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# Narrative Identity And Moral Identity A Practical Perspective Routledge Studies In Contemporary Philosophy

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**GWENDOLYN ARCHER**

## **Self and Subjectivity**

transcript Verlag

As the first book in English to treat the most recent, as yet untranslated stage of Paul Ricoeur's work, the topical themes of memory and forgiveness as they relate to his theory of self and to the question of God, this publication offers an overview of the fruitfulness of his

categories for different theological disciplines by experts from different cultural contexts: North America, Britain, Germany and Scandinavia. Paul Ricoeur's own article on forgiveness as a dimension opened up from beyond human powers, and his contributions to the discussion of his work document a new stage of interaction with Theology.

**Ethics and Interpretation in Romanticism and Modern Philosophy**

Routledge

Can a Christian

organization with colonial roots work towards reproductive justice for Kenyan women and resist sexist interpretations of Christianity? How does a women's organization in Africa navigate controversial ethical dilemmas, while dealing with the pressures of imperialism in international development? Based on a case study of the Young Women's Christian Association (YWCA) in Kenya, this book explores the answers to these questions. It also introduces a theoretical

framework drawn from postcolonial feminist critique, narrative identity theory and the work of the Circle of Concerned African Women Theologians: 'everyday Christian ethics'. The book evaluates the theory's implications as a cross-disciplinary theme in feminist studies of religion and theology. Eleanor Tiplady Higgs argues that Kenya YWCA's narratives of its Christian history and constitution sustain a link between its ethical perspective and its identity. The ethical insights that emerge from these practices proclaim the relevance of the value of 'fulfilled lives', as prescribed in the New Testament, for Christian women's experiences of reproductive injustice.

**Narration, Identity, and Historical**

**Consciousness** Verso Books

The Life Story, Domains of Identity, and Personality Development in Emerging Adulthood focuses on individuals' formulations of the unique episodes and events of their lives that give one meaning and a sense of personal identity. This book brings the growing research on narrative study and the life story into focus by drawing from the existing

research on personality development during emerging adulthood. In this book, authors Michael W. Pratt and M. Kyle Matsuba present a series of chapters exploring how one's life story manifests across the many components of their developing identity, including their religion, morality, vocation, society, and the relationships they have with their parents, peers, and romantic partners. Taking their cue from Erik Erikson's model of adolescent and adult development, the authors show readers exactly how a life story approach can illuminate the distinctive features of an individual's personality and development during this formative phase of life. Organized around a set of life contexts where personality is manifested (i.e. adjustment, personal ideology, close relationships, occupation, and civic life), this book draws on the authors' own longitudinal research on the development of the life story in emerging adulthood. Throughout the book, they incorporate fascinating case studies and historical examples (e.g., Darwin, Pope Francis, Martin Luther King, Jr., Jane Fonda) of

individuals' unique development during this period of life in order to better illustrate the application of this approach to understanding the whole person in context.

*A Kierkegaardian*

*Approach* Taylor & Francis

The social practice of forming, shaping, expressing, contesting, and maintaining personal identities makes human interaction, and therefore society, possible. Our identities give us our sense of how we are supposed to act and how we may or must treat others, so how we hold each other in our identities is of crucial moral importance. To hold someone in her identity is to treat her according to the stories one uses to make sense of who she is. Done well, holding allows individuals to flourish personally and in their interactions with others; done poorly, it diminishes their self-respect and restricts their participation in social life. If the identity is to represent accurately the person who bears it, the tissue of stories that constitute it must continue to change as the person grows and changes. Here, good holding is a matter of

retaining the stories that still depict the person but letting go of the ones that no longer do. The book begins with a puzzling instance of personhood, where the work of holding someone in her identity is tragically one-sided. It then traces this work of holding and letting go over the human life span, paying special attention to its implications for bioethics. A pregnant woman starts to call her fetus into personhood. Children develop their moral agency as they learn to hold themselves and others in their identities. Ordinary adults hold and let go, sometimes well and sometimes badly. People bearing damaged or liminal identities leave others uncertain how to hold and what to let go. Identities are called into question at the end of life, and persist after the person has died. In all, the book offers a glimpse into a fascinating moral terrain that is ripe for philosophical exploration.

### **Social Media and Morality** Routledge

The relationship between personal identity and ethics remains one of the most intriguing yet vexing issues in philosophy. It is commonplace to hold that moral responsibility for

past actions requires that the responsible agent is in some respect identical to the agent who performed the action. Is this true? On the other hand, can ethics constrain our account of personal identity? Do the practical requirements of moral theory commit us to the view that persons do remain identical over time? For example, does the moral status of abortion or stem cell research depend on whether personal identity is based on psychological or biological properties? Or is it the case that personal identity is not, in fact, relevant to ethics? *Personal Identity and Ethics* provides the first comprehensive examination of these issues. Topics include personal identity and prudential rationality; personal identity's significance for moral responsibility and ethical theory; and the practical consequences of accounts of personal identity for issues such as abortion, stem cell research, cloning, advance directives, population ethics, multiple personality disorder, and the definition of death. *The Absence of God* Cambridge University Press  
Dominant cultural

narratives about later life dismiss the value senior citizens hold for society. In her cultural-philosophical critique, Hanne Laceulle outlines counter narratives that acknowledge both potentials and vulnerabilities of later life. She draws on the rich philosophical tradition of thought about self-realization and explores the significance of ethical concepts essential to the process of growing old such as autonomy, authenticity and virtue. These counter narratives aim to support older individuals in their search for a meaningful age identity, while they make society recognize its senior members as valued participants and moral agents of their own lives. [International Legal Personality](#) Springer  
"In this guide, Karl Simms explores Ricoeur's most influential ideas, touching upon such concepts as good and evil, psychoanalysis, hermeneutics, metaphor, narrative, ethics, politics and justice. Crucially, he also places these ideas in context and looks at their continuing impact, in this way introducing important trends in contemporary thought. Throughout this volume, the author

prepares us for our own reading of Ricoeur's work, and this culminates in an extensively annotated guide to his major publications."--BOOK JACKET.

John Wiley & Sons

This book is part of the growing field of practical approaches to philosophical questions relating to identity, agency and ethics--approaches which work across continental and analytical traditions and which Atkins justifies through an explication of how the structures of human embodiment necessitate a narrative model of selfhood, understanding, and ethics.

*Building a Movement on Facebook* BRILL

Race, ethnicity, nationality, religion, gender, sexuality: in the past couple of decades, a great deal of attention has been paid to such collective identities. They clamor for recognition and respect, sometimes at the expense of other things we value. But to what extent do "identities" constrain our freedom, our ability to make an individual life, and to what extent do they enable our individuality? In this beautifully written work, renowned philosopher and

African Studies scholar Kwame Anthony Appiah draws on thinkers through the ages and across the globe to explore such questions. The Ethics of Identity takes seriously both the claims of individuality--the task of making a life--and the claims of identity, these large and often abstract social categories through which we define ourselves. What sort of life one should lead is a subject that has preoccupied moral and political thinkers from Aristotle to Mill. Here, Appiah develops an account of ethics, in just this venerable sense--but an account that connects moral obligations with collective allegiances, our individuality with our identities. As he observes, the question who we are has always been linked to the question what we are. Adopting a broadly interdisciplinary perspective, Appiah takes aim at the clichés and received ideas amid which talk of identity so often founders. Is "culture" a good? For that matter, does the concept of culture really explain anything? Is diversity of value in itself? Are moral obligations the only kind there are? Has the rhetoric of "human rights"

been overstretched? In the end, Appiah's arguments make it harder to think of the world as divided between the West and the Rest; between locals and cosmopolitans; between Us and Them. The result is a new vision of liberal humanism--one that can accommodate the vagaries and variety that make us human.

*Moral Identity*

*Development in Students Attending a Midwestern Evangelical College*

Bloomsbury Publishing

This edited volume features cutting-edge work in moral psychology by pre-eminent scholars in moral self-identity, moral character, and moral personality.

Human Identity and Bioethics Psychology Press

Ben-Bassat (English, Tel Aviv U.) discusses crises of ideology and identity in the fiction of contemporary American authors. She contends that the fiction of John Updike, Flannery O'Connor, Grace Paley, James Baldwin, and Alice Walker has absorbed a diversity of prophetic modes from a diversity of *The Oxford Handbook of Moral Development* BRILL This book offers examples from both Christian and secular democratic

institutions of higher education and then responds to possible criticisms about how moral education in a comprehensive humanist moral tradition may short change diversity, autonomy and critical thinking.

*Explorations in Moral Psychology* Routledge  
John Locke's foundational place in the history of British empiricism and liberal political thought is well established. So, in what sense can Locke be considered a modern European philosopher? Identity and Difference argues for reassessing this canonical figure. Closely examining the "treatise on identity" added to the second edition of *An Essay Concerning Human Understanding*, Étienne Balibar demonstrates Locke's role in the formation of two concepts central to the metaphysics of the subject—consciousness and the self—and the complex philosophical, legal, moral and political nature of his terms. With an accompanying essay by Stella Sandford, situating Balibar's reading of Locke in the history of the reception of the *Essay* and within Balibar's other writings on "the subject,"

Identity and Difference rethinks a crucial moment in the history of Western philosophy.

Personal Identity in Moral and Legal Reasoning

Vernon Press

This book offers a comprehensive and interdisciplinary account of religious identities in the Global South. Drawing on literature in various fields, Felix Wilfred analyzes how religious identities intersect with the processes of globalization, modernity, and postmodernity. He illustrates how the study of religion in the Global North often revolves around questions of secularism and fundamentalism, whereas a neo-Orientalist quality often attends study of religion in the Global South. These approaches and theorizing fail to incorporate the experiences of lived religion in the South, especially in Asia.

Historically, the religions in the South have played a highly significant role in resistance to the domination by the colonial forces, an important reason for the continued attachment of the peoples of the South to their religious universe. This book puts the two regions and their scholarly norms

in conversation with one another, exploring the social, political, cultural, and economic implications.

Paul Ricoeur and Contemporary Moral Thought Springer

*Identities in Everyday Life* explores how identity theory in social psychology can help us understand a wide array of issues across six areas of life including psychological well-being; authenticity; morality; gender, race, and sexuality; group membership; and early-to-later adult identities. Bringing together over 45 scholars presenting original theoretical or empirical work, the chapters build upon prior work to understand the source, development, and dynamics of individuals' identities as they unfold within and across situations. These studies not only advance scholarly research on identities, but they also provide an understanding of the relevance of identities for people's everyday lives. The findings are relevant to a broad-based set of researchers in the academy across disciplines in the social sciences, education, and health, to students at

both the graduate and undergraduate level who are interested in identities at both a personal and professional level, to mental health professionals, and to the average person in society.

### **Narrative Identity and Personal Responsibility**

Rowman & Littlefield  
The essays collected in this volume address a range of issues that arise when the focus of philosophical reflection on identity is shifted from metaphysical to practical and evaluative concerns. They also explore the usefulness of the notion of narrative for articulating and responding to these issues. The chapters, written by an outstanding roster of international scholars, address a range of complex philosophical issues concerning the relationship between practical and metaphysical identity, the embodied dimensions of the first-personal perspective, the kind of reflexive agency involved in the self-constitution of one's practical identity, the relationship between practical identity and normativity, and the temporal dimensions of identity and selfhood. In addressing these issues, contributors engage with debates in the literatures

on personal identity, phenomenology, moral psychology, action theory, normative ethical theory, and feminist philosophy.

### Leo Tolstoy and the Alibi of Narrative Berghahn Books

Is each of us the main character in a story we tell about ourselves, or is this narrative understanding of selfhood misguided and possibly harmful? Are selves and persons the same thing? And what does the possibility of sudden death mean for our ability to understand the narrative of ourselves? These questions have been much discussed both in recent philosophy and by scholars grappling with the work of the enigmatic 19th-century thinker S, Kierkegaard. For the first time, this collection brings together figures in both contemporary philosophy and Kierkegaard studies to explore pressing issues in the philosophy of personal identity and moral psychology. It serves both to advance important ongoing discussions of selfhood and to explore the light that, 200 years after his birth, Kierkegaard is still able to shed on contemporary problems.

### **Identity And Difference**

Oxford University Press  
This book draws on the hermeneutics of Hans-Georg Gadamer to inform a feminist perspective of social identities. Lauren Swayne Barthold moves beyond answers that

either defend the objective nature of identities or dismiss their significance altogether. Building on the work of both hermeneutic and non-hermeneutic feminist theorists of identity, she asserts the relevance of concepts like horizon, coherence, dialogue, play, application, and festival for developing a theory of identity. This volume argues that as intersubjective interpretations, social identities are vital ways of fostering meaning and connection with others. Barthold also demonstrates how a hermeneutic approach to social identities can provide critiques of and resistance to identity-based oppression.

### *John Locke And The Invention Of Consciousness* Oxford University Press

When philosophers address personal identity, they usually explore numerical identity: what are the criteria for a person's continuing existence? When non-

philosophers address personal identity, they often have in mind narrative identity: Which characteristics of a particular person are salient to her self-conception? This book develops accounts of both senses of identity, arguing that both are normatively important, and is unique in its exploration of a range of issues in bioethics through the lens of identity. Defending a biological view of our numerical identity and a framework for understanding narrative identity, DeGrazia investigates various issues for which considerations of identity prove critical: the definition of death; the authority of advance directives in cases of severe dementia; the use of enhancement technologies; prenatal

genetic interventions; and certain types of reproductive choices. He demonstrates the power of personal identity theory to illuminate issues in bioethics as they bring philosophical theory to life.

*Interpellation, Exclusion, and Inessential Solidarities* Princeton University Press

This volume is the result of an interdisciplinary exchange between philosophers of identity, moral philosophers, philosophers of education, moral psychologists, and post-modern deconstructivists on the subject of personal and moral identity. This interdisciplinary character makes the book special, compared to other publications on the subject. The contributions to the first part of the

book reflect on the implications of discussions in philosophy of identity for moral theory and the view of moral identity. In the second part the focus shifts to the philosophical and psychological perspectives on the concepts of self, personal and moral identity and their interrelation. It is argued that both perspectives are needed for giving an account of the emergence of moral identity as part of someone's development into a mature person. The contributions to the third part absorb the criticism of (de)constructivist theories on essentialist conceptions of personal and social identity. This book will be of interest for philosophers and psychologists active in research on identity, self, (moral) development, and related areas.