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***The question of political in P. Ricoeur philosophy: reference to Hannah Arendt***

***Theses***

P. Ricoeur is a famous philosopher, because he creates the unique synthesis of hermeneutic and phenomenology. However, he is interested in many areas of philosophical knowledge: philosophy of language and analytic philosophy, ethics. He also does not shy away from the questions of political thought. Ricoeur doesn’t articulate clearly and distinctly his own theory of political, but he refers to the problems of political philosophy. For example, he refers to the question of political action, to the question of power and violence. An important figure in his speaking about the politics becomes Hannah Arendt. He admires her courage to go against the tradition of political theory in the matter of power and analyzes her philosophy in the critical essays: "The action, story and history: the re-reading the situation of human", "Power and violence", "Aesthetic and political judgment on Hannah Arendt." Ricoeur refers to Arendt’s ideas in such his works as "Oneself as another", "The Way of recognition", "Memory, History, Forgetting". And these appeals become important points for Ricoeur idea of "homo capable," for his ethical and political content.

The Ricoeur’s attitude to Arendt's political philosophy is ambiguous and requires careful consideration. What is the role of Arendt's concept of the distinction between power and violence, her theory of political action for the Ricoeur’s political thinking? It's a question that I will try to answer. For doing this, firstly I will disclose the content of such Ricoeur’s basic political idea, as a "political paradox" and will show its potential references to the Arendt’s representation of politics. I will analyze the Ricoeur’s critical approach to the Arendt's distinction between power and violence. I will analyze the meanings of "forgotten status", which Ricoeur applied to her concept of political action. I will reveal the meaning of concepts of Arendt’s political theory for Ricoeur’s phenomenology of the ethical and political selfhood.

Ricoeur’s conversation about ethics and politics is associated with the name of Arendt. Identifying the ethical, political and tragic, Ricoeur refers to the principles of her philosophy of action: the categories of plurality and natality. Finding the measure of ethics and morality in the situational moral judgments, Ricoeur rethinks Arendt’s model of common being in terms of phenomenology and hermeneutics of the selfhood.

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