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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

THE PROBLEM OF TECHNOGENIC CIVILIZATION IN THE CONTEXT OF MODERN SOCIAL AND PHILOSOPHICAL RESEARCH

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GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance and the degree of study of the topic. Technogenic civilization is a global phenomenon characterized by the rapid development of science and technology, as well as their direct and indirect integration, which has radically changed many areas of human life in the modern era. The continuous scientific progress and technogenic development observed today increase the dependence of societies on the latest technological innovations, making this dependence increasingly inevitable. Exploring the socio-philosophical aspects of the massive technological transformations taking place in modern global civilization has become a necessity of our century. The latest achievements of technology necessitate changes in traditional social, political, and economic structures and value systems rooted in societies, including law, education, work, communication, and interpersonal relationships. The study of modern technogenic transformations in a socio-philosophical context is of great relevance. It helps us understand the mechanisms of impact of technological changes on traditional social institutions and how we can respond to these changes while preserving the harmony formed in them.

The emergence of technogenic civilization, the most pressing phenomenon of the modern global world, the nature of technology and its intensively growing role in human life, and the new philosophical questions that arise about it stimulate our search for more complete answers. The answers to such questions, and the socio-philosophical research conducted in the field of studying technogenic civilization in general, also cover the essence of modern technology, its effects on human consciousness, life and thoughts, and culture as a whole, as well as the relationship between people and machines. In the context of the new socio-philosophical discourse and its contemporary problematics, issues such as technogenic identity, posthumanism and transhumanism, which are among the latest paradigms in science are also becoming increasingly relevant. In this sense, technogenic civilization also actualizes a number of modern scientific-philosophical paradigms

that have just entered the orbit of social philosophy. Technogenic civilization which is inevitable to penetrate our lives more closely in the near future, is gaining relevance as one of the most modern philosophical topics to be intensively discussed together with its complex problematics. The dynamic state of the world, increasing modern demands and urgent social challenges also necessitate the development of technogenic civilization.

The socio-philosophical study of technogenic civilization, which constitutes the main research topic of the dissertation, is also gaining relevance against the background of today's cataclysms (ecological, technological, economic, etc.). Along with technogenic civilization, which determines the main development vectors of the modern world and lays the foundation for its future, the crises of technogenic origin directly stemming from it are also gaining relevance today. The study of technogenic civilization and the socio-philosophical analyses that reveal the essence of this new global phenomenon require us to be more cautious against dangerous problems that may become relevant. Research conducted in this area also forms a new perspective on the philosophical analysis and regulation mechanisms of technological progress. Approaching the problem of technogenic civilization, which has gained particular relevance, from a socio-philosophical prism also helps to ensure a balance between modern innovative technologies and social values. Today countries of the world based on the experience gained on the basis of this harmony regulate sustainable development in the social, political, economic and technological spheres. This process which is as complex and responsible as its provision and preservation is the basis of efficiency, development and success. As a continuation of the reforms initiated by the national leader Heydar Aliyev in the scientific and technical field, a series of measures implemented by the President Ilham Aliyev have given a fundamental impetus to technogenic development in Azerbaijan. The mentioned purposeful steps have ensured the establishment of a sustainable balance between the modern development line of technogenic nature and social values. In terms of forming this important consensus, the new methods, proposals, and basic scientific results directly stemming

from the study of technogenic civilization put forward in the study, are of particular relevance in the context of Azerbaijan's modern development course.

It is also of particular importance that the main research topic of the dissertation is called technogenic civilization but not technological civilization. The concepts of “technological” and “technogenic” which have gained relevance in the modern scientific community are used in different meanings. From a socio-philosophical point of view the difference between these two concepts mainly arises and gains relevance when discussing people's relationships with technology, determining their boundaries, and discussing the effects of technology on various societies. Although both terms apply to societies directly affected by technology, while technogenic civilization is often more critical of the ecological and social consequences of technology, technological civilization in a general sense is content with emphasizing the positive aspects of the development of technology and does not mention the current crises in this area. In terms of the philosophical meaning it contains, the fact that the problem under study is called *technogenic civilization*, not *technological civilization*, is of great importance in this context. The mentioned fundamental difference also allows the research to be conducted on more relevant modern problems and on a fairly broad scale. Along with the philosophical scope of the research, it also makes the issue of the possibility of expanding it scientifically relevant. The latter factor also makes the priority of conducting new and interdisciplinary research on the topic of technogenic civilization relevant in the future. In general, from a modern socio-philosophical perspective, the term technogenic civilization denotes a type of civilization in which technology and man have a high impact on nature, and in which technogenic changes play a major role in the development of humanity. The main theme of this new socio-philosophical paradigm is the correct assessment of the essence of technology which has become an inevitable necessity of our time, the effective direction of its power, and the safer organization of technological development. One of the main factors that makes technogenic civilization relevant as a special

philosophical problem is the determination of mechanisms for the successful regulation of the new balance formed between civilization and technology within the framework of the constantly changing realities of the modern world. As long as the aforementioned order is preserved, technology is not a threat to civilization. Technogenic civilization is a type of modern civilization in which the latter is also accepted as an equal member in the triad of nature, society, and technology. The main system-forming element that ensures the purposeful activity and philosophical relevance of the systemic triad is a man.

Another common factor that ensures the relevance of the problem of technogenic civilization is that in this civilization, man acquires the status of both an influencer and an affected person, as well as a super participant in these interactions. Another difference between the concepts of "technological" and "technogenic" manifests itself at this point. Compared to technogenic civilization, technological civilization more specifically describes a concept of civilization in which technology only plays an important role. This term, in a narrower framework, expresses more general issues related to the development of technological tools and science. The latter factor determines that technological civilization remains more limited in the context of social philosophy than technogenic civilization. In technological civilization, a man is an important element of the system, while in technogenic civilization, he is a super actor towering over the system. The man of technogenic civilization is a *technogenic man* with wider creative possibilities.

Although technogenic civilization, as one of the modern problems of social philosophy, has gained relevance in recent times, the philosophical paradigm of this type of civilization is not generally an achievement of the recent period. In a broader philosophical sense, a civilization that can be evaluated as technogenic is a type of civilization that has historically undergone a special development path, is technologically richer, and has high effectiveness in terms of humanity. In this sense, technogenic civilization has also developed along with traditional civilizations that have existed in history, directly stemming from the scientific

knowledge accumulated within them. Technogenic civilization has gained relevance in parallel with the development of traditional civilizations. Paying attention to the relationship between technology and people across historical periods allows us to examine the development of technology and people in unity over a wider period of time, and to compare the development from the past to the present and its results. Based on this logic, technogenic civilization is a type of civilization that can act as the internal engine of any traditional civilization. Its main characteristic is to form a base of actual innovations (new systems of thought, philosophical ideas, superior scientific knowledge, discoveries, inventions, rationalizing innovations, etc.) that can advance any traditional civilization. In a philosophical sense, technogenic civilization is a *special case of civilization* that has always been formed within traditional civilizations and continues to be formed regularly. Another distinguishing feature of it is that it has already formulated a strategy for the short-term relevance of what was more potential in its time for future periods. Based on this logic, technogenic civilization, while being a topical problem, has always existed as a philosophical problem that develops in the context of relevance. Technogenic civilization is a special form of civilization that is directly proportional to relevance, regardless of the period in which it appears. It is a type of civilization that continues along a line that aims at constant development.

The following points can be added to the points that increase the relevance of studying the problem of technogenic civilization in a socio-philosophical context:

1. As a whole technogenic civilization is directly related to the intellectual capabilities and skills of a man. Human thinking is dominant over technogenic civilization. No matter how much the dynamic pace of development of technogenic civilization advances, its management is still in the hands of a man himself. Since the development trends of technogenic civilization are directly determined by human thinking skills, its current and future relevance is directly proportional to the highest virtues of the mankind (reason, morality, etc.).

2. There are also close interrelations between civilization and technology. Since technology has always been one of the main forces promoting the development of civilization, the technogenic civilization formed directly under the influence of technology gains special relevance in the modern era in terms of its *regular correlation.* The main driving force of this type of civilization is the triad of man-technology-civilization, which determines the dynamic landscape of the world. If civilization is a stage of cultural and social development of human society, then technology is a set of tools that promote and ensure this development. Technogenic civilization is a special stage of civilization that has gained new relevance, formed on the basis of modern society, technology and human solidarity.

3. It is possible to hypothesize that as a result of the effects of technogenic civilization, global conflicts (wars, deep social conflicts, economic exploitation, political disputes), which are sometimes capable of causing extremely destructive consequences for humanity, will also decrease. As conflicts are reduced to a minimum, it is already possible to predict that faster, sustainable, and harmonious development of societies in conditions of cooperation and mutual understanding will gain relevance..

The dissertation mainly uses modern studies by researchers studying the problem of technogenic civilization, which has become relevant in the modern era, the main concepts of philosophers studying the theoretical foundations of the philosophy of technology which has begun to be studied specifically since the 20th century, different socio-philosophical answers to the question of the interaction between the development of society and technical progress, and current studies, monographs, collections of articles, internet sources, and materials from conferences directly related to the problem under study.

The philosophical literature covering the problem of technogenic civilization, directly related to this problem, as well as illuminating the main issues that reveal its essence is distinguished by its sufficient comprehensiveness. The theoretical and philosophical foundations of the problem have been studied by many scholars since the end of the 19th century. Technogenic civilization

has been defined by a number of philosophers as a higher form of civilization. The fact that development in any society is a direct result of class struggles K.Marx,[1] philosophical study of the problem of culture and civilization in terms of the uniqueness of cultures O.Spengler,[2] the patterns of development of societies at different stages of history A.Toynbee,[3] clash of civilizations S.Huntington,[4] changes in the nature of human understanding in the face of continuous technical development J.Baudrillard, [5] major transformations in the modern social environment J.Habermas,[6] The dialectics of technogenic development, which has accelerated since the 20th century T.Adorno və M.Horkheimer, [7] the fluid and changing state of modernity, conditioned by technogenic factors Z.Bauman,[8] the concept of future societies in a technogenic world N.Chomsky,[9] comparative analyses between information society and post-industrial society Y.Masuda,[10] definitions of the concepts of civilization and culture in the Eastern (Chinese) context

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The main achievements of technogenic civilization, which have been studied as a problem since the end of the 19th century to the present day, as well as the issues of their direct application to society, have been investigated by many philosophers. The necessity of the practicality of technology in order to ensure sustainable development in modern societies and the answer to this question in a socio-philosophical context have gained relevance. The philosophy of technology in general and the role of technology in modern times E.Kapp,[15] the meaning of technology in modern times and issues of its massification E.Cassirer,[16] philosophical foundations of technical development M.Heidegger,[17] the place and role of the individual in industrial society H.Marcuze,[18] the place of a man in nature in the technogenic world A.Gehlen,[19] the situation of humanity in the

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The object and the subject of the research. The object of the research work is the problem of technogenic civilization. The

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premise of the topic is a systematic analysis of the problem of technogenic civilization in the context of modern socio-philosophical research and the determination of its main distinguishing features.

The purpose and duties of the study. The purpose of the study is to identify the main characteristics of technogenic civilization, which is one of the current philosophical problems of our time, in a socio-philosophical context, in the context of existing research and proposed modern scientific paradigms.

Based on the defined purpose of the work, a number of tasks have been identified:

- To socio-philosophically analyze the historical evolution of societies' transition from the industrial and post-industrial stages to the next technogenic stage of development of the modern world;
- To identify the main characteristics of technogenic civilization, which serves as one of the main indicators of the level of development of modern societies in our time in a socio-philosophical context;
- Based on the main approaches to the philosophical essence of the problem of civilization (the teachings of A. Toynbee, O. Spengler, S. Huntington), clarify the essence of technogenic civilization in comparison with traditional civilizations in terms of the principles of similarity and diversity;
- To identify some of the characteristics of technogenic civilization that have become reality, based on a general socio-philosophical analysis of the issue of artificial intelligence, one of the most pressing topics in modern science;
- Despite the observation of certain erosions in semantic loads, clarifying the role of the human factor and traditional moral values in the formation of technogenic civilization;
- To characterize the development characteristics and prospects of technogenic civilization in Eastern and Western societies from a socio-philosophical perspective, in a globalized world where technological processes are gaining intensity;
- To generally identify certain technogenic crises that are likely to occur in the immediate next stages of development, along

with the main achievements of technogenic civilization in the 21st century;

- To analyze in a socio-philosophical context, the possibility of the technogenic civilization, which is rapidly developing in the modern era and covering the countries of the world, forming as a universal civilization in the future;

To review in general the development of technogenic civilization in Azerbaijan after the restoration of independence, the experience gained, the successes and achievements achieved in this field;

The methods of the research. In the dissertation the problem of technogenic civilization is studied in the context of modern scientific research, new socio-philosophical paradigms, the works of scientists directly involved in the study of this problem, as well as other interdisciplinary studies. In the study, the topic of technogenic civilization is analyzed both in the context of culture and civilization problems with a broader meaning, and separately as a specific problem. The syncretic philosophical essence of technogenic civilization, which is a form of civilization of the modern era is examined from different aspects. Its future prospects are systematically studied. Certain judgments are put forward about the dangers that can be hypothetically directly promoted by technogenic civilization. The main methods used in the study help to reveal the philosophical essence of the problem of technogenic civilization. The research work used comparative analysis in the context of historicity, analysis of existing paradigms about the problem, socio-philosophical analysis of sources, grouping of conceptual and interdisciplinary approaches to technogenic civilization, generalization and prediction, and survey methods. The methodology of the dissertation work covers the content of the research as a whole**.**

The main provisions of the defense:

- It is important to correctly determine the patterns of development of civilizations that manifested themselves in certain periods of history (mainly in industrial and post-industrial societies) and can be assessed as having technogenic origin.

- In the modern era, the socio-philosophical analysis of the essence of technogenic civilization, which is characterized by its rapid development and mass character, is of particular importance.

- A technogenic civilization that emerged on the basis of the principle of succession, while maintaining connection and unity with the previous social, political, and economic structures of societies, allows for the neutralization of conflicts that may arise between traditional and modern civilizations as much as possible.

- Technogenic civilization is causing the erosion of the strict boundaries between the physical and digital worlds, and as a result, they are drawing closer together.

- The modern achievements of a developing technogenic civilization act as factors that seriously affect the social dynamics of societies, the global economy, and world politics.

- A technogenic civilization with extensive technical capabilities is gaining relevance in terms of the formation of new mechanisms of communication and cooperation between different societies (virtual, remote, online, etc.).

- In the modern world, the different pace of technogenic development and specific development vectors between Eastern and Western societies necessitate the creation of global integration planes.

- Technogenic civilization creates ample opportunities for humans to overcome the limitations imposed on them by their biological boundaries.

- Technogenic civilization indirectly promotes the creation of a new moral form, as well as a system of values, based on direct and traditional values, in line with the requirements of modern social challenges.

The study of inequalities and digital hegemony arising from the strong impacts of technology on social, political, and economic spheres necessitates the development of protective mechanisms against the increase, deepening, and uncontrolled escalation of technogenic crises in the future.

The scientific novelty of the research:

- The problem of technogenic civilization, which has gained relevance today as the most modern and innovative civilization model, is being studied for the first time in Azerbaijan from a socio-philosophical perspective.

- Based on the analyses, socio-philosophical predictions are made about the future development prospects of technogenic civilization, which is formed on the material and technical basis of traditional civilizations.

- A conceptual program of ways to optimize the technological development of societies is presented against the backdrop of current global social, political and economic problems of civilizations.

- The main socio-philosophical vectors of mechanisms for preventing the occurrence of technogenic crises, as well as regulating them, are shown in the context of the development of technogenic civilization.

The new moral model that artificial intelligence, robotics, and modern technologies in general will shape, as well as the possible forms of interaction between humans and technology, are analyzed socio-philosophically.

The theoretical and practical significance of the research. The study of the main topic of the dissertation, as well as the scientific results obtained by the author during socio-philosophical analyses, contribute to the deepening of theoretical ideas about the essence and content of technogenic civilization. The main results of the dissertation can be used as a methodological tool in teaching the course of social philosophy. In general, the research and the author's publications directly related to the topic under study contain important ideas in terms of understanding the place, role, significance and future prospects of the modern form of civilization, which is the result of technogenic transformations in our lives. The research may also be of interest to readers conducting research on the problems of modern science, social philosophy, interdisciplinary relations in our time and similar areas.

The approval and application of the research:. 12 scientific articles (including five abroad) have been published on the main

results of the dissertation work. 16 local and international conference materials (10 abroad) have been published on the research topic.

The organization where the dissertation was performed. The dissertation work was carried out at the Department of Social Philosophy and Ecological Problems of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

Total volume of the dissertation with a mark, indicating the volume of the structural sections of the dissertation separately: The dissertation consists of an introduction, 3 chapters, 9 subchapters, a conclusion and a list of references. The research consists of 150 pages, introduction – 23291, first chapter – 68494 characters, second chapter – 69398 characters, third chapter – 81945 characters, conclusion – 12811 characters. In total, excluding the list of references, it consists of 255939 characters.

MAIN CONTENT OF THE DISSERTATION

In the "**introduction**" section of the dissertation, the relevance of the topic, the degree of development, the object and subject of the research, its goals and objectives, its scientific novelty, theoretical and methodological foundations, and its scientific, theoretical and practical significance have been studied.

The first chapter of the dissertation is entitled **"The problem of technogenic civilization in modern philosophy and its theoretical and methodological foundations."** This chapter consists of three subchapters. The first subchapter entitled "**Historical processes predisposing the formation of technogenic civilization,"** notes that there are unbreakable links of succession between technogenic civilizations that have replaced each other in human history. The formation of these links was made possible by the transmission of philosophical ideas from one historical stage to another. The second industrial revolution is classified as a "*technological revolution*" because it emerged as a result of the combination of knowledge and philosophy with technology, making it more practical, rather than individual technogenic inventions. E.

Finberg writes that "*the technology of the modern world also has its own history. It is not the product of pure scientific knowledge, but arose from the industrial revolution of the 19th century*".[63]

The third industrial revolution is the most modern stage of development of technogenic civilization, as it plays an important role in the social, economic and political transformation of the world and the formation of new types of cultures. After 2011, following the fourth industrial revolution, the fifth industrial revolution began due to high technological development. "Society 5.0", characterized by close cooperation between technology and a man and more intensive mastery of digital skills, is becoming the ongoing modern stage of technogenic civilization. "Industry 5.0", which combines the main ideas gained in the process of historical evolution of technogenic civilization and creates a different system of relations, is a new industrial revolution. It can already be assumed that this industrial revolution will provide radical changes in all areas of the society.

Despite the fact that in modern industrial societies people have significantly changed the environment through technology, the rapid introduction of technologies into everyday life and the acceptance of technological knowledge as the main criterion in societies remain the main conditions for the evolution of technogenic civilization. Technogenic civilization has incorporated the latest achievements of science and philosophy, passed them from one stage of development to another, and improved them somewhat within each stage it has passed.

The second subchapter of the first chapter is called "**Technogenic civilization as an important component of universal human civilization**". This subchapter notes that high dynamism and greater readiness for social challenges are the main characteristics of technogenic civilization compared to other civilizations. Technogenic civilization is a new attitude of a man towards the world formed as a result of human-technical relations.

[63] Feenberg, A. Technology, modernity and democracy: Essays by Andrew Feenberg / A. Feenberg. Edited by Eduardo Beira and Andrew Feenberg. – London / New York: Rowman & Littlefield International, – 2018. – 173 p., – s. 91-92.

Since people have thought of adequate solutions to difficulties and have tried to solve the problems that constantly arise, they have indirectly ensured the development of technology. In the course of this chain progress and with the gradual development of technology, a new world - technos - begins to form. As a result of the spread of technological civilization throughout the world based on progress, civilization has acquired a universal character. "*Western civilization has been distributed piecemeal, drop by drop, throughout the planet and is increasingly showing attempts to become a planetary phenomenon*".[64] The constant and rapid pace of development in all areas of social life, the transformation of innovations into the main feature of technogenic civilization, and the fact that Eastern countries also gave impetus to the development of civilization with innovative innovations, have eliminated the image of technogenic civilization as Western civilization, that is a unipolar world. In the modern era, the inevitable decline of the unipolar world and the necessary transition to a multipolar world are also relevant.

The changes and rapid penetration that are manifested in the development process of technogenic civilization allow it to be characterized as a universal civilization. Since geographical, social, and economic factors act in unison in clarifying the essence of technogenic civilization, in a philosophical sense technogenic civilization is directed towards the unification of local civilizations and the collapse of a multi-civilizational world. Over time the concept of technogenic civilization is studied not as a type of Western civilization in its essence, but as a separate new type of civilization. Since technogenic civilization has acquired a universal character, it becomes the subject of discussion as a new stage that man will reach in the future.

The successes of technogenic civilization, along with technical and technological innovations, aimed at improving people's lifestyles, give reason to say that this type of civilization will be the main path of future development of humanity. Technogenic

[64] Xəlilov, S. Dinlərin və sivilizasiyaların dialoqu // Azərbaycan: – 2009, 13 noyabr, № 254, – s. 8., – s. 3.

civilization is the result of technology-human relations and the rapid development of technology. The concept of technogenic civilization is constantly acquiring new meaning against the background of human-technology and world relations in the whole society, so that the active transforming position of man directly determines the emergence of new types of civilizations.

The third subchapter of the first chapter is called **"Similarities and differences between civilizations in the context of technogenic principles."** This subchapter notes that civilization, as a new stage of development of human creativity, can form a correspondence with certain features of the historical process preceding it, and sometimes even a direct formal identity. According to A.Toynbee, "*human history repeats itself to a certain extent and over a certain period of time. This repetition is most noticeable in the environment directly created by man*".[65] O.Spengler noted that the development of civilization is not related to economic power. The factor that increases the power of societies is not the characteristics of their economic relations, but the metaphysical power that allows them to create a high culture.[66]

D.Muza defines civilization as "*the process of increasing common interests, creating a single social and cultural space*"[67] called. Civilizations have emerged from the merger of many societies and several cultures, as well as from their mixing with each other. Civilization, as a rule develops along the vector of the stages of birth, expansion, conflict, universal, empire, decay, and occupation. The main development of civilization begins with the expansion stage. Therefore, at the stage when civilizations merge with other cultures and their development takes on a new form, the expanding knowledge forms the basis of new types of civilizations, which has been the main factor for the development of all

[65] Toynbee, A.J. Civilization on Trial / A.J. Toynbee. – New York: Oxford University Press, – 1948. – 254 p. – s. 157.

[66] Aksakal, H. Oswald Spengler'in tarih, kültür ve medeniyet anlayışı // – İstanbul: Uluslararası Sosyal Aratırmalar dergisi, – 2010. №2, – s. 37-42. – s. 39.

[67] Муза, Д.Е. Многовекторность развития современного мира // – Москва: Проблемы цивилизационного развития, – 2021. № 2 (3), – с. 5-19. – s. 7.

civilizations throughout history. Civilizations and societies that have not found a way out of these philosophical regularities have dissolved into other civilizations. In modern times, the concept of civilization is interpreted more through the powers, capabilities, and economic power of states. Global cultural differences in various socio-economic, political, etc. areas create new civilizations. Technogenic civilization is the most basic type of borderless civilization today. Civilization is also a manifestation of dynamically developing different cultures in accordance with their local conditions.

According to the conclusion reached in the first chapter of the dissertation, technogenic civilization acts not only as technical progress, but also as a transformation of the philosophical content of human existence. In the socio-philosophical sense, technogenic civilization is an expression of human understanding of his existence under new conditions and the universal transformation of society. The main provisions of this chapter are also reflected in the articles.[68]

The second chapter of the dissertation, entitled "**The phenomenon of technogenic civilization as one of the current directions of modern socio-philosophical research**" consists of three sections.

The first subchapter, "**Characteristics of technogenic civilization in the system of philosophical and non-philosophical knowledge,**" notes that humanity has created new technologies throughout history and tried to improve them. Thanks to this, people have succeeded in planning their future goals. E.Kapp spoke about the multiplication of man's artificial "organs" and the reinterpretation and understanding of himself under the influence of newly created technology. By "artificial organs," he meant technical

[68] Aliyev, R. The historical development stages of the impact of technogenic civilization on nature-society relations: a socio-philosophical analysis // – Одеса Актуальні проблеми філософії та соціології, – 2025. № 52, – pp. 3-6.; Aliyev, R. The concept of technogenic civilization as an essential component of universal civilization concepts // – Одеса: Актуальні проблеми філософії та соціології, – 2023. № 40, – pp. 3-8.

artifacts created as additional, auxiliary tools. Since each technological innovation is an indirect projection of man, the creation of "artificial organs" and each new technology is directly inspired by man. The new features of technogenic civilization are also determined by the creation of these projections and the establishment of mutual relations between man and technology. In this system of relations, man considers the results of his skills to be his main achievement. By expanding his influence and capabilities with the help of artificial technical means, man also directly influences the formation of the characteristics of technical civilization.

Technogenic civilization is a single "organism" reminiscent of the human body, organized from the general biological unity of body, mind, and spirit, and human-technical relations are the main driving force of development today. In this development process, man's desire to dominate nature through technology increases the technogenic crises of civilizations. When we consider that human-technical relations are the basis of technological development, the abstraction of getting rid of crises is also noticeable. The way out of crises begins with the correct clarification of the essence of technology. Technological civilization makes people responsible for changing nature, shaping it in a new form. It increases humanity's obligations to nature. Since technology, which helps people realize their thoughts, affects the existence of people, humanity's sense of control and responsibility over the world also begins to increase. H.Jonas demanded that people demonstrate higher responsibility in issues related to technology and in decisions to be made. This responsibility is related to the creativity of technological civilization and its obligations to nature.[69]

The second subchapter, entitled "**The place and role of artificial intelligence in the development of modern technologies: a philosophy of looking to the future,**" notes that in modern times, as a result of humanity's efforts to fulfill a number of challenges and tasks for the sake of its future, the creation and regular updating of

[69] Hans, J. The imperative of responsibility: In search of an ethics for the technological age / J. Hans. – Chicago: University of Chicago Press, – 1984. – 280 p. – s. 23-24.

technological systems with artificial intelligence has also accelerated. The creation and development of artificial intelligence and robotic systems should ensure the transition of technogenic civilization to a new stage of development. While traditional civilizations were characterized by a gradual and linear transition of development, technogenic civilization realizes this transition in a nonlinear and accelerated form through artificial intelligence. Although super-intelligent intelligence systems in the context of technogenic civilization face new problems of social, political and economic origin, their development does not end there. According to D.Chalmers, if artificial intelligence exists, it is also capable of creating more super-artificial intelligence in the course of its development. Since its introduction into scientific circulation, artificial intelligence has acted as one of the main factors in the development of technogenic civilization.[70]

Artificial intelligence systems created in modern times are more human-based. However, the improvement of both types of artificial intelligence forms is realized by imitating human intelligence and behavior. Strong technological development has the power to create certain conflicts between humanity and technology in the spiritual, material, social and biological spheres. Humanity is more interested in creating human-based, human-origin artificial intelligence systems. It prefers that technical development occur within the boundaries of human intelligence. Although the type of artificial intelligence, as well as the discovery of its methods, is the main topic of many modern studies, satisfactory scientific results have not yet been achieved in this area. Humanity is still looking for ways to fully imitate human intelligence and is increasingly expanding targeted research in this direction. "*Currently, the standard method for creating intelligence corresponding to human intelligence is biological reproduction. However, biological reproduction is not a method that can be clearly expanded... Biological reproduction can only be expanded through future technologies, for example, genetic engineering*".[71]

[70] Chalmers, D.J. The singularity: A Philosophical analysis // – London: Journal of Consciousness Studies, – 2010. № 1(56), – pp. 7-65, – s. 12

[71] There again, – p. 19.

The third sub-chapter, entitled "**Moral values and the human factor in technogenic civilization,**" notes that modern technogenic civilization forms a new principle of domination by incorporating technological society and civilization technology into its structure. In a philosophical sense, the development of technogenic civilization refers to its dynamics of both realizing possible opportunities and adapting to the already realized state of society. From this point of view, technogenic development is characterized not only by manipulation of natural and social objects, but also by adapting moral and spiritual values to new conditions. Technogenic civilization has developed as a single system that includes culture, politics, economics and other areas. As a result of technogenic civilization keeping society under its domination within technological frameworks, technological rationality has, in a certain sense, turned into political rationality. In a society where technogenic civilization turns people into actors different from traditional ones, moral values are also transformed. In such societies, the boundaries of the use of technologies become limitless. As a result, as a result of the transformation of man's traditional value of freedom by technogenic civilization, people's social relations become dull and static.[72]

As a man achieves his goals through technology, he also moves away from humanity. Moving away from traditional values, a man forms new values and moral norms that are important for meeting social needs. The main role of moral values and morality in the establishment of technogenic civilization begins as a result of technology gradually changing the possibilities of life. Since the purpose for which technical means are used determines the moral-spiritual-ethical norms, technology is far from all moral threats. According to J. Elul, technology claims to create new moral values.[73]

According to the conclusion reached in the second chapter of the dissertation, technogenic civilization is a complex form of civilization that, as a result of the dialectical unity of the human subject and

[72] Osmanoğlu, Ö. Hegel'den Marcuse'ye yabancılaşma olgusu // – İstanbul: Üsküdar Üniversitesi Sosyal Bilimler dergisi, – 2016. c. 3 № 88, – s. 65-92, – s. 88.

[73] Ellul, J. The Technological Society / J. Ellul. – New York: Alfred A. Knopf, Inc. and Random House, Inc, – 1964. – 503 p. – s. 431.

technological means, expands the creative and transformative potential of humanity, and at the same time gives rise to new social, ecological and existential crises. Technogenic civilization is characterized by the transformation of moral and ethical values and the normative influence of technology. Here, traditional values are renewed, and the concepts of freedom and responsibility are reinterpreted against the background of technological development. The main provisions of this chapter are reflected in the articles.[74]

The third chapter of the dissertation is entitled **"The unique and distinctive aspects of modern technogenic civilization in a globalizing world ".**

The first subchapter, titled "**Western material culture as the initial stage of the emergence of technogenic civilization**," notes that while conceptually traditional civilizations go through periodic and repetitive stages in their development process, technogenic civilizations are distinguished by their leapfrog, evolutionary, sequential and qualitatively new stages. Modern societies, on the other hand, transform themselves into "servomechanisms" by adopting the technological innovations of Western material culture. Servomechanism is an additional source of energy that increases the initial kinetic energy of automatic systems. Humans, in turn, are the servomechanisms of modern computers. The development of technogenic civilization also depends, to a certain extent, on the human approach to Western material technological culture as a servomechanism. In the modern era, computer technology is more complete and comprehensive than the innovations of previous eras. Rapidly developing computer technology is capable of combining several functions simultaneously.

The question of whether the Internet of Things could be the end of man-made civilization is also logically relevant. Since every

[74] Aliyev, R. The human problem in technogenic civilization // – Одеса: Перспективи: соціально-політичний журнал, – 2023. № 3, – pp. 20-26; Aliyev, R. The impact of the internet and computer systems on the development of technogenic civilization: a socio-philosophical analysis // – Bakı: Geostrategiya jurnalı, – 2024. № 5, – pp. 218-222; Aliyev, R. The problem of artificial intelligence and consciousness as one of the priority directions of contemporary philosophy // – Ukraine: Philosophy and Governance, – 2025. № 2(6), – pp. 1-7

technological innovation throughout history has created chaos for a certain period of time, other technological innovations have been introduced in order to avoid the resulting crisis. Western material culture is constantly improving, and management created on the basis of the unity of man and technology keeps everything under control. Automated computer systems directly ensure the development of man-made civilization by minimizing human intervention. Minimizing human intervention in a number of areas, even the possibility of intervention in the human body, is one of the new mechanisms of influence of computer technology. Computer technology has the power to change the genesis of genetic engineering, which in the future has the power to change spiritual culture. In parallel with the production of nanorobots, humanity has also achieved the creation of robotics. Since robots combine the features of all material technological innovations that have existed so far, Western material culture has managed to draw new contours of the development of man-made civilization.

The second subchapter, **"The level of development of technogenic civilization in Western and Eastern countries and their comparative analysis,"** notes that today, in studying the characteristics of technogenic civilization, it is more appropriate to consider the division of Eastern and Western countries not from a geographical perspective, but from the prism of material and spiritual characteristics. The transformation of Eastern and Western civilizations through a single technogenic culture leads to a certain universalism. At the same time, traditional cultural pluralism, while preserving the uniqueness of each civilization, does not exclude global integration. Since technogenic civilization is formed on the basis of the effects of technological innovations on human life, Eastern civilization is characterized by the improvement of man, and Western civilization is characterized by the improvement of society. The improvement of human capabilities and the transformation of humanity are, in any case, realized through more general knowledge. For example, the main reason why Japanese civilization formed its development dynamics as a living and independent civilization is that it has extensive technological capabilities to transform universal human civilization. However, Japanese civilization has also managed to preserve its characteristic

features. The level of development of technogenic civilization is formed more fundamentally in regions where knowledge is regularly applied to society and technology. In S. Huntington's system, the division of East and West was realized not from a geographical point of view, but from the prism of cultural characteristics.[75]

By harmoniously combining Western robotics and artificial intelligence concepts, the Japanese have succeeded in initiating a new stage in the development of technogenic civilization in the East. In modern times, Japan also adopted a set of norms called "Social Principles of Human-Centered Artificial Intelligence" in 2019, which is based on the principles of human dignity, sustainability, and inclusiveness, in order to regulate the impact of artificial intelligence systems on society.[76]

Technogenic civilization reflects a deep dialectical synthesis of Western and Eastern philosophical worldviews. The combination of Western technological rationality and the spiritual heritage of the East gives a new direction to the development of technogenic civilization. In general, the new type of civilization that is being formed and developed is not of Western origin, but a universal civilization that combines the best aspects of the East and the West.

The third sub-chapter, titled **"Contradictory forms of technogenic civilization in the context of modern challenges: achievements and global crises,"** notes that since technogenic civilization does not develop at the same level in all parts of the world, we can analyze the crises and achievements arising from it based on the potential of specific places where this type of civilization spreads and the capabilities of societies. The achievements and crises of technogenic civilization are more intense in developed societies. Because such societies have a higher degree of access to technological knowledge and capabilities.

The rapid changes taking place in technogenic civilization require

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[75] Kumru, C. Huntington'in "medeniyetler çatışması" üzerine değerlendirmeler // – Ankara: Ulakbilge dergisi, – 2018. № 24 (6), – s. 603-614., – s. 606.

[76] Habuka, H. CSIS. Japan's Approach to AI Regulation and Its Impact on the 2023 G7 Presidency [Electronic resource]. URL: https://www.csis.org/analysis/japans-approach-ai-regulation-and-its-impact-2023-g7-presidency (27.09.2024).

intensive adaptation from people in relation to technology. Successfully organized and managed adaptation processes in advance create the opportunity to properly assimilate the achievements of technogenic civilization. Otherwise, the crises of technogenic civilization threaten to gradually change culture, and instead destroy it. Although humanity does not want to accept that the infinite power of technology surpasses man, this fact clearly manifests itself in modern societies as an inevitable reality. The subordination of human will to technology is increasing significantly. In decision-making, control and other specific areas, humanity is implementing the use of technology. Human trust in technology is increasing. N.Postman notes that "*when technical measurement surpasses human judgment in every area, human judgment alone cannot be trusted*."[77] In modern times, societies have increasingly used technology and begun to rely on it in making responsible decisions. As a result of the increasing tendency for artificial intelligence to make decisions instead of another person, the activities of societies have also taken a much more orderly form. The fact that bias and discrimination problems still remain in making important decisions in the modern world has become one of the main social crises of technogenic civilization. The dictates of technology over civilization have led people to feel powerless. Measuring the meaning of life with technology has also changed people's beliefs. The crisis of distrustful people in technogenic civilization has become much more urgent. N. Postman specifically emphasizes the emergence of a new "technological god" as a result of the devaluation of God, divine principle, supernatural force and other important symbols in technopoly.[78] In parallel with the development of technology, humanity has also deified technology.

According to the conclusion reached in the last chapter of the dissertation, the global material culture played a decisive role in the formation of technogenic civilization, and the existing scientific and technical achievements conditioned the development of societies. The constant transformation of technology has radically changed human

[77] Postman, N. Technopoly: The Surrender of Culture to Technology / N.Postman. – New York: Vintage Books, – 1992. – 229 p. – s. 51.
[78] There again, – p. 188.

life, forms of communication and social institutions, creating a new global cultural reality. Technogenic civilization is a universal human civilization formed as a result of the dialectical synthesis of Eastern and Western cultures. The main provisions of this chapter are reflected in the article and conference materials.[79]

The **"Conclusion"** section of the dissertation summarizes the scientific and theoretical findings obtained in the chapters of the research.

The dissertation concludes that technogenic civilization is not just a stage of technological development, but a process that fundamentally changes the cultural, as well as social, political, and economic structure of society. Because the formation of technogenic civilization is not only associated with technological innovations, but also with the more widespread practical application of these innovations to societies. Technogenic civilization is a type of civilization that develops on the basis of human interaction with nature and society formed against the background of modern realities. Technogenic civilization is formed on the basis of the synthesis of the most modern possibilities of both physical and intellectual energy and technology. Energy sources, human management of them, and the synthesis of technological achievements form technogenic civilization as a self-regulating system. Supporting industry and energy production, which is constantly in need of increase, with new technologies creates conditions for more effective use of resources. However, at the same time, it also raises the issue of their equitable distribution. Unless this problem is fundamentally resolved, technogenic civilization may turn into a civilization that promotes a more unequal distribution of resources, not only socially, but also technologically and ecologically. As a result, the hegemony of global information systems and technologies will strengthen, and social inequality will face the threat of further deepening. This hegemony may encourage technological giants

[79] Əliyev, R. Qlobal transformasiyalar şəraitində texnogen sivilizasiyanın inkişaf dinamikası və perspektivləri: Çin və Yapon modelləri // – Bakı: Elm və İnnovativ Texnologiyalar Jurnalı, – 2024. № 31, – s. 30-40.; Əliyev, R. Texnogen sivilizasiyada təhsilin rəqəmsal və robotik transformasiyaları: Sosial-fəlsəfi təhlil // – Bakı: Geostrategiya, – 2025. №1 (85), – s. 260-265.

and information platforms to become the main force in society. Their sole benefit from technologies and their achievements may lead to an increase in social injustice and the creation of deep gaps between future generations. In this sense, technogenic civilization clearly reveals not only social, political, economic, but also technological and information-based differences. The formation of the middle class with the expansion of technological capabilities forms important conditions and a sustainable basis for social stability and development.

According to the conclusion reached in the study, in a technogenic civilization, man is not only satisfied with being a biological being, but also becomes a technological being. Technogenic civilization also makes man technical. Based on these merits, technogenic civilization is also *a civilization that builds a human being with new values*. The successful activity of mankind within the framework of these values can be predicted only hypothetically, without an unambiguous answer. Modern technogenic civilization is a *special megatrend* that is taking shape from today, the effects of which are measured by global dimensions. It is a necessary development model of civilization, whose scale is global, its goals are universal, and the prospect of radical realization is always in the context of the future.

The following theses and articles covering the content of the dissertation have been published:

1. Texnogen sivilizasiyanın mədəni irsə münasibəti // Elmdə innovasiyalar cəmiyyətin sosial dinamikasının təzahürüdür. Gənc tətqiqatçıların Respublika elmi-praktiki konfransının materialları. – Bakı: Füyuzat nəşriyyatı, – 20 oktyabr, – 2022, – s. 112-115.
2. The concept of technogenic civilization as an essential component of universal civilization concepts // – Одеса: Актуальні проблеми філософії та соціології, – 2023. № 40, – pp. 3-8.
3. The human problem in technogenic civilization // – Одеса: Перспективи: соціально-політичний журнал, – 2023. № 3, – pp. 20-26.
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