Thinking Biblically

John B. Thompson's collection of translated essays forms an illuminating introduction to Paul Ricoeur's prolific contributions to sociological theory.

Oneself as Another

Paul Ricoeur's Hermeneutics of the Imagination argues Ricoeur's development of the philosophy of the creative imagination is vital to Ricoeur's articulation of a critical hermeneutics. Herein lies Ricoeur's hermeneutical contribution to the philosophy of religion and the problem of interpreting primary religious texts that utilize plurivocal forms of language. Evans clarifies that it is through Ricoeur's studies of metaphor and narrative that he assesses and explicates the subversive power of the creative imagination in terms of the philosophy of language. Dr. Evans systematizes this theme of the philosophy of the imagination from Fallible Man, the early work of Ricoeur to the more recent publication of Time and Narrative.

Ricoeur, Hermeneutics, and Globalization

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 hermeneutic 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 hermeneutic phenomenology remains implicit throughout his work. The chapters aim to highlight, in much greater detail, how this back and forth movement between phenomenology and hermeneutics takes place with respect to many important philosophical themes, including the experience of the body, history, language, memory, personal identity, and intersubjectivity.

**Hermeneutics**

In this important new book, Brian Gregor gives a comprehensive account of Paul Ricoeur’s philosophy of religion, which focuses on the regeneration of human capability. Gregor documents the thinkers, movements, and themes that shaped Ricoeur’s thought and gives a critical examination of Ricoeur's philosophical interpretation of religion.

**Time and Narrative, Volume 2**

By appealing to Paul Ricoeur’s view of interpretation as the dialectical process of understanding through explanation, Kenneth A. Reynhout contributes to the growing field of religion and science by developing an alternative understanding of interdisciplinary theology that is fundamentally hermeneutical.

**Time and Narrative, Volume 1**

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 Halbwachs 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

**Paul Ricoeur’s Idea of Reference**

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.

**Hermeneutics and the Human Sciences**

Paul Ricoeur’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 Ricoeur's reflections on the future of hermeneutics and his abiding concern to explore the relations between hermeneutics and analytical
philosophy. Ricoeur's contribution to biblical hermeneutics has also been decisive. Two masterful studies in this volume attest to Ricoeur’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 Ricoeur's writings and lectures - brings together texts which appeared between 1972 and 2006. It is published under the auspices of Le
Fonds Ricoeur.

**From Text to Action**

This book presents a critical and systematic study of the possibility to consider and practice Freud’s psychoanalysis as a form of depth hermeneutics. It
contributes to a screening of the possibility of a hermeneutical interpretation of psychoanalysis, particularly with respect to the therapeautic practice.
The book is an investigation into the philosophical implications of the hermeneutical re-reading of psychoanalysis and clarifies the real speculative and
theoretical potential behind the dialectic of hermeneutics and psychoanalysis. It examines two themes which, so far, have remained unclarified and
unexplored in their potentiality: firstly, at the level of a construction of a procedural model for the human and social sciences, as well as for philosophy,
and, secondly, at the level of a philosophy of the human being able to subsume and express the biological and natural dimension of human identity as
well as its historical narrative and social identity.
Heidegger's Analytic

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 Ricoeur, 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 Ricoeur 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 the "involuntary," "acting" and "suffering," "autonomy" and "vulnerability," "capacity" and "fragility," and "identity" and "otherness." 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.

The Conflict of Interpretations

Paul Ricoeur is one of the giants of contemporary continental philosophy and one of the most enduring and wide-ranging thinkers in the twentieth century, publishing major works ranging from existentialism and phenomenology to psychoanalysis, politics, religion and the theory of language. Richard Kearney offers a critical engagement with the work of Ricoeur, beginning with a general introduction to his hermeneutic philosophy. Part one explores some of the main themes in Ricoeur's thought under six headings: phenomenology and hermeneutics; language and imagination; myth and tradition; ideology and utopia; evil and alterity; poetics and ethics. The second part comprises five dialogical exchanges which Kearney has conducted with Ricoeur over the last three decades (1977-2003), charting and explaining his intellectual itinerary. This book is aimed at a broad student readership as well as the general intelligent reader interested in knowing more about one of the most enduring major figures in contemporary continental philosophy.

Philosophical Anthropology

There has been a renaissance of interest in the work and thought of Paul Ricoeur, one of the great hermeneutic scholars of the twentieth century. It is time to assess the future landscape for hermeneutics as a scholarly field and an educational curriculum after the momentous impact of Paul Ricoeur, who extended and deepened its trans-disciplinary reach, and pushed its profile substantially beyond its German legacy. There exists a misunderstanding that his thought is simply an extension or revision of Heidegger and Gadamer; Hermeneutics After Ricoeur ably sets out the differences and tensions, establishing the originality of Ricoeur's thought and its application beyond hermeneutic studies, with a thematic focus on education, the humanities, and the liberal arts.
**Memory, History, Forgetting**

This collection brings together twenty-two essays by Paul Ricoeur under the topics of structuralism, psychoanalysis, hermeneutics, and religion. In dramatic conciseness, the essays illuminate the work of one of the leading philosophers of the day. Those interested in Ricoeur's development of the philosophy of language will find rich and suggestive reading. But the diversity of essays also speaks beyond the confines of philosophy to linguists, theologians, psychologists, and psychoanalysts.

**The Conflict of Interpretations**

This collection brings together twenty-two essays by Paul Ricoeur under the topics of structuralism, psychoanalysis, hermeneutics, and religion. In dramatic conciseness, the essays illuminate the work of one of the leading philosophers of the day. Those interested in Ricoeur's development of the philosophy of language will find rich and suggestive reading. But the diversity of essays also speaks beyond the confines of philosophy to linguists, theologians, psychologists, and psychoanalysts.

**Hermeneutics and Phenomenology in Paul Ricoeur**

A comparative critique of ordinary language philosophy, hermeneutics and critical theory.

**The wounded Cogito**

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.

**The Oxford Handbook of Phenomenological Psychopathology**

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.

**The Cogito and Hermeneutics: The Question of the Subject in Ricoeur**

by Paul Ricoeur It is already a piece of good fortune to find oneself understood by a reader who is at once demanding and benevolent. It is an even greater fortune to be better understood by another than by one's own self. In effect, when I look back, I am rather struck by the discontinuity among my works, each of which takes on a specific problem and apparently has little more in common with its predecessor than the fact of having left an overflow
of unanswered questions behind it as a residue. On the contrary, Domenico Jervolino's interpretation of my works, which extend over more than forty years, stresses their coherence, in spite of the gap in time between my present, soon to be issued work—Temps et Recit—and my first, Philosophie de la Volonte: Le Volontaire et l'Involontaire. Our friend finds the principle of coherence first of all in the recurrence of a problem: the destiny of the idea of subjectivity, caught in the cross-fire between Nietzsche and Heidegger on one side and semiology, psychoanalysis and the critique of ideology on the other. He finds it likewise in the insistence on a method: the mediating role played by interpretation, mainly of texts, with regard to reflexion on self.

**Political and Social Essays**

With his writings on phenomenology, psychoanalysis, Marxism, ideology, and religion, Paul Ricoeur 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, Ricoeur 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.

**Freud and Philosophy**

"First Published in 1990, Routledge is an imprint of Taylor & Francis, an informa company."

**Hermeneutics and the Human Sciences**

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.

**Hermeneutics After Ricoeur**

To assess the main trends of philosophy in the world today, the author avoids using a simple geographical framework and favours instead a schema that identifies philosophical fields or loci with questions being presently researched and discussed.

**Paul Ricoeur**

This collection of essays on political and social themes spans a decade and a half of the work of one of France's leading philosophers. The overriding
concern running throughout all these essays is the question of what it means to be human in a world dominated by huge bureaucracies, oppressive governments, and multi-national corporations. --

**Ricoeur's Hermeneutics of Religion**

This 2003 book offers an interpretation of Heidegger's major work, *Being and Time*. Unlike those who view Heidegger as an idealist, Taylor Carman argues that Heidegger is best understood as a realist. Amongst the distinctive features of the book are an interpretation explicitly oriented within a Kantian framework (often taken for granted in readings of Heidegger) and an analysis of Dasein in relation to recent theories of intentionality, notably those of Dennett and Searle. Rigorous, jargon-free and deftly argued this book will be necessary reading for all serious students of Heidegger.

**Main Trends in Philosophy**

Unparalleled in its poetry, richness, and religious and historical significance, the Hebrew Bible has been the site and center of countless commentaries, perhaps none as unique as Thinking Biblically. This remarkable collaboration sets the words of a distinguished biblical scholar, André LaCocque, and those of a leading philosopher, Paul Ricoeur, in dialogue around six crucial passages from the Old Testament: the story of Adam and Eve; the commandment "thou shalt not kill"; the valley of dry bones passage from Ezekiel; Psalm 22; the Song of Songs; and the naming of God in Exodus 3:14. Commenting on these texts, LaCocque and Ricoeur provide a wealth of new insights into the meaning of the different genres of the Old Testament as these made their way into and were transformed by the New Testament. LaCocque’s commentaries employ a historical-critical method that takes into account archaeological, philological, and historical research. LaCocque includes in his essays historical information about the dynamic tradition of reading scripture, opening his exegesis to developments and enrichments subsequent to the production of the original literary text. Ricoeur also takes into account the relation between the texts and the historical communities that read and interpreted them, but he broadens his scope to include philosophical speculation. His commentaries highlight the metaphorical structure of the passages and how they have served as catalysts for philosophical thinking from the Greeks to the modern age. This extraordinary literary and historical venture reads the Bible through two different but complementary lenses, revealing the familiar texts as vibrant, philosophically consequential, and unceasingly absorbing.

**Ricoeur on Moral Religion**

The field of phenomenological psychopathology (PP) is concerned with exploring and describing the individual experience of those suffering from mental disorders. Whilst there is often an understandable emphasis within psychiatry on diagnosis and treatment, the subjective experience of the individual is frequently overlooked. Yet a patient's own account of how their illness affects their thoughts, values, consciousness, and sense of self, can provide important insights into their condition - insights that can complement the more empirical findings from studies of brain function or behaviour. The Oxford Handbook of Phenomenological Psychopathology is the first ever comprehensive review of the field. It considers the history of PP, its methodology, key concepts, and includes a section exploring individual experiences within schizophrenia, depression, borderline personality disorder,
OCD, and phobia. In addition it includes chapters on some of the leading figures throughout the history of this field. Bringing together chapters from a global team of leading academics, researchers and practitioners, the book will be valuable for those within the fields of psychiatry, clinical psychology, and philosophy.

**Paul Ricoeur**

Collected and translated by John B. Thompson, this collection of essays by Paul Ricoeur 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 Ricoeur'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 livery, 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.

**From Text to Action**

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.

**Interdisciplinary Interpretation**

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

**Paul Ricoeur's Philosophical Anthropology as Hermeneutics of Liberation**

**The Course of Recognition**
This book offers a unique account of the role imagination plays in advancing the course of freedom’s actualization. It draws on Paul Ricoeur’s philosophical anthropology of the capable human being as the staging ground for an extended inquiry into the challenges of making freedom a reality within the history of humankind. This book locates the abilities we exercise as capable human beings at the heart of a sustained analysis and reflection on the place of the idea of justice in a hermeneutics for which every expectation regarding rights, liberties, and opportunities must be a hope for humanity as a whole. The vision of a reconciled humanity that for Ricoeur figures in a philosophy of the will provides an initial touchstone for a hermeneutics of liberation rooted in a philosophical anthropology for which the pathétique of human misery is its non- or pre-philosophical source. By setting the idea of the humanity in each of us against the backdrop of the necessity of preserving the tension between the space of our experiences and the horizons of our expectations, the book identifies the ethical and political dimensions of the idea of justice’s federating force with the imperative of respect. Paul Ricoeur’s Philosophical Anthropology as Hermeneutics of Liberation will be of interest to scholars and advanced students working in hermeneutics, phenomenology, ethics, political theory, and aesthetics.

**Paul Ricoeur's Hermeneutics of the Imagination**

If Paul Ricoeur is correct in seeing the various currents of contemporary philosophy all converging on the problem of a "grand philosophy of language," then the first sixty pages of this absorbing study of Freud may become the rallying point from which future work can begin. This first part of Freud and Philosophy, "Problematic," presents a profound and clear theory of signification, symbol, and interpretation. The second part, "A Reading of Freud," is required reading for anyone seriously interested in psychoanalysis. The third section interpretation of Ricoeur’s own theory of symbol—particularly religious symbol—which places this study at the center of contemporary debate over the sense of myth. In this book are revealed Ricoeur the philosopher of language; Ricoeur the critic of Freud; and Ricoeur the theologian of religious symbol. The author is outstanding in all three roles, and the book that emerges is of rare profundity, enormous scope, and complete timeliness. Paul Ricoeur is professor of philosophy at the University of Paris. “Paul Ricouer…has done a study that is all too rare these days, in which one intellect comes to grips with another, in which a scholar devotes himself to a thoughtful, searching, and comprehensive study of a genius…The final result is a unique survey of the panorama of Freudian thought by an observer who, although starting from outside, succeeds in penetrating to its core.” –American Journal of Psychiatry “Primarily an inquiry into the foundations of language and hermeneutics…[Ricoeur uses] the Freudian 'hermeneutics of suspicion’ as a corrective and counter-balance for phenomenology and create a 'new phenomenology’…This important work…should have an impact upon serious thinking in philosophy, theology, psychology, and other areas which have been affected by Freud studies.” –International Philosophical Quarterly “A stimulating tour de force that allows us to envisage both the psychoanalytic body of knowledge and the psychoanalytic movement in a broad perspective within the framework of its links to culture, history and the evolution of Western intellectual thought.” – Psychoanalytic Quarterly Paul Ricoeur is a professor of philosophy at the University of Chicago and the University of Paris.

**On Paul Ricoeur**

A collection in translation of essays by Paul Ricoeur.
**Interpretation Theory**

Paul Ricoeur’s work is of seminal importance to the development of hermeneutics, phenomenology and ideology critique in the human sciences. This major volume assembles leading scholars to address and explain the significance of this extraordinary body of work. Opening with three key essays from Ricoeur himself, the book offers a fascinating tour of his work ranging across topics such as the hermeneutics of action, narrative force, the other and deconstruction while discussing his work in the context of such contemporary figures as including Heidegger, L[ac]evinas, Arendt and Gadamer. Paul Ricoeur is also published as Volume 21 Issue 5/6 of Philosophy and Social Criticism.

**Hermeneutic Phenomenology**

With his writings on phenomenology, psychoanalysis, Marxism, ideology, and religion, Paul Ricoeur 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, Ricoeur 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.

**Biblical Narrative in the Philosophy of Paul Ricoeur**

Ricoeur, Hermeneutics and Globalization explores the philosophical resources provided by Paul Ricoeur's hermeneutics in dealing with the challenges of a world framed by globalization. Bengt Kristensson Ugga's reflections start from an understanding of globalization as an 'age of hermeneutics', linking the seldom related problematic of globalization with hermeneutics through Ricoeur's concept of interpretation. The book proceeds to embrace lifelong learning as the emerging new life script of the globalized knowledge economy, the post-national 'memory wars' generated by the celebration of national anniversaries, and the need for orientation in a post-modern world order. The author argues that Ricoeur's hermeneutics provide intellectual resources of extraordinary importance in coping with some of the most important challenges in the contemporary world.

**Critical Hermeneutics**

**A Ricoeur Reader**

This study shows that the cogito is neither the ultimate foundation, posited by Descartes and Husserl, nor the humiliated subject proposed by Nietzsche. Rather, the subject, though fragile, is a capable human being. Both the over-exhaltation and the humiliation of the cogito are sterile alternatives for they alienate the human being from his concrete human condition. The offshoot of this alienation is the so-called wounded cogito. This study ventures
to go "back-to-the-things-themselves," to restore the wounded cogito or the self to his original state of well-being. Paul Ricoeur's reflection on the wounded cogito articulates the historical reality of the human subject rooted in the French reflexive philosophical tradition inaugurated by Descartes. Ricoeur's approach to subjectivity is both hermeneutical and phenomenological - which seeks to clarify through reflective analysis what is immediately and indubitably given to consciousness: the fact of the subject's own existence. Ricoeur made a hermeneutical turn transforming this reflection as intuition to reflection as interpretation. This approach is labeled as linguistic for it creates space for analysis and interpretation. It is motivated by the basic goal of all hermeneutics - a heightened self-understanding. This heightened self-understanding is seen as the power of human beings to exist creatively, which is a poetic response rooted in hope. Human fragility is not a weakness but a positive sign of our imagination and creativity. Hence, we are not doomed to meaningless. The operative presupposition behind this endeavor is that existence is indeed meaningful. Despite our fragility as humans, there is an over abundance of sense over the abundance nonsense. In this study, the cogito then is no longer seen as an epistemological subject but as the ontological affirmation of the I am in all its capability. Indeed, Ricoeur's rational discourse is guided all throughout by the surplus of meaning which makes his philosophy truly phenomenological and poetic.

Hermeneutics and the Human Sciences

In Ricoeur on Moral Religion, James Carter argues that Paul Ricoeur's later philosophical writings provide a highly instructive interpretive key with which to assess his philosophical project as a whole. This first systematic study of the "later Ricoeur" offers a critical yet sympathetic reconstruction of Ricoeur's hermeneutics of ethical life, which demonstrates his significant contribution to contemporary philosophy of religion and moral philosophy. What emerges is a clear and distinctive moral religion that binds humans together universally on the basis of the life they share as capable beings. Carter also uncovers a hitherto unforeseen thread in Ricoeur's writings concerning ethical life, pulled through his own readings of Spinoza, Aristotle, and Kant. Ricoeur's hermeneutics is structured by a Kantian architectonic informed at different levels by these three philosophers, who ground a rich, holistic, and ultimately rationalist account of ethical life and religion that resists the trappings of both positivism and postmodernism.

Habermas and Ricoeur's Depth Hermeneutics

A critical account of Ricoeur's theory of narrative interpretation and its contribution to theology.