Herodotus' Journal of the Human and Social Sciences	Volume :10 / N°: 03 (2026), p 138-150

Information Revolution:

Philosophical Approaches in the Digital Age

الثورة المعلوماتية: مطارحات فلسفية في أفق العصر الرقمي

* benmezhoud chahinez
University of 8may1945-guelma,(Algeria)
benmezhoud.chahinez@univ-guelma.dz
Orcid

Received ...25/08./2026 Accepted 04/10./2026

- **Abstract:** Human life in the contemporary era has witnessed profound transformations affecting all aspects, as a result of the growing reliance on technique, which has become an unavoidable tool due to its flexible nature and high speed of response to instructions provided by human beings to assist in adaptation, on one hand, and the desire to expand the sphere of material control over the environment, on the other hand. However, the paradox in the matter is that technique, which was once a tool and a means to solve problems hindering the course of human life, has itself become a participant in creating them, and perhaps among the most prominent problematic propositions encountered is what is known as human beings and the information revolution, especially since our era is witnessing an informational acceleration that prompted diving into the information field which began its early stages in how to obtain information, extract it, process it, and adapt it according to the desired data. This study aims to highlight the topics of human knowledge that resulted from the informational explosion, which is considered the hallmark of the digital age
- **Keywords**, Human life, technique, information revolution, digital age

الملخص: شهدت الحياة الإنسانية في العصر الراهن تغييرات عميقة مست جميع الجوانب وذلك نتيجة الاعتماد المبالغ فبه بالتقنية ، التي أضحت أداة لا مفر منها نظرا لطابعها المروني وسرعة الاستجابة للتعليمات التي يقدمها لها الانسان من أجل مساعدته في التكيف من جهة والرغبة في توسيع دائرة التحكم المادي للبيئة ، غير أن المفارقة في الأمر هو أن التقنية التي كانت في يوم ما أداة ووسيلة لحل المشاكل التي تعرقل مسار حياته أضحت مشاركا في خلقها ولعل من أهم الطروحات الاستشكالية التي واجهته هو ما يعرف بالإنسان والثورة المعلوماتية خاصة وأن عصرنا يشهد تسارعا معلوماتيا ما دفعه للخوض في مجال المعلوماتية التي بدأت أولى مراحلها بكيفية الحصول على المعلومة ثم استخراجها وبعدها بمعالجتها وتكييفها بحسب المعطيات المراد الوصول إليها ، وتهدف هذه الدراسة إلى ابراز تشعب موضوعات المعرفة الإنسانية التي انجرت عن الانفجار المعلوماتي والذي يعد سمة العصر الرقمي.

الكلمات المفتاحية:الحياة الإنسانية، التقنية،الثورة المعلوماتية، العصر الرقمي

- ## Introduction

We are in the heart of the twenty-first century, witnessing a decisive stage in the path of scientific and technological progress, where technique has shifted toward a more advanced and modern life. Whenever human usage of technique increases, its depth increases. There is no doubt that technique has contributed to facilitating human life significantly, as distance has collapsed and qualitative leaps have occurred in controlling human resources. What was an imaginary thing yesterday has become a lived reality today. Under the rapid acceleration in the usage of technique, human life has witnessed accelerated transformations, and the reason for this goes back to the development of technique and what results from artificial intelligence applications in light of the information flow, where it has become a fundamental part of human life from one side, and from another side, its domain has broadened making it non-disposable to get rid of, which is broader than the sphere of physical control over it. What was produced by political and ethical dysfunctions pushed many thinkers and scientists from all cognitive fields to pose deep and essential questions around the fate of this accelerating scientific transformation and its extent of effect on human life. From here, our focus centered around the most important philosophical and scientific theories that addressed the issue of scientific progress in the digital age and the information revolution. Among the central problems posed by the subject: how did technique contribute in making human life more flexible and transparent, and at the same time generated philosophical approaches that constituted its specificity?

1 Conceptual Significance and Contexts

1.1 Meaning of Technique

Technique takes on semantic orientations associated in their totality with philosophical and socio-cultural practices in their various forms. Plato declared in times past that technique is an artificial and natural thing together, except that this view soon faded and presented criteria and data contrary to the available data. Technique became in the European Middle Ages, as it is, an action associated with the idea of pain and suffering, moving to the modern era which stipulated that human beings be an industrial entity, thus moving towards the contemporary era which witnessed the connection of technique with posing complex problems for the technical human being who did not experience them before, whose content is whether technique serves a legitimate project for human beings or not?[1]

It becomes clear from that, that technique was not born today, but coincided with the emergence of human beings, and passed in turn through historical stages in which its data were shaped according to what was available in every temporal era. Thus, something shifted until it was linked to what is called the digital revolution, which is confirmed by Heidegger, that the Aristotelian view of its impact on technical development in human beings highlights what we call science and technique,

[1] Ibrahim ahmed :The problem of being and Technology in Martin Heidegger , 1st ed,Arab scientific publishers ,al_ ikhtilaf publications , 2006,p 107

considering it a modern phenomenon. This does not mean that technique is an ancient phenomenon in antiquity, while its roots extend to the history of human beings.[1]

Indeed, the rapid technical acceleration at the end of the 18th century—which was under the influence of industrialization that drove Western societies to dominate the manufacturing sector, where technology became the term that gradually replaced the English word for technique, despite the dissatisfaction of those who critique its usage due to its philosophical implications—however, the word technology had a better chance than technical significance, and that is due to modern technical applications linked to nuclear energy, chemistry, and electronics, which are no longer merely techniques, but processes, techniques, and methodologies. They have been included within units of research and development. Therefore, technology is technical synthesis, science, industry, and design, as a generator of modern energy.[2]
If technique, after being a tool for luxury and achieving human ambition, became a tool in the hands of the mind, mind elevation, and life, its performance contributed to death and destruction. Thus, the era of the individual within the group has passed and gone, replaced by the solitary individual alone.[3]

There is no escape from the fact that the tool used by human beings in facilitating life represents an extension of their abilities. The tool is like the hand, but can surpass it in increasing its efficiency and effectiveness, and on this basis[4], by the measure in which technique presented multiple advantages to human beings, it transformed those around them into mere deal-makers with everything. Consequently, it leads from its being an exploitable tool to being subject to exploitation, which is linked with Marcuse in the idea of 'the one-dimensional man.'[3] Technique focused on the physical natural domain compared to the human sciences which did not have a sufficient share of that. As a result of that excessive interest, a set of problems arose around the environment, pollution, food crisis, and population crisis, where Heidegger pointed out that technique represents a double-edged sword: from one perspective it provided human beings with all aspects of prosperity and well-being, and from another perspective it is a threat to their freedom, taking away from their self-understanding. Hence, it limits their being a free project.[5]
Human beings have become part of the machine, where they became subject to powers exceeding their energy; thus, in another sense, they became part of the environment of machines. It is noticeable that the outcome of scientific-technical progress departs in its content from human freedom, as it constitutes a serious threat to the future of humanity[6]. This idea leads us to the stance of Jacques Ellul who sees that human beings transformed from a maker to a subject, losing freedom and independence.

1.2 The Information Revolution

---

[1] Ibrahim ahmed ,op.cit,p101
[2] Stéphan vial , being and the screen ,how the Digital changes perception , trans Idriss Kathir , Bahrain Authority for culture and antiquities,2018,pp57,58

[3] Ibrahim ahmed ,op.cit,p 118
[4] Ibid, p 99
[5] Ibrahim ahmed ,op.cit,pp 129,130
[6] Ibid ,p142,143

Human beings were not content in the past with merely controlling, but rather wished to obtain all available opportunities for their well-being, which is what was shown by their attempts in scientific progress, especially with the alignment of the informational cognitive surge in the field of information. "Human life lived various types of information, and theories multiplied around the era accompanying the emergence of the information society, representing the Bronze Age as one of the directions considering the emergence of writing in Mesopotamia and other areas as non-deliberate, as the information revolution did not come intentionally"[1]. Studies trace back to the period between the fifties and seventies of the twenty-first century, "where human history witnessed an informational flow never seen before, which is considered a new cognitive shift in human life. The essence of this shift is information, starting from how to find it, extract it, and process it in an appropriate manner, which is what is called the era of information. This explosion accompanied the branching of human knowledge topics in various fields, especially scientific and technical, in addition to information storage methods which witnessed gradual development when reliance on paper storage was used, then microfilms, reaching magnetic tapes, optical disks, and those characterized by their capacity for huge storage of information".[2]

Luciano Floridi confirms that many nano-technologies, bio-technologies, cognitive sciences, and brain sciences have become structured and linked with information technology, which represents a decisive step toward total commitment to information technology. On the other hand, many risks may result from it, posing deep inquiries about the extent of our knowledge of reality and its nature, and around the development of information sciences (electronic science and organizing a fair society/digital gap). In addition to our responsibility toward present and coming generations,[3] 'human beings have come to share the environment with smart and digital machines, where these latter share with human beings in their environment through sensing and presenting information, among other things.

The sudden and rapid acceleration, which Luciano Floridi compares to the information explosion, led to the emergence of new and immense challenges. Information, communication, creation, management, and usage technologies, as well as other cognitive processes, made important matters concerning our understanding of the world, and our interaction with it, our evaluation of ourselves, our identity, and what Floridi termed the 'Fourth Revolution, as a result of what computer science, information and communication technologies brought in terms of changes[4].

1.3 The Fourth Revolution

[1] Luciano floridi, Information :A Very Short Introduction,trans mohammed saad tantaoui, Hindawi Foundation,2014,p11

[2] Tarek Mahmoud abbes,The Digital information society,1st ed, AL_Asil Center for printing,publishing and distribution , cairo ,2004,p19

[3] Luciano floridi,op.cit,p14

[4] Ibid ,p15

The present situation refers to the extent of human adaptation of the machine for themselves and interaction with it, as a user of an informational nature living in a social environment called the information society. What requires, according to Floridi, a re-examination of the ontological position of human beings with themselves and with their environment. That goes back to possessing four tools: physical, psychological, rational, and digital. This latter, from which the information revolution branched, moved human beings from the physical environment to the informational environment. According to Floridi, future generations are the only generations capable of knowing that there is no difference between the environment and the info-sphere, except in levels of abstraction.[1]

Human beings now live in light of dualism; they exist here and there, and the credit goes to techniques of communication and remote presence: 'Eyes, retinas, amniotic fluids, fetuses, and organs are all shared things from which society benefits and they are kept in special banks.'[2]

Floridi praises the role of Copernicus, Charles Darwin, and Sigmund Freud for their impact on the change that was not confined only to our understanding of the external world, but extended to understanding ourselves. The credit goes to Freud who was the first to present an explanation for these revolutions as part of evaluating human nature, which was characterized by subjectivity, but with the inclusion of cognitive sciences, Freudian theory works in the general framework as a useful guide in explaining a deep shift occurring in human understanding of its identity[3].

Humanity has transitioned into an information society, according to Floridi, which was built on four stages presented in the last, comprising what represents four revolutions:[4] these revolutions changed human understanding of themselves, revealing that we are not creatures residing at the center of the universe (the Copernican revolution), nor are we creatures far from animal kingdom (the Darwinian revolution), just as we are far from being completely rational (the Freudian revolution).

After these revolutions, humanity continues to experience a major shift which Floridi calls (the Information Revolution) based on processing information, which is what constitutes the informational turn.

Human beings live within a real sphere that allowed them to control things, nature, and artificial intelligence, resulting in a shift in internal and external understanding for human beings together. Human beings have become informational entities within an external environment that is no longer merely physical or virtual, but access to it through the internet, information networks, laptops, computers, and others.[5]

The Fourth Revolution directs lighting toward human nature in biological and non-biological entities, toward saying that individuals possess digital identities or what is known as digital footprints created via social media, websites, and others. These are facts according to Floridi that prompt us to the erroneous assumption that information technologies are nothing but supporting technologies. Starting from this latter point, among the useful distinctions is distinguishing between

---

[1] Zatili khadija,ed ,Applied Ethics :The debate on values and the contemorary contexts of science 1 st ed, al_ ikhtilaf publications ,difaf publications,2015,p293

[2] Pierre lévy, Our Virtual World :what is it ? what is its relation to reality ? trans Riad El kahel, Bahrain Authority for culture and antiquities,2018,p34

[3] Luciano floridi,op.cit,p16

[4] Zatili khadija,ed,op.cit ,p291

[5] Ibid,p292

supporting devices and value-added devices,[1] where supporting devices are those that represent pacemakers, artificial hearts, and artificial limbs; whereas value-added devices are devices that allow conducting communication between various possible factors, presenting additional advantages exceeding the basic function for which they were made.[2]

2 Artificial Intelligence and the Limits of Human Freedom

The concept of artificial intelligence is defined from the procedural aspect as the study of intelligent behavior that is linked with human behavior, animal behavior, or machine behavior after attempts aimed at finding ways enabling the implementation of such behaviors on artificial machines. It is among the proposals that raised the most controversy and human accountability.[3]

Based on this, solution definitions and concepts that addressed the concept of artificial intelligence participate in attempting to form modern techniques used by human beings to extract knowledge and make it learnable, and in other topics generating new content, all within the framework of informational progress.

Artificial intelligence science aims at attempting to understand the nature of human intelligence through working with computer software, enabling the computer to reach solutions and make decisions based on describing a problem or program, following that by referring to a set of diverse inferential operations embedded in the program. This point represents what goes beyond what is known as information techniques in which the inferential operation is completed via human path[4].

In fact, the concept of artificial intelligence inside a conceptual field expresses machine vocabulary as distinct from human apparatus. Among these vocabularies, we find artificial intelligence and machine learning which works in its operation on mimicking human mental behavior. A distinction can be made between artificial intelligence in its multiple forms: the concept of narrow artificial intelligence VS standard intelligence, i.e., human intelligence. Artificial intelligence inclines toward mimicking learning, while focus in machine learning is on design and machine capability to learn and mimic the human mind and instruments used in that.[5]

There is no escape from the fact that artificial intelligence represents among the biggest scientific challenges faced by humanity at all, and faced in turn with a multitude of difficulties and critiques, except that this did not affect the level of its advancement.[6] Artificial intelligence encountered a set of problems like any other field of knowledge, and among those problems is the issue of software. Successful programs usually require very huge projects, where the need to design massive

---

[1] Luciano floridi,op.cit,p17

[2] Luciano floridi,op.cit,p18

[3] Blay whitby,Artificial Intelligence , 1 st ed ,trans by the translation department,Dar Al_ Farouk for cultural investments,2008,p15

[4] Alain Bonnet,Artificial Intelligence :promises and realities,trans Ali sabri fargheli,the National council for culture,Arts and Letters,1993,p11

[5] Ibrahim shogar ,The Future of Humanity in the Age of Artificial Intelligence ,Al_Fikr al islami al Mu'asir ,vol.32,no .111,2026,p102
Availableonline:https://www.researchgate.net/publication/404919147_mstqbl_alansan_fy_sr_aldhka_alastnay/link

[6] Blay whitby,op.cit,p111

systems is not limited only to artificial intelligence, as using computers is still in a stage requiring major projects always. Experts in the computer field estimate that around 50% of projects linked to information technology are not completed to the end;[1] it becomes clear from that, that the issue of privacy and general security plays a big role in defining dimensions of using artificial intelligence tools. Software engineering plays an effective role in developing artificial intelligence across its positioning in front of software engineering challenges. 'Hence, we understand from that, that industrial intelligence handling all problems posed by computer projects is still in need of a clearer vision to organize its management successfully.'[2]

John Searle presented 'The Chinese Room' experiment, which is the experiment through which artificial intelligence was subjected to critique that does not oppose the idea of the existence of smart machines in itself, but opposes its having mind and consciousness; the machine cannot have consciousness, only following a computer program, which makes it hard to find a definition for it.[3] It is deduced from this that Searle reached the fact that it is impossible to match artificial intelligence to human intelligence, even if it relied on smart behaviors via programs, because in the experiment where Searle analyzed levels of comprehension across programs, correct comprehension for knowledge or its application and success never means that the machine possesses consciousness and a mind similar to the human mind. Computer programs are nothing but algorithms, and these latter differ from their counter-parts. In cooking, they are described as recipe, and in music, notation. Accordingly, the price of computer software will not be characterized at all by the degree of accuracy characterized by the human mind.[4] Based on this, Searle presented vectors of his critique of classical philosophical thought, attempting to prove that artificial intelligence cannot rise at all to the level of its claims, which is what he clarified in the scope of the limits of artificial intelligence.[5]

At the beginning of the nineties of the twentieth century, thinking was formed in a new style far from the traditional model of artificial intelligence, and the orientation toward a new pattern of artificial intelligence known as artificial life, as an efficient method promising to study problems related to artificial intelligence.[6] However, many researchers, scientists, and philosophers consider artificial intelligence mere physical, symbolic, and formal simulation, far from describing it and its human interactive consciousness. 'Artificial intelligence is broader than human creation; applications that are not intelligent indicate that there is a fundamental difference between it and natural innate intelligence enjoyed by human beings, and therefore it is considered a type among types of intelligence.'[7]

The philosophical impact of artificial intelligence has posed a major influence in philosophy of thought through attempting to find answers to complex questions linked to the nature of thought.

---

[1] Ibid,p116
[2] Ibid,p117
[3] Ibid :p122
[4] Ibid ,123
[5] Ibrahim krash,philosophy in artificial intelligence , from theorization to epistemological practice ,Arab center for research and policy studies,2025,p29

[6] Blay whitby,op.cit,p137
[7] Ibid ,p169

Complications expanded later in their path to treat the issue of thought and body, addition to issues related to machine, agency, and will.[1]

Artificial intelligence plays a major role in impacting our life, which is an undeniable fact, as it became a vital and important element in its impact on the way we think in our actions. For example, some see that the role of artificial intelligence differs from others; if we return to the first industrial revolution, physical work replaced many manual works, whereas relative to information technology, it replaced work in many routine administrative tasks.

It becomes clear to us that artificial intelligence will replace many jobs that existed, and here humanity looks forward to a more developed future, reducing time, effort, and quality of service[2]. However, it is important to understand that current technology does not threaten jobs, despite its massive contribution in education, medicine, and modern management fields, but it did not cause labor shortages or yield any non-useful result during the near future.[3]

As an inevitable necessity to interact with this informational acceleration and not standing as an observer, one must take from it what matches us in every stage among stages of development. Hence, it is not necessarily matching and keeping up with the newest information technologies in advanced countries, but taking from them what suits us.[4] The idea of replacing human intelligence with technology is no longer considered acceptable or correct, though there are many advantages of applications that affected our life. However, directing artificial intelligence toward these applications is what matters.[5]

3 - Information Ethics

The term information ethics stems from philosophical approaches that focused on results resulting from using digital information space from multiple aspects, where it focused mainly on the value and ontological side. The efforts of Norbert Wiener, N. Winer, who is a professor at Massachusetts Institute of Technology, gave a strong push in the informational context, as he presented diverse contributions in the field of information technology and computing, where he presented a new cognitive branch called cybernetics, encompassing issues of knowledge, ethics, and culture from computer fields, information network, and globalization. It is worth noting that Wiener did not depart from the term computer ethics, but his proposals express the content of the concept and the methodological foundations for this field.[6]

Wiener developed his information theory around society, which included ethical indications for human life where his study centered around a physical metaphysical view of the universe,

---

[1] Ibrahim krash,op.cit,p 27,28
[2] Blay whitby,op.cit,P173
[3] ibid
[4] Tarek Mahmoud abbes,op.cit,p20
[5] Blay whitby,op.cit174
[6] Mostafa hassan El_nashar,Applied philosophy and the Development of the Arab philosophical lesson ,1st ed Rawabet publishing and information technology,2018,p169

considering all existents as an alignment of three elements: energy, matter, and information, as he considered having a type of information processing. [1]

Freedom constitutes a central position for Wiener due to its value in decision making, and here came major principles for justice, which are principles defined by freedom, equality, and human life, adding to it later the principle of non-displacement with the minimum limit of freedom.[2]Perhaps cognitive effort in Wiener's approach appears in his methodology focusing on analyzing ethical issues of information through applying pre-existing and formulated ethical principles, representing an acceptable presentation in society, and from it a valid start around information ethics.[3]

The first to sense implications stemming from this issue was Wiener in his observations on the impact of information and computers, a branch known as computer ethics and information ethics, standing as a shield facing the information revolution from various social dimensions and technical dilemmas. [4]

The digital revolution did not remain a technical event only, but exceeded that to being a philosophical limit, just as science creates philosophy, which is the statement of Spinoza; thus we see how technology creates philosophy, as we see that digital mechanisms represent embodied theories as reality is.[5]

It becomes clear from this that the core of information ethics is an interdisciplinary field that cannot be restricted only to computer specialists or philosophers, due to its importance to everyone. This required presenting new technology for information in an acceptable way and ethically, without offering a description for the concept of computer ethics or any similar concept, describing what he was doing. He did not give only computer ethics in many fields and branches like internet ethics, journalism ethics, until these terms appeared for circulation after that in the mid-eighties with Walter Maner. [6]

What was presented by James Moor in 'Post-Philosophy' magazine in his study titled 'What is Computer Ethics?', comparing the nature of computer ethics through presenting his answer to the question: why does computer technology pose ethical problems compared to other technology fields? That goes back to the fact that computer devices are adaptable for application in any field, and therefore their usage and applicability for application allows people to use them in many things not previously possible for them to perform.

Luciano Floridi clarified that information ethics theory in its content moves away from classical ethical theories as not solving their place, but adding to them many ethical considerations. From his view, Floridi expresses that everything on planet Earth has its value, and these latter require ethical treatment. [7]

Floridi's view of information ethics can be placed in the category of additions relative to classical ethical theories, but goes further than that and stresses the necessity of respecting ethical rules.[8]

---

[1] Ibid ,p170
[2] Ibid
[3] ibid
[4] Zatili khadija,ed,op.cit ,p296
[5] Stéphan vial ,op.cit,p25
[6] Mostafa hassan El_nashar,opcit,p171
[7] Ibid ,p174
[8] Ibid

1.3- Limits of Ethical Responsibility for Technique in the Digital Age

Fukuyama poses, in light of these non-ethical and scientific implications for technique, that it is necessary to resort to political solutions. Political states must organize technique and its development, and its usage politically, so that there is a filter for technique that promotes human flourishing and shows developments that threaten human health, welfare, and dignity.[1] Fukuyama poses the question of our modern technical life and our relationship with information technique, concluding that there is no national sovereignty capable of overcoming or banning any technical innovation. Just as we cannot share doubt around the possibility of control over the speed of technical development, rather many ethical issues have been subjected to effective political control.[2]

Pierre Lévy poses in his book 'The Virtual World' a definition for the virtual, having a weak relationship with the false, illusory, or imaginary. It is not against the real, but is a mode of existence according to a strong potential for the process of creation, opening future horizons if handled, and has met wide acceptance by philosophers such as Gilles Deleuze, Michel Serres, and others[3]. He links the first idea of the virtual with actual reality that attempted, through technical erasure, to replace it with unreality, creating a gap between human beings and their actual existence.

What Pierre Lévy posed when pointing to the technique of reading on the network: traditional reading represents the pre-digital and digital mode, comparing it with the small Copernican revolution where the browser is no longer reading in the physical manner for the popular text; the text now has become a dynamic, multi-faceted entity facing the reader.[4] The digital text today occupies the forefront of expression, which entailed changes in meaning and evaluation, where sending electronic messages and emails became easy and fast, and at the same time this speed replaced feelings toward emotional topics.[5]

If we return to the computer as a device containing programs, contemporary information technologies have become serving computer breakdown, presence, and communication. The goal of that is being unbrowsable and transparent, where information flow became part of a global, non-calculable network, rendering it impossible to define its meanings and draw its boundaries, being in every place, while its boundaries are undefined tasks.[6]

---

[1] Francis Fukuyama,our posthuman Futur :consequences of the biotechnology revolution,1 st ed ,trans Ehab abd el rahim,center for strategic studies and research , Abu Dhabi ,2006,p224

[2] Ibid,p 231

[3] Pierre lévy,op.cit,p 10

[4] Pierre lévy,op.cit,p51

[5] Nadim najdi,The resurrection of philosophy , the fate of the Word in the Digital Age ,1 st ed ,Dar EL Frabi ,2017,p334,335

[6] Pierre lévy,op.cit,p54,55

After researchers Forester and Morrison, a prominent link in the field of information revolution, female researchers addressed diverse issues, making their book an important reference to understand the impact of information on the socio-political level, in addition to addressing challenges posed by the information revolution, which divided into seven categories: among them computer security crimes, hacking, producing viruses, lack of computer reliability, quality of used software[1]. These are approaches through which Forester and Morrison wanted to present an effective vision on how to achieve a true society with high housing efficiency.

Computer sciences and information technology have created variable effects oscillating between social and ethical, which is reflected not only on the level of interaction with the world, but extended to understanding our identities. For Floridi, we are detailed entities from other entities, as informational entities. The reason for this description goes back to our presence in a global information environment, where the essence of this environment is informational in entities and services, as well as interacting interactions and relationships. It currently forms a model embodying the world of the Fourth Revolution.[2]

Technique has become a more complex and diverse phenomenon that cannot be encompassed, especially in the twenty-first century. Tool development for instruments, methods, and inventions has become an astonishing and striking collection, where history mixes with civilizational history always[3], and in this subject, Jacques Ellul put his fingers on technique as responsible for our loss of meaning in the age of information consumption which he condemned in his self-critique Baudrillard,[4] and beyond that, moving toward creating an artificial space for human play and living inside an alienation trap where human beings direct toward living in isolation from their entity and existence.

Most twentieth-century philosophers, except Simondon, expressed their anxiety toward technique, as they did not succeed in overcoming anxiety surrounding this issue. In 1953, Heidegger found that technique is a realization of existence, and in 1964, Herbert Marcuse expressed the impossibility of speaking about technology's neutrality in front of the features of this society; as for 1968, Habermas considered technology as an ideology, being linked with science and industrial production. Thus, analyses and hypotheses continued around the technical issue, its limits, and its compositions.[5] As a result of this view, technique led philosophy to immersion in ethical anxiety, centering around the possibility of technical progress and ability to control it.[6]

- ## Conclusion

We conclude in the end that there is no doubt that human beings found their savior in technique, especially in the era lived in, which forces reliance on information technique, even if relatively. Information is now available at all times and in any place where human beings lived for a long time trying to reach it. The digital information revolution is considered a prominent event in directing life, but information flow through the massive number reached in the present era poses cognitive

---

[1] Zatili khadija,ed,op.cit ,p294
[2] Luciano floridi ,op.cit,p16,17
[3] Stéphan vial,op.cit,p33
[4] Ibid,p40
[5] Stéphan vial,op.cit,pp 41,42
[6] Ibid ,p42

and ethical challenges, reopening the topic of the relationship between human beings and information across various proposals from before: how to handle information flow and speed, issue of informational tech investment, how to handle artificial intelligence, and what stems from it of value implications, especially in topics of critical reflective thought in matters touching human life, identity, and human existence, especially since the informational revolution created a virtual world allowing human beings to possess a digital identity far from actual physical existence, while at the same time influencing human feelings, directing behavior, and thinking.

- **Bibliography:**

Books:

- Alain Bonnet,Artificial Intelligence :promises and realities,trans Ali sabri fargheli,the National council for culture,Arts and Letters,1993
- Blay whitby,Artificial Intelligence , 1 st ed ,trans by the translation department,Dar Al_ Farouk for cultural investments,2008
- Francis Fukuyama,our posthuman Futur :consequences of the biotechnology revolution,1 st ed,trans Ehab abd el rahim,center for strategic studies and research , Abu Dhabi ,2006
- Ibrahim ahmed :The problem of being and Technology in Martin Heidegger , 1st ed,Arab scientific publishers ,al_ ikhtilaf publications , 2006.
- Ibrahim krash,philosophy in artificial intelligence , from theorization to epistemological practice ,Arab center for research and policy studies,2025
- Luciano floridin, Information :A Very Short Introduction,trans mohammed saad tantaoui, Hindawi Foundation,2014
- Mostafa hassan El_nashar,Applied philosophy and the Development of the Arab philosophical lesson ,1st ed Rawabet
- Nadim najdi,The resurrection of philosophy , the fate of the Word in the Digital Age ,1 st ed ,Dar EL Frabi ,2017
- Pierre lévy, Our Virtual World :what is it ? what is its relation to reality ? trans Riad El kahel, Bahrain Authority for culture and antiquities,2018
- publishing and information technology,2018
- Stéphan vial , being and the screen ,how the Digital changes perception , trans Idriss Kathir , Bahrain Authority for culture and antiquities,2018
- Tarek Mahmoud abbes,The Digital information society,1st ed, AL_Asil Center for printing,publishing and distribution , cairo ,2004
- Zatili khadija,ed ,Applied Ethics :The debate on values and the contemorary contexts

Articles:

- Ibrahim shogar ,The Future of Humanity in the Age of Artificial Intelligence ,Al_Fikr al islami al Mu’asir ,vol.32,no .111 ,2026

https://www.researchgate.net/publication/404919147_mstqbl_alansan_fy_sr_aldhka_alastnay/link