Editorial Introduction

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In the tradition of *PhaenEx*'s commitment to interdisciplinarity, this open issue engages a variety of theoretical and cultural approaches in order to break open questions of agency, intersubjectivity, and responsibility.

We begin with a call to responsibility that is unorthodox in academic discourses on ethics: **Geraldine Finn**'s free verse poem on listening. Finn's playful use of words and meanings, both English and French, and her reliance on accompanying sound files to draw out her philosophical argument—for it *is* an argument, albeit in unconventional form—remind us that responsibility and response-ability are inextricable.

This connection between being responsive to others and taking up the project of our ethical development is echoed and extended in the two articles that immediately follow Finn's call: the meditation on private and social aspects of shame offered by **Alba Montes Sánchez** and the discussion of identity challenges posed within the restrictive and exclusionary spaces of colonized societies that **Shannon Hoff** contributes. Montes Sánchez explores the role that the emotion of shame plays in our development of a sense of self and in discourses on ethics. She argues that debates about whether shame is inherently social or non-social oversimplify its importance for both selfhood and ethics, and, drawing on a range of sources from philosophy, psychology, and literature, defends an account of shame as a complex response to intersubjective

realities—an emotion that emerges only in and through the intermediate space between the private and the social. Hoff also takes up the question of how our identities are shaped within conditions of intersubjectivity, but locates the colonized consciousness of marginalized identity in a framework that pulls political philosophy more explicitly into conversation with psychology: the decolonization theory of Frantz Fanon. Juxtaposing Fanon’s cosmopolitan humanism with Derrida’s account of the tension at the heart of democracy, Hoff contends that reading these two thinkers together shows us that democracy depends upon an irresolvable tension between the imperative to form and interpret accounts of identity and the imperative to remain open to others. While Hoff considers national identities and Montes Sánchez individual ones, both of them mine insights from the tension of turning inward to find the location of identity and turning outward to find the context of identity—a move that Finn is also making, and a common focus that rewards reading these two articles as parallel inquiries.

These contributions to our thinking on subjectivity and intersubjectivity situate the next article, **Christine Daigle** and **Christinia Landry**’s exploration of the relative merits of Sartrean and Beauvoirean accounts of immanence and transcendence. Daigle and Landry argue that Beauvoir’s grounding of transcendence in the embodied self gives us a more nuanced and useful understanding of intersubjectivity than Sartre can provide. Distinguishing between Sartre’s *being-for-others* and Beauvoir’s *being-with-others*, they use the erotic encounter as a paradigm for the kind of relationship with another that most fruitfully reveals the possibilities for understanding intersubjectivity we can find in Beauvoir’s existentialist ethics.

Following this article is another that compares and contrasts two philosophers—this time, Heidegger and Deleuze—in order to assess the extent to which they are pursuing common, or complementary, philosophical projects. **Pierre-Alexandre Fradet** poses the question « même

combat? » and explores the overlapping concerns of Heideggerean and Deleuzean projects that lie beyond any easy opposition of these two thinkers on, for example, the matter of our orientation towards death. Fradet traces the parallels in the writings of Heidegger and Deleuze on questions of possibility, actuality, and transcendence, concluding that they do not exactly share the same view although they do share a commitment to critiquing the accounts given to us in traditional philosophy.

The two articles that follow Fradet explore the resources that Heidegger's philosophy offers to advance our understanding of the ethics of human interaction and the ethics of our technological manipulation of the natural world. **Karen Robertson** explores the critique of liberal accounts of modern life that Heidegger presents in *Being and Time*, and argues that we can find useful ethical and political guidelines in this text—not in the form of prescriptions for living, but as appeals to our awareness of the social shaping of our individual identities within community. Her consideration of authenticity, intersubjectivity, and responsivity recalls many of the insights first presented in Finn's argument/poem. **Judy Spark**'s use of Heidegger to illuminate how the world is disclosed to us is embedded in a reflection on the tension between technological equipment and natural landscape. Moving between journal entries that present personal observations of hiking experiences and philosophical analyses on technology, Spark provides a phenomenological account of the “out-of-place” cell phone towers that mark the impact of human existence upon the British countryside and increasingly dissolve any division between the technological and the natural.

Rounding out the articles in this issue is **Marcus Sacrini**'s history of phenomenology's emergence as a philosophical tradition and methodology. In particular, he traces the development of phenomenology in Husserl's writings, exploring its evolution from a part of a general

approach to science into an autonomous discipline. This project accords philosophy the role of founding, critiquing, and articulating the conditions of possibility for all subsequent knowledge projects (notably, but not exclusively, scientific projects).

Ending the articles in this issue with an account of how we acquire and verify knowledge provides a tantalizing connection to this issue's book symposium. Here, we present seven scholars' engagement with **Alexis Shotwell's** book *Knowing Otherwise: Race, Gender, and Implicit Understanding*, followed by a response from Shotwell. These thoughtful commentaries draw from history, psychology, sociology, and literature to present a rich conversation on Shotwell's defense of implicit knowledge (that which is not, or not yet, propositional) as an important way of knowing. Because Shotwell's book also attends to the roles of guilt and shame in shaping implicit understanding, readers may find this section particularly compelling when read in conjunction with the Montes Sánchez article on shame. Most of the commentaries we publish here were first presented in an Author-Meets-Critics session organized by Chloë Taylor and Ami Harbin for the Society for Existential and Phenomenological Theory and Culture (EPTC-TCEP) at Congress 2012 (University of Waterloo/Wilfrid Laurier University), but others were also presented at the Radical Philosophy Association (2011), the Pacific Society For Women in Philosophy (2012), and the Canadian Philosophical Association (2012).

The issue concludes with Book Encounters in French and in English on recent scholarship in continental philosophy. In English, we offer **Adam Burgos'** encounter with *Jacques Rancière and the Contemporary Scene: The Philosophy of Radical Equality*, edited by Jean-Philippe Deranty and Alison Ross; and **Maxwell Kennel's** encounter with *Introduction to Antiphilosophy*, by Boris Groys. In French, we offer a *note de lecture* by **Marie-Andrée Ricard**, on Martin Thibodeau's *Hegel et la tragédie grecque*.

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