

The Sophia Republic: The Special Theory of Education

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The article explores education as a policy, as a power that moulds in a man “the correctness of the gaze.” A theory that we have called the special theory of education reveals the first image of education. The special theory of education considers education as a moulding matrix. The matrix consists of sets of special impact technologies by means of which it liberates the truths of the Dasein being’s experience hidden in the arete existentials. The special theory examines the Sophia Republic policy, i.e., the power that regulates the ontological orientation and limits of self-realization of Dasein-mentality-about’s being in accordance with the absolutized idea, ideal and values of “Those Who Transform the Universe.”

Keywords: special theory of education, Sophia Republic, Heidegger, Plato’s paideia, Dasein-mentality-about, Dasein-the-One

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Introduction

Immanuel Kant, one of the key thinkers of the second stage of the development of the theories of education of Plato’s line, wrote: “The prospect of a *theory of education* is a glorious ideal, and it matters little if we are not able to realise it at once. Only we must not look upon the idea as chimerical, nor decry it as a beautiful dream, notwithstanding the difficulties that stand in the way of its realisation” (Kant, 1900). The philosophy of the cosmos, the theories of “Evolving Matter” and noogenesis, have allowed us to establish and consider the three main features that distinguish the theories of education of Plato’s line from the theories of education of Isocrates’ line (Bazaluk, 2019; Bazaluk & Balinchenko, 2020). The liberated truths of the Dasein being’s experience, as well as their consideration and systematization by neurophilosophy methods, have revealed to us two images of education in Plato’s line. The first image is education as a *policy*, as a power that moulds in a man

“the correctness of the gaze.” A theory that we have called the *special theory of education* reveals the first image of education. The special theory of education considers education as a moulding matrix. The matrix consists of sets of special impact technologies by means of which it liberates the truths of the Dasein being’s experience hidden in the arete existentials. The special theory examines the Sophia Republic policy, i.e., the power that regulates the ontological orientation and limits of self-realization of Dasein-mentality-about’s being in accordance with the absolutized idea, ideal and values of “Those Who Transform the Universe.” The second image of education is a “glorious ideal” (Kant, 1900) to which a man ascends individually. A theory that we have called the *general theory of education* reveals the second image of education. The general theory considers education as *an individual* ascent to the image of the highest idea. For the general theory, education is a consciously chosen way of life, which we have called *transcendence into cosmic power*. The general theory examines the liberation of arete as *a self-dependent and self-sufficient* constitution of existence that changes the order of the Universe. Let us consider the key provisions of the special theory of education.

Axiomatics of the special theory of education

Five axioms lie on the basis of the special theory of education.

The first axiom follows from the philosophy of the cosmos. *The being of Dasein-the-One is the cosmos formed by universes, or the special order of universes*. As the modern philosophical teaching about the being of Dasein-the-One, the philosophy of the cosmos allows us to consider any universe as continuously and nonlinearly complicating order inside and between a certain number of states of matter. For the being of Dasein-the-One, the being of Dasein of any state of matter is a new way of presence and care. Therefore, each new state of matter, as a new manifestation of the Dasein-the-One’s being, not only complicates the order of being of the previous states of matter, and also concentrates the previous experience of Dasein’s being in itself. To become part and to create a system in the “mother” state of matter, each new state of matter should possess two basic qualities: (1) the possibilities to make full use of the material, energy, and information resources of the “mother” state of matter; and (2) the possibilities to transform the “mother” system in order to create conditions for continuous and non-linear block complication of its own structure and functions, i.e., to create the “daughter” system. The being of Dasein-the-One is the coexistence of many universes that are at different stages of continuous and non-linear complication. Each Universe consists of at least five states of matter: Y-Matter, Inert Matter, Living Matter, Intelligent Matter and X₁-Matter. All five states of matter are formed sequentially at an interval of approximately 3 billion years (Bazaluk, 2016).

The second axiom follows from the “Evolving matter” theory. *The being of Dasein-the-One is the complication of the structure of matter, the types of interaction, and the environments, though in the unity and struggle of opposites*. Speaking about the being of Dasein-the-One as a complication, the author means complication of three components of physical reality: 1) the structure of matter; 2) the types of interaction (relations) between the structures of matter; 3) the environments in which complication of these structures and interactions are carried out, and which, to a varying degree, determine environmental characteristics (Bazaluk, 2016: 35). The complication of any state of matter is based on three factors and two causes. The author attributes the factors of complication to (Bazaluk, 2016: 136):

- a) Continuity of self-complication of the structure, the types of interaction and the environments of any state of matter, supplemented by blocks of continuous

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- self-complication and the principle of dominance of continuous block self-complication.
 - b) Non-linear complication of the structure, the types of interaction and the environments of any state of matter, which is added by the factors: hierarchical non-linear complication and direction of non-linear hierarchical complication.
 - c) Isolation of complication.

The author attributes the causes of complication to (Bazaluk, 2016: 136): a) Active principle, which is inherently the basis for the initial elements of any state of matter and forms self-complication; b) Natural selection as the impact of the external environment. Interaction of the active internal principle of any state of matter with natural selection as the impact of the external environment forms a regulatory compromise or the being of Dasein.

The third axiom is *the idea of a man who transforms the Universe* that follows from the philosophy of the cosmos. The Intelligent Matter of the Earth, represented by man and society, is one of the five states of matter that form the Universe. The being of Dasein-Intelligent-Matter concentrates in itself the experience of Dasein's being of the previous states of matter: Y-Matter, Inert Matter, and Living Matter. It defines the structure, functions and manifestations of Dasein-Intelligent-Matter's being, as well as its ontological orientation and limits of self-realization in Dasein-the-One's being. Structurally and functionally, Intelligent Matter is created to cognize the Universe and create in it. The being of Dasein-Intelligent-Matter of the Earth liberates the knowledge of the experience of Dasein-the-One's being through cognition and creation. It learns to manage the resources of Y-Matter, Inert Matter and Living Matter, as well as to use their power in the struggle for existence. Competing for the presence in the Dasein-the-One's being, the Intelligent Matter influences the continuous and non-linear block complication of Dasein's being of the previous states of matter. By its presence, the Intelligent Matter establishes a new order of Dasein-the-One's being, in which it becomes an important actor of presence and care.

The fourth axiom follows from the theory of noogenesis. *Human life is the being of Dasein-mentality-about*. In the term "being of Dasein-mentality-about," we concentrated the scientific and philosophical knowledge of ontology of human being, with all the richness of Heidegger's Dasein meanings, the philosophy of the cosmos and modern neuroscience knowledge. The being of Dasein-mentality-about is a new way of presence and care of the being of Dasein-the-One. The being of Dasein-mentality-about allows us to consider the possibilities of neural-ensembles of subconsciousness and consciousness as a cosmic power. The antropologization of Dasein-mentality-about's being has discovered arete. Arete, in our understanding, is the boundary separating the being of Dasein-mentality-about and the being of Dasein-Intelligent-Matter from Dasein's being of any other state of matter. It is from the arete that noogenesis, the idea of man and the meaning of human life originate. Arete consists of existentials: intelligence, knowledge, and techne. Each arete existential corresponds to a certain quality of the three-level block organization of "mentality about" and encloses the defining combinations of the individual being of Dasein as the potential of Dasein-the-One's being. In general, the intelligence, knowledge and techne reveal the being of Dasein-mentality-about as the existence, or as an active principle, as the *potential of presence and care of Dasein-the-One's being*.

The fifth axiom of the special theory of education proceeds from the fact that the aletheia as "unhiddenness" is unable to liberate itself from the concealedness of the cosmos. It needs to be liberated from the outside. The only power that can extract it from the concealedness

and turn it into aletheia as “truth” is the power of natural selection. Education, as a policy, possesses the power of natural selection. It is based on the absolutized truths of the current being. Education, as a policy, is a moulding matrix. The effectiveness of the matrix is provided by sets of special impact technologies. *Education as a policy influences the transition of the aletheia, liberating and enriching above all that aletheia as “unhiddenness,” which corresponds to the absolutized truths of the current being.* The ability of education to influence the transition of the aletheia allows it to independently establish the ontological orientation and limits of self-realization of Dasein-mentality-about’s being as the potential of Dasein-the-One’s being. The transition of the aletheia from “unhiddenness” to “truth” turns into the formation of *“the correctness of the gaze”* (Heidegger, 1986).

Let us consider the special theory of education.

The basics of special education theory

In the special theory, education is considered as *sets of special technologies of influence on continuous and non-linear block complication of the structure and functions of the “mentality about” in order to form the orientation and limits of self-realization in ontogeny.* In the special theory, education is considered as a power for natural selection. It is a *policy* that liberates the truths of the Dasein being’s experience, concentrated in the arete existentials, according to a certain ideal way, or *“correctness of the gaze”* on the image of the highest idea.

Martin Heidegger determined the key ideas of the special theory in work “Plato’s Doctrine of Truth” (Heidegger, 1986). If Plato laid out the basis of the paideia in the seventh chapter of the “Republic” in the dialogue between Socrates and Glaucon (Plato, 2020), Heidegger laid out his understanding of education by analyzing the ideas that Plato had put into this dialogue (Heidegger, 1986). About three thousand years have passed between considering the basis of education. However, despite the change of persons and theories, the authors say one thing. They discuss the features of the transition of the ἀλήθεια (Liddell & Scott, 1940) from unhiddenness to truth. Plato and Heidegger consider education, or, more exactly, philosophy, as the highest level of education, as politics. In Plato’s view, politics is a way of moulding a lack of education (απαιδευσία) to education (παιδεία). In Heidegger’s view, politics is the cause of “unrest” in hiddenness, the moulding “correctness of the gaze.” Thus, the special theory of education considers philosophy as a policy, or *a power that liberates the truths of the Dasein being’s experience, concentrated in the arete existentials, and transforms them into truths of the current being.*

Contemplating the unhiddenness of the moment in between Plato’s paideia to the late Heidegger’s work, the author discovers the following in the history of culture. The truths of the Dasein being’s experience, concentrated in the arete existentials, are unable to liberate themselves and gain the power of presence. It becomes obvious *that aletheia, as unhiddenness, needs to be liberated from the outside.* It is this fact that is fundamental in the special theory of education. The development of theories of education from Plato to Heidegger is *a continuous complication of understanding the role of philosophy as the highest level of education, in the transition of ἀλήθεια from unhiddenness to truth.* Philosophy as politics extracts the truths of the Dasein being’s experience from hiddenness. It has the power to mould existence from lack of education (απαιδευσία). It has an understanding of *education (παιδεία)* as a man-made image formation in likeness. Philosophy transforms the *lighting* into a way of life aimed at gaining true liberty.

Scientific understanding of the reason why aletheia as “unhiddenness” needs liberation from the outside is revealed in the “Evolving matter” theory (Bazaluk, 2016). The third

complication factor shows that the structure, the types of interaction, and the environments of the existence of any state of matter tend to isolation. The meaning of isolation of complication corresponds to Plotinus' view for "self-assembly" (Plotinus, 1952). However, the scientific component of this problem is much more fully revealed in Heidegger's philosophy.

According to Heidegger, *aletheia* as "unhiddenness" is the essence of existence, which is being under its own control (Heidegger, 1997). It tends to isolation and insularity on itself. *Aletheia* as "unhiddenness" is essentially only the letting-be of being, and not the very being. It is true liberty. It is hidden in the *arete* existentials, and it demands liberation. Plato proposed a way that the author designated by a metaphor "*philosophy-as-a-way-of-life*" in order to transform the letting-be of being into the authentic being of *Dasein*-mentality-about. It provides for the following. People, who were able to get out of the cave and see the Sun on their own, gained wisdom outside the cave. Plato called these people *philosophers*, and the state they acquired was *φιλοσοφία* (Plato, 2020). In modern senses, mastering philosophy is tantamount to gaining the supreme power of the presence of being, or *Da-sein* (Safranski, 2005). Following Heidegger, we use the term "Da-sein" to emphasize the aspiration of *Dasein*-mentality-about's being to the objectification of its presence. "Da-sein" is the orientation towards a self-dependent and self-sufficient constitution. It is the power of natural selection maximally concentrated in the individual being.

Thanks to politics, philosophy-as-a-way-of-life gained the power, by which it moulded the lack of education of the *demos* into a special kind of education (*παιδεία*). Philosophers established the characteristics of education. In this way, the philosophy-as-a-way-of-life manifested itself as a moulding matrix in which the liberation of the existence of those who remained in the cave took place according to a certain pattern (ideal).

Philosophy-as-a-way-of-life self-assembled the *Dasein*-mentality-about's being into the *Dasein*-Intelligent-Matter of the Earth's being, or in the *Republic*. It moved it from region to region towards a *lighting*, or a way out from the cave. It is for this reason that Plato has always regarded philosophy as an action (Hadot, 2005). Philosophy, as a way of transforming *ἀλήθεια* from unhiddenness to truth, was the main system-forming idea of a philosophical tradition. This is the *creation of the Republic as a moulding matrix for the forced arete liberation in accordance with the cultural ideal*. The cultural ideal concentrated the knowledge obtained by philosophers outside the cave, or in our terminology, the unhiddenness of *Dasein*-the-One's being.

Plato has proved in the "*Republic*" that the existence of the *demos* can constitute only under the influence of the outside (Plato, 2020). The constitution is possible only in the *Republic*, in which philosophers have elevated the unhiddenness of *Dasein*'s being into the ethics laws and sought their absolutization by the policy of coercion. In essence, philosophers created the conditions for the action of natural selection. With its help, the truths of the *Dasein* being's experience, concentrated in the *arete* existentials, were not just liberated. They were liberated in a certain way, in accordance with the absolutized truths of the current *Dasein*'s being, concentrated in a cultural ideal. In this way, philosophers regulated the correspondence of the *aletheia* of *Dasein*'s being as "unhiddenness" and "truth." In Plato's *Republic*, philosophers authoritarily established the ontological orientation and limits of the possibilities of self-realization of *Dasein*-mentality-about's being as the potential of *Dasein*-the-One's being.

Plato proposed a way of transforming the *aletheia* from "unhiddenness" to "truth." It has been used effectively in rising generations' moulding for several millennia (Platonov, 2013). It remains relevant in education until now, being the basis of elite education. However, "philosophy-as-a-way-of-life" as a way of liberation from the concealment of the truths of

the Dasein being's experience, concentrated in the arete existentials, depends entirely on the quality of knowledge obtained outside the cave, i.e., from the *philosophy of the liberators*. The way proposed by Plato brings to the fore the value of philosophers, not philosophy.

The practice has shown that the liberation of aletheia as “unhiddenness” by philosophy-as-a-way-of-life proved to be dangerous for philosophers. The fact is that ἀλήθεια as “unhiddenness” and the basis of being itself was often very different from the absolutized truths of the current being. Therefore, philosophers were forced to consciously sacrifice themselves, defending the correspondence of “unhiddenness” to the absolutized truths of the current Dasein's being, or replace the essence of the liberated truths of the experience of Dasein being. It was discovered that the philosophy-as-a-way-of-life as a policy could not control the liberated energy of the existence of those who remained in the cave. In the *Republics* created by the philosophers-rulers, philosophy-as-a-way-of-life really liberated the existence from insularity by the power of politics. It really turned the letting-be of being into a full-fledged being of Dasein-mentality-about. However, the liberated cumulative energy of the existence of “those who remained in the cave” swept away the liberators in its path, and the way of achieving the cultural ideal proposed by them, and sometimes the ideal itself, transformed beyond recognition. It is for this reason that the liberators — the philosophers, the Church Fathers, and the politicians — have passed from the action, from liberation *policy* and the existence of those who remained in the cave moulding, to *discourse* on philosophy-as-a-way-of-life. The way of gaining σοφία outside the cave or the *power of politics*, in practice, was possible neither for the rulers of the Roman Empire, nor for the Church Fathers of the Middle Ages. Moreover, it was not possible for the politicians and political parties of the Modern Age. There was a substitution of the essence of Plato's philosophy. Philosophy continued to be considered as the highest level of education. However, in philosophy, the significance of Logos was ascended, instead of action, politics. In fact, the ideas of Isocrates and sophists prevailed in the philosophical tradition (Isocrates, 1980). Having lost the status of *politics*, philosophy also lost the *power of natural selection*. Up to the present day, apologists for authoritarian rule have been trying to prove that one can overcome the concealment of being and liberate the aletheia as “unhiddenness” by the power of the Logos. *However, the Logos does not have the power of natural selection.*

The second stage of the development of the theories of education of Plato's line is associated with the revival of the understanding of philosophy as a politics. Martin Heidegger has made a huge contribution to the return of the natural power of philosophy (Safranski, 2005; Sheehan, 2014). Heidegger was forced to rethink Plato's key ideas in order to restore the power of natural selection to philosophy. Exploring Heidegger's works, Safranski showed how close he was to Plato's ideas about the key role of philosophers-rulers (Safranski, 2005). This was manifested, for example, in the decisive factor. In Heidegger's view, the “unspoken effect of its atmosphere” would be the decisive factor. Heidegger believed that the teaching staff would have to “*be effective mainly through what and who they are, and not through what and about what they 'speak'*” (Safranski, 2005: 376). However, despite the acceptance of the idea of philosophy-as-a-way-of-life, Heidegger discovered a new way of transforming the aletheia from unhiddenness to truth. Heidegger acknowledged that philosophy-as-a-way-of-life was a backbreaking burden for rulers — philosophers, the Church Fathers and politicians. Plato's idea to endow the image of a philosopher with the power of politics is a utopia. It is tantamount to concluding the power of a downpour in a raindrop or the power of a hurricane in a wave crest. The most that philosophers are capable of is to *discourse* on philosophy-as-a-way-of-life. For this very reason, it is correctly to consider the philosophers-

rulers to be *the potentials* of the *policy* of existence liberation of “those who remained in the cave” than as a power of liberation.

Heidegger proved that the ultimate possibilities of philosophy lie in “*existence’s alert awareness for itself*” (Safranski, 2005: 179). In essence, philosophy is the cause of “unrest.” It independently and without any help liberates the structures of existence: Being-in (In-Sein), attunement (Befindlichkeit), understanding (Verstehen), falling prey (Verfallen), and care (Sorge) (Heidegger, 1997). Heidegger established *how* philosophy overcomes the hiddenness of being and extracts the truths of the Dasein being’s experience from it.

The author relies on Heidegger’s ideas and develops them. The author affirms that philosophy is the essence of aletheia as “truth.” Philosophy is present in it as an entity. The entity is conditioned by the care of Dasein-the-One’s being about the aletheia as “unhiddenness” that is hidden in the arete existentials. The nature of philosophy is explained by the peculiarities of the manifestations of factors and causes of the complication of Dasein-the-One’s being. They contrast the aletheia as “unhiddenness” and “truth.” Being the essence of aletheia as the “truth” of the current Dasein’s being, philosophy is a natural source of dissatisfaction and disturbance of aletheia as “unhiddenness.” As the power of natural selection, philosophy continuously influences the truths of the Dasein being’s experience, concentrated in the arete existentials. It provides, first and foremost, a break through the concealment of being of that “unhiddenness” that corresponds to the “truths” of current being. By this, philosophy provides a regulatory compromise.

The influence of philosophy on the concealment of being is all-encompassing and versatile. It is for this reason that philosophy cannot be regarded as a way of life and be of any system-forming nature. Philosophy is independent of the liberators’ philosophy quality, because it is conditioned by aletheia as the “truths” of the current Dasein’s being. They *independently* reveal themselves and declare their presence. For philosophy, any of Dasein-mentality-about’s being is the subject of influence and, at the same time, the instrument of influence on the concealment of being. Aletheia as the “truths” of the current Dasein’s being declares itself, “forcing” the being of Dasein-mentality-about” to elevate it into the ethics laws. It follows the conclusion that *philosophy* itself is the politics and power of natural selection, and the philosophers-rulers are its *guides*. Philosophers show the example of *serving* aletheia that independently declares oneself as “truth” and a strong *belief* in the cultural ideal in which it self-assembles.

Thus, in the special theory, philosophy is considered as a natural source of unrest in the concealment of being. It is the essence of the aletheia as the “truth” that independently declares itself, protrudes with sharp angles in the current Dasein’s being, and, actually, forms the matrix of Dasein-Intelligent-Matter’s being. Aletheia as “truth” gives philosophy the functions of the *formative matrix*, or the Sophia Republic policy. Philosophy as a policy primarily liberates and enriches the aletheia that corresponds to the absolutized truths of the current being, concentrated in the cultural ideal. Only in this way, philosophy influences the life choices of the rising generations and forms in them the “*correctness of the gaze*.” “The subject of the philosophical question is human existence, the question being about the character of its Being” (Safranski, 2005: 175).

The special impact technologies

Thus, in the special theory of education, philosophy is considered as the cause of unrest in hiddenness. The more actively the philosophy manifests itself as the Sophia Republic policy, the fuller the liberation and enrichment of the truths of the Dasein being’s experience,

concentrated in the arete existentials, are. Philosophy uses different technologies in the policy of unrest. They are opened up to the Dasein-mentality-about's being as they become learned and created in the Dasein's being. We have used the term "*special impact technologies*" to define the influence technologies of philosophy on the aletheia that ensure its transition from "unhiddenness" to "truths." With the phrase "special impact technologies," we have defined a certain set of methods that combine special knowledge and technologies to turn the aletheia into "truths." We use the term "technology" in a broad sense: as the art of fulfilling purpose (Clough et al., 2013). Special impact technologies include neuroprogramming technologies, educational technologies, as well as information and communication technologies. Let us briefly consider their possibilities.

I. Neuroprogramming technologies.

In our understanding, neuroprogramming technologies are specific means, methods and tools that form the defining unconscious and conscious motives of individual behavior in accordance with the "correctness of the gaze." Neuroprogramming technologies change the structure and functions of the neural-ensembles of subconsciousness and consciousness in ontogeny due to a stable and long-term effect on neurons, neural populations and neural connections. First of all, neuroprogramming technologies include *a set of technologies based on the ideas of the school of Soviet psychologists Vygotsky-Leontiev* (Vygotsky & Luria, 1993; Vygotsky's Educational Theory, 2003; Derry, 2013; Leontiev, 1983). The ideas of Lev Vygotsky and Alexei Leontiev left a noticeable mark in the history of psychology. Their competition with Jean Piaget's ideas (Piaget, 1994; Piaget, 1994a) in the middle of the 20th century allowed psychology to reach a new level of development. However, in recent decades, the ideas of the Vygotsky-Leontiev school have been actively used to create authoritarian moulding matrices. In them, the newborn "mentality about" is considered as a "blank slate" on which society "prescribes" an individual ontogeny program. This approach excludes the aletheia liberation as the "unhiddenness." It provides for the formation of the ontological orientation and limits of the self-realization of Dasein-mentality-about's being exclusively on the aletheia as the "truths" of the current being. In authoritarian moulding matrices, personal interests are subordinate to the interests of society. The principle of subordination of the minority to the majority prevails in them. In fact, they form a mass consciousness with an increased aggressive attitude of the worldview: suspicious and biased attitude to other ideologies, absolutization of ideological doctrines and willingness to defend them by force.

Neuroprogramming technologies include technologies *related to the development of neurosurgery and cyberculture*. We are talking about technologies to create cyberspace, which provide for expanding the possibilities of Dasein-mentality-about's being to cognize and create in Dasein-the-One's being by combining neural-ensembles with digital devices. The involvement of digital technologies in the structure and functions of the brain greatly expands the characteristics of consciousness (Mann, 2020). In cyberspace, new possibilities of the brain-computer interface (BCI) are opening up, which makes it possible to consider computers and other digital devices as digital tools for personal liberation and transcendence. Cyberspace expands the possibilities of communication, allows a person to create and participate in alternative communities, etc. (Castells, 2009; Leodolter, 2017). On the other hand, digital technologies expand the possibilities of controlling the presence and care of Dasein-mentality-about's being. They facilitate the management of the transition of aletheia from "unhiddenness" to "truths," which education as a policy manages. Digital technologies allow to control and regulate with even greater efficiency the ontological orientation and self-

realization of Dasein-mentality-about's being.

Neuropsychopharmacology holds an important place in neuroprogramming technologies. We are talking about the technologies of using psychiatric (psychoactive), as well as neurologic (non-psychoactive) pharmacology-based methods as a way of influencing the transition of aletheia from "unhiddenness" to "truths." Studies in neuropsychopharmacology have allowed to:

- a) Significantly expand knowledge about the nature of human thought, mental abilities like learning, memory, and perhaps consciousness itself.
- b) Establish the features of neurotransmission and to influence the process of communication (synaptic transmission) between two neurons.
- c) Develop drugs that increase working memory and information flows to the brain; increase perseverance, attention, performance, etc. (Klingberg, 2010; Leary & Stuart, 2002).
- d) Uncover the mechanisms and influence anxiety disorders, affective disorders, psychotic disorders, degenerative disorders, eating behavior, sleep behavior, etc.

We refer *psychometrics* to neuroprogramming technologies. The private company Cambridge Analytica (CA) used its capabilities. Since 2013, this company has been engaged in data mining and data analysis from social networks for the electoral processes (Cambridge Analytica, 2020). It is widely believed that Donald Trump's victory in the 2016 US presidential election and the outcome of the 2016 Brexit referendum are the consequences of the activities of Cambridge Analytica. In fact, studies concerned with the theory and technique of psychological measurements have been carried out for more than two centuries (Borsboom, 2005). Attempts to measure psychological attributes like intelligence, personality, and attitudes, led to a number of discoveries that allowed the creation of three major models of psychometrics: a) classical test theory; b) true scores, latent variables theory; c) item response theory and representational measurement theory (Borsboom, 2005; Kosinski et al., 2013; Kosinski et al., 2015; Youyou et al., 2017). Thanks to psychometrics, the being of Dasein-mentality-about was digitized. A methodology has been created for assessing and improving the effectiveness of special impact technologies. For instance:

- a) Big Five personality theory makes it possible to identify the Dasein-mentality-about's being thanks to the main traits of the "Big Five." They include openness (how ready are you for the new?), conscientiousness (how much are you a perfectionist?), extroversion (how do you feel about society?), agreeableness (how friendly are you and ready to cooperate?), and neuroticism (how easy is it to drive you out of your wits?). Based on these measurements, it is possible to establish the quality of the self-realization of Dasein-mentality-about's being as the potential of Dasein-the-One's being.
- b) Internet, social networks, entertainment, shopping, information search and other manifestations of the being of Dasein-mentality-about mediated by digital devices and services, on the one hand, have enriched the ability to cognize and create in the logosphere and the technosphere. On the other hand, they allowed to digitize the Dasein-mentality-about's being and measure it with structured and unstructured Big Data methods.
- c) Michal Kosinski, David Stillwell, and Thore Graepel proved that "easily accessible digital records of behavior, Facebook Likes, can be used to automatically and accurately predict a range of highly sensitive personal attributes including sexual

- orientation, ethnicity, religious and political views, personality traits, intelligence, happiness, use of addictive substances, parental separation, age, and gender” (Kosinski et al., 2013).
- d) The markers of identification of the being of Dasein-mentality-about and methods of their analysis, established in psychometrics, have opened the possibility to measure special impact technologies with specific psychometric indicators. Scientists have learned to determine the effectiveness of neuroprogramming. They have learned to achieve the maximal quality of neuroprogramming in ontogeny by selecting appropriate sets of special impact technologies.

II. Educational technologies.

Educational technologies occupy a significant place in special impact technologies. In 1923, a professional association of educators was established. The Association for Educational Communications and Technology (AECT) is engaged in the study, planning, application, and production of communications media for instruction (Association, 2020). In AECT, educational technologies are defined as “finding better ways to help people learn” (Association, 2020). In our understanding, educational technologies expand the possibilities of philosophy to cause unrest in the concealedness of being. They influence the transition of the aletheia selectively, first of all, liberating, enriching and enshrining the aletheia as “unhiddenness” that corresponds to the absolutized truths of the current being. Educational technologies enhance the learning abilities of “mentality about.” They develop their abilities to analyze, design, develop, implement, and evaluate processes and tools. Modern educational technologies are based mainly on the theories of behaviorism, cognitivism, and constructivism, which were developed in philosophical traditions. Educational technologies include theories and practices of integral education, theories of precision teaching, theories of mastery learning. As educational technologies the following ones are used:¹ e-learning; instructional technology, information, and communication technologies in education (ICT); educational technology (EdTech); learning technology, multimedia learning, technology-enhanced learning (TEL), computer-based instruction (CBI), computer-managed instruction, computer-based training (CBT), computer-assisted instruction or computer-aided instruction (CAI), internet-based training (IBT), flexible learning, web-based training (WBT), online education, digital educational collaboration, distributed learning, computer-mediated communication, cyber-learning, and multi-modal instruction, virtual education, personal learning environments, networked learning, virtual learning environments (VLE) (which are also called learning platforms), m-learning, ubiquitous learning, and digital education).

In general, educational technologies specialize in the moulding of a man’s character according to a certain pattern or cultural ideal (Khmil & Popovych, 2019). *The selectivity of the influence* on the transition of aletheia from “unhiddenness” to “truths” appears to be the distinctive feature of educational technologies. Selectivity means selective aletheia liberation in accordance with established characteristics of education (παιδεία). This approach transforms the nature of the aletheia transition from natural to artificial. *It allows us to consider the aletheia transition from “unhiddenness” to “truths” as technology.* The experience of Dasein’s being concentrated in the arete existentials is liberated and used

¹ en.wikipedia.org/wiki/Educational_technology, 2017. We should note that the methods and tools that are used by individual special impact technologies are repeated, making it impossible to demarcate them.

exactly to the extent that education as a policy allows. *Da-sein* and the quality of individual presence and care in the current Dasein's being become dependent on the quality of education and the technologies used by it. The ability of education to selectively influence the aletheia transition has allowed to create a market for educational services. The effectiveness of educational technologies has become the subject of market relations.

III. *Information and communication technologies (ICT).*

Information and communication technologies enable users to access, store, transmit, and manipulate information. They create the conditions for the integration of telecommunications (telephone lines and wireless signals), computers as well as enterprise software, middleware, storage systems, and audio-visual systems. Information and communication technologies perform the following functions:

1. Ensure the self-assembly of aletheia, which has made the transition from “unhiddenness” to “truths” in the cultural ideal.
2. Carry out the absolutization of the aletheia as “truths.”
3. Enhance the effectiveness of the influence of education as a moulding matrix on the constitution of existence.
4. Expand the influence of education on the population. They turn education into an instrument of Republic policy.

In recent decades, information and communication technologies have been successfully studied. From 2009 to the present, the International Telecommunication Union (ITU) annually publishes the “Measuring the Information Society Report” (MISR). In the Reports, an objective assessment of the effectiveness of states information and communication technologies is provided, the areas of success stories, and areas that need further improvement are highlighted (Measuring the Information, 2017). The special ICT Development Index (IDI) of information and communication technologies has been developed. The Index is used to monitor the effectiveness of information and communication technologies. It is measured based on internationally comparable data and agreed methodologies. For example, the 2017 ICT Development Index assesses the effectiveness of information and communication technologies in 176 countries in three respects: the built infrastructure, the state-wide use, and the quality of user skills. The ICT Development Index allows to:

- a) Make comparisons between countries and over time.
- b) Countries to track their own year on year progress.
- c) Make policy adjustments to grow their countries' telecommunication/ICT sector depending on the results.

The results of studies of the Index-2017 showed that the average value for all countries in the Index increased by 0.18 points between IDI 2016 and IDI 2017, reaching 5.11 points. The results obtained allow us to predict the approach of the second digital revolution. The revolution will be caused by the introduction of four key technologies: the Internet of Things (IoT), cloud computing, big data analysis, and artificial intelligence (AI). The revolution is supposed to change the organization of business, government and society (Measuring the Information, 2017).

Conclusions

A number of important rethinkings follow from the special theory of education. Let us highlight the following.

Firstly, it becomes apparent that the being of Dasein-Intelligent-Matter of the Earth moulds several dozen matrices created by education as a policy. Each matrix is built on the ethics laws that have formed in world history. The matrices use different sets of special influence technologies that ensure aletheia transition from “unhiddenness” to “truths” in accordance with the “correctness of the gaze” on the image of the highest idea. As a result, from the cosmos, the being of Dasein-Intelligent-Matter of the Earth looks like a set of heterogeneous cultures that reproduce the being of Dasein-mentality-about with different ontological orientation and limits of self-realization. Of course, there is a connection between the matrices, or *intercultural communication*. However, different ethics laws and politics disunite the cumulative potential of Dasein-Intelligent-Matter of the Earth’s being and prevent it from self-assembling in the Sophia Republic. In the history of culture, there is a tendency to integrate moulding matrices. The number of matrices is decreased and ethics and policy laws are being unified. The process of integrating educational matrices has been called *globalization*.

Secondly, the special theory clarifies the object, subject and purpose of education. Philosophy as a policy of unrest in the concealedness of being is the object of education. The influence technologies on aletheia that ensure its transition from “unhiddenness” to “truths” or otherwise the features of liberation and enrichment of the truths of the Dasein being’s experience, concentrated in the arete existentials, are the subject of education. The arete liberation in accordance with the absolutized truths of the current Dasein’s being, concentrated in the cultural ideal “Those Who Transform the Universe,” is the main purpose of education. It is achieved by addressing the following challenges:

1. The policy of maximal unrest in the concealedness of being, which is achieved as a result of the effective use of special impact technologies.

2. The creation of a single moulding matrix in the Dasein-Intelligent-Matter of the Earth’s being, or the *Sophia Republic*. In this case, the liberation and enrichment of the truths of the Dasein being’s experience will take place in accordance with the ideas, ideals and values of “Those Who Transform the Universe.”

3. The effective neuroprogramming,² by which we understand a set of actions on the part of specially educated professionals: philosophers, educators, political strategists, newsmakers, ideologues, etc. These specialists are the potentials of philosophy as politics. Using special impact technologies, they continuously affect the concealedness of being, arranging the maximal unrest in it. Neuroprogramming explains the meaning of the permanence of discrete memory “engrams” or “traces” on the level of molecular processes. These are, in their own way, neurobiological instructions that, along with other neural programs, regulate the quality of the presence and care of Dasein-mentality-about’s being as the potential of Dasein-the-One’s being.

Thirdly, four laws follow from the special theory of education:

The First Education Law states that: *Special technologies influencing the transition of the aletheia from “unhiddenness” to “truth” are determined by politicians and depend on the*

² We emphasize that the term “neuroprogramming” in the author’s understanding differs from the term “neuro-linguistic programming,” the meaning of which Richard Bandler, John Grinder et al. actively developed in the second half of the 20th century.

ideas, ideals and values that dominate in society. The law establishes a direct dependence of education as a policy on the national and political, and cultural context. It is necessary to change government policies in the educational sphere in order to change sets of special impact technologies: introduce new technologies or abandon old ones. Suppose educational policy corresponds to the absolutized truths of the current being, concentrated in the cultural ideal. In that case, changes in the sets of special impact technologies occur consistently and invisibly to society. If education reforms are revolutionary, or are at odds with the prevailing stereotypes and attitudes in society, they cause resistance and mass protests. The First Law explains the difference between old and new democracies. The ideas, ideals and values of democracy are *a culture* that has been formed as an educational matrix based on ethics and politics laws. It moulds the Dasein-mentality-about's being of well-established sets of special impact technologies in accordance with the absolutized in society truths of the current Dasein's being. In all countenance, new democracies can only strive for such a culture. If we take into account that the orientation and limits of the self-realization of Dasein-mentality-about's being are formed mainly in the first twenty years of ontogeny, then at least four generations must change so that the ideas, ideals and values of democracy become an integral part of the national culture. Time is needed, in addition to desire and action, to absolutize the truths of the Dasein being's experience, concentrated in the cultural ideal.

The Second Education Law provides the following: *The quality of influence on the transition of aletheia from "unhiddenness" to "truth" depends directly on the quality of knowledge and technologies that are used in education.* If the biological functions of the body are ensured by heredity, then the Dasein-mentality-about being's moulding occurs in the logosphere and the technosphere, which perform the functions of the external environment. The deeper the knowledge of the experience of Dasein's being is, and the better the technologies based on them are, the more effectively education influences the aletheia transition from "unhiddenness" to "truths." The law affirms the defining role of knowledge and technologies in the formation of the ontological orientation and limits of self-realization of the being of Dasein-mentality-about as the potential of the being of Dasein-the-One.

The Third Education Law will be formulated as follows. *In nature, there is no universal influence technology that ensures aletheia transition from "unhiddenness" to "truths." In different periods of ontogeny and in different periods of cultural history the transition of aletheia from "unhiddenness" to "truths" is provided by different sets of special impact technologies.* The liberation and enrichment of the truths of the Dasein being's experience, concentrated in the arete existentials, directly depends on the quality of special knowledge, technical means, methods of their use, qualifications of specialists, etc. In reality, however, only time determines the relevance and effectiveness of the use of special influence technologies that ensure aletheia transition. For example, the technologies of arete liberation in adolescence become irrelevant during maturity, etc. Or, for example, the effectiveness of the "blank slate" theory offered by John Locke in the 17th century is significantly inferior to the effectiveness of constructivism (learning theory) that Jean Piaget founded in the mid-20th century. The Third Law states that the development of special influence technologies that ensure aletheia transition from "unhiddenness" to "truths" *is driven by time.*

The Fourth Law states that the power of education as a policy defines that the aletheia as the "truths" corresponds to the aletheia as the "unhiddenness." Let us formulate the law as follows: *the moulding power of education decreases with the growing inconsistency between the aletheia as the "truths" and the aletheia as the "unhiddenness."* Despite the fact that education as a policy is formed on the basis of the absolutized truths of the current Dasein's

being, its true power forms the aletheia as “unhiddenness.” Educational policy based on ideological clichés, personality cults, conflicting ideals, false values, etc., is unstable in time. Its power is not enough to liberate the truths of the Dasein being’s experience. In such matrices, the *inauthentic* Dasein-mentality-about’s being, or *das Man* is formed. *Das Man* cannot self-assemble in the Republic; therefore, matrices built on “truths,” torn from aletheia as “unhiddenness,” quickly disintegrate. The Fourth Law creates the conditions for the self-assembly of Dasein-mentality about’s being in the Sophia Republic. The construction of the moulding matrix on the aletheia of the corresponding unhiddenness of Dasein’s being becomes the reason for their unification.

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