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ABSTRACT

Technology is premised on facilitating and bettering man' s existence in the world. It should benefit and not limit man' s existence. However, one observes that contrary to this ideal, technology has led, in no small degree, to the forgetfulness of man. On this note, this research will attempt to problematise these questions: to what extent is technology anthropocentric in our contemporary Nigerian society? Has technology succeeded in aiding man to actualise his full potential and authenticity? Has man' s utility of modern technology uplifted or delimited his praxical existence in the world, with people and the cosmos? How has the inauthenticity orchestrated by aimless ' calculative' borrowing of Western modern technologies instigated and sustained the technological poverty in Nigeria? These questions depict the problem that motivates this research. It is, therefore, poised to awaken Africans especially Nigerians from technological developmental stagnancy and uncreative imitation of Western technology to creative, intelligent and humanistic technological ingenuity and utility. In order to achieve the purpose of this study, we will adopt hermeneutical and phenomenological methods. Hermeneutics method will be used to interpret and analyze the thoughts of Martin Heidegger on technology. And with phenomenological method we shall bring to light the conditions of modern technology and man in the contemporary society.

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INTRODUCTION:

The paradox of technology is that instead of liberating man it ends up entrapping him in the Pandora' s Box of the forgetfulness of his being. The development of modern technology has an unachieved Messianic agenda. We can cite the successes of Modern technology in the areas of communication, transportation, medical technology, Internet and so on. However, the Twentieth century witnessed with radical surprise and helplessness the two dehumanizing World Wars within the space of twenty-one years. These wars unearthed the incapacity of modern science and technology to solve exhaustively the problem of man. Hence, man was deeply disillusioned with the saving promise of technological advancement in the Twentieth century, since it could not help to stop the wars but even exacerbated the situation through the nuclear arms race. Today, we observe with utmost helplessness how advanced biotechnologies have redefined human reproduction such that sperm and ovum can be manipulated like laboratory specimen. We also recount sex-reassignment surgeries that have inverted our anthropological valency. Furthermore, we can underscore the isolating influence of cellular and media technologies that generate more *netizens* and fewer citizens, more unrealistic virtual relationship and less authentic real relationship. Also, these technologies have caused our people to be less authentic in their approach to reality, like the issue of fake news and duplicity of identity in the media. All these technological advancements have exposed man to the dangerous disease of the forgetfulness of *Dasein*. Man is now wallowing in the victory of technological advancements and thinks less of their anthropological implications.

While Nigeria, the giant of Africa, has little or no technological innovation to show the world, we observe the nation feasting shamelessly, helplessly and unfruitfully on the Western technologies. This technological slumber as well as the endless borrowing of technology and senseless use of it seriously questions the authenticity of the Nigerian man.

Therefore, this study is poised to raise important questions like to what extent has modern technology helped Nigerians to live authentically and how can Nigerians wake from their technological slumber. These questions can be problematised with Heidegger' s insightful critique of modern technology.

Heidegger's Philosophy of Technology

Heidegger is interested in the ontology of technology and not specific technologies. He identifies *das Ge-stell* as the essence of technology which transmogrifies every reality (including man) into a standing-reserve (*Bestand*). This *das Ge-stell* constitutes both danger and saving power, and is wheeled by calculative thinking. However, Heidegger launches technological reformation through his theses of meditative thinking which prepares the ground for openness to mystery and releasement towards things. This work will dwell more on elucidating the anthropological implications of Heidegger' s thesis on the contemporary Nigerian society, and its significance to technological development in Nigeria.

The Current State of Technology in Nigeria

It is obvious that Nigeria has contributed little to technological development in the global community. Some scholars are of the view that low technological development or stagnation of technology in Africa is on account of the very trade with Europe and technological transfer (Rodney; 1972, p.119). They argue that the colonial masters brought the fruit and not the seed of technology to Africa in general and Nigeria in particular. Hence, the critical spirit that motivates technological development is still lacking in Africa (Nwala; 1985, p.249). On the other hand, some hold that the sorry state of technology in the country is based on inadequate technology education. On this note, Robinson opines, " In Nigeria, technology education has been criticized on the grounds that it has not been able to produce practically competent graduates who are equipped with problem solving abilities. The major reason is as a result of poor and inadequate training facilities and equipment in the institutions" (Robinson; 2012, p.8).

We also note that in the world of technology Nigeria is more of a consumer-nation than a producer. Hence, the use of modern technology has affected positively and negatively the dignity and integrity of man in Nigeria. The place of technology in education, commerce, medical sectors, transportation, communication and so on cannot be overemphasized. However, technological devices have also limited the dignity, integrity, and possibilities of human beings in our country; for instance, environmental pollution, social alienation, blackmailing, objectification of human body (especially the female) as sex object, and cybercrime and so on.

Having looked critically at the current state of technology in Nigeria, this thesis is poised to apply Heidegger' s thesis to inaugurate technological awareness and creativity in the country for development of man and appropriate technology in the country.

The Anthropological Implication of *das Ge-stell*

Das Ge-stell is the essence of technology and it reveals everything including man as standing-reserve to be manipulated and optimized. *Das Gestell* has two faces; saving power and dangers. In this section, we argue that the technological culture or worldview projected by *das Ge-stell* has led to misconception of human nature and dehumanizing of man. Hence, we are going to elucidate some ways modern technology has limited the integrity, dignity and identity of man in the contemporary Nigerian society.

Dasein, das Ge-stell and medical practice

The supreme danger of *das Ge-stell* is the reduction of man to mere standing-reserve or object for manipulation and profitability. Hence, Heidegger also acknowledges how man has been conceived as ' human resources' (Heidegger;1977, p.8). This conception of man has affected medical practice in our time. Thus, we observe that some medical practitioners treat their patients not as human beings but supplies for profit-making. Consequently, they have turned

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from 'healers of illnesses' to 'sellers of health'. This is motivated by the domineering practice of calculative thinking where medical practice is focused mainly on profit-making and not on saving life, and this leads to the neglect of human integrity and dignity (Malloy; 2014, p.6).

Calculative thinking also leads to illegal and inhuman practices like: trading in counterfeit medicine, heterologous artificial insemination, use of sperm bank, abortion for extraction of collagen in view of commercial enterprise, use of infanticide and euthanasia as tools of social engineering (Izunwa; 2011, p.170). Dora Nkem Akunyili in her book, *The War Against Counterfeit Medicine: My Story*, records her fight against counterfeit medicine and food substance in Nigeria. In her opinion, one of the causes of selling of counterfeit medicine is quest for maximization of profits. Furthermore, she posits strongly: "Fake drug is bad news. The fake drug trade is the worst aspect of corruption, because it affects life directly. Money can be regenerated, but life cannot be recreated. The counterfeiting of medicine is one of the greatest atrocities of our time… It is a mass murder" (Akunyili; 2010, p.36). It is with meditative thinking which is value-oriented that one will be able to know the consequences of counterfeiting of medicine and avoid it.

Against this commercialization of the medical profession and practice today, Nwachukwu-Udaku proposes the Wounded-healer model (Nwachukwu-Udaku; 2010, p.69). In his description, a Wounded-healer "was affected by the poor economic situation of his people. He shunned all forms of affluence and inordinate quest for material well-being since his compatriots were dying in abject poverty." In Heideggerian conception, Nwachukwu-Udaku's Wounded-healer would be described as a medical practitioner who pits meditative thinking against calculative thinking in his or her medical practice and thus, treats man with appropriate care, respect and dignity.

Dasein and critical thinking

Modern technology has almost succeeded in doing everything for man. The worst part is that technology especially computer technology is now substituting some of the critical functions of the human mind like simple arithmetic (Obiwulu; 2005, p.141), memorising, thinking and so on. On this note, Alawa observes: " Indeed, we are now slaves to what we have produced. For example, a person cannot think mathematically again without using calculator or cell phones to calculate thing he/she buys in the supermarket. Again we cannot spell English words correctly without depending on the computer" (Alawa; 2013; p.4).

Furthermore, we observe that digital age favours more the culture of watching moving pictures than the culture of reading. And this retards our power of critical reasoning. On this note, Pope Francis in *Christus Vivit* observes: " an approach to reality that privileges images over listening and reading has influenced the way people learn and the development of their critical sense" (Pope Francis; 2019, p.86). This lack of criticality has resulted to inauthenticity, epistemic naivety and gullibility among our people.

Nevertheless, Heidegger's notions of releasement towards things and meditative thinking invite us to consciously and critically relate with the technologies so that

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we are not enslaved or addicted to them. For instance, one can decide to calculate numbers by his head or spend time to figure things out with his mind without resorting to mindless surfing on the internet (especially social media or uncensored websites or blurbs) for cheap and uncritical answers.

Dasein and cosmetics

Das Ge-stell has transmogrified man into a piece of standing-reserve to be manipulated. Hence, human body is seen as an object to be manipulated and configured to one' s desire or trendy popular styles and fashions. In this sense, Susanne Claxton observes:

The reductive self-understanding of *Dasein* perpetuated by enframing reduces all human beings, including the self, to ' human resources.' The individual ceases to acknowledge the intrinsic value of the self and focuses solely upon the extrinsic value; the self is viewed as a resource to be optimized. The operation of this phenomenon is observable in our contemporary culture in its obsession with, for example, cosmetic surgeries and pharmaceuticals. The reductive self-understanding of *Dasein* results in the idea that things like crooked teeth, small breasts, bald heads, lined faces, plump bellies, and limp penises are to be eradicated through optimization, even when the optimization can endanger one' s health, because their existence decreases one' s extrinsic value (Claxton; 2019, p.229).

In Nigeria, we observe a situation where our women are recreating themselves beyond identification through the over application of make-ups. Some of them bleach their skin, or engage in what they term " toning" . Toning is a process of changing the skin cells producing melanin (pigment that gives skin, hair and eyes their colour), and it weakens or stops melanin' s production. This also result to condition of inauthenticity, where one' s lifestyle and identity are programmed by the opinion of the ' they' . We propose that cosmetics should aim at revealing the inherent beauty in an individual and not recreating the individual which most of times is destructive. This calls for moderation in the application of cosmetics.

Das Ge-stell and gender identity crisis

One – dimensional view of man as standing-reserve has caused gender identity crisis among feminists and gays. Technological domination of reality has assumed another form; that is, man has no given sexual identity and consequently through technological manipulation he can choose his sex (male or female). Thus, some of the gays or lesbians embark on sex-reassignment surgery in order to possess their desired sex. " Generally, persons who opt for such surgical procedures are referred to as *transsexuals* and/or t*ransgenders* while those who have successfully undergone such processes are said to be transsexed" (Izunwa; 2018, p.3). In our country Nigeria, this ugly phenomenon is breeding gradually. One Okuneye Idris Olarenwaju (popularly known as Bobrisky), a male, has transesexed into female. This ugly situation is wrought on the technological thinking that views man as a standing-reserve to be manipulated according one' s desire.

Dasein, technology and advertisement

Another area one witnesses the dehumanization of man is advertising and music industries. In the media, women, most especially, have been transformed to objects for baiting the attention of customers. It is observed that " cabaret, nudity and rape scenes attract a lot of people. So, such scenes are used in films to gain more money. But by this, women are humiliated and degraded" (Scrampickal & Leela; 2002, p.73). Projection of sexuality through the media technologies plays vital role in advertisement and sale. This constitutes one of the ways technology objectifies and commodifies the *Dasein* (man).

Modern Technology, *Dasein* and Environment (*Umwelt*)

The world is understood in this context as the particular *Dasein' s* environment *(Umwelt)* and its specific character is a world of things (*Zeug*) as " readiness-to-hand" (*zuhandenheit*) not object, " present-to-hand" (*Vorhanden*) (Nnoruka; 2011, p.4-5). However, in the age of technological dominance there is a collapse of things and objects into standing-reserve and man is not in control of the revelatory power of the world.

Das Ge-stell propels the revealing of everything including man as the standing-reserve to be manipulated and optimized. In this situation, man attempts to use his technological knowledge to dominate everything in the world (*Umwelt*). Thus, in his technological exploration, man forgets to give attention to his environment and this leads to environmental degradation which affects man negatively. This could be instantiated in the phenomena of deforestation without adequate reforestation, oil spillage, pollutions, atomic bomb test and so on.

In our country Nigeria, especially within the Niger Delta, we observe with utmost sadness the environmental hazards orchestrated by oil spillage. John K. Wangbu pictures the scenario as follows: " The environmental damage that is a result of oil retraction and production has also directly affected human life in the region. Damages include pollution of water resources and contamination of the soil. Human beings are affected by environmental devastation because it is damaging to vegetation, livestock, and to the health of the human body itself" (Wangbu; 2018, p.44). The paradox is that man seems to be ignorant of the dangerous consequences of his anthropogenic activities on the natural environment and the dignity of man. Hence, Renne A. Pistone highlights:

We do know that the natural world suffers and our relationship to Nature is corrupt and exploitative. There used to be little or no reflection, at all, about what humans were doing to these natural environments and more importantly, how this strains our dignity to be *Dasein*. Hence, our natural thinking processes are eroding and our natural world is also degrading. This occurs largely, in part, because technology tends to facilitate technological thinking (that seeks to advance technology-artificial processes). It seems that the primary purpose of the advancement of technology is not to protect the environment (Pistone; 2010, p.36).

However, Heidegger' s critique of technology does not suggest that man should eschew environmental exploration. He rather calls for ecological care. Ecological care entails confronting calculative thinking with meditative thinking in our

approach to human environment. Heidegger, therefore, suggests that we question the essence of technology, which transforms every reality into standing-reserve, so as to attain free relation with technology. This questioning entails forming a critical and intelligent attitude in our concern with technology and our environment so that man and his environment will be safe and sound.

Modern Technology and Being-with-others

Being-with-others is one of the basic structures of man' s existence. Heidegger in his *Being and Time* elucidates that *Dasein* (man) is always in the world with others. The contact with others is real, participatory, present and communitarian (less individualistic). However, the essence of modern technology, *das Ge-stell*, has impeded the understanding of *being-with* in our contemporary world. Modern technology, especially the digital technology, has connected man with his fellow being. We observe, however, that such connection is devoid of real presence and attention to oneself and others.

Hence, man' s social identity is reduced to mere telephone numbers and email addresses always available and accessible via cellular connections. In this situation, we notice that *Dasein* is polarized in two worlds; virtual and real world. His relationship in the virtual world which is characterized with artificiality, inauthenticity, loneliness in the midst of crowd has also diminished his or her participation and relationship in the real world. This is instantiated in some Nigerian family homes, where the real presence of family members is substituted with chatting on social media or making calls. But then, we suggest that virtual cellular connection should mediate and not substitute real human relationship. Such a cultural practice is changing the society from citizens (city dwellers) to netizens (net dwellers).

Authenticity, Modern Technology, and Nigeria

Authenticity in Heidegger' s conception denotes the condition of Dasein to own the possibility of his existence and to take decision about his life project. *Simpliciter*, " to be authentic is to be true to one' s *own* self, to be one' s *own* person, to do one' s *own* thing" (Inwood; 1997, p.26). Added to owning oneself, we also conceive authenticity to mean being independent, creative, original and critical in one' s approach to reality. Thus, owning oneself implies freedom. And it is only a free mind that can think authentically, creatively, originally and independently, and embark on technological innovation.

However, using Nigeria as a case study, we argue that the mad crave for Western technology and consequent abandoning of local technology put the authenticity of Nigerians into question. Why has Nigeria until now not contributed tangibly in the world of technology? Why has Nigeria always remained a dumping ground for Western technologies? How can Nigeria develop her own appropriate technology?

Heidegger' s thesis invites every people to look at the way reality is revealed in their climes. Nigerians, by adopting Heidegger' s view of truth as dialectics of unconcealment and concealment, will be decolonized of the colonized mentality of perceiving Western technology as the ultimate. This will foster authenticity

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among Nigerian technologists and Nigerians to develop and utilize their local technologies. It will also curb the attitude of neglecting or degrading Nigerian-made technological products among Nigerians.

In this situation, Nigeria will opt for appropriate technology that is based on her socio-economic context instead of ineffective transfer of technology that concentrates more on the transmission of the products of technology and less on technological know-how (Opara & Wirnkor; 2005, p.90). And ineffective transfer of technology does not consider Nigerian context and as such leads to her perpetual technological stagnation and dependence (Okogbuo; 2008, p.63-64). However, " an appropriate technology (also called alternative technology, intermediate technology, or small scale technology) is therefore that technology that respects the needs, resources (land, labour, capital), environment, and lifestyles of the people using it. Appropriate technology will remove the disastrous consequences of buying or importing technology" (Okogbuo; 2008, p.64). We observe that for Nigeria to carve a niche in the world of technology, she needs to build on appropriate technology. This requires a technological education that is critical, pragmatic, realistic and humanistic; organisational, and discipline (Schumacher; 1973, p.115).

Modern Technology and *Dasein*: Dialectical and Dialogical Questioning of Reality

Technology, as Heidegger reveals, is the epochal ground of our age. Such that technology is not limited to the Western geographical boundary. In fact, it is a dominant and inescapable feature of human existence (Oladipo & Adedeji; 2007, p.103). Technology, in the light of Heidegger, is the way reality is revealed in our age and it conditions the possibility of the particular technologies. The effect of modern technology is that Being is forgotten and everything is transformed into standing-reserve.

We recall that the forgetfulness of being instigated Heidegger's project in *Being and Time*. He deconstructed previous ontology with his fundamental ontology through existential analytic of *Dasein.* Heidegger postulates that the question of being can only be projected, dissected and interjected by *Dasein* that is a being who has the inquiry into being as its possibility.

However, the epochal ground of our age, *das Ge-stell,* has made caricature of *Dasein* (man), such that ontical difference, ontological difference and axiological difference between *Dasein* and other things in the world are diminished. Dana S. Belu shares the same view, *das Ge-stell* " is a general attitude of imposition, or challenging forth (*Herausforderung*) which aims to reduce all things and relationships to mere resources (*Bestand*) awaiting optimization. This technical disclosure is nihilistic because it levels all meaningful differences and hierarchical value systems" (Belu; 2017, p.9). In this sense, *Dasein* lives inauthentically and this equally affects his intersubjectivity as a being-in-the-world, being-with others and his technological development.

In this perspective, Jim Unah in his explication of Martin Heidegger's Philosophical Anthropology and Ontology identifies the advent of Western technology as one of the causes of human and societal decay (Unah; 2002, p.255). He notes that Heidegger did not condemn technological progress, as such, but only the misuse of it. Unah opines: " Technology becomes bad, when through its

misuse human beings exploit nature and other things in nature and in so doing the human being falls to a state of inauthenticity" (Unah; 2002, p.256). Consequently, in this state of affair he sees himself as the lord and master of the universe.

Nevertheless, Heidegger' s call for free relation to technology suggests that *Dasein* and technology should embark on dialectical and dialogical questioning of reality. This entails that *Dasein* (man) should be aware of the challenging revealing (*das Ge-stell*) that reigns in the modern technology. In this sense, man has a sort of *shepherd-flock* relationship with technology; this means that man will not allow technology to absolutely dominate his view of reality. Hence, reality will be revealed as an opening or ground brimmed with indefinite possibilities and not standing-reserve that deals with definite actualities.

Epistemologisation, Anthropologisation and Ethicisation of Technology: Heidegger and the Practice of Lonergan' s Methodology of Consciousness

Heidegger' s philosophy of technology is quite influential, informative and transformative. We are going to make an analytical excursus to Heidegger' s thesis and Lonergan' s methodology of consciousness. Lonergan relates four precepts or steps that will guide one and provide method for one to understand the state and operations of consciousness, viz. the empirical level, the intellectual level, the rational level and the responsible level (Ani; 2019, p.90). This entails respectively being attentive to one' s experiences, " exercising intelligent understanding over one' s experiences, critically making reasonable judgment over what one understands and making responsible decision based one' s reasonable judgment" (Ani; 2019, p.93).

These precepts can be applied to Heidegger' s philosophy of technology. Heidegger through his critical questioning confronted the technological oversight with his dialectical insight of *das Ge-stell* and offers foresight, rescuing man from the dangers of technology.

Within the empirical level, Heidegger made an attentive observation of the phenomenon of technology. In the intelligent level, without being inundated by the technological wonders of his time, he posits an intelligent question about the essence of Modern Technology and man' s relation to it. Also within the rational level, Heidegger undertakes a critical evaluation of the essence of technology and finally, in the responsible level, he proposes ways of establishing a free relation to technology.

From this analysis, we propose epistemologization, anthropogization and ethicization of technology. By this we mean studying technology within the ambit of epistemology, anthropology and ethics and thus making technology the object of these fields. Man is the fulcrum of technology. However, he can only take his proper status as the fulcrum of technology when he knows the essence of technology, its effect on man and how he relates with it. This entails that man should know the ontology of technology, understand the anthropological implications and ethical undertone of technological development. It is through this way that man can deconstruct the forgetfulness of *Dasein* orchestrated by technological advancement. On this same note, Irving Kristol makes an intelligent remark on the roles of Political Philosophy and Ethics in technological

development, thus:
Scientists and engineers, on the other hand, have the inclination to think that the world is full of ' problems' to which they should seek ' solutions' . But the world isn't full of problems; the world is full of other people. That's not a problem, that's a condition. Politics exist precisely because the world is full of other people. These other people have ideas, different ways of life, different preferences, and in the end, there is no ' solution' to the existence of other people. All you can do is figure out a civilized accommodation with them (Kristol; 2001, p.50).

We believe that through epistemologisation, anthropogization and ethicisation of technology, technological development will be anchored on the wheel of enhancing human development. This is apropos to Lonergan' s notion of insight and authenticity. Insight entails being attentive, intelligent, reasonable, critical and making responsible decision about existential issues. And decisions based on insight leads to authenticity while that based on oversight or bias leads to in-authenticity (Ani; 2002, p.93). Humphrey Ani quoting Michael Shute asks: " What happens if everyone is always attentive, intelligent, reasonable and responsible? What happens is progress" (Ani; 2019, p.5). He also elucidates: " Giving attention to the basic factors of existentiality, making effort to understand them, judging them correctly and making decisions based on that, is the method for making progress as a person, and in a human society" (Ani; 2019, p.5). It is in this perspective that the argument we held above about how authenticity can drive technological development in Nigeria is quite illuminating.

In this perspective, we ask, has technological education in Nigeria been able to acquaint the students with insight that will drive technological innovation and development in the country? As we observed earlier that inadequate education is one of causes of low technological development in the country. However, we can acquire insight from Heidegger' s thesis to dialogically and dialectically see how man can develop technology and how technology can help to develop man in Nigeria. Thus, the import of Heidegger' s questioning of technology and its relevance to the development of man and his society.

Imbibing the insight of critical questioning of technology and its relationship to reality will help us tremendously. As Ani clearly shows: " A society driven by insight would thrive in technical know-how, which is a building block of progress. She would advance to what Lonergan calls a ' theoretical stage,' where ' there is the development of scientific theory,' which proposes theories to account for material and cultural phenomena and which directs the application of theory to practice" (Ani; 2019, p.6). It is on this note that we advocate for a philosophy of technology that like Heidegger' s thesis follows the Lonergan' s four precepts of methodology of consciousness. This kind of philosophy of technology will catalyse technological development in our country.

Critique of Heidegger' s Philosophy of Technology

It is pertinent to note that Heidegger' s critique of technology is not without any weakness. It has been described as being too metaphysical and thus impracticable and a mere invitation to Romanticism and traditionalism. But then, we are of the

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view that Heidegger' s ontology of technology is a credit to his thesis. Hence, his thesis is timeless, it can be applied to all climes and at all times since he did not limit himself to particular technological devices or phenomena.

Some scholars tag Heidegger' s thesis as technological determinism and autonomous technology because he holds that technology determines the structures of our culture and man has no control of it (Dusek; 2006, p.84). However, we are of the view that Heidegger is a soft technological determinist because he leaves a place for human freedom in relation to technology and his society.

Finally, it is not improper to observe that Heidegger' s thesis is so highly abstracted that a layman cannot make meaning out of it. This, nonetheless, does not mean that his thesis is not relevant and practical.

Having elucidated the anthropological implications of Heidegger' s philosophy of technology and also its relevance to technological development in Nigeria; let's now launch into the concluding section of our research. We shall thus give a brief summary of our findings, recommendations and conclusion.

Summary of findings

Technology, from Heideggerian conception, is about worldview or a way of life. In Heidegger' s historical estimation, he calibrates two epochs of technology; pre-modern technology and modern technology which are ruled by the revelatory modes of *poiesis* (gentle revealing and openness to possibility of Being) and *das Ge-stell* (violent revealing and closeness to possibility of being) respectively. In our contemporary African society, precisely Nigeria, we note similar periodization of technology. Pre-modern Nigerian society had gentle mode of approaching reality, this can be seen in their approach to forestry, farming system and the less sophisticated technological devices people used. However, our contemporary Nigerian society is ruled by *das Ge-stell* and calculative thinking. This can be instantiated in the oil spillage and deforestation that are predominant practices in the country.

We, therefore, observe that modern technology, in as much as it has brought about developments in transportation, communication, education, commerce, has promoted consumerism, extreme materialism, hedonism, devaluation of values and subjectivism. These have aided in the dehumanization of man. Hence, our society invests more on infrastructural development and less on human development. We also notice that these technological phenomena have led to dehumanization of man and humanization of technology. Such that technology has now taken the place of man; it is against this background that Heidegger' s critique of Modern technology is quite informative, instructive and prescriptive.

Our research findings awaken our consciousness on the need for technological education. Technological education that is not mere descriptive but normative; should be based on drilling Nigerians to know the essence of technology, to cultivate both technological know-how and technological know-why. It should be such that our technologists and users of technological devices, educated in technical knowledge and human values, will not allow technology to dehumanize man. Thus, technology will benefit and not limit human dignity and integrity.

Recommendations

We recommend that Africans especially Nigerians should learn to appreciate their

local technologies. They should avoid the mentality of downgrading Nigerian-made technological equipments or devices.

The government should equally give priority to technological education and also give high incentive to technological innovators in our country.

Conclusion

The significance of this research is both theoretical and practical. The theoretical aspect serves to add to the corpus of literature on the relevance of technology in the contemporary society especially in Nigeria. The practical aspect attempts to apply Heidegger's philosophy of technology to the existential realities of *Dasein* (man). This through the two-way road of dialectical and dialogical questioning consequently arrives at the question of: how can man help to develop technology and how can technology help to develop man.

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