

SELF-NARRATIVE, EMBODIED ACTION, AND SOCIAL CONTEXT

Shaun Gallagher

In recent philosophy of mind, informed by ongoing research in the cognitive neurosciences, there has been a tendency to offer deflationary or reductive explanations of self and self-identity. The background to such accounts includes a complex history of the problem of personal identity from Hume to Parfit. Paul Ricoeur has provided an insightful perspective on this history based on his distinction between *ipse* identity and *idem* identity.¹ My intention is not to rehearse that history, or even to update it, but rather, assuming that history as background, to engage in a dialogue with the more recent proponents of deflationary, reductive, and internalist accounts of the self, and especially those accounts that put the notion of a narrative self into question.²

Philosophically there is some question as to whether an account of the narrative self is a sufficient account of the self more generally, that is, whether the whole story about the self is just that it is *nothing more than* a story about the self (this is one version of a deflationary account of the self). There is, nevertheless, a growing consensus that the concept of the narrative self captures something essential about human existence. In this regard, specifically, there are three issues that I want to address. First, is it possible to defend an account of the narrative self which is consistent with discoveries in cognitive neuroscience, but that remains nonetheless non-reductive? Second, how does such an account relate to an embodied-enactive approach to questions of self-identity? And third, to what extent does such an account involve dimensions of intersubjectivity?

The appeal to neuroscience may seem misplaced to some readers. Ricoeur is clear in his insistence that questions of the mind, addressed by phenomenology and hermeneutics, belong to a discourse different from and irreducible to neuroscience.³ To speak of the body from a phenomenological perspective, or from the perspective of lived action, is quite different from speaking of the body from the perspective of natural science. Yet Ricoeur is careful not to suggest an ontological dualism; rather we have here a semantic dualism, two different languages attempting to give an account of human action. He asks a basic question: "does any knowledge that I may have of the brain add to the knowledge that I have of myself simply through direct acquaintance with my body, without knowing anything about my brain?"⁴ To this question I want to give a qualified affirmative answer. To the extent that I am not just a mind, and not just a lived body, and to the extent that my existence depends on a biological constitution, knowledge about the brain can enrich my knowledge of myself and of the capacities that make me what I am. The idea is not to replace one discourse with another, but to supplement one with the other. Furthermore, the idea is not simply to look for correlations, but to show a certain consistency between these two ap-

¹ Paul Ricoeur, *Oneself as Another*, trans. Kathleen Blamney (Chicago: University of Chicago, 1992).

² For purposes of this paper, a *deflationary* account of the self is any attempt to explain the self as simply a product of language, for example, our use of the first-person pronoun. For a good discussion of such an account, see Jose L. Bermudez, *The Paradox of Self-Consciousness* (Cambridge, Mass.: MIT Press, 1998), 9ff. An *internalist* account of the self is any attempt to explain the self as a product of narrowly defined mental or physical processes, where such an account would exclude or ignore embodied action in social contexts. A *reductionist* account is any attempt to explain the self entirely in terms of brain processes. These distinctions and definitions are oversimplified, but nonetheless sufficient for purposes of my general argument, which treats all such accounts as one large target.

³ Jean-Pierre Changeux and Paul Ricoeur, *What Makes Us Think?* trans. Malcolm B. DeBevoise (Princeton, N.J.: Princeton University Press, 2000), 14; also Ricoeur, *Oneself as Another*, 132.

⁴ *Ibid.*, 20.

Between Suspicion And Sympathy Paul Ricoeurs Unstable Equilibrium

Rosemary Laoulach



Between Suspicion And Sympathy Paul Ricoeurs Unstable Equilibrium:

Between Suspicion and Sympathy Andrzej Wierciński, 2003 Paul Ricoeur Between Theology and Philosophy Boyd Blundell, 2010-05-25 Introduction Part I The main road Fundamental loyalties Theology hermeneutics and Ricoeur's double life Part II Detour Prefiguration the critical arc and descriptive identity Configuration the narrative arc and narrative identity Refiguration Ricoeur's little ethics Part III Return Chalcedonian hermeneutics Theological anthropology removing brackets Conclusion Knowledge and Practical Reason Marcelino Agís Villaverde, 2012 The work of Paul Ricoeur can be regarded as a faithful expression of the philosophy of the 20th century and as the paradigmatic exponent of a new philosophical character for the 21st century Without belonging to any particular school Ricoeur discussed a wide range of philosophical topics with many of his insights being prophetic indeed This book demonstrates that there is no single interpretation of Ricoeur's philosophy describing his way of thinking Rather the book provides an opportunity to see Ricoeur's thoughts as a guide for a human enveloped in the experience of life and being By exploring Paul Ricoeur in his life circumstances through war the academy and his relationships as well as through his works and his own words this book offers a more complete picture of the many aspects of one man and the legacy he left behind Series International Studies in Hermeneutics and Phenomenology Vol 5 **Humanitarian Intervention and the Hermeneutics of Suspicion and Naïveté** Dimitrios E.

Akrivoulis, 2025-08-01 This book uses Paul Ricoeur's hermeneutic phenomenology of suspicion and naiveté to shift the focus of the ideology of humanitarian intervention from the distorting Marxism realism and legitimizing social constructivism to the integrating function of this ideology In this context the book examines the ideological functions of the social imaginary pursuant to NATO's 1999 intervention in Kosovo a turning point in the development of humanitarian intervention It will be of great interest to those researching in the fields of International Relations Political Theory and humanitarian intervention

Ricoeur: A Guide for the Perplexed David Pellauer, 2007-12-09 Paul Ricoeur was one of the giants of contemporary Continental philosophy He also knew and drew upon the Analytic tradition Over a long life he pursued questions of philosophical anthropology as they relate to a good life lived with and for others in just institutions His work has been translated into numerous languages and widely discussed by legal theorists historians literary critics and theologians as well as philosophers Ricoeur *A Guide for the Perplexed* is the ideal text to support anyone trying to reach a firm understanding of this important contemporary philosopher The guide locates Ricoeur's output in its historical and intellectual context provides an overview of Ricoeur's central ideas and defines carefully the key terms in his philosophical writing Close attention is paid to each of Ricoeur's major works including *The Conflict of Interpretations* and *From Text to Action* Ricoeur's importance for particular disciplines including literary criticism social theory political philosophy and theology is explained and explored Above all this *Guide for the Perplexed* offers constructive and illuminating suggestions for how to read Ricoeur A major contribution to Ricoeur scholarship in its own right it is also an invaluable companion to be read alongside Ricoeur's own

works Existential Hermeneutics Andrzej Wierciński, 2020-03-10 Existential hermeneutics is phronetic existence with the aim of cultivating practical wisdom in human life It comes from life influences life and transforms life Understanding what is happening in life requires reaching the hermeneutic truth which is the truth of understanding The experience of hermeneutic truth calls for personal commitment and existential response and thus expresses the hermeneutic moral imperative Referring to Heidegger's phenomenological analytics of Dasein Gadamer emphasizes that understanding is not only one of the human capabilities but a way of Dasein's being in the world *Gadamer's Hermeneutics and the Art of Conversation* Andrzej Wierciński, 2011 Gadamer's Hermeneutics and the Art of Conversation covers the nature of dialogue and understanding in Hans Georg Gadamer's linguistically oriented hermeneutics and its relevance for contemporary philosophy This timely collection of essays stresses the fundamental significance of the other for a further development of Heidegger's analytics of Dasein By recognizing the priority of the other over oneself Gadamerian hermeneutics founds a culture of dialogue sorely needed in our multi-cultural globalized community The essays solicited for this volume are presented in three thematic blocks Hermeneutic Conversation Hermeneutics Aesthetics and Transcendence Hermeneutic Ethics Education and Politics The volume proposes a dynamic understanding of hermeneutics as putting into practice the art of conversation **Phenomenology or Deconstruction?** Christopher Watkin, 2009-03-03 Phenomenology or Deconstruction challenges traditional understandings of the relationship between phenomenology and deconstruction through new readings of the work of Maurice Merleau-Ponty Paul Ricœur and Jean-Luc Nancy A constant dialogue with Jacques Derrida's engagement with phenomenological themes provides the impetus to establishing a new understanding of being and presence that exposes significant blindspots inherent in traditional readings of both phenomenology and deconstruction In reproducing neither a stock phenomenological reaction to deconstruction nor the routine deconstructive reading of phenomenology Christopher Watkin provides a fresh assessment of the possibilities for the future of phenomenology along with a new reading of the deconstructive legacy Through detailed studies of the philosophy of Merleau-Ponty Ricœur and Nancy he shows how a phenomenological tradition much wider and richer than Husserlian or Heideggerian thought alone can take account of Derrida's critique of ontology and yet still hold a commitment to the ontological This new reading of being and presence fundamentally re-draws our understanding of the relation of deconstruction and phenomenology and provides the first sustained discussion of the possibilities and problems for any future deconstructive phenomenology *Paul Ricoeur's Idea of Reference* Sanja Ivić, 2018-11-26 This book investigates the importance of Ricoeur's hermeneutics and poetics in rethinking humanities In particular Ricoeur's insights on reference as refiguration and his idea of interpretation as a triadic process which consists of mimesis 1 prefiguration mimesis 2 configuration and mimesis 3 refiguration will be applied to philosophy of science and to literary and historical texts It will be shown that Ricoeur's idea of emplotment can be extended and applied to scientific literary and historical texts This multidisciplinary research will include philosophy of science metaphysics hermeneutics and literary theory

Continental Philosophy and Philosophy of Religion Morny Joy, 2010-11-05 This is the first book that provides access to twelve Continental philosophers and the consequences of their thinking for the philosophy of religion Basically in the second half of the twentieth century it has been treated from within the Anglo American school of philosophy which deals mainly with proofs and truths and questions of faith This approach is more concerned with human experience and pays more attention to historical context and cultural influences As such it provides challenging questions about the way forward for philosophy of religion in the twenty first century

Philosophical Apprenticeships Jay Lampert, Jason Robinson, 2010-10-27 Doctoral students present and reflect on the work of their philosophical mentors Philosophical Apprenticeships gathers fresh and innovative essays written by the next generation of Canada's philosophers on the work of prominent Canadian philosophers currently researching topics in continental philosophy The authors doctoral students studying at Canadian universities have studied with worked with or been deeply influenced by these philosophers Their essays present discuss and develop the work of their mentors addressing issues such as time art politics hermeneutics and phenomenology The result is a volume that introduces the reader to the work of current Canadian philosophers and to that of their successors who will soon be making their own contributions to Canadian continental philosophy Includes articles by Gabriel Malenfant on Bettina Bergo Saulius Geniusas on Gary Madison John Marshall on Samuel Mallin Francois Doyon on Claude Pich Stephanie Zubcic on Jennifer Bates Alexandra Morrison on Graeme Nicholson Scott Marratto on John Russon and Jill Gilbert on John Burbridge Published in English

Paul Ricoeur Farhang Erfani, 2011-01-01 This collection of essays is dedicated to the prolific career of Paul Ricoeur Honoring his work this anthology addresses questions and concerns that defined Ricoeur's

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The Fragility of Consciousness Frederick G. Lawrence, 2017-01-01 The Fragility of Consciousness is the first published collection of Frederick G Lawrence's essays and contains several of his best known writings as well as unpublished work

Ricoeur and the Hermeneutics of Suspicion Alison Scott-Baumann, 2011-11-03 Paul Ricoeur 1913 2005 was one of the most prolific and influential French philosophers of the Twentieth Century In his enormous corpus of work he engaged with literature history historiography politics theology and ethics while debating truth and ethical solutions to life in the face of widespread and growing suspicion about whether such a search is either possible or worthwhile In *Ricoeur and the Hermeneutics of Suspicion* Alison Scott Baumann takes a thematic approach that explores Ricoeur's lifelong struggle to be both iconoclastic and yet hopeful and avoid the slippery slope to relativism Through an examination of the hermeneutics of suspicion the book reveals strong continuities throughout his work as well as significant discontinuities such as the marked way in which he later distanced himself from the hermeneutics of suspicion and his development of new devices in its place while seeking a hermeneutics of recovery Scott Baumann offers a highly original analysis of the hermeneutics of suspicion that will be useful to the fields of philosophy literature theology and postmodern social theory *Inquiry into Philosophical and Religious Issues* Rosemary Laoulach, 2019-12-13 *Inquiry into Religious and Philosophical Issues* provides an educational experience of both wonder and discovery The text's focus on epistemology applies this inquisitive discipline to an array of topics including religious faith ethics personal meaning and happiness Sources from philosophy theology and psychology interact with debates role playing essays and other student centered activities to encourage meaningful thinking and engagement Students are taught skills to develop personal awareness and resilience in order to help them flourish Complex subjects such as religion and philosophy often lead to difficult questions and ideas that for many students go unheard With *Inquiry into Religious and Philosophical Issues* these questions and ideas will now have a voice [Phenomenology 2005. Volume 5: Selected Essays from North America, part 2](#) Embree, Lester, Nenon, Thomas, 2007-01-01 [Cultural Hermeneutics](#) Mario Valdes, 2016-04-06 In *Cultural Hermeneutics* Mario J Vald's offers a synthesis of the hermeneutic philosophies of Miguel de Unamuno and Paul Ricoeur a dialectical method that has formed the basis for many of Vald's own studies in comparative literature As Vald's explains in these insightful essays what Unamuno and Ricoeur shared in their hermeneutic studies was a theory of interpretation in which the meaning of a work of art comes into existence through the dialectical relationship between its creator and its readers listeners or viewers Contextualizing this hermeneutic concept as it appears in the works of both philosophers *Cultural Hermeneutics* presents the basis for a profound understanding of the arts *Mapping the Differentiated Consensus of the Joint Declaration* Jakob Karl Rinderknecht, 2016-10-12 This book uses the insights of cognitive linguistics to argue for the possibility of differentiated consensus between separated churches The Joint Declaration on the Doctrine of Justification signed by the Lutheran World Federation and the Roman Catholic Church in 1999 represents the high water mark of the twentieth century ecumenical movement It declares that the sixteenth century condemnations related to justification do not condemn the teachings of the partner church Some critics reject the agreement arguing that a consensus that is differentiated is not actually a consensus In this book Jakob Karl Rinderknecht shows that

mapping the cognitive blends that structure meaning can reveal underlying agreement within apparent theological contradictions He traces Lutheran and Catholic positions on sin in the baptized especially the Lutheran *simul iustus et peccator* and the Catholic insistence that concupiscence in the baptized is not sin He demonstrates that the JDDJ reconciles these positions and therefore that a truly differentiated consensus is possible

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