COURSE DATA

DATA SUBJECT

Code: 33268
Name: Present-day trends in philosophy I
Cycle: Undergraduate Studies
ECTS Credits: 6
Academic year: 2025-26

STUDY (S)

Degree	Center	Acad. year	Period
1004 - Degree in Philosophy	Facultat de Filosofia i Ciències de l'Educació		First quarter
1012 - Degree in Philosophy	Facultat de Filosofia i Ciències de l'Educació	4	First quarter

SUBJECT-MATTER

Degree	Subject-matter	Character
1004 - Degree in Philosophy	History of philosophy and current trends in philosophy	COMPULSORY
1012 - Degree in Philosophy	History of philosophy and current trends in philosophy	COMPULSORY

COORDINATION

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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 (

COMPETENCES / LEARNING OUTCOMES

1004 - Degree in Philosophy

Acquire a basic knowledge of the problems, texts and methods that philosophy has developed throughout its history and recognise possible androcentric biases.

Acquire the capacity to pose and solve problems, as well as to make decisions, in a limited time.

Acquire the learning skills needed to undertake further studies with an increasing degree of autonomy.

Appreciate autonomy and independence of judgement.

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 apply the knowledge acquired to clarify or solve certain problems outside one's own field of knowledge.

Be able to communicate in a foreign language.

Be able to convey information, ideas, problems and solutions to others (experts or not).

Be able to improve and develop professionally.

Be able to obtain information from different primary and secondary sources.

Be able to organise and plan work times.

Be able to take on social and ethical commitments.

Be agile and efficient managing various sources of information: bibliographical, electronic and others.

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.

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.

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.

Identify the fundamental issues that underlie any type of debate.

Recognise human fallibility.

Recognise plurality and respect differences.

Relate problems, ideas, schools and traditions.

Use and rigorously analyse specialised philosophical terminology.

View original and creative thinking positively.

Work with an increasing degree of self-motivation and self-demand.

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. Husserl¿s 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 Being1. 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

PRESENCIAL ACTIVITIES

Activity	Hours
Tutorials	5,00
Theory	30,00
Seminar	15,00
Total hours	**50,00**

NON PRESENCIAL ACTIVITIES

Activity	Hours
Attendance at other activities	0,00
Individual or group project	10,00
Independent study and work	40,00
Preparation of lessons	0,00
Preparation for assessment activities	50,00
Resolution of case studies	0,00
Total hours	**100,00**

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 is based on the result of a written test covering the Theory section, as well as the result of an oral and/or written test(s) covering the Practical section. The Theory test grade accounts for 75% of the final grade (up to 7.5 out of 10 points). The Practical section accounts for the remaining 25% (up to 2.5 points out of 10). To add the points earned in this section, students must obtain at least a 3 (out of 7.5) on the Theory exam.

The assessment system complies with the Assessment and Grading Regulations of the University of Valencia. Further methodological details on the assessment system to be used in the corresponding academic year will be provided at the beginning of the course through the teaching programme given to each group (A and B).

Fraudulent conduct in assessment tests and plagiarism in assessment work will be considered in accordance with the UV Assessment and Grading Regulations (ACGUV 108/2017) and the Protocol for Action against Fraudulent Practices (ACGUV 123/2020).

The use of technologies (including AI) to create assessment materials without prior and express authorization from the teaching staff will prevent them from being considered as self-authored and will be treated according to current regulations and the UV Code of Coexistence and Good Practices (ACGUV 300/2023, DOGV, no. 9747/18.12.2023).

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