IN-BETWEEN BODIES
Sexual Difference, Race, and Sexuality
MARY K. BLOODSWORTH-LUGO

Connects theories of sexual difference to race and queer theories through a focus on “in-between” bodies.

Residing between culture and nature, lived bodies are not fixed objects nor biological givens. In-Between Bodies examines “the body” in light of recent work in sexual difference theory and considers contributions provided by sexual difference frameworks, as well as their limits. Addressing how bodies reside outside of traditional categorization, Mary K. Bloodsworth-Lugo reexamines issues of sex, gender, and race and maintains that while sexual difference theorists do account for positions that reside between traditional binaries, she points to lived bodies and experiences left unaccounted for. Drawing from theorists of transgendered and racialized identities, for example, this book helps recognize and address various gaps in sexual difference theory while it indicates practical contributions for pedagogy and politics.

“This book contains a number of original analyses—from the extension of Irigaray’s insights and sexual difference theories to issues of sexualities/sexes to the author’s discussion of the erasure of race. Bloodsworth-Lugo’s effort to make connections between sexual difference, race, and sexualities-sexes-gender is robust.” — Nancy Tuana, coeditor of Engendering Rationalities

MARY K. BLOODSWORTH-LUGO is Associate Professor of Philosophy at Washington State University.

A volume in the SUNY series in Gender Theory
Tina Chanter, editor

OCTOBER | 150 pp
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SARAH KOFMAN’S CORPUS
TINA CHANTER and PLESHETTE DEARMITT, editors

Draws connections between the life and writings of philosopher Sarah Kofman.

This groundbreaking collection sketches a portrait of Sarah Kofman (1934–1994), the brilliant French feminist philosopher and author of more than two dozen books on an impressive range of topics and figures in philosophy, literature, psychoanalysis, aesthetics, and feminism. Leading feminist philosophers examine the lessons that Kofman’s rich body of work teaches us, among them that the work and life of a thinker are inextricably bound together. Each essay navigates the complex connections between work and life, thought and desire, the book and the body to explore the central themes that link together Kofman’s interdisciplinary oeuvre—art, affirmation, laughter, the intolerable, Jewishness, and femininity.

“The first to incorporate Kofman’s work into the current debates animating continental philosophy, Sarah Kofman’s Corpus offers impressive contributions to the literature on Freud and Nietzsche, as well as feminist theory, philosophy of art, and Holocaust studies. It invigorates the contemporary landscape of French thought with the stakes introduced by Kofman’s oeuvre, which emerges here in all its richness and irreverence, a call to engage anew with affirmation and becoming.” — Margret Grebowicz, editor of Gender after Lyotard

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A volume in the SUNY series in Gender Theory
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Phenomenologies of Sound, Second Edition
DON IHDE

*New and expanded edition of the now classic study in the phenomenology of sound.*

*Listening and Voice* is an updated and expanded edition of Don Ihde’s groundbreaking 1976 classic in the study of sound. Ranging from the experience of sound through language, music, religion, and silence, clear examples and illustrations take the reader into the important and often overlooked role of the auditory in human life. Ihde’s newly added preface, introduction, and chapters extend these sound studies to the technologies of sound, including musical instrumentation, hearing aids, and the new group of scientific technologies which make infra- and ultra-sound available to human experience.

“The significance and importance of the topic, and centrality of the topic to a particular field of study, is directly related to Ihde’s strong reputation. His work is central to any study of the interface between the human body and technology, and his reputation began with, and still includes, the first edition of this book. He has been important to the field for thirty years and continues to contribute new insights.”

— Lenore Langsdorf, coeditor of *Recovering Pragmatism’s Voice: The Classical Tradition, Rorty, and the Philosophy of Communication*

“Such a Deathly Desire

PIERRE KLOSSOWSKI

Translated and with an Afterword by RUSSELL FORD

Provocative essays on language, literature, and the aesthetics of embodiment.

Shocking, brilliant, and eccentric, the French author, translator, and artist Pierre Klossowski (1905–2001) exerted a profound effect on French intellectual culture throughout the twentieth century. The older brother of the painter Balthus, secretary to the novelist André Gide, friend to Georges Bataille and Maurice Blanchot, and heralded as one of the most important voices in the French “return to Nietzsche” by Michel Foucault and Gilles Deleuze, Klossowski pursued his singular vision of mortal embodiment through a variety of scholarly manifestations. In *Such a Deathly Desire* (*Un si fumeux désir*), Klossowski’s original interpretation of Nietzsche’s eternal return is developed around the enigmatic figure of the “demon,” then deepened with provocative readings of Gide’s correspondence; Barbey d’Aurevilly’s novel *A Married Priest*; and the intertwining of language and death in the work of Bataille, Blanchot, and Brice Parain. The book concludes with the powerful essay “Nietzsche, Polytheism, and Parody,” in which Klossowski articulates the consequences of the eternal return and the meaning of Nietzsche’s genealogy of the fabulation of the world. Intersecting with and confounding a range of disciplines—including psychoanalysis, literary criticism, gender studies, and philosophy—Klossowski’s critical writings on language, literature, and the aesthetics of embodiment remain powerful and original contributions to contemporary concerns in the theoretical humanities.

“Pierre Klossowski was one of the most influential (albeit idiosyncratic) literary figures in France during the postwar years, yet his work remains strangely unknown in the English-speaking world. *Such a Deathly Desire* was one of the essential books of Klossowski’s oeuvre, and it includes seminal articles on Gide, Bataille, and Blanchot, as well as his now-classic essay ‘Nietzsche, Polytheism, and Parody.’ The appearance of the book in English has long been anticipated, and we owe an immense debt to Russell Ford for providing us with an accessible and accurate translation.”

— Daniel W. Smith, Purdue University

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Dennis J. Schmidt, editor

AUGUST 192 pp

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**UNMAKING RACE, REMAKING SOUL**
Transformative Aesthetics and the Practice of Freedom
CHRISTA DAVIS ACAMPORA and ANGELA L. COTTEN, EDITORS

Explores the theme of aesthetic agency and its potential for social and political progress.

Unmaking Race, Remaking Soul explores innovative approaches to analyzing cultural productions through which women of color have challenged and undermined social and political forces that work to oppress them. Emphasizing art-making practices that emerge out of and reflect concrete lived experience, leading contributors to the fields of contemporary psychoanalytic literary analysis, Latin American studies, feminist theory, Native Women’s studies, Africana studies, philosophy, and art history examine the relationship between the aesthetic and the political.

The focus of the book is on the idea of aesthetic agency through which one develops different modes of expression and creative practices that facilitate personal and social transformation. Aesthetic agency is liberating in a broad sense—it not only frees our creative capacities but also expands our capacity for joy and our abilities to know, to judge, and to act. Artists considered include Nadema Agard, Julia Alvarez, Ana Castillo, Daystar/Rosalie Jones, Coco Fusco, Diane Glancy, Martha Jackson-Jarvis, Toni Morrison, MeShell Ndegéocello, Marcie Rendon, Ntozake Shange, Lorna Simpson, Roxanne Swentzell, Regina Vater, Kay Walking Stick, and Carrie Mae Weems.

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**ELLIPSES**
Of Poetry and the Experience of Language after Heidegger, Hölderlin, and Blanchot
WILLIAM S. ALLEN

Examines poetic language in the work of Heidegger, Hölderlin, and Blanchot.

What is the nature of poetic language when its experience involves an encounter with finitude; with failure, loss, and absence? For Martin Heidegger this experience is central to any thinking that would seek to articulate the meaning of being, but for Friedrich Hölderlin and Maurice Blanchot it is a mark of the tragic and unanswerable demands of poetic language. In Ellipsis, a rigorous, original study on the language of poetry, the language of philosophy, and the limits of the word, William S. Allen offers the first in-depth examination of the development of Heidegger’s thinking of poetic language—which remains his most radical and yet most misunderstood work—that carefully balances it with the impossible demands of this experience of finitude, an experience of which Hölderlin and Blanchot have provided the most searching examinations. In bringing language up against its limits, Allen shows that poetic language not only exposes thinking to its abyssal grounds, but also indicates how the limits of our existence come themselves, traumatically, impossibly, to speak.

“This is a very serious work of thought that makes a valuable contribution to current discussions about language in the writings of Heidegger and Hölderlin. There are passages that are memorable not only for their insightful, but also because in an extremely condensed formulation, a genuinely original intuition is articulated with clarity and precision. It is a virtuoso performance.” — David Michael Kleinberg-Levin, author of Gestures of Ethical Life: Reading Hölderlin’s Question of Measure After Heidegger

WILLIAM S. ALLEN is an independent scholar who received his PhD from the University of Warwick, England.

A volume in the SUNY series in Contemporary Continental Philosophy
Dennis J. Schmidt, editor

**JULY** | 256 pp
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**PHILOSOPHY**

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**JULY** | 304 pp  | 22 figures
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In Adorno, Roger Foster argues that there is a coherent critical project at the core of Adorno’s philosophy of language and epistemology, the key to which is the recovery of a broader understanding of experience. Foster claims, in Adorno’s writings, it is the concept of spiritual experience that denotes this richer vision of experience and signifies an awareness of the experiential conditions of concepts. By elucidating Adorno’s view of philosophy as a critical practice that discloses the suffering of the world, Foster shows that Adorno’s philosophy does not end up in a form of resignation or futile pessimism. Foster also breaks new ground by placing Adorno’s theory of experience in relation to the work of other early twentieth-century thinkers, in particular Henri Bergson, Marcel Proust, Edmund Husserl, and early Wittgenstein.

“This book argues its position clearly, engages incisively with the available secondary literature in both English and German, and establishes a new interpretive position that in some ways corrects and in others enhances the scholarly literature.” — Max Pensky, editor of The Actuality of Adorno: Critical Essays on Adorno and the Postmodern

“This is the most lucid presentation I’ve ever read of Adorno’s work. This is a special achievement because Foster is dealing with one of the most difficult and nuanced aspects of Adorno: his conception of experience in relation to language.” — Tom Huhn, editor of The Cambridge Companion to Adorno

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Dennis J. Schmidt, editor

SEPTEMBER | 254 pp
$70.00 jacketed hc 978-0-7914-7209-5

According to Aristotle, man’s essential sociality implies a distinctive conception of politics, one in which all political associations exist for the sake of the moral perfection of human beings. This stands in sharp contrast with the modern view of politics that man is not “by nature” political; rather, man chooses to create political associations for the sake of securing the protection of his life and property. Many political theorists have begun to express doubts about this modern view, calling for a return to Aristotle’s vision of a politics that is deeply moral. In Aristotle’s Politics Today, distinguished political philosophers representing a diversity of approaches examine the meaning, relevance, and implications of Aristotle’s political thought for contemporary social and political theory. The contributors engage a broad range of topics, including Aristotle’s views on constitutionalism, the extension of Aristotelian ideas to issues in international relations, the place of Aristotelian virtue in modern democratic politics, and Aristotle’s conception of justice.

“The contributors make interesting and original points that deserve the attention of contemporary political philosophers and political theorists.” — Nicholas Rescher, author of Philosophical Dialectics: An Essay on Metaphilosophy

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Anthony Preus, editor

OCTOBER | 182 pp | 3 tables
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IDENTITY AND DIFFERENCE
Studies in Hegel’s Logic, Philosophy of Spirit, and Politics
PHILIP T. GRIER, EDITOR

Contributors draw on Hegel’s account of identity and difference to challenge conventional theories of identity.

Identity and difference (or sameness and otherness) are contrasting but interrelated terms that have played an explicit role in the development of Western philosophy at least since Plato wrote the Sophist. As Plato pointed out then, and Hegel reiterated more recently in his Science of Logic, the proper comprehension of these terms, and particularly of their interrelation, plays a fundamental role in shaping our conception of philosophical reason itself. The contributors in this book examine Hegel’s treatment of these terms, and the role they play in structuring his philosophical system as a whole and also in shaping his conception of dialectical reasoning.

“Identity in and through difference is the pervading principle of Hegel’s philosophical system. The essays in this book will do much both to explain and clarify Hegel’s argument and to counteract unfounded criticisms that have been made even by some otherwise competent Hegelian scholars. The chapters cover the entire scope of Hegel’s writing: Logic, Philosophy of Mind, Philosophy of Right, and World History, giving a comprehensive view of the way in which Hegel treats the interrelation of identity and difference in these various fields.” — Errol E. Harris, author of Apocalypse and Paradigm: Science and Everyday Thinking

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JULY | 288 pp
$80.00 hc 978-0-7914-7167-8

PAUL RICOEUR AND THE POETIC IMPERATIVE
The Creative Tension between Love and Justice
W. DAVID HALL

Looks at Ricoeur’s writings on love and justice, prominent toward the end of his life, and how these serve as an interpretive key to his thought as a whole.

This book addresses the thought of Paul Ricoeur (1913–2005), paying particular attention to the creative tension between love and justice as principle themes in his work. Dealing with these issues chiefly in his writings on religion, Ricoeur explored the tension between the biblical ideals of the golden rule—the religious formulation of a principle of justice—and the love command. Author W. David Hall shows how these ideals continually speak to each other in Ricoeur’s work, how they operate creatively on each other, and how each serves as a corrective to the perversions of the other. Hall maintains that although issues of love and justice became prominent comparatively late in Ricoeur’s corpus, they provide a sustained trajectory throughout his work and are an important interpretive key for understanding Ricoeur’s intellectual project as a whole.

“W. David Hall offers a finely textured portrayal of Paul Ricoeur’s writings as a thematic unity of hermeneutical phenomenology, philosophical anthropology, and theological poetics. Of singular importance is the author’s sustained argument that Ricoeur’s theological texts provide an often overlooked context for understanding his wider philosophical project.” — Calvin O. Schrag, author of Convergence amidst Difference: Philosophical Conversations across National Boundaries

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A volume in the SUNY series in Theology and Continental Thought

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Globalizations, Latinamericanisms, and Critical Theory
Eduardo Mendieta

Philosophical explorations of the processes of globalization, particularly in the context of Latin America.

Global Fragments offers an innovative analysis of globalization that aims to circumvent the sterile dichotomies that either praise or demonize globalization. Eduardo Mendieta applies an interdisciplinary approach to one of the most fundamental experiences of globalization: the mega-urbanization of humanity. The claim that globalization unsettles our epistemic maps of the world is tested against a study of Latin America. Mendieta also recontextualizes the work of three major theorists of globalization—Enrique Dussel, Cornel West, and Jürgen Habermas—to show how their thinking reflects engagement with central problems of globalization and, conversely, how globalization itself is exemplified through the reception of their work. Beyond the epistemic hubris of social theories that seek to accept or reject a globalized world, Mendieta calls for a dialogic cosmopolitanism that departs from the mutuality of teaching and learning in a world that is global but not totalized.

“Mendieta brilliantly and imaginatively weaves together critical social theories from global theory, Latin American philosophy, Frankfurt School critical theory, and African American philosophy to put forth a synthetic vision of global ethics from the perspective of the oppressed.” — Cynthia Willett, author of The Soul of Justice: Social Bonds and Racial Hubris

“The author creatively addresses globalization in an interdisciplinary way that links pertinent questions—often discussed in isolation—emerging from the fields of history, philosophy, and literature.” — Manfred B. Steger, author of Globalism: Market Ideology Meets Terrorism, Second Edition

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OCTOBER | 256 pp
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The Dynamic Individualism of William James
James O. Pawelski

Explores James’s concept of the individual in terms of philosophy, psychology, and physiology.

The Dynamic Individualism of William James analyzes James’s rich and complex thought through an examination of his individualism. As a central theme of James’s writings, individualism underlies his basic views on freedom, society, government, psychology, education, religion, pragmatism, and metaphysics, yet there have been no careful studies of this important aspect of his thought. With close readings of texts that include The Principles of Psychology, The Varieties of Religious Experience, and A Pluralistic Universe, James O. Pawelski engages the range of contexts in which James discusses individualism, offers a refreshingly new reading of James, and, in seeking to resolve James’s own psychology, presents an original and convincing case for James’s dynamic individualism.

“The author draws convincing and original connections among James’s psychological, Darwinian biological, epistemological, and religious views. James’s individualism marks the sharpest way in which he breaks with the traditions of modern philosophy and Pawelski helps us understand this aspect of James’s view.” — Harvey Cormier, author of The Truth Is What Works: William James, Pragmatism, and the Seed of Death

“This is an important and needed contribution to the scholarship on James. Pawelski deals firmly and respectfully with existing literature on the topic and balances close textual analysis with a broad assessment of James’s career, numerous works, and intellectual development.” — Michael J. McGandy, author of The Active Life: Miller’s Metaphysics of Democracy

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OCTOBER | 192 pp
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THEOPHANY
The Neoplatonic Philosophy of Dionysius the Areopagite
ERIC D. PERL

Situates Pseudo-Dionysius the Areopagite as a Neoplatonic philosopher in the tradition of Plotinus and Proclus.

The work of Pseudo-Dionysius the Areopagite stands at a cusp in the history of thought: it is at once Hellenic and Christian, classical and medieval, philosophical and theological. Unlike the predominantly theological or text-historical studies which constitute much of the scholarly literature on Dionysius, Theophany is completely philosophical in nature, placing Dionysius within the tradition of ancient Greek philosophy and emphasizing, in a positive light, his continuity with the non-Christian Neoplatonism of Plotinus and Proclus. Eric D. Perl offers clear expositions of the reasoning that underlies Neoplatonic philosophy and explains the argumentation that leads to and supports Neoplatonic doctrines. He includes extensive accounts of fundamental ideas in Plotinus and Proclus, as well as Dionysius himself, and provides an excellent philosophical defense of Neoplatonism in general.

“This is, in many ways, the book for which teachers in the field have been waiting: a book that clearly and fully sets out the philosophical logic in Dionysius in a way accessible to undergraduate students and yet tackles the most vexed and controverted questions so strongly as to make it a necessity for graduate students and scholars in the field. Eric Perl has produced a remarkable unification of philosophy and accurate historical scholarship, something very rare.” — Wayne J. Hankey, author of One Hundred Years of Neoplatonism in France: A Brief Philosophical History

“Dionysius is an extremely important Christian Platonist in his own right and also for the enormous impact he had on medieval philosophy. Getting his metaphysics right is essential, and Perl has done an outstanding job articulating his philosophical genius.” — John Bussanich, author of The One and Its Relation to Intellect in Plotinus: A Commentary on Selected Texts

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A volume in the SUNY series in Ancient Greek Philosophy
Anthony Preus, editor

JULY | 192 pp | 1 figure
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SIGNIFIERS AND ACTS
Freedom in Lacan’s Theory of the Subject
ED PLUTH

Situates Lacan’s theory of the subject within contemporary philosophical debates over freedom and agency.

In Signifiers and Acts, Ed Pluth examines Lacan’s views on language and sexuality to argue that Lacan’s theory of the subject is best read as a theory of freedom and agency—a theory that is especially compelling precisely because of its structuralist and seemingly antihumanist framework. Presenting new aspects of Lacan’s work and commenting extensively on the important yet unpublished seminars that still make up the majority of his contribution to contemporary thought, the book aims to make a Lacanian intervention into contemporary theory. In addition to Saussure, Sartre, Derrida, Lacoue-Labarthe, and Nancy, Pluth discusses works in political theory and identity theory by Alain Badiou, Judith Butler, and Slavoj Žižek.

“This highly original volume will leave an indelible mark on the rapidly developing field of Lacanian studies. Pluth has an excellent knowledge of both published and unpublished Lacanian sources, and he manages to integrate Lacanian theory and current philosophical thinking without sacrificing discursive clarity and scholarly rigor. Apart from demonstrating the ongoing relevance of Lacan’s work for a wide variety of topical debates, Pluth also succeeds in showing how influential philosophical paradigms such as those formulated by Deleuze, Badiou, Nancy, and Žižek cannot be understood without reference to Lacan.” — Dany Nobus, author of Jacques Lacan and the Freudian Practice of Psychoanalysis

ED PLUTH is Assistant Professor of Philosophy at California State University at Chico.

A volume in the SUNY series, Insinuations: Philosophy, Psychoanalysis, Literature
Charles Shepherdson, editor

OCTOBER | 190 pp
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THE GROUNDING OF POSITIVE PHILOSOPHY
The Berlin Lectures
F. W. J. Schelling
Translated and with an Introduction and Notes by Bruce Matthews

The first English translation of Schelling's final “existential system.”

The Berlin lectures in The Grounding of Positive Philosophy, appearing here for the first time in English, advance Schelling’s final “existential system” as an alternative to modernity’s reduction of philosophy to a purely formal science of reason. The onetime protégé of Fichte and benefactor of Hegel, Schelling accuses German Idealism of dealing “with the world of lived experience just as a surgeon who promises to cure your ailing leg by amputating it.” Schelling’s appeal in Berlin for a positive, existential philosophy found an interested audience in Kierkegaard, Engels, Feuerbach, Marx, and Bakunin. His account of the ecstatic nature of existence and reason proved to be decisive for the work of Paul Tillich and Martin Heidegger. Also, Schelling’s critique of reason’s quixotic attempt at self-grounding anticipates similar criticisms leveled by poststructuralism, but without sacrificing philosophy’s power to provide a positive account of truth and meaning. The Berlin lectures provide fascinating insight into the thought processes of one of the most provocative yet least understood thinkers of nineteenth-century German philosophy.

“Despite a strong resurgence of interest in his philosophy, Schelling’s final Berlin lectures have remained unavailable to English-reading audiences. At long last, in Bruce Matthews’s able hands, this lacuna has been remedied. This is a strong and rigorous translation of the inaugural lectures, which, along with Matthews’s compelling and informative introduction, not only provides readers with a taste of these remarkable and unduly neglected lecture courses, but also provides an overview of Schelling’s final project of positive philosophy and philosophical religion. These lectures are critical to a full appreciation of Schelling’s accomplishments.” — Jason M. Wirth, author of The Conspiracy of Life: Meditations on Schelling and His Time

Bruce Matthews is Assistant Professor of Philosophy at Bard College.

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Dennis J. Schmidt, editor
and
A volume in the SUNY series in Hegelian Studies
William Desmond, editor

JULY | 272 pp
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HISTORICAL-CRITICAL INTRODUCTION TO THE PHILOSOPHY OF MYTHOLOGY
F. W. J. Schelling
Translated by Mason Richey and Markus Zisselsberger
Foreword by Jason M. Wirth

Appearing in English for the first time, Schelling’s 1842 lectures develop the idea that many philosophical concepts are born of religious-mythological notions.

Translated here into English for the first time, F.W.J. Schelling’s 1842 lectures on the Philosophy of Mythology are an early example of interdisciplinary thinking. In seeking to show the development of the concept of the divine Godhead in and through various mythological systems (particularly of ancient Greece, Egypt, and the Near East), Schelling develops the idea that many philosophical concepts are born of religious-mythological notions. In so doing, he brings together the essential relatedness of the development of philosophical systems, human language, history, ancient art forms, and religious thought. Along the way, he engages in analyses of modern philosophical views about the origins of philosophy’s conceptual abstractions, as well as literary and philological analyses of ancient literature and poetry.

“F.W.J. Schelling remains a uniquely passionate, daring, and untimely philosopher. Now, more than 150 years after these lectures were given in Berlin, his time has come. This material is always intriguing and often thrilling. Schelling’s fertile imagination and prodigious learning are on full display here. Not only will those seeking a thought-provoking philosophy of mythology find this book rewarding, but also readers with interest in the philosophy of history, the philosophy of language, and the philosophy of religion will be quickened by Schelling’s forays in these areas. The translators, who have also provided copious notes and a glossary, have provided a genuine service.” — Bernard Freydberg, author of Imagination in Kant’s Critique of Practical Reason

Mason Richey teaches philosophy at the University of Scranton. Markus Zisselsberger is a PhD candidate in the Department of Comparative Literature at Binghamton University. State University of New York, teaches English at Northeastern University, and is the coeditor (with Gisela Brinker-Gabler) of “If We Had the Word.”: Ingeborg Bachmann. Views and Reviews.

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JULY | 272 pp
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Focusing on the notion of the subject in Sartre’s and Adorno’s philosophies, David Sherman argues that they offer complementary accounts of the subject that circumvent the excesses of its classical formation, yet are sturdy enough to support a concept of political agency, which is lacking in both poststructuralism and second-generation critical theory. Sherman uses Sartre’s first-person, phenomenological standpoint and Adorno’s third-person, critical theoretical standpoint, each of which implicitly incorporates and then builds toward the other, to represent the necessary poles of any emancipatory social analysis.

“The David Sherman has not only written an excellent book linking Sartre and Adorno, two much misunderstood and unfairly marginalized thinkers in recent continental philosophy, but he has also shown their surprising complementarity on an issue that itself has been all but dismissed, the inescapable significance of the subject. His book, accordingly, has two vital themes, the largely unappreciated relationship between two seminal philosophers and the misguided obstinacy that would deny any role to subjectivity in philosophy. This is a terrific book that provides an opening for a new and much-needed reexamination of some worn and by now dogmatic themes in both poststructuralism and second-generation critical theory.” — Robert C. Solomon, author of Dark Feelings, Grim Thoughts: Experience and Reflection in Camus and Sartre

“David Sherman’s Sartre and Adorno develops an exciting encounter between the ideas of two of the most important thinkers in the contemporary moment … Sherman … provides a very well-balanced dialectical critique that provides new insights into both Sartre and Adorno, while staging a significant confrontation between existential phenomenology and the Frankfurt School.” — Douglas Kellner, author of Media Spectacle and the Crisis of Democracy

David Sherman is Associate Professor of Philosophy at the University of Montana at Missoula and is the coauthor (with Leo Rauch) of Hegel’s Phenomenology of Self-Consciousness: Text and Commentary, also published by SUNY Press.

A volume in the SUNY series in Contemporary Continental Philosophy

Dennis J. Schmidt, editor

JULY | 304 pp
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