



Welcome to the Website of

Philosophy 820

Augustine's *Confessions* and Contemporary Philosophy,

Spring Semester 2005, University of Kansas

Dr. Christian Lotz

Tentative Schedule: we'll determine the final version and the final reading list during our first class session (last **UPDATE: March 17, 2005)**

Number	Date	Topic	Main Reading (obligatory)	Background	Protocol/ Research	General Assignments
Frame: Overcoming Epistemology?						
1	Jan 25	Introduction; Who speaks?	Ricoeur, <i>Oneself as Another</i> , pp. 1-27, 113-169		P0: Piotr	
Part I: Augustine's Confessions: Self and Narrative						
2	Feb 1	Interior Homine, Otherness, Life and Truth	<i>Confessions</i> , Book I-II		P1: Anne	
3 (class starts at 6 pm!!)	8	Narrative Identity	<i>Confessions</i> , Book III-VII	Dilthey, <i>Drafts for a Critique of Historical Reason</i> , sections on <i>categories of life and autobiography</i> ; Ricoeur, <i>Oneself as Another</i>	P2: Nathan	
4	15	no class	no class	no class	no class	work on your research
5	22	Neoplatonism and Conversion	<i>Confessions</i> , Book VIII-IX	Heidegger, <i>Being and Time</i> , sections on resoluteness	P3: Joseph	
6	Mar 1	Introduction to the Problem of Memory	<i>Confessions</i> , Book X		P4: Aaron	

7 (class starts at 8 pm!!)	8	guest speaker: Prof. Peperzak (Loyola University, Chicago)	Confessions, book I + IX, Levinas, Philosophy and the Idea of the Infinite	guest speaker: Prof. Peperzak	P6: Nick	Peperzak, public talk, 4pm make decision about your research topic, finalization of our syllabus
8	15	Intruduction to the Problem of Time	Confessions, Book XI			
9	22	Spring Break	Spring Break	Spring Break	Spring Break	work on your research

Part II: Hermeneutics of Facticity: Augustine - Heidegger (Book X)

10 (class starts at 6 pm!!)	29	Self as a Question, Care, Life	Confessions, Book XI, Heidegger, <i>Phenomenology of Religious Life</i> , Part One, pp.1-47		P5: Bil(I)	
11	Apr 5	Self as a Question, Care, Life	Heidegger, <i>Phenomenology of Religious Life</i> , lecture on Augustine, pp.115-184; Apendix, pp.185-231; Heidegger, <i>Being and Time</i> , selected paragraphs		R1+2: Nick/Aaron (Heidegger)	
12	12	Descartes versus Augustine?	Taylor, <i>Sources of the Self</i> , pp.127-159; Descartes, <i>Meditations</i> , copies Augustine	Menn, Descartes and Augustine , Marion, <i>On Descartes' Metaphysical Prisms</i> , pp. 128-142	R3+4: Anne/Piotr (Descartes)	

Part III: Hermeneutics of Narrative and Time: Augustine - Ricoeur (Book XI)

13	19	Self, Narrative, Time	Dilthey, <i>copy</i> ; Ricoeur, <i>Oneself as Another</i> ; Nietzsche, <i>Il. Untimely Meditation</i>		R5+6: Nathan/Cree (Dilthey/Nietzsche)	
14	26	guest speaker: Prof. De Warren (Wesleyan College)	guest speaker: Prof. De Warren	guest speaker: Prof. De Warren	P7: Cree	De Warren, public talk, 4/27, 4:30pm
15	May 3	Self, Narrative, Time	Ricoeur, <i>Oneself as Another</i> ; Ricoeur, <i>Time and Narrative</i> , Vol I, pp. 5-91		R7+8: Joseph/Bill (Ricoeur)	

Part IV : Other Aspects

16	10 13 16	no class	no class	no class	no class	no class Class Paper Due Paper Conference
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Class Meetings:
 Days: T
 Time: 7pm-9:30pm (open end)
 Place: Wescoe 3097

Office:
 Phone: 864.2322
 Place: 3050

Hours: TTH (12-1:30pm), by appointment and by phone

Exceptions: Feb 15, Feb 17, Feb 24

Other Contact:

E-mail: lotz@ku.edu

Home Phone: 620.340.0001, Cell Phone: 425.802.5004 (please do not hesitate to call me, if you do not have time to stop by my office)

Webpage

URL: <http://www.people.ku.edu/~lotz/>

(Please check the webpage *regularly* for the current schedule)

Box

You will find my box in Wescoe Hall, 3090 (and in front of my office, Wescoe Hall, 3050)

Course Description:

Augustine's *Confessions* not only are a major work of the Western tradition of thought; rather, they are beside its religious dimension a fundamental attempt to understand the human self, its identity and the possibility to reflect on it. As Wittgenstein once remarked, Augustine's *Confessions* are the "most serious book ever written" (Rhees, Rush, *Recollection of Wittgenstein*, Oxford UP 1981, 85, 87, 90). Memory, time and otherness are three problems with which Augustine centrally deals. Long before Descartes' reduction of the problem of inwardness to an epistemological problem, Augustine opened up – founding the modern history of what we nowadays call "modern inwardness" – an alternative of a hermeneutical approach to the self that tries to grasp the latter within the unity of its life, and it will lead us to especially consider Heidegger's early Freiburg lectures on the possibility of a "hermeneutics of factual life." Augustine's text is a work of art, composed like a major symphony, multifaceted with a myriad of intertextual references. We will try to reveal the philosophical core in its contemporary relevance, leaving aside the biblical layer of meaning, religious aspects, as well as certain historical contexts. In the first part of the class, I will present important aspects of the the primary text, which will primarily facilitated through an outline of a "hermeneutics of the self," as it is prominently present in Augustine's text, in addition to which we will in the second part of the class study selected contemporary reactions, such as Heidegger, Ricoeur, and Wittgenstein.

Note

Our class will follow a hermeneutical insight: our tradition is not dead and "behind" us in the past; rather, tradition *is* what we *are*. As Heidegger has emphasized in *Being and Time*, history belongs essentially to our existence, even if we try to *deny* it. Even the attempt to ignore the past is an *understanding* of the past and, since the past belongs to what we are, of ourselves. As Gadamer writes in *Truth and Method*: "The general nature of tradition is such that only the part of the past that is not past offers the possibility of historical knowledge" (*Truth and Method*, 289). Put differently, by studying Augustine's *Confessions* we'll perform a "step back," that is to say, we do not only try to understand something that is gone; rather, *we give* a "diagnosis of what we are" (Foucault).

Requirements:

Protocol, class presentation of paper draft, paper conference, daily intensive reading

Required Texts

You should consult *two* translations of Augustine's *Confessions* for your papers. The translation from Boulding (Paulist Press) is mandatory for class. You should buy a second translation (for example, Hackett or Oxford UP)

- St. Augustine, *The Confessions*, The Works of St. Augustine, A Translation for the 21st Century,

introduction, translation and notes by Maria Boulding, New York: New City Press, ISBN 1-56548-084-8 (Study Edition)

- Heidegger, Martin *The Phenomenology of Religious Life*, (Studies in Continental Thought), tr. by Matthias Fritsch and Jennifer Anna Gosetti, Bloomington: Indiana University Press 2004, ISBN: 0253342481
- Taylor, Charles, *Sources of the Self, The Making of Modern Identity*, Harvard University Press, ISBN: 0674824261
- Ricoeur, Paul *Time and Narrative*, Volume one, University of Chicago Press; ISBN: 0226713342
- Ricoeur, Paul, *Oneself as Another*, tr. by Kathleen Blamey, University of Chicago Press; ISBN: 0226713296

I will make references to the following texts:

- Wilhelm Dilthey: *Selected Works, the Formation of the Historical World in Human Sciences* (Wilhelm Dilthey : Selected Works, Vol 3), ISBN 0691096694, Princeton University Press
- Heidegger, Martin, *Ontology: The Hermeneutics of Facticity* (GA63). Translated by John van Buren, Bloomington, Indiana University Press, 1999.
- Lyotard, *The Confessions of Augustine*, Stanford UP 2000
- Derrida, *Circumfession* (in Derrida/Bennington)
- Wittgenstein, *Philosophical Investigations*, any edition
- Marion, *On Descartes' Metaphysical Prisms*, Chicago UP 1999.

Selected Secondary Literature

Cary, Phillip, *Augustine's invention of the inner self : the legacy of a Christian platonist*, Oxford University Press (this is a very good introductory text); Flasch, Kurt, *Einfuehrung in sein Denken*, Stuttgart: Reclam 1980; Herrmann von, Friedrich, *Augustinus und die phaenomenologische Frage nach der Zeit*, Frankfurt/M.: Klostermann 1992; Courcelle, P., *Recherches sur les Confessions der S. Augustin*. Paris 1950; O'Connell, R.J., *St. Augustine's Confessiones. The Odyssey of Soul*. Cambridge 1969; Bourke, Vernon J., *Augustine's Love of Wisdom*, Purdue UP 1992. Beside these broader approaches, there are a couple of outstanding sources (use Philosopher's Index) that you might want to consider for your own study of Augustine's *Confessions*.

Helpful Tools

Text and Commentary of Augustine's text (James J O'Donell): <http://www.stoa.org/hippo/>

Online Research Sources

Unfortunately, some people - even at the graduate level ! - think that the internet as such is a reliable source of information. If you decide to use online sources for additional information or your paper then do not use one of the common internet search engines, such as Google; rather use **reliable academic** sources, such as the library (...), the Britannica Online ([free access through library!](#)), or the [Stanford Encyclopedia of Philosophy](#). The [Internet Eyclopedia of Philosophy](#) is not acceptable at the graduate level. In addition, use the article databases that are provided by the [KU library system](#).

Course Format

The course will be organized such that, ideally, each class period of the first six classes will include [i] "interactive" lecture, and [ii] protocol discussion, whereas the second part of the class will be mainly organized through class presentations [iii], and [iv] paper discussion. Students will be asked to [a] study a certain text or part of a text for the next class period. The second half of the class will be merely organized by your research and the presentation of the results.

Protocol

The class protocol must in principle be about the *readings* for class and should cover our discussion in class. Protocols should have a length of around 2-4 *pages* (maximum: 4!) , and they will in and outside of the classroom force us to have *an ongoing reflection* on our texts that we study for class. They can also include problems or questions that the writers had either with our class discussion or with the texts itself. They should display the reflections or explanation of the author rather than a simple copy of what I lectured about in class. Protocols should clarify and discuss the issues in question. Protocols have to be sent out to other students in class by email *on every Friday*. It is *your* responsibility to make sure that you received a protocol. I'll radically mark down late turn ins. The student who wrote the protocol will address questions during the first 20 (=absolute limit) minutes of the next class meeting, and he/she will lead the class discussion.

Research Paper/Class Presentation

In addition to the protocol, students will work on a research paper on Augustine in connection with one of the contemporary reactions selected for this class (topics: self, autobiography, memory, time; possible authors: Heidegger, Dilthey, Lyotard, Derrida, Taylor, Wittgenstein, Ricoeur). The first, rough draft of this paper (around 5-8 pages) will be distributed and the paper will be presented in class (up to 30 minutes). The student who presents the paper will then lead a discussion of his/her paper, as well as of the topic in question.

General Remark

Given that this is a *graduate* seminar, I expect self-motivation, autonomy, as well as self-responsibility. The attendance requires the willingness of intensive research and intensive study of the texts selected for class.

Class Paper

The class essay should be the well researched and longer version of the draft that was presented in class.

Final Oral Examination (Paper Conference)

You will turn in the final version of your paper, the first draft of which you presented in class, by the last day of class. We will then discuss your paper in the form of an oral examination (paper conference) .

Course Evaluation

You will be evaluated on the basis of:

- 1 protocol 10% (pass/fail)
- 1 paper conference 10% (pass/fail)
- 1 class paper (10 - 15 pages) 80%

Grading:

- A (superior performance): 100 – 90
- B (good performance): 89 – 80
- C (adequate performance): 79 – 70
- D (poor performance): 69 – 60
- F: below 60

Plagiarism

In any essay or exam answer submitted for assessment, all passages taken from other people's work must be placed within quotation marks, with specific reference to author, title and page. *No excuse* can be accepted for any failure to do so, nor will inclusion of the source in a bibliography be considered inadequate acknowledgement. If the marker decides that plagiarism has occurred, the student may be judged to have failed the class.

Guest Speakers

Prof. Adriaan Peperzak will give a public lecture tentatively entitled "Faith and Reason " on March 8, at 4pm. Adriaan Peperzak is professor of philosophy and holder of Arthur J. Schmitt Chair of Philosophy at Loyola University (Chicago). Born in Java (Indonesia) as a Dutch citizen, he was educated in The Netherlands and elsewhere in Europe . He obtained a licenciante in philosophy at the Higher Institute of Philosophy of Louvain University (Belgium) and a Ph.D. in the Humanities at the University of Paris (Sorbonne). His dissertation, *Le jeune Hegel et la vision morale du monde* (director: Paul Ricoeur; other jury members were Jean Hyppolite and Jean Wahl), was published in 1960 and reprinted in 1969. Peperzak has taught in various universities of The Netherlands (including those of Amsterdam, Utrecht, and Nijmegen) and, as visiting professor, at the universities of Bandung (Indonesia), Mallorca (Spain), the Scuola Normale of Pisa (Italia), the Istituto Superiore di Filosofia of Naples (Italia), the University of Nice (France), Dusquesne University (Pittsburgh), Pennsylvania State University at State College, Boston College, and Loyola University Chicago. His research in the history of philosophy has focused on Hegel, about whom he has written five books and numerous articles, and Emmanuel Levinas, on whom he has written two books and edited three others. He has published books and many articles on systematic topics, including questions of philosophy of religion, ethics, and metaphilosophy, as well as within the history of philosophy, such as Hegel, Levinas, Neoplatonism, Middle Age Philosophy, German Idealism, Plato, and Aristotle. His recent books are:

- *Elements of Ethics* (Stanford UP, 2004)
- *Modern Freedom. Hegel's Legal, Moral, and Political Philosophy* (Kluwer, 2003)
- *Reason in Faith: On the Relevance of Christian Spirituality for Philosophy* (Paulist Press, 1999)
- *Beyond: The Philosophy of Emmanuel Levinas* (Northwestern, 1997)
- *To the Other: An Introduction to the Philosophy of Emmanuel Levinas* (Purdue UP, 1993)
- *Platonic Transformations* (Rowman/Littlefield, 1993)
- *System and History in Philosophy: On the Unity of Thought and Time* (CUNY, 1986)

Prof. Nicolas De Warren will give a public lecture entitled "The Inner Life of Transcendence: Augustine and Husserl on Time and Memory" on Wednesday, April 27, at 4:30pm. Nicolas de Warren is Assistant Professor of Philosophy at Wellesley College, MA. He studied in Paris, Heidelberg, and Boston, and holds a Ph.D. in Philosophy from Boston University (advisor: Prof. Dahlstrom). He currently teaches courses in phenomenology and existentialism, modern philosophy, aesthetics, and selected topics in continental philosophy. De Warren's primary interests lie in understanding and developing the basic problems of philosophy against the background of their historical expression. Current projects include a phenomenological inquiry into the nature of time-consciousness. Prof. De Warren will attend our seminar on Tuesday, April 26, for a discussion of a selected part of our class readings. I expect that you are *well prepared* for this meeting. Finally, I expect that everyone will be attending both the seminar and the lecture.

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