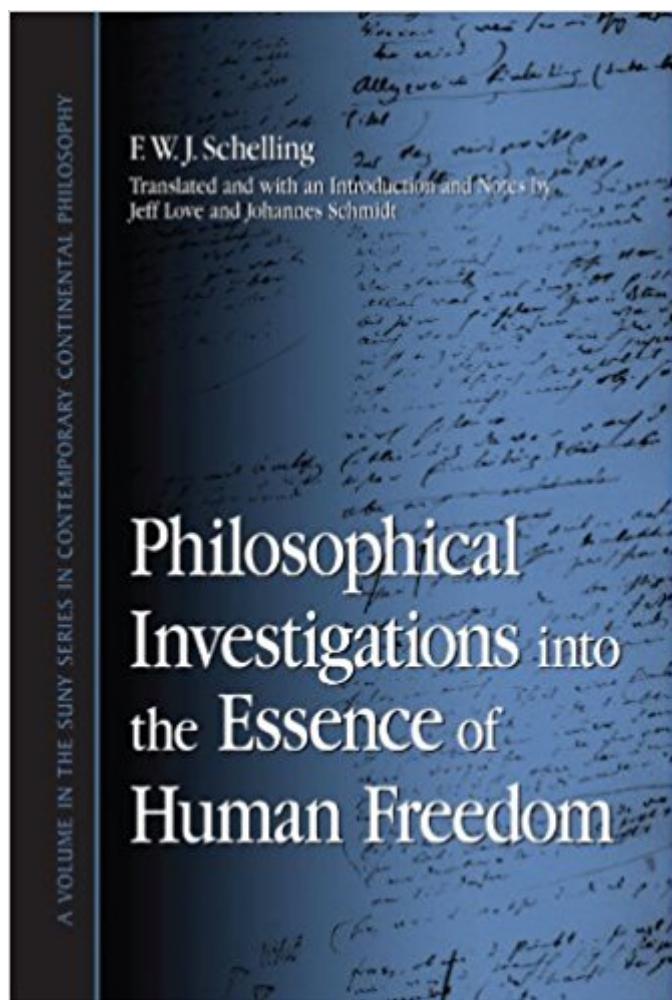


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Philosophical Investigations Into The Essence Of Human Freedom (SUNY Series In Contemporary Continental Philosophy)



Synopsis

Essays on phenomenological encounters with the world. Taking Edmund Husserl's dictum to heart yet finding in it a new direction, *The Things Themselves* is an attempt to return philosophy to the world and, in so doing, know ourselves and our place in that world anew. The book deals with the myriad ways in which a phenomenological approach to philosophy can inform commonplace experiences and understanding. From a trip to Disneyland to a morning spent watching television exercise shows, from the commitment to become a vegetarian to the choice to become a political revolutionary, this book breaks down the barrier between theory and praxis, demanding that we both investigate and hold ourselves accountable to this world. Written in an accessible yet philosophically rigorous style, H. Peter Steeves not only attempts to return philosophy to the world but also to return philosophy to the nonspecialist, to those simply interested in the simplest things, the things themselves that fill our lives but inevitably, and most wondrously, prove anything but simple. "The Things Themselves is a collection of essays dealing with the experiential dimensions of popular culture. H. Peter Steeves is a phenomenologically oriented hybrid of Roland Barthes and Jean Baudrillard, and not only is he quite as good as they are, his writing also offers a strong argument for why we need to expand the reach of phenomenology rather than set it aside. Steeves has an extraordinary eye for the revealing empirical detail. His essays on Disneyland and Las Vegas are masterpieces in the hermeneutics of irreality. His powers of observation are those of a writer or a painter, and his essay on Cézanne is quite as revealing as Merleau-Ponty's classic. This is a highly original book, full of ideas, and it brilliantly applies phenomenology to our real (and unreal) experience. It will have a major impact on the field." — David Wood, author of *The Step Back: Ethics and Politics after Deconstruction*

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Customer Reviews

Jeff Love and Johannes Schmidt offer a fresh translation of Schelling's enigmatic and influential masterpiece, widely recognized as an indispensable work of German Idealism. The text is an embarrassment of riches--both wildly adventurous and somberly prescient. Martin Heidegger claimed that it was "one of the deepest works of German and thus also of Western philosophy" and that it utterly undermined Hegel's monumental Science of Logic before the latter had even appeared in print. Schelling carefully investigates the problem of evil by building on Kant's notion of radical evil, while also developing an astonishingly original conception of freedom and personality that exerted an enormous (if subterranean) influence on the later course of European philosophy from Schopenhauer and Kierkegaard through Heidegger to important contemporary theorists like Slavoj Zizek. This translation of Schelling's notoriously difficult and densely allusive work provides extensive annotations and translations of a series of texts (by Boehme, Baader, Lessing, Jacobi, and Herder), hard to find or previously unavailable in English, whose presence in the Philosophical Investigations is unmistakable and highly significant. This handy study edition of Schelling's masterpiece will prove useful for scholars and students alike. "The unique combination of the most stringent power of conceptual thinking and of shattering references to our most intimate experiences account for the Philosophical Investigations' almost hypnotic power. It is quite simply, together with Hegel's Phenomenology of Spirit and two or three other works, one of the candidates for the greatest philosophical book ever written." -- Slavoj Zizek --This text refers to the Hardcover edition.

â œH. Peter Steevesâ™ extraordinary book is phenomenology at its very best.â • â " David Farrell Krell, DePaul University H. Peter Steeves is Associate Professor of Philosophy at DePaul University. He is the author of *Animal Others: On Ethics, Ontology, and Animal Life*, also published by SUNY Press, and *Founding Community: A Phenomenological-Ethical Inquiry*.

gift

This new translation, including the up-to-date editorial remarks and footnotes, is important.

However, the numerous footnotes are not optimized at all (you have to find them yourself), and the index is unusable. You might be better off with the print edition. Hence the three stars. Otherwise it would have been five stars.

I really liked the book. Got what I expected and at the time I needed it. I definitely recommend it!

Excellent copy and shipped fast. This is one of the books that I have been waiting to read. clean book.

This book is a valuable contribution to the newest literature and foretold renaissance in Schelling research. Although there are three existing translations, all suffer from the defects familiar to the difficult exercise of translation. Among those, the Love/Schmid version suffers from these same problems, unfortunately. I mention only one serious error (the others largely being unavoidable) in that *Selbstständigkeit* is translated as 'independence.' While this word does grasp one of the meanings of *Selbstständigkeit*, it fails to grasp the richness of the word, especially in its assymetrical opposition to *Abhängigkeit* (translated as dependence). My only complaint is that the translators did not note this particular locution. However, at almost all other places where there is doubt, they are careful to provide the German text. The advantage of this edition, which over all existing is significant, is the historical apparatus attached to this edition, including translations of several other timely works that influenced Schelling's thinking (Boehme, Lessing, Baader, Jacobi). Although there is a lot of fascinating contemporary commentary done on the text (and Schelling's work at large) in different venues, little of it actually addresses the context in which the *Freiheitsschrift* was written. The apparatus attached to this edition fills this lacuna.

Schelling's difficult idealism attempts to provide a positive account of radical evil as well as an account of human will. This is an immensely brilliant and mysterious text, which requires multiple readings. Schelling's philosophy has emerged as a major force in the history of German idealism, and is often the source of new work in Spinozan circles as well. The supplementary texts in this addition are an excellent point of entry to Schelling's work as well. However, the translator's introduction is pretentious and historically suspect.

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