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عصور ِ ما قبل التاريخ؛ فمنذ عشرة آلاف سنة فقط — وهي طرفة في عين ٍ من منظور الزمن التطوري — لاان البشر، الذين اعتادوا الرميد في جماعات، يرتابون بشدة في الإغرباء، وي قات لونهم، ومع معرفة الزراعة، أدخ كل البشر تحسين الت لحبيرة على تقسيم العمل حتى وصلنا إلى أن أصبحنا الريوم نعيش ونعمل وسط الغرباء، ونعتمد في حياتنا على ملايين منهم؛ ففي لحل مرة نسافر في ابالقطارات أو على متن الطائرات، نعهد بحياتنا إلى أفراد لا نعرفهم. فما المؤسسات الحيى ععلت هذا الأمر م محن ًا ي في المؤسسات الاعتمادية الحيل لا مذا اللحتاب، يهود ومن ألم وسيات المؤل في سرد ًا مشو و ق ً أمن منظور واجتماعي لظهور تلك المؤسسات الماقتمادية الحيل للاعتماد والمقلس على المؤل والمؤل والم

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ثم ننتقل في 4ل من ال7زء الأول والثالث لسرد ال8 الزمزي التسلسلي للفهر الإنساني. يمتناول الأول منه المنطر المنطر المنطرة وقد لما النطرة للمنطرة للمن بصفت المناول معموعة للمبيرة من الدوائر مغتلفة الأحهام في تأثيرها، وقد لمانت نقطة المانطلاق من أشهر الموركة المعروفة في التدويين والماغتراع، وصولا إلى مرحلة ابن خلدون باعتباره الممرحلة الفاصلة في أفول الحراك المتنويري العربي وفي تسلم الغرب لمهناعل التنوير. ثم ننتقل إلى الهزء الثالث والذي نستمر به في سرد الخط الزمني بداية من أسس الفهر الحديث وبوضع اختراع الطابعة لمنقطة انطلاق لمرحلة جديدة من التاريخ بصفته العظم إنهازات التاريخ الأولى في نشر المعرفة والتي فاقت صناعة الورق، لننتهي باغتراع الإنترنت بصفته المرحلة الألمثر حسما في نشر المعرفة بين لافة في نشر المعرفة الكارمي وفي هذه الثالثية، نروي ونتأمل في معنى تاريخ الأفكار وفي الخط الزمني لتاريخ العقل والخط التسلسلي للمستقبل. ونستشرف عبره المطلع اتنا للمستقبل.

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