# DEHUMANIZATION IN THE AGE OF HYPER-TECHNOLOGY: REVISITING PANTALEON IROEGBU'S HUMANISTIC PHILOSOPHY AS A REMEDY FOR CONTEMPORARY INHUMANITY

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**ABSTRACT**
When we examine the mechanism hyper technological components such as artificial intelligence (AI), automation, digital surveillance and biotechnological innovation, one cannot help but marvel. The speed and efficiency of AI driven technologies have triggered profound concerns regarding the dignity and meaning of human existence. However, despite impressive achievements of the hyper technology, its usage often results in dehumanization, where human beings are treated as machines or mere objects of experimentation. This leads to the alienation and degradation of human dignity. Technology, in this context becomes a medium through which man's inhumanity to man is expressed. In response to this crisis, this paper critically revisits the humanistic and Ontological reflections of the African philosopher Pantaleon Iroegbu as a remedy for the modern dehumanization of the human person. His concept of communalism and "being as belongingness" offer a metaphysical and ethical frame work that affirms the communal, sacred, and intrinsic worth of human person. Within this framework, the principles of Igwebuike and Ibuanyidanda can be effectively employed to counter alienation. Moreover, Iroegbu's emphasis on the "education of being" or more precisely his ethical thesis on the "Enwisdomization of Technology" provides important insights into how technology can serve human rather than diminish it. The methodology employed in this paper is philosophical analysis, aimed at fostering a deeper understanding of the key concepts under study and providing a solid foundation for critique.
**Key Words:** Dehumanization, Hyper Technology, Philosophy, advancement and Enwisdomization

## INTRODUCTION

As of 2025, Ukraine and Russia have just halted or possibly ended the war the war that began in 2023. Meanwhile, Israel which has being in prolonged conflict with Palestine now finds itself facing off with Iran. Israel views Iran as existential threat due to Tehrans's aggressive rhetoric, its support for proxy forces across the region and its arming and financing Palestine's group, particularly, Harmas (considered a terrorists organization by Israel and several other nations). Our attention is drawn to high powered ballistic missile, and drones that Israel used to initiate the conflict, followed by Iran's counter attacks and subsequent destruction of Iran's nuclear facility by the United States, using its B-2 bombers. What is most striking in all this is the continuous reinvention and enhancement of military technology by these nations. This reflects the fact that scientific and technological advancement has continued unabated since the Industrial Revolution. With rapid development in Information and Computer Technology (ICT) and the global push toward Automation, Artificial Intelligence (AI) and Robotics, the world today is undergoing unprecedented changes- especially in work culture, service delivery, and accuracy in administration and accountability. Even more remarkable are the ongoing breakthrough in health and medical research. The world has never been this advanced. While we give due respect to earlier civilizations and their achievements, one feature unique to the current hyper-technological age is the speed at which technology not only enhances human life but is increasingly replacing human roles in labour market and in the professional fields, such as medicine, agriculture and transportation.

However, the remarkable gains of hyper-technology have its consequences for humankind, as it projects to revolutionize the unique existential experience that has characterize the human life/ world since the inception of time. The consequences include: alienating mankind from its supposed right to work, commoditization of life and transforming man to objects of experimentation and research *via* biotechnological and genetic engineering explorations. Others are, reducing human life to uncontrollable circumstantial species in the wake of war technologies and international political exploits. It is such that, the projected organized society which Thomas Hobbes anticipated in the Social Contract to guarantee human freedoms and protection from the State of Nature appear to be gradually collapsing. What becomes the fate of man then, if the society that was designed to guarantee the good life turns out to be a threat *via* the uncensored applications of technology?

Pantaleon Iroegbu being circumspect on the speed and free spirit of modern technology advocates that some kind of ethical censorship be availed to the fields of contemporary science and technology. This is to ensure that their operations no matter the practical intentions pursued remains within the ambience of human reason. Through the thesis of "Enwisdomization and Ethicization of Technology"[1] Iroegbu specifies principles of action and ethical

guidelines that should accompany decisions and practices in the various fields of technological applications and advancements.

The focus here is on restoring the respect and dignity of human life in a world that rapidly loses its values, and threatens the hitherto established norms of existence. The paper targets an analytical exploration of various technological concepts to bring to limelight the possible threats and harm that could be caused, and which could affect humankind adversely if proactive measures are not put in place to forestall its abuse.

## 2. CONCEPTUAL ANALYSIS

**Hyper Technology:** This generally refers to technologies that are extremely large, fast, advanced or automatic. In technological context, hyper generally implies something that is enhanced, or extremely fast, often indicating a level of performance or functionality exceeding the norm. Example in computer, we talk of hyper threading technology, which is a hardware innovation that allows more than one thread to run on each core. More thread means more work can be done in parallel. It's Intel's proprietary simultaneous multi threading (SMT) implementation used to improve parallelization of computation (doing multiple tasks at once) performed on x86 microprocessors[2]

**Hyper technological equipments:** They are cutting edge devices that leverage advanced technologies. For enhanced functionality and performance. Examples include smart phones, advanced virtual reality handsets, 3D printers and AI- powered appliances. Other examples include quantum computers, 5G technology and smart grids, Self driving cars, advanced medical himaging equipment, industrial robots and smart home systems.

Quantum computers: They are computers that utilize quantum mechanics to solve complex problems beyond the reach of classical computers.

*High performance Computing (HPC) systems***:** They are used for simulations, data analysis and other demanding tasks often found in research institution and large corporations.

*AI and machine Learning ML systems***.** These systems can learn from data, automate tasks and make predictions

*Internet of things IoT* and Hyper Connected Devices

*Smart homes:* they are devices like thermostats, lighting and security systems that can be controlled remotely and interact with each other. Smart vehicles: They are self driving cars, electric vehicles and vehicles with advanced driver- assistance systems (ADAS) *Industrial IoT (IIoT):* They are connected sensors and devices in manufacturing plants and other industrial settings to monitor performance and optimize processes.

**Medical and health technologies**

*Advanced medical imaging:* here, we have, magnetic resonance Imaging (MRI) and A computerized tomography scan (CT scan) and other imaging techniques used to diagnose and treatment. *Robotic surgery***:** minimally invasive surgery using robotic system for increased precision and control. *Smart Inhalers***:** Devices that provide reminders and alerts for asthma patients based on medication dosage patterns Other examples include: *Drones:* this is used for delivery, mapping, surveying, and surveying and various other applications. 3D printing**:** this is technology used to create physical objects from digital designs *Robotic process Automation* (RPA): It's software robots that automate repetitive tasks in businesses. More hyper technological equipment is constantly evolving with new innovations and advancements

## ASSESSING PARTICULAR TECHNOLOGICAL ADVANCEMENTS IN SELECT FIELDS OF APPLICATION

We briefly mention few areas of technological advancements in transportation, construction and Labour also in warfare and military technology. Then, we move further and elucidate extensively on Health and medicine sector and finally elucidate extensively on artificial intelligence which is making much waves nowadays.

**Transportation, Construction and Labour**

In transportation, one sees sports bicycles, motor-cycles, tricycles and power bikes of various types. Others include trains, cars, helicopters, aero planes, space jets, rockets, ships, speed boats, flying boats and the likes. In building and construction technology, one sees a lot of developments. Such equipments like (sky) elevators, excavators and welding machines are made available as far as civil engineering work is concerned.

**Warfare and Military Technology**

In military technology, we talk of ammunition industries established by the world super powers; where nuclear and chemical weapons like hydrogen bombs, atomic bombs, guided missiles, intercontinental ballistic missiles and other weapons of mass destruction are produced and stored. Soldiers no longer fight with stones and spears but technology has made provision for sophisticated guns and rifles, semi-atomic guns, car bombs, parcel bombs and chemical explosives, armored tanks, warships and helicopters. Military technology has to a large extent guaranteed nations territorial defense against enemies.

**Health and Medicine:** In health sector, one sees enormous improvements. In bio-technology one sees experimenting (with) or tinkering of genes of living organism (human beings) for improved performance. This is called Genetic Engineering, and it is done in:

a. Recombinant Deoxyribonucleic Acid (DNA) – A technique of genetic manipulation and alteration of hereditary material; for new compound and improving biological systems.
b. Cell Hybridization – It is fusion of two cells so as to mix their chromosomes, while one produces a different kind of antibody, the other possesses basically infinite life span. Hybridomas is the product of this union, and is antibody producing cells with infinite life times, example is monoclonal antibodies.
c. In Vitro-fertilization (IVF), Iroegbu writes that "In vitro-fertilization is a processs by which eggs from one woman are fertilized by sperm from any man in an artificial womb in the laboratory."[3] IVF is laboratory operation of fertilizing eggs by sperm in a test tube. The result of this is called test tube baby. We have sperm and ovum banks nowadays.
d. Cloning – here, human embryos are multiplied producing 2,4,6,8,10 etc persons that are the same person simultaneously or the same in birth, originality, height, complexion, intelligent quotience (IQ), character, voice, in fact a physic-genetrical replica. Panteleon Iroegbu called this a "technological reincarnation"[4]. Cloning was first done by Jerry Hall and Dr. Robert Stillman of George Washington University in September, 1993. In genetic engineering, we see also artificial insemination, embryo freezing and transfer, surrogate motherhood, personality transfer through personality pill (prosac) and others.

Again in bio-technology is laser technology. Laser is a device that uses the principle of amplification of electromagnetic waves by stimulated emission of radiation and operates in the infra-red visible or ultra-violet region. The term laser is an acronym for light amplification.

Laser photobiology – interaction of laser with biological molecules which are applied to biology and medicine, this is used in surgery, ophthalmology, dermatology, dentistry and in cancerology.

**Artificial Intelligence**

Artificial intelligence is the science and engineering of making machines intelligent beings through intelligent computer programs and algorithms. AI is seen in robotics robot, that is: computer controlled robots to perform tasks commonly associated with intelligent beings.[5] Robotics is that field of research in computer science that develops and studies methods and software that enable machines to perceive their environment and use learning and intelligence to take actions that maximize their chances of achieving defined goals.[6] AI robots are bound and we have them even in Africa, some examples of AI robots includes, Chatbot Eliza which gives stock responses, ChatGPT which was trained on 45 terabytes of text, we have Alex which one sees in Metal on whatsApp and this can respond to more than one million messages at a time. All these AI robots are found in Africa. Again, we have a new one, (Chukus Ekwueme's ingenuity and creation) Omeife, which is an African human robot created to give Africa a voice, a space in AI robotics, a space in global ecosystem.

**Advantages or Merits of Artificial Intelligence AI (to the world and to Africa)**

In medical diagnosis, AI computers are employed nowadays for patient diagnoses, patient care and in other medical researches. This is really an enormous development in health care services. In education sector, AI robots are co opted for children and adult online lessons, language tutorials, for students' evaluation among other things. In financial institutions like banks, one sees AI high powered computers deployed as chat bots for customer services. It helps in mobile banking and in fraud dictation among others. In agricultural sector, it's not left out as AI computers are used in live stock management, and even in crop cultivation and planting and among other things. In social media, is used in replying messages, example, AI robot called Alex could reply fifty million messages in a matter of seconds. Other virtual assistance of AI robot includes management of schedules by sending reminders. Thus, one sees that the benefits AI are bound.

Looking at the use of robots nowadays in human life, one may ask: Of what use are human beings now? As we see that robot now go to farm, drive taxi, drive buses, work at restaurants, robot do cooking, And with this, human beings will not have much meaning. For instance, one reads that Amazon cuts over 400 jobs following the acquisition of Tesla's Optimum robots, thus, increased productivity or efficiency is assured, and human elements in work are removed. These advanced robots enhance productivity and faster turnaround times.[7] when human beings are replaced with robots, human elements at work like paying salaries, allowances, pensions and gratuity, granting work leave, among others are automatically gone. AI reduces labour cost.

**Demerit of AI:** Honestly, to develop AI is never an easy task not only in terms of the symbolic data connections and connectivity also; it's really a money consuming task. Development and maintenance of AI is not an easy task as well. The first disadvantage of employment of AI in any country or company is the decimation or displacement of the working class. It reduces the number of employed workers and there by creates unemployment

in the country. Unemployment, we know will come up with other vices, like, theft, armed robbery, kidnapping and among others.

**PANTALEON IROEGBU'S CRITIQUE - DEHUMANIZATION BY HYPER TECHNOLOGY**

Hyper technologies express the hyper quality of the human mind; the star inquisitiveness of human research and the near unlimited heights of his ingenuity. Technology enables man to do what he was unable to do before (example, fly and walk on the moon). Increased productivity has practically eliminated hunger and reduced old diseases and reduced material poverty. Modern means of communication has made the world a global sitting room, thus ensuring cooperation. Man is developing himself by developing the world.

Intellectual Arrogance of the human mind is the driving force of negative effects of technology, on human beings. The society and on the universe, And it's owing to manifestation of one's technocratic superiority, to attract more research funds, to promote and expand more expansive travels and experiment and to amass more honorific entitlement that some dangerous technologies are produced[8]. Some neutron bombs and missiles produced during war are not just for victory as some wars could be defeated with anti tank weapons, still they go on to produce more sophisticated weapons to manifest technocratic superiority and this does happen till today.

Developmentalism, Technologism and Progressivism, these are negatives as it means the pursuit of material development or scientific progress for its own sake.[9] The ultimate goal of technological progress is the integral well being of human person.

He talked of ecological disaster portrayed by pollution, that is, unrestrained and uncontrolled exhumation of industrial waste and nuclear pollution have made clean air very rare commodity in industrial countries and this lead to cancer and its multiplications. Other effects include Desertification and this is owing to Deforestation. Where is Amazon forest of Brazil, the big Jungle of Kenya and Zaire and even the big forests in Nigeria. Again, the Ozone layer lowering or reduction in thickness has brought climate change.

Encapsulated man, it's the bottling, enslavement, conversion of the person into the restriction of gadgets. It's man that is put into a machine and without this, he neither live, nor move, nor have his being. Nature goes and machine lives. En-machined man is seeing going to the moon and walking around and going to other planets.

***Dehumanization*:** an individual is dehumanized whenever he is treated as less than a person "robbed of creativity, affectivity, spontaneity and responsibility, making them mere cogs in the industrial mega wheel or turning them to what Yablonsky called Robopaths." [10] Individualism has driven away community spirit and violence and criminality increased. And one sees the true picture in both Buhari Led government and in this present Tinubu led Nigerian government.

Iroegbu also talked of bad effects of military technology, space shuttles, Bio-technology, personality pills called Prozac, in vitro fertilization and artificial insemination also surrogate motherhood that does bring legal issue of who owns the baby., transfer and freezing of embryos that permits people to decide on which baby, when and how to have babies, meanwhile allow technicians to experiment. And on cloning which looks like re-incarnation as dead person can be replaced exactly with the original height, complexion, IQ, character and everything.

**CRITIQUE OF HYPER TECHNOLOGY IN THE LIGHT OF IROEGBU'S ENWISDOMIZATION**

Pantaleon Iroegbu started his critique through his own solution pertaining to ethics and human development in view of technological challenges. He gave his own proposal which he called **Enwisdomization of Technology**. This constitutes the substantive of putting wisdom into something, to en – **wisdom** – **mize** or to en- wisdom.[11] It means to make wise, to bring to wisdom, or sagesse of perfection, completeness and integrity. it means to acquire wisdom, to build up or structure into wisdom, into plenitude.[12] He continues:

> "In practical terms, it entails the avoidance of those evils that bring one down and the active undertaking of those goods that brings one up in self-fulfillment and epanouissement of being"[13] (French, development or blossoming).

Summarily, by Enwisdomization of technology he meant the education of technology and all its tools, objects and subjects, personal and advisers to operate within the norms of full authentic and integral humanity, balanced care of the universe, and reasonable projection and development of our own world.

In pedaegogical level, to enwisdomize means to teach wisdom. Enwisdomizing, he said does the work of "*Nkuzi*" (knock aright), that is, forms, informs and reforms technology to be for man and not man for technology. The aim is to call technology to order, to change its hyper-speed through re-examination of its preoccupations. This is to help it to avoid self-corruption and avoid ending in techno-cide, bio-cide and scienti-cide. Again, just a student (of Philosophy), technology has to undergo Ontologization, Epistemologization, Ethicization, Histolicization, Axiologization, Humanization, Anthropolization and Authentic-Auto-Developmentalization. These courses are mostly abound in philosophy. We elucidate briefly on some of them.

Ontologization: Ontology is the study of theory of being. Technological arsenals or objects, for instance computers, AI etc left in themselves are ontic beings in themselves or inner selves. (Ngwongwo in Igbo) and they tend to be ontological as they function, AI as example. Computer tries to be ontological not when it is in itself, but, when it serves or does service to man; when it performs its role for man. Being unveils or reveals for more beings (Heidegger), man is the terminus ad quem of computer as it's just a handmaid to man. but, once in vis a viz is made and man becomes a servant or worst still a slave or alienates man from himself or antagonizes men among themselves or becomes a portent destroyer of humanity or the universe, ipso facto, the computer or car has lost its legitimacy to exist and it must be dismantled as anti human, because, it is counterproductive. Ontologization in technology redefines and puts into proper architectonic perspective, the quidity; the Kpim of technological objects as useful objects.[14]

*Epistemologization:* Epistemology deals with theory of knowledge. Epistemologization talks about mastery of the technology, knowing the possibility, depth and the limitation, method and performance, the consequence in their utility. The paradox here before one can master the model produced, the scientific and technological engineers must have produced another one or two new models.[15]

*Historicization:* History is the scientific study of the past records of events and it's a product of man as it man that recorded those events. "History is a lesson teacher, but the tragedy of history remains that men do not often learn from history".[16] Technology is part of culture and development, but soon, it becomes part of tragedy and disillusion, it must be historicized. Example is the lesson of technology and the use of atomic bomb dropped at two Japanese cites: Hiroshima and Nagasaki. Not minding this, more nuclear weapon and atomic bombs and missiles are still being produced today

Axiologization: Axiology is theory of value. Technology is a value but it is in the midst of other important values. Axiologization of technology is the contextual situation of technology within the hierarchy of the human value system. Since it is promotion of life through instruments, it cannot override that life itself, worst still in its crucial aspects: moral, religious, human and social.[17] The material is subservient to the spiritual and the instrumental to the moral. It is under this Axiology that one gets Aesthetics (deals with beauty) and Ethics (science of rightness and wrongness of an action)

*Humanization:* Here, technology is called to stop its process of dehumanization (depriving positive human qualities) Humanization must restore the human face of our contemporary technical society, where authentic being in freedom, creativity and spontaneity, personal, social and communal human existence is sold for the mess of pottage of luxury, comfort and painless existence.[18] The present superficiality, anonymity and elementality lived by many make man inhuman. By humanization of Technology, it means that these hyper technologies have to learn how to be humane while dealing with human being.

*Ethicization:* Ethics is the science of morality; it deals with the goodness and badness of human action. Ethicization tends to put norms, conscience, responsibility, reasonableness and morality into technology.[19] The heart must accompany the head, conscience journey with consciousness law twin with liberty. Technology must in Kantian term respect the moral categorical imperative.

*Anthropolization*, we mean that hyper technology must not just stop at fabrication, productivity, not mere invention and utility, instrumentality, progressivism and not mere materialistic narrow mindedness. It has to learn or study man, do a holistic or a comprehensive study of man. It has to study man philosophically, psychologically, spiritually, theologically and among others in order to know how to be dealing with man, as man is "an impossible possible being."[20] Man is a composite being (body and soul (joined by spirit). Really, there is transcendence in man and man has a spiritual destiny as he is an imago Dei (image of God).

Again, in his ingenuity and proffering solution to protect the dignity of man distorted by hyper technology, Iroegbu also made an appeal to African communalism

**PROTECTION OF MANS DIGNITY THROUGH AFRICAN COMMUNALISM AND ITS ELEMENTS**

***African Communalism*** is community orientated life lived by the Africans of yester years, which was really beneficial to them, not minding it was an era of lower or undeveloped technology. Man, who we knew is God's image (imago Dei) was protected in all ramifications than even technology protected him. African communalism is the mode of life of traditional Africans, characterized by humane living. By humane living, we mean a way of life emphatically central upon human interest and values. "It manifests a mode of living evidently, characterized by empathy, consideration for others and compassion for human life. Above all, it stresses oneness and unity of purpose"[21] C.B. Nze, holds that the communalistic culture remains a treasure to the African traditional society. He describes communalism as bedrock and result of the wonderful relationship prevalent in the community, and at the same time serves as purpose of the existence of the community and of the African person.[22] In the book "*what is Negritude*?" L.S. Senghor holds that African way of life is communalistic and African man has no individualistic mentality since the society in which he lives is structured on communalism and not from individualism or capitalism. His socio-political philosophy (Negritude) is that of re-discovery and cultural

awakening/emancipation aimed at bestowing on Africans, pride and dignity through appreciation of their cultural value themselves.[23]

Julius Nyerere in his book: *Ujamaa: Essay on socialism*, portrays his philosophy as a communalism of Traditional African society which is based on family hood or family relationship as the root of authentic African socialism. He was optimistic that with egalitarian and communalistic model of socio-political life, African liberation or development could be achieved (however based on family hood or Ujamaa).[24] Nyerere proposes the extension of this spirit of Ujamaa to embrace the whole society of mankind. In our quest to gain real knowledge of what it is to be African, C.B. Okolo in his essay in African Metaphysics defined an African man as "being with". Thus: "Whether the African is one people or many is insignificant in this essay. We rather assert that the African is easily identifiable ontologically or as a being-in-the-Africa-world. He is not just a being but a "being-with".[25]

J. Obi Oguejiofor, in his famous article: *How African is Communalism?* defined communalism as primacy of the community over individual. He holds that it is a system of governance or social relationship in which the claims of individual generally take the second seat before the demands and claims of the community.[26] He used the term communalism or communitarianism to describe traditional African socio-politico-cultural and economic system.

*Communalism Original to Traditional: Africa* Traditional Africa is well known for their communitarian way or model of life / living. Citing an example with African Nigerian Igbo setting, one sees that people lives in basic communities ranging from family, extended family, kindred (Umunna), village and town. And one finds communal spirit and brotherhood in action, for co-operation and harmony among individual sharers of life force, which is an ontological necessity. Thus, man is not only an "I" but "a being for others". Here one recalls Gabriel Marcel's inter subjectivity or philosophy of communion, Martin Buber's "I" -"Thou" relationship and Igbo principle of "Egbeberu Ugo beru".

In traditional Africa, owing to communalism, there is a belief that men cannot fully understand themselves unless in a reciprocal co-operation and relation with others. Thus, the Cartessian Cogito ergo sum (I think, therefore I am) is not a complete truth (as far as African society is concerned), for man is a social being, he lives with others (Heideggerian mit sein), relates with other incarnated spirits. Mbiti expressing this relation to Africans (Igbo community inclusive) says: "I am because we are and since we are, I am"[27]

This relatedness points to an openness to others in order for both to share their love, work and even their thoughts. In traditional African basic communities, there is solidarity of relationship. The members relate to one another in a common fashion of brotherhood, hospitality and care.

**Advantages and Positive elements in African Communalism**

Traditional African Communalism has some disadvantages but its merits outweigh its demerits significantly. Indeed, no man can succeed as an island unto himself. Hence, the Igbo aphorism; otu onye noduru onwe ya, odudu atagbue ya (if one stays away from fellow men, tse-tse fly will bite him to death). Ahu ibe na-eche ibe ya (one's neighbor gives him protection).[28] Indeed, African communalism is deeply ingrained in the Igbo culture. There are very vital and credible stances in Communalism, especially as it affects viable democratic practice in Contemporary Africa. These include: its communal spirit. (Which makes one to carry along the other who is not as successful as one is, and insures that he/she enjoys fair share of life's goodness.)

Communalism is a means that ensures even distribution of goods and burdens of life so that everybody could have a fair share.[29] It concerns how the members of a given political community distribute fairly or justly the advantages and burdens of social co-operation. Communalism makes people burdened with grief or unbeatable life situations to be renewed through communal solidarity Communalism ensures communal ownership of various economic plants or trees (iroko as an example). As a means of coming together, some trees are jointly owned by the community. When such tree is sold or if firewood is made out of it, the proceeds or the firewood is shared by the members of the extended families or villages that own it.

**ELEMENTS/ PRINCIPLES OF AFRICAN COMMUNALISM**

Iroegbu did mention some principles and elements of communalism that makes life better. There were respect for life and respect for elders and people lived in solidarity and were carried on by communal spirit, hospitality, honesty among others.[30] It's a life lived with ethical principle not such as one sees nowadays.

*Belongingness:* Belongingness is derived from the basic sense of unity (community) that exists among the members of the given political community. Communalism maintains that community is the foundation of political life. In African traditional community, the principle of belongingness is a fundamental criterion without which the communal participation does not work nor can the political system be realizable (by the principles of justice without this first principle). P. Iroegbu writes that communalism makes belongingness an indispensible conceptual starting point. It is both a terminus a quo (a starting point) at the point of departure of reflection, dialogue and articulation, and terminus ad quem (a point of arrival) in a limited and not ultimate sense. This means that having

set out from belongingness, communalism continues to arrive through the discourse on conflicts to a terminus ad quem, the political structure itself.[31]

Belongingness implies the basic commonness that makes community a community. What makes a given African community a community as such. Belongingness has a solid existential basis in the communal aspect of African societies including the common ownership of land, community spirit, common values, history and tradition. It gives a necessary foundation for the realization of stable and just society, one in which all are assured full membership of Umunna (Kindred).

*Unity of Being:* Unity is a condition or a state of being one that is, combining or joining of separate things or entities to form one. When we talk of African communalism as "Being with" we see both unity of being and community of existence in action. Writing on the unity of Being, as one of the characteristics of African communalist social existence, Ike Odimegwu quoting Iroegbu "Uwa ontology" gave example with the concept of Uwa, ala and Umunna. Both he said incorporate within their semantic ambience the being of the one-in-the-many. So we have Uwa anyi and Uwammadu (the human world). Uwa is also ala which is both physical world and the spiritual realm and human person and human life generally take root from, share in and return to this world. Also there is common belief in the mother earth (Ajala or ala) which is the supernatural protector and the guardian of the social well being, the law and the morals of people. It also, symbolizes a tangible link uniting all the members of the community[32]

*Community of Existence:* In African communalism one sees community of existence which is an off shoot of unity of being. This is unity in Umunna - Kindred where the individual is simply a part of the whole. Thus, to be is to be with the community.

Mbiti put this notion well in his expression "I am because we are since we are therefore, I am"[33]

Thus, to be human is to belong to the whole community and we see communal spirit or communion of spirit at work. This is being with, this is communalism in praxis. The worst punishment that can be given to an African man is the denial of this African spirit of communion/brotherhood through ex-communication or banishment from the community. However, this must be for grave offences against the land or the community, such as murder of one's kinsmen as is the case with Okonkwo in "Things Fall Apart"[34]

*Communal Spirit:* As an element or principle present in traditional African society, it helps in living with one heart, soul and mind. The presence of this communal spirit makes individuals committed to community oriented projects like building of community hall, reconstruction of community roads, roads that leads to stream, markets, village square and the likes. In line with this notion, Chinua Achebe portrays similar setting as he writes about construction of Okperi-Umuaro road (work) by the entire Umuaro community.[35] Odimegwu writes "and many community projects there were in traditional Africa for there were no contracts and construction companies for construction and maintenance of community raods, streams, square".

*Mutual Co-operation:* This element is possible owing to the existence of a communal spirit, a feeling of belongingness, love and solidarity felt by each or expressed by each towards the other. In mutual co-operation of a traditional African man with his fellow man, one sees that "being with" is to be an authentic African. Mutual co-operation is seen not only in community-oriented project but also in the individual assistance to one another such as in the clearing and cultivation of farm land, in harvesting of crops and the likes. Here, one sees a reciprocal help which is based on consanguine, family kin's, lineal and kindred relationship. This is also communalism in practice. Others elements includes: family hood, equality an egalitarianism, hospitality and spontaneous generosity.

**Evaluation and Conclusion**

Globalization brought by hyper technological advancement has indeed become one of the challenges facing mankind in this present age. So, some of these technological equipments do come with unexpected consequences. Sometimes these are clearly visible in the form of risks of explosion, poisoning or environmental pollution (these are hard impacts of technology). Other times, the consequences are often subtle like changes in human behavior, needs and expectations people have of each other (these are soft impact of technology) as portrayed in the attitudinal changes of some Nigerians with the introduction of Global System for Mobile communication (GSM).

Pantaleon Iroegbu, an original thinker is widely appreciated for his teachings on the significance of hyper technology, especially for his fundamental and critical exposition of its dangers. And he again with deep wonder or thought and curiosity, he come up with remedies or solutions especially the Enwisdomization and Ethicization of technology and African communalism which he titled African stand point. When one goes through Iroegbu's Enwisdomization and see how verse, he treated technology and hyper technology, one may start nurturing sentiments that he hates hyper technological advancements, but as one continue to read further, one discovers that he is just doing in depth analysis on it as an original Philosophical thinker. Who lived and enjoyed some dividends of hyper technology and experienced also the communalistic life of Igbo Africans in the fifties and sixties when no one talks of hyper technology.

Again, all these hyper technologies left themselves cannot do any harm to man, but it is man that cause harm to man or to himself or herself by operating them without adequate knowledge of their usages: the technical "know how" and "know that" and wrong or erroneous applications. And with such lack of knowledge, harm is expected. Advancement in technology brings in its wake many good as well as bad things of life. And we emphasized that the role of ethics or moral philosophy as far as human development is concerned is to identify these challenges and advocate for a genuine or authentic human development, however, using ethical principles. This is possible through the development of the human mind, the cultivation of the mind, for all forms of development in the society begins and ends in the human mind. So no development is possible if the human mind remains undeveloped. And if one's mind is not ethically sanitized, the individual surely may not see anything wrong in some debased technological advancements. Mental education is the key index of development and moral philosopher can influence certain technological advancements by educating both the technological inventors and especially the users through ethical sanitization, value system re-orientation, finally following the elements of African communal life like belongingness, mutual spirit, respect for life, dehumanization of fellow human being by fellow human being will not happening as man is an imago Dei ( image of God) and no oppression is justified.

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