



FROM PAUL RICOUER'S NARRATIVE IDENTITY TO
THEOLOGY OF SELF: A CRITICAL STUDY

YUAN-I LIN

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Religious Studies
Graduate School of Philosophy and Religion
Assumption University of Thailand

Academic Year 2011

FROM PAUL RICOEUR'S NARRATIVE IDENTITY TO
THEOLOGY OF SELF: A CRITICAL STUDY



A Dissertation Submitted in Partial Fulfillment of
The Requirement for the Degree of
Doctor of Religious Studies
Graduate School of Philosophy and Religion
Assumption University of Thailand

Academic Year 2011

DISSERTATION TITLE: From Paul Ricouer’s Narrative Identity to Theology of Self: A Critical Study

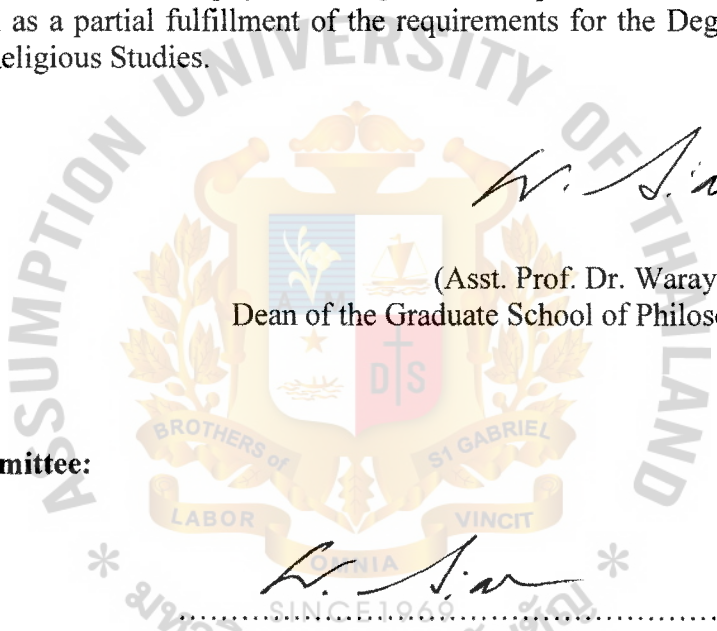
RESEARCHER NAME: Mr. Yuan I Lin

DISSERTATION ADVISOR: Dr. Imtiyaz Yusuf

DISSERTATION CO – ADVISOR: -

ACADEMIC YEAR: 2011

The Graduate School of Philosophy and Religion, Assumption University, has approved this dissertation as a partial fulfillment of the requirements for the Degree of Doctor of Philosophy in Religious Studies.



[Signature]

(Asst. Prof. Dr. Warayuth Sriwarakuel)
Dean of the Graduate School of Philosophy & Religion

Approval Committee:

[Signature]

..... Chairman
(Asst. Prof. Dr. Warayuth Sriwarakuel)

[Signature]

..... Member
(Fr. Dr. Ngh Van Dinh)

[Signature]

..... Member
(Prof. Dr. Gerhold K. Becker)

[Signature]

..... Member
(Dr. Imtiyaz Yusuf)

[Signature] *[Signature]*

..... Member
(Asst. Prof. Dr. Pagorn Singsuriya)

Dissertation Title: FROM PAUL RICOEUR'S NARRATIVE IDENTITY TO
THEOLOGY OF SELF: A CRITICAL STUDY

The Researcher : Yuan-I LIN

Advisor : Dr. Imtiyaz Yusuf

Academic Year : 2011

ABSTRACT

This dissertation is an analytical study of Paul Ricoeur's hermeneutics concerning narrative theories and narrative identity. The researcher aims to analyze and criticize these two theories through a Christian theological perspective by proposing a 'Theology of the Self.' This is based upon Christian righteousness emphasized by Jesus. It is the researcher's opinion that Ricoeur's theories on their own are not sufficiently to achieve this. Therefore, the researcher proposes a Theology of Self. The proposed Theology of Self is developed through Ricoeur's narrative identity, which is theologically integrated with the Christian concept of righteousness. A Theology of Self, as integrated with a narrative builds upon and strengthens Christian righteousness and Christian identity. The scope or limitations of the research will focus mainly upon Ricoeur's theories of narrative identity from a Christian theological perspective and application.

Viewing Ricoeur's philosophical works from a theological perspective is the primary function and method in conducting this research. Although Ricoeur did consider himself a philosopher not a theologian, his theological essays continue to

inspire debate. The research aims to move beyond Ricoeur's theory of self. A Theology of Self is the theological study that concerns Christian identity. 'Identity' in this Christian context is based on the Bible. Ricoeur's theory of narrative identity portrays human identity as a byproduct of stories. In short, human identity in Ricoeur's view is 'story shaped.' The research attempts to apply this theory of story shaped humans to the theories of Christian identity, as also shaped through the stories of Jesus. Without a narrative of passion, no one can be Christian. Therefore this research is ultimately conducted from a Christian theological perspective.

The Theology of Self is in support of Christian identity. The Christian values as such, concern Christian righteousness as taught in the Bible and wrought through the crucifixion, resurrection and ultimate salvation of Jesus. Therefore, by viewing Ricoeur's theory theologically, a Theology of Self becomes a particularly Christian discussion regarding righteousness, identity, testimony and Christian expectations.

ACKNOWLEDGEMENT

My initial gratitude is extended go to Dr Imtiyaz Yusuf, who kindly advised and encouraged me to become a scholar. His esteemed body of academic work was a constant source of inspiration. I also wish to express my gratitude to Rev. Dr. Nghi Dinh, who offered a never ending supply of uplifting, spiritual, academic and editorial support.

I owe a special debt of gratitude to the faculty of Religion and Philosophy, Assumption University, especially Dr. Warayuth, Dr. Fernando, Dr. Meinhold, Dr. Veerachart, Dr. John, Dr. Subhavade and Dr. Kajornpat. Without your wisdom, guidance and support, this dissertation would not have been possible.

I am also very grateful for the financial support and knowledge I received from Bandung Theological Seminary. Your prayers and spiritual support were a great source of loving energy that provided me with the strength to continue working.

I owe the greatest debt of gratitude to my family, who unwaveringly supported my goals. Without their understanding and support this dissertation would not have been possible.

My final word of thanks goes out to the many people whose names I may not have mentioned, but whose loving support remains in my heart. May God bless you all!

CONTENTS

	Page
Abstract	ii
Acknowledgement	iv
Contents	v
Chapter I INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem	12
1.3 Significance of the Study	15
1.4 Thesis Statement	16
1.5 Objectives	17
1.6 Methodology	17
1.7 Limitations	17
1.8 Definitions of Terms	18
1.9 Expectations	20
Chapter II PAUL RICOEUR ON NARRATIVE IDENTITY	21
2.1 Introduction	22
2.2 Hermeneutical Theory	23
2.2.1 Hermeneutical Philosophy	23
2.2.2 Biblical Hermeneutics	31
2.3 Narrative Theology	35
2.3.1 The Notion of Time	36
2.3.2 Emplotment	44
2.3.3 Narrative and Human Life	45

2.3.4 Three Versions of Mimesis	47
2.3.5 The Hermeneutics of Testimony	49
2.4 Narrative Identity	51
2.4.1 Identity as revealed by narrative	51
2.4.2 Sameness and Selfhood	52
2.4.3 Narrative Identity and Ethics	54
2.5 Related Theories in Reading Narrative	57
2.5.1 Biblical Stories and Narrative Criticism	57
2.5.2 Literary Criticism and Its Approach to Bible	58
2.5.3 Four Methods in Reading Gospels	59
2.6 Chapter Summary	60
Chapter III THEOLOGICAL PERSPECTIVES ON RICOEUR'S NARRATIVE IDENTITY	63
3.1 Introduction	63
3.1.1 Introduction to Narrative Theology	63
3.2 Arguments for Ricoeur's Narrative Identity	66
3.2.1 David Tracy	66
3.2.2 Dan R. Stiver	72
3.3 Arguments Against Ricoeur's Narrative theory	77
3.3.1 Yale School	77
3.3.1.1 Hans Frei	77
3.3.1.2 George Lindbeck	82
3.3.2 Ethical Critique of William Schweiker	86
3.3.3 The Theological Hermeneutics of David Klemm	92

3.4 Synthesis on Ricoeur	95
3.5 Chapter Summary	100
Chapter IV THE THEOLOGY OF SELF: BEING RIGHTEOUS	109
4.1 Introduction	109
4.2 Biblical Narratives and Christian Identity	119
4.2.1 Narrative theology and historical criticism	121
4.2.2 Christian Identity and the Word of God	125
4.2.3 The Story of Jesus: the meaning of righteousness	137
4.3 Theology of the Self: From Moral being to Righteous being	140
4.3.1 Theological concept on self: Righteous being	145
4.3.2 The Consideration of Holiness and God-human relation	153
4.4 Chapter Conclusion	157
Chapter V CONCLUSIONS AND RECOMMENDATIONS	160
5.1 Conclusions	160
5.2 Recommendations	170
REFERENCES	172
BIOGRAPHY	192

Tables and Figures

TABLES

1	Comparison between Ricoeur’s and Frei’s Narrative	82
2	The Differences between Ricoeur’s and Schweiker’s Theories	90
3.	Features of Persons, Roles and Social Identities	115
4	Giddens’ Existential Questions and Life Politics	117

FIGURES

1	Narrative Criticism	60
2	Johari Window	112
3	Faith Arch	136



Chapter I

Introduction

1.1 Background of the Study

Paul Ricoeur is a believing philosopher and a devout Christian (Vanhoozer, 1990, p.275). Ricoeur has written and contributed various well received and respected philosophical and religious essays in the twenty first century. In his book, *Oneself as Another*, written in 1992, Ricoeur analyzes the idea of narrative identity and human dignity in detail. For this reason this book is a valuable resource and should be analytically and critically discussed.

Ricoeur proposes the theory of narrative and identity. But first of all, let's start with the term "identity". The psychologist Erik Ericson is the first psychologist to popularize the term "identity" in 1950 (Ullman, 1989, p.110). Erickson describes the idea of identity to mean the sense of self that an individual is supposed to possess. Moreover, Erikson also groups identity into the following three components: (1) the content of identity, (2) the processes that identity is established, and (3) the consequence of both success and failure of identity formation. Firstly, the content of identity deals with the question "Who am I". Secondly, the process of the establishment of identity concerns the selection and unification of past identifications. It is about oneself and other people's judgments in attempting to discover what is

significant about the self. Third, the consequences of identity concern the personal and subjective qualities, as well as the societal manifestations. Some may define identity as “the story we tell of ourselves....which is also the story others tell of us (Sarup, 1996, p.3). Apart from this, identity has increasingly become a key category for human self-understanding, especially in the religious realms (Lott, 2005, p.11).

However, later this term has many meanings and in time became nearly meaningless (Group, 2004, p. 2). That is, the term itself has been subjected to a much broader range of usage. Identity can be related and applied in many fields such as psychology, philosophy, politics, culture, science, theology and so on. What does this term signify or represent in Ricoeur's view? As for Ricoeur, identity is defined as the identity of character which is constructed in connection with the plot (Ricoeur, 1992, p.41)

Regarding the theory of “narrative identity”, Ricoeur suggested that narrative is the way to understand the person. Ricoeur analyses that narrative identity is: describing, narrating and prescribing— each moment of the triad implying a specific relation between the constitution of action and the constitution of the self (Ricoeur, 1992, p.114). To achieve this, Ricoeur uses the terms *idem* and *ipse* (Ricoeur, 1992, pp.2-3). *Idem* means sameness while *ipse* means selfhood. From the sameness, we recognize that we are the same in the sense of sameness. However, we also have selfhood in ourselves. For example, we keep a promise to others. This is the selfhood, according to Ricoeur. In other words, Ricoeur proposes that humans should concern both a personal identity as well as a group identity (Ricoeur, 1988, p.247). This is

because both selfhood and group identity are important for Ricoeur's theories, and since we must live with others, we should strive to treat others as equally as ourselves. This concept is mentioned in his work *Oneself as Another* (1992). Ricoeur guides his readers to think about ethics as being at core of his ideas. Thus, identity is an important issue for human beings (1992, pp.163-168).

Moreover, the group identity can encourage commitment and this can improve our society while individualism and secularization arise. Ethics lies at the root of much of Ricoeur's work. Ethics can be considered as a core of his study. As a human being, we do not live alone, but we live with others. This is why, Ricoeur uses the title "*Oneself as Another*" in his book. We should listen from others and communicate with others. Therefore, to contribute our lives and the lives to others is the main issue of Ricoeur's ethics.

From a theory of communication, identity is a bridge between culture and communication. Identity is important because people communicate their identities to others and they learn about who they are through communication (Martin & Nakayama, 2000, p.111). From this point of view, identity not only concerns an individual but also about community. Therefore, in Ricoeur's theory, he never ignores the community. Ricoeur considers narrative of the group to play an important role for shaping the group identity such as those of Israel. Thus, Ricoeur develops narrative theory and reaches the theory of ethics through the concept of identity. In other words, ethics is the core of Ricoeur's works. Therefore, Ricoeur's readers may say that Ricoeur operates and communicates both philosophically and religiously. His concept

of ethics is not only pure philosophy but also practical and religious. Identity is not only to know who we are, but also how to live better and how to live with others.

This practical research concerns human life and our communities. We cannot live alone and also must live harmoniously with others. We can see this simple maxim throughout much of teachings of the Bible. This research therefore attempts to view and develop Ricoeur's works from theological standpoint.

The research proposes that Christian identity, which begins with righteousness as related with the passion narrative of Jesus Christ. Ricoeur's narrative identity emphasizes the importance of narrative which can be applied to Theology of Self. Ricoeur's theory allows Christian readers to reflect biblical interpretation, particularly biblical narratives, which instruct a Christian's identity. In other words, Christians learn how to be Christian from the Scripture and, biblical narratives. Therefore, according to Christianity, being a Christian means believing in Jesus as the Savior and behaving righteously before Him by God's grace. This is, followed by commitment to the church and the extended Christian community. Thus, by reading the Bible and joining the church, a Christian identity is shaped. This process is similar with Ricoeur's theory of narrative identity. Therefore, the research proposes Theology of Self and analyzes, and criticizes Ricoeur's theory in order to discover a suitable theory of Christian identity.

When speaking of the relationships between science, identity and human life, it is generally believed that science has made considerable contributions to our lives,

but science can also create problems. For example, the concept of subject-object has a tendency to create in ourselves the notion that we humans are lords of the world. Moreover, everything is treated like an object, such as a robot. The problem is that, according to Ricoeur, this kind of attitude can cause people to lose identity (1992, p.11). Ricoeur analyses the problem of Descartes' *cogito* and employs hermeneutics to the self to answer the question of "who am I" (1992, p.16). Furthermore, in facing the difficult question "who am I", philosophers such as Ricoeur investigate the way towards a human identity. To achieve this, Ricoeur initially proposes the theory of narrative. Ricoeur then develops this theory of narrative to narrative identity. According to Ricoeur, human identity can be shaped by narratives.

The fragile offshoot issuing from the union of history and fiction is the assignment to an individual or a community of a specific identity that we can call their narrative identity. Here, "identity" is taken in the sense of a practical category. To state the identity of an individual or a community is to answer the question, "who did this?" "Who is the agent, the author?" we first answer this question by naming someone, that is, by designating them with a proper name. But what is the basis for the permanence of this proper name? What justifies our taking the subject of an action, so designated by this, her, or its proper name, as the same throughout a life that stretches from birth to death? The answer has to be narrative. The answer "Who?" as Hannah Arendt has so forcefully put it, is to tell the story of a life. (Ricoeur, 1988, p.246)

Besides this, regarding identity, how can an individual and a community successfully answer the question like "who am I", Ricoeur detours around this question by turning away from phenomenology toward hermeneutics. Ricoeur says that phenomenology cannot constitute itself without a hermeneutical presupposition. Therefore, Ricoeur concludes this with the term "hermeneutic phenomenology"

(Ricoeur, 1991, pp.25-26). That is, Ricoeur claims the scientific approach of phenomenology cannot fully explain human identity and he proposes hermeneutics as the way to adequately explain the human identity. In short, Ricoeur treats human actions as a text (Ricoeur, 1991, pp.144-145). Thus, we need hermeneutics to explain and reach an understanding, particularly in biblical hermeneutics and the study of Christian identity. Moreover, this concept can also affect theological seminaries. Many seminaries employ Ricoeur's hermeneutics in biblical hermeneutics. However, some seminaries reject Ricoeur's idea and criticize his thought. For example, Hans Frei (1994) once stated that general hermeneutics cannot fully interpret the Bible (Frei, 1994, p.248).

Next, Ricoeur attempts to engage both philosophy and theology. The background of this research therefore concerns the relationship between the theology and philosophy of religion. However, the problem is that, generally speaking, theology and philosophy of religion deal with different essences regarding Ultimate Reality. Muller (1991) once mentioned that philosophy and phenomenology of religion belong to theological study, as well as secular academic study (Muller, 1991, p.139). For example, philosophical theology discusses the existence of God. However, the concerns differ to those found within doctrinal theology. Philosophical theology tends to provide logical and rational reason, while doctrinal theology is deeply concerned with the elements of faith. This is the main difference between Ricoeur's theological philosophy and traditional theology. In short, theologians and philosophers discuss religion from different perspective.

Ricoeur's ideas do often appear in theological researches and many theologians do recognize Ricoeur's works as affecting theological circles. Thus, Ricoeur's works cannot and should not be ignored. Stiver (2001) offers five reasons in support of Ricoeur's scholarly theology. First, Ricoeur's writings have contributed significantly to the theological task. Second, theologians and religious scholars have appropriated key aspects of Ricoeur's thoughts. Third, Ricoeur's philosophical reflections have previously been something of mystery to theologians. Fourth, his unknown biographical history is clearly pertinent and revealing in the present time. Fifth, the central metaphor of his philosophy is the interpretation of rich texts, offering notable affinity with theologians whose focus is the interpretation of sacred Scripture (Stiver, 2001, pp. 29-30). In fact, although philosophy and theology can be seen as opposites, they cannot be separated and are indeed complementary.

Modern society tends to emphasize and glorify the role of science, but is less inclined to look towards or embrace religion. It is in short, a lack of religious maturity. That is why James (1960) considers that we should have a "healthy mindedness" as a religious attitude (James, 1960, p.103). This is an important attitude for the believer. Without mature attitudes, Christians cannot really understand what they believe. Therefore, Christians should study the Scripture. Through the study of the text, Christians can better understand their faith. Therefore hermeneutics is an instrument in which to understand reason and faith, which Ricoeur emphasized. Wallace (1995) considers the relationship between the world of the text and the world of reader. He said "the interpreter is both "adult critic" and "naïve child" – both methodologically rigorous in explaining the text's parts and Christian innocent again

in theologically and existentially appropriating the message of the text as a whole.” (Wallace, 1995, p.71) In other words, whether theologians or philosophers, they all seek to be a mature naïveté and consider this attitude as important for one’s faith.

Furthermore, the background of this research also concerns the relationship between narrative and biblical hermeneutics. This is because the Bible can be considered as one form of a narrative. For Ricoeur, narrative theories are basically funded by his hermeneutics with metaphorical and poetic approaches. So when it comes to Ricoeur’s narrative identity, biblical hermeneutics are also related. Ricoeur employs the idea of intertextuality and discourse in order to find objective meanings of the text (Ricoeur, 1995, p.171). Moreover, since the Bible is an important source for human identity, Ricoeur’s hermeneutics cannot be ignored and can be a method in uncovering human identity. For Ricoeur, a human action is a text as well. Therefore, we need hermeneutics in order explain. In his book “From Text to Action” (1991), Ricoeur said that hermeneutics is the theory of the operations of understanding in their relation to the interpretation of texts (Ricoeur, 1991, p.53). Moreover, for Ricoeur, whenever religious experience comes into language, humans need to interpret it in order to understand it. Ricoeur said “hermeneutics reminds us that biblical faith cannot be separated from the movement of interpretation that elevates it into language. “Ultimate concern” would remain mute if it did not receive the power of a word of interpretation ceaselessly renewed by signs and symbols that have, we might say, educated and formed this concern over the centuries.” (Ricoeur, 1995, p.47)

Ricoeur employs hermeneutics as his research methodology. Whether the study of metaphor, narrative, human action, or identity. Ricoeur always employs hermeneutics as his methodology. Thus, hermeneutics is important for his works. Additionally Ricoeur introduces philosophy into his biblical hermeneutics. This manner of research creates tensions between the traditional biblical hermeneutics and modern hermeneutics and became a heated debate between Chicago school and Yale school. For example, according to Frei (1974):

Applicative reading was no less objective in the scholarly reader's eye than explication. The abiding religious truth of the Bible, whatever it is, was to be determined right from the texts themselves, even if it could also be discovered elsewhere. The text is accessible to explicative and its subject matter to applicative reading. Belief in the authority and unity of the Bible declined but confidence in its meaningfulness remained strong, especially if one did not have to believe that all of it is equally meaningful (pp. 110-111).

For Frei, the purpose of a theologian is to explain the logic behind the biblical thought rather than transpose it into philosophical conceptuality (Houston, 2007, p.24). But Ricoeur's voice seems to be spread well throughout the world and has continuously affected philosophical and theological circles. Thus, Ricoeur's hermeneutics is vitally important, particularly for the study of narrative identity. We should understand hermeneutics in order to understand the human identity (Ricoeur, 1992, p.18).

According to Ricoeur's views on religious phenomena and religious experience, nothing is said - - either pro or con. Also, when discussing controversial

issues regarding religious phenomena such as cognitive, practical, and emotional elements of religious experience, Ricoeur said only this:

whatever ultimately may be the nature of the so-called religious experience, it comes to language, it is articulated in a language and the most appropriate place to interpret it on its own terms is to inquire into its linguistic expression. (Ricoeur, 1995, p.35)

Apart from this, Ricoeur also employs the concept of discourse to interpret the text and human action in his hermeneutics. In biblical hermeneutics, he divides the Bible into different forms of discourses in order to interpret them. Through the discourse of the forms, we may understand the true meaning of the Bible. Actually Ricoeur adopts the idea of Gadamer's fusion horizon. Through the dialogue, hermeneutics is possible to understand the meaning of texts. Thus, we should learn communication so that we can understand our human selves. From these discourses, Ricoeur constructs his interdisciplinary theory, in relation to philosophical hermeneutics, philosophical anthropology and religious theory.

In these current times, some psychologists promote spiritual identity as a means of therapy (Poll and Smith, 2003, p.129). This spiritual approach to treatment initially came from James (2001), a psychologist and a philosopher, who divided the self into three parts: "the material self", "the social self", and "the spiritual self" (p.44). James (2001), also mentioned that "the spiritual me" is described as the true, the intimate, the ultimate, and the permanent me in which I seek (p.48). The spiritual me or spiritual self is the core of sanctuary of our life (Poll and Smith, 2003, pp.43-46). This is what Ricoeur is most concerned about. That is, our lost identity for which

1270 c. 2

we have little concern. For example, we may not be in touch with our religious or spiritual identity. To use James' term, we are only concerned with the material self and the social self but not yet our spiritual self. We are secularized and lost to our religious self.

Although Ricoeur is a layman, he is affected by Christian theology, for he implements many theological terms such as eschatology, and Christian hope. However, because Ricoeur is a philosopher, and not a theologian, he was rather silent concerning his own faith. *Oneself as Another* (1992) actually originated from Gifford lectures in 1986. However, Ricoeur excludes some themes such as "The self in the mirror of Scripture" and "The mandated self" in his book "*Oneself as Another*". Ricoeur's reason for excluding them is that his main pursue is autonomous and philosophical discourse. In other words, Ricoeur opens the questions about God for his readers as a philosophical question (Ricoeur, 1992, p.24). From a theological point of view, can we exclude the religious question, where God asks us to be righteous and faithful beings? Since modern society in general ignores the concept of righteous beings, this research proposes that Christian should be righteous beings, and our identity should be religious.

Moreover, Ricoeur proposed the idea of a "second naïveté". The first naïveté regards a level of faith that is without reflection. For modern times, Ricoeur proposes the value of a critical mind which he refers to "second naïveté" (Ricoeur, 1967, p.351). Ricoeur emphasized that the one who has faith should follow with critical mind in order to have true faith. Ricoeur is correct in such a way that an ethical being

should have a critical mind, particularly for the believer as a critical mind is important in reinforcing our faith.

To summarize, this research partly supports Ricoeur's theories of biblical hermeneutics and narrative identity for Christians' ethics. The research also aims one step beyond Ricoeur in support for Christian righteousness. To achieve this, the research proposes Theology of Self, which proposes righteousness as the right way to achieve good life through Jesus Christ. In other words, from Ricoeur's ideas, the researcher aims to further develop Ricoeur's philosophical work to also include theological concepts. The researcher proposes Christian identity that encompasses the idea of righteousness.

1.2 Statement of the Problem

Are humans today really losing identity? Is there a collapse of morality and a vanishing reliance on religion? The answer is yes. From the words of Küng (2005),

In our modern world it is clear that many people no longer know on what basis they can make decisions about their lives, what preferences to follow, what priorities to establish, what models to choose. This is not just a problem for individuals; it is a political matter of the utmost importance. Indeed the basis for moral choice is an issue which ranges from personal conduct, through business and government, to medical ethics and scientific research (2005, p.3).

According to Küng (2005), people orient their lives through plastic surgery, a fixed-diet plan, or even extreme religious sects. Moreover, De Lubac (1994) also states that human's spirits have been oppressed, and Jesus' love is crippled. We seem to be mystified by technology, materialism, sexuality and violence. Furthermore the ongoing tensions relating to religious law such as abortion rights, same-sex marriages, and euthanasia and including the death penalty, which continues to create and compound religious legislative incongruities (De Luback, 1994, pp. 312-329). Similarly, Rahner said that life in the twentieth century is more difficult than it previously was. This is supported by theologians such as Moltmann (1988) who pointed out that because of globalization "a person's worth is estimated only in terms of market value and no longer in terms of human dignity" (Moltmann, 1988, p3). For this reasons, this research is focused on identity, theology, and ultimately the betterment of society. In short, there is a need for theology of self.

Ricoeur's concepts of narrative identity and biblical hermeneutics are useful for humans to discover their real identity. In general, Ricoeur's theories can shape human behavior towards to the ethical. However, as a Christian studying Ricoeur's theories through theological and biblical standpoints, the researcher finds that Ricoeur's philosophical theories on theology and Bible cannot fully explain the achievement to human dignity, identity, and righteousness as suggested in the Bible. From philosophical point of view, Ricoeur may correct in discussing human identity which shaped by narrative. However, it is insufficient to Christian identity through theological standpoint. As a result, this research would like to go one step beyond Ricoeur's positions. To achieve this, the research wishes to propose Theology of Self.

For example, Ricoeur, from his philosophical standpoint, is concerned with the importance of narrative identity that can develop ethical beings. However, from a theological standpoint, an ethical being is one of a human identity created by God. However, human beings cannot reach this ethical position due to the original sin. Therefore, this research would like to develop a theory for Christian, which is the Theology of Self.

Ricoeur's narrative identity represents a viable means for humans to develop their ethical selves. However, that is not always a simple task, especially, for those Christians who read Ricoeur's theories theologically. For one reason, according to the Bible, there is the concept of original sin. Ethical human perfection is therefore improbable. Thus, this research would like to develop Ricoeur's narrative identity to better suit these theological perspectives. That is, the research will go one step beyond Ricoeur's theories to include narrative identity as a means to realize righteous beings.

But before delving into the main body of this research, we shall review what it means to be righteous. Righteousness in this context means that humans cannot become righteous before God, except through their faith and salvation of Jesus. In short, God recognizes us as righteous only through Jesus. Jesus gives us not only eternal life but also transforms us. Through Him, our lives become ethical and righteous. As for the term Christian identity, this research defines this term as one who is saved and transformed by Jesus. These actions rely on the Word of God and biblical narratives to shape and form -- Christian identity.

1.3 Significances of the Study

This dissertation's main concern is defining human identity from theological perspectives and through analyzing and criticizing the works of Paul Ricoeur, whose works have contributed much in the way of hermeneutics and the self. The research is significant in that it explores elements of faith, ethics, and philosophy. The goal is to discover the applicability and clarity of these elements in improving and in the discovery of Christian identity.

First and foremost, a theological work is an academic investigation concerned with systematic modes of Christian thought. Christian theology should respond to philosophical works. In other words, theological explanations cannot be ignored by the philosophical implications. Ricoeur is a remarkable thinker for this idea. Ricoeur is both a Christian and a philosopher, and is therefore concerned with theology as well as philosophy. Many philosophical works of Ricoeur are reflections on the Bible and Christian theology. That is to say, they are philosophical reflections of theology. My thesis emphasizes the pursuit of theology in the illumination of philosophy. Through this, a balance between reason and faith can be achieved. By implementing critical thought in this way the faith and the maturity of that faith may be reinforced for the betterment of all.

Second, religion is often ignored or simply dismissed by people in modern society. We can say that we are living in the age of secularization. But society is not static and sudden changes are inevitable. We could just as likely face Berger's idea of

de-secularization. Ricoeur indirectly emphasizes on the importance of religion. However, by Ricoeur's account, we should live religiously and ethically through being "ethical" and being "religious". The significance of this research is to prove the importance of religion through a Christian example.

Third, identity is important for all people. Without identity, we are not real human beings. The significance of this research is to recall the identity of Christianity in the secular age. As a Christian, what is our identity? By employing Ricoeur's theory of narrative identity, the Christian identity is shaped by the Bible. Therefore, the Bible is an important resource for Christian identity, while righteousness is the gift from Jesus Christ, and is the first step towards Christian identity. Thus, the narrative of Jesus cannot be ignored in conducting this research.

1.4 Thesis Statement

Ricoeur's concepts of narrative identity and biblical hermeneutics are useful for a Christian's ethical behavior and in the discovery of identity. However, through theological perspectives, Ricoeur's theories alone are not enough to achieve the righteousness emphasized by Jesus. Therefore, this research proposes Theology of Self which will develop from the fundamental of Ricoeur's narrative, and theologically integrate the Christian concept of righteousness. Through Theology of Self, Christian identity blooms.

1.5 Objectives

- (1) To study Ricoeur's theory of hermeneutics, narrative theories, and narrative identity.
- (2) To analyze Paul Ricoeur's narrative identity, and to criticize Ricoeur's narrative identity through the approach of Christian theology
- (3) To propose Theology of Self as defining Christian identity as being saved by Jesus, being righteously before God, and living harmoniously through the guidance of Scripture.

1.6 Methodology

Research will be documentary and analytically explore the hermeneutic theory of narrative identity and Christian theology. Primary resources will be relevant text books, journal articles, and internet resources which are written by Ricoeur and his critics. Other related books, such as Christian theology will be analyzed.

1.7 Limitations

This dissertation will focus only upon Ricoeur's theories of narrative identity, and its applicability to Christian theology. Therefore, this dissertation will analyze Ricoeur's narrative through the perspective of Christian theology.

1.8 Definitions

Narrative Identity: Ricoeur proposed that human identity can be shaped by narrative and that this identity is meaningful and ethical. Furthermore, Ricoeur (1992) said “The genuine nature of narrative identity discloses itself, in my opinion, only in the dialectic of selfhood and sameness. In this sense, this dialectic represents the major contribution of narrative theory to the constitution of the self.” (1992, p.140) For Ricoeur, narrative is a part of life which shapes one’s ethics as well as personal identity (1992, p.163).

Hermeneutics: hermeneutics traditionally has been defined as the study of meaning and principles of interpretation. According to Ricoeur (1991), hermeneutics is the theory of the operations of understanding in their relation to the interpretation of texts (1991, p.53). In ancient Greek “*hermeneuein*” means to impart or convey. According to Gerhard Maier (1994), there are two components in hermeneutics - - 1) The correct conception, and 2) The correct representation of that which needs to be conveyed (1994, p.15). Thus, hermeneutics is the study of understanding texts, conceptions and also actions.

Biblical Hermeneutics: according to W. Randolph Tate (1991), biblical hermeneutics studies the locus of meaning and principles of biblical interpretation. Hermeneutics is a broad sense in dipolar: exegesis and interpretation. Exegesis is the process of examining a text to ascertain what its original readers would have understood it to mean. Interpretation is the task of explaining or drawing out the

implications of that understanding for contemporary readers and hearers (1991, p.xv). Obviously, biblical hermeneutics aims to help people understand what the Bible says to contemporary.

Righteous being: Righteousness which is often ignored by modern philosophy is crucially important in Christian theology. Without the forgiveness of God, sinful humans cannot know or realize their true identity. According to Don Garlington (1994), righteousness can be divided into two categories: divine righteousness and human righteousness. Divine righteousness is the scriptural account of the true God as perfect, holy and just. Human righteousness relates to the human experience of righteousness. We can see this in the fall Adam who lost our original righteousness. Christ is righteousness, being the sum of the merit of His life and death for us, is imputed to all who are united to him, by faith. (1994, p.21).

Theology of Self: Christian Identity shaped by Biblical Narrative. Through the passion of narrative in the New Testament, Christians are saved by Jesus through the power of His salvation and grace became righteous before Him. This indicates the power of the Scripture to shape or transform us into righteous and ethical beings.

Second naïveté: Ricoeur follows Barth who sought to release a thoughtful openness toward the world portrayed in the biblical witness. The second naïveté represents the critically mediated attitude of expectation towards the reality-claims of religious faith. (Wallace, 1995, p.xiii)

Narrative theology: Hans Frei (1974) is the founder of narrative theology, a hermeneutical theory he developed while teaching at Yale University. He is strongly opposed to the historical criticism, and the scientific methods of reading Bible and to 18th century non-theological hermeneutics as well (Frei, 1974, p.1).

Christian Theology: According to *Baker's dictionary of theology* "theology is that which is thought and said concerning God. True theology is thus given by the Bible itself as the revelation of God in human terms." (Harrison, 1960, p.518) Theology, the word itself comes from two Greek terms, *theos* (God) and *logos* (word, teaching, study) (Grenz, 1994, p.2). In summary, theology is the study of God. Thus, Christian theology concerns the wisdom of the Scripture as revealed through God's grace.

1.9 Expectations

This dissertation hopes to recall the importance of religion in a personal and community sense through the theory of narrative and Theology of Self. Through the works of Ricoeur, this research seeks a theological reflection on the existence of human beings. This research will employ Ricoeur's narrative identity which the researcher believes shapes the Christian identity according to biblical narratives.

Chapter II

Paul Ricoeur's Narrative Identity

Paul Ricoeur (1913-2005) was a distinguished philosopher and faithful member of the French reformed church. His studies emphasized elements of human existence and leading a proper life based on ethical behavior. To achieve this, Ricoeur turned to hermeneutics and narrative and ended up with narrative identity. In order to discover the complexities of his theory, we will discuss the following: hermeneutics, narrative theory and narrative identity. First, regarding hermeneutics, we should understand clearly that according to Ricoeur, we cannot research human beings with any great effect without hermeneutics. In his book, *From Text to Action*, Ricoeur (1991) said:

Interpretation, in the technical sense of the interpretation of texts, is but the development, the making explicit of this ontological understanding, an understanding always inseparable from a being that has initially been thrown into the world (Ricoeur, 1991, pp.14-15).

Second, for Ricoeur, narrative is a superior means to understand human existence. Narrative is not simply fiction, but also processes historical dimensions. Third, as for narrative identity, according to Ricoeur, personal identity can be shaped in order to achieve a balanced personal life and harmonious society. With these three elements we shall perceive and comprehend the essence of Ricoeur's thought.

2.1 Introduction

Before examining Ricoeur's narrative identity, let us first briefly review semiotics, discourse and structuralism, as these theories are closely related to Ricoeur's theories.

Semiotics or semiology is the study of signs. Ferdinand De Saussure (1857-1913), a semiotic thinker, discusses signs in two ways: - - the signifier and the signified. The signifier is the sound we make in speaking words or marking paper while the signified is the idea they represent (Barton & Beck, 2005, pp.87-88). For De Saussure, our own first language always exists on two levels - - *langue* and *parole*. *Langue* represents everyday language of society or culture. *Parole* which is less absolute and more allusive, represents language at a more intimate, or persona level (Barton & Beck, 2005, pp.87-88).

The term discourse literally means spoken language or conversation, while discourse analysis is the study of actual instances of language usage, especially things which are written or spoken. It is the study of *parole* which is distinct from *langue* (Barton & Beck, 2005, p. 95)

Structuralism is the theory that attempts to explain subjects in terms of their interrelatedness. For example, De Saussure's structural linguistics state that no sign can have a meaning on its own, but can function only as part of a system of signs. A word, for example, makes sense only as part of a language. In other words, no word

could exist without a language to which it belongs (Barton & Beck, 2005, p.118). However, Ricoeur does not agree with structuralism. Therefore, in the theory of Ricoeur's hermeneutics, he strives beyond what structuralists claim. How? How this theory plays out in relation to Ricoeur's will be discovered in the following chapters of this research.

2.2 Hermeneutic Theory

Ricoeur is an outstanding philosopher of hermeneutics. His concepts include not only textual analysis but also actions, such as the emphasis upon writing and speaking. Wallace (2000) stated that Ricoeur is a hermeneutical phenomenologist and a biblical exegete. Hermeneutical philosophy and biblical interpretation are two tasks that constitute the distinctive. They are always related to each other (Wallace, 2000, p.302).

2.2.1 Hermeneutical Philosophy

Dornisch (1990) stated that Ricoeur's hermeneutical theory begins with a classical rhetoric that passes through semiotics and semantics, before developing into a hermeneutical theory (Dornisch, 1990, pp.301-302). This indicates that Ricoeur's reflections are developed from words to sentences, and finally to discourse. His theory emphasizes not only individuals but also the community. His purpose is not merely the comprehension of text, but the deeper or intricate human actions as well. Thus, we

shall discuss his hermeneutical theory and emphasize those practical issues which are concerned with human discourse and human action.

2.2.1.1 Concept of Discourse

Ricoeur seeks to overcome the scientific and structural components of discourse and return to a truer function of discourse which differs from the scientific perspective. That is, science examines the discourse of language as a system or structure. This method may reduce the meaning of the discourse from the analysis of words and sentences. In doing so, the structure becomes evident while the meaning of the discourse may remain dubious (Ricoeur, 1976, p.2). This concept is not satisfactory for Ricoeur, who employs a method that perceives discourse as the key to modern hermeneutics. Through the discourse of hermeneutics, we may discover the meaning of a text and human actions more clearly. Ricoeur (1976) stated that “interpretation is the process by which disclosure of new modes of being.....gives to the subject a new capacity for knowing himself.” (1976, p. 94)

In conjunction with the importance of narrative, Ricoeur also emphasizes on elements of metaphor, symbol, poetry and narrative, He sees these as crucial for the true and objective meanings to be understood. Therefore, Ricoeur’s hermeneutics is connected with human life in the practical sense that is geared toward creating a harmonious society. Ricoeur emphasized the importance of dialogue in his hermeneutical theory. Through proper communication, we achieve a proper or objective view for living. To borrow a phrase from Gadamer, it is “fusion horizon”

(Gadamer, 2000, p.397). Fusion horizon is an important method for Ricoeur, because Gadamer considered that respect for others achieved through a discourse through of respect. In terms of other scholars, Ricoeur goes beyond Schleiermacher and Dilthey's position in such a way that there is a correspondence between readers and the author. According to Schleiermacher (1977), linguistic and psychological interpretation is necessary (p150). As for Dilthey (1972), he claimed the need for new psychological and historical modes of awareness (pp240-241).

Furthermore Ricoeur employs metaphorical discourse which he sees opening up multiple worlds of possibility (Bergant, 2002, p.3). Ricoeur has a tendency to distance himself from the scientific influence of subject-object matter, in favor of other ways to adequately understand our world. We can see this clearly in the statement below. Ricoeur (1976) said:

My attempt here is to call a question about the assumptions of this hermeneutic from the point of view of a philosophy of discourse in order to release hermeneutics from its psychologizing and existential prejudices. But my purpose is not to oppose to this hermeneutic based on the category of the speech event a hermeneutic which would merely be its opposite, as would be a structural analysis of the propositional content of texts. Such a hermeneutic would suffer from the same non-dialogical one-sidedness (1976, p.23).

Ricoeur views a text as a form of discourse not only as an object of hermeneutics. His attempt is to pursue an objective understanding through the method of discourse, a hermeneutics which releases the one-sidedness of a non-dialectical concept of discourse (Ricoeur, 1976, p.23). Through the dialogue or communication,

we can understand texts or actions more completely. This is an interaction, not a one side opinion.

Through the research of metaphor, Ricoeur discovers that even though we may know the words in a particular sentence we may not be able to completely comprehend them. For example, in a translation, we may understand the meanings of each word, but it is possible that we fail to understand the meaning of the whole sentence. According Ricoeur's theory, words can properly say no meaning by their own but through the connection by discourse. Words have no comprehensible meaning except through discourse. Thus, for Ricoeur, rhetoric is a theory of discourse. Through discourse, the meaningless words express meanings by the connection (Dornisch, 199, p.304). Therefore, structuralism, which we know is insufficient for Ricoeur, is view of the world which sees reality as an organism. In this sense, it consists of parts that are real in so far as they are related to the whole. (Palmer, 1997, p.2) Since structuralism attempts to discover permanent structures which are behind or beneath things, its analysis tends to be synchronic rather than diachronic or historical. Thus, for Ricoeur, structuralism cannot reach the real meaning of the sentence without metaphor, poem, and narrative.

Ricoeur applies discourses to much of his thought in order to understand and discover human possibilities. Because of Ricoeur's emphasis on improving human life, we can say that Ricoeur is a practical philosopher. In addition, his embrace of Gadamer's fusion of horizons and concept of being-in-the-world suggests a need for

improving society (Ricoeur, 1981, p.177). Texts for Ricoeur can be understood as a discourse. To the reader it is this discourse that provides the key to understanding.

2.2.1.2 Hermeneutical arch

In Ricoeur's book *Time and Narrative Volume I* (1984), his well known theory of threefold mimesis was introduced. Threefold of mimesis is a process of hermeneutics. Mimesis₁ is a pre-understanding or figuration, mimesis₂ is an explanation or configuration, and mimesis₃ is an appropriation or re-figuration (1984, p.53). We learn that, for Ricoeur, hermeneutical arch is a crucially important function in his hermeneutics. This process can reveal the manner in which people think, how to understand these thoughts and then apply it to our lives. These three steps: understanding, explanation, and appropriation are important for Ricoeur's hermeneutical arch in order to explain how people understand a text and apply to real life (Stiver, 2001, p.57).

a. The first understanding:

When we read a text, we produce in ourselves an initial understanding of the text. Ricoeur considers this as a first guess (Ricoeur, 1991, p.158). Ricoeur calls it "first naiveté". This stage is important in that it provides an image of understanding and also encourages us to continue. Ricoeur (1991) said:

The relation between whole and parts—as in a work of art or in an animal—requires a specific kind of "judgment" for which Kant

gave the theory in the third Critique. Correctly, the whole appears as a hierarchy of topics, or primary and subordinate topics. The reconstruction of the text as a whole necessarily has a circular character, in the sense that presupposition of a certain kind of whole implies in the recognition of the parts. And reciprocally, it is in construing the details that we construe the whole. There is no necessity and no evidence concerning what is important and what is unimportant, what is essential and what is unessential. The judgment of importance is a guess (1991, p.158).

b. Explanation

The second stage is explanation. Ricoeur said in the preface of *Time and Narrative vol.1* that “to explain more is to understand better” (Ricoeur, 1984, p.x). According to Ricoeur, the explanation may arrive ahead of understanding and conversely, in order to explain more, we need to learn more. Ricoeur employs a variety of different disciplines in his pursuit of understanding. For Ricoeur, analytical structuralism is not a proper hermeneutic method for examining the structure, as the true meaning may remain hidden. Therefore, a critical mind that explores beyond the structure is necessary in order to adequately explain. In short, we need a hermeneutic arch that relates the whole to the parts and the parts to the whole. A text is complicated and should allow for different readings from different perspectives (1991, p.161). According to Ricoeur (1991),

The same actions that may be put into “records” and henceforth “recorded” may also be explained in different ways according to the plurivocity of the arguments applied to their motivational background (1991, p.161).

c. Appropriation:

Appropriation simply means that a reader truly understands the text and is able to relate it to real life. Appropriation can also be considered as a post-critical understanding. For Ricoeur, the imagination opens up a new world in which we might live in front of it. That is, the meaning is not hidden behind the text but disclosed in front of the text (Ricoeur, 1986, p.165). Although Ricoeur is a liberal philosopher but here he rejects the method which eclipses the text, for example, historical criticism of biblical interpretation. Therefore, Ricoeur employs the idea of appropriation which is not ancillary but integral to interpretation. Through the critical explanation, we arrive at appropriation, which leads to true understanding of the text. Ricoeur calls this second naïveté. In the conclusion of Ricoeur's book, *The Symbol of Evil* (1967), Ricoeur said "beyond the desert of criticism, we wish to be called again." (Ricoeur, 1967, p.349) Ricoeur criticized the mistakes of modernity which forgot the importance of symbols. The question is how do we to forge beyond the rational desert? The answer is found in the second naïveté which accepts symbolic objective interpretation, in concert with a mature and critical mind.

We modern men, aim at a second naïveté in and through criticism. In short, it is by interpreting that we can hear again. Thus it is in hermeneutics that the symbol's gift of meaning and the endeavor to understand by deciphering are knotted together (Ricoeur, 1967, p.351).

Appropriation is the stage of re-figuration. After pre-understanding and explanation, the reader is better equipped to understand the narrative and the applicability in leading an ethical life. A Narrative enters human life to be fulfilled.

According to Ricoeur, appropriation is the concept which is suitable for the actualization of meaning as addressed to someone (1981, p.185). Understanding means the reader can grasp the meaning through the appropriation of hermeneutics.

2.2.1.3 Imagination

Imagination is an important method in Ricoeur's hermeneutical theory. Ricoeur's hermeneutical theory aims at explaining and understanding the meanings from both texts and action. For Ricoeur, actions can produce something meaningful for human life. Therefore, hermeneutics should not only concern the textual elements but also actions. The key method in connecting hermeneutics to action is imagination. Through imagination, the reader can project and apply the ideas of a text to human life. Even Ricoeur (1986) said that "without imagination, there is no action." (Ricoeur, 1986, p.177)

According to Vanhoozer (1991), Ricoeur's idea, basically, originated from Kant, that is, Ricoeur's theory of imagination stemmed from Kant's concept of schema - - a product of imagination. Hence, Ricoeur gives the term "productive imagination" instead (Vanhoozer, 1991, p.36). Moreover, Ricoeur rejects structuralism and science as they tend to ignore the meaning behind the text, in favor of the organic structure. Thus a way to discover the true meaning of text is the task of hermeneutics. Therefore, Ricoeur turns to metaphor and narrative which are ignored by science and structuralism, and affirms imagination as the way to seek meaning. Schwartz (1983) said in his essay:

Through the power of a narrative to project a world at once different from and similar to our own, or the capacity of lyric to embody a new mode of feeling, we explore previously unimagined possibilities that many eventually influence our habitual patterns of thought, action, and feeling.” (Schwaratz, 1983, p.295)

This is the imagination displayed in front of the text. Ricoeur emphasizes this imaginative world as important for temporary hermeneutics. Through imagination, we can see the world of the text and allow the text to speak.

2.2.2 Biblical Hermeneutics

Biblical hermeneutics is an integral part of Ricoeur’s work, however Ricoeur never considered himself a theologian. He is first and foremost, a philosopher concerned with theological research and biblical hermeneutics. To reinforce this position, he emphasized that his biblical hermeneutics were based not on theology but upon philosophical reflections. In so doing, Ricoeur claims his biblical hermeneutics is rooted by philosophy. According to Ricoeur (1986),

Biblical hermeneutics is a regional hermeneutics in relation to philosophical hermeneutics, considered a general hermeneutics. It may then appear that we are acknowledging the subordination of biblical hermeneutics to philosophical hermeneutics by treating it as an applied hermeneutics.” (1986, p.89)

Therefore, Ricoeur utilizes biblical hermeneutics through philosophical perspectives which differs from those of traditional biblical hermeneutics. Even though his biblical hermeneutics may be different from traditional methods, Ricoeur offers valuable reflections in the study of theological hermeneutics.

2.2.2.1 The forms of biblical interpretation

Here again, Ricoeur (1986) employs his method of discourse to be applied to biblical hermeneutics. Ricoeur attempts to divide biblical texts into different forms of discourse and tends to seek the world of texts through the structure. The purpose here is to pursue the “confession of faith” (Ricoeur, 1986, p.90). Ricoeur is also a dialectical philosopher who is concerned with dialogue. Ricoeur is also concerned with the forms of texts or discourses that play and interact with one another in order to achieve significance. He applies these notions to biblical hermeneutics, as the Bible, for Ricoeur, is a form of discourses. Ricoeur sees the Bible as a world of the text not only in structure. Below is an example of this view of biblical discourse

The completed work we call the Bible is a limited space for interpretation, in which the theological meanings are correlative to forms of discourse. Granting this, it is not possible to interpret meanings without taking the long detour by way of a structural explanation of forms (Ricoeur, 1991, p.93).

A critical problem related to this is how to correctly demonstrate the relationship between local biblical hermeneutics and the global configuration? In other words, how the Bible is related and understood by everyone? Ricoeur considers the form of a text as an answer. That is, through the form, Ricoeur indicates significance. For example, through the form of a narrative of Israel, we are able to understand fairly well the history of Israel. It also communicates clearly Yahweh is the Great Lord who intervened on their behalf. It is important to note that one not necessarily to be from Israel to understand this narrative, therefore, the narrative

structure and theological significances of a text correspond to Ricoeur's idea. Ricoeur (1986) stated:

The theology of traditions knows nothing of the concepts of cause, of ground, of essence; in stead it speaks of God in agreement with the historical drama instituted by the acts of deliverance reported by the narrative. The way of speaking about God is no less meaningful than that of the Greeks; it is a theology that is homogeneous with narrative structure itself, a theology in the form of a history of salvation (1986, p.92).

Ricoeur indicates that different forms of discourse can reveal rich meanings of a text, more effectively than a singular form. God appears differently in each discourse. Additionally, forms of discourse constitute a circular system and a theological content that receives its meaning from the total constellation of the forms of discourse (Ricoeur, 1986, p.92). Thus, for Ricoeur, if we want to interpret the Bible, we should understand the forms of biblical discourse.

2.2.2.2 The World of Text

For Ricoeur, a text can say something to us, Ricoeur calls this "the world of text" (Ricoeur, 1991, pp.84-86). Ricoeur employs general hermeneutics to biblical hermeneutics and explores the human existence, namely, the application of text to human life. Ricoeur analyzes four applications to biblical hermeneutics through the dimension of the world of text. First, the primary task of hermeneutics does not fully inform an opinion in a reader but instead, allows the world of being that is the "thing" of the biblical text to unfold. Secondly, revelation expresses a meaning that is a feature of the biblical world. Third, the biblical world has aspects that are cosmic,

communal, historio-cultural, as well as personal. Fourth, the world of literary text is a projected world which is poetically distanced from everyday reality (Ricoeur, 1991, pp.95-97).

These four applications are general hermeneutical approaches to biblical hermeneutics. For Ricoeur, biblical hermeneutics can be considered as a regional hermeneutics which is particular and unique (Ricoeur, 1991, pp.97-98). The Bible is a unique discourse which speaks to us and shows us the world of the text. Ricoeur holds this to be central and important to his hermeneutics. By implementing Ricoeur's ideas, some communicative thinkers have created some interesting analogies regarding works of art. Below is an example:

You may not know exactly what mood and feeling Mozart had in composing and conducting the Jupiter Symphony. If you are an experienced musician, you might be able to produce a number of believable interpretations of your own, but those interpretations are not unlimited; they are constrained by the musical notation. A conductor carefully studies the elements of the text to determine what meanings are embedded in it and then proceeds to produce a musical interpretation. Orchestral versions will differ substantially in the interpretation performed, but you will always recognize the piece as the Jupiter Symphony. Similarly with a piece of art: you know the author had one set of meanings for the piece, you as a viewer have another, and the art world may offer or impose yet other meanings (Littlejohn & Foss, 2008, p.133)

2.2.2.3 Hermeneutics and Biblical Faith

Ricoeur (1991) believes that hermeneutics can constitute faith (1991, p.98). He uses three consequences of the relation between the world of text and understanding. First, theological language is called "faith", and this faith is constituted

in the strongest sense, by the new being that is the “thing” of the text (Ricoeur, 1991, p. 99). For Ricoeur, faith cannot be separated from the movement of interpretation. Secondly, from the sort of distanciation, hermeneutical reflection has brought to light the heart of self-understanding. This understanding is an “understanding oneself before the text.” (Ricoeur, 1991, p.100) Ricoeur also embraces a critical theory and develops his theory of “hermeneutics of suspicion” into self-distanciation and destruction of prejudice (Ricoeur, 1991, p.100). Third, self-understanding is implied in all self-understanding in the light of the text (Ricoeur, 1991, p.100). He avoids the negative aspect of illusion and employs the positive way of imagination. He treats the Bible as the work of poetry. In doing so, the reader should have the capacity of imagination in order to see the deeper meaning of the text. Through imagination, meaning can be liberated to the reader. Ricoeur considers this crucial for existential hermeneutics (Ricoeur, 1991, p.101).

Therefore, through the concepts of Ricoeur’s biblical hermeneutics, we may see clearly that Ricoeur believes that faith can be built and reinforced through hermeneutics. Hermeneutics helps us to reveal the deeper meaning because only with a true understanding of the Bible can our faith become wondrously resilient.

2.3 Narrative Theology

Narrative theory is also crucially important in Ricoeur’s study. Three volumes of *Narrative and Time* can be considered as the most complete presentation of Ricoeur’s philosophy. Ricoeur tends to use narrative as an answer to *aporia* of time

and shows the meaningfulness of human life in a temporal world (Ricoeur, 1991, p.2).

As Vanhoozer (1990) said in reference to Ricoeur's thesis of narrative:

According to Ricoeur, narrative is an appropriate strategy for responding to the apparent meaninglessness of cosmic time. The world in which we are to dwell must be a meaningful temporal world; otherwise, we are not better than beast who have no consciousness of past, present or future and therefore have neither personal identity nor passion for the possible (1990, p.190).

Ricoeur uses narrative as a bridge to connect human lives and experiences. These two elements represent a sizable pillar in Ricoeur's philosophy. Moreover his narrative theory can be considered an excellent platform for philosophy and religious studies and of course Christian theology. Here, we will review his narrative theory, particularly his ideas concerning theology within narrative theory.

2.3.1 The notion of time

Ricoeur has discussed St Augustine's concept of time. St. Augustine's concept of time is creative, and it is vitally created in that it encompasses the state of existence and time. It is time through distention *animi*, backward in memory and forward in expectation (Pranger, 2001, p.381). Augustine's concept differs from Aristotle's. According to Aristotle, time is linear (Gilson, 1967, p.194). Here, Ricoeur supports Augustine in such a way that time as a distention *animi*, is the spreading out of the dissimilitude of souls in the present expectation of the future, the present memory of things past, and the present institutes of things present (Ricoeur, 1984, pp.7-10). Time in this definition can be reviewed and previewed.

Moreover, Ricoeur combines the ideas of Augustine and Aristotle and attempts to go beyond them in order to present his own concepts of time. He takes the idea of time from St. Augustine and the notions of plot from Aristotle in order to create the theory of narrative. Ricoeur's narrative time became meaningful in contemporary times as it arouses a sense of purpose. Through narrative, people may refigure the meaning of their lives and contribute to the restoration of humanity. Ricoeur (1992) said:

Literary narratives and life histories, far from being mutually exclusive are complementary, despite, or even because of, their contrast. This dialectic reminds us that the narrative is part of life before being exiled from life in writing; it returns to life along the multiple paths of appropriation and at the price of the unavoidable tensions just mentioned (1992, p.163).

2.3.1.1 Narrative time

Ricoeur's idea of time by virtue of faith is also related to Christian theology. In Ricoeur's inquiry, the discussions concerning biblical time and eternity are mentioned.

The nature of time has long been an intriguing topic among philosophers, particularly, for Ricoeur's notions of narrative as being-in-time in the sense of an ontological perspective. Nevertheless, Ricoeur adheres to the concept of narrative time rather than historical cosmic time. The historical approach is one consisting of information that is related more toward chronology than perhaps essence. Narratives are therefore more than a simple reference. They are presented temporally through re-

figuration with meanings waiting to be discovered. Ricoeur studies narrative similar to how one might study a poem. Like a poem, the use of imagination is necessary in order to have understanding. In this way, Narrative conveys the richer meanings of humanity. As Vanhoozer concludes that Ricoeur moves from reference to re-figuration is concerning possibility more than actuality (Vanhoozer, 1990, p.192).

Ricoeur says time is “in” the soul and found “in” the soul. The principle of measurement of time, is sufficient in itself inasmuch as it replies to the aporias or doubts found within the various notions of time (1984, p.22). To further illustrate his philosophy, Ricoeur quotes St. Augustine’s view of time as a measurement of movement. Alternatively, it can be viewed in a metaphysical manner. Ricoeur said that

If Augustine appears to grant that time is the measurement of movement rather than movement itself, this is not because, as was the case with Aristotle, he is thinking of the regular motion of celestial bodies but rather of measuring the movement of the human soul (1984, p.15)

Augustine viewed time as distention animi (Chadwick, 1998, p.194) Therefore, time can go backward to memory and forward to expectation. Ricoeur is a dialectical philosopher for he bridges these two concepts (physical and metaphysical time) and coins an idea of time in his own way (narrative time) and offers a manner of conceptualizing time which encompasses eternity and death (Ricoeur, 1984, p.87).

Although Ricoeur adopts a concept of time from Augustine, he later reconsiders Augustine’s concept of time as inadequate for his narrative theory.

Augustine's concepts did have some meanings from the standpoint of past and present considerations, but according to Ricoeur, lacked a pure phenomenology. Ricoeur offers a thesis to narrative time "the genuine discoveries of the phenomenology of time cannot be definitively removed from the aporetic realm that so strongly characterizes the Augustinian theory of time." (1984, p.83) Ricoeur then turns to Heidegger and employs his concept of time-within-ness in narrative theory (Ricoeur, 1984, pp.86-87). We are concerned about time from birth during our growth and expected death. Heidegger tried to discover the meaning and continuity from "within time" experiences which are feelings of anxiety, care, concern and mortality (Dornisch, 1990, p.329). Ricoeur discovered the relationship between temporality and narrativity, the key to which is the combination of plot. Therefore, Ricoeur's narrative theory creates a plot that functions temporally in group or an event. Ricoeur stated

My first working hypothesis is that narrativity and temporality are closely related-as closely as, in Wittgenstein's terms, a language game and a form of life. Indeed, I take temporality to be that structure of existence that reaches language in narrativity and narrativity to be the language structure that has temporality as its ultimate referent. Their relationship is therefore reciprocal (1980, p. 169).

In Ricoeur's article *Narrative Time* (1980), there are three hypotheses: First, narrative and temporality are closely related. Secondly, there are various degrees of temporal organization, and third are the relevant plots necessary for an investigation of the temporal implications of narrativity (pp.169-171). Through his hypotheses, we can see Ricoeur tends to solve issues or problems of time through narrative theory.

In order to reinforce and strengthen his theory, Ricoeur employed elements of Heidegger's "within-time-ness" which is a genuine of phenomenon of time and primordial temporality and is well suited to his philosophy. For example, when a story is told, the elements of the story are already spread out in time. It is a narrative public time, not in the sense of ordinary time, but in the sense of within-time-ness (Ricoeur, 1990, p.175). Thus, we can understand Ricoeur's idea that time cannot be viewed by our individual perspectives alone, but more effectively through the perspectives of others.

Regarding the within-time-ness of Heidegger, Ricoeur defines his narrative theory in the context of time to express the meanings of life. Time in this way is not merely a matter of physics - - that goes away and never comes back, but is also human reckoning. That is, a narrative can go beyond the natural measure of time. Most importantly, narrative can be conveyed as meaningful through plots. Ricoeur (1990) once said:

The time of narrative is public time, but not in the sense of ordinary time, indifferent to human beings, to their acting and their suffering. Narrative time is public time in the same sense that within-time-ness is, before it is leveled off by ordinary time." (Ricoeur, 1990, p.175)

Furthermore, narrative time cannot be measured by scientific instruments and viewed as an ordinary stream of events. In other words, narrative time does not appear as a physical part of the order of time but by through plot, narration, and imagination. Thus narrative is an interaction with the public. In terms of the public or society, how can narratives be helpful to human beings? Narratives can interact with readers or

hearers, as time is woven in common with their interactions. Narrative is not only about us as individuals, but also includes the others. Therefore, being-with-one-another is also important in narrative. We can see that narrative time is a different concept from ordinary or physical time. Narrative time has at least two dimensions: Internal to the interaction, and external public time (Ricoeur, 1990, p.176). Narrative time is not easily distinguished from chronological time because narrative time is more concerned with the deeper meanings. In doing so, narratives can show how these concerns “interprets itself” in saying “now” (Ricoeur, 1990, p.176). Therefore, narrative is meaningful for Ricoeur, because narrative plays an important role which can transmit thoughts and wisdom to prove human life. The plot is like a thought. Through plots, thoughts can be actualized in life. Plots are not only within time, but can also produce memories as well (Ricoeur, 1990, p.180).

2.3.1.2 Biblical time

We can see the congruence of human existence and being-in-time which Ricoeur has presented. Ricoeur is a Christian who is concerned with the Bible which he approaches as a philosopher, not as a theologian. Despite this, Ricoeur believes that the Bible can reveal and transform humanity. Ricoeur’s article *Biblical time* appears in *Figuring the Sacred* (1995) which discusses the ideas of Biblical time. In the beginning, Ricoeur discusses biblical times with a comparison of biblical times to Hellenic times (Ricoeur, 1995, p.167). The resulting research divided time into the pole of creation and the pole of the apocalypse (Ricoeur, 1995, p.167).

According to Ricoeur, biblical time is not the same as cosmic time. Biblical time dialogues with texts of the Bible and seeks the meanings from texts for ordinary life. For Ricoeur, this is the correct method in which to interpret Bible. For example, the Old Testament which is certainly from a different time, can dialogue with the New Testament. For example, we need the books of Torah in order to understand the books of gospel. This method is what Ricoeur refers to as “intertextuality” (Ricoeur, 1995, p.149) Like Vanhoozer (1990) who said “Intertextuality is for Ricoeur the form of creative imagination at work in the Bible” (Vanhoozer, 1990, p.200). Biblical time is the same as narrative time for they can travel backward and forward and interweave together. Thus, Ricoeur employs intertextuality to discover the meaning of a temporal life (Ricoeur, 1995, p.151). In other words, through the texts, we can find the meaning of the present time as well as hold expectations concerning the future. By means of interpretation, biblical time can reveal a new temporality and a new way of living in the world. This is full of hermeneutic color. Therefore, intertextuality is important for biblical time. Ricoeur (1995) said:

These are the most important methodological decisions that preside over my investigation of the interweaving of temporalities of different qualities, underlying the interweaving of the literary genres, or better the acts of discourse in the Bible—an interweaving constitutive of the biblical intertext. In other words, I propose to show a time of narratives, a time of laws, a time of prophecies, a time of wisdom sayings, and a time of hymns mutually affect one another in such a way as to compose the intertextual “model” designated as “biblical time.” (1995, p.171)

Besides this, Vanhoozer (1990) agreed that this is the entire notion of biblical theology (p. 199). For example, “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he

has and buys that field” (Matt. 13:44). This parable is a fundamental way of being-in-time - - the man who found the treasure has a future, a new possibility in the world. The wonderful event (finding) provokes a reversal of the former situation (selling) and prompts a decision (buying) (Vanhoozer 1990, p.197). Ricoeur’s narrative hermeneutics seeks a new possibility for human existence, According to Ricoeur’s narrative theory, this is crucially important for human beings. When we interpret Bible, the purpose is to discover the meaning behind through dialogues and to seek new possibilities for improving our lives.

Time does not just pass away. Through reflection and motivation of seeking, human beings may expect new possibilities. We can say that this is a contribution to human life, and through the concept of time, which is not empty and colorless, but meaningful and colorful. Thus, biblical time according to Ricoeur, is apart from the cyclical time of the Greek and linear time of the Bible. Biblical time has a dialectical relation which reveals the temporal dimension through different a genre of biblical Scripture. In other words, when we interpret the Bible, it is not necessary to consider the time period it was written. All the books in Bible can dialogue with us. This is because biblical time is beyond the constraints and limitations of cosmic time.

2.3.1.3 Eternity

The Heideggerian theory of temporality is being-toward-death (Heidegger, 1962, p.277). In contrast, Vanhoozer (1990) considers the notion of eternity that plays a vital and constitutive role in Ricoeur’s attempts to correlate narrative and human

time (Vanhoozer, 1990, p.190). According to Vanhoozer, Ricoeur considers Heidegger's being-towards-death is inauthentic mode of human temporality put forth by Augustine's orientation towards eternity (Vanhoozer, 1990, p.191). This hope of eternity corresponds with Ricoeur's study of narrative. Narrative brings the meaning and shapes human identity. Narrative gives time meaning as well. If time is meaningless for humans, then as Heidegger says, time must go toward death. According to Ricoeur, time is not meaningless for humans. Therefore he proposes the concept of eternity in stead. Ricoeur (1984) said "peregrination and narration are grounded in time's approximation of eternity (1984, p.29).

For example, Christians believe that the Bible is the Words of God. Thus, through the Bible, Christians find meaning. Furthermore, the biblical meanings offer the hope of eternity. This is the power of the Scripture and Ricoeur seeks to introduce to public.

2.3.2 Emplotment

Augustine's concept of time cannot assist narrative theory, because Augustine's idea is mythical and ontological, so therefore is a kind of idealistic explanation. According to Ricoeur, Augustine's paradoxes of the experience of time owe nothing to the activity of narrating a story (1984, p.52). Ricoeur then later turns to Aristotle's idea of a plot. Ricoeur (1984) said "the highlighting of the dynamic of emplotment is to me the key to the problem of the relation between time and narrative." (1984, p.53) For Ricoeur, it is emplotment as the re-organization of time

that is supposed to complement the elusiveness of the distention animi. Emplotment, in turn, is realized through a threefold mimesis: prefiguration, configuration, and refiguration (Pranger, 2001, p.382). Ricoeur (1984) stated,

The moment has come to join together the two preceding independent studies and test my basic hypothesis that between the activity of narrating a story and the temporal character of human experience there exist a correlation that is not merely accidental but that presents a transcultural form of necessity. To put it another way, time becomes human to the extent that it is articulated through a narrative mode, and attains its full meaning when it becomes a condition of temporal existence (1984, p.52)

A major concern of Ricoeur is that of temporality. Both of Aristotle and Augustine had difficulties with the notion of succession and were unable generate a dialectic of the threefold presences of past, present and future (Ricoeur, 2001, p.21). Therefore, Ricoeur tends to combine the notion of succession with the concept of emplotment as solution to solve the problem. In his estimation, plot can be arranged into succession without the process of time.

2.3.3 Narrative and human life

As mentioned, because his concern for the individual and the betterment of society lie at the core of his thought, Ricoeur can be considered a practical philosopher. We can see the sentiment of this thought in the following passage:

This task is all the more compelling now that the post enlightenment age has displayed ominous symptoms that point toward a collapse is the very capacity to tell stories and to listen to stories. The destruction of any genuine sense of tradition and authority in conjunction with the abusive prevalence of the will to dominate,

exploit, and manipulate the natural environment of humankind—and consequently human beings themselves—amounts to an increase of forgetfulness, especially that of the past sufferings of humankind, which is the ultimate cause of the impinging death of the capacity for storytelling (1995, p.238).

For Ricoeur, texts can open up a world of possibilities for a reader. This is the crux of Ricoeur's philosophy. It possesses a value no less than science and technology. Ricoeur implements the hermeneutic arch to explain how a reader imitates a narrative through prefiguration, configuration and refiguration. According to Ricoeur (1984) "the act of reading is thus the operator that joins mimesis³ to mimesis². It is the final indicator of the refiguring of the world of action under the sign of the plot." (1984, p.77)

The essence of Ricoeur's discussions concern life experiences. Therefore, we also can refer to his philosophy as a practical philosophy. Ricoeur's points of view about life are not biological approaches but narrative understandings. He claims that life is constituted with the mixture of action and suffrage (Ricoeur, 1991, p.28). According to Ricoeur, stories are recounted but they are also lived in the mode of the imaginary (Ricoeur, 1991, pp.27-28). Narrative and life do possess same opponents, and Ricoeur refers to as discordant concordance (Ricoeur, 1991, p.31). Tragedy, for example, must be bound by sadness, terrifying events, and stroke of fate. These are natural events in a human life, but concurrently allow for meaning. We can say that in this manner, life is vivid from the perspective of narrative (Ricoeur, 1991, p.32). Like narrative, symbolic resources such as poems and narratives can also function as a

guide for living. Therefore, for Ricoeur, narrative can have profound influences on how we live out our lives (Ricoeur, 1991, p.32).

Ricoeur, in his article *Life In Quest of Narrative* (1991), said that a narrative can be analyzed into three features: the meditation performed by the plot between the multiple incidents and the unified story, the primacy of concordance over discordance, and the competition between succession and configuration (1991, p.22). What Ricoeur wished to convey is that a narrative can actively influence our life decisions, beyond our dependence upon our self created plot. In this light a narrative is most concerned with illuminating the mind for the sake of creating wisdom. For Ricoeur, narrative understanding is more closely congruent to practical wisdom and moral judgment than other theoretical systems (Ricoeur, 1991, p.23). Ricoeur uses Aristotle's term: phronetic understanding or prudential in Latin. As his concern is narrative and life, Ricoeur considers it not simply as something told but something lived. A narrative is correlated to life not "stories are recounted, life is lived" (Ricoeur, 1991, p.25). For Ricoeur, narrative is not completed in written form but in readers and in life which is influenced by narrative. Ricoeur said "we can become our own narrator, in imitation of these narrative voices, without being able to become the author." (1991, p.32)

2.3.4 Three versions of Mimesis

Mimesis is a Greek term meaning to imitate. It is necessary to interweave this meaning into biblical narratives. Gospel narratives and references are very important

to the world that they present to readers, and these world exist only by a way of mimetic configuration. Mimetic configurations contain three types: *mimesis*₁, *mimesis*₂, and *mimesis*₃. Their functions are outlined as below:

A reference back to the familiar pre-understanding we have of the order of action; an entry into the realm of composition; and finally a new configuration by means of this poetic refiguring of the pre-understood order of action (Ricoeur, 1984, p.31).

For Ricoeur, *mimesis* is like a creative idea that can aid in the understanding or interpreting texts and life. *Mimesis*₁ refers to pre-understanding that a person brings to his/her creativity especially when it comes to the symbolic, structural, and temporal pre-understanding. This is a prefiguring activity that leads to the configuring activity of *Mimesis*₂. *Mimesis*₂ functions and mediates between *mimesis*₁ and *mimesis*₃. It is the mimetic activity of configuration. The important point is that with the configuration stage, a plot is like a mediating character that mediates between individual events and a story as a whole. Moreover, configuration can also mediate between heterogeneous factors and between differing temporal characteristics. That is, the concordant-discordant emplotment “reflects the Augustinian paradox of time and it resolves it... in a poetic mode” (Ricoeur, 1984, p.66). With emplotment, the solutions that the imagination produces are

deployed between two poles of servile application and calculated deviation, passing through every degree of “rule-governed deformation”. The folktale, the myth, and in general the traditional narrative stand closest to the first pole. But to the extent we distance ourselves from traditional narratives, deviation becomes the rule (Ricoeur, 1984, p.69).

Mimesis₃ refers to a function of refiguration. This is the intersection between the world of a text and the world of a reader. The transition from Mimesis₁ to Mimesis₂ takes place during the act of reading. Moreover, the text can be seen as “a set of instructions that the individual reader or the reading public executes in a passive or a creative way” (Ricoeur, 1984, p.70). In other words, Mimesis₃ can open up a new world, where important issues of reference are raised. Ricoeur said

All reference is co-reference ... What a reader receives is not just the sense of the work, but, through its sense, its reference, that is, the experience it brings to language and, in the last analysis, the world and the temporality it unfolds in the face of this experience (Ricoeur, 1984, pp.78-79).

In summary, mimesis means that a biblical reader can read and internalize religious stories and when it comes to real-life situations, they can imagine and apply the necessary wisdom to overcome life's situations. Ricoeur's theory emphasizes the importance of appropriation, which further indicates Ricoeur's philosophy as practical. This third step of mimesis represents an application for living and subsequent transformation we should seek.

2.3.5 The hermeneutics of Testimony

Ricoeur considers that testimony is an important key for narrative theology; this is because testimony attests to something tangible and first hand, therefore realistic. Thus testimony is not only the perception for Ricoeur but a report, a story, and the narration of the event (1985, p.123). But testimony also has a need to be carefully evaluated, because it is also a subjective action. However testimony may

supply adequate evidence or proof. When we apply Ricoeur's theory to biblical narrative, we will see that narrative is a testimony attesting God's action in the world through the explanations and the transcendent experiences in the Bible.

Testimony is a philosophical problem and not limited to legal or historical contexts where it refers to the account of a witness who reports what he has seen. The term testimony should be applied to words, works, actions, and to lives which attest to an intention, an inspiration, an idea at the heart of experience and history which nonetheless transcend experience and history (1985, pp.119-120).

Narrative is an un-trusted fiction and religion is a superstition for modern science. Ricoeur employs the philosophy of testimony to ingeniously prove that narrative is a philosophical theme useful for human thought.

Living as responsible beings has significant relevancy to what Ricoeur suggests in his hermeneutics of testimony. Testimony is not only a perception for Ricoeur, but it is also a judgment for the hearer. When people listen to a testimony accordingly, they will judge the testimony. They are not blind followers. Therefore testimony is much more than eyewitnesses. Testimony is an attestation which claims to attain meaning (1985, p.124). In the Christian perspective, Christians are the ones who testify. Biblical narratives are first hand records to the readers of the Bible. But the readers, in order to be successful in terms of gleaned the proper meaning, must also possess the crucial element of faith. This is the arch of hermeneutics. Through the reading we gain understanding, and through understanding we gain proper actions. In this way, a Christian's life transforms from sin to sanctification and becomes the

testimony for others that follow. When the Christian life can offer a testimony to others, it constitutes a moral action and brings forth spiritual renewal.

2.4 Narrative Identity

Narrative identity is the core of Ricoeur's narrative theory and appears in his two books, *Time and Narrative* Vol.3 (1988) and *Oneself as Another* (2002). Narrative identity is the concept which combines all his researches. As Vessey said in his internet article titled, *The polysemy of otherness: On Ricoeur's Oneself as Another*(n.d.), "it (Oneself as Another) brings together all the great themes of Ricoeur's past works—narrative, action, metaphor, time, even evil—united them with new and important ethical and political theorizing." (Vessey, n.d.)

2.4.1 Identity as revealed by narrative

For Ricoeur, the best answer to the question of "who", is found in the story of life. Ricoeur said that the story tells us about the actions of "who". The identity of this "who" therefore itself must be a narrative identity (Ricoeur, 1988, p.246). Ricoeur believes that personal identity is shaped by narrative. Ricoeur is also concerned with not only the identity of an individual, but the identity of a community as well. Regarding narrative, our stories include elements of the stories of others, just as others have elements of our stories in them. Narrative has the capacity to interweave our lives. This is why Ricoeur often expresses the importance of community life. Ricoeur (1988) said that "the notion of narrative identity also indicate its fruitfulness in that it

can be applied to a community as well as to an individual” (Ricoeur, 1988, p.247). Biblical Israel is a good example. Israel finds her identity from the text of narrative. Through the narrative, the identity of individual Israel and the community of Israel were shaped.

2.4.2 Sameness and Selfhood

Ricoeur discusses the relationship between sameness and selfhood (*idem* and *ipse*) in the concept of narrative identity who seeks to answer the question “who am I?”, but Ricoeur (1978) does not agree with Descartes and Kant. For Ricoeur, both Descartes and Kant failed to adequately answer this question. This is because they approached the question with an abstract theory (Ricoeur, 1978, p.102). Thus, Ricoeur’s philosophy is practical, as he considers the quality of the human community. This is the ethical perspective of narrative. In this context, it is a person who is in touch with their identity as connected to the welfare of others. Ricoeur stated the ethical perspective “aims at the good life with and for others in just institutions.” (1992, p180)

The study of identity is not a simple task. Identity is complex. In the study of identity, Ricoeur divides it into two: *idem*-identity (sameness) and *ipse*-identity (selfhood). *Idem* identity includes genetic identity. It is the passing of time and the resulting concurrent growth or development. For example, we can identify an acorn and the various stages of time and development; from a seed to a sprout and from a sprout to a towering oak. This sense of physics is a useful tool, but this cannot really

solve the question of “who am I?” This is because identity is not only a form shape it also contains an essence of being. Therefore, for Ricoeur, the answer is *ipse* identity. *Iipse* in this sense is beyond issues of existence. In fact, identity is also metaphysical without physical properties. For example, in keeping a promise, no matter how much things may change, if a person keeps the promise, then nothing has changed. As Ricoeur stated:

The new manner of opposing the sameness of character to the constancy of the self in promising opens an interval of sense which remains to be filled in. this interval is opened by the polarity, in temporal terms, between two models of permanence in time—the perseverance of character and the constancy of the self in promising (1992, p.124).

Ricoeur also employs characters of the narrative theory in order to develop his narrative ideas. That is, when we watch the character of the story or drama, we sometimes project the character onto ourselves such as by imitation. When this takes place, the relation between those characters and our lives is like *idem* and *ipse*. In other words, there is a dialogue between *idem* and *ipse*. Ricoeur developed the study of identity from narrative theory and the way in which a narrative can shape our identity. This indicates the powerful influence that narrative can have on our lives. The stories or lessons become each others as well as our own. As Vessey (n.d.) said:

Character belongs to *idem* identity. the awareness that we can take up a stand towards our character, preserving it, strengthening it, and revising it reveals the connection to *ipse* identity. But these attitudes towards our character are themselves implicated in our character, so the dialectical relation between *idem* identity and *ipse* identity is particularly apparent here. Character is becoming *idem*, but *idem* identity is only recognized as possessing certain traits appearing in certain ways, reflecting certain values, that is , as a product of our character. (Vessey, n.d.)

The proper example is the story of Israel in the Bible. This story shapes the identity of Israel and establishes a long lasting relationship with God. In this way we can see clearly that identity is not only physical but also metaphysical. It is, in short, a plural selfhood. Thus, Ricoeur's study of narrative and an ethical identity implies that we automatically involve each other in the stories we live. Therefore, our identity cannot only be considered as being individual but more accurately as communal.

2.4.3 Narrative identity and ethics

Ethics is the core of the study of narrative identity. Although we may have many identities, the essence of narrative identity, can contribute to leading a righteous and ethical life. According to Ricoeur, there are three steps for religious people to ethically follow in line with narrative, they are: describe, prescribe and narrate. Describe in this context is the understanding of events for preventative reasons. In other words, religious people need to describe and understand events. By doing so, they reflectively imagine the proper ethical or moral response. They might consider for example, what the Buddha or Jesus would do in a similar circumstance (Browning, 1993, p.549). Therefore, ethics is important for Ricoeur in his narrative identity. As Farquhar (2006) said at the 35th annual conference of philosophy of education society of Australasia: "at the heart of Ricoeur's hermeneutics is a commitment to lead a moral life, to be true to one's life, to be fair to others, and to live well within just institution." (Farquhar, 2006).

2.4.3.1 Ricoeur's Moral Development

Let's begin moral development with the general theory proposed by Kohlberg. Kohlberg (1981) mentioned that the development of human's morality is employed in the realm of moral conflicts and deliberations. These utilize the same cognitive abilities as in science and mathematics. Kohlberg states that social scientists cannot empirically research moral development with any great effectiveness unless they arrive at some pre-scientific decisions about the nature of morality first. Kohlberg learns from Kant that morality is a moral thought, and this ability to think morally can guide a person's actions. That is, through will power, a person can live and behave with a sense of the universal. Additionally, for Kohlberg, moral-thinking and moral development is measurable. That is: moral thought develops and moves from a pre-conventional and ego-centric stages of a child. For example, when we learn, or first experience a reward or punishment. This then develops into the conventional thinking of later childhood, and then to the early teens, where broader considerations, such as actions that impact the family or community come into play. From this stage, we develop the post conventional thinking of an adult or a teenager where our sense of the world becomes greater still. At this stage, we consider how our actions might affect the greater good. This final stage is a truly universal moral thinking (Kohlberg, 1981, pp.17-18).

However, there are some critiques who argue against Kohlberg's theories as narrow in such a way that Kohlberg limits morality to only moral thinking. MacIntyre claimed that Kohlberg denied other aspects of morality such as virtue, narrative,

tradition and community. Or Flanagan argued for the importance of psychology and moral philosophy in the formation of morality and virtuous person.

With this, we have returned to the hermeneutic-moral development proposed by Ricoeur, which is in strong support of shaping the moral development of a person's behavior. For Ricoeur, the development of a man's morality reflects the full structure of self in interpretive and dialogical actions with the world. Ricoeur, then suggests that people read religious stories, while imagining and ethically creating our own. Ricoeur suggests three steps to achieve ethics: describe, prescribe, and narrate. To describe means to understand and to make senses of a problem. Then, through the guidance of religious narrative, an ethical remedy can be prescribed. In other words, people should read past narratives as an indication of an ethical future. In addition, readers should bear in mind that Ricoeur separates ethics and morality. Ethics comes from our desiring selves and from efforts to realize the goodness in life, while morality deals with duties and obligations to others. But then how can we respond to those who reduce human morality to simple genetics? The thinkers existed during the age of reason or enlightenment and their thoughts were by products of scientific methodologies. Ward (1992) makes a strong argument that humans have a dignity that is unique, valuable and an irreplaceable part of human life (Ward, 1992, p.7).

This research would like to generally support this theory of Ricoeur's. For one reason, a moral decision stems from interpretation. We read, imagine and apply stories in real-life situations. Imagine we are Buddha, Muhammad or Jesus, and that

because of them and the meanings we interpret, we behave according to their grace and virtue.

2.5 Related Theories in Reading Narratives

2.5.1 Biblical Stories and Narrative Criticism

This is one additional part of this chapter, which it is important to briefly mention. This is necessary in order better understand Ricoeur's hermeneutics and narrative. This is relevant for readers to adequately understand the background of narrative criticism and its related theories such as literary criticism and historical-critical method.

First, a major area of concern involves the Bible and literary criticism. Regarding literary criticism, the Bible for some readers is studied as literature. Scripture in this way are seen a piece of work. The discovery of literacy criticism proposed by some biblical scholars is innovative in that involves a self-consciousness. This is, a new and different way of approaching the text. We can say that these biblical and literary studies can be understood as a recent development.

Secondly, when reading the Bible, some biblical scholars propose the historical-critical methodology of interpretation. This method attempts to reconstruct the life and thoughts of biblical times through objective and scientific analysis. For example, source criticism attempts to delineate the sources evangelists utilized in their

gospels compositions. Additionally, the method of form criticism focuses on defining *Sitz im Leben* or setting in life that an individual of a tradition might have before he/she becomes incorporated into the Bible. Finally, redaction criticism focuses on discerning the theologies and intentions of the evangelists. This method attempts to observe the manner in which they edit their sources and arrange the individual units of tradition.

All the above approaches are considered as limited by some theologians such as Hans Frei. This point will be discussed in greater detail later in Chapter three, but roughly speaking, Frei considered that those approaches fail to take seriously narrative characters of the gospels (Powell, 1990, p.2). For Frei, the historical-critical method attempts to interpret the historical circumstances behind them, not the biblical stories. William A. Beardslee also claimed that in order to analyze biblical forms, readers should provide insights not only into the community characters of whom shape a text but also into the literary meanings and impact. As for form criticism, readers be aware of the textual intention of how particular literary forms function. That is, how they invite readers to join passages under consideration and how they aim at evoking a particular response from readers (Power, 1990, p.2).

2.5.2 Literary Criticism and Its Approach to the Bible

Generally speaking, literary criticism of a narrative consists of four approaches or types: expressive, pragmatic, objective and mimetic types. The expressive type reflects an author-centered approach. This type evaluates works in

terms of the sincerity and adequacy. It expresses the views and temperament of the writers. Pragmatic methods are conversely, a reader-centered approach constructed to achieve a particular effect or influence on the audiences. Books in this manner are evaluated in terms of their success in achieving an aim. The third method of an objective approach is a text-centered approach. This type attempts to view the literary product as a self-sufficient world in and of itself. Books under this objective light are analyzed in terms of intrinsic criteria such as the relationship of its component elements. The last approach employed by Ricoeur is mimetic. This approach views the literary work as a reflection of the outer world or of human life. It evaluates the text in terms of the truth or accuracy of its representation (Powell, 1990, p.11).

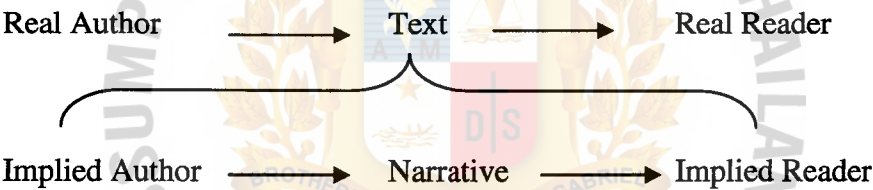
2.5.3 Four Methods in Reading the Gospels

Usually, people employ four methods when reading the gospels. There are structuralism, rhetorical criticism, reader-response criticism, and narrative criticism.

Structuralism is an objective type of criticism that aims at analyzing literature from the standpoint of modern linguistic theory. For example, Daniel Patt (1989) implements a structural approach in reading the Gospel of Matthew. Moreover, it can be said that structuralism is similar to the objective approach that it is also a text-centered approach. The method of rhetorical criticism is a pragmatic literary approach that focuses on the means through which a work achieves a particular effect on its readers. This is similar to Aristotle who proposed a theory of three species of rhetoric: judicial (which accuses or defends), deliberative (which gives advice), and epideictic

(which praises or blames). Reader-Response Criticism tends to focus on the activity of reading in the same way previous literary critics focused on the activity of writing. Since meanings are subjective, readers are not ultimately constrained by literary or author intentions in their interpretation. This movement is simply known as deconstruction. Narrative criticism generally speaks of a reader who is implied or who is pre-supposed by the narrative itself (Powell, 1990, p.19) as shown in the diagram below:

Figure 1 Narrative Criticism (Powell, 1990, p.19)



But for Ricoeur, the ways to approach Gospels are through hermeneutics and philosophy as previously discussed in the earlier part of this chapter.

2.6 Chapter Summary

Ricoeur’s theories are related to narrative, hermeneutics and interpretation. Regarding hermeneutics, Ricoeur places importance not only upon speech, but also upon the importance of text. This is because for Ricoeur, text always speaks to the reader. Thus, it is the readers’ job to interpret and discover what it says. Ricoeur

separates text from situation distancing and the author's intent is always present in it. Readers can read messages and understand them despite the fact that those readers are not part of that original speech event. Once a text is written, it can be read by anyone who is able. The text may provide multiple meanings as well. To achieve the correct interpretation of textual meaning, Ricoeur proposes three hermeneutical circles: explanation, understanding and appropriation.

Explanation is empirical and analytical. Events in terms of observed patterns among parts should be taken into account. As for the biblical hermeneutics, readers should carefully examine the individual words of each verse. Readers should also study those biblical etymological derivations, noticing how the meaning and patterns are formed. In order to analyze biblical texts, readers should interpret them, looking for recurring words, phrases, narrative keys, and themes. Ricoeur also interprets particular words that contain metaphor. For him, each word may contain meanings which are hidden below the surface of that writing task. Understanding a text is to synthesize events and elements in terms of overall interpretation. In order to interpret biblical texts, interpreters should synthesize these elements to discover holistic or general meanings. Readers can break down texts into parts and closely examine the patterns. Finally readers can take a step back in clear judgment of the meaning of the whole. In other words, readers move from an understanding step to an explanation step, and then may return to an understanding step. In this circular approach to understanding, explanation and understanding cannot be separated.

The last section of this circle is appropriation. That is, there should be an intimate interaction between the text and interpreters. To get to the point, this, according to Ricoeur, is the act of being open to the meaning of text. If we open ourselves up to a message, we will be able to appropriate it or make it our own. For Ricoeur, interpretation starts with distancing but ends up with appropriation. “To interpret the sections of the Bible, you would remove your own interests from your study of the intrinsic meanings in the text, but then you would apply those meanings to your own situation” (Littlejohn & Foss, 2008, p.134)”.

Another key element in Ricoeur’s hermeneutics is imagination. That is, through imagination, the reader can project ideas of text to human life. For example, through reading the stories of the Buddha, Jesus, and Mohammad, they may imagine situations in their lives and use these teachers as a guide on how to properly respond. They can learn from the morality represented to them and apply to their daily-life situations.

As for Ricoeur’s approaches concerning ethical behavior, religious people should employ three methods: describe, prescribe and narrate. That is, when problems arise, religious people should read narratives and prescribe solutions based on the moral lessons contained in the text.

Chapter III

Theological Perspectives on Ricoeur's Narrative Identity

This chapter aims to analyze and criticize Ricoeur's narrative identity through theological perspectives. From social science perspectives, Ricoeur's narrative identity is good in the shaping of ethical human behavior. However, when viewing Ricoeur's narrative theories from theological perspectives, some debates have occurred. For one camp, there are theologians who defend Ricoeur's position. For example, David Tracy defends Ricoeur by employing his ideas in theological research. In another camp, Hans Frei and George Lindbeck, consider Ricoeur's narrative thoughts as damaging to the value of Christian faith. Understanding both of these arguments is necessary. We shall review narrative theories and theology first.

3.1 Introduction

3.1.1 Introduction to Narrative Theology

Narrative theology focuses on narrative aspects. According to Stiver (1996), narrative theology is generally contributed by three theological schools, namely, Chicago, California, and Yale school. The Chicago School emphasizes on philosophical and cultural aspects. Scholars from this school are David Tracy, Paul Ricoeur, and Langdon Gilkey. The California School focuses on biography as

theology. Important thinkers here are James McClendon, Terrence Tilley, and Michael Goldberg. Lastly, The Yale School focuses on biblical stories. Their theologians are Hans Frei, Paul Holmer, Brevard Childs, David Kelsey, Ronald Thiemann and George Lindbeck (Stiver, 1996, pp. 134-162).

The problem, according to Vanhoozer, is that there are conflicts between the Yale and Chicago School. Chicago scholars such as David Tracy (1939-present) and Paul Ricoeur (1913-2005) emphasized the philosophical and cultural aspects. They viewed human identity through broader anthropological frameworks. Ricoeur calls these general approaches. They root their theories based on Gadamer's fusions of horizon theory. On the contrary, Yale thinkers focused on biblical stories and theology. They viewed human identity through biblical narrative understandings and traditions. Theories of Ludwig Wittgenstein and Karl Barth have an influence on Yale thinkers. In the next section, we are going to study and analyze theologians who argue for Ricoeur's position.*

Can Christians be ethical without stories? The answer is probably yes, but having narratives to shape and guide people's behavior is better than living without any stories. This idea is supported by many scholars. A theologian, Anne Foeret, cited the work of Green (2008) who states that humans are "*Homo Narrans Narrandus* – the storytelling person whose story has to be told" (Green, 2008, p.121). Furthermore, religious thinkers now turn to narratives because they are seen as powerful in terms of pragmatics. Some scholars even claim narratives are the methods and means to shape human behavior (Polkinghorne, 1988, p.25). That is, narrative is a method that can

help people understand each other and make sense of the world. Stories can be a way to assist us in dealing with the problems and challenges we all face. For Polkinghorne (1988), narrative benefits the social sciences, and narratives can be applied widely across various academic disciplines. Social scientists seek to understand human behavior; behaviors that are informed and determined by human perceptions on meanings. The narrative's function is "to give form to the understanding of a purpose to life and to join everyday actions and events into episodic units. It provides a framework for understanding the past events of one's life and for planning future actions (Polkinghorne, 1988, p.11).

Furthermore, in order to support the importance of narratives, White (1981) refers to the work of Roland Barthes which claims "narrative is simply there like life itself ... international, trans-historical, and trans-cultural" (White, 1981, p.1). For White (1981), people can make sense of their lives by organizing them around those stories. This can result in a clearer understanding of the world around them. The act of story telling can have a therapeutic affect as well. First, narrative therapy maintains that new stories must be embodied or performed in order to transform. Second, narrative therapists believe that this embodiment of an individual can also become a counter-practice to the narrative in which the reader finds himself/herself doing a kind of revolutionary activity. White (1981) says "People live through determine their interaction and organization, and the evolution of lives and relationships occurs through the performance of such stories or narratives" (White, 1981, p.12).

Thus, the problem is how to answer those philosophers who say meta-narrative can oppress people? The answer was seen by Elizabeth (2005) who pointed out that narratives actually can liberate people, not oppress them (Elizabeth, 2005, p.126). This is because narratives talk about the truth of life. Once a narrative reader can re-enact and make sense of those stories and apply them into their real world, the result will transform their life.

3.2 Arguments for Ricoeur's Narrative Identity

Ricoeur had a great influence on the twentieth century. His influence expands from philosophy to theology. Nowadays, there are many hermeneutic courses taught in seminary. This implies that many theologians support Ricoeur's theories. Therefore, in this chapter, we will discuss some typical theologians who defend Ricoeur's position.

3.2.1 David Tracy (1939-present)

Tracy was a colleague of Ricoeur in Chicago University which is referred to as "Chicago school" in theological circles. The Chicago School was in debate with those in the Yale school regarding narrative theology. In light of the debate, Tracy agreed with the hermeneutical approach of Ricoeur's, in favor of biblical interpretation and theology. Thus, in the work of Tracy and Ricoeur, it can be said that their theories concern anthropological theology and philosophy through

hermeneutics. If we want to understand their anthropological perspectives on human identity, we should investigate their hermeneutical perspectives.

3.2.1.1 Hermeneutical theology

Tracy employs Ricoeur's hermeneutical theory to theology and calls it hermeneutical theology which presents the influence of Ricoeur's thoughts as Tracy (1994) communicates below:

"The new hermeneutical and socio-critical analyses, however, have provided fresh resources for understanding the relationships between revelation and experience. This newer hermeneutics focused its major attention upon first order discourse, thereby allowing a theological retrieval of the originating religious discourse of the Scripture. As witnessed, for example, in the work of Paul Ricoeur, this analysis has allowed the reference of this first order discourse (that is, as referring to a possible-mode-of-being-in-the-world not "behind" but "in front of" the text) to emerge only after a careful hermeneutical analysis of the sense of different genres (Tracy, 1994, pp.110-111)".

Tracy accepted the ideas of Ricoeur's biblical hermeneutics. Tracy's approach is similar to that of Ricoeur who opens up the way to understand Scripture in a broader sense than those of the traditional approach such of Frei. Tracy finds that the traditional theological methods are too narrow, and cannot explore biblical truth properly. For Tracy, the scientific approach of liberal theology is unthematized. Thus, the hermeneutical approach helps biblical interpretation to show the world of the text to the reader. As a result, it is very meaningful for the readers who find new possibilities and hope through hermeneutical methods. Tracy employs Ricoeur's

hermeneutical methods into his theological works and emphasizes the importance of hermeneutics.

Hermeneutics is neutral for research works, particularly for theological works. Faith and reason are always problematic among religions. No matter where we stand, faith or reason, we will face many problems. However, Tracy and Ricoeur hold hermeneutics as the key to interpreting the deeper objective meanings. Thus, Tracy employs Ricoeur's hermeneutical theory to discuss theology. Tracy believes that this modern hermeneutical theology is suitable for modern people. In Tracy's article, *The Task of Fundamental Theology* (1974), Tracy mentions that

if the most recent formulations of phenomenology's task be sound, then it seems reasonable to suggest that theologians might employ such a method to analyze these symbols and gestures of our everyday life that can be legitimately described as religious (Tracy, 1974, p.21).

That is Tracy, suggests that hermeneutics is a suitable method for theologians. Hermeneutics is concerned with daily life, religion and it is suitable for theological research.

In addition to this, Tracy (1975) also divides the contemporary into five models: the orthodox, liberal, neo-orthodox, radical, and revisionist (Tracy, 1975, p.22). Tracy says,

The revisionist model holds that a contemporary fundamental Christian theology can be described as philosophical reflection upon the meanings present in common human experience and reflection upon the meanings present in the Christian fact (Tracy, 1975, p.943).

Tracy's concerns are similar to those of Ricoeur. For example, they both consider that contemporary theology should interpret two phenomena: the Christian tradition and contemporary understandings of human existence (Tracy, 1975, p.23). These two themes belong to hermeneutics. Moreover, Ricoeur tends to discover the answer concerning tradition and contemporary understandings of human beings. In other words, hermeneutics aims at interpreting traditional literature to contemporary people. Thus, theology depends on hermeneutics to express theological meanings to modern people. From this stand point, Tracy's position is the same to that of Ricoeur. Comstock (1987) also analyzes these methods and agrees that Ricoeur is correct to employ philosophical hermeneutics to understand the Bible.

This narrativist voice bears so little resemblance to that of Paul Ricoeur that we must remind ourselves of their commonality. Both think that theology should be understood as a way of construing the world, that Christianity needs to recover the centrality of the poetic imagination, and that religion is a form of life with its own particular purposes and procedures. But Ricoeur does not agree that the theologian's task is finished once the Bible's story has been retold, its contours displayed, and its functioning circumscribed. For Ricoeur, close reading of the Christian Gospel shows it has a distinctive "exigence" for metaphysical reflection, calling for transcendental investigation even as it refers to religious realities. Doctrines do more than regulate the use of first order religious language (Comstock, 1987, p. 700).

Regarding Tracy's revisionists (1975), a contemporary fundamental Christian theology is described as philosophical reflections on meanings present in common human experience as well as reflections on meanings present in Christian lives. This approach deems Tracy a modern theologian who employs philosophy and modern knowledge as a tool to explore the meaning of the Bible. Thus, Tracy is concerned with the Scripture, human experience and language. These concerns match with

Ricoeur's as well. The only difference between them is Ricoeur's position as a philosopher and Tracy's as a theologian.

3.2.1.2 New Hope

In Tracy's book, *On Naming the Present* (1994), Tracy proposes a new hope. Tracy employs the term "new" to represent hope and a new form of thought. This new thought is actually hermeneutics. According to Tracy:

Hermeneutics has been one major alternative to both foundationalism and relativism. Hermeneutics has managed to take "historical context" with full seriousness and has thereby abandoned foundationalism without yielding to relativism....especially when hermeneutics is allied with some form of critical theory or some form of the new pragmatism, the hope for an intellectual position beyond both foundationalism and relativism is genuine (Tracy, 1994, pp.133-134).

Tracy discusses Europe and he discovers that hermeneutics is a new approach. Tracy also considers this new approach as representational of a new hope. He encourages the usage of hermeneutics from text to discourse, because for Tracy, confining hermeneutics upon only the textual elements is dangerous. Therefore new or modern hermeneutics should be geared to include discourse as this will demand attention to explicit or implicit power realities in the emergence of meaning and knowledge (Tracy, 1994, p.135).

In terms of a society, Tracy concurs with Ricoeur. Tracy does not forget the social function of theology. Therefore, theology should open up to discourse, away

from the conservative. Thus, discourse is encouraged through hermeneutics, as Ricoeur's approach clearly indicates. Although Ricoeur does not propose a theory of theology, his method of discourse is applied in biblical interpretation. He divides the Bible into forms, like narrative, hymn, wisdom, and prophecy. This method was coined discourse or intertextuality. Through the discourse and forms of Bible, the meaningful Bible will be explored. In this manner a reader sees the world of the text and connects with the direct meaning in front of the text, not behind.

Both Tracy and Ricoeur's methodology encourages possibility and new hope. Tracy discussed "The New Testament Parables" in his article *Metaphor and Religion: The Test Case of Christian Texts* (1978). In this article, Tracy presents hermeneutical methods to interpret the Bible as congruent with Ricoeur's theory, as seen in the passage below:

What, in the earliest Christian language, is the kingdom of God like? It is like what happens in the story; it is a metaphor becomes a heuristic fiction redescribing human possibility through stories qualified by the radical disclaimer "The kingdom of God is like...." The root metaphors of the Christian religion are themselves rooted first in these metaphors and narratives of the parables of Jesus (Tracy, 1978, p.101).

We can see an obvious connection, as Tracy employed Ricoeur's theory to biblical study. This hermeneutical fidelity is also shown in his later studies of The New Testament. Ricoeur's metaphorical theory, in effect sounds out the meanings of biblical text. Hermeneutical works allow the conceptual, theological language in biblical study.

To summarize, Tracy supports Ricoeur in such a way that the Christians need of hermeneutical approach to the Bible represents a chasm of sorts between abstract philosophy and human lives. Hermeneutics is therefore a bridge that connects the meaning and possibility to humans. For Tracy and Ricoeur, Christians should move from text to discourse because this will demand both explicit and implicit power realities in the emergence of meaning and knowledge.

3.2.2 Dan R. Stiver

In terms of Ricoeur's hermeneutics and theory of self, Stiver (2001) is one thinker who considers Ricoeur's thoughts to be significant in the study of philosophy and theology (Stiver, 2001, p.161). Stiver mentions that Ricoeur's works provide a distinctive postmodern resource for theological reflections (Stiver, 2001, p.31). The point is that Ricoeur's narrative self considers human identity to be shaped by narrative. In other words, Ricoeur understands that humans are story-shaped. He also analyzes human identity through the means of biblical Scripture. Therefore, we may consider that Ricoeur's theories are not only philosophical, but also theological. Stiver (2001) believes that Ricoeur's theory influences theology as well, as seen below

Ricoeur's has elaborated a much more extensive analysis of hermeneutical issues, relating them to interpretation of the Bible, to general epistemology, and to current issues relating to the self and ethics. As we have seen, Ricoeur has major works on biblical interpretation, on hermeneutics in Freud, on metaphor, on narrative, on the self, and on ideological reflection (Stiver, 2001, p.31).

3.2.2.1 Living with others

According to Stiver's analysis, Ricoeur's self theory is basically in opposition to the philosophy of subject (2001, p167). Ricoeur finds a surety of self not a doubt of self. His findings are in the hermeneutics of self, we need to travel away from the grammatical self of structuralism. Thus, narrative can play an important role for human identity. Through narrative, humans can find their own identities and become a real human in the world. However, if we understand human as a machine, then everything is insignificant and meaningless. Stiver strives to combine Ricoeur's philosophy with theology. He considers that Ricoeur's anthropology is compatible with two other theological themes of the twentieth century. The first theme relates to the Barthian insight of the image of God in the book of Genesis. This Image of God implies that we have a relationship with others and with God. This is the social self which is congruent with the Ricoeur's philosophy. The Second theme is the recovery of the social view of the Trinity. The Trinity implies mutual sharing of society (Stiver, 2001, pp.185-186). However, Stiver also warns that theologians cannot merely imitate Ricoeur's models as he did not emphasize a spiritual dimension (Stiver, 2001, p.186).

Theologians cannot just adopt Ricoeur's anthropology as it is, because to this point he omits another dimension of the self as another, the other being God or the spiritual dimension (Stiver, 2001, p186).

It is important to note that Ricoeur never accepted the title of theologian and kept his theological ideas fairly private and away from the public. For example, Ricoeur removed some theological parts from the Gifford lectures and the rest he

published in his book, *Oneself as Another* in 1992. Ricoeur also carefully maintains that as a philosopher, he does not want to confuse his personal faith to his readers. Nevertheless, Ricoeur's thoughts are deeply influenced by his faith. Stiver sees Ricoeur's theory of self to be biblical. For one reason, Ricoeur tends to emphasize the importance and value of community which corresponds very well with Christian theology.

3.2.2.2 Post modern theology as hermeneutics

According to Stiver, theology is a reflection in the narrative study of Ricoeur. For Ricoeur, although the Bible is important, it is always put to philosophical perspectives. Thus, a philosophical reflection is more important in Ricoeur's thinking. Like, metaphor, it cannot be reduced to a paraphrase. Thus, narrative cannot be reduced to theological truth. Stiver (1996) said:

We saw his emphasis on the way metaphor is irreducible to complete paraphrase, demanding a creative, semantic innovation. He sets narrative within the same dynamic. Narrative, too, cannot be reduced to a theological truth or a systematic theology. Narrative "gives rise to thought," but the philosophy or theology that it yields is continually funded and judged by the narrative (1996, pp.135-136).

Ricoeur discusses the importance of narrative. Ricoeur believes that a possible world is disclosed "in front of the text" which means to project the world of the text through interpretation. In other words, Ricoeur argues against the "behind the text" of romantic hermeneutics which tends to explore the author's meaning through feeling.

Ricoeur actually goes beyond not only the romantic theologians but also beyond liberal conservative theologians as well (Stiver, 2001, p.92).

Meanings can have considerable differences in the light of discussing theological works. For example, following the narrative of Jesus is one thing, but determining its application for one's life is quite another. Thus, projecting new meanings is important for Ricoeur, who intentionally goes in a different direction from those of traditional theology. Narratives, through imagination can project a new meaning, and fresh possibilities to our lives. According to Ricoeur:

“hope is diametrically opposed, as passion for the possible, to this primacy of necessity. It is sallied with imagination insofar as the latter is the power of the possible and the disposition for being in a radical renewal.” (1974, p408)

Ricoeur goes beyond the traditional hermeneutical theory, which focuses on biblical interpretation, and arrives at the general hermeneutics of Friedrich Schleiermacher. Stiver considers this approach to be significant for the modern age (Stiver, 1996, p.87).

Furthermore, Ricoeur follows the terminology of Kant “The symbol gives rise to thought” (1967: p347). In other words, biblical narrative, poem, worship and so on should give rise to philosophical reflections. This is because they possess various symbolic meanings which need to be interpreted. For example, evil, and sin in the Bible occur initially through symbolic expressions. As Ricoeur said:

“But if we can no longer live the great symbolisms of the sacred in accordance with the original belief in them, we can, we modern men, aim at a second naïveté in and through criticism. In short, it is by interpreting that we can hear again. Thus it is in hermeneutics that the symbol’s gift of meaning and the endeavor to understand by deciphering are knotted together.” (1967, p351)

Thus, for Ricoeur, interpretation is an act of criticism, which is the understanding of post-critics, which Ricoeur refers to as mimesis₃ or configuration which only the second naïveté possesses. Then, according to Stiver (1996), the process Ricoeur sees towards the self is “the self as a kind of text that cries out for interpretation” (Stiver, 1996, p.105).

To view the analysis of Stiver in the light of Ricoeur’s, he also leaves room for a “non-classicist notion of the classic” (Stiver, 1996, p.105). In other words, Ricoeur does not limit himself to the authority of the classical texts, such as the Bible. The authority of the Scripture cannot release the true meaning to people unless readers criticize it. This is partly a conflict of theologies. Therefore, Stiver expresses that post modern theology must include hermeneutics, for which Ricoeur’s philosophical hermeneutics is a good model. His essay in the book of *Postmodern Theology*, which is edited by Vanhoozer, said that “Gadamer and Ricoeur’s hermeneutical philosophy offers several important advantages to theology” (Stiver, 2003, p.178). Stiver emphasized on the praxis of Ricoeur’s hermeneutics. Ricoeur sees human action as a text which needs to be interpreted. Furthermore, Ricoeur’s purpose is to appropriate it and apply it to our lives. In doing so, our story becomes text, and the text is read into our lives. Then, our story interweaves with others, and connects with others. Finally, human life is not machine like, it is vigorous and in vital need of ethics. This human

practical issue is the aim of Ricoeur's hermeneutics, which is clearly applicable to theology, particularly, post-modern theology.

3.3 Arguments against Ricoeur's Narrative

Theology is essentially different from philosophy. Theology is the study of God. Thus, theology must communicate God through the conception of Bible. In this sense, some theologians criticize Ricoeur. Here, we will discuss the critique as follows.

3.3.1 Yale School

The Yale school is a divinity school that emphasizes the Bible without emphasis on other disciplines. The main figures at this institution are Hans Frei and George Lindbeck. There have existed frequent debates between the Yale school and the Chicago school, where Ricoeur once taught. The debate was regarding their differing methods of approach. In short, Yale school focused on theology while the Chicago school incorporated or combined philosophy with theology, hence, the debate, we will discuss Hans Frei and George Lindbeck in the following section.

3.3.1.1 Hans Frei's *Sensus Literalis*

Frei is a narrative theologian. His book *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (1974) is an influential

body of work. Frei reminds Christians to perceive the importance of the Bible and sees the Bible to be realistic. This idea is supported by Placher (1993) who stated that Frei's thoughts on the matter made a significant contribution in his generation. In the introduction of Frei's book, *Theology & Narrative: Selected Essays* (1993), Placher has these words of praise:

"Hans Frei's death in 1988 ended a rich and productive life. He was perhaps the greatest historian of modern biblical hermeneutics of his generation. His own hermeneutical proposals, among other things, developed the category of "realistic narrative" that plays such a prominent role in current discussions of biblical interpretation." (1993, p.3)

With regards to Protestant history, these thinkers have been in a struggle with liberal theology for some time. This is due to liberal theology employed as scientific methodology. In this way, narratives of the Bible are viewed as fiction, and the truth of Bible is reduced to ethical meanings, not an ultimate Truth. Thus, theologians, such as Frei tried to evoke the importance of the Bible.

Both Frei and Ricoeur are important philosophers who have done extensive research into narrative theology. Debates have arisen due to their sometimes different positions. These are no doubt influenced by the fact that Frei is a theologian and Ricoeur is a philosopher. They each look upon biblical narrative from different perspectives.

It is Frei's position that Ricoeur distorts the Bible in three ways - - Number one: Ricoeur's hermeneutics concern the mode-of-being-in-the-world and is not

concerned with Jesus' crucifixion. Ricoeur is not concerned with meaning of Jesus' existence, which due to the ultimate concern lacks importance. Second, human-centered orientation is a problematic for Christian theology. The text is not ultimately concerned about Jesus but also the human possibilities that Jesus exemplified. Third, for Frei, it is impossible to understand Scripture through general hermeneutical theories. Hermeneutical theory originated from the Scripture which first considers the-mode-of-being-in-the-world, paramount to faith. In other words, if we consider only the human possibility, we may distort the meanings found in the Bible (Frei, 1993, p.17). According to Frei (1993), "the view that the notion of being human is inseparable from that of being an agent becomes highly problematic in a general anthropology of consciousness and its hermeneutics." (p.129)

As a theologian Frei's primary concern is theology. His main argument is centered on the literal reading of biblical narratives. Frei uses the term *sensus literalis* (Frei, 1993, p.118). Here, Frei means literal sense. Moreover, Frei also discusses the relationship between concept of *sensus literalis* and hermeneutical theory. The passage below was taken from his presentation at the *The Bible and the Narrative Tradition* conference in 1983.

sensus literalis is the closest one can come to a consensus reading of the Bible as the sacred text in the Christian church and that current hermeneutical theory defends a revised form of it; but I also believe that the defense is a failure, so that, in the world of the essay's title, the literal reading will break apart its ministrations (Frei, 1993, pp.118-119).

We can see from Frei's words, obviously, that he rejects the hermeneutical theory as a tool to interpret the Bible as an adequate method of literal reading of the Bible. His purpose of methodology is contrary in that of Frei's method of *sensus literalis* (Literal Sense). This to him is respectful to the voice of the Bible and the proper interpretive method (Houston, 2007, p.28). The exegete or theologian who adopts this approach will study the Bible in a descriptive manner, rather than an expletive way.

Frei conducts his theology in a similar manner to that of Barth and Anselm, both of whom view theology as a conceptual re-description. Theology is not a tool to fit meanings of the Bible to some other concept, but rather to build the world view of the Bible that fits into this world on its own terms (Vanhoozer, 1990, p.160). Frei argues that the Gospels are not straightforward histories or myth. Narrative is neither a historical reference nor a symbolic system. Narrative is actually what is said. Frei approaches biblical narratives as history-like and realistic.

From the aforementioned, it is possible that the function of general hermeneutics, regarding realistic narrative literature be formal rather than material. Also, it should be confined to identifying a piece of literature as belonging to that particular genre rather than some other claim to interpret its meaning or subject matter (Frei, 1974, p.273). Importantly, For Frei, narrative is different from myth, allegory or parable. However, for Ricoeur, these genres are important for narrative. In realistic narrative, meaning is a large part and a function of the interaction of character and circumstances (Frei, 1974, p.280). Meanings are precisely from people, actions and

the circumstances of the story. Accordingly, meanings come directly from biblical narratives. This indicates clearly the communicative function between biblical narrative and the reader .

For example, Logos is Divinity Himself as real (John 1:1)¹. If we follow the mythical route of interpretation, the interpretation will be controlled in the reader's consciousness. In short, the reader will interpret through their thoughts or understanding. However, this may not be true. Therefore, for Frei, it would be better if we read the Bible in a realistic way.

Looking through Frei's perspective, we can see that although Ricoeur operates in a similar vein of exploration the two are ultimately heading indifferent philosophical directions. Simply speaking, Ricoeur embraces any discipline, which may help in his understand biblical narratives and does not deny the philosophical method. In contrast, Frei concentrates purely upon biblical narratives and rejects other disciplines for the purposes of biblical interpretation. Frei always criticized Ricoeur's concept on narrative study.

The distinctions of Ricoeur's and Frei's approaches are summarized in the table below:

¹ John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God."

Table 1 : Comparison Between Ricoeur’s and Frei’s Narrative Theology

	Ricoeur	Frei
Approaches	General Approaches, welcoming any discipline that helps in interpreting the Bible	Biblical narrative
Methods	Philosophy and hermeneutics	History-like, or Realistic
Aim	Anthropology-center	Theology-Center

3.3.1.2 Cultural-linguistic theology of George Lindbeck (1923-present):

George Lindbeck frequently mentions the term “postliberal theology”. He is a medievalist and a theologian who promoted ecumenical dialogues, most especially a Lutheran-Roman Catholic dialogue. His most known work is *The Nature of Doctrine: Religion and theology in a Postliberal Age* (1984). His main purpose in this book was to respond to the dissatisfaction of the current research in religion and doctrine. Lindbeck suggested that the confines of current research methods promoted a difficulty in the separation of modern developments or a return to pre-liberal orthodoxy. Therefore, Lindbeck proposed postliberal theology (Lindbeck, 1984, p.7).

According to Lindbeck (1984), there are three different types of theology: propositional, experiential-expressivism and cultural-linguistic. Propositional is a cognitive or propositional aspect of religion which emphasizes the functions of doctrine. It seeks the truth regarding objective realities. For example, it is a statement like “God is One”. Whether religious people perceive this statement through reason or revelation, it is the acceptance of an objective claims.

The second type, the experiential-expressive, interprets doctrines as noninformative and nondiscursive symbols of inner feelings, attitudes or existential orientations (Lindbeck, 1984, p.16). This theological type is also influenced by Schleiermacher’s universal interpretation, Bernard Lonergan’s common core experiences of all religions, and David Tracy’s revisionist model. However, these two theological types cannot satisfy Lindbeck (1984) who said:

“In all of these perspectives, it is difficult to envision the possibility of doctrinal reconciliation without capitulation. Indeed, in the first two the possibility is simply denied: either doctrinal reconciliation or constancy must be rejected.” (Lindbeck, 1984, p.16)

This approach is favored by many Catholic theologians, such as Karl Rahner and Bernard Lonergan (Lindbeck, 1984, p.16).

Lindbeck (1984) rejects these options. He does so without denying them, but views them either incapable or at least inadequate for explaining the anomaly mentioned above. In terms of ecumenical concerns, Lindbeck sought a theory of

religion and doctrines which could accommodate doctrinal reconciliation without the simple act capitulating to one another's view points (Lindbeck, 1997, p.34).

As a result of his growing dissatisfaction, Lindbeck produced the third theory of "cultural-linguistic approach". This approach implied church doctrines to be referred to as a regulative or rule theory (Lindbeck, 1984, p.18). This approach sought to combine the first two theological types, towards the goal of approaching religion through a particular language and culture. For Lindbeck, language and culture can be conceived of differently but retain the same meaning or function. Lindbeck gives an example of the rule "drive on the left" and "drive on the right". We do not need to modify this rule even they are complete opposites, as once the rule is applied in either case, the situation will resolve itself. In short, Lindbeck tends to reconcile doctrines without capitulation. There is no need for doctrines to change in order to better suit the world, but instead they ought to be reconciled to the times. This is the solution for Christian theologians facing the challenges of modern, postmodern, and liberal theology. Thus, Lindbeck offers the aptly termed "postliberal" model which, as mentioned, maintains theology be reconciled in any age without capitulation. With this approach, doctrines may secure their regulative position and operate in the larger realm of cultural applicability.

Referring to Lindbeck's cultural-linguistic approach to religion, Vanhoozer (2003) reflects that "his cultural-linguistic theology is to describe Christian language in the context of Christian life. The Church thus resembles a vulture, with its won practices and idioms." (Vanhoozer, 2003, p.161)

As we know, Lindbeck does not look towards philosophy or other disciplines as foundations for theology. Therefore, Lindbeck may naturally consider Ricoeur's philosophy as inadequate. Lindbeck's conception is focused on intra-Christian theological and ecumenical issues, and is derived from sociological and philosophical approaches (Lindbeck, 1984, p.7). The insertion of non-theological methods is unavoidable because "A theory of religion and doctrine cannot be ecumenically useful unless it is non-ecumenically plausible (Lindbeck, 1984, p.8). As we know, Lindbeck does not reject philosophy in total, but heavily emphasizes the importance of religious tradition.

Basically, Lindbeck rejects philosophy as a foundation for theology. Theologians may utilize philosophical methods to explain theological concepts, but they will not allow philosophy to replace theology. Lindbeck tends to distance himself from other philosophers, choosing to communicate through his writings rather than in public.

In citation of Pecknold's book *Transforming Postliberal Theology* (2005), he said that Lindbeck distances himself from the "deconstructuralists" like Derrida. Lindbeck also mentions Derrida and Ricoeur as "experiential-expressiveist" (Lindbeck, 1984, p.136). Actually, what Lindbeck does is similar to that of Ricoeur. Both Lindbeck and Ricoeur do not believe that structuralism can help in the interpretation of the Bible. The differences between the two concern the secular and non-secular. Lindbeck is a pure theologian. Ricoeur is not and tends to maintain his theological works within the scriptural and traditional realms of Christianity.

Lindbeck also sees the Bible as closely linked to world and Christian identity. Conversely for Ricoeur, he welcomes various approaches in his quest to understand the Bible. This open approach was also one of the contested points aimed at Ricoeur from the Yale school.

3.3.2 Ethical critique of William Schweiker

Narrative identity according to Ricoeur, regards moral identity. The concept of personal identity is bound up with the relation with the self and others. And this relationship is relative with ethics (Reagan, 2002, p4). Therefore, the theory of ethics is at the core of Ricoeur works. However, when theologians read his works from a theological standpoint, problems arise.

3.3.2.1 William Schweiker's theological moral perspectives

In his essay, "Imagination, violence, and hope: A theological response to Ricoeur's moral philosophy" (1993), Schweiker questions Ricoeur's theories in the light of theology.

As will become clear, I agree with Ricoeur that we cannot circumvent the question of the self in our discourse about the good or the divine. However, I want to show that a theological ethics cannot finally be satisfied with Ricoeur's understanding of this fact. Put differently, I agree with Ricoeur that one must trace the interconnection between ethics and theology. This dispute is over how to do so, a dispute that comes to focus on how we ought to speak of moral identity and the good. (Schweiker, 1993, pp. 205-206)

Schweiker criticizes Ricoeur from a theological point of view. For Schweiker, Ricoeur's ideas of morality of self cannot satisfy theological ethics. Basically, Ricoeur follows Kant in the development of his moral philosophy. Thus human beings have the ability to evaluate morality by themselves. In doing so, humans also have the responsibility. Therefore, Ricoeur's ideas are actually a philosophy of will. Human will power indicates that a moral decision can be an individual decision. One immediate question is how these decisions are made. According to Ricoeur, the agent is symbol, metaphor and narrative. Narrative teaches and influences what is good. Thus, we can be transformed to moral identity by way of symbol and narrative.

However, this is problematic for theological approach. Ricoeur follows Kantian philosophy in some perspectives and therefore has a natural tendency to differentiate between moral and religious claims (Schweiker, 1993, p.217). According to Christian theology, human beings lose the ability to be good or righteous due to original sin. Since human beings fall into sin, we are separated from the face of God. From this moment, human beings have suffered. The Bible says not a single man is righteous, according to the norms of God, except the one who possess the salvation of Jesus (Ecclesiastes 7:20, Acts 4:12). Through Jesus, we can be called righteous and restored our ability to be moral. If we restore the will of the self, we only fail, We fail because we can never reach God's standard of goodness or perfection. In other words, Ricoeur considers moral identity to be equal to narrative identity, or narrative identity invokes moral thinking. Whether morality is properly recalled or fulfilled is still an unknown question. Therefore, according to Christian theology, Ricoeur's

narrative identity is problematic. This is the reason Christian theology must turn to the righteous salvation of Jesus.

3.3.2.2 The difference between moral philosophy and theological ethics

Schweiker clearly employs theological ethics to criticize Ricoeur's moral philosophy. Ricoeur's moral philosophy is anthropological. According to Kaplan (2004):

Ricoeur argues that the notion of capability forms a link between philosophical anthropology and moral philosophy. To be a human being is to be capable of initiating new actions that are imputable to one as freely chosen activities. The imputability of actions undertaken and endured implies moral relationships with others with whom we live and to whom we are accountable (p.570).

According to William Schweiker, in his book, *Responsibility and Christian Ethics* (1995), "in all actions and relations we are to respect and enhance the integrity of life before God" (Schweiker, 1995, p2). We can see clearly that Schweiker focuses on religious ethics, based on Christian faith and the Bible. However, Ricoeur is considered a moral philosopher through his means of implementing anthropological philosophical considerations. Therefore, as Schweiker pointed out, there are differences between a theological and philosophical dimension.

Schweiker has a similar background with that of Ricoeur. Both of them taught at Chicago University and both were interested in hermeneutics and ethics. The only major difference was that William Schweiker was a theologian and Ricoeur was a

philosopher. Hence, Schweiker focuses on the theological views of Christian ethics while Ricoeur's view is open to various considerations. Schweiker does agree with Ricoeur that a narrative brings out the moral meaning. The actions of mimesis through plots encourage people to consider correct actions (Schweiker, 1988, p.28). However, Schweiker also considers Ricoeur's narrative theory ambiguous in terms of death or eternity (Schweiker, 1988, pp.29-30). Ricoeur discloses the dual orientation of life but few can answer it directly. However, the biblical narrative aims to clearly resolve the ambiguous questions of life, or eternity.

Schweiker (1988) seriously considers a theological reflection on ethics. He does not simply take his ideas from Bible. He tends to absorb what the Bible presents about ethics. He said that "this is not simply an appeal to Scripture as what mediates and transforms moral understanding; it is appeal to what Scripture and indeed all of Christian faith are ultimately about: the human relation to the divine." (Schweiker, 1993, p.616) Therefore, Schweiker's moral thought is basically based on the human relation to the Divine which is the core of Bible. In so doing, we can see the differences between Schweiker and Ricoeur. Schweiker considers the responsibility of human beings to present good deeds according to the relation to the Divine. However Ricoeur is concerned with humanity, which is as an anthropological view.

The differences between Ricoeur's and Schweiker's approaches are summarized below:

Table 2 : The Differences between Ricoeur and Schweiker

No. Issues	Ricoeur	Schweiker
1. Position	Philosopher	Theologian
2. Christian Ethics	General, Anthropological	Theological, Faith and Bible

In his work, *Paul Ricoeur and contemporary moral thought*, William Schweiker(2002) examined Ricoeur’s moral thought regarding hope and responsibility (pp117-118). Schweiker said that hope and responsibility are important for moral thought. We should discuss the motivation and actions as well as morality. Thus Schweiker combines hope and responsibility. He said that “If hope discloses the structure of thinking to be openness to the future, then responsibility exposes the self as constituted in responsiveness to past, present, and future others.” (2002, p121)

For Schweiker, Ricoeur’s ethics is ambiguous Schweiker said the symbol (creation) apparently does not give rise to thought. Because of this, it is unclear whether or not Ricoeur escapes the modern consensus in ethics, the banishment of the being of goodness from ethics (2002, p130). Schweiker considered Ricoeur’s thoughts on hope and ethics as abstract and with too much emphasis on feeling and

not enough regarding conception. Schweiker suggested a need for responsibility in his theological ethics.

The idea of responsibility commends itself for linking the levels of reflection we have traversed. Rightly understood, it provides the structure for an ethics that connect a sense of humility and compassion undergirding the moral law, accountability for acts and responsiveness to others, and the regenerate conscience as “new creation.” (2002, p132).

According to Schweiker, Ricoeur borrowed ideas from the Bible, but expressed his idea ontologically. To Schweiker, “nature” it is deemed morally purposeless. (Schweiker, 2002, pp. 132-133). Therefore Schweiker departs from Ricoeur’s moral thought and moves beyond him through his theological ethics. As stated below:

Theologically construed, regeneration is a new birth, the revitalization of the self as the imago Dei, in and through the Christ scriptureally presented. And this means, morally speaking, that one is enabled and empowered to dwell responsibly with and for others (2002, p136).

For Schweiker, moral thought must be discussed through hermeneutics and theoretical works with the aim towards responsibility. Otherwise, the moral thought cannot be fulfilled in the practical sense. Many times, philosophical ideas are only focused on the conceptions, which are often too abstract for human beings. How to live with others is the most important consideration. We cannot live without the structures of proper thought. Thus Schweiker argues that moral thought must be considered in concert with ideas of responsibility. In this way, Schweiker moves well beyond Ricoeur’s moral thought.

In regard to Christian ethics, hope is the result and gift from God. God gave this hope to Christian's in order to motivate a sense of responsibility toward others. Schweiker is correct in that he employs the idea of responsibility to moral thought. In so doing, morality becomes practical.

3.3.3 The theological hermeneutics of David Klemm

According to Klemm (2009), Ricoeur's point is still in contrast with his predecessors in such a way that

Ricoeur's philosophy stands in the great tradition of Cartesian-Fichtean reflective philosophy – but with a difference. In common with this tradition, Ricoeur acknowledges that the starting point and foundation for all reflection is the positing of the being of the “I” in thinking: when I think, I am.

In contrast to his predecessors, however, for Ricoeur the self-evident truth that I am a thinking being cannot constitute a first principle from which to deduce a substantive ontology. According to Ricoeur, the truth of the *cogito* is “as abstract and empty as it is invincible.” For self-awareness to have content and therefore genuine meaning, the self must appropriate the expressions of its desire to be and effort to exist in the symbols, narratives, actions and institutions that objectify it. Because for Ricoeur the symbolized self always precedes the “I think,” we live deeper than we think. Thinking is always attempting to catch up to itself by recovering the meaning of the self in its acts of existing, and the meaning of the self that posits its being in thinking is finite (but not yet fallen) freedom. (Klemm, 2009, pp. 48)

Ricoeur's philosophy is further debated by Klemm, According to him, “If to be a Christian philosopher means to draw warrants for philosophical argumentation from biblical sources or theological speculations, then Ricoeur is not a Christian philosopher.” (Klemm, 2009, p.48) Ricoeur separates his philosophy from his

religious participation and even though Ricoeur doesn't deny that religious motivation is possible, he separates motivation and argumentation. Furthermore, Ricoeur "holds to the autonomy of philosophy and its independence from commitments of religious faith." (Klemm, 2009, p.49) As a result, Klemm views Ricoeur as a Bible reader who treats the Bible as an autonomous text. For Klemm (2009), Ricoeur is "an indefatigable reader of biblical exegesis, who largely eschews interpretations of biblical texts written by theologians (Klemm, 2009, p. 49).

Furthermore, David Klemm (1993) questions Ricoeur by asking "Is theological hermeneutics a special hermeneutics of the Bible, or can we also articulate a theological dimension of general hermeneutical theory as such?" (Klemm, 1993, p.257) Ricoeur presents his theological hermeneutics to outsiders however his theory has not fully worked out the theological implications of the hermeneutics. For Klemm, theological hermeneutics is a study of God through the language of the Bible. Without the Bible, Christians cannot interpret God. An example of Klemm's theological hermeneutics can be seen in this excerpt from his essay, *Ricoeur and the Cross of Interpretation* (1993).

As being heirs of a theological tradition, we should understand how hermeneutics relates to the divine, but we have lost the forms of language and existence that once immediately displayed the reciprocal relationship between I and God. How can we speak about theological meanings when we can no longer appeal biblically to an absolute subject of history or metaphysically to an absolute object of knowledge? (p.256)

Klemm's hermeneutics is based on the Bible. His theological approaches are different from those of Ricoeur. Biblical hermeneutics cannot interpret the Bible

without the Bible itself. In other words, biblical interpretation has its limitations within the text and biblical concepts. Ricoeur discusses biblical hermeneutics by employing the second naïveté which comes from the idea of criticism. Through the critique of faith, Christians may better understand their faith. The concept of the second naïveté is the concept of hermeneutics. Through the process of interpretation, Christians can understand what they believe. Ricoeur's main argument inclines to readers or hearers, not the divine. Thus, Klemm argues that Ricoeur does not fully discuss the divine dimension or treat theological hermeneutics seriously. In short, Ricoeur's hermeneutics is anthropocentric not theocentric.

David Kaplan (2003) claimed that Ricoeur's philosophy of self is based upon self-esteem. Self-esteem is a kind of self-interpretation which is a relation not only to self but also others (p. 104). Ricoeur is correct to consider the importance of otherness but he too infrequently discusses the Otherness, namely, God. This is unsatisfactory for a theological perspective. Klemm criticizes Ricoeur's work as philosophy with nothing at all to do with theology. In other words, theological hermeneutics should be based on Bible and Christian theology. We may discuss the Bible philosophically but we should not stray from core points of Bible and we cannot avoid mentioning the relationship between God and humans. Therefore, Klemm adjusts Ricoeur's theological works toward theology and in close relation to the Bible.

According to Klemm, Ricoeur promoted religious discourse. But religious discourse cannot be equal to biblical discourse (2002, p112). When we talk about a particular religion, we should remember that each religion has its own texture. If we

generalized them in any way this may leads to misunderstanding. Therefore, when Ricoeur applied general hermeneutics to biblical text, the result was strange for Christians. In his book, Paul Ricoeur and contemporary moral thought, David Klemm did not criticize Ricoeur seriously. He discusses Ricoeur theologically. This is an interesting point that indicates the insufficiency of Ricoeur's discussion on the idea of God. Klemm explained that we cannot avoid discussing God in theoretical works. Theologians should provide deeper analysis of hermeneutics and ethics in response philosopher such as Paul Ricoeur.

3.4 Synthesis on Ricoeur

Kevin J. Vanhoozer, in his book, *Biblical narrative in the philosophy of Paul Ricoeur: A Study in Hermeneutics and Theology* (1990), evaluated Ricoeur's philosophy in the light of theology. Vanhoozer considers that Ricoeur is rarely in opposition to other philosophies, "but 'grafting' of one position on to another, the 'detours', and the long routes" (Vanhoozer, 1990, p.4). The aim of his work is to bridge the gap between Ricoeur's philosophy and theology (Vanhoozer, 1990, p.3). Many theologians criticize Ricoeur's works, however many Ricoeurian terms and phrases appear in numerous theological researches and seminars such as, conflict of interpretations, second naïveté and the hermeneutics of suspicion. Ricoeur's thought may not be suitable for traditional theology but his influences and contributions should not be taken for granted. Vanhoozer attempts to bridge the gap between Ricoeur's philosophy and theology.

As mentioned, Ricoeur seldom criticizes other positions and seems to prefer assimilation or his method of “grafting”. Villaverde (n.d.) categorizes Ricoeur’s thoughts into four stages: (1) his education and influences (through 1950), (2) Phenomenology (1950-1960), (3) Hermeneutics (1960-1990), and (4) Practical philosophy (ethical-political philosophy) (Villaverde, n.d.). Among these stages, Christians can see Ricoeur has grafted various disciplines in the formulation of his theory. Thus, the method of grafting seems vitally important for Ricoeur as Ricoeur is interested in various disciplines. Vanhoozer considers Ricoeur to be important for theological research. Although Ricoeur employs many secular terms as well as biblical themes, his ideas are still important for theology. Vanhoozer (1990) said:

Thanks to Ricoeur’s recovery of the poetic dimension of texts and especially narratives, we may indeed be called, challenged and constituted by the Gospel—and this in spite of historical criticism’s suspicion of the naïve or literal sense of the text. By recovering the meaning and power of poetic texts in this way, Ricoeur has not only preserved an indispensable role for the Gospels but also woven the biblical idea of revelation into the very fabric of his hermeneutic philosophy. Accordingly, his entire hermeneutic philosophy is a secular variation on a biblical theme—that faith comes by hearing the word. (Vanhoozer, 1990, p.276)

In this light, Christians can understand that theological works cannot exist in an insulated manner, as external events can have meaningful impact upon theology. For example, Ricoeur’s theological impact pushes theologians to reflect and undertake new theological research. The problem is that Ricoeur is neither a philosophical theologian nor a theological philosopher. This distinction, while not so important for the public, is crucially important for the Christian community. As Vanhoozer (1990), once stated “a faithful re-presentation of a view of the self, world

and interpretation that is fundamentally Christian?” (Vanhoozer, 1990, p.276) Ricoeur, on the one hand, brings philosophical concepts to biblical interpretation and theology, but, on the other, lacks adequate discussion of the doctrine of the Holy Spirit (Vanhoozer, 1990, p.278).

According to Vanhoozer (1990), Ricoeur’s theory is adequate for religious study, even if Ricoeur aims to produce a “second Copernican revolution” or create philosophical Transcendence (Vanhoozer, 1990, p.280). Ricoeur’s hermeneutics reminds the modern world an idea of “Transcendence” or “Sacred”. Because of the ideas of science or the scientific orientation of philosophy, people lose identity in favor of materialism. Thus, narrative theology provokes a productive imagination and discovers the meaning of being-in-the-world. This is valuable for modern thinkers including philosophers and theologians.

In addition, Ricoeur’s theory of narrative identity reminds us of the relationship between science and theology. It is important that we explore this point. For one reason, science can improve human life. However, science can also be the cause of our loss of human identity. Ricoeur does not reject science, but favors a more tempered and less audacious awe of technological wonders (Ricoeur, 1992, p.272). What Ricoeur rejects is the scientific arguments of Descartes. For Ricoeur, the relationship between science and religion is complex. It begs the ongoing question of whether science and religion can co-exist. In my opinions, it depends on how we use science and in what manner. From a religious perspective, science presents few problems as long as it is utilized in a positive way and does not replace religion. Many

scholars have remarked as such. According to Barbour (2000), when it comes to the relationship between science and religion, there are four typologies: conflict, independence, dialogue and integration (Barbour, 2000, p.7).

Darwin's Theory of Evolution represents an example of the conflict type. This nineteenth century theory clearly contradicts the theory of seven days of creation. In Christian thought, humans are seen as different from animals. This is due to our unique rationality, morality and possession of immortal souls. For example, a theory proposed by Wilson who "traces the genetic and evolutionary origins of social behavior in insects, animals, and humans" (Wilson, 1979, p.4). According to Wilson, all altruistic behaviors can enhance the survival of close relatives, which share many of their genes. In other words, all human behavior can be reduced and explained through the lens of biological genes. This is an opposite position from Ricoeur's. Do we learn narratives and morally shape our social behavior due to our biological genes only? From a religious perspective, the answer is no. Our deeds are good because our consciousness tells us that it is good for a better society and for God's sake.

The second typology is independence. That is, science and religion are separate domains (Barbour, 2000, p.17). One theologian who belongs to this group is Gilkey (1959, 1985). According to his theology, science is objective and its data is repeatable, while religion is experience of inner life. Scientific methods are predictable and can be experimentally tested while religion depends upon symbolism and analogy. These distinctions represent the different functions of science and religion.

The next typology is represented by Tracy (1975) who said religion and science can dialogue. That is religious questions are concerned with limit-situations of human experience, and these limits are encountered in experiences of anxiety and death. For him, there are two kinds of limits with regard to science: ethical issues in science and conditions for the possibility of scientific inquiry. The last typology has to do with scientific and theological integration. One example of this category is Natural Theology.

From our analyses, we can see that science and religion are both integral parts of the world. We cannot escape from them. Science cannot kill God and religion cannot ignore the power of science. But how can we create a balance? Ricoeur's hermeneutics proposes the importance and functioning power of narrative. Through narrative, people may discover the meaning of life and human identity which cannot be accomplished merely through scientific means. According to Vanhoozer, Ricoeur's contribution avoids objectification in support of ethical human attitudes. Vanhoozer (1990) said:

I believe that Ricoeur's assessment of the human predicament in our time is essentially correct. In a technological age oriented towards material progress and domination over nature, it is indeed difficult to perceive the "place" of human beings. (Vanhoozer, 1990, p.279)

In sum, Ricoeur's hermeneutics incites a kind of revolution with regards to philosophical research towards something more human. But on the other hand, Ricoeur does not dive deeply into Christian theology. He is a philosopher who seeks a balance between fiction and history. As Kant's famous phrase "thoughts without

content are void; intuitions without concept, blind” (Kant, 1781, p.62). Ricoeur emphasized the importance of poetry, metaphor and narrative but does not ignore the importance of history. Thus fiction and history are important for Ricoeur. According to Vanhoozer’s (1990) analysis, Ricoeur has oriented his philosophy more to poetry than to history (Vanhoozer, 1990, p.281). But what then is his position on theology? Ricoeur seldom discusses a realistic biblical narrative point of view as Frei does. This is because Ricoeur does not want to limit himself to the historical problem of the Bible. Therefore, Ricoeur leans towards the promise. He avoids discussing the historical event of the resurrection of Jesus, which he sees as action of promise. In so doing, he maintains that promise is the action of a possible future. This is in turn, implies the resurrection of Jesus as an historical event.

3.5 Chapter Summary

Regarding Ricoeur’s hermeneutical philosophy, Ricoeur begins with classical rhetoric, passing through semiotics and semantics. Then, Ricoeur develops his hermeneutical theories. Ricoeur’s reflections are developed from words to sentences and to discourse. For Ricoeur, it is the community which is emphasized, not an individual. His aim is not only to understand texts but also to understand human action. Generally, science looks at discourse of language as a system and structure. However, Ricoeur criticizes the scientific approach, as depending upon the structure of words, not the meaning of sentences. Thus, Ricoeur moves beyond a structuralist position by employing hermeneutics in order to seek the meaning of a text and human action. Besides this, Ricoeur emphasizes on elements of metaphor, symbols, poems

and narrative for the sake of achieving objective meanings. For Ricoeur, hermeneutics should communicate or dialogue with others. Moreover, according to Ricoeur's research on metaphor, if humans know only the words of a sentence, they would be unable to understand meanings. For Ricoeur, metaphor reveals. They reveal and offer the keys to understanding discourse and meanings. Metaphorical discourse can open up multiple worlds of possibility. Apart from this, discourse guides and reveals the understanding and possibilities of human life.

Ricoeur proposes the important three steps of his hermeneutical arch: understanding, explanation, and appropriation. The first of these steps begins with understanding. This takes place for example, when we read. This is a state of the first naïveté. This is an initial understanding, which is considered as a direct thought. Thus, Ricoeur suggests that readers should not stop at this stage, but move to the stage of explanation. Explanation simply means to explain more in order to understand more. It is in short, a broad minded approach. It's important to recall that Ricoeur welcomes all approaches in interpreting and understanding texts. The third stage is appropriation which is considered as a postcritical understanding. At this stage, imagination is suggested. The meaning of a text is not hidden behind the text but disclosed in front of the text. Through the critical explanation, readers will arrive at the state of appropriation and lead to the real understanding of a text. We can refer to this as a second naïveté.

Philosophical reflections are required for Ricoeur's biblical hermeneutics. This renders Ricoeur's biblical hermeneutical approach as different from traditional

methods. Ricoeur divides biblical texts into different forms of discourse and seeks the world of texts through the structure. The ultimate purpose is the confession of faith. For Ricoeur, different forms of texts can interact with each other and help each other to reveal rich meanings of that text. The Bible is a form of discourse for him. The significant point is that Ricoeur employs general hermeneutics to biblical hermeneutics and attempts to find all possibilities of human existence. The initial task of hermeneutics will unfold those texts, revealing expressed meanings, and projecting the world. For Ricoeur, hermeneutics can constitute faith. Theological language is called faith, which cannot be separated from interpretation. From distanciation, hermeneutical reflections can guide self-understanding through the illumination of that text. We should remember also that for Ricoeur, the Bible is seen and treated as work of poetry.

Regarding Ricoeur's narrative theology, a narrative can shape temporal concepts through refiguration, but not references. Ricoeur discusses the idea of narrative time with regard to the past, present, and future. Unlike cosmic time, which is linear, narrative time is the interaction between the past and present and conveys human meanings and possibilities. Ricoeur also discusses biblical time. Biblical time can dialogue with the texts and the Bible, seeking meanings for human possibilities to be realized and achieved through morality. Biblical time is the same as narrative time in such a way that they can operate backward and forward through time. In addition, they are interwoven inter-textually to reveal creative imagination at work in the Scripture. The most important point of narrative is the manner in which it shapes and creates meaning for human identity. Ricoeur also discusses the idea of emplotment - -

the re-organization of time that is supposed to complement the elusiveness of the distention animi. Emplotment can be achieved through mimesis of prefiguration, configuration and refiguration. Mimesis is like a new creation that can help in understanding or interpreting texts and life. Mimesis₁ refers to the pre-understanding of a text. Mimesis₂ is a configuring activity and it serves as a mediating function between Mimesis₁ and Mimesis₃. The last mimesis regards re-figuration which represents the intersection between the world of a text and the world of a reader.

In terms of Ricoeur's narrative identity, he divides identity into *idem*-identity and *ipse*-identity. *Idem* refers to the genetic traits of a person's identity while *ipse* regards metaphysical identity which can be exchanged and have religious meanings in human existence.

Next, in regard to Ricoeur's approach in philosophical hermeneutics, he proposes some general approaches. That is Ricoeur welcomes all interdisciplinary academics in understanding and interpreting biblical texts such as anthropology. This is a sizable issue because there are both theologians and religious thinkers who argue for and against Ricoeur. According to Tracy, Ricoeur's hermeneutical theory of theology should be supported. That is, a variety of ways to read the Bible should be welcomed. For Tracy, the traditional approach to reading the Bible is too narrow. He believes Ricoeur's hermeneutical approach opens up biblical interpretations to better suit the world of the reader.

"If the most recent formulations of phenomenology's task be sound, then it seems reasonable to suggest that theologians might employ

such a method to analyze these symbols and gestures of our everyday life that can be legitimately described as religious. (Tracy, 1974, p.21)

Actually, Tracy's theological task is to propose a revisionist model. This model stresses that contemporary Christian theology which can be considered as philosophical reflections upon the meanings presented in the common human experience, as well as Christian facts. In short, Tracy is a modern theologian who employs philosophy and modern knowledge as a method to approach biblical meanings. For him, Christians need hermeneutical approach to read the Bible because hermeneutics can be considered as a medium between philosophy which is abstract and human lives, which are concrete.

Apart from Tracy, Stiver also supports Ricoeur in such a way that he considers Ricoeur's theory of hermeneutic and self-identity to be significant both in philosophy and theology. For Stiver, Ricoeur's narrative self considers human identity to be shaped by narrative. That is, humans are story-shaped. Importantly, Stiver considers Ricoeur's ideas of narrative and self that they are both theological as well as philosophical. But referring to Stiver's analysis, Ricoeur's self theory is basically opposed to the philosophy of subject because Ricoeur attempts to find a surety self, not a doubt self. But, how is this surety of self discovered? Ricoeur's answer is the hermeneutical self which steps beyond the grammatical self of structuralism. Here, narrative plays an important role for human identity. Moreover, Stiver also sees Ricoeur's anthropology to be compatible with Barthian theology and the social view of the Trinity. Barth discusses the image of God which is written in the book of

Genesis, and the image of God implies that we have a relationship not only with others but also with God. This is the social self which is congruent with Ricoeur's philosophy. As for a recovery of a social view of the Holy Trinity, the Holy Trinity implies the value of a mutual society, which is also similar to Ricoeur's discussions and his concerns regarding community.

Ricoeur's general approach and subsequently the Chicago School, was hotly debated by the Yale thinkers. The Chicago theologians such as Ricoeur and Tracy welcomed general approaches to the Bible. However, the theologians from the Yale School particularly Frei preferred more traditional methods. According to Frei, he argued that Ricoeur's methods could distort the Bible, as his discussions were not engaged with the crucifixion of Jesus, but more on the meaning of Jesus' existence. From a Christian theological perspective, placing humans at the center was problematic. For Ricoeur's approach, the text is not actually the ultimate concern, but the human possibilities that Jesus exemplified. Moreover, Frei thinks that it is impossible to understand the scripture through general hermeneutical theory. This is because hermeneutical theory originated in light of the Bible which first considered the-mode-of-being-in-the-world, not faith. In Frei's judgment, Ricoeur's approach can distort the Bible in such a way that human possibilities and not biblical meanings are the primary focus. Thus, Frei proposes that in reading the Bible, Christians should employ a method of literal reading or *sensus literalis*. For Frei, the hermeneutical theory should be rejected. Moreover, Frei gears his theology to be similar to those of Barth and Anselm who view theology as a conceptual redescription. Theology is not a tool to fit the meanings of the Bible onto other concepts but to build the world view of

the Bible to fit into this world on its own terms (Vanhoozer, 1990, p.160). Thus, Frei argued that the gospels are neither a straightforward history nor myth. Narrative is neither a historical reference nor a symbolic system. In fact, for Frei, a narrative is what it says in the story. This is why Frei looks at biblical narratives as history-like and realistic which is a perspective that differs from Ricoeur's. For Frei, narrative is different from myth, allegory or parable. However, for Ricoeur, myth, allegory or parables are crucially important for narrative.

Another thinker who counters against Ricoeur's method is Lindbeck. Lindbeck began his argument by disagreeing with the propositional or cognitive, and experiential-expressivism. Let us begin with proposition, proposition focuses on the functions of doctrines, such as truth claims and objective meanings of realities. The second type, experiential-expressivism, which is the position of Ricoeur and other Chicago scholars, according Lindbeck, should not be supported, Lindbeck argued that with this theological type, it is difficult to envision the possibility of doctrinal reconciliation without capitulation. Experiential-expressivism fails to understand the uniqueness of experience, which he considers as common and difficult to specify its distinctive features (Lindbeck, 1984, p.32) As a result, Lindbeck proposes a theological type which he refers to as a cultural-linguistic approach - - a theological approach which emphasizes a particular culture and language.

Yet, another thinker who argues against Ricoeur's ideas is Schweiker. According to Schweiker, Ricoeur's theory of morality of self cannot satisfy theological ethics. Ricoeur follows Kantian ethics. So for Ricoeur, human beings have

potentiality as well as a responsibility to evaluate morality for them. For Ricoeur, the agents that may guide morality are metaphor, symbol and narrative. However, by doing this, according to Schweiker, Ricoeur tends to differentiate between morality and religious claims. According to Christian theology, original sin points to a loss of the human ability to choose goodness. Ricoeur considers narrative identity to be equal to moral identity. Thus, Ricoeur's methods continue to be problematic from Christian theological perspectives.

Apart from Frei, Lindbeck, and Schweiker, Klemm also questions Ricoeur by asking "is theological hermeneutics a special hermeneutics of the Bible, or can we also articulate a theological dimension of general hermeneutical theory as such?" (Klemm, 1993, p.257) This indicates that although Ricoeur presents a theological hermeneutics, his theory fails to fully address the resulting theological implications. For Klemm, theological hermeneutics is a study of God through the language of the Bible. Without the Bible, Christians cannot interpret God. From a traditional view, Christians should understand how hermeneutics relates to the divine. Klemm (1993) asks, "How can we speak about theological meanings when we can no longer appeal biblically to an absolute subject of history or metaphysically to an absolute object of knowledge?" (Klemm, 1993, p.256) Klemm's hermeneutics are based on the Bible. His theological approaches are different from those of Ricoeur's in such a way that biblical hermeneutics cannot interpret the Bible without the Bible itself. To say this in another way, biblical interpretations have their own limitations within the text and biblical concepts. Ricoeur's method focuses upon readers of the Bible, not the divine. Thus, Klemm argues that Ricoeur does not fully discuss the divine dimension. From

this we can say that Klemm sees Ricoeur's methods as anthropocentric and not theocentric.

Thus, the point is to discover ways in which we may to synthesize Ricoeur's theory and those of Yale thinkers? Narrative is a key term for both sides. If we employ theological elements in conjunction with Ricoeur's parts in the narrative theory, such as those theological elements of the Yale school, we may understand the contemporary implications of our world. Through this level of understanding, we may apply the discovered meanings toward a meaningful and righteous harmonious society. In short, the research aims to refine Ricoeur's theories theologically and incorporate these refinements into Christian theology. With this in mind, I have proposed the theology of self regards discovering ones individual Christian Identity. It is an identity that although personal, is geared for the betterment of all, through the contemporary interpretation of the Bible.



Chapter IV

The Theology of Self: Being Righteous

4.1 Introduction

This chapter aims at proposing the Theology of Self. The scope in initiating this theory will be limited to a theological approach of Christian theology only. There are two main reasons why Theology of Self needs to be developed. First, according to the discussions in the prior chapters, Ricoeur's narrative identity is useful only for a person to be ethical or moral from a general social science perspective. However, when viewing Ricoeur's narrative identity from theological perspectives, Ricoeur's theories cannot fully guide people to achieve righteousness. When talking spiritual self or devout Christian, we cannot escape the teaching of Bible. "There is no one righteous, not even one; there is no one who understands, no one who seeks God." (Romans 3:9-11), "but God demonstrates his own love for us in this: while we were still sinners, Christ died for us." (Romans 5:8)

Thus, from a Christian standpoint, with regard to theological approaches, Christians should achieve righteousness through Jesus Christ. Righteousness is beyond morality, and righteousness should be a foundation for Christian life. Importantly, Theology of Self offers a theological advance in conjunction with Ricoeur's thoughts.

Second, there are many theologians who believe that people in the world today are losing their identity. For example, Küng (1928), points out that “in our modern world it is clear that many people no longer know on what basis they can make decisions about their lives” (Küng, 1928, p.3). Father De Lubac (1994) said

Man's spirits have been oppressed, and Jesus' love is crippled. A lot of people do not know how to deal with this today world - - new productive technology, materialism, sexual and speech violence or any anti-conservative religious law such as abortion rights, same-sex marriages, Euthanasia or death penalties” (De Lubac, 1994, p.312).

Moltmann (1988) pointed out that because of globalization “a person's worth is estimated only in terms of market value and no longer in terms of human dignity” (p.3). Giddens (1991) points out the problems of modernity are due to the range of choices available, which he says can interact with the reflexivity of the self (p.2). He further adds that

The emergence of new mechanisms of self-identity which are shaped by – yet also shaped – the institutions of modernity. The self is not a passive entity, determined by external influence; in forging their self-identities, no matter how local their specific contexts of action, individuals contribute to and directly promote social influences that are global in their consequences and implication (Giddens, 1991, p.2).

It is also reflected that modernity causes a sense of ontological anxiety. Here Giddens (1991) uses an example from Kierkegaard, when he says that

The chaos that threatens on the other side of the ordinariness of everyday conventions can be seen psychologically as dread in Kierkegaard's sense: the prospect of being overwhelmed by anxieties that reach to the very roots of our coherent sense of 'being in the world'" (Giddens, 1991, p.37).

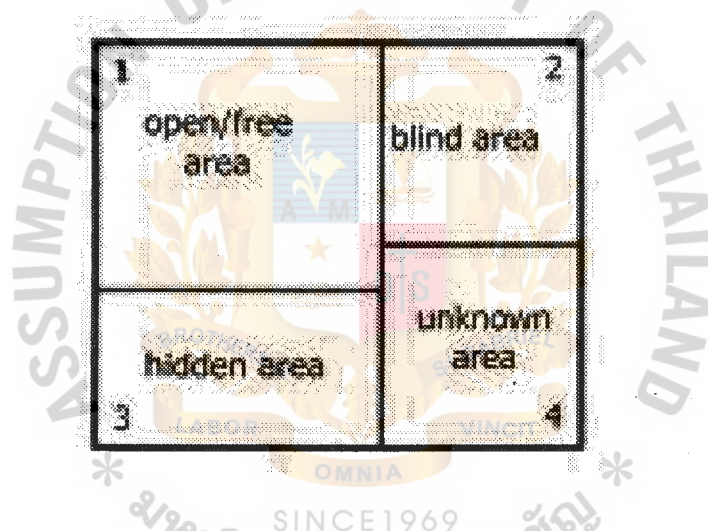
In short, human identity today is in crisis, and Ricoeur's narrative theories alone are not enough to achieve righteousness. This research therefore seeks to offer Theology of Self as a helpful and righteous solution.

Before discussing Theology of Self, the researcher would like to define the term "identity" which in the context of this research refers to the sense of the self that an individual possesses. It is the pursuit of "who am I?" as a Christian. Before delving deeper, let's review the content of personal identity and self. The term identity can represent many different meanings. Psychologically speaking, identity can mean something that people seek, lose, or regain. Philosophically speaking, numerical identity is distinguished from qualitative identity. Numerical identity means "what are the criteria by which I am the same person now as I was forty years ago even though qualitatively I am quite different?" (Murphy, 2006, p.132) For dualists, identity represents the soul that accounts identity through time. Reductive physicalists see identity as a changing body. Non-reductive physicalists perceive identity as consciousness, memory, moral character, interpersonal relationships and the relationship with God. This dissertation will employ the term identity as viewed by non-reductive physicalists. It is an identity in conjunction with morality and the relationship with God.

As for the term "self", psychologically speaking, the self is composed of self-awareness, self-acceptance, self-actualization, and self-disclosure. That is, self-awareness means knowing about "who we are?" For example, I am good at mathematics, but I am not good at foreign languages. All these thoughts can occur due

to an interaction with others. Self-acceptance means to accept what we really are. If there are negative elements in our life, we should learn how to improve and correct them. Self-actualization means to develop our own abilities to achieve the highest potentiality. It is a trust and flexibility in our selves. Self-disclosure means to know how to open or close ourselves when interacting with people. There is a psychological event of self-disclosure. The Johari Window offers us an example below:

Figure 2: Johari Window (Luft, 1982)



The open or free area means areas that an individual wants to open up to people. The blind area represents what others perceive, but we are unable to perceive in ourselves. The hidden area represents feelings or behavior that an individual will not open up or share with others. The unknown area combines hidden aspects that both the owner and the others are unable to perceive.

This dissertation does not aim for an in depth discussion of the Johari Window. It is merely used to show that we cannot tell a lie to ourselves. Like Shakespeare once said “to thy own self be true”. Hopefully, Theology of Self can stir

people's moral sense and religious identity at a deeper level. Theology of Self helps to develop human righteousness.

Beyond this, and theologically speaking, it is also suggested that,

In order to gain the right perspective on our identity as human beings – we need to go to the Word of God and stay there. Various books on self-esteem and self-worth may be helpful to some, but the foundation of self-identity is only firmly established on what the Word of God says”, (Stanley, 1999, p.1).

Who am I? Many people search for their identity. But many find their identity through their careers, materialism or relationship with others (Geiger, 2008, p.7). In social sciences, we have scholars like George Herbert Mead who proposes a theory of symbolic interactionism. This is a theory that suggests that people interact with one another to share meanings and understand events in particular ways. In other words, society itself arises from the interlinked conversations among individuals (Littlejohn & Foss, 2008, p.82). Besides this, Manfred Kuhn proposed that people are socialized through the interaction with others in society. People not only communicate or interact with others but also communicate with themselves. In other words, self-conversations are a part of the process of social interaction (Littlejohn & Foss, 2008, p.83). Another social scientist is Rom Harré, says that “the self is structured by a personal theory that affects how we approach the world” (Littlejohn & Foss, 2008, p.84).

All the above examples are thinkers from the social sciences. Their theories are, in general, good for people to ethically communicate. Similarly, theories from

Ricoeur can guide people to be ethical. From Christian theological perspectives, we need to go beyond the social scientists by engaging in Theology of Self in the pursuit of righteousness and dignity.

Furthermore, there are many philosophical works regarding the complex concepts of personal identity. Wiggins (1967) proposes that in discussing personal identity, we should ascertain the identity criteria in order to understand the concepts of a person. These differ from the identity criteria in relation to material objects or even for the human body (Wiggins, 1967, p.50). However, Strawson (1959) argues that the person concept is a primitive concept that applies to entities to which consciousness and physical characteristics can be attributed. The concept of a mental life comes from the concept of a person. (Strawson, 1959, p.97) Brothers (1997), mentions that a concept of a person is not merely an artifact of culture. Humans are biologically prepared to subscribe to concepts just as they are biologically prepared to learn language (p.p. 4-5).

Theologically speaking, a personal identity should mean body, memory, consciousness and also morality. MacIntyre says that without the acquired capabilities we call virtues, humans are not able to achieve the good intrinsic to social practices. Harak is concerned with the moral theological accounts of the human sense of right or wrong in relation to passion. He aims at discovering ways to transform moral passions. As for Hauerwas (1974), it is argued that Christian ethics involves more than just making a decision. In fact, it is a matter of escaping from the self-protective

illusions, seeing and attending to the world as it really is in the light of the relationship with God (Haeuwas, 1974, pp.30-47).

Sociologically speaking, we must also discuss the importance of agency with regard to role theory. Agents here represent persons who are Christian. What are the roles that all Christians need to perform and achieve? The question of “who am I?” is one of personal identity. This personal identity however takes place within a community, which also indicates there is a social identity too. Christian communities discuss various forms of social liberation. Below: is one framework regarding identity proposed by Burke and Stets (2009).

Table 3 Features of Person, Role and Social Identities

Features	Personal Identity	Role Identity	Social Identity
Bases	Individual Self-concept	Expectations tied to social positions	social Group
Definition	Meanings that define	Meanings tied to	Meanings tied to a
Features	Personal Identity	Role Identity	Social Identity
	Person, a person as a unique individual	role	social group

Cognitive	Identity standard	Identity standard	Prototype
Representation			
of Identity			
Activation of			
Identity	Salience	Salience	Accessibility and fit
Behavior	Independent of others	Complementary to others	Similar to others
Self-Reference	Me	Me as role	We
Verification			
Outcome	Authenticity	Self-Efficacy	Self-worth

Source: Features of Identity Theories (Burke & Stets, 2009, p.129)

Next, we shall discuss structural symbolic interaction. Generally speaking, symbolic interaction theories are about language, signs and symbols. A sign is a stimulus that invokes a response that is the same, or similar to the response that is evoked by other stimuli. Meanings are then responses to those stimuli. Symbols derive their meanings from social consensus. They are arbitrary and vary from one culture to another. Language is a symbolic communication. Being a person or self is

producing and hearing a particular language. Thus, a person, or a self, needs to carefully listen to Christian language, signs and symbols in order to create self.

Winnicott (1965) links child psychology to faith. Winnicott is not considered a pro-religious thinker. However, his works are useful. Winnicott points out that the feeling of a child’s trust and security begins from the stage of infancy. Infants are always ‘on the brink of unthinkable anxiety’, and the very young child is not a ‘being’ but a ‘going-on being’, who has to be called into existence by the nurturing environment which the caretaker provides (Winnicott, 1965, p.57, 86). The main point is that moral shaping should take place in the early formative stages of life. In addition, Giddens (1991, p.226) represents his thoughts in a framework for the formation of self-identity.

Table 4 Giddens’ Existential Questions and Life Politics

Domain	Moral Arena	Internally Referential Systems	Moral Issues
Existence	Survival and being	Nature	responsibility and ethics toward nature
Finitude	Transcendence	Reproduction	foetus’ rights, genetic engineering

Individual and communal life	Cooperation	Global Systems	Limit of science, violence
Self- Identity	Personhood	Self and body	Individual body's rights, animal rights, gender differences

Source: Giddens’ Existential Questions and Life Politics (1991, p.227)

This is an introduction to the concept of self, identity and relationship with God from a theological perspective. The point is that with Ricoeur’s theories, humans can be ethical. However, from theological perspectives, Ricoeur’s theories themselves along are not enough for achieving righteousness. Therefore, the purpose of this research is to propose Theology of Self.

This dissertation defines Theology of Self to mean the identity of Christians who are saved by Jesus and righteous before God. In addition, being a good Christian is to follow the teachings of the Bible. In terms of action, it is the action of good deeds in concert with the Christian and world community. The methodology to achieve Theology of Self is mainly theological. The theology proposed in this research will focus only upon the elements of a “Christian-identity” perspective only.

4.2 Biblical Narratives and Christian Identity

One major problem with the modern age is the loss of tradition. The modern age intentionally separates itself from the traditional age such traditional thought, system, and the manner in which we live. In terms of religion, the modern age seeks to get rid of religious authorities. Therefore, people create a new way to live and this new way is usually scientific. Through rational reasoning, people have no need to live within a religion or be controlled by its authority. This results in scientific power becoming increasingly dominant and influential. Weil reflects upon this below:

It is true that most men in modern society do not express an awareness of their problematic situation in so many words; it is even possible that they have no such awareness, at least consciously. But whether it is registered or not, it exists and it acts; the proof is to be found in the number of those who are unbalanced (those who classify themselves as being unbalanced) in the most advanced of societies. The working society has domesticated the animal let loose by the struggle between individuals and groups. Society has emptied man. It has done away with exterior pressure and the pressure brought by arbitrary masters, but it has not freed man, if every liberation of man is a liberation for a meaningful life. Society has universalized man by rationality (Weil, 1956, pp.94-95).

Furthermore, De Lubac (1994) also refers to Ricoeur when he arrives at the same societal diagnosis.

in this age of planning, the activity of intelligence, having been reduced to the laws of computer-thinking, must be paired with nothing else than the radical protest of the beatnik or the absurdity of a purposeless crime (De Lubac, 1994, p.313).

Does this represent a confrontation with tradition? Is tradition really that important? These questions can be answered by quoting the statement from Father De Lubac (1994, p.315) who reflects upon tradition as being misunderstood.

It is, of course, quite easy, faced with an infinite number of facts and considering human misery, to find things to poke fun at or to be indignant about. Its tradition, which is so frequently ignored, is felt only as a weight to be carried, where as it is before all else a living, actualizing force. Because we do not make the effort to attach ourselves to this tradition we look upon it as something of a past long since dead.

In addition, the authority of the church is seen as a mere exterior power, and a hostile one at that; and when it is exercised it is looked upon as tyrannical. Its magisterium is only endured with impatience; its declarations are considered abusive, bitterly debated, and at times rejected entirely. There are even those who do not hesitate to stir up public opinion against it. It would seem that some have lost even the slightest inkling of the very nature of and requirements for Christian freedom.

I stand in amazement at the good conscience of so many sons of the church who, never having accomplished anything exceptional in their own right, who have neither taken time to think nor ever really suffered, who do not even take time to reflect, and yet who, each day, urged on by an unknown and unknowing crowd, become the accusers of their mother and their brothers. How frequently, when listening to them, I have thought how much more the church, would be within its right to complain about them! (De Lubac, 1994, p. 315)

Thus, Father De Lubac suggests that theologians should immediately give responses to human's crisis of tradition.

Furthermore, Bultmann (2007) is influenced by modern ways (Bultmann, 2007, p.241). But this scientific movement cannot obviously be the end answer to solving the world's problems. Science may offer convenience to the world, but

science cannot replace God and the transcendent power in the world. Christians also need the narrative of religious myth in their lives. The form of myth or narrative can still teach meaningful lessons. The interpretation of demythologizing breaks down the meanings. Through the actions of demythologization, the myth is no more and the meaning reduced to reasons or rationality. However, this is not a proper method for understanding life. Like Barth's *credo* (1962) who said that people now reject the symbols of Nicaea, orthodoxy, scholasticism, churches, and confession, all of which is the result of modern theology (Barth, 1962, p.180).

In addition, another major problem between theology and philosophy concerns autonomy. Philosophers feel free to operate using logical analysis to discover truths or facts. However, theologians such as narrative theologians would like to believe and to understand the Word of God as *sui generis* and sovereign. Therefore, there is no obligation to confirm philosophical or scientific fashions (Macquarrie, 1963, p.318). Righteousness therefore is the issue, which is wrought from religious concepts and biblical narratives. Narrative can recall the important traditions of Christianity which should not be ignored in the modern age.

4.2.1 Narrative theology and historical criticism

Niebuhr (1955) defines the uniqueness of human self in three dialogues. He implements these dialogues to explain "the image of God". Niebuhr (1955) is a theologian who considers the self to be a creature of God which dialogues with itself, with its neighbors, and with God. This is a biblical viewpoint (Niebuhr, 1955, p.4).

Niebuhr's analysis is simple but important. The self can dialogue with itself, and it is an internal fact. This fact conveys the self as one that operates with free thoughts. The self is a living creature who can decide to follow God or commit sin. Moreover, the self is a social creature who needs to care about others. This is the reason that the Bible teaches "love each other" (John 15:12). Ricoeur stands on this point to propose the self to be a moral being. Lastly, the self needs to dialogue with God. For Niebuhr (1955), without this, the self is not holistic, although it is religious. Niebuhr tends to use any datum which illumines the indeterminate character of the self's capacity for transcendence. It is a transcendence of its history and its world which is necessary for an adequate conception of the anatomy of human selfhood (Niebuhr, 1955, p.5). In the modern age, it is difficult to teach people without reason. This is the challenge of the church in modern times. It is a question which seeks to discover a proper method of reasoning that functions with modern society. This is the mission of biblical hermeneutics. Narrative theology or narrative hermeneutics are the suitable methods that explain biblical truth through the biblical narratives. This is the aim of this research, which attempts to explain and apply biblical truth in the context of a modernizing society.

When Christians fit the Bible to the modern age, they express the meaning through biblical interpretation. Therefore, biblical hermeneutics is important for a contemporary world. Protestant theology usually identifies the Scripture as the Word of God. Thus, the concern of hermeneutics focuses upon texts, documents and literal meanings. Ferguson (1986) defines hermeneutics as

“The rules and principles of interpretation, still holds, but it must be placed in the context of its shifting meanings, with emphasis placed on allowing the past to inform the present and point to the future.” (Ferguson, 1986, p.6)

After the times of Schleiermacher and Dilthey, traditional hermeneutics have changed to liberal and scientific approaches. In the modern age, many new methods of hermeneutics are continually appearing, such as psychological, philosophical, and various other scientific approaches. Additionally, general hermeneutics which is based on the philosophy of Martin Heidegger, Hans Georg Gadamer and Paul Ricoeur have become a significant force (Striver, 1996, p.87). Beside these new hermeneutics, in the seventies, narrative theology appeared in the United States recalling the importance of Scripture. The term “narrative theology” has special meaning. When Christians discuss “narrative theology”, theologians divide it into two groups. One is the Yale school which focuses on the Bible and the other is the Chicago school which is based on a wider philosophy and culture. Due to this particular research which is theological in nature, the researcher will focus on Christian theology concentrating on the discovery and importance of narrative theology.

In the modern age, historical-critical biblical hermeneutics has been a dominant method in Christian theology. This method seeks the thought and life of biblical times through objective and scientific analysis (Powell, 1990, p.2). Frei sees this as a failing method and in fascinating ways (1974, p.137). Furthermore, theologians consider narrative criticism to be independent. This is due to the movement of narrative criticism which has developed within the field of biblical studies (Powell, 1990, p.19). According to Powell (1990), narrative criticism regards

the real authors and the real reader as being extrinsic to the communicative act and transpires within the text itself. Implied authors and implied readers can play a role in the narrative criticism. Thus, narrative criticism moves away from the reader-centered type of criticism and makes it more text-centered. The goal of narrative criticism is to read the text as the implied reader (Powell, 1990, p.20). In fact, narrative criticism is a method to interpret and to understand biblical narratives. It would not be suitable to interpret secular nobles because Christians see the biblical narratives to be sacred. They seek His will through Bible. When Christians separate Bible from secular texts, they may reap the benefits of narrative criticism.

According to Powell (1990), narrative criticism consists of eight benefits. 1.) Narrative criticism focuses on the text of Scripture itself. 2.) Narrative criticism provides insight into biblical texts for which the historical background is uncertain. 3.) Narrative criticism provides checks and balances on traditional methods. 4.) Narrative criticism tends to bring scholars and nonprofessional Bible readers closer together. 5.) Narrative criticism stands in a closer relationship to the faithful community. 6.) Narrative criticism offers potentials uniting these faithful communities. 7.) Narrative criticism offers fresh interpretations of biblical materials. 8.) Narrative criticism unleashes the power of biblical stories for personal and social transformation (Powell, 1990, pp.85-91).

Narrative criticism is a method that considers the relationship between humans and God. Biblical narrative recalls a failing identity through the stories in the Bible. Biblical narratives teach the readers to see the world, to face the difficulties,

and live as implied by the author. For example, the Good Samaritan in the Gospel of Luke 10:25-37 teaches Christians to be good neighbors and care for others without prejudice. Christians can apply these lessons for the betterment of all. Therefore, it is obvious that narrative functions in the proper shaping of Christian identity.

4.2.2 Christian Identity and the Word of God

According to the Bible, God created the first humans in the image of God, in the likeness of God (Gen. 1:26-30). Therefore, genuine narrative identity indicates that Christians cannot talk about identity without including God as its essence. Thus, the Word of God is important for narrative theology. Christian identity can be shaped through biblical narratives. Christians should recognize that we are not the Lord of the world. When biblical narratives are properly fit into the world, human beings will become beings-toward-eternity. This is the hope of narrative identity. This position is different from Ricoeur's. Ricoeur (1995) said

“For my part I should link the concept of faith to that of self-understanding in the face of the text. Faith is the attitude of one who accepts being interpreted at the same time that he or she interprets the world of text. Such is the hermeneutical constitution of the biblical faith.” (Ricoeur, 1995, p46)

It is important to reiterate that Ricoeur tends to lean toward the anthropocentric side, while others, such as Frei and Barth maintain a more theocentric position. As Wallace (2000) mentions below, Ricoeur delves into ethics from a theologically standpoint.

Ricoeur is not a philosophical theologian, if by that phrase one means a religious thinker who grounds reflections on God and the self on a particular philosophical foundation, be it phenomenology or something else. By the same token, he is not a Christian philosopher, if by that phrase one means a philosopher who utilizes philosophical discourse to prove the truth of Christian faith claims in opposition to other rival claims. Faith, for Ricoeur, is always a wager and a risk and can never be established as apodictically certain based on the false security of a philosophical substructure (p.303)

In short, Ricoeur's works are a philosophical reflection on theology. However, some Christians tend to see Ricoeur's works from the other way round. That is, to reflect Ricoeur's work theologically. Therefore, the meaning of righteousness in theology is an important issue for Christian identity. Sherlock (1996) says a human being should be a whole person. Sherlock (1996) states that "to be human means to be made in the image of God. Christians are made for relationship with God our creator." (Sherlock, 1996, p.212) In this way, Christians may see that theologians discuss human beings from a biblical point of view. Human beings and God should not be separated. This is different from philosophy or science which discusses in the perspective of humans or apart from God. Christians believe that they are created in the image of God. This is not only a mechanical thought, but also reinforces the relationship with God. Therefore, a human being needs to maintain or pursue the relationship with God through the discussion of theological elements in human thought and understanding.

For Christians, human beings may be divided into three distinct categories: religious being, hermeneutical beings and righteous beings. Religious humans should become religious beings, as humans without God are empty. Second, human beings

are hermeneutical. This is what Ricoeur proposed; that humans should be hermeneutical in order to understand religion and to understand human self. This is preferable to simply being a blind follower. Hermeneutic exploration demands a critical mind. Through critical methods, humans follow, while using their abilities to ration. In other words, humans should understand the Bible correctly and with the aim of attaining knowledge. The third category of human consists of righteous beings. Righteousness is very important for Christian theology. It is the concept which cares strongly about the relationship between God and Christians, which, according to Christian theology Christians cannot restore by themselves. This is the work of Jesus Christ. Thus, Christian theology insists that humans should be righteous, in order to restore the relationship with God and by extension, our human identity.

When Christians discuss moral issues in daily-life situations, they very often feel helplessness. This is indicated elegantly in the passage below from St. Paul:

I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. (Romans 5:15-20)

For Christian, before being moral, Christians should first become a righteous being. The righteous being is the one who can stand before God. In other words, he or she is the one who is recognized by God and will stand before Him in judgment. Furthermore, Christians cannot become righteous beings by themselves but must rely

upon Jesus' grace and salvation. Therefore, the biblical narrative identity portrays a very human picture. The true identity consists of a relationship with God through the grace and salvation of Jesus. Righteousness is beyond morality, but it provides and it becomes a foundation and a capacity to reach morality. Without righteousness, morality is beyond our reach.

For Ricoeur, eternity is not due to the salvation of Jesus but a keeping of promise (Ricoeur, 1992, p118). Ricoeur does not touch upon the issues of righteousness, but philosophically addresses his biblical ideas.

In the early Christian church, arguments were not an integral function of conflict. It seems that the power of a particular event was brought through and from the stories of Jesus. For example, in the book of Acts chapter six and seven, it is mentioned that when Stephen was persecuted, he responded not with spite, but with stories of the Jews. Similarly, when St. Paul was put in front of King Agrippa, he defended himself by telling the stories of Jesus and Paul's testimony of following Jesus. Through the book of Acts, Christians discover that telling the stories of Christianity were an important method for the early church. Furthermore, through these Christian stories, Christians can understand who they are and what Christian identity really is. This is reflected below by Niebuhr in an excerpt from *The Story of Our Life* (1962).

Interpretation of our meaning with the aid of a story is a well-known pedagogical device. So Lincoln told his homely tales and conveyed to others in trenchant fashion the ideas in his mind; so Plato employed myths to illustrate philosophy and to communicate visions

of truth that ordinary language could not describe; so Jesus himself through parables tried to indicate what he meant by the phrase “kingdom of God.” Yet what prompted Christians in the past to confess their faith by telling the story of their life was more than a need for vivid illustration or for analogical reasoning. Their story was not a parable which could be replaced by another; it was irreplaceable and untranslatable. An internal compulsion rather than free choice led them to speak of what they knew by telling about Jesus Christ and their relation to God through him (Niebuhr, 1962, p.46).

Niebuhr emphasizes that stories are unique, irreplaceable and untranslatable.

Therefore, the stories shape Christian characters in form. This does not mean that stories will shape the character for all but only the related people. Biblical narratives can shape Christian identity within a Christian community. This is an internal function. In other words, Christian identity should be shaped by biblical narrative and by no other means.

Ricoeur sees the importance of narrative for religion as well. But his definition of religion or God differs from other Christian theological circles, such as in the passage below from Klemm (2002).

For Ricoeur, philosophical engagement with religion is not a matter of reasoning about the being of God. It begins instead by acknowledging religion as what is outside the limits of critical thinking. Critical thinking, we remember, always combines opposites - - such as singular representations of reference with universal representations of meaning. (p.107)

Therefore, for Ricoeur, there is no need to consider Christian tradition in the wider philosophical scope, but rather from the Scripture itself. Theology of Self is

based upon biblical scriptures and proposes the Christian identity as established by biblical narratives.

4.2.2.1 Biblical narrative is the word of God

The Bible is the Word of God and the revelation. Theologians see the Bible as the Word of God and as a revelation from God to humans. This is one key difference between philosophers and theologians. Ricoeur sees the revelation as a form of the literature, but theologians, such as Barth, see the revelation to be the Word of God. Biblical narratives can shape Christian life. It is not only the power of language in the stories but the way in which they guide our lives. From this perspective, the Bible is guidance for human life. That is why protestant churches teach Christians not to only read the Bible but more importantly they must understand the guiding principles contained within.

Peter Kemp (2002) finds that Ricoeur construes three ethical theory distinctions - - aim, norm, and wisdom (p.40). He raises the question "Is narrative ethics a universal validity?" in other words, can narrative ethics be the norm? According to Peter Kemp, he agrees with Ricoeur that narrative is a necessary condition of ethics (2002, p40). Therefore, we can understand that narrative is not a simple story only, but conveys ethical lessons. Therefore, when Christians employ the Bible as an authority for living, biblical narratives not only serve as references, but also as truth and law. In Kemp's understanding, the Bible is the lawful Word of God (2002, p.41).

In the Old Testament, the prophets are the one who proposed the importance of morality. They urged morality because they believed that morality could help one to avoid punishment from God. The core of this law concept was from God. As the Bible says

The Lord will make you the head, not the tail. If you pay attention of the Lord your God that I give you this day and carefully follow always be at the top, never at the bottom. Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them. (Deuteronomy 28:13-14).

The prophets had the duty to remind the people of Israel of the importance of the Word of God. And through the concept of the Word of God, the people developed a moral teaching for the individual and the community. Therefore, a Christian moral thought, should treat the Word of God as inevitable and lawful.

4.2.2.2 Theological concept on Revelation

Barth (1936) perceives the Word of God as a threefold form: the Word of God as preached, the written Word of God and the revealed Word of God (Barth, 1936, pp. 98-133). Barth demonstrates that the Word of God comes from God himself and by humans whom he elected to preach and minister. Theologians accept that the Bible is a revelation of God written by humans. The Bible is not an ordinary book but a book revealed from God.

The English word 'reveal' comes from the Latin *revelo*, which means 'unveil' or 'uncover'. This is exactly the idea expressed by the Hebrew and Greek words which are translated 'reveal' in the Bible. 'Reveal' is a picture-word (as indeed, all the theological

words are), and the picture is of God unveiling—God showing us things which were previously hidden from us, God bringing into the open things which before were out of our sight, God causing and enabling us to see what hitherto we could not see. God takes us into his confidence and shares his secrets with us; God finds us ignorant, and gives us knowledge. That is what revelation means (Packer, 1981, p.18).

The theological concept surrounding the revelation is the Word of God. Although the Bible is a book written by humans, it comes from God's revelation. The Bible is the Word of that represents His character of love and grace. Therefore, Christians cannot simply say that biblical narratives are literature in form, as in Ricoeur's perspective. Christian theologians consider the Bible to be the Word of God or a revelation from God to humans. Thus, biblical narratives can shape and transform human life from sin to righteousness. However, Ricoeur stands upon a different view of the revelation. He was a philosopher in the modern era that emphasized human reason and rejected the authoritarian concept of the revelation (Ricoeur, 1985, p.73). Ricoeur considers that the revelation is the discourse of faith or the confession of faith through reflection and hermeneutics (Ricoeur, 1985, pp.74-75). It means the readers should understand what they believe rather than simply follow the revelation as the authority. Therefore, revelation is pluralistic, polysemic and at most analogical in form (Ricoeur, 1985, p.75).

When comparing traditional theology to that of Ricoeur's. Christians see some differences. Theologians see the revelation as sacred and inviolable but Ricoeur sees the revelation as an authoritarian revelation. Ricoeur employs the modern concept which is generally free from the controls of the Church. However, the revelation for

Christians is the Word of God which is holy and good. For example, the incarnated Jesus was crucified for the world and He said “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6). According to Ricoeur’s understanding, Jesus should be an authoritarian also. This is because without Jesus, no one can come to the Father. However, if Christians understand the biblical context, they will find that Jesus is telling us of the salvation that will be brought through His sacrifice. When Christians believe what the Bible says, they will follow. Therefore faith must be related to belief. Biblical revelation is also a religious language which concerns Christian faith. This is different from what Ricoeur constitutes as an authoritarian understanding of revelation.

Biblical narratives are important sources for Christian doctrines. The creation of the world and the salvation of Jesus for example, are narrative in form. Although biblical narrative is history, it expresses the crucial thought behind the Christian doctrines. Biblical narratives convey the actions of God and teach us who God is. Through this we begin to understand and transform. In short, biblical narratives are the words of God. They are a sacred revelation.

4.2.2.3 Christian identity: The arch of Narrative Theology

The study of “Christian identity” coexists with the problem of “identity crisis”. When Jesus asks his disciples “But what about you?” he asked. “Who do you say I am?” (Matt. 16:15, Mark 8:29, Luke 9:20). This was an important question for the disciples, because for the disciples to understand Jesus they must also know His

identity. Therefore, understanding the personal identity of Jesus is inseparable from the story. This is why Christology is so important for Christian doctrine. Understanding Jesus Christ's identity correctly is the way to also understand Christian faith. The way to understand Jesus correctly is through narratives of the books of gospel. Contemporary theological research is very often influenced by liberal theology based on a scientific approach. A scientific approach tries to understand biblical narratives, but this can lead to misunderstandings. The polarity of Ricoeur's philosophy and Frei's theology is a case in point and which some might see as a contributing factor in the current crisis of Christian identity.

According to Stroup (1997), there are four symptoms of this crisis: 1.) the curious status of the bible in the life of the Church, 2.) the loss of church theological traditions, 3.) the absence of theological reflection at all levels of church life, 4.) the inability of Christians to make sense out of their personal identity through the means of faith (Stroup, 1997, p.24). The crisis of Christian identity stems from Christians who no longer follow the Scripture and do not understand who Jesus really is. Therefore, narrative theologians propose that modern Christians return to the Bible and Christian tradition.

The term identity can be used in a variety of contexts. When Christians discuss identity they may divide it to two parts: personal identity of Christians and the identity of a Christian community. Both of these identities are important, inseparable and complementary for Christians and just as importantly, the Christian Community.

Ricoeur proposes a process of narrative hermeneutics which consists of three steps: pre-figuration, con-figuration and re-figuration. It is a system that has influenced much theological and philosophical thought. Basically, Ricoeur considers reading the narratives to be the first step on the way towards understanding. This is followed by the use of imagination. As a practical philosopher, Ricoeur heavily on the on the application of one's imagination in the process of understanding. Re-figuration in this manner is the application of life, an application that can shape ethical identity and therefore, an ethical society. Thus, Ricoeur believes that narrative contributes society. When Christians apply Christian theology, Christian language and Christian faith, the result is a vital and secure Christian identity.

This process is the arch of understanding, transformation, and sanctification. Ricoeur's arch is based on reader-centered approach. That is, the narrative is read, the imagination is engaged and message transferred. Armed with this knowledge and Biblical grace, we can then conduct ethical lives that contribute to the community. However, according to a theological point of view, the entire process is based upon the Holy Spirit. Ricoeur inspires Christians to read. He teaches Christians to understand and transform their life towards ethical and righteous behavior. Finally, Ricoeur's work reinforces the sanctity of the Scripture, as nothing exists without the Holy Spirit. This is a mode which consists of a God-human cooperation. Christians who follow Barth and Frei would call this theo-centered. Through the biblical narratives, the Word of God and Holy Spirit, Christians are inspired to understand and transform. This process indicates that God gave His grace to humans, which is understood through Christian faith. The researcher refers to this as faith arch.

Beyond the definition of the faith arch toward transformation, Christians should also depend on the Trinity. In other words, becoming a Christian is not merely a personal label, but must also include the grace, love and inspiration of Christ. Christian identity in this light is the sinner who is saved and the believer who is beloved. In sum, being a Christian means to serve God and the world. Through His grace, Christians become the light and salt of world (Matt. 5:13-16). Christians are the testimony for the faith. Furthermore, Christian identity is not just a question of ethics. Christians need to consider their faith in God more than their fellow man. Therefore, Christian identity, righteousness, justification, sanctification are crucially important in the theology of the self. To be a good Christian means to be ethical, however to be ethical does not necessarily entail a dependence on Christianity. That is the reason that Christians should not only consider ethics in the formation of Christian identity but also consider the theology of the self as well.



Figure 3: Faith arch

We may see clearly that Christian identity is shaped by the Word and Grace of God. It is not done by human themselves, but through His works. According to Kaplan (2003), he found, Ricoeur's selfhood or ipse-identity to be important for the self as selfhood concerns keeping one's words, or promise (p. 89-90). For Ricoeur, his theory of self is idealistic. The ideal and ethical human is one who can keep a promise. However, according to the Bible, due to the original sin, we cannot. Thus, the theology of self proposes a human need for God's help and salvation. Through the salvation of God and the works of Jesus, human life can be transformed to a new level of sanctity. Without the works of God, it cannot.

4.2.3 The Story of Jesus: the meaning of righteousness

Salvation in Christianity emphasizes a substitution. This means that Christians cannot be saved by themselves but through Jesus alone. This is a substitution and a gift from Jesus Christ. As Oden (2002) states:

The Father treats justification by showing clearly how Christ is "made to be sin for us." We receive righteousness from God, being "justified by his blood." The fathers thoroughly explicated the meaning of sacrificial blood, and expiation as an exchange of punitive liability. The substitutionary language so familiar in Protestant atonement teaching is richly utilized in the Fathers' extensive comments on biblical texts dealing with redemption, ransom, slavery to sin, and substitutionary sacrifice (Oden, 2002, p. 60).

This statement is familiar in Christianity. It implies that human beings are sinners due to original sin. Thus, in the biblical perspective, human beings are weak and sinful. This is because Christians cannot glorify God and perform good deeds in

the world as Jesus once did. However this weakness can be restored by Jesus' salvation. His sacrifice compels and transforms Christians to be humble and righteous beings in the face of God. Human beings are not the kings and masters of the world. We cannot save ourselves except through Jesus.

Righteousness is given to us by Jesus who taught us the importance of humility. Thus, we know how to properly and ethically live in the world. Through Jesus Christ, we may correctly position our lives and obey the teaching of the Bible. This kind of life style guides us to be better humans. Therefore, the life of Christ-centric is the most important in Christianity. Schreiner (1991) discusses righteousness in his journal article "Israel's Failure to Attain Righteousness in Romans 9:30-10:3". He concluded:

To pursue the law from works is to use the law as a means of establishing one's own righteousness, but employing the law to establish one's own righteousness is a delusive enterprise precisely because no one can obey the law perfectly. To pursue the law in faith is to recognize that the law cannot be obeyed sufficiently to obtain salvation, and that salvation can only be obtained by believing in Christ. (Schreiner, 1991, p.220)

Through the analysis of the book of Romans, Schreiner (1991) explained the way of attaining righteousness as through faith not law. The Jews had a tendency to pursue righteousness through legal means. Righteousness though cannot be reached through human works themselves. Righteousness only can be reached through faith and through the salvation of Jesus.

Moreover, immorality is not a cause, but a result and according to Christianity, the cause is original sin. Thus, the theology of self must deal with the problems of sin. When Ricoeur discusses sin, it is not a theological discussion. Just as when he discusses Bible, the results are philosophical. Generally speaking, it is said that Ricoeur pursues theology in a philosophical manner of thinking. However, according to Christian theology, sin is the chief cause of human misery. According to the Bible and Christian theology, only Jesus, the Savior, can solve the problems of sin. Therefore, righteousness is only given by Jesus. Through Jesus, we can be saved from our sins and can become righteous beings.

Ricoeur's theories include the concept of discovery through diagnosis. According to Don Browning (2002), this concept is helpful for practical theology in the light of reflection. "Ricoeur tells us that our self-esteem, partially mediated through the regard of others, is precisely esteem of our basic capacities." (p. 260) it is true that if human beings can reflect, it would be better for human moral life. However in reality, reflection is difficult for human beings. Christian theology considers that we may best reflect through the light and voice of the Holy Spirit, from which reflections originate.

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned." (John 16:7-11)

Therefore, for Theology of Self, we should consider a diagnosis that examines both the self and God. In so doing, a Christian may see the true reflection and conduct their selves accordingly. Salvation is the work of God. It is not a human work. Thus the meaning of righteousness combines the substitution of Jesus Christ through the narrative of Jesus.

4.3 Theology of Self: From Moral Being to Righteous Being

The Epistle to the Romans tells us “God is in heaven and thou art on earth.” (Barth, 1975, p.310) This remarkable phrase tries to separate God and humans. This is a norm in theology. The simple reason is that God is infinite and humans are not. Therefore they cannot occupy the same position. Barth, who views this from the human side, thinks that God is the ‘impossible possibility’, but from God’s side the humanly impossible has entered the realm of the possible. In this sense, God’s revelations are to be understood as “conceivable testimonies of the inconceivable” (Schwöbel, 2000, p.21).

This idea implies that God is different from humans but still has a relationship with humans. When Christians consider the existence of God that might satisfy science evidence is most important. However, lack of scientific evidence does not pose a problem in Christian theology or Christian language. God is a creator and humans are His creatures. Thus according to a Christian theological point of view, human beings are created by God and humans can have fellowship with Him.

According to *The New Bible Dictionary* (1974), righteousness is a requirement in humans from God, a requirement of right action and fair dealing between human and human. But our righteousness is insufficient for God's standard. This insufficiency of righteousness is also a central concept of Paul (Douglas, 1974, p.1097). Righteousness can be divided into two aspects. First, it is the effort of morality which Paul refers to "the righteousness of the law" or "my own righteousness" (Phil. 3:9; Rom. 10:1-6). The second one is the righteousness of God. The theology of the self will only focus on the righteousness of God. Christians can only receive the righteousness of God as a gift. The gift of righteousness from God is based on the work of Jesus Christ. The research will focus on the God given gift of righteousness.

Righteousness is a religious concept. The method to reach righteousness is through one's faith. According to the Bible, we cannot do anything for our own salvation. Theo-centricity is an important concept in Christianity. God created and loves the world. Without God, there is nothing. Due to the age of enlightenment, this concept has shifted to an anthropocentric view. In modern times science seems to dominate the world. But Heidegger (1962) tries to reduce the dominance of science. His hermeneutical oriented concept influences people to see themselves as part of the world. Heidegger emphasized that we are not the lord of this world (1962, pp. 29-33). Christians follow the teaching of the Bible and see God as the Lord of the world. Moreover, Christians are servants of the Lord and the world concurrently. Therefore, the life of the servant is important for Christians. But the question is "how to reach righteousness?"

St. Paul said “I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.” (Rom 7:18). Christians want to do something good but they cannot carry it out. These words are like a mirror that reflects life situations. Christianity speaks of faith and grace. All we have originates from the grace of God and is received through our faith. Righteousness is achieved only through faith. Because righteousness represents the relationship between God and humans, righteousness is given by God. Humans receive it by their faith in Him. As the Bible says “the righteous will live by his faith.” (Habakkuk 2:4)

Barth discusses man in his book *The Goettingen Dogmatics: Instruction in the Christian Religion. Volume I*. Barth (1991) states that “The man who is presupposed by the revelation that is the basis of Christian preaching” (p.72). Barth offers the typical theological point of view. Revelation of God is important for Christian theology. Barth has a particular emphasis on the revelation, the theocentric and Christcentric elements of God. For Barth, the doctrine doesn’t aim for a better understanding of man but, a better and clearer understanding of the revelation (Barth, 1991, p.72). Furthermore, Barth mentions that “we are forced to say that we may not and cannot understand him except in relation to God” (Barth, 1991, p.80). Barth heavily emphasized that man cannot understand himself, except through the revelation of God. Therefore, a Christian theological perspective regarding righteousness rests upon a foundation of faith brought through the revelation of God, and the Bible.

As mentioned, Ricoeur is a practical philosopher. Practical in the sense in that he is concerned with improving humanity. As Maddox (1992) indicates

Ricoeur supplies a mimetic theory that allows for an interpretation of history and fiction in one genre. This is an interpretation which avoids the unending labyrinth of objectivist history and the culdesac of avoiding the historical question altogether. Moreover, he has rooted his work in an anthropology in which narrative is integral to humanness – living, dying, and hoping (Maddox, 1992, p. 81).

Thus he proposes a moral life attained through the theory of narrative. Linda M. MacCammon views Ricoeur's thought as ontological.

It is a "being-interpreted." This means that the presence of the subject to itself is mediated and is always subject to (de)constructive criticism and to the conflict of interpretations that invariably arise among the various hermeneutic disciplines that interpret the human condition (MacCammon, 2002, p.198).

Ricoeur employs hermeneutics to map his ontological theory, which aims to discover the existence of human beings. Through interpretation, human conditions can be explained. This is only partly correct as this theory cannot fully explain the God-human relationship. In other words, Christian theology considers that God play an important role in the human condition. The research aims to demonstrate the importance of righteousness which is the work and grace of God.

According to Christian theology, righteousness is more meaningful than morality according to Christian theology. The Westminster Larger Catechism (2004),

Question 1: What is the chief and highest end of man?

Answer: Man's chief and highest end is to glorify God, and fully to enjoy him forever.

Therefore, Christians should be good and also glorify God. On the other hand, righteousness is not merely a concept. It is also practical. When we glorify God, we do good things for the world. The purpose is not just for us, but to glorify God. This is a different concept from philosophers, such as Ricoeur. Although, it is true that performing good deeds is important, there is also the manner and discipline in which we perform them. Paul said “I have the desire to do what is good, but I cannot carry it out” (Rom. 7:18) Humans are moral creatures who encounter “total depravity” and “original sin” (Verduin, 1970, p.61). Although fallen humans know right from wrong, they cannot perform spiritually good things according to theological perspectives. That is why Christians need the gift of righteousness from God through the salvation of Jesus Christ. Through Jesus’ salvation, Christians are no longer in sin. By following the teachings of Jesus, Christians can perform good deeds from the hands of Jesus. These good things are not only for purposes of morality but also for the glory of God, and spiritual health. Therefore, this righteous being is transformed from the sinful being and performs good deeds that glorify God. This kind of life is more meaningful than mere moral certitude. It is at the core of Theology of Self and righteous Christian identity.

Theology of Self discusses Christian identity. It is an identity based upon the righteousness given by Jesus Christ. Christian theology considers the self not in a materialistic scientific model, but as holistic. Therefore, the researcher will discuss Christian theology under a holistic light. We also will analyze the relationship between identity and biblical narrative. Ricoeur is correct when he says identity is established by narrative. The aim of this dissertation is to demonstrate Christian identity as shaped by biblical narratives. Therefore, biblical narratives are the source for Christian identity. The end result is the life application and contribution towards

improving society. Christians may see his philosophical approach as theological, which the researcher will discuss below.

4.3.1 Theological concept on self

According to Ricoeur's theories, he tends to divide the self into several points, such as narrative beings, hermeneutical beings, and ethical beings. Through this analysis, Christians cannot live without narratives and should properly interpret and apply the stories and principles to their life. They should, in short, become ethical persons. This is a practical issue, which people do not perceive with modern importance. Ricoeur's narrative theories do not discuss religious ideas concerning the relationship between God and humans. Therefore the researcher focuses upon righteousness through Theology of Self. This is because the Christian concept of the self is holistic. Christians cannot discuss the self without the spiritual self which is related to righteousness. In other words, the self must be holistic. This is an important biblical concept. The self includes our sameness and our differences. No matter if it is the same, or different, the self will not be changed. As Holland (1978) states in the passage below:

identity refers to the whole pattern of sameness within change which is a human life. One can think of a person as a sameness in relation to differences and as differences in relation to a sameness. That is, I am constantly changing but, no matter how much I change, there remains a continuing me who is the style that permeates all those changes and whom I understand as that which remains constant despite all the changes (Holland, 1978, p.452).

Apart from Ricoeur's idea of self, Foucault (1988) also considers that theology is not an easy way to touch upon the study of self. Theological researches are far away from this new subject. Foucault (1988) said:

Thus, I arrived at the hermeneutics of technologies of the self in pagan and early Christian practice. I encountered certain difficulties in this study because these practices are not well known. First, Christianity has always been more interested in the history of its beliefs than in the history of real practices. Second, such a hermeneutics was never organized into a body of doctrine like textual hermeneutics. Third, the hermeneutics of the self has been confused with technologies of the soul – concupiscence, sin, and the fall from grace. Fourth, a hermeneutics of the self has been diffused across Western culture through numerous channels and integrated with various types of attitudes and experience so that it is difficult to isolate and separate it from our own spontaneous experiences (Foucault, 1988, p.17).

Foucault's statement represents Christian theology that does not emphasize on the study of self. However, the theology of self proposes the importance of Christian identity through biblical narratives. Christian perspectives related to the self are holistic. In other words, the study of the self cannot be limited to body or soul only, but also the relation with God. This refers to a spiritual self. As Poll and Smith (2003) proposed as importance of spiritual self development (pp. 5-8). Thus holistic self should include the religious or spiritual self. As theologian Grenz (1994) said, the existential theme that God is the ground of existence has in view our individual, personal existence (p. 140)

Ricoeur considers the application of the narrative as an education toward ethics. To him this is crucially important. However, the theology of self must consider the elements of religion, particularly, in Christianity. Therefore, the applications of

the theology of self for Christians are to be righteous, responsible, and hopeful. However, the problem is that Ricoeur does not discuss righteousness. The righteous being is the basic status that Christians should achieve and which depends upon the salvation of Jesus Christ. Because of the salvation of Jesus, Christians can be called righteous before God. Without righteousness, Christians cannot perform good deeds in the world. Therefore, the theology of the self proposes not only moral beings but also righteous beings. Righteous beings are crucially important in Christian theology. Thus, the researcher discusses the moral, responsible and righteous being.

4.3.1.1 Moral being

A moral being is important. Narrative hermeneutics is also related to moral philosophy. This is because narratives are original thought and moral instructions. Narrative is unsystematic but meaningful for stories. Thus, Ricoeur proposes that narratives are similar in form to that of poetry. The form of a narrative is not scientific but can transform human life to be moral through mimesis, as biblical narratives are related to ethics. However, Christian ethics are based on the Bible, the Word of God. In other words, Christian ethics come from the Bible and through no other means. Therefore, Christian ethics and what it teaches Christians originates from the Bible.

Biblical narratives ask Christians to become moral beings. But moral being is not an ultimate concern for Christians. That is the reason why the researcher would like to propose righteousness as a contribution to Ricoeur's insufficient theory. Biblical narrative should consider the authority of the Bible and follow biblical

theology. Even if Christians agree with the moral teachings and even becoming moral beings it is not suitable for Christians to discuss a purely philosophical based morality.

4.3.1.2 Responsible being

Responsibility is a widely used term. Niebuhr (1963) considers it a dated term, little emphasized in the modern times. Niebuhr (1963) who said “the sentence such as ‘the great God has treated us as responsible beings,’ seems to have become common only in the nineteenth and twentieth century” (Niebuhr, 1963, p.47) Responsibility is an important behavioral element of the human being, however ignored and overpowered it has become due to by the influences of materialism.

According to biblical narratives, God is a faithful God. In other words, He is responsible and He teaches His followers to be faithful. There is a parable of Jesus who mentions the responsibility of being God’s servants. Being faithful is important for a servant of God. This passage implies that God gave Christians the talent to live in the world and that Christians have an obligation to contribute to society. Therefore, Christians should take this responsibility for this God given talent. Matthew relates this in the passage below:

"Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents

gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master's money. "After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.' "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' "The man with the two talents also came. 'Master,' he said, 'you entrusted me with two talents; see, I have gained two more.' "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' "Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.' "His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. "'Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.'"' (Matt. 25: 14-30)

According to Ricoeur, in his book *The Just* (2000), the term responsibility can be discussed in two dimensions: juridical and moral (Ricoeur 2000, pp.11-13). Ricoeur employs the concept of imputation to explain responsibility. Ricoeur views the theology of the Reformation helpful for Christians in the understanding of concepts. Ricoeur (2000) said "The key idea is not that of the imputation of a fault, or even of a merit, to the author of an action, but rather the gracious, to the sinner who has faith in this sacrifice." (Ricoeur, 2000, p.15)

Imputation is opposed to responsibility in the sense of law. Christians must respond to their own actions and to others. This is the concept of responsibility. When actions lead to fault, punishment is the inevitable result. This is the concept of imputation. Jesus on the cross is the price for the belief and righteousness. Jesus did not do so on the side of law, but from the source of His love. Actually, Jesus did not have any responsibility to pay the price for human sin. It was a sacrifice. The narrative of the passion, transforms Christians not through law, but through love. This is what Ricoeur meant to convey with regards to the transformation and moral concepts of responsibility (Ricoeur, 2000, p.27). Through the moral concept of responsibility, Christians may understand that law cannot function apart from human lives. Before the arrival of Jesus, the Jews had established their own system of law however it did prevent or get rid of sin. Through His sacrifice, Christians may reflect on their lives and experience a transformation and renewed sense of responsibility.

Responsibility is important for humans. We do not live alone, we live in various communities. We can say that Christians live in a Christian community. As in any community, the interactions between the members, affects the larger dynamic. In this way, responsibility in a community application is indispensable for its own harmony. Without responsibility, the community is broken and human life is incomplete. Humans live under the control of sin. Therefore, Christians live in condition of sustained imputation. In other words, Christians are unrighteous in the biblical sense. The crucifixion of the Jesus compels the faithful towards righteousness. Therefore, the responsibility for leading a Christian life, originates from the cross. Without the passion, Christians are not able to become responsible.

According to Niebuhr (1963), “Christians in their interpretations of human life and in the administration of their own existences always employ the symbolic form of Jesus Christ—that is what makes them Christians” (1963, p.162). Additionally, Niebuhr proposed relations between responsible beings and Christ, as a paradigm of responsibility (Niebuhr, 1963, pp.162-178). Christ is a perfect example for human beings. It is worthy to imitate him, for the purposes of leading correct and responsible Christian lives. He is our guide, our savior and redeemer. Through His mercy and grace we may become responsible, righteous Christians.

4.3.1.3 Righteous being

The elements of becoming righteous beings, is a religious perspective concerning Theology of Self. As believers, Christians need to perform and act according to their faith, to be righteous in front of God. Ford (1997) mentions three dynamics of performance in Christian theology. These three performances are related to biblical narratives and particularly the Gospels. In short, Christian theology concerns the performance of faith. Christians are influenced by biblical narratives, which should be applied in their communities.

In Christian theology I see three dynamics of performance in line with the content and middle-distance realism of the gospel story in its Old Testament and New Testament context. The first is that of active relationship with God most explicit in worship. The second is that of life together in a community of faith and love. The third is that of prophetic speech and action in witness, evangelism and dedication to peace, justice, and goodness. These are all clearly co-inherent, but consideration of them in depth is often best done through a specialist journey of intensification concentrating on one, or one aspect of one, of them. Theology of this type tends to stress

the need for self-involvement if one is to understand its message: encouraging one to learn prayer by doing it in certain ways and with a certain understanding; to learn Christian community by living in it and by engaging in it; and to learn the way to peace and justice by advocating and incarnating them (Ford, 1997, pp.203-204).

The active performance and participation in life is important for Christians. Through these performances, Christians conduct their relationship with God. Proper action within the community encourages peace and justice. The purpose of which is for the glory of God. A Christian, who is righteous, is righteous before God in his actions. These actions, if proper, are the fruit of the Bible. Righteousness is important for Christians. It is the forgiveness of God, the salvation of Jesus and the fellowship of the Holy Spirit. It is pursued by the grace of Jesus. Therefore, for Christian identity, righteousness is an integral component in Christian theology. It is important to mention that as a philosopher, Ricoeur does not discuss righteousness.

Wall (2002) labels Ricoeur's moral philosophy as a "moral meaning" concerning self and others.

Moral meaning is formed by interpreting selves who are capable of creatively mediating the diversity of their traditionally and historically constituted goods into shared goods that account for and recognize each self's interpretive otherness. (Wall, 2002, p.47)

According to John Wall, Ricoeur maintains the personal or individual freedom but at the same time includes the others. It is a moral meaning with a deeper human perspective. Ricoeur's view may seem idealistic however the larger picture concerning moral thought is more than the relationship between humans and the

natural world. It is also a relationship between humans and God. This is the reason the research proposes the theology of self which is concerns righteousness.

Narrative theology is often related to ethics. Ricoeur proposes narrative to be important for human morality. However, this rather anthropocentric concept is inadequate for Christian theology. Christian ethics is based on the Bible and broad religious perspectives. Therefore, the researcher proposes that Christians should employ the theological term of righteousness to replace ethics. Righteousness results in properly formed ethics. Before God, the self possesses this world but also the eternity. Therefore, the hope of the self is not a material hope but a spiritual hope in relation to God the eternal. Therefore, righteousness is important for Christians. Through the salvation of Jesus, Christians are recognized as righteous. The hope of eternal life is the ultimate purpose. Therefore, Christian identity must be righteous and vital with a spiritual purpose.

4.3.2 The Consideration of Holiness and God-human relation

Theology of Self tends to indicate a theological perspective on the self as beyond moral philosophy. Theology considers that the purpose of human life or God's creations cannot rest upon moral meanings alone. Through the Bible we can see the importance of holiness and the relation between God and humans. In other words, being righteousness is more important than being moral through the idea of holiness and furthermore, holiness is relative to relation between God and humans. The researcher wishes to demonstrate the importance of holiness and the God-human

relationship through the concept of “Theology of Self”, which is beyond Ricoeur’s moral philosophy.

4.3.2.1 Holiness

For Rudolf Otto, Holy is not only a moral sense but is beyond “the good”. He said “all those expressions (qadosh, agios, sacer, etc) mean beyond all question something quiet other than ‘the good’ (1973, p.6). Moreover, Otto employs the term “numinous” to express the meaning of holy, above and beyond the meaning of goodness (pp. 6-7). Otto states numinous is thus felt as objective and outside the self (p. 11). Otto employs the same method which isolates the religious experiences such as feeling, however, in a respectful manner. Otto uses “Mysterium Tremendum” to describe the feeling of numinous. This is the mystery awful. Otto is smart to analyze the religious experience using rational conceptions because a religious experience is non-rational and cannot be tested. It exists as a human feeling. The awesomeness or fear is important for Christians as we behave before Him with this feeling. Otto (1973) said “most important, there is the deficient rationalization and moralization of the experience, for it is only gradually that the numinous feeling becomes charged with progressively rational, moral, and cultural significance.” (Otto, 1973, p. 134) For Christians, numinous is the cause and morality is the effect. Therefore, the theological perspective about the self is a holiness that is more than the moral self.

There is the conception of sanctification in Christian theology. Sanctification means being holy and is essentially an affirmation of life (Macaulay & Barrs, 1978,

p.16). This is an important concept for Christians who treat life as theo-centric. The experience of holiness is fundamental to Christian life. This is the purpose for which God made us. Therefore, Theology of Self is not concerned with the importance of morality, but the sanctification which is a kind of reflection of human life.

According to David Rasmussen (2002), he said that, Ricoeur considers that narratives offer a link from story to human life and narratives make sense out of self-identity in the context of time (p. 63) moreover, he said:

Ricoeur speculates that this dialectic between action and character produces dialectic internal to the character. On the one hand the character draws her “singularity” from the “unity of life” which is, in turn, considered as “a temporal totality which is itself singular and distinguished from all others.” This is concordance side of the dialectic between concordance and discordance. On the other hand, following the line of discordance, this temporal totality is threatened by the disruptive effect of the unforeseeable events that punctuate it (2002, p. 63).

Ricoeur’s thought is philosophical in that it connects the event to a theory. Therefore, naturally, he considers the inner change through narrative, character and plot. But for Christians, the author of biblical narratives is God. God, and not the narrative, is the transforming element. The character of God is holy, thus the purpose is perfect and holy. Therefore, theological explanations regarding holiness are important in narrative theology.

4.3.2.2 God-Human relation

Apart from holiness, the relationship between God and humans is seen as inevitable. This is because the biblical view of self is different when held in the light of materialism. Materialism excludes the supernatural from life. Macaulay and Barrs, consider that our individual dignity, aspirations, moral judgments, and even our attempts at creativity become suspect, with no ultimate value (Macaulay & Barrs, 1978, p.31). Therefore the researcher proposes not only the material, but also a perspective, or view which considers the Ultimate Reality.

According to Martin Buber (1970), there are three kinds of relation in the world: 1.) Life with nature, 2.) Life with men, and 3.) Life with spiritual beings (pp. 149-150). Surely, the most important relation for Buber is the relationship with spiritual beings. Buber claims that modern philosophers ignored the existence of God. Thus some finite goods such as art, nation, power, etc, become absolute (1970, p. 153). Beyond Martin Buber's, particular approach, or the human to human relationship, he also discusses the relationship between God and humans. Moreover, Buber considers that when the relationship becomes I-It through the language of object, it is not enough explain the whole being. It is only one corner of life (p.69). Therefore, we should establish a relationship of I-Thou which is merely the human relation to others (p. 62). Buber further argues that the relationship with God is important for human beings. We need God and God needs us as well. This is the reason that God created human beings. He refers to this as a "divine meaning" between all kinds of relations (p. 130).

Thus, through the discussion of the relationship with God, Christians see the divine meaning in life. Ricoeur is concerned with objectivity. If we can only see the relationship to others for our personal gain, the result is a world in chaos. However Ricoeur seldom mentions the relationship with God. For Christians, this is fundamental, as without God, we can do nothing. As the gospel says, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (John 15:5).

4.4 Conclusion of the chapter

From the discussions in this chapter, Christians can see that Ricoeur's narrative is useful in general ethical terms. Strictly speaking, from a biblical perspective and in the pursuit and attainment of righteousness, Ricoeur's theories alone are not enough for Christian theology. That is why the research wishes to step beyond from Ricoeur's position. Through Theology of Self Christians may achieve ethical and righteousness.

Through the discussions of identity, Christians may see many dimensions however the researcher focuses on the theological perspectives only. Christian identity is more meaningful in the light of theology because God is the origin of humankind (Grenz, 1994, p.143). Theology of Self must also include discussions relating to our relationship with God and the importance of righteousness brought forth through the salvation.

As righteous beings, Christians cannot ignore the salvation of Jesus and the teachings of the Bible. These are the foundations of Christianity and Christian identity. Christians can discuss the concepts of Christian identity through philosophical and psychological perspectives. However, in doing so, this may alter the original taste or color of the doctrines.

For example, theologians like Frei worry Ricoeur's work may break down the traditional theological frame work. This does not mean that Ricoeur's work is invaluable. Since the purpose of this research is to synthesize Ricoeur's work by incorporating theological research, the researcher proposes Theology of Self. This will present the traditional perspective of theological work, regarding Christian identity to that of contemporary theological perspectives. Through this analysis, Christen may be able to understand the dialogue between Christian theology and contemporary perspectives.

In addition, Theology of Self proposes the importance of righteousness. Righteousness is a term commonly used in application of the law. It is the relationship with God which considers questions of right and wrong. Due to original sin, Christians cannot be righteous before God because God is holy. Thus, according to Christian theology, Christians need the salvation of Jesus in order to attain righteousness. The fruit of righteousness is found in the actions of a good Christian who performs good deeds and reaches eternity, which is the hope and promise of God. Therefore, righteousness is more meaningful according to Christian theology. The

doctrine encourages Christians to be righteous beings and conduct our lives in line with biblical teachings as a blessing for the world.

According to Westphal (2008), Ricoeur tends to be a phenomenologist as well as a theologian. He wishes to employ the rational method for philosophy and link his thoughts to Christian faith as well (Westphal, 2008, p. 122). This is the reason why Ricoeur always quotes the Bible and raises notions of eschatology, hope, love and justice in his works. This is Ricoeur's style of mediation. For Westphal (2008), he claims that Ricoeur does not resolve the problem, but only leaves things in the way, Westphal (2008) said:

With wonderful irony, Kierkegaard and his pseudonyms accuse Hegel of being insufficiently dialectical precisely because of the insistence on resolveing all conceptual tensions. Ricoeur the phenomenologist finds no attempt to resolve the tension between love and justice, equivalence and excess in the biblical texts. Ricoeur the philosopher leaves things just that way (Westphal, 2008, p. 123).

Theology of Self tends to rethink the meaning of self in the light of Christian theology. Resolving the identity crisis is a contemporary issue. In so doing, Theology of Self is practical for Christian research. The core and foundation of Theology of Self is the Bible and Christian faith and not through any other means.

Chapter V

Conclusion

5.1 Conclusions

Paul Ricoeur's narrative identity is the conclusion of his studies, from phenomenology to hermeneutics and finally, narrative. The study of identity is a philosophy of action. Identity can be shaped by narrative. When humans read the narratives, they may imitate the character of a story, which intern shapes our actions.

Ricoeur's concepts of narrative identity and biblical hermeneutics are useful for humans to discover their real identity. In general, Ricoeur's theories can shape and encourage ethical behavior. However, from theological standpoints, the researcher finds that Ricoeur's theories cannot fully achieve Christian identity and righteousness as suggested in the Bible. For Christian, there is a necessary discussion concerning righteousness of theology. This research aims to move beyond Ricoeur's moral position to achieve this, the research proposes Theology of Self.

As mentioned in the thesis statement, Ricoeur's concepts of narrative identity and biblical hermeneutics are useful for humans become ethical and in the discovery of identity. However, through theological perspectives, Ricoeur's theories are not enough. Therefore, this research proposes Theology of Self. Theology of Self was

developed from Ricoeur's narrative. It theologically integrates the Christian concept of righteousness. With Theology of Self suggested in this research, Christian identity may grow and prosper.

Ricoeur's important theories can be summarized as follows: first, Ricoeur employs discourses to interpret the text and human action in his hermeneutics. Ricoeur divides the Bible into different forms of discourses. Through the discourse of the forms, readers may understand the true meaning of the Bible. From Ricoeur's discourses, Ricoeur builds upon his theory in relation to philosophical hermeneutics, philosophical anthropology and religious theory. His approach to hermeneutics is therefore interdisciplinary.

Second, Ricoeur proposed the first and second naïveté. The first naïveté is one who simply believes and does not reflect upon the belief. For modern times, Ricoeur proposes the value of a critical mind, which he refers to as the "second naïveté" (Ricoeur, 1967, p.351). Ricoeur is correct when he says that an ethical being should have a critical mind, particularly for the believer, as a critical mind is important in strengthening our faith.

Third, Ricoeur emphasizes the importance of metaphor, symbol, poem and narrative, in discovering objective meaning. Therefore, Ricoeur's idea sees hermeneutics as connected with human life. It is a connection that communicates or dialogues with others. Its function is in support of a better world. To use Gadamer's term, it is a "fusion horizon" (Gadamer, 2000, p.397). Fusion horizon is an important

method for Ricoeur, as Gadamer considers respect and harmony to be possible through a discourse of respect. Ricoeur goes a step beyond Schleiermacher and Dilthey's position in such a way that there is a correspondence between readers and a genius author. According to Schleiermacher (1977), linguistic and psychological interpretation is necessary (Schleiermacher, 1977, p.150). As for Dilthey (1972), he considers a need for new psychological and historical modes of awareness (Dilthey, 1972, pp. 240-241). Ricoeur goes beyond Schleiermacher and Dilthey when he employs metaphorical discourse to open up multiple worlds of possibilities (Bergant, 2002, p.3).

Fourth, regarding metaphor, Ricoeur discovers that even though we may know the words of a sentence, we may not be able to completely understand it. The difference has to do with the meanings. Metaphor, for example, does not concern syntax. The meaning is the primary concern. The key to understanding the meaning is through discourse. In a translation, we may understand the meanings of each word but not understand the meaning of the whole sentence. Ricoeur's theory stresses that words only have meanings through the connection with discourse. Words with no meaning can express rich meanings. For Ricoeur, rhetoric is also a theory of discourse. However, structuralism is also not adequate for Ricoeur. Structuralism "is an organic view of the world that sees reality as an organism. The parts are real only in so far as they are related to each other and to the whole" (Palmer, 1997, p.2). Since structuralism attempts to discover permanent structures which are behind and beneath things, its analysis tends to be synchronic rather than diachronic or historical. Thus,

for Ricoeur, structuralism cannot reach the real meaning of the sentence but metaphor, poem, and narrative can.

The Fifth, element concerns mimesis. Mimesis¹ is a pre-understanding or figuration, mimesis² is an explanation or configuration, and mimesis³ is appropriation or re-figuration. We learned from Ricoeur that the hermeneutical arch is an important function in his hermeneutics. This process can shine some light on the manner in which people think, and understand the world around us. To achieve this, Ricoeur proposes a hermeneutical arc. This arc consists of understanding, explanation, and appropriation or application (Stiver, 2001, p.57).

When we read a book, for example, we will produce an initial understanding. Ricoeur refers to “first naïveté” as a first guess or first wager (Ricoeur, 1991, p.158). This is an important step which allows us to use an image and compels us to go further. The second stage is explanation. Ricoeur said that “to explain more is to understand better”. Appropriation can also be considered as a post-critical understanding. For Ricoeur, the imagination opens up a new world in which we might live in front of the world. That is, the meanings are not hidden behind but disclosed in front of the text (Ricoeur, 1986, p.165).

The Sixth element is, biblical hermeneutics, which has always been important for Ricoeur. Ricoeur emphasizes that his biblical hermeneutics are based on philosophical reflections. Ricoeur (1986) said,

Biblical hermeneutics is a regional hermeneutics in relation to philosophical hermeneutics, and is considered a general hermeneutic approach. It may then appear that we are acknowledging the subordination of biblical hermeneutics to philosophical hermeneutics by treating it as an applied hermeneutics.” (1986, p.89)

Therefore, Ricoeur treats biblical hermeneutics from a philosophical perspective. He develops a hermeneutics which is different from those of traditional biblical hermeneutics. Although his biblical hermeneutics differs from the traditional, his perspectives offer some valuable reflections for theological hermeneutics.

Seventh, for Ricoeur, a text can say something to us. Ricoeur refers to this as “the world of text” (Ricoeur, 1991, pp.84-86). Ricoeur employs general hermeneutics to biblical hermeneutics in his search for human possibilities. He analyzes four applications to biblical hermeneutics through the dimension of the world of text.

Eighth, Ricoeur (1991) believes that hermeneutics constitutes faith. He employs three consequences in the relation between the world of text and understanding. The first of these is “faith”. Faith is constituted in the strongest sense, by the new being that is the “thing” of the text (Ricoeur, 1991: 99). Second, from distanciation, hermeneutical reflection brought to light the heart of self-understanding. This understanding is “understanding oneself before the text” (Ricoeur, 1991, p.100). Ricoeur also embraces a critical theory and develops his own theory “hermeneutics of suspicion” into self-distanciation and the destruction of prejudice (Ricoeur, 1991, p.100). Third, self-understanding is implied in all self-understanding and in the light of the text (Ricoeur, 1991, p.100). He avoids a negative aspect of illusion and

employs a positive way of imagination. He treats the Bible as a work of poetry. In doing so, the reader should have the capacity of imagination in order to see the deeper meanings of the text. Through imagination, meaning can be liberated to the reader.

Ninth, when Ricoeur discusses the issue of time, it is in relation, not to historical or cosmic time but to narrative time which is a different concept. That is, Ricoeur says “time is “in” the soul and finds “in” the soul the principle measurement of time. It is sufficient in itself as it replies to the aporias found within the notion of time (1984, p.22) Ricoeur is a Christian who has studied the Bible. However, Ricoeur discusses the Bible in the sense of his existential philosophy not theology. He interprets the Bible through methods of philosophy not theology. Ricoeur believes that Bible can reveal and transform humanity. For Ricoeur, biblical time is not the cosmic time in history. It dialogues with the texts of the Bible and it seeks the meanings from texts for ordinary human life. This method is what Ricoeur refers to as “intertextuality” (Ricoeur, 1995, p.149) Like Vanhoozer (1990), who said that “Intertextuality is for Ricoeur the form of creative imagination at work in the Bible” (Vanhoozer, 1990, p.200). Biblical time is the same as narrative time for they can go backward, forward and interweave. Thus, Ricoeur employs intertextuality to discover the meaning of a temporal life (Ricoeur, 1995, p.151). In other words, through the texts, we can find the meaning of present time as well future expectations. Through the means of interpretation, biblical time can reveal a new temporality and a new way of living in the world. This range of hermeneutic color and intertextuality is important for biblical time.

Ricoeur arrives at a general approach to philosophical hermeneutics. It is an approach that according to Tracy should be supported. That is, the variety of ways in which Ricoeur approaches biblical text. For Tracy, the traditional methods are seen as too narrow. Ricoeur interprets and shows the world of text to the readers.

If the most recent formulations of phenomenology's task are sound, then it seems reasonable to suggest that theologians might employ such a method to analyze these symbols and gestures of our everyday life that can be legitimately described as religious (Tracy, 1974, p.21)

Apart from Tracy, Stiver also supports Ricoeur in such a way that he considers Ricoeur's theory of hermeneutic and self-identity to be significant to both philosophy and theology. For Stiver, Ricoeur's narrative self considers human identity to be shaped by the narrative. That is, humans are story-shaped. Stiver considers Ricoeur's ideas of narrative and self as being both theological as well as philosophical. But in reference to Stiver's analysis, Ricoeur's self theory is basically opposed to the philosophy of subject. Ricoeur attempts to find a surety self, not a doubt self. This is achieved through discovering the hermeneutical self, which steps beyond the grammatical self of structuralism. In this way, narrative serves an important role and function for human identity.

As mentioned, Ricoeur's general approach of the Chicago School was heavily debated by the Yale thinkers. Theologians from the Yale School particularly Frei, prefer a more traditional method in reading the Bible. According to Frei, Ricoeur's methods can distort the Bible. This is because Ricoeur's discussions are not mainly concerned with the Crucified Jesus, but the meaning of His existence. From a

Christian theological perspective, putting humans at the center of the universe is problematic. With Ricoeur's approach, the text is not ultimately concerned with Jesus Christ, but about the human possibilities Jesus exemplified. In Frei's judgment, Ricoeur's approach can distort the Bible by focusing merely upon the human possibilities and not biblical meaning. Thus, Frei proposes that in reading the Bible, Christians should employ a method of literal reading. Frei refers to this as *sensus literalist*. For Frei, the hermeneutical theory should be rejected. Thus, Frei argues that the Gospels are neither straightforward history nor myth. Narrative is neither a historical reference nor a symbolic system. In fact, for Frei, narrative is what it says in the story. Frei perceives biblical narratives as history-like and realistic which differs significantly from Ricoeur's more human approach. For Frei, narrative is different from a myth, allegory or parable. However, for Ricoeur, myth, allegory and parable are important elements in discovering and understanding narrative.

Lindbeck's theological theories can be considered as opposite from those of Ricoeur. From the start, Lindbeck is opposed to propositional, or cognitive, and experiential-expressivism. Proposition in this context focuses upon the doctrinal functions regarding truth claims and the objective meanings of reality. The second type, experiential-expressivism, which Ricoeur and other Chicago religious scholars favor, fails according to Lindbeck to envision the possibility of doctrinal reconciliation without capitulation. Experiential-expressivism fails to recognize individual experience as unique. As a result, Lindbeck proposes a cultural-linguistic approach, which is a theological type that focuses on a particular culture and language.

Besides this, Ricoeur's theory regarding morality of self cannot satisfy theological ethics. In Ricoeur's estimation, human beings have potential as well as a responsibility to evaluate their individual moral choices. For Ricoeur, the guiding agents, or moral sign posts are metaphor, symbols and narrative. However, by doing so, according to Schweiker, Ricoeur differentiates between morality and religious claims. According to Christian theology, original sin has rendered humans with an inability to be good or righteous. In addition, Ricoeur also considers narrative identity to be equal to moral identity. This clearly indicates the ways in which Ricoeur's approach is problematic according to traditional, Christian theological perspectives.

Apart from Frei, Lindbeck and Schweiker's opposition, Klemm raises an important question when he asks "is theological hermeneutics a special hermeneutics of the Bible, or can we also articulate a theological dimension of general hermeneutical theory as such?" (Klemm, 1993, p.257) While pondering the answer, we can see that although Ricoeur presents theological hermeneutics to outsiders, his theory fails to fully reckon the theological implications. For Klemm, theological hermeneutics is a study of God through the language of the Bible, without this, Christians cannot interpret God. From a traditional view, Christians should understand how hermeneutics relates to the Divine. "How can we speak about theological meanings when we can no longer appeal biblically to an absolute subject of history or metaphysically to an absolute object of knowledge?" (Klemm, 1993, p.256) Klemm's hermeneutics are based upon a biblical and theological approach, which differs from Ricoeur's. Biblical hermeneutics cannot interpret the Bible without the Bible itself. In other words, biblical interpretation has its own limitation within the text and the

biblical concepts. Ricoeur's method is designed for the readers of the Bible, not the Divine. Thus, Klemm argues that Ricoeur's anthropocentric approach does not fully engage in discussions regarding the Divine and theo-centric dimension.

The researcher is in partial support of Ricoeur's theories of biblical hermeneutics and narrative identity in the support of Christian ethics. The research however aims a step beyond Ricoeur in the support of achieving Christian dignity and righteousness. To achieve this, the research proposed Theology of Self. Theology of Self may restore and refresh the Church and its members with a new hope toward a righteous and moral world community.

Ricoeur's concepts of narrative identity and biblical hermeneutics are useful in the discovery of identity and Ricoeur's theories in a general way, may shape ethical human behavior. However, as a Christian who reads Ricoeur's theories through from a theological standpoint, the researcher finds that Ricoeur's theories cannot fully achieve Christian identity and righteousness as suggested in the Bible. Ricoeur the philosopher favors morality but lacks a proper discussion of the righteousness of theology. Striving beyond Ricoeur's position, the researcher proposes Theology of Self.

Theology of Self proposes a Christian identity through Christian theology. Ricoeur was few to explain the importance of righteousness. A Christian must consider righteousness. It is a righteousness that is obtained only through the salvation of Jesus Christ. In short, without the salvation of Jesus Christ, righteousness cannot

exist. Therefore, Theology of Self proposes a Christian identity in tune with the salvation, which through the narratives and biblical meanings, transforms Christian identity.

5.2 Recommendations

The research represented a Christian theological approach to Theology of Self. Below are the recommendations of this research.

First, Christian identity is unique according to the Christian faith. It is unique among the various other religious doctrines as well. Thus, it is recommended that other religions, such as Judaism, Islam, Buddhism or Hinduism may also create their own Theology of Self. For example, Buddhists might create their religious identity in accordance to the Buddha as their role model

Secondly, Christian identity can be discovered through the Bible. It is Divine and serves as a superior guide in the formation of identity, far better than other disciplines of human import. Similarly, other religions should discover their identity to be mainly based on their Scriptures. Moreover, identity also comes with it, the responsibility to honor and respect the various unique religious identities in the world.

The research related to identity often appears in the areas of philosophy or psychology. Philosophical research can be considered as being rational, while psychological research can be considered as scientific. These two dimensions

although important, cannot fully discover what our identity consists of. Christians cannot ignore the religious dimension, which emphasizes spiritual and religious identity. Religion is a part of human life and has significant influence over our choices. Therefore, the quest for religious identity requires continual academic research, in order to discover who we are as religious believers.



References

1.1 Books

Barbour, Ian. (2000). *When Science Meets Religion*. New York: Harper One.

Barth, Karth. (1962). *Credo*. New York: Charles Scribner's Sons.

_____. (1975). *The Epistle to The Romans*. New York: Oxford University Press.

_____. (1991). *The Goettingen Dogmatics: Introduction in the Christian Religion Volume I*. Grand Rapids: William B. Eerdmans Publishing Company.

_____. (1936). *The Doctrine Of The Word Of God*. translated By G. T. Thomson. Edinburgh: T. & T. Clark.

Barton, Will. & Beck, Andrew. (2005). *Get Set for Communication Studies*. Edinburg: Edinburg University Press.

Brothers, Leslie. (1997). *Friday's Footprint: How Society Shapes the Human Mind*. New York: Oxford.

Browning, Don. (1993). Moral Development. In P. Singer (Eds.). *A Companion to Ethics*. New York: Wiley-Blackwell.

_____. (2002). Ricoeur and Practical Theology. In John Wall, William Schweiker, and David Hall (Ed). *Paul Ricoeur And Contemporary Moral Thought*. New York: Routledge. Pp. 251-263.

Burke, Peter & Stets, Jan. (2009). *Identity Theory*. Oxford: Oxford University Press.

Buber, Martin (1970). *I and Thou*. New York: Charles Scribner's Sons.

Bultmann, Rudolf Karl (2007), *Theology of The New Testament*. Waco: Baylor University Press.

Chadwick, Henry. (1998). *Confessions*. New York: Oxford University Press.

Clark, Steven. (1990). *Paul Ricoeur*. New York: Routledge.

Cohen, Richard. & Marsh, James. (2002). (Ed.). *Ricoeur as Another*. New York: State University of New York Press.

David, Ford (1997). System, Story, Performance: A Proposal about the Role of narrative in Christian Systematic Theology. In S. Hauerwas & L. G. Jones

(Eds). *Why Narrative? Reading in Narrative Theology*. Eugene: Wipf and Stock Publishers. pp. 191-215.

Dornisch, Loretta. (1990). *Faith and philosophy in the writings of Paul Ricoeur*.
New York: The Edwin Mellen Press.

Douglas, J. D. (1974). *The New Bible Dictionary*. Grand Rapids: WM. B. Eerdmans publishing Co.

Ferguson, Duncan. (1986). *Biblical Hermeneutics: An Introduction*. Atlanta: John Knox Press.

Flanagan, Owen. (1991). *The Varieties of Moral Personality*. Massachusetts: Harvard University Press.

Fourcault, Michel. (1988). Technologies of the Self. In E.H. Martin, H. Gutman, & P.H. Hutton (Eds.). *Technologies of the Self*. Massachusetts: The University of Massachusetts Press. pp.16-49.

Frei, Hans. (1993). *Theology & Narrative: Selected Essays*. Edited by G. Hunsinger & W.C. Placher. Oxford: Oxford University Press.

_____. (1974). *Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven: Yale University Press.

Gadamer, H. Georg. (2000). *Truth and method*. Translated by J. Weinsheimer & D. Masrshall, New York: Continuum.

Geiger, Eric. (2008). *Identity: Who You are in Christ*. Tennessee: B&H Publishing Group.

Giddens, Anthony. 1991. *Modernity and Self-Identity*. California: Stanford University Press.

Gilkey, Langdon. (1985). *Creationism on Trial*. Minneapolis: Winston Press.

_____. (1959). *Maker of Heaven and Earth*. New York: Double Day.

Gilson, Etienne (1967). *The Christian Philosophy of Saint Augustine*. New York: Vintage Books.

Green, Joel. (2008). *Body, Soul, and Human Life*. Michigan: BakerAcademic.

Grenz, Stanley J. (1994). *Theology for the Community of God*. Vancouver: Regent College Publishing.

Harak, Simon. (1993). *Virtuous Passions: the Formation of Christian Character*. New York Paulist Press.

Harrison, Everett F. (1960). *Baker's Dictionary of Theology*. Grand Rapids: Baker Book House.

Hauerwas, Stanley. (1974). *Vision and Virtue: Essays in Christian Ethical Reflections*. Notre Dame: University of Notre Dame Press.

Huskey, Rebecca (2009). *Paul Ricoeur on Hope*. New York: Peter Lang Publishing.

James, William. (1960). *The Varieties of Religious Experience: A Study in Human Nature*. Glasgow: Collins.

_____. (2001). *Psychology: The Briefer Course*. Toronto: General Publish company.

Kaplan, David. (2008). Ricoeur's critical theory In David Kaplan (Ed.). *Reading Ricoeur*. Albany: State University of New York Press. pp. 197-212.

_____. (2003). *Ricoeur's Critical Theory*. New York: State University of New York Press.

Kennedy, David. (2006). *The Well of Being*. New York: Suny Press.

Kemp, Peter. (2002) Narrative Ethics and Moral Law in Ricoeur. In John Wall, William Schweiker, and David Hall (Eds). *Paul Ricoeur And Contemporary Moral Thought*. New York: Routledge. Pp. 32-46.

Kelsey David. (1975). *The Uses of Scripture in Recent Theology*. Philadelphia: Fortress Press.

Klemm David. (2002). Seaching for Heart of Gold: A Ricoeurian Meditation on Moral Striving and the Power of Religious Discourse. In John Wall, William Schweiker, and David Hall (Eds). *Paul Ricoeur And Contemporary Moral Thought*. New York: Routledge. Pp. 97-116.

_____. (2009). Philosophy and Kerygma. In David M. Kaplan (Ed.). *Reading Ricoeur*. New York: State University of New York Press. pp. 47-69.

Küng, Hans. (2005). *Why am I still a Christian?* London: Contunuum.

Kearney, Richard. (1996). *Paul Ricoeur: The hermeneutics of Action*. London: Sage Publications.

Kohlberg, Lawrence. (1981). *The Philosophy of Moral Development*. New York: Harper & Row.

Lindbeck, George. (1984). *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Louisville: Westminster John Knox Press.

Littlejohn, Stephen. & Foss, Karen. (2008). *Theories of Human Communication*. California: Thomson Wadsworth.

- Lott, Eric. (2005). *Religious Faith, Human Identity*. Bangalore: Asian Trading Corporation.
- MacCammon, Linda M. (2002). Jacques Derrida, Paul Ricoeur, and the Marginalization of Christianity: Can the God of Presence Be Saved? In John Wall, William Schweiker, and David Hall (Eds). *Paul Ricoeur And Contemporary Moral Thought*. New York: Routledge. Pp. 188-209.
- Macaulay, Ranald & Barrs, Jerram. (1978) *Being Human: The Nature of Spiritual Experience*. Downers Grove: Inter-Varsity Press.
- MacIntyre, Alasdair. (1984). *After Virtue*. Notre Dame: University of Notre Dame.
- Maier, Gerhard. (1994). *Biblical Hermeneutics*. Translated by Robert W. Yarbrough. Wheaton: Crossway Books.
- Martin, Judith. & Nakayama, Thomas. (2000). *Intercultural Communication in Contexts*. Mountain View: Mayfield Publishing Company.
- Muller, Richard. (1991). *The Study of Theology: From biblical interpretation to contemporary formulation*. Grand Rapids: Zondervan Publishing House.
- Murphy, Nancey. (2006). *Bodies and Souls, or Spirited Bodies*. Cambridge: Cambridge University Press.

- _____. (2006). *Identity and Spatio-Temporal Continuity*. Oxford: Clarendon.
- Niebuhr Richard. (1962). *The meaning of revelation*. New York: The Macmillan Company.
- _____. (1963). *The Responsible Self: An Essay in Christian Moral Philosophy*. New York: Harper & Row, publishers.
- _____. (1955). *The Self and the drama of history*. New York: Charles Scribner's Sons.
- Oden Thomas. (2002). *The Justification Reader*. Cambridge: William B. Eerdmans Publishing Company.
- Otto, Rudolf. (1973). *The Idea of Holy*. New York: Oxford University Press.
- Packer, James. (1981). *God's Words: Studies of Key Bible Themes*. Downers Grove: Inter Varsity Press.
- Palmer, Donald. (1997). *Structuralism and Poststructuralism for Beginners*. Connecticut: Writers & Readers.
- Patt, Daniel. (1989). *Structural Exegesis for New Testament Critics*. Minneapolis: Fortress Press.

Polkinghorne, Donald. (1988). *Narrative Knowing and the Human Science*. New York: State University of New York.

Powell, Mark. (1990). *What is Narrative Criticism*. Minneapolis: Fortress Press.

Rahner, Karl. (1966). *Spiritual Exercises*. Herder&Herder: Surrey.

Reagan, Charles E. (2002). Personal Identity. In Richard A. Cohen & James L. Marsh (Ed.). *Ricoeur As Another: The Ethics of Subjectivity*. New York: State University of New York Press. Pp3-31.

Rasmussen, David (2002). Rethinking Subjectivity: Narrative Identity and the Self. In Richard A. Cohen & James L. Marsh (Ed.). *Ricoeur As Another: The Ethics of Subjectivity*. New York: State University of New York Press. Pp57-69.

Ricoeur, Paul. (2007). *Evil: A Challenge to Philosophy and Theology*. (Translated by John Bowden). London: Continuum.

_____. (1978), *The Philosophy of Paul Ricoeur: An Anthology of his work*, edied by C.E. Reagan and D. Stewart. Boston: Beacon Press.

_____ & Mudge, L.S. (Eds.). (1985). *Essays on Biblical Interpretation*. (2 nd printing). Philadelphia: Fortress Press.

- _____. (1984). *Time and Narrative Vol. 1*. Translated by Kathleen Blamey and David Pellauer. Chicago: The university of Chicago Press.
- _____. (1985). *Time and Narrative Vol. 2*. Translated by Kathleen Blamey and David Pellauer. Chicago: The university of Chicago Press.
- _____. (1988). *Time and Narrative Vol. 3*. Translated by Kathleen Blamey and David Pellauer. Chicago: The university of Chicago Press.
- _____. (1995). *Figuring the Sacred: Religion, Narrative, and Imagination*. Minneapolis: Fortress Press.
- _____. (1992). *Oneself as Another*. Translated by Kathleen Blamey. Chicago: University of Chicago Press
- _____. (1991). Life in Quest of Narrative. In David Wood (Eds.). *On Paul Ricoeur: Narrative and Interpretation*. New York: Routledge. Pp. 20-33.
- _____. (1986). *From Text to Action: Essay in Hermeneutics II*. translated by Kathleen Blamey and John B. Thompson, Evanston: Northwestern University Press.
- _____. (1981). *Hermeneutics & the Human Sciences*. edited & translated by John B. Thompson, New York: Cambridge University Press

_____. (1985). *Essays on Biblical Interpretation*. Philadelphia: Fortress Press.

_____. (1976). *Interpretation theory: Discourse and the surplus of meaning*.
Fort Worth: The Texas Christian University Press.

_____. (1967). *The Symbol of Evil*. Trans. By Emerson Buchanan. Boston:
Beacon Press.

_____. (2000). *The Just*. Trans. By David Pellauer. Chicago: The University of
Chicago Press.

_____. (1974). *The Conflict of Interpretations: Essays in Hermeneutics*.
Evanston: Northwestern University Press.

Sarup, Madan. (1996). *Identity, Culture and the Postmodern World*. Edinburg:
Edinburg University Press.

Schleiermacher, F.D.E (1977). *Hermeneutics: The Handwritten Manuscripts*. Trans.
James Duke and Jack Forstman. Ed. Heinz Kimmerle. Missoula: Scholars
Press.

Schweiker, William. (1993). Imagination, violence, and hope: A theological
response to Ricoeur's moral philosophy. In D.E. Klemm & W. Schweiker

(Eds.). *Meanings in texts and actions: Questioning Paul Ricoeur*
Charlottesville: University Press of Virginia. pp. 205-225.

_____ (1995). *Responsibility and Christian Ethics*. Cambridge: Cambridge University Press.

_____ (2002). Starry Heavens and Moral Worth Hope and Responsibility in the structure of Theological Ethics In John Wall, William Schweiker, and David Hall (Eds). *Paul Ricoeur And Contemporary Moral Thought*. New York: Routledge. Pp. 117-142.

Schwöbel, Christoph. (2000). Theology. In John Webster (Eds.). *The Cambridge Companion to Karl Barth*. Cambridge: Cambridge University Press. pp.17-36.

Sherlock, Charles. (1996). *The doctrine of Humanity*. Downers Grove: InterVarsity Press.

Stanley, Charles. (1999). *Discovering Your Identity in Christ*. Nashville: Thomas Nelson.

Striver, Dan. (2001). *Theology after Ricoeur: New Directions in Hermeneutical Theology*. Louisville: Westminster John Knox Press.

_____. (2001). *Theological Method*. In K.J. Vanhoozer (Eds.). *Postmodern Theology* (pp. 170-185). Cambridge: Cambridge University Press.

_____. (1996). *The Philosophy of Religious Language: Sign, Symbol & Story*. Oxford: Blackwell Publishers.

Strawson, Peter. (1959). *Individuals: An Essay in Descriptive Metaphysics*. London: Methuen.

Stroup, George. (1997). *The promise of narrative theology: Recovering the Gospel in the church*. Eugene: Wipf and Stock Publishers.

Tate, Randolph. (1991). *Biblical Interpretation: An Integrated Approach*. Peabody: Hendricson Publishers.

Tracy, David. (1994). *On naming the Present: God, hermeneutics, and Church*. Marynoll: Orbis Books.

_____. (1975). *Blessed rage for Order: The new Pluralism in Theology*. Chicago: The University of Chicago Press.

Ullman, Chana. (1989). *The Transformed Self*. New York: Plenum Press.

Vanhoozer, Kevin. (1990). *Biblical narrative in the philosophy of Paul Ricoeur: A study in hermeneutics and theology*. Cambridge: Cambridge University Press.

_____. (2003). Postmodern Theology. In K.J. Vanhoozer (Eds.). *Postmodern Theology*. Cambridge: Cambridge University Press. pp. 42-57.

_____. (1991). Antecedents To Time And Narrative. In David Wood (Ed) *"On Paul Ricoeur: Narrative and Interpretation"*. London: Routledge. pp. 35-54.

Verduin, Leonard. (1970). *Somewhat less than God: The Bible View of Man*. Grand Rapids: William B. Eerdmans Publishing Company.

Wall, John. (2002). Moral Meaning Beyond the Good and the Right. In John Wall, William Schweiker, and David Hall (Eds). *Narrative Ethics and Moral Law in Ricoeur*. New York: Routledge. Pp. 47-63.

Wallace, Mark. (1995). *The Second Naïveté: Barth, Ricoeur, and the New Yale Theology*. Macon: Mercer University Press.

Ward, Keutg. (1992). *Defending the Soul*. Oxford: Oneworld.

Weil, Éric. (1956). *Philosophie Politique*. Paris: Vrin.

Westphal, Merold (2008). Ricoeur's Hermeneutical Phenomenology of Religion. In David Kaplan (Eds.). *Reading Ricoeur*. Albany: State University of New York Press pp. 109-127.

White, Hayden. (1981). "The Value of Narrativity in the Representation of Reality". In W.J.T. Mitchell (Eds.). *On Narrative*. Chicago: University of Chicago Press. pp. 1-23

Wiggins, David. (1967). *Identity and Spatio-Temporal Continuity*. Oxford: Clarendon.

Wilson, Edward. (1975). *Sociobiology*. Massachusetts: Harvard University Press.

Winnicott, Donald. (1965). *The Maturation Processes and the Facilitating Environment*. London: Hogarth.

_____. (1965). *Playing and Reality*. Harmondsworth: Penguin.

1.2 Journals

Bergant, Diane. 2002. The Challenge of Hermeneutics: Lamentations 1:1-11: A Test Case. *The Catholic Biblical Quarterly*, I (64), pp. 1-15.

Comstock, Gary. (1986). "Truth or Meaning: Ricoeur versus Frei on Biblical narrative". *The Journal of Religion*. 66 (2), pp. 117-140.

_____. (1987). "Two Types of Narrative Theology". *Journal of Academic Religion*. 55(4): pp. 687-717.

Dilthey, Wilhelm and Jameson, Frederic (1972), The Rise of Hermeneutics. *New Literary History*. 3(2). pp. 229-244.

Group, Gale. (2004). Identity Crisis. *The Hastings Center Report*. 34 (4): p.2.

Garlington, Don. (1994). The Righteousness of God. *Journal Reformation Today*. September/October No. 141. Rushden: Stanley L Hunt Ltd.

Hengel, John Van Den. (2009). Paul Ricoeur's 'Oneself as Another' and practical theology. *Journal of Theological Studies*, 55 (3), pp.458-473.

Holland, Norman N. (1978). Human Identity. *Critical Inquiry*, 4(3), pp.451-469.

Houston, Sam. (2007). Possibility and Identity: Ricoeur and Frei on the resurrection. *Journal of Philosophy and Scripture*, 4 (2), pp.16-31.

Kaplan, David M. (2004). "Book Reviews of Paul Ricoeur and Contemporary Moral Thought". *Journal of the American Academy of Religion*, 72(2). pp.569-572.

Lubac, Henri de. (1994). "The Church in Crisis". *Theology Digest*, 17. pp. 312 – 329.

Moltmann, Jürgen. (1998). "The Theology of Our Liberation". *Theology Digest*. 1 (1): pp. 3-5.

Poll, Justine. & Smith, Timothy. (2003). "The Spiritual Self: Toward a Conceptualization of Spiritual Identity Development". *Journal of Psychology and Theology*. 31 (2): pp. 129-144. Retrieved September 30 2009, from <http://www.questia.com/reader/printPaginator/426>

Pranger, Molly. (2001). Time and Narrative in Augustine's Confession. *The Journal of Religion*, 80 (3), pp.377-393.

Pucci, Edi. (1992). Review of Paul Ricoeur's Oneself as another: personal identity, narrative identity and "selfhood" in the thought of Paul Ricoeur. *Philosophy & Social Criticism*. 18: pp. 185-209.

Richards, Jay. (1997). Truth and Meaning in George Lindbeck's The Nature of Doctrine. *Religious Study*, 33, pp. 33-53.

Ricoeur, Paul. (1980). Narrative Time. *Critical Inquiry*. 7 (1), pp. 169-190.

Schreiner, Thomas. (1991). Israel's Failure to Attain Righteousness in Romans 9:30-10:3. *Trinity Journal*, 12(2). Pp. 209-220.

Schwartz, Sanford. (1983). Hermeneutics and the Productive Imagination: Paul Ricoeur in the 1970s. *The Journal of Religion*, 63 (3), pp. 290-300.

Schweiker, William. (1988). Beyond Imitation: Mimetic Praxis in Gadamer, Ricoeur, and Derrida. *The Journal of Religion*. 68(1). Pp. 21-38.

_____. (1993). Radical Interpretation and Moral Responsibility: A Proposal for Theological Ethics. *The Journal of Religion*, 73(4). pp. 613-637

Tracy, David. (1974). The Task of Fundamental Theology. *The Journal of Religion*, 54 (1), pp.13-34.

_____. (1978). Metaphor and Religion: The Test Case of Christian Texts. *Critical Inquiry*, 5 (1), pp. 91-106.

Wallace, Mark. (2000). From Phenomenology to Scripture: Paul Ricoeur's Hermeneutical Philosophy of Religion. *Modern Theology*, 16 (3), pp. 300-313.

1.3 Internet

Farquhar, Sandy. (2006). Paper presentation for the 35th Annual conference of philosophy of education society of Australasia, Sydney, November 23-26. *Philosophy of Education Society of Australia*. Retrieved September 21,

2009, from <http://www.pesa.org.au/html/documents/2006-papers/Farquhar.doc>

Kant, Immanuel. (1781). *The Critique of Pure Reason* (Translated by J.M.D. Meiklejohn). Retrieved February, 24, 2010, from <http://books.google.com/books?id=mt1qSnq8PsoC&pg=A62&dq=intuition+without+conception+are+blind&cd=2#v=onepage&q=&f=false>.

Luft, Joseph (1982). *The Johari Window: A Graphic Model of Awareness in Interpersonal relations*. Retrieved October, 23, 2010, from <http://www.library.wisc.edu/edvrc/docs/public/pdfs/SEEDReadings/JohariWindow.pdf>

Vessey, David. 2009. *The Polysemy of Otherness: On Ricoeur's Oneself as Another*. Retrieved September 23, 2009, from http://www.davevessey.com/Vessey_Ricoeur.html

Villacerde, Marcellino. (Undated). *Paul Ricoeur and Philosophy in the twentieth century* (Translated by Danny J. Anderson). Retrieved February 17, 2010, from : <http://www.fondricoeur.fr/photo/Paul%20Ricoeur%20and%20philosophy%20in%20the%20twentieth%20century>.

Williams, Thomas. *Saint Anselm*. Retrieved October, 17, 2007. from Stanford Encyclopedia of philosophy, <http://plato.stanford.edu/entries/anselm/http://plato.stanford.edu/entries/anselm/>

Westminster Larger Catechism, Retrieved May, 17, 2010, from website of Christian Classics Eternal Library, <http://www.ccel.org/ccel/anonymous/westminster2.i.i.html>

1.4 Dissertation

Elizabeth, Erin. (2000). *Personal Transformation and Religious Faith: A Narrative Approach to Conversion*. Unpublished Ph.D Dissertation, University of Southern California, Graduate School, Department of Philosophy.

Maddox, Timothy Donald Fletcher (1992). *Paul Ricoeur's "Time and Narrative" as a model for historical reference on biblical narrative*. Unpublished M.Th Thesis. The Southern Baptist Theological Seminary.

BIOGRAPHY

Name – Last Name	Mr. Yuan I Lin
Date of Birth	June, 22, 1967
Place of Birth	Nantou, Taiwan
Education	B.Th. (Theology) Holy Light Theological Seminary, Taiwan
	M.A. (Religious Studies) Fu Jen Catholic University, Taiwan
	M.Th. (Theology) International Theological Seminary, LA, USA



THE ASSUMPTION UNIVERSITY LIBRARY

