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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...

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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 ontologic Paul Ricoeur has been hailed as one of the most important thinkers of the century.

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Paper \$31.00 ISBN: 9780226713298 Published January 1995. 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.

Oneself as Another, Ricoeur, Blamey

"Paul Ricoeur has been hailed as one of the most important thinkers of the century. Oneself as Another, his greatest work to date, substantiates this position." "Ricoeur focuses here on the concept of personal identity, a major theme of contemporary philosophy.

Oneself as another : Ricœur, Paul, author : Free Download ...

According to Ricoeur, selfhood, far from referring to something concrete, discrete and fully understood, implies otherness to an unacknowledged degree.

Oneself as Another - The Gifford Lectures

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Oneself as Another is vintage Paul Ricoeur. Like all his previous books and articles, it is part of an intricate dialogue with the philosophical community and indirectly with the theological community--or perhaps more accurately with the Judaeo-Christian tradition within an ecumenical culture.

Paul Ricoeur's 'Oneself as Another' and practical theology ...

This is precisely the topic reconsidered by Paul Ricoeur in his both cryptic and brilliant study *Oneself as Another*. The title summarizes the thesis of the book: "the selfhood of oneself implies otherness to such an intimate degree that one cannot be thought of without the other" (3).

Tolle Lege: Oneself as Another

A self. Reviewed in the United States on March 10, 2010. Without a doubt, Paul Ricoeur's "*Oneself as Another*" is dense and indicative of Ricoeur's expansive familiarity with myriad philosophical trajectories and traditions, from Ordinary Language Philosophy to Phenomenology to Deconstructionism, to name a few.

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Paul Ricœur was born in 1913 in Valence, Drôme, France, to Léon "Jules" Ricœur (23 December 1881 – 26 September 1915) and Florentine Favre (17 September 1878 – 3 October 1913), who were married on 30 December 1910 in Lyon. He came from a family of devout Huguenots (French Protestants), a religious minority in France.

Paul Ricœur - Wikipedia

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Oneself as Another: Ricoeur, Paul, Blamey, Kathleen ...

Oneself as Another (Hardcover) Published November 1st 1992 by University Of Chicago Press. Hardcover, 374 pages. Author (s): Paul Ricœur, Kathleen Blamey (Translator) ISBN: 0226713288 (ISBN13: 9780226713281) Edition language:

Editions of Oneself as Another by Paul Ricœur

When word spread that Paul Ricoeur was coming out with a book titled Oneself as

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Another, those who work on intersubjectivity got understandably excited.

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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.

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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.

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

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

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narrative. *Memory, History, Forgetting*, like its title, is divided into three major sections. Ricoeur first takes a phenomenological approach to memory and mnemonical 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

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best kind of philosophy—critical, economical, and clear.”— New York Times Book Review

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.

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.

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

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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.

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

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