

prof. Bernardo Andrade
bandrad@emory.edu
Office: Bowden Hall TBA
Office Hours: TBA
and by appointment

MWF 11:30-12:20, Bowden Hall TBA

Course Description

What is time? Augustine famously says that, as long as no one asks him about time, he knows what it is; but as soon as someone asks him, he no longer knows. Time has been a riddle for philosophy from its very inception. The enigma is all the greater because time is not simply an object which can be described by an outside observer; rather, it envelops the observer. The subject who asks about time is itself within time.

In this course, we will study the history of time as a philosophical concept, from antiquity to the present. We will begin with the Ancient Greek concept of cosmic time, as a field within which we exist as biological organisms. Then, we will see that time is progressively interiorized in modernity, becoming part of the structure of subjectivity. Finally, time is theorized in the 20th-century as the precondition for intersubjectivity.

Among the concepts for the course, we will cover Zeno's paradoxes of motion, Plato's vision of time as the moving image of eternity, Aristotle's definition of time as the measure of motion, Plotinus's and Augustine's views of time as the soul's activity, Kant's understanding of time as the structure of experience, and the relation between time and human existence in Nietzsche, Kierkegaard, Heidegger, Levinas, and Kristeva.

Course Objectives

Students will:

1. understand how conceptions about the nature and reality of time can change our conceptions about the nature and reality of most other things in our world.
2. understand how the concept of time drastically changes its meaning across the history of philosophy—from antiquity to modernity to contemporary times;
3. be able to explain complex philosophical concepts in their own words;
4. be able to develop critiques of, and objections to, those concepts;
5. be able to apply their understanding of philosophical ideas to artistic forms; and conversely, to appreciate the philosophical import of certain artistic forms.

N.B.: No background or previous training in philosophy is required. This class is open to all levels.

Readings

Jonathan Westphal and Carl Levenson (eds.), *Time*. Indianapolis: Hackett, 1993.
ISBN: 978-0872202061.

All readings for this course are also electronically available as PDFs on Canvas.

Assignments

20% Attendance and Participation

I will take attendance each day at the start of class. You are allowed two unexcused absences; each additional unexcused absence will lead to a grade reduction of half a letter grade (5%). However, these absences may be excused by obtaining the appropriate documentation from the Dean of Students Office. Please let me know at the beginning of the semester if there are special circumstances that we need to address. Arriving ten minutes late to class more than once will also constitute an absence. If there is a particular reason why you cannot arrive on time, let me know!

I will grade participation based on contribution to the class and active listening. This means that participation does not simply entail speaking up in class, but also listening to others, paying attention to the lectures, and contributing to discussions with relevant questions and comments.

30% Ten Reading Responses

By midnight every Wednesday, you will be asked to submit via Canvas a short reflection of approximately 200 words. You may choose to critique, expand on, compare or otherwise react to the week's texts. These entries provide an opportunity for students to check in with themselves and the professor as they encounter the themes and authors of the course. They can also serve as a space for students to develop ideas over the course of the semester that could then become the foundation for final papers.

These responses will be graded on a scale of 0 to 100 based on the quality of the writing (grammar and overall clarity) and the level of engagement with the week's texts. I will evaluate this engagement according to three criteria: *depth*, *accuracy*, and *originality*. A response should not stay at the surface but discuss something central to the text; it should present the text's ideas accurately; and if it criticizes an idea from the text, it should do so with originality—albeit without losing sight of accuracy and depth.

Note that, on five different Wednesdays, no reading response will be due. This is either because of a holiday (such as Spring Break) or else because of another assignment due that same week. Since we have fifteen weeks in the term, we are left with a total of ten weeks when responses are due.

20% Two Exegetical Papers

By midnight on Feb. 16th and Mar. 22nd, an exegetical paper of 800-1000 words will be due. These papers are narrow in scope and meant for close reading of primary texts. A list of prompts will be distributed in advance.

30% Final Paper

By the end of the exam period (May 10th, 5pm), a final paper of 1700-2500 words will be due. A list of possible prompts will be made available, but you are encouraged to develop your own theme in consultation with me.

Policies and Resources

Readings: come to class prepared. You should have read the assigned text for each week at least once before you come to class. As you read, mark passages that you find particularly difficult to understand and write down questions you want to ask during class. Every student should have a copy of the text in class.

Email: please use your Emory email account when corresponding with me. Feel free to reach out with questions; I am typically able to respond within 48 hours.

Submission of Assignments: every assignment must be submitted online in the designated section of Canvas. A late assignment will result in the reduction of half a letter grade (5%) for each day that it is late. However, I am happy to give short extensions if you reach out to me *prior* to the due date—just let me know!

Electronics: laptops or other devices are allowed only for note-taking purposes. However, with the use of laptops there is a temptation to also use the internet. I am willing to allow laptops only if participation is not compromised; if these devices seem to be causing distraction, they will no longer be allowed in class.

Plagiarism: students cannot copy the ideas or words of another person without appropriate citation and credit. I will refer any act of plagiarism to the relevant university office. A completely or partially plagiarized assignment will lead the student not only to fail that assignment but also the whole course. If you are unsure whether you need to cite something, send me an email, and/or simply cite, even if it might not have been necessary. Always err on the side of caution.

Accommodations: please do not hesitate to contact me if you need any kind of accommodation. You may also need to reach out to Access, Disability Services, and Resources (ADSR) at adsrstudent@emory.edu to get the proper document.

Writing Center: this is an invaluable resource for polishing your papers and for improving your writing in general. Tutors are available to support students as they work on papers, reading responses, and other projects. Several tutors can attend to the needs of English Language Learners and have received additional training to do so. To schedule an appointment, access writingcenter.emory.edu.

Class Schedule

Introduction

1/17-19 Marcel Proust, *In Search of Lost Time*, opening
*no reading response Time, pp. 1-5 (5pp.)

Natural Time

1/22-1/26 Parmenides & Zeno PDF, 8 pp.
Julian Barbour, *The End of Time*, Ch. 3 PDF, 25 pp.
*reading response due midnight on W 1/24

1/29-2/2 Plato, *Timaeus* & *Parmenides*, selections Time, 52-59 (8pp.)
Aristotle, *Physics* IV.10-14 Time, 60-72 (13pp.)
*reading response due midnight on W 1/31

2/5-9 Plotinus, *Ennead* III.7 Time, 73-93 (21pp.)
Film: Christopher Nolan's *Memento* Link, 1h53m
*reading response due midnight on W 2/7

Subjective Time

2/12-16 Augustine, *Confessions*, Book XI Time, 6-28 (23pp.)
*no reading response
*first paper due midnight on F 2/16

2/19-23 Immanuel Kant, *Critique of Pure Reason* PDF, 24pp.
*reading response due midnight on W 2/21

2/26-3/1 Immanuel Kant, *Critique of Pure Reason* PDF, 21pp.
*reading response due midnight on W 2/28

3/4-8 Friedrich Nietzsche, *History for Life*, sec. 1-5 PDF, 26pp.
*reading response due midnight on W 3/6

3/11-15 Spring Break

Existential Time

3/18-22 Soren Kierkegaard, *The Concept of Anxiety* PDF, 18pp.
*no reading response
*second paper due midnight on F 3/22

3/25-29	Martin Heidegger, <i>Being and Time</i> , sec. 2-5, 40 *reading response due midnight on W 3/27	PDF, 18pp.
4/1-5	Martin Heidegger, 'What is Metaphysics?' *reading response due midnight on W 4/3	PDF, 15pp.
4/8-12	Emmanuel Levinas, <i>Time and the Other</i> , Part I *reading response due midnight on W 4/10	PDF, 19pp.
4/15-19	Emmanuel Levinas, <i>Time and the Other</i> , Part III-IV *reading response due midnight on W 4/17	PDF, 28pp.
4/22-26	Julia Kristeva, 'Women's Time' *no reading response * <u>final paper</u> due by end of exam period, 5/10, 5pm	PDF, 20pp.