

PHILOSOPHICAL TRANSFORMATION OF ECOLOGICAL THINKING IN THE CONDITIONS OF TECHNOLOGICAL CIVILIZATION

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Abstract: This article provides a philosophical analysis of the formation of technological civilization and its impact on human thinking, particularly on the system of ecological consciousness and values. The analysis explores the consequences of prioritizing technological thinking, including the disruption of the balance between humans and nature, the threat of ecological crisis, and the emergence of a new paradigm of ecological thinking based on sustainable development, biocentrism, and eco-humanism. The article examines the issues of environmental responsibility, technological ethics, and moral consciousness from a socio-philosophical perspective.

Keywords: ecological thinking, technological civilization, sustainable development, biocentrism, eco-humanism, ecological responsibility, moral consciousness.

Introduction. Technological progress has emerged as one of the most profound turning points in human history. Over the past few centuries, science, technology, and innovative ideas have developed at an unprecedented pace, permeating all spheres of human life, work, and culture. This process has bestowed upon humanity new opportunities, conveniences, and forms of progress. However, technological development has profoundly impacted not only economic and social changes but also human thought, moral values, and philosophical worldviews. As humans transformed nature through their activities, they gradually began to change themselves. As a result, the long-standing sense of respect and harmony towards nature was replaced by principles of practical benefit, control, and exploitation. In the context of technological civilization, the natural harmony between humans and nature began to lose its traditional balance. Now nature has become a production resource and a field for technical experimentation for humans, rather than a divine source or spiritual refuge.

Literature review. The thinking of the modern era radically changed the relationship between humans and nature. Particularly as a result of the views of thinkers such as R. Descartes, F. Bacon, and I. Newton, nature began to be interpreted not as a divine order or sacred entity, but as a mechanical system perceived and controlled by the human mind. Descartes promoted the idea that “humans must rule over nature”, glorifying reason as a force that conquers nature [1]. In his time, he demonstrated the practical power of knowledge by recognizing the power of human intellect, experience, and science. These views of Descartes advocated abandoning the dogmatic thinking of the Middle Ages and emphasized the necessity of explaining natural phenomena not through religious concepts, but through scientific methods. In this sense, he created a philosophical foundation for the advancement of science, technology, and the independence of human thought. However, the practical consequences of this idea are complex from a modern perspective. Since Descartes interpreted nature as a “mechanical system subordinate to human consciousness”, nature began to be viewed not as a divine or spiritual unity, but as a resource to be utilized for benefit. This subsequently led to the formation of anthropocentrism - a worldview that places humans at the center of existence.

As a result, the balance between humans and nature was disrupted: humans aimed not to understand nature, but to possess, change, and control it. While this situation stimulated the



development of technological civilization, it also caused global problems such as ecological crises, depletion of natural resources, and spiritual alienation of humans.

Bacon, through his famous slogan “knowledge is power”, considered the main goal of science to be the subjugation of nature to human interests, turning it into a means of benefit [2]. This approach liberated human thought - knowledge began to rely not on divine revelation, but on human reason and experience. As a result, science led to unprecedented achievements in production, technology, medicine, transport, and other fields. In this sense, Bacon’s motto expressed the positive force of the Enlightenment: knowledge became the light that brought society out of darkness. However, from a philosophical standpoint, this idea also harbors an internal danger. Bacon, interpreting knowledge as power, presented it as a force independent of moral norms. Consequently, knowledge became a means of maximizing human interest, and nature was reduced to a source of profit or an object of experimentation. This approach weakened the spiritual connection between humans and nature and ultimately led to the formation of technocentric thinking.

Modern ecological philosophy criticizes precisely this aspect: when knowledge and power unite, if not constrained by moral responsibility, they can become a destructive force to nature. The current ecological crisis, climate change, and resource scarcity are one-sided practical results of the “knowledge is power” paradigm initiated by Bacon. Therefore, in the present day, this motto requires a new philosophical interpretation: “knowledge is responsibility”.

Newton's mechanical worldview strengthened the scientific foundation of these ideas: the concept that nature's laws can be precisely measured, calculated, and controlled became the cornerstone of technical thinking. Consequently, human intellect and technical reasoning took center stage, while nature became an object of cognition and utilization. Through this approach, humanity achieved remarkable progress in production, medicine, transportation, communication, and energy sectors. However, alongside these achievements, a dangerous new trend emerged in human thinking - the habit of viewing nature solely as a resource. As humanity’s technical prowess grew, its ecological responsibility diminished. As a result, humans became estranged from nature, and nature was reduced to an object of consumption. Thus, the rational and technocentric thinking of the Modern Era, while being a source of progress on one hand, laid the groundwork for ecological imbalance, spiritual alienation, and the loss of harmony with nature on the other.

The German philosopher M. Heidegger termed the phenomenon of technological thinking as “a limited understanding of being”. In his view, technology is no longer a mere tool, but has become the sole form of perceiving reality. Humans no longer see nature as beauty, harmony, or spiritual unity, but as a source of energy, a production resource, or a technical object [3]. This essentially indicates a crisis in ecological thinking. For as a person moves further away from nature, they also move further from the foundation of their existence.

Research Methodology. Ecological thinking is a form of philosophical and ethical understanding of humanity's relationship with nature. It represents not only knowledge about nature conservation but also humanity’s spiritual responsibility towards nature. Ecological thinking has historically developed in three stages. In the initial stage - the era of ancient and traditional thinking - humans viewed nature as sacred, part of the divine order. In Eastern philosophy, Sufi thought, and ancient world religious views, nature was revered as the “motherland”, the “source of life”. Humans perceived themselves not as separate from nature, but as part of it.

In the next stage, the era of anthropocentric thinking, humans considered themselves beings ruling over nature. Nature became a means of creating convenience for human activity. The goal was not to understand nature, but to master and control it. At this stage, nature was interpreted as an “object used for human benefit”.



The third stage is the ecocentric or biocentric stage, which emerged at the end of the 20th century as a result of deepening ecological crises. During this period, humans began to realize not only their technological power but also the dangerous consequences of their activities. Consequently, ecological thinking acquired a new meaning - it now aims to restore the balance between humans and nature, seeking a path of sustainable development.

Technological civilization has influenced ecological thinking in two directions. On one hand, it has created new technological tools for solving environmental problems: "green energy," waste recycling, monitoring systems based on artificial intelligence, environmental control programs, and others. On the other hand, technological thinking has intensified the tendency to view nature solely as a resource. Humanity believes it controls nature through its technical power, but in reality, it remains dependent on technological processes.

Analysis and results. Today, ecological thinking has entered into a complex interaction with technological civilization. It is no longer manifested at the level of a simple "ecological culture", but as a philosophical system. This system is undergoing three main transformations: ontological, axiological, and epistemological. The ontological transformation consists of humans beginning to re-understand their place in existence. Nature is now understood not as an external environment, but as an ontological condition of human life. Although humans are making their lives easier through technology, this process can be sustained not by separation from nature, but by reintegration with it. Living in harmony with nature is the deepest ontological meaning of ecological thinking. In the axiological transformation, the system of values changes. In a technological civilization, values such as profit, speed, and convenience prevail. However, ecological thinking revises these values and puts forward a new system of values: sustainability, balance, naturalness, harmony, with life itself recognized as the highest value. Now the main goal of humans is not to conquer nature, but to coexist with it and maintain natural balance. The epistemological transformation changes the approach to knowledge. While science previously studied nature as an object, it now studies the interaction between humans and nature. Ecological thinking considers science, technology, and ethics as a single system. This approach has led humanity to a new paradigm of knowledge – "responsible knowledge".

The ethical transformation of ecological thinking is that it no longer encompasses only the ethical relationship between "human-human", but also between "human-nature-technology". According to the idea of eco-humanism, humanism should not be limited only to humans; it should include respect for all beings, forms of life, and the planet itself. This moral paradigm renews ecological thinking at the spiritual level.

Today, the philosophical transformation of ecological thinking is also reflected in socio-political processes. The United Nations' "Sustainable Development Goals", "Paris Agreement", and "Green Economy" concepts are all philosophical results of ecological thinking on a global scale. These documents strive to harmonize economic growth, social justice, and ecological balance within a single system. Uzbek society is also actively participating in the process of forming ecological thinking. Problems such as the Aral Sea tragedy, water scarcity, and climate change have strengthened environmental responsibility in public consciousness. In recent years, the concept of "Green Uzbekistan", environmental education programs, and efforts to strengthen environmental legislation have created a practical basis for ecological thinking. This demonstrates that ecological philosophy has not only theoretical but also practical significance.

Conclusion. The philosophical transformation of ecological thinking in the context of technological civilization is the process of human self-awareness, harmonizing power with spiritual balance. Finding equilibrium between freedom and responsibility, progress and sustainability, technology and morality is the most important task of modern philosophy. Therefore, the greatest duty of a person living in the technological age is to be responsible



towards nature, to use technology for good, and to adhere to the principles of sustainable development.

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