

## Summary

Three persons have participated in the birth of the book which the reader holds in his hands. They represent different basic fields of knowledge, but are incorporated by the general interests, the general vision of problem fields in modern epistemology and the general understanding of the mainstream of direction it is necessary to move, in order to solve the complicated questions – especially those whose status is most precisely transferred by the term «interdisciplinary» and to which the problem of embodiment certainly belongs.

The variety of initial positions of authors provides a creation of the whole spectrum of embodiment images, reflecting some important sides of this complex phenomenon which from the other position, probably, would not be visible. So, *Helena Knyazeva* develops corporally focused approach to understanding of complex phenomena of knowledge and creativity, showing insufficiency of computing approach, dominated earlier in cognitive science and based on metaphors of “brain-computer”, and thinking as calculations. She proves that the brain and consciousness are not simply the processes of the information extracting from an external world and building of the internal symbolic representations of the outer reality. It is more likely, the establishing of schemes of change as manifestation of their own models of the organization.

H. Knyazeva shows conceptual affinity of corporal and dynamic approaches in nonclassic epistemology and cognitive science. The following principles are important to this new direction. The knowledge is determined by corporal incarnation of the cognitive agent; the person is mezocosmically caused by the abilities of a human body to see, hear and feel. Knowledge is situationally caused and enacted: cognitive activity creates its own surrounding in relation to cognitive agent's environment. The last one selects, “cut” it the outer world only those aspects that correspond to his own cognitive abilities and beliefs. The knowledge is dynamic also in a sense that it is self-organizing, and cognitive structures are emergent, i.e. there are unexpected

properties in them which are not reduced to properties of parts, to a lower level of a cognitive organization. Process of knowledge of the individual proceeds in mutual communication, co-determination of «Me – Other», their are mutual and synchronous becoming. Common ideas about intersubjectivity are reinterpreted by H. Knyazeva in a way of corporal definiteness and enactivity of the process of communication. As a methodological basis of corporally focused approach it opens the maintenance of concepts «complexity», «fractality», «nonlinearity», «autopoetry», «a structural determinism», «structural interface», «operational closeness».

Moving in a stream of the phenomenological traditions of M. Merleau-Ponty and F. Varela, E. Knyazeva develops the holistic approach to the understanding of «mind-body» and of «body-environment». One of the central notions for the conception is the notion of autopoetry of consciousness' activity, of its corporal incarnation, a postulate of structural interface of a corporally embodied reason, its co-determination with an environment during constructing the world and itself. She shows that representation about autopoietic work of consciousness means not only its self-manufacturing, self-reference and self-maintenance, but also the constant internal search and growth, in the sense of self-growing and self-updatings. Autopoietic updating and the self-organizing of the person which is carried out during the constant widening, enlargement broadening expansion of its own embodiment and consciousnesses, and restructuring of itself, – appears as a way of detection the person's own identity during the process of the personal growth.

*Irina Beskova* considers the means of the modern epistemologic analysis as not adequate to complexity of an embodiment phenomenon, because of their unremovable bringing of a duality (caused by the nature of a human dissociated mind) in research of a nondual phenomenon. That's why she pays a significant attention to the formulation of a new methodology, including the innovative approach to consideration of the embodiment problem, the constructing of an alternative theoretical model and the introduction of some new concepts. In particular, the concepts of the integral corporeality, of the corporal comprehension, of an individual objective reality, of the diads <person-world> are

entered. Also the model of vertically focused hierarchy of the worlds is formulated; the integrative-volumetric approach to the phenomena is presented, etc. Due to these innovations the alternative interpretation of the complex processes and the phenomena is offered. Particularly, it is explained, how the controversial theoretical positions can be simultaneously true, under which conditions the inconsistent form of expression (entering the space of analysis a phenomenon of duality), can be considered as the most adequate representation of a nondual nature of the phenomena and processes and so forth.

I. Beskova allocates different levels of the corporal organization where different principles and different attitudes within the <person-world> diads are established. Also she investigates in what way the traditional concepts of consciousness, subconsciousness and the unconscious correspond to these levels of the corporal organization. The special attention is given to the language of the integrated corporeality in its parity with languages of other representative systems.

She also enters the rational interpretation of the major episode of the human cognitive evolution presented by the biblical motive of the fall. The last one has defined not only the ways of the later development of cognitive strategies, mental abilities and means of comprehension of reality by a human being, but also caused the new sensation by its own corporal incarnation which has formed the basis of essentially changed experience of self-identification of a person.

*Darya Beskova* in the research of an embodiment focuses a special attention on a topology of the corporal space. The structure of the embodiment is considered from the point of the subject-objective partitioning of a reality, and the boundary of the embodiment is understood as the dynamic multilayered formation changing its properties according to balance of autonomy / controllability parameter. She believes, that three rather stable layers of the embodiment boundary parameter ("body", "clothes", "house") can be allocated. The model is regarded in a vein of the theory of adaptation as a mode of maintenance of homodynamic equilibrium (i.e. health). Such an approach permits to investigate embodiment as a specifically organized developing structure constantly accommodating to changeable conditions of the

external world. From these positions, the representation of psychosomatic adaptations and indemnifications is offered.

Considering the questions of psychosomatic adaptations she shows, that interaction continuously carried out between the person and the outer space puts before the embodiment the significant adaptive problems which are solved by means of adaptative regulatory and indemnificative strategies functioning within the structure of the embodiment boundary. In this connection the question about stress provoking factors from the outer space, influencing the human embodiment and provoking the activation of the adaptative and indemnificative strategies of a human embodiment boundary are mentioned. The list of such factors is extremely wide, that's why D. Beskova pays a special attention to a color, light and the form as the key parameters characteristic to the objective space. Influence of noted factors is traced on a model of a city architectural space, as the part of the objective world with which the subject continuously cooperates in the daily life.

D. Beskova shows, that there are some significant parallels between features of the corporal boundary and the organization of the living space by the subject. She argues that the regarding of the last one only from a position of its psychophysical parameters is obviously insufficient and it is necessary to research the architectural semantics also, to attract cultural, historical, archetypical contexts. The revealed parallels between features of embodiment and principles of structurization of architectural space are traced on an example of a postmodernist culture.

Thus, the authors have created the spectrum of the corporeality images varying on the character, on a context of use, on a mode of consideration. These images include aspects of the embodiment evolutionary dynamics, of the laws of modification and adaptation of human corporeality to complex process of human cognitive functioning which might be represented by the metaphor «the life as the knowledge and the knowledge as the life». We hope, that the imposing of these various, versatile, multimodal images will allow to shed a new light on a deep nature understanding of the such complex, and such invaluable phenomenon as the human corporeality.