

**Abstract**

E. A. Behnke, *Il lavoro somatico per le vittime della violenza: in solidarietà con la comunità degli scampati*

Existential phenomenology of the body emphasizes what Sartre calls the body passed over in silence, which Shaun Gallagher has termed the “absently available” body; in Patočka’s words, “it is something that we do not experience in our experiencing, what we overlook in most cases.” However, as Anna Luise Kirkengen’s research into the lived bodily experience of abuse and humiliation shows, such an account does not do justice to the dissociative style of embodiment often found in victims of trauma, where the inability to feel one’s own body mutely testifies to a violation of embodiment rather than to a pre-reflective harmony of lived body and lived world. This essay offers an alternative account of embodiment as an anchored aliveness that we can indeed experience in our experiencing, and suggests that retrieving the lived experience of such anchored aliveness is an important task for an embodied ethics committed to respecting the core experience of embodied personhood. Finally, the present paper can also serve as an introduction to the work of the Study Project in Phenomenology of the Body, which is a research and networking organization devoted to studying the lived body and bodily experience—in their invariant styles and structures and their historical and cultural variations—through phenomenological methods in a multidisciplinary context. Anyone interested in the SPPB working group is invited to communicate with the author.