



Post-human versus Trans-human. Dialogue, indexicality, human enhancement

Barbara Henry

In this contribution, I aim to develop a philosophical account of post-human that allows us to conceive a future society of humanoids who are free and equal. 'Post-human' is to be interpreted here as material, not anthropocentric but rather interspeciesist, intercultural and syncretic dimension, as horizon of effective sharing of practices. In contrast, trans-human is meant to refer to the transcending of humans into an 'ideal', an immaterial network made up only of software, and lacking of relations with any material beings. The trans-humanism is an ideology directed towards the passing/abolition of the status of 'being human' in terms of finite and incarnate living beings, of which the myth/prevision of *mind uploading* is one of the most emblematic goals.

The problem of personal identity and reproducibility in post-human living beings

Gabriele Scardovi

Keeping Helmuth Plessner's philosophical anthropology in the background, the paper analyses in a post-humanist perspective the formation of the self and personal identity, taking also into account the risk relating to the conservation of the living species that will come after the widespread hybridization between machines and human beings. The interventions on the body could be eventually limited by the necessity to preserve some fundamental characteristics of the human shape, to avert the risk that new-born children lack the conditions for the fixing of the consciousness of their own selves. With reference to all of this, the paper urges on a restructuring of the imaginary used by the thought on the post-human condition to find its categories and its main developments.

Cyborg bodies and sexual identity

Vera Tripodi

According to Haraway, the *cyborg* it is made of flesh and technology, hardware and prosthesis, it is neither male nor female, neither man nor woman. The aim of this paper is to show that the theory of the *cyborg* seems to be in line with what some biologists claim about the undecidability of the sex and with the thesis of gender performativity elaborated by some feminist philosophers. In the first and second part of the paper, I examine Judith Butler's thesis of gender as social construction and Fausto-Sterling's thesis according to which, from a biological point of view, the sexes are more than two. In the third part, I show how the figure of the cyborg makes radical the vagueness of the boundaries between the sexes and genders.

From digital skeleton to artificial man: posthumanism and the strategies against death

Davide Sisto

This essay wants to illustrate some strategies against death that have been developed by post-humanist culture. Firstly, we will explain why we aim nowadays at a life free from the process of death, since the latter is intended as a waste of time. Secondly, moving from an example taken from TV fiction (the *Black Mirror* series), we will present some philosophical theories that consider the realization of digital skeletons. The common purpose of these theories is to transcend the limits that are imposed to our existence by corporeality. The analysis of these theories wants to prove how our individual identity depends both from safeguarding the body and understanding the role of death and of physical imperfections in our life.

Technology and a post-human society: are we there yet?

Guido Giudetti

The tumultuous acceleration in scientific development in all fields of research allows to envision a 'post-human' society in which the freedom to integrate the body with technological improvements is fully realized, not only just with medical purposes. A short overview on the state of the art about prosthetic robotic hands for rehabilitation after amputations allows to understand the great progress made in recent years, but also the substantial current limitations to the fulfillment of a true fusion between man and machine, and faces us with the need to establish a shared vocabulary of terms with human sciences, to facilitate discussion on the social and economic consequences of the current technological revolution.

An unreachable flower. Thoreau in Emerson eulogy

Valentina Riva

The essay deals with Ralph Waldo Emerson *eulogy* for Henry David Thoreau, published on *The Atlantic Monthly* in 1862. After an initial description of the eulogy's main characteristics, the focus of this essay examines the different conception that these authors had about friendship, life philosophy and school of thought. In the second part, the article questions Emerson ability to deeply understand the literary expression of his disciple and friend. Lastly, the article seeks to shed light about Emerson's consideration of Thoreau as an intellectual thinker.



Planning shared agency. The 'augmented' individualism of Michael E. Bratman
Gianluca Verrucci

Michael Bratman has proposed an intention-based account of shared agency. He advocates the benefits of the individual planning theory of agency in explaining both normative and conceptual aspects of cooperative behavior. While refusing to rely on metaphysical structures of collective intentionality, such as Searle's *We-intentions*, the planning theory of agency focuses primarily on the psychological continuity between individual and social norms of rationality and planning. This article tries to assess the merits of Bratman's proposal also by taking into account some competing views such as those of Searle and Gilbert.

Charles Taylor's holistic individualism
Gianluca Cavallo

The author of this paper outlines Charles Taylor's critique to the atomistic conception of human rights, on which the great part of liberal thought is based, arguing that this critique can be understood as a need of an anthropological foundation of Kant's transcendentalism. This can be provided by a holistic ontology, which values human beings not only in their rationality but in all their aspects. Hence one can understand the urgency, pointed out by Taylor, of rethinking the political praxis in order to deal with democratic institutions' legitimation crisis.

Individual, power and relation in Thomas Hobbes
Francesco Toto

The purpose of this paper is to challenge the individualistic interpretation of Hobbesian subjectivity. Firstly, the paper focuses on: the formal definition of individual proposed by Hobbes; the biological implications of the concept of form used in this definition; the relationship between the form and the power to act and suffer. It thus shows the reasons for which the Hobbesian ontology can be understood as a relational ontology. Secondly, the article addresses the primacy of desire for power, the reasons for its conversion into a desire for recognition and its ability to promote forms of cooperation. This article highlights the relational constitution of Hobbes' subjectivity and the impossibility of applying the category of individualism to his anthropology.



gli Autori di questo numero

Barbara Henry

è professoressa di Filosofia Politica presso la Scuola Superiore Sant'Anna di Pisa. È autrice di contributi a opere collettive e di articoli su riviste specializzate. Tra le sue ultime pubblicazioni ricordiamo: *Dal Golem ai cyborgs. Trasmigrazioni nell'immaginario* (2013)

Gabriele Scardovi

collabora con il Dipartimento di Filosofia e Comunicazione dell'Università di Bologna, dove è stato assegnista di progetti di ricerca su temi di storia della filosofia morale moderna e contemporanea, identità personale. È autore del volume *L'intuizionismo morale di George Edward Moore* (2012)

Vera Tripodi

è membro del LabOnt e del gruppo di ricerca Analytical and Philosophical Explanation (APhEx), lavora all'Università di Torino. Si occupa di metafisica, filosofia del linguaggio e filosofia femminista. Tra i suoi ultimi lavori: *Filosofie di genere. Differenza sessuale e ingiustizie sociali* (2015); *Filosofia della sessualità* (2011)

Davide Sisto

è ricercatore post-doc in Filosofia Teoretica presso l'Università di Torino e docente del Master "Death Studies & the End of Life" dell'Università di Padova. Tra le sue pubblicazioni più recenti *Narrare la morte. Dal romanticismo al post-umano* (2013)

Guido Giudetti

è ricercatore in Bioingegneria presso la Scuola Superiore Sant'Anna di Pisa, dove si occupa di integrazione tra nanotecnologia e neurobiologia dello sviluppo per applicazioni in ingegneria tissutale. Ha pubblicato articoli di neurobiologia dello sviluppo, nanotossicologia e bioingegneria

Valentina Riva

è cultrice di materia e borsista di ricerca presso l'Università di Parma, dove si è laureata nel 2013 in Giornalismo e Cultura Editoriale, con una tesi dal titolo: *Henry David Thoreau e le radici del pensiero critico. Ecologia, disobbedienza civile e critica al consumismo.*

Gianluca Verrucci

è dottore di ricerca in Filosofia presso l'Università degli Studi di Parma. Ha pubblicato due monografie: *Introduzione alla metaetica* (2014) e *Ragion pratica e normatività. Il costruttivismo kantiano di Rawls, Korsgaard e O'Neill* (2010)

Gianluca Cavallo

ha conseguito nel 2016 la laurea magistrale in Filosofia presso l'Università degli Studi di Torino. È autore, tra l'altro, di *La pratica del bene comune. Etica e politica in Charles Taylor e Alasdair MacIntyre* (2015)

Francesco Toto

è ricercatore di Storia della Filosofia presso l'Università di Roma Tre. I suoi studi si sono concentrati soprattutto sulla storia della filosofia moderna, tra seicento e settecento. A Spinoza ha dedicato diversi articoli e una recente monografia, *L'individualità dei corpi. Percorsi nell'"Etica" di Spinoza* (2014)