



The Cultural Relationship between Christianity and Technology for the Practice of Christian Mission

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Abstract—The involvement of all members of society in the advancement of technology is becoming a crucial aspect since the pace of technological advancement has accelerated markedly. Christianity, as a constituent of society, is also being called upon to reflect on technology and to apply it in tangible ways within the social context. This study examines how Christianity can contribute to the formation of social norms reflected in the development and operation of technology. The methods that this study uses include an initial investigation undertaken into the concept of technology based on the theory of the philosopher of technology, Langdon Winner. Subsequently, the study elucidates the interrelationship between Christianity and technology by demonstrating that technology and Christianity are human cultural systems on an equal footing. Finally, this study endeavors to facilitate an interdisciplinary dialogue between the philosophy of technology and public theology to postulate the potential for technology and Christianity to exert reciprocal influence on one another. Throughout these methods, this research defines the cultural relationship between technology and Christianity and finds influencing the trajectory of technological advancement from a Christian perspective constitutes a missional practice.

Keywords- *Christianity, Christian Mission, Philosophy of Technology, Public Theology, Technology*

I. INTRODUCTION

The 21st century is unquestionably the age of technology. The commercialization of digital technologies, the introduction of personal smart devices, the emergence of face-to-face online relationships, and the launch of programs that utilize artificial intelligence are all examples of how technology has been integrated into our lives [1]. These phenomena have been encapsulated within the term "Fourth Industrial Revolution," as coined by Klaus Schwab, which serves to emphasize the transition towards a society that is increasingly technology-oriented [2]. The term "revolution" suggests that the profound influence of technology is

restructuring the social structure and even the relationships between individuals. Conversely, the political and socio-cultural norms prevalent in any given society have the potential to exert an influence on the trajectory of technological advancement [3]. If technology develops as a reflection of the communal norms of a society, then it can be argued that Christianity constitutes an integral aspect of those norms, thereby exerting considerable influence on technological advancement.

Nevertheless, the relationship between Christianity and technology has, thus far, been addressed through the lens of traditional theological discourse, characterized by abstract and conceptual logic. In essence, Christianity has not engaged in a concrete and practical discourse with the political and social phenomena that technology represents in contemporary society. It can be attributed to an inherent lack of understanding that Christianity and technology represent two equally significant cultural systems that can be mutually influencing and interdependent. Much of the theological study of technology has hitherto concentrated on the effect of technology on moral conduct, a consequence of there being no prior assumption that technology and Christianity are analogous cultural systems.

Therefore, it is evident that any theological study of technology in contemporary society must commence with the understanding that technology is a cultural and social product and that it is subject to social norms. It can be argued that Christianity has a reciprocal relationship with technology as it forms the social norms that shape technology and is an equal cultural system influencing it. Additionally, a missional practice that Christianity can influence the trajectory of technological advancement in accordance with its core values could be possible.

The objective of this paper is to define the relationship between Christianity and technology from the perspective of

philosophy of technology and theology. It also aims to examine how Christianity can contribute to forming social norms reflected in the development and operation of technology. This study begins by examining the theories of the philosopher of technology, Langdon Winner, to gain insight into the meaning of technology in contemporary society. In contrast with scholars who have asserted that technology exerts an absolute and dominant influence on humans, he posits that the advancement of technology is contingent upon social involvement and collaboration. This provides a theoretical foundation for exploring the potential for a novel relationship between Christianity and technology. In particular, it is a cultural relationship. In his work, Winner defines technology as a form of culture. Technology and Christianity are of equal status in that Christianity is also a cultural product. In light of Kathryn Tanner's culture theory that human cultures are inherently intersecting, this study posits that Christianity and technology are in a relationship in which they can both influence and be influenced by each other. Finally, this thesis examines the specific direction of this relationship by investigating the potential contributions of Christianity to the development of technology from the perspective of public theology. This is not merely a social activity of Christianity; it is also a missional activity insofar as it proclaims a voice rooted in Christian values to technological society.

II. RELATED WORKS

Theological discourse on technology has hitherto been largely dominated by ethical reflection. This has been achieved either by examining the positive or negative impact of technology on human morality or by theologically reflecting on specific technological issues in various ways. In particular, European studies have concentrated on the value neutrality of technology, human responsibility, and the dominance of technology. In contrast, American studies have focused on specific issues such as transhumanism and post-humanism [4]. In contrast, Korean theological reflection on technology has concentrated on ethical considerations regarding the utilization of technology, the human rights issues that have emerged as a consequence of the Fourth Industrial Revolution, and the pastoral application of digital technology [5].

This study explores the potential for interdisciplinary research in the philosophy of technology and theology by elucidating the relationship between technology and Christianity that underlies these ethical reflections. Furthermore, it underscores the necessity of establishing a connection between technology and Christianity, demonstrating that such research is not merely an academic pursuit but also has significant implications at the pastoral and social levels.

III. RESEARCH METHODS

This article represents an interdisciplinary study based on literature research. It presents a philosophical and

theological argument for the relationship between technology and Christianity. To achieve this objective, an initial investigation is undertaken into the concept of technology in the context of the philosophy of technology. In particular, it examines the role of technology in contemporary society through the theory of the philosopher of technology, Langdon Winner, which is presented in his book *Autonomous Technology: Technics-out-of-Control as a Theme in Political Thought* and *The Whale and the Reactor: A Search for Limits in an Age of High Technology*. These books consider the responsibilities and roles of members of society concerning technology. They also encourage the democratic participation of social constituents in technological development. Subsequently, the study elucidates the interrelationship between Christianity and technology. This study also appropriates Kathryn Tanner's argument in her book *Theories of Culture: A New Agenda for Theology*. According to her, technology and Christianity are human cultural systems on an equal footing. If both are cultures, then an intersection between the two can be formed, and that intersection constitutes a hybrid space where deliberations can take place that offer new directions. Finally, it postulates the potential for technology and Christianity to exert reciprocal influence on one another in cultural relations. To achieve this objective, this study facilitates an interdisciplinary dialogue between the philosophy of technology and public theology. This interdisciplinary study is significant in that it draws upon the philosophy of technology, which places a particular emphasis on human responsibility concerning the development of technology, and the field of public theology, which is concerned with providing guidance based on Christian values for a range of different areas of human society. Finally, it develops an argument by insisting that this interdisciplinary study is missional in nature, seeking to reorientate the underlying logic of technology in a manner that reflects the tenets of Christianity.

IV. RESULT AND DISCUSSION

A. Understanding Technology from the Perspective of Philosophy of Technology

The philosophy of technology originated as a scholarly response to human astonishment and expectations about the development of modern technology in the post-industrial era [6]. However, after two world wars, humanity came to a reflective question about technology, namely, whether technology is beneficial to humans. The scholarly explorations of the early philosophers of technology, such as Martin Heidegger and Jacques Ellul, reflect this period. Collectively, these scholarly positions are known as the "classical philosophy of technology" (Son 2016, p. 19). They distinguish between traditional and modern technologies and develop a critical view of modern technology, arguing that the impact of modern technology on society is enormous and beyond human control or,

conversely, that technology is transforming all aspects of human life.

In particular, they are pessimistic about the complementary relationship between technology and human beings. For example, Heidegger insists that human beings are reduced to a resource for technological development. In a society in which the name of the age is represented by a particular technology, all non-technological things, including human beings, have been relegated to the position of subjects and placed in the substructure of technology [7]. Ellul argues that human beings are no longer in control of technology, but have become subject to it. According to Ellul, technology has reached a stage of self-propagation and unstoppable development. It results from human beings pursuing only progress and growth, and it engulfs humanity [8].

It is evident that the philosophers of the classical philosophy of technology, including Heidegger and Ellul, are overwhelmed by the accelerated pace of technological advancement [9]. As a result, they tend to underestimate the human potential and restrict the role of human beings in modern society. Because of the perceived impossibility of human agency, the classical philosophy of technology is limited in that it does not provide an alternative to the various problems caused by modern technology. The movement of scholars who pointed out this and argued for a new philosophical approach to technology is called the "empirical turn" [10]. These scholars argue that modern technology is highly fragmented and that it is, therefore, necessary to study each technology specifically. They posit that we must study the concrete experiences of individuals who utilize technology and also propose solutions to the problems that each technology presents rather than merely enumerating the shortcomings of technology.

In alignment with the "empirical turn" espoused by numerous scholars, this research will draw upon the insights of the philosopher of technology, Langdon Winner, as a key reference point in academic inquiry. He does not subscribe to a wholly negative view of the classical philosophy of technology. Rather, he acknowledges the profound impact and control that technology exerts in contemporary society. At the same time, he acknowledges that it can threaten humanity and that many humans live within it, unaware of its dominance. He identifies a lack of serious consideration of the consequences of technological advances and argues that this has left technology "adrift" [11].

The drift of technology represents a somewhat different perspective than that of the classical philosophers of technology, who envisioned a unilateral dominance of technology. Rather than identifying the potential dangers of technology, Winner attributes responsibility for creating these dangers to humans. The reason technology appears so threatening to humanity is that humans have failed to act responsibly and plan for variables in the process of developing and operating it. Winner describes this human condition as a state of "technological sleepwalking". This is because individuals in the contemporary world are experiencing the impact of technology on their lives. Yet,

they are not engaging in critical reflection or exploring alternative approaches to the dominance of technology, as if they were walking in a state of technological somnambulism [12]. Accordingly, Winner's position is that in the face of the ever-changing landscape of modern technology, it is imperative that humans first establish a clear and accurate understanding of technology and then consider how to regulate it.

1) The Meaning of Technology in the Contemporary Society

In a manner reminiscent of Ludwig Wittgenstein, Langdon Winner posits that technology has become a "form of life" in the modern world [12]. According to Winner, the infiltration of technology into our daily lives and its integration into our human context signifies that technology has become a form of human life. It is evident that certain technologies have transformed the very nature of human existence. However, most technologies are developed as a continuation of existing human behaviors, which in turn gives rise to novel ways of expressing life. In this vein, he does not entirely reject the notion of technology as a human-made instrument. Nevertheless, in light of the profound alterations it has wrought, he maintains that technology is not a neutral instrument.

Thus, he insists that it is imperative to consider the political, social, and cultural alterations that technology engenders rather than fixating on its potential to subjugate and regulate humanity [12]. It is noteworthy that not all technologies developed by humans result in positive changes to the way we live. In particular, he advocates for a comprehensive discourse and consensus regarding the imminent and long-term implications of the advent of technology, as well as the specific forms of life it will ultimately engender. For Winner, it is ultimately the domain of politics that makes this insight possible.

Winner posits that technology possesses intrinsic political significance. This is due to two specific features of technology: firstly, a particular technology comes to represent the political position of a particular group [12]. For instance, the advent of digital technology has the potential to be a convenient instrument for those who are proficient in its use. However, it can also serve as a conduit for those less familiar with it to experience discrimination and inequality. Conversely, some technologies are employed as political instruments to facilitate inclusivity, such as providing accessible facilities and bicycle lanes. Secondly, some technologies are inherently political in nature. Winner explains that some technologies are inextricably linked to specific institutional forms of power [12]. For instance, nuclear power plants are commonly perceived to be subject to the control of powerful entities due to the use of raw materials that could have catastrophic consequences for humanity. In other words, the technology of nuclear power is inherently centralized and driven by power.

Consequently, technology, as with any institution or system, has the capacity to define, control, and categorize human life. Winner posits that a more profound examination of technology is required within political discourse. He

thinks that the political influence of technology on human life has been underestimated due to the perception that technology is the exclusive domain of technology developers and scientists, operating independently of politics. This perspective fails to acknowledge the potential for technology to become an uncontrollable force. To prevent this, technology must be rethought from a political perspective.

2) *Solutions to Technology*

In his work, Langdon Winner identifies the discursive challenges associated with technology. He discusses the ambiguity of terms such as "risk" and "value" and argues that they inhibit or contribute to the absence of serious reflection on technology. Firstly, the assertion that technology is dangerous prompts us to concentrate on the issues it will create rather than the technology itself. For instance, the assertion that the construction of toxic dumps is dangerous diverts attention from the underlying reasons for their existence. Instead, it focuses on whether they should be built and the harm they cause.

Nevertheless, it is crucial to reflect, introspection, and discourse surrounding the technologies that generate toxins, including their necessity and the viability of alternative approaches to reduce toxic waste [12]. This discourse on the dangers of technology serves to obscure the debate and impede reflection. Secondly, there is the issue of the discourse focusing on "values" in technology evaluation. The winner highlights the subjectivity and relativity of the term "value" and the limitations of using it as a concrete criterion for evaluating technology. He poses the question of what is meant by a phrase such as "the value of humanity that nuclear weapons undermine" [12]. The use of the term "values" only serves to impede our capacity to reflect on the impacts of technology. Without a more profound comprehension of the values that are being influenced and how they are being affected, it is challenging to respond to the changes that are brought about by technology.

At this juncture, Winner presents an argument similar to that put forth by Ellul in his critique of technological discourse. A discourse that is characterized by ambiguity can only result in either an infinite number of affirmations or vague criticisms of technology. What is of paramount importance is to examine in detail how technology has altered human society, both positively and negatively. Only then can humanity identify alternative solutions to technology. In this context, it is evident that the responsibility does not solely lie with technology developers and scientists. Rather, it is the users of the technology, including those responsible for its development, who are responsible for shaping the discourse surrounding it.

Winner emphasizes the necessity of establishing a public forum where individuals from diverse backgrounds can engage in discourse on technology. Firstly, he posits that it is not the legislation itself that is of consequence in creating alternatives to technology; rather, it is the process of legislating about it [11]. The legislative process considers the positive and negative aspects of an issue, ascertaining its

political capacity and crafting legislation to respond appropriately. It is not only the role of technology developers and corporations to legislate for technology, that is, to identify an appropriate political response, as previously stated. Such an attitude can, in fact, act as a hindrance to an appropriate response, perpetuating a positive outlook on technology that is based on the logic of efficiency. This is evidenced by the fact that the myth of infinite positivity about technology is still prevalent in society today. Consequently, the public discourse on technology should be accessible to all members of society.

B. *The Cultural Relationship between Technology and Christianity*

Langdon Winner's philosophy of technology reaches its conclusion in the argument that discourse about technology should not be limited to experts alone but rather be a responsible public forum for all those involved. The objective is to ensure that technology evolves in the right direction. This is significant because it implies that all systems influencing our way of life, including technology, can converge. In particular, Winner argues that technology should be directed towards a 'good world.' While the consensus on the good world emphasizes the importance of political views, ethics, and moral perspectives on democratic systems, it also implies that religion can shape the discourse on technology. In this sense, Christianity can form a relationship with technology and, in doing so, should help to shape technology for the better. In light of these considerations, it is pertinent to inquire about the nature of the relationship between technology and Christianity and the potential for discourse to emerge from this relationship.

1) *Technology and Christianity as Cultural Entities*

In a narrow sense, culture can be defined as an artificially created entity, while in a broader sense, it encompasses all of how humans live [13]. Langdon Winner's definition demonstrates that technology has both aspects: technology as a human-created tool and technology as a human way of life. Consequently, technology is essentially a component of human culture. Wha Chul Son identifies two cultural characteristics of technology. Firstly, technology has an instrumental nature that has accumulated throughout human history. Humans have devised many instruments to regulate or influence the natural world, all of which may be considered technologies. Secondly, it is possible to make cultural value judgments about the outcomes of technology. The impact of technology on human life can be evaluated in terms of its implications. This evaluation may be positive or negative, depending on the consequences of the technology in question.

Technology as a culture has at its core the benefit of humanity. Even though this characteristic is currently emphasized and specific and narrow purposes such as efficiency and convenience are presented as the ultimate focus of technology, technology has been developed since its inception for the benefit of human society or the creation

of a good world. Moreover, technology has undergone stages of absorption, transformation, and utilization of other cultural elements throughout its development and progress. In other words, technology cannot exist independently of other cultures; it exists in a relationship with human political, economic, and social cultures and natural materials.

Also, Christianity can be identified as a component of human culture. Kathryn Tanner posits that Christianity is a constituent element of culture and a form of cultural practice [14]. It is historically and socially conditioned in a manner analogous to other human cultures. Basically, Christianity is the collective cultural element shared by Christians. The term 'Christianity' is defined by several key elements, namely the Gospel, which represents the core set of beliefs held by Christians to be true; a set of traditions that have accumulated and developed throughout the history of the Christian faith, and a set of doctrines that interpret the teachings and practices associated with this tradition.

At the same time, Christianity is shaped by concrete Christian social practices: Christians express their religiosity through many cultural forms. These social practices fundamentally presuppose that Christianity is in a relationship with other cultures. This implies that Christianity as a culture is susceptible to transformation, contingent on the cultural forms employed in specific social contexts. In this regard, Christianity is not a fixed entity; rather, it is a dynamic cultural form shaped and altered by ongoing discourse and accommodation [14]. The identity that defines Christianity as a culture is not preserved by rigid boundaries but is perpetually evolving, interconnected, and adapting to the multifaceted dimensions of humanity.

2) *The Cultural Relationship between Christianity and Technology*

The interconnectivity of culture and the various cultures that constitute human society is a phenomenon that cannot be overstated. Thus, Christianity and technology are both cultural entities that exert a mutual influence on each other. Nevertheless, the assertion that religion and technology are inextricably linked is not readily perceived as a tangible phenomenon. This is because most studies on Christianity and technology to date have either critiqued the challenges of technological society from a Christian perspective or focused on utilizing individual technologies [15]. These studies fail to adequately reflect the interconnectivity and mutual influence between technology and Christianity on an equal cultural footing. A more innovative methodology is required to conceptualize the cultural relationship between the two.

In my previous research, I have defined hybrid cultural relations as how different human cultures relate to each other. Hybrid cultural relations are defined as a relationship between cultures that is not solely one-way, characterized by either appropriation or criticism. Instead, it is a dynamic process that creates a third culture [16]. It draws upon the cultural discourse of postcolonial theorists such as Homi Bhabha and Robert Young. Bhabha, who studied the process

of mixing the cultures of colonizers and colonized people, posits that the culture that results from the relationship between the two is a third culture that is analogous to neither the colonizer's culture nor the colonized people's culture. The third culture is inherently hybrid in nature, as it is ambivalent, possessing the characteristics of both cultures. However, it is also distinctly different from them [17].

Robert Young presents the concept of cultural translation, which posits that when two distinct cultures interact, they reinterpret elements of their culture that were previously unknown to them. Young refers to this process of reinterpretation as translation, but it is important to note that it is impossible to translate cultures. To illustrate this concept, consider the interaction of two cultures, A and B. When these two cultures enter into a relationship, the conjunction of the existing cultural elements of A (denoted by the letter 'a') and the reinterpreted elements of B (denoted by 'b') results in the emergence of a new culture (denoted by 'C') distinct from the original cultures A and B. This process does not create a culture that is a direct translation of either culture A or B; rather, it results in the formation of a novel culture, C. The inability to create such a direct translation is an inherent challenge in cultural translation [18]. This is consistent with Bhabha's perspective that ambivalence and difference are crucial elements in cultural hybridization.

Consequently, when examining the cultural relationship between Christianity and technology from these two perspectives, it becomes evident that a simplistic dichotomy of utilization or criticism is untenable. Such an approach could be described as cultural colonization, which prioritizes the interests of the entities within each domain, such as religious institutions and corporate entities, rather than focusing on the shared humanity of individuals. However, the ultimate figure of the cultural relationship between Christianity and technology is conceptualized as an intersection where the hybrid of both cultures occurs.

The cultural hybridity of Christianity and technology presents an opportunity for a distinct cultural practice by enabling an examination of fundamental values at the nexus of their respective values. This cultural hybridity may be observed in several contexts, including interdisciplinary research in the philosophy of technology and theology, deliberations between churches and IT companies, dialogue between Christian users and non-Christian technology developers, and even within Christian technology researchers themselves. It is important to note that this process facilitates an interactive and productive dialogue between representatives of both realms. Each brings new insights, thereby enriching both points of view based on their own logic [19]. The participants will engage in a discussion on a specific topic from either a Christian or a technological perspective. At the core of the subject matter is humanity since Christianity and technology are cultural systems that are fundamentally concerned with human beings. In other words, Christianity and technology can reinforce the interpretation of interconnected systems of meaning in the context of various practical challenges in

human society and provide practical solutions based on them.

C. The Cultural Relationship between Christianity and Technology for the Practice of Christian Mission

1) The Practicality of the Cultural Relationship between Christianity and Technology

In his work, Ulrich Beck characterizes modern industrial society as a 'risk society'. He posits that while technological advances since the Industrial Revolution have provided the foundation for social development and economic growth, they have also brought unpredictable risks to humanity [20]. As with the environmental issues that present the greatest threat to humanity today, these result from technological progress and overexploitation. In his view, it is not the technology that has created these social risks; rather, it is the logic of expert groups and corporations that monopolize technology decisions. In his view, the logic of these expert groups and corporations is overly immersed in scientific rationality and efficiency. To address this, Beck insists that human beings require the capacity for collective intelligence to construct social consensus based on social rationality [20].

In the contemporary era, meanwhile, Klaus Shuwab anticipates that the primary beneficiaries of technological advancement will be the corporations that develop these innovations and the investors who provide the capital to fund them, resulting in increased profitability [2]. A minority of highly remunerated professionals will be able to retain their positions of employment, while most workers will be compelled to accept insecure and poorly paid roles. Ultimately, intensifying the winner-take-all system, driven by technological advancement, will result in heightened social polarization and increased social unrest.

The political, economic, and social changes brought about by technology in the modern world give rise to issues that cannot be addressed through a pragmatic approach that regards technology as a mere instrument. To critique the social and political hegemony enabled by technology, Feenberg argues that it is required to democratize technology [21]. He posits that the rationality of technology is susceptible to social interaction predicated on social values and cultural horizons. Consequently, the democratization of technology can be achieved through the participation of diverse members of society in forming social norms [21].

When these scholars' opinions are considered collectively, it is a comparable conclusion to that proposed by Winner, who advocates the establishment of a political public forum surrounding technology. He advocates for establishing a public forum where citizens can engage in collective deliberation regarding the prospective implications of specific technologies. This forum would facilitate constructive discourse and consensus-building around the desirability of these technological advancements [11]. This is where the practicability of the cultural intersection of technology and Christianity can be

postulated. If technology speaks in a rational manner, utilizing scientific principles, to the benefit of humanity and a better society, it follows that Christianity can speak in a rational manner, utilizing social principles, to the same subject. This is not to advocate for a unilateral critique or control of technology; rather, it is to create an opportunity for both technology and Christianity to consider the trajectory of modern technological society collectively as social agencies and to fulfill their respective responsibilities. By compensating for the limitations of each other's rationality, this represents the initial step toward creating a more optimal societal environment, which is the collective aspiration of all members of this society.

2) Public Theology in the Technological Society

It is imperative that serious inquiry and reflection be undertaken to compensate for the limitations of each cultural entity in the relationship between Christianity and technology. The philosophical ideas about technology outlined above are now being discussed in the public following a period of serious reflection and recognition of the need for democratic dialogue. What, then, of Christianity? The starting point for a Christian dialogue with technology is the public nature of the Christian faith and the social responsibility of the church. Christian faith emphasizes creation, respect for life, and salvation as the restoration of the created world. It provides the basis that Christianity is not solely focused on individual life and salvation. Rather, Christians are expected to have a social responsibility for the world that God has created and to see its restoration as God's saving work [22].

In this regard, it is valuable to consider the concept of public theology in light of its implications for the relationship between Christianity and technology. Public theology is predicated on the assumption that the kingdom of God exists and extends into the public sphere. Consequently, it is concerned with how Christianity contributes to social situations that exist beyond the confines of the Christian community. Its ultimate objective is pursuing the "public good" through the values of God's kingdom, that is God's values of justice, equity, and peace. To this end, public theology elucidates the distinctive or central tenets of Christianity in a manner that is accessible and comprehensible to the public. It provides a resource for public dialogue and mutual critique with the other cultural systems that comprise society, thereby ensuring that the common good, based on Christian values, is reflected in the various discourses of society. Ultimately, the practice of public theology, which facilitates the development of social discourse in a manner that aligns with the common good rather than individual or group interests, serves as the foundation for Christianity's social transformation [24].

The notion of public theology as a field of study should not be understood as a means of re-establishing Christendom. Instead, it should be viewed as a framework through which the public practice of the kingdom of God can be examined. This can be achieved by affirming a pluralistic, reciprocal, and participatory relationship with

various institutions, as Joanildo Burity has argued [25]. In other words, public theology is a practice of solidarity and collaboration for the common good with cultural systems outside of Christianity in civil society or the public sphere.

What insights can a public theology of the common good offer regarding the relationship between technology and Christianity? First and foremost, it can foster critical awareness regarding the undemocratization of technology and present alternative perspectives. The undemocratic nature of technology is predicated on the assumption that efficiency is the sole driving force behind the advancement of human society. Nevertheless, this is merely a rationale that serves the interests of the dominant class, which stands to gain from technological advancement [26].

The democratization of technology can be achieved through the implementation of public theology, which would entail the prioritization of the experiences and needs of the working class, as opposed to the ruling class, in the formation of discourses about technology. Moreover, advocating for the autonomous involvement of civil society in technological development can facilitate the articulation of the perspectives of those excluded from technological society. This is an indispensable process for contemporary society, as it offers a means of confronting the injustices, labor exploitation, and marginalization that have accompanied technological advancement. Should the arguments of public theology gain influence at the nexus of Christianity and technology, it would become possible for citizens from all walks of life who have been excluded by the logic of technological domination to participate in equal democratic relationships and advocate for their position.

3) *Doing Public Theology in the Technological Society as a Missional Practice*

Throughout the process mentioned above, at the nexus of Christianity and technology, public theology, which champions the common good, plays a pivotal role in fulfilling “Christian practice as the pursuit of justice” [27]. It is a significant driving force behind social transformation in a technology-driven society. This study defines this particular practice as a practice of Christian mission. Gregg Okesson posits that it is not possible to communicate the Christian gospel without critiquing or challenging the unjust systems and power structures that shape mission contexts. This is because the proclamation of the kingdom of God, the core activity of the Christian mission, constitutes a subversive claim on power and rulers [28]. Christian mission may be practiced by constructively criticizing those in positions of power while simultaneously empowering those who are marginalized to exercise their rights. In this vein, the establishment of the public forum of Christianity and Technology can be considered a missional practice in nature, as it aims to critically examine a technological society that is dominated by vested interests and to create social and political conditions that will reconcile these interests, encourage the participation of all citizens, and ultimately seek the upliftment and social reform of the entire human race.

Understandably, there are reservations about the viability of a missional Christian discourse with technology. Understandably, there may be skepticism about the ability of a religion with limited expertise in technology to engage in a meaningful dialogue with it. Nevertheless, a Christian dialogue with technology is distinct from a mere discussion of the technical functioning of a given technology. The focus is on the various structures, power dynamics, and interests surrounding technology. The Christian tradition offers insights into living in a system of truths that is at once profoundly religious and deeply universal. These insights are, therefore, relevant and shareable with many individuals outside of the Christian community. The critique of the interests of certain groups and the restoration of the rights of the marginalized represents a universal insight that can also inform the direction of technology development. Concurrently, it provides a new source of optimism for contemporary individuals, facilitating their ability to express their views in the public domain. In this manner, Christianity's involvement in the secular cultural system of technology, which strives to advance the common good, facilitates missional activity.

Clearly, research into this missionary practice at the intersection of technology and Christianity is still in its infancy. Further research may ultimately result in the formulation of concrete actions. To this end, the ongoing dialogue between Christianity and technology, as well as interdisciplinary research between public theology and the philosophy of technology, must be maintained. In particular, the objective of future research should be to establish a public forum in which all members of society can participate, with the ultimate goal of achieving the democratization of technology. This is the sole means of ensuring that the technological society, with its considerable influence, becomes a just and fair society.

Moreover, future research should be oriented toward developing practical methodologies for facilitating a constructive dialogue between technology and Christianity. This would be a study of the practical role of Christianity in the modern world, which is increasingly dominated by technology. What are the personal understandings that Christians have of their interaction with technology, and how do they act responsibly within it? What responsibilities and roles do churches have concerning technology in their communities? It is hoped that future research will address these questions in a concrete manner.

V. CONCLUSION

It is an irrefutable fact that the advancement of technology is an unstoppable phenomenon. The advent of technology has irrevocably shaped the societies we have created; in many ways, the effects of technology on society have been greater than we could have ever predicted. Consequently, we will inevitably be affected by technology, yet we have a responsibility to take control of its direction. As Langdon Winner posits, if modern technology is adrift, it is our responsibility to guide it in the right direction and

ultimately create a beneficial world for humans. To fulfill this role, it is important to reflect on the development of technology only concerned with efficiency, convenience, and the interests of corporations and investors.

In this context, it can be argued that Christianity can have a complementary relationship with technology. This study defines technology and Christianity as human cultural subjects. It emphasizes that the dialogue at the intersection of the two can be a guide for setting the direction of technology and a way to practice the Christian mission. This missional relationship is meaningful in that it suggests values for human consideration in the future development of technology and engages in practice to realize these values through technology.

The ultimate purpose of technological advancement is to create a better world, and this is still being achieved. In a modern world where the influence of technology is pervasive, to ignore the social suffering it causes is to ignore one's responsibility. This is true for Christianity as well. The universal wisdom of Christianity posits that technology is not a benefit reserved for the privileged but rather a condition of the just kingdom of God. This entails the necessity to guarantee the rights of those who have been marginalized by technology and to facilitate the democratization of technology through their active involvement. It is hoped that this study will provide a framework for all those who live in a technological society to understand their duties concerning the development and use of technology. Building on this framework, future research should prioritize investigating the intrinsic relationship between technology and Christianity, focusing on the role of Christianity and its associated values. In conclusion, all of these factors are ultimately essential for human progress and the preservation of humanity through technology.

ACKNOWLEDGEMENT

This work was supported by the Ministry of Education of the Republic of Korea and the National Research Foundation of Korea (NRF-2022S1A5A8049845).

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