

FREE ILLNESS: THE CRY OF THE FLESH PDF



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Havi Carel, *Illness: The Cry of the Flesh* - PhilPapers

Illness : *The Cry of the Flesh*. Havi Carel. What is illness? Is it a physiological dysfunction, a social label, or a way of experiencing the world?

How do the physical, social and emotional worlds of a person change when they become ill? And can there be well-being within illness? In this remarkable and thought-provoking book, Havi Carel explores these questions by weaving together the personal story of her own serious illness with insights and reflections drawn from her work as a philosopher.

Carel shows how the concepts and language used to describe illness today are inappropriate and misleading. Too often illness is viewed as a localised biological dysfunction while ignoring the actual experience of the ill. Illness: The Cry of the Flesh, their fears, their hopes, the way they interact with others and, ultimately, experience life. By focusing on the impact of illness on the ill person's life and reflecting on the experience of illness as lived from within, Carel shows how illness is a life-changing process rather than a limited physiological problem.

Carel's fresh approach to illness raises some uncomfortable questions about how we all - whether healthcare professionals or not - view the ill and challenges us to become more thoughtful.

It offers a new way of looking at illness: The Cry of the Flesh matter that affects every one of us. For those who are ill, it offers insights on our ability to remain happy within the constraints of illness.

The social world of illness. Illness as disability and health within illness. The body in illness. Illness: The Cry of the Flesh Art of living series.

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And can there be well-being within illness? In this remarkable and thought-provoking book, Havi Carel explores these questions by weaving together the personal story of her own serious illness with insights and reflections drawn from her work as a philosopher. Carel's fresh approach to illness raises some uncomfortable questions about how we all - whether healthcare professionals or not - view the ill and challenges us to become more thoughtful.

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Illness: The Cry of the Flesh

Havi Carel havi. Gerrard Editor. Vernon Editor. This book describes the experience of illness from a phenomenological perspective. I found phenomenology — the description of lived experience — to be the most salient approach to the set of issues surrounding illness. Illness is no longer biological dysfunction to be corrected by medical experts. Illness is a way of living, experiencing the world, interacting with other people; it is a way of accepting a truncated temporal horizon.

We are all ill at some point or another. The vast majority of us will die of some kind of illness. Illness and decay are universal features of all life, human and non-human. What are the contents Illness: The Cry of the Flesh this secret? What is the experience of being ill Illness: The Cry of the Flesh This book unpacks the dirty little secret of illness, in an attempt to make it less secretive and hopefully, less lonely.

The universality of illness, but also its intensely private and isolating nature, is a riddle I hope to begin unravelling in this book. The main approach of the book — that of phenomenology — will be introduced and the rationale for using it explained. According to phenomenology, the body is a unique phenomenon, being both an observable Illness: The Cry of the Flesh object and an experiencing subject, or mind. The body has a unique Illness: The Cry of the Flesh status as the only object in nature that also has consciousness, an object that experiences and perceives.

With this theoretical approach in place, I then move on to discuss illness as a distinctive bodily phenomenon. It is through the experience of the failure of the body that our embodied nature can be seen at its clearest, I argue.

The introduction will also discuss how the personal and the philosophical meet in this kind of project and why linking the two is valuable to philosophy. According to Merleau-Ponty, human existence is embodied and defined by perceptual experience. A change in the body and in physical and perceptual possibility transforms subjectivity itself.

I claim that consciousness is embodied and that the human being cannot be understood without seeing it both as embodied and as having a world. This view suggests that the body is not a vehicle of the person but the embodied person herself. We are our bodies; consciousness is not separate from the body and therefore disease can no longer be understood as a mere physiological process that affects the person only secondarily.

This is not just the trivial view that our lives and subjective experiences are affected by disease, but a deeper conceptual shift. On the phenomenological view, disease cannot be taken as a mere biological dysfunction, because there is nothing in human existence that is merely biological. We are embodied consciousness, so consciousness is inseparable, both conceptually and empirically, from the body. Therefore the concept of illness must be reconceived to take into account this unity.

Two meanings of the term will be discussed: the physical world and the cultural world. Changes to topography and location stem from the changes in Illness: The Cry of the Flesh abilities discussed in Chapter One. Distances increase, hills become mountains. Stairs become obstacles rather than passageways. The physical world is altered for the ill person.

I will next bring out the relationship between agency and the body. But the fundamental role of the body and of physical ability in connection to the agency changes in illness. The embodied nature of agency and the modification of agency by bodily limitations will be discussed. Two types of illness will be examined: chronic illness and disability.

The change in self-perception discussed in the previous chapters is mirrored by changed social perception. The chapter will ask how the ill person is seen by various agents in different types of encounters. The chapter will then turn to the role of friendship and the strains placed on it by illness. The ideas of Illness: The Cry of the Flesh and disappointment, how illness poses a threat to intimacy, and fear of the diseased body will be discussed.

When someone is presented with a poor prognosis, she must change her ideas of her future, abandon life plans and create new ones that are adapted to the new temporal expectation.

With modern medicine, we are often presented with statistics that are meant to supply us with some way of assessing the plausibility Illness: The Cry of the Flesh various goals. Does a prognosis give Illness: The Cry of the Flesh people access to their future that is unavailable to the healthy? How does one realign life plans and expectations in the face of a grim prognosis? I aim to examine Illness: The Cry of the Flesh notion in relation to Heidegger, and his definition of human existence as 'being able to be'.

This, Heidegger claims, is the essence of human existence: the ability to Illness: The Cry of the Flesh this or another thing, to assume a role as a teacher, a musician and so on. But in some illnesses, especially mental illness and chronic illness, one's ability to be is radically curtailed.

I argue that this reconstruction allows for drastically differing abilities to count as forms of human existence. The notion of adaptation will underpin this plasticity. Examining recent literature and medical studies informed by a phenomenological approach, I develop the notion of health within illness and discuss the results of studies looking at reactions ill and disabled people have to their illness and how this affects their well being.

Rather than measuring the experience of the ill person in objective parameters, i. I argue that a phenomenological methodology can enable the expression of these experiences, in order to give a more complete description of the altered relationship of the ill person to her world and develop a better understanding of her lived experience.

In this chapter I provide a positive answer to the question: can seriously ill or disabled people have a good life? These two central ideas — that illness induces adaptation and that adversity is the source of creative responses to it — serve as the basis for this positive reply.

Can a terminally ill person have a meaningful life despite her knowledge of her imminent death? Should ill people think about death, try to come to terms with it, or should they try to ignore the inevitable? This final chapter will pit Heidegger and Epicurus against each other, each with a different approach to death. His notion of being towards death is used to describe human existence as death-bound and temporally finite.

On the other hand, Epicurus presents us with rational arguments with which we can combat our fear of death. If death is the state of non-existence, and therefore there is nothing to fear in death, there is no point thinking about it while we are alive. Are life and death entirely separate, as the Epicurean thesis suggests, or are they intimately intertwined, as Heidegger thinks?

These are the issues to be discussed in the final chapter. Conclusion: two types of finitude: In the conclusion I will offer a framework for understanding the relationship between illness and death, and between chronic and terminal illness, as two different types of finitude. In my book Life and Death in Illness: The Cry of the Flesh and Heidegger Rodopi: I argued that two types of finitude should be distinguished: temporal finitude mortality and finitude of possibility limitations within life.

Nonetheless there are important conceptual links between the two types of finitude, for Illness: The Cry of the Flesh, temporal finitude entails finitude of possibility. A pivotal link emerges in cases of terminal illness, where finitude of possibility is the precursor of temporal finitude.

I aim to examine terminal illness as exemplifying the link between temporal finitude and finitude of possibility, or in other words, as providing us with a much needed conceptual link between illness and death.

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