

VIRTUAL, ALL TOO VIRTUAL THE VIRTUAL TRANSACTION AND THE END OF POSTMODERNISM

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Abstract:

Virtualism is a new style of thinking and acting that human kind began moving toward it. Reducing time and nearing place in virtual space produce new patterns of thinking and acting. My article aims to two things; first: it wants to understand the overall global transformation to virtual system, reality and language. Second: then to indicate that philosophical system imposed by philosophers of postmodernism on the scene of world philosophy may has been rotted as a result to the changing in cultural structure.

Introduction:

A new vision of different styles of thinking and acting that human kind began moving toward it. Life is no longer as it was, because sense of time and place is no longer as it is. Reducing time and nearing place in virtual space produce new patterns of thinking and acting. We are facing a new way of reason, emotions and living that is what we call virtualism. In order to understand this new way, I will start to analyze the language and philosophy of terms that form the conceptual ground.

Perceiving a virtual reality, James G. Carrier points out, becomes virtualism when people take this virtual reality to be not just a parsimonious description of what is really happening, but prescriptive of what the world ought to be; they seek to make the world conform to their virtual vision. Virtualism operates at both the conceptual and practical levels, for it is a practical effort to make the world conform to the structures of the conceptual.

Therefore, we cannot consider the following definitions of virtual provided by Oxford dictionary as a comprehensive approach to the same issue, because it is much broader than that; it is simply a new way of life. But despite of that we will cite them for benefit:

1. The virtual absence of border controls.
2. *Computing* not physically existing as such but made by software to appear to do so: *virtual images*.
3. *Optics* relating to the points at which rays would meet if produced backwards.
4. *Mechanics* relating to or denoting infinitesimal displacements of a point in a system.
5. *Physics* denoting particles or interactions with extremely short lifetimes and (owing to the uncertainty principle) indefinitely great energies, postulated as intermediates in some processes.

Virtual work also in Oxford dictionary (in mechanics) is "the total work done by a system in an infinitesimal displacement, which is in a

direction where motion is physically possible." While, virtual work principle (in mechanics too) is "A static system is in equilibrium if and only if the virtual work at that position is zero."

However, if practical can be taken as the removing of something from the social and practical contexts in which it previously existed, therefore we can talk about practical abstraction. That is, people can find their practical activities have, for reasons beyond their control been changed in a way that makes them more abstract; those practical activities have become more removed from the contexts in which they had existed. People now have identified by numbers rather than names. It is a good bet that, from the perspectives of those who have them; names are more enmeshed in social life and activity than are the numbers that replace them. All that means that the practical activity of identifying to the organization has become more abstract than it was previously and more governed by the logic of organization than pre-existing social usage.

My article aims to two things; first: it wants to understand the overall global transformation to virtual system, reality and language. Second: then to indicate that the philosophical system imposed by the philosophers of postmodernism on the scene of world philosophy may has been rotted as a result to the changing in cultural structure. Virtual human has moved from the concept of social actor to virtual actuator and from historical space to cyber space. So, we need to rethink especially on the philosophies of postmodernism and philosophy as a whole.

I hope that my analysis to the emergence of virtualism does not led to understand that I most likely default this type of thinking than all other patterns of thought, because I think that the paramount way of thinking is to follow the divine teachings that reach human through the Prophet. But I mean that the emergence of virtualism has led to change the human way of thinking that dominated thought after the rise postmodern

philosophy, including the negative aspects of it. This means the end of many of the concepts included in philosophies of postmodernism, especially Marxism.

1. The Emergence of Virtualism And the End of Postmodernism:

Postmodernism entails a radical rejection of the enlightenment project and the modern technological ideal along with the philosophical assumption lying behind them. Devotes of the enlightenment project seek to uncover a central unity underlying the seemingly disjointed flux of all experiences. It is marked by a rejection of this enterprise. It concludes all attempts to describe an objective, unifying center behind the flux of experience, which are doomed; in the end produces only fictions, creations of the human. It cuts off human from things and leaves him only words.

José Manuel Barreto summarizes that the task of the sensibilisation of the rationalist modern culture finds in telling stories one of its more adequate possibilities. It means to adopt literature as an instrument able to transform the sensibility, self-image and identity of individuals and societies of the epoch. The strengthening of the human rights culture is possible by telling stories about the variety of cultures and points of views that it is possible to find in the human experience, and which describe how strangers are and live. It allows us to transcend ethnocentrism, the particular process of socialization and upbringing, historically, geographically and culturally specific that constituted consciousness. It is a process of extending identity by the use of the imagination, of enlarging the self by becoming acquainted with still more ways of being human. There are also stories about people who have been the object of oppression or humiliation, and who are shown in their plight and fragility, in pain or lacking satisfaction of minimum needs. Those stories would not only help to strengthen the capacity to

sympathize with those who suffer by making our ability to feel sorry resonate with the pain others endure but they would also be able to form a spontaneous attitude or vital impulse to act, to transform this sentiment into social solidarity or effective human.

Postmodernists do not simply support aestheticism, or avant grade movements, such as minimalism or conceptualism. They have a distinct way of seeing the world as a whole, and use a set of philosophical ideas that not only support an aesthetic but also analyze a late capitalist cultural condition of postmodernity.

Fredric Jameson points out that an inverted millenarianism, in which premonitions of the future, catastrophic or redemptive, have been replaced by senses of the end of this or that (the end of ideology, art, or social class; the crises of Leninism, social democracy, or the welfare state, etc.); taken together all of these perhaps constitute what is increasingly called postmodernism. This break is most often related to notions of the waning or extinction of the hundred-year-old modern movement (or to its ideological or aesthetic repudiation). Thus abstract expressionism in existentialism, philosophy and painting, the final forms of representing the world in the novel, the films of the great auteurs, or the modernist school of poetry all are now seen as the final, extraordinary flowering of a high-modernist impulse which is spent and exhausted with them. Modifications in aesthetics production are most dramatically visible, and that their theoretical problems have been most centrally raised and articulated; it was indeed from architectural debates that own conception of post-modernism initially began to emerge.

Postmodernism manifests itself in many fields of cultural endeavor – architecture, photography, film, painting, video, dance, music, and elsewhere. In general terms it makes the form of self-conscious, self-contradictory, self-undermining statement. It is rather like saying something whilst at the same time putting inverted commas around what is being said. The effect is

to highlight, or ‘highlight,’ and to subvert, or ‘subvert,’ and the mode is therefore a ‘knowing’ and an ironic – or even ironic’ one. Postmodernism ultimately manages to install and reinforce as much as undermine and subvert the conventions and presupposition it appears to challenge. Nevertheless, It seems reasonable to say that the postmodern's initial concern is to de-naturalize some of the dominant features of way of life.

According to postmodernism, horrors that are most prominent in the Western civilization, being were reason and power have been the most developed. But the pain of them is neither inflected nor suffered equally. Males, whites, and the rich have their hands on the whip of power, and they use it cruelly at the expense of women, racial minorities, and the poor. Postmodernism often bills itself as anti-philosophical, by which it means that it rejects many traditional philosophical alternatives. Yet any statement or activity, including the action of writing a postmodern account of anything, presupposes at least an implicit conception of values and reality. It offers a consistent framework of premises within which to situate thoughts and actions.

Stuart Sim points out that one of the best ways of describing postmodernism as a philosophical movement would be as a form of scepticism – scepticism about authority, received wisdom, cultural and political norms, etc.-and that puts into a long-running tradition in Western thought that stretches back to classical Greek philosophy. Scepticism is an essentially negative form of philosophy, which sets out to undermine other philosophical theories claiming to be in possession of ultimate truth, or of criteria for determining what counts as ultimate truth. The technical term to describe it is ‘anti -foundational,’ which disputes the validity of the foundations of discourse. It perhaps most notably the iconoclastic nineteenth-century German philosopher Friedrich Nietzsche, whose call for a revaluation of all values’ constitutes something of battle-cry for the movement.

Postmodernism has typically reacted with suspicious to the notion of origins. An origin of – a transcendental ground which all subsequent phenomena must pay obeisance – resurrects the deity that the death of god supposedly vanquished. This resistance to origins is matched by a much messier obsession with ends. Postmodernists are thorny and recalcitrant, at the very least placing certain practices or instruments of thought off-limits; at most, the latter are rendered fallacious, untenable, no longer possible.

I would like to say that I believe that the most phenomena mentioned before have begun to fade or end now. Virtualism, I would like to confirm, has entered in many areas, which refers to fundamental changes in life, knowledge, science and technology. We are witnessing now the process of transformation from social actor to virtual actuator. We can understand virtual actuator through the indication of Filasova, Serbak and Gontkovic, and as follows:

Control reconfiguration changes the control structure in response to a fault detected in the plant. This becomes necessary, because a major fault like loss of an actuator breaks the corresponding control loop and therefore renders the whole system inoperable. An important aim of control reconfiguration is to change the control structure as little as possible, since every change bears the potential of practical problems. The proposed solution is to keep the original controller in the loop and to add an extension called virtual actuator that implements the necessary changes of the control structure. The virtual actuator translates between the signals of the nominal controller and the signal of the faulty plants. This paper is concerned with the analysis of reconfigured loop with a virtual actuator for the system with the faulty actuator. The proposed analysis is illustrated on numerical example They also add that:

All technological systems are subject to faults, due to both component malfunctions and unforeseen external influences. The complexity of control systems requires fault tolerance schemes to provide control of the faulty system. Fault tolerant systems are that one of the more fruitful applications with potential significance for domains in which control of systems must proceed while the system is operative and testing opportunities are limited by operational considerations. The real problem is usually to fix the system with faults so that it can continue its mission for some time with some limitations of functionality. The stabilisation goal requires the reconfigured control loop to be stable. It is further required that the signals of the controller are not affected by the fault. Since the idea of the reconfiguration is to make the faulty plant behave like the nominal plant, the state of the model of the nominal plant is used as a reference. The control law is given as:

$$u f(t) = M(x(t) - x f(t)) .$$

It is clear that the concept of virtual actuator is a fatal blow to concept of social actor in its Marxian formation. Social actor in Marx's theory can be understood through the following ideas:

The culturalist conviction that what is most real is what is experienced leaves out of account the fact the conceptions of social actors may obscure or conceal the true nature of the activities with which they are implicated.

Therefore, we can say that the following results that David Toews tries to reach are erroneous, because of virtual transactions that contributed to change view on the old data in Marx's philosophy. We can say that Toews' attempt is a drop process rather than a scientific project.

David Toews argues that while modes of scholarship stressing structural insights into the digital divide and ethnographic insights into online communities each shows important information about current uses of the internet, and for a unified social justice principle it is necessary to interpret these forms of knowledge in terms of what could be. Marx's formula 'the development of each as a condition for the development of all' is put forward as the principle of a socially-just internet actualized from the ground up. It is argued that the most rapidly emerging and important form of constraint upon 'the development of each' is the for profit online social media industry in which moments of human communicative creativity become packaged as commodities for commercial purposes. Creative, cultural agency becomes an imposition rather than liberation as represented in the industrial ideology. It is argued therefore that groups that use the internet for serious play – the use of avatars in virtual worlds is discussed as an example – present us with a form of online subjectivity that is rising in importance as a form of cultural agency inasmuch as the play component is premised upon the rejection of pre-packaged forms of agency. Support for a socially-just internet would thus mean supporting the online communities formed in this process. Thus the argument is put forward that the importance of serious online play groups is not due to their potential for forming communities per se but is rather due to their potential for resisting the imposition of agency.

What remained of Marx' word, which summarized the concept of struggle, especially in Europe, when he said in "*Manifesto of the Communist Party*":

The History of all hitherto existing society is the history of class struggle.

The digital revolution, which has fuelled the recent techniques and technologies of exhibition and archiving, has both pushed and complicated

the transnationalization of cultural heritage in Europe. Increasing efforts to create online access to digitized objects of memory and documents and increasing physical travel to cultural heritage institutions, have in turn increased the need for heritage collections to address broader audiences. Objects are here broadly understood as the discrete units of cultural heritage collections, whether physical objects, photographs, texts, sound recordings or audiovisual documents. Digitizing objects, that is, creating digital avatars and affixing accompanying metadata, profoundly transforms how users can engage with them when they are published online. On the one hand, their infinite reproducibility allows them to be easily re-contextualized, downloaded as well as commodified in a number of ways. On the other hand, their flat appearance on small screens and playback devices, as well as circulation within a broad range of commodities, places new aesthetic demands on them that differ from those of previously controlled display environments. Paradoxically, the increased value of circulating digital objects as signs of democratic access to materials and interpretations of the past has coincided with a shift in emphasis in heritage presentations away from objects (as traditionally understood) toward experience and affect.

This proves that the basic thesis cited by Marx in "*Capital*" has been changed now. He indicated that:

Improvements of the towns, accompanying the increase of wealth, by the demolition of badly built quarters, the erection of places for banks, warehouses, &c., the widening of streets for business traffic, for the carriages of luxury, and for the introduction of tramways, &c., drive away the poor into even worse and more crowded hiding places. On the other hand, everyone knows that then dearness of dwellings is in inverse ratio to their excellence, and that the mines of misery are exploited by house speculators

with more profit or less cost than ever were the mines of Potosi.

Yvonne Spielmann argues that conceptual frameworks have foregrounded and large driven by the technological development of building blocks for programmable devices, sensors, tools, and further applications. One key tendency has been to miniaturize the tools and objects and to make their appearances more appealing to us. This is coupled with further efforts to smoothen human encounters with the machine world by predominantly dissolving the interface with its dual function of barrier and border and as bridge to connect to and embrace different worlds. The use of networked devices follows a model of the machine that smoothly and not necessarily in anthropomorphic representation adapts to human behaviour and environment. It learns from us by monitoring our customs and practice and not the other way round. The machine pattern, previously, of an electronic device required accommodation to a certain level of expert knowledge and learn the internal operational system, whereas nowadays with the digital devices, we must not necessarily be aware of systems' operations that are implemented everywhere and manoeuvre everyday tools. However, a closer look at the conceptual history of multi-purpose computation and the processes of technical development reveals that a dual concept exists of a long time: of machines that adapt to our environment and machines that force us to fit to their mechanism.

There are many implementations for virtualism in present. For example, Vassos Argyrou searches the relationship between the logic and environmentalism. He is concerned with the apparent reversal of the modernist physic and anthropology in environmentalism, or the modernist perception of the physical world and definition of humanity and culture. He indicates that the central question it raises is whether this reversal signifies rupture with modernism, as environmentalists and, for different reasons, their modernist critics claim, or whether, rhetoric and

common sense notwithstanding, it reflects some sort of continuity.

Maarten Onneweer points out that virtualism is built into the EHS, which sees the relation of nature and the landscape in terms of how it ought to be and now everything in the present is an unfulfilled illustration of it. He quotes from Hirsh that he has proposed seeing the landscape is one of these abstract, imagined spaces that is negotiated in the here-and-now of place. As he argues, space and place can be associated with a number of other concepts, such as foreground actuality of place and a background potentiality of space.

J. Svetlík and P. Demeč argues that the machining is the most common way of final processing of the metallurgical semi-finished products, through the conception of mathematical modeling of virtual machining. A specific lathe with specific parameters is selected as the machining tool. It is respectively decomposed into modules that represent a natural group of module design where each module is sliding towards other, rotating or standing with a given dimension characteristics. Computational model of the machine tool should be as simple as possible, but must be designed so that features all the factors affecting the accuracy of the working face. Generally, mathematical model of inaccuracies of machining is possible to use for analytical detection of inaccuracies in machining parts for a particular model machine tools.

Li Yang and Han Zhiren search for a new slot assignment protocol distribution to minimize end-to-end delay for multi-hop service-MRSA (Multi-hop Relay Slot Assignment), which is proposed in their study. It adopts a new multi-hop relay reserve mechanism to establish a virtual pipeline connected the source and destination node before relaying the multi-hop service data packets. Modeling analysis and simulation results showed that the MRSA can make the effective slot assignment and reduce the end-to-end delay when

compared with traditional Time Division Multiple Access (TDMA) protocol even under traffic load.

It is also possible to discover that there are virtual procedures to reduce the risks of diabetes. It is the world's fastest-growing chronic illness that affects millions of people and a very serious disease, but the bright side is that it is treatable and can be managed. Proper education is necessary to achieve essential control and prevent the aggregation of this chronic sickness. A healthcare social network have been developed, which provides methods for distance learning and opportunities for founding virtual self-help groups where patients can get information and establish interactions among each other in order to exchange important healthcare-related information, discussion forums and patient-to-healthcare specialist communication. The mission of virtual community is to increase the independence of people with diabetes, self-management, empower them to take care of themselves, make their everyday activities easier, enrich their medical knowledge, and improve their health condition, make them more productive, and improve their communication with other patients with similar diagnoses. The ultimate goal is to enhance the quality of their life.

In the philosophical field, we could find also two different positions about virtualism. While Henry takes a psychological and intuitionist approach in phenomenological sense: actual are affective and only take a mathematical or geometrical from through exteriorization. Badiou, on the contrary, see actualism as a rejection of intuition understood as a non conceptual- access to the unthinkable. Nonetheless, Badiou's actualism veers at times towards a virtualism of thought; the universal mark of humanity and our incomparable worth. His attraction to set theory is on account of its wholly abstract, pure and empty formalism, involving no particular qualities, involving no particular qualities. Concepts without intuitions may be empty, but that emptiness is what allows no particular thing to be privileged, and so for every particular thing to be

affirmed equally, universally. The politics of set a theory is as important as its mathematical abstraction, but, ironically what allows it to work is a virtual: the spark of infinite rationality that virtually makes mathematicians of us (all of us human that is).

Alain Badiou argues that the construction of the concept of model is strictly dependent, in all of its successive stages, on the mathematical theory of sets. It is already inexact to say that the concept connects formal thought to its outside. The marks outside the system can only deploy a domain of interpretation for those of the system within a mathematical envelopment, which preordains the former to the latter. The productive states of mathematics, not mentioned as such in the interpretation, are nevertheless what condition its scientifically, and assure the unity of plane on which formal syntax and intuitive domains can enter into relation with one another. The instruments of the correspondence are part of a mathematical theory that one must be capable of using naively. It is effectively presupposed that a conceptual mathematical role is played by words or marks like set, subset, function, unions, power of a set, empty set, etc. Semantics becomes an intramathematical relation between certain refined experimental apparatuses (formal systems) and certain cruder mathematical products that products accepted, taken to be demonstrated, without having been submitted to all the exigencies of inscription whose verifying constraints are governed by the apparatus.

Badiou also points out that imaginary synthesis, born by individuals, who are nominal inexistents. Here is the place of the subject, the place of the ideology. Evental overdetermination, catastrophes, revolutions, and novelties become principles of the non-principles contradictions. Overdetermination puts the possible on the agenda, whereas the economic place (objectivity) is that of well-ordered stability, and the statist place (ideological subjectivity) makes individual functions. It is in truth the political place. It

belongs to the subjective realm (choice, partnership, militancy), even though it knows no subject-effect (such effects are statist), nor does it verify, or construct, any object (such objects only exist in the field of science). Subjectivity without a subject or object is understood as a process of homogenous thought in the material form of militancy, one not determined through scientific objectivity, or captive to the ideological subject-effect. At the place of overdetermination, this process balances over into the possible, and does so in accordance with a partnership, a prescription, that nothing guarantees, neither in the objective order of the economy nor in the statist order of the subject, but which nonetheless is capable of tracing a real trajectory in the situation.

The phenomenological analysis of the face, of love, of careers, Badiou adds, could be reduced in a mimetic conception that locates original access to the other, and shed lights on that element of self forgetting that characterizes the grasping of this other. What I cherish is that me-myself-at-a-distance, which, precisely because it is objectified for my consciousness finds me as a stable construction as interiority accessible in its exteriority. Here, we could see that Psychoanalysis explains brilliantly how this construction of the Ego in the identification with the other combines narcissism.

Alain Badiou confirms that virtual is without any doubt the principle name of being in Deleuze's work, or the nominal pair virtual/actual exhausts the deployment of univocal being. Badiou calls the Deleuzian (Nietzschean) discovery of beings as merely superficial intensities of simulacra of being seems to relive thought of all pathos concerning the ground. What is involved is the simultaneously theoretical and moral injunction to return to the real principle of the copy, the ideal Model, as that which founds the play of appearances. The quest for the ground is thus linked to a mimetic vision of being. It has two consequences of: the first is a necessary

equivocity of being, and the second is necessarily categorical, for it has to distribute being according to that which is the same as the ground, and according to that which only resembles it. The thought of ground is linked to the categories of the same and similar.

2. A Virtual Reality...A Virtual Language:

Virtual reality, Yvonne Spielmann points out, means that "the whole scene in cyberspace is realized by computer graphics that "replaces" the physical objects with virtual objects in virtual locations." The processes of computer graphics will enhance action-oriented and sensory-based behaviour and also intervene into the physical spaces, wherein the user actually moves. A paradox occurs in our perception of such mixed and respectively augmented realities because user can, at the same time, see and experience double vision: the world of computer graphics and the physical reality, and he is enabled to intervene into both. The mixing of real and virtual elements in this situation causes a multiplication and even fusion of possibilities of experience and action. The fact is that locational relationships are not fictitious but real. Humans remain connected to the real spaces that appear to be blurred and relocated in the unknown, somewhere else as if disconnected. Augmented and virtual realities differ regarding permeable and immersive properties that characterize the ways of connecting and interfacing. Augmentation demands not only the intellectual capability of the participant to enhance to some extent. More drastically, it requires that we think in networks of cause-effect relations. This becomes crucial in applications of augmented reality, which have been developed by and used in science, medicine and military for enhanced viewing and acting.

In his novel *Neuromancer*, first published in 1984, William Gibson, the US-American author, coined the term cyberspace for the virtual reality operated by computers. On the basis of an

etymological analysis, this term can be interpreted as the traditional relation between helmsman and space. In the medium of sci-filiterature and sci-fi-film, this phenomenon of cyberspace changed rapidly between 1980 and today. In early examples, for instance in the film *Tron* produced in 1982, the virtual figures act in a disintegrated space without any orientation or destination. In later examples, specifically in the film *Matrix* produced in 1999, the cyberspace becomes a substitute world for a dark, chaotic or destructive vision of reality. Contemporary forms of cyberspace, as visualized in the 3D-online-city *Second Life*, are in contrast used for financial activities and symbolize the hard world of economic policy. This development of cyberspace can be seen either as an evolutionary process or a dichotomy primary defined by different facets of space simulation in virtual reality.

Constantin Boundas thinks about ontology of virtual through analyzing the relationship between Bergson and Deleuze. Multiplicity and movement is the axis that Deleuze and Bergson's work revolves around questions of it. The formula $\text{multiplicity} = \text{movement} = \text{becoming} = \text{difference}$ is true for only one kind of difference. It is true for the multiplicity which is continuous or intensive and of the complex notion of difference that Deleuze called *different/citation*. Only intensive multiplicities are virtual, internally differentiated structures which actualize themselves through differentiation, or only *different/citation* is able to account for the qualitative heterogeneity of movement, without which a plausible theory of becoming cannot be worked out. For Deleuze, continuous multiplicities are essentially related to duration or, at least, conceived according an analogy to it and, therefore, neither their divisibility (nor indivisibility) nor their demunerability (or non- demunerability) nor our ability to think of them as isomorphic to number systems defines them essentially. Discrete multiplicities are extended magnitudes whose nature remains the same after they have been divided, whereas continuous multiplicities are

intensive magnitude whose nature changes each time they are divided. They will preside over the division of given into two tendencies: extension and intensity, space and duration, dilation and contraction; if left uncoordinated, they will be the constant source of transcendental illusions; their coordination will require the articulation of, and strict adherence to, a method called transcendental empiricism.

Michael A. DEredita and Michael S. Nilan indicates that virtual reality (VR) was envisioned as having a very realistic but nevertheless simulated world in which a user or users would move around or interact with virtual counterparts. However, what dramatically reduced the interest and funding in VR were human sensory perquisites, very exacting synchronization between auditory and virtual environments and the huge expenses to meet these requirements.

I believe that the long-term spending on scientific progress in programs relating to VR would reduce the size of spending in the strategic long, and make human more likely to navigate in it rather than the reality itself. Bertrand Meyer and Jim Woodcock confirm that programmers of the future will make no mistakes than professionals in other disciplines. Most of their remaining mistakes will be detected automatically and immediately, just as type violations are detected today, even before the program is tested. The process of implementation and rational design of the code will be assisted by a range of appropriate formally based programming tools, starting with more capable compilers for procedural and functional programming languages, and an application program will typically be developed from an accurate specification of customer requirements. Critical applications will always be specified completely, and their total correctness will be checked by machine. Progress towards these solutions will require many changes in the current professional practices of the designers and implementers of software. It will involve a great many interlinked social, commercial, educational,

financial and legal issues, which are outside the domain of scientific research. Experience shows that that scientific progress is best achieved by postponing discussion of such issues have been resolved, and the tools are available for its wide-spread application.

Indication about virtual reality necessarily leads to virtual structure, which constraints to random human action that facilitate movement in a direction appropriate for a given task/context, and inhibiting movement in an inappropriate direction. These constraints come from a range of sources including: culture, (beliefs and value systems); organizations, (policies, reward structures); technology, (interfaces, telecommunication protocol); genetic inheritance, (the nature side in the long running nature vs. nurture debate); etc. Some of them are result of survival pressures, or Darwinian in their appropriateness for human survival, while many associated with virtuality are the well-intentioned products of software programmers that rely more on technological constraints, which are often alien to users.

Furthermore, A. R. W. Sait and M. N. Raza aim to develop a hybrid IVR and ANN model which will create a VE where a group of people chat together and they will feel as if they are in a real environment at the same time. They have used an IVR and ANN interface to take the people into the VE. The model uses internet as a medium to connect the people at various regions. ANN plays a vital role here to give the presence of the image more real and make people be immersed into the environment. Precisely, the model will make a dream world to the person who uses it.

Our age witnesses a converting of language relationship between real and virtual world. John Leslie King points out that unreal notion of virtuality make a rhetorical play for the status of real. This act reverses the established hierarchy of opposition act among the terms, revealing both to be children of a more generic parent. The initial

hierarchy of opposition casts the real in a superior position to the unreal, in a manner similar to other constructs such as fact/opinion, informed/ignorant, truth/fiction. Reversal is necessary to establish claims of attention by which the unreal is not judged merely inferior contrast to the real but as an essential part of the very notion of the real. Without this, the virtual cannot establish its own reality. We can find these conceptions in growing awareness of the role that cognition plays in shaping sensory inputs into a synthesis an individual can think of as representative of the real world. Cognition turns out to be trickier than first assumed, as seen in the discovery that viewer perception of image and audio quality rise as a function of improved audio quality without change in image quality. Virtual reality is on the average of becoming both experientially and linguistically tractable, such that people think of virtual reality as a particular kind of reality, and not merely as an approximation. This happen through convergence on a notion of real that encompasses not only what people prefer in an idealized sense, but also what mean when they say that something is too real.

Nykänen, Salonen, Markkula, Ranta, Rokala, Helminen, Alarotu, Nurmi, Palonen, Koskinen and Pohjolainen try to characterize, analyze, and demonstrate machine-understandable semantic process for integrating, validating, and processing technical design information. They establish both a vision and tools for information reuse and semi-automatic processing in engineering design projects, including virtual machine laboratory applications with generated components. They develop iteratively in terms of action research, constrained by the existing technical design practices and assumptions, available technologies, benchmarking with other process models and methods, and formal requirements. Practically, the work includes both quantitative and qualitative components. They indicate that the technical design processes may be greatly enhanced in terms of semantic process thinking, by enriching design information, and automating information

validation and transformation tasks. They point out that contemporary design information is mainly intended for human consumption, and needs to be explicitly enriched with the currently missing data and interfaces. This may require acknowledging the role of technical information or knowledge engineer, to lead the development of the semantic design information process in a design organization. The conceptualization of the semantic process, as they indicate, is essentially an abstraction based on the idea of progressive design. While this effectively allows implementing semantic processes with, e.g., pipeline technologies, the abstraction is valid only when technical design is organized into reasonably distinct tasks. Their work points out a best practice for technical information management in progressive design that can be applied on different levels. Current design processes may be somewhat impaired by legacy practices that do not promote information reuse and collaboration beyond conventional task domains. Their work provides a reference model to analyze and develop design activities as formalized work-flows. This work should lead into improved industry design process models and applications, thereby strengthening industry design processes.

Yvonne Spielmann argues that the structural settings within the society that pre-figure and shape the media cultural environment do not emerge in neutral spaces. In contrast, they are configured and processed according to an existing order and rule with specific parameters of social acceptance and control, and they develop at a specific time and location. Thinking in networks does not liberate us from scrutiny and comprehension of the particularities of practical, economic and not to forget aesthetic components and their inter-relationships. Linking the creative world to larger parameters that are said to be structural factors of the present; therefore, we could see that they are (1) surveillance and control and (2) supervision and monitoring. According to this view, inventive

intervention into the present situation works on the creation of participatory and dialogical models for communication. *However, we shall* not naively overlook that a large number of presumably uncontrolled, alternative activities may also work under the regime of surveillance and supervision of the master structure of the corporation or enterprise that provides the service for all. Therefore, critical awareness for critical positioning is also

3. Conclusion:

Virtualism has entered in many areas, which refers to fundamental changes in life, knowledge, science and technology. Many of indicators underlying this transformation including: the process of transformation from social actor to virtual actuator. Reducing time and nearing place in virtual space, digitizing objects of memory and documents and increasing physical travel to cultural heritage institutions, many implementations for virtualism in present, diversity of philosophical position of virtualism, virtual reality and virtual language. All of these phenomena have produced changed the way imposed by postmodernism.

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