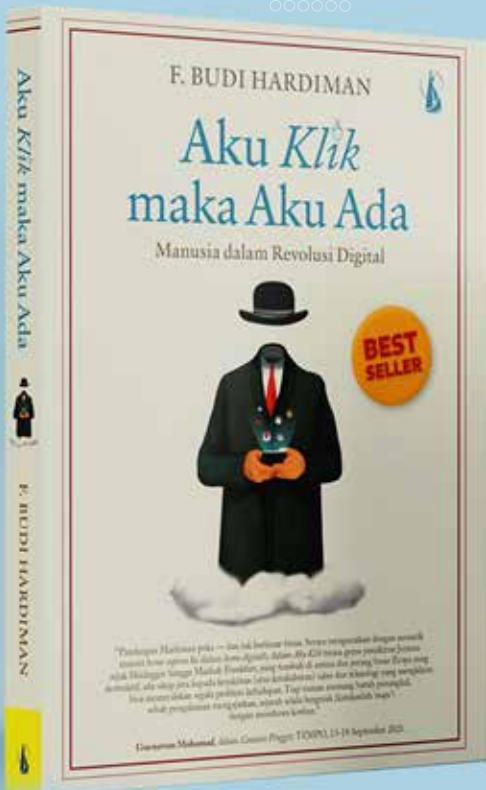


# I *Click* Therefore I am

Humanity in the Digital Revolution



**I CLICK THEREFORE I AM**  
**Humanity in the Digital Revolution**  
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## About this book

The gadgets that we use are using us also in turn. We are not just observing, we are being observed, and whether we realize it or not, we define ourselves, others, and the world through the messages circulated in these stuffs. Digital communication has been a new condition of human being. Farewell to the conventional communication, and welcome to the digital revolution. There are no sounds of bullets and bloodshed. Only the “click” sound. Through the quiet and practically ignored sound, the world changes more rapidly than previous evolutions. In this digital era philosophy is required to propose new questions.

1. Who is human being in this digital era?
2. Why truth becomes untruth when social medias function as the funnel of fanaticism and demagogu?
3. Where is beauty when an artwork is passed on as a viral message?
4. How to be wise and virtuous in the digital universe?

This book invites readers to ponder over these questions. The author re-digests them and involves the views of some influential philosophers to face the new reality of digital communication. The goal is clear, to make us think critically in the digital world. Although the discussion is based on philosophical thoughts, the author talks in a popular way with many examples to make philosophy closer to daily lives.

After reading this book people will see smartphone, PC, and laptop differently. They are not just devices, but they shape

our new *mode of being*. I click therefore I am. Nowadays, there is nothing more certain than it.

## Content

This book contains a foreword, a prologue, eight chapters, and is closed with an epilogue. In the prologue the author eyed the big change brought by the digital revolution and exposed the linkage with contemporary philosophy. Departed from the fading distinction between realities and fictions which in Descartes’ philosophy defended with the illustration about *genius malignus*, the author pointed how in the digital communication thinking activities are gradually replaced with just “clicks”. Cartesian dictum *cogito ergo sum*, I think therefore I am will no longer valid and is replaced with *premo ergo sum*, I click therefore I am. It is explained here that this book is a new search for the meaning of truth, beauty, and kindness, after these three concepts have been disrupted in the digital era. After formulating the problem statement, the author explained his method as a soft phenomenology in the outline of this book.

Chapter 1 starts the discussion about digital revolution that has changed our anthropological condition into what is called as homo digitalis. Our question is whether digital communication made people more civilized, and this chapter critically answers by exposing ambivalences in the digital technology as far as it is used in the contemporary democracy. The peak

of the discussion is the impact of digital communication on the concept of truth.

Continuing the discussion on the impact of digital revolution, Chapter 2 highlights the problem arises in the contemporary democracy as the result of the use of digital technology: fanaticism. Here truth is considered not just as an epistemological problem, but as a claim settled in the attitudes, behaviors, and actions. The question of this chapter is what is fanaticism and why people become so fanatic in the social medias. This is definitely a complex problem that requires a complex answer. The answer delivered will involve four aspects of humanity in a sequence: epistemological, psychological, sociological, and political answers.

Chapter 3 discussed a specific political problem in digital era: the post-truth politics. This problem arises when social media doesn't function as a communication tool, but as an instrument of demagogy and propaganda resulting polarizations in democracy. The question in this chapter is how our arrival to the post-truth era can be explained philosophically, and how modern law plays its rule to defend truth and rationality. The answer on this question will involve ontological, epistemological, and axiological analysis and the overview of modern philosophy of law. In this chapter I provide the answer on the chaos created by the digital communication as discussed in the previous two chapters. The answer is the democratic law.

Chapter 4 is a middle-reflection on the problem of truth and provide argumentation on the importance of truth. Then the discussion will continue on several different problems.

Chapter 5 is the re-actualization of the thoughts of Walter Benjamin in the era of digital art reproduction. The problem stated here is political aesthetic by reviewing Benjamin's view in *The Work of Art and in the Age of Mechanical Reproduction*. The question proposed in this chapter is how to understand beauty when artworks are reproduced digitally and transformed into digital messages. The answer is given by reviewing the aesthetical Marxist thoughts of Benjamin and re-actualize them in the context of digital communication.

Still in the connection with re-actualization of thoughts, Chapter 6 is also a re-actualization of thought in the context of digital communication: the thought of Martin Heidegger, from *Being and Time* and his other works. But this chapter does not work on aesthetical problems, but on existential and political problems which are more or less still in tune with Chapter 1. The question here is what issues to be reconsidered existentially from Heidegger's thoughts, when human beings are involved in digital communications. To answer that questions this chapter re-actualize central ontological concepts of Heidegger through daily practical examples of the use of digital technology.

Chapter 7 is an existential reflection on the experience of Covid-19 pandemic that has forced the world to use the digital communication. Not like the other chapters, this chapter does not question, but expose something. From all the contents of the book this chapter radically applies phenomenology by revealing the mortality of our world of social constructions. This chapter provides many illustrations of the experience of existential anxieties and the rising hopes emerged by the pandemic.

To gain the practical and ethical sight of the overall discussion of the book, Chapter 8 contributes an early thought of digital communication ethics. The main question is what is the relationship between click and moral consciousness. The answer involves the re-actualization of Aristotle's ethics in *Nicomachean Ethics* and Hannah Arendt's thought in *Eichmann in Jerusalem* in the context of digital communication.

At the end of the book an epilogue is written to compact the things discussed previously in the form of theses.

These eight chapters of the book obviously do not solve the problems discussed. Just consider this book as an opening discussion full of intellectual anxieties on "disruption of concepts" in philosophy as the impact of digital revolution. The discussion on this issue is very important for us to start because it is about the condition of our today's life and in the future which will be more determined by information technology. Classical philosophy questions, such as about cosmos, God, humans, freedom, death, consciousness, may not be changed; what has changed is the way to answer those questions because the answers is related with time. We are entering the digital era that makes the old answers that are corporeal communication related no longer work out. We were urged to find new answers and this book will accompany you to find the answers or – if the answers were declined – at least to provoke new questions.

## About the author

**Prof. Dr. Fransisco Budi Hardiman** was born in Semarang, Central Java, on July 31<sup>st</sup>, 1962. Bachelor in Philosophy from Sekolah Tinggi Filsafat Driyarkara Jakarta (1988). Magister Artium at Hochschule für Philosophie München Jerman (1997). Doktor der Philosophie at Hochschule für Philosophie München Jerman (2001). Lecturer at Driyarkara School of Philosophy Jakarta (1992-2018). Since 2001 untill now, senior lecturer at Pelita Harapan University Jakarta. Also Member of International Society of Universal Dialogue. Speakers in academics and public forums. Author of 15 philosophical books, such as *Kritik Ideologi (Ideology Critique, 1990)*, *Heidegger dan Mistik Keseharian (Heidegger and the Mysticism of Everydayness, 2004)*, *Demokrasi Deliberatif (Deliberative Forums Democracy, 2009)*, *Demokrasi dan Sentimentalitas (Democracy and Sentimentality, 2018)*, dan *Aku Klik maka Aku Ada (I Click therefore I am, 2021)*. Hobby: travelling, collecting wine, hiking.

