COURSE DATA

DATA SUBJECT

Code: 33269
Name: Present-day trends in philosophy II
Cycle: Undergraduate Studies
ECTS Credits: 6
Academic year: 2026-27

STUDY (S)

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

In the first half of the 20th century, a series of receptions by Hegel and Marx were developed that gave place to different philosophical alternatives. One of them was the Critical Theory of Society. The work of the social philosophers of the Frankfurt school: M. Horkheimer and Th. W. Adorno, gave rise to a new reading of both philosophies to face the problems of the crisis of the century. From the Dialectic of Enlightenment (1944) until the Positivist Dispute in German Sociology (1969), the Critical Theory constituted a relevant paradigm of the 20th century.

The crisis of European culture and its inability to configure a horizon of meaning beyond instrumental and technological rationality increases in the second half of the 20th century: the claim of Husserl is now transformed into Adorno's question about whether it is possible to think after Auschwitz. We alluded to the

debate on Post-war humanism; Philosophy of existence, crisis of humanism, the problem of technique, the origins of totalitarianism, shape a series of concerns about what has occurred in the attempt to make the human being superfluous even beyond own control.

There are a variety of proposals that are developed from the 50s to the 90s and that will lead to philosophical alternatives such as: Hermeneutics (H. G. Gadamer, P. Ricoeur), Structuralism (C. Lévi-Strauss, J. Lacan, L. Althusser) and Post-structuralism (R. Barthes, M. Foucault), the philosophy ofdifference (G. Deleuze, J. Derrida), the philosophies of otherness (E. Levinas, J. Derrida, H. Arendt; J.L. Nancy), the linguistic turn of critical theory (J. Habermas).

The crisis of the classic paradigms is growing in the last part of the 20th century and early 21st century (from the 90s to the present day). The radicalization of the crisis of the subject, of metaphysics, of philosophy of history, of the aesthetic ideal; as well as the problem of identity, gender, etc. gives place to a broad cultural and philosophical debate around the same philosophical modernity, called into question from different perspectives that, although not consistent with each other, are proposed as alternatives tomodernity from postmodernity. Modernity-postmodernity was a debate on which practically all the philosophical alternatives were pronounced (J.F. Lyotard, F. Jameson; G. Vattimo, P.Sloterdijk, S. Zizek).
New debates on the cultural and political crisis center the beginning of the new century, the 21st: Democracy in crisis, culture wars, identity politics and recognition, the feminism of equality and difference, the problem of justice, postcolonialism, globalization, the political issue, with a diversity of approaches (Ch. Taylor, A. Honneth, L. Irigaray, M. Walzer, S. Benhabib, R. Rorty, N. Fraser, I.M. Young, E. Laclau, Ch. Mouffe, Z. Baumann).

The items collected and the bibliography proposed in each section give only a general orientation. Teachers may introduce their own orientation in the development of the programme and in the specific choice of authors and trends. Details about the specific choice of authors and about the theoretical itinerary that will unfold each academic year will be communicated through the teaching guide delivered, at the beginning of the semester, to each group (A and B).

The course will foster knowledge of the regulatory framework and the fundamental principles of Organic Law 10/2022 of 6 September on the comprehensive guarantee of sexual freedom. It will cover topics relating to equality and a gender perspective, and will address strategies for the prevention, awareness-raising and detection of sexual violence in the educational setting, whilst integrating teaching practices aimed at preventing and detecting sexual violence, in coordination with the institutional resources and protocols established by the UV.

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 theSecondary 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. FREUD AND PSYCHOANALYSIS

The constitutive duality of the Freudian approach to the psyche. The way to the "Traumdeutung". Libido as an ontological interface: biological, anthropological, and cultural projections. Contemporary subject and torn existence: the current debate around the tension between naturalism and humanism.

2. HUSSERL II

Philosophy as a renewal of culture. The phenomenological "epokhé" and the doctrine of intentionality. Eidetic phenomenology and transcendental phenomenology. Reception of phenomenology in the Göttingen circle: Adolf Reinach, Hedwig Conrad-Martius, Edith Stein.

3. HEIDEGGER II

The anthropological dimension of existential analysis and the denial of humanism. The "turn" towards language. Technique and end of metaphysics. Thinking about the event.

4. EXISTENTIALISM

Sartre: Being and nothingness between Husserl and Heidegger. Thinking freedom. Existentialism as complementary philosophy of the dialectical method.

5. LUKÁCS

The fetishism of merchandise and the reification of time of subjectivity.

6. FRANKFURT SCHOOL I

The programmes of the Frankfurt School: Adorno and "The Actuality of Philosophy". Horkheimer: "Traditional and critical Theory".

7. FRANKFURT SCHOOL II

Aporias of rationality and subjectivity: "Dialectic of the Enlightenment". The time after Auschwitz: "Negative Dialectic".

8. GADAMER

The Truth Problem and Methodical Constraints: Gadamer's Hermeneutical Programme.

9. STRUCTURALISM

Anthropological structuralism and its reading of our time: C. Levy-Strauss. The conception of Bataille around the human being.

10. POST-STRUCTURALISM. FOUCAULT

From language as structure to the "reduction" of the subject from structures. Post-structuralism as radicalization of structuralism. Foucault and knowledge. Foucault and power. Foucault and subjectivity.

11. DERRIDA

Facing phenomenology, beyond structuralism. The "differance" between Heidegger and Derrida. Writing and supplement. Logocentrism and phonocentrism. Repetition and dissemination of meaning. Derrida and Hegel: the difference of the dialectics.

12. HEIDEGGER'S LEGACY AND RETURN TO HEGEL

From the question of self to Gadamer's hermeneutics. Hermeneutics and deconstruction: two readings from Heidegger. Idealism revived in the face of Heidegger's legacy: Žižek and the cancelled subject.

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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