Editorial Introduction: Embodied Expression and the Texture of Time

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This open issue reflects *PhænEx*'s commitment to interdisciplinary work across the traditions and its emphasis on existential and phenomenological descriptions of life, historicity, and intersubjectivity. This variety opens up a space for a meaningful arrangement: as in a musical composition, the essays published in this edition resonate and invite the reader to hear a melody of thoughts, a *variation* on a common theme. They reflect a shared concern for questions related to the status of lived interpretation and embodied expression in their relations to time, materiality, and social and historical contexts.

Our first essay invites the reader to “dance with Schopenhauer.” Reflecting on the philosopher's silence about the aesthetics of dance, **Joshua Hall** sheds new light on Schopenhauer's conception of dance performance by portraying it as the very shadow of his thought. Hall delves into Schopenhauer's theory of the will in order to elucidate the status of embodied expression and its role in social interactions and individual flourishing. Contrasting Schopenhauer's arguments with Plato's suggestions in the *Laws*, the author argues that dance should ultimately be the “art of the objectification of the will, and even a potentially viable route to the salvation of the world—a Nietzschean salvation of joyful affirmation.” This provocative statement means to uncover the status of embodied expression in Schopenhauer's philosophy.

Focusing on poststructuralist interpretations of memory and technology, **David Tkach** approaches the question of collective memory and the constitution of history through the phenomenon of the technics of books and libraries. He starts by explaining Stiegler's concept of *epiphylogenesis* in order to underline the singularity of techno-logical memory and to define it as a fundamental feature of our modern humanity. The author then turns to Heidegger's analysis of *Enframing* and provides an illuminated and enriched interpretation of his understanding of the modern world in light of Stiegler's critique of hypomnesic technics. Tkach thereby shows how Stiegler's critique can "provide the basis for a possible supplement to Heidegger's examination of history, memory, and technology." It is indeed crucial to provide a phenomenological and existential analysis of the tools by which this memory is constituted, preserved, and transmitted in order to ultimately account for the historical and ontological dimensions that disclose Dasein's possibilities.

Matthew T. Nowachek similarly refers to technological artefacts, namely robots, in order to reveal what makes us human: that is, our ability to interpret the world in a given social context. Nowachek works out a radically innovative critique of race theory and identity by contrasting the predominantly Cartesian ontology assumed by the philosophy of technology, with the phenomenological conception of the subject as embodied and immersed in a world that is always already there. This illuminating comparison stresses the inadequacy of the strictly naturalist and poststructuralist definitions of race. What makes us human is our ability to grow out of sedimented meanings. In order to understand and deconstruct race we must understand why we are not machines, and why we appropriate thereby our very responsibility.

Keith Whitmoyer returns to Merleau-Ponty's analysis of time in *The Phenomenology of Perception* in order to provide a renewed account of the phenomenologist's description of the "past that has never been present." He argues that Merleau-Ponty's understanding of time departs from Husserl's notion of *Zeitbewusstsein* and makes room for a temporal understanding of the

prereflective level that exceeds its manifestation, and our ability to grasp it, in the present. Like a shadow, “this silence is the field of non-presence, non-sense, and the mute fund on which the field of presence draws for its manifestation.” Rather than attempting to interpret the tension between the apparent primacy of the present and immemorial past within the framework of an ontological “turn” in Merleau-Ponty’s work, this essay seeks to contextualize this reference to an immemorial past in 1945. According to Whitmoyer, the concept of an “immemorial past,” in its full texture, is crucial to making sense of Merleau-Ponty’s philosophy and can help us forge new connections across his works and with other French philosophers, such as Bergson and Deleuze.

Going back to our very humanity, made of flesh and desire, **Angel Alvarado Cabellos** looks at Michel Henry’s conception of the erotic body in order to account for its expressive structure. The author identifies this notion as a turning point in Henry’s philosophy. Drawing on Gregory Jean’s concept of “showing-through” (“*trans-paraître*”), life does not only show through (*trans-paraît*) the world without being reducible to it; it also shows through the living beings and their incarnate expressions. If anxiety is a “negative” mode of showing, erotic life can be considered as a “positive” way through which life reveals itself. This movement of manifestation is the very dynamics of desire that is at the same time the inexhaustible expression of life and its disappearance. Alvarado Cabellos’s interpretation goes as far as to challenge Henry’s dualism, but in order to rightly demonstrate that life has its own way to show its consistency through heterogeneous structures.

This issue also offers six Book Encounters that reflect the scope of continental philosophy, as well as the richness of recent publications within this field. Our contributors have read and discussed books published by different specialized presses, some well-established (Belles Lettres, Duquesne University Press, Grasset, Verdier), some newer (Le Félin, Parangon,

Germina). **Christian Roy** first proposes a contextual study of French philosopher and sociologist Daniel Cérézuelle's essays on philosophy of technology (2011). We then turn to three Book Encounters on major figures of 20th-century continental philosophy: **Ovidiu Stanciu**'s reading of the 2011 French translation of Czech philosopher Jan Patočka's *Éternité et historicité*, **Gabriel Malenfant**'s review of a 2012 collection of essays on Emmanuel Levinas and environmental thought, and **Charles Bolduc**'s reading of a 2013 essay on Gilles Deleuze's political thought. Also in the realm of political thought, **Éléna Choquette** provides a thorough study of the much-awaited French translation of Michael Oakeshott's *On Conservatism* (2012). Finally, **Daniel Desroches** offers insights on philosophy as way of life through a critical appraisal of two books on ancient philosophy: Xavier Pavie's 2012 *Exercices spirituels* and Jean-François Balaudé's 2010 *Le savoir-vivre philosophique*.

We are grateful to our authors for submitting their manuscripts to *PhaenEx*, and we express our gratitude to all who helped make this open issue possible: the many reviewers who thoroughly read and commented on the submitted essays, the publishers who sent us review copies, the Montreal photographer **Robin Cerutti** who permitted us to publish "Union Boy" on our cover page, and the collaborators who proofread the papers. *Bonne lecture à tous!*