

Received: 20/01/2026**Accepted: 16/04/2026****Published: 23/05/2026**

The Body: Stakes of Reality and Future - A Reading of the Body's Presence in Contemporary Philosophy

**الجسد رهانات الواقع والمستقبل ، قراءة في حضور الجسد في الفلسفة
المعاصرة**

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Abstract:

This study addresses the problematic of the body in contemporary philosophy and attempts to highlight the value and importance of the body. The study was distributed among different patterns of contemporary and postmodern philosophical thought, beginning with Michela Marzano, who applied the genealogical method to trace the journey of body philosophy from its early roots to contemporary philosophy. Subsequently, it moved to discuss and analyze the body's position in light of bioethical studies and significant developments in biomedical research. Following this, it addressed and analyzed the problem of the virtual (digital) body. This study attempted to examine the most important ideas and discussions addressing the subject of the body in our current era,

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its uses, perspectives toward it, its position, and the most significant risks threatening it.

Keywords:

Body; Genealogical method; Bioethics; Digital body; Contemporary philosophy

المخلص:

تتناول هذه الدراسة إشكالية الجسد في الفلسفة المعاصرة، وحاولت من خلالها إبراز قيمة وأهمية الجسد، وكانت الدراسة، موزعة بين أنماط مختلفة من التفكير الفلسفي المعاصر والمابعد حداثي، وبدأت بـ"مشيلا مارزانو" التي طبقت المنهج الحينيا لوجي لتتبع رحلة فلسفة الجسد من جذورها الأولى إلى الفلسفة المعاصرة، ثم بعدها انتقلت لمناقشة وتحليل موقع الجسد في ظل الدراسات البيويثيقية والتطور الكبير في مجال البحوث البيوطيبيية، تم بعدها تطرقت وحللت مشكلة الجسد الافتراضي (الرقمي) وحاولت في هذه الدراسة الوقوف عند أهم الأفكار والنقاشات التي تتناول موضوع الجسد في عصرنا الحالي، واستعملاته والنظرة إليه وموقعه ، وأهم المخاطر التي تحدق به.

الكلمات المفتاحية:

الجسد؛ المنهج الحينيا لوجي؛ البيويثيقا؛ الجسد الرقمي؛ الفلسفة المعاصرة.

Introduction

The subject of the body is considered one of the most sensitive philosophical topics. Many philosophers have avoided discussing it or delving into its subject matter. The view of the body in ancient Eastern civilizations was negative and associated with evil and deficiency. The same was true in Greek philosophy, where Plato viewed it negatively and considered it a prison for the soul yearning to return to the world of forms. He regarded it as the cause of forgetfulness and ignorance. In Christianity, it became a means of salvation and thus became violated and tortured. Islamic philosophers were influenced by the Greek view and despised it. Sufis turned to torturing it through asceticism for the purity of the soul, considering it a

repository of desires and a source of sins. In the modern era, they made it a carrier of the soul and its servant. In our current age, thanks to intellectual liberation, the veil has been lifted from many issues related to the body, which until recently were considered taboos and prohibitions classified as unspeakable. The ideas of Freud, Nietzsche, Sartre, Merleau-Ponty, and Foucault came to restore the body from the margin to the center. In our current world, which has witnessed tremendous development in the field of biotechnological and digital technology, the body has become threatened and surrounded by many dangers. Thus, thought and philosophy emerged revolving around the body and all developments in these two aforementioned fields and their relationship with it, and what dangers they might pose to the body.

I will attempt in this article to examine the most important contemporary performances and philosophies related to the body and its relationship with developments and unprecedented progress in the field of biomedical research and digital technology.

I will begin the article by discussing the genealogical method and how Michela Marzano used it in studying the contemporary body. Then I will move to analyze and study its place in light of biomedical development and research. Subsequently, I will present and analyze the idea of the digital body and the risks it entails for the human body, its value, and its existence, to reach a conclusion resulting from the previous analysis of the aforementioned elements. I will rely on the analytical method, which is the appropriate method for this topic, through which I will attempt to answer the following problematic:

What is the body's position in contemporary philosophy? What is its value in light of the development of biomedical research and digital technology? Have they contributed to its liberation, or have they begun to eliminate its role and value and threaten its existence?

Each society understands the human body in its own way, and indeed each society believes that their bodies are the real bodies, this body created in the form that bodies should have. From here, the crisis of the body appears, which is part of our historical narrative (Oliver, 2018, p. 16).

In the context of the physical form of the body and its role in determining the nature of social relationships with others, Franz Fanon (1925-1961) says with bitterness about his suffering from racial discrimination because of his black skin color: "When I talk to those who love me, they say they love me despite my color, and when I talk to those who hate me, they apologize that they don't hate me because of my color. In both cases, I find myself trapped in that damned circle" (Fanon, 2008, p. 88). Through these two statements, we can begin analyzing the body's problematic and tracing its history up to its position in contemporary philosophy.

1. Michela Marzano and the Genealogical Study of the Body

The term genealogy appeared in the French language during the thirteenth century AD and is derived from the Latin word *Généalogie* in circulation at that time, which in turn descended from the Greek word *GENEALOGOS*. The word *Genéa* in the Greek language means origin, while the word *logos* means science. The verb *GENEIOLOGIEN* indicates

mentioning and enumerating origins (Mustafa, 2009, p. 157). The word genealogy indicates a series of ancestors connected by kinship that may descend from a single common origin, and it indicates the specialized science in searching for origins and family lineages. This usage with this content exists in all human cultures (Mustafa, 2009, p. 157). With Charles Darwin, the biologist, its concept shifted to include the history of the evolution of animals, institutions, and ideas.

With Nietzsche, the concept of the term changed. The genealogical method became the method that traces the origin of a subject or idea and provides a sequential historical presentation of its emergence, genesis, and development, not for the purpose of justifying it and giving it the character of rationality and legitimacy as was prevalent, but rather to criticize it and highlight its relative nature. This is because genealogy does not establish foundations; it does not found but, on the contrary, raises anxiety and doubt in foundations and shakes what was static. It strikes at closed systems, beliefs, and what is silenced. Genealogy is not a proof of meaning, proposition, or issue but rather a correct and sound reconstruction of ideas, beliefs, and active systems. Genealogy, as Nietzsche wanted it, is an investigation into the question of origin. Thus, it came as a method aimed at revealing truth and exposing various falsifications attached to it. Genealogy in its essence is a search for truth. The task of genealogy is to search behind the given and return to the first origins of an idea, meaning, or subject.

According to Gilles Deleuze, genealogy works to reveal concepts that hide and disappear. It is a return to ancestral natures, an inheritance of ideas and behaviors descended from past generations. The generations specifically intended here are

the Greek people, the most ancient, the philosophers most splendidly engaged with thought and life (Deleuze, 1993, pp. 5-6). Here, Deleuze links genealogy to the Greeks, attempting to confine it to research into the origin of great ideas in the field of thought, philosophy, way of life, and civilization that are attributed to Greek genius and their merit to humanity. Here it becomes clear that Deleuze speaks with great bias about the Greeks, considering them the origin of civilization, science, and thought, forgetting the role of other Eastern civilizations-a view reflecting bias and centrism.

For Nietzsche, genealogy is an urgent need for criticizing moral values, and the value of these values should be examined first and foremost. For this purpose, it is necessary to know the conditions and environments that gave birth to them, which served as the womb that carried those values (Nietzsche, 1964, p. 16). Thus, the task of genealogy becomes clear with Nietzsche: it is research into the origin of ideas, values, beliefs, and knowledge in general, examining the causes, conditions, and environment in which they arose and which helped their emergence and reaching us. Genealogy aims and seeks to reveal truth and expose various falsifications attached to it. It is an uncovering of what is hidden and silenced in many issues, knowledge, and truths, exposing them, examining their true origins, actual causes, and factors helping their emergence.

Therefore, the Italian philosopher Michela Marzano (born 1970) chose the genealogical method to study the subject of the body's problematic, to return to the first origins that built the current view of the body. The genealogical method is-according to her-the most suitable and successful method for studying the body, and it is what leads us to the truth related to it and the origins of the perspective toward it.

Initially, Michela Marzano attempts to emphasize the importance of building a philosophy that studies the body, analyzes its current subjects, and highlights its value. Therefore, her writings on the body constitute a personal endeavor to lay the first building blocks for constructing a philosophical system or philosophy specialized in studying the body. She even considered our current age the age of the body and that it will occupy prominence in the field of human and social studies and will receive the attention it deserves given the recent developments the world is experiencing.

Marzano confirms that scholars in the field of philosophy have realized the danger resulting from the absence of the body in past eras in philosophical thought and the resulting violation of human dignity. Thus, according to Marzano, the body will become a central issue in contemporary philosophical thought.

Marzano believes that although phenomenology changed the traditional view of the body and confronted prevailing traditional conceptions that made the body merely a tool-phenomenology brought about a revolution regarding thinking about the body-we still find many positions reducing the body to a single function. Some limit it to merely a composite apparatus operating according to a specific system of nerve cells with vital functions through which human behavior is determined (Marzano, 2011, p. 5). Here she means the mechanical view of behavior found among behaviorists like Pavlov, Watson, and Thorndike, where the body becomes merely a machine awaiting stimulation to have an automatic reaction and response governed by certain laws and conditions that can be controlled and predicted. This eliminates individual freedom, degrades the body's value, and relegates it to other material things, making it merely a physiological tool.

Therefore, Marzano worked to change this inferior and mechanical view of the body by beginning to search for the causes and origins of this view to analyze, criticize it, and present a new alternative view.

Marzano relied on the philosophies of Spinoza, Nietzsche, and Merleau-Ponty regarding the body. The conclusion she reached was the ambiguity surrounding this matter. Even these philosophies, although their authors are historically described as daring in analyzing the subjects they study, lost this daring-according to her-in their treatment of the body's subject.

Marzano showed that the view of the body in ancient philosophies, specifically Greek philosophy, was within what is called traditional dualism, found in Socrates, Plato, and others who cared about the soul at the expense of the body. Marzano showed that although this dualism has been abandoned, a new dualism has begun to appear, meaning the body's exclusion once again. Modern technical means have replaced it and taken its place in many fields (Marzano, 2011, p. 8)-according to her-talking about the body has become as an aesthetic construction and aesthetic value due to current era requirements, where a new concept has emerged known as bodily project fashion, which has spread widely worldwide. The body has become employed in these projects to achieve promotional goals and objectives for products. The body has become a cheap commodity and a means of achieving profit in a world that believes only in the power of money. In advertisements, you see a girl displaying her charms promoting a perfume bottle, a new type of clothing, cleanser, sweets, a certain meal, hotel, or resort. You may also see a video and advertisement of a handsome young man wearing clothing to promote a clothing company and its brand. Thus, the body has become associated with market economy and commodification,

becoming an intermediary between the commodity and the buyer, but an intermediary carrying sexual and seductive connotations that degrade this body's value, making it worthless, a cheap means and seductive promotional tool through which human dignity is violated and a new face of slavery and hideous exploitation of the body appears.

Today's goal has become taming the body in terms of external appearance and perhaps even content, where what is known as etiquette teaching projects, changing behaviors and negative aspects in humans has emerged. The body and its reactions have become changeable and capable of reconstruction and reshaping according to the owner's designs and choices. Here we mention cosmetic surgeries that have spread significantly. This change through cosmetic operations may be imposed by the employer or sponsoring company, such as girls working as models and even young men working in this field.

Yes, the body has become the property of the modeling company owner. There are experts, designers, and cosmetic surgeons affiliated with the company who decide the modifications that must be made to the model's body...!

The body has been exploited and employed as an advertising and marketing purpose. The body has become a tool with no value except as a means of achieving profits. Michela Marzano calls this type of body the enslaved body. It is a new type of slavery in which body ownership transfers from its owner to the company or entity where they work. Beyond models and artists, even in companies, workers are imposed with a certain type and fashion of haircuts, clothing, or behaviour-all threatening individual freedom over their body.

Marzano has broken many taboos. In the last chapter of her book "Philosophy of the Body," she addressed the subject of sexuality as the most important field where the relationship of humans with their body and others' bodies appears. She showed how the other becomes an object of desire, clarified the motive of this sexual desire, and presented the opinions and theories of some philosophers about desire, starting with Plato and his theory of love. He considered sexual desire a means of possessing the other, while love for him stems from reason and is spiritual. This is a clear indication of Plato's contempt for the body, understandable in his aesthetic theory, where he considers that what first attracts us to the other is bodily beauty, but ultimately we discover that another kind of beauty hides behind the body attracting us-the beauty of the soul, which he describes as transparent and attractive. Plato considered everything spiritual necessarily refers to beauty and perfection, while desire for him is merely bodily lust with no connection to love.

Then Marzano presented the views of Church fathers on sexuality, considering it bodily lust. She showed that some of them completely reject it, like Clement of Alexandria, who called for abstaining from it. After that, she addressed Kant's opinion on sexual relations, considering practicing them without marriage a human crime and degradation, linking that to human dignity. He saw sex without marriage makes humans like animals (Marzano, 2011, p. 137).

Then she turned to Freud and his libido theory, which for him means sexual desire, which he sanctified and considered the primary driver of human life. All our actions and hopes ultimately end in fulfilling a sexual desire based on enjoying the body. She showed how desire transforms during sexual activity into the desire to dominate the other party. After this, she

addressed Merleau-Ponty's vision regarding the concept of domination and love's contradictions.

Marzano showed and drew attention to sexual paradoxes and cases where the body is alienated and possessed by others, and cases of its respect as well, and how masculinity confronts femininity in a scene not devoid of contradictions during intimate encounters. Here, the encounter may be intimate and full of love, or there may be resort to violence through which the man reveals himself and the other-the female. Here we can point to the feminist movement, starting with Simone de Beauvoir and her discussion of the female body and the exploitative view of the other-the man-toward the female body, not just the man but even some political and economic systems.

Marzano confirms that the sexual relationship is neither innocent nor calm. Between the ego and the other, the gentleness of caressing mixes with the depth of practice, and the body becomes merely a toy for drives and impulses. She attempted here to show sexuality's contradiction, which oscillates between possessing the other and controlling them, taking into account their bodily dimension (Al-Sharouni, 2009, p. 142).

Through her presentation of sexual experience, she wanted to point to the importance of recognizing the other's value as representing the motive that makes us desire and turn toward them. The other, with their bodily presence, represents the most important motive in sexual relations-according to Marzano.

Then she moved to sexual experience paradoxes and showed cases of body alienation and respect. In rape, it is alienated, while the body voluntarily submitted to another

becomes a guarantee of desire. Here, Marzano indicates that the self proves its existence through the other's presence. She follows Sartre's path, who sees the other's presence as necessary for knowing the self and proving its existence, even though he sees in the other a continuous threat to personal freedom, to the point that he used to say "Hell is other people" (Sartre, 1947, p. 93). But he acknowledges they are a fundamental pillar for the ego to prove its existence.

Marzano confirms that bodily meeting in sexual relations liberates the self, but when sexual ecstasy ends, the self returns to itself again (Marzano, 2011, p. 174). This is what the other French philosopher Georges Bataille confirmed, who sees that the experience of passion or love through the union of man and woman reveals that decisive moment when consciousness embraces the impossible, which no language can accommodate or express clearly semantically. It manifests as a moment of total illumination, which no charm or talisman can withstand against its fragrance and glittering brilliance-a moment returning humans to their first natural origins (Bataille, 1961, p. 16).

Thus, Marzano considered desire a means of recognizing the relationship each person establishes with their body and others, as it represents an openness to the other's body and meeting with their subjectivity. It can be said that the experience of desire allows us to go outward and meet the other's body. Through it, the ego seeks to reduce the other to the present flesh body that we sense, see, and touch. This is what Marzano clarified-desire is direct meeting with the other to discover their weaknesses and strengths.

The moment of realizing weakness in our body refers us to realizing its value and the necessity of preserving it to maintain

survival. Likewise, the experience of death and burial, however different its methods, makes us realize the body's value. There is no life without it, meaning the necessity of transferring the body in philosophical conversations and discussions from margin to center.

Here Marzano confirms that body philosophy is a philosophy that places the body at the forefront and considers it its starting point. The body is the axis of self and world and the point of recognizing the other (Marzano, 2011, p. 156).

Through body philosophy-according to her-we can understand humans and their behaviors toward themselves and others, meaning that body philosophy attempts to understand humans without bypassing their bodily dimension, unlike previous philosophies that studied humans as soul, and in the best cases studied them as duality, preferring soul over body, making it serve it, or merely a passive carrier of it.

Most importantly in Marzano's body philosophy is that it draws attention to the necessity of studying and caring for the body, questioning its current condition and loss of status due to inhumane and unethical practices against it. The body has become sometimes a commodity and promotional means, other times a test sample for biomedical research, becoming a tool serving ideological, cultural, and political systems. Here lies the importance of the genealogical method in studying the body's subject.

2. The Body in Contemporary Bioethical Studies

Before beginning this element, we should note that bioethics is a new philosophical investigation falling within the field of applied philosophy. Bioethics is a new field in

philosophical studies. Experiments on the human body have become part of medical and biological practice, so bioethics had to view them with suspicion and caution and demand limiting them and establishing ethical rules and legal principles that should not be transgressed (Al-Muhammadawi, 2009, p. 28). Thus bioethics came as a human and ethical discourse focused on practices and experiments applied to the human body. Although these experiments and practices have great benefit, especially in treating diseases and healing, when they exceeded forbidden zones and ethical limits, they met with objections, discussions arose, and many topics related fundamentally to the body and human dignity increased. These topics include genetic manipulation, sex change, virus manufacturing, euthanasia, cosmetic operations, and organ transplantation. This matter necessitated ethical intervention to monitor these practices and limit some transgressions that reached the point of violating human sanctity, body, and dignity, even threatening their existence.

We will address and focus especially on issues most related to the body, such as euthanasia, sex change or what is called gender transition, cosmetic operations, and changing creation. These bioethical issues related to the human body raise a crisis of ethical nature warning of a terrible collapse in values and an undeclared orientation toward a new type of ethics to be imposed through many methods, whose slogan is utility first and last, even at the expense of human dignity, uniqueness, and freedom. The first victim is the body.

The bioethical view of the body differs from those old and known visions. From the body-machine, the discussion will shift to the cloned body! The composite body!

There are issues related to cloning that raise problems connected to the body and its value, such as womb rental and artificial fertilization. The near future will be frightening and complex considering the rapid development in this field. The body will be violated to the furthest imaginable limits unless there are deterrent controls and laws preserving human body dignity. In this context, bioethics rejects the idea of freezing embryos, donating them to laboratories, and donating eggs. Such procedures violate women's dignity and turn women into factories for producing eggs. In return, some countries allowed conducting experiments on surplus embryos, claiming that embryo life differs from human being life (Tafari, 2017, pp. 155-156).

Genetic manipulation regarding procreation and pregnancy has begun witnessing dangerous transgressions and transformations carrying changes in contemporary human life growth and relationships, even affecting identity and erasing it in exchange for the profits these techniques achieve, becoming a source of wealth that may raise fears of this matter developing to undesirable consequences. No voice rises above money's voice in a more pragmatic world, through which new capitalism manifests and embodies in its most savage forms. The matter is neither simple nor trivial but becomes more dangerous when profit and money elements enter. Thus the body becomes worthless, becoming a tool for passing many plans, experiments, and agendas.

Despite licensing cloning in some Western countries, especially embryo cloning, which they see as merely a group of cells and tissues devoid of emotion or sensation in the prenatal stage-here we find some of these countries license abortion-while all heavenly religions, international laws, and values see

that touching the fetus and its body means touching human dignity, even in its early formation stages.

In this regard, Habermas sees that human dignity is no longer owned by nature, such as determining fetus type, sex, intelligence percentage, or color. He thus separates what is ethical from what belongs to nature. Also, emotion should not be allowed to interfere in such practices, like a grandmother's incubation of her daughter's fetus who suffers pregnancy problems in her womb, and exploiting poor class women by renting their wombs-what makes them treat bodies according to profit and loss criteria (Habermas, 2010, p. 47).

Thus the body becomes a commodity bought and rented, meaning violation of human dignity and slavery's return in an unimaginable and unexpected form, hideous to extreme limits, exceeding slavery in its Roman, feudal, and modern colonial formations.

Unfortunately, under these techniques, the body has become a commodity entering the market subject to supply and demand law. The biotechnology market becomes a developed slave market armed with ultra-precise technology and technique.

The issue of euthanasia is one of the most controversial issues raised by bioethics related to the body and freedom to dispose of it. Euthanasia means the patient's ability to end their life in case of despair from healing, intending to hide the pains they suffer and cannot bear (Yahi, 2017, p. 364). Where suffering reaches its peak, especially if afflicted with an incurable disease medicine is unable to treat, here the patient and doctor decide to end this life full of pain and suffering with no hope of recovery.

Euthanasia has two types: the first with patient consent and the second without consent, raising the issue of freedom to dispose of the body, whether by its owner or by the doctor and treating party.

Whatever the motives of euthanasia, promoting and applying this operation in some countries has led to raising a par excellence philosophical ethical dilemma. On one hand, it raises the issue of freedom to dispose of the body and human dignity; on the other hand, it raises the issue of the patient's private freedom. Here the body becomes merely a toy in the patient's or doctor's hands. The human body is honored, and even its owner has limits for disposing of it. This is what bioethical studies and calls affirm.

Hans Jonas sees that contemporary technology has transformed from promises of achieving prosperity and improving human life to threatening existence and human nature itself. Therefore, he says: "All this necessarily calls for new ethics aimed at curbing human capabilities before they become a curse upon him" (Jonas, 1995, p. 38) .

Indeed, contemporary technology has become a threat and danger to humans, threatening their body and existence. The human body has become its primary target, attempting to cross red lines related to it, trying to make it violated and possible material, easily attainable.

The body is the arena of bioethical discussion, considering that these practices relate to it and raise ethical and existential problems related to it.

Ethical problems related to the body only appeared after the medical arena witnessed serious transgressions touching

human dignity and body and the permissible limits for these practices. Some biomedical practices and experiments have crossed red lines. Instead of resorting to organ transplantation in embarrassing medical cases, some hospital institutions or workers at their level deliberately trade in patients' and even healthy people's organs aiming to achieve wealth. This category exploited and formed among themselves an organ trafficking mafia, achieving millions through it, calling for donation while flouting laws (Ben Khalifa, 2013, p. 60). Thus international gangs and networks for organ trafficking formed, having a black market where human dignity, freedom, values, and higher ideals are violated. The body becomes a commodity sold wholesale and retail. As a result of such practices, the investigation of biomedical ethics mobilized to draft legislations and enact laws that are generally ethical to protect the human body, frame medical practices, curb technology and instinct, and draw attention to the body's sanctity and centrality. For this reason, laws were enacted and local and international organizations and associations were established to defend human body dignity and even animal body, to regulate biomedical practices and experiments, permitting what elevates and honors the body, and criminalizing and prohibiting what harms it or violates its dignity, such as genetic manipulation, organ trafficking, and euthanasia.

Bioethics raises many issues related to practices affecting the human body, making them subject to ethical, bioethical, and ontological questioning. Among these issues is the issue of gender transition or what some call sex change, meaning a person's determination of their gender and changing it differently from the gender assigned to them by the Creator since birth. This emerging and fabricated phenomenon through

scientific and technical development, contrary to human nature, unfortunately received framing, legislation, and societal support in many Western countries. The contagion fever has transferred to affect some other countries. In the Arab world, Lebanon witnesses growth of this phenomenon. Private clinics in Lebanon have topped the list in such operations, not to mention cosmetic operations and changing creation, like enlarging buttocks, highlighting and enlarging breasts. Some have tried to reduce the intensity of criticism and attack on such operations, naming sex transition and crossing "gender correction."

3. The Digital (Virtual) Body

Among issues currently raised about the body is the issue of the digital body or what is called the virtual body. Human life has become par excellence digital life with its multiple forms. The computer has become an intermediary between humans and fellow humans. No one is surprised when we talk about daydreaming with smart screens' help, talking with computers equipped with artificial intelligence and its programs, virtual meetings, virtual mourning rituals, virtual marriage, digital drugs. The body no longer represents as a fixed biological entity but as a digital, symbolic system subject to modification and encryption (Boukasasa, 2025, p. 9).

The body has become in digital contexts an object under constant formation. It is no longer viewed as a fixed biological being or direct ideological center but as a dynamic structure capable of reconstruction, simulation, and fragmentation through new media. This radical change in representation and reception mechanisms raises several central questions about the body's limits, identity, authenticity, and positioning within posthuman discourse, which rejects traditional human centrism

and proposes alternative models for the composite, deconstructed, or technologically integrated body. The human body, after connecting with the virtual and digital world, has become different from the traditional body. It has merged with digitized technology, connecting human senses with computers or ultra-precise digital devices, changing their responses and reactions. Some people suffering from disability or impairment have organs or chips implanted helping them perform their tasks or develop their capabilities. For example, the blind have precise lenses implanted in their eyes, not for sight but giving them signals if there is an object in front of them. The brain receives that signal and directs the blind person accordingly. This has become normal in developed countries. Precise chips may be implanted inside the body helping perform a certain function or calculating blood pressure or diabetes level, sending information to the computer-all for their protection. But fears increase from the possibility of some people exploiting this scientific development, adding devices and chips to their bodies to achieve superiority and excellence, perhaps to enhance capabilities to dominate others. Work is being done today on building virtual copies of some people that may replace them in their dialogues and communications with others. Physical presence is unimportant as long as the machine replaces you, and its conversation with your interlocutor is as if it were you, perhaps even surpassing you by equipping your copy with artificial intelligence.

Such manifestations lead to suspicion and fear of the future or what is called the posthuman. These unreasonable manifestations may increase fears and doubts that secret circles possessing and controlling these technologies want to replace

human existence with robots replacing human beings and body existence and presence.

More than this, the digital or virtual body may be in another form where, through the computer screen, commodities are promoted, seminars and meetings are held, and body existence may become secondary. Intimacy, confrontation, touch, and other manifestations where body presence is central disappear.

For example, in smart video games, the adolescent player-most players are adolescents according to statistics-escapes from the real body and feels dissatisfaction toward it to benefit from direct gratification of the virtual body, ignoring real body dimensions, which reveals through its disturbances the adolescent's relationship with anxious expectations of the other: parents and society. Thus, they take from the virtual body a support and comparison point allowing return to the real body to question this dialectic.

Connection to the digital (virtual) body is an expression of the adolescent's attempt to escape reality and their real body burdened with negatives. In the virtual body, they are liberated from others' gaze and from parents' and society's monitoring. In this space, their body-virtual-is free and flexible, able to adapt to all circumstances, able to do what they want.

Such development makes us anxious about what the view of the body has become in light of unexpected technological and digital development. Will the body have value after the orientation toward virtual space has accelerated and on a wide scale?

Conclusion

The body in contemporary philosophy has shifted from margin to center, but this shift has become anxious. The body has become more susceptible to alienation and threat than before. In the past, the body was tortured, exploited, viewed as only a means, and enslaved. Now the body has become a commodity and marketing means, becoming coveted by laboratories for conducting impermissible and forbidden experiments on it. On the other hand, digital technology has contributed to growing danger threatening the human body and its being. The digital body has become more present in our lives. Each of us has Facebook—at least—representing your personality and deputizing for you in conveying your ideas. With development, each person has a digital body through which they interact with others.

Posthuman prophecies are in reality a call to eliminate body existence and have machines, chips, and smart robots replace it, or in the best case, a call to marginalize it again.

Caring for the body and everything related to it awakens human conscience and constitutes ethical prosecution of science, technology, and the destinies they lead us to. These discussions and theses restore body presence and transfer it from margin to center.

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