As the demand for technological and computer-based skills increases, having a philosophy of technology is specifically pertinent to those teaching technical communication. Unless we are prone to accept what Herbert Marcuse calls the "one-dimensional" modes of thought and behavior that are advanced by the utilization of technology in post-industrial civilization, it is important to adopt a philosophy that separates the deliberate and ethical use of technology from one that uses technology as an end in itself. The distinction between these two is that of adopting a critical view of technology as having far-ranging political and social implications over a view that sees technology as merely useful, and allows technology to develop freely without giving thought to the political and social consequences of its implementation.

I view technology in terms of Aristotle's idea of *techne* and *praxis* – technology should be seen as both a "tool" and a "practice" in modern civilization. Distinguishing between these two aspects of technology is crucial because it allows us a critical perspective on technology - both as a useful tool that greatly helps us in doing certain things, as well as a practice that has social and cultural ramifications. This means that while technology can be used as a tool to our advancement, its practice should not be separated from the social sphere and cannot be dismissed of critical inquiry because of its practical qualities. In this sense, I see technology, using Andrew Feenberg's terms, as a "parliament of things" – a socially contested sphere that affects the way our civilization organizes and distributes socioeconomic and political power.

My approach to technology is therefore founded upon the notion that technology as a tool allows us unsurpassed capabilities, but that its practical use has profound social and political implications. It is clear that the implementation of technology has created various shifts in social, economic and cultural organization, which in turn has impacted our social patterns and behavior. However, I also strongly believe in Heidegger's idea that technology is a "way of revealing" and can be integral to re-shaping, for the better, the social foundations in the way we live, work, and play. If most our students' professional lives will be mostly as "symbolic-analytic" workers who will be required to process information through the use of computer technology, we had better get acquainted with that technology. At the same time, I complicate the use of technology by getting my students aware that their use of technology impacts the way they communicate, the way their communication is received by an audience, and how their communication has impact on the various stakeholders involved.

My approach to technology is therefore to explore the way technology reshapes and is constitutive of the world in which we live. If technology can reveal how we got where we are today, it can also give us a view on how to change our current situation into more liberatory social practices. Rather than denying its practical use, I emphasize that the deliberate use of technology can be used to open up critical space and creative opportunities for improving social conditions if it used in ethical ways. In other words, technology should never be an end in itself, but always a practice that should be critically

questioned and used in terms of the utilitarian advancement of the greater good. For this reason, rather than seeing technology as a social panacea, I emphasize that technology allows for a greater sphere of human influence and action, but that its use is still dependent upon the way it is utilized by and for humans.

In my teaching, I emphasize how technology can help in advancing creative flexible solutions to problems. In terms of utilizing technology in the classroom, I emphasize both technology's usefulness but also the social implications of using a specific technology. As an instructor of technical communication, part of my job is to help students create professional documents through various desktop applications. For example, in my technical and scientific communication courses I have teams working on creating documents for community-based organizations that are in need of creative communicative solutions. In having students use computer technology to remedy a problem experienced by a community, I am asking them to make explicit connections between the way they utilize this technology and for what end they are using it. In doing so, I make my students aware that their use of technology also has consequences for the better or worse on a local and general social level. In turn, this makes it clear that while technological proficiency is demanded in the workplace, the same technological proficiency can also be utilized to effect social change if used in ethically informed ways.

In my teaching, I therefore focus on different forms of technology and the political implications behind technology. I see technology not wholly in terms of its difference from the human sphere, but instead, following Donna Haraway, see both the human and the technological as constitutive of each other. I believe that uncovering the way technology is constitutive of the human and vice versa in turn gives us a view of the social and political implications of choosing what technology and technological practices we should adopt. In so doing, technology is critically examined for its potential beneficial use for humans rather than its simplistic economic utility in terms of the often oppressive logic of postindustrial civilization. In teaching my students that they can use technology for the betterment of themselves and others, I hope to give them deliberate rhetorical skills and attitudes to technology that will make a difference in their professional and personal life.