

Human Corporeality and Identity Transformations in Technogenic World

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Abstract: The problem of transformation of human corporeality, associated with the appearance of the cluster convergent technologies, which includes nano-, bio-, info- and cognitive technologies. Relevance of scientific research on this problem due to the need of philosophical understanding of the specifics of convergent technologies that have come to the forefront of research and acquired the status of “breakthrough”, “innovative” technology, transforming society through mutually synergetic effects. Against this background, the transformation of a person's identity through possible transformation of corporeality. The paper studies the fundamental scientific problem - the transformation of a person's identity and physicality in technogenic world.

Key words: Transformation • Corporeality • Human identity • Technogenic world

INTRODUCTION

A key factor in what is happening “mega-tehno-logic shift” in the development of society are converging technologies - technologies that arise from the interaction of scientific achievements in various fields of knowledge, as well as the interaction of nano-, bio -, info -, cognitive technologies, which resulted in transforming complex synergetic metasystem integrity. The emergence of such technologies can change not only the shape of our business, but also ourselves. Converging technologies are transformative techniques, leading to a change in the human species, entailing changes a person's identity - an understanding of the man himself, as such.

Currently in philosophy and anthropology marked a radical change in the perception of nature and human corporeality, the bases of which are the following innovations. First, the possibility of scientific and technological expansion in the world of human genes that alters gene, human genetics. Changing the biological nature of man creates a real possibility of so-called human expansion, its transition to tehnohuman, posthuman, neohuman etc. Whether he will stay on this man and change the attitude of man to himself?

Secondly, nanotechnology are endless possibility of replacing all atoms and human cells with new ones, which leads him to an infinite life and immortality. But will such

a modified system will be the same person or an artificial being, a clone or cyborg with artificial intelligence? Does he remain emotions and whether it will be spiritual and moral?

Here and there are opponents and supporters of the posthuman. In the problems of human nature undergoing fundamental changes. Expansion of new trends and attitudes undermines understanding of human nature as ontologically changeless and eternal and everlasting Kindle again discourse about it. On the one hand, the old philosophical anthropology and bioethics, on the other hand, transhumanism, immortalism, the concept of technological singularity, etc. Two polar groups irreconcilable concepts come into confrontation, which can only resolve the criterion of humanity, the definition of human nature [1].

Since man has free will, then he is free not only to make the definition of human nature, but also to change herself. Write about this VS Lukyanets and ON Sable: Man - a creature that is able and install and overcome the limitations of any of its definitions. And since a certain person (among other things) depends on his will, it means that any certainty it is not final. The will of man... is able to convert any certainty in human uncertainty. Human existence in the world, thus appears as something multifaceted, uncertain, plastic, allowing conversion using gumanotehnology. And further, the authors develop the

idea that the recognition of the inconclusiveness, underdetermined human nature encourages contemporary philosophers viewed human nature as a subject of a kind of art, in the depths of which the variety of engineering, design, projects and ideas of biohackers [2]. This idea goes into the idea of the possibility of transformation, modification, upgrade rights, change its nature and physicality.

Convergent Technologies as Transformative Tools of Human Species: Special role in the practice of human corporeality change takes convergence and converging technologies. Convergence in Latin sounds like “cozies”, “similar”. Speaking about the convergence of technologies, we can assume that we are talking about their rapprochement. However, the meaning given to the term “converging technologies” is much broader and deeper: it refers to the process of interpenetration, interference, which create the conditions for incredible technological results. These “technological results”, translated into our lives, so powerful that they are able to invade and change very human corporeality. And their power, precisely because of convergent technologies, mankind is not yet able to accurately assess.

Under the converged technologies scientific community now understands primarily, NBIC - convergence - convergence of nano - bio -, info -, cogne - technologies. This term was coined by Michael Roco and William Bainbridge in 2002, the authors of the report “Converging Technologies for Improving Human Performance” (converging technologies for improving human nature). The report was especially devoted NBIC - convergence, its role and importance in the general course of world civilization [2]. NBIC - Convergence is a kind of mechanism of mutual interpenetration and a large number of fields of technology, such as chemistry, ecology, earth science, biology, medicine, computer science, economics, political science, psychiatry, psychology, education, etc.

Thanks to the convergence of these technologies there are serious cultural and social restructuring in all spheres of human life and activity. “Changes avalanche grow and affect not only the socio-cultural sphere, but also the man himself” [3]. Because the definition of the problem and the nature of man in the modern interpretation begins to acquire a different meaning than the one that gave her earlier. Analyzing statements by contemporary philosophers, we can conclude that human nature has a firm “form”, cumulate typical properties and characteristics of the individual, where the properties and

characteristics should be understood as a physiological, natural and mental, emotional, spiritual. Our contemporary Francis Fukuyama in his *Our Posthuman Future. Consequences of the Biotechnology Revolution*, the term “human nature” gives this definition: “Human nature is the sum of the behavior and properties that are typical for the human species and emerging from genetic and not environmental factors” [4].

Amid a new wave unfolding scientific and technological development of humanity, which entails intrusion into human nature, man's problem acquires a new urgency. A new vision of man, his essence brings the problem of “posthuman future”. It consists in the fact that the development of nanomedical, molecular biology, genomic, neural, computer networking, information media and other supertechnologies in the future be able to convert human posthuman, which seeks to improve itself from a genetic level. For this purpose, a person intrudes into their genome - the repository of genetic information, changing their biological nature, not realizing the consequences.

Relevance of scientific research on this problem due to the need of philosophical understanding of the specificity of bodily changes man and his identity in an environment of converged technologies. In the discourse of contemporary philosophy must be built converging technologies as not only the environment, but also the driving force of change in the human species, which leads to a change in a person's identity, self-understanding [5]. Whatever tried to grasp the man, he does so in order to know and understand yourself, answer the question “what am I?”.

The emergence of convergent technologies and formed their environment leads to the problem of identity - of man's awareness of himself in a new physicality. It is believed that in an environment of converged technologies it is possible to change human physicality and in the final version - his immortality. Thereby leaving causes identity crisis is the inability of a person to identify himself with his body and the refusal to recognize the temporary nature of the self, particularly mortality.

Research in the framework of this problem requires solving the fundamental problem of constructing an adequate model describing the person in the modern crisis- unstable society. Implementation of this goal is possible by solving: a study of convergent technologies as transformative techniques change the human species, the definition of physicality as a factor of identity construction of modern man.

Corporeality as a Factor of Identity Construction of Modern Human: Research on this issue thorough and broad. They cover the period from antiquity to the present day. As an example, the materials of the first Congress “Global Future 2045” (Moscow 2012) [6], which was attended by Raymond Kurzweil, Nick Bostrom, Eric Chaisson *et al.* [6] In modern philosophical and sociological literature physicality problem extends to the center of research in several directions. First, the body as an object of high-tech medical applications, offering a variety of opportunities and the creation of a body transformation. These include cloning, surrogacy, etc. Second, the understanding of man as a being whose existence defined by its special corporeality comprising two interrelated components: biological organization of the human body and its inorganic body [7].

Transformative possibilities of convergent technologies include the ability to change human corporeality, which allows for “the improvement of human abilities”. Theory of artificial intelligence and artificial life are prospects for the replacement of the human body other biological substrate and get cybernetic organisms [8]. The basis of such findings is the hypothesis that there is no limit on the potential for any reason, including for non-biological basis. Complete disappearance of the human body of a person's life may also be due to the rewriting of human memory in a human chip that can be placed in the body of any nature.

Third, the theme of physicality receives a new interpretation in the light of today's converged and virtual reality technology. Computer technology creates virtual worlds in which a person running away from reality. In this quasi- man can change his I - image, transforming into a new virtual body and acquiring new physicality [9].

Corporeality in the virtual space as a holistic process of creating a virtual image starts with two things: identify the user when logging into the computer system through the “name” and “password” as well as the representation of “avatars”. The concept of “Avatar” or “avatar” is not new. Avatar (Sanskrit ava - bottom, tri - pass; descent descent) came to us from the Indian religious and philosophical worldview adopted in Hinduism and Buddhism. It means the descent of a deity to the world in a transformed form. God alone can have many different incarnations, i.e. can have multiple avatars. True philosophical sense avatars appeared in the Internet. Similarly god man descends into the virtual space in a modified form, by way of illustration of his “Avatar”. In this representation, the avatar - a virtual “I” of man is his virtual self-image, which allows a person to hide your real

self-image. Virtual world has an impact on the problem of corporeality. In virtual space, a person can change his physicality. Renouncing their real identity, the network can modify their physicality drastically changing age, race, sex, transform it beyond recognition, giving it different properties and characteristics. Moreover, the number of reincarnation into a new body and a new image on the Internet can be unlimited. Same unlimited possibilities appear in person for identity or self-creation. In virtual space, there is the relationship of human corporeality and samoidentic that can be transformed in parallel.

Feature of the new virtual physicality - the absence of the body as such, it is dissolved in different bodily images. Occurs often ignore physical corporeality, which replaces certain electronic soul. Give the freedom to choose the network and body image, the man escapes, escapes from the base of reality in virtual reality. This escapism from reality has been called - escapism. The very notion is a portmanteau. escape – “efuge, escape, escape”. Escapism implies a departure from reality in the illusory reality and becomes a way of life. Computer technology has become a spectacular way of escaping from the reality of modern life consumption, for those who could not or would not fit into it. For them escapism - replacing real life to the virtual, which allows them to get away from the discomfort by changing feelings and attitudes on an illusion.

Converging technologies are transformative techniques, leading to a change in the human species, entailing changes a person's identity - an understanding of the man himself, “as such”. Currently in philosophy and anthropology marked a radical change in the concept of human nature, the bases of which are the following innovations. First, the possibility of scientific and technological expansion in the world of human genes that alters gene, human genetics. Changing the biological nature of man creates a real possibility of so-called human expansion, its transition to a posthuman. Whether he will stay on this man and change the attitude of man to himself?

Philosophical understanding of human adaptation to technosrede habitat, man-made human coevolution with human tehnosphere requires consideration of a new component of identity is “identity with the environment”. Man is always in a certain environment, which may include: the environment, or “first nature” with the flora and fauna, climate, etc.; environment “second nature” is built environment; environment “third nature” is an artificial world created by man with technoobjects, artifacts,

social environment is a society which gives a certain quality of life. Our study adds Wednesday converged technologies that make it possible to change not only the environment but also the man himself, his nature, corporeality. It is this environment will be the foundation of human identification in the modern world. And although the researchers note that the term is the "environmental identity" is not melodious for the Russian language, but it would introduce a new quality of a person's identity, a new self-image. So converging technologies are infinite possibility of replacing all atoms and human cells with new ones, which leads him to an infinite life and immortality. Relevance of scientific research on this problem due to the need of philosophical understanding of the specificity of changes in the nature of man and his identity in an environment of converged technologies.

In the discourse of philosophy of science is necessary to build converged technology not only as a medium, but also the driving force of change in the human species, which leads to a change in a person's identity, self-understanding. In today's world of special importance network communications. And with it and there is another reality, which we call virtual. It is understood various types of virtual reality, depending on the source it generates. This virtuality generated by computer technology; created substance and born of the human brain. Go to last species the creativity, imagination, etc. Aware of himself as a man in a virtual reality? What changes are occurring with his identity? Answers to these questions are looking for different sciences: philosophy, anthropology, psychology, etc. They note that changing individual identity, the relationship of man to himself. Man plunges into the depths of your consciousness. This can give potential activity, creation, creativity, creativity. A can lead to passive care from reality, runaway from it in the virtual world. This phenomenon is called escapism. If a virtual understand secondary world created by human imagination, it can be considered much escapism: creativity, reading books, watching TV, computer games, the Internet communication, etc.

Escapism (from the English. Escape - output, care, outcome) as an escape from the reality of the world is known not only modern but also ancient. Escapist Greek philosopher Diogenes were living barrel, Heraclitus, secluded in the mountains, the monks of the Middle Ages, decadent XIX century, the hippies of the XX century. Common for them - a departure from the realities of the world. Can be considered a symbol of escapism biblical symbol "ivory tower", the image of which the existential care unreality, world of fantasy and creativity.

Public attitudes towards escapism has always been different, "idiocy" in antiquity, revered monks in the Middle Ages, the privilege "bohemian" decadence of the XIX century. Currently opinion about escapism vary due to the fact that the phenomenon of escapism has several types: physical escapism is runaway man of the metropolis in the wilderness away from the hustle and bustle of the cities in the peace and quiet of nature, virtual escapism - withdrawal from reality into the virtual world - Internet network communities, computer games, allowing "escape" from the real world into the world of fantasy and illusion; work escapism - care work with the aim of building a career, earning money as an escape from the real- life creative escapism that allows a person to create their own world and live in it. This is the world created by the creators of ancient myths, modern fantasy worlds populated by fantastic creatures and heroes; psychotropic or narcotic escapism as alcoholism or drug addiction, which moves in the human world of hallucinations and make illusion of happiness and pleasure, religious escapism that allows a person to feel a connection with other world different from the everyday world and enables real world suffer distress in communion with God in the hope of eternal life. In all cases, escapist escapist activity and consciousness forms a new identity, a new self-image. Escapism allows self to those who feel its lack of everyday life.

RESULTS AND DISCUSSION

What is the path of development of society? E. Davis replied: "Slowly, empirically, "network path" occurs in the midst of chaos and aspirations is a multi-faceted, but the integral mode of spirit that can humanely and reasonably move on technological house of mirrors, not dropping out of resonance with the ancient ways, or the ability to overcome greed, hatred and delusion, which incurs a human life. This way... - matrix paths, where in the beginning is not given no map and no apparent purpose other than open confrontation with all that there is" [10].

CONCLUSION

The onset of the twenty-first century with the advent of converged technology is not only changing the form of our activities, but also ourselves. Converging technologies are transformative techniques, leading to a change in the human species, entailing changes corporeality and human identity - understanding of the man himself, "as such".

Subject physicality received a new interpretation in the light of modern technology of virtual reality. Computer technology creates virtual worlds in which a person running away from reality. In this quasi person can change your self-image, being transformed into a new virtual body and acquiring new physicality.

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