



ethical relations to the past and future by situating the individual within the historically evolving human community.

### **Course Objective**

Through regular assignments and essays, students will demonstrate a sophisticated understanding of the philosophy of time and the development of the human community. This is an interdisciplinary course, so we will examine these concepts of time and the human community using texts in both philosophy and literature. Each student will be required to select a topic and write a paper on that topic, and the work of this paper will constitute a large portion of the work of the course and the student's final grade. Students will be encouraged to develop their topics based on course material (in philosophy and literature) and to incorporate discussions from other disciplines in relation to the concepts of time and the human community.

*By the end of the course, the student will be able to:*

- Articulate key issues in the philosophy of time, in general, and how the understanding of time conditions ethical relations within the human community.
- Demonstrate an understanding of the central philosophical positions regarding time, including the arguments for each, as well as the potential difficulties with each.
- Identify possible ethical implications to each theory of time addressed.
- Critically evaluate both theories of time and practical (ethical) applications of philosophical concepts of time.

### **Theoretical Questions**

- What is the nature of time as it is experienced by the individual (ontological and phenomenological time)?
- What is the nature of historical time and how do human beings situate themselves within the movement of historical time? Can historical time be conceived as having a beginning and an end?
- Human beings have history (in contrast to animals) and can direct that history by shaping their future within reason, language, and culture. What kind of future should humanity shape for itself? Should humanity develop a global community?
- What are the roles of our current social institutions in shaping the human future? What are the roles of technology and the environment in the shaping of the human future?
- How does thinking about the human community through time, both past and future, affect how we live and think now? For example, is it important to our development that we understand human efforts as part of a larger species project?
- Is humanity one community through time or many different communities through time? Does the answer to this question depend on our attitudes or on some ontological reality? Does the conception of the temporally human community require a concept of intersubjectivity?

### **Practical (Ethical) Questions**

- Do our ethical obligations to future generations regarding the environment depend on continuity of traditions within the human community?
- Are my ethical obligations to future generations the same as those to the living human community? Consider, for example, protection natural resources, or the establishment of stable institutions, or contributions to knowledge.

- Must I know something about the future human community to make sense of my ethical obligations to it? If so, how much?
- Do future generations have an ethical obligation to *us* (in the present), such that we can make requests of future generations that have normative weight? In what sense do I have an obligation to the past human community? In what contexts does this obligation arise?

### **Certified Writing Course**

This course will be a certified writing course and therefore will have a heavy writing component. There will be a fifteen page final paper due at the end of the semester. The draft, due earlier in the semester, should be at least ten pages. This paper will be a thesis paper, which requires a clear articulation of a thesis pertaining to some philosophical issue regarding time, in general, or the role time plays within ethical decision-making. The major portion of the paper should be devoted to a defense of this thesis in argument form. It is always best to imagine a reasonable opponent's position when defending your thesis to avoid the straw man fallacy.

### **Course Requirements**

#### **Assignments**

Participation: 15%  
 two tests worth: 20% each  
 first draft of paper: 20%  
 final paper 25%

#### **Grading**

A = 4.0; B+ = 3.5; B = 3.0; C+ = 2.5; C = 2.0; D = 1.0; F = 0

A = exceptional work; demonstrates a clear and deep understanding of the philosophical position; critically evaluates the position in argument form in a way which goes beyond course material and class discussion; maintains professional writing standards (e.g., proper citations, grammar, clarity of writing)

B = above average work; demonstrates a clear and deep understanding of the philosophical material; critically evaluates the theory in argument form; maintains professional writing standards (e.g., proper citations, grammar, clarity of writing)

C = average work; demonstrates a clear understanding of the philosophical material but does not penetrate what is most fundamental; any critical evaluation lacks a clear argument form; maintains professional writing standards (e.g., proper citations, grammar, clarity of writing)

D = below average work; does not demonstrate a clear understanding of the philosophical material and misses the most fundamental philosophical issues; does not form a clear critical argument; a "D" assignment, however, still maintains professional writing standards including clarity of writing, proper citations, grammar.

F = failure; lacks clarity of understanding the philosophical material, lacks a coherent argument; lacks overall clarity in writing and organization; fails to maintain professional writing standards such as proper citations and grammar.

### **Attendance**

Missing more than three classes will result in an absence failure. Missing three or less will not affect the grade *except* insofar as it may hinder the student's ability to perform well on tests and in discussions—and affect the participation grade. [**Please note to the committee that the absences permitted depends on how many times a week the class meets.**]

### **Plagiarism**

Plagiarism cannot be tolerated, and the student is expected to make herself or himself aware of Creighton University's policy on the matter. Penalties for plagiarism may include an "F" for the course. Yet, beyond this, as Creighton University policy stipulates, "[t]he instructor may also recommend or the Dean may impose a more serious disciplinary penalty, up to and including expulsion from the University."

### **Class Cancellations (for Weather or Other)**

If I am unable to attend class due to weather or illness (or some other emergency), I plan to provide notification on the door of the class or by email.

### **Electronic Devices**

Use of any electronic devices in the class is strictly prohibited. These devices include cell phones, iPods, laptop computers, Blackberries, text messagers, any audio recorder, and any other similar device. No electronic recording of the class is permitted. Students may not feel comfortable conversing in class knowing they may be recorded and/or uploaded onto a website. I apologize for the inconvenience, and thank all of you for complying with this rule.

## **IX. Academic Integrity Pledge (from the College of Arts and Sciences)**

### *Rationale for the Academic Integrity Pledge*

The students and faculty of the Creighton College of Arts and Sciences comprise an academic community established within the framework of Jesuit ideals and firmly rooted in the concept of integrity.

In an effort to instill integrity in those attending this College and to reaffirm its significance along each student's academic journey, the College has set in place an Integrity Pledge. Your instructors will from time to time present the Pledge for your signature on tests and quizzes and ask you to include it with your signature on writing assignments you submit.

The Pledge promotes a shared culture of integrity amongst Creighton students, while also acknowledging in its language that each of us holds him- or herself accountable for any attenuation or neglect of the conventions that define academic integrity.

The intent of this Pledge is not to act heavy-handedly. The College's students and faculty strongly believe that each student intends to present his or her own original work. But the Pledge serves as a regular reminder of Creighton University's

commitment to the very highest standards of integrity—not only academic but also personal integrity.

The Pledge reads as follows:

***Academic Integrity Pledge***

In keeping with Creighton University Ideals and with the Academic Integrity Code adopted by the College of Arts and Sciences, I pledge that this work is my own and that I have neither given nor received inappropriate assistance in preparing it.

Signature: \_\_\_\_\_

**Week One**

Aristotle's theory of time and potentiality:

*Physics* IV.11: "Just as motion is a perpetual succession, so also is time" (*Phys.* IV.11, 219b1-2; see also *Phys.* IV.11 220a24-26).

*De Anima*: mind as potentiality

Aristotle's *Metaphysics* Θ: being as potentiality (concepts of *δύναμις*, *ἐνέργεια*, and *εντελέχεια*)

**Week Two**

Aristotle's *Nicomachean Ethics* I, and X: Teleological view of the development of the rational animal; discussion of contemplative life as the final end of humanity as godlike.

**Week Three**

Dante Alighieri, *Monarchia* I.iii: On actualization of potential mind (socially distributed) through history by means of education. Dante follows Averroes and conceives Aristotle's view of the mind as a potentiality as intergenerationally/historically distributed such that the actualization of the human mind takes place educationally, from generation to generation.

Dante, *Divine Comedy*: Selections including *Paradiso*, Canto I. Dante portrays the education of the Pilgrim (Dante himself) by Virgil, who represents reason (and the limits of reason), and later Beatrice as an Aristotelian actualization (and perfection) of the mind in Heaven.

**Week Four (Guest Lecture)**

T.S. Eliot, "Dante" and "What Dante Means to Me," and "Tradition and Individual Talent."

Eliot identifies Dante as a "supreme poet," borrowing that concept from George Santayana, and ultimately Aristotle in the *Poetics* (speaking of Homer), and Aristotle as the "perfect critic." We will focus on Eliot's view of the "mind of Europe," which is an extended historical mind, shaped largely by supreme poets and great philosophers, especially Aristotle and Dante.

**One paragraph on paper topic due**

**Week Five**

Review for Test (Aristotle, Dante, Eliot)

Discussion on mind as potentiality and the intergenerational and educational actualization of that potentiality within a potentially unlimited community.

**Test**

**Week Six**

Immanuel Kant, Selections from *Critique of Pure Reason*: "Time" (in Transcendental Aesthetic and the Transcendental Analytic [in the section on the Analogies of Experience], and the "Schematism" (in Transcendental Analytic). Kant adopts Aristotle's view of time as

succession in the Aesthetic, but advances a quite different view of "transcendental determinations of time" in the Analytic.

Kant, "Idea for a Universal History with a Cosmopolitan Purpose." Here Kant argues that the human mind is intersubjectively distributed and can only be actualized within community over the course of universal history.

#### **Week Seven**

Ralph Waldo Emerson, "Circles," "History," "The Over-Soul." Emerson develops a view of the human mind as at once socially distributed through history and individually embodied. Humanity develops through history by what he calls "self-evolving circles," or a process of continuous self-overcoming, with great geniuses serving as educators of humanity and illuminating the nature of the socially distributed mind.

#### **Draft of Paper Due**

#### **Week Eight**

C.S. Peirce, "Some Consequences of Four Incapacities," "Questions Concerning Certain Faculties Claimed for Man." Peirce identifies the human mind as part of an unlimited community of inquiry which evolves over the course of universal history and toward the final end of the perfection of the mind in the long run. This final end of perfection is a regulative ideal, which means that we can never fully attain it. For Peirce, as for Eliot, Emerson, Kant, and Dante, to understand the mind is to understand it as a wider social mind which actualizes its potentiality by means of its own educational self-transformation.

#### **Week Nine**

**Review for Test:** Discussion on intersubjective development of mind through universal history

#### **Test**

#### **Week Ten**

Henri Bergson, *Two Sources of Religion and Morality* (selections); and *Creative Evolution* (Selections). Bergson was a contemporary of Peirce who also sought to build a philosophy of human nature as evolving over the course of universal history by means of self-transformation toward the complete actualization of the potentiality of the human mind. Bergson identifies this ideal with the superhuman condition, and conceives the realization of this condition as technological.

#### **Week Eleven**

Heidegger, *Being and Time* (selections from Division 2 on time);

Heidegger in *Being and Time* develops his view of time in relation to the view of succession (in Aristotle and Kant), which he rejects, but builds his own view of ontological temporality out of Aristotle's view of being as potentiality and Kant's transcendental analytic. Heidegger conceives of the human being as being always and already ahead of itself, projecting itself forward in time, while engaged in practical activities.

#### **Paper Drafts Returned with comments**

#### **Week Twelve**

Heidegger, "The Question Concerning Technology;" and *Contributions to Philosophy* (selections on "the Gigantic" and "The Ones To Come"). The later Heidegger continues this line of thought, but develops a more historically extended view of time, and attempts to understand what he calls "the essence of technology." Heidegger sees the continuous advance of technology as distorting the integrity of the relation between the human being and the world.

#### **Week Thirteen**

Theodor Adorno and Max Horkheimer, *Dialectic of Enlightenment*; and Adorno, *The Culture Industry: Selected Essays on Mass Culture*. Adorno and Horkheimer develop a philosophy of history, beginning with Homeric mythology and culminating in the Enlightenment. For

Adorno and Horkheimer, the totalitarian cultures of the twentieth century are not an accidental detour on the path to complete human liberation and Enlightenment, but are the rational teleological end of universal history, and even though totalitarian cultures may be a thing of the past, systematic control of individual reason and imagination takes shape more indirectly, and more insidiously, by means of popular cultural media such as movies and television, which have a power over the mind like the Sirens in Homeric mythology.

#### **Week Fourteen (Guest Lecture)**

Jürgen Habermas, *The Future of Human Nature*. With the development of genetic engineering, humanity may soon begin to reengineer the human form for the sake of extending the lifespan and improving health and perhaps even intelligence. But if humanity begins such a project, then humanity may distort the integrity of the “species-ethical self-understanding” (as Habermas calls it), and exacerbate the problem of human inequality. If one generation engineers the next, then perhaps a new species self-understanding will emerge, and as a consequence future generations may no longer recognize themselves in humanity’s history.

Andrew Light and Eric Katz, *Environmental Pragmatism*. Pragmatism is a philosophy of the development of the human community over generations into the future, and insofar as one intrinsically identifies oneself with the future of the human community, the problem of the environment must be conceived as an intergenerational philosophical problem. Pragmatists identify the human community as intrinsically connected to the Earth, having evolved over generations in relation to the Earth, so the problem of the destruction of the environment poses an important problem for the species self-understanding.

#### **Week Fifteen**

Discussions of Paper

#### **Paper Due**

#### **Week Sixteen**

Synthesis of course, and review for final exam

#### **Final Exam**

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**Rubric for the  
Assessment of Student Learning (for Final Papers)**

Student's Name: \_\_\_\_\_

Date: \_\_\_\_\_

*Adequate*                      *Above Adequate*                      *Adequate*                      *Below*

Articulate the key philosophical issues regarding time in general and the role time potentially plays in ethical decision making.			
Demonstrate an understanding of the central philosophical positions regarding time, including the arguments for each, as well as the potential difficulties with each.			
Identify possible ethical implications to each theory of time addressed.			
Critically Evaluate both theories of time and practical (ethical) applications			

Chair/Program Director Signature <i>(required)</i> <i>W. J. Jackson</i>	Dept./Program PHILOSOPHY	Date Submitted Dec. 22, 2010
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*For College Academic Office Use Only (Please include this section with your proposals; do not fill-out)*

College Approval \_\_\_\_\_ Date Sent to Registrar : \_\_\_\_\_

Effective to Begin with Term: \_\_\_\_\_ Attributes \_\_\_\_\_ (rev.9.19.06)