

certain model results [1]. Healthcare, medicine, and law are among the fields where this problem needs detailed study and solution [2].

7. Multimodal integration. The synthesis of textual data with visual or auditory signals is a new and rapidly developing area of NLP. Creating systems that consistently process and generate content in different modalities remains a topic issue for developers.

Although NLP technologies continue to cross boundaries and evolve, it is important to address these issues for their holistic evolution and realization of their full potential in various applications. Further research should more thoroughly investigate the abovementioned issues.

REFERENCES

1. The Black Box Problem in LLMs: Challenges and Emerging Solutions. [Электронный ресурс]. – 2023. – Режим доступа до ресурсу: <https://www.unite.ai/the-black-box-problem-in-llms-challenges-and-emerging-solutions/>
2. Natural Language Processing (NLP). Use cases for Business Optimization. – [Электронный ресурс]. – 2023. – Режим доступа до ресурсу: <https://mobidev.biz/blog/natural-language-processing-nlp-use-cases-business>
3. What is Natural Language Processing (NLP)? [Электронный ресурс]. – 2024. – Режим доступа до ресурсу: <https://www.ibm.com/topics/natural-language-processing>

Y. Marynchuk, O. Hurko

THE ISSUE OF TECHNOLOGY AS A WAY OF TRANSCENDING FREEDOM IN THE LATE M. HEIDEGGER'S PHILOSOPHY

The problem of technology belongs to the late period of M. Heidegger's work. It raises the question of the human thinking possibility – how is it carried out in the post-industrial era? Technique is considered both as the essence of thinking and as its burden. In our study we interpret technology as a phenomenon of technical progress of the 20th century. In analysis of the state of the epoch, M. Heidegger points up the issues connected with the readiness of human thinking in particular: to understand the essence of things; to know what they are made of and for what purpose; to appreciate how to deal with them. Moreover, it is important to emphasize that the technology that is included in the education of a person and which is itself a human, even ancient, way of being educated and interacting with the world.

M. Heidegger gives the basic statement of the problem of technology in "The Question Concerning Technology". He discusses how to prepare the possibility of a free attitude towards it. Presence in M. Heidegger's philosophy is Dasein, or here-being. This human way of being is profoundly existential and in this case means that we, humans, have to make ourselves aware of what is essential in relation to technology itself in order to be able to talk about the essence of technology and its impact on the world. It is necessary to experience historical events together with it, so that the technique shows itself through social, political, religious disturbances and its participation in the behavior and reflection of people. It shows that the technique is in immediate reality with us, in here-being.

M. Heidegger believes that the essence of technology will not be identical to the actual technology that is expressed by inventions and devices. He emphasizes that such an identification is ominously correct, as it leads to the power of the human spirit over technology [2]. This power will be represented in the technology usage in the same way that it has already once subjected half the world to the decision of the other half of the world. Obviously, the experience of nuclear weapons is meant. In a philosophical sense, the essence of technology is expressed in the sphere that is opened by actual technical means, as the sphere in which the essence of truth is realized. In M. Heidegger's philosophy, the realization of the truth essence has the features of man and freedom. Therefore, the use of technology can show the humanity of people as well as the truth of human existence and express freedom limitations. M. Heidegger works out that the nature of the planet Earth is placed in an unheard of demand to be a supplier of energy [2]. This moment brings us back to the philosophical aspect: when in relation to the surrounding world, we perceive it as a provider, and surrounding people as consumers. Therefore, people, the world and awareness are related through the production and the support of technical means (from telephones and computers to nuclear weapons and space rockets).

M. Heidegger states that modern technology, which deals with the production, distribution and presentation of things (their type, quantity, quality, context, essence) does not concern only a human. Moreover, in the fast pace of life, we do not have time to analyze the fact that the surrounding things can also influence us, obey us or require certain compliance with norms (for example, social status, material security, regional features of residence, political views). That's why M. Heidegger explains this phenomenon of possession through the phenomenon of Gestell, which is usually

translated as "posture", or resolution, instruction. M. Heidegger writes about the Gestell as that which unites everything technical in the height of the first significance. At the same time, Gestell itself is not actually technical, has no empirical embodiment and acts as a compulsion of man-made culture [2]. In a philosophical sense, it means to deviate from the instruction or to go beyond what is a purely technical setting of things, that's to be available for disposal. In other words, human thinking begins with things that are fully and completely what they are made to possess. M. Heidegger outlines that man is placed and used by a force that has a technical manifestation, but which cannot be found in a technical object. At the same time, M. Heidegger cites classical ideals as antonyms of the metaphysics of technology: the Christian God, beauty, good, eternal. M. Heidegger considers his own ideals of technology to be still hidden, but they will appear most likely, in atomic technology, electrical engineering, and machine engines [2]. So, M. Heidegger's technique belongs to the deceptive appearance, or to the section of knowledge of appearance.

M. Heidegger states that technology in the future will contribute to the realization of truth, freedom and man. In his opinion, it is impossible to own technology [2]. Technology goes into transcendence, showing how a person overcomes himself, changes some concepts, norms of that human existence sphere in which certain issues were solved technically. For example, the norms of waging war after the use of nuclear weapons, or the concept of war after signing a memorandum on the prohibition of declaring war (a country that declares war will commit a war crime that has no statute of limitations). M. Heidegger is convinced that people try to bypass, already established norms with the help of technology (for example, not to declare war, but to conduct military operations under any other name), this is unacceptable means and the use of technology which is essentially non-technical. Gestell means establishing human will in the surroundings of things that convey truth. And Gestell refers to the nihilistic foundations of the relationship between people, which are expressed in an anti-human way (first of all, the conformity of human behavior to the environment of things is put). It is worth noting that there is another successful translation of this concept – framing, giving appearance and visibility the presence of truth primarily by appearance.

M. Heidegger calls Gestell, which is already part of human thinking, a way of sending a person into the world [2]. That is, Gestell, in a certain sense, replaces the supreme idea of God: not divine, but technical providence is the beginning of meaningful human existence. M. Heidegger believes that people have already made

such a historical message to the world since the 20th century. At the same time, as M. Heidegger notes, technology does not depend itself, does not impose fatalism, powerlessness and the end of history compared to how the church defends God. In the case of the Christian God, this is his personal message. In the case of the phenomenon of technology, it is a personal decision of people: to immerse themselves in a degenerative improvement with liberating responsibility [2]. This responsibility is expressed by transcending through the things to which one belongs. The dependence of a person is that the appearance of things (their empirical embodiment and the context of consumption) is enough for him – her to perceive the truth. The truth is always within us and accessible through what is in our hands. And since it is impossible to master technology, the integrity of man, freedom and truth is violated due to the fact that human thinking is not yet ready to express the essence of technology. M. Heidegger believes that this problem is so fundamental and urgent that it is too early to talk about its solution. Twenty years after the publication of "The Question Concerning Technology", M. Heidegger answered questions about it in an interview with the "Spiegel" newspaper, in such a way that only God can save people [1].

So, the phenomenon of technology is represented in the type of thinking called Gestell in the post-war period, in the 1950s. The specificity of this phenomenon is based on the consumer attitude to things, as well as the belief that tools, inventions and products will preserve well-being and bring peace to the world.

REFERENCES

1. Die Spiegel. Schul Angst. 1976. № 23. S. 193-219.
2. Heidegger M. The Question Concerning Technology / *Harper & Row Publishers Inc.* New York, 1977. 214 p.

A. Melnychuk, I. Suima

DIFFICULTIES OF THE MEDICAL TERMS TRANSLATION

The problem of medical translation – that is, certain difficulties and inconveniences associated with the translation process – has always existed, but in the last decade it has become especially relevant, as evidenced by numerous articles on this topic that have appeared both in periodicals and on the World Wide Web [1].