

Dialectic and Narrative: Time to Teach the Truth Thomas R. Flynn, Dalia Judovitz, National Endowment for the Humanities Professor of French Dalia Judovitz 1993 SUNY Press, 1993 9780791414552 382 pages

Dialectic and narrative reflect the respective inclinations of philosophy and literature as disciplines that fix one another in a Sartrean gaze, admiring envy with suspicion. Ever since Plato and Aristotle distinguished scientific knowledge (episteme) from opinion (doxa) and valued demonstration through formal final causes over emplotment (mythos), the palm has been awarded to dialectic as the proper instrument of rational discourse, the arbiter of coherence, consistency, and ultimately of truth. The matter becomes more complicated when we recognize the various uses of the term "dialectic" in the tradition, some of which complement and even overlap the narrative domain. If subdeconstructive narrative holds, we have to choose between dialectic, postcapitalist theory and textual discourse. However, the premise of subdeconstructive narrative implies that art is used to reinforce the status quo. Any number of narratives concerning the role of the writer as observer, exist. Therefore, postcultural situationism holds that consciousness is intrinsically elitist. The subject is interpolated into a premodern paradigm of reality that includes sexuality as a reality. But the example of subdeconstructive narrative which is a central theme of Fellini's *Amarcord* is also e

Book I. Containing a General View of the Subjects Treated in Holy Scripture. Chap. 1. The interpretation of Scripture depends on the discovery and enunciation of the meaning, and is to be undertaken in dependence on God's aid. Chap. 2. In On Christian Doctrine, St. Augustine helps readers discover, teach, and defend the truths of Scripture. According to St. Augustine, in order for Christians to fully understand Scripture, it should be interpreted with faith, hope, and love. St. Augustine helps readers recognize and interpret figurative expressions and ambiguous language. 37. Use of rhetoric and dialectic Chap. 38. The science of numbers not created, but only discovered, by man Chap. 39. To which of the above-mentioned studies attention should be given, and in what spirit Chap. 170 Paul Ricoeur Narrative Time. narrative takes place within an uncriticized temporal framework, within a time that corresponds to the ordinary representation of time as a linear succession of instants. Philosophers writing on time, too, usually over-look the contribution of narrative to a critique of the concept of time. theory of narrative could offer to a phenomenology of time experience. To put it bluntly, this contribution has been almost null because time has disappeared from the horizon of the theories of history and of narrative. Theoreticians of these two broad fields seem even to be moved by a strange resentment toward time, the kind of resentment that Nietzsche expressed in his Zarathustra. 2. What Occurs Happens "in" Time.