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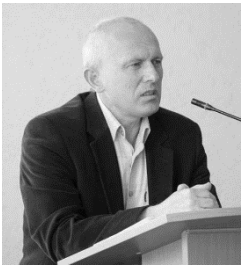

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DIGITAL ANTHROPOLOGY AND CYBORG PHILOSOPHY: BETWEEN HUMANISM AND TRANSHUMANISM

The article considers the phenomena of digital communicative reality from the standpoint of the role of a person in it. Two models of research and design activities of technologists of the new reality are described. One has the priority of researching the digital environment. It remains in the paradigm of humanism. The second has an emphasis on constructing a posthuman (cyborg). It is close to the strategy of transhumanism. The role of philosophy in the adaptation of social actors to a new model of professional and institutional communication is shown. The factors influencing equal conditions for the adaptation of social actors to the new digital normality are identified.

Digital anthropology studies how people interact with digital devices [1]. How they behave in the context of technology and how they use technology to interact [2]. Digital anthropology also studies how people perceive brands in digital communities and what draws people to certain brands. Digital anthropology has a modification called «digital ethnography». It is dominated by the applied aspect of marketing. Methods include sentiment analysis, netnography, and empathy research.

Urban studies has become another aspect of digital anthropology research [3]. Digitalization of space creates new qualities and dimensions of urban life. These are types of spaces, everyday types of spaces, everyday practices, material objects, symbolic environment. The intensity and scale of the penetration of digital technologies into urban life gave reason to talk about the digital routine and the digital unconscious of the modern city. Evidence of the introduction of technologies into everyday life is their invisibility [4]. Technology is woven into everyday life and becomes indistinguishable.

The subject field of social geography has been formed. Digital technocentrism plays an important role in it. Changes are determined by the introduction of a digital code in various areas of everyday life. The phenomenon of digital logic creates unique objects and spaces. Logical objects capture and store traces of their own activities. They have the ability to self-adjust and self-renewal. They are part of the database information systems. The role is played by mobile phones, tablets and scoreboard information systems. A digital archive of everyday life is automatically formed [5].

When choosing between technological determinism and anthropology, the thesis is used that the creativity of users, their ability to creatively adapt technology to their needs and cultural contexts form specific scenarios for the use of modern technologies that were not originally incorporated in them [6].

The inclusion of digital technologies in social and everyday life occurs on the basis of existing institutions, social and cultural conventions, as well as the rules of communication in various social groups [7].

As a result, the subject of digital anthropology is not only the parameters of the digital environment of physical spaces, but also the variety of interfaces and digital neural components with which the human brain is in constant contact. A special topic is digital ecosystems and metaunive [8]. They form a trend towards increasing the role of virtual and augmented reality in urban everyday life. This is not only an external digital network of the urban environment in the form of screens and displays, but also a tendency for the maximum convergence of the human nervous system with the components of the hardware environment of possible worlds.

As a result, the subject of digital anthropology has become new digital technologies, virtual communities created by technology, the impact of technology on everyday culture — language, communication, social structures and cultural identity. Collectively, they are social digital ecosystems [9].

The question of how to study virtual objects turned out to be important. Used concepts and methods developed in science. The subject of the study is the social and cultural transformations caused by the spread of mobile devices, the Internet of things and digital technologies. The influence of new technologies on the human psyche and brain, on the manner and style of communication was studied. Telecommunications companies have become investors in research. As a result, groups of digital people were identified.

Numerous is the group of passive consumers who do not blog and do not have their own pages on social networks, but regularly go online. Shy users prefer regular mail and rarely use Internet services. Their opposite are the digital active users of twitter and flickr. They are constantly in touch. They update their social media profiles regularly.

Opportunities for professional activity and the threats that accompany it have expanded. A new list of occupations was made up of web designers, hackers and spammers, bloggers and copywriters, site administrators and system administrators. As a result, the subject areas of occupational anthropology have expanded. Anthropologists have developed an interest in the formation of professional communities and identities and the practices associated with them. Many offline professions have changed. It has been established that the use of keyboards and interfaces changes the nature of human communication.

Strange algorithmic languages and new written traditions formed. Communities of lovers of new genres of cybernetic poetry emerged [10]. Topics include digital technology and the body, comparative studies of social networks, virtuality and materiality, games, digital technology and political relations, the digitization of museum collections, an anthropological approach to big data. The subject matter is developed by the joint efforts of sociologists, historians, philosophers, linguists, media and technology researchers, and anthropologists.

After the subject area of cybernetic anthropology arose, disputes arose about the identity of cybernetic and digital anthropology. Cybernetic anthropology is associated with the study of the results of the cyber organic synthesis of a human and a computer program through a neural interface, as well as with the consideration of the human body as the initial infrastructure of a cyborg.

The subject of digital anthropology is not design tasks, but human behavior in the network and the assessment of the impact of digital technologies on culture and society. Using a specially trained neural network data arrays are analyzed and text structures and patterns are revealed.

Cybernetic anthropology is focused on automata and feedback loops and biotechnology, which has accelerated the integration of biological and technical components. This gave reason to consider a person a cyborg. The phenomenon of techno sociality emerged.

Digital anthropology analyzes what happens to a person when he turns on a computer or picks up a smartphone. The study of digital traces has become in demand, since texts, photographs likes reflect cultural values, norms, and traditions of people.

The software is used to study digital footprints. It is allows you to work with data. As a result, quantitative and qualitative data are obtained that allow us to formulate some hypotheses. These hypotheses can be tested through surveys and interviews. Digital footprints have restrictions associated with access to the Internet. Digital footprints mainly tell how young and wealthy citizens use the space.

One of the areas of digital anthropology was visual anthropology, which was formed long before digital anthropology and is closely related to photography and documentary filmmaking.

Digital anthropology can study hybrid environments. These are offline and online environments, and the interaction between them. Research develops the theme of the interaction of environments and their merging into a hybrid environment. It is impossible to draw a line between what happens digitally and what happens in physical space. The existence of this boundary has become one of the problematic digital anthropology.

The digital footprints left on digital platforms are fundamentally different. The anthropologist knows how the use of certain sites works. Who uses them, when, why, under what conditions, for what messages. It can interpret visual data.

At different times, each of the users uses the same things in different ways. It is investigated how this usage changes, what external circumstances influence it. Little studied in the subject area of digital anthropology remains the subject of the study of the convergence of the human nervous system with technological analogues developed on the basis of the methodology of simulation modeling of virtual and augmented reality. Neural networks play a special role among these technologies.

Digital technologies managed to form several digital generations. There was a change in the usual view of the world around us, a new set of rules and ideas. The thesis that the norm is dynamic and changeable has become of key importance. The result was a new ecological system of child development. It is considered on the basis of the cultural-historical approach of L. S. Vygotsky. They started talking about digital childhood. Digital socialization refers to the information technology-mediated process of mastering and appropriating social experience by an individual. It is acquired in online contexts and reproduced in a mixed offline and online reality.

The techno system is built into the cognitive social system of a person, integrates, acts as a part of it and changes this system. The study of digital socialization takes place in such areas as psychological well-being and mental health, individual personality traits, user activity, the image of the digital world, and digital citizenship.

An important dimension of digital socialization is mixed reality. The lines between online and offline are blurring. There is a constant convergence. Mixed reality existence and internet connectivity have shaped the basic and defining characteristics of the «new normal».

Another dimension of digital socialization is the new sociality. The consciousness of the individual is fused with various digital devices and online spaces that mediate not only mental processes, but also new types of

interaction, activity formats, social order, social and cultural practices, as well as the dynamics of their constant changes.

Thus, two research programs coexist in modern science. One program is in the space of humanism. By humanism, we understand the lack of desire of science to go beyond the evolutionary path of the formed biological nature of man. Within this paradigm, it is studied how the digital environment and digital cognitive artifacts affect human consciousness and the formation of a new environment. These studies are especially relevant for the formation of the topology of the urban environment, as well as for studying the features of digital generations. Another research parameter was the prospect of active contact of individual consciousness with the technological capabilities of digital metaverses [11]. These contacts involve a long stay of an individual in a special headset that provides access to virtual and augmented reality, as well as mixed reality.

The humanitarian component of the development of neural interfaces is the integration of people with disabilities into a full-fledged professional and everyday life. This is especially true for people with impaired coordination and limited mobility. Mobile phones have become part of people's daily lives and the main cognitive device integrated through applications with digital ecosystems.

The philosophy of cyborgs is based on the ideology of trans humanism. This ideology involves solving the problem of improving the human body by integrating it with technical components. In one version of trans humanism, a complete separation of individual consciousness from the biological body is allowed. The implementation of this strategy means the transition of a person to a new ontological basis, in which, in fact, there will be no fundamental characteristics of a person. This transition became the basis for cyberpunk culture. In her storyline, there is no certainty for the person himself. She has little optimism. Therefore, its era in the form of on-screen cinema ends. At this stage, the philosophy of cyborgs is represented by technologies of digital twins, virtual avatars virtual influencers, invasive and non-invasive neural interfaces [12]. There is a demand for these technologies driven by advertising interests and marketing strategies. The game industry plays an important role in popularizing the philosophy of cyborgs.

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ЦИФРОВАЯ АНТРОПОЛОГИЯ И ФИЛОСОФИЯ КИБОРГОВ: МЕЖДУ ГУМАНИЗМОМ И ТРАНСГУМАНИЗМОМ

В статье рассмотрены феномены цифровой коммуникативной реальности с позиции роли в ней человека. Описаны две модели исследовательской и конструкторской деятельности технологов новой реальности. Одна имеет приоритет исследования цифровой среды. Она остается в парадигме гуманизма. Вторая имеет акцент конструирования постчеловека (киборга). Она близка стратегии трансгуманизма. Показана роль философии в адаптации социальных акторов к новой модели профессиональной и институциональной коммуникации. Выделены факторы, влияющие на равные уловия адаптации социальных акторов к новой цифровой нормальности.