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THE ELECTRONICALLY INCARNATED HUMAN

Abstract

The article concerns the description of various phenomena connected with identity, which human can be subjected to in the Net. Accordingly, the processes have been presented which take place mainly within 3D electronics environment. These environments possess an ability to cause a strong immersion, which „engages" human intentionality, and also provides possibility for self-creation. For a description of the phenomena of translocating human activity to the Net, two processes have been indicated: incorporation process, i.e. receiving of an electronic body, e.g. of avatar, and existential process, i.e. human involvement in electronic environment which exceeds the utilitarian aspect. Both processes lead to the state of electronic incarnation, which is not related to any cause of being in the electronics environments, and becomes an autonomous value. Electronic incarnation combines with cultural and anthropological aspects, and has reflection in electronic art. Interrelation between common everyday activity with Net, influences a range of human involvement in the electronic environment, i.e. sometimes changing a user into a participant of immaterial events. On the one hand, such processes reach deeper in human, and secondly, electronic worlds, such as *Second Life*, create possibilities for finding there spiritual values, emotional life, and the sphere of feelings. Human subjected to immersion can begin specific „journey", starting in front of computer's interface, and ending in the rising of electronic personality − finding oneself in the reality alternative to the physical world, in the electronic reality.

I was born in *Second Life* on 11 October 2007. First I had taken a name, by myself, and next I took a body. After that, the picture had split out, had raised a space. Interactivity overtook intentionality. I had gone into the electronic world.

1. PICTURE AND SPACE

The technical picture has been evolving and, changing its nature, it has transformed itself into space. When we consider a picture, we take into account the

manner of its presentation and its structure. On the one hand, this stems from an aspiration seen in the historical process of "finding a third dimension" through the application of artistic values and the process of cognition in the perceiver's mind, requiring the creation of a space, for example, in art. On the other hand, when the structure of the picture was changed through a process of interactivity, the new features of art and the electronic environment – predicated on technology – could realize the dream of a human-created space. We will focus mainly on certain areas of the Internet, thinking about the 3D environment where the nature of the *picture* can be connected with an electronic space; this can be described as a space in the literal sense as part of the electronic environment.

The notion of a *picture* seems inadequate and it breaks down when we consider 3D environments and the phenomenon of interactivity. We tend to talk about the evolution or dissimilarity of *pictures* we encounter in the electronic proscenic media, i.e. television or the cinema, in terms of the space and interactivity of electronic 3D envirnoments. In the case of the 3D environment, the picture has metamorphosed and become a space, an environment which a human can refer to as a kind of reality. Possibly, the category of a space in the electronic media, both proscenic and interactive, can generally change, or even do away with the category of a *picture*. We consider the anthropological aspect, which is to say that a human is surrounded not only by *pictures* of reality, but also by the medial reality; while the *picture* has only conventional meaning, in essence creating a kind of reality, it is the medial reality in which the human being exists, evaluates and experiences. We try to understand a medial *picture* as a state of things – not a simulation – as a human condition which is accepted with conviction and forms our valuation of human life. However we understand the media, we exist and function among them and we are actually "prisoners" of this kind of reality – the media become our reality and are regarded as a source of information or a point of evaluation.[1] My intention is to show that humans refer to the media more as

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[1] We presume the notion of the medial *picture* to be independent from the notion of the physical world and overrule the possibility of the verification of a medial picture in intercourse with the physical world. We are inclined to state, that the physical world and the medial reality constitute two independent kinds of reality, and their coincidence is forced or random. If the media "in some way" refer to the physical world, e.g. in the information stratum, it doesn't change the fact that its information function is secondary and appears because of a fast and efficient method of constructing information. The problem arises when a subject of the physical world appears and we try, in some way, to create relations between the media and the physical world, e.g. by negating the truthfulness of the media or in a context of reference. Making a connection between the media and the physical world would not only appear to be impossible, but also unnecessary; however, that does not alter the fact that the media are close to most people.

a category of reality than as a category of picture or simulation. Medial reality and the reality of the physical world exist as two separate realities. Between these realities there occur relations, but it is not certain that their influence on each other elicits any problem of mutual dependence. We say about a certain state: an amazing and random coincidence between the media and the physical world, and do not analyze it, for example, with reference to the physical world. We recognize this coincidence as an effect of the process creating a medial reality to which a human being refers.

There are two interesting questions. The first is on the philosophical plane: how does it happen that someone can take a "picture" of a human in electronic space just as a person would in the physical world? Secondly, and this question is more psychological, does such a duality of the person that we meet in electronic reality have psychological consequences for the meaning of dual personality? We regard the procsenic media as a genetic example of the genesis of transforming a *picture* into a space. The category of space becomes more readable in conjunction with interactivity. Interactivity changes the "passivity" of watching a *picture*, into "active participation", but the notion of the *picture* seems inefficient here. Interactivity releases activity which is directed into the electronic environment and should not be connected with any concrete necessity. Such activity can become a disinterested participation. Involvement which goes beyond notions of use can change the way we think about realities, both in the physical world and the electronic one.

2. SURROUNDED BY THE ELECTRONIC ENVIRONMENT

The advance of technology has brought about great changes in humans. Interactivity and multi-linear access can dominate common daily life and thinking. Technology increases the scope for accommodating human needs, enabling more sublime values to be reached. A human then accepts the values of technology, increasing her/his own possibilities and at the same time enlarging the scope of her/his relationship with the Net or *appliances.* Co-existing with technology, the human puts her/his faith in *appliances* to satisfy certain of her/his needs, in full agreement with the conditions that *appliances* place upon him/her and trusting them implicitly. In her/his connections with *appliances,* the human is formed by technology and derives her/his personality from such interrelations.[2] Describing 3D environments, we are able to observe

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[2] F. Popper, *From Technological to Virtual Art*, Massachusetts Institute of Technology 2007, pp. 355-370.

phenomena connected with technology and human involvement in the electronic environment which are still imperfectly understood and were quite unknown in the past.

Alongside electronic interactivity, meaning the specific dialogues to which humans acquiesce in the electronic environment, human attitudes to the physical world can also change.[3] Technology reveals several phenomena, such as immersion, telemacity, telepresence and immateriality, which describe a kind of "logged in" human existence. These features describe the electronic environment in the same way as the physical world is described by categories of space-time or physicality. The 3D environment doesn't possess them; neither is it possible for the phenomena of the electronic environment to describe a picture's category. The features found in the electronic environment can cause disorientation in intentional attitude, immersion can lead to involvement, and a human can become a real in the electronic environment, transforming himself.

Perceiving one's own activity in electronic reality can arouse feelings of openness to this environment, leading a person to participate in the electronic community and become a more deeply involved she/he within this environment. Creating an avatar, as is now common in *Second Life,* can be related to two identification processes: the incorporation and existential processes. Together, these lead to electronic incarnation: in other words, a human state which can be achieved and confirmed in electronic reality, in which a human can exist to some extent independently from her/his existence in the physical world. These identification processes can draw someone into a kind of sphere of being, an electronic *realis* where the main value is in participating without requiring any justification – simply being.

Electronic Incarnation concerns the aspects of body and existence which are connected with a direct reversal of intentionality, from the physical world into the electronic one. Incarnation intensifies the necessity of participation, and can release a powerful ability to create a self or even an electronic world, enrich it and enable further and deeper self-implementation to be achieved.

Identification processes are concerned with self-creation, which encroaches on several strata, bringing the electronic person and the biological owner closer together. The electronic personality absorbs the migrating personality, saturating it with electronic identification. The electronic person can conquer

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[3] H. K. Hayles, *How we Became Posthuman. Virtual Bodies In Cybernetics, Literature, and Informatics*, University of Chicago Press, Chicago 1999, p. 27.

someone from the physical world; enlarging one's identity in this way can change many things and elicit intentions and realistic values. The electronic *alter ego* can express itself as a fully vital human. Incorporated into the electronic person, the human sees her/himself as she/he could possibly be in the physical world. The human applies strategies of behaviour, creating a world of feelings and needs which, for various reasons, she/he fails to find in the physical world. Identification processes can proceed quickly and with intensity, without any of the boundaries that appear in the physical world. The possibilities of communication and space are enlarged.

3. BODY AND MIND IN THE ELECTRONIC WORLD

In the electronic environment, a human is subject to holistic identification processes, which, as have been mentioned above, refer mainly to incorporation and existential processes. The former refers to identification with the electronic body and the latter to mental accommodation. The above two processes lead to the acceptance of someone in the electronic environment, which can be regarded as a kind of reality or sphere of being. These processes are mainly due to the phenomenon of immersion, which can weaken connections with the physical world, in effect "immobilizing" a human in it. Dualism is asserted in the vision of the human, who transfers her/his mental life into the electronic world, leaving her/his "biological avatar" in the physical world.

Incarnation raises a general question about the body. In the real world, bodily self-creation could refer to ethical values and biological boundaries. Because the capacity of the physical body to change is limited, we can say that the limits of bodily transformation in the physical world are fixed. In the case of electronic incorporation, such processes can present values, and in some cases seem to become concurrent with a physical body, for example in self-acceptance or the expression of personality.

Identification processes rely on the Cartesian reflection about the mind-body dualism. Such duality of a human being unconsciously splits a person's humanity into two elements. It is obvious that in philosophy this problem was settled in favour of singularity, without any effect, however. The Cartesian idea divides a human, causing him to be described and understood as a compound of two separate parts. Such a description of human nature seems in essence to be incomprehensible, establishing duality in place of unity. Such

duality has obvious consequences for the question of human nature and how we can understand physicality and spirituality combined in a human.

It is easy for spirituality to migrate into the electronic sphere; it is as if the electronic environment has been waiting for it. As for the body, it has to be considered as undergoing a process of change from its original biological substance to an immaterial one, which depends on processes different from those involved in the migration of spirituality. The process of migration of a body into the electronic environment is ambiguous and is connected with a comparison between the mind/brain structure and its electronic counterpart. This aspect stems from the idea of a bioport connection between the electronic environment and the human mind. That means that someone would exist with full sensory perception in the electronic environment by means of a bio-connection and it is not only similar to a non-connected existence in the physical world, but also quite adequate or possibly even more intensive.

 When we consider electronic incarnation in the sense of creating an electronic body, insofar as it is possible, and assume some transfer of spirituality, such as intentionality, feelings and emotions, there are grounds for analyzing humanity as a kind of monistic entity, taking into account the immaterial dimension of the electronic sphere, where the human's spirituality, and even body, can be brought to bear. It could be called an electronic monism; not realizable today, of course, but posited as a general suggestion. We are simply proposing that electronic incarnation as a process may lead to electronic monism.

Additionally we might ask, without wishing to extend the question too far, is the physical body not a cloud of structured atoms? Are we not trying to describe humans on the basis of neurons-cybernetics? And in the end, is a biologically structured mind the only *medium* for representing the thought process?[4]

We will try to describe the two main identification processes:

a.   Incorporation – this refers to the acceptance of an electronic body or, in wider terms, the emergence of an electronic person, that is to say, an avatar.

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[4] Victoria Vesna is an artist who considers the body in the sense of creating a "new" electronic body. The significance of one of her works, *Bodies INCorporated*, provokes wider reflection on this subject: on the one hand, the body is "alive" with its own biological life; on the other hand, it is the individual property of a human. The closeness of body and simulta-neously its foreignness and "initiative" can cause a human to live in agreement with her/his body or try to change it, regarding the body as a subject. http://vv.arts.ucla.edu/projects/95-97/bodies_inc/installation/bodies_inc_install.htm.

When we consider the electronic body, we think of ourselves in terms of electronic incorporation. It can be understood as a process of one's "physicality" in the electronic environment: physical representation in an immaterial environment.

b.

Taking care of one's avatar can be so involved, that it sometimes gives rise to certain feelings being directed into one's electronic body, to the extent that one may no longer be mindful of one's physical body. Fascination with electronic incorporation based on the possibility of constant change can define a *persona*, making it possible to realize an image of oneself, how one thinks of oneself in the physical world, and possibly what one would, in essence, want to be like.

The question is, is it ever possible to talk about, and in which aspects, the body as something that can be transformed? This subject gives rise to all kinds of difficulties. The process of incorporation seems interesting because it frequently originates from an archetype, or model for which humans have been searching for centuries in the physical world. Perhaps electronic incorporation is used for the creation of the human canon of corporality, proposed as an ideal since ancient Greek times and not realized in the physical world. Generally speaking, we can talk about the relation of someone to their physical body and the subsequent possibility of forming, changing, and shaping each creation of our own electronic body according to a chosen pattern.

Describing the two kinds of body, physical and electronic, we find moral and anthropological aspects. We would only posit general questions concerning the acceptance of a biological body. It stems from the historical mediation of the body and is caused by aesthetic changes, such as painting, clothing or plastic surgery, or any kind of aesthetic improvement. In such cases, the body was regarded as the object of a diversity of changes. These processes established the body as a *medium* for the expression of various values or feelings. Such tendencies have been present throughout the history of mankind and are still important today. Such changes are related to the transformation of self-consciousness. Electronic incorporation can change the meaning of one's own biological body. Chosing and presenting one's prospective outlook makes it easy to adapt and implement the self. We think about situations where an avatar is not considered by someone as a picture but becomes someone's identity. Incarnation can start from the acceptance of one's electronic body, which goes on to express, and in some cases define, a spiritual "I" embodied in the electronic world.

It is possible that the electronic body could be regarded as a substratum for the realization of some human form, a sort of aspiration for the creation of a necessary individual exteriority which is not separate from the general view of the human body established, for example, in the ancient Greek canon of the human body. Additionally, we can say that, apart from the aspiration to a bodily canon, the body can by tested by examinations and strategies. For example, in *Second Life* people are usually "beautiful", but they can, if they want, incorporate themselves in an animal body described, for example, as "furry", or in a mixed incorporation consisting of human and certain abstract elements. One can create one's body starting from one's hair and torso right through to all the little details, which one can remake over weeks or months. Such stylization stems from hidden and invisible needs or desires; one is becoming a work of art for oneself in an electronic *realis* in a process of creation conducted on an unusually sublime medium: a human.

Although the participants of *Second Life* can posses several electronic bodies which make use of various strategies, we tend to the proposition that only one of these is indispensible with regard to identification processes. The other bodies remain for the individual's own experience. We still try to take into account the identification processes which identify an individual with a single electronic personality because, generally speaking, the chosen personality seems unique and, moreover, is unachievable in the physical world.[5]

Electronic incorporation can imply existential effects, awakening needs arising from it and precipitating a need for self-expression and self-presentation. It is a kind of comprehension of our own body in a process of identification with it which eventually leads to its transformation into a person who exists in the electronic world.[6] Generally speaking, the subject of a body remains for us a problem which is described only in terms of electronic identification and which we see as a phenomenon of the electronic environment, and, in consequence, we do not analyze the body at the level of general meaning, and we do not posit statements which evaluate or compare the body, whether physical or electronic.

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[5] M. Foucault, *Utopian Body* in "Sensorium. Embodied Experience, Technology, and Contemporary Art", MIT Press 2006, p. 229.

[6] A known example of activity and self-creation is the woman who participates in *Second Life*, under the Net name Anshe Chung (her name in the physical world is Ailin Graef). Anshe Chung is a real estate agent in *Second Life*, which influences her enrichment in the physical world. Creating herself in *Second Life*, one day she decided to change her outlook in the physical world, and she decided to become like her electronic corporality http://www.anshechung.com/.

c. Existence – concerns an identification process on the ground of consciousness. In the electronic *realis,* the human can frequently find work, enter into various kinds of commitment or be involved in interpersonal relationships and begins to regard the electronic world as her/his everyday experience. The electronic personality seems to be like a sphere of immanence, appearing in many activities which the human directs into the electronic world. We consider this a kind of perception of phenomena in the electronic *realis* which allows the transformation of the electronic world into the human world. This leads us to ask questions concerning the process of implementation: implementation describes human activity which stems from concrete needs and their realization in an electronic *realis*, which enrichs it and adapts it to the human. Why would someone identify an electronic *realis* as a state compareable to the physical world? Is it possible to replicate human activity from the physical world in the electronic one? We think about an identification process which causes a human to give it her/his attention, and fill it with her/himself. Processes of identification confirm an electronic *realis* as an aggregation of facts which are, in some cases, important for a human.[7] We might add that a subsequent controversial aspect appears, evoking moral doubts and having a social dimension. We will consider the creation of an electronic personality which stems from the need for the creation of interpersonal relationships which have an emotional and spiritual dimension. This subject remains in itself controversial, showing that the electronic environment releases emotional attitudes towards other humans and can identify and replace relationships from the physical world. Manifestations of this are establishing a home and family, which, we note, is not extraordinary in *Second Life*, where participants possess such things as private property, for example, an island or part of one, with a built or purchased house, and can have an electronic family through marriage. Identification processes can go this deep perhaps because when people exist on the Net in a network of connections, they are influenced and attracted by many aspects, and can moderate their decisions and create many useful situations before making a final decision.[8]

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[7] R. Ascott, *At Home in the Post-biological Universe*, "Art Inquiry", Vol. V (XIV), Łódź 2003, p. 11-12.

[8] During my documentation in *Second Life,* I had occasion to meet a person who, after nine months of marriage in SL, was left by his electronic partner. Their cohabitation was connected with having an electronic child – a bot. This person expressed her feeling that her life had just finished, to some extent collapsed. Incarnation in an electronic family created relationships which, apparently, had greater value than those in the physical world. I declared my intention for making the documentation and this person was aware of it.

4. DEMANDS AND DESIRES: THE SELF-ACCEPTANCE
OF AN ELECTRONIC "I"

An electronic person can take possession of their biological personality, finally becoming more closely identified with their electronic identity than with their biological one. Seeing oneself and other participants of the electronic world on a computer display and, transmitting one's personality, one can find oneself in a new relationship, taking on new roles and frequently entering into new situations in the community. Sometimes the situation in an electronic *realis* can be more acceptable than a similar one in the physical world. The accept-ability of self and various situations is consequently developed from one experience into another. Self-acceptance appears, we might say, unawares and quickly. Such experience can release subsequent processes permeating various strata, sometimes feeding back into the physical world. We can think of situations when someone changes their mentality in the physical world under the domination of the behaviour patterns of their avatar. Such an identity requires a human nature proportionate to the involvement of a person in the electronic *realis*. It appears to be a spiral process of the identification of a person with their electronic nature. A human being will want to exist in the electronic environment as long as they recognize it as better and find a " spiritual home" for themselves in it, or even a home in the usual sense. Is it not a good way of changing one's life in the physical world? Is it not a way of identifying oneself in the real world?

 The need for electronic incarnation appears as a choice determined by personal desires. Immersion in the electronic world can begin a process of reflection and the search for an experience which a human was not able to obtain in the physical world. The space of an electronic *realis* can complete one's personality, and thus appears to be a plastic medium for shaping it. Existing within the incorporated body, it is possible to get into a rut. It is possible for a person in the physical world to fail to develop her/himself and not show the different types of behaviour exhibited in the electronic environment. Widespread involmement in an electronic *realis* displaces certain mechanisms existing in the physical world, thus the condition of electronic incarnation results from the total orientation of the human towards the electronic environment. The velocity and range of interactivity can cause a human deprived of input in the electronic world to feel incapacitated, closed in the "tower of the physical world", which is not reached by electronic signals.

Electronic incarnation leads humans to inhabitat an electronic reality. It consists in multiplying possibilities and needs, which leads to transferring

more and more professional or existential activity to it. This phenomenon can be described as the condensation of an electronic *realis* and the process of its anthrophisation. It can result from the fact that the incarnation is becoming more dynamic, and the electronic *realis* becoming more vital, valuable and important. We would add that crossing into an electronic *realis* has a multi-cultural character and is international in the case of many of the relations between users and their opinions, expressions, values, conflicts and comprehension. All of them in the electronic environment seem to have the dimension of co-existence.

5. FROM THE IMAGE TO THE ELECTRONIC INCARNATION

Since a human is usually related to the physical world, in a situation where an alternative reality is met, he/she either strikes a balance between two realities or sometimes makes a choice and is reborn in a new electronic personality. The newly incarnated person rises and begins their existence in the reality of the electronic *realis.*

Processes of electronic identification are experienced by over a million users entering an electronic *realis* independently and for diverse reasons. The assumption of anonymity in relation to the reality of the electronic world keeps both realities discrete and supports their mutually hermetic character. The question *Who are you?* in an electronic *realis* may elicit a response which contains meanings which might never be manifested in the physical world.

Electronic identification can be compared to a progressive series of choices, or to a human "birth" into an alternative kind of reality. The electronic personality can lead to the complementation of one's personality. It is not a split consciousness, but rather the progression and expression of someone who can thus model and verify her/his behaviour. Thanks to the electronic environment, someone can observe her/himself and watch these situations from two perspectives: that of the avatar and that of the physical world. In consequence, she/he can appraise the situation and can make corrections. It is a unique experience, possible only because of the nature of the electronic world. Thanks to technology, humans have the opportunity to improve themselves in a way which was never possible before.

In the case of self-creation in an electronic *realis,* we have a unique situation consisting of possibilities for creation. Such a process can be defined as similar to the artistic process of creating a work of art. It starts from a adopting

a name, a Net Name, and then taking on an electronic body. It seems to be a silent, personal process of passing from one decision to another relating to the outlook and manifestation of a personality. A human grows in the electronic reality which becomes her/his surroundings, but which only bears a certain resemblence to the physical world while actually still being different from it. Perhaps because of the blurring of emotions and openness, the birth of an electronic personality will contain more features described as human than would be used to describe her/him in the physical world. The electronic world "drags-in" the personality from the physical world. In the process of migration to an electronic *realis,* humans import these values with them into the non-biological substratum. Consequently, the axiological dimension of the electronic *realis* is constantly being changed and enlarged. The identification processes can sometimes leave behind them a kind of emptiness for someone when reverting to the physical world. We would call it an existential "drying up" of someone in the physical world. This seems to be a negative aspect of the processes of identification with the electronic environment, causing humans to feel cut off from their existence in the physical world. At the same time, a human arises and has experiences in the reality of an electronic *realis*. This might involve their occupational activity, but we are mainly concerned with spirituality. The changing of one's sphere of interests and activity in the electronic world can cause secondary transformations in the physical world.

 The identification processes described above can cause complete integration with the electronic environment referring to the main kinds of human activity. With regard to the notion of electronic incarnation, we think about the effect of the simultaneous crossing, opening and enlargement of a human. Electronic incarnation may occur for many reasons: deep processes hidden in a human. This subject touches on wider problems, i.e. the electronic anthroposphere, in which all the elements of the human world have reference or are replaced in intercourse with the physical world. Electronic incarnation referring to human identity does not describe any concrete activity and leads to a kind of existence in the electronic world which is understood as the anthroposphere: the electronic anthroposphere is an aspect of the description of a world in which humans exist.

Electronic incarnation is regarded as a full and definitive state of a human being in the electronic environment. It is accompanied by passive participation, that is the kind of participation where practical activity is eliminated and vanishes completely. Passive participation is a state in itself, proceeding without any conditions. Such participation in the electronic world is unconditional, does not have any obligations and stems from choosing and accepting the electronic world.

We note and conclude with the *technology factor* as a certain determinant, which began when humans lit the first fire in a cave and found some value in it. We understand the technology factor as penetrating all human existence and to some degree determining evolution. Technology acts without compromise, going beyond the body and consciousness and changing the physical world. Technology, without doubt, gives value, especially in those tragic situations where humans make use of the possibilities presented by technology: an amputated hand or eye is replaced by a bionic one, making techno-nature out of biotechnology. How can we understand the body or identify with it in this case? Is technology "breaking up" human nature or elevating it?[9]

Electronic incarnation can contain values. In some situations, electronic incorporation can probably cause human existence to achieve fulfillment and acquire the ability to exploit their personal characteristics in both realities: the physical world and the electronic one. These worlds can be combined into a single common experience of a human being.[10] We posit the fulfillment of personality in contrast to a split personality; thanks to identification processes, we discover a basis and value for extending one's space and experience for the purpose of defining the self and not dividing it.[11] By means of electronic identification processes, a human being has the opportunity to recognize her/his essence, which may sometimes hidden in existence in the physical world. The value of environments such as *Second Life* consists in providing a space for human emergence, finding there an alternative world from the physical one. An electronic world like *Second Life* seems receptive of humanity, absorbing human activity in sublime spheres. An electronic identity is born when a human being invests more and more in the electronic world, obtaining a response and finding a space for her/his acts.

 Emails and websites have changed the way we communicate; however, we mainly think about the necessity of possessing an email account or a phone, not about the fact of communication. Things transfer into the Net, seemingly as a non-human mechanism with the power to penetrate the physical world while at the same time creating an electronic *realis* as an alternative sphere of being. Identification on the Net is a fact: it is often easier to find someone on the Net than in the physical world. Human nature on the Net is determined and formed through undergoing identification processes, just as someone can be

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[9] http://pl.youtube.com/watch?v=xuIGXStjOJE; http://www.youtube.com/watch?v=y0apm2 NnNx8.

[10] G. Cartwright, *Virtual or Real? The Mind In Cyberspace*, "The Futurist", Mar-Apr 1994, p. 24.

[11] S. Turkle, *Life on the screen: Identity in the Age of the Internet*, New York, Simon & Schuster, 1995, p. 261.

reconciled with their electronic identity. Perhaps we can suggest a kind of composite identity, stemming from the complementation of experiences in two worlds, giving rise to technohumanus, an electronically incarnated human who, together with technology, forms human existence. [12]

CZŁOWIEK ELEKTRONICZNIE INKARNOWANY
(streszczenie)

Artykuł dotyczy opisu niektórych zjawisk związanych z tożsamością, jakim człowiek może podlegać w Sieci. W tym celu przedstawiono procesy, jakie zachodzą głównie w środowiskach elektronicznych 3D. Środowiska te posiadają zdolność wytwarzania silnej immersji, która „przyciąga" intencjonalność, jak również stwarzają możliwości dla autokreacji. Dla opisu zjawisk przemieszczania ludzkiej aktywności do Sieci, wskazano na dwa procesy: inkorporacji, tj. przyjmowania elektronicznej cielesności, np. awatara i egzystencjalizacji, tj. zaangażowania, które wykracza poza aspekt użytkowy. Obydwa procesy prowadzą do stanu elektronicznej inkorporacji, stanu, który nie jest powiązany z żadną przyczyną dla przebywania w środowisku elektronicznym, stając się samoistną wartością. Elektroniczna inkorporacja łączy się z aspektem kulturoznawczym, antropologicznymi oraz posiada odzwierciedlenie w sztuce elektronicznej. Coraz większe powiązanie codzienną aktywnością z Siecią wpływa na zakres zaangażowania człowieka w środowisko elektroniczne, tj. czasami zamienia użytkownika Sieci, w uczestnika w immaterialnych zdarzeniach. Procesy sięgają coraz głębiej w człowieka, a światy elektroniczne, takie jak np. *Second Life*, stwarzają z kolei możliwości na odnalezienie w nich wartości duchowych, emocjonalne przeżywanie i uczuciowość. Człowiek podlegający immersji może odbyć swoistą „podróż" rozpoczynająca się przed interfejsem komputera, a kończącą się powstaniem elektronicznej osobowości – samego siebie w alternatywnej w stosunku do świata fizycznego rzeczywistości, rzeczywistości elektronicznej.

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[12] J. Rajchman, *The Virtual House*, ed. by P. Weibel, *Essays on Space and Science,* Neue Galerie, Graz, ZKM Karlsruhe and MIT Press, Cambridge, Massachusetts, 2001, p. 499-500. A publication edited on the occasion of the exhibition: Olafur Eliasson: "Surroundings Surrounded", Neue Galerie am Landesmuseum Joanneum, Graz, Austria, 30.03 – 21.05. 2000.