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AN EXISTENTIAL-PHENOMENOLOGICAL VIEW

OF THE LIVED BODY

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Barbara Jane Conry, B.A., M.S.

* * * * *

The Ohio State University
1974

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>iii</td>
</tr>
<tr>
<td>VITA</td>
<td>iv</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td><strong>I. INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>- Premise</td>
<td></td>
</tr>
<tr>
<td>1. Purpose of This Study</td>
<td></td>
</tr>
<tr>
<td>2. Basic Assumptions</td>
<td></td>
</tr>
<tr>
<td>3. Hypotheses</td>
<td></td>
</tr>
<tr>
<td>4. A Dual Focus Because of the &quot;Oneness of Being&quot;</td>
<td></td>
</tr>
<tr>
<td>5. Significance of the Study</td>
<td></td>
</tr>
<tr>
<td>6. Method of Inquiry</td>
<td></td>
</tr>
<tr>
<td>7. Definition of Terms</td>
<td></td>
</tr>
<tr>
<td><strong>II. A PHENOMENOLOGICAL BASELINE</strong></td>
<td>17</td>
</tr>
<tr>
<td>- Introduction</td>
<td></td>
</tr>
<tr>
<td>1. Precise Facts and Fringe Facts</td>
<td></td>
</tr>
<tr>
<td>2. Intentionality: A Discovery About Consciousness</td>
<td></td>
</tr>
<tr>
<td>3. The Phenomenological Epoché</td>
<td></td>
</tr>
<tr>
<td>4. The &quot;Horizons&quot; of Intentionality</td>
<td></td>
</tr>
<tr>
<td><strong>III. THE EMBODIED SOCIAL EXPERIENCER</strong></td>
<td>38</td>
</tr>
<tr>
<td>- Introduction</td>
<td></td>
</tr>
<tr>
<td>1. Retentions and Protentions of Lived Experience</td>
<td>45</td>
</tr>
<tr>
<td>1. Introducing the &quot;Temporal Component&quot; of the &quot;Present&quot;</td>
<td></td>
</tr>
<tr>
<td>2. The &quot;Lived Body&quot; as Future Directed: A Concept of Protention</td>
<td></td>
</tr>
<tr>
<td>3. Intentional Removal of Protentions: An Experience of &quot;Oneness&quot;</td>
<td></td>
</tr>
<tr>
<td><strong>MOTIVATIONAL UNDERSTANDING OF LIVED EXPERIENCE</strong></td>
<td>57</td>
</tr>
<tr>
<td>- The &quot;In-Order-To&quot; Motives and the &quot;Genuine-Because&quot; Motives</td>
<td></td>
</tr>
</tbody>
</table>
# THOU'S LIVED BODY

**Intersubjective Understanding:** The "I" and the "Thou" Co-exist

**Thou's Lived Experience "Refers Back" to my Own Live-World
Co-Experience as a Mode of Embodiment**

## IV. CONCEPTS OF LIVED EXPERIENCE AS APPLIED TO THE BODY

**Introduction**

- Retentions and Protentions and the Lived Body in Sport
- The Fencing Salute: Co-Experience Through the Art of Swordplay
- The Retentions of a Fencing Encounter
- The Protentions of Fencing
- Harmonizing Retentions and Protentions: Replaying and Practicing Movement Skills
- Secondary Protentions: Rehearsing for a Movement Event
- Retentional-Protentional Practice: A Brief Pre-performance Analysis of Motor Skills
- A Theory of Motivation for Self-Disclosure: Introduction
- A Schema for Employing Schutz's Because-Motives and In-Order-To Motives
- Man's Freedom to Choose
- Results of the Applied Self-Disclosure Schema

## V. AN EXISTENTIAL VIEW OF THE BODY

**Introduction**

- The Embodied-ego Chooses "The Glasses of Love"
- A Priori Love: A Philosophical and Religious View of Embodiment
- A Priori Love: Concluding Statements

## THE DISOWNED BODY

**Introduction**

- The Body Reflects Man's Being-In-The-World
- A Therapeutic Encounter With the Body
- The Process of Disowning the Body
- The Disowned Body: Concluding Statements
# AN EXISTENTIAL VIEW OF YOGA

**Introduction**  
The Body's "Life-Force": A Concept of Yoga  
Hatha Yoga: A Form of Physical Conditioning  
Yoga Meditation: A Phenomenological Journey

**VI. SUMMARY, THEORETICAL STATEMENTS AND RECOMMENDATIONS**

**Summary**  
Theoretical Statements About the Body and Lived Experience  
Recommendations for Further Study

**APPENDIX**

**Appendix A**

**BIBLIOGRAPHY**
CHAPTER I

INTRODUCTION

Premise

A basic assumption of this study is that man is both mind and body. It is therefore presupposed that man encounters the world as an embodied consciousness. Therefore in order to express his own inwardness, in order to engage in meaningful dialogue with other embodied beings, and in order to gain access to the meanings and richness of his own lived experiences man must live as an integrated being. This means allowing the mind and body to function fully and harmoniously—without any form of denial and/or repression. If man is to relate and interact with the world in an effective and authentic\(^1\) manner his thoughts, feelings, perceptions, emotions, and kinesthetic awareness must be integrated and embodied. They must be permitted to blend and flow together naturally; without inhibition or distortion. The complexity and beauty of this "blending" occurs spontaneously when man exists his being as a "oneness."

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\(^1\) For a definition of authenticity, see pp. 11-12.
Purpose of This Study

The primary purpose of this study is to disclose how the lived body exists as a meaning structure in the everyday-world-of-being. Since the lived body encompasses the totality of man's being this includes the task of revealing the essential structure of consciousness as well as showing how the body, as it is concretely lived and expressed, is an integral component of this structure. Therefore the purpose of this study will include the following objectives:

1. To develop a phenomenological baseline in order to disclose:
   a. the "intentionality" and "horizons" of consciousness.
   b. how lived experience yields subjective and fringe data; and, how fringe data differ significantly from precise data.
   c. how man's embodiment is significantly interwoven in all acts of perception and relationships with the world.
   d. how one must "bracket" his natural involvement and attachment with the world in order to reflect upon and describe "lived experience."

The insertion of hyphens between certain words throughout this study is neither arbitrary or accidental. They are grammatical indices to show the "bond" or "connective tissues" within lived experience and man's being-in-the-world.
e. how lived experience encompasses an "inner sense of time" and how this temporal component differs significantly from that of "objective time."

2. To describe how man relates to the world as an embodied social being. In theory the writer will attempt to uncover the following:
   a. how the "I" and the "Thou" engage in meaningful dialogue.
   b. how Thou's body serves as a "field of expression" for his inner-world-of-being.
   c. how Thou's body allows another human being access to his "inner space;" how the body signifies the "consciousness" of another.

3. Certain concepts from Alfred Schutz's interpretive sociology will be applied to the lived body. These concepts are the following:
   a. the "retentions" and "protentions" of being — to portray the temporal resonance of lived experience, as well as, to show (in theory) how these concepts can be applied to sport and movement experiences.
   b. the "in-order-to" motives and "genuine-because" motives — to bring attention to the motivational context of lived experience,
disclosing different components of man's being. These concepts will also be used for developing a self-disclosure schema.

4. To disclose how the embodied subject lives and experiences his body through different modes of being-in-the-world. The way an individual is living and being his mind and body is manifested by the way his experiences and encounters the world; including sense objects, intentional objects, as well as other embodied beings. The theme of this objective reflects the need for oneness and unity in being. In this sense, the concept of health and well being encompasses the belief that to be fully integrated man must exist as an embodied self. This objective will also be interlaced with certain existential implications for being-in-the-world. The following onological features of the lived body will be discussed:

a. *a priori love* --- to disclose how the embodied self is free to constitute his own life-world. Because of man's intentional relationship to the world and because of his freedom to be, he projects his bodily being into the world in a manner that meaning emerges. When the lived body puts on "the glasses of love" before he looks out at the world he imposes a certain embodied attitude upon all experience. Thus *a priori*
love is a self-imposed property of being. In this sense being is interpreted by man. Man is free to create and design his own life-world.

b. the disowned body — — — when the mind and body are not in harmony, that is, when certain bodily feelings, emotions, and thoughts are repressed or denied man begins to operate in separate vacuums; the body becomes disowned. Hypothetical examples will be given to show how this disownment and/or split in being is manifested in the way the body is concretely lived in the everyday world. A relationship to man’s physical and mental well-being will also be implied.

c. a perspective of yoga — — to show how the philosophy and practice of yoga exemplifies the "oneness" of being. In presenting this mode of embodiment the following yogic concepts will be presented:

(1) "life-force" — — the influence of this force in maintaining internal stability and equilibrium.

(2) Yoga nourishment — — proper ways to nourish and stimulate the body’s life-forces.

(3) Yoga meditation — — a phenomenological journey in which the epoché
is applied through the practice of meditation.

Basic Assumptions

1. The lived body is a psychosomatic organism which is the "incarnate subject" or "embodied consciousness."

2. The lived body is our way of being-in-the-world; our means of communication and encounter with the world.

3. The lived body is an "expressive and synthetic unity" in which the parts — the visual, perceptual, tactile, intellectual and motor aspects — are spontaneously coordinated. This coordination breaks down when the mind and body are separated. We come to know this unity-of-being only by actively "taking up" and living the body; consciousness is an integral part of this embodied unity.

4. The lived body is the "perceiving-subject"; it is intentionally related to all objects of perception.

5. Through perception, the lived body confers human meaning and value on the object. "The object is inseparable from a person perceiving it, and can never be actually in itself because its articulations are those of our existence, and because it stands at the other end of our gaze or at the
terminus of a sensory exploration which invests it with humanity."³

**Hypotheses**

1. A phenomenological analysis of the lived body will provide a better understanding of lived experience.

2. An analysis of consciousness will provide insight for understanding our perceptions of the world; the embodied self plays a significant role in constituting one's own world-of-being.

3. Concepts from Alfred Schutz's interpretive sociology can be applied to different sport and lived movement experiences.

4. Concepts from Alfred Schutz's interpretive sociology as applied to the lived body will disclose and clarify different components-of-being (revealing meaning-structures of lived experience).

5. The phenomenological epoché can be employed during an act of meditation or introspection, allowing man to come in closer contact with his own inwardness and embodied self.

**A Dual Focus Because of the "Oneness of Being"**

History reveals that many philosophers and/or investigators in their attempts to study and better understand man have directed their

analyses exclusively in one of two directions: either toward the mind or the body.

Since it is a basic assumption of this study that man is a lived body, that he exists and engages in the world as an embodied consciousness, attention will be given to both consciousness and the body. Although the writer is primarily concerned with the body, it is impossible to illuminate this component of being by leaving consciousness in the background. Therefore any illumination or clarification of "consciousness" must be evaluated as equally important to those statements which predominantly concern the body. Because to speak of consciousness as actualized is to speak of the lived body. Or to speak of the "intentions" of consciousness is to speak of the "expressions" of the body. If the intentions and thoughts of consciousness are to be lived and expressed, the body must in the final analysis become these thoughts and intentions. In other words, thought is interlaced with one's bodily bearing and consciousness surges up in the world only as it is embodied. So to speak of the "operative intentionality" of consciousness is to speak simultaneously of the "motor intentionality" of the body. The body, then, is the medium for making actual the potentialities of being. This unification and collaboration of "body-consciousness" is expressed in the lived body.

Significance of the Study

If this study is to have any worth it must be valued primarily for its integrative approach and theoretical understanding of the lived body. It is believed that a phenomenological analysis of the
body can provide a grounding for understanding the meaning-structures behind man's ways of existing-in-the-world. The body then will be viewed as man's fundamental access to the world. "Our own body is in the world as the heart is in the organism: it keeps the visible spectacle constantly alive, it breathes life into it and sustains it inwardly, and with it forms a system." The lived body carries with it a certain significance and mode of being which is projected upon its material surroundings and communicated to other embodied subjects.

In both the natural and social sciences the experiencing aspect of man's life-world is often overlooked if not completely omitted. The tendency in non-phenomenological approaches has been to ignore any experience that cannot be placed into sharp focus by terming these meaningless, non-measurable, or relegating them to the status of mere emotion ejaculations. To select certain experiences as bona fide and concurrently reject others seems to bifurcate, and consequently destroy, the very nature and essence of man's being.

If this study is successful it will disclose and, uncover the meaning structures of man's lived experiences; experiences that are as vague as they are important and certain. Further, if the objectives are met, this study may motivate the reader to more clearly examine his own outlook on life; to "step back" and examine the way he is living and being his body and how this mode-of-being is affecting the rest of the world. Therefore a theoretical analysis of the body as it is

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4Merleau-Ponty, p. 203.

concretely lived and expressed to the world seems like a worthy enterprise to engage in.

Method of Inquiry

The phenomenological method will be applied in order to disclose the essential structures of the lived body. This includes the use of metaphors and descriptive techniques for disclosing and understanding man's life world. As part of this methodology, both the phenomenological epoché and hermeneutic phenomenology will be employed.

Definition of Selected Terms

**Life-world or lebenswelt.** The world as experienced or the world in which I live. The "life-world" is the created or constituted totality of being; representing, therefore, the totality of experience. All experiences in the life-world are bona fide; even those vague clusters of experiences that are encountered in being human. Thus, included in the life-world are experiences of love, anxiety, boredom, other people, sense objects, guilt, hope, encounter, fear, etc.

Schutz refers to the life-world as the world of everyday life. In this respect, the life-world includes the total sphere of experiences which is circumscribed by objects, persons, and events encountered in the pursuit of certain pragmatic objectives of living.

**Protention-retention.** Protention designates an experience expected to follow immediately after the present experience. Retention refers to the remembrance of an experience which has just passed.

(Schutz)
Tension of consciousness. The attentive state of consciousness which varies in different realms of experience; ranging from "full awareness" in the reality of everyday life to "sleep" in the world of dreams. (Schutz)

Consciousness. The atemporal and nonspatial source of being. It is an outward moving vector which is intentionally and dialectically related to the world. It encompasses one's own thoughts, feelings, perceptions, impressions, awareness, etc. To be fully actualized and expressed, consciousness must be incarnated; it must be interwoven with its corporeal substance — the body. Thus essential to consciousness is the body. When consciousness is not embodied it becomes a vague and unfilled beckoning.

Embodied consciousness. This term reflects the assumption that man is both a mind and a body. Therefore "embodied consciousness" reflects the essence and totality of being. It is the "oneness" and "completeness" of being. It represents the embodied self or subjectivity which "I am." It is the mind and body synchronized. This term can be used interchangeably with the following: lived body, embodied-ego, embodied-self, and embodied-subject. This expression "embodied consciousness" was brought to the foreground by Merleau-Ponty. The above definition, however, has been devised specifically for this study.

Authenticity. The quality or state of being genuine, real, honest, and trustworthy. As applied to this study authenticity implies that the man, as an embodied consciousness, is living in agreement and harmony with his true sense of subjectivity. This means that his
thoughts, feelings, perceptions, emotions, etc., are acknowledged and integrated as a part of his being; his thoughts, words, and bodily expressions are not in opposition but rather, all speak the same language. Authenticity also connotes freedom from self-deception, adulteration, artificial or spurious behavior, or unfair manipulation of other human beings. Therefore to be authentic man must be true and honest to himself as well as to his fellow embodied beings.

**Lived-body.** The Lived-Body is viewed as subject rather than object; as an embodiment of consciousness rather than a physical "thing" housing the mind and soul. The lived-body is man's fundamental access to the world; as an embodied consciousness the perceiving subject never functions in an isolated manner but rather is always related to the world. The body-as-subject adapts itself to changing situations in the world so that meanings can arise.

**Cogitatum and cogito.** Cogitatum is the object meant or intended by the subject who is performing the act of perception. Cogito is the act of perceiving (process of experiencing) which constructs, fashions, or constitutes the object. The precise nature of this process is discussed in Husserl's theory of intentionality.

**Intentionality.** The most basic characteristic of consciousness: it is always the consciousness of something. The principle of intentionality focuses on the subject-object or ego-world continuum that is being. This principle emphasizes the dialectical relationship between subjectivity and objectivity: neither can exist without the other. Subjectivity means subject for an object just as objectivity means object to a subject. This principle emphasizes the
interdependence of the two (subject and object) but it does not overlook their separateness and independence. The fact that being is both dual and unitary is signified by the terms "intentional" and "dialectic."

"Thou" orientation. The Thou orientation is the mode in which I am aware of another human being as a person. I become Thou-oriented from the moment that I recognize an entity which I directly experience as a fellow man (as a Thou), attributing life and consciousness to him. (Schutz)

"We" relationship. The relationship which results when two persons, dealing with another in a face-to-face situation, consider each other in a Thou orientation. It is consumed in a period of participation in each other's life, however short; in this face-to-face relationship the partners are aware of each other and sympathetically participate in each other's lives. (Schutz)

Hermeneutic phenomenology. The method of phenomenology which attempts to uncover the hidden achievements of intentional consciousness is constituting our world. The hermeneutic phase of phenomenology helps to keep us "open" for concealed meanings in phenomenon; in particular phenomenon not directly perceived.

Epoche or bracketing. A methodological device of phenomenological inquiry consisting of a deliberate effort to set all ontological judgments about the "nature" and "essence" of things, events, etc., aside. Thereby, the reality of things and events is not denied but "put into brackets." This procedure allows the mental processes
of experiencing to become the central subject matter of phenomenology. Also, each basic realm of human experience (everyday life, science, epistemological and meta-physical theories, etc.) has its particular epoché. "Epoché" is the Greek word for "bracketing."

Outer world. That sphere of apperceived objects, persons, and events to which the experiencing individual ascribes "real existence" outside of his own mind.

Spontaneity. The basic mode of immediate and essentially active experience. It means being totally immersed in ongoing experiences and excludes self-awareness or reflection.

Durée or lived time. Durée refers to "lived-time" which is a function of the individual experiences; it is contrasted with that of "measured-time" which is a function of a standard of measurement or conventional rule. The experience of a "bullfight" can serve to illustrate this concept. Observer A greatly enjoys the spectacle; observer B finds it nauseating; and C is indifferent. The time it takes a bull to die is brief to A, long to B, and moderate to C. If we view "time" as experienced and as lived duration, then, in reality, "how much time has elapsed for this spectacle to occur?" cannot be answered. The concept durée, then, represents a state of consciousness or inner stream of duration; it is not a spatio-temporal mode of representation. Therefore, the structure of our experience will vary according to whether we surrender ourselves to the flow of duration or stop to reflect upon it, trying to classify it into spatio-temporal concepts. (Koestenbaum).
**Lived Space.** The lived body as the center of intentionality and action organizes its perceptions and projects according to its orientation in space. Lived space is subject to the variance of existence itself. In thinking, feeling, perceiving, and willing the embodied experiencer lives his space in a variety of manners: (a) the vectors of despair mark out my territorial space as confining space. For example, "my space" may become a space in which my body is constricted and confined, with shoulders slumped, head lowered, movements rigid, and breathing irregular and swallow, (b) the embodiment of hope expands my territorial space and revitalizes the movements and posture of my body, and (c) the intentionality of will prepares my space for the execution of action; my territorial space becomes the place for something to be done — a project to be completed, a goal to be met, an obstacle to be transcended.

At times my embodied space mediates between the other (Thou) and me; in this case it defines my "spatiality of the situation" as a social situation. When the other is present to my space I cannot avoid taking him into consideration. "I must assume some kind of attitude toward him. I join him in such a manner that we share each other's territorial space; I fortify my space in an attitude of defense; I assume the offensive and seek to penetrate his space; I place him on the periphery of my concerns and remain indifferent. . . . In accepting the other I must accept his lived space, for the manner in which he embodies his space is inseparable from his manner of existing."^6

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Ego. This term (ego) refers to the subject, self, or consciousness who is dialectically related to the world. The ego is "the I" or "the subjectivity" who completes the intentional acts of perception; the subject who constitutes the world-of-being.

Transcendental Ego. This term is used to refer to the "pure ego" or the pure subjectivity "who I am." To disclose one's innermost subjectivity, one's most intimate inwardness to himself --- is to apprehend the transcendental ego. It is the pure intentional consciousness that "I am" as totally free. It means that the ego is free in its identifications, constitutions, and intentions, which are directed towards the objective pole of being.
CHAPTER II

A PHENOMENOLOGICAL BASELINE

Introduction

It is a basic assumption of this study that a genuine and legitimate existential theory of man must include an understanding of what it means to be alive or to exist as a human being in the world. We may achieve such an understanding by describing accurately, sensitively, and perceptively the general characteristics of man's life-world and the cluster of experiences it yields. Since man exists in the world as an "embodied being" it also becomes necessary to understand the body as it is concretely lived. Thus, an analysis of the lived-body will go hand in hand with an exploration that reveals how man creates and structures his life-world; in particular, how he exists as a "bodily-being" in the world; or, how he gains access to his own inwardness, as well as, the inwardness of other living beings who "take up space" in his world.

The phenomena of this study will not be investigated or described by traditional methods that are employed in the natural and behavioral sciences. Instead, the "fringe" and "subjective" data of this study require a philosophical analysis. Phenomenology has not only opened an avenue of approach for such an analysis but, has in addition, started the analysis itself; it does so by describing the structure of personal
consciousness and its inner stream of time. Thus, the phenomenological method is more appropriate for this study both because it has fewer presuppositions than the traditional experimental approaches and because it lends itself well to the exploration of the inner world of man. For example, in order to understand how the lived body participates in constituting its own life-world and how this life-world has its own history and special relationship to space and time, the intentional nature of consciousness must first be fully disclosed. Consequently, a presentation of different characteristics of intentional consciousness, as well as a methodological format for their disclosure, is necessary in order to establish a baseline to work from. This phenomenological baseline will serve as a foundation for the philosophical analyses of embodiment and lived experience which follows.

Precise Facts and Fringe Facts

Phenomenological descriptions and analyses yield scientific facts about man. These facts, however, are not like ordinary scientific facts. Whereas, the natural sciences deal with data that represent "precise facts," phenomenology, focuses its attention on data that are "fringe" and "subjective" in nature; both types of data, however, are bona fide and subject to operations that are scientific. For example, a precise fact in physics might be represented by a temperature device that reads 83.5 degrees Fahrenheit or, by a needle on a certain measuring apparatus that reads 0.3 ampere. Similarly, in behavior modification a precise fact might be represented by the number of responses that follow a "discriminative stimulus." A precise fact,
then, is characterized as being sensory, public, and measurable. Further, precise facts represent data that are fixed. Therefore, through specific operations, precise facts can be compared to standards that have been stipulated; and so, conditions for its presence can be specified and repeated.

Another characteristic of precise fact is that there is no emotional entanglement present; this is referred to as "ego-detachment." In other words, the ego does not identify with the fact; the ego is not projected into the fact or intertwined with it. This does not mean to say that the observing-ego has no interest in the fact; rather, that the fact qua fact is an unemotional, ego-detached event. Finally, to summarize with Koestenbaum's words:

. . . a precise fact, is a fact that does not suffer by analysis, something that is not the case in the matter of fringe facts. It is clarified successfully and rendered adequately precise by separating its atomic elements and pointing out their isomorphic relation to the experience to which they make reference.¹

Fringe facts differ from precise facts in significant ways. An examination of their differences will set the stage for disclosing the type of phenomena that this study will describe and investigate. Also, understanding, the distinction between these "facts" (precise vs. fringe) will in itself point out why phenomenology is preferred as a method for disclosing fringe data. Phenomenology is capable of describing the pervasive traits of experience, it is not concerned with

regional specialities within experience, as is the case with laboratory sciences.

A theory about man, an analysis of lived experience, and an existential understanding of embodiment all have one thing in common: they must rely heavily on fringe facts. The fact that these endeavors involve experiences that are often vague, emotional, and personal does not, however, diminish their certainty. We cannot deny the existence nor the importance of these experiences if we are searching for a genuine understanding of man. As Koestenbaum expresses in his "Paris Lectures:"

The world in which I live, my Lebenswelt, may contain extremely vague clusters of experiences; yet these experiences exist, are important, and lend themselves to accuracy, and reliability. The meaning and value of literature, poetry, and other arts are predicated on the same assumption. . . . The tendency in non-phenomenological approaches has been to ignore any experience that cannot be placed into sharp focus by terming these meaningless, or relegating these to the status of "mere" emotive ejaculations.2

We previously, commented on the nature of precise fact; let us now focus our attention on the nature of fringe facts as they are intertwined with subjective data. Whereas, an "empirical analysis" is more applicable to precise facts, phenomenology is more appropriate to examine fringe facts. As opposed to precise facts, the ego is deeply intertwined with fringe facts. With fringe facts the subject and object tend to merge; what is external and internal can no longer be easily distinguished. In this respect, the ego-involvement represents

an outward moving vector; by an act of free will the ego "attends to" a particular sense object or, "constitutes" an intentional object. Stating it in another language, the mind of man merges with the reality outside of the mind (consciousness). Such a mind-nature, subject-object, or ego-world continuum can be expressed as a Gestaltten whole or holistic fact of perceptual experience; the subject and object tend to merge together, so to speak. Consequently, any analysis of lived experience which attempts to separate the object (either an intentional object or a sense object) from the subject given to that object, distorts the Gestalt or completeness of that experience.

Besides being "outward directed" the ego-involvement is emotional. A fringe fact is characterized by a deep emotional commitment that the ego has given to the experience in question. Since an object does not have meaning in and of itself, the ego "gives" to the object part of its "bodily-being;" consequently, there is an emotional involvement in the ego-object relationship. Expressed in other terms, the "lived body" encompasses a bi-polar event which is signified by the vested interest the ego has in the object of that experience. This bi-polar event represents a dialectical monism between subjectivity and objectivity; it is a unity with distinctness, oneness with independence, and dependence with independence. Thus any mistrust or denial of either objectivity or subjectivity produces a dualistic world view which alienates man from his true sense of being-in-the-world. This latter characteristic is what makes a careful and accurate description of fringe facts very difficult. For example, the ultimate way to
describe the first-person experience of depression is during the lived moments when one is actually feeling deeply depressed and experiencing certain pains of life. Or, the best chance at describing the first-person experience of freedom would be when an individual is engaged in the free and spontaneous act of choosing among alternatives. But at the moment an individual becomes successful at describing a part or all of the experience in question, he removes himself from the immediate and lived engagement in it. It is for this very reason that we call upon phenomenology to describe the object of experience under investigation.

Merleau-Ponty provides insight to the concept of ego-involvement in his analysis of "sense experience." He gives a new dimension to this ego-object or subject-world continuum by considering the "body" as man's medium for being; the body makes actual the "meanings" and "essentials" which are the object. He points out that objects of the world are structures of being, forms of existence, or potentialities. For Merleau-Ponty color is not a mere quality, it is a "certain field or atmosphere presented to the powers of my eyes and of my whole body."\(^3\) Color is first experienced as a certain bodily disposition and only after that as a sensation.

Thus, before becoming an objective spectacle, quality is revealed by a type of behavior [in the percipient] which is directed towards it in its essence, and that is why my body has no sooner adapted the attitude of blue than I am vouchsafed a quasi-presence of blue.\(^4\)

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\(^4\)Ibid., p. 211.
When I look and listen in anticipation of a sensation, the sensible
seizes possession of my gaze or ear, and "I surrender a part of my body,
even my whole body, to this particular manner of vibrating and filling
space known as blue and red." In this respect, the sentient and
sensible are correlative; they should not be regarded as mutually
independent terms, one of which invades the other, or confers signifi­
cance in the other. "Apart from the probing of my eye or my hand, and
before my body synchronizes with it, the sensible is nothing but a vague
beckoning." To meet this beckoning the body must find an attitude
which provides the sense datum the means of becoming determinate, i.e.,
"of showing blue," "of feeling hard," etc. The body, then, is the
medium for making actual the potentialities which are the "thing" that
is appearing -- the potentiality to become blueness, hardness, etc.

Another important characteristic of fringe facts is that they
are nonnumerical; it is not possible to express fringe facts in a
manner that avails itself to mathematics or numbers. When we analyze
and describe fringe facts, physical operations such as measuring,
weighing and counting are out of place. Instead, certain non-physical
operations such as metaphors, evocative expressions, poetic language,
first-person descriptions, and various art forms are indeed relevant
to a phenomenological exploration of fringe facts. When these non­
physical strategems are authentically employed we are applying a
scientific method to fringe data. For example, when we deal with the

5Merleau-Ponty, p. 212.
6Ibid., p. 214.
concept of velocity as applied to the "mile run" in a track meet, we focus on that part of experience which can be handled with precision. We measure the time it takes for a runner to traverse a certain distance by using clocks of varying degrees of precision; we get a numerical expression for an individual's running speed. On the other hand, when we analyze "lived time" or the so-called inner sense of time, the use of a clock is irrelevant. Inner time or lived time is a fringe fact, a nonnumerical fact; it cannot be described in terms of physical operations. The doctrine of "physical operationism" does not apply to fringe facts, since our access to such data is intuitive and direct. But, since fringe facts do not pretend to go beyond the immediate and first-person data of experience, it is gratuitous to insist that fringe data are operational and precise. The point is that fringe facts are respectable facts about man and his being-in-the-world; in this respect, they have scientific relevance and import. Koestenbaum adds the "icing" to this the character of fringe facts when he states the following:

... because of the Gestalt-character of fringe facts, it is often improper to dissect the fact into something that might be called its atomic constituents. ... it follows that fringe facts suffer by analyses. The phenomenological description that is necessary in order to describe fringe facts is not the same as the analytic dissection that is needed in order to explicate and make clear precise facts.7

He further stresses that phenomenological descriptions of fringe facts

are not precise but can be accurate; representing more of an art than a science:

For a description to be precise it must have a one-one correspondence between the atomic elements of the description and the elements in the fact. On the other hand, accuracy, as used here, is a kind of psychological adequacy. Certain facts — and these are facts of particular concern to philosophy and to the development of a theory of man — do not have the characteristics of precise facts. Their description therefore is more an art than a science. . . . The criterion of adequacy used in definition and description of fringe facts is intuitive assent. In these matters precision is not present, but accuracy is. 8

For example, we can say that the inner sense of time is the matrix through which lived human experiences can be described and understood. This kind of time is clearly a fringe datum. The scientific analysis of this "inner sense" must be carried out through an existential and/or phenomenological analysis of its "fringe data."

Any number of stragems may be used to describe and communicate the meaning and value of this "inner sense;" the use of metaphors, an onomatopeia, poetic language, catalytic concepts, and the like. The following illustrations or expressions represent experiences of "lived time" (dureé):

(a) Henri Bergson, the French philosopher, has described the inner sense of time (Bergson uses the term dureé) in these terms:

There is, beneath these sharply cut crystals and this frozen surface [i.e., my perceptions, memories, and habits], a continuous flux which is not comparable

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8Koestenbaum, p. 409.
to any flux I have seen. . . . This inner life may be compared to the unrolling of a coil. 9

(b) An aesthetic description of "inner time" is profoundly expressed in the notorious lines of Macbeth:

Tomorrow, and tomorrow, and tomorrow, Creeps in this petty pace from day to day, To the last syllable of recorded time. (Shakespeare)

(c) Or, consider how the inner sense of time is experienced in relation to man's "finitude," representing man's quest for "infinite transcendence." This rebellion against one's finitude can be understood or described through different art forms. For example, Beethoven's Third and Fifth Symphonies, and Tchaikovsky's Fourth and Fifth Symphonies, represent an obvious form of rebellion — i.e., a refusal to accept man's finitude. The greatness of these works is the conviction with which they speak of man's quest for transcendence; it's almost as though man seeks and gets his divinity by sheer brute force.

Human movement, as an art form, has also been employed to express and communicate the persistent nature of man's finitude. Consider for

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example, Kurt Jooss' classical ballet, "The Green Table." This masterpiece brilliantly dramatizes both the "timeless" and "encompassing" nature of death — "death presides in this ballet, and it is the touch of his hand (death's) that closes each scene." The ballet further portrays that death is inescapable; in its silent but profound language it communicates kinetically and visually how man's being is circumscribed by his finitude. The body as it is "danced" and "postured" becomes a valid theoretical spectacle of man's inner sense of being. No other language could possibly capture the dialogue that this "art form" delivers to its audience.

(d) The psychological states of joy, euphoria, and happiness, can be understood in terms of "accelerated time." It is interesting to note, however, that if the euphoria is drug induced, time can be experienced as "slow" as it is during the state of depression or sorrow. Or, conversely, consider how the emotional states


of boredom, anxiety, and alienation can be understood and/or described in terms of their relation to pathological slowness of "inner time." In addition, when time "stands still" man experiences the eternity of the "present moment."

(e) The inner sense of time is experienced with slowness when a bicycle rider, with a turn of the head, reflects upon the vast space and boundaries once penetrated by her presence; in a matter of "seconds" (external time) she examines her past encounter with nature; speaking in terms of "inner time," however, this encounter seems like hours:

While riding I turn my head to gaze . . . reflecting vast space —— space my wheels pressed against —— space that carries my "intentional figures."

My flight is dying now . . . I am no longer free to fly. My wheels and legs are weakening . . . they feel disjointed now. These pedals . . . so difficult to push —— they don't respond. A mechanical breakdown I believe!

I feel locked in prison walls. Space is rebelling against me now. There is no openness . . . no future, . . . no boundaries to embark upon —— it's all behind me now.

But then I turn and lift my head —— forward looking now! My Lord . . . how far did "those thoughts" take me? Seems like miles, surely hours lived.
Intentionality: A Discovery About Consciousness

To answer the question "What is consciousness?" phenomenology responds, "intentionality." Intentionality signifies the fact that consciousness is directional; it is an outwardly moving search, expression, or vector towards meanings. The source of movement, the here-zone, is termed the ego, whereas the focus toward which the movement is directed, the there-zone, is the object. It is important to recognize, however, that this division of the outward moving vector into ego, movement, and object is purely an abstraction. Another fundamental meaning of intentionality is the essential "unity" of consciousness. The principle of intentionality focuses on the subject-object or ego-world continuum that is being. This principle emphasizes that neither subject nor object can exist without the other. Subjectivity means subject for an object just as objectivity means object to a subject. Thus to be, is to be the subject for an object and an object to a subject at the same time. Expressed in other terms, an object has meaning only to the extent that it is given to a subject or ego. Likewise, a subject is what it is because objects are presented to it. This essential interdependency or dialectical relationship of


13 The term "ego" as implied here can be used interchangeably with the following words: subject, mind, consciousness, and self. On the other hand it does not apply to the psychological or empirical ego.
subject and object is another facet of experience designated by the term "intentionality." Thus consciousness is not restricted to subjectivity as Cartesianism would have it, but rather, arises through the subject-object interaction.

Thus, to recognize the presence of intentionality is to realize the difference between the act and operation of thought, on the one hand, and the object which it intends, on the other. To every mental act corresponds an intentional object whose properties are different from those of the constituting act. To designate the active participation of the ego in the structuring of experience, Husserl uses the term "constitution." It is through an act of constitution (personal mode of perceiving) that the ego constructs its intentional object.

The following metaphor might help to further illustrate the nature of intentionality. Imagine a skyscraper in the night upon which numerous colored searchlights, imitating a mosaic, cast the image of a beautiful "Maltese Cross." The object of perception, the cogitatum, is the Maltese Cross. The "Cross" is evidently an intention; something meant, designed, and constituted by the perceiving subject. The Maltese Cross is not something "objective" in the sense that the skyscraper might be thought. The "intended object" cannot be measured, quantified, and analyzed according to the same standards and conventions that are applied to "sense objects." In order to understand fully the object of perception we must focus our attention and analysis on the luminous streams that is, on the cogitationes themselves. These cogitationes are the acts of consciousness that
constitute the intentional object, in this case the Maltese Cross.

Now since each individual subject or ego participates in the structuring of his own experience, another subject may or may not "attend to" the skyscraper in a similar manner. Instead of constituting a Maltese Cross, another subject could possibly perceive or imagine a different intentional object, such as: an hourglass, a tepee, a crossbow, a tetrahedron, and a hawk. In any case the imagined object will depend upon the way the subject arranges the numerous searchlights.

To some degree this act of constitution will be affected and colored by each subjects' present state of being as well as his own unique life-world.

For a more complete and comprehensive understanding of the intended object our analysis must eventually be reduced to the ultimate source behind the luminous stream; the source (ego) which is responsible for completing the acts of perception. Thus, in the above example, it is the lived body (embodied ego) who participates in structuring and composing the "Maltese Cross;" this image or intended object becomes real through the acts of perception which the ego performs. As an embodied-ego, I attend to the reflected searchlights in such a manner that meaning emerges: the meaning being represented in the intentional object, the Cross. The totality of this experience is encapsulated as my own "personal gestalt;" the skyscraper representing the background, while, "the beautiful Maltese Cross" is the figure which I simultaneously, construct and focus upon.
The Phenomenological Epoché

"Epoché" is the Greek word for "bracketing." The method of phenomenology consists of focusing on any part or all of experience, and then observing, analyzing, abstracting, and describing that experience by removing myself from the immediate and lived engagement in it. The experience in question must be observed from a distance; that is, in a state of reflection. Thus "to bracket" means to put certain beliefs out of action or consideration. For example, we may choose to bracket the practical or scientific implications of an object of experience. By doing so we suspend any judgement and disregard our beliefs that concern the practical or scientific affairs of the event in question. Only through distancing, bracketing, and reflecting can we see an object as it is in itself; that is, as it appears to the perceiving subject. The importance then of the phenomenological epoché is that it allows us to divorce an object from the projections of practical reasoning and from the interpretations of our synthesizing consciousness.

An illustration may help to explain the difference between a natural or straightforward experience and that same experience "bracketed." Let us imagine how a particular movie film may be experienced from different perspectives. On the one hand, I may choose to simply watch and enjoy the movie, while later, I may decide to analyze this same movie for its technical, aesthetic, or social aspects. When I simply watch and enjoy the movie, I find myself "becoming one" with it; in other words, I become totally engaged and emotionally involved in the movie. Only later am I able to disengage
myself from the straightforward experience of the film. By "stepping back" from the film I am able to dissolve my embodiment with it; I am no longer "taken up" with its illusory world and content. Consequently, to truly analyze the movie I must bracket the reality of the film's content by detaching myself from it. Only then am I able to examine the film in its technical, aesthetic, or social sense; rather than as a real state of affairs in which I actively participate. Thus, in the natural or straightforward experience of the film, I view the events as happening to me or occurring around me. But, when I "bracket" this experience, I am able to see the film for what it really is: an illusion. Therefore, film criticism and film analysis should invariably involve "bracketing."

Bracketing the "natural" involvement with the film is not only necessary for aesthetic appraisal and technical evaluation, it also enables us to analyze our personal mode of perceiving and reacting to the film. In this respect, we begin to analyze something that is even closer to us than the object of apprehension: the act itself. By examining the "act of perceiving" we disclose an intimate relationship between the act (cogito) and the object (cogitatum). It is the "act of perceiving" that synthesizes the object. The object, then, is said to be an intention; the object is meant or constituted by the act. Thus through an act of apprehension we construct or design an object that is both personal and unique to our own way of "being." Through what Husserl calls "successive reductions" our focus can retreat from the object (cogitatum) and act (cogito) to rest finally on the subject or source of apprehension itself (ego). When the ultimate locus of
apprehension has been reached we experience the true source of knowledge and constitution; Husserl refers to this ultimate source as the "transcendental ego."

The "Horizons" of Intentionality

The "horizons" include an important concept in understanding the structure of intentionality. Significant similarities can be drawn between Husserl's notion of "horizons" as part of intentional experience and William James' notion of "fringes" in the stream of thought. Husserl refers to the concepts of potentiality and dispositional properties in order to explicate the nature of "horizons." His position is, in effect, that potentiality is an aspect of the experience of any object. For example, the potentiality of sugar to dissolve in water is, in a real sense, part of the total experience associated with the object "sugar;" the "sugar" I intend or apprehend. Similarly, the dispositional properties of objects have their own unique presentational structure; this structure involves a mixture of remembrances and anticipations. I remember seeing sugar dissolve in water; I remember reading in chemistry about molecular interactions of sugar and $\text{H}_2\text{O}$; and consequently, I anticipate that my tacit predictions about sugar will be confirmed. All of the above are important items in my apprehension of sugar. Thus the potentialities or dispositional properties that comprise the tangential and circumscribed structure of

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an object constitute its horizons. Horizons, then appear in every act of perception (cogito) or experience and comprise a mixture of remembrances, associations, expectations, anticipations and predictions. All of these items represent a part of experience other than what is ordinarily referred to as immediate presentations.

Likewise, in order to understand and describe experiences of the lived body these potential and dispositional properties must be taken into consideration. Take for example, the lived experience of "jogging." The experience of jogging has both universal and personal characteristics that comprise and design its meaning structure. Too often, however, only the universal characterizations (objective elements) are considered when this lived experience is described or analyzed; particularly, in the world of education. A traditional analysis or description of jogging might include the following biomechanical or physiological considerations: (1) how the body responds to laws of mechanics; i.e., as a system of weights and levers, (2) how force is supplied by the extensor muscles of the driving leg, (3) proper angle of the body for reducing air pressure and increasing the forward component of force, (4) how speed is increased by shortening the levers (bending the knees), (5) how a "training effect" is accomplished and maintained; i.e., increasing the total blood volume and delivering more oxygen to tissues. The above represents certain objective components of jogging; they are special in their own right as they contribute specific knowledges for the understanding of this movement form. They do not, however, comprise the totality of the lived experience of jogging.
Other properties that are unique and personal to each individual jogger must also be considered. These personal components are the "dispositional properties" or "fringes" that involve a mixture of remembrances and anticipations as well as certain affective and intentional properties that flavor any lived experience. Consequently, for a more comprehensive understanding of jogging we need to expand the concept of this experience to include the "horizons" that circumscribe its meaning structures. A bona fide attempt to disclose some of the "horizons" of jogging might include an analysis of the following experiential considerations: (1) what emotions are elicited by this movement experience? (2) how do the movements feel? (3) what components of "being" are expressed in this experience? (4) what remembrances, anticipations, and assumptions do I bring to this lived experience (as an embodied subject)? . . . Are my tacit predictions and anticipations confirmed? (5) how does the "silence" of jogging (referring to the inner sensations, moods, impressions, feelings, kinesthetic perceptions, etc.) become a part of my body percept? . . . How do I reflect upon this "silence" once it is incorporated into my "storehouse" as past experience? (6) by changing my "perceptions" of jogging am I able to alter the structure of this experience? (7) what happens to my imaginative processes during this experience? Have I ever caught myself creating and imagining different fantasies? . . . Do these imaginative creations have any therapeutic value for me? (8) does this experience usually bring forth pain and muscular tension or do I experience a general state of relaxation or euphoria?
To summarize, horizons are essential in understanding the intentional and dialectical nature of lived experience. Unless I am clear about the horizons involved in perception, the object that I intend in my experience is incomplete; in the above case the horizons enlighten the subjective and inner experience of jogging. If we look upon sense data as three-dimensional, we can say that horizons add a fourth dimension; they give depth to the perception. It is this fourth dimension that allows us to come in closer contact with our own life-world as well as the personal world of another human being ("Thou's" life-world). The fourth dimension also reveals how my actual perception of an object can differ remarkably from that of another human being; my embodiment may bring something quite unique and different to a particular experience; or, "my ego" may constitute a particular experience in a different manner from the way "Thou's-ego" does. Kleinman seems to be referring (indirectly) to this fourth-dimension when he so profoundly expresses that:

Too often as teachers we lose sight of the fact that the world we view is not the world the student is experiencing. We must be more aware that each human being comes to grips with a world that is his own personal world; a world that is experienced in a personal and unique way; a world that is full of possibilities in terms of his bodily being in it.  

CHAPTER III

THE EMBODIED SOCIAL EXPERIENCER

The individual cannot become human by himself. Self-being is only real in communication with another self-being. Alone, I sink into gloomy isolation—and only in community with others can I be revealed in the act of mutual discovery.

— Karl Jaspers, On My Philosophy

Introduction

As embodied subjects we live in the everyday world and, more often than not, we assume the existence of a lawful external world that conforms to our own beliefs and understandings. Even in our treatment of language as a universal cultural medium, we tend to rely on its mere technical aspects while negating some of its broader meaning contents. We have a tendency to forget that the terms, phrases, and forms of language, in themselves, amount to a kind of pre-interpretation of the world named in these terms, characterized by these phrases, and described with the help of these grammatical and syntactic forms. In addition, these terms, phrases, and forms are endowed with particular meanings because they are surrounded by certain emotional and associational fringes—thus, language too has its "horizons." Some of the additional and superimposed meanings of our language system are essentially private and often particular to one person or a small
circle of intimates (individuals joined together in a common bond or because of similar "life spheres" — i.e., professional, political, geographical, etc.

These "personal horizons" and "private meanings" are by no means, restricted to our medium of language. They are also a part of the non-verbal and self-referential dialogue which takes place when an individual, through the language of reflection, examines certain of his own lived experience; since each person sees and experiences the world in and through his lived body. However, the meaning-interpretations of lived experience, like those of language, are often overlooked and taken for granted. For example, in the simple and natural process of living we directly experience certain acts as meaningful and significant. These acts, however, involve lived experiences which are affected and colored by each individual's own unique life-world, encompassing his past experiences as well as his present anticipations, expectations, and the like (in general, one's personal way of apprehending the future).

Thus, we encounter a problem when interpreting lived experiences. As a part of our natural outlook on the world, we frequently take for granted that others, too, directly experience their actions (lived experiences) as meaningful in quite the same manner that we would if we were in their place. For example, since the "I" finds a particular art form kinesthetically pleasing and stimulating, so should his fellow beings. In essence, we have a tendency to believe that our meaning-interpretations of the other's lived actions are, on the whole, correct.
Because we get so engulfed in our competitive and fast-moving social world, we often fail to step aside and reflect upon many of our own ongoing experiences and lived moments. As a consequence, we lose sight of our own actions and behavior: our life-worlds become blurred with superficial activities, those that have meaning only to the extent that they fulfill certain pragmatic concerns. We become so wrapped up in completing one project and moving on to the next that we not only fail to really understand and listen to our fellow embodied-beings, but we also fail to understand and listen to our own bodies as they are concretely lived. And perhaps what is even more unfortunate, as we become so taken up with this "worldly engulfment" (the "externals" of the world) we bypass and even reject various opportunities for meaningful encounter: meaningful moments shared with others as well as with our "selves."†

When this immersion occurs, we may react in several ways: we become so taken up with getting ahead in the world that we lose touch with our own inwardness, we become so involved in completing one particular goal or project that we lose sight of comprehending the "process" and for that matter life itself, or we make hollow and incorrect assumptions and presuppositions regarding the lived experiences and behaviors of other embodied beings. In these ways we

†An encounter that is self-referential might include: (a) acts of peaceful solitude—a walk in the forest, an act of meditation, a bike ride, etc., (b) acts of reflection—as when we give meaning to significant lived moments or take stock of our own actions and ways of being-in-the-world, and (3) acts of self-expression—engaging in certain art forms like painting, sculpturing, sport, dance, etc.
jeopardize our opportunity for genuine meaningful existence per se. And what is even more important, if and when any such actions do occur, they have a way of taking revenge either on the "general flux" of one's own life world or that of the other's life world. This revenge is manifested in different modes of being, shown by the following examples:

1. One becomes so overwhelmed with his own pragmatic concerns and projects (i.e., increasing his material wealth, increasing his professional, political, or social status, adding even more "fringes" to his list of luxuries, and the like) that he loses sight of his own subjectivity or the inner sense of "who I am." At this level of identification the paradigm is no longer "I am my body" but, rather "I have a body." One becomes out of touch, so to speak, with his own bodily feelings, perceptions, and sensations. To one degree or another he disassociates himself from his body. And since the I is not "his body" he is no longer responsible for any of the following locutions:

   a. to say that "my body experiences pain," is to say that "I experience pain."

   b. to say that "my nerves are taut," is to say that "I am nervous."
c. to say that "my body is stuffed and uncomfortable," is to say that "I have over-indulged."

This detached view of the body reflects an instrumentalist or mechanical notion toward being-in-the-world. The body becomes something external to "myself": sometimes it is an obstacle to overcome, while at other times it is an instrument to be used and manipulated. The body as objectively known represents a breakdown between the physical and mental components of one's being — the continuity that once existed between the mind and body is now broken or ruptured. When the lived body becomes the body-as-object one's feelings and emotions are disowned or repressed. At this level of awareness it becomes easy for man to lose sight of his own values, worth, and inwardness. Essential to successful living is the sense of subjectivity or personal identification that comes with the ego's commitment to, and harmonious relation with the body — therefore by "giving up" the body the ego not only relinquishes a part of its own subjectivity, but also opportunities for authentic and meaningful encounters with the world. The manner in which the ego identifies with the body is particularly important because philosophical examination discloses an area of freedom in this attitude of being.
2. Fellow embodied beings are treated as simple corporeal objects existing among other objects or as "tools" for the purpose of accomplishing one's own pragmatic needs and concerns. At this level of identification the I is no longer motivated to encounter the other for his sense of subjectivity but, rather, the other is looked upon as an embodied object which represents or possesses certain resources necessary for the fulfillment of I's own personal and pragmatic needs. Thus the I is motivated to encounter the other in terms of what the other has to offer. Even though the other may be open to authentic encounter, the I is not. In other words, the Thou is honored by the I in tongue but is far removed from him in heart. As such, the I engages in the handshake and even in dialogue on a purely objective and superficial level. In short, the I projects a form of inauthentic behavior which has potential for showing up in his own life world as well as Thou's. Unfortunately, when I's inauthentic actions do penetrate the life-world sphere (either his own or Thou's), they do so by producing "negative ripples" and "rough currents" that are often difficult to control and overcome.

1 These examples reflect the writer's personal interpretations.
The previous statements clearly emphasize the interest this study has in the body, particularly, as it is lived and expressed through different modes of being-in-the-world. These modes of embodiment, in return, reflect the "ripples" and "currents" of one's inner-world-of being.
Introducing the "Temporal Component" of the "Present"

Lived experience involves a process of arriving from a past and moving into a future. In other words, the lived body's experiential field has the character of being imbued with a past — that is, a living past which continues to impregnate the present and contributes to its significance. In this respect, the present retains the past. Correspondingly, the present anticipates the future. This anticipation marks out possible lived configurations of perception, thought, action, and feeling yet to be realized; therefore it too contributes to the structure of meaning which surrounds the present. These "pushes" and "pulls" of the past and future interpenetrate the present and produce a dynamic and fluid quality within the fabric of all lived experiences. Consequently, to speak of lived experience as a process is to recognize its temporal resonance. Schutz gives special attention to the "temporal resonance" of lived experience. In so doing, he elucidates the retentions and protentions of lived experience.

Retentions represent certain recollections, memories, remembrances, reproductions, or images of past lived experiences. Memories, recollections, etc. of past experiences become interwoven into one's life-sphere and therefore are retained (in varying degrees of clarity) as a part of one's body schemata. On certain occasions these retentions
may be called upon (consciously stimulated) by the embodied subject because of a particular project, motivation, or need that he is presently experiencing. When this occurs the memory or image in question is illuminated as a retentional figure which the individual can refer to for various reasons. In this sense, retentions encompass the act of looking back on an experience which has already expired. Retentions, therefore, represent experiences which are apprehended, intuited, marked off from one another, brought into relief, etc.; the experiences which were once constituted as phases within the flow of duration now become objects of attention as constituted experiences. When, by an act of reflection, I turn my attention to a lived experience, I am no longer taking up a position within the stream of pure duration — I am no longer simply living within that flow. What had first been constituted as successive phases (one melting into the next) as they were being lived through, now stand out as a full-blown experience that the body has "blueprinted" and retained in the form of retentions.

Whereas retentions encompass the act of looking back, protentions represent the act of looking forward. Thus protentions of lived experience include one's expectations and anticipations of the future; all "intentationalities" of consciousness which are future oriented are circumscribed with protentions. When one anticipates the future in the ongoing process of action (in the gradual unrolling of experiences in spontaneous activity) his protentions are "empty" and lack the proper "filling-in;" this occurs when a performer is striving toward a goal and seeks to bring it step by step to concrete realization — after each step the actor spontaneously anticipates the next step. However,
when one anticipates the future by phantasying a future act or project as having already been completed (in the future perfect tense) his protentions are "filled-in"; these protentions are (at least to some degree) already determined and fulfilled.  

This study will focus upon the concepts of retention and protention for the following reasons:

1. they represent significant horizons of lived experience,

2. they play an important role in such acts as: phantasying, projecting, imagining, and reflecting; these acts have implications for learning and rehearsing specific motor skills and/or phases of movement routines,

3. they involve intentional acts of consciousness which impregnate the body — — reflecting the way one is living and being his body, and

4. an understanding of these components may stimulate the reader to examine the way he is perceiving and interacting with the world (retentional reflection); to use his freedom and protentions to project possible ways of changing undesirable and inauthentic behaviors, thus reducing the dissonance that circumscribes such behaviors.

2A more detailed analysis of protentions will follow in this Chapter. This study will deal more extensively with the "protentions" of lived experience. However, since retentions and protentions are so intimately interwoven, to speak of either one of these components is to have consideration for the other.
The "Lived Body" as Future Directed: A Concept of Protention

According to Schutz, every action is a spontaneous activity oriented toward the future. This orientation is a property of all primary constituting processes, whether they arise from spontaneous activity or not. In other words, each process of consciousness contains within itself intentionalities of lived experience that are directed toward the future.

"Protentions" into the future are a part of every memory, and while acting in the everyday world they merge with retentions. Therefore, in the broader sense, reflection is not confined to retention and reproduction, but must also include the protentions of lived experiences. According to Husserl, "every primordially constitutive process is animated by protentions, which . . . constitute and intercept what is coming, as such, in order to bring it to fulfillment." This type of anticipation is referred to as a "primary protention" since Husserl implies that it arises from spontaneous activity —— in other words, these "protentions" are yet to be fulfilled in the sphere of human action or lived experience. In this sense the protentions or

3In accordance with Husserl and Schutz, acts of consciousness that would not be classified as "arising from spontaneous activity" might be any of the following: reflection, projection, reproduction, imagination, and the like; in principle, these acts to not involve forms of external or overt action.


5The terms "primary protention" and "secondary protention" has been "coined" by the writer in order to distinguish two types of "anticipation" that Husserl and Schutz have acknowledge in their respective theories.
anticipations may or may not become a reality in the ongoing process of action — action that rolls on phase by phase until the outcome of the-anticipated-project is finally achieved. Thus primary protentions carry with them open and vague horizons that may or may not be fulfilled when the anticipated event occurs in its uniqueness. If the event or anticipated action does occur, it then becomes another component of being that is added to one's life world.

Now there are also "secondary protentions" but these do not appear in a form of spontaneous action. These anticipations may arise, however, in various "acts of projection" where in principle a project is carried out independently of all "real action." For example, secondary protentions might appear as anticipations that encompass a reflexive-look toward the future — such as when one pictures or "projects" a series of events (comprising either a plan, goal, project, etc.) by various "acts of imagination." Therefore secondary protentions are never empty but rather contain specific content. This is so because the completed act is pictured in fantasy as having been completed. Thus, while a primary protention merely "presents" what is coming, a secondary protention "represents" and "fills in" what is coming.


Husserl clearly states how every "lived action" necessarily involves anticipation of the future — in doing so he gives perspective to a primary protention:

In every action we know the goal in advance in the form of an anticipation that is "empty," in the sense of vague, and lacking its proper "filling-in," which will come with fulfillment. Nevertheless, we strive toward such a goal and seek by our action to bring it step by step to concrete realization.⁸

In this respect one's action is defined as a type of behavior which anticipates the future (the intended goal) in the form of a vague protention. The future in this case would be that which is to be realized through action, in short, the act or project to be completed. Thus action is the execution of the projected act; it involves immediate experience or spontaneous activity. This immediate experience is surrounded by its aura of expectations, but these are empty and unfulfilled protentions. Sometimes these protentions may seem to be "filled-in:"

for instance, when competing in his contest the hurdler may experience definite immediate expectations as he proceeds to jump and transcend each approaching hurdle. Since these expectations are influenced by the immediate project or plan the hurdler has in mind, they do not become completely filled-in until the act is finally completed. For example, the hurdler anticipates jumping over his "barrier" (the hurdle) with the lowest possible trajectory and with his trailing leg held at a certain angle. These "expectations" are brief "flashes" that spontaneously come to mind just prior to the jump or project itself. Since they relate directly to the future project

⁸Husserl, Ideas, p. 216-17.
they do not become filled-in until the act is finally completed; only then are such "expectations" either confirmed or disconfirmed. A primary protention then appears as "empty" and "unfulfilled" and occurs in the constitutive process of unreflected-upon action; or, in the gradual unrolling of experience.

As soon as the intentional glance lights upon the action, the situation becomes different. At this point the action is contemplated as if it were already over and done with — or, as Schutz would express, already "fully constituted." It might be that only one phase of the action is "fixed" or "focused upon" by the reflective glance; as such, it is this phase which appears as completed. Consequently, in an act of reflection (or when one remembers or phantasizes) protentions are never expectations which are still empty and determinable. Rather this type of protention bears the mark of fulfillment and is always "filled in" with some degree of clarity. It is this secondary protention which is to be distinguished from one (primary protention) which exists in the primordial Now and Yet to be filled in.

A secondary protention can be further explicated by referring to the intentional act of imagining. When one engages in acts of imagining, he projects or phantasizes action which in principle is carried out independently of all lived experience — that is, the projected act never appears externally (as a sense object) to the eyes of the observer. In Schutz's words:
Every projection of an action is rather a phantasying of action, that is, a phantasying of spontaneous activity itself. It is an intuitive advance picturing which may or may not include belief, and if it does can be positively or negatively or with any degree of certainty.¹

For this reason, when the actor imagines or phantasizes a series of events (an act) he is able to "fill-in" every action according to his own will; as such, phantasies are created and intuitive representations and consequently encompass secondary protentions. Schutz provides additional insight to both the temporal and intentional characteristics of projecting when he states that:

... the actor projects his action as if it were already over and done with and lying in the past. It is a full-blown, actualized event. ... Strangely enough, therefore, because it is pictured as completed, the planned act bears the temporal character of pastness. The fact that it is thus pictured as if it were simultaneously past and future can be taken care of by saying that it is thought to be in the future perfect tense (modo futuri exacti).

To illustrate the point we have just made, let us recall that Tiresias in Oedipus Rex was able to see his dire predictions as already having come true, able to see them with all the vividness of remembered events. Yet do not forget that he saw them as future events. If he had not been able to foresee the events as completed, he would have been merely forecasting from known tendencies and would then have been no true prophet. But if he had not seen them as being yet in the future, he would have been no prophet but a mere historian.¹⁰

The above illustration clearly defines the temporal character of projection: in particular, it illuminates the reflexive-look that is future-directed in all phantasized action. But, there is also

¹⁰Ibid., p. 61-62.
expressed here (in a naive and unintentional way) an important underlying concept of embodiment. For example, it is subtly implied that phantasies and other imagined acts are lived and expressed in the body as well as the mind, for the secrets of the mind exist simultaneously in the "flesh"—that is, consciousness continually impregnates the body. For if Tiresias in *Oedipus Rex* was really a true prophet—that is, if he was truly capable of constructing his dire predictions as already having come true—then he did so in his own intentional acts of consciousness. If so, then it becomes evident that Tiresias was living and existing those imagined acts in his body as well as his mind.

Tiresias' predictions were lived according to the particular way his Ego "constructed" and "intended" them. For example, if his Ego were highly motivated and interested in one of his project predictions, then the series of projected acts probably appeared with vivid horizons and clear cut results. In a sense, as an embodied experiencer, Tiresias became the writer, producer, and director of his own play; consequently, his Ego was free to create each scene according to its incarnated will. Now, throughout this entire production his body was by no means assuming a passive role; rather, it was actively creating, sensing, feeling, and perceiving each individual act that the ego was imagining. In fact the body was completely immersed in being the play, and in this sense it embodied its own production.
Intentional Removal of Protentions: An Experience of "Oneness"

The "oneness" of mind and body which Tiresias experienced while phantasying, can be similarly experienced in acts of meditation. In meditation, however, the embodied ego intentionally sets out to avoid the natural process of anticipating the future. The ego's protentions are purposefully put aside, so to speak. In a sense, the embodied ego attempts to temporarily suspend the "temporal resonance" which predominates in his active and worldly way of being. He does so by directing all of his life forces toward the particular Here and Now which he is experiencing; in this sense, the past and future components of his embodied-being are put aside.

This total involvement in the Here and Now is accomplished by "intending" certain acts of consciousness and by successfully employing the phenomenological epoché—such as "bracketing" one's pragmatic concerns and objectivities of the world, protentions, memories, and emotional attachments. Thus, bracketing is necessary in order to reach the ultimate state wherein the transcendental ego experiences itself as totally distinct and dissociated from the objects and objectivities of the world. In addition, in order to experience this pure state of being, not only must one's protentions and recollections be temporarily suspended, but also the mind and body must be intimately interwoven; since "I am my body," the essence of being will be experienced only when the mind and body are meshed together in the "oneness" which they are.
This "oneness" is manifested or shows itself in the lived body. For example, when the ego is finally successful in disassociating itself from the outer world, a profound state of tranquility and peacefulness begins to prevail — things begin to slow down and a certain calmness is experienced. Now as the Ego experiences this inner peace, so does the body; this is manifested in different bodily states which undergo significant changes. The fact that these bodily changes actually occur (during the meditative act itself) has been "scientifically" proven\(^\text{11}\) by comparing certain physiological measurements: oxygen consumption decreases, skin resistance (an indicator of stress) increases, there is a marked decrease in blood-lactate level, a slowing of the heartbeat takes place, and intensification of slow alpha waves with occasional theta-wave activity occurs. In this respect, the Ego's conscious meditative acts, are perceived, felt, and signified in the body as they are lived.

Contrary to this experience of oneness, an individual may choose to reject or deny the body during certain meditative exercises or yoga practices; keeping in mind that there are different forms of meditation and that the philosophy of being underlying these forms vary significantly. For example, when the ascetic meditates, his primary objective is to dissociate his body from his ego. He has trained himself — as is true also with the extreme Stoic or Cynic — to declare that bodily occurrences do not happen to him. What the ascetic

1\(^\text{Drs. Benson and Wallace through experimental studies have pointed out the impressive bio-physical impact of transcendental meditation; this impact is clearly manifested via the meditator's body; see: (Robert Wallace and Herbert Benson, "The Physiology of Meditation," Scientific American, Vol. 226, no. 2 (Feb., 1972).}
is saying is that he the ego is not the body. What happens to the ego can be fully controlled. What happens to the body cannot be similarly controlled. What happens to the body is thus experienced and interpreted as occurring to something that is distant from the genuine self that concerns the ascetic. In the extreme case, the ascetic (or stoic) does not care whether he lives or dies: his body, at least symbolically, has already experienced death. Thus to someone who believes that being exists in the body, it seems paradoxical and even absurd when the ascetic sets out to reject his body in order to experience the pure Ego which he is, for rejecting one's body is the same as rejecting oneself.

Speaking phenomenologically, the lived body experiences introversion in an effort to focus on the transcendental ego and apprehend how it is detached from the rest of the world, disclosing one's "inner being" or the sense of "who I am." However, the detachment necessary to fully experience the phenomenological epoché cannot be acquired by theoretical and intellectual means only. Since the difficulties in the way of understanding the transcendental ego are due to the emotional cathexis¹² that this ego has exercised on the world of objects, that cathexis can be removed only through the body as it is lived; for it is "the body" (intertwined with the ego) which incorporated these objects and emotional ties in the first place.

¹²The act whereby an individual "appropriates" or "identifies" with an object — be it a physical, affective, emotional, conceptual, or imagined object. For example, the ego may appropriate the inner experience of pain or kinesthesia so that it becomes a component of his embodiment. Some individuals identify with material objects claimed as their personal property — i.e., one who identifies with his: automobile, bicycle, tennis racket, walking cane, coffee cup, or any other worldly object. If this identification is intense, the object becomes incorporated into one's transcendental sphere of being.
MOTIVATIONAL UNDERSTANDING OF LIVED EXPERIENCE

The "In-Order-To" Motives and the "Genuine-Because" Motives

As we focus upon the active and dynamic aspect of one's life-world we become concerned with certain forces behind one's embodiment and his expressive acts. Thus proceeding to the subjective driving forces behind lived experience, we encounter Schutz's "two-pronged" theory of motivation. On the one hand, embodied beings act from goal-directed motives which reach out into the future. Schutz termed these as "in-order-to" motives. On the other hand, embodied-beings have reasons for their motives, which are anchored in past experiences, and as such are incorporated into one's embodiment. Schutz termed these as "because" motives. Throughout his theory of motivation Schutz insists that the subjective meaning of motives must be clearly distinguished from their objective meaning. The following analysis will attempt to illuminate the "motivational context" of lived experience.13

When considering the meaning-context of behavior the concept of "motive" must be understood in terms of the following perspectives: (a) that context of meaning which the actor subjectively feels is the ground of his behavior, and (b) that context of meaning which the observer supposes is the ground of the actor's behavior. For the time

being, we shall be concerned with the motive which seems to the actor himself the meaningful ground of his behavior. In order to understand what Schutz means by the in-order-to motive versus the genuine-because motive, this analysis focuses primarily on the sphere of the solitary ego.

According to Schutz, any act or series of successive acts which is future directed has as its basis an "in-order-to" motive. Expressed in other words, every action initiated in terms of an "in-order-to" motive is carried out according to a project that is phantasized in the future perfect tense. Since in reality the project has not yet occurred it is either phantasized, imagined, or anticipated. As such the unity of one's successive acts (comprising one's lived experience) is constituted exclusively in terms of a project; one's acts are performed then "in-order-to" accomplish the anticipated project. Schutz illustrates how the "in-order-to" motive functions in the following example:

Suppose, for instance, that I want to talk to a friend of mine who lives just around the corner. To do this I must get up out of my chair, a process involving all sorts of muscular tensions and relaxations; I must go through the next room into the vestibule of my apartment, then down the steps and around the corner to my friend's house. Now if anyone I meet on the way should ask me about the "rational basis" or "meaning" of my trip out of the house, I shall answer that I am going to look in on A, who lives around the corner, and see if he is home. The "motive" of all the successive acts just described is the project of my visit to A, because the final aim of my action is to talk to him; all the other acts are intermediate aims oriented toward the final one. However, since I have devised the plan to call on A, in other words, since I have phantasized in the future perfect tense that we
were talking together, the action which leads up to this
goal exists within a meaning-context for me.14

The actor's acts are motivated by his "expectations"; as such, his motivation is defined within the meaning-context of a "future-directed" project. In short, the "in-order-to" motive is what gives each successive action its orientation and meaning.

Whereas the "in-order-to" motive explains the act in terms of the project, the "genuine-because" motive explains the project in terms of the actor's past experiences. An illustration may further explain the difference between these "motives." In terms of the in-order-to motive: "I open my umbrella in order to keep from getting wet."15 In this case, my action stems from the project itself; the project encompassing the "idea" that it is unpleasant to get wet. In other words, the concept that I have of the project is what motivates me to pursue a particular course of action.

Now in terms of the "genuine-because" motive, "I open my umbrella because it is raining."16 This type of motive has its meaning-context in terms of one's past experience. Keeping the same example in mind, the "genuine-because" motive can be described (hypothetically) by the following sequence of acts: first I perceive that it is raining, then I remember that I could get wet in the rain and become susceptible to catching a virus, and finally, if all this occurs I will experience pain and discomfort —— what's more, because of my illness (cold) I


15Ibid., pp. 91-91.

16Ibid., pp. 92-93.
may even have to disengage myself from certain significant projects. Thus, after reflecting upon my past experiences I am now motivated to plan an appropriate preventative step, whether this be spreading my umbrella, running for shelter, or taking a risk to go uncovered.17

My past experiences, then, are instrumental in explaining why I "constitute" the project of "opening my umbrella," the constituting processes being motivated by the "genuine-because" motive. Once this much is accomplished, the "in-order-to" motive begin to take effect;18 it motivates the act (which is being constituted or phantasized at the moment) to take place. However, at the moment the "in-order-to" motive begins to take over, "my past experiences" are simply taken for granted; instead, my entire orientation is now directed toward completing the project. Schutz summarizes the above differences in this manner:

In the in-order-to relation, the already existent project is the motivating factor; it motivates the action and is the reason why it is performed. But in the genuine-because relation, a lived experience temporally prior to the project is the motivating factor; it motivates the project which is being constituted at the time. This, then, is the essential difference between the two relations.19


18The in-order-to motive does not always follow the genuine-because motive. For example, one may be motivated to pursue a project without having reflected upon his past experiences that may have been influential in creating the project. Perhaps only after the project has already been completed does the performer decide to "step-back" and take a look at his motive(s) for pursuing the project (genuine-because motive).

Together, the in-order-to motive and the genuine-because motive can be used as an interpretive scheme for understanding subjective experience, keeping in mind, of course, the interdependency of these motives. A couple of points need to be stressed, however, whenever this interpretive scheme is applied. First, it should be realized that the interpretive scheme itself is dependent upon a particular Here and Now. For example, when the because-motive is in operation, the act of reflection itself is a free act of the ego during which the ego "singles out" and recognizes sequences of a lived experience in a particular "meaning-context." Consequently, the meaning-context itself may vary each time the Ego looks back upon the lived experience from a new Here and Now. Also, no lived experience can be exhausted by a single interpretive scheme; rather, every lived experience is opened to different interpretive schemes without in any way detracting from the identity of its intentional nucleus.

When the moment comes to explicate a lived experience, one interpretive scheme can be freely chosen among many, recognizing that another perspective might also be employed to unravel certain layers of meaning. The real point to be made, however, is the following: the purpose of employing any one of these schemes is to carry us beyond a mere observational understanding of the lived experience in question, that is, to look beyond one's overt actions in order to disclose the motives behind such actions. Further, it is presupposed that by understanding the "motivational-context" of the lived experience our analysis of subjective meaning will have a higher degree of scientific clarity. For example, when certain problematic behaviors are analyzed
In terms of their motivational-context the motives and reasons for one's behavior are illuminated; consequently the individual involved can now work on authentic ways for changing or eliminating his undesirable habits and/or behaviors. In addition, when applying an interpretive scheme to lived experience the body can be viewed as a "field of expression" for one's "inner world" (be it I's body or Thou's body); the lived-body, then, would represent the doors to "inner space."
Intersubjective Understanding: The "I" and the "Thou"

Since Thou exists as an embodied experiencer, he performs intentional acts that reflect different realms of meaning; he selects certain items (intentional objects) from his stream of consciousness and interprets these items by placing them within one or another context of meaning. The Thou perceives as whole units intentional acts that took place step by step, thus laying down meaning contexts in layers. Consequently, the Thou builds up his own world of experience, and his life-world, much like my own, always bears upon it the mark of the particular moment from which it is viewed. In other words, Thou interprets his lived experiences, he gives meaning to them, and this meaning is intended meaning. Or, to be even more succinct, Thou also has a body and his "being" exists in and through this body. Schutz explains Thou's existence as a "fellow being" in these terms:

The Thou (or other person) is conscious, and his stream of consciousness is temporal in character, exhibiting the same basic form as mine. But of course this has implications. It means that the Thou knows its experiences only through reflective Acts of attention. And it means that the Acts of attention themselves will vary in character from one moment to the next and will undergo change as time goes on. In short, it means that the other person experiences his own aging.20

Since man exists as a social being and since he encounters other embodied subjects, the intended meaning of the other self gives significance to this study. Thus, Thou's lived experience is also of interest to me; born into a social world without question I encounter the "other self." However, the postulate of comprehending the other person's intended meaning of lived experience remains at best a limiting concept. This concept, for example, "means that I am to explicate the other person's lived experience in the same way that he does." But such a postulate seems somewhat dubious as it implies that I can observe the subjective experience of another person precisely in the manner that he does. It also presupposes that I myself have lived through all the bodily sensations, conscious states, and intentional Acts wherein this experience has been constituted. But this could only happen within my own life-world and in my own acts of intention to the particular experience in question. And further, as Schutz has explained:

... this experience of mine would then have to duplicate his experience down to the smallest details, including impressions, their surrounding areas of protention and retention, reflective Acts, phantasies, etc. ... I should have to be able to remember all his experiences in the same order that he did ... I should have had to give them exactly the same degree of attention that he did ... my stream of consciousness would have to coincide with the other person's which is the same as saying that I should have to be the other person.22

These statements indicate that subjective experience is unique to the individual experiencer. In addition, they point out that lived


experience is private and constituted within the inner stream of consciousness of each individual; in the strictest sense it is inaccessible to every other individual. These conclusions, however, do not imply that one can never understand another person's experiences. Nor do such conclusions assert that Thou's lived experience is meaningless or for that matter totally inaccessible to another. Rather the point to be made is that the meaning I give to Thou's experiences cannot be precisely that meaning that he gives to them upon reflection.

How is it, then, that I come to understand Thou's lived experience? Further, what differences occur, if any, in the interpretive processes when I focus upon Thou's lived experience as opposed to a lived experience of my own? We have already discussed how the reflective glance singles out my own lived experience and constitutes it as meaningful. Thus, the subject that concerns us now is Thou's lived experience and the realms of meaning it may encompass.

First, the fact that Thou also exists in the world as an embodied-being is what makes it possible for me to observe and interpret his ongoing experience. In other words, by way of Thou's lived body I am able to obtain at least an indirect access to his "inner being." Thus, I can say that I perceive the other's experiences if I do not imply that I directly intuit them, but mean rather that I grasp them with the same perceptual intention that I grasp any other intentional objects. Husserl refers to this type of perception as "taking notice of;"

The listener notices that the speaker is expressing certain subjective experiences of his and in that sense may be said
to notice them; but he himself does not live through these experiences — his perception is "external" rather than "internal." 23

This kind of perception is signitive 24 in nature; for example, hypothetically it is quite possible for the speaker's bodily movements to be expressing an inner state of depression. Signitive perception then, should not be confused with the way of perceiving in which an object directly appears to us. For example, in the previous case I apprehend the lived experiences of another through a form of signitive-symbolic representation; as such I regard the other's body as a "field of expression" for certain of his inner experiences. Schutz gives additional insight to this mode of apprehension when he states the following:

The whole stock of my experience (Erfahrungsvorrat) of another from within the natural attitude consists of my own lived experiences (Erlebnisse) of his body, of his behavior, of the course of his actions, and of the artifact he has produced. . . . My lived experiences of another's acts consist in my perceptions of his body in motion. However, as I am always interpreting these perceptions as "body of another," I am always interpreting them as something having an implicit reference to "consciousness of another." Thus the bodily movements are perceived not only as physical events but also as a sign that the other person is having certain lived experiences. 25


24 ["The term 'signification' is the same as 'meaning' for Husserl. Similarly, he often speaks of significative or signitive acts instead of acts of meaning-intention, of meaning, and the like. Signitive is also good as expressing opposition to intuitive. A synonym for significative is symbolic" (Marvin Farber, The Foundation of Phenomenology, 2nd ed., New York: State University, New York Press, 1962, p. 402)].

Thus Schutz insinuates that the body and the signitive relation it presents are essential for apprehending another's lived experience. From this statement Schutz also implies that the mind and body are intimately interwoven; for without the above presupposition, how else can one's perceptions of the other's body ever signify his conscious states and inner world of being? Because Thou's body is also concretely lived (reflecting the other's inner space), "my intentional gaze is directed right through my perceptions of his bodily movements to his lived experience." It is this indirect perception that allows us genuine accessibility to Thou's subjective experiences while recognizing that such experiences in themselves are not directly accessible to any other human being.

In a similar manner Scheler uses the term "field of expression" and applies it to "the body" as an indication of the other's inner subjective experience. Scheler argues that certain contents of the other person's consciousness, such as joy, sorrow, pain, shame, pleading, love, rage, threats, etc. are given to us directly through acts of "inner perception" and without any inferential process whatever. Scheler expresses himself quite clearly on this point when he states that:

> We certainly believe ourselves to be acquainted with another person's joy in his laughter, with his shame in his blushing, with his entreaty in his outstretched hands, with his love in his look of affection, with his rage in the gnashing of his teeth, with his threats in the clenching of his fist, and with the tenor of his thoughts in the sound of his words.27


27Ibid., p. 23.
What Scheler seems to imply, however, is that what we directly intuit is the other person's expressive movements of his subjective experience—not the lived experience itself. What we do not directly perceive is the intention that lies behind these acts of pleading and menacing. Rather, by a "single act of inner perception" (Scheler phrase), what we grasp is the other's field of expression for the subjective experience which he is living, this field of expression being illuminated through the other person's lived body. In this case, as was already expressed by Husserl and Schutz, the lived body functions as an indication or signitive relation for the other's inner world of experience.

Thou's Lived Experience "Refers Back" to my own Life-world

In accordance with the previous analysis, it can be concluded that the other's stream of lived experience will never be completely open to me. Nevertheless, because Thou lives his experiences in and through his body, and because I also experience the world through my body, we are able to engage in genuine and meaningful dialogue. The unfolding of this dialogue may involve verbal and/or non-verbal modes of being. This dialectic encounter (between I and Thou) in its concrete embodiment plays a particularly significant role in the mutual understanding and discovery of self and other. For example, as Schrag expresses:

The lived body opens the world not only as a world of objects and utensils but as a social world as well. The lived body deploys a field of action in which the presence of the other is discernible. The territorial space which surrounds my body is bordered and limited by the space of the other. The other [likewise] contributes to the definition of my space; [for example,] at times he threatens
It and at other times he aids me in filling it with meaning. The presence of the other is felt on the fringes of my lived space. His "there" is acknowledged as being contributive to the sense of my "here." The other announces his presence and reveals me to myself through the spatiality of his embodiment.28

Thus the "space" of the other co-exists with my own. Now in the sharing of this space, I may find that "figures" which my body intends are taken over by another embodied center of the world, and vice versa. However, when I begin to feel the fringes of the other's embodied space — that is, when I begin to take over his intended figures and when I begin to interpret his lived movements and bodily expressions, I do so by making either a direct or implicit reference to my own repertoire of lived experience; as such the I's life-world circumscribes or haloes his encounter with the Thou.

From my own experiences I assume that Thou's stream of lived experience is also a temporal continuum.29 The Here and Now of his lived experience also includes past experiences and future anticipations. But I know also that what I usually catch sight of is only disconnected segments of his lived experience. I and Thou differ from each other not merely in terms of how each other's lived experience is perceived, reflected upon, and intended, but also in respect to the following: when I become aware of a segment of Thou's lived experience, I arrange what I observe within my own meaning-contexts; meanwhile, Thou has arranged it in his. Thus I am always interpreting Thou's "lived experience" from my own frame of reference. As Schutz states:


29 See also: Schutz's quotation in Chapter III, p. 63.
Even if I had ideal knowledge of all your meaning-contexts at a given moment and so were able to arrange your whole supply of experience, I should still not be able to determine whether the particular meaning-contexts of yours in which I arranged your lived experiences were the same as those which you were using.  

What Schutz is implying is that Thou's manner of attending to his lived experiences will always differ to some extent from the way I attend to them, at least in the degree of "psychic tension" (the strength of attention given to the meaning itself). Further it can be said that when I look back on my whole stock of knowledge of Thou's lived experience this becomes clear:

. . . that everything I know about your conscious life is really based on my knowledge of my own lived experiences. My lived experiences of you are constituted in simultaneity or quasimultaneity with your lived experiences, to which they are intentionally related. It is only because of this that, when I look backward, I am able to synchronize my past experiences with your past experiences.  

The "key" to this type of analysis is reflected in the following conclusions. My own stream of consciousness is given to me continuously and in all of its fulness; it is immanent and interwoven throughout my bodily being. However, Thou's stream of consciousness is given to me from a signitive and interpretive perspective —— never do I experience it in its fullness, rather it is given to me in discontinuous segments. This also means that my knowledge of Thou's consciousness and his inner world is, in principle, always open to doubt; whereas knowledge of my own consciousness, since it is based upon immanent Acts, carries the potential for being indubitable.

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31 Ibid., p. 106.
And so in the everyday world in which both the "I" and the "Thou" turn up as embodied subjects, there corresponds to each stream of lived experience of the "I" a stream of subjective experience of the "Thou". My experience of Thou's subjectivity or lived experience "refers back" to my own stream of experience, just as the body of the other person "refers back" to my own body. During this reciprocal process, "the peculiar reference of my own ego to the other's ego holds, in the sense that my stream of lived experience is for you that of another person, just as my body is another's body for you." Thus by "referring back" to my own stream of experience I establish a "code" (though flexible in nature) for interpreting Thou's lived experience; in this sense the I's "reflexive glance" establishes a basis for understanding Thou's inner stream. It is for this very reason that Schutz emphatically maintains that the signitive apprehension of the other's body as an "expressive field" does not involve an inference or judgment in the usual sense.

Rather what is involved is a certain intentional Act which utilizes an already established code of interpretation directing us through the bodily movement to the underlying lived experience.

Thus from Schutz's analysis it can be concluded that the intended meaning of the other's lived experience "in totality" becomes unfulfillable. In reality one's understanding of the other can never be absolute — in fact, the greatest degree of accuracy and completeness that can be obtained toward Thou's lived experience will always contain an

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33 Ibid., p. 101.
No matter how close my interpretation of Thou's lived experience correlates to his intended meaning, exact precision can never be reached.

The above, however, does not mean to imply that since one can never obtain a complete understanding of Thou's lived experience, neither is a "genuine understanding" of the other possible. On the contrary, if a genuine understanding of the other were not possible, one would not only lose motivation for pursuing the other, but also the I and the Thou would never encounter each other beyond a mere superficial level. Thus even when the I and the Thou are intimately engaged, there exists an element of doubt concerning the other's intended meaning and his manner of structuring the dialectic relationship. Thus, a meaningful encounter between the I and the Thou presupposes a genuine understanding of the other, but never a precise and complete exposure of his lived experiences; for the other's life-world can never be completely disclosed. Thus man's search toward encountering and understanding the other is fulfilled each time he succeeds in stepping closer to Thou's core of inwardness. And so the intuitive and signitive data gathered in quest of this search of Thou's lived experience must be evaluated in terms of "degrees of meaning" rather than, in terms of precision (i.e., a one-to-one correlation, significant at the .01 level).

From an existential perspective, it is this element of doubt which Thou embodies that offers challenge, mystery, and meaning to the other's being-in-the-world. For if this element of doubt did not prevail then I and Thou would be the same person;\(^3^4\) as a consequence,\(^3^4\)

\(^3^4\)See also: Schutz's quotation in Chapter III, p. 64.
there would be no "otherness" or mystery to my being-in-the-world. In short, my projects in the world would be void of meaning and challenge —— my motivation for meaningful encounter would likewise cease to be. Expressed in other terms, my life-world would experience a form of symbolic death. This would also mean that the ego would no longer exist as an "outward moving vector;" rather, the Ego would exist in and of itself —— "being" then would be represented as "ego-cogito-ego" rather than, "ego-cogito-cogitatum." Or, in metaphorical terms, the worldly-atmosphere would no longer contain the "flow" of body-chemistry and radiation that once circulated about from the "being" of each I and Thou.

Co-Experience as a mode of Embodiment

The previous analysis has pointed out that the other's lived body can be referred to as a field of expression for his inner life. In other words, the other's embodied movements, expressions, gestures, mannerisms, projects-in-the-world, etc., are interpreted by the observer ("the I") as "indications" of his inner consciousness. In short, Thou's inner-stream-of-being is manifested by his bodily-way-of-being. And so, because the I and the Thou exist in the world as embodied beings, each carries with him the potential for encountering the other. Now, this form of dialogue or meaningful relationship (between I and Thou) is "colored" and at the same time "shadowed" by each subject's embodiment. In addition, each encounter is not only unique to the life-worlds of the I and the Thou in relationship, but also to the particular Here and Now that each is experiencing. Consider for example, how the
I and the Thou encounter each other's inner stream of being while engaged in an act of love. During these lived moments of being loved, I and Thou's durees (inner time) blend and flow together to form a certain unity — their inner worlds exist in the same currents, so to speak. During this relationship "I's" inner sensations and bodily feelings are opened to "Thou's" and vice versa; in a sense, I's body becomes interwoven with Thou's (figuratively more than literally) — as such they co-experience each other. Furthermore, during this lived duration, Thou's lived experience is grasped with such intimacy that it becomes a part of the I's embodiment during which it might be said that the I comes to know and understand Thou's lived moments with as much accuracy and awareness as his own.

In the above situation, each individual comes to know by way of an intuitive grasp, and by way of his own body consciousness, when he has entered (or intercepted) the other's duree and inner space. During this entire duration, both the I and the Thou must be living and existing their bodies. The moment that either the I of the Thou disengages himself from the lived duration of this embodied experience, their intimate and profound encounter ceases; this disengagement can occur when one stops to reflect upon his own bodily feelings or the act itself; it can also occur when either the I or the Thou begins to perceive the other as being an object of love rather than a confronting subject of their love.

The above concepts can be summarized and further illuminated by this lengthy but profound illustration that Koestenbaum presents:
Love, therefore, depends for its being on the presence of an optimum amount of otherness.

Love also entails the experience of "psychical distance" between the ego and the other. Although love is the endeavor of an ego to appropriate or identify itself with the subject of its love, complete identity is not the ultimate stage or goal in the fulfillment of love. The optimum amount of otherness requisite for the encounter that is love means also an optimum psychical distance between the ego and the object loved. Too much distance estranges the two, transforming Buber's I-Thou relationship into a mere I-It relation. Similarly, insufficient psychical distance erodes the fulfilling experience of love or encounter until it becomes the jejune loneliness of what might be called by extension an I-I relationship.

... The lover embraces (figuratively even more than literally) and conquers his momentary Lebenswelt (his partner), thereby achieving self-transcendence. He seeks to coalesce with the object of his love. However, the fulfillment of heterosexual love degenerates into fraud of prostitution and autoeroticism if both goal-consciousness and otherness are not carefully preserved. The preservation of goal-consciousness means that the woman loved is clearly experienced as a consciousness, a confronting inwardness, a Thou, while the preservation of otherness means that the woman must be experienced as retaining her independence, individuality, dignity, and selfhood — that is, her psychical distance and concrete separate being. If the otherness is excessive, then sexual love vanishes altogether; whereas if otherness is insufficient, sexual love degrades itself into a parody.35

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CHAPTER IV

CONCEPTS OF LIVED EXPERIENCE AS
APPLIED TO THE BODY

Introduction

In the previous Chapter specific components of meaningful lived experience have been examined and disclosed. We will now proceed to further elucidate these components-of-being by applying them (more specifically) to the lived body. In doing so man will be viewed as an "embodied experiencer" who thinks, feels, perceives, and wills his being. Further, the body will be viewed as the common center of the intentionalities of consciousness. In other words, the intentionalties of consciousness are made actual or become manifested through the body as it is concretely lived. Interwoven in all acts of consciousness are the retentions and protentions of lived experience. These concepts will be explored and analyzed as they are experienced by the lived body in various movement performances.

Retentions and Protentions and the Lived Body in Sport

Retention and protentions are interwoven in all social relations and for that matter play a part in all forms of intercommunication. To further illuminate the dynamics of retentions and protentions the writer has chosen to briefly reflect upon a sport situation in which the I and Thou have face-to-face interchanges and co-experience each
other in a community of space and time. To exemplify this "we-relationship" we will confine ourselves to the sport of fencing; specifically to the way the I and Thou encounter each other on the fencing strip and how retentions and protentions play a part in this competitive dialogue.

The Fencing Salute:¹ Co-Experience Through the Art of Swordplay

Before engaging in competition the I and Thou exchange their first breath of swordsmanship by way of the "fencing salute." Through the salute the I and Thou experience each other in a face-to-face situation in which each is acknowledged as the other's adversary. The salute symbolizes a commitment and motivation by each fencer to co-experience his opponent through the competitive art of swordplay. This co-experiencing is made possible because the I and Thou agree to share a community of space and time² throughout the competitive encounter. For example, Thou shares with the I a community of space because he is present in person and moreover because his body is present as a field of expression on which the I can watch and observe the flow of his lived experiences. The I does this "watching" simply by treating Thou's expressive movements and expressive acts as indications of his lived experiences. I and Thou share a community of time with each other

¹The following analysis of the fencing salute is the writer's interpretation.

²In this case the writer is referring to lived space and time. See Chapter I, pp. 14-15, for a definition of these terms.
because Thou's lived experience flows side by side with I's. The I can at any time look over and grasp Thou's expressive gestures, movements, and emotions as they come into being.

The salute also expresses a non-verbal contract by both I and Thou to display a maximum degree of proficiency in technique, style, and strategy in their earnest attempts to out-fence the other. In essence, each fencer communicates that he has arrived "on strip" skillfully prepared to engage in battle and that he will do his utmost to make the dialogue both challenging and meaningful. This expression encompasses the belief and presupposition that each fencer must be endowed with the necessary tools and skills of their language in order to engage in a meaningful dialogue—in this case a "dialogue of swords." Thus the more skill each fencer brings to the strip the more beautiful their language will be spoken.

In addition, the salute symbolizes that the I acknowledges Thou as a fellow embodied being; the I in his own mind attributes life and consciousness to Thou. Further, through this face-to-face encounter The I is reminded that Thou's body is a field of expression for his inner-world-of-being; acknowledging the body's intimate relationship with Thou's consciousness. It is for this reason then that Thou's lived experiences are opened to interpretation. Therefore throughout the fencing bout Thou's body (facial gestures, variations in posture, movement patterns, verbal sighs) is continually experienced and interpreted (by the I) as indications for his (Thou's) intentional acts of

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3 In this case everything that is said of the I holds equally as well for the Thou.
consciousness as well as his inner world of feelings and emotions. These bodily indications and expressive acts add a significant component to this I-Thou encounter. The I for example takes special note of Thou's signitive messages and expressive gestures, incorporating their interpreted meanings into his own strategy and plan of attack. Also this subjective data gives grounds for anticipating and interpreting Thou's strategy and fencing manuevers. As a consequence the I finds himself successful in predicting Thou's patterns of attacks and defense. For this reason he is able to intercept Thou's feints and preparatory motions, causing his attacks to end in failure and forcing him to use up more and more of his energy and life-forces. As the I continues to apprehend Thou's lived body he senses his feelings (Thou's) of humiliation and despair. He uses this data by playing on Thou's weaknesses, thus forcing him to become even more fatigued and less proficient in his fencing executions. It is this subjective data that allows the I to become a more sensitive and perceptive fencer. In essence the I not only experiences his own stream of consciousness but also apprehends Thou's stream of consciousness. The dynamics of this co-experiencing add a special flavor to this fencing encounter. Now whether the meaning-structures of these personal horizons can ever be fully captured by the eye of the observer is questionable, since they seem to be unique to the I and Thou who are actively engaged in this symbolic and competitive interchange. In any event, it seems reasonable to state that there are certain energies radiating from the fencers' lived bodies that circulate
the strip only; these rays-of-being\(^4\) represent on exchange of life-
forces between the I and Thou (either replenishing or diminishing one's
energy level).

The Retentions of a Fencing Encounter

The moment I and Thou assume their on-guard positions and
throughout the fencing bout their life-worlds are circumscribed with
the pushes and pulls of retentions and protentions. At times these
pushes and pulls will seem to occur spontaneously but at other times
they will need to be intentionally initiated and directed by the lived
body.

It is believed that retentions are essential if the performer
is to put to use what he has learned from past experiences. If infor-
mation cannot be synthesized and recalled on the appropriate occasion
then both the time spent in learning and the nourishment and feedback
received from these learning experiences has largely been wasted.
Therefore the learning of advanced concepts and skills seems contingent
upon one's retentions. For this reason it seem axiomatic that we
acknowledge the retentions of lived movement performances and their
implications for the motor learning of skills. The following examples
are indicative of the retentions that a fencer might experience either
while preparing for competition or during the actual lived-moments of
a fencing bout:

\(^4\)These rays-of-being refer to the concept of a human aura — a
radiating luminescent body of energy, which Russian scientists have been
investigating for some time. Semyon Kirilian, a scientist and electrician,
has devised a new process for recording on film the luminous energy
coming from the human body. Ostrander and Schroeder take important
notice of this human phenomenon in their Psychic Discoveries Behind the
1. Compound attacks require "split-timing." In recalling the feeling of this movement pattern I remember and sense the "slow-quick" tempo that my body experiences.

2. Whenever I relax my rear arm while lunging I lose both point control and distance in my attacks. I experience more success with my lunges when my rear arm is used as a rudder. I recall the feeling of being fully expanded and out-stretched when I reach the peak of my lunge -- like stretching a rubber band to its optimum degree of stress, never allowing the band to lose its resiliency.

3. When I become tense I often catch myself gripping the foil with too much "flesh," causing all joints of my fingers to contact the weapon. This forces me to execute wider movements, losing both point control and the proper feeling for my motor performance. Simultaneously my mind and body begin to recall the proper grip -- as I begin to think this grip, my body congruently "takes on" the grip. Suddenly only the first joints of my fingers are pressing the foil. Automatically my body begins thinking and sensing smaller and more refined movements. I now experience certain kinesthetic vibrations which allow me to manipulate my weapon in a different manner; similar to the way an artist manipulates his brush in creating a painting. My weapon is no longer just an object that I hold for added leverage -- the foil becomes
a part of my embodiment, it becomes "my weapon." At this point I can no longer distinguish where my arm and foil begin and separate.

In order to more fully understand these retentions of lived experience we need to acknowledge that one retention is frequently interwoven with another, resulting in a simultaneous and two-dimensional recall. Retentions then must be understood and analyzed in relation to "lived time" rather than chronological time. For example, when a fencer finally acknowledges that his feint-disengage attack failed because it was not executed with split-timing, he is actually injecting two separate retentions into the present "here" and "now" which he is experiencing. In the realm of "lived time" these separate retentions overlap and consequently the body apprehends them in their unity as a single retention; this retention then is experienced by the body as being two-dimensional and characterized as containing a certain "thickness."

In this example, the first retention would represent the fencer's recall and awareness that the attack he performed (now part of his past) was inefficient because it lacked the proper fencing tempo. The fencer is able to recognize this fact and moreover pinpoint and analyze his movement error because of a second retention which the lived body has already taken on and stored into its life-sphere. This second retention embodies a host of past experiences that the lived body has blended together and unified to form a gestalt impression or model of the feint-disengage attack. This gestalt model then represents a "Whole" or unified impression of the attack, including visual memory,
perceptual organization, kinesthetic awareness, spatial and temporal components, and emotional and affective data. Further, this gestalt impression has become a part of the fencer's movement repertorie and when called upon (stimulated) it reappears as a retentional and comparative model for one's present performance or reflective glance.

By referring to his retentional model the fencer is able to recognize that his feint was ineffective because he failed to pause for his opponent's parry. As a consequence his final disengage was intercepted by his adversary's blade rather than landing on target. Also his retentional model brings to mind that he was so immersed in his own fencing movements that he had for some time neglected to take Thou's reactions and strategy into consideration. The I is profoundly reminded that the sport of fencing must be lived and co-experienced as an I-Thou encounter. He communicates to himself that a solo performance is not appropriate to this sport.

The Protentions of Fencing

In order to profit from these lived retentions the fencer must become future oriented. It is the protentions of lived experience or the anticipations of the future that motivates the fencer to correct his movement errors, to become more attuned to Thou's movements patterns and to renew his plan of attack. Thus protentions bring a new light to one's retentions. By anticipating and planning for the future the fencer motivates himself to relive the past. In phantasy the I relives his feint-disengage attack. Through successive acts of imagination he makes the necessary adaptations to correct his failure; giving rebirth
to his attack by "matching" his retentional model. During each attack he anticipates his opponent's reaction to his feint, becoming more and more aware of Thou's fencing tempo and mannerisms. Further he practices the split-timing of his movements, allowing the second phase of his attack to follow in rhythm and tempo to Thou's reactions. He imagines how each attack might be employed within a certain strategy. Using his retentions he continually anticipates how Thou will react to his strategy. Within this imaginary scheme he actually "pictures" himself landing successive touches against his opponent. Also through this phantasying or projecting the I is able to pick up the proper cues and kinesthetic feeling for his fencing movements. As he experiences greater consistency with his performances (in relation to his retentional model) he is positively reinforced and as a result his confidence and sense of self-esteem are restored. The fencer's protentions then result in a form of mental practice that eventually serve to enhance his movement performance.

In essence then a lived fencing experience must be understood as a dynamic field or ongoing process rather than a static arrangement of parts. A fencing bout is infected with process. It is a process of arriving from a past and moving into a future. At every point of arbitrary division of the fencer's conscious life he can become aware of living in a temporal presence, in a "now" which pervades his being—his thoughts, feelings, and actions. Because this phenomenal "now" has important connections with the past and future, various layers of meaning are attached to it. So in the presentational immediacy of a lived fencing bout each "now" (the present) remains part of the past
which keeps arriving, and part of the future which keeps advancing. The presence of the "nows" of this experience exhibit an existential breath or dimension which expands both into the past and into the future. The past and the future enter into the constitution of the lived present. Thus to speak of a fencing encounter as "process" is to recognize the temporal resonance of the fencing bout itself.

Thus the retentions of fencing represent only one component of a particular "now"; this component being certain lived experiences that occurred in the past. This past continues to nourish the present, holds its density, and provides it with repeatable possibilities. But these possibilities of the present will be regretfully or remorsefully neglected without the interpretation of the future. The future provides the present with a horizon of anticipated possibilities which can be concretely chosen when the future comes-to-presence. Without the future the present would have no horizon. According to lived time protentions represent an anticipated region of the present which affects and colors not only the past but also the future which has not yet arrived. Keeping this temporal resonance (past-present-future) in mind we have a better base for understanding the thickness and fluidity of a lived fencing experience.

Harmonizing Retentions and Protentions: Replaying and Practicing Movement Skills

The manner in which retentions and protentions are intended and embodied by the performer has significant implications for enhancing movement skills. When a performer takes the time to reflect upon his retentions and to rehearse his protentions he engages in a form of
mental practice (and/or conceptualization) which serves to correct any previous movement errors as well as mentally prepare him for his next motor performance. Unfortunately, it can be observed in many activities that performers do not make any deliberate efforts to take advantage of the "temporal resonance" of lived experience.

Consider for example, the golfer who fails in his first attempt to blast out of a sand trap and proceeds to rush into his second and third shot without thoroughly analyzing his first. In essence what this golfer has failed to do is harmonize his retentions and protentions. If instead the performer would seek to determine the cause of his first performance (retentional reflection) and then mentally rehearse the correct movements (protentional practice), his second attempt would often be more successful. When this procedure is not followed, however, a particular fault is often repeated several times. Moreover, if a movement error is repeated too often it will have a "retroactive inhibition" effect on the performer's retentional model. When this occurs the correct image of the skill which the lived body has stored is either altered or eliminated. For example, the correct visual and perceptual components of the skill might be retained while the kinesthetic sense is interferred with, or even completely eliminated. Thus if the retentional model suffers from a strong interference (because of repetitive movement errors) it may gradually fade out of the body's storehouse. Consequently, the motor skill which the performer is attempting to execute may have to be completely relearned.

In contrast to the previous golfer is the individual who replays each poorly hit shot by conceptualizing a second swing from the same
position. By using his retentions he analyzes his first shot, identifies his movement error, and then attempts to replay his swing by referring to his retentional model. This "ideational functioning" is not only effective in preventing the remembrance of an incorrect swing but also helps the golfer to recall and mentally practice the proper movements. This form of introspection is an effort by the golfer to reorient himself to the proper swing, insuring that it will be performed with precision during his next performance. By thinking and feeling his way through the correct movements (usually several times) the performer reinforces his retentional model, giving it even more stability and clairvoyance. This mental rehearsal of simulated movements involves significant lived moments for the performer. In fact, for some performers this pre-performance rehearsal and mental-set may be as important as the event itself. In summary, during the successive "nows" of his ideational functioning the golfer relives his past by anticipating the future.

**Secondary Protentions: Rehearsing for a Movement Event**

A performer sets into motion his secondary protentions of lived experience when he engages in a form of mental and imaginary rehearsal by projecting various situations or eventualities that might occur in an up-coming movement-oriented event. This type of protentional practice can take place before, during, or after the particular event in question:

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5As used here "ideational functioning" is the conscious and controllable projection of one's retentional motor skills. This definition has been coined by the writer although the term itself is not unknown to phenomenology.
1. During the event the performer plans what he will do if a particular situation occurs — i.e., in a softball game the shortstop phantasizes and acts out what he will do if a man is on first base and a ball is hit hard to his left; then he imagines what movement behaviors would be employed if a "drag bunt" occurred in the same situation. In terms of chronological time these acts of imagining take but a few seconds; the shortstop "intends" such acts between the pitcher's successive deliveries.

2. After the event the performer might replay specific parts or phases of the event — i.e., the badminton player relives a particular intense rally with his opponent; by phantasying he changes his movement behaviors whenever appropriate (correcting his past mistakes). Therefore, during the replay he stays at the net after executing a delicate hairpin shot, moves back to his homebase after returning a difficult cross-court shot, closes the face of his racket at point of contact to alter the trajectory of his smash, and strokes a drops shot when he believes his opponent is anticipating a smash.

3. Before the event a performer might rehearse specific strategies that he plans to enforce when the event actually takes place. For instance, a tennis player might plan his "approach to the net." He imagines
executing a deep hard shot and then mentally prepares himself to move in quickly. By anticipating a short return from his opponent he is able to start his move a split-second sooner, allowing himself time to get to the ball — then to be balanced and set. The moment the player starts his move his thoughts immediately change to "attack" — only after a long hard rally has he reached an opportunity to make his approach. By phantasying he practices his "approach" with an option: (a) if the return is short and high and his opponent is vulnerable he imagines executing a smash, but, (b) if there is not an obvious opening and his opponent is only slightly pulled out of position he uses his approach as an interim shot to set up the winning cross-court volley. The player mentally rehearses the "kinetics" and techniques of each alternative.

Of course it goes without saying that this type of protentional rehearsal is dependent upon retentional feedback: retained skills and knowledges from previous experiences, situational behaviors that have been programmed, recall regarding one's opponent's strengths and weaknesses, a blueprint of one's general orientation of the event, and so on. Nonetheless it is believed that this ideational functioning gives

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6As used here "ideational functioning" involves intentional acts of consciousness that call for "free variation in imagination." It is the ability to project possibilities — to treat realities as mere possibilities as well as to project new possibilities. This definition has been coined by the writer to describe the "process" of secondary protentions.
some performers an "intuitive sense" when reacting to various situations in their event. In addition, this mental rehearsal seems to help a performer to sense and anticipate his opponent's movement behavior as well as to make on-the-spot decisions. A performer who plans ahead and thinks through various movement possibilities will also have a more varied movement repertory, surprising his opponent by executing the unexpected movement pattern rather than the obvious response. Thus by learning to conceptualize effectively a performer enhances his game strategy, his potential for decision-making, and his ability to move more creatively and effortlessly. Through this conceptualization process one's secondary protentions are put into operation.

On other occasions secondary protentions can be employed by analyzing a previous performance and then concentrating on the avoidance of a particular fault (movement error) which the performer had committed. For example, the diver through reflective analysis may realize that in his previous dive he opened out of his tucked position too soon, or that his knees were not drawn into his body tightly enough. During the ensuing protentional rehearsal period, this individual can review and practice his total performance, making a special effort to avoid duplicating his erroneous responses. Similarly, the high jumper might realize that his trailing leg was held at the wrong angle and then imagine and practice how his positioning and trajectory might be corrected. Or the basketball player who has missed the first of two free throws can concentrate on making the necessary adjustment during his second shot.
Retentional-Protentional Practice: A Brief Pre-performance Analysis of Motor Skills

Other performers engage in a form of retentional-protentional practice by imagining and rehearsing a sequence of movement patterns (i.e., the individual phases of a routine) in order to sense the kinesthetic awareness and rhythmic flow of each successive act. In this case the pre-performance review and analysis enables the individual to exactly duplicate (during actual performance) the "ideal movement sequence" which has just been imagined. Although such a rehearsal may be used in most motor activities, it seems most easily applied to individual activities of short duration or to a particular "phase" which has been extracted from a movement routine. During this short rehearsal, the performer focuses his attention on specific movements by thinking, feeling, and imagining his way through them. When the performer becomes totally immersed in his phantasizing and mental preparation, his acts of consciousness may actually provoke certain physiological responses which allow the lived body to simulate the precise feeling of the movement series. In other words, certain sense receptors are stimulated so that the body is able to recall the feeling of each skill (of the routine) as well as the "transitional flow" (involving kinesthetic awareness) which is passed from one movement to another. This theory then is based upon the assumption that the performer functions as an embodied consciousness —— that his mind and body are intimately interwoven. For this reason the mind is able to cause certain physiological responses to take place. For example, when such receptors as the Golgi tendon organs, the Pacini corpuscles, or muscle spindles
experience changes in body tension (via one's acts of consciousness), certain nerve impulses initiated in these receptors are conducted to the cerebral cortex where they serve as a basis for kinesthetic sensation and perception. This entire process helps the body to become oriented toward the correct spatial and temporal components of one's movements skills. Therefore the movement performance which is about to follow is vividly imagined and embodied.

This type of phantasying and mental practice is used by individual performers in such diverse activities as gymnastics, dance, the high jump, tennis, bowling, fencing, and so forth. Essentially it is a form of motor learning which involves acts of retentional reflection and protentional anticipation. It is this form of practice that allows the fencer to recall, in the same lived moments, an overall impression (though vague) of his second-intention attack as well as a more precise and vivid image of a particular phase of that attack. In other words, at the same time a fencer is focusing on the first phase of his attack (i.e., the feint which provokes a parry riposte from his opponent) there also exists, in the background of his consciousness, a retentional impression of the entire feint-disengage attack. This overlapping impression represents the "gestalt" of a lived experience; in this case the figure being a vivid and clear image of the first phase of the attack (the attacker's feint attack — the opponent's parry-riposte), while the background involves a general impression of the complete second-intention attack (feint attack — opponent's parry — attacker's counter parry-riposte). Thus in a series of successive "heres" and
"nows" the performer experiences both retentions and protentions of a lived fencing experience.

In a similar manner the gymnast practices and relives a complex "pass" (phase) of his floor-exercise routine. He thinks, feels, and phantasizes his way through the following pass: run — round off — backhand spring — back somersault — back-extension — roll into a handstand. Like the fencer, his rehearsal is also overshadowed by a general retention of the complete routine; the "pass" presenting the figure or central focus of attention, while the routine itself becomes the background and vague periphery of his consciousness. The gymnast's gestalt is further illustrated in the following diagrams:

![Diagram 1: First Pass](image1)

![Diagram 2: Complete Routine](image2)

![Diagram 3: Gestalt](image3)
A Theory of Motivation for Self-Disclosure:

Introduction

It was a basic assumption of this study that certain concepts from Schutz's interpretive sociology, as applied to the lived body, would disclose certain meaning-structures of one's life-world. This assumption was dealt with both in theory and practice. The writer was interested in seeing whether certain motivational concepts could be incorporated into a methodology for teaching techniques of relaxation. More specifically the writer intended to apply the general theme of Schutz's genuine-because motives and in-order-to motives to a schema which could be used for analyzing various components-of-being which students might identify as being incongruent with their "ideal" or "preferred" embodied-image. Therefore Schutz's motivational-context of lived experience prove useful for this study from two perspectives:

1. these motivational concepts provided a base which the writer used for developing a self-disclosure schema.
2. the devised self-disclosure schema was then used by students as a guide for unraveling certain meaning-structures that were associated with their identified components-of-being.

The writer will now attempt to describe how these two objectives were met.

7These students were enrolled in a course entitled "Conditioning-Relaxation." This course was taught by the writer at The Ohio State University, Spring quarter, 1974.
A Schema for Employing Schutz's Because-Motives and In-Order-To Motives

Students in the aforementioned relaxation course were first introduced to Schutz's theory of motivation as a configuration for understanding meaningful behavior. They were then given the charge of identifying at least one way in which they were living or existing their bodies that appeared to be incongruent with their "ideal" embodied-image. It was suggested that the component-of-being to be identified should encompass certain problematic behaviors that were causing at least some degree of dissonance in their life-worlds. To accomplish this task students were instructed to engage in different self-disclosure exercises (introspective in the nature) by employing the phenomenological epoché⁸ and by using the schema which the writer devised (explanation to follow).

It was assumed that if these exercises were successful they would meet the following objectives: (a) disclose a negative or incongruent component-of-being, (b) identify the problematic behaviors associated with this component, and (c) establish specific behavioral objectives (responses) for reducing or eliminating the problematic behaviors identified. These self-disclosure exercises then involved not only acts of reflection but acts of imagining and phantasying as well. Thus when disclosing and reflecting upon his problematic behaviors one would be experiencing his retentions of lived experience, but when creating-imagining the appropriate behavioral responses "secondary protentions" of lived experience would be emphasized.

⁸See Chapter V, pp. 163–167 for a description of the phenomenological epoché.
Taking Schutz's motivational concepts into consideration the writer devised a schema that was used to guide students through their self-disclosure journeys. The following steps represent the basic "threads" of this schema:

1. Identify a present component or aspect of your lived body that encompasses certain behaviors, feelings, and/or attitudes that you would like to either alter or eliminate from your life-world. Your identification then will represent certain modes-of-being that are incompatible with your "ideal" self-image or "desired" way-of-being.

2. Once an undesired component-of-being is identified you should permit yourself to engage in an introspective exercise. In reflection you will attempt to unravel and/or disclose specific "target behaviors" that have a cause-effect relationship with this negative component-of-being. In addition, you will attempt to disclose any social, physical, and/or emotional concomitants that are associated or interwoven with this component. Your target behaviors then will represent certain "undesirable" ways of living and being-your-body. They are the antecedent causes and reasons for your present condition or state of being.

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9 This schema was employed during different seminar periods of the aforementioned Conditioning-Relaxation course.
In summary, the reasons for your present condition are anchored in past experiences. These past experiences involve certain problematic behaviors that for our purpose will be termed "because-behaviors" or "target behaviors."

3. Once the because-behaviors have been honestly and thoroughly disclosed you will devise a plan (containing specific responses) for their removal. Your "planning" will involve a form of protentional analysis. By reflecting and phantasying you will imagine various ways and techniques for reducing and/or eliminating the antecedents (the because-behaviors) associated with your undesired condition.

Thus included in your plan will be specific behavioral responses (new modes-of-being) that you will earnestly attempt to incorporate into the fabrics of your daily life-world in-order-to reduce or eliminate your because-behaviors. Each in-order-to response should be devised in relation to an already identified because-behavior (problematic).

Therefore for every problematic because-behavior

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10 The writer has chosen to drop the word "genuine" which preceded the term "because-motives." The connotation of this word seemed inappropriate for the present application since the "because-motives" represent undesirable or incongruent behaviors. Note also that the term "because-motive" is now represented as "because-behaviors."
there will be a corresponding in-order-to response.
The in-order-to response will be linked to the because-behavior for the purpose of changing or eliminating the latter. In essence the in-order-to response represents the antithesis of the because-behavior. Metaphorically speaking, the in-order-to response is employed in the actor's plan or formula to serve as a chemical reactor which gradually reduces or dissolves its linking substance, in this case the problematic because-behavior.

4. To summarize, the problematic because-behaviors represent the "causes" for an undesirable component of one's embodied-self. Together the because-behaviors yield a form of self-dissonance or negative component-of-being which can be symbolized as:

\[
\text{b-b (because-behavior)} \rightarrow \text{s-d (self-dissonance)}
\]

Because of this self-dissonance (or undesirable mode-of-being) the embodied-self is motivated to pursue a project or plan of action to change, replace, or eliminate his incongruent component of being.
To accomplish his plan the individual incorporates into his life-world selected in-order-to responses. It is these in-order-to responses then that allow the embodied-self to accomplish his plan. This may be symbolized as:

\[ \text{s-d} \rightarrow \text{project} \leftarrow \text{O-R} \] (in-order-to motivates yields responses)

Thus the experience of self-dissonance motivates one to pursue a plan of action which is accomplished by the in-order-to responses. It should be noted that the in-order-to responses have interdependent linkage with the established project (symbolized as project \( \leftrightarrow \text{O-R} \)): the project necessarily motivates the in-order-to responses while the in-order-to responses are essential to actualize and complete the project. As an adjunct it can be stated that when the in-order-to responses are successfully employed they also serve to eliminate the problematic because-behaviors. This can be symbolized as:

\[ \text{O-R} \rightarrow \text{b-b} \]

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\[ ^{11} \text{This statement regarding self-dissonance is based upon Festinger's theory of Cognitive dissonance; see, Paul E. Secord and Carl W. Backman, } \textbf{Social Psychology} \text{ (New York: McGraw-Hill Company, 1964), pp. 115-19.} \]
Together these concepts can be represented by the formula:

\[ b - b \rightarrow s - d \rightarrow \text{project} \rightarrow O - R \rightarrow \boxed{\text{project}} + b - b \]

**Man's Freedom to Choose**

A central and important tenet behind this schema is the structure of man's freedom. When an individual engages in the process of introspection in order to disclose the true nature of his problematic behaviors (encompassing a negative component-of-being) he makes an important discovery. As he observes with care the nature of his actions, motives, intentions, and general behavior, he discovers a locus at the very heart of his being beyond which he cannot go. This locus is his "free-will." The experience of free-will is not a minor structure of consciousness, but is present whenever we are conscious -- whether this means acting in the world or merely engaging in an act of reflection. Therefore free will is relevant to whatever occupies our attention. An individual can repress the consciousness of his freedom or recognize that it gives him the reins of his life -- that he can exercise control, direction, and command over his own life. To illustrate the concept of free-will let us reflect upon the following human experience:

The lived experience in question is the fact that: at a particular point in time I chose to eat a piece of pie à la mode. As I introspect, I recognize that I in fact "chose to eat" and "continued to eat" this particular dessert. I recognize that at any point in time I could have chosen to stop eating. I also recognize that I could have chosen not to eat this dessert or that perhaps I could have chosen to eat the pie without the ice cream.
— although in fact I chose none of the above. In retrospect, I may interpret my action to mean I could not help myself, that even though I was on a diet, I was just unable to stop eating. Or that eating the pie à la mode was really out of my hands since the dessert was served to me by the hostess — it would have been unkind and impolite of me to turn it down. Besides by not eating I would have offended my friend who so diligently prepared and baked the pie. A more accurate analysis of the actual experience, however, discloses that it was I who chose to accept the dessert; it was I who chose to continue eating both the pie and ice cream; it was I who chose freely to break my diet.12

From a phenomenological analysis this is how the true facts of this human experience might appear to the experiencer. By applying the epoché to our introspective examination the facts of this lived experience appear in their unadulterated form. In other words we bracket the superficial reasons behind our behaviors to get at the real facts. Therefore, when we examine our actions and decisions introspectively we discover they possess a unique and irreducible core of freedom.

When an individual is successful in accomplishing the various steps of the schema (resulting in a self-disclosure journey) he realizes that in the final analysis he must be the sole interpreter of his being-in-the-world. The disclosure and analysis of the problematic behaviors requires an honest appraisal in which the experiencer accepts full responsibility for his actions. Only after an individual has authentically disclosed his problematic behaviors is he able to project various possibilities for changing his being-in-the-world. By acknowledging his inner core of freedom he then chooses the appropriate responses (ways-of-being) for changing his target behaviors. To conclude, if this phenomenological journey is successful the individual

12 The following illustration is the writer's own words.
will recognize himself as being the initiator and cause of his action — that both the problematic behaviors and in-order-to responses are self-determined. Once the inevitability of freedom and its corresponding responsibility is recognized, the individual will be inclined to place the full blame (regarding his undesirable component-of-being) on himself rather than on others or on objective situations beyond his control. Only then is he really ready to take a stance or give a commitment toward changing his behavior.

Results of the Applied Self-Disclosure Schema

A component-of-being frequently identified by students as being incongruent with their "ideal" embodied-image was the feeling (or awareness) of being vulnerable (usually periodically) to behaviors which caused weight-control problems. Encompassed in this undesirable feeling was the realization that one had given up a zone of his freedom-to-be — his freedom to be his real or preferred self. To one degree or another, this undesirable awareness seemed to capture the interest of the entire class: some students were presently experiencing specific weight problems, other identified with a friend or relative who was encountering such problems, and some students expressed anxiety because they anticipated recurring problems; they were on the verge of giving in to past problematic behaviors and habits. Consequently, after students were given ample time to re-experience certain steps (2-4) of the proposed schema, several periods were devoted to discussing both the problematic "because-behaviors" and the proposed "in-order-to responses."
The writer has attempted to summarize and categorize some of
the personal experiences, feelings, and recommendations that were shared
during these intense and meaningful discussions. Although it is im-
possible to share the "personal horizons" and "group dynamics" of these
discussions it was felt that examples of the proposed because-behav-
iors and in-order-to responses might provide meaning for the reader
and perhaps signify the implications for applying a philosophical and
interpretive scheme:13

1. b-b Snacking between meals — this act can be
treacherous for overeaters.

0-R Save allowable foods from previous meals for
snacks. When snacks are allocated from the
preceding meal, such as saving a slice of
breakfast toast as a snack with mid-morning
coffee to be consumed at a prescribe time,
or saving a banana or apple from lunch as an
afternoon snack, the wish for snacking can be
granted (and controlled) without doing vio-
lence to one's daily caloric intake or general
eating program.

2. b-b Overeating caused by anxiety or tension.
While studying for a test one becomes nervous
and anxious; habitually he chooses to supple-
ment his studying with an eating response.
While reading his text and reviewing his
classnotes he spontaneously indulges in his
favorite snacks; in no time a box of crackers,
a bag of donuts, a Sara Lee cheese cake, a
carton of cottage cheese, a box of candy, a
bowl of potato salad, a quart of soda pop, a
bag of peanuts, or whatever, suddenly dis-
appears. This individual may spend more time
going to the refrigerator or planning for his
next snack than he does studying. In retro-
spect he realizes his lack of progress over
the past hours and becomes even more anxious.

13 Preceding each statement are the letters "b-b" and "0-R":
b-b symbolizes the because-behaviors, while 0-R symbolizes the in-
order-to responses.
At this point he begins to consume even more food and the entire process results in a vicious circle.

0-R This individual might be forced to study outside his home environment or where food is not so readily available. It may also be helpful for this individual to establish small goals for himself — i.e., reading at least five pages before getting up from his desk. Upon completing his first goal he might take a short walk or engage in another brief task. Setting up "time-blocks" may also be helpful; studying for 20 minutes and then taking a 10-minute break (the 20-on and 10-off plan). He should caution himself, however, to engage in only nonfood activities during his breaks — physical movements and even brief yoga postures might be employed to relieve tension in the neck and shoulder area.

3. b-b Counting calories by the ad lib method — making approximations or rough estimates in regard to one's daily caloric intake. It is this casual method of recording that allows one to forget about the one or two cookies that were snacked, the second slice of bread that was taken, or the double scoop of sour cream that topped his baked potato.

0-R Choosing to develop a monitoring system to determine how much of each food (of the "basic four") is allowable according to his proposed diet regimen. In order to establish a dietary management plan the dieter must educate himself about the "essentials" of good nutrition (via reading materials, nutrition consultation, course work, etc.). His management plan then is based upon sound nutritional principles as well as an appropriate caloric deficit which will result in successful and continuous weight loss.

It is essential to record the amount and type of food eaten in order to provide: (a) self-feedback as to how much more can be eaten while remaining within the chosen dietary program, (b) cues for the selection of
appropriate foods, and (c) data that is necessary if one plans to obtain help from others in analyzing his daily caloric and nutritional intake. A pocket-size notebook should be used to record each meal and snack eaten; this recording should be done immediately after a meal or snack has been completed, indicating the exact type and amount of food consumed.\textsuperscript{14}

\textsuperscript{14}See Appendix A for additional examples of the because-behaviors and in-order-to responses that resulted from the students' seminar discussions.
CHAPTER V

AN EXISTENTIAL VIEW OF THE BODY

Introduction

Our analysis up to this point has dealt with certain configurations, intentionalities, and meaning structures of lived experience that are manifested in and through the lived body. In essence we have attempted to elucidate both experience and the sense of being by pursuing a phenomenological inquiry of the lived body. We have given particular attention to the intentionalities of consciousness that are experienced by the lived body in sport and movement performances. With similar interest we have focused upon the motivational-context of lived experience, disclosing different modes-of-being that are chosen by the embodied-ego and projected outward to symbolize certain human conditions in the world.

In this Chapter we will present various existential views of the body. In doing so we will refer to the philosophical anthropology that existentialism encompasses. Although existentialism presents a total theoretical view of what it means to exist as a human being in the world, we will limit our analysis to only a few ontological themes of the lived body. Throughout this presentation the following existential beliefs will be related to the lived body, reflecting a particular mode-of-being in-the-world:
1. our attitude regarding the body reflects and expresses our attitude regarding the world —— we see the world through our body.

2. man exists as an embodied consciousness —— authentic living requires that he exist as an integrated being: as mind and body. Even though mind and body are distinct from each other, they are nevertheless inescapably interdependent and interpenetrating.

3. man is a free intentional being and therefore can constitute and experience the world with certain a priori attitudes-of-being.

4. man is dialectically related to the world; this is represented as the ego - world continuum that is being. The world is what it is because of the illumination of consciousness.

5. for a smooth flowing pure sense of living we need: (a) optimum ego - world distance —— which means the embodied-ego is able to merge into the world or commit himself to the world without losing his capacity to withdraw from it, if circumstances or the flow of life demand it; and (b) optimum resistance to self-transcendence —— which means that meaningful existence requires just enough opposition to stimulate the joyful sense of growth and progress.
The Embodied-ego Chooses "The Glasses of Love"

As was already pointed out in the phenomenological baseline (see Chapter II), all experience is "intentional." This means, among other things, that the embodied subject brings about or constitutes the world as "it appears" to him. Thus because man injects meaning into the world, he can also constitute the world with the a priori intention of love. When this embodied disposition is "taken on," love is imposed upon existence rather than being an a posteriori discovery. Thus man, as an embodied consciousness, makes the prior decision to "see" the world (all experienced objects, situations, events, other embodied-ego, emotions, feelings, etc.) as the manifestation of infinite love. This means man is able to find some form of "goodness" in all experiences of "otherness." Thus all forms of opposition — even experiences of failure, rejection, suffering, pain, anxiety, loneliness, depression, rejection, to mention a few — are looked upon as offering opportunity for growth, fulfillment, and meaning in one's life.

Since man is free to decide the nature of his own being, this a priori way of perceiving the world (wearing the "glasses of love") is perfectly real and legitimate. As such, "being" is not interpreted to man, but rather he interprets it. This means that man becomes the creator and designer of his own life-world. Thus, to the extent that the embodied-ego has freely chosen universal love as a unifying and interpretive principle of all experience, love is cognitive. Further, it is when the embodied-ego has trained himself to view all experience with this categorical intention of love, that he is able to accept and understand the strictures imposed upon him as he encounters the world.
This "purity of heart" (a priori love) demands that the embodied-ego replace all strictures, limitations, and impositions with the ad hoc hypothesis that the experience of "otherness" offers opportunity for fulfillment and transcendence — and that in the final analysis all forms of opposition are for the best.

In simple terms, it can be said that the embodied-ego freely chooses to put on the "glasses of love" before he "steps out" to experience the world. This a priori attitude further professes that ultimate meaning in existence is achieved only through the presences of "otherness"; in addition, "otherness" exists or shows up only against the background of an embodied consciousness. Or, from a phenomenological perspective, self-transcendence is directed towards and demands "otherness." So, like the airplane that needs the opposition of air in order to fly, like the ship that needs the upward force of buoyancy to sail, and like the cloud that needs the opposing force of gravity to spread its rains — the embodied-ego needs the presence of otherness (some form of opposition) in order to realize himself as a concrete and distinct human entity.

Koestenbaum, too, has acknowledged the interrelationship between self-transcendence and "otherness." In doing so, however, he clearly illuminates the key to this seemingly paradoxical relationship: in order for self-transcendence to be successful it must be confronted with an optimum degree of otherness; if optimum otherness is not apparent then the embodied-ego is being either "overwhelmed" ("overstuffed," so to speak) or "undernourished." Nonetheless, by disclosing the need for optimum otherness, we also come to understand the reasons for
choosing universal love; understanding why the embodied-ego might choose "the glasses of love." Koestenbaum explains optimum otherness in these terms:

When the process of self-transcendence proceeds smoothly and with promise, then its expansive tendencies are fulfilled, its conquests achieved. At the same time the presence of happiness, hope, and fulfillment is an indication that the goal of consciousness is being approached. Above all, however, these states of joy and satisfaction exist only to the extent that they are made possible by the confrontation with otherness. Otherness is to man's self-transcendence towards a goal of consciousness as is the wind to a child's kite, the kite it lifts into the skies. But if otherness becomes overwhelming, then the kite, destroyed by the gale, falls to the ground; hope evanescs, and depression ensues. Conversely, insufficient otherness leads to a flabby sense of selfhood, a weak and insufficient ego. Excessive otherness is evil and destructive suffering — it shatters the ego; inadequate otherness, like insufficient buoyancy, sinks the ship that is the ego. There is an optimum amount of otherness, sought, for instance, both in sports and in love, which elevates and inspires the ego to the security of a strong and solid sense of inwardness. It follows that the supremely positive experiences of man, designated by "joy," "happiness," "bliss," "inspiration," and "love," possess the soaring character of quick, smooth, hopeful, and successful self-transcendence towards a conscious goal experienced as worthwhile, and are made possible by an optimum amount of otherness. Love, therefore, depends for its being on the presence of an optimum amount of otherness.¹

Thus, self-transcendence demands otherness. Further, when self-transcendence is bodily apprehended (or intuited) as being successful, optimum otherness will simultaneously appear on scene. Since self-transcendence is a pervasive trait of all experience, all man's conscious states may be analyzed as being "efforts of" or "events for" his ego to project itself onto the world. Thus self-transcendence is reflected in

the ego's desire to go beyond itself, to reach out to the most distant corners of a reality or self-determined goal. It is not enough to say that self-transcendence demands "otherness." As Koestenbaum was implying in the above quotation, consciousness is always goal-devoted towards another consciousness (a consciousness from without). In other words, the goal of self-transcendence is a "consciousness" (other than one's own) or some "sort of surrogate" for subjectivity. This "consciousness" which is being sought can be represented in different "forms of being": i.e., a personal God, an animistic subject (nature), a social reality, or another embodied subject. Thus, contrary to thought, even a hermit reaches out to a consciousness. Through his prayers, poetry, and meditations, he too seeks out a consciousness: be it, God, nature, his own inwardness and authentic values, or simply peace and tranquility as a manner of expression. Nonetheless, with any one of these endeavors, the hermit's consciousness is goal-directed towards an intentional object that serves as a surrogate for subjectivity. As Koestenbaum states: "consciousness is a goal towards which all human activity intends to go; it is a fact that to make contact with consciousness is the hope of all human activity, even of that which prima facie seems turned away from consciousness."2

In summary, the above statements remind us that consciousness is always conscious of something; that it is an outward moving vector; and, that it is always in search of another subjectivity. Therefore Husserl's paradigm again comes to light: "ego - cogito - cogitatum"

2Koestenbaum, The Vitality of Death, p. 303.
(the self — perceiving, intending, or constituting — an object or subjectivity in the world). Further, man's quest for self-transcendence is successful only to the extent that he "takes up" and bodily lives his being — this means that he is able to find meaningful ways of expressing and projecting himself to the world. As man encounters the world, he inevitably experiences the stresses and problems of life. But, since all experience is intentional and because man exists as a free being, he can choose to experience "otherness" ("all forms of being") with the "glasses of love." Consequently, man is able to "see" his world as "the best of all possible worlds." This does not mean to say that man is never treated unfairly, is never the victim of circumstances, is never inflicted with pain because of another's inauthentic behavior, or is never manipulated like an object because of another's quest for power. Rather it means that when the strictures, evils, and stresses of life do show up in man's life world, he is able to look upon them as opportunities for growth, self-expression, and transcendence. Thus when pain or anxiety is experienced, man does not collapse; he has the fortitude and courage to meet this form of otherness directly and honestly. Rather than repressing, denying, or giving in to "otherness" (a pain, a threatening situation, an unjust act, and so on), he chooses to fully acknowledge it —— but he does so by fighting drastically to live and maintain the values, beliefs, and freedom that are a part of his total being.
A Priori Love: A Philosophical and Religious View of Embodiment

The above view of cognitive love is surely not uncommon in the history of philosophy and religion. In fact, it is the above history which has provided the clues, motivation, and insight for the previous analysis of cognitive love. Consequently, it seems appropriate to acknowledge a few of these philosophical and religious influences.

To begin with, Hegel\(^3\) illuminates the need for "otherness" in his dialectic — he does so when he attempts to give reasons for the spirits' creation of nature. A snapshot view of Hegel's theory of spirit is presented in the following sequence of events: first the spirit created nature, then next the spirit identified itself with its creation (nature), and lastly, the spirit emerges from that identification. In short, the rationale behind Hegel's complicated but inspiring theory is that "spirit" must create otherness in order to achieve fulfillment; fulfillment, in Hegel's case, is self-conscious self-possession. Leibniz,\(^4\) on the other hand, illuminated cognitive love through his expression that the world as we find it is "the best of all possible worlds." Embodied in Leibniz's expression is the concept that the religious ego has decided to see his own world of experience as "the best of all possible worlds." But, since in fact, the world does not

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\(^3\)Martin Heidegger illuminates Hegel's "phenomenology of spirit" in Hegel's Concept of Experience (New York: Harper and Row, 1970).

\(^4\)Leibniz's terminology was made infamous by Voltaire's Candide; see, Joan Spencer, trans., Candied, and Other Stories by Voltaire (New York: Oxford University Press, 1966).
always appear as such — that is because world is not void of pain, suffering, envy, depression, disease, etc. — the religious ego's a priori decision of love demands certain ad hoc hypotheses to bring consistency into Leibniz's view. These hypotheses, then, must account for the presence of evil and for the limitations and strictures militating against the embodied ego's creature omnipotence and infinite freedom. Koestenbaum, in his phenomenological analysis of religion, also points out the need for these ad hoc hypotheses. Koestenbaum expresses that since man's freedom is not completely borne out in experience (freedom is experienced in the initiation of action), the religious consciousness must therefore conclude the following hypotheses; without these hypotheses the embodied ego's perceptions of the world become "blurred" and "out of focus" — as though his glasses of love were covered with a film of dust:

(a) the limitations upon the transcendental ego are self-imposed and self-willed,

(b) the reasons for those self-limitations are deliberately hidden from it. . .

[(c)] ultimate meaning in existence can be achieved only through the presence of otherness. Otherness to be true otherness, must be totally independent of its creator. . .

[(d)] the transcendental ego, to achieve bliss, fulfillment, meaning, and satisfaction, must bring about refractory and independent otherness.

[(e)] the limitations that the transcendental ego experiences when it wishes to exercise its intuitively present omnipotent and omnipresent freedom must be interpreted as self-willed. Of course, the ego's ignorance of that self-willing must also be self-willed.5

5Koestenbaum, The Vitality of Death, p. 311-12.
Now in order to see the truth of these hypotheses, an a priori love is needed. To account for man's freedom, the religious ego (as embodied man) must believe that the world as he finds it offers him the maximum possible opportunities for ultimate satisfaction; these opportunities "show up" then in the presence of otherness. This type of attitudinal and intentional love is also manifested in the religious stance that looks upon all worldly events as "expressions of God's love." This religious stance is intoned in the prayers, "... Thy kingdom come, Thy will be done," "... Amen," "Thanks be to God," "... for the honor and glory of God," and so forth. A similar religious manifestation is brought to mind in the traditional expression formulated by St. Augustine and St. Anselm: credo ut intelligum, "I believe so that I may understand." In conclusion, it may be said that even if the embodied-ego were God and found no resistance to his desires in the world, that is, no form of otherness whatever, he would be faced with a world which was completely void of pleasure and enlightenment. Consequently, even as God, the embodied-ego would need to create some form of independent and opposing otherness in order to illuminate His "almighty being", as well as, to show forth His infinite and universal love for mankind.

Thus Christ became "flesh" in order to show His love for mankind. Christ, however, chose to live and express his body through His crucifixion, death, and resurrection — during which His consciousness was goal-directed towards the salvation of all mankind. Paul in his letter to thePhillipians, has expressed the nature of Christ's embodiment in these terms: Though He was in the form of God, He did not
deem equality with God something to be grasped at. Rather He emptied Himself and took the form of a slave, being born in the likeness of man." (Philippians 2:6-7). Thus Christ suffered freely that mankind might rise. It is this belief and life in Christ's resurrection that is essential to many forms of Christian life. In fact, for many Christians the difference between life and death is manifested in the way the "mystery of redemption" is given bodily form in their own individual lives. Further, it is through the memory of Christ's embodiment that we are continually inspired to share in His sufferings and to direct our love outward -- from the embodied-self that "I am" to the world beyond. And so, at a time when a disturbing degree of polarization, confusion, self-doubt and uncertainty about fundamental values and purposes infects humanity, the great sign of hope, the sign of a Resurrected Lord, cuts through it all to identify true and sincere purposefulness in life. All this is possible because Christ saw fit to incarnate His ubiquitous and omnipotent love for mankind — that is, Christ chose to become man.

_A Priori Love: Concluding Statements_

The preceding philosophical and religious statements were brought to the foreground because they have served as a guiding light in showing how a form of _a priori_ love, when truly lived by the embodied self, can serve to overcome the problem of evil and the strictures of life. Therefore the previous analysis reflects a particular philosophy of being that the embodied self may or may not choose to live. Consequently, these statements cannot be construed for, or lived
by, all mankind. Rather they represent but one possible "mode of being" that the lived body can freely choose to "take on."

Nonetheless, the "force" of this a priori love (or purity of heart) should neither be dishonored or overlooked. For this form of love or way-of-being has potential for yielding not only a feeling of well-being, but also, and perhaps even more important "the courage to be" (to use Tillich's expression). It is this "courage to be" that gives man the inner strength to accept the reality of certain limitations and barriers that have a way of creeping inside every man's Lebenswelt (life-world). In addition, when a priori love is fully adopted, the lived body receives a new life-force for reducing the serious stresses and problems that exist and flourish in his everyday world. This intentional and embodied attitude, then, represents a style of life that allows man to be the freedom that he is, and at the same time to accept and eventually transcend the so-called evils and oppositions of life. As an adjunct, when a priori love is truly and fully lived, one's "mental health" is also enhanced and "uplifted"; provided, however, that "mental health" is defined as successful living, as control over one's life, as being free, or the like. As such, "mental health" is predicated on man's ability to accept the reality and existence of "otherness."

[And so,] each man must then reflect on his own life, his own particular situation in the world, his inner demands and outer realities, and discover in precisely what way the strictures of his life represent the optimum otherness for his free, utilization of them to achieve ultimate meaning in life. . . . [Further,] we may generalize and say that the complex form of otherness that we find contains within it the potential (not the actuality) for the
exercise of our freedom, a freedom that can fashion
infinite bliss out of the materials that the world has
to offer. The details each man must work out for him-
self, and therein lies his life's task.6

Man in his search for meaning of existence and in his quest for
self-transcendence may indeed need some form of otherness. As Koestenbaum
has suggested otherness may take on many different forms of being and
is interwoven into all phases of life. Since man is being, all spheres
of existing one's body have meaning in their own domain. In other
words, all spheres (forms) of being are integrally connected with man's
very existence; each giving depth and significance to his personal life-
world. Therefore the otherness which man seeks and encounters in the
life-spheres of religion and sport offer as much opportunity for tran-
scendence, freedom, and meaning as any other form of being-in-the-world.

Slusher has noted that man's existence is characterized as
"being-with." This characteristic of being requires a form of other-
ness. Moreover, Slusher emphasizes that sport requires the presence of
the Other. He states that, "The man of sport, by definition of the ac-
tivity, must relate to the object . . . sport has meaning for each per-
son who engages in the specified activity."7 Furthermore, Slusher
implies that the object (in the context of sport) can assume a variety
of forms. For example, it may be an inanimate object; it may be a
teammate; it may be another person on an opposing team. Therefore,
Slusher implies that even in the world of sport man's consciousness is
goal-directed towards an intentional object or some form of otherness.

6Koestenbaum, The Vitality of Death, p. 312.

In a somewhat different manner Weiss has pointed out the need for otherness in sport. He has expressed that self-excellence, rather than domination of Others, may be the major objective in sport participation. Weiss stated, "Athletics puts primary emphasis, not on the effort to subjugate others . . . but on the opposite effort to deal properly with other realities in order to enable one to become excellent in and through the use of the body."

Weiss also suggested that sport participation cannot escape relationship with the Other. Therefore even while performing alone man makes "at least a tacit reference to what someone else might do or judge." In addition, Weiss expressed the belief that the ultimate role which man strives to maintain is that of a "complete" individual. "A man strives to make himself be complete. This result he can achieve if he can master other realities while remaining himself. It is self-completion which he seeks, not an impossible, impersonal perfection . . . ."

Thus, what Weiss has expressed parallels Koestenbaum beliefs regarding "self-transcendence." What man seeks out through his involvement in sport may well be an optimum degree of otherness. It is this optimum otherness then that provides man with a solid sense of inwardness. Thus as Weiss has tacitly implied, even in the world of sport consciousness is always in search of or goal directed toward another subjectivity, or at least some sort of surrogate for subjectivity.

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9 Ibid., p. 80.

10 Ibid., p. 35.
THE DISOWNED BODY

Introduction

In presenting an existential theory of man, Marcel, Merleau-Ponty, and Sartre have all shown a profound interest in the phenomenon of the lived body. Each of these philosophers has viewed the body as man's fundamental access to the world. In unique ways they have insisted that the mind is not separable from the body. They have shown that the lived body confers upon each individual his existential identity. Man's attitude regarding the body reflects and expresses his attitude regarding the world. The body is the symbol for man's human condition. These statements regarding the body are brought to light in Marcel's formulation "I am my body," Merleau-Ponty's insight that "my body is wherever there is something to be done," and Sartre's observation that the body is a "synthetic totality of life and action."11

The primary objective of this chapter is to show how these existential statements of the lived body serve as theoretical constructs for the practice of psychotherapy. The body, as a human subjectivity, will be viewed as a means for recovering the disowned self. Through

the lived body denied aspects of the self are brought into conscious awareness.

The Body Reflects Man's Being-In-The-World

As an intentional consciousness, man injects a part of his bodily-being into all acts of perception, all situations, and all relationships with the world. This is so because man's embodied posture and attitude is intentionally related to all objects of perception. In his analysis of "lived movement," Kleinman also points out the "intentional link" between man's embodied attitude and his manner of experiencing the world:

Every lived experience reveals to us a situational dependence upon an attitude toward our environment which is subject to change, and indeed changes from moment to moment.\(^{12}\)

Lived movement does not occur in a vacuum. In every environment and situation it takes on degrees of [bodily] significance.\(^{13}\)

... the living organism is regarded as an active, meaning-giving, purposeful being.\(^{14}\)

I see the world in terms of my bodily shape and attitude towards it.\(^{15}\).

Alexander Lowen, a psychoanalyst whose theory and practice rest upon the belief that man exist as a psychosomatic organism, acknowledges


\(^{13}\)Ibid., p. 11.

\(^{14}\)Ibid., p. 14.

the relationship between being-in-the-body and experiencing-the-world. He points out the dialectical relationship that exists between man's body and the world when he states the following:

A person experiences the reality of the world only through his body. The external environment impresses him because it impinges upon his body and affects his senses. In turn, he responds to this stimulation by acting upon the environment. If the body is relatively unalive, a person's impressions and responses are diminished. The more alive the body is, the more vividly does he perceive reality and the more actively does he respond to it. We have all experienced the fact that when we feel particularly good and alive, we perceive the world more sharply. In states of depression the world appears colorless.\(^1\)

It is the body that melts with love, freezes with fear, trembles in anger, and reaches for warmth and contact. Apart from the body these words are poetic images. Experienced in the body, they have a reality that gives meaning to existence. Based on reality of bodily feeling, an identity has substance and structure. Abstracted from this reality, identity is a social artifact, a skeleton without flesh.\(^2\)

Congruent with Lowen's beliefs and therapeutic style is that of Stanley Keleman's. Like Lowen, Keleman acknowledges the body as the center of man's being-in-the-world. He believes that self-knowledge begins in the body. His theory and practice is based upon a bioenergetic theory of man which unites the mind and body. Keleman's attitude regarding the body is reflected in the following statements:

We do not have bodies, we are bodies. Nor is there a separation between body and world. As embodied beings we manifest our history and demonstrate our interaction with our world. The living body experiences itself and the world in the same way; as closed or open, warm or cold, threatening or promising. Our uniqueness is in this double awareness; we are our past and our present.


\(^2\)Ibid., p. 6.
As a therapist I don't think in terms of mind and body. I don't specialize in ideas or feelings, I try to see the way a person expresses himself as a holistic statement about his being in the world.  

Lowen and Keleman both insist that the body as it is concretely lived is a reflection of man's being-in-the-world; consequently it is the medium for emotional fulfillment and for successful and effective functioning in general. As therapists they work at helpful individuals reestablish a sense of identity. In doing so, they believe that each person must confront his own state of bodily being. To reclaim the body, an individual must accept any feelings and emotions that have been suppressed or denied. "The first difficulty that one encounters with patients in search of identity is that they are not aware of the lack of aliveness in their bodies. People are so accustomed to thinking of the body as an instrument or tool of the mind that they accept its relative deadness as a normal state." Therefore, the body then as concretely lived must be contrasted from the body as objectively known. Only when the body is treated as a human subjectivity does an individual come to understand and accept the fact that "I am my body." To exist one's body as a subject rather than an object is an important objective for therapists such as Lowen and Keleman. In other words, the continuity between the mind and body is considered to be a fact of human existence. When this continuity of embodiment is broken, however, an individual loses contact with certain of his own bodily

18 Sam Keen, "We Do Not Have Bodies, We ARE Our Bodies," *Psychology Today*, September, 1973, pp. 65-73, p. 98.

feelings; the self becomes a disembodied consciousness. Lowen expresses it this way:

The feeling of identity stems from a feeling of contact with the body. To know who one is, an individual must be aware of what he feels. He should know the expression on his face, how he holds himself, and the way he moves. Without this awareness of bodily feeling and attitude, a person becomes split into a disembodied spirit and a disenchanted body. I will return again to the case of the artist.

As he sat opposite me, I saw his drawn face, his empty eyes, his tightly set jaw, and his frozen body. In his immobility and shallow breathing, I could sense his fear and panic. He, however, was not aware of the gauntness of his face, the blankness of his eyes, the tension in his jaw, or the tightness of his body. He did not feel his fear and panic. Being out of touch with his body he only sensed his confusion and desperation... since his ego is not identified with his body and does not perceive it in an alive way, he feels unrelated to the world and to people. Similarly, his conscious sense of identity is unrelated to the way he feels about himself. This conflict does not exist in a healthy person whose ego is identified with his body and in whom the knowledge of his identity stems from the feeling of the body.20

Keleman believes that all emotional and psychological conflicts involve a distortion of body movement. To understand a person's emotions and inner-world-of-being he focuses on the structure of posture as well as his bodily movements. Keleman believes that to free the self is to free the body.

My first interest is in a person's body presence. I look to see how much coordination and grace there is in the body, where it is weak or rigid, what parts are overdeveloped or have too little development, how much vitality is obvious. And I try to locate the physical and psychic constrictions that have become habitual. My reading of the language of the body is based on working assumptions. Stiffness in the neck or spine or locked legs generally

Indicate fear of instability and the necessity to inhabit life with firmness. Where the muscles are weak or tend to collapse it is an indication that the person cannot stand a lot of excitement or conflict. There are recognizable patterns: hysterical bodies are overactive, self-defeating; maschistic bodies are dense and heavily muscled; schizoid bodies are fragmented, the parts don't seem to go together, some are overstiff and others weak. . . . A person's structural and movement patterns are existential statements about how he lives in the world.21

Since man is free to take on different forms of being, any one of his human faculties is susceptible to a perversion of its proper function; this applies to man's thoughts, his feelings, his perceptions and his sensory-motor patterns. When man chooses to avoid a particular frightening or painful aspect of reality (be it internal or external), some aspect of his embodiment must pay the price; either distortion, repression, or disownment results. For example, when man's capacity to feel is limited to emotional awareness only, the reasons, thoughts, and bodily perceptions behind his feelings become unclear or blotted out. As such, experience is not fully lived or integrated. This is sometimes manifested in the behavior of the so-called "emotionalist" who dwells only on the emotion of sadness or depression but refuses to confront the rage beneath it; or who blindly surrenders to his anger but refuses to confront the hidden pain or reasons that motivate it; or who talks endlessly about his emotions as a means to avoid or shut out what his body feels and experiences.

In a similar manner, man's actions can represent a form of perversion or self-alienation. This is manifested in the behavior of the "man of action" who, frightened with thought and scornful of

21Keen, "We Do Not Have Bodies, We ARE Our Bodies," pp. 65-66.
emotions, engages compulsively in one activity after another, reluctant and dreading to face the question of what his actions are adding up to or what purpose and meaning they bring (or fail to bring) to his life-world. In a sense, this type of "action" becomes a paradox — it becomes the means of avoiding the meaning and significance of action.

Nonetheless, in both of these cases, the motive for self-denial is avoidance; avoidance of some aspect of reality, avoidance of some sense of being. As Branden states from his discoveries of the disowned body:

... predominantly, the aspect of reality the person wishes to avoid is internal rather than external; what he wishes to avoid, most often, is a feeling he regards as intolerable. Sometimes this is obvious, as when a person is struggling to avoid experiencing pain or anxiety or depression or rage or jealousy. But even when he is struggling to avoid thoughts or the knowledge of certain facts, he is usually struggling to avoid, not the thoughts or facts as such, but their internal consequences for him, their emotional meaning to him, the things they cause him to feel, such as guilt or helplessness or humiliation and frustration. To express it another way: the aspect of reality the person wishes to avoid is his inner experience. 22

When man begins to express or disown certain of his bodily feelings, his being-in-the-world inevitably experiences a void. When an individual chooses to deny or disown his own bodily feelings, he likewise, chooses to deny a part of his own being. When this occurs his existence is no longer fully integrated. In a sense man becomes an disconnected being. Further, when a part of man's bodily being is denied, his experience of self, as well as his experience of the world, is either distorted, incomplete, or perverted.

When an individual experiences a form of self-disownment, his attitude regarding this disownment often is disclosed in the way he lives and experiences his own body. This is exemplified when a person's actions and behavior are the antithesis of what he professes to be. For example, a person might profess to be content, happy, and carefree — while we observe that his movements are abrupt and jerky, his posture is contorted and rigid, and his voice and speech betray currents of irritability and nervousness. In this case we might hypothesize that this individual (who professes to be happy and content) is engaged in an act of delusion; he is not being real to himself, is cut-off from his own feeling and/or emotion, or is repressing some aspect of reality that appears to be too overwhelming. Perhaps this individual believes that what he is presently experiencing and feeling is inappropriate, childish, or unacceptable according to the norms and standards of society.

Nevertheless, the fact that this individual's thoughts and body are in destructive opposition, the fact that they are speaking a different language, is further evidence that man is not a disembodied intellect. He is not merely a mind who happens to inhabit a body. It is for this reason that the mind and body must be lived and experienced in harmony. The body must be "lived" and interwoven with man's thoughts. Whenever mind and body do not exist in this manner, problems are inevitable. Moreover, this paradox itself is a strong indication that the process of self-alienation is beginning to take hold. In denying his feelings, in repudiating his inner emotions, and in nullifying his spontaneity, man learns to disown a part of his own embodied
being. "One of the greatest acts of self-delusion is for an individual to imagine and believe that he can preserve the clarity of his consciousness after he has become disconnected from his own body, from the reality of his emotional experience." Thus, we are reminded again that man is a living entity, a consciousness who is embodied. Consequently, if he intends to thrust himself out to the world effectively and honestly, he must do so as an integrated unity, as the oneness that he is.

A Therapeutic Encounter with the Body

Nathaniel Branden, a contemporary psychologist and psychotherapist, believes that the ability of the client (as well as any other human being) to acknowledge and describe his own inner emotions and bodily feelings, in a noncritical manner, is essential to the practice of effective psychotherapy. As a psychotherapist, Branden employs techniques aimed at helping individuals to: expand their capacity to feel, liberate consciousness to function more fully, dissolve certain emotional blocks, and ultimately, to release tensions and physiological inhibitions. In other words, Branden’s psychotherapy is aimed primarily at helping the individual reconnect with his disowned self. One of the basic principles of Branden’s psychology is freedom. He claims that a therapeutic encounter is successful only to the extent that the client learns he is responsible for his own life. The


25 The writer believes this is essential for everyday experiences as well.
more a person grows in self-awareness, the more he is prepared to acknowledge responsibility for his bodily being; his feelings, emotions, thoughts, and perceptions. When a person acknowledges the intentionality of consciousness, he experiences a surge of freedom to become a natural and spontaneous self. In other words, the person realizes and accepts the fact that part of his being is injected into all acts of perception and encounters with the world; consequently, he acknowledges himself as the free creator of his being-in-the-world. As a person becomes more in touch with his embodied self, with his real needs and authentic feelings, and as he freely acknowledges ownership of his self-being, he experiences a sense of inner strength and personal efficacy. He experiences a sense of being alive physically, emotionally, and mentally. Branden speaks of self-awareness as it relates to man's freedom in these terms:

When a person acts without knowledge of what he thinks, feels, needs or wants, he does not yet have the option of choosing to act differently. That option comes into existence with self-awareness. That is why self-awareness is the basis of change.

When a person becomes self-aware, he is in a position to acknowledge responsibility for that which he does, including that which he does to himself, to acknowledge that he is the cause of his actions — and thus to take ownership of his own life. Self-responsibility grows out of self-awareness. 26

It can also be said that when man chooses to evade the effort and responsibility of thinking, of feeling, of perceiving, of seeking knowledge, or making commitments, his action is one of

self-abdication. The essence of selflessness is the suspension of one's embodied consciousness. To relinquish thought or one's bodily feelings means to relinquish the very essence of being, to pronounce oneself unfit for existence, incomplete to deal with the facts of reality. To the extent that man chooses his body, that is, to the extent that he chooses to feel, to perceive, and to think, he experiences himself as an active cause of his behavior: his goals, his successes, his failures, his happiness, and his sorrows. But to the extent that man disowns his body, to the extent that he attempts to live without awareness of relevant aspects of internal as well as external reality, he experiences himself as a passive person whose actions and behaviors are the accidental products of outside forces. When man defaults himself of his own "bodily-being" he turns himself into an empty mold waiting to be filled; a sort of will-less robot intended to be taken over and programmed by some outside controller.

Branden's view is compatible with the view of the body being presented in this thesis. His basic theory of man reflects a "philosophical flow" that the writer believes falls within the boundaries of existential thought. Branden's view of the body as it is lived and experienced is a most significant factor in achieving successful integration and a true sense of self. He stresses emphatically that man is not a disembodied intellect, and for this reason he claims that man can relate to the world effectively only as a living integrated unity. Therefore, denial or repression of either the mind or the body results in a state of being which is disconnected and disowned. Too frequently,
man tends to dichotomize thinking and feeling, reason and emotion; even regarding them as antagonists.

But man is not merely a thinking machine; he is also a being who feels, who experiences emotions; and he is also a being who acts. If it is true to say, that his life depends upon his ability to think, then it is equally true to say that his effective functioning as an organism, the fulfillment and enjoyment of his life, depends on the successful integration of thought, feeling, and action.27

To further exemplify how the lived body plays a significant role in the practice and techniques of psychotherapy, the writer has chosen to illuminate specific passages from Branden's dialectical encounters with several of his clients. The following examples were selected because they so eloquently illustrate how the process of describing one's emotions and bodily feelings can, in itself, be helpful in freeing an individual from repression and tension.

A young man - a professional singer - was preparing for his first important role in an opera. He complained of intense feelings of stage-fright. Even as he described the problem, I could see him tensing his body against his feelings. Naturally, the more he tensed his body, the more tense he felt; the more tense he felt, the more apprehensive he felt; the more apprehensive he felt, the more he made himself still more tense. By fighting his feelings in this manner, he was escalating them into panic. This is a very common pattern.

I suggested to him that, instead of fighting his anxiety, he try to experience it more intensely, to surrender himself to it for the moment, rather than fight it. He looked at me with horror—and it took considerable urging to persuade him to make the attempt. I asked him to describe his feelings. Both his emotions and his bodily sensations. After much faltering and hesitancy, he proceeded as follows: "I can feel my heart pounding in my chest... going a mile a minute. My chest is tight, it feels like its being pulled in two opposite directions... my breathing is shallow, my breath keeps jerking in and out in little spurts..."

27Branden, The Disowned Self, p. 4.
my throat feels tight, feels constricted, I feel like I'm choking. I'm aware of tension in my legs, my thigh muscles feel strained. My arms are shaking... I just had a flash of myself on the stage and now I feel myself beginning to perspire... At the thought of all those people looking at me, I feel terrified." I asked him, "Would you say, very loudly, 'I feel terrified!'" He gasped and shouted, "I feel terrified!" I asked him to shout it again; he did so. "How are you feeling now?" I inquired. He paused for a moment and then looked astonished. "Better," he said. "I'm beginning to feel relaxed."28

Another example: A client complained that she was unable to profit from a speed-and-comprehension reading course she was taking, because she felt so anxious that she could not grasp or retain the material her instructor presented. I suggested that, driving to her next lesson, she spend her time describing to herself her various feelings and emotions, while letting herself experience them as fully as possible, even if they were painful and distressing. I suggested further that when her instructor presented her with a task, she request a moment or two to "go into herself," sink into her feelings, and describe them to herself silently. This is her report of what subsequently happened: "Driving there, I was petrified. I could feel my body shaking, but I went on describing all of my feelings and bodily reactions. When I looked at the assignment I wanted to cry. I felt so unsure of myself, so scared. So I cried. I sank into my feelings and described everything I could. After a minute or two, I said I was ready and I did the assignment. I got an almost perfect score. My brain was clicking along beautifully—really functioning."

I asked her if she could describe what changed for her as a consequence of experiencing and acknowledging her feelings. She replied, "My perception of the whole situation became different. Aside from feeling tense, I felt more in contact with what I had to do, because the obstruction was gone, the obstruction of worrying about whether or not I would do well and fighting my worry at the same time. So I felt that I was there, fully there. I felt more real to myself. And my sense of what was most important was not to worry about what might happen but, instead, to understand the assignment. There was a shift in my priorities. It was like gears moving inside my

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head, bringing the reality of the immediate into clearer focus."29

Another example: During a workshop I once conducted, a young woman complained that she was unable to speak freely because she was too eager to win my approval. I asked her to look at me and to tell me, clearly and firmly, that she urgently desired my approval, and to repeat that thought several times. She did so. After five or six repetitions, she was relaxed and smiling. I asked her to describe what she was now experiencing. She said, "I feel calm and clear-head. I don't care what you think of me. There are certain things I want to say and now I am going to say them. I feel free and good."

Her difficulty in speaking openly was caused, not by her desire for my approval as such, but by her resistance to that desire, by the self-induced tension produced by her effort to by-pass her desire rather than to experience and discharge it. The result was a kind of mental clogging or short-circuiting, which she corrected by permitting herself to experience and acknowledge her feeling, letting it be fully real. This process was facilitated by the act of expressing her desire aloud and to the person to whom it was directed. The act of discharging her feeling released her mind, permitting her to be aware of her wider context and of her other needs, and to authentically experience rather than merely to know abstractly—that her most important need in that particular situation was to say the things she wanted to say rather than to gain my approval.30

Several points need to be stressed regarding the above examples. Desired change was produced not by resisting awareness of one's immediate experience but rather by becoming open to that experience. Also it seems that this therapeutic approach would not be successful if performed ritualistically or mechanically. In other words, it is not just a matter of reciting certain words while remaining inwardly remote; the individual must actually live and become every part of his embodied being. The individual then must authentically immerse himself

29 Branden, The Disowned Self, pp. 118-119.
30 Ibid., pp. 117-118.
In his experience; he must be willing to "go with" his feelings, must listen to the messages his body and mind are sending, and finally, must be aware of his own being which surrounds his experience. If this much is possible, it would seem that even denied feelings (from past experiences) would be more freely admitted into awareness, expressed, and even eventually discharged.

Only by allowing certain feelings and emotions to be fully experienced, that is, by living them in consciousness as well as the body, is one ever really capable of dealing with them. Bringing certain feelings and emotions into awareness in many cases, however, is just the beginning——too often the real problem (loneliness, anxiety, boredom) still lies behind these bodily manifestations. Nevertheless, action cannot be taken until a person first acknowledges and accepts the particular feeling, thought, or emotion which he has repressed. Only after a person becomes real to himself is he in position to make any necessary change in his life. To summarize, as soon as the integration of thought, feeling, and/or emotion become broken, one is likely to experience an impoverished sense of self. Only when an individual is integrated and in touch with both his mind and his body can he relate effectively with the "inner" and "outer" worlds of his being. When an individual is in touch with his lived body he nourishes his own self-esteem.

The Process of Disowning the Body

How does a person arrive at a state of disowning his body, of being disconnected from his emotions, of being unable to feel what things mean to him?
One might say that early in childhood we learn to repress certain natural emotions and spontaneous feelings that are a part of our being. A child, however, does not usually begin by repressing awareness of some aspect of the external world; rather, he begins by repressing some aspect of the internal world —— the world of feelings and emotions. Repression then is more likely to begin as a flight from one's inner experience —— a flight from the feelings of pain, fear, frustration, unpleasantness, depression, loneliness, rage, uncertainty, and the like. A child is capable of discovering at a very early age (sometimes subconsciously) that he can deflect or parry his awareness from undesired feelings; further, he realizes that by tensing his body and constricting his breathing he can partially numb himself from his own inner experience. Initially this process goes through the usual stages of learning, but once it becomes habitual, it can be and often is performed involuntarily. As a consequence this "internal repression" becomes more and more automatized. Unfortunately repression at this stage has a way of acting on other emotions, thoughts and perceptions that the child deems as threatening, unpleasant, or simply unfamiliar to his life-world.

Nathaniel Branden has explained how the child learns to repress and disown his inner feelings as he points out that parents are sometimes influential in this learning process:

To begin with, many parents teach children to repress their feelings. A little boy falls and hurts himself and is told sternly by his father, "Men don't cry." A little girl expresses anger at her brother, or perhaps shows dislike toward an older relative, and is told by her mother, "It's terrible to feel that way. You don't really feel it." A child bursts into the house, full of joy and excitement, and is told by an irritated parent, "What's wrong with you?" "Why do you make so much noise?" Emotionally remote and inhibited parents tend to produce emotionally remote and inhibited children; not only by the parents' overt communications but also by the example they set; their own behavior announces to the child what is "proper," "appropriate," "socially acceptable."

... Thus a child can be led to the conclusion that his feelings are potentially dangerous, that sometimes it is advisable to deny them, that they must be "controlled."

What the effort at such "control" amounts to practically is that a child learns to disown his feelings, which means: he ceases to experience them.32

And so, when repression of bodily feelings does occur, it is likely that the child experiences an assault on his emotions, and over a period of time this assault shows up in the body itself. Just as emotions are a psychosomatic experience, so the assault on emotions occurs on two levels. On the mental or psychological level the child might very well cease to acknowledge or accept undesired feelings; he immediately finds some way to block his awareness of them. On the physical level, he might tense his body, induce muscular tension, breathe irregularly (sometimes even hyperventilate), and bite and pierce his gums. These physical actions can have the effect of partially anesthetizing him, of blocking his spontaneity, or perhaps even altering his physiological processes. This is further demonstrated when a child tenses the muscles of his face and chest, shoulders, and contracts

his neck muscles so as to wipe out the knowledge and awareness that he is hurt or about to experience some form of discomfort. Together, these assumed positions are sometimes referred to as the "startle posture."33 Needless to say, this process does not take place in a conscious, calculated way. To some extent it is subconscious and once it becomes habitual it is performed involuntarily.

In a similar manner, Lowen describes how the child manipulates his body in order to withdraw from reality. He also mentions how the process of repression might differ for the adult.

The intimate connection between breathing, moving, and feeling is known to the child but is generally ignored by the adult. Children learn that holding the breath cuts off unpleasant sensations and feelings. They suck in their bellies and immobilize their diaphragms to reduce anxiety. They lie very still to avoid feeling afraid. They "deaden" their bodies in order not to feel pain. In other words, when reality becomes unbearable, the child withdraws into a world of images where his ego compensates for the loss of body feeling by a more active fantasy life. The adult, however, whose behavior is governed by the image, has repressed the memory of the experiences which forced him to "deaden" his body and abandon reality.

Normally, the image is a reflection of reality, a mental construction which enables the person to orient his movements for more effective action. In other words, the image mirrors the body. When, however, the body is inactive, the image becomes a substitute for the body, and its dimensions expand as body awareness recedes.34

As Lowen has pointed out, "inner repression" is not confined to childhood. Once this behavior is acquired it has a way of "seeping"

33 The term "startle posture" is an expression that comes from the "Alexander method" of relaxation. The writer was first exposed to this expression during a lecture-demonstration of the Alexander method.

34 Lowen, The Betrayal of The Body, pp. 6-7.
into adulthood. As the child grows and matures so does his learned habits, perceptions, movement patterns, and impressions of the world. Therefore, even adults are known to repress pain and other emotions; to disown certain of their own legitimate needs, feelings, and perceptions, all of which are essential to the lived body. The consequence of repression for the adult can be even more profound. He not only represses his present emotions, thoughts and perceptions but, he also continues to repress some of his childhood memories and experiences. Thus for the adult, repression might develop along these lines: he not only experiences emotional impairment but also thinking and feeling impairment. Therefore, any attempt he makes to relate his past with his present, or to understand his reticent being, is hampered (at least somewhat) by distorted judgments. These distorted judgments then affect or obstruct his present potential for authentic and meaningful relationships. And so, this denial of inner experience begins to "snowball." In addition, by repressing significant memories, impressions, feelings, longings or bodily needs, an individual denies himself access to crucial data. If man's repressions are too profound, any attempt to reflect upon his life, his problems, or his relationship with the world, will result in a dark or shadowed struggle. This is so because certain essentials of his being, or certain key elements of experience will be missing. Further, by protecting his repression, by maintaining his defenses, by disowning certain of his lived experiences, by keeping the mind away from "dangerous" avenues of thought, man is forced to absorb a tremendous amount of energy and life-force. It is this energy and life-force that is no longer available for
creative endeavors, for raising the level of consciousness, or for effective and functional existence in general.

As we have already suggested, when repression occurs one's bodily existence is often reduced to a subsidiary role. Mental activity often serves as a substitute for contact with either one's internal or external reality; for example, thoughts and fantasies are experienced as a replacement for feeling and action. In general terms, if repression is continuous the body becomes less alive and spontaneous. In addition, one's motor activity and body sensation is likely to be curtailed. And, as Lowen has so vividly pointed out, when motility is reduced so is one's energy level. He expresses it this way:

The aliveness of a body is a function of its metabolism and motility. Metabolism provides the energy that results in movement. Obviously, when metabolism is reduced, motility is decreased. But this relationship works in reverse too. Any decrease in the body's motility affects its metabolism. This is because motility has a direct effect upon respiration. As a general rule, the more one moves, the more one breathes. When motility is reduced, oxygen intake is diminished, and the metabolic fires burn lower. An active body is characterized by its spontaneity and its full and easy respiration. As a result, its energy production tends to be low.

To conclude, even as adults, we are susceptible to experiencing pain, anxiety, and fear that seem overwhelming and incapacitating. In order to protect ourselves, in order to function, in order to survive in a manner that is fitting to our culture, in order to prove to society that we too are psychologically stable, we deny our feelings and emotions and thus escape from our inner world of experience. Instead, these feelings and emotions become frozen into the body and are

manifested in muscular and physiological tension. In essence, man's inner experience becomes censored. The result is distortion, rationalization, and the "disowning" of one's body. This form of self-alienation is suffered not only by people in pathological conditions, but by countless "normal" persons as well. 36

The Disowned Body: Concluding Statements

Before concluding this discussion of the disowned body, let us stress once again several points regarding man's self-alienation. First, it is not unwanted feelings as such that sabotage healthy functioning, but rather the denial of those feelings, the unwillingness to experience and acknowledge them. It is the act of blocking one's own bodily sensations, feelings, and thoughts that obstruct the free flow of awareness and disrupt the normal balance of one's life-force and energy level. A significant amount of one's energy potential is absorbed in creating and maintaining certain defenses in order to prevent awareness from taking place. Secondly, the normal balance of one's actual need and values is also disrupted, often giving rise to a different set of actions or bodily expressions than would occur were one in good contact with his inner experience. Therefore, growth, development and change are either prevented from taking place or significantly impaired.

A person who does not permit himself to know when he feels assaulted and mistreated, condemns himself to feelings of helplessness.

and impotence — condemns himself to a state where self-assertiveness is impossible. A person who does not permit himself to know that he is afraid, cannot be aware of the defenses he has set up to protect himself. These defenses can be both restrictive and inhibiting. Also, when a person diminishes his capacity to experience pain, it may be that he is also diminishing his capacity to experience pleasure. To face one's painful emotions, to acknowledge and experience them fully, to listen to the messages they may contain regarding one's present state of being, and further, to even describe in words what one is feeling requires tremendous courage and honesty.
AN EXISTENTIAL VIEW OF YOGA

Introduction

The existential movement in general has pointed out the role that both subjectivity and freedom play in disclosing and understanding man's inner nature, as well as, how man projects this "nature" outward to the rest of the world. To understand how these existential components of being (subjectively and freedom) are manifested in and through the lived body and how they become actualized by one's being-in-the-world, we can turn to various Oriental philosophies. For this analysis, however, we will limit our examination to the practice of Yoga which is the Oriental form of disclosure.

Yoga is principally a practical attempt to achieve the metaphysical and phenomenological insights propounded by existential and oriental philosophies. It is an effort to bring the transcendental ego (or transcendental subjectivity) into clear intuitive focus. By disclosing the transcendental ego one achieves a sense of subjectivity through introversion — which means to explore, to strengthen, and to be dedicated to the inner-world-of-being. The philosophy and practice behind this Yogic disclosure presupposes the following ontological statements:

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7The following analysis of Yoga is not meant to be absolutely authoritative. Neither is it meant to be a scholarly exposition of any one particular branch of Yoga; rather, it is eclectic in nature.
1. that one must be existing and living his body in order to experience or achieve access to his transcendental realm — which means in order to understand the transcendental ego one must be in touch with his bodily being.

2. that the phenomenological epoché can be employed by the embodied-subject while engaged in an act of meditation — the purpose of which is to achieve access to one's subjectivity or the inner sense of "who I am."

The goal of Yoga is to dispel avidya, which is ignorance of the self as well as the world. Avidya means not to "see" our fundamental human nature, to ignore our own inwardness. Avidya means not having gone through the phenomenological reductions (introspective analysis) which allows one to realize his true sense of self — or that "I am identical with Purusha." Therefore, it can be said that avidya is the source of self-deny and the cause of all distorted or incomplete perceptions. Avidya means that the Purusha is fallen or lost because it has become identified with the prakriti (objects of the world) of its apprehension. This identification is the source of self-disownment or the split of "oneness." It represents the separation of mind and body.

8Purusha is the name Sankhya has given to the transcendental ego. Purusha is also equivalent to the Atman of the system of orthodox Hindu thought referred to as Vedanta. It is interesting to note the fertile crossings that exist between Husserl's "transcendental ego" and the notions of "Purusha" and "Atman." The writer has chosen to use the term Purusha in explaining the ultimate purpose of Yoga. Like the transcendental ego, Purusha is the source of the intentional "look" of consciousness; through the Purusha we achieve a sense of subjectivity, salvation, and the summun bonum of being.
Furthermore, this identification can be interpreted to mean that the body has been given up to become a part of the total objective configuration of the world —— it is perceived by the ego as another cogitatum (object) in the world. Therefore one's bodily feelings and emotions (i.e., pain, tension, joy, frustration and excitement) are no longer experienced as part of the self. A tension —— "my tension" —— becomes an object in one's Lebenswelt (life-world) in a very similar manner as does the appearance of a color, the shape of a chair, a tree, or any other object intended by the ego. This means that tension, pain, or the color red are all objects of apprehension to the ultimate subjectivity that "I am." All of these objects are given in experience; they are cogitata in the general sense in which phenomenology uses those terms, "ego-cogito-cogitatum." The body then is interpreted and experienced (by the ego) as something distinct from the self; it is for this reason that the Purusha loses its "purity" and is no longer experienced in its completeness. However, a phenomenological analysis of these intentional objects discloses that the bodily feelings of pain and tension are not equivalent to other cogitata in one's life-world, but rather are a part of the genuine self (Purusha) that the ego has given up. In other words, they (tension and pain) appear as objects within the vast sea of consciousness only because the ego has freely chosen to give up its identification with the body. The body has become objectified with the outer world. This analysis also discloses that if Purusha is to be experienced one must take up and live his body. Therefore the embodied-self must acknowledge the fact "I am my pain" and "I
In essence, then, through the practice of Yoga one comes to understand himself as a unique, free, and integrated subjectivity. The physical aspect of Yoga attempts to achieve this objective by employing various postures and sustained movements in order that one may feel, sense, and fully apprehend his embodiment; while the mental aspect focuses on a phenomenological disclosure of lived experience and being in general. Both components, however, attempt to achieve the oneness of being — which is the transcendental ego in Husserl’s terms, the Purusha in Sankhya, and the Atman of Hindu thought.

**The Body’s "Life-Force": A Concept of Yoga**

The concept of life-force is important to this study because of the implications it has for the lived body:

1. it represents an important component of embodiment; the manner in which life-force is being nourished reflects the way one is existing and living his body.

2. life-force affects the way the lived body is "seeing" the world — this means it also affects the way an individual is experiencing his fellow embodied-beings.

3. it reflects a spiritual component-of-being which is surrounded by a charisma of self-respect and which serves to stimulate man’s quest for being-in-the-world.

Since very remote times, Yogis have been concerned with understanding the phenomena of "life-force"; in particular, they have focused upon the body’s life-force. Yogis as well as scientists have studied "life-force" as it permeates the entire universe. Their research and
study has taken them from the most dense compound of mineral elements
(in the plant and animal kingdoms) to the more the complex and sensi-
tive species of human beings. Many Yogis believe that "life-force"
pervades every atom of man's body. It is life-force that comprises
the soul or core of each atom.

If what the Yogis purport is true, it seems logical and feasible
to state that life-force gives each atom its power of motion and trans-
fer; or its "electrical flow." All atoms then would be set in motion
through the influence or charge received from the inner core of life-
force. Since atoms comprise a part of all forms and structures of
matter, life-forces permeate our entire universe. The mixture and
blending of these forces, then make up our cosmic-rays-of-being. It
can also be hypothesized that life-force plays a part in all organic
functions, both conscious and subconscious. This being the case, one's
life-force is the medium through which the processes of creating,
sustaining, and destroying are carried out. 9

Richard Hittleman, a teacher of Yoga, makes reference to the
universal character of this life-force, when he discusses certain
functions of man's bodily senses. He states that:

9The analysis of Yoga which follows (both the physical and medi-
tative aspects) are based on the writer's personal view of this prac-
tice. This view was founded as a result of the following experiences:
study and practice of Hatha Yoga under Richard Hittleman (teacher of
Yoga; Carmel, California), personal interviews with Dr. Demetri P.
Kamellakos, Stanford Research Institute (conducting physiological re-
search on transcendental meditation), course work completed under the
Student's International Meditation Society (Palo Alto, California), and
experiences that involved the teaching yoga. Therefore the statements
that follow do not represent universal facts about Yoga but rather the
writer's personal projections.
It is an acknowledged fact that we are able to hear and see only within a limited range of both the sound and the sight scale. We know that there are sounds, for example, whose pitch vibrations are at frequencies above and below our range, so that they are inaudible to the human ear. This limitation also applies to our senses including the faculty of sight, etc. These limited senses confine us within a world of three dimensions. The serious practice of Yoga enables one to transcend these limitations in varying degrees, the outcome of which is to perceive that not a single particle of matter in the entire universe can remain still, [or] stationary, for one moment. Everything is incessantly in motion, continually changing and forever becoming something different than it was at the preceding moment. Thus, all things, including those which ordinarily seem to be the most inanimate and dense — the wall, the table, the bricks and stones — are in reality permeated with life-force and shimmering, or vibrating. So it is that you come to realize that what you formerly considered as devoid of 'life' is simply vibrating more slowly on what we might call a different 'wave-length' — but that it too is a manifestation on the life-force. Indeed, life-force is present in all things, gross and subtle, in all matter and in all thought and you live in your present form only as long as the life-force exists in certain proportions within your body. When the life-force leaves your organism it ceases to function. This is the state of 'death' as far as the physical body is concerned.

The fact that "life-force" is not visible to the observing eye and consequently can never be directly perceived or measured, does not alter the fact that it is present everywhere in all things. Like electrons, life-force is an atomic component and as such contributes to the energy and motion of all forms of matter. In short, Yogis purport that it is this life-force that is responsible for the maintenance of life per se (organic as well as inorganic). When one considers the relationship of life-force to the structure of the atom itself, the above Yogic concept (of life-force) does not seem obscure or out of

place. In fact, it is quite probable that most human beings, in varying degrees, do experience or intuit this force.

Thus the philosophy and practice of Yoga teaches us that life-force is responsible for maintaining one's own life. It is particularly instrumental in maintaining man's internal stability and equilibrium. It is equivalent to the yin and the yang of Eastern philosophy. Like one's basic metabolism, when it is thrown out of balance, for one reason or another, it affects other life processes. Further, one comes to know the existence of life-force as it is bodily experienced. Just as one knows that "force of gravity" exists, although he cannot see it, so does he know the existence of life-force. Although neither of these forces offer concrete evidence for their existence, both are apprehended or intuited by the body. For example, when one engages in different Yoga postures, such as the shoulder stand or the plough (inverted positions), he bodily intuits or "senses" the force of gravity as it opposes his extremities or body parts. It is because of this force that inversion functions to improve blood circulation, to relieve veins and arteries from excessive blood pressure, and to stimulate glands and organs of the body. Similarly, this force is experienced by the gymnast while performing a routine on the "rings." He uses the force of gravity along with leverage to harmonize and contrast the flow of his body movements.

In a somewhat different manner one bodily experiences life-force. The apprehension of this force, however, can be even more profound since life-force represents a constituent residing within one's body; as such it is already a part of one's embodiment. Nevertheless,
one also comes to know the existence of this force as it is bodily experienced. For example, when life-force is received (or stimulated) spiritually, the lived body may experience a feeling of "rebirth." This renewal of life-force may provide additional nourishment which gives the body strength to survive and eventually transcend experiences such as trauma (physical or mental), sorrow, and failure. Therefore, it can be said that "life-force" and the "force of gravity" reflect a similar postulate. Although you cannot see the "force" itself, you know it is "there" and that it is continually exerting its influence upon every physical object and living organism on the face of the earth. In Yoga, the more life-force an individual is able to activate and put into operation, the more he will come to possess energy, vitality, and mental alertness. When a sufficient amount of life-force is set in motion man will experience higher states of consciousness and a more efficient state of bodily-being.

As was previously mentioned, techniques (physical and mental) that are learned in Yoga are concerned primarily with releasing the life-force which is already within one's embodied being. But this force is dormant and needs to be stimulated or aroused. In addition, there are other techniques of Yoga which are concerned with accumulating additional prana (life-force) from certain external sources. For example, we derive life-force from certain substances and natural elements that subside in the earth. Some of these "essential" elements are: various forms of food (natural food preferred over processed and prepared food), water, sunshine, and air. In Yoga, air is the most immediate, accessible, and powerful form of life-force. This is why the
study and practice of Yoga places so much importance on learning and practicing methods through which the life-force can be extracted from the air. This practice is accomplished through various forms of yogic breathing. Many yogis contend that disease will result when one's life-forces are lowered or reduced within the body. Under this philosophy, illness is diagnosed in terms of a "lack of life-force." Yogis also believe that when a physician administers either drugs, therapy or performs surgery, his actions are actually an attempt to stimulate the patient's life-forces that are in a state of sleep so that the healing process can take place. Further, it is believed that many persons do indeed shorten their lives due to the reduction of life-force and that this reduction itself is often a result of improper breathing. Thus it is easy to understand why the philosophy and practice of Yoga emphasizes the absolute necessity of learning various techniques of proper breathing.

In addition to the essential elements of life (air, water, food, and sunshine), man utilizes energy from other external sources which, according to strict bio-physical laws, are nonessential for his survival or physical well-being. From yoga perspective, however, these forces may provide a form of nourishment which is essential and important for man's existence. Like food and air these sources help promote growth, reduce stress and tension, repair worn and injured tissue and maintain a balance in one's life. Examples of these sources are:

11 These sources reflect the spiritual aspect of Yoga. The practice of Yoga may also include spiritual exercises, the purpose of which is to realize and understand the fundamental ontological structure of Dasein — that is, the structure of "self" and its being in the world.
1. bread and wine taken in the "form" of communion during a religious ceremony. These elements offer spiritual nourishment as opposed to physical nourishment. Although this spiritual food cannot be measured in terms of protein, vitamins, and essential amino acids, it embodies a vital and symbolic force which serves to stimulate and set in motion life-forces which are at rest. Often this spiritual force brings "nutrients" and nourishment to those body cells that have become anesthetized because of certain traumatic experiences: stress or depression, the loss of a loved one, failure or rejection, an accident involving physical impairment, or loss of material wealth.

2. life-force can also be received from another embodied-subject. A person may actually absorb the "energy flows" that radiate from another's lived body.\(^{12}\) When this occurs the I and Thou engage in a spiritual and emotional encounter whereby Thou intentionally releases and transmits some of his own life-force. If the I is open and receptive to this encounter Thou's life-forces will penetrate his embodiment. On other occasions Thou's "energy flows" may serve as a catalyst or stimulant for those forces which are already within the I's body, but are dormant. This

\(^{12}\)This occurs when an individual bodily intuits or senses the living vibrations of another human being.
I-Thou relationship may be accompanied by a mere hand-shake, a particular face-to-face situation, a loving embrace, an act of love-making, a facial expression, or a gentle touch; all of which include certain intentional acts of consciousness between Thou and I.

Since the flow and circulation of life-force plays a part in the lived body's continual struggle for homeostasis, each human being is charged with the task of properly stimulating and nourishing his own life-forces. At one point in time this force may require a form of spiritual nourishment while at another time it may require physical or mental nourishment. Therefore, the lived body requires a balance and mixture of nutrients, some of which are required on a consistent and continual basis (water, food, and oxygen) while others depend on the flow of one's life-world (forms of spiritual and/or emotional nourishment).

Also, each human being is susceptible to the ups and downs or the variance of his own life-force. Since this internal flow of energy demands continual stimulation and/or nourishment, the demands and stresses of life (which absorb varying amounts of one's life-force) have a direct affect on how these forces are being extended and replenished. Whenever the lived body does not receive sufficient stimulation or additional prana, certain of its life-forces will inevitably lose their action-potential. This can happen, for example, when a particular body extremity (i.e., leg or arm) is immobilized for a prolonged period of time due to an injury or disease. If the "body part"
involved does not receive at least intermittent stimulation (exercise, massage, manipulation, etc.), the life-forces which penetrate this area eventually become dormant or anesthetized. As a result the leg or arm itself begins to degenerate, gradually "giving up" some of its living cells, tissues, and body protoplasm. It is for this reason that physical Yoga, stressing specific body postures and rhythmic movements, is often recommended by Yoga masters (physical therapists as well) to a person who has acquired a specific injury or bodily disease. On the other hand, man's life-forces are also vulnerable to being over-stimulated or bombarded by the "externals" of the world. This can happen when an individual experiences a particular trauma or stress that becomes overwhelming and damaging to his personal life-world. When this occurs, certain of the body's life-forces will actually withdraw, sometimes becoming totally paralyzed. Thus in his struggle for survival man must continually work on the proper balance of his own life-forces. It is this type of struggle and opposition that offers the lived body opportunities for giving, sharing, and expressing his being-in-the-world.
Basic to Hatha Yoga is the objective which aims at preventing or alleviating some of the body problems which Hittleman has identified. This aspect of yoga represents a dynamic and practical system of physical exercises and static poses (asanas) as well as the learning of specialized breathing techniques (pranayama). This system is employed for the purpose of stimulating the body's life-forces which encompass a form of energy essential to one's physical and mental health. Hatha Yoga postulates that if the mind can influence the body then the converse is equally true. The body influences the mind. If we are nervous, depressed, or suffer from anxiety, our mental state is reflected in the function, control, and appearance of our physical being. In fact, eventually our habituated mental state may produce organic changes in the body resulting in such disablements as stomach ulcers, colitis, high blood pressure, and perhaps even cancer. Similarly, a body which is not properly nourished (i.e., poor nutrition or inadequate amounts of physical exercise or relaxation) may become deficient physically as well as mentally. As a result a person's thoughts and conscious reasoning may also become deprived. Physical deprivation causes both the body and the mind to react in a negative manner; for example, as the body becomes deprived one may find himself injecting tones of negativity in his acts of perception and in his mannerisms of interacting with the world. Therefore Hatha Yoga works at uniting and coordinating the physical and mental components of man's being through a physical system of conditioning. The techniques of this conditioning system, then, are

13See Richard Hittleman's quotation, p. 161.
primarily concerned with activating and/or properly nourishing the body's life-forces.

When one's life-forces are not sufficiently nourished (for one reason or another) they begin to lose their energy potential and eventually become inactive, causing the body to lose its capacity for feeling. In the absence of feeling the body goes "dead" insofar as its ability to be impressed by or respond to situations or events in the world. In essence, one's dialectical relationship with the world becomes severed or partially blocked. This is so because a person experiences the reality of the world only through his body. The external environment impresses an individual because it impinges upon his body and affects his senses. In turn, the lived body responds to this stimulation by acting upon the environment. If the body is relatively unalive (because a sufficient number of his life-forces are inactive), a person's impressions and responses are diminished. The more alive the body is (meaning the more life-forces which are activated) the more vividly a person perceives reality and the more actively does he respond to it. It is interesting to note that when we feel particularly healthy, refreshed, and alive, we perceive the world more sharply. On the other hand, in states of depression the world appears colorless and in some cases even distorted. Sometimes the emotionally "dead" body is turned inward for prolonged periods of time; causing thoughts and mental activity to replace feelings and action. When this occurs exaggerated mental activity often substitutes for contact with the real world, creating a false impression of aliveness; the ego begins to dominate over the body and the embodied-self loses its harmony-of-being. Despite
this mental activity, the person's emotional deadness is manifested physically. We readily observe that this person's body looks "dead" or unalive — his lived body becomes the "dead" body.

When interaction between the body and the environment is greatly reduced, a person can actually lose his perception of reality. If an individual is deprived of sensory stimulation for a length of time certain of his life-forces will become deadened or anesthesized. The same thing happens when his motor activity is severely curtailed. In both situations the decrease of body sensation caused by the absence of external stimulation and/or motor activity reduces the persons' feelings of his body. As soon as a person loses touch with his body, reality begins to fade out.

Through the practice of Hatha Yoga, movement exercises are performed to increase sensory stimulation through sustained and controlled motor activity. This objective also includes the task of helping a person gain contact with specific areas of tension as well as learning the proper techniques for releasing such tensions. In the absence of specific symptoms such as headaches or lower back pain, the average person doesn't feel and know what tensions exist in his body. His posture has become so much a part of him that he simply takes it for granted. Although it is not the focus of this study to present a program of yoga, the following chosen asanas and body movements are briefly described to give the reader a better perspective of the objective of Hatha Yoga and the implications it renders for being and existing one's body:
1. **the forward drop** — the trunk, head, and shoulders are dropped forward with all body weight upon the subject's feet. The feet are approximately 15 inches apart, with toes slightly turned inward. The subject's fingers touch the floor lightly for balance. The knees are always flexed in this position, although the degree of flexion may vary according to the amount of stress one wishes to place upon the leg muscles. In this position, diaphragmatic tension is generally released and breathing becomes abdominal. The subject feels his legs and feet vividly and becomes aware of tension in the calf muscles and in the hamstrings. He senses the quality of his contact with the ground. The subject may kinesthetically perceive that his feet are not flat on the ground because of the exaggerated tension in the arch of the feet. By pressing down on his feet and spreading his toes slightly, his contact with the ground can be increased. Usually the subject develops a tremor of the legs (sooner or later). When this happens, sensation increases sharply. The tremor will vary with each subject; it may be fine or gross, or it may be limited to the legs or extend upward to the pelvis. Sometimes the tremor is accompanied by a tingling sensation in the feet and legs. This vibration is a sign of life; a fine steady vibration denotes less tension than coarse or jerky
vibrations. This vibration develops in all subjects, usually in younger more quickly than older. This vibration is due to the natural elasticity of the body and its normal reaction to stress. It is interesting to note that as feeling in the legs and feet increases, respiration deepens spontaneously. This brings to mind that breathing is an aggressive function (representing man's survival for life) and that it depends upon one's contact with the lower half of his body as well. Once the legs become "charged" and alive the subject experiences his body differently — he begins to feel grounded. When one considers the implications of this position he realizes that it cannot be performed as a mechanical exercise. If it is done slowly and for the purpose of releasing tension and gaining feeling in the body, it becomes simple and effective. There is no time limit involved. A subject exploits such a position for as long as it produces meaningful sensations in his body. When a position becomes too painful or uncomfortable the subject should recover to the upright position immediately. Recovery, however, should always be done slowly and with controlled movements.

2. positions of inversion — — the shoulder stand, head stand, and plough involve positions of inversion. Although a precise description of these yoga positions
will not be given, it seems pertinent to mention that when such positions are performed on a regular basis they offer potential for accomplishing the following objectives: relax the legs and relieve tension and pressure in the veins and arteries; refresh and stimulate numerous glands and organs (i.e., thyroid and pituitary glands); increase strength and flexibility throughout the spine, back, and neck; improve blood circulation and therefore bring a greater supply of oxygen to the tissues and glands of the shoulder, face, and neck; and develop and firm muscles of the abdomen. In addition, some students of yoga have reported that these specific postures have helped prevent and stop falling hair, improved their complexion, and relieved tension in the back and neck areas, especially when preparing for written and/or oral examinations, prior to giving a speech or presentation, and just before engaging in a competitive event.

3. \textit{the bow} --- the subject assumes a prone position on the floor and arches his back so as to simulated a "bow" (legs are bent at the knees and feet are held firmly). The purpose of this position is to strengthen and develop the spine, particularly the lumbar areas; it also serves to improve one's posture and develop the chest muscles. This position is based upon the principle that the body functions like a bow in many activities:
i.e., the pitcher throwing the ball, the gymnast who arches on the rings, the tennis player serving a ball, and the dancer who leaps to express an emotion all show how the body arches backward like a bow to gain the impetus for the forward thrust. This position also helps the performer to sense the continual flow between the upper and lower parts of his body; a feeling of unity is often experienced.

4. supported backbend — this position can be performed by having the subject arch over a stool so that the feet remain in contact with the floor, while the shoulders, head and arms extend freely (by arching) over the opposite side of the stool. The body is in the supine position with the upper part of the back in contact with the stool (a rolled towel should be placed over the platform or stool so that it conforms to the curvature of the spine). This arch stretches the muscles of the back, releases the tensions about the diaphragm, and promotes deeper breathing. This position reverses the stretch which is assumed by the forward drop; it is recommended to combine different postures which reverse extreme arching of the spine.

In conjunction with the physical exercises and postures, breathing techniques are also employed as a part of Hatha Yoga. A Yoga proverb proclaims that: "life is in the breath"! This proverb brings to mind the importance that must be placed on proper breathing. Such a
statement may sound as though it lacks elegance but one might be surprised to discover the number of individuals that do experience breathing problems. Usually these individuals are completely unaware of the improper habits they are employing. Nevertheless, simple breathing techniques, when properly performed, can draw one's attention to the "oneness" of mind and body. Hittleman expresses it this way:

The breath is the link between body and mind; the stepping off place from what we know as "physical" to "mental." Actually the body and mind are but two parts of the same thing, different only in density, vibrations and certain qualities of form and function. As you carefully observe your breathing you will begin to perceive that point at which the so-called "physical," changes into what is known as "mental."\(^{14}\)

And so, as the breath moves, so moves the mind. For example, if one's breathing is short and rapid, there is a tendency to work nervously and agitatedly. Or, if breathing is erratic, anxiety and disturbance occurs. But if breathing is long, smooth and even, a tranquil and peaceful state of mind will result.

Thus physical yoga (including yogic postures [asanas] and breathing exercises [pranayamas]) brings to mind that "the body is the temple of the spirit." In essence, man cannot live a full life or function in a creative and effective manner by neglecting his body. Referring to the "lived body," this means failing to properly nourish anyone of its embodied components — i.e., physical, spiritual, mental, and emotional. When the body is disowned or seriously neglected it begins to deteriorate or take on certain deformities. These

deformities show up in different shapes and forms of physical manifestations. Hittleman acknowledges these different manifestations when he states the following:

Stand on any corner for several minutes and become aware of the shapes and forms of people who pass. You will be aghast at the percentage of deformed, withered, shrunken, stooped, pain-racked, flabby, overweight, tense, exhausted, depressed people you will see. This situation becomes even more tragic when we realize that many people are in these negative conditions simply through neglect. They carry their bodies around like pieces of luggage, having forgotten the vital teaching that "the body is the temple of the spirit." You cannot mature, live a full life and be of true service to yourself and those dependent upon you if you neglect the care of your body and allow it to deteriorate.  

Yoga can be chosen as a legitimate practice not only for the purpose of preventing such deformities, but also to experience higher states of consciousness and in general a more positive bodily being. Because the techniques of yoga are practical and easily learned they can be interwoven into the fabric of one's everyday life-world. The purpose of practicing Yoga is to integrate or join the physical, mental and emotional components of man's being. In turn this enables one to function as a more complete, honest, and effective human being.

The philosophy and techniques of Yoga (both the physical and meditative components) are for the purpose of achieving this integration. For example, the physical postures and movements can serve to both stimulate and relax the mind as well as the body. In this sense the physical practice of Yoga becomes a form of active meditation. Similarly the mental practice of Yoga can serve to relax and rejuvenate man's physical components of being, the experience of which is the unity of

15 Hittleman, Yoga for Health, p. 27.
oneness, or the realization that man is both a mind and a body. None­theless, the physical and mental practice of Yoga represents but one way an individual can choose to live and be his body. It embodies a particular meaning and philosophy of life that renders one an opportunity to "get into" his own bodily-being; to "step-back" and take a look at the way he is existing his body, and to determine whether his present way-of-being is consistent with his real values, beliefs, and authentic needs.

**Yoga Meditation: A Phenomenological Journey**

Through Yoga meditation\(^1\) one gradually learns to control his senses, to disengage himself from the world, and finally, to turn his mind inward toward the "pure consciousness" he is; that is, to turn upon himself without falling into the trap of objectifying himself. Thus the purpose of meditation is not to make an object or thing of ourselves, but rather, to understand ourselves as the subjectivity or the inwardness that we are. How then does one achieve access to his own inwardness? This is accomplished by learning a new and different way of perceiving. For example, our everyday way of thinking, feeling, and perceiving usually extends outward from the embodied-ego that "I am" to the outside world — or to any externality that is a reference. This perceiving and meaning-creating that reaches outward might be termed "referential thought." But when we set out to research and examine our own consciousness the act of perceiving is no longer directed

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\(^1\)There are numerous forms of meditation. The writer is extending an existential and practical approach which can be employed for disclosing everyday events and experiences.
outward but rather is turned inward. It involves a way of thinking that goes back onto itself. It turns upon itself. Using existential terminology, this self-referential researching might be called "reflexive thought."

If we represent awareness as an arrow that always points out, then "referential thought" might be symbolized as the following:

\[
\text{(act-of-perceiving)} \\
\text{embodied-ego} \quad \longrightarrow \quad \text{world}
\]

or to use Husserl's paradigm:

\[
\text{(cogito)} \\
\text{ego} \quad \longrightarrow \quad \text{cogitatum}
\]

However for reflexive thinking we must "look in" rather than looking out not by turning the arrow, but by "stepping back." While the arrow continues to point to the world, we step back. By "stepping back" we disengage ourselves from the world; this prevents us from objectifying ourselves with all our worldly surroundings. Thus during a meditative exercise we temporarily remove ourselves from the world in order to come closer to our own subjectivity. Since it is a fact that man and the world are intimately and fluidly related, it is important that the arrow continue to point outward. The arrow therefore is a reminder that our disengagement is only temporary. When appropriate (when the meditative exercise has terminated) we will re-connect with the world. The meditator who finds it necessary to withdraw from the world retains nevertheless, the capacity to return to the world. His connection with the world (unlike the case of the schizophrenic personality) is never
irretrievably broken or out of control. The authentic meditator is always in full command over the structure of that connection. Similarly when this individual merges into the world (i.e., committing himself to an event, project, or another embodied-subject in the world) he retains the capacity to withdraw from the world, if circumstances demand it. This type of reflexive thinking is employed during meditation and can be symbolized in the following manner:

1st reduction:

```
<table>
<thead>
<tr>
<th>embodied-ego</th>
<th>world</th>
</tr>
</thead>
<tbody>
<tr>
<td>as</td>
<td></td>
</tr>
<tr>
<td>(act of perceiving)</td>
<td></td>
</tr>
</tbody>
</table>
```

By engaging in this first reduction, an individual "steps back" onto the arrow and begins to unravel or "peel off" some of the worldly fringes and personal concomitants that are attached to his acts of perception. In other words, by stepping-back the individual enables himself to analyze his personal mode of perceiving and reacting to the world. He discloses certain of his own bodily components that are injected into his acts of perception. This means that some of the

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17 Only after successive reductions is one able to accomplish this final reduction which discloses the "pure embodied-ego" (or pure consciousness).
social, emotional, political, attitudinal, and axiological components
that circumscribed the lived experience, event, or object in question
are disclosed. The more successful an individual is at unraveling
these personal attachments, as well as distancing himself from the
objectivities of the world, the farther he "steps back" on the arrow,
thus coming closer and closer to understanding his pure consciousness.
Only after successive reductions is the subject able to retreat from the
object (cogitatum) and act (cogito) to rest finally on the ultimate
source of apprehension —— that is, "the pure embodied-ego."

To summarize, this form of meditation can be practiced by
applying the phenomenological epoché to one's everyday way of perceiv­
ing, thinking, and feeling. In other words, one must "bracket" his
strong attachments to the "objectivities" of the world. In doing so,
he is able to trace his perceptions, feelings, attitudes, and thoughts
back to their point of origin. The point of origin is the embodied-
self (pure consciousness) which is "stripped" of all its biases, pre­
suppositions, emotional and social attachments, and pragmatic concerns
with the everyday world. In this sense meditation involves a phenomenol­
ogical approach to self-understanding. It is an effort to describe,
without presuppositions and prejudice, what is before us in experience.
Further, it can be said that any datum of experience whatever (such as
a feeling of depression, guilt, or loneliness, an experience of love or
opposition, an experience of inauthentic behavior) can be subjected to
a phenomenological examination. Thus while in a meditative state, a
subject might attempt to disclose the "truth" of certain experiences
or events that have already occurred in his life-world. The more
successful he is at stepping back from his worldly attachments, the
closer he will come to the truth and reality of his experiences.
Therefore, the subject must observe the particular experience or event
in question from a distance. He must remove himself from his immediate
and lived engagement in it. Only by distancing, bracketing, and
reflecting can we see a particular object, event, or experience as it is
in itself, that is as it appears in itself. The epoché is necessary in
order to divorce an object from the projections of pragmatic reasoning
and the interpretations of our synthesizing consciousness. By bracket­
ing our natural involvement with a particular event, we enable ourselves
to analyze something that is closer to us than the event itself (or
the object of apprehension): that is, our personal mode of perceiving
and reacting to the event. And so, by focusing on the act or mode of
perceiving as well as the event (or object) in question, we come closer
to understanding our own subjectivity. If we retreat far enough, we
come to focus on the ego (or embodied-subject) who is responsible for
the act itself. In other words, we come to understand the ultimate
source of perception or the subjectivity which illuminates all objects
of perception. This phenomenological journey, then, is what the
meditator sets out to successfully accomplish.

18 For a review of the phenomenological epoché see: Chapter II,
p. 32-34.
CHAPTER VI

SUMMARY, THEORETICAL STATEMENTS
AND RECOMMENDATIONS

Summary

This study presents a phenomenological analysis of the lived body. In other words, it provides descriptions of general traits of being and lived experience which may be called phenomenological ontologies. The objectives of this thesis were:

1. to apply concepts from Alfred Schutz's interpretive sociology to the lived body.
2. to develop a phenomenological baseline which would disclose: the difference between precise and fringe facts, the intentionality of consciousness, and the phenomenological epoché.
3. to provide an existential-phenomenological view of the lived body.

It is important to note that this analysis was philosophical and theoretical in nature. The data described were not treated empirically or statistically. Rather, a philosophical anthropology that disclosed fringe data about man's being-in-the-world was presented. Therefore the facts of this study must be examined and evaluated in terms of their ontological and descriptive status. The body as it
is concretely lived was the central theme of this theoretical analysis.

This study followed a phenomenological approach for the following reasons:

1. it was felt that fringe and subjective data about the lived body could not be understood or authentically disclosed by an empirical analysis.

2. this study was concerned with man's inner experiences, intentionalities of consciousness, and facts of human experiences — all of which are appropriate for an existential and phenomenological analysis.

3. the statements and categories that this study presented relied on theoretical and conceptual structures of lived experience; an analysis of which also depends on a philosophical and descriptive examination.

Theoretical Statements About the Body and Lived Experience

The following theoretical statements are based upon the phenomenological analysis that this study presented:

1. The lived body is man's medium for being. The body is dialectically related to the world. One sees the world in terms of his bodily shape and attitude toward it.

2. Retentional-protentional analysis involves a form of mental practice which has implications for the learning of movement skills.
3. When retentions and protentions are harmonized the performer is able to think, feel, and imagine his way through a particular sequence of movements. In this respect he is able to simulate his retentional model.

4. Secondary protentions can be experienced as a form of "ideational functioning." This involves an imaginary-protentional rehearsal of various movements situations and eventualities that the performer anticipates occurring in a future movement event.

5. Retentions of lived movement experiences become interwoven in the performer's bodily repertorie. When called upon these retentions are experienced as a gestalt whole and are used as a retentional model for performing various motor skills and movement routines.

6. Alfred Schutz's theory of motivation as applied to the lived body discloses different components of man's being. Based upon the concepts of Schutz's "genuine-because" motives and "in-order-to" motives a phenomenological schema can be devised as a guide for self-disclosure exercises. When this schema was used during such exercises it served as an effective device for: (a) disclosing certain
problematic eating behaviors, and (b) developing appropriate behavioral responses for reducing these problematic behaviors.

7. In the sport of fencing the I and the Thou co-experience the other's body as a "field of expression" for his (the other's) consciousness.

8. As an intentional consciousness man is free to constitute the world with the a priori intention of love. This means that the embodied-ego replaces all strictures, limitations, and impositions with the ad hoc hypothesis that the experience of "otherness" offers opportunity for fulfillment and transcendence.

9. The act of disowning or repressing a particular thought, feeling and/or emotion is manifested by the way one is living and expressing his body.

10. When a component of the lived body is denied or repressed, one's manner of experiencing and perceiving the world is also slighted.

11. The practice of yoga (including the physical and mental components) involves a way-of-being and existing the body that reflects a psychosomatic organism.

12. Meditation can involve a phenomenological approach to self-understanding. This is accomplished by applying the phenomenological epoché to one's
everyday way of thinking, perceiving and feeling.

**Recommendations for Further Study**

The following are recommendations for further study:

1. A phenomenological analysis be undertaken to describe how various movement performers employ their secondary protentions before, during, and after their sporting event.

2. An investigation of how secondary protentions, as a form of phantasying, are employed to establish continuity between past and future movement performances. This would involve a phenomenological investigation of the performer's imaginary acts:
   a. his manner of trying out new combinations of old schemata;
   b. the way he reenacts past performances under phantasized and controlled conditions; and,
   c. his manner of combining movement skills and phases of a routine in relation to his response repertory or retentional model.

3. An investigation to determine whether any structural or functional similarities exist between children's playful activity and the movement performer's
ideational functioning. For example, Piaget argues on the basis of careful, naturalistic observation that all imaginative thought is "interiorized" play.¹

4. A study to determine whether negative reinforcement of motor acts leads to the repression of corresponding ideational processes. For example, a performer's confidence, motivation, and ability to engage in acts of creative imagination might be hampered because of previous negative feedback. Although direct elicitation of phantasy material (ideational processes) would be difficult to test, the increased availability of psychophysiological measures of levels of awareness, and of conditioning procedures to study response generalization, facilitation, and interference,² make possible an experimental design for testing hypotheses that reflect and implicate this concern.

5. A study that would employ the phenomenological method to describe and disclose the feelings, emotions, and attitudes that are experienced by


performers while engaged in various movement activities and sporting events.

6. That the phenomenological schema developed for this study be extended and then employed to develop a three-pronged dietary management program. The three target areas of this program being:

a. management of the environment related to eating and exercise,

b. nutritional management, and

c. management and control of energy expenditure as related to physical activity.
APPENDIX A

PROBLEMATIC EATING: BECAUSE-BEHAVIORS AND IN-ORDER-TO RESPONSES

1. b-b Skipping a meal to cut down on food intake and then feeling psychologically indebted to oneself for additional eating. This state of food deprivation automatically increases the positive value of food; consequently one overstuffs himself at his next feeding.

   O-R Plan meals for regular hours and eat every planned meal even if this means having only a light salad and beverage for lunch.

2. b-b Being a compulsive eater -- eating so fast that the individual is unaware of the amount of food he is consuming. As a consequence this individual overeats at each meal.

   O-R Interpose a delay shortly after the start of each meal -- arrange to place the utensils on the plate for a predetermined time of approximately one to three minutes. The delay serves to remind the individual to relax, to reduce his fast pace of living to a slower and more controlled way of being. It also serves to slow the process of eating.
The pace of eating can be slowed through establishing as a rule that food already in the mouth must be swallowed before additional food is added. To promote this change require that utensils be placed on the plate as soon as food is put in the mouth and that they not be picked up again until the food has been thoroughly chewed and swallowed. The pace of eating can be slowed by requiring the use of utensils at all times for all foods. For example, one can eat a sandwich far more quickly by picking it up in his hands as opposed to eating it with a knife and fork which will increase the overall time needed for its consumption.

3. b-b An individual who has been consistent in obliging and maintaining his dietary program is greeted by a friend's gift of a five-pound box of chocolates; he rationalizes that to reject such an offering would result in a social diaster — in one sitting he freely chooses to indulge at least one-third of his gift.

0-R The only viable alternative in this case might be prophylactic in nature: preventing the social mismanagement of food. Therefore, the individual takes precaution by reprogramming his social environment to render only constructive foods. He makes his dietary plan known to friends and relatives and encourages
constructive social interaction and positive feedback. Further, he makes an effort to educate his associates regarding proper nutrition — disclosing both appropriate and inappropriate foods.

4. b-b Boredom being experienced as a stimulus deprivation and causing problematic eating. In essence whenever boredom occurs (as a negative stimulus) it is paired or linked by the individual with some form of eating as a positive response. Eventually, however, this positive response (if not controlled) produces negative consequences and suddenly things begin to snowball. Boredom that is reduced by eating is usually only temporary as the real problem behind one's boredom is never really acknowledged or eliminated.

O-R Eating should be replaced by activities which would result in sustained attention and personal gratification. The individual who frequently experiences boredom should keep available to himself a number of non-food activities capable of holding his interest: sport or recreational activities, gardening, sewing, social or vocational visiting, yoga exercises, painting or sculpturing, or a personal hobby.
5. b-b When a large quantity of problematic food is available the dieter becomes seduced into gradually consuming whatever amount is at his exposure -- i.e., suddenly a quart of ice cream, a bag of cookies, or a box of candy disappears from sight, to be consumed by the compulsive eater.

O-R Since at times one cannot avoid having contact with problematic food (food that he craves and that is often very caloric), the temptation must be controlled rather than avoided; controlled implying that the exposure to problematic foods has already taken place, that one intends to consume only a limited or prescribed amount. Therefore it might be necessary to minimize contact with excessive food. Food should be served on plates in small quantities (measured) rather than being served in large portions or on an ad lib basis. The dieter should leave the table immediately after he finishes his meal, even if this means getting up after an entree and returning later for dessert or coffee. A great many calories are consumed in "picking" at food while others who eat more slowly or greater amounts are finishing their meals. Since "picking" is difficult to control once it is started, it becomes problematic and should be inhibited or avoided whenever possible.
6. Being addictive to certain problematic foods. There are times when a half-gallon of ice cream, a bowl of potato chips, a box of chocolate covered peanuts, or a bag of cookies disappear rather quickly.

O-R Avoid the purchase of these problematic foods. Shop from a list and bring along only enough money to cover the cost of the necessary purchases. In this way, one protects himself from seduction by "specials" on cakes, soft drinks, candy bars, and other sweets which would result in buying more as well as eating more.

7. Rationalizing that it is okay to eat desserts and sweets because the body requires a certain amount of sugar and carbohydrates for essential nutrition and proper metabolism. Therefore, the dieter temporarily sets his mind at ease while he engulfs his pie à la mode or hot fudge sundaes.

O-R Recognizing that sugar is seldom eliminated from the "American diet." Therefore the individual decides to take a more realistic outlook toward his dieting by acknowledging and monitoring all forms of sugar intake. He becomes more conscientious of such foods as: coffee (because of the added sugar), chewing gum and life savers, jellies and puddings, frosted-covered donuts, sweet potatoes, salad dressings, yogurt, chocolate milk, ice cream, cinnamon toast,
condiments and jams, etc. These are not necessarily inappropriate foods but do contain amounts of sugar that are not always considered. Thus, instead of eating his usual pie à la mode for dessert the dieter chooses a cup of fresh fruit; consuming 150 calories as opposed to 500 calories. Also for an afternoon snack he eats a small serving of raisins or dried fruit instead of a candy bar or sweet roll.
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