

ФІЛОСОФІЯ

UDC 101.11:119

DOI <https://doi.org/10.32782/apfs.v052.2024.1>**R. A. Aliyev**ORCID ID: <https://orcid.org/0009-0000-2862-9802>

Doctoral Student

*Institute of Philosophy and Sociology
Azerbaijan National Academy of Sciences***THE HISTORICAL DEVELOPMENT STAGES OF THE IMPACT OF TECHNOGENIC CIVILIZATION
ON NATURE-SOCIETY RELATIONS: A SOCIO-PHILOSOPHICAL ANALYSIS**

Formulation of the problem. The nature of the relationship between humans and nature, as well as its dynamics, has been one of the central subjects of philosophical discourse throughout history. These relations are not limited to the mechanisms that ensure the physical existence and material well-being of humans; they also serve as one of the fundamental factors that condition human cognitive, moral, and aesthetic development. Although nature was initially considered as an objective reality that defines the foundational context of human existence and life activity, with the development of civilization, it has inevitably undergone anthropogenic transformations. The modern era is characterized by the formation and development of technogenic civilization. While the nature and dynamics of the relationship between humans and nature have been central themes in philosophical discourse throughout history, the Industrial Revolution and technological progress have altered the structure of these relations. Whereas in ancient and medieval philosophical traditions, humans were considered an inseparable part of nature, within the framework of modern technogenic civilization, human control over nature has become the dominant position. This approach is conditioned by the strengthening of rational and utilitarian thinking, as well as the transformation of the epistemological status of technology. Technogenic civilization has emphasized an anthropomorphic approach in human-nature relations, transforming nature from an objective reality into an object of technical manipulation.

The purpose of the article. The primary objective of this article is to explain the historical evolution of human-nature relations within a socio-philosophical context, revealing the essence, dynamics, and ontological structure of these relationships. Initially, humans existed in an ontological harmony with nature; however, over time, this harmony was disrupted due to technical and economic

development. The article seeks to explore the socio-philosophical nature of this transition and examine how epistemological and ontological transformations have shaped humanity's relationship with nature.

Another objective of the article is to explore the fundamental questions of ecological philosophy and propose new conceptual approaches. In the modern world, ecological issues are not only technical and scientific problems but also a field that requires deep philosophical reflection.

Determining the ethical boundaries of human impact on nature and explaining how ecological problems have emerged in the context of technogenic civilization are also among the main objectives of the article.

Analyzing the role of technology in solving ecological problems from a philosophical perspective and predicting the future development directions of human-nature relations in post-industrial and post-humanist perspectives are among the current objectives of the article.

Finally, emphasizing that human interaction with nature carries not only economic and technological but also ethical and moral responsibility, and analyzing the necessity of new philosophical approaches for solving ecological problems.

Presenting main material. Over a long period, human-nature relations have evolved. Humans have constantly interacted with nature and been forced to influence it to obtain the resources necessary for their survival. Thus, the mutual relationship between nature and society can be characterized in several historical stages [1, s. 116–118]:

In the first stage, humans mainly engaged in hunting and fishing, utilizing the ready-made products of nature.

The second stage began approximately 7,000 to 10,000 years ago and is characterized by the Neolithic revolution. In this period, humans not only utilized the ready-made products of nature but also began producing the necessary goods themselves.

The third stage emerged primarily from the 16th to the 17th centuries, during which the transition to machine-based industry enhanced the impact of human technological capabilities on nature.

In the fourth stage, which began in the mid-20th century, the system of human-nature-society relations expanded contradictions further, marked by the emergence of several global problems.

Each of these stages has its own detailed characteristic features. In the first stage, the relationship between humans and nature was primarily peaceful. Primitive societies lived in small groups, in various geographical locations, and moved to different areas in search of food. Naturally, the issue of causing harm to nature was not even a consideration. One of the reasons for this was the complete dependence of humans on nature, while another was the deification of nature. In later periods, human ancestors began learning to craft simple tools from stones and wood. The australopithecines, ancestors of humans who existed 3.5 million years ago, marked the beginning of the transition from biological to social forms of life by using tools. Later, their descendants, such as the Pithecanthropus and Sinanthropus, improved these tools. The Pithecanthropus, in turn, altered nature, and the transformation of these ancestors into modern humans was completed around 100,000 years ago [9, s. 315]. The main tools of this period included stone-made knives, boats, and others. In this stage, the fundamental condition for the existence of human society was the geographical environment and natural conditions. In fact, this period prepared the ground for the next stage, as humans began using plants for their basic needs and simultaneously started domesticating animals. The first ecological crisis, known as the «consumer crisis,» was caused by the spontaneous use of nature in the early stage. Humans were able to overcome this crisis by transitioning to a sedentary lifestyle and simultaneously developing agriculture and animal husbandry. However, the transition to a sedentary lifestyle also increased the anthropogenic impact on nature [7, s. 10].

In the context of social philosophy, the relationship between humans and nature has gradually changed, leading to the disruption of ecological and social balance due to increased control over the natural environment. In primitive times, humans were entirely dependent on nature, but with the development of technology, anthropogenic influence has strengthened, and the exploitation of nature's resources has expanded. The Industrial Revolution and modern technologies accelerated this process, leading to global ecological problems. The second stage mainly covered the socio-economic formations of slavery and feudalism. The wars led to the destruction of pastures and irrigation systems.

During this stage, agriculture and livestock farming, which had their roots in the first stage, evolved, laying the foundation for the first and second divisions of labor. After the first significant division of labor, which separated livestock farming from agriculture, the emergence of property inequality and the formation of private property gave rise to the second major division of labor, which was the separation of craftsmanship from agriculture [6, p. 191].

It is said that during this stage, some plants also caused damage to agriculture and livestock farming. As a result, this led to both groundwater and surface water pollution, as well as soil degradation. The first agricultural societies, as a result of the Neolithic Revolution, are noted to have emerged in the Near East, the northern deserts of China, the area around the Nile River, and the Indus Valley. Over time, the nomadic lifestyle facilitated the expansion of both the type of economy and the area of influence on nature [4, pp. 163–164]. During this period, the power of wind and flowing water was widely utilized. This is because the use of wind and water mills was expanding. Sources note that energy consumption during the Middle Ages increased sevenfold compared to the ancient period. «*The increase in energy consumption was the result of the acceleration of the use of natural resources*» [7, pp. 12–13]. As a result, the development of technogenic civilization was accelerating.

From a social-philosophical perspective, it becomes clear that within the context of technogenic civilization, the relationship between humans and nature can be viewed as the process through which humans become aware of their existence and seek to change it. In the ancient period, the philosophical approach based on the harmony of the cosmos and nature was replaced by the theocentric views of the Middle Ages, while in the modern era, the idea of human domination over nature through technology came to the forefront. This desire for domination is particularly prominent in the third stage. This stage, in turn, spans the eras of steam, electricity, and nuclear energy. The third stage corresponds to the period of capitalism. Naturally, the development of productive forces has increased human dominance over nature [8, pp. 210–211]. In capitalism, the development of productive forces not only enhances human dominance over nature but also establishes a sharp negative attitude towards nature through industrial development. For example, in the book «Nature claims its due», R. Parson notes that before Europeans set foot in North America, the country's natural resources were considered inexhaustible, and that in their path of expanding their estates, trees, animals, and forests were destroyed [6, pp. 192–193]. In these stages, two main conceptual ideas emerged regarding the impact of technological possibilities on the development of human relationships with nature. The essence of these conceptual ideas lies in the character of the society-nature-technology relationship. Human's extensive relationship with nature lasted until the mid-20th century, during which the human impact on nature was weak. In this stage, nature's self-regulating material system was a characteristic feature

of nature. On the other hand, the intensive relationship of humans with nature began in the 1950s. In this phase, unlike the first stage, nature became dependent on humans, and nature was regulated not only by itself but also by humans [5, p. 27]. Hence, technology comes to the forefront. The stages of human-nature relations and the characteristic features of each stage are referred to by various terms. Some sources categorize the periods of society-nature relations according to their characteristic features, naming them the biogenic adaptation period, the agrarian-neolithic (period of ecological regression), the industrial period, and the informational-ecological periods [4, pp. 206–207].

In summary, during the primitive period, humans were not entirely separated from nature and primarily used nature's raw products. The type of utilization of nature during this period is closely related to the religious and mythological understanding of nature. In fact, this type itself encompasses the formations of slavery and feudalism. The Renaissance period, on the other hand, is characterized by significant changes in the understanding of nature and its utilization. The third type of relationship, characterized by the industrial stage, begins with the formation of capitalism, where nature is viewed only as a useful essence for humans [3, pp. 351–352]. Accordingly, a number of development concepts about human-nature relations are generalized. The naturalist concept, the consumption concept related to the development of the industrial stage, and the alarmism concept characterize technogenic civilization's society-nature relations [9, pp. 12–13].

Undoubtedly, the relationship between humans and nature has evolved over time, becoming more complex and passing through various stages. In the modern era, this relationship has reached a critical point. As a result of human activities, problems such as global warming, the decline of biodiversity, and the pollution of water and soil resources are causing serious concern worldwide. From a social-philosophical perspective, human-nature relations develop both within the framework of subject-object relationships and as nature maintains its existence as a self-regulating system.

Conclusion. The philosophical, historical, and ecological aspects of the relationship between humans and nature are complex and broad issues. The development of these relationships, our impact on nature, and our responsibility towards it have changed over time. In the early stages, the existence of harmonious relationships with nature, especially the sanctification of nature and the respect humans had for it, gradually transformed over time. The Neolithic and Industrial Revolutions brought more manipulation and exertion of power over nature. In subsequent periods, particularly with the formation of modern technogenic civilization, human relations with nature became more utilitarian and dominant. Furthermore, in the postmodern era, the paradoxes and ecological consequences of technogenic development have begun to manifest more clearly. Technologies and material capabilities that enhance

human well-being have led to the disruption of natural systems, the emergence of ecological crises, and the weakening of human's spiritual approaches towards nature. Humans alter nature through their interventions, but at the same time, nature also shapes human lives and behaviors. The dialectics of this relationship has become an important subject of analysis in contemporary philosophy. Human relationships with nature are shaped not only by biological and social needs but also by culture and ethical principles. This emphasizes the importance of cultural diversity and ethical values that reflect human attitudes towards the environment.

Bibliography

1. Abbasova Q.Y., Hacıyev Z. C. Sosial fəlsəfə – Bakı: Ayna Mətbu Evi. 2001, 506 s.
2. Dolxanov A.B., Təbiətdən istifadənin hüquqi əsasları – Bakı: Bakı Universiteti nəşriyyatı. 2008. 496 s.
3. Hüseynov S., Səriyev R., Ekologiyanın fəlsəfi və hüquqi məsələləri. Bakı: «Təknur». 2007. 216 s.
4. Məmmədov Ə.B., Bəşirov R.İ. Müasir təbiətşünaslığa konseptual yanaşma. Bakı: «Elm» nəşriyyatı. 2001. 757 s.
5. Məmmədov Q.Ş., Məmmədova S., Hüseynov E., Həşimov A. İnsan ekologiyası. Bakı: «Okaofset». 2015. 736 s.
6. Məmmədov Ə.B., Mustafayev A.X. Təbii elmi idrak və insan dünyası – Bakı, «Təknur» nəşriyyatı. 2011. 461 s.
7. Məmmədov Q., Məmmədova S., Hüseynli E., Həşimov A. Sosial ekologiya (sosioekologiya). Bakı: «Radius» nəşriyyatı. 2015. 671 s.
8. Şükürov A.M., Fəlsəfə – Bakı. 2008. 471 s.
9. Tağıyev A.İ., Fəlsəfə – Bakı: «Mütərcim». 2018. 504 s.

Summary

Aliyev R. A. The historical development stages of the impact of technogenic civilization on nature-society relations: a socio-philosophical analysis. – Article.

This article provides a comprehensive analysis of the philosophical, historical, and ecological aspects of the relationship between humans and nature. The article examines how these relationships have changed over different periods and the impact of these changes on society and ecosystems. It emphasizes that the approach to nature is not only an ecological issue but also relates to ethical and spiritual values. Humans should not merely exploit nature as a resource, but should adopt a responsible and ethical attitude towards it. Responsibility towards nature is not just about ecological impacts, but also about understanding its value, preserving it, and leaving a livable world as a legacy for future generations. The article also highlights how the relationship between humans and nature further evolved with the onset of the Industrial Revolution. The industrial revolutions of the 16th–17th centuries, driven by technological advancement, led to increased intervention in nature. The opportunities brought by technology during this period strengthened human influence on nature, transforming it from just natural resources into objects for technological manipulation. Additionally, the article

clarifies that, since the mid-20th century, with the development of modern technogenic civilization, the contradictions in human-nature relations have deepened. During this period, technological development increased human control over nature, but this also led to ecological catastrophes and the degradation of natural systems. Another important point in the article is the philosophical and social analysis of human-nature relations. The author notes that in ancient times, nature was deified, and in the Middle Ages, theocentric views prevailed. The study discusses the ecological consequences of modern technological development and its impact on nature. Overall, the article thoroughly explains how the relationship between humans and nature has evolved over time, the ecological and social consequences of these changes, and the ecological problems faced in the modern era. The article presents deep reflections on the consequences of the change in humans' position towards nature, the understanding of ethical and metaphysical responsibilities, ecological problems, and the formation of new attitudes towards nature. This approach is not only related to ecological and economic issues, but also to the philosophical view of human existence in unity with nature and the ethical responsibility towards it. By considering both the scientific and philosophical dimensions of human-nature interactions, the article offers a comprehensive view of the critical challenges humanity faces today and the need for profound ethical shifts to address global ecological crises.

Key words: social-philosophy, civilization, human, society-nature relations, technology and human relations.

Анотація

Алієв Р. А. Основні етапи історичного розвитку впливу техногенної цивілізації на взаємовідносини природи та суспільства: соціально-філософський аналіз. – Стаття.

Ця стаття надає всебічний аналіз філософських, історичних та екологічних аспектів взаємин між людиною та природою. У ній розглядається, як ці взаємини змінювалися в різні періоди, а також їхній вплив на суспільство та екосистеми. Наголошується, що підхід до природи є не лише екологічним питанням, а й стосується етичних і духовних цінностей. Людина не повинна лише експлуатувати природу як ресурс,

а має формувати відповідальне й етичне ставлення до неї. Відповідальність перед природою включає не лише екологічні аспекти, а й розуміння її цінності, збереження та передачу майбутнім поколінням світу, придатного для життя. У статті також розглядається, як взаємини між людиною і природою зазнали подальших змін із початком промислової революції. Промислові революції XVI-XVII століть, зумовлені технологічним прогресом, спричинили посилене втручання людини в природне середовище. Можливості, які відкрилися завдяки технологіям у цей період, посилили вплив людини на природу, перетворюючи її не лише на джерело ресурсів, а й на об'єкт технологічної маніпуляції. Крім того, у статті зазначено, що з середини XX століття, у зв'язку з розвитком сучасної техногенної цивілізації, суперечності у відносинах між людиною і природою ще більше загострилися. У цей період технологічний розвиток підвищив контроль людини над природою, але водночас спричинив екологічні катастрофи та деградацію природних систем. Ще одним важливим аспектом статті є філософський і соціальний аналіз відносин між людиною і природою. Автор зазначає, що в давнину природа обожнювалася, а в середньовіччі переважали теоцентричні погляди. У дослідженні розглядаються екологічні наслідки сучасного технологічного розвитку та його вплив на природу. Загалом у статті детально пояснюється, як змінювалися відносини між людиною і природою в історичному контексті, які соціальні та екологічні наслідки спричинили ці зміни, а також які екологічні проблеми постають у сучасному світі. Представлено глибокі роздуми щодо зміни позиції людини щодо природи, усвідомлення етичної та метафізичної відповідальності, екологічних проблем і формування нових підходів до природи. Цей підхід охоплює не лише екологічні та економічні аспекти, а й філософське осмислення людського існування в гармонії з природою та етичну відповідальність за неї. Розглядаючи як наукові, так і філософські аспекти взаємодії людини з природою, стаття пропонує всебічний погляд на критичні виклики, що стоять перед людством сьогодні, та необхідність глибоких етичних змін для подолання глобальної екологічної кризи.

Ключові слова: соціальна філософія, цивілізація, людина, взаємовідносини суспільства і природи, технологія та людські відносини.