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INTRODUCTION

Questioning the world opens a path of understanding (Rothe et al., 2018). Although in the human history, many were forced to obedience and forbidden to question (Regenbogen, 2016; Mermillod, at el., 2015). Even so, the path of curiosity found a way to survive. In fact, research shows that it takes certain skills and motivational intelligence to inquire about any stimuli (Van der Meji, 1992; Gureckis, 2018). The etymological roots for the word *question* are to *seek*, *conquer*, and *request* (Ayto, 1991; Barnhart, 1995; Skeet, 1995). It is the innate human tendency to simply cognize and seek the truth (N. Angha, 2002). Among the most predominant questions asked are, “Who am I?” and “What is the “self?” As Joseph Shipley, a drama critic, writer, and editor (Rothstein, 1988), said, “Man’s greatest conquest still awaits, within” (Shipley, 1984, p.198). This chapter presents novel concepts that simplify the answer to the question of what the *self* is, through the application of psychology, linguistics, and epistemology. Another paramount factor is to cognate the idea the *self* with the origin and the vitality of technology. Present postulations are based on the author’s practice and experience with years of psychotherapeutic practice and independent linguistics and epistemological research.

The significant effect of technology in the human condition is undoubtable (Sophia et al., 2019; Council on Communication and Media, 2016; Lissak, 2018), particularly during the Covid and post Covid eras (Kumar et al., 2021; Limone & Toto, 2021). Although, it has allowed for a global connection for people with remarkable progressive effects (Chimirri & Schraube, 2019; Bhat, 2021; Costley, 2014)), it has had many negative consequences on the mind of people as well (American Academy of Pediatrics, 2016; Storm, 2021; Alhumaid, 2019). The question comes, can technology be better understood by understanding its maker, the *self*? Thus, gain better insight into the information technology’s maleficence and benevolence? Can the understanding of technology help create a pathway to *self*-freedom? The questions will be answered throughout this chapter.

TECHNICALLY TECHNICAL

The inequality between technology and human creativity was introduced in the 1950s by the Austrian philosopher Günther Anders (Fuchs, 2017; Chimirri & Schraube, 2019). He proposed there is a rebellious or “Prometheus” breach between “the relations of production and ideology, production and imagination, doing and feeling, knowledge and conscience, the machine and the body, production and needs” (Anders, 1956, as cited in, Fuchs, 2017, p. 3). He proposed that if these dualities do not conjoin, then the maleficence of technology will be far greater than its benevolence (Fuchs, 2017; Schraube, 2005). Since then, investigators and scientists have been attempting to bind the gap between information technology and understanding (Sandra, 2022). However, some researchers realize that *self*-understanding may be the key to mend this gap (Fuchs, 2017; Kool & Agrawal, 2016).

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The goal is to simplify the understanding of technology. According to Kukla (1995), simplification is an innovative view of an idea that clarifies its predecessors. Thus, a historical view of technology is presented.

The history of the word *technology* dates to the Indo-European languages, and it means to *cut, art, craft, web, and net*; also, it has the same root as the word *architect* (Nourai, 2013; Skeat, 1995; Shipley, 1984, Watkins, 2011). Technology's history dates to the time man first utilized fire (Gregersen, 2019). Yet, the word technology is only about a hundred and fifty years old (Lee, 2005). The evolution of the word takes the reader to the pre-Socratic Greek philosophers; they used *technologica* to treat crafts and arts. Still, the term initially referred to grammar usage (Barnhart, 1995). The Greek term *Logos*, translated to *the word* or *reason*, was also referred to as *techne* (Tulley, 2008; Carroll, 2017). Aristotle was one of the original thinkers to relate the concepts of *techne* and *logos* together, though he did not link them as one word (Tulley, 2008; Barnes, 1984). The idea of technology was mentioned in the Oxford English Dictionary in the 1600s (Tulley, 2008), but the meaning of working with mechanics was first seen in 1800 (Barnhart, 1995; Carroll, 2017).

In considering the above mentioned, the origin of the word *technology* means *to cut, a customized art form, or to web a design*. The question is, how is that related to the *self*? Before addressing the question, a review of the self is warranted.

A 'SELF' INVESTIGATION

Throughout human history, as evident from ancient writings such as the Avesta, the Vedas, and cuneiform writings, reasoning minds have tried to understand who the true human is throughout the history of humanity. Thus, created fields of understanding, i.e., the love of knowledge or philosophy and the study of spirit or psychology. According to philosophy, the human is the greatest wonder and the noblest field of study (Palmiano, 2015). Blackmore (2002) suggested that perhaps all scientific endeavors eventually lead to discovering the *self* or the *I*. The pursuit of understanding the self is an instinctive phenomenon that brings a sense of stability (Leary & Tangney, 2012). In the process of understanding the self, there are two ideas that have been correlated together. First, interoception, which refers to the "process of sensing, interpreting, and integrating signals originating from within the body" (Sattari, 2022, p.9). Second, is neuroplasticity, which is the brain's ability to adapt to novel circumstances (Demarin, et al., 2014). Studies have found that interoception and cognitive flexibility can lead to neuroplasticity and overall better health (Sattari, 2022). As such, great thinkers of the world have taken one aspect of the infinite human possibility such as the *self* and described it for understanding and simplification to fit the current scientific recognitions.

The views and opinions have evolved, thus via cognition, it seems the route toward simplification has gotten even more convoluted. Moreover, most psychological explanations of who a person is versus how they view themselves is considered complex (Rosenberg, 1965). There are numerous explanations and notions about what is the self, the ego, the I, (Woźniak, 2018; Lapsley & Ste, 2012; Oyserman et al., 2012), and what is the investigative question, 'I am?' So, at this point, how can such magnificent ideas become simple? Scientists have dissected material until they found atoms, electrons, and neutrons, then empty space (Papageorgiou, et al., 2016; Kozłowski, 2020). South Asian thinkers called this empty space zero (Nourai, 2013; Barnhart, 1995).

The etymology of the word *zero* comes from *nothing*, but it means 'not a thing' or 'empty space' (Nourani, 2013; Skeat, 1995; Barnhart, 1995). The idea of empty space or absolute was a Newtonian

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