Editorial Introduction

CHLOË TAYLOR AND TRACEY NICHOLLS

This issue has been both a labour of love and a celebration of the success of feminist collaboration, from its birth as an opportunity for two friends to work together, all the way through to its launch. It is fitting, therefore, that the image introducing this open issue of *PhaenEx*, generously contributed by photographer **Rohan Quinby**, was one that we both loved instantly. The photograph of the gently merging iron staircases is a quintessential image of Montréal, the city we both love so much and both long for when we are away teaching at our home institutions. The title Quinby gave to this beautifully composed shot is “When We Met,” but both the architecture and the shadows speak a duality—of meeting, yes, but also of parting. How appropriate this turns out to be as a visual shorthand for the articles that comprise our issue.

Open issues, those without a theme that guides authors into conversation with each other, can be maddeningly impervious to attempts on the part of their editors to either discern an organizational structure or impose a coherent narrative. In this particular case, however, the theme of “When We Met”—convergence and divergence—suggested groupings of our articles which illuminate and reinforce commitments to interdisciplinarity, theory-practice analysis, and rebellious readings that already motivate many of us who work in feminist philosophy from a continental perspective. Indeed, the ordering and overlap of diverse contributions shows quite vividly how much phenomenology and feminist philosophy have to say to each other.

We begin with “Groups in Schutz,” **Lester Embree**’s engagement with Alfred Schutz’s phenomenological exploration of groups: how they might influence each other; and how groups are interpreted, both objectively—from the outside—and subjectively—by their own members. Embree’s theoretical scrutiny offers fruitful overlap with **Tracey Nicholls**’s contribution to the issue, “Should I Speak for my Sister?,” which looks at a concrete instance of conflicts between groups—a dispute between a group speaking for feminist concerns in Haiti and a group of concerned feminists in other parts of the Caribbean on how to respond ethically and effectively to the 2004 extra-legal removal from power of Haiti’s democratically-elected president. Drawing on feminist theory and the sociology of transnational human rights groups, Nicholls grapples with the question of how a concerned, progressive scholar might evaluate the merits of each group’s position. The interplay of this concretely grounded feminist analysis and Husserlian phenomenology underscores an insight Embree draws out of Schutz’s essay on “Equality and the Meaning Structure of the Social World,” that “we are already members of groups.”

This “always-alreadiness” of human sociality, the acknowledgement of which is pervasive in feminist work, is given an existentialist emphasis in “Simone de Beauvoir’s Apprenticeship of Freedom.” In this article, **Susan Bredlau** examines Simone de Beauvoir’s use of the notion of apprenticeship in preparing us for the responsibility of exercising our human freedom. Following the Embree-Nicholls paired exploration of groups and their interactions, first the theoretical and then the concrete, we return to theory with Bredlau’s consideration of the conditions of existentialist freedom and the flowering of individuality. Her discussion of Beauvoirean apprenticeship emphasizes the importance of working towards goals, training, learning how to perform and/or master tasks prescribed by the growing awareness of the gendered capacities into which we are socialized—in essence, the “skill development” that

marks and differentiates the respective childhoods of little boys and little girls. In her careful mapping of gender identity with possibilities for freedom and repression, Bredlau opens up the space for the concrete discussions that follow.

Another article that focuses on issues of gender and freedom, **Megan Dean**'s "Visualizing Resistance: Foucauldian Ethics and the Female Body-Builder" provides a Foucauldian-inflected feminist analysis of female weightlifting and bodybuilding. Dean draws on Foucault's genealogical and ethical writings as well as feminist-Foucauldian literature in order to critique a previous attempt to use Foucault's work to analyze the "revolting body" of the muscled woman as a figure of feminist resistance. Although she also wishes to argue for female body-building as a practice of resistance, Dean demonstrates that we need to focus on non-visible aspects of normalization, namely pleasure and pain, in order to ascertain when this body is enabled by the practice in question.

Rachel Loewen-Walker's article, "Toward a FIERCE Nomadology: Contesting Queer Geographies on the Christopher Street Pier," is another carefully contextualized meditation on gender identity, process, and development. Loewen-Walker's essay explores "the processes of gentrification that have re-appropriated the once *queer public* space of [New York City's] Pier 45 into a *regulated* space, and by doing so have exposed an underlying agenda which seeks to keep sexuality and racialized identity confined to private spaces, or at least under surveillance." Drawing on the work of Rosi Braidotti, Loewen-Walker develops a compelling theory of what she calls a "queer nomadology" which resists the heteronormalization of spaces such as Pier 45, and puts it into conversation with the debate that David Harvey's recent *New Left Review* article "The Right to the City" inaugurated, on what it means to have a collective right to public spaces.

Finally, we close our issue's articles section, in the spirit of respect for contradiction and incompatibility that feminist philosophy and phenomenology share, with a deliberately ambiguous refusal to end. In "Affective Aporetics: Complementary Contradictions in the Interpretation of Friedrich Nietzsche," **Nandita Biswas Mellamphy** provides a Nietzschean argument that contradiction is something which must be affirmed, and not resolved. Her presentation of Nietzsche's philosophizing reveals the multiplicity of the subject—something feminists know all too well—and offers his dramatization of contradiction as preparation for the philosophy of the future.

Not truly content to end on that most perfect of notes, though, we also offer our readers three book encounters: **Ami Harbin**'s encounter is with Alexis Shotwell's hot-off-the-press 2011 book, *Knowing Otherwise: Race, Gender, and Implicit Understanding*. Harbin provides a positive notice of Shotwell's subtle exploration of the ways that implicit understanding functions in relation to practices of oppression as well as in resistances to oppression. **Martine Béland** contributes an eloquent encounter with Charles Le Blanc's 2009 prize-winning work, *Le complexe d'Hermès. Regards philosophiques sur la traduction*. Le Blanc's book argues that translation is an applied art of interpretation and of reading. In her encounter, Béland explores a series of intriguing echoes and resonances between Le Blanc's theory of translation and the philosophical thought of Hans Robert Jauss, Wolfgang Iser, and Friedrich Nietzsche, as well as complementarities between Le Blanc's study and the musicological theory of Margaret Bent and Glenn Gould. Finally, **Salvatore Cucchiara**'s contribution to the issue is an encounter with Ben Golder and Peter Fitzpatrick's 2009 book, *Foucault's Law*. Golder and Fitzpatrick advance the thesis that law both sustains and is sustained by disciplinary power. Although he finds much that is laudable about *Foucault's Law*, Cucchiara critiques Golder and Fitzpatrick's book in a number of ways, most notably for its abstraction, arguing that it is the kind of "grand theory" that Foucault opposed.