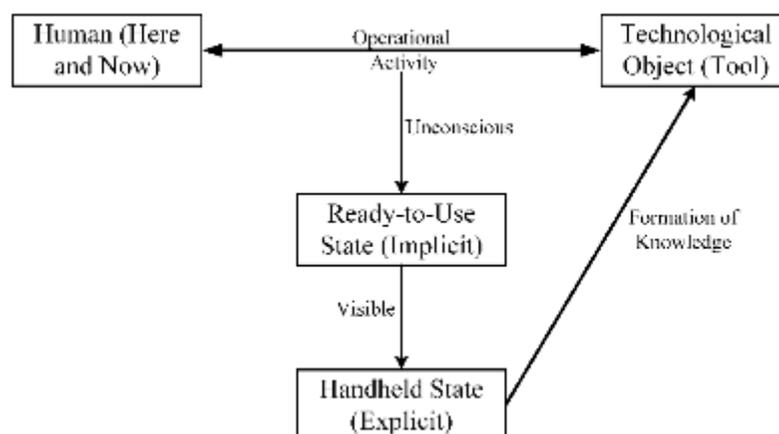

Figure 1 Heidegger's Early Hermeneutics of Technology.

In Heidegger's late "Ontological Hermeneutics" idea, Heidegger criticized the notion that technology can be independent of other "existents" and dominate everything, which is an understanding of putting technology in relationships. In Heidegger's view, ancient technology differs from modern technology because ancient technology can be integrated with nature. In contrast, modern technology tries to control nature or even master people. While criticizing modern technology's "mountain" nature, Heidegger also pointed out that technology should exist as an "unblocking" technology. It can be seen that this explanation of technology is to place technology in the "nature-tech-man" system integration. Therefore, Heidegger's research on technology has also broken away from the scientific research paradigm. Technology is a technology full of life rather than a purely theoretical application (Arroyo, 2003).

Analyzing Heidegger's early and late "Unscientific Hermeneutics" idea shows that Heidegger's explanation of technology was naturally extended in behavior. The use of the hammer summons the experience of use, which is different from the theoretical grasp of technology. If we only grasp the technique of using a hammer from a theoretical perspective, we will first define the hammer, believing that the hammer is a tool for hitting objects. Then, please explain how to use the hammer, thinking it is to hold the hammer handle, exert force, and aim at the target to hit it. This is undoubtedly a paper talk for those who have never seen a hammer and use it for manual labor. If you want to master the technology of using hammers correctly, you can understand it if you keep trying and making mistakes. Heidegger's "eye-catching" reflects this trial and error process, consistent with his understanding of learning a skill. In ancient my country, many artisans were produced. Their skills (referred to as technology in modern times) were highly skilled, but very few books recorded their skills. It can be seen that the emergence of technology does not depend on the grasp of technical knowledge. But it lies in the continuous accumulation of experience and trial and error. This is where Heidegger's early wisdom of "ontological hermeneutics" is.

In the late Heidegger period, his idea of "ontological hermeneutics" was mainly to explain what technology is. According to the popular view, technology is the application of scientific knowledge, or technology is a skill mastered through special training. This explanation of technology undoubtedly stays at the shallow analysis of technology, which can be called a scientific explanation rather than a philosophical explanation. From an ontological perspective, Heidegger's technical explanation can see the essence through phenomena. He associates technology with people because technology originates from people. Heidegger saw the transformation process of technology and human relationships by analyzing technology and human relationships. The initial technology coexisted harmoniously with people, and both realized their essence through the other party. Under this understanding, it can be said that technology is man's essence, and man's nature is technology. However, modern science and technology have undergone "alienation." People try to control technology, and technology tries to prevent people (Miller, 1993). The two are hostile relationships. Heidegger used technology as "unblocking" and a "car" to describe the relationship between technology and people. This understanding of technology is very profound.

The Triple Manifestation of Theoretical Transcendence

It can be seen that Heidegger's "Ontological Hermeneutics" always places technology in its relationship with others for thinking when interpreting technology. This kind of thought is not object-based but thinking about the essence of technology with a philosophical thinking color. Therefore, Heidegger's explanation of technology can eliminate the scientific research paradigm; he discusses pure theoretical knowledge, and technology has its independence. Heidegger's idea of "ontological hermeneutics" also transcends traditional epistemology and technical tool theory and overcomes the Hume problem of technical explanation (Mcwhorter & Stenstad, 2009).

First, Heidegger's idea of "ontological hermeneutics" transcends traditional epistemology. In traditional epistemology, the things that are cognized must first become the objects of human knowledge so that people can have some understanding of the objects of cognition. In this regard, the subject and object of cognition in traditional epistemology are separated. Heidegger's grasp of the relationship between technology and "existents" makes technology no longer an object of cognition opposite to "this place," and "Ontological hermeneutics" can, therefore, transcend traditional epistemology (Arroyo, 2003).

Secondly, Heidegger's idea of "ontological hermeneutics" goes beyond technical instrument theory. The theory of technology tools regards technology as a tool people use and believes that technology is just a means people adopt to achieve specific goals. This view fails to recognize the interdependence between technology and humans and opposes people and technology with strong human rationalism. Heidegger pointed out that technology can show itself through human technological behavior, and the relationship between technology and humans is not opposite but connected. This idea is a transcendence of technological instrumentalism and can trigger thinking about the relationship between man, technology, and nature.

Finally, Heidegger's idea of "ontological hermeneutics" overcomes the Hume problem of technical explanation. In Heidegger's concept of "Onterological Hermeneutics," technical behavior reveals the understanding of technology. Therefore, "what is" is naturally extended from "how to do it," and the Hume problem of technical explanation can be solved quickly. In short, Heidegger's "Onterological Hermeneutics" differs from the popular viewpoints in the past. It is an entirely new explanation of technology and has transcendent significance for critical traditions.

Conclusion and Theoretical Implications

The development of modern natural science has gradually led to the scientific paradigm of technology research. If we do not distinguish between science and technology, the "technical hermeneutics" study will go astray. Heidegger's "Onterological Hermeneutics" allows humans to re-examine technology and treat technology with a different perspective than science, which is valuable. However, current technological changes are often associated with the development of science. Although technology has its unique charm, the value of scientific knowledge implicit in modern technology is undeniable. To recognize that technology has its independence, there is no need to move forward entirely in the scientific paradigm. However, there is still a connection between technology and science, which is a reality that should be recognized. Maintaining their independence while establishing certain

connections between science and technology is a question that needs to be considered in future technological philosophy.

Heidegger's "Ontological Hermeneutics" completely subverts the cognitive paradigm of traditional technological interpretation through phenomenological methods and ontological reconstruction. His early ideas took "working activities" as the core, revealing that technical knowledge did not exist before. Instead, the generation process from "hidden" to "explicit" in the dynamic interaction between "here" and the instrument eliminates the cognitive dilemma of subject-object binary opposition. In the late period, we focused on the essence of technology, criticized the mathematical planning of modern technology as a "gestell" to obscure "existence," and used the "unblocking" function of art and poetry to point out a path to return to the authenticity of existence for technological redemption. This interpretation path not only breaks through the narrow perspective of positivism in simplifying technology into a scientific vassal but also places technology in a complex network of nature, society, and humanities through the "existence-relationship" framework. Turning technical explanations from instrumental discussions of "how to work" to questioning the meaning of "how to exist, "thus avoiding the breakdown between "facts" and "value" in Hume's problem. In the contemporary context, Heidegger's thoughts provide a triple revelation for the philosophy of technology. First, technological governance needs to transcend the logic of efficiency and focus on technology's reconstruction of human survival situations, such as artificial intelligence's dissolution of subjectivity and the dilemma of algorithmic ethics. Second, the deep root of the ecological crisis lies in the "promotion" of modern technology on nature. The "poetic dwelling" concept calls for integrating ecological wisdom through technological design to reconstruct the technological ecology of symbiosis between man and nature. Third, the technological view of non-Western civilizations (such as Zhuangzi's criticism of the "sense of mind" in the fable of "rejecting jujube") forms a cross-civilization dialogue with Heidegger's ontological reflection. New possibilities have been opened for deconstructing technological hegemony and building a multi-technical philosophical paradigm. Future research can further explore the relationship between technological embodiment and digital survival and analyze how virtual reality reshapes the spatial perception of "here." At the same time, combine "Scientific and Technological Hermeneutics" with STS (Science and Technology and Society) research. Promote the transformation from theoretical criticism to institutional practice and ultimately realize the paradigm transformation of technology from a "dominant tool" to a "guardian of existence."

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