

BOOK REVIEW

BOUBLIL, Élodie & DAIGLE, Christine (et al.). *Nietzsche and Phenomenology: Power, Life, Subjectivity*. 2013. Indiana University Press: Bloomington and Indianapolis. 203 pp.

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A recent work organized by Élodie Boubilil and Christine Daigle. Boubilil is, according to the sheet at the end of the book, graduated at Sorbonne University (Paris I) and at *L'Institut d'études politiques* (Sciences-Po), in Paris. Currently she is a PhD candidate at McGill University, and teaches philosophy at the United Nations International School, in New York. Her studies are, in fact, about Husserl, Heidegger and Nietzsche. Daigle, in turn, is a philosophy teacher and holds the Chancellor's Chair for Research Excellence at Brock University. Her studies are over Sartre, Simone de Beauvoir and Nietzsche. This book has the contribution of some significant authors on related studies, as – besides organizers, Rodolf Boehm, Françoise Dastur, Babette Babich Keith Ansell-Pearson, Didier Franck, Lawrence J. Hatab, Saulius Geniusas, Kristen Brown Golden Françoise Bonardel, Bettina Bergo, Frank Chouraqui and Galen A. Johnson.

An illustration of what is possible to grasp each chapter of this book is presented by the organizers in the Introduction. A discussion upon how they managed to approach seemingly distant philosophical perspectives, however, that would be very close in some points that are being highlighted in the book. The authors describe that joining Nietzsche and phenomenology in the same approach could be somehow shocking to some readers, even unpleasant for others, Nietzschean ones or phenomenologists. However, their trial would be more for searching “another method – another pathway – [that] should be implemented in order to ultimately uncover some ontological and ethical grounds upon which humanity could dwell” (BOUBLIL & DAIGLE, 2013, p. 1).

Despite what it would be the proposal of the work, authors tell, there would be an epistemological and ontological matter in Nietzsche, related to differences in the most discussed propositions within phenomenology. It was the proposal to Husserl's “overcome the value-relativism and the theoretical positivism to which previous critiques of metaphysics have led” (BOUBLIL & DAIGLE, 2013, p. 1), or even in Heidegger's view, which, according to the authors, following the same proposal, just emphasizes more the ontological sense than the epistemological one, making the idea of *Dasein* for an interpretation of Being, placing itself where before had been placed by metaphysics. Or, with Merleau-Ponty and how the perception of concepts and intuition helped to overcome the objective connotations linked to the notion of Cartesian foundation, and that “these three phenomenological approaches seem to

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show that there is a positivity at stake in phenomenology that would go beyond destructive process implemented by Nietzsche's philosophy" (BOUBLIL & DAIGLE, 2013, p. 2). The result of these observations is a question of whether it should study historically and philosophically some relationship between the thinker of the nineteenth century and that field of philosophical and scientific knowledge, phenomenology.

Throughout the work it will be seen the effort in order to clarify what would be the closer relations between these lines of thought, and the trial to remind us how it would have been done over time, in terms of scientific and academic production. In this case, the authors start pointing how Nietzsche as itself seems to have been misunderstood over the twentieth century, besides his countless researchers who have studied his writings, as well as the extent to which aspects such as "life-world" and "life as a meaning-making process" – when facing Husserl, for instance, and there were common things between both theoretical and scientific studies of philosophy. This point, specifically, is remembered as a thinker contributor, a noteworthy scholar of these matters, and also author of the book reviewer, Rudolf Boehn. As hard as that point is the fact that in phenomenology there is no even an apparent unity within among its thinkers, whether Husserl, Fink, Heidegger or Merleau-Ponty, noting that while there is no way to fix it on Nietzsche, for there is not only *one* phenomenology. However, somewhere between all of them, their authors generally seem to see some "inclination to be engaged in an understanding and deciphering of the world and the human being therein in terms of subjectivity, life forces, and power" (BOUBLIL & DAIGLE, 2013, p. 3).

The authors, in turn, argue that it is not an objective of the book to demonstrate that Nietzsche is a phenomenologist out of the time, but that his *perspectivism*, so, is what enables them to undertake such research, and that this would be enough to observe some paths possible to be walked, somewhere to be reached. Other than a *Holzwege*¹ in Heidegger. Another essential point highlighted is that opening on an ethical and political problem, therefore, would have appeared to the contemporary, with the proclaimed "God's death", which is spoken by the madman in the open market, in the *Gay Science*, and confirmed that, compared to a such challenge, although divided into three parts, on various aspects involving the essentials of life, power and subjectivity, and that only one volume would be insufficient in the face of power fail, inevitably, some issues without responses.

Book's chapters are spread over three parts, each one dealing with some aspect to be reflected in terms of Nietzsche and phenomenology: Part 1: Life and Intentionality; Part 2: Power and Expression; Part 3: Subjectivity in the World. The book also has an Index – with the most important subjects, and an information section about the academic life of the book's contributors.

¹ This concept is, according to the book note, a reference "to Heidegger's famous collection of essays titled *Holzwege*. *Holzwege* are literally paths in the woods that do not lead anywhere" (BOUBLIL & DAIGLE, 2013, p. 8). This is a mark on Nietzsche's paths that, for the authors, on the contrary, leads so somewhere.

At first, Part 1 is filled specifically with approaches around the “life” and what it would be the path designed by phenomenologists around the “life-word” in the considerations made on the subjective experiences of world. The Second Part, “Power and Expression”, in turn, brings the contribution of a focus on power concept as far as the possibilities open to a conception of life, and on forces and expressions designed by Nietzsche and the interpretations of the phenomenology’s life-world. What the overcoming of the Cartesian thought faced, during the twentieth century, under theories of Husserl, Heidegger and Merleau-Ponty is analysed. The relevance of this study will be brought in the lines that follow the texts of the second part, with similarities and differences between these thinkers and Nietzsche, who pronounced concepts that would approach later phenomenology. Finally, the Third Part, “Subjectivity in the World”, is presented to us as an attempt to understand the evaluation of ethical, political and ontological reading of Nietzsche, with the phenomenology, in the detailed analysis of the concept of subjectivity presented by residues of metaphysics or by postmodern disasters, while still kept as a prisoner to the challenges of life and power that motivates them.