

Philosophical Thought and the Transformations of the Digital Age

Sameh Malek

University of Echahid Cheikh Larbi Tebessi-Tebessa, Algeria

Email: malek.sameh@univ-tebessa.dz

Received: 16/01/2026

Accepted: 02/04/2026

Published: 26/05/2026

Abstract:

This research paper examines the radical transformations brought about by digitalization in traditional philosophical concepts in our contemporary age, which is witnessing an information revolution that has penetrated all cultural, social, political, and economic domains through the flow of the Internet, the availability of computers, and the emergence of artificial intelligence, which simulates human intelligence. This has prompted philosophy to intervene, defining tasks and opening new horizons through critical, analytical thought grounded in continuous questioning, to reach truth and certain knowledge, away from the virtual worlds imposed by algorithms.

Keywords: Philosophy; digital revolution; virtual space; epistemology; artificial intelligence.

Introduction:

The age of digitalization constitutes one of the most significant intellectual transformations in contemporary history. Technology is no longer merely an auxiliary tool for human beings; rather, it has become a dominant structure governing patterns of thought, communication, and production. Hence, the digital revolution has brought about a radical transformation in the relationship between human beings, knowledge, and power. It has also created a new space where technology intersects with economics, politics, and culture, placing human beings in constant confrontation with their digital selves. There is no knowledge outside the network and no power without algorithms.

This digital transformation, which constitutes an epistemological event, has redrawn the maps of power, the world, and knowledge within an eminently digital world. This has led to a reconsideration of many conceptual constants, particularly those related to the issue of

"knowledge and power," where many questions have been raised concerning how human beings can perceive the external world; in other words, what the source, limits, and mechanisms of knowledge are within the search for the value of the human self and its ability to understand existence and the environment. This has produced a clear difference between reason's capacity to discover truth and the machine's capacity and skill when influenced by artificial intelligence. In this context, the question of identity, which had been closely linked to human existence, has faded with the development of digital networks and virtual databases that are no longer stored in libraries.

The digital revolution is an information revolution whose widespread dissemination has been facilitated by advances in information and communication technology. This has led to a different understanding of the meanings of existence and life, which have become linked to modern devices, far removed from contemplation and rational and philosophical reflection, from which many have become alienated, particularly in light of the expansion of digital knowledge, characterized by speed, dissemination, flow, and breadth. This has prompted a reconsideration of many issues, including the relationships among human beings, place, time, society, and knowledge.

This revolution does not resemble traditional revolutions, especially in its relationship to the structure of society and its conception of the world, as well as in the consequences it has had for the relationships among human beings, their identities, and their cultures. This has necessitated the intervention of philosophy, through its sharp critical presence, to interrogate the possibilities of liberation and resistance within a space mechanically suffocated by technical surveillance and an informational monopoly. This has led to the emergence of various forms of symbolic domination, which raise numerous philosophical problems and questions, because critical and reflective thought is both inevitable and necessary for deconstructing and analyzing the transformations that contemporary thought, in particular, has witnessed.

Through this research paper, we have sought, as far as possible, to reveal the points of strength and weakness in the relationship between philosophy and digitalization, as well as the necessity of the presence of a philosophical awareness that regulates technology and the digital revolution, which has exhausted human beings and eliminated their value-based and spiritual dimensions, causing them to turn away from everything traditional and to pursue speed and development, far removed from that old research model. Therefore, we pose the following problem: Is digitalization limited to being merely a new technical tool that expands the field of philosophical thought and enables us to acquire a new paradigm of knowledge and

communication, or does this digitalization carry within it an epistemological and ontological transformation through which fundamental concepts such as the self, the other, the otherness, and truth are redefined? In other words, is digitalization a new subject for philosophy, or does it constitute a methodological and thematic crisis before which classical philosophy is rendered incapable?

In accordance with methodological necessity, we have adopted the comparative analytical method, as it is the most appropriate for addressing this problem. Analysis is manifested in the deconstruction of traditional philosophical concepts that confront digital phenomena such as artificial intelligence, virtual identities, and symbolic power. At the same time, comparison is made clear through a comparison between paper-based and digital philosophical research.

1. The Digital Revolution as an Epistemological Turning Point

Philosophizing is among the oldest intellectual activities that emerged from human awareness of the self and the world. It is not merely an accumulation of knowledge, for it is a constant questioning of truth and certainty. It is a systematic critical process that rereads our understanding of existence, knowledge, and values. From this standpoint, human intelligence appears as the basis of philosophizing, granting human beings the ability to analyze, contemplate, and evaluate many ideas and beliefs. This was affirmed by the French Enlightenment philosopher Voltaire, Francois-Marie Arouet (1694-1778), in his statement: "When a nation begins to think, it begins to live" (Khabbaz, 1933, p.5).

Philosophy is not confined to a single sphere of knowledge; rather, it is concerned with all principles to discover causes and outline the methods of the sciences, because it urges reflection on issues of knowledge. It is the image of all thought, from primitive human beings to modern and contemporary human beings, as though it were a social habit possessed by human beings. This corresponds to the linguistic derivation of the term philosophy, which is divided into two parts: *philo*, meaning love, and *sophia*, meaning wisdom. Thus, its complete meaning is the love of wisdom, which, in essence, refers to foresight and the practice of correct and precise thinking grounded in proof and argument (Talibi, 2006, p. 12).

It should be noted that the word philosophy is not mentioned in Homer or Hesiod. The first to mention it was Herodotus, when Croesus said to Solon: "I have heard that you have travelled through many lands as a philosopher" (Khabbaz, 1933, p. 5). Pericles also used this word with reference to the Athenians, saying: "We are a people who philosophize without effeminacy," meaning that we seek inquiry, philosophizing, and reflection because

we possess reason and courage. For this reason, Socrates emphasized the gradual progression from knowledge of the universe to knowledge of the self, since philosophy is critical thought that aims to find ultimate truth in the search for a way of living well.

It can be said that the method of Socrates (470-399 BCE), as preserved in his student Plato's dialogues, did not consist in extracting truths or refuting prevailing theses; rather, it aimed to cast doubt on them. For this reason, he inaugurated a long philosophical tradition in the history of philosophical thought, represented by his skeptical method, because, in his view, the true philosopher is not one who merely claims knowledge, but one who subjects his knowledge to continuous questioning and criticism (Dortier, 2009, p.22).

It should also be noted that many studies indicate that the famous philosopher and mathematician Pythagoras (570-497 BCE) was the first to use the term and refused to be called a sage, acknowledging that wisdom can be attributed only to the gods. In contrast, the philosopher is merely a lover of wisdom. However, some maintain that Socrates was the first to call himself a philosopher, that is, a lover of wisdom. As for Plato, he made philosophy manifest in existence, goodness, and the harmony and order of things to attain truth. In his work *The Republic*, he explains that the people cannot govern themselves because they urgently need a wise leader who distinguishes justice from its opposite, good from evil, and error from correctness. The condemnation of his teacher Socrates showed that the "king-philosopher" or the "philosopher-king" alone is fit to rule, because he alone is capable of determining truth (Dortier, 2009, p.27).

Plato holds that the philosopher can reach pure abstract ideas because what we believe to be the real world is incomplete, distorted, and transient, and is nothing but a shadow or a distorted image of an eternal, sacred, and everlasting truth that exists in the world of Forms. Therefore, we can arrive at two characteristics of philosophy among the Greeks:

The sciences are the materials of philosophy, not philosophy itself.

Philosophy consists of ideas and visions for understanding the world, the human being, and their relationship to one another.

Philosophy is necessary for exposing false and fabricated consciousness through continuous questioning that reveals the fallacies of thousands of years with rare candor, taking questioning, doubt, analysis, and the deconstruction of phenomena and ideas down to their basic elements as a means of understanding their deep structure. The philosopher seeks to study the parts and the relationships that connect them, thereby contributing to the construction of precise and coherent knowledge. Doubt is the spirit of philosophy, which is not satisfied with the world in its present form but instead relentlessly pursues questioning

and the arousal of permanent doubt (Zaydan,1999, p. 80). This leads to creativity as a feature of philosophical thinking, which especially consists in transcending what exists toward what ought to exist. This is what Gilles Deleuze affirmed when he stated,"Philosophy is the creation of concepts." Philosophy is no longer the knowledge of first principles, that Greek-Aristotelian definition that even the richest revolutions of reason and its major turns did not displace; even Kant did not depart from this designation, but rather used the more recent title, *Critique of Pure Reason*. The creation of concepts may contain the boundaries of first principles (Ghafari, 1997,p.5).

Speaking of Kant (1724-1804), he was the one who announced the birth of a new stage of critique, in which he turned toward the very faculty that produces knowledge, that is,toward reason itself, away from the objects of knowledge toward which it is directed. He states,“By this,I do not mean a critique of books and systems, but of the general faculty of reason with respect to all knowledge to which it may aspire independently of any experience.”Critique, in the Kantian sense,is the examination of the capacities of reason when it exceeds every possible experience (Al-Meskini, 2020, p. 20). It is therefore a critique of all metaphysics and dogmatisms that claim knowledge of things and knowledge of truth. This led many historians and philosophers to consider his philosophy comparable to the astronomical revolution of Nicolaus Copernicus (1479-1543). Kant embodied this in his famous critical trilogy: *Critique of Pure Reason*,*Critique of Practical Reason*, and *Critique of Judgment*,revealing that all our knowledge is valid only through the faculty of reason, because our knowledge of truth is impossible. This is confirmed by Gilles Deleuze (1925-1995): “Never before had we seen a critique of reason by reason."He is thus the author of both a genealogical and an archaeological method.

Therefore,we conclude that philosophy is a manifestation of human activity that reflects human awareness of the self and the world in the pursuit of truth. For this reason, human beings must begin from knowledge of themselves from within and become acquainted with their own truth,whether this concerns their ideas,beliefs, feelings, personal convictions, behaviors,and psychological habits, in addition to their relationship with the other, their ability to deal with the external world, and the way they perceive it. What this requies of them is the discovery of ways of positioning themselves within society (Saadna, 2020, p. 448). This consciousness is no longer merely a simple and direct given; rather, it has become the subject of profound philosophical analysis,especially with Edmund Husserl(1859-1938). Consciousness is his point of departure,using a phenomenological method that studies experience as it is lived in consciousness,free from prejudgments. This is what he addressed

in his intellectual corpus, in which he shed light on the crisis of European sciences to present philosophy in a more rigorous, scientific, and logical form.

If anything, this suggests that philosophy, since its earliest emergence, has sought to address the most important existential questions concerning the human self through critique, analysis, and reflection. For this reason, it has addressed understanding, coexistence, communication, and recognition of the other. It has attempted to make its methods and texts an instrument for reading an alienated and reified reality in which the individual lives in constant conflict with the outcomes of globalization and digital technological progress. Thus, philosophy becomes deeply involved in reality, with all its details and particulars, especially since contemporary technologies, including digitalization, have clearly strengthened our relationship with the world, making it fully accessible. From now on, it is determined only by one or two clicks (Boumenir, 2022, p. 227). This is a fundamental feature of modern life, in which access to knowledge, even in its partial form, takes only a few seconds.

It should be noted here that in the digital age, the self has become accessible to the world not only through communication, but also through images and data that can be accessed rapidly. This is referred to as the quantified self movement. Thus, public space has become a digital space through the Internet and computers, announcing the birth of a technocratic-information society that has surpassed all prevailing values and concepts. In this society, all technological possibilities erupt, organizing social interactions and symbolic exchanges within a digital space that affirms the superiority of the machine and artificial intelligence over human intelligence, grounded in the belief that they can overcome all cognitive obstacles and human and existential problems.

This requires a reconsideration of the construction of epistemology, since the source of knowledge is no longer purely human but has become distributed between humans and machines. This raises numerous questions about the nature of knowledge and the limits of understanding, especially since artificial intelligence systems may reach many results without possessing the ability to explain them. Artificial intelligence has indeed been able to perform cognitive operations and intellectual activities that may surpass human intelligence in speed. Still, they will not rise to the level of consciousness in the intellectual and technical practices they perform, because the essence of consciousness is spiritual, connected to the human metaphysical ego, extending into the psychological and affective dimensions, and manifested in the external objective sphere (Belalem, 2024, p. 60). Here, the essential difference becomes apparent: the machine produces texts without an existential context, whereas human

philosophizing is an existential experience arising from suffering, wonder, the search for truth, the capacity for creativity, and pure rational logical thinking.

This technical and digital transformation and development has opened new horizons for philosophy while also creating major challenges. On the one hand, artificial intelligence can serve as an effective educational tool that facilitates access to knowledge and stimulates discussion. On the other hand, excessive reliance on it may lead to a decline in critical thinking skills, thereby transforming philosophy into a consumptive activity rather than a creative mode of thought. Therefore, the future of philosophy does not lie in challenging the machine and confronting it so much as in reaffirming the specificity of the human being as one who questions, doubts, reflects, critiques, and searches for meaning amid the congestion and accumulation of rapidly produced information.

The digital revolution is one of the most important epistemological transformations that human thought has witnessed since the Industrial Revolution. It has not only changed the tools and media of knowledge but has also redefined and reformulated this concept through the transition from paper-based knowledge to digital knowledge. This transformation was not merely technical; rather, it was a radical transformation in the structure of meaning production, the circulation of information, and the relationship of the human being to the self, society, the world, knowledge, and power. For this reason, the philosophical question arises concerning how the digital revolution has changed the conditions and references of knowledge production. As a result, a fundamental question has emerged regarding whether this transformation represents an epistemological rupture with the paper-based model, in light of the question of power, which constitutes the hidden component that reshapes knowledge spaces through algorithms and artificial intelligence systems that intervene forcefully in directing and monitoring human behaviors.

2. From Traditional Knowledge to Digital Knowledge

It can be said that this title falls within the transformation of the media of knowledge and the changing conditions of its production to keep pace with what is digital, technological, and contemporary. This is especially the case since the digital revolution is considered one of the most important transformations in the cognitive history of humankind, as it has not only affected the production of our knowledge but has also changed the nature of the relationship between human beings and information. Knowledge, which was once built upon the printed book and upon the effort of the contemplative and critical researcher, has today become the

product of an open digital space in which information is produced at tremendous speed and consumed without criticism, scrutiny, or reflection (Chomsky,2002,p. 125).

The cognitive act has also shifted from its rational and critical form to a virtual interactive form directed by algorithms and databases, with its course determined by major platforms and technologies that control the ranking of results, the direction of public opinion, and the dispersion of attention (Walid, 2019, p. 66). In the traditional paper-based model, knowledge was built gradually through deep understanding and critical reflection, relying on the author's authority and the reference framework of academic institutions. In the contemporary digital environment, however, speed has eliminated the reflective dimension, giving rise to a new relationship with knowledge based on speed, immediate consumption, and continuous movement between pieces of information. In this sense, the conditions of knowledge production have changed, with quantity prevailing over quality, dissemination and superficiality over depth, and immediacy over continuity (Walid, 2019, p. 60).

For this reason, many contemporary philosophers have emerged to denounce the dangers of digitalization and its various applications, especially in philosophy, a field distinguished and unique in all its aspects, whether in terms of method, subject matter, or purpose. Among them is the American philosopher Noam Chomsky (1928-), who views this digital transformation as a highly serious epistemological transformation, since it not only changes the content of knowledge but also works to reformulate its content and orientations. This occurs in light of this destructive technological development, so to speak, by which we mean the Internet, its flow, and the emergence of artificial intelligence, which has come to control the media of information production; that is, control over the structure of collective consciousness and, consequently, over patterns of thought and behavior.

From this standpoint, Chomsky speaks of the transfer of the authority of knowledge from the author and the thinker to the algorithm, that is, to the hidden technical system that predetermines what the individual sees and reads, or what is marginalized and absent. The problem raised here is that truths are no longer apprehended through criticism and research but are instead presented in ready-made forms governed by the logic of rapid dissemination. In this way, contemporary human beings have moved, at an accelerated pace, from the logic of reference and source to another logic, namely the logic of ranking and recommendation, whereby digital platforms, through their algorithms, possess and determine the priorities of collective consciousness. Information displayed in the top ranks automatically acquires the status of truth, while other information is pushed aside regardless of its scientific and cognitive value.

Here, the transition becomes clear from traditional paper-based references to more developed, faster, and more widespread digital and algorithmic systems. At this point, technology is transformed from a mere means of serving knowledge into a tool for directing and controlling it. However, we must point out what we consider to be a very important issue. This type of control exercised by digital platforms does not rely on prohibition or anything similar, but rather on the seduction of participation and the prior selection of content. This makes the individual believe they are living in cognitive freedom, whereas upon returning to reality, they will find themselves moving within a closed space, invisibly controlled by algorithms.

From here, digital knowledge intervenes to become, as Chomsky describes it, part of the modern system of power that uses information as a symbolic weapon to regulate and direct collective consciousness (Chomsky, 2011, p. 100). From this perspective, the digital revolution has shifted from being a form of technical progress to being an epistemological transformation that touches the very essence of the human mind. It has also redefined who possesses the right to knowledge. According to this new logic, knowledge is transformed from a free intellectual practice into mere data provided by intelligent systems to which human beings are subjected. For this reason, the philosopher Alain Touraine (1925-2023) affirms that those who control information systems and rationalized scientific knowledge control decisions and systems of production within society (Touraine, 1969, p. 110). The digital revolution has become a fundamental feature of post-industrial society, a society that relies on databases, information, computers, and communication networks. It makes intellectual technology responsible for preparing, processing, disseminating, and marketing goods and services (Mazen, 2018, p. 428). In this context, computers, screens, electronic applications, and virtual spaces play an essential role in our relationship with reality and knowledge.

This is known as digital transformation, which has contributed to the organization and change of economic, social, and cultural structures through information technology across various sectors. This points to a change in media from the material to the immaterial or virtual. Here, many of the hidden political and cognitive dimensions of digitalization are revealed, as it contains a continuation of new means for mechanisms of domination that critical philosophical thought has confronted since the mid-twentieth century (Noam, 2012, p. 98).

Thus, we conclude that technology has gone too far in its development, its domination of human beings, and its threat to them, especially with the emergence of artificial intelligence, which has heralded a new revolution in which robots have replaced human beings. The latter struggled for centuries to reach their current condition and become masters of nature and the

center of the universe. Still, they are now threatened by the machine's intrusion into their lives, which has enabled its negation and the abolition of their functions. This has foretold the destruction of humanity as a whole, intervening in philosophy as a necessary, critical, and constructive force that analyzes reality to limit the spread of violations by artificial intelligence, raising sufficient awareness to rationalize technology and the unconscious machine.

This unconscious machine has caused contemporary human beings to experience existential and cognitive crises that they were supposedly meant to have overcome. Philosophy works to make human consciousness an indispensable condition, thereby restoring its true role, which consists in finding solutions to many of the social diseases that have corroded society as a result of the Fourth Industrial Revolution, that is, artificial intelligence. This digital intelligence lacks consciousness and has caused human beings to lose their freedom and their humanity, resulting in the gradual transformation of human nature under the weight of technology. Thus, Fukuyama (1952-), in his work *Our Posthuman Future: Consequences of the Biotechnology Revolution*, declares that the most dangerous threat posed by contemporary biotechnology is the possibility that it may alter human nature (Fukuyama, 2006, p. 98).

3. Human Consciousness in Light of Digital Transformation

Digitalization is not merely a technical revolution; it is one that touches the depths of thought and human consciousness, just as it penetrates the processes of perception, meaning, and thought. Thus, this transition from the paper-based world constituted a cognitive event that changed the way human beings deal with information sources and the world. Knowledge is no longer that reflective, rational, productive, and creative act, because it has been transformed into a rapid consumptive process nourished by images and data. This transformation is not merely a natural development in communication tools; rather, it constitutes a reprogramming of the human mind, which has become subject to the logic of excessive power and repetition, far from the analysis and critical thinking that have constituted the essence of philosophy since ancient times.

Within the old paper-based system, the reader had space for reflection and reconsideration of many given facts, and our knowledge was formed through a dialogical relationship with the text, grounded in careful reading and understanding. Within the digital world, however, everything has been reduced to speed and the rapid interaction imposed by communication platforms. This has left contemporary human beings living in a time when information flows rapidly, yet we cannot distinguish between what is profound and what is superficial.

Consequently, human beings have become immersed in the “now,” or the digital moment, which has abolished the past and reshaped perception according to the principle of immediacy (Jamila, 2021, p. 89).

The rapid transformation our world is witnessing today, in which our relationship with books and paper-based references has begun to strain, has produced serious consequences, including instability in the human relationship with language and meaning. This is particularly the case because this digital world is immediate and momentary, founded on images, symbols, and signs, which, in our view, are numerous but do not fulfill the intended purpose, namely the expansion of the sphere of understanding, consciousness, and analysis, which has faded amid the ambiguity caused by the abundance of information, the multiplicity of perspectives, and, in many cases, their contradictions. Accordingly, critique, which is the essence and spirit of philosophy, has disappeared, and the goal has become the elimination of the critical mind, to be replaced by a virtual, digital, and technical consciousness and mind.

This is what Chomsky calls the “double epistemological danger,” by which we mean the inflation of information in contrast to the contraction of understanding, as well as the multiplication of sources in the absence of standards (Noam, 2018, p. 87). Today, we live in a digital world that has produced the digital human being, who is no longer an active element in the production of knowledge so much as a secondary element within a technical system governed by the mechanisms of artificial intelligence and productive robots, which direct their knowledge and control their perceptions. This is especially the case since today's algorithms are not content merely to present ideas and opinions through their platforms and networks; rather, through artificial intelligence, they go beyond this to produce a specific mental framework that imposes a particular mechanism of thinking on the human being. In other words, we think within imposed molds, which produces attentional deficits and distraction.

From the foregoing, it can be said that digitalization has become a new cognitive environment that redefines many concepts, such as knowledge and critique. It has exceeded its limits, for it is no longer confined to what can be known, but has gone beyond that to how we know, how we think, and how we establish our relationship with the world. This is because it produces a digital mind fully integrated with technological means and tools, through which human subjects are shaped in accordance with this digital space. Here, the sphere of consciousness and its freedom contracts, and this is what scholars call cognitive domination.

The transition from paper-based to digital media has not only changed the form of knowledge but also changed human beings, as consciousness, patterns of thought, and relationships with the self, society, the other, and meaning have all shifted. Human beings now live within a rapid,

sleepless network that imposes a continuous, immediate demand for response, causing them to enter a new stage of cognitive existence in which their being is controlled by destructive technology. Critique is thereby reduced to what algorithms determine and impose. For this reason, digitalization has opened a new epistemological age in which human beings are confronted with the test of their ability to preserve the independence of their consciousness in the face of artificial intelligence systems and invisible, unaccountable algorithmic control. They live under the illusion of neutrality and choice, believing that they possess the freedom to choose, watch, and read. In contrast, reality confirms that all choices are planned or programmed within a vast system of predictions and analyses. What human beings do is added to databases and stored by the machine, which then reshapes it with greater precision. Here, the human being is transformed from a knowing subject into an object of measurement and analysis, and from a producer of meaning into a feeder of digital systems. This imposes on philosophy the need to recover its analytical and critical capacity to confront a digital world dominated by artificial intelligence, which seeks to match human intelligence yet lacks consciousness. Although these computer programs simulate human mental capacities and patterns of operation, artificial robots aim to perform mental tasks that imitate the human mind, such as carrying out calculations and engineering operations in a short time and at tremendous speed, and consequently seek to acquire human qualities. Artificial intelligence performs numerous tasks, such as teaching, providing cognitive material when information is lacking, analyzing texts, demonstrating creativity and imagination, and translating in scientific and academic contexts (Boudini, 2017, p. 12), to save time and effort. At the same time, however, it raises many problems, including the marginalization of the human being and the preparation for entry into an age centered on artificial intelligence.

This has raised numerous philosophical questions about whether human intelligence, distinguished by analytical knowledge and critical power, can be equated with the technical knowledge generated by robots that weave a virtual world aligned with a symbolic language composed of codes, symbols, and gestures. With this, the concept of the human being as an entity endowed with being and human values, such as love, solidarity, and friendship, is erased. Therefore, philosophy raises an important question: Can we live with a human being or a robot that is devoid of feelings and sensations, engages in practices not subject to law, and bears no full moral responsibility? It is therefore necessary to establish a set of ethical controls and rules that prevent such systems from committing violations against human beings; that is, to take human rights into account and to respect reason, human

consciousness, and the identity that we lose because of our increasing reliance on this technical digital space, which deprives us of the ability to make decisions.

We are living in a digital age whose advantages include facilitating global communication, one manifestation of which is electronic publishing. Digitalization has not only made publishing accessible to everyone; it has also enabled it to occur at tremendous speed and at the lowest cost, unlike when the process is purely paper-based, a process characterized by depth and a lack of superficiality.

Conclusion

It can be said that the relationship between philosophy and digitalization is not merely a relationship but rather a creative tension that opens new horizons for thought. Digitalization is no longer merely a technical tool; rather, it has become a framework within which new visions are formed for our perception of the world and for the relationship of the self to knowledge. Here, philosophy regains its critical role, not because it absolutely rejects digitalization, but because it deconstructs its logic, reveals its stakes, and questions its horizons for human beings, society, the world, relationships, and human values. The transition from paper-based to digital media is a transformation in the structure of thought, from depth and careful reflection to speed and fragmentation, and from stability and solidity to liquidity, in the language of the Polish philosopher Zygmunt Bauman (1925-2017). Nevertheless, the role of philosophy remains clear and present in this rapidly accelerating digital world, so that it may make technology a means of liberation rather than domination. Philosophy advances through its critical and analytical vision to understand the existential risks associated with technology, since it is an existential necessity that ensures the persistence of questioning, the vigilance of critical reason, and the preservation of the human being's position as the center of the universe, far from the marginality imposed by algorithms.

References

- Belalem, A. (2024). *Al-insan al-mufakkir Homo sapiens fi muwajahat al-dhaka' al-istina'i: Ayy ma'al* [The thinking human, Homo sapiens, in confrontation with artificial intelligence]. *Majallat Ru'a al-Mustaqbaliyya li al-Dirasat al-Ijtima'iyya wa al-Insaniyya*, 1, 60.
- Boden, M. A. (2017). *Artificial intelligence: A very short introduction* (I. S. Ahmed, Trans.). Hindawi Foundation.
- Boumenir, K. (2022). *Al-tasaru', al-ightirab wa al-tasadi: Qira'at fi fikr Hartmut Rosa: Dirasat wa nusūs mutarjama* [Acceleration, alienation, and resonance: Readings in the

thought of Hartmut Rosa: Studies and translated texts] (1st ed.). Ibn al-Nadim Publishing and Distribution.

Chomsky, N. (2002). *Understanding power: The indispensable Chomsky*. The New Press.

Chomsky, N. (2012). *Al-dawla al-fashila: Isa'at istikhdam al-quwwa wa al-i'tida' 'ala al-dimuqratiyya* [Failed states: The abuse of power and the assault on democracy] (A. Mu'tamad, Trans.). Dar Al-Farabi.

Chomsky, N. (2018). *Ara'hawl al-nizam al-'alami al-jadid* [Views on the new world order] (Y. Al-Sayyid, Trans.). Dar Ru'ya.

Deleuze, G., & Guattari, F. (1997). *Mahiyat al-falsafa* [What is philosophy?] (M. Safadi, Trans.; 1st ed.). Markaz al-Inma' al-Qawmi.

Dortier, J.-F. (2009). *Falsafat 'asrina: Tayyaratuha, madhahibuha, a'lamuha, qadaya-ha* [The philosophy of our age: Its currents, doctrines, figures, and issues]. Manshurat Al-Ikhtilaf.

Dortier, J.-F. (2009). *Falsafat 'asrina: Tayyaratuha, madhahibuha, a'lamuha, qadaya-ha* [The philosophy of our age: Its currents, doctrines, figures, and issues] (I. Sahrawi, Trans.; 1st ed.). Manshurat Al-Ikhtilaf.

Fukuyama, F. (2006). *Mustaqbaluna ma ba'd al-bashari: 'Awaqib thawrat al-taqniyya al-hayawiyya* [Our posthuman future: Consequences of the biotechnology revolution]-Emirates Center for Strategic Studies and Research.

Ghraisi, W. (2019). *Naqd Chomsky li al-idiyulujyiyaa wa al-tala'ub al-lughawi* [Chomsky's critique of ideology and linguistic manipulation]. Dar Al-Wa'i.

Ghraisi, W. (2019). *Naqd Chomsky li al-idiyulujyiyaa wa al-tala'ub al-lughawi* [Chomsky's critique of ideology and linguistic manipulation]. Dar Al-Wa'i.

Jamila, B. T. (2021). *Dawr al-raqmanna fi al-tahawwulat al-siyasiyya: Qira'a Chomskyya* [The role of digitalization in political transformations: A Chomskyan reading]. University of Algiers 2 Press.

Khabbaz, H. (1933). *Al-falsafa fi kull al-'usur* [Philosophy in all ages]. Matba'at Al-Shams.

Khabbaz, H. (1933). *Al-falsafa fi kull al-'usur: Mulakkkhas al-ara' al-falsafiyya* [Philosophy in all ages: A summary of philosophical views]. Matba'at Al-Shams.

Lahmar, Q., & Saadna, J. (2020). *Al-dhat fi al-falsafa al-gharbiyya min al-inghilaq ila al-in'itaq* [The self in Western philosophy from closure to emancipation]. *Majallat Ishkalat fi al-Lugha wa al-Adab*, 9(5), 448.

Mazen, H. M. (2018). *Tiknulujyiat al-ra's ma'rifiyya li bina' mujtama' al-ma'rifa al-raqmi* [Cognitive capital technology for building the digital knowledge society]. *Al-Majalla al-Tarbawiyya*, 52, 428.

Al-Meskini, U. F. (2020). *Kant rahinan, aw al-insan fi hudud mujarrad al-'aql* [Kant today, or the human being within the limits of reason alone] (1st ed.). Arab Cultural Center.

Suwaydir, N., & Chomsky, N. (2011). *Al-lugha wa al-fikr wa al-siyasa* [Language, thought, and politics]. Center for Arab Unity Studies.

Talbi, A. (2006). *Madkhal ila 'alam al-falsafa* [Introduction to the world of philosophy]. Dar Al-Qasaba Publishing.

Touraine, A. (1969). *La société post-industrielle* [The post-industrial society]. Denoël.

Zaydan, M. S. A. (1999). *Tanmiyat al-tafkir al-falsafi* [Developing philosophical thinking]. Dar Safir Publishing.