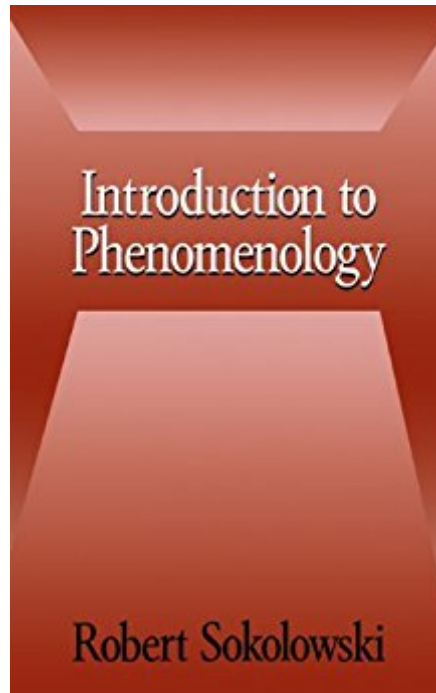




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Introduction To Phenomenology



Synopsis

This book presents the major philosophical doctrines of phenomenology in a clear, lively style with an abundance of examples. The book examines such phenomena as perception, pictures, imagination, memory, language, and reference, and shows how human thinking arises from experience. It also studies personal identity as established through time and discusses the nature of philosophy. In addition to providing a new interpretation of the correspondence theory of truth, the author also explains how phenomenology differs from both modern and postmodern forms of thinking.

Book Information

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Customer Reviews

Perhaps the most important philosophical movement in the 20th century, phenomenology is also one of the more abstruse and varied disciplines in philosophy. Indeed, it would be quite difficult to give a definitive description of what phenomenology is, as defined by the multifarious practitioners, and an onerous task of sifting through the thousands of pages of primary texts. Moreover, as I can

attest, encountering a phenomenological text for the first time is a daunting experience, like trying to navigate through a large city without a map or guide. While there are several good introductory texts on phenomenology in general (Moran's for example), and many texts discussing the many phenomenologists, Sokolowski has graciously and generously given us a very general and useful introduction to the basic structures of phenomenology as a method. To this extent, Sokolowski's book is strongly Husserlian and, in some aspects, echoes in simplistic terms his very good 1974 book, *Husserlian Meditations*. This, however, is not to be taken as a deficit. To the contrary, Husserl is the recognized father of phenomenology, and also a writer of terse and often impenetrable verse. Thus, it behooves anyone wishing to begin to study phenomenology to get the gist first before delving into the more difficult texts. What Sokolowski has done for us is to simply explain phenomenology in much the same way one would explain their hobby or a good book they have read. That is to say that it is casual and clear, and very helpful and informative, without an excess of jargon or unnecessary info. However, Sokolowski does go through pains to clarify and define the terminology implicit in phenomenology, e.g., terms such as noetic, noema, parts, wholes, eidetic intuition, etc.

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