

## **Preliminaries to a Digitally Carries out Philosophy**

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Digital Technologies change the way disciplines perform research in the same way they are changing the object this research is about. For some disciplines it is easier to maintain and push forward their disciplinary profile under these changing conditions, for others this is a more complex task. The one humanist discipline that faces the most complicate situation in becoming a discipline in the orchestra of "Digital Humanities" certainly is Philosophy. Often it asks for the conditions of knowledge when other disciplines create knowledge. Where other disciplines think about objects Philosophy tends to think about thinking. From inside (Heidegger, 1976) as well as from outside (Anderson, 2008) philosophical thinking and modern (digital) Technology was often understood as opposites. Thus in the age of technology philosophers tended to declare the end of Philosophy (Wittgenstein, 2006; Derrida, 1984). This situation didn't changed substantially until today where new approaches like "Speculative Realism" are talking a lot about technology without engaging in them (Avanessian, 2013).

I will argue that there is a place for philosophy within the framework of Digital Humanities. This place can only be occupied if theoretical as well as methodological consequences of digital technology are considered. I will give a short introduction into common themes in philosophy that hinder the realisation of digitally carried out philosophy. Referring to Bernard Stiegler and the project of Digital Studies (Stiegler, 2012) I will show that technology in general and by this also digital technologies are not the end of philosophy but its very condition. My hypothesis is that theoretical consequences of digital technologies include that the world itself becomes semiotic (data) and hence digitallity results in engineering more than in representation. To comply with this philosophy it is necessary to adopt digital methods. I will propose the work of Alaine Badiou to push further the project of digital philosophy (Badiou, 2005, 2010) and outline two themes to do so. One is the concept of relational ontology which enables to ask philosophical questions again without ignoring neither the 'continental critique' of philosophy nor the new 'digital conditions'. The other theme is the role mathematics play in the philosophy of Badiou and which offers opportunities to render a digital philosophy.

There is not such a thing like digital philosophy at the moment. Hence it is only possible to derive some fresh attempts. In the end of the presentation In accordance, I will relate four possible topics to the four Kantian questions of philosophy. The question "What can I know" is performed between model and process. The question "What may I hope" means to compute to the inner limits of computation (countable in the phenomena of Big Data for example). The area of chronopolitics (Klinke, 2013) addresses the question "What should I do" while the question "What is man" – which is the question of being itself – can be re-rendered within the frame of information flow and information systems.