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A THEOLOGY OF TECHNOLOGY: PROSPECTIVE SKETCHES

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Abstract

This article is a modest attempt to outline some of the essential components of a theology of technology. Before doing that, it makes a very brief survey of the field and explains why there should be a theology of technology. The essential themes proposed in a theology of technology are using the sources of a theology of technology; ethics of technology; technology within the scheme of creation; redemptive task of technology; theology of work; technology and power.

Keywords: Autonomy, Ethics of Technology, Jacques Ellul, Lynn White, Bible and Technology

Despite the air of being an odd pair, the interface between technology and religion is of interest to the history of Christianity, philosophy of technology and sociology of religion. True, there have been many discussions on the relationship of technology to science, business, medicine and politics. But it is rather rare to discuss the relationship of technology to religion or the sacred. Being two foundational subsystems of human culture, technology and religion cannot remain mutual strangers. The relation between the two could be of tension, competition, conflict, balance, cooperation and conciliation. But the question that is addressed here is more narrow and focused: what are the prospects of a Christian theology of

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technology? The purpose of this paper is not to offer an exhaustive answer to this question, rather to make a short diagnosis of the field and propose certain areas for developing a theology of technology.[1]

The first part makes a modest attempt to outline the field of the theology of technology. Subsequently, we shall explain why should there be a theology of technology. Finally, we shall suggest some constitutive areas in developing a sustainable theology of technology.

1. Theology of Technology: Some Broad Sketches

Technology has not been a favourite object of Christian theology for long.[2] One may even say that there was a long cherished anti-technological attitude. Naturally, it had its roots in the Greek culture whose philosophy Western classical theology has largely made use of. The classical Greek philosophical culture was predominantly (though not totally) anti-technological. Curiously, such a technological antipathy had certain (pagan) religious grounds as well. In the words of Carl Mitcham,

> the ancient critique of technology... rests on a tightly woven, four fold argument: (1) the will to technology or the technological intention often involves a turning away from faith or trust in nature or Providence; (2) technical affluence and the concomitant process of change tend to undermine individual striving for excellence and societal stability; (3) technological knowledge likewise draws human beings into intercourse with the world and obscures transcendence; (4) technical objects are less real than objects of nature."[3]

However, it does not mean that this kind of suspicion of technology stifled its growth but it had its negative impact on the evaluation of technology in the Christian West.

Anti-technological attitudes of philosophy or theology are conditioned by many non-theological factors, such as historical, political, ideological and issues related to authority and power. One of the reasons why technological changes are viewed suspiciously by religion in general and often by Christian theology is that the development of technology challenges the authority of religion by

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[1]An attempt like this is not unprecedented. For example, Michael W. De Lashmutt, *Sketches Towards a Theology of Technology: Theological Confession in a Technological Age*, Glasgow: Univ. of Glasgow, 2006.

[2]A useful survey of the field is given by Paul C. Heidebrecht, *Beyond Cutting Edge? Yoder, Technology, and the Practices of the Church*, Eugene: Picwick Pub., 2014, 6-66.

[3]Carl Mitcham, *Thinking through Technology: The Path between Engineering and Philosophy*, Chicago: Univ. of Chicago Press, 1994, 282.

positing alternative sources of authority. Probably, the most conspicuous Western example is the emergence of printing technology. It allowed the lay persons to have their own copies of the bible. Being available to the public, the bible was released from the exclusive reading and interpretation of the clerics. In fact, not all church authorities were happy with spreading the word of God through printed medium. For the printed works were taken as a debasement of the manuscript — the hand written works were said to be guided by the soul.[4]

In the area of the theology of technology, a collection of twenty essays, *Theology and Technology*, edited by Carl Mitcham and Jim Grote in 1984 deserves the first mention.[5] This volume also contains an annotated bibliography of about 840 articles and books relevant to theology of technology. But if we are able to broaden the scope of theology of technology, there are other prior works to be included in this area. They would include Max Weber's famous essay, "Protestant ethic and the spirit of capitalism" and, more recently, "The Historical Roots of Our Ecological Crisis"[6] authored by Lynn White, Jr. (1907-1987). [7] He argued that that the Judeo-Christian tradition has created a helpful climate for technological growth in the West. However, be it remarked that this claim is only a subsidiary implication of White's

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[4]Elizabeth L. Eisenstein, *The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early Modern Europe,* Vol. I, Cambridge: Cambridge Univ. Press, 1979, 319. Eisenstein enumerates a host of changes that occurred in church life as a result of the use of printing technology, along with its impact on the whole cultural scene of Europe. For example, the need to interpret the biblical texts, possibility for the unified forms of liturgy and the establishment of a Catholic Congregation in 1622, with its own printing office, causing the emergence of the term, 'propaganda.' Elizabeth L. Eisenstein, *The Printing Press as an Agent of Change,* Vol.1, 326.

[5]Carl Mitcham & Jim Grote, ed., *Theology and Technology: Essays in Christian Analysis and Exegesis*, Lanham: Univ. Press of America, 1984.

[6]Lynn White Jr., "The Historical Roots of Our Ecological Crisis," in Carl Mitcham & Robert Mackey, ed., *Philosophy and Technology: Readings in the Philosophical Problems of Technology*, New York: The Free Press, 1972, 259-265; see especially pages 260-265. But in a 1973 essay White apparently tried to address some of the criticisms that came up against his article. Lynn White, Jr., "Continuing the Conversation," Ian G. Barbour, ed., *Western Man and Environmental Ethics*, London: Addison-Wesley Pub. Co., 1973, 55-64.

[7]Similar positions were taken by Harvey Cox and the American sociologist and historian of technology, Lewis Mumford. He claimed that Medieval monasteries with their strict discipline and order created a cultural climate that opened the way for mechanization and industrialization. He wrote that "unlike the similar discipline of the Buddhists, that of the Western monks gave rise to more fertile and complex kinds of machinery than prayer wheels." Lewis Mumford, *Technics and Civilization*, New York: Harcourt, 1934, 35.

major thesis, that is, the Judeo-Christian tradition is responsible for the current ecological crisis.[8]

Two authors who have contributed indirectly to the growth of the theology of technology are David Noble and Jacques Ellul. Noble in his work, *The Religion of Technology: The Divinity of Man and the Spirit of Invention* makes a historical exposition of the close relationship of religion and technology for the past one thousand years.[9] In the first millennium Christianity generally looked down upon technology. For theology was staunchly favouring otherworldly matters. But in the second millennium technology came to be interpreted as a means to salvation and the redemption of the fallen world. Medieval Catholicism, including religious traditions like the Benedictines, had its share in creating this pro-technology attitude. Later the theology of Luther, Calvin, and Protestantism also supported this trend.

What is notable in the work of Noble is that modern technology shares the same source, passion and goal as religion. Technology promotes with the same messianic spirit, the same religious zeal and same utopian dreams. This internal proximity of two areas justifies the quest for a theology of technology.

French sociologist Jacques Ellul made extensive analysis of the history and character of technology.[10] He concludes that for Jews, Christians, and pagans 'technique' in the early phase was a matter of necessity. But in the modern world technology and work were reinterpreted as "good," in the sense of a means of redemption. For Ellul, technology eventually began to function as a substitute for religion in our allegedly secular world. That means, technique is the new sacred, the locus of meaning and value, the object of adoration and sacrifice, and the hope of salvation. Technology has become one of the dominant forces shaping the emerging world. Technologies thus effectively diffused anti-technological theological attitudes. For,

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[8]White is known primarily as a historian of Medieval technology. His main articles in this area are collected in his *Medieval Technology and Social Change*, Oxford: Clarendon Press, 1966, and *Medieval Religion and Technology: Collected Essays,* London: Univ. of California Press, 1978. Some of his claims about Medieval technology have been very strongly challenged. For instance, White's article on feudalism and Medieval chivalry, in his *Medieval Technology and Social Change*, pages 1-38, is thoroughly criticized by Kelly De Vries, *Medieval Military Technology*, New York: Broadview Press, 1992, 95-122.

[9]David F. Noble, *The Religion of Technology: The Divinity of Man and the Spirit of Invention*, New York: Alfred A. Knopf, 1997.

[10]Jacques Ellul, *The Technological Society*, ET, New York: Alfred A. Knopf, 1964 (original French ed., 1954).

one cannot discard technologies of information, communication, and transportation and take anti-technological approach.

Theologians who treat technology seriously include James Gustafson, Douglas John Hall, Bernard Lonergan, John Howard Yoder, Susan White, Oliver O'Donovan, Stanley Hauerwas, Ian Barbour, Philip Hefner, etc., to mention a few. In the recent years, there has been a spate of works from Christian ethical perspectives on technology. Examples are too numerous to mention. They do not really constitute a theology of technology. However, many of them presume a theology of technology and they seem to have been compensating for the insufficiency of a theology of technology in a weak way. In any case, we cannot mention all the particular attempts made in the field of the theology of technology.

2. Why a Theology of Technology?

Why do we need a theology of technology? At least three reasons could be proposed.

First, all technologies in general, and advances in biotechnology, artificial intelligence, and robotics in particular increase human dependence on technology. This is not merely a matter of meeting human needs with the help of technological tools. Rather, it has come to do with faith and hope of the humankind (resonating two theological virtues). This growing dependence leaves a kind of ambivalent or troubled faith in technology representing both our hopes and fears for the future. Thus it constantly calls for critically and constructively engaging particular technological developments from a theological perspective.[11] Since technology in its current applications seems to replace the sacred what is required is a proper theology of technology.

Secondly, technology to a great measure seems to assume a kind of autonomy. It does not subject itself to any external parameters except its own internal imperatives. Perhaps, the strongest imperative is this: 'if it is possible, let us do it.' Thus the technological system easily tends to derail social, moral and even political norms. Other domains remain somewhat frightened to interfere in the technological agenda. Thus medicine, business, politics, economy, transportation, culture, etc. are in effect ruled by the technological possibilities. Technology becomes the absolute or a substitute god, in the words of David W.

[11]For one such attempt see, Brent Waters, *From Human to Posthuman: Christian Theology and Technology in a Postmodern World*, Aldershot: Ashgate, 2006.

Gill.[12] It becomes so, because all these domains are hugely dependent on technology. Therefore, theology, as a domain independent of technology, can provide a set of values and sense of meaning or a spectrum of purpose to guide or assess technologies. Theology which fundamentally reflects on the ultimate and transcendent purposes can guide us in the development and use of different technologies.

Thirdly, large part of the existing theologies of technology suffers from often three maladies. That also calls for a refined theology of technology. Those maladies are: they struggle in interpreting the sources; they go wrong-headed; they are in need of better articulation.

As regards the struggle in interpreting the sources: the canonical source of Christian tradition consists of the bible. But the texts in the Hebrew bible can be interpreted in favour of or against technology. For example, the Genesis text, which says that God accepts the offering of Abel who herded sheep and rejects Cain's offering of crops (Gen 4:3-5), has been interpreted as an evidence of anti-technological mentality in Judaism.[13] The ancestors of the ancient Israelites being herdsmen, their wanderings brought them into contact with the technology of agriculture. But adoption of an agrarian lifestyle was not wholeheartedly approved by their religious tradition. The reason why agriculture was not approved initially was that it was interwoven with the Canaanites' religious practices. Hence, the adoption of farming meant for the Israelites the acceptance of the whole practice as a unit which included elements against Yahweh worship. "Along with the material side of Palestinian civilization, the tribes have taken over the religious views and practices of their predecessors, practically *en block*."[14] According to this interpretation, the technology of agriculture was deemed dangerous not on its account, but because of the alleged threat of the intrusion of pagan gods into Jewish faith through the adoption of farming.

However, one can bring out evidences from the Torah that promotes technology. Technical objects (artefacts) mentioned in the books of law such as lamps, tents, robes, pools, wells, walls, canals,

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[12]David W. Gill, "Prolegomena to a Theology of Technology, *Bridges: An Interdisciplinary Journal of Theology, Philosophy, History, and Science* 5, 3/4 (Fall/Winter 1998) 155-173.

[13]William B. Jones & A. Warren Matthews, "Toward a Taxonomy of Technology and Religion," in Frederick Ferré, ed., *Research in Philosophy and Technology,* Vol. 10: *Technology and Religion*, London: Jai Press, 1990, 10.

[14]Theodore Robinson, *A History of Israel,* Vol. 1, Oxford: The Clarendon Press, 1932, 176.

iron, cedar, brick etc., seem to suggest for Torah's approval of technology. Certain texts which mention the reception of divine inspiration also mention the use of technological endeavours. For example, the story of building Noah's ark, and inspiration given to Bezaleel and Aholiab to build artefacts for worship (Ex 31:1-6). There are technological instructions given in building certain things. For example, in building the Sanctuary and crafting the tabernacle (Ex 26:1-5).

These texts do not express the whole of Biblical attitude toward technology. Jewish understanding of technology, as in the case of any issue, is conditioned by Midrash and Talmud, Rabbinic literature, Jewish mysticism and the historical circumstances of the Jewish people in which they find themselves, such as the exile or Diaspora. Let us consider the following example. There was a dispute between the schools of Rabbi Hillel and Rabbi Shammai about the question whether vessels, machines, etc. should cease working on the Sabbath. The real issue was whether the prohibition of labour on the Sabbath extends from the producer of the thing to the thing itself. The dispute was settled in favour of the school of Hillel, concluding that "automatic technology need not be stopped for the Sabbath as long as it does not require human attention on the Sabbath, as long as it permits its makers and its attendants to transcend it."[15] This short account indicates how hard it is to analyse sacred texts as a source of the theology of technology.

As regards wrong-headed arguments: it has been taken for granted that humans are commanded to have dominion over the world of objects. This would justify any amount and kind of technological intrusion into nature. God has created human being in His image and likeness (according to the *Genesis* account). But does that mean, he allows humans to subdue and exploit nature using all kinds of technologies available? This is indeed part of the thesis of Lynn White. But one cannot attach this conviction to "the Judeo-Christian tradition" as such. It is not a definite description of a particular thing. It cannot function as a specific referent. For a cursory consideration of the history of the Judeo-Christian tradition would reveal that there have been different strands or streams of thought in this collective tradition. For instance, in the writings of Paul we find him struggling with various interpretations of the Christ event. The Patristic period

[15]David Novak, "Technology and Its Ultimate Threat: A Jewish Meditation," in Frederick Ferré, ed., *Research in Philosophy and Technology,* Vol. 10, Greewich, Conn.: Jai Press, 1990, 61.

shows considerable diversity of understandings concerning Christian doctrine. Even during the Medieval period, the church could not claim to have achieved a uniformity of faith, doctrine or practice. It would be difficult to say that the Augustinian and Thomistic idea of God was altogether the same in the context of their particular interpretations and (Platonic & Aristotelian) traditions. The Reformation and the counter-Reformation also weaken White's claim to speak about the Judeo-Christian tradition as a single entity. Now coming to our specific topic, namely, technology, within Christianity different stances have been taken by different authors. For example, W. Norris Clarke, a Roman Catholic priest, argues that technology is a positive "element in the total development of man as an image of God."[16] But Christianity also includes Ellul, a Calvinist, who says of technology that "[i]t is the product of the situation in which sin has put man; it is inscribed exclusively in the fallen world; it is uniquely part of this fallen world; it is a product of necessity and not of freedom."[17] In short, it is rather simplistic to speak about the Judeo-Christian tradition in a monolithic fashion and this tradition includes diverse views on particular topics, including technology.

As regards theological positions that need enrichment, we take the stance of the Catholic Church towards technology. Technology became a matter of serious concern in the teachings of the church only from the 1950s. Nonetheless, one does not find an extensive and deep treatment on technology in general, as there are teachings of the church on themes such as 'peace,' 'human dignity,' 'work' and 'just wages.' In this attempt, we do not go through the whole documentary tradition of the church. Hence, we consider only three documents which claim representative character of the position of the church: Christmas Message of Pius XII (1953), *Gaudium et Spes* of Vatican II (1965)[18] and *Catechism of the Catholic Church* (1992).

Pius XII, in his Christmas address broadcast on 24th December 1953, appreciates the merits of technology and warns against the risks involved in the use of technology. Summarily put, he holds that,

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[16]W. Norris Clarke, "Technology and Man: A Christian View," in Carl Mitcham & Robert Mackey, ed., *Philosophy and Technology: Readings in the Philosophical Problems of Technology*, New York: The Free Press, 1972, 247.

[17]Jacques Ellul, "The Relationship between Man and Creation in the Bible," Carl Mitcham & Jim Grote, ed., *Theology and Technology*, 135.

[18]This, however, does not mean that GS is the only Council document which deals with technology. Other texts which use the word technology in different contexts include *Lumen Gentium*, 36, *Ad gentes*, 11, 26; *Inter mirifica*, 1, 11; *Christus Dominus*, 12.

thanks to technology, the material world has come to perfection previously unknown. It has increased the production of goods.[19] Pius XII, warning against the dangers inherent in technology, says that it may lead modern people to place their absolute trust in technology (and science). It can also lead people to restrict their gaze to the material things and material possibilities alone; consequently it is very likely that people become blind to religious truths.[20] Moreover, when there is a supreme reign of technology, it will transform human society into a colourless mass.

Gaudium et Spes (hereafter GS), the Pastoral Constitution of Vatican II on 'the Church in the Modern World,' makes reference to technology as a matter of serious concern. However, it does not deal with technology at length. Technology is viewed by this document as a factor that causes profound changes in the world (GS, 5). This document further refers to technology, when it speaks about the meaning of human activity in the world. Accordingly, technology helps us to extend our mastery over the whole universe (GS, 33). Moreover, GS warns against a possible danger caused by science and technology, namely, an exclusive emphasis on observable data. It would lead us to ignore 'higher realities' (GS, 57).

The closely related realities of science and technology are understood in GS synonymously. This document definitely touches upon the ambiguous character of technology. But it does not seem to perceive ethical ambiguity of technology as a crucial issue to be addressed in itself.[21]

Reference to technology is found in five numbers (2292-2296) in the *Catechism of the Catholic Church.* Explication of the fifth commandment leads the *Catechism* to the topic of the respect for human persons. This theme contextualizes a few references to science and technology. Two initial comments: first, the *Catechism* does not seem to make a distinction between science and technology; secondly, true to Christian (catholic?) ethical tradition, discussion on technology is found circumscribed by discussions on biomedical issues such as, the use of drugs and mutilation.

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[19]Pius XII, "Technological Concept of Life," Text from: *The Irish Ecclesiastical Record* 83 (April, 1955) 299.

[20]Pius XII, "Technological Concept of Life," 300.

[21]Beside the texts already mentioned, other parts of GS also refer to technology. They include numbers 15, 23, 35, 54, 56, 62, 64. These texts in general refer to technology in the context of describing human progress.

The *Catechism* admits that once technology is placed at the service of humankind, it is a precious resource (2293). It has to be controlled by moral criteria, which the document seems to understand broadly as the service of the human person, in conformity with the will of God (2294).

Evidently, the three documents considered do not belong to the same genre or period. GS has more reference to technology in different contexts. It recognizes the ethically ambiguous character of technology. This characteristic stands in contrast to the position of other church documents, especially the *Catechism*. One might wonder whether the *Catechism* shows an adequate awareness about the crucial roles played by technology in the life of contemporary people. Briefly, it reveals that the approach of the church towards technology is not adequate and it is still in need of an enriched theology of technology.

3. Sketches of a Prospective Theology of Technology

After having suggested the reasons for the scope of developing a theology of technology, below I propose certain areas that merit serious attention in such an endeavour. Each area certainly deserves further elaboration, research and discussion. Taken in themselves, they have been sufficiently treated in theology. But the remaining task is to put them and build up within the framework of a theology of technology. Therefore, what follows will serve only as a prognosis of a Christian theology of technology. It also implies that such an approach will keep the space for different theologies of technology open.

3.1. Sources of Theology of Technology

Obviously, the bible is a sure source of any theology. But understandably the biblical world has only the earliest kind of technology in its experiential background. Times have drastically changed in the evolution of technology, since the biblical period. It requires great care in the assimilation of the exegetical meaning of certain biblical texts and expressions into the theology of technology. For instance, “be fruitful and multiply,” “fill the earth and subdue it,” “have dominion,” “till and keep the garden,” “name the animals.” It remains a theological task to explain how the technological work of human beings forms part of God’s creative work in the world.

3.2. Ethics of Technology

One of the inevitable components of a theology of technology is the whole area of the ethics of technology. As the theology of technology

develops, it will naturally come to address questions that are inherently ethical. For example, one cannot avoid questions such as whether technology is morally good, evil, ambiguous or neutral. How far can I go developing and using newer technologies? Am I responsible for the consequences of the technology I develop and use? How to address the ethical dilemmas involved in the use of technology? How far humans can interfere into life issues? Can I tamper with the genetic code of humans? Can technology be allowed to take us to a post-human level?[22] Perhaps, it is to be stressed in this connection that technology is not value neutral, a tool that can be used for good or evil. Rather it is value laden, irrespective of the kind of use to which it is put. It is a matter of happy note, that closer to the theology of technology greatest number of works has been done in this area of the ethics of technology.

3.3. **Technology within the Scheme of Creation**

Technology as a "human creation" is to be placed within the larger scheme of God's creation.[23] Humanity has been mandated by God to perfect God's creation through work. It also calls for the explanation of continuous creation in relation to technology, nature-culture divide, thinning difference between artificial and natural, especially in the case of cyborgs. One may also ask the question whether technologies take the place of nature. Have they got integrated into nature, becoming a functional and indispensable part of it?[24] These discussions assume greater importance as technologies become more and more autonomous, rather than mere tools in the hands of the user. The crucial issue is to place such technologies within the plan of creation which originally did not have these kinds of sophisticated, self-moving, even thinking machines.

3.4. Redemptive Task of Technology

Created world and its history cannot overlook the impact of the "Fall" which meant the radical disruption of creation. Therefore, a theology of technology, to be complete, must address the motifs of redemption and healing. This means that in a fallen, broken world

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[22]Brent Waters, *From Human to Posthuman: Christian Theology and Technology in a Postmodern World*, Burlington: Ashgate, 2006.

[23]Whitney Bauman, *Theology, Creation, and Environmental Ethics: From Creatio Ex Nihilo to Terra Nullius*, New York: Routledge, 2009.

[24]Peter M. Scott, *Anti-Human Theology: Nature, Technology and the Post-Natural*, London: SCM, 2010; Ulf Görman, Willem Drees, Hubert Meisinger, ed., *Creative Creatures: Values and Ethical Issues in Theology, Science and Technology*, London: T&T Clark, 2005.

technology often assumes redeeming and healing jobs also. It is quite understandable that humanity would use technology to liberate what is broken and fallen. We may think of a myriad ways in which technology tries to alleviate our pain and reduce human suffering and hard labour. But this redemptive work cannot and would not replace the redemption realized by Jesus Christ. It is the task of theology to explore how the redemption promised by Jesus from sin and suffering might be facilitated by the virtuous use of technology. It also needs to consider the ways in which technology can put people into various kinds of bondage, addiction, sins and sufferings. A redeeming kind of technology will surely help us expand the extent of Christian love and serve the needy in much more efficient and greater ways.

3.5. Theology of Work

A theology of technology has to develop the theological meaning of work carried out by various kinds of technologies. By the incarnation, the whole cosmos, particularly the human world is divinely capacitated to bear God and to reveal to humanity divine mysteries.

> If humanity is true to that grace which recreates humankind in God's image in Christ, everything humanity constructs is matter for the Kingdom of God. God divinizes humanity and humanity humanizes creation. Work is the meeting point between humanity and the universe, between spirit and matter.[25]

Technological culture in a way creates a humanized nature. Thus it becomes the mission territory of the church. God does not reject the 'profane' technological world, but invites divine-human collaboration affirming continuing creation.

3.6. Technology and Power

Many people think that technology operates in a neutral terrain, independent of socio-political contexts. Liberation theology opposes any move that tacitly supports the link between technology and the logic of exploitation. Technology for obvious reason keeps a nexus with economic, political, military and business interests. Close examination shows us that there is a strong correlation among technology and other power centres in such a way as to feed each other at the expense of the poor and the powerless. In response to this scheme of technology–power calculus, one may find alternative approaches such as community development, alternative education

[25]Paula Jean Miller, "Technology and the Theology of Earthly Realities in M.D. Chenu," *Chicago Studies* 40 (Fall / Winter, 2001) 303.

and medicine, education for development, economic decentralization, peoples' movement, etc. But within the massive edifice of technology-centred power structures, they remain largely insignificant or practically ignored.

Sometimes technology assumes a kind of ideological mask. It might be called technological messianism. It would pretend to have solutions to all kinds of problems in the world. Technocracy will thus become the chant of the day. One may even uncritically follow a sort of theological resemblance with technology. Just as grace from above is wanted and appreciated, solutions from high technology are awaited for all kinds of problems. Therefore, theology has to develop tools to dismantle technology's ideological discourse that mask the areas and means of exploitation executed by the powerful.[26]

Conclusion

Theology of technology enjoys a global appeal, in an increasingly globalised world. For, the whole world is enmeshed in a technological system though in different magnitudes and sophistication. As we have already mentioned, making theological sense of technology still largely remains a task ahead for theologians. The phase of getting enchanted by technology is over; this is the time to engage technology meaningfully. However, we must add that for many theologians science is more foundational than technology, as they consider the latter as applied science which is an outdated thesis. Many have been attracted to a theology of technology not per se, but because of the social outgrowth of technology such as the idea of development, environmental protection, communication, war and peace, market, consumerism, etc.

The main argument of this article is not that technology raises theological questions that theologians must address. Rather, a theological consideration of technology provides us with better understanding of technology which would not be otherwise possible. For, technologies do not reflect a certain way of looking at the world. But they train and sometimes force us to look at the world in particular ways. In this scenario, a theological lens will keep us from being deceived by the marvels and threats of technology.

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[26]For some general reflections in this line see Hugo Assmann, "Technology and Power in Liberation Theology," *Theology Digest* (Fall, 1980) 239-243.