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Paul  
RICOEUR

Interpretation

Theory: 

*Discourse and the*

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# Interpretation Theory: Discourse and the Surplus of Meaning

Paul Ricoeur

Ranskalainen filosofi Paul Ricœur on Martin Heideggerin ja Hans-Georg Gadamerin ohella kuluneen vuosisadan merkittävimpiä hermeneuttisen filosofian kehittäjiä. Ricœurin laajaan tuotantoon sisältyy myös psykoanalyysia, teologiaa, filosofian historiaa, etiikkaa ja politiikan filosofiaa käsitteleviä teoksia ja artikkeleita. Urallaan Ricœur on opettanut Strasbourgin, Sorbonnen, Nanterren ja Chicagon yliopistoissa. Hänen pääteoksiaan ovat: *Interpretation Theory: Discourse and the Surplus of Meaning* Philosophie de l. a. volonté (1950, 1960), *De l'interprétation* (1965), *Los Angeles métaphore vive* (1975), *Temps et récit* (1983-1985), *Soi-même comme un autre* (1990). Teoksessaan Tulkinnan teoria Ricœur tarjoaa lukijalle yleisesityksen oman tuotantonsa keskeisistä teemoista. Sen neljässä esseessä tarkastellaan kielen luonnetta, merkityksen rakentumista, monimerkityksisyyden ongelmaa sekä ymmärtämisen ja selittämisen suhdetta tulkinnan prosessissa. Tämän lisäksi teoksessa nousee esiin Ricœurin strukturalismikritiikki sekä hänen pitäytymisensä fenomenologian ja eksistentialismin lähtökohdan muodostavassa subjektin filosofiassa. Tulkinnan teoria muodostaa erinomaisen johdannon Paul Ricœurin ajatteluun. Teos on ensimmäinen, joka häneltä on suomennettu.

Paul Ricoeur's concentration is interpretation--how to decipher texts. Language is ". . .itself the method in which inner most event is made public." after we attempt to comprehend the writer of a written text, we not have the instant discussion that we've got with someone to whom we're speaking. As a result, we've a ". . .detachment of that means from the event." In essence, we now needs to interpret the phrases in an editorial with out having the ability to make clear them via discussion with the author. yet how do we make feel of this alien written discourse, now separated from the brain of its writer by means of the straightforward act of placing phrases to paper? First, the reader needs to take a guess! Ricoeur says: "With writing, the verbal which means of the textual content now not coincides with the psychological which means of purpose of the text. This goal is either fulfilled Interpretation Theory: Discourse and the Surplus of Meaning and abolished through the text, that is not the voice of somebody current . The textual content is mute. An uneven Interpretation Theory: Discourse and the Surplus of Meaning relation obtains among textual content and reader, during which just one of the companions speaks for the two. The textual content is sort of a musical ranking and the reader just like the orchestra conductor who obeys the directions of the notation. Consequently, to appreciate isn't really in basic terms to copy the speech occasion in an analogous event, it's to generate a brand new occasion starting from the textual content within which the preliminary occasion has been objectified." In different words, we need to wager the which means of the textual content as the author's purpose is past our reach. A musical metaphor: hearken to Wilhelm Furtwangler's international conflict II recording of Beethoven's 9th Symphony. evaluate it with Arturo Toscanini's NBC Symphony Orchestra model a decade later. The tempos are sluggish to the verge of collapse in Furtwangler's reading--except for the latter parts of the fourth movement. Toscanini's interpretation keeps a pressure in speed all through (simply put, his is a "fast" model and Furtwangler's a "slow" one--until the latter's manic studying of the final segments of the fourth movement). an identical notes on paper, yet very diversified guesses

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approximately Beethoven's meaning. who's correct of their examining of the text? How can we determine that? for the reason that we can't communicate with Beethoven, do we ever be aware of the "real" text, do we recognize "reality," in a word? Ricoeur doesn't think that it's a hopeless situation. He believes that there are methods of validating our guesses. He claims that: "An interpretation must never in simple terms be probable, yet extra possible than one other interpretation. There are standards of relative superiority for resolving this conflict, which may simply be derived from the good judgment of subjective probability." In a sense, diversified interpretations which are complex to explain the which means of a textual content (and a textual content could be a murals or the written word, for instance) needs to be in comparison and tested individually and opposed to one another to work out which turns Interpretation Theory: Discourse and the Surplus of Meaning out to take advantage of sense. a type of discourse takes place, probably analogous to 2 people speaking, the place they could concretely floor their speech. a few interpretations of Beethoven, just like the Furtwangler performance, do violence to the constitution of the symphony as a complete and are much less compelling than others, similar to Toscanini's version. What concerning the dating of the writer to his or her reader(s)? Ricoeur issues out that it turns into inappropriate what the author's unique viewers was once and what the historic situations of the writer have been in making a text. The that means of a textual content is open to a person who can read. The context during which the unique phrases have been composed has no precise weight in our interpretation of that text. He notes that ". . .since the textual content has escaped its writer and his situation, it has additionally escaped its unique addresses." In a sense, the textual content belongs to someone who can learn it and interpret it in convincing ways. To conclude, Ricoeur provides one argument approximately how we would learn and interpret texts. those that think in "original intent," in attempting to comprehend precisely what the authors of texts intended should be serious of this work. the worth of works like this (and additionally be aware Gadamer's work, e.g., "Truth and Method") is they problem our efforts to appreciate the that means of texts. by way of doing that, such works make us extra self-reflective and demanding in our personal efforts to appreciate texts.

## **Interpretation Theory Discourse And The Surplus Of Meaning**

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