

**COURSE DATA****Data Subject**

<b>Code</b>	33268
<b>Name</b>	Present-day trends in philosophy I
<b>Cycle</b>	Grade
<b>ECTS Credits</b>	6.0
<b>Academic year</b>	2021 - 2022

**Study (s)**

<b>Degree</b>	<b>Center</b>	<b>Acad. Period year</b>
1004 - Degree in Philosophy	Faculty of Philosophy and Educational Sciences	4 First term

**Subject-matter**

<b>Degree</b>	<b>Subject-matter</b>	<b>Character</b>
1004 - Degree in Philosophy	15 - History of philosophy and current trends in philosophy	Obligatory

**Coordination**

<b>Name</b>	<b>Department</b>
PEREZ RODRIGUEZ, BERTA MARIA	359 - Philosophy
TERUEL RUIZ, PEDRO	359 - Philosophy

**SUMMARY**

By virtue of the identity of their historical and thematic scope, we jointly program the subject 'Present-day Trends of Philosophy I' and 'Present-day Trends of Philosophy II'. The content of both is structured in several thematic blocks that are collecting sequentially fundamental stages, substantive issues and debates in the history of contemporary philosophy, especially the 20th century.

An introductory block will focus on the main currents of the 19th century: from the origin of contemporary philosophy, classically located in Hegel's work,

some of the main paradigms of that century will be approached through a selection of their most significant texts and authors. The first semester takes as its starting point the great synthesis of German idealism and of the philosophical history as a whole, which is represented by the Hegelian system. After that culmination, new philosophical ways of thinking will be analyzed through the works by L. Feuerbach, K. Marx, A. Schopenhauer, S. Kierkegaard and F. Nietzsche.



The second and third blocks of this semester will focus on Phenomenology. The crisis of European thought and culture of the twentieth century was embodied in a series of philosophical alternatives that highlighted some of the problems that had dragged on from the 19th century: the problem of the subject, of the self, the crisis of philosophy as a system, the problem of meaning and language, among others. The discussion around naturalism and historicism evidenced the need for an alternative to both to promote the autonomy of philosophy with respect to the sciences, on the one hand, and, on the other, the search for meaning beyond scientific knowledge. The various alternatives resulted in Phenomenology as a critique of metaphysics and as a genuine form of philosophical knowledge.

The beginning of the 20th century represents from phenomenology the opening of two alternatives: the transcendental phenomenology of E. Husserl and the hermeneutical one of M. Heidegger. One maintains a philosophy of consciousness as the giver of meaning, connecting with the tradition of Cartesian rationalism and Kantian philosophy. From there, phenomenology is constituted as a strict science. The other highlights the "existence" as "being in the world" inaugurating a way of philosophizing in which the meaning lies in the structure of being-in-the-world as facticity. It is the path on which the reflection on the hermeneutics of facticity goes on, as it is taking shape on the way to the main work of M. Heidegger.

Further details about the specific choice of authors and the theoretical itinerary that will unfold in each academic year will be communicated through the teaching guide that will be delivered, at the beginning of the course, in each of the groups (A and B).

## PREVIOUS KNOWLEDGE

### Relationship to other subjects of the same degree

There are no specified enrollment restrictions with other subjects of the curriculum.

### Other requirements

In relation to knowledge and skills, the basic level desirable for students who are willing to enroll this subject is the one provided by the subjects of the Philosophy area taken during the Secondary education (Philosophy I / Philosophy and Citizenship, and Philosophy II / History of Philosophy), as well as those of the area of History of philosophy taken during the Degree: Introduction to Philosophy, History of Ancient Philosophy I and II, History of Medieval Philosophy and History of Modern Philosophy (

## OUTCOMES

### 1004 - Degree in Philosophy

- Be able to communicate in a foreign language.
- Be able to obtain information from different primary and secondary sources.
- Be able to analyse, synthesise and interpret relevant cultural, social, political, ethical or scientific data, and to make reflective judgements about them from a non-androcentric perspective.



- Be able to organise and plan work times.
- Acquire the capacity to pose and solve problems, as well as to make decisions, in a limited time.
- Be able to convey information, ideas, problems and solutions to others (experts or not).
- Be able to improve and develop professionally.
- Be competent in the philosophical study of particular areas of research and human praxis, such as mind, knowledge, language, technology, science, society, culture, ethics, politics, law, religion, literature, arts and aesthetics, avoiding androcentric biases.
- Acquire a basic knowledge of the problems, texts and methods that philosophy has developed throughout its history and recognise possible androcentric biases.
- Be familiar with the ideas and arguments of the main philosophers and thinkers, extracted from their texts, and with the investigation of their traditions and schools, identifying the possible androcentric biases.
- Use and rigorously analyse specialised philosophical terminology.
- Identify the fundamental issues that underlie any type of debate.
- Relate problems, ideas, schools and traditions.
- Be able to apply the knowledge acquired to clarify or solve certain problems outside one's own field of knowledge.
- Expresar con precisión los resultados del análisis de problemas controvertidos y complejos.
- Identify and evaluate clearly and rigorously the arguments presented either in texts or orally.
- Be agile and efficient managing various sources of information: bibliographical, electronic and others.
- Acquire the learning skills needed to undertake further studies with an increasing degree of autonomy.
- Work with an increasing degree of self-motivation and self-demand.
- Appreciate autonomy and independence of judgement.
- Recognise human fallibility.
- View original and creative thinking positively.
- Be able to take on social and ethical commitments.
- Recognise plurality and respect differences.

## LEARNING OUTCOMES

1. Introducing students in the context of genesis and development of philosophical contemporary thought in the Western tradition.
2. Highlighting the main texts, authors, theories and trends of contemporary philosophy.



3. Working directly with some of the philosophical sources of this period which ought to be understood, interpreted and critically analyzed.
4. Discovering the main philosophical problems that arose during this time, relating them to the main events and characteristics of its time.
5. Acquiring the hermeneutical keys to interpret some of the most important works of contemporary philosophy.
6. Reflecting on the training process in which the students are in order to orienting themselves in their professional future.

## DESCRIPTION OF CONTENTS

### 1. 1. HEGEL

Shaping of the Hegelian system and will to overcome the Kantian project. The "Phenomenology" of 1807 as a will to synthesize the philosophy of the subject with the philosophy of substance. Science as self-awareness. The Objective Spirit and understanding of institutional historical creations as object of the philosophical theory of rationality. Absolute knowledge as a science of the experience of consciousness. The conversion of philosophy into a system. Berlin lectures.

### 2. 2. FEUERBACH

Anthropological transformation of theology. The way to "The essence of Christianity". Philosophical modulations of maturity: the question of otherness.

### 3. 3. MARX

Critique of Hegelian theoreticism. The critical reading of the "Phenomenology of the Spirit" and the new vision of history. The proposal for a philosophy of action focused on notions of productive work, use and exchange value. The question of alienation. The way to "The Capital".

### 4. 4. KIERKEGAARD

The will to break between the particular and the universal. The transformation of the relationship Subject-Object in I-You dialogue. The anguish and the problem of authenticity: decision and self-election. The aesthetic, ethical and religious stages as forms of self-choice

**5. 5. SCHOPENHAUER**

Kantian roots. The philosophy of the will. The way to "The world as will and representation". The will in Nature.

**6. 6. NIETZSCHE**

Nietzsche and the point of view of the philosophy of suspicion: genealogy and on truth and lies. The transvaluation of all values and the diagnosis of nihilism. The way to "So spoke Zarathustra".

**7. 7. HUSSERL I**

The phenomenological method and the ideal of a strict science of essences. The normative conception of rationality and the foundation of a rational way of life. Criticism of psychologism and historicism. The way to the "Logical investigations".

**8. 8. HEIDEGGER I**

Freiburg and Marburg lectures. The "Natorp-report". The path towards the hermeneutics of facticity as an alternative to the philosophy of consciousness. Structure and sense of "Being and time". Projections towards historical-ontological thought.

**WORKLOAD**

ACTIVITY	Hours	% To be attended
Theory classes	30,00	100
Seminars	15,00	100
Tutorials	5,00	100
Development of individual work	10,00	0
Study and independent work	40,00	0
Preparation of evaluation activities	50,00	0
<b>TOTAL</b>	<b>150,00</b>	

**TEACHING METHODOLOGY**

The methodology of the subject will cover theoretical face-to-face classes, practical sessions and face-to-face tutoring, all in different formats according to needs and opportunity (face-to-face, virtual synchronous, virtual asynchronous format). Details about the methodology to be used each academic year will be communicated through the teaching guide delivered, at the beginning of the course, in each group (A and B). In an unforeseen scenario opened in the framework of the global pandemic by COVID-19, or other similar, the generic instructions provided by the University of Valencia will be followed in order to continue the activity in synchronous and asynchronous virtual format.





## EVALUATION

The final grade for the course will consist of the grade of a written test in which the content, competences and skills developed in face-to-face, theoretical and practical classes will be reflected, and the qualification of an original essay or text commentary.

Written test: The test will mean 75% of the final grade (up to 7.5 points from 10).

Original essay or text commentary: The grade will represent 25% of the final grade (up to 2.5 points from 10).

The composition of the final note will consist, in short, by the following items:

Written test: 75%

Original essay or text commentary: 25%

TOTAL: 100%

To pass, students will necessarily have to take a written text, in which they will have to demonstrate the acquisition of the skills exercised in the theoretical sessions. The written test may incorporate theoretical development questions and textual comments.

In order to add the points obtained in the essay or comment, students must obtain at least a 4 (out of 7.5) in the text.

If the students do not submit the essay or the comment, they will be graded with a NO PRESENT. The note obtained in the test will be kept until the presentation of the test within the two calls of the academic year. At that time, the above criteria will be applied and it will be proceed to his/her qualification.

The evaluation system includes the normative instructions established in the Regulation of evaluation and qualification of the University of Valencia, as well as the specific indications reproduced in the instructions on the adaptation of teaching in the official degrees of the UV in the first semester of the academic year 2020-2021. Further methodological details on the evaluation system to be followed in the corresponding academic year will be provided, at the beginning of the course, through the teaching guide delivered to each group (A and B).

## REFERENCES

### Basic

- Hegel, G. W. F.: *Phänomenologie des Geistes* (1807). Traducció castellana de Wenceslao Roces: *Fenomenología del espíritu*, FCE, Mèxic, 1966; de Manuel Jiménez Redondo: *Fenomenología del espíritu*, Pre-Textos, València, 2006; de Antonio Gómez Ramos: *Fenomenología del espíritu*, Abada, Madrid, 2010. Traducció catalana de Joan Leita: *Fenomenologia de l'esperit*, Laia, Barcelona, 1985.



- Marx, K.: *Ökonomisch-philosophische Manuskripte* (1844). Traducció catalana de Gerard Vilar: *Manuscrits econòmico-filosòfics*, Edicions 62, Barcelona, 1991.
- Husserl, E.: *Logische Untersuchungen* (1900). Traducció castellana de Manuel García Morente i José Gaos: *Investigaciones lógicas*, Editorial Revista de Occidente, Madrid, 1929.
- Husserl, E.: *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* (1913). Traducció castellana de José Gaos: *Ideas relativas a una fenomenología pura y una filosofía fenomenológica*, FCE, Mèxic / Buenos Aires, 1949 [primer volum]; de Antonio Ziri3n Quijano, UNAM, Mèxic, 2005 [segon volum].
- Hegel, G. W. F.: *Wissenschaft der Logik* (1812-1816, 1831). Traducció castellana de Félix Duque: *Ciencia de la lógica*, Abada, Madrid, 2010 [primer volum]; Abada, Madrid, 2015 [segon volum].
- Nietzsche, F.: *Über Wahrheit und Lüge im außermoralischen Sinne* (1873). Traducció castellana de Joan Baptista Llinares: *Sobre verdad y mentira en sentido extramoral*, Gredos, Madrid 2009. Traducció catalana de Juan José Ruiz, Joan Baptista Llinares i Vicent Berenguer: *Sobre veritat i mentida en sentit extramoral*, Diàlogo, València 2006.
- Nietzsche, F.: *Die fröhliche Wissenschaft* (1882). Traducció castellana de Germán Cano: *La ciencia jovial*, Gredos, Madrid 2009. Traducció catalana de Joan Leita: *La gaia ciència*, Laia, Barcelona 1984.
- Nietzsche, F.: *Also sprach Zarathustra* (1883-1885). Traducció castellana de José Rafael Hernández: *Así habló Zaratustra*, Gredos, Madrid 2009. Traducció catalana de Manuel Carbonell: *Així parlà Zaratustra*, Quaderns Crema, Barcelona 2007.

### Additional

- Hyppolite, Jean: *Génesis y estructura de la Fenomenología del Espíritu de Hegel*, Península, Barcelona, 1974.
- Valls Plana, Ramón: *Del yo al nosotros. Lectura de la Fenomenología del Espíritu de Hegel*. PPU, Barcelona 1994.
- Collins, James, *El pensamiento de Kierkegaard*, F.C.E., México, 1970.
- Holmes Hartshorne, M.: *Kierkegaard: el divino burlador*. Cátedra, Madrid, 1992.
- Fink, Eugen: *La filosofía de Nietzsche*, Alianza Universidad, Madrid 1976.
- Deleuze, Gilles, *Nietzsche y la filosofía*, Anagrama, Barcelona 1993.
- Rossi, Mauro: *La génesis del materialismo histórico*. A. Corazon, Madrid 1971.
- Márkus, György: *Marxismo y Antropología*, Grijalbo, Barcelona.
- Fernandez Buey, Francisco: *MARX (sin ismos)*, El viejo Topo, Barcelona 1998.
- Wilhelm Szilasi: *Introducción a la fenomenología de Husserl*, Amorrotu, Madrid, 2003.
- J. F. Lyotard: *La fenomenología*, trad. A. Aisenson, Paidós, Barcelona, 1989, pp. 9-57.
- Belaval, Y. (ed.): *Historia de la Filosofía*. Siglo XXI, Madrid, 1979. Vol. 8: "La filosofía en el siglo XIX".



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- Bloch, Ernst: Sujeto-Objeto. El pensamiento de Hegel. FCE, Madrid, 1982.
- Garrido, M./ Valdés, L./ Arenas, L.: El legado filosófico y científico del siglo XX. Cátedra, Madrid, 2005.
- Kojève, Alexandre: Introduction à la lecture de Hegel, Gallimard, Paris, 1947. Traducció castellana d'Andrés Alonso: Introducción a la lectura de Hegel, Trotta, Madrid, 2013.
- Teruel, P. J.: Edith Stein y el problema de la Konstitution, Diálogo filosófico 58 (2004) 79-96.

### **ADDENDUM COVID-19**

**This addendum will only be activated if the health situation requires so and with the prior agreement of the Governing Council**

### **English version is not available**

La metodología de la asignatura abarcará clases presenciales teóricas, sesiones prácticas y tutorías presenciales, todo ello en distintos formatos según las necesidades y la oportunidad (formato presencial, virtual síncrono, virtual asíncrono). Los detalles sobre la metodología que se empleará cada año académico serán comunicados a través del programa docente entregado, al empezar el curso, en cada grupo (A y B). En el caso de que se abra un escenario imprevisto en el marco de la pandemia global por COVID-19, u otros similares, se seguirá las instrucciones genéricas facilitadas por la Universidad de Valencia en orden a proseguir la actividad en formato virtual síncrono y asíncrono.