Editorial Introduction

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Volume 13, number 1 of *PhænEx*, in the spring of 2019, features three articles, one book encounter and two book reviews.

The three articles, in English, probe commodity fetishism in Frantz Fanon, ecstasy in Colin Wilson, and dance in Cornelius Castoriadis. The book encounter, in French, is with Michel Foucault's *Histoire de la sexualité. IV : Les aveux de la chair*. The first book review, in French, deals with Gilles Marmasse's *Hegel—Une Philosophie de la réconciliation*; the second, in English, deals with Susan M. Dodd and Neil G. Robertson's volume *Hegel and Canada*.

We begin with Dan Wood's extensive study: "Fanon and the Underside of Commodity Fetishism." Locating his work in relation to critiques of the relation between modern European thought and its relationship with imperialism and colonialism, Wood argues that Fanon's account of practices involving the veil, the radio, and medicine in revolutionary Algeria both corroborate, and advance the Marxian theory of commodity fetishism. In *A Dying Colonialism*, Wood argues, Fanon stretches Marx's theory of commodity fetishism and provides a way to overcome the disjunction between what some call mere identity politics, on the one hand, and real politics, on the other hand. Fanon shows how the colonial and imperial situation as such independently intensifies commodity fetishism,

corroborating, but also requiring an expansion of, Marxian critique. Furthermore, the analysis suggests that the role of use-value in commodity fetishism requires a closer look.

Next, we have another extensive study: “Existentialism and Ecstasy: Colin Wilson on the phenomenology of peak experiences,” by Biagio Gerard Tassone. Tassone critically examines Wilson’s “new existentialism”—which Tassone presents as Wilson’s ontological grounding of values in life-affirming insights derived from phenomenologically understood peak experiences. Wilson seeks to heighten concentration and expand consciousness beyond everyday levels of awareness in order to achieve more evolved levels of consciousness. However, Wilson’s approach is too psychological to bear its ontological burdens, and so the new existentialism is susceptible to Husserlian-transcendental criticism. Tassone suggests that Wilson’s philosophical contribution would be better developed if his existential insights were made compatible with transcendental phenomenology.

Our third paper is Joshua Maloy Hall’s “Imaginatively Grounded Figures: Dancing with Castoriadis.” Hall has developed a philosophy of dance in relation to the history of philosophy. In this paper, he turns his focus on Castoriadis’ innovative work on imagination and society. Castoriadis’ core concept of “figure,” and Hall’s “Figuration” philosophy of dance are connected to lead an analysis of Castoriadis’ view, especially as it has been discussed in the two English-language books about it: Jeff Klooger’s *Psyche, Society Autonomy* and Suzi Adams’ *Castoriadis’ Ontology*. Hall’s perspective, which draws on the many references Castoriadis makes to dance, provides him with the resources to defend Castoriadis

against criticisms leveled by Klooger and Adams. Hall re-choreographs Klooger's systematic misspelling of a key term to argue that Castoriadis' imagination is like a dancer, bending back to nature.

Our fourth, fifth and sixth items consist of one book encounter and two book reviews, the first two in French, and the third in English.

First is Agustín Colombo's extensive book encounter with Michel Foucault's *Histoire de la sexualité. IV: Les aveux de la chair* (éd. par F. Gros, Paris, Gallimard, coll. Bibliothèque des histoires, 2018, 448 pages).

Second is Emmanuel Chaput's review of Gilles Marmasse's *Hegel—Une Philosophie de la réconciliation* (Paris, Ellipses, coll. Aimer les philosophes, 2018, 191 pages).

Third, and last, is Ian Angus' review of Susan M. Dodd and Neil G. Robertson's edited collection *Hegel and Canada* (Toronto: University of Toronto Press, 2018, 408 pages).

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