COURSE DATA

Data Subject	
Code	33268
Name	Present-day trends in philosophy I
Cycle	Grade
ECTS Credits	6.0
Academic year	2022 - 2023

Study (s)

Degree	Center	Acad. year	Period
1004 - Degree in Philosophy	Faculty of Philosophy and Educational Sciences	4	First term
1012 - Degree in Philosophy	Faculty of Philosophy and Educational Sciences	4	First term

Subject-matter

Degree	Subject-matter	Character
1004 - Degree in Philosophy	15 - History of philosophy and current trends in philosophy	Obligatory
1012 - Degree in Philosophy	14 - History of philosophy and current trends in philosophy	Obligatory

Coordination

Name	Department
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 another, 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 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. THE CRISIS OF MODERN PHILOSOPHY IN THE NINETEENTH CENTURY

A. The Crisis of the Modern Subject in German Idealism and the Birth of Contemporary Philosophy:
1. The reaction of post-Kantian idealism to the transcendental turn: the search for the principle of all principles and the subject-substance or criticism-dogmatism dilemma.
2. The Hegelian way:
a) The Phenomenology of the spirit: the absolute as a dialectical inversion of consciousness or the absolute subject as the dismissal of the modern subject.
b) The Science of Logic: the absolute as a dialectical movement of the concept or self-related negativity previous to the identity of the subject.

B. The Identity Crisis of Philosophical Discourse:
1. Kierkegaard or the questioning of (modern) reason as a sub-jectum from the singularity of the individual. The fragmentation of philosophical discourse as a system.
2. Feuerbach and Marx or the questioning of (modern) reason as a sub-jectum from the matter of social and historical action. The re-determination of philosophy as a theory of political and critical praxis of ideology.
3. Schopenhauer and Nietzsche or the questioning of (modern) reason as a sub-jectum from life, art, and the will to power. The breaking down of the boundary between the language of philosophy and the language of art.

2. THE EFFORTS TO REESTABLISH MODERN REASON AT THE BREAK OF THE TWENTIETH CENTURY

Introduction: The nihilistic horizon at the turn of the century

A. Analytical Philosophy:
1. The repression of the subject in the language of Neopositivism.
2. From the second Wittgenstein to Quine: the return of the subject in linguistic intersubjectivity and the Pragmatist Turn.

B. Husserls Phenomenology:
1. The refoundation of the subject as intentional consciousness:
a) Critique of psychologism and historicism at the service of the ideal of a strict science of essences.
b) Transcendental reduction and intentionality.
c) Konstitution, noetic-noematic correlation and creation of meaning.

2. Normativity of reason:
a) The foundation of a way of life.
b) Philosophy as a cultural renewal.
c) The reception of phenomenology in the Göttingen Circle.

3. HEIDEGGER BEYOND REASON AND SUBJECT

A. The way of Being and Time: From Phenomenological Consciousness to the Question of Being
1. From the theory of knowledge to ontology, and from the correspondence theory of truth to aletheia.
2. From consciousness to facticity and from history to time.
3. Transition to the hermeneutical point of view.

B. The path after the Kehre: the nothingness of being and the collapse of the subjectum
1. Being as time: finitude and tragedy.
2. The ambiguity of the (destruction of) Western metaphysics.
3. The philosophical question and the poetic word.

Depending on the academic year and according to the design made by the teaching responsible, these thematic parts may be distributed between the first and second semester, responding to the organic unity that characterizes the curricular approach of Present-Day Trends of Philosophy

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
TOTAL	**150,00**	

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 Zirión 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, Diálogo, 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 esteructura 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, Amorrortu, 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".
- Châtelet, F. (ed.): Historia de la filosofía. Espasa, Madrid, 1976. Vol. III.
- 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.