

Reffas Nouredine et al.

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Reffas Nouredine<sup>1</sup>, Zedek Mohammed Amin<sup>2</sup>

<sup>1</sup>Centre universitaire Nour Bachir El-Bayadh, Algeria

n.reffas@cu-elbayadh.dz

1. Search Unit Human Sciences for philosophical, Social and humanistic Studies (University of Oran2)

<sup>2</sup>Université Abbes Laghrour Khenchela, Algeria.

zedekamine@univ-khenchela.dz

2. Laboratory of Artificial intelligence applications in linguistic processing and discourse analysis.

\* **Correspondence:** n.reffas@cu-elbayadh.dz

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## Abstract

This study addresses the historical evolution of the concept of "crisis" in philosophical heritage, starting from the derivational approach that relies on the etymology and uses of the term in its initial stage among the Greeks. The article then examines the transition of the term into the realm of conceptualization and its passage into the era of the Middle Ages and the new domains it penetrated, adapting to the nature of the age. In the third stage, the article discusses the entry of this concept into the modern era and how it opened up to more expansive and continuous fields, where the connotation of the term "crisis" expanded to the extent that its meaning became threatened by the growing ambiguity resulting from its numerous and diverse uses. The focus is then placed on two fundamental models represented by "Karl Marx" and "Paul Ricoeur."

**Keywords:** philosophy, crisis, solution, knowledge, politics.

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## 1. Introduction

A crisis is that exceptional state in which the course of life ceases to continue along its natural path, instead changing and deviating towards the worse. It is a condition in which a person's life becomes disrupted, their happiness fades, and their entire existence may be threatened. Moreover, a crisis can be limited to one aspect of life or encompass multiple aspects (political, economic, social, cultural, psychological, etc.). It exists and can occur at any time and place. Therefore, it is an undesirable and rejected state experienced and felt by individuals and

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communities. This is what makes the crisis a subject of interest, investigation, and examination, as humans always contemplate what they desire and what they detest. As one researcher in the field of engineering states, a crisis is either present or can be invoked in every field of cultural practice (P.P and Özkaya, 2013. 1). When we approach the concept of crisis from its derivational dimension as a philosophical conception, we find a complex relationship between them. Since philosophy has its origins in ancient Greece, it is essential to begin with the Greek language and the Greek conception of the crisis concept. Then, we can delve into the concept of crisis in the Arabic language, and subsequently, move on to modern languages.

### The Word "Crisis" In Greek language:

Socrates said, "The beginning of education is related to understanding the meaning of words." This statement later became a pedagogical and academic tradition, focusing on defining the meanings of words before delving into conceptual implications. Therefore, I deemed it appropriate to commence this article with a derivational and linguistic approach concerning the meaning of the term "crisis" before subsequently exploring its emergence as a philosophical concept and its development and transformation into a scientific concept in various humanities and social disciplines. Given that philosophy is of Greek origin and the widely used concept of crisis in various humanities, social sciences, and philosophy itself is derived from Greek roots, it is necessary for us to begin our exploration of this concept from the Greek language itself. We can then trace the evolution of the concept in modern languages that have derived from the Latin, which in turn has its roots in Greek. This can be done while comparing the meaning of the term "crisis" in other possible languages.

The ancient origin in the Indo-European languages from which the word "crisis" is derived is in the Greek language, specifically the noun "KRISIS," which stems from "krei" meaning sieve. It is due to this meaning that the term "crisis" has acquired connotations of separation and distinction.

The closer origin from which the name "Krisis" κρίσις is derived is the verb "krinein" κρίνειν, which means "to judge," "to separate," and "to decide." It has given rise to several other derivatives, such as "krisimos" κρίσιμος, meaning "critical," "kritiki" κριτική, meaning "critic," "kritirion" κριτήριον, meaning "criterion," and various other artificial derivatives. Examples include "apokrisis" ἀπόκρισις, meaning "response," "hypokrisis" ὑπόκρισις, meaning "hypocrisy," "diakrisi" διάκρισις, meaning "distinction," and "synkrisis" σύγκρισις, meaning "comparison." Additionally, "anakrisis" ἀνάκρισις is used to denote "interrogation" (HELEN A. KARABATZAKI, 01-02).

This collection of derived words from the term (crisis) was presented to allow the reader to closely approach the significance of this term in the Greek language, so as not to remain confined to the meaning provided by the translation. In most cases, the word in the translated language does not carry an exact equivalent meaning to the word in the original language. It is important

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to note that the term has had other different uses but remains connected to the meanings mentioned earlier.

In the field of medicine, the term crisis was widely present, to the extent that some have suggested its initial origin was medical. References to this context can be found in the works of Hippocrates and Galen (216-126 BC), who authored a book titled "Peri Krisewn" (On Crises), where the term 'crisis' was frequently used with a specific connotation. They understood it as the turning point at which a person or patient is either inclined towards recovery or death, with nature playing a decisive role according to the physicians of that time. They believed that if nature was supportive, healing would occur, but if it was unhelpful, the opposite would happen. They also viewed health crises as "sudden and rapid changes in the patient that ultimately lead to either recovery or death. In this struggle, if nature was favorable from the beginning, the patient would be saved. If it surrendered, death would be the result" (HELEN A. KARABATZAKI, 02). In the practice of political activity, the term 'crisis' was excessively used, particularly in conjunction with the important functions that coincided with the emergence of direct democracy. This was particularly prominent during the Classical era when Greek city-states flourished politically and transitioned to a democratic system, with a large number of citizens participating in political activity. According to Aristotle, "It concerned the implementation of the law or the legal consequences that all citizens were called upon to participate in. But it also involved political decisions that required the prior fulfillment of all required legal procedures" (Reinhart Koselleck, 237).

**Historical Events:** We find this, for example, in the works of Thucydides, the great Greek historian, when discussing the history of the Peloponnesian War. He described it as "the greatest crisis that shook the land of Greece" (Myriam Revaultd'Allonnes, 2012, 110).

**In the Judicial Field:** The concept of crisis was also present in the legislative and judicial realms. Every dispute and litigation required judicial intervention and was considered a crisis. The judge issues judgments and makes decisions, crisis, after carefully examining all aspects of the case.

**The cognitive aspect:** This is the domain in which the term 'crises' claimed the lion's share of the meanings used. In this context, the term crisis was intended to encompass various cognitive actions such as analysis, criticism, judgment, and the mentioned actions, as well as awareness of these actions. The use of the term crisis in these meanings prevailed during the Hellenistic era, especially among the Stoics.

These are the main areas in which the concept of crisis had a presence in its early stages. Based on what we have mentioned, we can note a set of observations on the formation of the concept of crisis starting from its linguistic usage in the Greek language. It characterizes a negative state in the natural or social reality as an exceptional condition that threatens human life and disrupts individual, social, and political balance. At the same time, it indicates human awareness of that state and their interaction with it as they strive to overcome it and return to the normal state, which is considered stable compared to the state of crisis. This semantic duality in the term

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"azma" (crisis) is what later enabled it to become a philosophical and scientific concept and spread on a wider scale. However, at the same time, this expansion in the use of the concept had its negative impact as it caused problematic issues. The concept of crisis became burdened with numerous connotations, which obscured its meaning and added a sense of mystery to it.

From a practical standpoint, we find that the concept of crisis encompasses all situations that require making decisive decisions, whether in terms of internal or external aspects of individuals and communities. It is a concept associated with limited and uncertain alternatives concerning which decision is more appropriate than others.

The term 'crisis' in Latin: The Greek term "Krisis" was adopted into Latin as "Crisis" while preserving its medical meaning throughout the Middle Ages. However, during that time, it also acquired a theological meaning, borrowed from Roman legal terminology when it was translated into another word, "judicium" (judgment). It came to signify trial, issuing judgment, and decision-making, but not in the earthly judicial sense. Rather, it took on a somewhat new meaning... "as it referred to judgment before God, such as that which occurs in the afterlife at the end of time, or the judgment that appeared with the second coming of Christ through the light He brought into this world, which will already exist for all believers during their lifetime" (Reinhart Koselleck, 238). For example, Thomas Aquinas used it to refer to the judgment of Christ, the Son of God, on human life, stating that there are "three temporal stages and judgments exercised by the Son of God: the judgment exercised upon humans during their lives, the judgment that occurs at the moment of their death, and finally, the last judgment after the second coming of Christ" (Reinhart Koselleck, 238).

### **The crisis in the Arabic language:**

When examining the semantic range of the term "azma" (crisis) in the Arabic language, we observe a limited number of meanings compared to its counterpart in the Greek language. If we analyze it through the duality of noun and verb, we find that the term "azma" as a noun carries the meaning of "constraint, severity, and scarcity," indicating a constraint in space or a constraint in economic conditions, to the extent that this intensification may even terminate a person's life. It is said, "They were struck by the year of their crisis, meaning it eradicated them" (Al-Jawhari, Al-Sahah, 2009, pp. 39-40). Therefore, the linguistic meaning of the word "azma" in Arabic does not fully correspond to its meaning in Greek, except partially. We need to explore the meaning attributed to the term in other languages in order to approach the intended meaning of "azma" there. However, we cannot overlook the fact that after the transfer of the concept of crisis from European languages to Arabic and its multiple uses, the semantic scope of the term expanded to encompass all those meanings.

### **The concept "Crisis" in the English language:**

The earliest usage of the word in the English language dates back to the 15th century AD and is related to physical health. It defines "crisis" as "the point in the progress of a disease when a significant development or change becomes decisive for recovery or death; a turning point in the

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course of a disease in terms of both adversity and prosperity; it also applies to any notable or sudden change occurring in the progress of a disease and the accompanying phenomena, as well as a state of being afflicted with a disease or a critical point in the course of events" (Rosalind Williams, 2021, 521-546).

In the 17th century, the concept of "crisis" underwent a process of humanization, wherein it returned to its previous usage but not merely for descriptive purposes (medical or astronomical events), but to open up perspectives towards reaching a vital or decisive stage of progress. In other words, it denotes a turning point in which a crucial change for the better or worse is imminent, prompting people to speculate. It also refers to times of difficulty, insecurity, and periods of anticipation in politics or trade.

The concept "Crisis" In French: during the 18th century, the term "crise" (crisis) started to be used to indicate a state of disturbance and is attributed to Marquis Armand Marc de Montmorin, the Minister of Foreign Affairs under Louis XV. He was the first to use the phrase "crise économique" (economic crisis). The term continued to spread thereafter in various human domains throughout the 19th century up to the present day, reaching a stage of inclusiveness in terms of usage. There is hardly any field where the concept of crisis is not employed.

### **The concept of crisis in contemporary philosophy:**

The awareness of the diagnostic capacity of the concept of crisis began to take shape in the modern era, leading to its increased usage and dissemination across various scientific disciplines. However, what made this concept present in philosophical circles is its interpretive and critical dimension. According to the etymologist, Reinhart Koselleck, the philosophical use of the concept of crisis emerged at the end of the Enlightenment era, specifically within the philosophy of history. This trend continued thereafter, with the concept evolving into a focal point for certain philosophies, such as Marxism, and others, as they addressed the problems of contemporary human beings. In the following, we will delve into two philosophers for whom the concept of crisis held significant importance in their philosophical production: Marx and Paul Ricoeur, considering them as exemplars.

### **The concept of crisis in Karl Marx's philosophy:**

Karl Marx's pioneering efforts revolve around his integration of economic theory with philosophy of history, where he made the concept of crisis central to his philosophy. He sought to establish a theory of crises by emphasizing a consistent relationship between crisis and revolution, considering it not only necessary but also inevitable. He cited the "crisis of 1847 in its relation to the 1848 revolution in France, where financial collapse occurred, bringing an end to specific periods of governance and social policies in both England and France" (François Chesnais, 117). His work *Capital* is considered a significant work that revolves around the theory of crisis in Marx's thought. The relationship Marx established between economic crisis and revolution is later mentioned in the introduction added by Engels for the reissue of the book "The Class Struggles in France" where he that "the global trade crisis of 1847 was Marx's true

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crisis. However, Engels' viewpoint is supported by a paragraph from an article written by Marx in 1850, where he stated that 'a new revolution is possible only as a result of a new crisis.' But one of them certainly implies the other" (François Chesnais, 117).

The aim of Karl Marx's endeavor to develop the theory of crisis in *Capital* is to highlight the inevitability of periodic crises based on the fundamental principle. This principle is exemplified by the typical cyclical crises witnessed in the mid-19th century, which represents a crucial historical epoch of crisis. According to Marx, crises are moments in which the movement of reproduction and capital accumulation collide with the obstacles that originate from within itself. When they undergo a deep and relatively long period of regression in accumulation, crises arise as a result (Makoto Itoh, 1978).

The logical manifestation of crisis in Marxist philosophy lies in the contradiction felt by the proletariat class, which is a contradiction between its human nature and the inhumane conditions in which it lives (Joseph McCarney, 1990, 150). These conditions are considered dehumanizing. Additionally, in Marx's framework, the crisis culminates in a violent resolution, namely the revolution, which occurs through the proletarian class erupting against the prevailing conditions in order to restore balance to society. However, capitalism, which carries within it inherent contradictions that are the causes of crisis according to Marxists, quickly fills the gap created by the revolution, leading to the reappearance of crisis. Thus, the cycle continues in a periodic motion.

It is noteworthy to highlight that, according to Marx, the economic factor is not merely one aspect among others in social life; rather, it is the fundamental and most influential factor in driving and directing the movement of history. As long as the economy is governed by the occurrence of logically and realistically justified periodic crises, the entire movement of history becomes a series of crises. This generalization of the concept of crisis encompasses the entirety of human existence, leaving nothing exempt. Consequently, in Marxism, crisis is an ontological and philosophical concept, not solely scientific. Contradictions in Marx's framework are not always a factor of unity but rather a factor that can lead to an explosion, whereby everything undergoes change and transitions into a new overall state. This, in turn, applies to history according to Marx. Capitalism, as an economic system, carries within itself the seeds of its own demise, as Marx argues.

Indeed, Marx presented his materialist dialectical interpretation of history as a law of historical movement. However, he also outlined a plan that could alter the course of this movement. In other words, Marx's philosophy also encompassed a vision of how history should ultimately culminate. This culmination primarily aims to halt the cycle and recurrence of crises generated by capitalism. It is an attempt to eliminate the crisis at its root. According to Marx, this can only be achieved through revolution. However, not just any revolution can achieve this goal. Therefore, Marx himself outlined the major pathways and steps that would ensure the success of the final revolution.

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The end of history, as heralded by Marx, is based on the "fall of the capitalist system and the beginning of the communist era" (Author group, 2017, p. 114). However, the communist era does not come about arbitrarily, but rather, it is led by historical developments that culminate in "the proletarian class (the working class) rising against the bourgeois middle class (the bourgeoisie) to seize private ownership of the means of production from their hands and place them in the hands of public bodies seeking to abolish sources of exploitation and social inequality forever by making production the property of society" (Al-Mullah, 2007, p. 339). In this way, capitalism is uprooted, and the process of reproducing the crisis comes to a halt. It is noteworthy in Marx's works that he did not delve into communism as extensively as he did in his critique of capitalism, even though communism is the ultimate goal. Indeed, communism is the virtuous stage of humanity (derived from Plato's "ideal city"), and those responsible for achieving it in reality are the conscious workers who align themselves together to accelerate the movement of history and guide it towards its natural and ideal end, albeit by bypassing stages and compressing the time intervals resulting from conscious intervention.

### **The concept of crisis with Paul Ricoeur:**

Paul Ricoeur, born in 1913 and passed away in 2005, is one of the contemporary philosophers who incorporated the concept of crisis in their philosophical projects. In his philosophical writings, we find that Paul Ricoeur did not approach the crisis as a technical problem, but rather as a humanitarian and social issue (Myriam Revaultd'Allonnes, 2012, 110). He addressed it from both its realistic and cognitive aspects. Regarding the realistic aspect, he focused on key issues such as social justice, production, distribution, and so on. On the other hand, in the cognitive aspect, he discussed the generalization of the concept of crisis and explored the possibility of constructing a unified concept of crisis in a coherent manner. Above all, he attempted, which is undoubtedly the fundamental point, to place it within a specific timeframe: the era of our modernity, the present in which we live. Such thinking does not claim to be comprehensive and cannot take into account "all" aspects of the question, but it at least proposes avenues to consider (Myriam Revaultd'Allonnes, 2012, 110).

First, let us delve into Paul Ricoeur's approach to the crisis from a realistic perspective. As previously mentioned, he critically examines the modern view of society, which he perceives as institutions linked to economic relationships, primarily distribution in its commercial sense, aimed at profit. Ricoeur's objection primarily lies in this latter aspect, the economic narrow meaning attributed to distribution. While he acknowledges that the role of societal institutions is distributive, he does not outright reject them. However, he questions the narrow economic interpretation of these institutions. He initially agrees that the function of these institutions is distributive, but not all of them should engage in profit-oriented activities. This presents a new problem: how to differentiate between marketable goods and goods that should not be distributed according to market logic. Ricoeur considers this a crisis. Nevertheless, it is important to note that Ricoeur does not actively engage in finding a solution to this crisis.

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Another point that Paul Ricoeur discusses in relation to the crisis of modernity is the issue of value or the concept of value. According to Ricoeur, value has also been governed by market considerations. Therefore, he sees the necessity to liberate or redefine the meaning of value. This can be achieved by "not defining value through utility (as in the new classical economics), nor through labor (according to the Marxist hypothesis), nor through scarcity. These are essential hypotheses that focus on things at the expense of relationships, the relationships between economic actors. Hence, we are faced with an approach that seeks to strip the "essence of value" (just as others have sought to strip power from its essence) and proposes thinking of it as a social and historical institution" (Myriam Revaultd'Allonnes, 2012, 112).

It is also notable that Paul Ricoeur links the concept of crisis from a philosophical perspective to critical activity as a form of negating the old by the new in the name of a particular vision of progress. Furthermore, he associates it with the concept of modernity, which signifies a desire to distance oneself from the old and traditions, and establish a new way of life based on rationality and institutional action. "Hence, the demand for a new pattern of legitimacy that no longer relies on the primacy of authority, but rather is declarative or political-legal" (Myriam Revaultd'Allonnes, 2012, 111).

Indeed, from a cognitive perspective, the concept of crisis in Ricoeur's philosophy is characterized by separation of the self (the transcendent self) from reality or, in other words, the independence of thought from the existence of the rest of the world, which is represented by the crisis of meaning and its connection to the self as its site of production. Based on this foundation, Ricoeur raises fundamental questions within his epistemological framework, starting from history, which he considers a vast field for the self as knower to emerge within it. Because history encompasses both the theoretical and the real, it serves as a precursor for anticipating what one should think about and interact with, namely modernity and its products.

In his book "History and Truth," Ricoeur summarizes the essence of the crisis by revealing the deep intertwining of objectivity and subjectivity. Under the title of subjectivity, we encounter a frightening form of the historian's selfhood. We expect history to be a history of humans, and for this history of humans to assist the reader in constructing a selfhood of a high and noble level, the selfhood of humanity rather than our own selfhood (Abdellaoui et al., 2016, 11). True knowledge that humans can attain is only achieved through "establishing a hermeneutics of understanding that delves into the inner depths by following the major cultural horizons (law, ethics, art, religion). However, the starting point is methodologically focusing on individual consciousness" (Abdellaoui et al., 2016, 15), through the act of engaging with the other and through communication. The other has the ability to open up the horizons of thinking about knowledge of truth through individual philosophies and invoking them through memory.

In this manner, Paul Ricoeur establishes this phenomenology through a dual articulation. On one hand, it involves a return to memory and the search for memory, individual memory associated with interiority, consciousness, and personal knowledge. On the other hand, it

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encompasses collective memory derived from shared representations (Abdellaoui et al., 2016, 19). Therefore, communication is what makes the history of philosophy a primary path for the interpretive return to selfhood in the face of the original differentiation between the problematics of different philosophies. It prevents us from operating within a single semantic axis, thus avoiding the misunderstandings that hinder most comparisons. This formulates one of the aspects of the crisis. For example, the 'transcendent self' established by René Descartes (1601-1650) is a meaningless and empty self because it is incapable of understanding human existence in its various forms. Hence, it becomes necessary to embark on a long journey of understanding and interpreting the symbolic world, which forms the basis of the hermeneutical process in comprehending the self that experiences a crisis in itself due to the uncertainty that has altered its path in self-understanding (Bouazza & Souirat, 2022, 815).

According to Paul Ricoeur, the concept of crisis, as formulated behind his questioning of the 'self,' becomes the main axis on which his project is built. With the aim of presenting a set of his premises, it is necessary to specify the context within which his inquiry is discussed, primarily related to the text. Hence, 'the text serves as the intermediary through which we understand ourselves, extending the fundamental property of all discourse by being directed to someone in order to open the way for readers to confront their own self' (Paul Ricoeur, 2001, 89). In order to alleviate the tension that has persisted and to overcome the failure in achieving the project of contemporary humanity, which aims to regain liberation and emerge from the crisis of meaning, Paul Ricoeur

relies on the hermeneutic circle built upon several stages, which can be summarized as follows:

### **1-Moment of Doubt:**

Doubt emerges within the interpreter when confronted with the clash of interpretations deeply rooted in history. The purpose behind this is to establish the intended understanding, according to a process of delving into the core of pre-existing meanings and subjecting them to scrutiny alongside modern philosophies, in order to engage with the requirements of thought and comprehension. Therefore, "the true meaning of doubt, and its most significant implication, is the self of the reader detached from its own perception and understanding, not exercising its true existence, and comprehending that existence only through symbolic and semantic spaces" (Abdul Karim Al-Sharafi, 2007, 51). Accordingly, it can be understood that Ricoeur, through this inclination, attempts to transcend the limitations of understanding that other philosophers of doubt (such as Nietzsche, Marx, Freud, and Heidegger) have reached. This is done in order for meaning to possess an objective character that allows others to interact and expand the dimensions and scope of inquiry through various perspectives and philosophies. In clarification, Paul Burrell states in his book "Conflict of Interpretations: A Hermeneutic Study": "If we were to follow Heidegger's path, the issues that drive hermeneutic inquiry would remain unresolved, and furthermore, they would narrow in the field of vision due to the radical nature of the

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question according to Heidegger" (Paul Ricoeur, 2005, 41). In this manner, the self is unable to participate with the other, through whom vision becomes clear and ideas expand.

### **2-The moment of the action and the understanding of the self before the text**

Ricoeur emphasizes that there is a relational connection between the duality of action and understanding, as they cannot be separated without obscuring the image of truth. We find that "understanding is the process of discovering one's self before the text (the principle of self-comprehension). It no longer simply implies imposing the limited capacity of understanding on the text; rather, it is the risk-taking of the self before the text, and the reception of another self (the reader's self) that serves as a proposal of existence, responding more suitably to the proposal of a certain world" (Paul Ricoeur, 2001, 90). However, Ricoeur clarifies that all of this is only produced through the "action" that emerges from the interpreter's or reader's mind. It focuses on the ontological dimension of understanding, where facts are situated within the historical cognitive context and the perception of the meanings of existence, starting from the self and reaching the consciousness achieved by "action." Through this activity, it represents the point of convergence between the momentum of knowledge beyond the self and the meanings it carries towards the other, which is translated by symbols (language). From this perspective, it was necessary for us to delve into "tracing the traces of the existence of action as a revelation of the self in the world, then understanding this action based on the function of its symbolic signs inherent in language, and then in a third stage, interpreting the triad of cogito 'I think, I am, I speak,' in which Paul Ricoeur emphasized the effectiveness of 'I am' in expressing entity and self through language" (Ali et al., 2016, 39).

### **3-Interconnectedness of Narration and Self:**

Narrative world represents the main outlet through which the self seeks to affirm its existence and effectiveness within society, becoming the extended bridge between cultures. To access the realm of narration, the self engages with the world of narrative text throughout history. Just as texts vary (literature, novels, stories, history, etc.), the nature of engagement with them inevitably differs. Engaging in the act of reading a narrative text becomes an intellectual experiment, through which we attempt to navigate unfamiliar worlds. In this sense, narrative practice relies more on imagination than on willpower (Paul Ricoeur, 2006, 239). Moreover, the narrative text is intertwined with a long history, and Paul Ricoeur contributes to it through a profound methodology that explores how to benefit from it. This methodology involves employing historical practice, which ultimately reveals a deep intertwining between historical intentions and imagination. At the level of the reader/author, we can discern the underlying ground of Paul Ricoeur's narrative identity, which he constructed based on the linguistic field, in order for it to have a philosophical meaning that resonates with "postmodernism". This serves as the solid foundation for the linguistic ignition of hermeneutic interpretation. It is through this philosophical horizon that he aimed to overcome the crisis of the concept of meaning (Ali et al., 2016, 71) and answer the self's lingering question about how we can find guidance to surpass

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obstacles and problems stemming from misunderstandings of the past. Furthermore, Ricoeur sought to contribute to the restoration of the ruptured connection towards a fertile thinking horizon.

### Conclusion

In conclusion, we can infer that the concept of crisis is one of the complex notions throughout history, and due to its difficulty in precise definition, it is challenging to determine its exact causes. This is attributed to the various factors that societies experience throughout history, as they are linked to different domains (economic, political, social, cultural, etc.). Thus, we can say that it is connected to the ecological aspect (time, place), as evident from the multiple definitions and connotations across past time periods, ranging from the Greek era to modernity. Additionally, we can conclude that contemporary philosophical interests, as expressed by philosophers like Karl Marx and Paul Ricoeur, significantly impact self-awareness and their potential contributions to reality, based on the history that serves as the common ground and fundamental foundation for their continuous growth and development. It represents the common denominator in principle, not only in terms of establishing economic theory but also in revealing the turning point that has altered self-consciousness.

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