

About the things themselves

Newsletter of the Society of

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About the things themselves

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1. Editor's Comments

Gregory Cameron

Hi Folks,

The main reason for this newsletter is to draw your attention to the calls for papers for the panels at this year's meeting of EPTC. The fact that the call for panels is now up also indicates that the deadline for submission of papers is fast approaching. If you are thinking of submitting a paper to a panel make sure that you check the panel's submission deadline as these are often different from the general call for papers deadline. As many of you already know, EPTC bases its decisions on who presents by a peer review process of the full paper to be presented and not merely abstracts. As a general rule those who are accepted will have some time after acceptance to revise their paper based on the comments from the reviewer. One of the important differences between EPTC/TCEP and many other associations is that EPTC/TCEP allows each presenter 30 minutes to present their paper (roughly 3500-4000 words). The paper presentation is followed by a ten minute response from an assigned commentator and this is followed by a 20 minute discussion period. This means that a full hour is devoted to consideration of your paper. It also means that your paper has to be relatively polished at the time of submission. Remember too that, generally, papers can be submitted in either English or French. So get writing!

As you will also see in this newsletter there are a number of other announcements concerning calls for papers and book publications. It is a good idea to check earlier newsletters and the EPTC/TCEP website for other information and calls for papers. The newsletter is an excellent venue for sharing with the EPTC/TCEP membership the work you have been doing. The newsletter would also like to publish short book reviews, conference reports, obituaries, or even just general observations concerning the world. If you have something to share with the membership please do not hesitate to send it along.

Speaking of obituaries, the world has recently lost one of its most significant and influential thinkers: Claude Levi-Strauss. While not a phenomenologist or an existentialist, per se, Levi-Strauss had and continues to have an enormous influence – though too often unacknowledged – on these and other intellectual traditions. It is my hope that his passing will allow for a renewed interest in his work and a greater sense of his enormous contributions to twentieth century thought.

Gregory Cameron: Chief Editor
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2. General Call for Papers: EPTC/TCEP Montreal 2010.

The society for the study of Existential and Phenomenological Theory and Culture (EPTC) invites papers discussing any aspects of existential or phenomenological theory or culture. For example, papers dealing with theoretical or cultural issues in relation to authors such as Kierkegaard, Nietzsche, Dostoyevsky, Kafka, Beckett, Husserl, Heidegger, Jaspers, Levinas, Malraux, Marcel, Buber, Frankl, Sartre, Camus, Merleau-Ponty, Beauvoir, Irigaray, or Laing are all welcome. Submissions from all disciplines are welcome. EPTC will meet at Concordia University in Montreal, Quebec, in conjunction with the Congress of the Social Sciences and Humanities of Canada, from May 31 to June 3, 2010. The Congress will bring together some 100 learned associations and more

than 9000 scholars from Canada and the international community for approximately 10 days of interdisciplinary symposia, cultural events, and public discussions. For more information, see: <http://www.fedcan.ca/>.

I. Interested authors should submit the following electronically in Rich Text Format:

1. A copy of your paper, not more than 4500 words, and prepared for anonymous review (identifiable by paper title only).
2. A separate abstract, not more than 100 words, also listing the paper's title, author's name, complete mailing address, institutional affiliation, and e-mail address.

II. If you are interested in either presenting a commentary (of not more than 1000 words) on a paper, or chairing a session, please submit a brief e-mail note indicating as much, including your name, complete mailing address, institutional affiliation, e-mail address, and relevant areas of interest.

EPTC is able to waive Congress fees for a few delegates each year. Such awards will be made according to criteria of financial need and quality of paper at the discretion of the conference program coordinator. Non-tenure-stream delegates interested in this award should append a note indicating as much to their submission materials.

The submission deadline for the above materials is **Monday, February 1, 2010** unless stated otherwise in panel Call for Papers.

Submissions should be sent to: eptc2010@gmail.com or to the relevant panel organizers.

3. Call For Papers: Panels – EPTC 2010.

A) Sharing the World...with Luce Irigaray

Panel Organizers: Bronwyn Singleton and Andrew Robinson

Irigaray argues that her mature thought is a natural continuation of her early project of a philosophically relevant re-awakening and articulation of a lost sense of sexual difference. However, Irigaray scholars often struggle with her later work. Although, there is a general agreement that Irigaray's writing has developed over time, there is some dispute as to the significance of this change. Further, her critics point to a lack of robust framework for dealing with issues of race, ethnicity, gender and sexuality. There is concern that Irigaray's recent ethical and political project is no longer relevant. For these reasons some commentators have dismissed Irigaray's later writing as naïve, while others defend the continuity of her oeuvre and the positive project of her mature work.

This panel will offer an opportunity for focused engagement with Irigaray's later work, including the question of continuity in her thought. This CFP invites papers that critically examine Irigaray's evolving ethical and political vision for a shared world that both reflects and does justice to the reality of sexual difference. Possible topics for discussion include, but are not limited to:

- sexuate rights
- nature, environmentalism and ecology
- the human and non-human
- race, ethnicity and/or culture
- education
- maternity, the couple and the family

- queer, trans and intersex
- the future

ETPC mandate: Participants will have thirty minutes in which to present their paper. This will be followed by a short commentary of approximately 10 minutes, leaving time for a 20-minute question period.

Please submit:

- a copy of your paper (4500 word maximum; prepared for blind review in .doc or .rtf format)
- an abstract of your paper (not to exceed 150 words)
- an information sheet, including: your name, contact information (including email and telephone), institutional affiliation and status, and the title and word count of your paper

Submission deadline: January 1, 2010

B) Reading a Reader: Nietzsche Between Sources and Reception

Throughout his 20 years of activity, Friedrich Nietzsche continuously positioned himself within the European literary and philosophical tradition that he read and commented upon. His readings were diverse, and his philosophical and rhetorical positions towards these were manifold. While he praised his intellectual guides, he also expressed a few diatribes aimed at writers whom he saw as intellectual opponents or as offering philosophical challenges. While his early essays referred to authors useful for his academic lectures (Homer, the pre-Socratics, Lange), his 1880s writings turned to different preoccupations and new writers (Stendhal, Emerson, Chamfort). As for his contemporaries, although they were often criticized with irony (Strauss, Hartmann, Düring), some nevertheless won his admiration (Taine, Brandes, Burckhardt). Over the past 100 years, readers and commentators have sought to locate Nietzsche within the European philosophical tradition: thus the reception of Nietzschean thought often tackles the topic of Nietzsche's readings. Reading Nietzsche as a reader would therefore mean to question his sources, while keeping in sight the reception process that is ever ongoing.

In regards to this general topic, we invite paper submissions in English or French dealing, e.g., with Nietzsche's sources, the reception of Nietzsche's works, Nietzsche's readings, or Nietzsche's relationship to European philosophy and/or literature.

Submission Deadline: Complete texts (in English or in French) must be submitted by email to the organizer no later than Monday, January 4th, 2010

- Submissions:
1. Must be double-spaced, with no indication of the author's identity.
 2. Must be written for an approximately 30 min. time-slot.
 3. Must be accompanied by a separate document indicating the date, the author's name, address, academic affiliation, as well as the paper's title and a 10-line max. abstract.

Organizer: Martine Béland, CCÉAE [martine.beland\[a\]videotron.ca](mailto:martine.beland[a]videotron.ca)

C) Asubjectivité et création chez Jan Patočka

Dans *Qu'est-ce que la phénoménologie ?*, le phénoménologue tchèque Jan Patočka affirme que l'étant « qui est sur le mode de l'ego, [... qui vit] dans des possibilités, [qui se saisit] de ses possibilités et s'identifie avec elles, [projette] le schème de tout étant possible, non pas en le combinant à partir de ses propres vécus, mais à la manière du peintre ou de l'écrivain qui projettent un tableau ou l'intrigue d'un roman, c'est-à-dire avec la même objectivité » — autrement dit, non-subjectivement.

Ce qu'affirme ici Patočka, c'est que le mode de création de soi ou, autrement dit, la manière par laquelle l'existant en première personne devient une véritable ipséité – la manière par laquelle l'être humain « se crée en vérité » – est analogue au mode de la création artistique. En effet, ce qui rapproche la création (réalisation) de soi, la création littéraire, la création picturale et même la création sur le plan de l'histoire semble être ce qui est devenu le concept-phare de la phénoménologie patočkienne : l'« asubjectivité ».

Lors de cette table ronde, il s'agirait de proposer une définition de la création selon Patočka, sachant que certains commentateurs considèrent que la problématique de l'« apparaître *en tant que tel* » et le motif de la répétition empêchent Patočka de penser la création du nouveau. N'est-il pas possible cependant de penser avec Patočka un mode paradoxal de création nourrie de la répétition et marquée par la nécessité, de sorte qu'à un niveau fondamental de réflexion, créer ne serait pas d'abord inventer, mais répéter en des guises nouvelles et donc « re-nouveler » ? Il s'agirait ensuite d'analyser la façon dont Patočka pense le subjectif et l'objectif au sein du mouvement de l'existence afin de proposer quelque définition du concept d'« asubjectivité phénoménologique ». Cela permettrait de mieux comprendre pourquoi et dans quelle mesure toute création est nécessairement, aux yeux de Patočka, une création asubjective.

Cette table ronde aura lieu dans le cadre de la réunion de la Société de Théorie et culture existentialistes et phénoménologiques (TCEP/EPTC) qui prend place, comme chaque année, dans le Congrès de la Fédération des sciences humaines et sociales du Canada. Cette réunion se déroulera à l'Université Concordia de Montréal, du 31 mai au 3 juin 2010.

La table ronde est prévue pour seulement trois intervenants sur le modèle suivant : exposé de 30 minutes (soit de 4000 à 4500 mots) + répondant (10 minutes) + discussion de 20 minutes. Les propositions de communication sont à envoyer par e-mail à Clélia Van Lerberghe clelia.vanlerberghe@uclouvain.be, au plus tard le 11 janvier 2010, sous format Word (intitulé de l'email : TCEP Patočka). Les propositions prendront la forme d'un résumé bien argumenté écrit en français et d'une longueur comprise entre 1500 et 2000 mots. Elles comprendront les coordonnées complètes du candidat. L'acceptation des propositions sera envoyée aux intéressés au plus tard le 15 février 2010.

D) Philosophizing the cultures of Montréal

In honour of Montréal hosting the 2010 Congress, we invite papers that illuminate the diverse cultural lives of this city through French-inflected philosophies and/or continental theoretical perspectives. The persistent efforts of the Québécois to assert their cultural heritage in the face of Anglo hegemony and the desirability of Montréal as a site of immigration for people of la Francophonie make this city a crucible of struggles to survive which express themselves in vivid public protests and in unforgettable literature. We hope to present a panel of papers that take up existential and phenomenological approaches to Montréal as it appears in the arts – literature, music, architecture, etc. – and in political struggle.

Please send paper submissions to Tracey Nicholls - tracey.j.nicholls@gmail.com - and Chloë Taylor – chloe3@ualberta.ca - by February 1, 2010. Papers should take no longer than 30 minutes to read (generally less than 4000 words), should be prepared for anonymous review (identifiable by paper title only), and include a separate abstract not exceeding 100 words. The cover sheet should also list

the paper's title, the author's name, institutional affiliation, and e-mail address. Please note that papers will be initially reviewed by the panel organizers, and suitable papers will be forwarded to EPTC for anonymous review.

E) Face à l'ego : la solitude en face

Loin qu'il n'y en ait qu'un seul, le fait de présenter l'ego seul, non pas seul tout seul puisque autrui n'est jamais loin, mais paradoxalement d'autant plus seul que celui-ci coexiste toujours déjà avec lui, s'offre comme l'un des points communs des auteurs, penseurs et écrivains, qui participent de la théorie ou de la culture existentialiste et phénoménologique.

Cela dit, la pluralité des phénomènes traditionnellement décrits et des expériences couramment rapportées sous l'appellation de solitude se laisse-t-elle subsumer sous une seule et même catégorie ? Quels rapports, en effet, entre l'hétérogénéité d'avec le monde de l'Isolé (Kierkegaard), l'indépendance du fort (Nietzsche), l'esseulement du *Dasein* (Heidegger), la désolation du citoyen (Arendt) ou le délaissement de l'être humain (Sartre) ? La notion même de solitude s'offre-t-elle seulement comme un concept en philosophie, où il est généralement admis qu'« au commencement est la relation » (Buber) ? Mais comment, dès lors, pouvoir affirmer n'avoir « jamais rencontré de semblable » (Beckett) ? Et si jamais « il y avait d'abord la solitude » (Malraux) ? Est-ce à dire que, plus profonde que « la solitude au niveau du monde », existe une « solitude essentielle » (Blanchot) ? Que déduire alors du fait que l'on meurt seul : qu'« *on ne vit pas seul* » (Merleau-Ponty) ou son contraire ? Et puisqu'« il n'y a qu'une souffrance, c'est d'être seul » (Marcel), que faire si on le demeure ? Se montrer « *solitaire* ou *solidaire* » (Camus) ?

En interrogeant de face l'ego moderne et postmoderne, il s'agira donc de regarder en face la solitude qui est la sienne – c'est-à-dire la nôtre –, sans doute afin de mieux y faire face. Car sans préjuger de sa teneur ou de sa valeur, qu'il s'agira d'ailleurs de dégager, c'est un fait que sa pesanteur fait souvent se voiler la face, en sorte que l'animal politique que nous sommes ne la perde pas.

Cette table ronde aura lieu dans le cadre de la rencontre annuelle de la société de *Théorie et culture existentialistes et phénoménologiques* (TCEP/EPTC), elle-même ayant lieu dans le cadre du Congrès de la Fédération canadienne des sciences humaines et sociales, qui se tiendra à l'Université Concordia, à Montréal, du 31 mai au 3 juin 2010.

Les propositions de communication sont à envoyer par voie électronique à Christophe Perrin, ch-pe@orange.fr, au plus tard le **1^{er} février 2010**. Il doit s'agir d'un document en format Word, d'un maximum de 5000 mots, comprenant un résumé du propos de l'auteur sans aucun renseignement permettant de l'identifier.

F) Phenomenology and New Feminist Thought on Embodiment

Many feminist philosophers and critical theorists have espoused a healthy scepticism towards the phenomenological tradition: while some feminists have rejected the search for transcendental essences espoused by some of its schools, others are suspicious of a seeming lack of attention to the singularity of lived experience, particularly in terms of sexually different bodies. Where phenomenology does pay attention to sexual difference, many feminists have expressed doubt that phenomenology could offer anything more than another version of biological essentialism—despite the important opening that some phenomenological theories provide for thinking about the body. Yet the recent (re)turn in feminist theory toward more complex understandings of embodiment as neither inertly 'natural' nor entirely discursively produced provides the opportunity for a rejuvenated interest in feminist phenomenology and embodiment. Or does it? (How) Can feminist phenomenologies add something new to our understandings of embodiment? (How) Can new feminist philosophies of

embodiment deepen, revise, expand—or even subvert—phenomenological theories and methods? (How) Does new thinking on embodiment revise even previous ‘canonical’ feminist contributions in the phenomenological tradition? Moreover, can feminist phenomenology draw on an emerging new materialism to push beyond traditional phenomenology’s impetus to merely ‘describe’ the world, so that we might, rather, transform it? This panel will gather papers that provide various responses to these questions.

Please send paper submissions to Lisa Guenther – lisa.n.guenther@gmail.com - and Chloë Taylor – chloe3@ualberta.ca - by February 1, 2010. Papers should take no longer than 30 minutes to read (generally less than 4000 words), should be prepared for anonymous review (identifiable by paper title only), and include a separate abstract not exceeding 100 words. The cover sheet should also list the paper's title, the author's name, institutional affiliation, and e-mail address.

G) Back to the Things Themselves

This panel of collaborative phenomenological description will take place as a workshop during the Society for the Study of Existential and Phenomenological Theory and Culture’s ([EPTC](#)) annual meeting at the [Congress of the Humanities and Social Sciences](#) in Montreal, Quebec, May 31 to June 3, 2010.

Back to the Things Themselves! (BTTTT!) is an attempt to temporarily liberate ourselves from textual exegesis, and return to the lived world to divine the essential structures of experience through rigorous phenomenological description. Husserl's call to return *zu der Sachen selbst* has only been intermittently heeded by subsequent generations of phenomenologists, the majority of which have generally focused on contributing to and elaborating on the enormous critical apparatus issuing from the founding texts of the movement. *BTTTT!* proposes to build on the important contributions of such scholarship by using them to guide our reflections on phenomena in the lifeworld.

Important Submission Guidelines for *BTTTT! 2010*

As always, *BTTTT!* is explicitly interested in the application of phenomenology’s insights and the generation of detailed, rigorous, extended descriptions of the lived world, which can be expressed in terms of essences or manifold matrices of meaning. As always, we are interested in textual exegesis only to the extent that it complements a given description. As always, our aim is to stay close to the phenomenon itself in order to be faithful to it and describe it vividly to others. Descriptions may arise from phenomenological reflection broadly construed, so long as the phenomenon remains the chief focus of the paper.

Papers for the 2010 panel should therefore bear these general commitments in mind, but also call attention to the phenomenological method the author has employed in generating his or her description. This might be done in a variety of ways, but the goal should be to *show* the audience how a description was generated. Explications of method should be stated in broad terms, and overly-detailed textual exegesis should be avoided in order to preserve the “flow” of a description. We are *not* interested in extended retellings of how the major figures of the phenomenological canon have explained their “method,” but rather in how authors have learned from, applied, adjusted, merged, questioned, subverted or otherwise deployed these methods in the development of their own phenomenological practice. Our intention is for these methodological reflections to contribute directly to our half-day workshop, in which we will focus explicitly on participants’ divergent experiences of “doing phenomenology.”

In sum, papers submitted to this panel must contain both:

1. A detailed, rigorous, extended and original description of a phenomenon in the lived world.

2. An explication of the method used to generate this description.

In the spirit of collaborative phenomenology, paper commentators for *BTTTT! 2010* will view these descriptions in light of their rigor, originality, and the application of method. In other words, commentators in this panel will act less as critics of scholarly exegesis and more as collaborators helping to extend, refine and deepen a paper's description. Criticisms of textual interpretation are welcome so long as they further the aim of collaborative inquiry into phenomenological method. Papers should be submitted to David Koukal by RTF or Word email attachment at koukaldr@udmercy.edu by January 5, 2010. Papers should take no longer than 30 minutes to read (generally less than 4000 words), should be prepared for anonymous review (identifiable by paper title only), and include a separate abstract not exceeding 100 words. The cover sheet should also list the paper's title, the author's name, institutional affiliation, and e-mail address. Please note that papers will be initially reviewed by the panel organizers, and suitable papers will then be forwarded to EPTC for anonymous review.

Workshop

The panel will be followed by a three hour moderated workshop and discussion of phenomenological method and practice. The work of the panel will culminate in this workshop, which will take place at the end of the meeting. As always, the workshop will be open to all participants in the EPTC 2010 meeting, and will provide a unique opportunity to dialogue and exchange ideas with colleagues from various disciplines and with various levels of experience.

Our workshop facilitators will be Dr. Helen Fielding and Dr. Francine Wynn.

Helen Fielding is Associate Professor of Philosophy and Women's Studies at The University of Western Ontario, Canada. She has co-edited *The Other--Feminist Reflections in Ethics* with Gabrielle Hiltmann, Dorothea Olkowski and Anne Reichold (Palgrave Publishers, 2007), and Vol. 7 of *Chiasmi International* with Mauro Carbone. She has published articles on Merleau-Ponty, Heidegger, Nancy and Irigaray in journals such as *Continental Philosophy Review* and the *Journal of the British Society for Phenomenology*, as well as articles in various collections such as *Feminist Interpretations of Merleau-Ponty*, Dorothea Olkowski and Gail Weiss, eds. (Penn State University Press, 2006). She is currently working on a book manuscript titled *The Cultivation of Perception*.

Francine Wynn is a Senior Lecturer and Graduate Co-ordinator at the Bloomberg Faculty of Nursing, University of Toronto. She has a long term interest in how continental philosophy potentially opens up the understanding of everyday nursing work and the care of the sick. She has published articles on maternal-infant relations (Merleau-Ponty), on bare life and the care of premature infants (Agamben and Arendt), on dying (Heidegger), and Nancy's heart transplant.

Please address any questions concerning the panel or workshop to [Astrida Neimanis](mailto:Astrida.Neimanis) and/or [David Koukal](mailto:David.Koukal).

4. Call for Papers: PhaenEx: 6.1 (spring/summer 2011).

Papers dealing with any topic relevant to the goals of *PhaenEx* are invited for publication review for the Open Issue to be published by early summer 2011. Submissions are to be made on line, are due September 1, 2010, and will be subject to peer review.

Lead Editor: Chloe Taylor (chloe3@ualberta.ca) and Guest Lead Editor: Tracey Nicholls (tracey.j.nicholls@gmail.com). Please contact the lead editors directly with any questions regarding submissions. *PhaenEx* publishes in both French and English.

5. Call for Papers: 'Foucault and the Sciences of the Soul'

In the Fall of 2010, *PhaenEx*, the electronic journal of the society for Existentialist and Phenomenological Theory and Culture (<http://www.eptc-tcep.net/>), will publish a special issue of

papers on the topic of Foucault and the Sciences of the Soul. We invite papers which consider the history of madness and its political formations, as well as the psychiatric narrative of the normal and the pathological, as unfolded by Foucault and by his contemporaries in the fields of philosophy, psychiatry, and psychology. We welcome papers which consider Foucault's works in conjunction with those of thinkers such as Marcel Gauchet, Gladys Swain, Georges Canguilhem, Ludwig Binswanger, Ronald David Laing and David Cooper, among others, and on any topic touching upon Foucault and the psychological sciences.

Please submit papers electronically to both Bettina Bergo and Chloë Taylor by April 1, 2010: bettina.bergo@umontreal.ca and chloe3@ualberta.ca

6. **PhaenEx 4.2: "Rethinking 1968".**

"Rethinking 1968," guest edited by Kevin William Gray, is coming shortly from *PhaenEx!* Volume 4.2 (Fall/Winter 2009) will be *PhaenEx's* fourth Special Topics issue, and will feature articles by Jean-Pierre Boule, Chris Reynolds and Adrian Switzer on 1968 in France, Kevin W. Gray and Peter Ewen Jansen on the Situation in Germany, and Andrew Feenberg's presentation of the newly constructed 1968 archives, plus book reviews.

Registered PhaenEx users receive electronic notification upon publication of all new issues - so go to www.phaenex.uwindsor.ca to register if you haven't already done so!

7. **Book Announcement: *Rousseau and Desire***

Rousseau and Desire is an interdisciplinary collection of essays on the meaning and nature of desire in the work of Jean-Jacques Rousseau. The work is edited by Mark Blackell, John Duncan and Simon Kow all members of EPTC/TCEP and contains contributions by 4 EPTC/TCEP members. The book is published by University of Toronto Press. For further information see the following link.

> <http://www.utppublishing.com/pubstore/merchant.ihtml?pid=10476&lastcatid=197&step=4>

8. **Book Announcement: *Weimar ou l'hyperinflation du sens***

Edited by Martine Béland and Myrtô Dutrisac. *Weimar ou l'hyperinflation du sens* is a collection of essays concerning the intellectual situation in the inter-war years in the Weimar Republic. The book contains reflections on attitudes towards the Republic of some of the major thinkers and writers of the period. For further information see the following link. <http://www.pulaval.com/catalogue/weimar-hyperinflation-sens-9302.html>

9. **Book Announcement: *Water***

For those EPTC/TCEP members interested in the intersections between philosophy, cultural theory, environmental politics, architecture and everyday life, you might like to check out "Water," a new publication in the Alphabet City series, edited by John Knechtel and published by MIT Press. Two philosophical contributions, "The Waters of Metaphysics" (Tim Stock) and "We Are All Bodies of Water" (Astrida Neimanis), might be of particular interest, while other articles and images on public baths, waste water, water economies and that ubiquitous plastic bottle all have much to offer the curious academic mind.

"Water" is available in bookstores across North America, or can be ordered on-line at <http://mitpress.mit.edu/catalog/item/default.asp?ttype=2&tid=11849>

Further details about "Water" and Alphabet City's upcoming issues can be found at: <http://alphabet-city.org/issues/water>