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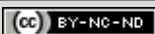
Introduction

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Guest Editors

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Introduction

*Philosophy dies if we interrupt
its millennial dialogue with the sciences.*
Paul Ricœur

Considered as a whole, Ricœur's work is surely one of the most eloquent examples of contemporary philosophical thought, for which philosophy cannot be self-sufficient.

This thesis cannot be overstated because it lies at the very heart of the Ricœurian philosophical conception: philosophy needs its *other* for the task that it is up to it to perform.

In Ricœur, then, the *non-philosophical* occupies an important place both as field of the pre-philosophical interrogation of meaning (whether it is a matter of listening to real-life experience, the symbolic, the mythical or even questioning faith) and as an area of specialized and interdisciplinary research. We can say that in this sense, in its most diverse deployments, Ricœur's work accords a radical primacy to *theoretical alterity*, and develops it in a constant struggle against every kind of "philosophical narcissism" and attachment to Hegelianism. For Ricœur, philosophy is now incapable of forming a system: its "route" is a "long" route, which is neither circular nor progressive. It must traverse the various fields of knowledge following a line of research and dialogue that becomes more and more difficult, because it never confines itself to a purely theoretical or speculative approach. Today more than ever, one can thus say that "philosophy dies if we interrupt its millennial dialogue with the sciences, whether it is a question of the mathematical sciences, the natural sciences or the human sciences."¹

In our judgement, it is from this perspective that *Freud and Philosophy* is particularly interesting. The echoes of Ricœur's lecture at Bonneval (1960), whose content foreshadowed the fundamental guidelines of the great work of 1965, still reverberate today to a surprising extent: after all, what brings a philosopher trained in phenomenology, existential philosophy, the revival of Hegelian studies and the search for linguistic trends to this fruitful encounter with psychoanalysis? Ricœur's response is that the Freudian discovery of the unconscious "affects and questions anew not simply some particular theme within philosophical reflection but the philosophical project as a whole."²

Reason's diplomat, reflection's analyst, Ricœur never feared the frank and honest debate with psychoanalysis, also showing that he has closely followed the "never forgotten precept" that another important expert on Freudianism and his first master, Roland Dalbiez, had taught him: "never go round the obstacle, but face it head-on."³ The search for the reflexive challenge and the dialectic between different perspectives and interpretations is at the very heart of his philosophical project: always ready to face any challenge or any conflict, Ricœurian thought turns out to be as rigorous and methodologically precise, on the one hand, as it is circuitous and creative, on the other.

As regards psychoanalysis, *Freud and Philosophy: An Essay on Interpretation* certainly represents the most obvious, but not the only, sign of this type of confrontation and of this tensional, dialectical and adversarial method. Here, Ricœurian thought embarks on "a reflection

adventure” whose final philosophical reward is nothing other than that of a “wounded, broken *cogito* [...]” This lesson can serve, especially after *Freud and Philosophy*, as a safeguard against every narcissistic pretension of philosophy.

Surely, this critique is directed not only at philosophy, but it also opposes a certain narcissism of French psychoanalysis, notably on its Lacanian side, which confined itself to a reading of the Ricœurian interpretation of Freud that was as unjust as it was superficial.

Today, however, there is a half century between us and those hostile reactions to the publication of the French original of *Freud and Philosophy*, and perhaps we can claim at least part of the “present and future legacy” of *Freud and Philosophy* – just as Ricœur maintained that it should be possible to update the legacy of the “masters of suspicion”: Marx, Nietzsche, and Freud.⁴ That is to say, a lot of time has passed and, on the occasion of the fiftieth anniversary of the publication of *Freud and Philosophy*, something in our understanding of the Ricœurian interpretation of Freud has changed. Are we now able to extract the positive lessons from this work, detaching ourselves from the negative interpretation of the 1960s, which resulted in the inherently limited preconceptions of the day? It is still too early to tell. However, as evidenced by this issue of *Études Ricœuriennes/Ricœur Studies* as well as much recent research on the Ricœurian reading of Freud, the routes to a positive reappropriation of the work are now open.

Because “one is never too old to learn,”⁵ now more than ever, it is surely time to press on with the reflection, in the style of Ricoeurian thought. In other words, it is time to analyze and evaluate, in a new light, the relationship between Ricœur and psychoanalysis, either from the point of view of philosophical research *stricto sensu* or from the point of view of the theoretical and therapeutic research of contemporary psychoanalysis and psychiatry. As is evident from the articles that have been brought together in this issue, it is a question of a relationship that goes well beyond *Freud and Philosophy*, without renouncing its core theses.

If, on the one hand, Freud has always been, for Ricœur, an essential point of reference in relation to psychoanalysis – and we can say the same thing about all the experts that problematized and examined the possibility of a hermeneutic reinterpretation of psychoanalysis (Lorenzer, Habermas, George S. Klein *et al.*) – on the other hand, the theoretical and clinical vocabulary of dynamic psychology is still, to this day, directly or indirectly characterized by Freud’s lesson and by a space of hermeneutic and epistemological problematization.

If therapies have now become broadly diversified, the legacy of psychoanalysis nevertheless remains – directly or indirectly – significant: whether it is in theoretical and technical or practical and clinical research, in connection with the (speculative/metapsychological) development of models of mental life, in connection with the problem of the interpretation of internal conflicts and conduct disorders, or even in the understanding of certain mental functions, conscious or unconscious. *De facto*, mental suffering due to mental disorders always has a deep connection with the sphere of the signified. That is why the interpretation of symbols and of the meaning of suffering cannot be reduced to the sphere of existential or intellectual questioning, or even to the dimensions of scientific theory, with its endless questioning around the epistemological status of the human sciences.

To date, the theoretical-reflexive dialectic between psychoanalysis and philosophy has been particularly productive for both disciplines. There have been times when philosophy

appealed to psychoanalysis in order to sort out some of its hermeneutic and explanatory difficulties, and psychoanalysis has done the same with philosophy for reasons that were similar in some respects yet different in others.

In this respect, Paul Ricœur's work is a contribution of great significance, which goes well beyond the hermeneutic turn (in psychoanalysis) of the 1970s and 1980s, and which also goes well beyond the theoretical and speculative contribution made by *Freud and Philosophy* ([French original] 1965) and *The Conflict of Interpretations* ([French original] 1969). His research around psychoanalysis – which was developed throughout his life, and whose most recent offerings have been brought together by Jean-Louis Schlegel⁶ in Paul Ricœur, *Écrits et conférences 1. Autour de la psychanalyse* – is concerned with and analyses a wide variety of areas: from psychoanalysis to philosophical anthropology, from the hermeneutics of symbols to narrative hermeneutics, from symbolism to aesthetics, from the philosophy of culture and the philosophy of religion to epistemology, from the philosophy of language and the philosophy of action to the hermeneutics of translation, from the philosophy of history to ethics, from the philosophy of science to the theory of recognition, and from the neurosciences to the philosophy of mind. Among these different research topics, it is certainly the thematic of philosophical anthropology, with its focus on the intersubjective and inter-relational dimension and its idea of the *narrative constitution* of personal identity, which has enabled and encouraged the extraordinary progress of theoretical, speculative and therapeutic research on these themes.

Fifty years after the publication of *Freud and Philosophy: An Essay on Interpretation* (1965-2015), Vol. 7 n° 1, 2016 of *ERRS* attempts, then, to initiate a discussion on current assessments of the implications of Ricœur's research around psychoanalysis by analysing current trends and debates concerning Ricœurian thought and contemporary philosophy as well as theoretical and clinical developments that have occurred in psychoanalysis.

In this regard, we are very pleased to begin this issue of *ERRS* with the philosopher's last interview on hermeneutics and psychoanalysis. It is, therefore, Ricœur's own words that the reader will find, in "Psychanalyse et interprétation. Un retour critique," at the beginning of this edition. Recorded in 2003 by the Italian psychoanalyst Giuseppe Martini, the interview proposes not only a "critical return" to various sensitive nodes of the Ricœurian interpretation of psychoanalysis, but also (thanks to Martini's well-directed questions) a certain update concerning what may be called the "new" theoretical-practical advancements in Ricœur's reflection on psychoanalysis. Published here in a bilingual version (French-English) – thanks to Stephanie Arel's English translation – the interview, which until only just recently was available only in Italian, is preceded by a brief overview by Weiny Freitas et Alberto Romele, whose purpose is to clarify the historical context of the various editions and the circumstances surrounding the introduction of the current version.

"Psychanalyse et interprétation. Un retour critique" is followed by a text written by Giuseppe Martini entitled: "Entretien sur la psychanalyse: réflexions en marge." Here it is Ricœur's interviewer himself who, over ten years later, looks back on the interview that he recorded with the philosopher, contextualizing it in terms of the circumstances in which the interview took place and the period of psychoanalytic history into which it fits, and reflecting on its most important implications, namely, the unrepresentable and the untranslatable in psychoanalysis.

We find the same general mood of historical analysis characteristic of Martini's approach in Vinicio Busacchi's article: "Lacan's Epistemic Role in Ricœur's Re-reading of Freud." After giving the historical background on the philosophical reception of psychoanalysis in France, the author reconsiders the epistemological role that Lacan played in the Ricœurian interpretation of Freud. To this end he uses unpublished documents from the archives of the Fonds Ricœur in order to demonstrate that, in the "Dialectic" part of the work, the conceptual difference between structuralism and hermeneutics is more subtle and more tenuous than one is generally willing to admit.

Against Busacchi, Marie-Lou Lery-Lachaume finds that there is a greater distance between Ricœur and Lacan at the level of theory. In her article entitled, "Ricœur, Lacan, et le défi de l'inconscient. Entre constitution herméneutique et responsabilité éthique," the author also offers a historical reflection, looking back on the Bonneval colloquium on the unconscious which took place in October 1960, and on the French "violent reception" of *Freud and Philosophy*. However, her main contribution lies precisely in an analysis of the decisive implications of Ricœur's and Lacan's differing opinions on the psychoanalytic clinic.

It is precisely on that same question of the clinic that Eoin Carney's article, "Technique and Understanding: Paul Ricœur on Freud and the Analytic Experience," focuses. However, the author views the problem of analytic experience from a perspective that differs from that of the preceding article; he examines it from the point of view of its technical nature. In this text, his objective is to compare the *technē* dimension of clinical practice with the experience of understanding, which that same practice also provides.

Without exiting the clinical field, but entering into an epistemological discussion, Gregory A. Trotter's article, "The Debate between Grünbaum and Ricœur: The Hermeneutic Conception of Psychoanalysis and the Drive for Scientific Legitimacy," is essentially a critique of Grünbaum's conception of the scientific status of psychoanalysis and a rather sober eulogy for Ricœur's Freudianism. It is on this theme of language that the author focuses most of his argument. This is the case both with regard the critique and with regard the eulogy.

Along similar lines, Philippe Lacour continues the epistemological debate with Grünbaum, but this time the focus is on the Ricœurian concepts of "motivation" and "causality." In his article, "Adolf Grünbaum, critique de Ricœur," the author emphasizes the specific characteristics of "the new theory of motivation and causality," developed in *Freud and Philosophy*, so that he can then proceed to provide a rigorous response to the general critique, which the American philosopher addressed to his French counterpart. What we have here is actually "Ricœur, a critic of Grünbaum," and this virtual debate led by the author ultimately sheds light on the specific characteristics of psychoanalytic hermeneutics as well as the status of psychoanalytic knowledge.

Lastly, in Rudolf Boutet's article, "Temps et psychanalyse chez Ricœur. Confrontation de deux perspectives sur le passé," the reader will find a reflection on the Ricœurian philosophy of time in its relations with a certain reading of Freudian psychoanalysis. The author compares the "past always open to the future" of *Time and Narrative* with "the blocked past" that is thematized by psychoanalysis – a past that haunts the present in the form of the compulsion to repeat. By doing so, he demonstrates both the importance of Freud for Ricœur's whole philosophy of time

and the practical significance of the Ricœurian idea of the indeterminate past for the problem posed by the obsessive fear of the past.

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Translated by Eileen Brennan

- ¹ Paul Ricœur, *Réflexion faite. Autobiographie intellectuelle* (Paris : Esprit, 1995), 62. On the relation between Ricœur and the human and social sciences, see: François Dosse, Patrick Garcia, Christian Delacroix (dir.), *Paul Ricœur et les sciences humaines* (Paris: La Découverte, 2007).
- ² Paul Ricœur, *The Conflict of Interpretations: Essays in Hermeneutics* [French original 1969]. Ed. Don Ihde (Evanston, IL: Northwestern University Press, 1974), 99.
- ³ Paul Ricœur, "Mon premier maître en philosophie," 1991, 2; version on the Fonds Ricœur website: www.fondsRicœur.fr/...pr/mon-premier-maitre.pdf
- ⁴ See Paul Ricœur, *Freud and Philosophy: An Essay on Interpretation* [French original 1965]. Trans. Denis Savage, (New Haven and London: Yale University Press, 1970) 32.
- ⁵ Paul Ricœur, *Letter to François Wahl, dated 5th Mach 1966, Le Seuil archives*, cited by François Dosse, *Paul Ricœur. Les sens d'une vie (1913-2005)* (Paris: La Découverte, 2001, 2008), 304.
- ⁶ Paul Ricœur, *Écrits et conférences I. Autour de la psychanalyse* (Paris: Seuil, 2008).