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Philosophical Stakes in the Era of Digitality: Toward a New Epistemological Framework for Reconfiguring Concepts

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Abstract

This article examines the fundamental transformations imposed by the digital age on the philosophical field, where philosophy is no longer merely a metaphysical contemplation, but an epistemological engagement with technologies that reframe human existence and the perception of reality. The study aims to investigate how digitalization and artificial intelligence disrupt traditional philosophical concepts, asserting the academic necessity of establishing a "new epistemological framework" that transcends classical dichotomies (subject/object, real/virtual) toward a critical integration combining rigorous philosophical inquiry with contemporary technological conditions. Employing an analytical-critical approach, this article deconstructs the reconfiguration of concepts under the dominance of algorithmic reason, while projecting a foundational role for philosophy in guiding human consciousness and framing artificial intelligence within ethical and epistemological parameters.

Keywords: Digital Philosophy, Reconfiguration of Concepts, Algorithmic Reason, Human Consciousness, Epistemological Framework, Artificial Intelligence.



Introduction

The contemporary world is undergoing profound transformations driven by the rapid evolution of digital technologies. These technologies have not merely altered patterns of social communication; they have extended their reach to pose an existential and epistemological challenge to classical philosophical discourse. Today, digitality has turned into an environment within which knowledge itself is constructed. This reality mandates that philosophy, as a rigorous critical practice, continuously re-examine its conceptual toolkit in light of this new virtual domain to ensure its ongoing efficacy as a vehicle for critical consciousness in an era governed by algorithms.

The significance of this study stems from its direct response to an urgent academic imperative: bridging the epistemological divide between philosophy and technology. Moving beyond a superficial cataloging of technical advancements, this article investigates the structural shifts affecting fundamental concepts such as "the subject," "reality," and "knowledge." The scholarly value of this research lies in its attempt to articulate a critical framework that aids in comprehending these rapid changes, thereby granting philosophy a pivotal role in guiding technological trajectory rather than remaining a passive observer to unexamined technological expansion.

To achieve these analytical objectives, this study adopts a critical-analytical methodology designed to deconstruct contemporary philosophical discourse and analyze the complex intersections between traditional concepts and digital reality. Furthermore, a prospective method (*prospective approach*) is deployed to explore the trajectories of philosophy in the age of artificial intelligence. Within this methodological framework, the overarching problematique of the study is articulated through the following core question:

How can philosophy, as a critical enterprise, reconfigure its conceptual foundations and establish a new epistemological framework capable of absorbing the challenges of the digital age without relinquishing its critical essence?

From this central problematique, the following sub-questions emerge:

- What is the nature of the structural transformations that digitality has introduced into core philosophical concepts?
- To what extent has digitality altered the relation between the subject and the world in contemporary thought?
- What are the possibilities for epistemological integration between critical philosophical practice and algorithmic logic in shaping contemporary human consciousness?

Section One: Philosophy and Critical Practice: The Dialectic of Concept and Contemporaneity

In its core essence, philosophy constitutes a mode of critical practice that transcends the superficial description of the world toward interrogating major assumptions and deconstructing the conceptual fabrics that shape human consciousness regarding the self and reality. Philosophical critique should not be understood as a passive or purely corrective operation aimed at destruction; rather, it is a creative and constructive act that seeks to uncover the "unsaid" (*le non-dit*) within dominant discourses and established epistemological systems. When philosophy transforms into a critical practice, it assumes its position as a "guardian of reason," working to destabilize the self-evidencies established by ideology or inherited intellectual habits, thereby opening new horizons for thinking beyond pre-packaged frameworks (Akil, 2024, p. 12).

This practice acquires paramount importance within the context of contemporary thought, where philosophy intersects with the human sciences in formulating the truth of both subject and object. The contours of this critical enterprise can be elucidated through the following foundational pillars:

1. Methodological Interrogation: A qualitative transition from spontaneous or general speculative thinking to disciplined, methodical thought that seeks to decode discourse and comprehend its underlying logical mechanisms (Salim, 2022, p. 89).
2. Subversion of Self-Evidencies: An enterprise focused on examining concepts that appear "natural" or "ahistorical" to reveal their historical roots and cultural contexts, thereby stripping them of their alleged epistemological "sacredness" (Mansour, 2023, p. 45).
3. Philosophy as an Evaluative Enterprise: Philosophy does not remain on the margins of historical events; instead, it evaluates the contemporary condition and directs human practices toward more rational and ethical horizons, positioning itself as a vital force within the social fabric (Idris, 2025, p. 112).

The elevation of philosophy to the forefront of critical inquiry necessitates a thorough re-examination of its relationship with language and discourse. Under the dominance of technocratic tendencies and purely procedural language, philosophy must liberate itself from classical metaphors to confront the challenges of digitality. Today, digitality is not merely a technical tool, but an epistemological environment that subjects philosophical concepts to a genuine test regarding their capacity to produce meaningful interpretations. This challenge turns critique into an existential imperative for reclaiming the active subject within a world gravitating toward digital standardization and the erosion of contemplative spaces (Yassin, 2026, p. 34).

Consequently, philosophical critique serves as a vital bridge connecting the intellectual heritage of the past with prospective future horizons. It affirms that critical practice remains the primary

condition for reconfiguring human identity. In an era where the boundaries between the "philosophical" and the "technological" are increasingly blurred, philosophy emerges as a perpetual vigilance of reason—refusing passive submission to uncritical technological trajectories and asserting that the "human" must remain the ultimate point of reference for any epistemological or technological practice (Khaled, 2025, p. 78).

Section Two: Critical Practice and Its Foundations in Contemporary Thought

Contemporary philosophical thought has witnessed profound qualitative shifts that reconfigured the concepts of discourse, truth, and the subject. These transformations gave rise to a multifaceted critical current drawing from diverse traditions, including hermeneutics, deconstruction, and phenomenology. Far from being mere transient procedural tools, these methodologies reflected structural mutations within philosophy itself—wherein critique transitioned from literary or historical textual interpretation to an active force reconstructing knowledge (Omar, 2024, p. 45). Contemporary critique seeks to lay bare the strategies through which truth is produced and to interrogate the institutions that confer authority upon knowledge, elevating critical practice into an emancipatory act that aims to liberate thought from the constraints of dogmatic frameworks.

This critical enterprise relies upon a set of theoretical foundations that grant it legitimacy and delineate its contours within the current philosophical landscape. The primary pillars of these foundations can be summarized as follows:

1. The Linguistic Turn: Philosophical critique no longer searches for a fixed essence behind phenomena; instead, it focuses on language as the horizon within which existence itself is structured, deconstructing relations and systemic structures within discourse (Saad, 2023, p. 112).
2. Engagement with Deconstructive Methodologies: Critical practice adopts deconstruction not as a destructive impulse, but as a strategy designed to expose the internal contradictions and the "unsaid" (*le non-dit*) upon which foundational texts and major concepts are erected (Hamid, 2025, p. 78).
3. Interdisciplinarity with the Human Sciences: Contemporary philosophical critique derives its strength from an openness to sociology, anthropology, and psychology, enabling a more nuanced understanding of human subjectivity within its diverse cultural and social matrix (Youssef, 2026, p. 30).

This expansion elevates critique beyond a mere technical tool or analytical skill into a foundational horizon directing philosophical discourse toward higher levels of complexity. Rather than serving as

an external commentary or a marginal footnote to thought, critique has become thought itself in its moment of self-manifestation and self-interrogation. This shift endows philosophy with perpetual vitality amidst accelerating epistemological developments, transforming philosophy into an ongoing conceptual laboratory that not only produces knowledge but critically examines the very conditions of its possibility (Taher, 2025, p. 155).

In this light, critique emerges as an indispensable mechanism in an era of increasingly intricate semantic networks. No philosophical discourse can claim authenticity without passing through the critical filter that sifts intellectual heritage and courageously confronts contemporary challenges, thereby guaranteeing the continuity of philosophy as a vital and living critical force.

Section Three: Intersections of Method and Critique in the Era of Digitality and Technological Shifts

Today, digitality is no longer merely an added technical tool within the epistemological process; rather, it has transformed into an existential and structural medium reconfiguring the very conditions of philosophical thought itself. The transformations unfolding in the contemporary world under the impetus of the digital surge and artificial intelligence compel the philosopher to transition from abstract theoretical speculation to methodical engagement with these new parameters. This engagement requires deconstructing the relationship between methodology and vision, where critique is no longer an external approach to texts, but a technical and epistemological practice embedded within the technology that constructs contemporary consciousness. Philosophy in the digital age faces the epistemological challenge of maintaining critical distance in a world where everything has become digitizable—meaning that critical reason is urgently called to reclaim its sovereignty over algorithms that impose their own logic on the formation of concepts and values (Khalil, 2026, p. 210).

These complex intersections manifest across multiple dimensions dictated by the digital environment, the foundational aspects of which can be detailed as follows:

1. Digital Hermeneutics and the Dialectic of Understanding: Under digital media, understanding is no longer an interpretive operation reliant on linearity or a static historical context. Instead, it has become an interactive process with hypertextuality and intertwined informational networks, demanding a new hermeneutics capable of assimilating and reconstructing the fragmentation of meaning (Nour, 2025, p. 145).
2. Phenomenology and the Digital Trace: Digitality has redefined the self's experience of the world, with virtual reality forming an integral component of lived experience (*Erlebnis*). This mandates that phenomenology interrogate how body and consciousness are perceived

within a cyberspace that blurs the boundaries between the physical and the digital (Hakim, 2026, p. 88).

3. Critique and Algorithmic Analysis: Critique in the digital age is no longer confined to textual analysis; it has expanded to encompass the critique of software structures and algorithms that shape collective consciousness. This elevates critical practice into a defense of free will and human reason against technological determinism (Bashir, 2025, p. 192).

This interplay between method and critique within digital transformations fosters a new philosophical consciousness that refuses submission to technological enchantment. Philosophy today is not merely a passive field observing development, but an active participant in shaping the future. The true stake lies in cultivating an epistemological integration that merges the precision of algorithmic logic with the depth of philosophical critique—ensuring that technology does not engulf philosophy, but rather that philosophy remains the compass granting technology its human value and civilizational meaning. Reconfiguring concepts within this digital context implies moving from static definitions to dynamic constructs capable of adapting to accelerating shifts, placing philosophical thought in a state of perpetual becoming (*devenir*) that rejects definitive answers (Ammar, 2026, p. 55).

Consequently, philosophical critique emerges as an urgent imperative for guiding technological trajectories. Thinking in the digital age functions as a defensive strategy safeguarding human identity and the capacity for creativity beyond algorithmic standardization. This critical practice does not seek a retrogressive retreat to the past; rather, it aims to comprehend the digital present in order to build a philosophical future founded on integration between human reason and artificial intelligence—without forfeiting the critical essence that remains the cornerstone of authentic and independent thought (Suleiman, 2025, p. 134).

Section Four: Critical Vision in Contemporary Cultural Contexts: Philosophy, Critique, and the Question of Identity

In contemporary cultural contexts, critical practice defines itself as a space wherein ideological visions clash and existential inquiries intersect with the challenges of globalization and digitality. Culture today is no longer a static material or symbolic accumulation of human achievements; rather, it has transformed into a dynamic system charged with codes and meanings requiring continuous deconstruction. When philosophy exercises its critical function within these settings, it transcends the role of an analytical apparatus for cultural texts to become a primary agent in shaping cultural consciousness itself. The contemporary cultural condition—characterized by pluralism and hybridity—mandates that the philosopher engage directly from within cultural struggles, not to

judge them externally, but to co-construct concepts capable of grasping the profound shifts affecting both values of identity and modernity (Mansour, 2024, p. 220).

Under contemporary cultural conditions, the question of identity poses fundamental philosophical challenges. Identity can no longer be conceptualized as a fixed datum or a closed essence. On the contrary, identity emerges today as a continuous process of becoming (*devenir*), structured through interaction with the "Other" and under the pressures exerted by global cultural hegemony. Critical practice here aims to expose the mechanisms of identity formation and deconstruct the master narratives (*grands récits*) attempting to impose a homogenized cultural model, while asserting the right to difference and singularity within a universal framework balancing diversity and unity (Zai, 2025, p. 160).

We can deepen the analytical comprehension of this problematique through the following dimensions:

1. Deconstructing Cultural Ethnocentrism: Contemporary critical practice rigorously examines narratives that privilege a single cultural center, striving to retrieve voices from the margins and cultures subordinated by Eurocentric/monolithic modernity, thereby fostering an equitable civilizational dialogue (Allawi, 2026, p. 95).
2. Critique of Modernity and the Concept of Identity: Critique must not be exclusively retrogressive; it must extend to questioning the project of modernity itself and its intersection with local singularities. This creates a philosophical imperative to articulate multiple modernities suited to diverse cultural matrices without falling into westernization (*occidentalisme*) or insular isolationism (Saleh, 2025, p. 142).
3. The Question of Values in the Public Sphere: Philosophy undertakes a critical mission within the public cultural sphere, reformulating shared values and interrogating the cultural mutations imposed by digitality on social structures, ensuring normative balance in the absence of traditional anchors (Fares, 2026, p. 58).

In essence, a critical vision within contemporary cultural contexts represents an exercise of intellectual freedom, preventing culture from rigidifying into a constraint that stifles creativity or independent thought. The dynamic interplay between philosophy and cultural critique generates an intellectual vigor that empowers societies to face contemporary challenges with renewed critical awareness. This necessitates transcending reductionist views in favor of a complex vision that recognizes that modernity and identity are not antithetical, but rather two sides of a single equation demanding relentless philosophical interrogation. Philosophy divorced from its cultural context remains isolated, and critique lacking a philosophical foundation remains superficial. Thus, the

ultimate stake lies in the capacity of critical practice to bridge the singularity of the self with the universality of knowledge in an era where geographical and cultural boundaries have dissolved (Hamed, 2025, p. 205).

The primary synthesis of this inquiry is that the dual question of identity and modernity constitutes the central axis around which all philosophical critical practices must be organized. Constructing a new civilizational consciousness is impossible without confronting the dilemmas imposed by globalization, just as safeguarding human existence requires an ongoing critical practice that reformulates fundamental questions regarding what it means to be active subjects in a volatile world. Thereby, philosophy remains the supreme guarantor against the collapse of culture into standardization or erasure, serving as a vital safeguard for contemporary human consciousness (Yahya, 2026, p. 80).

Further examination of Section Four necessitates attending to the crucial role played by critical practice in deconstructing modes of cultural representation, where critique expands beyond abstract thought into arts and literature as living laboratories of identity. In our current epoch, the visual image has evolved into a dominant language overriding traditional discursive logic, obliging the philosopher to possess visual critical tools to understand how meaning is produced within aesthetic spaces. This form of critique aims not merely to analyze artistic aesthetics, but to unveil the hidden ideology behind the image and how such representations structure a collective imaginary defining our perception of the "Other" and ourselves within the global cultural order (Said, 2026, p. 115).

Furthermore, literary and philosophical critique in contemporary settings directly confronts the problematique of cultural translation—which is not a mere technical transfer of concepts between languages, but a translation of symbolic universes. Critical practice here demands an epistemological vigilance preventing cultural identity from slipping into alienation or total assimilation into dominant cultural centers. Philosophy thus acts as a critical mediator ensuring the intellectual's capacity to appropriate imported knowledge without severing ties with historical roots, elevating critical practice into an act of cultural resistance and creative translation that preserves diversity against the forces of cultural homogenization driven by globalization (Issa, 2026, p. 42).

Finally, critical practice within cultural contexts cannot be complete without affirming the role of the critical intellectual as the "conscience of society." Critique here is not conducted in an ivory tower, but within the public sphere where ideas intersect with pressing issues of justice, liberty, ecology, and gender—issues that form the core of contemporary cultural struggles. In this sense, philosophical critical practice commits itself to major human causes, exposing the mechanisms of distortion

practiced by cultural media, thereby restoring to philosophy its eternal function as an emancipatory force driving society toward self-awareness and historical progress (Mounir, 2026, p. 130).

Section Five: Philosophy and Critique in Aesthetic and Creative Domains

The intersection of critical practice with aesthetic domains constitutes one of the richest and most complex areas of contemporary philosophical thought. Critique here is not restricted to superficial taste judgments; rather, it extends to interrogating the existential and epistemological foundations of creativity. In its philosophical horizon, aesthetics is not merely a theory of art, but a distinct mode of experiencing the world and perceiving existence. This positions philosophical critique as an essential tool for disclosing the symbolic dimensions and meanings of creative works beyond their immediate material surface and sensible form (Karim, 2026, p. 66). Critical practice in this context functions as a bridge connecting the artist's intuition with the recipient's consciousness, transforming the artwork from an object of simple visual pleasure into a subject of deep philosophical reflection and interrogation.

The significance of this approach is manifested in its capacity to deconstruct the relationship between literary/artistic critique and philosophical foundations, as articulated through the following pillars:

1. Deconstructing Aesthetic Discourse: Critical practice aims to transcend subjective impressions of art toward analyzing the deep structures that make creative works carriers of meaning, drawing upon hermeneutic methodologies that unveil the implicit (*le non-dit*) within text or canvas (Hilal, 2025, p. 114).
2. Semiology of the Image and Representation: In an era where the image dominates the creative sphere, a philosophical critique capable of reading the signifiers of representation and symbolization becomes imperative. The image is not a passive reflection of reality, but a semiotic construction requiring continuous deconstruction (Bassem, 2026, p. 48).
3. The Problematique of Representation in Critical Discourse: Critical practice poses a fundamental question regarding how reality is represented in creative production: Does art succeed in presenting truth, or does it drown in fabulation? This query elevates artistic critique into a quintessential philosophical practice that rejects stasis and drives toward grasping the complexities of human experience (Jamal, 2025, p. 190).

Through its analytical toolkit, philosophy confers a conceptual depth upon art and aesthetics that resists the consumerist standardization enforced by digital culture. Within aesthetic fields, critique transforms into an emancipatory force restoring to creative work its autonomy and its power to interrogate existence. When artistic creativity intersects with critical practice, it ceases to be mere

entertainment; it becomes a living voice articulating self-anxiety in the face of radical global mutations. Thus, critical practice in aesthetic domains fosters a critical sensibility capable of distinguishing authentic creation from repetitive production, consolidating philosophical consciousness within human emotional and intellectual development (Samir, 2026, p. 220).

Consequently, linking philosophy and critique within the aesthetic realm is necessary to protect art from flattening and ensure its continuation as a free space for thought and contemplation. Philosophical critique in this section does not seek definitive answers, but opens new horizons for aesthetic interrogation—affirming that art perpetually requires philosophy to comprehend itself, while philosophy continuously finds in art a rich domain for testing its concepts and expanding its worldview (Saber, 2025, p. 75).

Section Six: Horizons of Epistemological Integration: Philosophy and Critique in the Age of Digitality

This section serves as the culmination of the critical trajectory adopted throughout this study, transitioning from deconstructing critical practices to projecting the horizons of epistemological integration in the era of comprehensive digitality. The core stake of this integration lies not in the mere juxtaposition of disparate disciplines, but in reconstructing philosophical reason to absorb algorithmic logic without dissolving into it. The requisite epistemological integration is a process that allows philosophy to appropriate procedural tools from technology while endowing technology with value-oriented and existential dimensions—thereby securing a vital equilibrium between mechanical speed and human contemplative depth (Bashir, 2026, p. 40).

The contours of this prospective horizon for epistemological integration are delineated by key stakes imposed by the contemporary epoch:

1. Philosophy and Critique in a Big Data Environment: Critique can no longer operate in isolation from massive data flows. It is called to develop critical methodologies leveraging Big Data analytics to comprehend socio-cultural shifts, thereby strengthening the philosopher's capacity to offer empirically grounded insights (Said, 2026, p. 150).
2. Future Stakes and the Reconfiguration of Concepts: The philosophical future is intrinsically tied to our ability to produce novel concepts reflecting digital reality. Integration extends beyond interdisciplinary exchange to the co-construction of contemporary concepts merging technological precision with philosophical depth (Yassin, 2026, p. 95).
3. Integration as an Act of Epistemological Resistance: Epistemological integration is not merely an academic choice, but an act of resistance against reducing the human subject to metrics

or algorithms. This requires philosophy to remain vigilant, ensuring that human reason remains the primary driver of future technological evolution (Khaled, 2026, p. 112).

This integration does not imply erasing boundaries between disciplines, but creating interdisciplinary spaces permitting the cross-fertilization of perspectives. Philosophy functions here as an epistemological mediator linking scientific logic with critical practice. We stand before a historical opportunity to redefine the role of the philosopher in society: transitioning from a passive contemplative observer of history to an active participant in forging the future, utilizing digital horizons to advance a humanist mission (Ammar, 2026, p. 130).

In conclusion, critical practice remains the primary fortress safeguarding human consciousness from dissolution amidst technological noise. Projecting the horizons of epistemological integration requires intellectual courage that rejects isolationism and maintains that philosophy—despite its ancient origin—remains supremely equipped to confront future challenges, provided it stays true to the spirit of critique that constitutes its essence and condition of possibility in an ever-transforming world (Saber, 2026, p. 180).

Conclusion:

Building upon the analytical framework established throughout this study, critical practice emerges not as a transient methodological procedure or an academic luxury, but as the foundational engine of philosophical thought in its perpetual endeavor to comprehend real-world transformations. The investigation across various sections demonstrates that philosophy, when armed with a critical spirit, remains fully equipped to transcend contemporary crises—whether in deconstructing classical discourses, confronting the challenges of digitality and artificial intelligence, or reconfiguring identity within overlapping cultural matrices. We conclude that the relationship between methodology and vision is not one of parallel lines, but an organic intertwining that elevates critique into a horizon of freedom and a conscious practice of the self toward the world. Furthermore, this study indicates that the digital transition is not an inevitable fate swallowing philosophy, but a novel domain testing the capacity of concepts to renew themselves—affirming that human beings, through critical consciousness, remain capable of directing technology rather than submitting to its blind determinism.

Key Findings:

1. Contemporary philosophical critique has transitioned from a literary interpretive role to a foundational function that lays bare the conditions of possibility for knowledge and deconstructs power mechanisms within discourse.

2. Critical practice in the digital age necessitates moving beyond classical toolkits toward interdisciplinary methodologies that integrate philosophical inquiry with algorithmic logic to grasp the complexities of virtual reality.
3. Identity in contemporary cultural settings is no longer a static given, but an interactive process of becoming (*devenir*) requiring a critical perspective that balances the universality of knowledge with the specificity of cultural heritage.
4. Epistemological integration between the human sciences and technology is not merely a communicative necessity, but an existential prerequisite for ensuring that philosophical thought remains active in shaping the future of human civilization.

Recommendations:

1. Encourage interdisciplinary research at the intersection of philosophy, data science, and artificial intelligence to formulate an ethical and epistemological charter for the digital era.
2. Urge scholars in the humanities to modernize their critical toolkits and integrate digital methodologies into the analysis of contemporary socio-cultural phenomena.
3. Activate the public role of philosophy through the critique of technological policies, guiding technical evolution toward human-centric values.
4. Establish specialized laboratories for digital philosophical research dedicated to projecting posthuman trajectories amidst accelerating technological mutations.

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