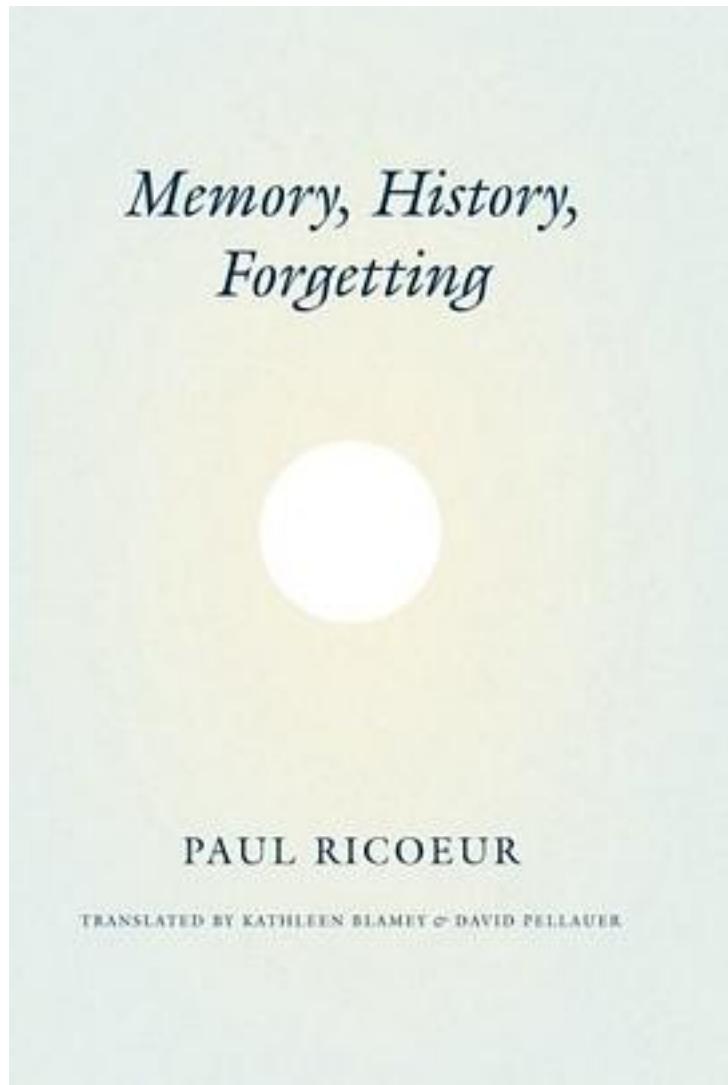


# Memory, History, Forgetting



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著者:Paul Ricoeur

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Why do major historical events such as the Holocaust occupy the forefront of the collective consciousness, while profound moments such as the Armenian genocide, the McCarthy era, and France's role in North Africa stand distantly behind? Is it possible that history "overly remembers" some events at the expense of others? A landmark work in philosophy, Paul Ricoeur's *Memory, History, Forgetting* examines this reciprocal relationship between remembering and forgetting, showing how it affects both the perception of historical experience and the production of historical narrative.

*Memory, History, Forgetting*, like its title, is divided into three major sections. Ricoeur first takes a phenomenological approach to memory and mnemonical devices. The underlying question here is how a memory of present can be of something absent, the past. The second section addresses recent work by historians by reopening the question of the nature and truth of historical knowledge. Ricoeur explores whether historians, who can write a history of memory, can truly break with all dependence on memory, including memories that resist representation. The third and final section is a profound meditation on the necessity of forgetting as a condition for the possibility of remembering, and whether there can be something like happy forgetting in parallel to happy memory. Throughout the book there are careful and close readings of the texts of Aristotle and Plato, of Descartes and Kant, and of Halbwachs and Pierre Nora.

A momentous achievement in the career of one of the most significant philosophers of our age, *Memory, History, Forgetting* provides the crucial link between Ricoeur's *Time and Narrative* and *Oneself as Another* and his recent reflections on ethics and the problems of responsibility and representation.

?His success in revealing the internal relations between recalling and forgetting, and how this dynamic becomes problematic in light of events once present but now past, will inspire academic dialogue and response but also holds great appeal to educated general readers in search of both method for and insight from considering the ethical ramifications of modern events. . . . It is indeed a master work, not only in Ricoeur's own *vita* but also in contemporary European philosophy.??Library Journal

?Ricoeur writes the best kind of philosophy?critical, economical, and clear.?? New York Times Book Review

作者介绍:

保罗·利科 (Paul Ricoeur)，法国著名哲学家、当代最重要的解释学家之一。曾任法国斯特拉斯堡大学、巴黎大学、南特大学教授，并为美国芝加哥大学、耶鲁大学，加拿大蒙特利尔大学等大学客座教授。

1913年2月27日，利科生于法国南部小镇Valence的一个新教家庭。他一生颇为坎坷，几乎历经20世纪所有重大事件。一战中，他成了战争孤儿；二战中，他成了波兰战俘营里的囚徒。二战结束后，利科回到巴黎继续求学，在高校任教不久，他又被卷入1968年法国著名的“五月风暴”。他心灰意冷，辞去教职，远走异乡，长期在美国芝加哥大学任职，且在欧洲本土之外声誉鹊起。直到上世纪80年代法国知识界才意识到他们错过了一位大哲，开始给予利科以一个思想家应有的地位：他先后被授予利奥波德·卢卡斯奖、斯图加特的黑格尔奖、法国的学术奖、道德与政治科学院奖。利科担任了巴黎现象学诠释学研究中心主任和法国国际哲学学会会长。退休之后，他还获瑞士的巴尔赞奖（1999），日本的京都奖（2000），保罗四世教皇奖（2003）等等，尤其是2004年被美国国会图书馆授予有人文学科领域的诺贝尔奖之称的克鲁格人文与社会科学终身成就奖。评委会认为：利科的成就在于“汲取了西方哲学的全部传统来探索和解释普遍的问题”。

：什么是自我？记忆是如何被运用和滥用的？责任的本质是什么？”

尽管利科一生著述颇丰，但有人说，他的写作和思考始终在回应一个古老的命题：一个人如何在伦理生活中有确信地去行动。

2005年5月20日，利科在睡梦中安详辞世。

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## 标签

哲学

Ricoeur

思想史

Philosophy

记忆、历史与遗忘

记忆

历史

记忆与历史

## 评论

既然被删了，就再写一次：

利柯讲到宽恕这一概念的底端是作恶之人对过错的供认，顶端是宽恕者的颂歌，二者之间存在着一种纵向不对称。而横向来看，如果把宽恕纳入一种交换关系的话，只有当

一方请求宽恕，另一方才有可能给予宽恕（此处利柯引了一个问题：我们能够宽恕不承认自己过错的人吗？）。不妨问一句：真正作恶之人何时悔过，又可会有受害者对这样的恶予以宽恕？

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罗里吧嗦

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already the Nietzschean banner is posted in the title. an exponential growth of the second essay in the Untimely Meditations

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书评

Eikon和tupos的对位。Phantasma和blasphemy的词源学联络。Pharmatika的隐喻：治疗学和规范理论（康吉莱姆的病态范畴学）。德塞尔托：历史编纂学、神秘主义和神意历史的关系，承续沃格林、潘诺夫斯基，秩序主义诞生于此岸和彼岸的自明性居间状态(metaxy)，Nous则是诸种神启的符...

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