

# **Rediscovering Purposive Nature in the Age of Technoscience**

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In an age dominated by technoscience, characterized by rapid technological innovation, data-driven inquiry, and the instrumentalization of scientific knowledge, the concept of purposive nature has largely receded from mainstream philosophical and scientific discourse. This decline is the result of a philosophical anti-teleological worldview, traceable to modernity, in which nature is conceptualized as devoid of intrinsic value, purpose, and meaning. In the view of science and technology, nature is simply “ateleological”, that is, it lacks purposes of its own. Hence, it can be used and exploited solely for human ends and financial benefits.

This article revisits and critically examines the notion of purposiveness in nature, arguing for its renewed relevance in addressing the contemporary ecological crisis. It argues for the re-discovery or, better still, re-adoption of the teleological worldview as a better way to heal the ecological crisis at its roots. By tracing the historical marginalization of the traditional teleological worldview through modern mechanistic science to contemporary technoscience, it highlights how nature has increasingly been understood as inert, value-neutral, atelological and subject to human control.

Against this backdrop, this article contends that technoscience, while powerful and useful in itself, remains incomplete without a conceptual framework that acknowledges the intrinsic value and purposiveness of nature and its processes. Drawing inspiration from the Aristotelian tradition, the paper proposes a rearticulated understanding of purposive nature that avoids both mechanistic reductionism and extrinsic design. Understanding nature to be purposive is not a regression to pre-modern thought, but a necessary step toward a more integrated and responsible engagement with nature in an age of technoscience tainted by the ecological crisis. This teleological perspective can greatly inform environmental policy today by promoting the stewardship model over the domination model of nature, prioritizing conservative trends over exploitative ones, and influencing educational and cultural attitudes towards nature.

**Keywords:** Technoscience, ecology, teleology, integral monism, ethics of responsibility.