

Lecture 3: Recognition: Outline and Bibliography

Here is the Lecture's Outline:

Outline

Recognition

Good Samaritan as Allegory

Mutual Recognition

The Three Stages of Recognition

At The Threshold of Recognition with Hille Haker and Axel Honneth

Judith Butler on Grievability

Correcting the Socially Directed Gaze: The Call to Recognition

Recognition and Social Impact

The bibliography follows in the order that the lecture engaged the noted texts

David Whyte, "Vulnerability," *Consolations: The Solace, Nourishment and Underlying Meaning of Everyday Words* (Langley, WA: Many Rivers Press, 2021).

On the Allegorical Account of the Good Samaritan Parable: Augustine, *Quaestiones Evangeliorum*, 2.19; Bede, *Lucae Evangelium Expositio*, III (PL 92, 467-470). See also Patrick Clark, "Reversing the Ethical Perspective: What the Allegorical Interpretation of the Good Samaritan Parable Can Still Teach Us," *Theology Today* 71.3 (2014) 300-309; Robert Stein, *An Introduction to the Parables of Jesus* (Philadelphia: Westminster, 1981), 42-52; Riemer Roukema, "The Good Samaritan in Ancient Christianity," *Vigiliae Christianae* 58.1 (Feb., 2004) 56-74; D. Sanchis, "Samaritanus ille. L'exegese augustiniene de la parabole du Bon Samaritain," *Recherches de Science Religieuse* 49 (1961) 406-425; "Who is My Neighbor?," *The Great Commentary of Cornelius À Lapide: Volume 4: St. Luke's Gospel* translated by Thomas Mossman (Edinburgh: John Grant, 1908) 256-262; David Gowler, "Venerable Bede and the Parables," *Reception History of the Parables*
<https://parablesreception.blogspot.com/2015/08/the-venerable-bede-and-parables-part-2.html>

Jessica Benjamin, *The Bonds of Love: Psychoanalysis, Feminism, and the Problem of Domination* (New York: Pantheon, 1988) 53.

Jessica Benjamin, *Beyond Doer and Done to: Recognition Theory, Intersubjectivity and the Third* (New York: Routledge, 2017).

Paddy McQueen, "Social and Political Recognition," *The Internet Encyclopedia of Philosophy*," https://www.iep.utm.edu/recog_sp/#SH3a.

Charles Taylor, "The Politics of Recognition" in *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann (Princeton, NJ: Princeton University Press, 1994), 26. See also

David Pellauer and Paul Ricoeur, *The Course of Recognition* (Cambridge: Harvard University Press, 2007).

Hille Haker, *Towards a Critical Political Ethics*,
Haker, "Recognition and Responsibility," *Religions* 2021, 12(7).
<https://doi.org/10.3390/rel12070467>

On Cain and Abel, Haker refers to Emmanuel Levinas, *Difficult Freedom: Essays on Judaism*. (London: Athlone Press, 1990.) LaCocque, Andre. 2015. *Onslaught against Innocence: Cain, Abel and the Yahwist*. Cambridge: James Clarke & Co; Vermeulen, Karolien. 2014. Mind the Gap: Ambiguity in the Story of Cain and Abel. *Journal of Biblical Literature* 133: 29–42.

Axel Honneth, *The Struggle for Recognition: The Moral Grammar of Social Conflicts* (Cambridge: MIT Press, 1995). For a much more skeptical view of recognition,

See also Patchen Markell, *Bound by Recognition* (Princeton: Princeton University Press, 2003).

Bart van Leeuwen (2007) A Formal Recognition of Social Attachments: Expanding Axel Honneth's Theory of Recognition, *Inquiry*, 50:2, 180-205, DOI: [10.1080/00201740701239897](https://doi.org/10.1080/00201740701239897)

Nancy Fraser and Axel Honneth, *Redistribution or Recognition?: A Political-Philosophical Exchange* (Brooklyn: Verso Books, 2003).

Butler, *Notes Toward a Performative Theory of Assembly*

Eliott McLaughlin, "Three videos piece together the final moments of George Floyd's life," *CNN* (June 23, 2020) <https://www.cnn.com/2020/06/01/us/george-floyd-three-videos-minneapolis/index.html>

Equal Justice Initiative, "Reconstruction in America: Racial Violence after the Civil War" <https://eji.org/report/reconstruction-in-america/>;

Keenan, "Vulnerability and the Father of the Prodigal Son," *Alfonsiana Blog*, September 27, 2019 <https://www.alfonsiana.org/blog/2019/09/27/vulnerability-and-the-father-of-the-prodigal-son/>.

Greg Forbes, "Repentance and Conflict in the Parable of the Lost Son (Luke 15:11-32)," *Journal of the Evangelical Theological Society*, 42/2 (June 1999) 211-229.

Reinhold Niebuhr, *Moral Man and Immoral Society: A Study in Ethics and Politics* (Louisville: Westminster John Knox Press, 2001) xxxiv.

Kate Ward, "'Mere Poverty Excites Little Compassion': Adam Smith, Moral Judgment and the Poor" *Heythrop Journal* (March 2015) DOI: 10.1111/heyj.12260.

Isabel Wilkerson, *Caste: The Origins of Our Discontent* (New York: Random House, 2020), 17-18.

See also Ki Joo Choi, *Disciplined by Race: Theological Ethics and the Problem of Asian American Identity* (Eugene: Cascade Books, 2019).

Daniel J. Daly, *The Structures of Virtue and Vice* (Washington, D.C.: Georgetown University Press, 2021).

See also David Cloutier, "Cavanaugh and Grimes on Structural Evils of Violence and Race: Overcoming Conflicts in Contemporary Social Ethics," *Journal of the Society of Christian Ethics*, 37.2 (Fall / Winter 2017), 59-78; Daniel Finn, ed., *Moral Agency within Social Structures and Culture: A Primer on Critical Realism for Christian Ethics* (Washington, D.C.: Georgetown University Press, 2020); Daniel K. Finn, "What Is a Sinful Social Structure?," *Theological Studies* 77.1 (2016), 136-64; Ryan Darr, "Social Sin and Social Wrongs: Moral Responsibility in a Structurally Disordered World," *Journal of the Society of Christian Ethics* 37.2 (2017), 21-37; Conor Kelly, "Everyday Solidarity: A Framework for Integrating Theological Ethics and Ordinary Life," *Theological Studies* 81.2 (2020), 414-437.

Esau McCaulley, "What Good Friday and Easter Mean for Black Americans," (April 15, 2022) *New York Times* <https://www.nytimes.com/2022/04/15/opinion/easter-resurrection-good-friday.html>

Johann Baptist Metz, *Mystik der offenen Augen: Wenn Spiritualität aufbricht* (Freiburg:: Herder, 2011).