

Philosophy of the Enlightenment

Code: 100307
ECTS Credits: 6

Degree	Type	Year	Semester
2500246 Philosophy	OB	2	2

The proposed teaching and assessment methodology that appear in the guide may be subject to changes as a result of the restrictions to face-to-face class attendance imposed by the health authorities.

Contact

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Use of Languages

Principal working language: catalan (cat)
Some groups entirely in English: No
Some groups entirely in Catalan: Yes
Some groups entirely in Spanish: No

External teachers

Àlex Mumbrú Mora

Prerequisites

None.

Objectives and Contextualisation

During the European eighteenth century, also known as the "Century of Lights", or the Enlightenment, the philosophical consequences of the scientific vision (or reading) of nature, of the Cartesian constitution of the subject of certainty and an ideal of knowledge that is opposed to the darkness of the metaphysical Universe or of pure and simple obscurantism. We will first examine the empiricist development of these premises, which makes intelligence an instrument of mastery of nature and politics, and culminates in the work of David Hume. Then we will study the rationalist path, represented in the 18th century by the work of Jean-Jacques Rousseau, who starts from a possible a priori knowledge of man's being, from the place where he would be in an ideal nature. The two ways come to converge in the work of Immanuel Kant, where the intellectual endeavor of the Enlightenment is culminated and synthesized. After him, still in the eighteenth century, a unifying thought begins with what Kant had separated in his critical work, the law of nature and the imperative of freedom.

The training objective of this subject is to achieve a simultaneous historical and conceptual characterization of the philosophy of the century of the Lights.

Competences

- Act within one's own area of knowledge, evaluating sex/gender-based inequalities.
- Analysing and summarising the main arguments of fundamental texts of philosophy in its various disciplines.
- Placing the most representative philosophical ideas and arguments of a period in their historical background and relating the most important authors of each period of any philosophical discipline.
- Recognising and interpreting topics and problems of philosophy in its various disciplines.

- Students must be capable of communicating information, ideas, problems and solutions to both specialised and non-specialised audiences.
- Students must develop the necessary learning skills to undertake further training with a high degree of autonomy.
- Students must have and understand knowledge of an area of study built on the basis of general secondary education, and while it relies on some advanced textbooks it also includes some aspects coming from the forefront of its field of study.
- Thinking in a critical and independent manner on the basis of the specific topics, debates and problems of philosophy, both historically and conceptually.
- Using the symbology and procedures of the formal sciences in the analysis and building of arguments.

Learning Outcomes

1. Accurately using the specific lexicon of the history of philosophy.
2. Analyse the sex-/gender-based inequalities and gender bias in one's own area of knowledge.
3. Arguing about several issues and philosophical problems for the purpose of different works and the assessment of the results.
4. Assess how stereotypes and gender roles impact professional practice.
5. Carrying out a planning for the development of a subject-related work.
6. Demonstrating a personal stance over a problem or controversy of philosophical nature, or a work of philosophical research.
7. Discriminating the features that define the writer's place in the context of a problem and reorganising them in a consistent diagram.
8. Distinguishing and outlining the fundamental content of a philosophical text.
9. Effectively communicating and applying the argumentative and textual processes to formal and scientific texts.
10. Establishing relationships between science, philosophy, art, religion, politics, etc.
11. Explaining the specific notions of the History of Philosophy.
12. Expressing both orally and in written form, the issues and basic problems of the philosophical tradition.
13. Identifying the main ideas of a related text and drawing a diagram.
14. Indicating and discussing the main characteristics of the distinctive thought of a period and contextualizing them.
15. Indicating and summarising the common content of several manifestations of various fields of culture.
16. Indicating the main issues of the history of philosophy.
17. Reading basic philosophical text thoroughly.
18. Reading thoroughly philosophical texts of the History of Philosophy.
19. Recognising, with a critical eye, philosophical referents of the past and present and assessing its importance.
20. Relating the various orders of the philosophical ideas of different authors and historical moments.
21. Rigorously building philosophical arguments.
22. Submitting works in accordance with both individual and small group demands and personal styles.
23. Summarising the topics and arguments exposed in a classical philosophical debate.

Content

1. General remarks on the "Enlightenment"
2. Kant's Transcendental Philosophy
3. Topics on Philosophy of History: the idea of progress, the role of war, philosophy of education
4. Topics on Political Philosophy: the origin of society and property
5. The Rousseau anomaly: critical reception of Locke and Hobbes' political philosophy
6. The Early Romanticism reception of the Enlightenment.

Methodology

Classes are organized around the professor's exhibitions, with space for questions and debates with the participation of students.

Students work from the exhibitions and the recommended bibliography.

In personalized attention, students can make questions, ask for clarifications or extensions of the bibliography.

Annotation: Within the schedule set by the centre or degree programme, 15 minutes of one class will be reserved for students to evaluate their lecturers and their courses or modules through questionnaires.

Activities

Title	Hours	ECTS	Learning Outcomes
Type: Directed			
Classroom sessions	50	2	3, 21, 10, 11, 12, 16, 18, 19, 1
Type: Supervised			
Supervised Individual Assignments	30	1.2	3, 21, 7, 8, 9, 13, 16, 14, 17, 22, 20, 23, 1
Type: Autonomous			
Autonomous Individual Assignments	50	2	10, 11, 9, 17, 19

Assessment

The evaluation of the subject will consist of the delivery of one philosophical paper (45%) and the final exam (55%). The requirement of the paper will be indicated at the beginning of the course.

Students who have not submitted their paper will be non-assessable and must take the resitting exam directly.

Any work that is not submitted on the set date will not be accepted. Any indication of plagiarism will be penalized with a 0 in the activity presented.

In order to take the resitting exam, you must have taken a minimum of 3.5 out of 10 points.

In the event that tests or exams cannot be taken onsite, they will be adapted to an online format made available through the UAB's virtual tools (original weighting will be maintained). Homework, activities and class participation will be carried out through forums, wikis and/or discussion on Teams, etc. Lecturers will ensure that students are able to access these virtual tools, or will offer them feasible alternatives.

In the event of a student committing any irregularity that may lead to a significant variation in the grade awarded to an assessment activity, the student will be given a zero for this activity, regardless of any disciplinary process that may take place. In the event of several irregularities in assessment activities of the same subject, the student will be given a zero as the final grade for this subject.

Assessment Activities

Title	Weighting	Hours	ECTS	Learning Outcomes
Final exam	55% of final mark	10	0.4	3, 15, 10, 11, 12, 17, 18, 19, 1
One assignment to be delivered within	45% of the	10	0.4	2, 3, 21, 6, 7, 8, 10, 5, 11, 12, 9, 13, 16,

Bibliography

Primary sources:

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---: *Filosofía del dret*, trad. J. L. Vermal, Edhasa, 1999.

HÖLDERLIN, F., *Hiperión o el eremita en Grecia*, trad. J. Munárriz, ed. Hiperión, 2015.

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KANT, I., *Crítica de la razón pura*, trad. P. Ribas, ed. Alfaguara, Madrid, 1978.

---: *Crítica de la razón práctica*, trad. M. García Morente, ed. Sígueme, Salamanca, 1995.

---: *Crítica de la facultad de juzgar*, trad. R. R. Aramayo, Madrid, A. Machado Libros, 2003.

---: "¿Què és la Il·lustració?", "Idea d'una història universal amb intenció cosmopolita", "Conjectures sobre el començament de la història humana", "La pau perpètua. Un projecte filosòfic", "Replantejament de la pregunta: Si el gènere humà es troba en progrés constant vers el millor", traduccions disponibles a *Història i política*, trad. Salvi Turró, ed. 62, 2002.

---: *La religión dentro de los límites de la mera razón*, trad. F. M. Marzoa, Alianza ed., 1969.

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LOCKE, J., *Segundo tratado sobre el gobierno civil*, trad. C. Mellizo, Alianza ed., 2014.

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ROUSSEAU, J-J., *El contrato social*, trad. E. L. Castellón, Edimat Libros, 1999.

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---: *Las ensañaciones del paseante solitario*, trad. M. Fiszman, ed. Losada, 2011.

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Secondary sources:

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Films:

- Arrival (2016), dir. Denis Villeneuve.
- Into the wild (2007), dir. Sean Penn.
- Barry Lyndon (1975), dir. Stanley Kubrik.

On-line materials:

- <http://www.philosophica.info/>

-<http://plato.stanford.edu>

-www.leibniz.es

-<http://www.davidhume.org>

- <https://www.rousseauonline.ch/>

Software

None.