

Summaries

Identity and transformation of living: an historical-evolutionary way (*Raffaele Prodomo*)

The paper proposes to re-think the human nature in the biotechnology age, with regard to an integrated knowledge of the evolutionary process of life and a philosophical and anthropological approach. After a review of main approaches to human nature, that is: evolutionary theories; substantialist theories (coming from classical Metaphysics) and voluntary theories (stemming from Existentialism), Prodomo proposes a perspective that tries to combine new biology and philosophy starting from a conception of human identity as an historical process.

Postmodern body between excess of representation, silence and new emergencies (*Cecilia Cristofori*)

A central feature of the postmodern age is the renewed centrality of the body in everydaylife. Postmodern body has undergone a process of de-materialization and its reality has collapsed in a mimetic virtuality, that is the new reality of the body. Moving from the main concepts of the sociology of the body, Cristofori tries to develop her set of hypothesis on health themes framed under an “ethnography of present” perspective.

In-Between Bodies (*Angela Putino*)

The begin of a politics of bodies, as biological bodies, is inserted in bio-politics that Reich started in 1939, through the Euthanasia Program addressed to mentally ill. The paper presents the ideological premises and philosophical complicities that made possible the discrimination between human and not-human, through the expression “a life not worthy to be lived”. The disciplinary structure is investigated as the absolute factor to start “the final solution” and as a system of control and power linked in a strong way to bio-politics.

Healthy and safe body. Social figures and art paradoxes
(*Laura Verdi*)

This paper tries to demonstrate that the body is a culturally and socially negotiated project as much as its health and diseases and that each culture has its own social and artistic representation of the healthy and sick body. Therefore the perception of sickness (more social than natural) is related both to the historical sequences of the corporeal schema and to the health practices. According to Kantorowicz, we can distinguish two patterns of body: the real body (*Körper*), the body of flesh, and the social, political and symbolic body (*Leib*), suggesting the old dual relation between soul and body. The symbolic body can make the individual body eternal by means of art.