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In "*Fallible Man*" Paul Ricoeur explains that it is feeling that reveals human fragility as conflict: the self is a 'between-two.' Feeling unites the intentionality, which throws the self out of itself, to the affection through which it feels itself existing, but "by interiorizing all the connections of the self to the world, feeling gives rise to a new cleavage, of the self from the self"

By considering Ricoeur's remarks, clarify how and in what sense emotional conflicts pave the way for self-transformation

Emotional conflicts are inherent in all human beings. They constitute an indispensable feature of human life, although their duration, extent and force may vary. Paul Ricoeur emphasises on the role of feeling in terms of revealing the conflictual nature of humans. All people experience conflicts throughout their lives, innerpersonal and interpersonal, whose impact is decisive in determining the course that they will follow thereafter, sometimes resulting in a radical self-transformation.

In order to understand the workings of this process, we should first analyse the role of feeling in accordance with Ricoeur's view. Humans differ from other animals due to their rational capacity, which enables them to understand themselves as a separate entity, as a 'self'. Through logic and self-consciousness, people can distance themselves from themselves, they can examine themselves from a third-person perspective, as well as to construct an image of their ideal self, according to their goals and aspirations, and contrast it with their current outlook. However, it is not reason the force that really binds us to ourselves, nor the one that can provoke self-rupture; it is feeling.

If humans were of purely intellectual nature, then none of the above processes would be as profound as they actually are; they would be flat, calculative, mechanistic, while no conflicts would arise. The dichotomy between our current and imagined ideal self would not create tension and apply pressure to the very depths

of our being. What really makes such differentiations binding for us is feeling, for it is the most immediate, unmediated way of connecting to oneself. According to Ricoeur humans are a mixture of original affirmation and existential negation; they share a profound, natural affection for themselves, they endear themselves from the beginning of their existence, while at the same time interiorize their human incompleteness and deficiencies, amidst their strife for the absolute, which renders them a being-in-tension. This is the primordial source of any other emotional conflict.

Furthermore, as we develop feelings for people other than ourselves, or even for particular experiences and notions, through these connections we understand that we are not self-sufficient, but interrelated with the world and greatly dependent on the objects of our emotions. The intentionality of feeling (i.e. its direction beyond and over the self), also contrasts with our sense of the 'self' as something independent and exclusively ours. We are actually part of a relational network that is expressed through feeling, as in the case of the death of one of our beloved ones, in which we often experience the shattering of our very selves. This contrast gives rise to the "cleavage" that Ricoeur mentions, as well as underlies most of the innerpersonal and interpersonal conflicts we experience.

Those conflicts are instrumental for self-transformation. The 'self' is not to be considered neither in terms of changeless substance nor in terms of a constantly changing entity without any central point of reference. It is a particular person with their special character structure and accordinate dispositions, which is developed relationally by themselves and the others, through innerpersonal discourse, introspection, and mutual interpersonal interaction, while being subject to changes. Emotional conflicts can be recognised as the force behind those changes. As the most tacit way of connecting to oneself, feeling becomes binding for people; it demands action deontologically, in the sense that reaction to it is inescapable, especially when it is so fierce that it shakes the foundations of the self. Emotional conflicts that are acted out comprise the mechanism through which humans understand that their life or their identity are at risk and are called to action. This is a natural process, as our very self and identity are gradually shaped throughout our lives, and it is our task to strive for completeness and integrity regarding this course.

The affinity that a person feels for oneself is the force that supply them with the determination and the persistence required in dealing with conflicts, managing them and finally transcending them. Thus, it is a motive that underlies self transformation. On the other hand, the negation that a person experiences regarding their deficiencies acts as a reminder of the final goal for completeness, and commits the person to reconsidering themselves and their relationships with others. These aspects of feeling along with the conflicts that occur throughout one's life fuel the process of self-transformation and underlie any logical introspective attempts a person undertakes in order to meet the demand for change in the self.

Particularly important is also the role of memory in terms of affecting self-transformation in relation to the concept of "narrative identity" that Ricoeur introduces. A person's identity, according to Ricoeur can be considered in terms of the narrative that they create with regard to their course in life, the way in which they tell the story of their own existence. In creating this story, memory plays a significant role, not in terms of recalling objectively past events, but in terms of reconstructing anew a view of the person's past life, based on their current situation. Emotional conflicts are intertwined with this process, for they become embedded in the plot of this narrative, while also affecting the language that a person uses to express it, as the latter often accords with the person's emotional state. Furthermore, their presence can affect the way a person reconstructs the past using memory, and thus the way in which they understand themselves. Actually, this creation of a new narrative regarding the self is itself a form of self-transformation.