

THE HUMAN BEING AND TIME: FROM KANT TO EXISTENTIALISM

Open Philosophy (<https://www.degruyter.com/opphil>) invites submissions for the topical issue "The Human Being and Time: From Kant to Existentialism", edited by Addison Ellis (The American University in Cairo).

DESCRIPTION

It is uncontroversial to say that one of the most significant topics in the history of philosophy is the relation between the human being and time. This theme takes center stage especially in the Kantian and Post-Kantian tradition (the latter including especially German idealism and existentialism). The connection between being human and being inside or outside time is not only a pervasive theme across these periods, but one that is non-accidentally shared in a continuous historical thread from Kant, Fichte, Schelling, Hegel, Husserl, Heidegger, Sartre, up to the present day. For all these figures, it is essential that we understand the link between (for instance) time and experience, time and freedom, time and morality (or evil), time and the limits of human nature, and time and ontology itself.

And yet, there are many important questions in this arena that have long been woefully out of focus in academic philosophy. Within Kant scholarship alone, it is an under-explored question how we should understand the different functions of the representation of time (what, for instance, is the 'timelessness' of freedom when the exercise of freedom is inextricably linked with a time? Or, what is the relation between time as an empty form of intuition [a kind of 'nothing' according to Kant!] and the form of thought, given that thought appears to be essentially 'tensed' and yet stands outside of the merely 'given' forms of sensibility?). But between Kant and post-Kantian figures, the questions multiply.

While there has been scattered attention across the decades, very little has been written on the following questions:

- How should we understand the way(s) in which Kierkegaard interprets and/or transforms Kant's own account of the relation between the thinking/acting subject and time (what, for instance, is the difference between the 'timelessness' of freedom in Kant and the eternal in Kierkegaard?)?
- Similarly, how should we understand the significance of temporal relations or temporal self-location in connection to human meaning or purpose in Kierkegaard and/or Heidegger (by reference to *Wiederholung* or the *Augenblick*, for example)?
- How might the above accounts relate to Fichte's connection between the unconditional determining 'I' of reason and immortality in the *Vocation of Man*)?
- Given that Sartre's conception of the 'I' that is 'nothing' is explicitly related by him to Kant's discussion of the elusive 'I' from the *Critique of Pure Reason*, should we understand this as a valuable interpretive step or an essentially transformative and revisionary conception of Kant's central insight?

Papers addressing the above topics would be especially welcome, though these are merely examples of what a suitable submission may look like.

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HOW TO SUBMIT

Submissions will be collected from September 1 to October 31, 2023.

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Please choose as article type: The Human Being and Time

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Further questions about this thematic issue can be addressed to Addison Ellis at acellis2@gmail.com. In case of technical or financial questions, please contact Managing Editor of the journal Katarzyna Tempczyk at katarzyna.tempczyk@degruyter.com.

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