Oneself As Another Paul Ricoeur

Recognition, though it figures profoundly in our understanding of objects and persons, identity and ideas, has never before been the subject of a single, sustained philosophical inquiry. This work seeks to develop nothing less than a proper hermeneutics of mutual recognition.

The essays in this book contain some of Paul Ricoeur's most fascinating ruminations on the nature of justice and the law. His thoughts ranging across a number of topics and engaging the work of thinkers both classical and contemporary, Ricoeur offers a series of important reflections on the juridical and the philosophical concepts of right and the space between moral theory and politics.

This volume, the first part of Paul Ricoeur's Philosophy of the Will, is an eidetics, carried out within carefully imposed phenomenological brackets. It seeks to deal with the essential structure of man's being in the world, and so it suspends the distorting dimensions of existence, the bondage of passion, and the vision of innocence, to which Ricoeur returns in his later writings. The result is a conception of man as an incarnate Cogito, which can make the polar unity of subject and object intelligible and provide a basic continuity for the various aspects of inquiry into man's being-in-the-world.

The thought of Paul Ricoeur continues its profound effect on theology, religious studies and biblical interpretation. The 28 papers contained in this volume constitute the most comprehensive overview of Ricoeur's writings in religion since 1970. Ricoeur's hermeneutical orientation and his sensitivity to the mystery of religious language offer fresh insight to the transformative potential of sacred literature, including the Bible.

The stresses of the twenty-first century have exposed the fault lines in Higher Education, both as an instructional space that facilitates student growth and as a social space that shapes our economic, political, and religious institutions. This book uses Paul Ricoeur's rigorous writings to envision a just University necessary for the years ahead.

Paul Ricoeur has been hailed as one of the most important thinkers of the century. Oneself as Another, the clearest account of his "philosophical ethics," substantiates this position and lays the groundwork for a metaphysics of morals. Focusing on the concept of personal identity, Ricoeur develops a hermeneutics of the self that charts its epistemological path and ontological status.

Reflecting on St Paul's construal of Christian identity, this book stresses the communal aspects of Paul's thought and his narrative understanding of the self. It offers an analysis of Rudolph Bultmann's phenomenology of the self and its impact on his demythologizing interpretation of Paul's writings.

When French philosopher Paul Ricoeur died in 2005, he bequeathed to the world a highly regarded, widely influential body of work which established him as one of the greatest thinkers of our time. He also left behind a number of unfinished projects that are gathered here and translated into English for the first time. Living Up to Death consists of one major essay and nine fragments. Composed in 1996, the essay is the kernel of an unrealized book on the subject of mortality. Likely inspired by his wife's approaching death, it examines not one's own passing but one's experience of others dying. Ricoeur notes that when thinking about death the imagination is paramount, since we cannot truly experience our own passing. But those we leave behind do, and Ricoeur posits that the idea of life after death originated in the awareness of our own end posthumously resonating with our survivors. The fragments in this volume were written over the course of the last few months of Ricoeur's life as his health failed, and they represent his very last work. They cover a range of topics, touching on biblical scholarship, the philosophy of language, and the idea of selfhood he first addressed in Oneself as Another. And while they contain numerous philosophical insights, these fragments are perhaps most significant for providing an invaluable look at Ricoeur's mind at work. As poignant as it is perceptive, Living Up to Death is a moving testimony to Ricoeur's willingness to confront his own mortality with serious questions, a touching insouciance, and hope for the future.

In this work, Xavier Lakshmanan argues for a textual linguistic approach to Christian theology. The book takes its shape in conversation with Paul Ricoeur's philosophical thought, demonstrating how Ricoeur's hermeneutic philosophy can inform the way Christians interpret and appropriate biblical narratives without delimiting the potential of the text or eroding the distinctiveness of its language. The text can be appropriated in ways that address the fundamental questions of life. New meanings are constantly generated from the same text in order to describe and redescribe existence, and form human identity. The self is linked inseparably with narrative; every interpretation of narrative is at the same time a reinterpretation of the self and of its possibilities. In such interpretative processes, the reader interprets the text and the text interprets the reader at the same time through an interactive reading. Accordingly, the aim of interpreting the narratives is to open up the world of the text in front of the text and in front of the reader. Here what the text uncovers is the «textual» structure of existence itself. The reality that unfolds through language discloses the possibilities of existence, and in this way the text creates a future. A revised identity emerges against the horizon of that future to give a coherent and dynamic account of the self against a horizon of hope.

Paul Ricoeur's Freud and Philosophy was a major reinterpretation of psychoanalysis and its philosophical significance, but Ricoeur also wrote many important articles on similar themes. This volume makes available some of his key writings on Freud and psychoanalysis: together with Freud and Philosophy, they form a major part of his philosophical legacy. What kind of science is psychoanalysis? What kind of truth does it offer and what kind of proof does it provide? What does the concrete practice of psychoanalysis consist of? What can it tell us about creativity and the work of art? What is its place within our culture and how can it transform culture? What is the role of narrative in psychoanalysis? Ricoeur reading Freud: this could have been the title of this volume, in which the focus is on the actual work of Freud and not on subsequent commentaries. An open reading of intellectual integrity. A critical reading which shuns definitive positions. A reading to understand Freud. This book - the first volume of Ricoeur's writings and lectures - brings together texts which appeared between 1966 and 1988. It is published under the auspices of Le Fonds Ricoeur.

Asserting that literary theory needs a dose of common sense, this treatise attacks Saussurean linguistics as outmoded and discredited in its elimination of its subjects. It claims that postmodernist ideas of the individual rest on false linguistic and psychological premises.

Paul Ricoeur is one of the most important modern literary theorists and a philosopher of world renown. This collection brings together his published articles, papers, reviews, and interviews that focus on literary theory and criticism. The first of four sections includes early pieces that explore the philosophical foundations for a post-structural hermeneutics. The second contains reviews and essays in which Ricoeur engages in debate over some of the central themes of literary theory, including figuration/configuration and narrativity. In the third section are later essays on post-structuralist hermeneutics, and in the fourth, interviews in which he discusses text, language, and myths. Mario ValdEs provides an introduction to the literary theories of Paul Ricoeur and the works in this collection particularly. He also includes a complete bibliography of Ricoeur's works that have appeared in English.

What, if anything, does Jesus of Nazareth have to do with philosophy? This question motivates this collection of essays from leading theologians, philosophers, and biblical scholars. Part I portrays Jesus in his first-century intellectual and historical context, attending to
intellectual influences and contributions and contemporaneous similar patterns of thought. Part II examines how Jesus influenced two of the most prominent medieval philosophers. It considers the seeming conceptual shift from Hebraic categories of thought to distinctly Greco-Roman ones in later Christian philosophers. Part III considers the significance of Jesus for some prominent contemporary philosophical topics, including epistemology and the meaning of life. The focus is not so much on how 'Christianity' figures in such topics as on how Jesus makes distinctive contributions to them.

Paul Ricœur, with Rawls, Walzer, and Habermas as some of his main interlocutors, has developed a substantial and distinctive body of political thought. On the one hand, it articulates a rich conception of the paradoxical character of the domain of politics. On the other, it provides a fresh approach to such major topics as the relationship among politics, economics, and ethics and between concern for universal human rights and respect for cultural plurality. His work, rooted as it is in Aristotle, Kant, and Hegel, also provides resources for a fruitful rethinking of the issues at stake in the liberal-communitarian debate.

Leading scholars address Paul Ricœur's last major work, Oneself as Another.

The Ambiguity of Justice consists of a collection of essays that address difficulties and potential contradictions in thinking justice by focussing on Ricœur's theory of justice and on the major thinkers that were influential for it.

Paul Ricœur's contribution to the theory of interpretation, or hermeneutics, is considerable: he ranks among the masters of this discipline alongside Schleiermacher, Dilthey, Heidegger and Gadamer. In addition to major works like The Conflict of Interpretations, he wrote many articles and shorter texts which deserve to be discovered and rediscovered. These allow us to gain a deeper understanding of the development of his work over time and to appreciate the full range of his contribution. Some of the texts examine the nature of metaphor while others guide the reader through the many challenges of the hermeneutic problem - from the symbol to the text, then to the text as action, taking full account of the ethical implications. Here one encounters Ricœur's reflections on the future of hermeneutics and his abiding concern to explore the relations between hermeneutics and analytical philosophy. Ricœur's contribution to biblical hermeneutics has also been decisive. Two masterful studies in this volume attest to Ricœur's attempt to explore the relations between revelation and truth, on the one hand, and between myths of salvation and reason, on the other. This book - the second volume of Ricœur's writings and lectures - brings together texts which appeared between 1972 and 2006. It is published under the auspices of Le Fonds Ricœur.

This book argues that tensions between Jewish and Christian doctrine may be lessened if texts are regarded as philosophical frameworks of exploration as opposed to ethical commitments.

Collected and translated by John B. Thompson, this collection of essays by Paul Ricœur includes many that had never appeared in English before the volume's publication in 1981. As comprehensive as it is illuminating, this lucid introduction to Ricœur's prolific contributions to sociological theory features his more recent writings on the history of hermeneutics, its central themes and issues, his own constructive position and its implications for sociology, psychoanalysis and history. Presented in a fresh twenty-first-century series lively, and including a specially commissioned preface written by Charles Taylor, illuminating its enduring importance and relevance to philosophical enquiry, this classic work has been revived for a new generation of readers.

With his writings on phenomenology, psychoanalysis, Marxism, ideology, and religion, Paul Ricœur has single-handedly redefined and revitalized the hermeneutic tradition. From Text to Action is an essential companion to the now classic The Conflict of Interpretations. Here, Ricœur continues and extends his project of constructing a general theory of interpretation, positioning his work in relation to its own philosophical background: Hegel, Husserl, Gadamer, and Weber. He also responds to contemporary figures like K.O. Apel and Jürgen Habermas, connecting his own theorization of ideology to their version of ideology critique. Incredible originality of thought in areas as vast as phenomenology, religion, hermeneutics, psychoanalysis, intersubjectivity, language, Marxism, and structuralism has made Paul Ricœur one of the philosophical giants of the twentieth century. The way in which Ricœur approaches these themes makes his works relevant to the reader today: he writes with honesty and depth of insight into the core of a problem, and his ability to mark for future thought the very path of philosophical inquiry is nearly unmatched.

In History and Truth, Ricœur investigates the antinomy between history and truth, or between historicity and meaning. He argues that history has meaning insofar as it approaches universality and system but no meaning insofar as this universality violates the singularity of individuals' lives. Imposing unity upon truth, or unifying the diversity of knowledge and opinion, creates a singular and universal history but destroys historicity and subjectivity. Allowing for singularities in history promotes a multiplicity of truths over a single, unique truth and thereby annihilates system. This volume and the other new editions of Ricœur's texts published by Northwestern University Press have joined the canon of contemporary continental philosophy and continue to contribute to emergent discussions in the twenty-first century.

Book jacket.

At the time of his death in 2005, French philosopher Paul Ricœur was regarded as one of the great thinkers of his generation. In more than half a century of writing about the essential questions of human life, Ricœur’s thought encompassed a vast range of wisdom and experience, and he made landmark contributions that would go on to influence later scholars in such areas as phenomenology, hermeneutics, structuralism, and theology. Toward the end of his life, Ricœur began to focus directly on ethical questions that he feared had been overshadowed by his other work; the result was a two-volume collection of essays on justice and the law. The University of Chicago Press published the English translation of the first volume, The Just, to great acclaim in 2000. Now this translation of the second volume, Reflections on the Just, completes the set and makes available to readers the whole of Ricœur’s meditations on the concept. Consisting of fifteen thematically organized essays, Reflections on the Just continues and expands on the work Ricœur began in with his “little ethics” in Oneself as Another and The Just. In the preface, he considers what revisions he would make were he to start over and how that is reflected in these essays. The opening part brings phenomenology to bear on ethics; the second group of essays comprises shorter, occasional pieces considering the concept of justice in the works of other philosophers, including Max Weber and Charles Taylor. The final part turns to the specific domains of medicine and the law, examining how concepts of right and justice operate in those realms. Cogent, deeply considered, and fully engaged with the realities of the contemporary world, Reflections on the Just is an essential work for understanding the development of Ricœur’s thought in his final years.

How do human beings become human? This question lies behind the so-called "human sciences." But these disciplines are scattered among many different departments and hold up a cracked mirror to humankind. This is why, in the view of Paul Ricœur, we need to develop a philosophical anthropology, one that has a much older history but still offers many untapped resources. This appeal to a specifically philosophical approach to questions regarding what it was to be human did not stop Ricœur from entering into dialogue with other disciplines and approaches, such as psychoanalysis, history, sociology,
anthropology, linguistics and the philosophy of language, in order to offer an up-to-date reflection on what he saw as the fundamental issues. For there is clearly not a simple, single answer to the question ‘what is it to be human?’ Ricoeur therefore takes up the complexity of this question in terms of the tensions he sees between the ‘voluntary’ and ‘involuntary’, ‘talking’ and ‘listening’, ‘suffering’ and ‘forgetting’. The texts brought together in this volume provide an overall view of the development of Ricoeur’s philosophical thinking on the question of what it is to be human, from his early 1939 lecture on ‘Attention’ to his remarks on receiving the Kluge Prize in 2004, a few months before his death.

This study brings together various disciplines: hermeneutics, literary theory, philosophy of science, aesthetics, etc. to reflect on the issue of reference and narrative knowing from the perspective of Ricoeur’s hermeneutics. This book is open access under a CC BY 4.0 license. This book examines the concept of care and care practices in healthcare from the interdisciplinary perspectives of continental philosophy, care ethics, the social sciences, and anthropology. Areas addressed include dementia care, midwifery, diabetes care, psychiatry, and reproductive medicine. Special attention is paid to ambivalences and tensions within both the concept of care and care practices. Contributions in the first section of the book explore phenomenological and hermeneutic approaches to care and reveal historical precursors to care ethics. Empirical case studies and reflections on care in institutionalised and standardised settings form the second section of the book. The concluding chapter, jointly written by many of the contributors, points at recurring challenges of understanding and practicing care that open up the field for further research and discussion. This collection will be of great value to scholars and practitioners of medicine, ethics, philosophy, social science and history.

In this series of interviews and dialogues which took place between 1981 and 2003, Paul Ricoeur addresses some of the central questions of political philosophy and ethics: justice, violence, war, the environmental crisis, the question of evil, ethical and political action in the polis. Philosophical issues are brought to bear on present-day concerns and the practical realities of contemporary politics. How can the philosopher speak about politics without claiming superior insight or a higher order of knowledge? Ricoeur distinguishes three levels of society: ‘tools’ (modes of production and the accumulation of technology), ‘institutions’ (which are tied to national cultures) and ‘values’ (which claim to be universal). The philosopher’s task is to probe each of these levels and open up spaces for reflection, criticism and democratic deliberation. It is to explore the paradoxes of the political rather than invoking certainties dictated by conscience. Just as there no longer exists a grand narrative about the ‘human Will to power’ capable of projecting the desired future, what remains is human creativity, which marks the source common to the institutional frameworks that are already present and the horizons that extend beyond them. The philosopher’s engagement lies in the promise to revive this source at the very moment it appears to dry up under the weight of the real. This volume of interviews and dialogues with one of the most important French philosophers of the post-war period will be of interest to anyone interested in the great political and ethical questions of our time.

Self that require solicitude, he indicates the direction from the self to the other and clarifies moral problems that appear to founder on the issue of identity. His identification of the nonpersonal concept of the self with the concept of the other thus exposes the key to the Moral Law. Oneself as Another expands on the Gifford Lectures that Ricoeur gave in Edinburgh in 1986 and published in French in 1990. It will be widely discussed among philosophers, literary.

Paul Ricoeur, widely regarded as the foremost living phenomenologist, has helped to make the term hermeneutics a household word. His writings cover a wide range of topics, from the history of philosophy, literary criticism, and aesthetics, to metaphysics, ethics, religion, semiotics, linguistic structuralism, and psychoanalysis. Ricoeur's most important works, including Freedom and Nature, Freud and Philosophy, The Conflict of Interpretations, Time and Narrative, The Symbolism of Evil, and Oneself as Another, have attracted enthusiastic readers from many disciplines and from every major cultural milieu across the surface of the globe. Paul Ricoeur (1913-) is Professor Emeritus of Philosophy at the University of Chicago and Dean of the Faculty of Letters and Human Sciences at the University of Paris X, Nanterre. One of the foremost contemporary French philosophers, his work is influenced by Husserl, Marcel and Jaspers and is particularly concerned with symbolism, the creation of meaning and the interpretation of texts. The Conflict of Interpretations ranges across an astonishing diversity of fields: structuralism, linguistics, psychoanalysis, religion and faith. The essays it comprises are bound together by Ricoeur's customary concern for interpretation and language and all bear the stamp of the systematic and critical thinking which has become his hallmark in contemporary philosophy. Edited by Don Ihde> Why do major historical events such as the Holocaust occupy the forefront of the collective consciousness, while profound moments such as the Armenian genocide, the McCarthy era, and France's role in North Africa stand distantly behind? Is it possible that history "overly remembers" some events at the expense of others? A landmark work in philosophy, Paul Ricoeur's Memory, History, Forgetting examines this reciprocal relationship between remembering and forgetting, showing how it affects both the perception of historical experience and the production of historical narrative. Memory, History, Forgetting, like its title, is divided into three major sections. Ricoeur first takes a phenomenological approach to memory and mnemonic devices. The underlying question here is how a memory of present can be of something absent, the past. The second section addresses recent work by historians by reopening the question of the nature and truth of historical knowledge. Ricoeur explores whether historians, who can write a history of memory, can truly break with all dependence on memory, including memories that resist representation. The third and final section is a profound meditation on the necessity of forgetting as a condition for the possibility of remembering, and whether there can be something like happy-forgetting in parallel to happy memory. Throughout the book there are careful and close readings of the texts of Aristotle and Plato, of Descartes and Kant, and of Hallwachs and Pierre Nora. A momentous achievement in the career of one of the most significant philosophers of our age. Memory, History, Forgetting provides the crucial link between Ricoeur's Time and Narrative and Oneself as Another and his recent reflections on ethics and the problems of responsibility and representation. “His success in revealing the internal relations between recalling and forgetting, and how this dynamic becomes problematic in light of events once present but now past, will inspire academic dialogue and response but also holds great appeal to educated general readers in search of both method for and insight from considering the ethical ramifications of modern events. . . . It is indeed a master work, not only in Ricoeur's own vita but also in contemporary European philosophy.”—Library Journal “Ricoeur writes the best kind of philosophy—critical, economical, and clear.”—New York Times Book Review

This book examines Paul Ricoeur’s moral anthropology. It shows that his hermeneutical approach to responsibility and justice, focusing on the analysis of the singularity of lived existence, complements recent developments in moral philosophy that tend toward moral relativism and understand responsibility and justice in naturalistic terms. Hermeneutics and Phenomenology in Paul Ricoeur: Between Text and Phenomenon calls attention to the dynamic interaction that takes place between hermeneutics and phenomenology in Ricoeur’s thought. It could be said that Ricoeur’s thought is placed under a twofold demand: between the rigor of the text and the requirements of the phenomenon. The rigor of the text calls for fidelity to what the text actually says, while the requirement of the phenomenon is established by the Husserlian call to return “to the things themselves.” These two demands are interwoven insofar as there is a hermeneutic component of the phenomenological attempt to go beyond the surface of things to their deeper meaning, just as there is a phenomenological component of the
hernemeutic attempt to establish a critical distance toward the world to which we belong. For this reason, Ricoeur’s thought involves a back and forth movement between the text and the phenomenon. Although this double movement was a theme of many of Ricoeur’s essays in the middle of his career, the essays in this book suggest that hernemeutic phenomenology remains implicit throughout his work. The chapters aim to highlight, in much greater detail, how this back and forth movement between phenomenology and hernemetics takes place with respect to many important philosophical themes, including the experience of the body, history, language, memory, personal identity, and intersubjectivity.

Reagan combines different genres to supplement and enhance the central biographical essay. A personal memoir recalls the turbulent student protests of the 1960s and Ricoeur’s controversial resignation as head of the faculties at the University of Paris-Nanterre. A penetrating philosophical exposition draws together the essential themes of Ricoeur’s philosophical anthropology. And a collection of four substantive interviews offers privileged access to Ricoeur’s own remarkably clear explication of his most challenging and stimulating ideas. The result of this innovative mix of genres is a multidimensional and astonishingly perceptive portrait of a seminal philosopher’s life and work.

This book explores and proposes new avenues for contemporary moral thought. It defines and assesses the significance of the writings of French philosopher Paul Ricoeur for ethics. The book also explores what matters most to persons and how best to sustain just communities.

In order to examine fully the nature of human beings, Paul Ricoeur crossed disciplinary boundaries in his work, moving from phenomenology to social and political thought, hernemetics, and ethics. Running throughout Ricoeur’s work - particularly Fallible Man, Time and Narrative, Oneself as Another, and his shorter pieces on hernemetics, ethics, and religion - is a theme of the human capacity for hope. According to Ricoeur, hope is a capacity of expectation, oriented toward some future action, which aims at a good for self and others. The conditions for the possibility of hope are the unity and difference that exist within the self in transcendental, practical, and effective realms, and the self's ability to narrate, which is made possible by the self's existence within, and understanding of, time. Our capacity for hope is understood via the symbols of good and evil found in myths and sacred writings. Furthermore, hope is not limited to those who are religious; atheists may be just as hopeful as the devout. Exploring the nature of hope in Ricoeur’s work allows for a greater understanding of hope and a greater ability to cultivate hope in oneself and others.

These nine essays present Ricoeur’s interpretation of the most important of Husserl's writings, with emphasis on his philosophy of consciousness rather than his work in logic.”

Discusses the conflict between subjective time and historical time, looks at how fiction and historical writings create a model of temporal experience, and considers the question of sense and reference.


Oneself as Another

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