

Transformations of the Body and Standards of Beauty in Light of Contemporary Medical Progress

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Abstract:

With the advent of contemporary philosophy, the body shifted from being a subject within the framework of uncovering it and making it an essential substance in the process of perception, through what was addressed by the first generation of postmodernity. This opened the way for making the body a fundamental basis through which awareness of beautiful existence is determined. The extension of this inquiry into the aesthetic essence of the body did not remain merely a philosophical discussion; rather, it evolved into an area of treatment within other fields that developed its concepts and roles, and this is what we will address in this research.

Keywords: Body, technology, ethics, genetic engineering, responsibility, law, humanity, aesthetics.

Introduction

This philosophical openness to the body was not isolated from other fields from an epistemological perspective. This is what we have observed through the intellectual development of the body by means of the research undertaken by philosophers in this context. Perhaps the body presented by philosophy to various fields of science seeks particular aesthetic developments that highlight it as a superior body transcending the classical understanding of it. What we will examine in this particular process is the relationship between the body and the fields of science, as well as the developments taking place in the refinement of its aesthetics, while considering the scientific and ethical perspective on the issue.

Problem Statement:

What are the epistemic and aesthetic dimensions upon which the body has been established as a subject of contemporary philosophy?

In light of this problem, we raise the following questions:

- Has the openness of the body to technology constituted a form of knowledge necessary for human beings, or is it merely an aesthetic endeavor?
- Has this complete liberation from traditional epistemological systems been accompanied by an ethical responsibility surrounding the body in terms of what it ought to be?
- Is contemporary philosophical thought capable of establishing the ethical framework for this conflict surrounding the aesthetic modification of the body?

Through the present research, we find the presence of the analytical method, in order to deconstruct the nature of the conceptual treatment of the subjects of the body, its major transformations, its quantitative hierarchies, and its perceptual preferences. During this engagement with the nature of the proposition, the dialectical method is also present in discussing the issues and views of philosophers and thinkers who addressed the subject of the body from legal and ethical perspectives, as well as epistemologists who examined the content of the body from the perspective of biological and medical research.

The critical method also plays a role in discussing the findings of contemporary philosophical research concerning the issue of the body and its interconnections with legal mechanisms and ethical theories, as well as their implications for the condition of contemporary human beings.

1. The Body and the Problem of Technology

The philosophical field has witnessed new concepts concerning the relationship between philosophy and the tremendous technological progress taking place in scientific fields. Bioethics was one of these important concepts that sought to serve as an ethical and legal framework for modern technological progress and its experimental extensions to the environment and human beings. For example, the German thinker Peter Sloterdijk (1947) was concerned with tracing the relationship between medical technology and the human body, which seeks to renew its beauty and well-being through modern technological machinery. The physician's undertaking of the task of treating the body in search of its ideal state of health and recovery involves the technological use of machinery, whereby the latter becomes the means of combating disease, while the physician exercises a higher level of practice by subjecting the body to laboratory examination through the diagnosis and detection of possible diseases. Sloterdijk therefore considers that the physician's task is no longer confined to its natural framework; rather, it has shifted toward a form of regulated surveillance through technological machinery that discovers the body by sensing it. (SLOTERDIJK, P. 1988, pp. 343–345)

In light of this, Sloterdijk believes that technological medicine has begun to violate the natural body and that this intervention in its form no longer respects the general framework of the body's position. According to him, this constitutes a new method of subjecting the body to medical surveillance, and it is here that the danger to which this thinker points becomes evident. Meanwhile, Georges Canguilhem (1904–1995) attempts to decipher the technological development of medicine in terms of its new manifestations, which we witnessed with Claude

Bernard's revolution in the science of medical experimentation (Canguilhem, G., 2007, pp. 199–201), on the grounds that medicine did not constitute a purely scientific system, but was practiced at the level of the art of the body. This expresses the convergence of a range of sciences and ideas that take shape during the practice of medical treatment (George, C., 1994, p. 08). Technology, therefore, opened up a new project for philosophy, as it approaches the body insofar as it seeks recovery and healing out of fear of its organic or total destruction.

This opens numerous avenues for questioning the fate of human beings in light of this new biomedical development, which has transcended human identity toward an identity exclusively related to medical corporeality, as though we are witnessing a complete marginalization of the spiritual concepts that prevailed in the modern era and in the first generation of contemporary philosophy.

Medical technology, which has centered on understanding the body in terms of health, recovery, beauty, and other practices, has in turn placed human identity under the scrutiny of an identity-related question. Scientists have here become, in one way or another, controllers of the manifestations of the human lineage through the organic structure of the human being; that is, what used to determine the nature of human beings has become subject to change and control. We now have the ability to diversify and control human nature according to personal objectives (Gilbert, A., 2006, p. 319).

Contemporary medical technologies have become broadly capable of controlling changes in the human condition, whether partially or in a manner that tends toward completeness, ranging from genetics to diverse bodily aesthetics. Control over this complex human constitution is no longer subject solely to its ethical and legal implications; rather, it is expressed through the desire to seek a body capable of achieving aesthetic presence in existence in its own particular way.

In light of these formations resulting from the technological applications of medicine to the human body, we will examine in what follows some subjects that have made a significant medical contribution in terms of the aesthetic modification of the human body.

Aesthetic Modification of the Body

The concept of the natural human body has shifted toward the search for its essence within the framework of the biomedical revolution, or it can be said that human beings have begun to seek what their bodies ought to be. This has led them to transcend the ethical and value-based meaning toward a corporeal existence that is sought in order to achieve general acceptance within the existing standards of beauty. This may be regarded as achieving bodily fitness to activate new behaviors. Freud had pointed to this process related to the practical transformation of bodily organs in order to fulfill their own needs and desires. He had early recognized that physical beauty has a motive underlying the sexual act, and therefore the body seeks new forms of such practices through its discovery of new organs and forms within itself and in other bodies. The fact is that the aesthetic modification of the body has begun to intervene directly in the formation of the basic structure of the human being. Plastic surgery, for example, has come to express a process of reconstructing the bodily image and viewing it through technology. This has led technology to establish a particular identity outside the usual laws of nature: “The motive behind these procedures is technological capability, self-will, as well as the desire to

affirm that I am my body, in order to establish a pure identity specific to the body, even if the equation is difficult in the pursuit of perfection and the consolidation of the aesthetics of the self” (Bidoûh, S., 2000, p. 45). Human beings have thus begun to view their bodies through technology, which allows them to open new paths in terms of their existence and their self-interactions.

Here, we can observe that medical technologies have become a differentiating element in determining the new nature of the human body, even at the level of its behaviors and practices. The desire for bodily modification is not nihilistic; rather, it belongs to the field of what the body ought to be for subjective ontological reasons: “That is the position in which we now find ourselves. The progress of biological sciences and the development of biotechnologies not only expand the known possibilities of action, but also allow for a new mode of intervention. What was until now ‘given,’ as organic nature, and what could also be ‘implanted,’ has now moved toward the field of intervention with a specific objective in mind” (Habermas, J., 2006, pp. 19–20).

Contemporary human beings have developed demands that have transcended the field of natural philosophy, prompting philosophy to reconsider its questions regarding technology, given that human beings have not been satisfied with the identity they naturally possess, but have come to seek another share of the beauty of their human existence. Ontology, if we may put it in contemporary terms, has thus shifted toward justifying human beings’ aesthetic improvements and their artistic modification of their bodies.

The identity manifested by the new human being through the intervention of modern technology has led to a renewed consideration of human thought, moving from the dialectic of mind and body toward the technological adaptation of natural action. This may lead to a discussion of cultural and biological identity in the living world: “The boundaries between the nature that is ‘us’ and the organic apparatus that we give ourselves have disappeared. For the produced subjects, a new mode of relation to the self, immersed in the depths of the organic substrate, has begun to emerge” (Habermas, J., 2006, p. 20).

The shift toward aesthetic modification has, in fact, introduced a contemporary dimension that places the problem of social and cultural identity at the heart of serious discussion. Human beings have become continuously evolving and no longer possess a defined formal endpoint. This is the problem addressed by Francis Fukuyama (1952) when he raised the deeper question: “What should we do about biotechnology, which in the future will combine immense potential benefits with threats that may be physically obvious or spiritually hidden?” (Fukuyama, F., 2002, p. 35).

In fact, the biotechnological accumulation that has worked extensively to improve the image of the body by presenting it in the desired artistic and aesthetic form has had multiple objectives, including its exploitation in various artistic fields, as well as what may be regarded as an abundant human aspiration when we speak of beings moving toward image-based reproduction, toward what is described as posthumanism.

Genetic Engineering and the Physical Enhancement of Human Beings

Genetic engineering can be considered one of the most common manifestations of the contemporary biological revolution. It seeks an appropriate method for producing

predetermined bodies that human beings can control according to their desires. Although it is a medical and biological process, it emerged as a material gain practiced by Western civilization toward both profitable and artistic dimensions.

The fundamental objective of the biological revolution lies in reconfiguring the nucleic acids that represent the characteristics of the desired human body (Al-Haffar, S. M., 1984, p. 25). Scientists have therefore been enabled to “direct genetic engineering toward producing new strains” (Saleh, A. H., 1981, p. 155), whereby concern with genetic enhancement becomes a laboratory medical process seeking to produce aesthetic forms of anticipated bodies.

From another perspective, genetic engineering, whether in the world of plants, animals, or human beings, seeks to rearrange other organic functions, whether through increasing or decreasing them in the formation of the species. It seeks to direct the organ toward performing particular functions (Sawahil, W. A. F., 2006, p. 16). Genetic engineering thus began as a search for increased production, strengthening wealth, and adding an appropriate power to the organism in order to protect the future of humanity.

However, genetic engineering did not stop at the outcomes and increase of production; it became a weapon in the hands of human beings for determining the nature of offspring and the type of body that ought to exist: “Genetic engineering will not be the first step toward greater parental control over the genetic makeup of their children. Rather, this step will come from genetic diagnosis and screening before marriage. Parents will, in the future, be able routinely to screen their embryos automatically for a large number of disorders” (Fukuyama, F., 2002, p. 119). This medical progress has therefore come to carry with it the question of human choice concerning the body.

This advanced endeavor may, in another form, constitute a search for social physical domination of one group over another, or the revival of Nietzsche's idea concerning master and slave societies by elevating a particular human model that seeks absolute domination over various other social structures. It would then have the right to exercise control by possessing this technology that controls the production of its own offspring (Al-Karmi, Z., 1978, p. 2016). Thus, incidental differences have become an indication of the inclination toward a physical dimension and a social culture distinct from the rest of what exists within societies that do not possess sufficient technologies for such control.

Genetic engineering has, in fact, taken a different direction from that with which science began. It has not been limited to bodily aesthetics marketed in the worlds of economics, the arts, medicine, and biology; rather, it has become a starting point and a basis seeking control and the affirmation of the existence of a type that does not associate itself with natural imperatives but transcends humanity toward something even more astonishing: “In order to control the proteins that constitute the bodies of living organisms, it is necessary to affect the genetic content, that is, the DNA” (Boyken, D., 2017, p. 137).

The human body has thus become, within contemporary medical thought, a subject that transcends identity and subjectivity in their classical sense and has moved toward producing hierarchical bodily sequences in an aesthetically superior manner of sculpting and conception. This may be regarded as a culture that has encompassed the boundaries of this era. The practical accumulation of this research did not merely present itself as technical material subject to

human behavior; rather, it established a set of major transformations experienced by the body through examining its elements and molecules and developing them technologically and biologically.

These experiments have also become broadly open to scientific predictions concerning the study of the human body. They have not ceased developing along this path in response to what may be regarded as a human desire and contemporary cultural behaviors. This has led many philosophers to attempt to reduce the dominance of medical research and to demand that official political discourse establish decisive legal and ethical limits.

4. The Dialectic of Ownership and Responsibility in the Commercialization of the Body

Throughout this medical and aesthetic journey, the body has moved toward artistic and commercial domains. Just as the medical role has contributed to treating deficiencies, it has also led to an increasing demand for the promotional body. The search for an acceptable body has become a commercial objective: “The effects of time and redesigning their appearance through diets, physical exercise, and cosmetic surgery. Everyone ‘fully deserves it’ and can do nothing but show ‘great care’ for their body” (Marzano, M., 2011, p. 26). This excessive concern with bodily aesthetics has taken the form of empowering the self to appear in a harmonious manner suited to the performance of an aesthetic role.

Aesthetic control over the body has acquired standards different from those of the past, as it has become subject to other techniques such as slimming and external beautification. Control over it has its artistic and promotional causes and outcomes: “It is the bodily image that seduces or shocks, stimulates appetite or disgust. Hence the fact that cosmetic surgery, diets, and physical exercises are highly valued as means of freeing oneself from the weight of the body and finally taking control of one's life” (Marzano, M., 2011, p. 27). Thus, the body that expresses self-care is the culmination of the beauty sought by the individual within the social balance. From here, we can identify one of the new standards that have dominated the aesthetic vision of the body, as they have focused on obtaining a controlled body in order to achieve happiness and gains in a balanced manner.

It is noteworthy, in addition to this contemporary concern with bodily aesthetics, that achieving the essence or existence of the individual has undergone a transformation contrary to what was established by classical philosophies. Culture, thought, and sciences are no longer as firmly attached to this ontological approach, insofar as self-affirmation and one's existence have become fundamentally related to the beautiful body that possesses qualities of attractiveness, fitness, and athleticism.

With the liberal orientation adopted by the contemporary individual, “every individual should be free to choose the life that appeals to him: one should be able ‘to be oneself,’ but to achieve this, it is not enough simply ‘to be.’ Fitness and beauty must be worked upon” (Marzano, M., 2011, p. 28). Thus, the liberal doctrine, as also articulated by the contemporary state, has contributed to achieving these bodily aspirations of the individual, insofar as it has moved toward refining and commodifying the body so that it becomes attractive and worthy of attention.

Therefore, the issue of freedom of ownership of the body, which emerged within the course of contemporary civilization, has in reality had broad philosophical foundations if we consider

Nietzsche, Merleau-Ponty, and others who attributed new functions to the body in consciousness, existence, and beauty. This heavy burden that contemporary philosophies and doctrines have placed upon the body has required a renewed understanding of its objectives, premises, freedom, and responsibility toward itself, considering it as a bearer of the self and consciousness, or considering the body as a definition of the human being in one way or another. The body, from the perspective of the motives that justify the propositions of freedom, is not an existence that has come into being for nothing; rather, its foundation lies in determining the values of freedom inherent in it, since the approach of one body toward another has always represented a desire to look toward oneself. Sartre points out here that human beings have been condemned to freedom from the outset; their existence justifies their responsibility toward themselves and their interaction with others. Bodily presence “indicates an existence in the midst of the world through the world that it realizes, and this cannot be otherwise, because there is no other way of relating to the world than being in the world” (Sartre, J.-P., 1966, p. 521).

Sartre considers that the movement of the world and the body is one movement in itself and for itself and does not differ from its objective: “Thus I say that I entered the world, ‘I came into the world,’ or there is a world, or I have a body all these statements express one and the same thing” (Sartre, J.-P., 1966, p. 522). Consequently, the justification for ownership of the body from an ontological perspective establishes, in another sense, self-responsibility for it, since the question of the self, in its integration with the world, is fundamentally based on the body, which is the core of these formal and potential interactions.

This philosophical foundation of the freedom of the body in its actions has led to another necessity, namely, improving the body in terms of the forms through which it appears socially, where “the body image, in a world of images, becomes merely a reflection of the expectations that surround us even before they become images of the self” (Marzano, M., 2011, p. 29). Bodily values determined by the self, liberated from all forms of restriction, have thus become imposing the principles according to which bodily appearance ought to be.

This causes the individual to retreat into propositions that repeat: “It is my body and I am free to do with it as I please” (Bidoûh, S., 2000, p. 50). Sexual commercialization, promotional activities, advertising, organ sales, genetic engineering, cloning, and other practices involving the body have become situations justified by the freedom adopted by contemporary human beings in the material use of their bodies.

As long as the body has become an economic subject, its commercialization has not been absent from visual and cinematic domains, in order to generate profits through the promotion of the body in media and advertising. Thus, “the body image is the conception that a person has of his body; and the way in which it appears to him, consciously to one degree or another, through a social and cultural context that gives his personal history a particular character” (Breton, D., 1977, p. 145). The content of the social process has therefore carried within it transformations in the form that the body should take in order to achieve economic and professional satisfaction, and even satisfaction within bodily relationships among themselves.

The media may be one of the first fields in which the image of the body has become subject to social necessity and instinctive manifestations. The conditions imposed on the body in the media, particularly among women, and excessive beautification have formed a particular

reductive culture of the image of women's bodies in the media: "The eye of the media can be regarded as the most important of the eyes through which the individual looks at himself, within contexts directed by three eyes: the eye of the self, centered on the precise polishing of the self; the eye of the other, which appears through its apparent indifference; and finally, the critical eye of the media" (Al-Sadiq, R., 2009, p. 185). Accordingly, excessive attention, according to many readers of this approach, has constituted an increase in advertising for economic gain, despite the apparent and latent social distortions accompanying it.

If we read the dialectic of ownership and responsibility for the body, we can identify it within the contemporary line of the ethical and legislative approach of states, between what constitutes individual freedom in diversifying means of income and profit and what constitutes spiritual ethics through which societies should restrict excessive bodily practices.

Naturally, this varies according to the orientation of political systems and their role in creating or limiting this culture, given that legal legislation constitutes the fundamental basis for establishing the containment of the body within the social sphere, or making it an open means for symbolic practice and commercial and media marketing.

The body has previously been subject to individual ownership, but the reality may be that such ownership is material, intended to enhance opportunities for income, rather than being a freedom to make decisions concerning the body. Phenomenologically, the body differs greatly from the subjective body behind which lie emotional, psychological, and intellectual means seeking innate and natural well-being. What subjects the body to the constraints of living conditions are those circumstances that drive it to transform for economic gain, or the objective of economists to make the aesthetics of the body a popular commodity for the artistic empowerment of different products: "Today, through these practices and these discourses, the body ceases to constitute a place for error, a draft that can be corrected, as we have seen with technology" (Breton, D., 1977, p. 151). The mode of thinking about the body has thus changed from the phenomenological manner of appearance and disappearance to a mode of advertising and promotion in the artistic and economic sphere.

The appearance whose image has been associated with the aesthetic enhancement of the body has enabled its perception from angles that go beyond merely sensory and emotional perspectives: "My body is not merely what has long been called the 'seat of the five senses'; it is also the instrument and the object of our actions" (Sartre, J.-P., 1966, p. 524). Sartre's, Habermas's, and others' reference to the association of the concept of the body with the machine alone constitutes sufficient evidence that the body has become subject to the idea of ownership by others rather than to individual freedom, which expresses only a very partial level in dealing with the body. Since it functions and is moved within a space of material and consumerist promotion, "the commodity presented by the advertising image cannot, by itself, generate in us the desire to purchase and consume it; rather, its image must be associated with the image of the beautiful body"¹. The promotional space in which the beautiful body appears is not motivated by the aesthetic meaning of the body itself; rather, these connotations are used for

¹ A Group of Authors: Sociology of Motor Disability: An Epistemological Approach to the Bodily Phenomenon, Journal of the Academy for Social and Human Studies, Issue 11, Hassiba Ben Bouali University, Chlef, 2014, p. 31.

promotion and the commodification of goods and art. Ultimately, the results, whether concerning the self-body that is displayed or the body that remains concealed, are material outcomes and economic gains that transcend all social, ethical, and spiritual meanings.

The problem of freedom, which has turned the body into a popular commodity, or through which other commodities are promoted, has placed the issue of ownership under epistemological, legal, and customary scrutiny. Has the body become the property of advertising contracts, news, and media appearances in general? Has it become the property of the person who trades in their organs in various forms? Has it become the property of material sexual exchange? All these questions and others must be examined from the perspective of contemporary philosophical, aesthetic, and epistemological thought.

The change in human nature has encompassed a noticeable development insofar as it highlights an aesthetic human model or an embellished body that appears in a manner exceeding what is reasonable. However, this outcome may constitute a violation of natural law, which has witnessed these disruptions and transformations despite the advantages they have brought in improving congenital defects of the body: "There are many aspects of human nature that we believe we understand well, or that we would like to change if given the opportunity, but improving upon nature is not always so simple; evolution may be a blind process" (Fukuyama, F., 2002, p. 152). Submission to aesthetic enhancements is no longer limited to the aesthetic meanings of the body; rather, it may constitute a violation of the natural laws according to which human forms ought to exist. In this process, the excessive aesthetic modification of the body is continually subjected to questioning, despite the freedom exercised by the individual in this regard.

Bodily ownership, which human beings reduce to the concept of their private freedom and public freedoms, does not appear to fall within this intellectual perspective. Material, economic, and artistic influences determine its characteristics and symbolism and reduce them to the necessity of bodily expression of freedom. In reality, freedom cannot be regarded as complete ownership of the body and expression of it according to the images circulated through advertising, because this constitutes a form of enticing the other and making them dependent through their body upon the instinctive manifestations through which the media body is viewed. The other body, as Merleau-Ponty previously indicated, or Sartre in the same context, is a mirror for us through which we discover the defects of ourselves through their merits and see how we appear and are present in the world, from its depth to our existence. Societies today live under circumstances in which the beautiful body is viewed from the perspective of what appears externally rather than from the perspective of what it possesses internally. Here, the concept of freedom cannot constitute a genuine context underlying the motives for beautifying the body, since its appearance and concealment are primarily subject to its aesthetic, advertising, and commercial symbolism: "What the media present through their flowing images is the human body in its completeness and perfection, and their evidence for this is none other than these ideal bodies of fashion models" (Al-Sadiq, R., 2009, p. 185). We can thus strongly observe the absence of the cultural dimension and its codification in favor of the instinctive body.

From this standpoint, it becomes clear that answering the question of bodily ownership is no longer a matter of intellectual and theoretical establishment of the meaning of freedom, as much

as it is a reconsideration of the basis for turning the body into a popular economic commodity. In other words, the philosophical connotations and contemporary openness toward the body, from its discussion at the level of Nietzsche to the present circumstances, should be readjusted according to the standards of shared responsibility with which the self-body is expected to comply. This is what we will discuss in the following section, which constitutes the foundation of this philosophical, ethical, legal, legislative, and political debate.

5. The Future of the Body in Light of Law and Ethics

The debate revolves around the bioethical discussion of the body in view of the natural and ethical reference framework adopted by philosophers and scientists as a whole. It is noteworthy here that disagreement in the approach is openly evident, as one group advocates absolute freedom in the cosmetic uses of the body and everything surrounding them, while a second group tends toward preserving the naturalness of the body, even if this is achieved by imposing strict laws that limit the ethical dilemma, as they describe it.

The first group presents the body as a field of complete openness, not subject to any social or legal restriction, and considers that technology was merely intended to reveal developments in diagnosing the pathological condition of the body rather than to constrain it. They establish absolute freedom for medical scientists to continue their discoveries, given that technology preceded the appearance of these developments. Georges Canguilhem appears to be one of the thinkers most concerned with this idea, as reflected in his work *The Normal and the Pathological*, through positions that move in this direction. He considers that it is the patient who turns to the physician seeking to identify the defect that has affected one of his organs, and he continues by stating: "If a person was involved in an accident and lost his life as a result, but the doctors' autopsy of his body revealed that he had kidney cancer" (Canguilhem, G., 1994, p. 08).

Canguilhem consistently points out that technology, according to the purposes for which it emerged, was not an instrument that inherently accepted evil in the philosophical sense. Rather, certain excessive uses may serve one purpose or another, while technology itself should be absolved and regarded as a modern foundation whose gains in the treatment and medical improvement of the human body must be preserved.

Dagognet follows Canguilhem's approach in considering that the body represents nothing other than a form of construction in one way or another. Dagognet argues that the criticism directed at the medical revolution in the sphere of the body is subject to ideology; there is no purely natural existence, and everything that appears natural is, in reality, artificial. According to him, the naturalist position aligns with theological thought, which has always stood in the way of the progress of the biological revolution (Viro, K., n.d., p. 31). Thus, the undermining of technological progress in medicine and biology carries a spiritual background that seeks to impose restrictions on this progress, which has achieved broad results in experimentation, treatment, and bodily beautification.

This doctrine does not see a decisive distinction between what is natural and what is artificial, on the grounds that they do not differ in principle and essence. Each seeks to express a particular way of presenting its ontological role. Technology accompanies nature and does not contradict

its manifestations. On the other hand, this group seems to point to what may be regarded as remnants of the religious and rationalist view concerning the necessity of regulating technology and limiting its developments and practices upon the human body.

Another group, however, stands completely opposed to this position and calls for the necessity of legal, ethical, and even value-based regulation of biotechnological practices and their intervention at the level of the human body. This has led to changes in the principle of identity and places us before an open future in defining the human being insofar as it constitutes a technical reification through the multiplication of its forms or its reduction to a commodity.

Fukuyama stands in opposition to the position that sanctifies complete openness to technology and reformulates new tasks for philosophy, politics, and theology in determining the value of what science can offer: "Theology, philosophy, and politics are what can evaluate the ends of science and the technology produced by science, and they are what can offer an opinion as to whether these ends are good or evil" (Fukuyama, F., 2002, p. 257). While Fukuyama does not exclude the role of scientists in contributing to the formulation of laws, he insists that the necessity of political legislation must be accompanied by the role of philosophy and theology in establishing spiritual and ethical laws that preserve the social fabric.

Hans Jonas (1903–1993), in his work *The Imperative of Responsibility*, confirms that insufficient attention has been paid to an ethical project capable of framing the tremendous development undertaken by technology and its effects on the general life of humanity and the distant future of existence (Jonas, H., 1995, p. 26). The ethical dimension advocated by Hans Jonas is the necessity of subjecting these biotechnological revolutions to social and political responsibility in order to limit their power, which may affect the future of human nature.

Jonas rejects the excessive intervention of biomedical technical systems at the level of the human body, considering it a transformation of human nature and an infringement upon the essence of creation: "Preserving nature and not transgressing against it or intervening in it, because this entails interference in the divine will" (Awad, A., 2011, p. 226). On this basis, Jonas assigns a new task to politics and holds politicians responsible for this course, whose future possibilities cannot be limited.

Jürgen Habermas (1929) continues his criticism of the excessive freedom advocated by the secular state and of the unrestricted individual freedoms that may damage public and shared morality: "If the intention is adopted in this way, bodily or psychological existence will not be affected by alienation or anything similar; by this we mean limiting moral freedom to living a 'personal' life. But, at the same time, we can by no means avoid more discordant situations, as long as we are not permitted to guarantee the possibility of achieving harmony between personal intentions and alien intentions" (Habermas, J., 2006, p. 76). Individualistic situations that cannot be morally regulated therefore call for the presence of legal provisions to limit them; insofar as these provisions restrict the natural right to act, they also constitute protection for the social structure.

6. Research Findings

The subject of the body has no longer remained confined to philosophical treatment; with the new biological revolution, it has moved into the field of medical epistemology, particularly as the contributions of scientists in this field began to emerge, such as Canguilhem, Dagognet,

Sloterdijk, and others. Even the philosophical field is no longer confined to previous hypothetical discussions, but has entered into the course of experimentation and the relationship between technology and the body.

With the development of this field of study, it also underwent development in terms of practice, which opened the way extensively to genetic engineering and the experimental laboratory subjects that followed it, including cloning, organ replacement and transplantation, and others. This has placed medical epistemology once again at the center of the debate between advocates of preserving human nature and those who advocate leaving individual freedom in making decisions concerning bodily beautification, from the use of medical technology to economic commercialization.

This has called for reconsidering the relationship between philosophy and politics and the legislation governing medical and biological sciences, which have taken an unprecedented developmental path. Critical positions toward this development have moved toward asserting that political decision-making must incorporate ethics and wisdom in preserving the nature of human origins and their forms, because this development may lead to unexpected outcomes through which humanity may collapse in both form and substance.

Conclusion

The aesthetic turn of the body that emerged after the nihilistic stage has made it the essence of existence and the determinant of values and knowledge. It has also become a space for experimentation and for determining the organic and scientific discoveries pursued by the contemporary biological revolution. Medical epistemology may be one of the most significant fields to which studies of the body have moved in terms of technological aesthetics, from the philosophical call for an inclination toward aesthetics in its artistic sense to the movement toward artificial aesthetics or cosmetic modification brought about by technology upon human beings. Just as this aspect has witnessed disagreement among philosophers of nature, if we may put it that way, and liberals, it remains open to discussion and study concerning its future outcomes and the risks that may result from it and threaten humanity.