

Contents

Editor's Introduction	xi
-----------------------	----

PART ONE:	
BODY AND THE PERSONAL STRUCTURE OF EXPERIENCE	1

First Lecture:

Subject Body and Ancient Philosophy	3
-------------------------------------	---

Subject body as a philosophical topic.—Phenomenology as philosophy: rejects presumptions, turns to seeing.—Philosophy of the body in antiquity.

Second Lecture:

Body and Person—Descartes	9
---------------------------	---

The body and personhood.—The person in antiquity, in religion.—Descartes: discovers subject body, loses sight of his discovery.—The drift to the impersonal.

Third Lecture:

Body and Person—Modern Philosophy	19
-----------------------------------	----

Empiricism: experience as impersonal (Locke, Hume, Condillac). Kant: experience as personal yet without body.—Maine de Biran: rediscovery of the body as subjective. Anticipating: current views.

Fourth Lecture:

Personal Space: Reflection, Horizon	29
-------------------------------------	----

Personal spatiality.—Excursus: third person vs. impersonality.—Body as spatial life.—Reflexivity.—Human manifold potentialities enriching animate surroundings.—Horizon and perception.—Living into the world, returning to self: I and Thou.

Fifth Lecture:

Life's Dynamics: Intentionality and Movement 39

Primordial dynamics of life, intentionality, fulfillment.—The appearance of things, the appearance of feelings and moods.—Doing: skills and habits.—Movement as fulfillment of intention.

Sixth Lecture:

Recapitulation. Personal Situational Structures 47

Recapitulation: The dynamics of self-localization in the world.—In contrast to early Heidegger, we find ourselves in the world rather than losing ourselves therein.—Personal structures: the Other and explicit reflection.

Seventh Lecture:

Personal Situational Structures (continued) 55

The near and the far. Is the path to ourselves through reflection a detour we could avoid?—Fichte vs. Kant—No, the I of reflection is distinct from the I of the original dynamics.—Sartre.—Survey of personal structures.

Eighth Lecture:

I and the Other: Appresentation and Being-With 63

Husserl's notion of appresentation.—The Other as more than a projection of my I.—Mitsein in Heidegger.—Shared life-world as condition of appresentation.—Grounds for impersonal I-hood.

Ninth Lecture:

Being-in-the-Body and Phenomenology 69

In Husserl, the relation between transcendental subjectivity and the human being remains unclear.—Embodiment as a clue.—Excursus: recent history of the problem of the constitution of sense (Kant, the idealists, post-Hegelians). Author accepts Heidegger's position, with two reservations.

Tenth Lecture:

Three Types of Phenomenology 77

Recapitulation: living body as an a priori of any bodily experience.—Moods.—Potentialities and interest.—

Ontological movement.—Three types of phenomenology: naively ontological, transcendental, early Heideggerean.—Author accepts Heidegger's position, with two reservations.

PART TWO:

BEING IN THE WORLD: TWO PHENOMENOLOGIES 87

Eleventh Lecture:

Husserl's and Heidegger's Phenomenology 89

Husserl's phenomenology.—Epochē and its motivations: presuppositionless grounding, a priori status of results.—

Husserl's remaining presupposition: pure givenness of inner experience.—Heidegger's phenomenology: care, one's own potentialities.—Potentialities not given as objects; rather, understood practically (coping).—Tendency towards concealment.—Heidegger's phenomenology as a possible basis for the humanities.

Twelfth Lecture:

Existence, Phenomenon, Reflection 99

Questions about Heidegger's phenomenology: (i) can there be ownness without an enduring I? (ii) Can we capture existence philosophically without making it a phenomenon and so an object of seeing once more?—Excursus: Jaspers.—Response: Radicalized reflection, not at a stroke, as in epochē, but step by step.—Reflection as practice, with access to a practical perspective.

Thirteenth Lecture:

Reflection as the Practice of Self-Discovery 109

Gerhard Funke's objections to Heidegger: being is not accessible as phenomenon, questions about it make no sense.—Response:

Heidegger does not exclude questions of access; phenomenology is not necessarily theoretical.—Reflection as the practice of self-discovery; we are not given to ourselves immediately.—Though Heidegger does not accept the reduction, his phenomenology is a phenomenology of meaning.—Heideggerean criticism of Husserl's conception of reduction.—The world according to Heidegger.

Fourteenth Lecture:

Phenomenology within the Limits of Experience 119

Funke's criticism of Husserl.—Phenomenology should avoid absolute claims, should stay with experience.—Husserl's absolute reflection is possible because Husserl sets down in advance the mode of being of what is given in reflection.—The world in Heidegger and Husserl.—Heidegger's pragmata are never in isolation, Husserl's objects can be thought so to be.

Fifteenth Lecture:

World of Objects and Pragmata 127

An objection to Heidegger's conception of the world: is not Heidegger's world only the special world of human labor and of work?—Do not pragmata presuppose a world of perceived objects?—Is the structure of care autonomous (animals, babies)?—This objection is justified: there is a presupposed level, though not one of sense data but rather of a protofactual harmony with the world.

Sixteenth Lecture:

Affection and Sensibility 135

In Heidegger, sensual affection is possible only within the whole structure of care, as a moment of disposition.—Independent description of affection, of sensual harmony with the world, remains an unresolved task.—The elementary sensual harmony with the world is retained in human sensibility, though modified.

Seventeenth Lecture:

Care and the Three Movements of Human Life 143

An interpretation of care as the triple movement of human life.—Excursus: other conception of movement (modern

science, Bergson, Aristotle).—The first movement (sinking roots, anchoring) and the affective harmony with the world.—The second movement: self-sustenance, reproduction.—The third movement: self-achievement, integration.

Eighteenth Lecture:

The Three Movements of Human Life (continued) 153

The three movements continued.—Another confrontation with Aristotle.—Movement and bodily existence.—First movement: gratification occurring contingently.—Second movement: delayed gratification; planning; conflict, suffering, guilt.—Third movement: integrates what previous two overlook, especially our own finitude.—Historical forms: Buddhism, Christianity.

Nineteenth Lecture:

Phenomenality, Being, and the Reduction 163

Individual being and the whole.—Phenomenality requires contexts of reference.—Being as the whole of all contexts. Husserl's reduction points toward the real phenomenality of being, but seeks to understand it as reduced to subjectivity.—Eugen Fink.

Twentieth Lecture:

Personal Spatiality, Husserl, Heidegger 171

General summary.—Personal dimension of experience, situation, spatiality.—Existence as concerned living.—Reflectivity.—Husserl's and Heidegger's phenomenology.—Problems of absolute givenness in reflection.—A more adequate theory of reflection needed.—Finitude, embodiment, the three movements.—The task of phenomenology.

Translator's Postscript

The Story of an Author and a Text 179

Name Index 185

Subject Index 187