Professional Master's Degree

Teaching Philosophy and Ethical Values

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Professional Master's Degree
Teaching Philosophy and Ethical Values

- Modality: **online**
- Duration: **12 months**
- Certificate: **TECH Global University**
- Credits: **60 ECTS**
- Schedule: **at your own pace**
- Exams: **online**

Website: **www.techtitute.com/us/education/professional-master-degree/master-teaching-philosophy-ethical-values**

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01

Introduction

Teaching philosophy is a challenge for any teacher. The discipline covers the theoretical aspects of the subject, it also aims to promote the analytical development of students with respect to the tangible and intangible reality that surrounds them. To face this challenge and turn the classroom into a laboratory to create free-thinking citizens, TECH invites students to train with a high-quality program, developed by experts in philosophy and teaching. An opportunity to boost their competence towards excellence.

A complete review of the most fundamental philosophical themes, from the most purely theoretical to the most practical human issues"

Contemporary human beings, lost in a morass of mutually exclusive political and ethical proposals, finds themselves in a state of stupor: What should I think, who is right, how should I act? In such circumstances of personal and intellectual shipwreck, Ortega's words become more timelier than ever: "When a human being does not know what to do, the only thing left is to think."

Apart from the human aspect, philosophy provides a different point of view on reality and on things, which makes it immensely attractive from a labor point of view. In today's job market, philosophers who complement their studies with master's degrees in investment and finance, for example, or economics students who enrich their intellectual background with master's degrees in philosophy are immensely valued and sought after by head-hunters from all over the world. The philosopher's ability to see things from a different perspective, to think outside the box, as it were, is a fundamental asset in the creative and frenetic world we live in.

Philosophy helps to see things, as the great Spinoza used to say: Aespecie Aeternitatis. That is to say, under a prism of eternity, knowing that in the great context of the world and the universe our actions are both relevant and insignificant. The role of philosophy as a consolatory discipline in the face of the evils and misfortunes of this world has always been fundamental, and it also allows us to better understand our nature, our actions, our morality, and our being. In short, philosophy helps us to grow as people, to mature as individuals, to be more responsible citizens and to improve our work performance.

This program approaches Philosophy from a global perspective, but at the same time totally accessible. Other Professional Master's Degree focus on the purely theoretical study of Philosophy, disconnecting it from the pedagogical aspect; this one will always try to maintain a teaching approach. Today it is more important than ever to offer a teaching of philosophy that is both rigorous and comprehensible. Students can expect to gain a complete body of knowledge of the most fundamental philosophical themes, from the most purely theoretical and metaphysical to the most practical and active human issues.

This **Professional Master's Degree in Teaching Philosophy and Ethical Values** contains the most complete and up-to-date program on the market. The most important features include:

- More than 75 Practice cases presented by experts in the subject
- Its graphic, schematic and practical contents provide scientific and practical information on those disciplines that are essential for professional practice
- It contains practical exercises where the self-evaluation process can be carried out to improve learning
- Special emphasis on innovative methodologies
- All of this will be complemented by theoretical lessons, questions to the expert, debate forums on controversial topics, and individual reflection assignments
- Content that is accessible from any fixed or portable device with an Internet connection
- Complementary content available in multimedia format

Access the teaching of one of the most useful disciplines to comprehend human nature and its reasons”

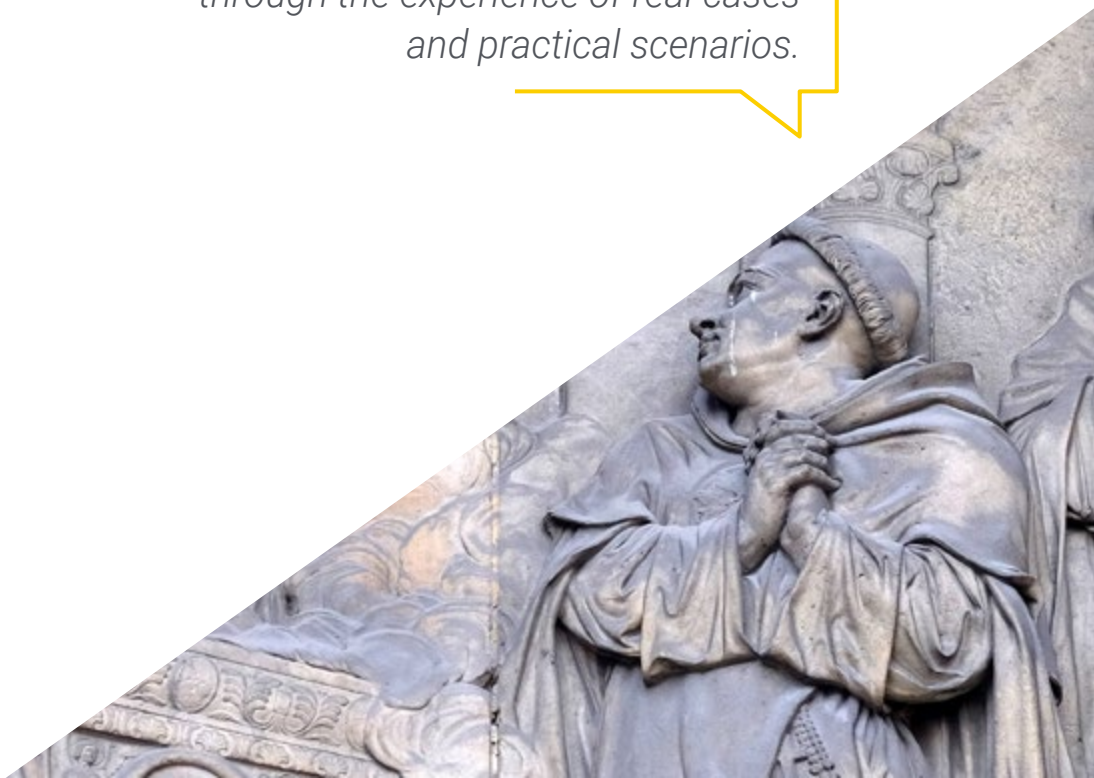
Access the teaching of one of the most useful disciplines to comprehend human nature and its reasons. The Professional Master's Degree in Teaching Philosophy and Ethical Values will enable you to approach this subject with the guarantee of a complete and well-developed program"

Philosophy from a global perspective but perfectly accessible, with a direct pedagogical orientation.

A program focused on the ABS system, Problem-Based Learning, which will enable you to learn through the experience of real cases and practical scenarios.

The teaching staff includes teaching professionals in Philosophy and Ethical Values who bring their experience to this program, as well as renowned specialists belonging to leading societies and prestigious universities. Thanks to its multimedia content developed with the latest educational technology, it will allow the professional a situated and contextual learning, that is to say, a simulated environment that will provide an immersive learning programmed to train in real situations.

This program is designed around Problem-Based Learning, whereby the professional must try to solve the different professional practice situations that arise throughout the program. For that purpose, professionals will be assisted by an innovative, interactive video system created by renowned and experienced experts in Teaching Philosophy and Ethical Values who also have extensive teaching experience.



02

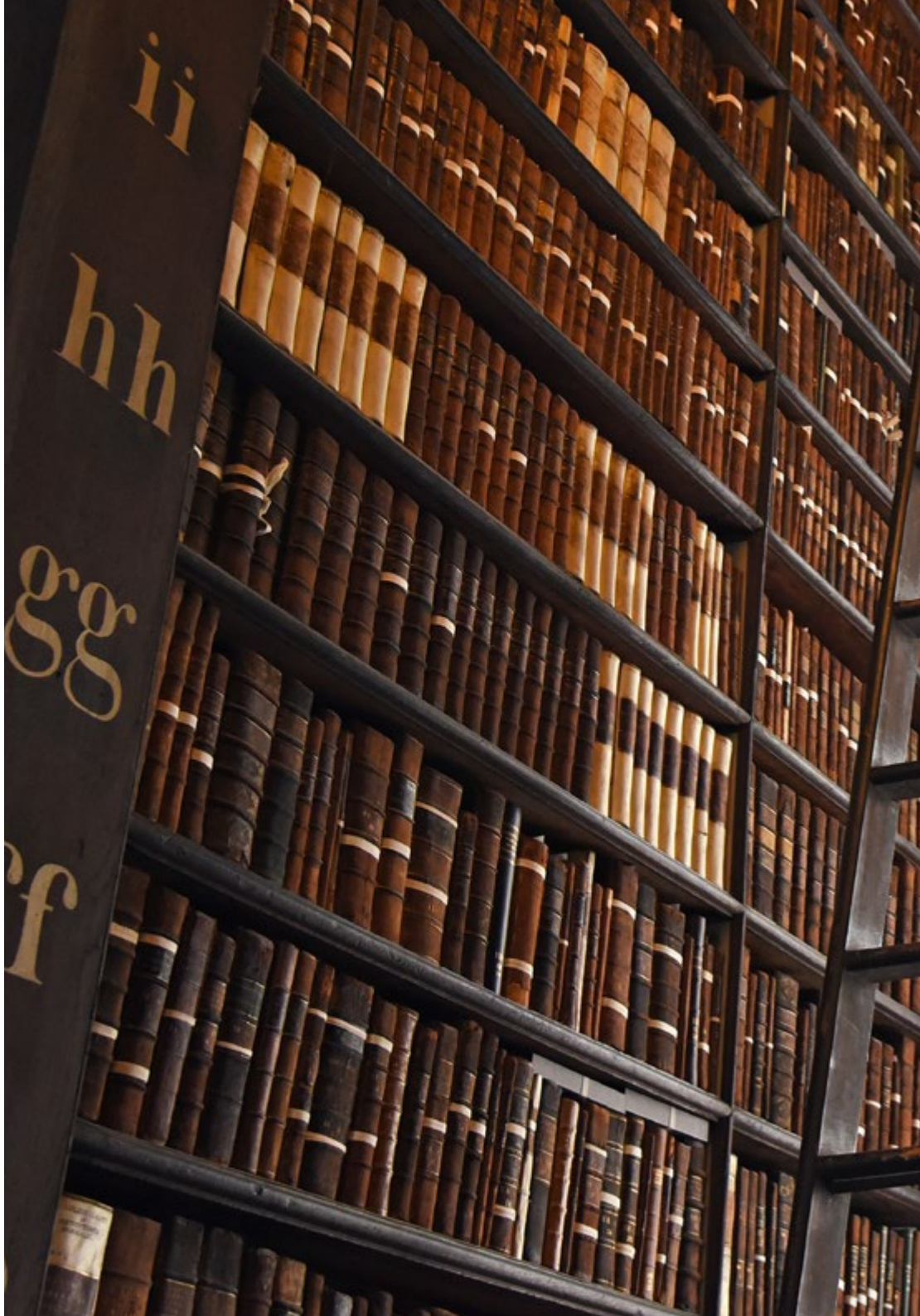
Objectives

The objective of all our teaching programs is to contribute to a quality increase in all educational areas. With our Professional Master's Degree in Teaching Philosophy and Ethical Values, this goal reaches excellence with a program created to make this subject one of the most complete and interesting in the educational program of any teacher. An exclusive opportunity to study with the most prestigious online university in the world.

This Professional Master's Degree has been created for you to update your knowledge in the latest educational technologies in the field of Philosophy, with the use of the latest educational technology, with the quality and guarantee of the best educational system"

General Objectives

- Possess advanced skills delving into research in the different branches of Philosophy, according to the student's choice of specialty
- Develop a high reflective and critical capacity in philosophical questions and topics, both from a historical and systematic point of view, in order to provide students with a clear understanding of the topics within current schools of thought, which will also be useful for research
- Master the methodological bases and knowledge that allow for the integration of multiple bodies of philosophical knowledge in a personal work project
- Have a fluent command of interdisciplinarity, as a basic element of philosophical reflection in its essential openness to other fields of culture and knowledge, and in the development of a reflective understanding of the conceptual foundations of these other fields



Specific Objectives

Module 1. The Nature of Philosophical Activity

- Acquire in-depth knowledge of the most theoretical aspects in philosophy
- Learn about the origins of philosophy

Module 2. Exploring Rationality

- Know the first questions posed by philosophy
- Know the most brilliant answers to philosophical questions
- Learn the philosophical systems of Plato and Aristotle
- Seek philosophical answers to the great questions of humanity

Module 3. Thinking and Intervening in the Public Sphere

- Define the problems of society and its community behavior
- Analyze individual acts and behaviors that have an impact on society

Module 4. Argumentation and Human Rights

- Recognize the rights of humans in society
- Reflect on the problems where individual rights are not respected

Module 5. Political Community: Citizenship, Social Ties and Otherness

- Identify the role of politics in philosophy
- Analyze individual self and otherness

Module 6. Teaching Civics in Schools

- Identify the foundations of civics and reflect them at school
- Promote philosophical teaching in schools

Module 7. Gender in Question. Feminism(s): Debates, Struggles and Diversions

- Identify the role of feminism in today's society
- Look at both the strengths and arguments of the debate
- Develop debating techniques

Module 8. Science, Technology and Society

- Look at the change in society as a result of the use of social networks
- Develop techniques to approach philosophy from technology

Module 9. How and Why Teach Philosophy?

- Develop fundamental questions to study philosophy
- Ask existential questions about life
- Seek answers to fundamental questions from philosophy

Module 10. Vital Discussions and Collective Issues

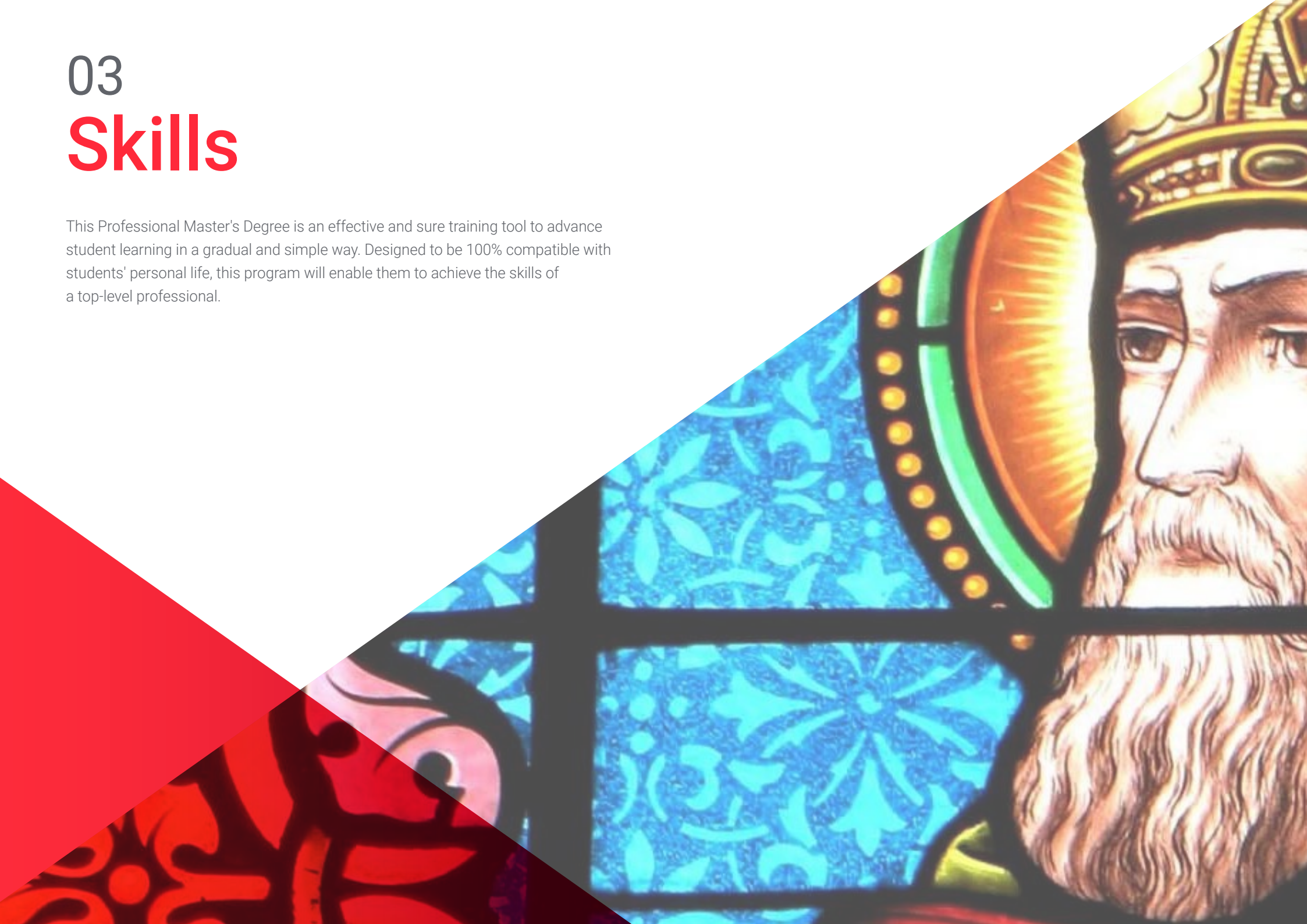
- Identify the vital and fundamental issues of life
- Develop deeper questions that have global relevance

Make the most of this opportunity and take the step to get up to date on the latest developments in Teaching Philosophy and Ethical Values"

03

Skills

This Professional Master's Degree is an effective and sure training tool to advance student learning in a gradual and simple way. Designed to be 100% compatible with students' personal life, this program will enable them to achieve the skills of a top-level professional.



A complete review of fundamental philosophical topics, from the most purely theoretical and metaphysical to the most practical and active of human issues, with a totally practical application"

General Skills

- Possess advanced knowledge in theoretical and practical philosophy, providing a basis and opportunity to be original in developing philosophical ideas and arguments, often in a research context
- Know how to apply the knowledge acquired in understanding the current complex reality of our existence and be able to deal comprehensively and personally with new and unfamiliar philosophical problems in our multicultural and multidisciplinary world
- Integrate knowledge and face the complexity of making philosophical judgments, though based on incomplete or limited information, nevertheless include reflections on social and ethical responsibilities
- Know how to communicate reflections and conclusions in a reasoned, coherent and well-structured discourse to both specialized and non-specialized audiences, in a clear and precise manner
- Possess the learning skills that will enable study and research into philosophical issues in an autonomous and personal way

Specific Skills

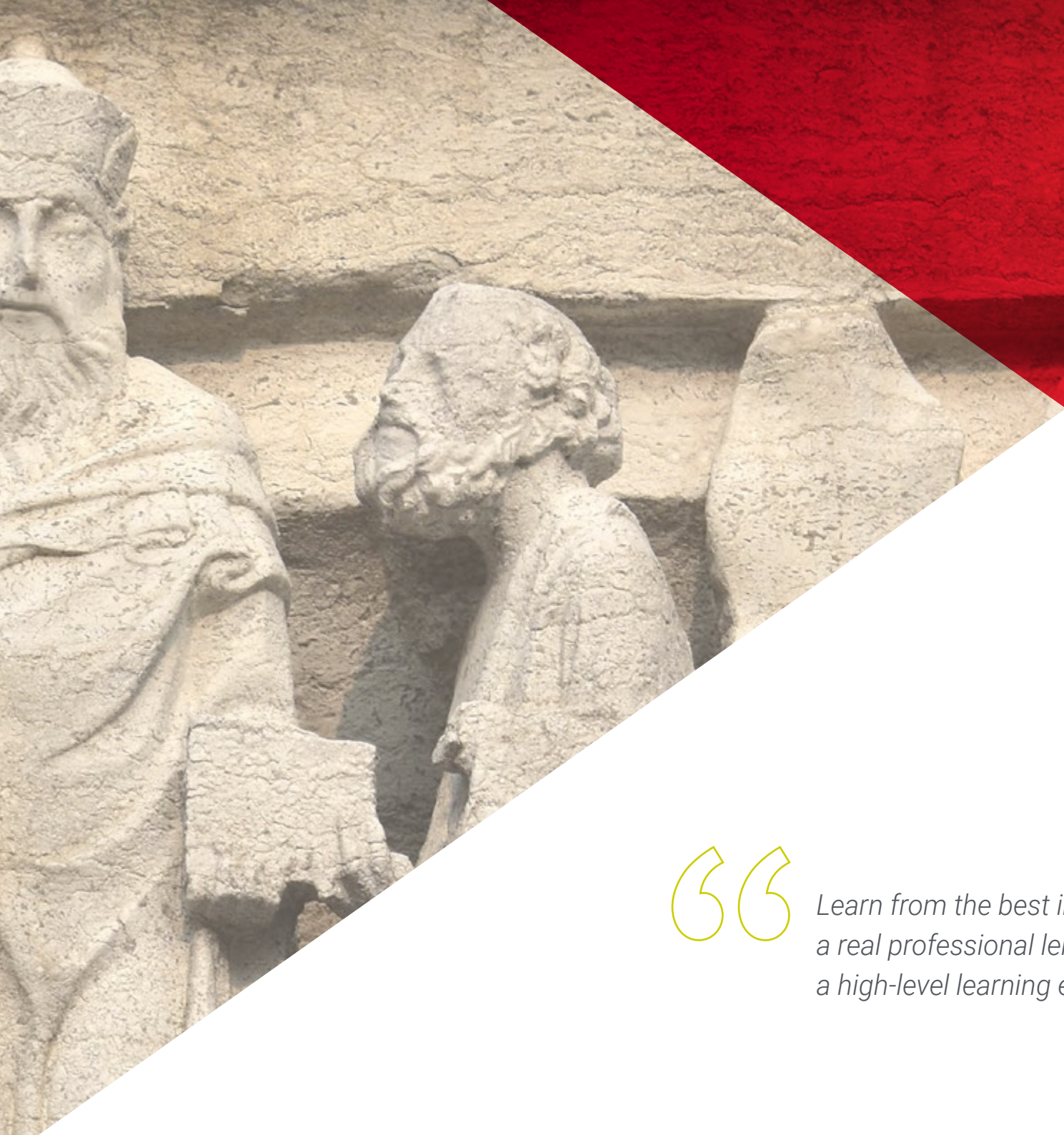
- Have detailed and in-depth knowledge of specific aspects of the history of Philosophy and contemporary philosophical reflection
- Apply the detailed study of the works and themes of authors relevant to philosophical research, interacting with professors who are developing their own research projects
- Use bibliographic sources, primary and secondary, in the area of philosophical thought; know how to use databases (in both paper and electronic form) and apply this knowledge
- Plan, elaborate and present clearly, in writing and orally, an original research paper on a specific topic in Philosophy, following the guidelines required for scientific papers
- Apply with the necessary fluency, both the acquired knowledge and the methodology of philosophical reflection, to new problems and areas within and outside the field of philosophy
- Understand the significance and complexity of the criteria of good action, values and their hierarchy in human action, including ethical and political issues, human rights, the role of religions in history, ontological, aesthetic and anthropological questions in attempting to understand humankind, so students learn how to think and philosophically position themselves in action, both individual and communitarian
- Compose a coherent and critical discourse based on the objective analysis of various proposals and situations from the social, economic and scientific environment, distinguishing possible fallacies, ambiguities and inaccuracies in terms of language, science and interpersonal communication
- Analyze situations involved in aesthetic, moral and political judgments; contrast and weigh arguments Identify possible controversies and encounters that mark the current state of Philosophy

Teach your students how to analyze and understand the reality of our reality with the skills of a high-level teacher that you will acquire during this Professional Master's Degree"

04

Course Management

The Professional Master's Degree in Teaching Philosophy and Ethical Values has been designed and developed by a group of experts in the field, with long teaching and research experience. Through their tutelage, this Professional Master's Degree will become a great learning experience, with a total guarantee of quality.



Learn from the best in the field, through a real professional lens, while enjoying a high-level learning experience"

Management

Dr. Agüero, Gustavo A.

- PhD in Philosophy, National University of Cordoba, Argentina
- Professor of Introduction to Philosophical Thought, Faculty of Languages, UNC
- Director of the Research Group GRASP 08 on Philosophy of Language, Mind and Education Secretariat of Science and Technology, UNC
- Director of the Research Group on Philosophy of Law, National University of San Luis

Professors

Ms. Testa, Ana I.

- Degree in Philosophy, National University of Cordoba, Argentina
- Specialist in the areas of Science, Technology and Society
- Professor of Philosophy of Education and Philosophy Teaching, Faculty of Philosophy and Humanities, UNC
- Member of the Research Group GRASP 08 on Philosophy of Language, Mind and Education (directed by Dr. Gustavo A. Agüero) Secretariat of Science and Technology at UNC

Dr. Amaya, Luis M.

- Degree in Philosophy, National University of Cordoba, Argentina
- Professor of Philosophy, Secondary and Higher Education Institute
- Executive Director, Social and Cultural Research Group, Cordoba, Argentina

05

Structure and Content

The syllabus for this Professional Master's Degree has been created to gradually cover all the essential topics in the learning of the subject; from the knowledge of theoretical philosophy to the most practical part of its teaching. Finally, students who enroll in this Professional Master's Degree will learn the different models of thought and their application in real life. A complete approach, fully focused on its practical application.

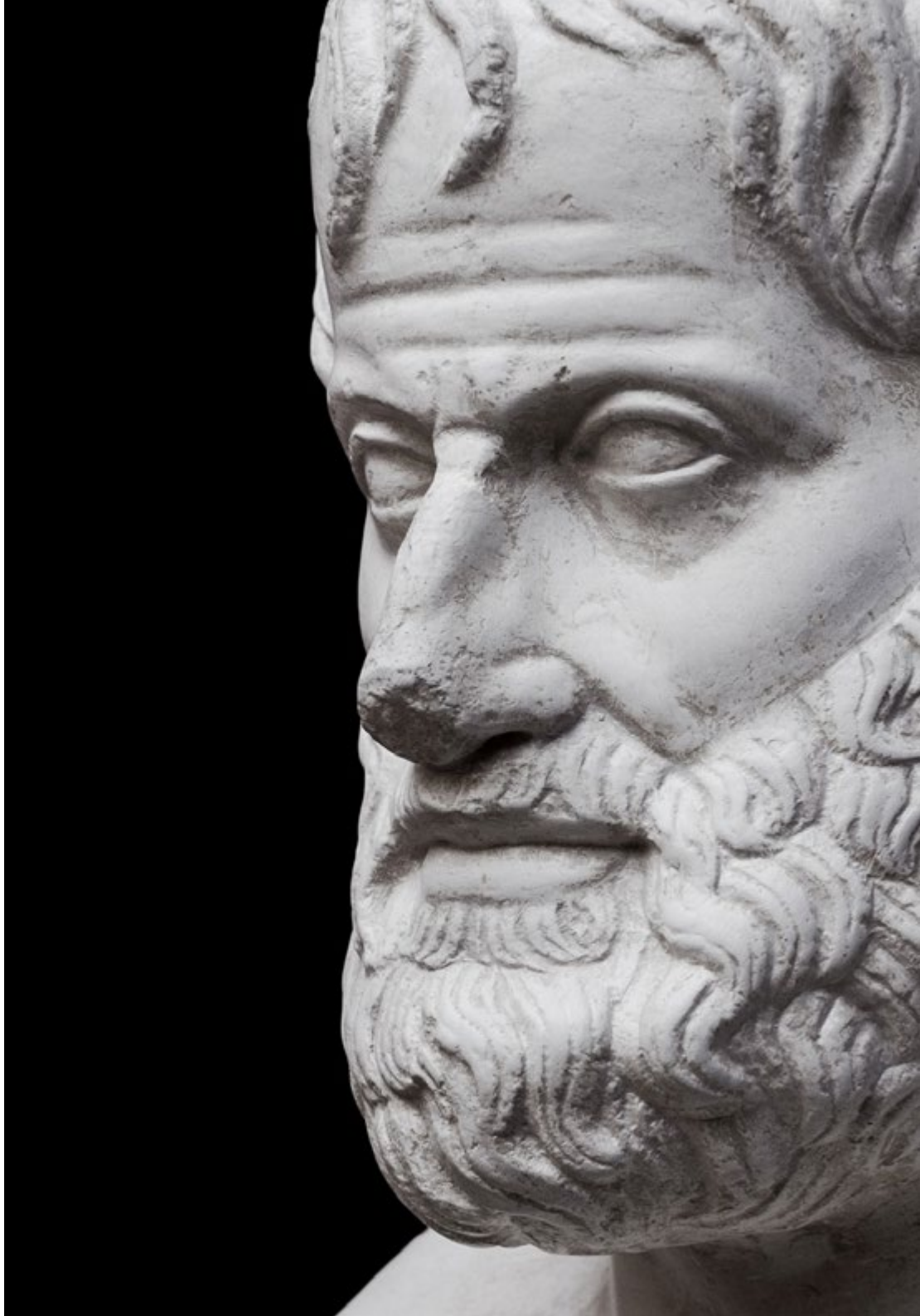
An exciting program that will provide you with a high degree of personal and curricular development"

Module 1. The Nature of Philosophical Activity

1.1. Philosophy as an Activity
- 1.1.1. Reflection and Inevitability
- 1.1.2. Philosophy and Community
- 1.1.3. Eternal Discussions
- 1.1.4. Today's Topics
- 1.1.5. Interest and Reflection
- 1.1.6. What Is Philosophy for?
- 1.1.7. Is It Necessary to Prepare for Philosophical Activity?
- 1.1.8. Philosophy and Life
- 1.1.9. Philosophy and Death

1.2. The Need for Philosophy
- 1.2.1. The Socratic Attitude
- 1.2.2. The Forms of Creation
- 1.2.3. Theory and Practice of a Reflective Life
- 1.2.4. The Life of the Wayfarer
- 1.2.5. The Limits of Thought
- 1.2.6. Reflection and Pursuit
- 1.2.7. Means and Ends
- 1.2.8. Virtue and Truth
- 1.2.9. Expression and Mediocrity
- 1.2.10. Art and Science without Philosophy

1.3. Being a Person
- 1.3.1. Delving into Language
- 1.3.2. The Individual and Community
- 1.3.3. Person and Body
- 1.3.4. Mind and the World
- 1.3.5. Meaning
- 1.3.6. Linguistic Communication
- 1.3.7. Concept
- 1.3.8. Understanding and Knowledge
- 1.3.9. Culture: The World of Sense
- 1.3.10. Cultural Diversity and Understanding



1.4. Human Action
- 1.4.1. Rational and Non-Rational Animals
- 1.4.2. Responsibility and Irresponsibility
- 1.4.3. Free Will
- 1.4.4. Knowledge and Reason
- 1.4.5. Theory and Truth
- 1.4.6. Community and Conversation
- 1.4.7. Pluralism and Relativism
- 1.4.8. Ethical Values
- 1.4.9. Action and Responsibility
- 1.4.10. Thought, Individuals and Community

1.5. Language and Reality
- 1.5.1. The Individual and Community
- 1.5.2. The Individual and Person: Nature
- 1.5.3. Community and Person: Society
- 1.5.4. The Egg, The Chicken and The Standard
- 1.5.5. The Content of Thought
- 1.5.6. Learn to Judge
- 1.5.7. Understanding and Education
- 1.5.8. Reality and What We Judge
- 1.5.9. What Can Be Understood
- 1.5.10. Youth and Old Age

1.6. Thought and Reality
- 1.6.1. Belief and Desire
- 1.6.2. What Is Done and What Happens
- 1.6.3. Educating and Educating Oneself
- 1.6.4. Thinking and Transforming Reality
- 1.6.5. The Burden of Reality
- 1.6.6. Philosophy as Scepticism
- 1.6.7. Science and Scepticism
- 1.6.8. Knowledge without Dogmas
- 1.6.9. Thought and Construction
- 1.6.10. Living with and without Beliefs

1.7. Philosophy and Community
- 1.7.1. Thinking with Others
- 1.7.2. Social Representations
- 1.7.3. Thinking in Practice
- 1.7.4. Philosophy as Critical Thought
- 1.7.5. Community Building
- 1.7.6. Recognition of the Other
- 1.7.7. The Right to Think
- 1.7.8. Logic and Rhetoric
- 1.7.9. Philosophy and Communication

1.8. Philosophy and Values
- 1.8.1. Rationality and Assessment
- 1.8.2. Value Judgments in Ethics and Aesthetics
- 1.8.3. Value Concepts
- 1.8.4. Description and Prescription
- 1.8.5. Morals and Sciences
- 1.8.6. The Status of Values
- 1.8.7. Value Cognitivism
- 1.8.8. Moral Scepticism
- 1.8.9. Rules and Sanctions

1.9. Philosophy and Basic Education
- 1.9.1. Education in Children and Adults
- 1.9.2. Education for Life
- 1.9.3. Self-Knowledge
- 1.9.4. Authority and Authoritarianism
- 1.9.5. Education as a Search for Understanding
- 1.9.6. Philosophy as a Search for Wisdom
- 1.9.7. Education and Creativity
- 1.9.8. Education and Expression
- 1.9.9. Philosophy of Education

1.10. Philosophy and Health
- 1.10.1. Understanding and Health
- 1.10.2. Education and Health
- 1.10.3. Mental and Physical Health
- 1.10.4. Self-Care
- 1.10.5. Life in Conflict
- 1.10.6. Emotional Understanding
- 1.10.7. Harmony and Adaptation
- 1.10.8. The Need to Live in Conflict
- 1.10.9. The Need for Improvement

Module 2. Exploring Rationality

2.1. Rational Beings
- 2.1.1. Did We Discover Rationality?
- 2.1.2. What Is the Mental?
- 2.1.3. Mental States
- 2.1.4. Mental Processes
- 2.1.5. Mind and Body: What Controls What?
- 2.1.6. Thought and Speech
- 2.1.7. The Self and the Mind
- 2.1.8. Can What We Think Be Controlled?
- 2.1.9. Thinking without Thinking

2.2. Thought and Action
- 2.2.1. Can We Know Others' Thoughts?
- 2.2.2. Can We Know Our Own Thoughts?
- 2.2.3. Forms of Self-Knowledge
- 2.2.4. Self-Knowledge or Expression?
- 2.2.5. Thoughts and Responsibility
- 2.2.6. Action and Responsibility
- 2.2.7. The Slavery of Thought
- 2.2.8. Doing in order to Think
- 2.2.9. Learning to Converse
- 2.2.10. Feelings and Emotions

2.3. Rationality and Mind
- 2.3.1. The Thinking Brain: Debunking Myths. I
- 2.3.2. The Thinking Mind: Debunking Myths. II
- 2.3.3. What We Believe We Are
- 2.3.4. When Is There a Mind?
- 2.3.5. Biological Machines
- 2.3.6. Biological Machines
- 2.3.7. Person and Meaning
- 2.3.8. People and Machines
- 2.3.9. The Machine of Understanding

2.4. The Content of Thought
- 2.4.1. What We Believe and What Is
- 2.4.2. Thought and Truth
- 2.4.3. Epistemological Falsification
- 2.4.4. Basic Beliefs and Ordinary Language
- 2.4.5. Beliefs and Community
- 2.4.6. Where Is Reality?
- 2.4.7. Reality and Fiction
- 2.4.8. The Value of Narration
- 2.4.9. Building Reality

2.5. The Rules of Thought
- 2.5.1. The Rules of Thought
- 2.5.2. Thought as Intuition
- 2.5.3. Explicit and Implicit Rules
- 2.5.4. Constitutive Rules
- 2.5.5. Thought as Playing
- 2.5.6. Rationality and Rules
- 2.5.7. Learning Rules
- 2.5.8. Teaching Rules
- 2.5.9. Normative Universes
- 2.5.10. What Are Norms?

2.6. Understanding and Meaning
- 2.6.1. Beings that Understand
- 2.6.2. Understanding and Concepts
- 2.6.3. Practical Understanding
- 2.6.4. Degrees of Understanding
- 2.6.5. How Is It Possible to Improve Understanding?
- 2.6.6. Education and Degrees of Understanding
- 2.6.7. Understanding and Coherence
- 2.6.8. Understanding and Meaning
- 2.6.9. Emotional Understanding?

2.7. Thought and Community
- 2.7.1. When Is There a Community?
- 2.7.2. Conditions for Speech
- 2.7.3. Conditions for Thought
- 2.7.4. Community and Practice
- 2.7.5. Institution and Community
- 2.7.6. The Individual and Community: Which Precedes the Other?
- 2.7.7. Ordinary Language
- 2.7.8. Conceptual Specialization
- 2.7.9. Building the Social Fabric

2.8. Perceiving Rationality
- 2.8.1. Seeing What Cannot Be Seen
- 2.8.2. Seeing the Norm
- 2.8.3. Perception and Concepts
- 2.8.4. Perceiving and Discriminating
- 2.8.5. Objectivity and Projection
- 2.8.6. Being and Perceiving
- 2.8.7. The Trained Eye
- 2.8.8. Seeing What Can Be Seen
- 2.8.9. Superficiality
- 2.8.10. Depth

2.9. Rationality and Value
- 2.9.1. What There Is and What We Project
- 2.9.2. Reflecting and Theorizing
- 2.9.3. Two Modes in Philosophy: Therapy and Theorization
- 2.9.4. Philosophy and Social Science
- 2.9.5. Philosophy and Discourse
- 2.9.6. Philosophy and Daily Life
- 2.9.7. Theorizing about People
- 2.9.8. Empiricism and Rationalism
- 2.9.9. The Place of Philosophy in the Scientific Community

Module 3. Thinking and Intervening in the Public Sphere

3.1. Conversation
- 3.1.1. Conversation and Humanity
- 3.1.2. Conversation Rules
- 3.1.3. What 'We All' Think
- 3.1.4. Disagreements
- 3.1.5. Adversaries
- 3.1.6. Enemies
- 3.1.7. Differences

3.2. Beliefs and Value Judgments
- 3.2.1. Some Examples
- 3.2.2. The Nature of Personal Character
- 3.2.3. The Nature of Universal Character
- 3.2.4. Unacceptable Judgments
- 3.2.5. Claiming Rights
- 3.2.6. The Concept of Ideology

3.3. Public and Private
- 3.3.1. Personal Identity
- 3.3.2. Political Representation
- 3.3.3. Practical Rationality
- 3.3.4. The State of Nature
- 3.3.5. The Idea of Social Contract
- 3.3.6. Communitarianism
- 3.3.7. The Link between Ethics and Politics

3.4. Autonomy and Heteronomy
- 3.4.1. Kant and the Enlightenment
- 3.4.2. Cowardice and Laziness
- 3.4.3. Underage
- 3.4.4. Comfort and Heteronomy
- 3.4.5. Tolerance vs. Recognition
- 3.4.6. Being Dependent of Others
- 3.4.7. Thinking About the Present
- 3.4.8. The Idea of "I"

3.5. Current Public Space
- 3.5.1. The Contemporary Agora
- 3.5.2. Social Networks
- 3.5.3. Discussions in the Media
- 3.5.4. The Problem of Post-Truth in the Media
- 3.5.5. Political Campaigns
- 3.5.6. Understanding Advertising

3.6. The Idea of Normality
- 3.6.1. Knowledge and Power
- 3.6.2. Hegemonic and Dominant Discourse
- 3.6.3. Dissidence
- 3.6.4. Biopolitics
- 3.6.5. Social Control
- 3.6.6. The Social Character of Perception
- 3.6.7. Denaturalizing Nature

3.7. Own and Foreign
- 3.7.1. Social Identity
- 3.7.2. The Problem of Others
- 3.7.3. The Foreigner
- 3.7.4. Cultural Relativism
- 3.7.5. The Agreement for Difference
- 3.7.6. Rules and Values
- 3.7.7. The Global South Epistemology Project

3.8. Self-Care
- 3.8.1. Socrates and Self-Reflection
- 3.8.2. Reflecting on One's Beliefs
- 3.8.3. Avoiding Action without Substantiation
- 3.8.4. Body Care
- 3.8.5. Individual, Solitary and Ascetic
- 3.8.6. Compensation and Spirituality
- 3.8.7. Life as Narrative

3.9. Education as Learning for Life
- 3.9.1. Learning Values
- 3.9.2. Changing Beliefs
- 3.9.3. Distress/Anxiety
- 3.9.4. Interest and Enthusiasm in Teaching
- 3.9.5. What Is It to Be Critical?
- 3.9.6. Motivating without Conditioning

3.10. What Is Work?
- 3.10.1. Work as Alienation
- 3.10.2. Division of Labor
- 3.10.3. The Concept of Poverty
- 3.10.4. Inequality
- 3.10.5. Entrepreneurship and Social Conditions
- 3.10.6. Work as Fulfillment
- 3.10.7. Contributing to the Community
- 3.10.8. Thinking about Exclusion

Module 4. Argumentation and Human Rights

4.1. What Is Meant by Logic?
- 4.1.1. Proposition, Validity and Inference
- 4.1.2. Logic in Everyday Speech
- 4.1.3. Formal Logic and Informal Logic
- 4.1.4. Logic in Teaching
- 4.1.5. Logic in Conflict Mediation
- 4.1.6. Ad Hominem Arguments
- 4.1.7. When the Agent Matters in Argument

4.2. Contexts of Argumentation
- 4.2.1. Speaking in Metaphors
- 4.2.2. Appealing to Emotions
- 4.2.3. Detecting Conventions
- 4.2.4. Listening to Those Who Think Differently
- 4.2.5. Changing One's Own Point of View
- 4.2.6. Appealing to Science
- 4.2.7. Appealing to Personal Experience

4.3. Descriptive Concepts and Value Concepts
- 4.3.1. What Is It to Describe?
- 4.3.2. What Is It to Value?
- 4.3.3. Concepts that Both Describe and Value
- 4.3.4. Common Values in Childhood
- 4.3.5. Common Values in Adolescence
- 4.3.6. Common Values in Adulthood
- 4.3.7. Learning to Read Values in Television Series

4.4. Substantiation and Human Rights
- 4.4.1. Rights and Morals
- 4.4.2. Natural Rights and Human Rights
- 4.4.3. Human Rights as a World Fact
- 4.4.4. How Students Perceive their Basic Rights
- 4.4.5. Teaching the Value of Human Rights
- 4.4.6. Teaching Memory Retrieval
- 4.4.7. Orwell and Human Rights
- 4.4.8. Effective Democracy

4.5. Our Link to Nature and the Artificial
- 4.5.1. We Are People
- 4.5.2. First and Third Persons
- 4.5.3. Body as Machine
- 4.5.4. Perceiving Bodies, Perceiving Minds
- 4.5.5. Nature and Values
- 4.5.6. The Concept of the Environment
- 4.5.7. Robotics and People

4.6. Political Concepts and Debate
- 4.6.1. Basic Tools to Understand Politics
- 4.6.2. The End of a Debate
- 4.6.3. Detecting Conflicting Positions
- 4.6.4. The Concept of Corruption
- 4.6.5. The Concept of Dictatorship
- 4.6.6. The Concept of Neoliberalism
- 4.6.7. Abandoning the Debate

4.7. Art and Politics
- 4.7.1. Art and Democracy
- 4.7.2. Art as Social Protest
- 4.7.3. Art and Understanding
- 4.7.4. Art as a Fundamental Experience
- 4.7.5. Art without Authors
- 4.7.6. The Avant-Garde
- 4.7.7. Reproducibility

4.8. Teaching Human Rights
- 4.8.1. Indoctrinating vs. Teaching
- 4.8.2. The Concept of Teaching
- 4.8.3. Contexts Conducive to Teaching Philosophy
- 4.8.4. Networks as a Resource to Promote Philosophy
- 4.8.5. The Uninformed Teacher
- 4.8.6. The Passive Pupil
- 4.8.7. Modalities of Teaching

4.9. Human Rights and Torture
- 4.9.1. Is It Legitimate for the State to Torture?
- 4.9.2. Taking Justice into One's Own Hands
- 4.9.3. The Perception of Prisons
- 4.9.4. Foucault and Punitive Power
- 4.9.5. State Violence vs. Citizen Violence
- 4.9.6. The Power of Violence and Institutions

4.10. Human Rights and War
- 4.10.1. Contemporary Wars
- 4.10.2. The Idea of War to Achieve Peace
- 4.10.3. The Distinction between Power and Violence
- 4.10.4. The Danger of Human Extermination
- 4.10.5. Contemporary Emperors
- 4.10.6. Land Occupation
- 4.10.7. War and Social Networks

Module 5. Political Community: Citizenship, Social Ties and Otherness

5.1. Nature
- 5.1.1. What Is Given, What Is There
- 5.1.2. What Do We Call Nature?
- 5.1.3. Object Demarcation Criteria
- 5.1.4. Genesis and Ontogenesis
- 5.1.5. The Leap to Culture
- 5.1.6. Gregariousness and Community
- 5.1.7. Mutual Support and Care: The First Form of Bonding
- 5.1.8. Food and Habitat: Nomadism, Sedentarism and Performativity
- 5.1.9. Representations: Old Marks in Symbolization
- 5.1.10. Language: Scribbling on Stone

5.2. Culture
- 5.2.1. The Founding Artifice
- 5.2.2. On the Nature of Artifice
- 5.2.3. Artifice and Truth
- 5.2.4. Artifice and Humanity
- 5.2.5. An Inescapable and Normative Second Skin
- 5.2.6. The Other Who Comes
- 5.2.7. The Other Who Interpolates
- 5.2.8. Gathering and Providing Order
- 5.2.9. The Emergence of 'Morals'
- 5.2.10. Law, Order and Justice

5.3. Chaos and Cosmos
- 5.3.1. Chaos with no Metaphysics
- 5.3.2. Chaos Sense and Nonsense
- 5.3.3. The Cosmos as Institution
- 5.3.4. Sacred and Pagan
- 5.3.5. The Emergence of Sense, and Its Fragility
- 5.3.6. Unique Senses. That Which We Call Religion
- 5.3.7. Plural Senses: The Unsettling Philosophical Inquiry
- 5.3.8. Cosmos and Political Forms
- 5.3.9. Cosmos and Community
- 5.3.10. Cosmos and Telos

5.4. Beasts and Gods
- 5.4.1. In the Beginning Was 'the Verb': Homer for Us
- 5.4.2. External to Humans: Beasts
- 5.4.3. External to Humans: Gods
- 5.4.4. The Wrath of Extremes
- 5.4.5. The Spur of the Logos
- 5.4.6. The Performativity of Logos
- 5.4.7. Logos and Historicity
- 5.4.8. The Question of 'the Bestial' in the Present
- 5.4.9. Modern Gods
- 5.4.10. Lay Holiness and Politics

5.5. Human Beings
- 5.5.1. In the Beginning it was 'the Other'
- 5.5.2. Death, the Word, Sexuality as Ontogenesis
- 5.5.3. Logos as Normative Agent
- 5.5.4. Impossible and Necessary 'Nature'
- 5.5.5. Ethics, Aesthetics and Asceticism
- 5.5.6. The Imaginary Institution of Society
- 5.5.7. Imagination and Truth
- 5.5.8. Consolidating Meaning to Become Human
- 5.5.9. Structuring Structures
- 5.5.10. Ecce Homo to Homo Sapiens

5.6. The State and the Contract
- 5.6.1. The Necessary Beast Among Us. What Is It, What Does It Do, What Does It Impose and Found?
- 5.6.2. The Norm and 'the Name of the Father'
- 5.6.3. Renunciation and Delegation to Make Life 'in Common' Possible
- 5.6.4. Freedom in Modernity A Decisive Category in the Idiosyncrasy of the Contemporary Subject
- 5.6.5. Freedom and Community. The 'Destiny' of the Polis
- 5.6.6. Why Is Freedom a Crucial Category in Contemporary Times?
- 5.6.7. 'Thing Subtracted' from the Greeks Today?
- 5.6.8. Hobbes among us, in light of the Postmodern Condition
- 5.6.9. Machiavelli at Last?
- 5.6.10. Contemporaneity and State of Exception

5.7. Ties
- 5.7.1. With 'the Other' in the Body
- 5.7.2. Subject, Identity, Individual. Chaff and Wheat
- 5.7.3. A Singularity among 'the Skein'
- 5.7.4. Ties, Love, and Dislike…
- 5.7.5. Love as a Political Category
- 5.7.6. Love and Subversion
- 5.7.7. Love and Scepticism
- 5.7.8. Cynicism Today
- 5.7.9. The Drives of the Soul
- 5.7.10. Perverse Passions

5.8. Citizens
- 5.8.1. A Political Attribution
- 5.8.2. Polis and Citizenship
- 5.8.3. Liberal Democracies and Citizenship
- 5.8.4. Post-Democratic Societies and Citizenship
- 5.8.5. Postmodern Atomization
- 5.8.6. From Community as Destiny to Self-Entrepreneurship
- 5.8.7. What Citizenship Today?
- 5.8.8. Human Rights and Citizenship
- 5.8.9. Globalization, the Human Condition and Rights of Citizenship
- 5.8.10. Human Rights and Cruelty

5.9. The Foreigner
- 5.9.1. What Is Immigration, Who Decides, What Is Proposed?
- 5.9.2. Where Does the Foreigner Dwell?
- 5.9.3. Hospitality, Politics and the Condition of Humanity?
- 5.9.4. Hostility, Segregation and Fascism
- 5.9.5. Building an Image of the Abject
- 5.9.6. Eliminating the Abject
- 5.9.7. The Human Condition and Cruelty
- 5.9.8. Aporophobia?
- 5.9.9. Those 'Swimmers' that Float in the Sea and End Up on Our Shores
- 5.9.10. What Would Homer Have Said?

5.10. The Other Among Us
- 5.10.1. The Other, that Unbearable Interpellation
- 5.10.2. The Other's Wickedness, One's Own Beauty
- 5.10.3. "Beautiful Soul": The Forclusion of Responsibility, the Emergence of Hatred and the
- 5.10.4. Legitimacy of Anger
- 5.10.5. The Return of the Dark Gods: The Far Right upon Request
- 5.10.6. What is Fascism Today?
- 5.10.7. From Past to Present Concentration Camps
- 5.10.8. The Logic and Purpose of Concentrationary Devices
- 5.10.9. What Is on the Horizon?
- 5.10.10. A Question Staring Us in the Face

Module 6. Teaching Civics in Schools

6.1. School as Community
- 6.1.1. School and Experience
- 6.1.2. Learning for Life?
- 6.1.3. The Perception of Authority
- 6.1.4. The Concepts of Childhood and Adolescence
- 6.1.5. Not Speaking for Students
- 6.1.6. Repetition and Assessment
- 6.1.7. International Assessments and Education Policies

6.2. Appealing to Interest
- 6.2.1. The Relevance of the Contents
- 6.2.2. Interests and Daily Life
- 6.2.3. Defining Interests as a Teacher
- 6.2.4. The Articulation between Content and Interests
- 6.2.5. The Image of the Teacher as a Referee
- 6.2.6. Communication with Students
- 6.2.7. Is It Possible to Be a Peer?

6.3. Citizenship and School
- 6.3.1. Generating Cooperative Environments
- 6.3.2. Playing as a Metaphor for Citizenship
- 6.3.3. Social Commitment
- 6.3.4. How to Generate Citizenship at School
- 6.3.5. Appealing to Resources at Hand
- 6.3.6. Respect for Peers
- 6.3.7. Thinking about the School's Contributions to the Community

6.4. Social Networks and Citizenship Building
- 6.4.1. Intervention in Social Networks
- 6.4.2. Social Networks, Childhood and Adolescence
- 6.4.3. Instances of Community Generation
- 6.4.4. On What Trends Are
- 6.4.5. Philosophical-Political Resources on Social Networks
- 6.4.6. How to Avoid Falling Prey to Fake News?
- 6.4.7. What Is Virtual Reality?

6.5. Citizenship and the World of Work
- 6.5.1. Students' Idea of the World of Work
- 6.5.2. The Link between Life and Work
- 6.5.3. The Link between Education and Work
- 6.5.4. Unproductive Time
- 6.5.5. Why Should We Like Work?
- 6.5.6. Working on Oneself
- 6.5.7. Community and Entrepreneurship

6.6. Who Decides in the Community?
- 6.6.1. Teaching the Democratic System
- 6.6.2. Detecting Social Change
- 6.6.3. How Is a Law Promoted?
- 6.6.4. Instances of Democratic Dialogue
- 6.6.5. Democracy and Participation
- 6.6.6. Democracy and Consumerism
- 6.6.7. The Media as a Fourth Power

6.7. How to Complain in the Face of Injustice?
- 6.7.1. Understanding and Complaints
- 6.7.2. The Intrinsic Slowness of Democracy
- 6.7.3. The Use of Poverty in the Media
- 6.7.4. Thinking about the Needs of the School
- 6.7.5. How Much Should Be Invested in Education
- 6.7.6. Using Social Networks to Complain
- 6.7.7. Argue in Favor of a Proposal

6.8. Considering the Classroom
- 6.8.1. The Classroom and Diversity
- 6.8.2. The Classroom and Disability
- 6.8.3. The Classroom and Standardization
- 6.8.4. The Classroom and Debate
- 6.8.5. The Classroom and Fun
- 6.8.6. Being Peers and Being Students
- 6.8.7. Solidarity and Exclusion

6.9. Considering the World from the Classroom
- 6.9.1. Thinking about Violence
- 6.9.2. Thinking about Gender Perspective
- 6.9.3. Thinking about Inequality
- 6.9.4. Thinking about Animal Ethics
- 6.9.5. Thinking about Nature
- 6.9.6. Thinking about the World of Technology: Artificial Intelligence
- 6.9.7. Thinking about the Control of Information

6.10. Teaching Resources for Thinking about Teaching
- 6.10.1. Making Arguments Explicit
- 6.10.2. The Importance of Reconsidering the Question
- 6.10.3. The Practical in Philosophy
- 6.10.4. Writing about Philosophy
- 6.10.5. Digital Resources and Philosophy
- 6.10.6. Films, Series and Philosophy
- 6.10.7. Learning Philosophy through Fiction

Module 7. Gender in Question. Feminism(s): Debates, Struggles and Diversions

7.1. The Value of the Humanities in Human Issues
- 7.1.1. Why the Humanities Today?
- 7.1.2. Philosophy and Gender Issues, a Gourmet Pairing
- 7.1.3. Anthropology and Sociology, Approaching Gender through 'the Social'
- 7.1.4. Psychoanalysis, the Unwanted Visitor
- 7.1.5. Transdiscipline and Toolbox
- 7.1.6. What Kind of Epistemology for What Kind of Issues?
- 7.1.7. Knowledges, Colonization and Decolonization
- 7.1.8. What Is a Subject?
- 7.1.9. On Subjectivity(ies)?
- 7.1.10. Our Time. Elusive and Thorny Etchings

7.2. On the Gender Perspective
- 7.2.1. What Do We Mean When We Talk About Gender Perspective?
- 7.2.2. From Women's Studies to Gender Studies
- 7.2.3. The World Tuned to Gender
- 7.2.4. Patriarchy and Hegemonic Masculinity
- 7.2.5. The Mandates of Hegemonic Masculinity
- 7.2.6. Gender Stereotypes
- 7.2.7. Gender Socialization
- 7.2.8. Gender Expectations
- 7.2.9. Violence

7.3. Analysis of Feminisms: First Wave
- 7.3.1. First Wave
- 7.3.2. Enlightened Feminism
- 7.3.3. The Critique of the Feminine Condition
- 7.3.4. Attribution of the Feminine Condition
- 7.3.5. The Civil Rights in Question
- 7.3.6. Concerning Power: Sexes and Social Relationships
- 7.3.7. The Controversy of the Masters of Knowledge
- 7.3.8. The Controversy of the Masters of Wealth
- 7.3.9. Intellectual References: Olympe de Gouges, Mary Wollstonecraft, Poullain de la Barre

7.4. Analysis of Feminisms: Second Wave
- 7.4.1. Suffragism
- 7.4.2. Declaration of Sentiments: Ecce Mulier
- 7.4.3. Towards Full Citizenship
- 7.4.4. The Emergence of the Popular Classes
- 7.4.5. De Jure and De Facto Inequalities
- 7.4.6. Family, Sexuality and Work
- 7.4.7. Reference Work: The Forms of Subjection, John Stuart Mill and Harriet Taylor
- 7.4.8. Betty Friedan and the Mystique of Femininity
- 7.4.9. Shulamith Firestone and the Dialectics of Relationships
- 7.4.10. Simone de Beauvoir and the Second Sex

7.5. Analysis of Feminisms: Third Wave
- 7.5.1. The Agitated '60s, 'Libertarian Revolutions'
- 7.5.2. The Transmutation of All Values
- 7.5.3. A Libertarian Morality among Liberals
- 7.5.4. The Private as Political
- 7.5.5. The Politicization of Desire
- 7.5.6. Denaturalizing / Politicizing / Re-Signifying
- 7.5.7. A New Epistemology
- 7.5.8. A Constructivist Anthropology
- 7.5.9. Structuralism, Post-Structuralism and Beyond
- 7.5.10. Butler and Identities

7.6. Analysis of Feminisms: Fourth Wave
- 7.6.1. Since When and Why. A Necessary Justification
- 7.6.2. Postmodernism and Poststructuralism
- 7.6.3. The Radicalization of the Political
- 7.6.4. Sorority as a Battering Ram
- 7.6.5. Identities? What for? Beyond
- 7.6.6. Science as an Ally
- 7.6.7. Cyborgs
- 7.6.8. Queers
- 7.6.9. Sorority as a Battering Ram
- 7.6.10. Preciado and the Countersexual Manifesto

7.7. Contemporary Debates
- 7.7.1. Contemporary Debates
- 7.7.2. The Emergence of Radicalism. Political Postulates in Gender Discourse
- 7.7.3. Scientific Discourse and Nomadic Identities
- 7.7.4. Discourse on Gender and Freedoms: Philosophical Approaches
- 7.7.5. Patriarchy, Does It Still Today? Under What Forms? Reflection
- 7.7.6. What Is Pedagogy Based on Cruelty?
- 7.7.7. Conflict and Violence Analysis: Eliminating the Other
- 7.7.8. Punitiveness and "Death to Males"
- 7.7.9. The Denial of Sexual Difference
- 7.7.10. Feminisms, Epochs and Subjectivities

7.8. Debates and Struggles
- 7.8.1. Towards 'the Revolution'. A New Utopia?
- 7.8.2. Revolution, Emancipation, Rebellion. Much More than Random Signifiers
- 7.8.3. Capitalist Discourse and Contestation/Subsumption Practices
- 7.8.4. Liberation, Freedom and Gender
- 7.8.5. Does Feminism(s) Understand Sexuality?
- 7.8.6. Epoch, Revolt and the Voice of the Master
- 7.8.7. Can any Feminism(s) become Segregationist?
- 7.8.8. What Kind of Epistemologies for What Kind of Struggles?

7.9. Diversions
- 7.9.2. Me Too: Corporate Sorority?
- 7.9.3. Agenda, What Agenda? What Is at Stake?
- 7.9.4. Public Protests and Public Lynchings: Does the End Justify the Means?
- 7.9.5. On the Risk of 'Being Talked About'
- 7.9.6. Battlefield and Strategies
- 7.9.7. Hegemony and Legitimacy
- 7.9.8. Is There a Scientific Feminism?
- 7.9.9. Institutionalization of Conflict and the Party System

7.10. By way of (Un)Conclusion
- 7.10.1. Gender and 'Attitude in Modernity', from Foucault to Kant
- 7.10.2. Abandon the Enlightenment?
- 7.10.3. Why an Ontogenesis for Politics Would Be Necessary
- 7.10.4. Is a Feminist Policy beyond Possible Normativity?
- 7.10.5. To Forclude or Not to Forclude, That Is the Question
- 7.10.6. Of Dead Dogs and their Howling: From Freud to Lacan
- 7.10.7. A Necessary Debate on Manhood
- 7.10.8. The Risks of Postulating Posthuman Extremes
- 7.10.9. In the Meantime... What to Do with the Victims?

Module 8. Science, Technology and Society

8.1. Science and Us
- 8.1.1. General Considerations
- 8.1.2. Science as a Cultural Phenomenon
- 8.1.3. Is There Common-Sense Science?
- 8.1.4. Can Science be Neutral?
- 8.1.5. Technology in the Globalized World
- 8.1.6. Education, Science and Values

8.2. Scientific Knowledge. Technique and Technology
- 8.2.1. Common Sense and Knowledge
- 8.2.2. Doxa and Episteme
- 8.2.3. Knowledge of the Natural World
- 8.2.4. Knowledge of the Social World
- 8.2.5. Theoria, Praxis and Techne
- 8.2.6. Technical Knowledge
- 8.2.7. The Intervention of New Technologies

8.3. Epistemology of Science
- 8.3.1. Introduction: Philosophy and Science
- 8.3.2. Scientific Knowledge
- 8.3.3. Scientific Hypotheses
- 8.3.4. Explain and Predict
- 8.3.5. Explain and Understand
- 8.3.6. Social Sciences and Explaining Human Action
- 8.3.7. Reasons and Causes in Explaining Action

8.4. Scientific Rationality
- 8.4.1. Introduction: Science as a Rational Enterprise
- 8.4.2. Rationality and Scientific Progress: Internal and External Factors in the Assessment of Scientific Theories
- 8.4.3. A Realistic Conception of Science
- 8.4.4. Rupture and Discontinuity in the Development of Science
- 8.4.5. Paradigm
- 8.4.6. Tensions and Anomalies
- 8.4.7. Scientific Change
- 8.4.8. Social Science and Paradigms
- 8.4.9. Epistemological Relativism

8.5. Science and Ideology
- 8.5.1. The Polysemy of the Concept of Ideology
- 8.5.2. Objectivity and Ideology
- 8.5.3. Ideology and Truth
- 8.5.4. The Limits of Relativism
- 8.5.5. Conceptual Frameworks and Relativism
- 8.5.6. The Interaction between Science and Ideology
- 8.5.7. The Influence of Ideology on Cognitive Processes
- 8.5.8. Scientism as Ideology
- 8.5.9. The Limits of Understanding and the Limits of Science

8.6. Science and Values
- 8.6.1. Norms, Virtues and Epistemic Values
- 8.6.2. Science and Ethical Values
- 8.6.3. Modes of Scientific Rationality
- 8.6.4. Scientific Rationality as Instrumental Rationality
- 8.6.5. Scientific Rationality as Practical Rationality
- 8.6.6. Rationality as Means-End Strategy
- 8.6.7. The Distinction between Ends and Values
- 8.6.8. Reasons and Good Reasons
- 8.6.9. Good Reasons Are Reliable

8.7. Technology and Nature
- 8.7.1. Human Life as a Product of Technology
- 8.7.2. The Impact of Technology on Societies
- 8.7.3. Understanding Where We Are
- 8.7.4. Technoscience and Humanism
- 8.7.5. Nature and Artificiality
- 8.7.6. Progress and Utopia
- 8.7.7. Dehumanize Nature?
- 8.7.8. A New Configuration of Human Beings?

8.8. From Technique to Technology
- 8.8.1. The Concept of Technology
- 8.8.2. The Relation between Technology and Science
- 8.8.3. The Intellectual Idea of Technology
- 8.8.4. Philosophical Presuppositions of the Transition from Technique to Technology
- 8.8.5. Technological Practice
- 8.8.6. Technology and Public Policy
- 8.8.7. Technology and Culture
- 8.8.8. Technoscientific Decisions and the Environment
- 8.8.9. Technoscientific Decisions and Health

8.9. Social Studies of Science
- 8.9.1. Introduction: Studies in Science, Technology and Society
- 8.9.2. Towards a Social Study of Scientific Knowledge
- 8.9.3. A Critique of the Inherited Conception of Science
- 8.9.4. From Rationalism to Social Constructivism
- 8.9.5. Macrosocial Approaches
- 8.9.6. Microsocial Approaches
- 8.9.7. Science and Technology as Social Practices
- 8.9.8. Different Concepts of Practices

8.10. Science, Technology and Society (CTS) and Teaching Values
- 8.10.1. Knowledge Society and Education
- 8.10.2. Education as Technology
- 8.10.3. The Importance of Teaching Values
- 8.10.4. Teaching to Give Reasons
- 8.10.5. Beyond the Dichotomy of Teaching Content and Skills and Teaching Values
- 8.10.6. Teaching Values from an CTS Perspective
- 8.10.7. Teaching Values and Educational Contexts
- 8.10.8. Studies in STS as Teaching Resources at School
- 8.10.9. The Classroom as a Community of Inquiry

Module 9. How and Why to Teach Philosophy?

9.1. Why Educate?
- 9.1.1. Reasons to Educate
- 9.1.2. Purpose and Objectives in Education
- 9.1.3. Education for Life
- 9.1.4. Philosophy and Using the Useless
- 9.1.5. Teaching Philosophy, What for?

9.2. Teaching Philosophy in a Globalized World
- 9.2.1. Introduction: The Challenge for Philosophy
- 9.2.2. From Subjectivation to Socialization
- 9.2.3. Education and Community
- 9.2.4. Education for Democracy
- 9.2.5. Education and Recognition of the Other
- 9.2.6. Education and Multiculturalism
- 9.2.7. Education for Citizenship
- 9.2.8. Educating in Ethical Values

9.3. Philosophy and Pedagogy
- 9.3.1. The Socratic Model of Education
- 9.3.2. Philosophy as a General Theory of Education
- 9.3.3. The Development of Critical Thinking as an Educational Ideal
- 9.3.4. The Relation between Theory and Practice in Education
- 9.3.5. The Normative Character of Pedagogy
- 9.3.6. Pedagogy and Didactics

9.4. Education as a Social Practice
- 9.4.1. The Dimensions of Education
- 9.4.2. Educational Practice between Techne and Praxis
- 9.4.3. Instrumental Rationality in Education
- 9.4.4. Practical Rationality in Education
- 9.4.5. Discussing Ends in Education
- 9.4.6. The Debate between Traditional Education and Progressive Education
- 9.4.7. Characteristics of the Educational Experience

9.5. Teaching and Learning
- 9.5.1. Teaching: Different Senses and Meanings
- 9.5.2. Teaching as a Triadic Relationship
- 9.5.3. Teaching as Capacity Development
- 9.5.4. Teaching and Information Acquisition
- 9.5.5. Information and Capacity
- 9.5.6. Teaching and Critical Thinking
- 9.5.7. Education and Learning Theories
- 9.5.8. Neuroscience, Learning and Education
- 9.5.9. Learning as Problem-Solving

9.6. Teaching Philosophy
- 9.6.1. Teaching Philosophy as a Philosophical Problem
- 9.6.2. Traditional Approach
- 9.6.3. Teaching Philosophy or Philosophical Didactics
- 9.6.4. Scholars, Laypeople and Apprentices
- 9.6.5. Philosophy as a Way of Life
- 9.6.6. Philosophy as Rational Criticism
- 9.6.7. Teaching Philosophy as a Development of Autonomy
- 9.6.8. Teaching Philosophy as an Exercise in Freedom

9.7. Philosophy in Schools
- 9.7.1. The Presence of Philosophy in School: Some Controversies
- 9.7.2. Teaching Philosophy through the Framework of Other Subjects
- 9.7.3. Philosophy for Children or Philosophizing with Children
- 9.7.4. Intermediate Level Philosophy
- 9.7.5. Teaching Philosophy: For What and How

9.8. Philosophy of Philosophy and Teaching Philosophy
- 9.8.1. Philosophy as an Academic Discipline
- 9.8.2. Philosophy and Canon
- 9.8.3. The State of Exception in Philosophy
- 9.8.4. Anomaly in Philosophical Reflection
- 9.8.5. Philosophy and Its Past
- 9.8.6. Problematic Approaches and the Historical Approach to Teaching Philosophy

9.9. Strategy for Teaching Philosophy
- 9.9.1. Resources for Teaching Philosophy
- 9.9.2. Teaching Philosophy through Educational Technology
- 9.9.3. Integrating Pedagogical and Curricular Knowledge through Technology
- 9.9.4. ICT in Teaching Philosophy
- 9.9.5. Virtual Reality in Teaching Processes: Theoretical Precisions

Module 10. Vital Discussions and Collective Issues

10.1. Recognising the Other
- 10.1.1. Otherness in Education
- 10.1.2. Education as an Encounter with the Other
- 10.1.3. Commonality in Education
- 10.1.4. Difference and Recognition
- 10.1.5. Community in Difference
- 10.1.6. Tolerance or Recognition
- 10.1.7. Universality and Hegemony

10.2. Recognition and Otherness
- 10.2.1. Recognition of the Other as a Condition for Education
- 10.2.2. Equality and Education
- 10.2.3. Education and Recognition Theories
- 10.2.4. Intersubjectivity as a Condition for Education
- 10.2.5. The Other
- 10.2.6. Us

10.3. Education and Citizenship in the Global Age
- 10.3.1. School, Citizenship and Democratic Participation
- 10.3.2. Citizenship and Human Rights Education
- 10.3.3. Citizenship and Civic Virtues
- 10.3.4. Global Citizenship Education
- 10.3.5. Wealth and Poverty in the Global Age

10.4. Education and the Challenge of Interculturality
- 10.4.1. What Is Multiculturalism?
- 10.4.2. Intercultural Education in a Multicultural Society
- 10.4.3. Education and Integration of Ethnic Minorities
- 10.4.4. The Liberalism-Communitarianism Debate
- 10.4.5. Pluralism and Universalism
- 10.4.6. Multiculturalism and Cultural Relativism
- 10.4.7. Beyond Ethnocentrism
- 10.4.8. TICS in Intercultural Education

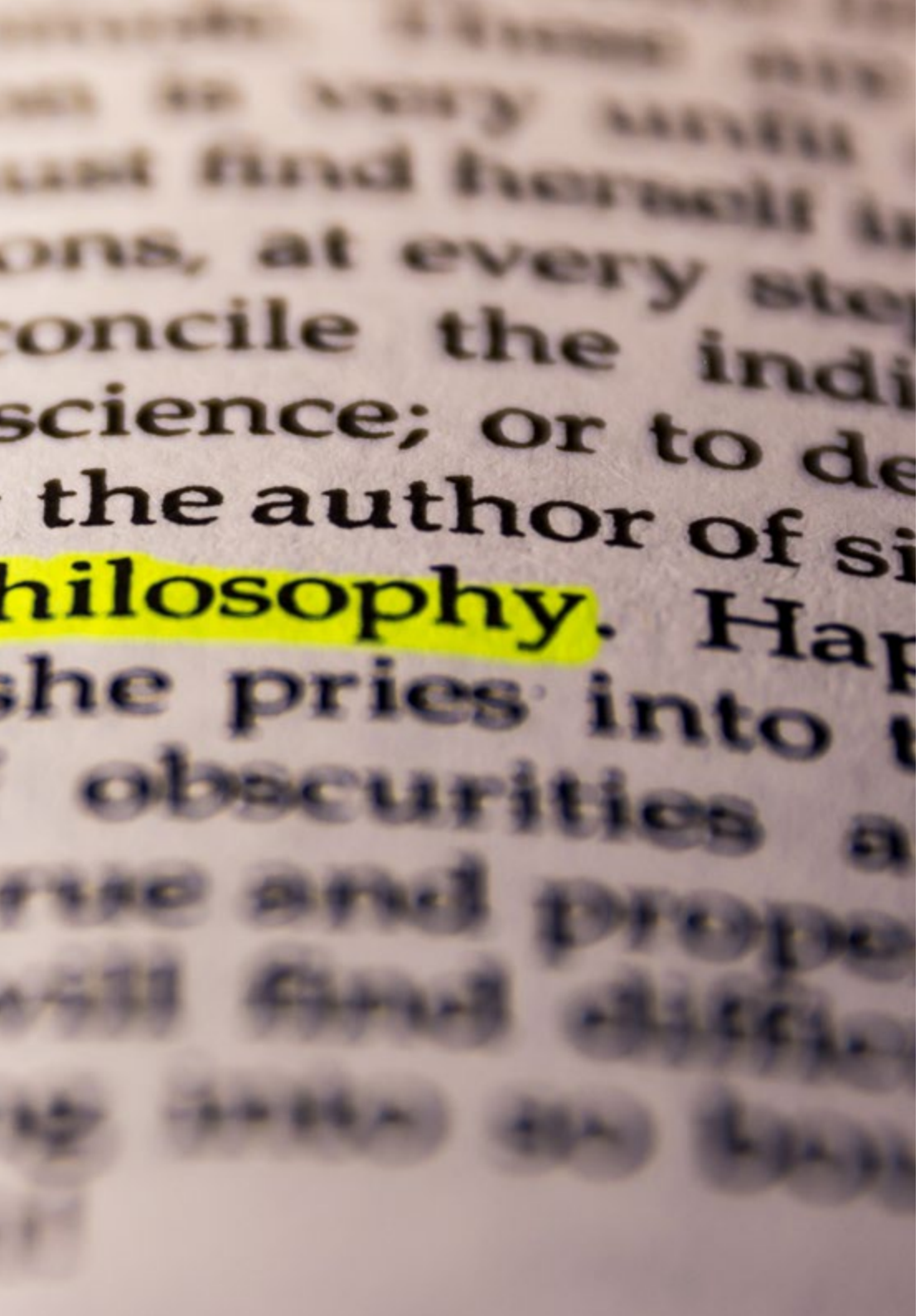
10.5. The Other Who Dwells Among Us
- 10.5.1. The Other, that Unbearable Interpellation
- 10.5.2. The Other's Wickedness, One's Own Beauty
- 10.5.3. 'Beautiful Soul': The Forclusion of Responsibility and the Emergence of Hatred
- 10.5.4. The Return of Dark Gods.
- 10.5.5. The Return of the Dark Gods: The Far Right upon Request
- 10.5.6. What is Fascism Today?
- 10.5.7. From Past to Present Concentration Camps
- 10.5.8. The Logic and Purpose of Concentrationary Devices
- 10.5.9. What Is on the Horizon?
- 10.5.10. A Question Staring Us in the Face

10.6. Ties, Affections and Environments
- 10.6.1. Discussions on Individual Rights and Autonomy
- 10.6.2. Discussion i: Consuming Products and Substances
- 10.6.3. Discussion II: Addictive Relationships
- 10.6.4. Discussion III: Love of Others and Self-love
- 10.6.5. Discussion IV: Family and Friendships
- 10.6.6. Discussion v: Trust and Distrust: Strangers and Acquaintances
- 10.6.7. Discussion VI: The Origins of Conflict

10.7. The Environment(s)
- 10.7.1. Why Should We Care About the Environment(s)?
- 10.7.2. Caring For and Creating Environments
- 10.7.3. Human Ecology and Ways of Life
- 10.7.4. Is There a Nature?
- 10.7.5. The Nature of Thought
- 10.7.6. The True Nature of Human Beings
- 10.7.7. The Environment in Large Cities
- 10.7.8. The Planet and Us

10.8. Education, Sports and Philosophy
- 10.8.1. Mens Sana in Corpore Sano
- 10.8.2. Praxis and Education
- 10.8.3. Collective (Group) Sports, Empathy and Antipathy
- 10.8.4. Body and Understanding
- 10.8.5. The Field of Ethics, the Playing Field
- 10.8.6. Impossible and Unnecessary Neutrality
- 10.8.7. Soccer and 'Polititeia' (Politics)
- 10.8.8. Soccer and Globalization
- 10.8.9. The 'Thinker' Today
- 10.8.10. Sports and Epochal Subjectivity

10.9. The Threat of Anti-Democratic Practices
- 10.9.1. Discourse in the Media on Insecurity
- 10.9.2. Receptiveness of Common-Sense Discourse
- 10.9.3. Media Discourse on Repression
- 10.9.4. The End of Political Education
- 10.9.5. 'Medicalized' Discourse on Society
- 10.9.6. Trivialization of Politics
- 10.9.7. Prescriptions to Society
- 10.9.8. The Imposition of False Dichotomies
- 10.9.9. The Link between Religions and Society
- 10.9.10. Philosophical Analysis of Political and Social Situations in Latin America



10.10. Anarchy as an Undesirable Spectre
- 10.10.1. Anarchism According to Chomsky
- 10.10.2. Anarchism and Criticism
- 10.10.3. Capitalism as an Evolution of Thought
- 10.10.4. Ridicule of Anarchist Thought
- 10.10.5. The Role of Anarchist Intellectuals
- 10.10.6. Capitalism in the Common Sense
- 10.10.7. The Cultural Threat of Anarchism
- 10.10.8. The Discourse of the Media on the Media
- 10.10.9. An Alternative to Inequality
- 10.10.10. The State as a Communal Achievement

Boost your professional career with this Professional Master's Degree in Teaching Philosophy and Ethical Values"

06

Methodology

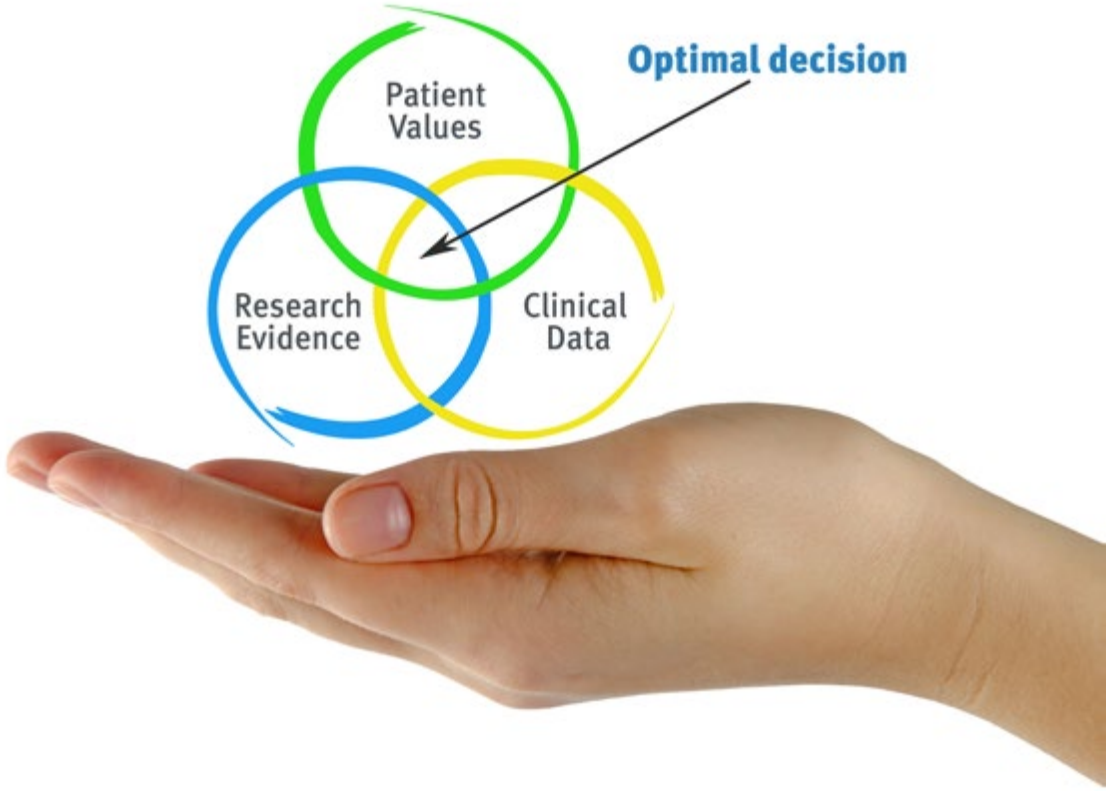
This training program offers a different way of learning. Our methodology uses a cyclical learning approach: **Relearning.**

This teaching system is used, for example, in the most prestigious medical schools in the world, and major publications such as the **New England Journal of Medicine** have considered it to be one of the most effective.

Discover Relearning, a system that abandons conventional linear learning, to take you through cyclical teaching systems: a way of learning that has proven to be extremely effective, especially in subjects that require memorization"

At TECH Education School we use the Case Method

In a given situation, what should a professional do? Throughout the program students will be presented with multiple simulated cases based on real situations, where they will have to investigate, establish hypotheses and, finally, resolve the situation. There is an abundance of scientific evidence on the effectiveness of the method.



With TECH, educators can experience a learning methodology that is shaking the foundations of traditional universities around the world.

It is a technique that develops critical skills and prepares educators to make decisions, defend their arguments, and contrast opinions.

Did you know that this method was developed in 1912, at Harvard, for law students? The case method consisted of presenting students with real-life, complex situations for them to make decisions and justify their decisions on how to solve them. In 1924, Harvard adopted it as a standard teaching method"

The effectiveness of the method is justified by four fundamental achievements:

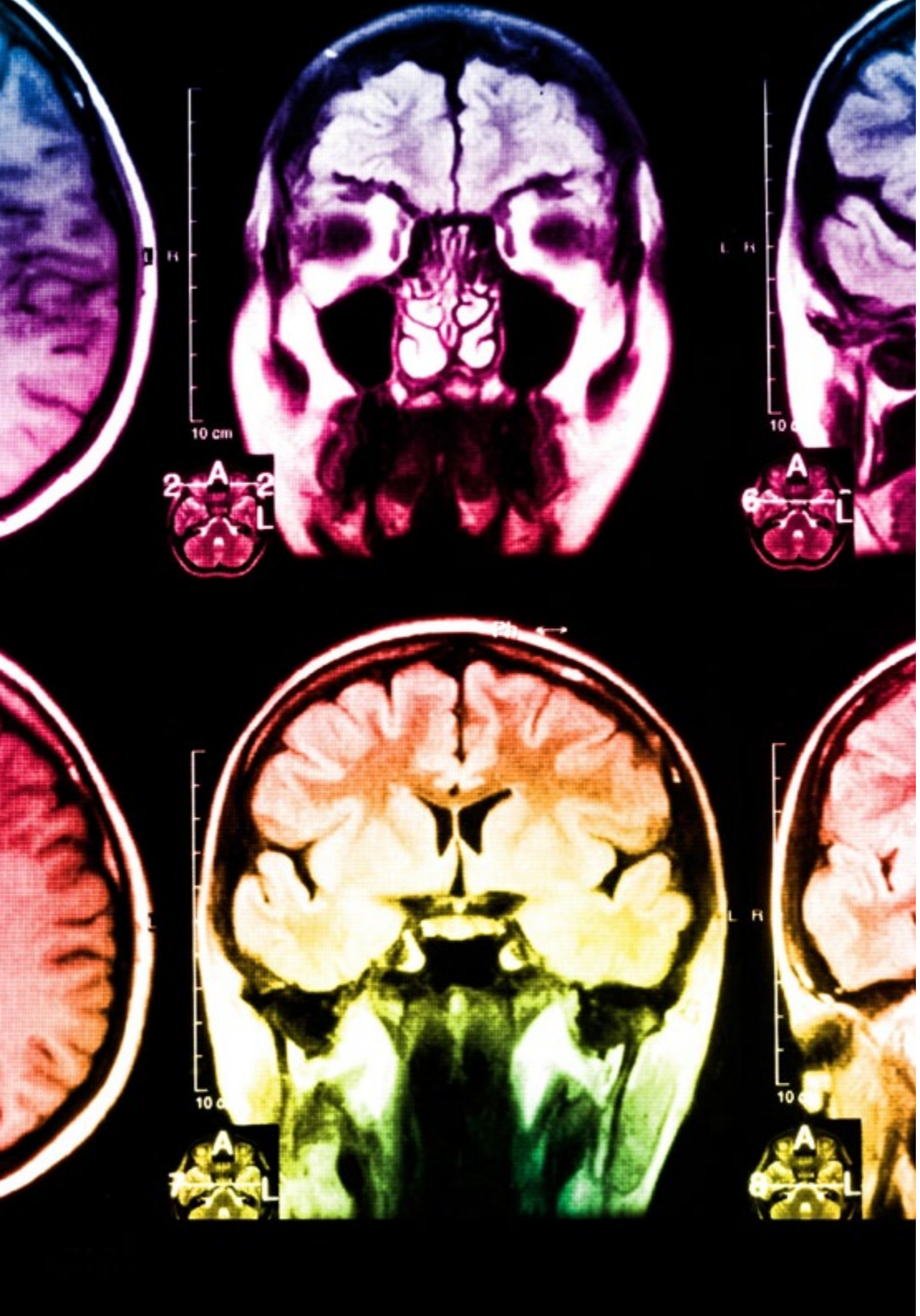
1. Educators who follow this method not only grasp concepts, but also develop their mental capacity, by evaluating real situations and applying their knowledge.
2. The learning process is solidly focused on practical skills that allow educators to better integrate the knowledge into daily practice.
3. Ideas and concepts are understood more efficiently, given that the example situations are based on real-life teaching.
4. Students like to feel that the effort they put into their studies is worthwhile. This then translates into a greater interest in learning and more time dedicated to working on the course.

Relearning Methodology

At TECH we enhance the case method with the best 100% online teaching methodology available: Relearning.

Our University is the first in the world to combine case studies with a 100% online learning system based on repetition, combining a minimum of 8 different elements in each lesson, which represent a real revolution with respect to simply studying and analyzing cases.

Educators will learn through real cases and by solving complex situations in simulated learning environments. These simulations are developed using state-of-the-art software to facilitate immersive learning.



At the forefront of world teaching, the Relearning method has managed to improve the overall satisfaction levels of professionals who complete their studies, with respect to the quality indicators of the best online university (Columbia University).

With this methodology we have trained more than 85,000 educators with unprecedented success in all specialties. All this in a highly demanding environment, where the students have a strong socio-economic profile and an average age of 43.5 years.

Relearning will allow you to learn with less effort and better performance, involving you more in your specialization, developing a critical mindset, defending arguments, and contrasting opinions: a direct equation to success.

In our program, learning is not a linear process, but rather a spiral (learn, unlearn, forget, and re-learn). Therefore, we combine each of these elements concentrically.

The overall score obtained by our learning system is 8.01, according to the highest international standards.

This program offers the best educational material, prepared with professionals in mind:

Study Material

All teaching material is produced by the specialist educators who teach the course, specifically for the course, so that the teaching content is really specific and precise.

These contents are then applied to the audiovisual format, to create the TECH online working method. All this, with the latest techniques that offer high quality pieces in each and every one of the materials that are made available to the student.

Educational Techniques and Procedures on Video

TECH introduces students to the latest techniques, with the latest educational advances, and to the forefront of Education. All this, first-hand, with the maximum rigor, explained and detailed for your assimilation and understanding. And best of all, you can watch them as many times as you want.

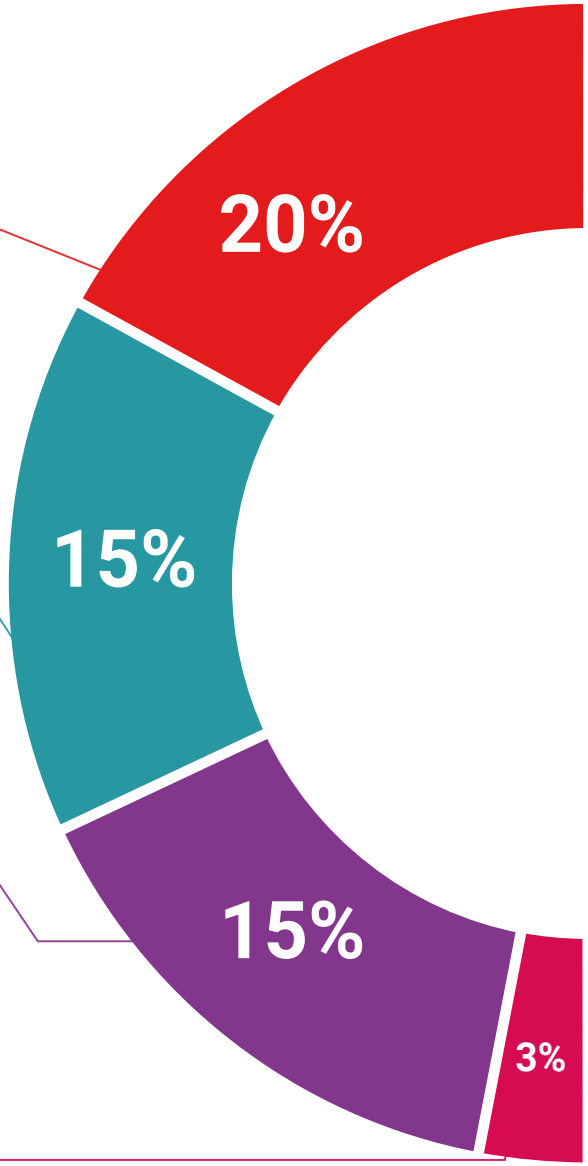
Interactive Summaries

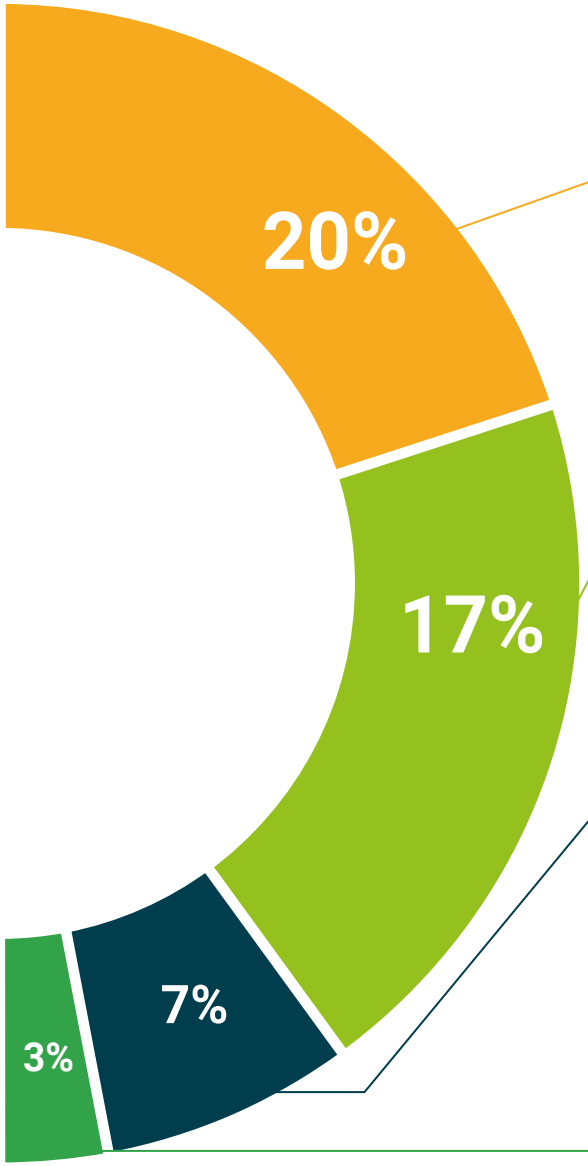
The TECH team presents the contents attractively and dynamically in multimedia lessons that include audio, videos, images, diagrams, and concept maps in order to reinforce knowledge.

This exclusive multimedia content presentation training Exclusive system was awarded by Microsoft as a "European Success Story".

Additional Reading

Recent articles, consensus documents and international guidelines, among others. In TECH's virtual library, students will have access to everything they need to complete their course.





Expert-Led Case Studies and Case Analysis

Effective learning ought to be contextual. Therefore, TECH presents real cases in which the expert will guide students, focusing on and solving the different situations: a clear and direct way to achieve the highest degree of understanding.

Testing & Retesting

We periodically evaluate and re-evaluate students' knowledge throughout the program, through assessment and self-assessment activities and exercises: so that they can see how they are achieving your goals.

Classes

There is scientific evidence suggesting that observing third-party experts can be useful.

Learning from an Expert strengthens knowledge and memory, and generates confidence in future difficult decisions.

Quick Action Guides

TECH offers the most relevant contents of the course in the form of worksheets or quick action guides. A synthetic, practical, and effective way to help students progress in their learning.

07

Certificate

The Professional Master's Degree in Teaching Philosophy and Ethical Values guarantees students, in addition to the most rigorous and up-to-date education, access to a Professional Master's Degree issued by TECH Global University.

Successfully complete this program and receive your university qualification without having to travel or fill out laborious paperwork"

This program will allow you to obtain your **Professional Master's Degree diploma in Teaching Philosophy and Ethical Values** endorsed by **TECH Global University**, the world's largest online university.

TECH Global University is an official European University publicly recognized by the Government of Andorra (***official bulletin***). Andorra is part of the European Higher Education Area (EHEA) since 2003. The EHEA is an initiative promoted by the European Union that aims to organize the international training framework and harmonize the higher education systems of the member countries of this space. The project promotes common values, the implementation of collaborative tools and strengthening its quality assurance mechanisms to enhance collaboration and mobility among students, researchers and academics.

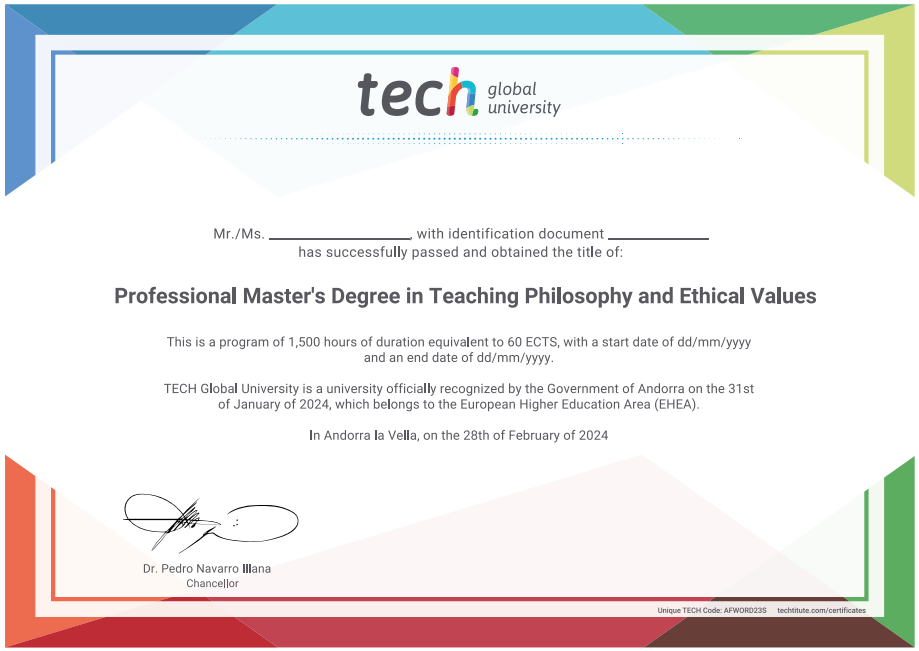
This **TECH Global University** title is a European program of continuing education and professional updating that guarantees the acquisition of competencies in its area of knowledge, providing a high curricular value to the student who completes the program.

Title: **Professional Master's Degree in Teaching Philosophy and Ethical Values**

Modality: **online**

Duration: **12 months**

Accreditation: **60 ECTS**



tech global university

Mr./Ms. _____, with identification document _____
has successfully passed and obtained the title of:

Professional Master's Degree in Teaching Philosophy and Ethical Values

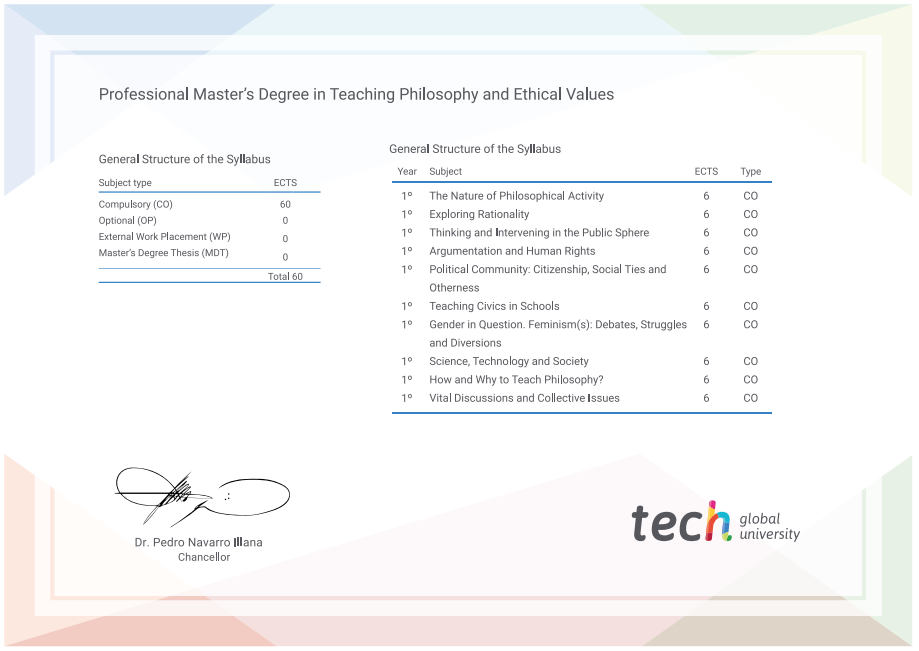
This is a program of 1,500 hours of duration equivalent to 60 ECTS, with a start date of dd/mm/yyyy and an end date of dd/mm/yyyy.

TECH Global University is a university officially recognized by the Government of Andorra on the 31st of January of 2024, which belongs to the European Higher Education Area (EHEA).

In Andorra la Vella, on the 28th of February of 2024

Dr. Pedro Navarro Illana
Chancellor

Unique TECH Code: AFWORD23S techtitute.com/certificates



Professional Master's Degree in Teaching Philosophy and Ethical Values

General Structure of the Syllabus

Subject type	ECTS
Compulsory (CO)	60
Optional (OP)	0
External Work Placement (WP)	0
Master's Degree Thesis (MDT)	0
	Total 60

General Structure of the Syllabus

Year	Subject	ECTS	Type
1º	The Nature of Philosophical Activity	6	CO
1º	Exploring Rationality	6	CO
1º	Thinking and Intervening in the Public Sphere	6	CO
1º	Argumentation and Human Rights	6	CO
1º	Political Community: Citizenship, Social Ties and Otherness	6	CO
1º	Teaching Civics in Schools	6	CO
1º	Gender in Question. Feminism(s): Debates, Struggles and Diversions	6	CO
1º	Science, Technology and Society	6	CO
1º	How and Why to Teach Philosophy?	6	CO
1º	Vital Discussions and Collective Issues	6	CO

Dr. Pedro Navarro Illana
Chancellor

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*Apostille Convention. In the event that the student wishes to have their paper diploma issued with an apostille, TECH Global University will make the necessary arrangements to obtain it, at an additional cost.

Professional Master's Degree

Teaching Philosophy and Ethical Values

- Modality: **online**
- Duration: **12 months**
- Certificate: **TECH Global University**
- Credits: **60 ECTS**
- Schedule: **at your own pace**
- Exams: **online**

Professional Master's Degree

Teaching Philosophy and Ethical Values

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