

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), 96ff. 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.

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