

Detlef Staude

## Body, bare Life and good Life

*Abstract:*

What's the focus Philosophical Practice has to deal with? - Obviously it is good life, the art of living, the way how to conduct one's life. In Greek this is the sphere of *bíos*, whereas the *bare life* is called *zōé*. With GIORGIO AGAMBENS reflections about *bare life* (*la nuda vida*) we got reminded, that Philosophical Practice has to reflect on the sphere of *zōé* as well, if it wants to be relevant for more than the private life of a more or less wealthy single person. But even those persons may look for extraordinary experiences with *bare life* for instance in extreme sport. Why? - Is it possible that today self-knowledge does mean to sense ones body, making experiences with the borders of *bare life*? - It is always the tension between the sphere of bare, bodily experienced life and consciously conducted life, between *zōé* and *bíos* which brings forward self-knowledge. The sensed body is an important partner within the search for orientation in the storm of changings in postmodern life, if we build up enough confidence in him and ability to sense its language. This is our most immediate personal contact to *bare life* that can be reflected. Therefore it is an important subject which Philosophical Practice has to experience and reflect. In the lecture and the following discussion I will give some ideas and examples for it.

**Time:** lecture + discussion 45'

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