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The peculiarity of Paul Ricard's idea in hermeneutics is that he tries to combine phenomenology and hermeneutic methods, thus creating his view on the dynamic phenomenological hermeneutics. His idea gives a new perspective on hermeneutic development. However, the combination of phenomenology and hermeneutics, which he did, as well as various problems from hermeneutics that existed until now (e.g. schleiermacher hermeneutics, Dilthey, and so on, which further emphasized the need for the participation of an interpreter on the object to be interpreted) became a consideration in his idea. However, studying Paul Rico's hermeneutic ideas is quite difficult, as he writes a lot about various topics such as hermeneutics, languages, symbols, interpretation theory and so on. This book tries to present the complexity of Paul Ricker's idea in a simple and simple way, which is to try to see the problem of cultural phenomena, namely the interpretation of cultural phenomena experienced by people, by penetrating human consciousness. Penetrating into the human consciousness and through symbolic intermediaries, it is possible to better understand it and not get bogged down in naive consciousness. The national library of the Republic of Indonesia © in 2017. All rights are reserved. Counter : Start your review of interpretation theory: Understanding the text, interpretation and methodology This review has been hidden because it contains spoilers. To view it, click here. I like your book Scattered here and there, the writings do not reach the goal of who exactly wants to be achieved. And if there is a discussion, or if the letter is disproportionately opposed, then it still needs the help of the author. By itself, the letter is unable to save itself. - Paul Ricoeur (in interpretation theory) In the lecture class, the thoughts of Paul Ricoeur were discussed by my friend in graduate school, namely his thoughts on social hermeneutics, which then influenced the discussion of interpretation. However, to the extent that I absorb, Ricoeur criticizes structuralist thinking that sees language as a reality outside of man, a message that independently stands before its recipients in the form of signs. The fast-paced structural form after saussurean langue and parole makes the language no longer visible as mediation between the mind and something. It forms only its own world, where each element applies only to another element in the same system. It is no longer a form of life, as Wittgenstein says, but simply as a system that feels completely independent with its deep relationships. To do this, our job right now is to save the discourse from the position and isolation. Discourse, for Ricoeur, replaced the saussurean concept of parole. Parole, as the language of a specific message, cannot simply be chained to the provisions of the langue system. Parole is closely related to certain existential psychological situations, while langue is virtual only. With discourse, the message of language is released from the trap of a semiotic logical structure, and lives in the context of human history. If the whole discourse is realized as an event, then the whole discourse can be understood as meaning. On the one hand, discourse legitimizes the difference between semantics and semiotics as two types of science, relating to two types of characteristic units of language, sign and sentence; and on the other hand, the discourse also clarifies the dialectic of events as a reference and meaning as the core of the discourse itself. Therefore, every case of language as a discourse cannot be freed from the existential psychological construct of a person as the owner of a language. The construction of this ricoeur discourse is clearly inspired by Heidegger, the language is the home of Dasein. Dialectical meanings and references can say something related to language and ontological state of existence in the world. Ricoeur, Because we are in the world because we are affected by the situation, and because we are oriented comparatively in such situations, then we have a lot to say, we have the experience to bring in the language. But it is not so easy for the language to be understood as discourse. A problem that arises later just when the language is written. The concept of discourse is undergoing a complex shift to explain, so it is not uncommon for thinkers to criticize the study of written language as inequality. The language environment of the letter is too neutral to describe the author's specific position, as opposed to the language environment in the behavior of the conversation. Between writers who want to convey a message to the audience is not the same as the relationship between the speaker and the listener. Radical criticism tells Rosso that with (language) writing it is seen as the beginning of social separation, tyranny and inequality. The author ignores the address person because he removes the author's side. He divides the man because the treasure divides its owners. The paper became a kind of unexpected child, not even recognized as a man. The language should not be treated this way. After all, regardless of form, it is born from the flesh of blood of the human situation. So it is necessary to cleanse not the birth, which is different from the mother, but the distance that separates the existence of the two. Although written language (text) is autonomous, it contains specific situations and certain psychological conditions. Semantic autonomy is born for him she lives in an unspecified universal audience. The autonomous text has been plundered, but without experience. No situation can change the structure of the letter because it doesn't matter to him. In front of its audience, it is a descriptive reality that becomes part of the horizon of human existence, the document is not a situational reference (the situation is not experienced) for its audience. So in reading activities, just like conversation activities, there is a discourse that wants to be conveyed. As Ricoer says, hermeneutics begins where the dialogue ends. The world is a combination of references that are open (disclosed) text, or at least descriptive text for a moment. This is how we are likely to talk about a peace that is not intended to further represent the situation surrounding those who live there, but to show non-situational references played or demonstrated by descriptive notes to reality. The relationship of semantic autonomy with universal audients does not play a dialogue situation, but instead relies on productive encryption and distansation. For example, the activity of interpretation is not to imagine the ontological situation and the meaning that brings the author closer together when he gives birth to his letter, but rather to bring its meaning closer to the relevant current reference situation. The interpretation of the activity accepts descriptive notes to the text, including reading, in order to keep the text from distansiasi and place it in a new proxim, a proxy for the preservation and maintenance of cultural distance and the inclusion of the indigestes in the property( property). Just imagine, if in reading activities we have descriptive meanings and put them in our minds, you can also understand that reading activities seem like a turning point of historical plot. Owning written links is the same as owning a historical experience that has no experience. If people say that writing can perpetuate human life, then reading can extend human life beyond the calculation of age. So let's read. Read. teori interpretasi paul ricoeur pdf

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