

## المستخلص ABSTRACT

كريم حسين كريم. مشكلات الفلسفة في العصر الرقمي. ( اطروحة دكتوراه )-. بغداد :  
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Our dissertation deals with the role of philosophy in the digital age through the problems raised by the age, and also of how to treat it philosophically.

Philosophy as I see, it is a discourse about the world with respect to contemporary reality, and the true philosopher is the one who faces the problems of that age, starting of from the contemporary reality and through the grand civilization transformations that occur on it.

Therefore we have chosen this subject for our deep perspective that our present age problems not be resolved but philosophically, because philosophy can be worked by open horizons which doesn't recognize prejudice when it tackles the age problems. The dissertation has been divided into five chapters. In the first chapter we have presented a theoretical enlightenment on the feasibility of the philosophy in our present age. The second chapter contained the role of grand transformation in changing the reality of the world and how it may be a reason for philosophizing mean, while the third chapter deals with the worlds which have been innovated as domains of modern human experience as (cyber world, real time, and virtual realities) which shape that experience presently.

The forth chapter which was allotted to the results and the problematics which was emanated from the digital age as cousiousness faking (=rigging), the changing from the massism to the informatique and the digital divide. The fifth chapter includes the result issues, in the digital age as globalization, the cyber-culture, the question of values (ethics, logic, art), and philosophy of education.

After we had passed over this long course of dissertation, we have come to a group of results which our dissertation have lead to, and we may list it as follows: we have tried in our dissertation to emphasize to exposition of an important reality, after we

presented the position and discourses of philosophy through the age of world history which was acquired on this fact is that the philosophy is a discourse about the world presented by the philosopher as a response to the grand civilization transformations which came unexpectedly on the world reality, and these transformations is nothing but that variable which have dominated on the world reality in order to reshape it, and reproduce it according to the requirements and stipulation of that variable.

We can say that the tools of the contemporary revolution represented by the information technology, communications and media are the variable, which have become to form the major texture of our current world reality. While they reached a stage, all the activities, knowledge, sciences, technologies (civil, military, education, biotic, cultural and social), which are operating, and practicing within the scope of the present reality and which cannot function skillfully and in derived from, but through these variable, which have the major driver for the making and mobilizing of history in our present world.

Therefore we find that the authentic and distinct history for any civilization cannot be created but through action according to the possibility and conditions of that form of variable.

The variable in any age of the world history, form the ontological property, which manifest the peculiarities of an ages of world history.

The philosopher would have to think over the peculiarity through observing and examining that transformation that is forming the reality, in addition to the formation of the way we reflect upon it in the course of reading its events, through scenic reading, which responds to the requirement and possibility of that transformation. The scenic reading we have suggested, exists in reading the world reality and its variable in the symptoms of the conception and the event, while the scenic reading is a reading using the phenomenological approach, in order to seek the variable that form the ontological property feature of a certain age, in order to aim at a suitable reading to it,

and in the light of possibilities which provided by the grand civilization transformations.

We have found that what philosophy can be occupied with, is to project the importance of these possibilities, which emerged from that grand transformation and serving the basic situation of the human being in the world, to motivate people on regularity according to the game rules which arise from these transformation in addition to qualify for the reason of forsaking of the game rules and the hermeneutic situations which doesn't provide the suitable regularity with the present reality which the human being living on and belong to.

It became clear to us through our observation and examination of the history of philosophy that the conception of becoming and being which have emerged in the age of Heraclites and Parmenides are continue to exercise their domination on the philosophical activities and they are taken in anew forms and shapes confirming to the requirements and conditions of the age, and therefore the phrase the age of world history means getting over the being and becoming and it means too getting over the order an chaos, hence the age in its capacity as the condensed and regular form of the world history representing the being that the stabilization can the grand civilization transformation (take place) in every period of the periods of the world history, mean while the becoming represents that continuous flow, the chaos, and the non-linear of the world history which refuse to be stabilized or fixed on a certain state, therefore we find that both of the being and becoming exchanges the position in every period of the periods of the world history an infinite interchange according to the rhythm and the regularity of the transformation which occurs on the world reality. As far as the ontological position connection which have read the world and its being, and we means idealism and realism, which have dominated in the pre-modernity and the modern conditions, they and in the shadow of the present world and its existing dominanency on the tools of the modern scientific revolution, where the reality became more complex and resistant to thinking about and reading it according to both of the attitudes mentioned before, because the possibilities of the present reality cannot be realized but through the

communication instruments and electronic computers, and became subsequently an obligation on the present philosophical discourse the realization of the these latest developments and inventions when reading the reality of the world which became doesn't assume the classical approaches (as idealism and realism) when its read. The present regularity of the world reality can't be realized except through the scenic reading which we have mentioned, it's the suitable and appropriate approach capable of sustainability. Authentic possibility in the frame of its age, the digital age and according the possibilities provided by the Grand Transformations.

This is what we have established when we realized the reality of our present world which we are living in, through observing its problematic and examine it in the light of ontological property which distinguish the distinguish the present reality of the world, which have formed new type for its presence which depends upon the modern scientific revolution tools, these tools which have invented these words. The new worlds of possibilities and inventions. Worlds which have made it able to examine and test his senses through horizons and extensions which was not familiar with. It is the digital age worlds (cyber world, virtual reality and globalization). It is the world, which represents the story of civilized advancement to the fine levels, which quality humanity to live up to standard of the age they belong to.

We see this advancement can't happen but through making philosophy accessible upon the whole world and through putting an educational program to be learn by all people, because philosophy have become the only mental form-from our point of view-capable of qualifying the human civilization to live up to the standard of the age and that is through the realization potentiality and possibilities of the age authenticity and peculiarity which is emerging from the Grand Transformations in which it is capable of making us talk in a human language based on the cultural educational difference and relativity.

Lastly, some of the results and conception which we have placed, is not results but more of diagnosis of the philosophical reality and the world reality in our present age in addition we did

want it to be a step to open a new horizons and scopes of thinking of the philosophy problematic and to re examine it in a different vision different from the dominant and the familiar and according to the Grand Transformations which have occurred upon our world