

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.

Between Suspicion And Sympathy Paul Ricoeurs Unstable Equilibrium

Boyd Blundell



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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 **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 naïveté 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

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

The Hermeneutics of Suspicion Dorothy Figueira, 2015-07-30 Through a unique combination of theoretical scope and material and historical breadth *The Hermeneutics of Suspicion* poses an original investigation into our understanding of alterity in Indian literature and history and significantly contributes to an emerging discourse on East West literary relations Hans Georg Gadamer's notion of hermeneutical consciousness seeks to open up a cultural context through which to engage the other It stands in opposition to the hermeneutics of suspicion advocated by recent popular theories such as colonial discourse analysis multiculturalism postcolonial theory the critique of globalism etc In his late work Paul Ricoeur charts a middle path between the hermeneutics of suspicion and a hermeneutical consciousness that addresses the ontological and ethical categories of otherness His approach reflects concerns voiced elsewhere particularly in the historiography of Michel de Certeau and the ethics of Emmanuel Levinas This volume follows the path proposed by Ricoeur and alongside Certeau and Levinas provides an examination of varying representations of the Indian Other in classical Greek and Sanskrit sources the writings of Church Fathers apocryphal literature the Romance tradition Portuguese and Italian travel narratives and Jesuit

mission letters In the various texts examined the problems of translation are highlighted together with the sense that understanding can be found somewhere between the different approaches of hermeneutical consciousness and critical consciousness This book not only looks at the European reception of the Indian other but also looks at the ancient Indian view of its others and the cross pollination of Indian concepts of otherness with the West **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 Ricur 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 Ricur and Nancy he shows how a phenomenological tradition much wider and richer than Husserlian or Heideggerean 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 A Passion for the Possible Brian Treanor, Henry Isaac Venema,2010 Paul

Ricoeur s entire philosophical project narrates a passion for the possible expressed in the hope that in spite of death closure and sedimentation life is opened by superabundance by how the world gives us much more than is possible Ricoeur s philosophical anthropology is a phenomenology of human capacity which gives onto the groundless ground of human being namely God Thus the story of the capable man beginning with original goodness held captive by a servile will and ending with the possibility of liberation and regeneration of the heart underpins his passion for the more than possible The essays in this volume trace the fluid movement between phenomenological and religious descriptions of the capable self that emerges across Ricoeur s oeuvre and establish points of connection for future developments that might draw inspiration from this body of thought 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.

Fault Lines of Modernity Kitty Millet, Dorothy Figueira, 2018-09-20 This state-of-the-art collection offers fresh perspectives on why intersections between literature, religion, and ethics can address the fault lines of modernity and are not necessarily the cause of modernity's faults. From a diverse cohort of scholars from around the world with appointments in comparative literature and other disciplines, the essays suggest that the imagined hegemony of a Judeo-Christian Western project is neither exclusively true nor productive. However, the essays also suggest that elements of the Western religious traditions are important vectors for understanding modernity's complicated relationship to the past.

Hermeneutic Philosophies of Social Science Babette Babich, 2017-10-23 Hermeneutic philosophies of social science offer an approach to the philosophy of social science foregrounding the human subject and including attention to history as well as a methodological reflection on the notion of reflection, including the intrusions of distortions and prejudice. Hermeneutic philosophies of social science offer an explicit orientation to and concern with the subject of the human and social sciences. Hermeneutic philosophies of the social science represented in the present collection of essays draw inspiration from Gadamer's work as well as from Paul Ricoeur, in addition to Michel de Certeau and Michel Foucault among others. Special attention is given to Wilhelm Dilthey, in addition to the broader phenomenological traditions of Edmund Husserl and Martin Heidegger, as well as the history of philosophy in Plato and Descartes. The volume is indispensable reading for students and scholars interested in epistemology, philosophy of science, social studies of knowledge, as well as social studies of technology.

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