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PHILOSOPHY, TECHNOLOGY AND ENVIRONMENT

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Abstract

The question concerning the philosophy of technology, education and environment is an existential global and national problem in the 21st century. The interconnection between these concepts and the meaning of being is very deep. The research intends to address the following problems in this paper: First, how does technology foster or block the transfer of authentic knowledge? Second, does technology obliterate or affirm being in a natural environment? Third, how can the problem of the environmental frame and digital representation be resolved in developing nations? Fourth, how can technological policy resolve environmental and educational problems? The paper adopts the philosophical analytic method. This means a review of existing literature, analyses of ideas, and justification of ideas to propose ideas for best practices. Technology as a totalitarian system has framed up being, education and an environment that it is only a God can save humanity from the set-up. The concepts to consider are philosophy, education and environment.

Keywords: Philosophy, Environment, Science, Technology, Education

Introduction

Technology as a phenomenon of representation distorts being as being through the presentation of appearance as being. In this, truth disappears because no represented object can be as true as its natural self. Pre-modern technology captures the truth of being. The artisan uses a simple tool to produce objects from the image in his mind. There is a truth-relation between the product and the producer because the producer impresses his being on the object produced. The producer produces each product at a time and produces for the satisfaction of the immediate needs of users. The artisan never produced for a "standing reserve" of goods and for purely capitalistic reasons. Thus, pre-modern

technology did not set out to dominate nature or total control of the system of nature. It is so to say environmentally friendly. Pre-modern technology holds the environment as sacred and respects education as a way of preservation of ways of solving problems within an environment or culture.

On the contrary, modern technology is machine technology in which the *Causa efficens* is shortchanged with the machine. This scenario gave rise to the mass production of products mindlessly for standing reserves and lead to the challenging-forth of nature in a conflict-ridden relationship. This character of modern technology to dominate nature and the totality of its being poses a major danger in the relationship between technology, education and the environment. Modern technology is a totalitarian system and aims at nothing but to control anything that comes into contact with it.

The encounter between modern technology and education spells out ways of determining how humans know even contrary to the nature of humans. It tends to push out information for knowledge as fast as the speed of light as if education is about the multiplication of knowledge of facts or facts stored in memory. Modern technology introduces screens that act as a block rather than a facilitator of knowledge. The whole edifice of knowledge is represented under a screen whereby putting a barrier between the human being and knowledge of the natural world. When knowledge is defined as representation, then there is affirmed gap between the knower and the known, the subject and the object, and the *res cogitans* and *res extensa*. This understanding leads to misinterpretation of being, truth and reality. There is only one world and not two. Humans and the rest of the natural objects share one world. There is no duplication of beings to know them. Humans encounter beings in the world as one entity. Thus, the duplication of being: the natural being and the technological being poses a problem in the metaphysics of knowledge.

Modern technology to perfect its damage on nature in totality bought into the idea of total elimination of metaphysics as seen in Immanuel Kant who dismissed metaphysical objects as unknowable and called for practical reason as expressed in deontological ethics. The Agama lizard can now be studied outside its natural environment without consideration of its being, its reason for being and its reaction as a living being in its interaction with its environment. The Agama lizard under technological education is studied either as a still picture or as a motion picture. How it reacts when someone wants to throw a stone at it is not studied. How it adapts to its environment across each season is not captured by still or motion pictures. How it reproduces, eats, and excretes is all glossed over. The lessons learnt from Agama lizard through folklore are as well lost to technologically framed education. The impact of leisure on education is even more

damaging. Students through technological apps tend to clue in more for pleasure than to learn. Films, games, music, e,t.c can aid education as instructional materials but not as the content of the lesson.

Modern technology creates for itself a new environment different from the natural environment. The natural environment is now conceived as an analog environment because it does not readily support technological systems. In its bid to source energy to power its environment, technology destroys the natural environment whereby endangering the lives of millions of species through the destruction of their natural habitat. Modern technology is at the foundation of environmental crises, environmental pollution, flooding, rise in sea levels, the dilapidation of the Ozone layer due to excessive heat and melting of ice in Iceland, climatic change, earthquakes, oil spillage, pollution of seas and rivers, gas flaring and other environmental degeneration.

The major problem is how to bring technology to right its wrongs against education and the environment. The contemporary world has made technology a paradigmatic model of development, it becomes problematic to think alongside that a nation that promotes value education based on environmental friendliness and respect for other beings in the World can ever be counted as developed. Thus, the parameters for measuring development that promotes modern technology domination of every other system, institution and establishment to hold sway over every other aspect of human society. The little worry is who will bell the cat? Who will save being from the stranglehold of technology?

Statement of the Problem

The problem of philosophy, technology, and environment is hydra-headed. The problem extends to Metaphysics, Epistemology, Anthropology and Ethics. It said that the corruption of the head is the worst. Epistemic corruption is the worst problem the human mind encounters in reflecting on the relationship between Philosophy, Technology and Environment Technology in proposing to resolve problems of foundations of knowledge and education compounds the problems. In the pre-modern technology era, education viewed reality as one and therefore educate the whole man, body, soul and spirit about the human environment and life. Modern technology in the bid to better educational problems of promotion of learning speed, accuracy and fluency presents ontic education that deals only with the construction of knowledge of the external world; while neglecting ontological knowledge of the being of the learner, education provider and the being of the learnable. This line of thought is in accord with Heidegger's criticism of technology. The question concerning technology is a question concerning metaphysics. This is why Heidegger raised the question concerning technology from "what is technology" to what is the essence of technology? Knowledge in a technological age is gained not through

contemplation (metaphysics) but through the construction of technological objects. Thus, technology dismisses metaphysics.

For Heidegger technology is not only the final offshoot and terminator of western metaphysics but also its very heart. When Heidegger speaks of metaphysics, he is thematizing its technical character. (Bamme, Kotsman, Oberheber, p.152). Rene Descartes created the problem of subject-object dichotomy through his *cogito ergo sum* (Descartes, 1641,p.85). Technology took up this dichotomy, elevated super—machine to become the subject and reduces both the human subject and the objects of nature to objects. This means education to the conditioning of learners and learnable as subordinated to the super-intelligent machine. This is what the technological objectification of education and objectification of nature implies. Thus, the human subject is no longer needed for education but is reduced to part of the process of education as well as a learnable. By this very fact, education losses human character, no conscience, no values, no morality and no emotional empathy. Education is to transform the learner into a technological machine. Technology in this manner reduces education to producing a thinking machine, to statistics and calculation of data without any consideration of the being and nature of beings within their environment. In a letter on Humanism, Heidegger described this problem as The earthly dimension of things being lost when things are seen as calculable. This is what Heidegger refers to as *the Technological-Scientific objectification of nature* (Heidegger, p.130).

Having framed education through the objectification of both learner and learnable, technology releases its essence as seen *in unconditional production.* The curriculum, process, aim, and evaluation of educational outcomes become more technologically oriented. This is followed by the production of all kinds of technological educational devices without consideration of even the technological environment that is necessary for the operation of such devices. An outcome is a form of the technological divide. The teacher and learner are judged as learned if they are literate on the use of technological devices and not on technological knowledge. The capitalistic nature of technology seen in maximum production to make maximum capital is set up in education. Acquisition of education soars beyond the reach of the poor all in the bid for schools to provide updated technological devices. The products of this technological age of education turn out to be psychopaths, lacking empathy, morally depraved, culture –aliens, and suicide lovers. The question is can there be technology education for a learner as a being in the world?

The interaction between technology and the environment is more of a distant cousin. The problem can be stated as in the face of technology domination when can the earth be a homeland for humans and other beings in the world? How do human beings overcome homelessness? (Heidegger, Letter on Humanism, p.335). Technological pollution makes life in the world a living hell. This pollution translates to increase high mortality rates, sickness, hunger, homelessness, increase in temperature, sea and river flooding, disruption of the ecosystem, greenhouse effects, and dilapidation of the ozone layer. The little worry is that technology does not seem to offer a viable solution to these problems but instead compounds them. International firms are not planning along the line of tackling environmental problems but along the line of increasing capital gain. Most industrialized nations are averse to thinking along the path of renewable energy, waste recycling, reduction of pollutants and restoration of communities that are most vulnerable as a result of their industrial pollutions. Few industrialized nations on course to tackle environmental pollution are not doing enough. The concept of equity, justice and fairness appear to be an idea from the blues for these heavily industrialized nations. The worse scenario is that international policies for global best practices are blatantly violated. The question here is why should policies not work?

Statement of Objectives of Study

The objective of this research is to ascertain different ways by which Philosophy impacts technology and the environment and the extent of influence of technology on Philosophy and the environment. The research seeks to investigate the impacts of philosophy, Technology and Environment concerning the Metaphysics of being, Epistemology, Anthropology and Ethics.

Explication of Concepts

The fluidity of the concept of philosophy is such that it is applied for different aims and objectives within a given context. There is no one definite definition of the concept of philosophy. It is for this reason that philosophers approach the concept from their philosophical perspectives. Philosophy is a broad concept and that explains why there is a philosophy of everything including the philosophy of nothingness. The Greek etymological root of the concept indicates that philosophy is the love of wisdom. This wisdom is seen as logos and which in the Greek language can be understood also as knowledge, science and truth. Philosophy as a concept is therefore the deepest search for worthwhile knowledge gained for its own sake. It is a science, and as applied science; philosophy is a techne, a way of going about things especially the provision of solutions

to problems through the critical and logical application of reason. The concept of philosophy is at the root of any understanding of technology and the environment.

Aristotle defines philosophy as the way to access knowledge through logic and critical thinking. Aristotle distinguishes between knowledge and belief. Knowledge is based on providing answers to questions of practical reality through observation and experience; while belief refers to holding convictions about things whose truths are not easily verifiable. Philosophy seeks truth for the sake of the truth without any ulterior interest attached (Aristotle, lifepersona.com). Aristotle's concept of philosophy implies within the context of this research that philosophy is to provide true knowledge of technology and the environment in human affairs. The concept of philosophy was conceived by Descartes as *a science and study of all nature.* Philosophy is the root f all sciences and the method of studying philosophy is methodic doubt through which a philosopher arrives at a clear and distinct idea. The clear and distinct idea is true and is seen in *cogito ego sum* (Descartes, 2011). In this way, Descartes' concept of philosophy and conclusion of the nature of reality led Descartes to develop modern philosophy based on the discreet concept of reality between res cogito and res extensa. The body is separated from the thinking and the thinking subject is distinct from the object of thought. Descartes' conception of philosophy lays the foundation for the atomization of reality and what will turn out to be called quantum physics. This conception of reality has implications for eco-philosophy.

A wonderful shift from the traditional concept of philosophy is provided by Ludwig Wittgenstein. Philosophy is a science that distinguishes between sense and nonsense through language analysis. According to Wittgenstein, most of the propositions and questions to be found in philosophical works are not false but nonsensical (Wittgenstein, TLP, 4003). The point is that for Wittgenstein any proposition that cannot be reduced to logical forms and cannot be represented is nonsense. He further asserts that all propositions are equal (Wittgenstein, TLP, 6.4).

Philosophy concerning technology is the science of praxis. It is critical, logical and reflective thinking that calls beings as objects into being from the image originally existent in the soul. This affinity between philosophy and technology is such that technology as a concept is always a product of philosophy and dependent on the image in the soul of the artisan. This ushers the flow of thoughts into a consideration of the concept of technology. The concept of technology s diverse and complex in other words is difficult to be captured under a single definition. Heidegger believes that technology can be conceived as an activity (Anthropological conception), as a means to an end

(Instrumental conception) and which does not lead to understanding technology in its essence. The concept of technology can be conceived as technique (method of production), technical (practical as opposed to theoretical), technologies (products), systems (machines or ways of automated production patterns) etc.

Environmental philosophy also called eco-philosophy is the philosophical study of the environment that focuses on individual activities on the environment and the need for responsibility in relating to the environment. Eco-philosophy centres on justice and sustainability, sufficiency and compassion, and solidarity and participation. Eco-philosophy calls for respect for all forms of life and that population is a threat to the quality of life. It recommends population reduction and changes in human values. (Ecosophy, 2021).

The question of what is technology comes to mind. How best can technology be conceived to address its inherent character of dominance and determination of every other system without itself being determined? The concept of technology is etymologically from the Greek word: techne which means skill, craft, and contrivances. *Techne* is a clever way of going about a problem. In Philosophy, Aristotle first used the word techne in the context of *Aretai* (virtue). According to Wolff, in Aristotle, *techne* and *Aretai* are similar concerning the agent, causa efficiens (Wolff, E., 2008, p.325). *Techne* as aretai means that the agent of techne as an agent of virtue acts concerning an end and because of the common good. The agent of techne produces an image in his mind with the right disposition, to solve the human problem. This conception of techne does not exploit humans, the environment or other beings in nature. Wolff explains Heidegger's conception of techne in these words: Techne is the knowing-your-way-about something, in a particular manner of concern (Das sichauskennen *in etwas,* in *einerbestimmten weise de besorgen)* and where the concern is a being after something (Hinterhersein) (Heidegger, G.A, 18:67, Wolff, 2008, p.324). Besorge is German and means also care. In the Heideggerian sense, technology is both knowledge and practice for the sake of responsible care for the entirety of nature. This view of technology is clean contrary to the conception of technology as instrumental or means to an end. This means conceiving technology as an exploitative tool of the deep state to destroy beings and nature for elitist capitalism.

There is a great mistake in lumping the conception of technical, technique and technology as meaning the same thing. This is why the meaning of technology has eluded humans. Technology is distinct from the technical in that the latter term refers, more generally, to the techniques that produce technological devices and processes (Mullis, E., 2009, p.111). Technology has been defined as humanity…it is the activity of humans and their deliberate use of tools (Joseph Pitt, 200, p.11). This conception of technology presents an

anthropological conception of technology. It is a human activity. It is not natural and it is not divine. And Pitt's depiction of technology as deliberate human activity indicates that technology is an intended intervention and not an unintended intervention on the environment. As an intended intervention, humanity cannot evade the responsibility of technological adverse effects or describe the adverse effects of human technological activity as unending outcomes.

C.E. Rogers (1966, P.6) conceives technology as the practice of organizing the design and construction and operation of an artifice which transforms the physical and social world around us to meet some recognized need. Roger's conception of engineering technology reveals that the goal is for the transformation of the physical and social environment. The outstanding question is what type of transformation? Transformation can be negative or positive or vice versa. Transformation of the physical environment can be positive for humans but negative for the environment, nature and other species. What kind of environmental transformation can be fair to humans and fair to the environment cum other entities?

Theoretical Framework

A good discussion of the theoretical framework of this paper should consider the classification of technological theories and environmental ethical theories as a foundation for the discussion of problems raised in this paper. Accordingly, technological theories are to be discussed within the framework of technological instrumentalism, technological determinism, technology as value-neutral, technology as value-laden, technology as autonomous and technology as human controlled. Environmental ethical theories to be considered are utilitarian consequentialism, deontological ethics and virtue ethics.

Ancient Greek philosophy postulates a theory of technology that is value-laden, in consonance with nature and accord with virtue ethics. The proponent of virtue ethics is Aristotle and Martin Heidegger one of the critical theorists of technology bought into the tenets of virtue ethics. Techne does not make things out of nothing but discovers things already in nature. Nature is purposeful and therefore techne products purposeful objects in accord with nature both of the world and of human beings.

The ancient Greek philosophy presents a speculative theory of technology conceived as techne. The speculative theory was ethical and cosmological in perspectives. These two aspects are captured in relation to the answer of Empedocles to the question of the urstoff of reality. Empedocles answered that the urstoff is indeterminate. This is the outlook of the ancient theory of technology. Reality cannot be determined or captured in a test tube

or observed through a microscope under experimental conditions. Reality is mysterious and demands awe and reverence in dealing with it. It is respect of this reverence that ancient philosophers like Aristotle proposed the Ethical theory of technology. The producer of a piece of technology does not produce for the sake of production, because those products will litter and deface the environment. The producer does not produce for gain or maximization of profit. Technology products are produced to meet felt needs. The producer produces based on an image in his or her mind and this image is replicated in reality. Thus, technology is not about coping with or stealing other people's ideas or conceptions. The end of technological products is to solve a human problem or alleviate pain and suffering. This ethical position immediately overrules technology products aimed at only pleasure-seeking or based on pleasure calculus. Aristotle emphasizes disposition (Arete) and virtue in the production of technological products. This is because the *causa efficiens* (producer) needs to be ethically mindful because once a piece of technology moves from the producer (Causa efficiens) to the final user (causa finis), the piece of technology can be used for purposes that it was not designed for. This is because ancient Greek technology insists on the principle that the means justify the end.

In the same line as ancient theories of technology, Martin Heidegger proposes a Metaphysical theory of Ancient Technology. According to Heidegger, ancient technology's trust can be described as Bringing-Forth. The Greeks conceived the coming into the present out of the not-present as *poiesis*. *Poiesis* means to make, to bring into being something out of nothing. Thus, the word *poiesis* is used to translate the Hebrew word Bara<, a word that means to create out of nothing. Heidegger believes that poiesis is manifested in physics. (Martin, Heidegger, 1977, p. xxiv). Physis is used to designate nature and every being that presents itself. Heidegger makes the case that ancient techne was based on nature. It never tampered with nature but focused on bring-forth natural objects. Ancient techne was based on art, skill, and handicraft and used simple tools and devices. Ancient technology such as Bringing-Forth is environment friendly as what is brought forth is what is needed. Thus, environment-friendly technology is possible and it is a solution to environmental tragedies caused by technology.

Heidegger puts forward another theory of modern technology that he tagged Challenging-Forth. Heidegger writes revealing that rules in modern technology are challenging {Herausfordern}, which puts to nature the unreasonable demand that it supply energy that can be extracted and stored as such. (Heidegger, Martin, 1977, p. 14). Heidegger gave the example of a Windmill as a clean energy source that does not store up energy. He condemned coal mining and the construction of dams over rivers to source energy to be stored as obstructions of nature and the environment. Coal mining and dams constitute grave environmental degradation. The former causes an earthquake and the latter causes

flooding. Challenging-forth of nature as a theory of modern technology forces nature to turn against its nature to yield products. In this mode, nature is exploited to bring forth into being what does not present itself and therefore not of immediate need. Heidegger believes this mindset is occasioned by the modern human's inclination to violate nature and rape the environment not for immediate use but for Standing-Reserve. An example of this mode of acting is This mode of thinking and acting displaces natural products and objects only to store them in artificial environments not natural to their mode of being and therefore causing the products to constitute a danger to humanity and the environment.

Jacques Ellul proposed the theory of Technological Environment which is one of the critical theories of technology. In his work titled: The Technological Society, Ellul proposes the theory of technological environment. This means that technology has become the new Universal- Environment. This is evident in human communion and communication. In the natural environment, communion is achieved through simplification-"bread and wine", "body and blood". In the new environment of technology, communion no longer passes through symbolic support but through technological support. It is in these terms that communion has become communication (Jacques Ellul, p.36). The technology environment touches the essence of human language. Human language has lost its mystery of compositionality and language games. In a technology environment, language has become a set of signs and codes merely physical designation. Technology as an environment is a totalitarian environment. Human relationships and relationships with nature have crumbled. Technology has imposed itself as a totalitarian mediation. Technology as an environment has become a screen through which humans access a reality. It reduces reality to discreet bits to put into data. It is an artificial environment and does not care about the rhythm of nature. It abrogates every old education and knowledge. It is only technology education that empowers survival in a technological environment. The television screen represents the real World. It promotes disconnection between humans and the real natural World of objects.

The theory of technological determinism proposes that technology determines the progress of societal structure, organizations and cultural values. Thorstein Veblen coined the word technological determinism and holds that technological determinism means that technology determines the nature of society, its cultural values and its history of progress (Oliver Bette, 2003). Karl Marx expanded the theory of technological determinism by correcting the theory with organizations and socioeconomic status. In the view of Karl Marx technology influences the progress of organizations and the socioeconomic progress of society. In as much as technology determines the nature of society, technology is bound

to determine the environment of a society, the mindset of social groups and behaviours towards the environment. This theory of technology sees technology as value-laden.

Technological instrumentalism is a theory that sees a piece of technology as a mere passive tool that obeys commands and responds to inputs generated elsewhere (Mark Mullen, 1997). The main issues are that technology as an instrument does not distort organizational structure, and cultural values and does not affect status and roles as gender, age, ethnicity, and socioeconomic matrix. The central question should be doing a technological tool effect or does not affect the environment. Does a piece of technology like email, or social media communicate gender, age, ethnicity, and socioeconomic status online as these are communicated off line or in real life?

Autonomous technology theory believes that modern technology products like robots and spacecraft should be designed to function independently of human help and without being told what to do from earth (www.qrg.northwestern.edu). This theoretical position is predicated on the need to reduce of cost of manning spacecraft and sponsoring missions to other planets and eliminate danger to life that humans face in precarious situations like fire disasters, bomb detonation, and some rescue missions. This theory of technology acquits the *causa efficiens* of moral responsibility for the hazards of technology products since technology is autonomous and follows its processes and paths. Jacque Ellul is a sporter of this theory of technology.

The Value Neutral theory of technology proposes that technology is fully controllable and that control lies with the end user. This position maintains that technology is value-neutral (Hans Oberdiek, 2008). This theory absolves technology product designs and designers and producers (causa efficiens) of any moral responsibility and rests moral responsibility on causa finis (end-user). The question is should we objectively absolve material cause, formal, efficient cause (human producer) and final user of moral responsibility for the damages of technology products on the environment?

Review of Empirical Studies

Milad Abdelnadi Salem, Fekri Shawtari, Hafezali Bin Hussain and Mohd Farid Shamsudin (2020) researched Environmental Technology and a Multiple Approach to Competitiveness. Their work focused on the relationship between Environmental technology and competitiveness among 224 industrial corporations. The study grouped environmental technology into two: processes and products; while designating constructs such as company image, profits, and customer satisfaction as bases for competition among companies. These three dimensions for the core reason for environmental irresponsibility among companies. The solution to revolving environmental pollution is to review

processes of production from purchasing of raw material, environmental complaint transportation, environmentally responsible supply chain, low pollutant raw materials, use of clean energy for production, filtering of waste products, reuse and recycling of waste products.

Joana Costa researched Carrots or Sticks: Which Policies Matter the Most in Sustainable Resource Management (2021). The empirical study highlighted that the decision of firms becoming pro-environment or pro-innovation depends on three factors: internal factors, external factors, and the environmental technology a firm adopts. The study confirmed that the use of regulations and taxes enhances eco-innovation, but the use of grants only works where eco-innovations bring external benefits. Thus, policy actions are necessary to drive firms to be socially responsible in dealing with environmental issues, preservation of resources, and turning waste into economic value.

Stephen Vogel (2017) reviewed the work of David Kaplan titled: Philosophy, Technology and Environment, he asserted that David Kaplan believes that Environmental issues inevitably involve technology, and technologies inevitably have environmental impacts. Technology and the environment are like two sides of the same coin. The question remains: how do we dismiss the impacts of technology on the environment and the environment on technology as equal? There is a need to bring in factorization or a system of calibration to measure enact impacts of each on the other. There is a view that sees technology and the environment as two distinct worlds: the world of nature and the artificially built world. Thus, technology and environment are two parallel lines on their course. This position brackets the fact of human action, responsibility, rationality, choice and decision of the will of the acting human agent as irrelevant in the discussion on the impacts of technology and the environment.

Discussion of Problems

Metaphysics conceives being as one, simple, good and true. Technology sees being as divided into discreet entities in accord with quantum physics and therefore relates with being as manipulable entities. The manipulation of each being affects other beings but technology in the pursuit of advancement brackets the dangers of an exploitative and manipulative relationship with nature to dominate nature. On one hand, technology is said to demystify nature or to throw more light on the understanding of nature. It is one thing to invent scanning machines for the study of internal organs of humans, scanning devices to study the oceans and space and another thing to invent devices for gene editing, test-tube baby production, experimentations on the human embryo, organ replacements using

animal organs without consideration of ontological hiatus between the being of humans and animals. The fallen-out Metaphysical misconception is a degeneration of the foundations of knowledge, human dignity and values.

Philosophy in its speculative function charts the path for the future of life on earth, technology as the practical application of science adopts the speculative path of philosophy but only for the sake of utility.

Concerning the Metaphysics of knowledge or Epistemology, philosophy has articulated the foundations of human knowledge that take care of the body, soul and spirit of humans, cosmology and natural Theodicy. On the other hand, technology focused on the content of knowledge and therefore conceives knowledge only as information communication. Thus, technology is primarily concerned with what to learn and why and how to learn. This is the reason behind its conception of knowledge as essentially a representation. In this way, it continues to encourage subject-object dichotomy in the process of knowing. The computer, social media, and screen presentations all present objects of knowledge as representable information relays. This approach produces a form of anthropology, a view of human beings, as a being like any other object of nature. Humans are their object of information like other objects of information. Humans are just to access and accept information and not active in knowledge generation and application of knowledge different from what is given. The aim of technology is the universalization of knowledge through *absurdum reducio.* The motion picture, still pictures, and artificial instructional materials are all distortions of reality and of the environment. Reality (environment) is manipulated when it is captured with a camera or video.

The problems of environmental pollution turn out to be endemic in the relationship between technology and the environment. Technology needs the environment to function, but does the environment need technology to function? The technology aims at conditioning the environment to suit its inventions and innovations whereby destroying the composite nature of the environment. Technology impacts on the environment in its process, product and supply chain.

Recommendations

The United Nations in agreement with World leaders should come to a consensus on the need to cut the excesses of technological advancement that infringe unbecomingly on the well-being of the environment. This clarion call is urgent as whatever impacts negatively on the environment is bound to impact negatively on the occupants of the environment. Leaders of World nations should make sure that their nation complies with the international standard for environmental safety. This implies regulating its technology

projects and programs for adequate compliance. Technological projects that tend to destroy the ecosystem to install artificial environments for technological advancement and efficiency should be controlled. Every option is possible, but not all options are expedient.

International organizations and national institutions charged with environmental protection should take up the responsibilities and execute the same seriously as life on earth depends on effective care for the environment. These organizations should aim at establishing epistemic grounds for environmental protection, knowledge generation on the environment, environmental education, and development of policies and ethical foundations for environmental management. In concrete terms, government and private organizations should focus on the creation of awareness of the dangers of environmental destruction. Cultural attitudes, religious beliefs, customs and traditions, and professional and non-professional philosophies that aid and abet environmental degradation should be targeted and corrected.

The link between technological advancement and economic power should be de-emphasized because it is at the foundation of uncontrolled technological advancement. Nations ought to avoid undue political power tussles as expressed through the brandishing of advanced nuclear war monster weapons of mass destruction. If there should be competition among nations, let it be on which nation can develop pure technology that respects the ecosystem and entire environment without endangering life on earth.

Conclusion

The relationship between philosophy, education and environment calls for positive action from all and sundry to achieve a healthy environment for all. Technology is by its nature a totalitarian system. It aims to annex completely and control whatever it comes into contact with. Technology has devoid of its human essence by designating education as a mere representation of objects of knowledge. This widens the subject-object dichotomy and negates the human element in pedagogy. Machine education obliterates being. The human factor in education is what humanizes the learner. When the learner learns with the machine, the human element-feelings, emotions, conscience, discursive reasoning and dialectical thinking are edited out. What it means to be the learner and being of object of knowledge are compromised.

Humans need technology but not an unbridled quest for technological advancement which threatens the very being of the humans on earth. This means that humans need some form of technology. Eco-friendly technologies, respect human life, preserve the environment

and assist humans to navigate through the harsh realities of the human condition are appropriate and should be promoted.

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