Philosophies of Time

Languages accepted: French, German, English

The problem of time still remains as one of the deepest philosophical problems to be investigated. If we go back to the Greeks, we can easily see the different horizon that motivated treatises like Aristotle’s book IV of Physics or Plotinus’ Ennead III.7, in which such discussion is always attached to the problem of what is movable and what is not. In their attempt to think about the beings that are not eternal, for they have had a beginning and will have and end eventually, we see a general effort of trying to mitigate Parmenides’ absolute non-being in order to creating a relation between that and what in fact is. And from this background, we can reach several important parallel discussions like the Aristotelian dūnamis-energeia conceptual pair, in order to saying that a being can, for instance, be a philosopher or a scientist eventually, even if one is neither now.

In terms of modern and contemporary philosophies, discussing time demands a focus also on existential issues and thinking about our own finitude – which makes the discussion even deeper. Not only we still try to do a philosophy of time in relation to motion, but also to mind and quotidian experience. For example, Kant had already suggested that time is the responsible for creating an order in perception, which allows us to think of chronology as a mathematical line and a condition for sensation. This has, obviously, important consequences for phenomenology, in which time consciousness is also crucial – in Husserlian philosophy it is always either presupposed or included in the other intentional acts.

Due to the broad ways one can discuss the problem of time, we aim to focus on the theories that either: a) try to give a definition of time; or b) describe how we experience it. And these two approaches can fold themselves into many philosophical problems:

- What is time?
- How does time relate to mind?
- How does memory apprehend time?
- Is mnemonic time linear?
- Is time a continuum? Is it a discrete? Does time require change? (Recent lectures on greek positions)
- Time in the arts. For instance: stream of consciousness literature (James Joyce, Clarice Lispector, Marcel Proust, etc); Cinema (Andrei Tarkovsky, etc);
- Eternalism
- Presentism
- The flow of time
- Time in ethical/anthropological perspectives
Please send the abstract of your contribution before February 5th, 2016, to the following e-mail address: natdeavila@gmail.com

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