

# Postgraduate Diploma Philosophy and Philosophical Anthropology



## Postgraduate Diploma Philosophy and Philosophical Anthropology

- » Modality: **online**
- » Duration: **6 months**
- » Certificate: **TECH Global University**
- » Credits: **18 ECTS**
- » Schedule: **at your own pace**
- » Exams: **online**

Website: [www.techtute.com/us/humanities/postgraduate-diploma/postgraduate-diploma-philosophy-philosophical-anthropology](http://www.techtute.com/us/humanities/postgraduate-diploma/postgraduate-diploma-philosophy-philosophical-anthropology)

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# 01

# Introduction

Bringing a passion for philosophy to the classroom is not easy. It requires teaching skills to develop and transmit to students the interest and usefulness of this knowledge for any citizen. A goal that you will easily achieve with this Postgraduate Certificate in Philosophy and Philosophical Anthropology, essential for the most updated professionals.





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*Learn how to transmit to your students the passion for philosophy with a teaching approach supported by the latest educational technology”*

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. Personally, philosophy helps us to see things, as the great Spinoza said, *Sub specie Aeternitatis*, that is, through a prism of eternity, knowing that in the great context of the world and the universe, actions are both relevant and insignificant. The role of philosophy as a consolatory discipline in the face of the evils and misfortunes in the world has always been fundamental, as it 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. Other programs focus more so on the purely theoretical study of Philosophy, disconnecting it from the pedagogical aspect, 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. The student can expect to end up with a thorough knowledge of the most fundamental philosophical issues, from the most purely theoretical and metaphysical to the most practical and active of human beings.

This **Postgraduate Diploma in Philosophy and Philosophical Anthropology** contains the most complete and up-to-date program on the market. The most important features include:

- ♦ A large number of practical cases presented by experts in Teaching Geography and History
- ♦ More than 75 Practice cases presented by experts in the subject
- ♦ The graphic, schematic, and practical contents with which they are created provide scientific and practical information on the 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 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



*A Postgraduate Diploma created for the philosopher in which the specific knowledge of philosophical anthropology will be developed in an approach specifically aimed at teaching"*

“*Reflection on the human being through the use of reason as a formal object*”

It includes in its teaching staff professionals belonging to the field of Teaching Philosophy and Ethical Values who pour into this specialization the experience of their work, in addition to recognized specialists belonging to reference societies and prestigious universities. Thanks to its multimedia content developed with the latest educational technology, they will allow the professional a situated and contextual learning, that is to say, a simulated environment that will provide an immersive learning programmed to prepare 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.

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

*A program focused on the ABS system, problem-based learning, which will make you learn by experience through real cases and practical assumptions.*



02

# Objectives

The objective of all teaching courses is to contribute to the increase of quality in all educational areas. With our Postgraduate Diploma in Philosophy and Philosophical Anthropology, this pursuit reaches excellence with a program created to make this subject one of the most complete and interesting in the training program of any teacher. An exclusive opportunity to train with the most prestigious online university in the world.







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*In this Postgraduate Certificate in Philosophy and Philosophical Anthropology, starting from the data offered by the different sciences, you will analyze and understand the ultimate causes in the *raison d'être* of the human being, in an attempt to understand its integrity”*



## General Objective

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- ♦ 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



*Take the step to catch up on the latest developments in Philosophy and Philosophical Anthropology”*



## Specific Objectives

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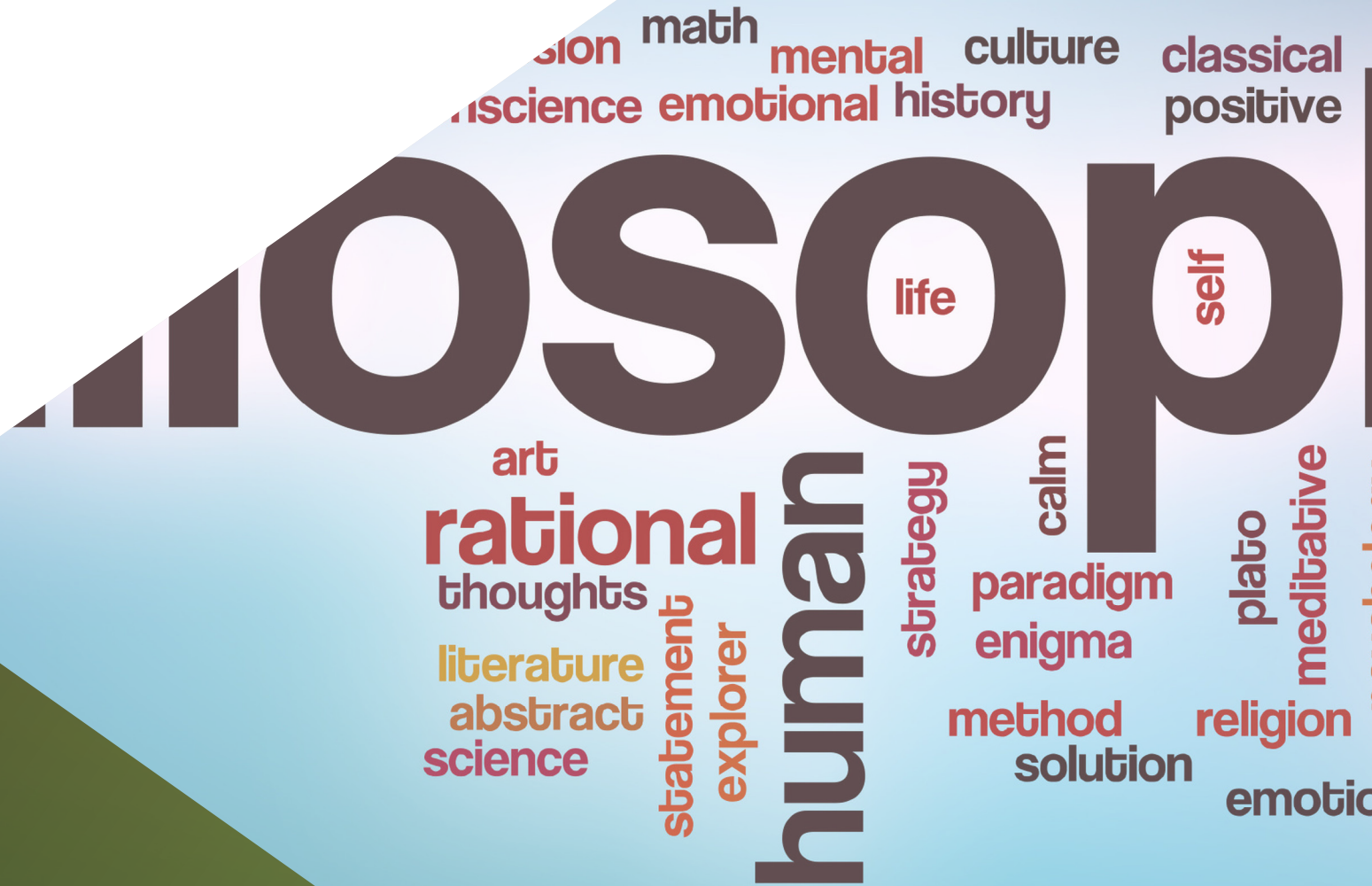
- ♦ Provide the student with the necessary tools to carry out an autonomous and reflective philosophical practice
- ♦ Provide students with the elements of analysis and judgment that are indispensable for developing reflective activity in their daily lives as well as in the work environment
- ♦ Provide the student with the essential concepts to appreciate the way in which understanding plays a determining role in our lives
- ♦ Provide clarifications on the logical background of rationality and on the basic mechanisms of our social practices
- ♦ Provide the student with the necessary tools to examine our self-understanding and to elaborate critiques on our ways of seeing reality
- ♦ Offer the student the necessary resources for the examination of the epistemological mechanisms that condition the construction of our thinking about reality
- ♦ Provide the student with the concepts and criteria indispensable for the critical analysis of our social representations
- ♦ Reinforce in the student the acquired competencies to carry out rational evaluations and judgments at the service of growth and improvement in the quality of life of his or her community
- ♦ Highlight to students the need to build and disseminate the practice of discourse and critical thinking in those who join the sphere of responsible citizenship
- ♦ Offer the essential elements of judgment for the student to value the understanding of reality and its place in the community as a determining factor for the mental and physical health of people
- ♦ Expose and clarify to the student the status of human rationality as well as the status of concepts such as mind, state and mental process

- ♦ Clarify and point out to the student the intimate relationship between the concepts of thought and action
- ♦ Provide the student with the details of the relationship between the concepts of mind and action
- ♦ Provide the student with the necessary elements of judgment to examine the relationship between thought and language
- ♦ Offer the theoretical and conceptual materials necessary to be able to determine the nature and content of our thinking
- ♦ Offer the student a philosophical reading of culture as a web of meanings and to analyze the nature of meaning
- ♦ Provide students with the elements that allow them to analyze and understand the social nature of language and thought
- ♦ To provide the student with theoretical and reflective elements to be able to elaborate a philosophical approach to the concept of rationality
- ♦ To be able to provide the student with the background of the most solid philosophical discussions on the relationship between rationality and morality  
Enable the basic concepts for the student to understand the structure of argumentation
- ♦ Provide the student with the necessary resources to detect and critically examine diverse contexts of argumentation
- ♦ Provide the student with the basic criteria to use evaluative and descriptive concepts
- ♦ Provide the student with the essential concepts to epistemologically situate human rights
- ♦ Reinforce in the student previous conceptions about the link between person and nature and the status of the latter
- ♦ Accentuate in the student the acquired skills to critically examine the political debate
- ♦ Provide the student with the necessary resources to make evaluations and judgments about art and politics
- ♦ Offer the student indispensable tools to approach the teaching of human rights
- ♦ Provide the student with minimum conceptual criteria to examine the link between human rights and torture
- ♦ Provide conceptual elements to examine the link between human rights and war

03

# Course Management

The Postgraduate Certificate in Philosophy and Philosophical Anthropology has been designed and developed by a group of experts in this area, with long teaching and research experience. Through your mentorship, this Postgraduate Certificate will become a great learning experience. Total quality guarantee.





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*Learn from the best professionals  
in the field, enjoying a high-level  
learning experience”*

## International Guest Director

Dr. Alexander Carter is a philosopher who has served as Academic Director of Philosophy and Interdisciplinary Studies at the Institute of Continuing Education, University of Cambridge. A specialist in Ethics and creativity theory, he has designed several models for teaching these areas. He has also supervised undergraduate research programs at the Institute and is a Fellow of Fitzwilliam College, where he has helped develop curricular outlines for Philosophy. His main interests include the Philosophy of Wittgenstein, the Theology of Simone Weil, and the Epistemology of Humor.

Throughout his career, he has worked in prestigious institutions, where he has combined his research experience with new teaching methodologies. In fact, his approach has been developed at the University of Essex, where he has honed his ability to guide people through philosophical dilemmas, encouraging critical and creative thinking. With over a decade of experience, he has encouraged reading to adults of all ages, always promoting the value of philosophical reflection in everyday life.

Internationally, Dr. Alexander Carter has been recognized for his unique perspective on philosophy, based on the idea of “serious play”, in which he investigates the relationship between humor and creative practice. In addition, his ability to generate debate and dialogue has transformed the way philosophers and humanists think and act. Likewise, his Doctorate in Philosophy has consolidated his activism towards philosophy.

He has also conducted research on freedom and fatalism in Wittgenstein’s work, and has worked at the intersection of humor and creativity. He has published several academic articles and continues to be an influential voice in contemporary philosophy, bringing new perspectives to current debates.



## Dr. Carter, Alexander

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- Director of Philosophy and Interdisciplinary Studies at the University of Cambridge, United Kingdom
- Doctorate in Philosophy from the University of Essex
- Master's Degree in Philosophy and Ancient History from the University of Wales, Swansea and Philosophy from the University of Bristol
- PGCHE - Teaching and Learning in Higher Education from the University of Cambridge

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*Thanks to TECH, you will be able to learn with the best professionals in the world”*

## Management



### Dr. Gustavo A. Agüero

- 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

### Lic. Ana I. Testa (UNC – Argentina)

- 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

### Lic. Luis M. Amaya (UNC – Argentina)

- 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





**WHO ARE  
YOU?**

# 04

## Structure and Content

The Postgraduate Certificate syllabus is designed to gradually cover all the essential topics in the learning of this subject: from the knowledge of the theoretical philosophy to the most practical part of the human being. To conclude, the student of this Postgraduate Certificate will learn the different thinking models and their application in real life. A complete approach, fully focused on its practical application.



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*A comprehensive teaching program, structured in well-developed teaching units, oriented towards efficient and swift learning that is compatible with your personal and professional life"*

## Module 1. The Nature of Philosophical Activity

- 1.1. Philosophy as an Activity
  - 1.1.1. Reflection and Inevitability
    - 1.1.1.1. Thought and daily life
    - 1.1.1.2. Doing without Thinking
- 1.2. Philosophy and Community
  - 1.2.1. Why Is Conversations Necessary?
- 1.3. Eternal Discussions
  - 1.3.1. Is there progress in thinking?
    - 1.3.1.1. Seniority: Socrates and the others
    - 1.3.1.2. Modernity: Descartes, Kant and us
    - 1.3.1.3. Nowadays: who says what?
- 1.4. Today's Topics
  - 1.4.1. Philosophy in Schools
    - 1.4.1.1. Philosophy with Children?
  - 1.4.2. Philosophy beyond school
    - 1.4.2.1. Ways to promote reflection
  - 1.4.3. Philosophy without school
    - 1.4.3.1. Dialogue and friendship
- 1.5. Interest and Reflection
  - 1.5.1. Is there a rejection of philosophy?
    - 1.5.1.1. Doing boring philosophy
    - 1.5.1.2. Living vs. talking about life
  - 1.5.2. What generates our interest?
    - 1.5.2.1. Can interest be created?
    - 1.5.2.2. Comprensión y la necesidad de interés
- 1.6. What Is Philosophy for?
  - 1.6.1. What we are all looking for
    - 1.6.1.1. Happiness
    - 1.6.1.2. Serenity of spirit
  - 1.6.2. What we all know
    - 1.6.2.1. Means and Ends



- 1.7. Is It Necessary to Prepare for Philosophical Activity?
  - 1.7.1. The conditions set by philosophy?
  - 1.7.2. Who does and who does not get to do philosophy?
- 1.8. Philosophy and Life
  - 1.8.1. Life with and without reflection
  - 1.8.2. Boredom and detention
  - 1.8.3. To be or not to be?
- 1.9. Philosophy and Death
  - 1.9.1. To be oneself and not to be
    - 1.9.1.1. What is living and dying in philosophy?
    - 1.9.1.2. Why the fear of change?
  - 1.9.2. The place for expression
    - 1.9.2.1. Mediocrity
- 1.10. The need for philosophy
  - 1.10.1. The Socratic Attitude
    - 1.10.1.1. Dialogue and maieutics
    - 1.10.1.2. Unanswered questions
      - 1.10.1.2.1. Openness and dogmatism
  - 1.10.2. The Forms of Creation
    - 1.10.2.1. Creative life
  - 1.10.3. Theory and Practice of a Reflective Life
    - 1.10.3.1. Judging the right thing to do?
      - 1.10.3.1.1. Intellectual virtue
    - 1.10.3.2. Do the right thing?
      - 1.10.3.2.1. Prudence
  - 1.10.4. The Life of the Wayfarer
    - 1.10.4.1. The image of the single path
    - 1.10.4.2. The path is made by walking
    - 1.10.4.3. The path of meaninglessness
  - 1.10.5. The Limits of Thought
    - 1.10.5.1. Silence and the word
      - 1.10.5.1.1. The search for security
      - 1.10.5.1.2. Uncertainty as a condition
    - 1.10.5.2. Belief and opinion
  - 1.10.6. Reflection and Pursuit
    - 1.10.6.1. Eudemony: correctness
    - 1.10.6.2. Hedonism: pleasure
  - 1.10.7. Means and Ends
    - 1.10.7.1. The promises of capitalism
    - 1.10.7.2. The illusions of communism
  - 1.10.8. Virtue and Truth
    - 1.10.8.1. Plato and Christian thought
    - 1.10.8.2. Aristotle and the realization
  - 1.10.9. Expression and Mediocrity
    - 1.10.9.1. The need for expression
    - 1.10.9.2. Life without expression
  - 1.10.10. Art and Science without Philosophy
    - 1.10.10.1. Non-artistic creation
    - 1.10.10.2. Knowledge without knowledge of others?
- 1.11. Human action
  - 1.11.1. Rational and Non-Rational Animals
    - 1.11.1.1. Rationality and Institution
    - 1.11.1.2. Thinking and acting
    - 1.11.1.3. Responsible decision making
  - 1.11.2. Responsibility and Irresponsibility
    - 1.11.2.1. Giving and asking for reasons
      - 1.11.2.1.1. Commitments
      - 1.11.2.1.2. Qualifications
  - 1.11.3. Free Will
    - 1.11.3.1. Negative freedom
    - 1.11.3.2. Positive freedom
    - 1.11.3.3. Justify the action
  - 1.11.4. Knowledge and Reason
    - 1.11.4.1. Knowing and understanding
  - 1.11.5. Theory and Truth
    - 1.11.5.1. True belief
      - 1.11.5.1.1. Correspondence

- 1.11.5.1.2. Coherence
- 1.11.5.1.3. Pragmatism
- 1.11.5.2. Justified belief
- 1.11.5.3. Giving reasons
- 1.11.5.4. Reasons for action
- 1.11.6. Community and Conversation
  - 1.11.6.1. State opinions
  - 1.11.6.2. Interpreting opinions
- 1.11.7. Pluralism and Relativism
  - 1.11.7.1. Multiplicity of perspectives
  - 1.11.7.2. Conflicts of opinion and democracy
  - 1.11.7.3. The weight of the reasons
    - 1.11.7.3.1. Good reasons
    - 1.11.7.3.2. Fallacious arguments
- 1.11.8. Ethical Values
  - 1.11.8.1. Moral and non-moral beings
    - 1.11.8.1.1. Moral commitment
    - 1.11.8.1.2. Immorality
  - 1.11.8.2. Objectivity of morality
  - 1.11.8.3. Justification of moral judgments
- 1.11.9. Action and Responsibility
- 1.11.10. Thought, Individual and Community
- 1.12. Language and reality
  - 1.12.1. The Individual and Community
  - 1.12.2. The Individual and Person: Nature
    - 1.12.2.1.1. Conditions for Thinking
    - 1.12.2.2. Conditions for action
    - 1.12.2.3. Conditions to receive
  - 1.12.3. Community and Person: Society
  - 1.12.4. The Egg, The Chicken and The Standard
    - 1.12.4.1. Social contract
      - 1.12.4.1.1. The war of all, against all
      - 1.12.4.1.2. The benefits of community living
    - 1.12.4.2. Convergence
      - 1.12.4.2.1. From the standard to the norm
      - 1.12.4.2.2. The search for community
  - 1.12.5. The Content of Thought
  - 1.12.6. Learn to Judge
    - 1.12.6.1. Learning to Think
    - 1.12.6.2. Learning to see
  - 1.12.7. Understanding and Education
    - 1.12.7.1. Change of habits
    - 1.12.7.2. Addiction
  - 1.12.8. Reality and What We Judge
  - 1.12.9. What Can Be Understood
    - 1.12.9.1. What we say
    - 1.12.9.2. What we read
    - 1.12.9.3. What we heard
  - 1.12.10. Youth and Old Age
    - 1.12.10.1. Slavery
    - 1.12.10.2. Autonomy
      - 1.12.10.2.1. Family traditions
      - 1.12.10.2.2. Rebelliousness
      - 1.12.10.2.3. Rock culture
    - 1.12.10.3. Exit the cave
- 1.13. Thought and Reality
  - 1.13.1. Belief and Desire
    - 1.13.1.1. Dogmatism and prejudice
      - 1.13.1.1.1. Beliefs and faith
      - 1.13.1.1.2. Fanaticism
      - 1.13.1.1.3. Obscurantism
    - 1.13.1.2. Opening and exhibition
  - 1.13.2. What Is Done and What Happens
    - 1.13.2.1. What are we responsible for?
  - 1.13.3. Educating and Educating Oneself
    - 1.13.3.1. School and university
    - 1.13.3.2. Self-awareness and education

- 1.13.4. Thinking and Transforming Reality
  - 1.13.4.1. Illuminated
  - 1.13.4.2. Followers
  - 1.13.4.3. The search for meaning: good stories
- 1.13.5. The Burden of Reality
  - 1.13.5.1. The search for meaning
    - 1.13.5.1.1. Obvious hypothesis: it was the butler
    - 1.13.5.1.2. Far-fetched hypotheses: abduction
    - 1.13.5.1.3. Sensible hypotheses: we do not rule out anything
  - 1.13.5.2. Philosophy and disenchantment
- 1.13.6. Philosophy as Scepticism
  - 1.13.6.1. Philosophical and dogmatic skepticism
- 1.13.7. Science and Scepticism
  - 1.13.7.1. Search for truth
    - 1.13.7.1.1. Science and efficiency
    - 1.13.7.1.2. Theories and more theories
    - 1.13.7.1.3. The end of science
  - 1.13.7.2. Truth without knowledge
  - 1.13.7.3. Experience and justification
- 1.13.8. Knowledge without Dogmas
  - 1.13.8.1. The purpose of knowledge
  - 1.13.8.2. Knowledge and creation
- 1.13.9. Thought and Construction
  - 1.13.9.1. Discovery and creation
  - 1.13.9.2. Making worlds
    - 1.13.9.2.1. Worlds and truth
    - 1.13.9.2.2. Creation and understanding
  - 1.13.10. Living with and without Beliefs
    - 1.13.10.1. Fears, beliefs and dogmas
    - 1.13.10.2. Common sense
- 1.14. Philosophy and Community
  - 1.14.1. Thinking with Others
    - 1.14.1.1. Need of the other
    - 1.14.1.2. What am I and what are we?
  - 1.14.2. Social Representations
    - 1.14.2.1. Community thinking
    - 1.14.2.2. The social network
  - 1.14.3. Thinking in Practice
    - 1.14.3.1. Thinking by doing
    - 1.14.3.2. Learning by Doing
    - 1.14.3.3. Observation and self-observation
  - 1.14.4. Philosophy as Critical Thought
    - 1.14.4.1. Critical discourse
    - 1.14.4.2. The possibility of conversing
  - 1.14.5. Community Building
    - 1.14.5.1. Creating and breaking ties
    - 1.14.5.2. Educating in values
    - 1.14.5.3. Educating for conversation
  - 1.14.6. Recognition of the Other
    - 1.14.6.1. The other and the difference
    - 1.14.6.2. Acceptance and rejection
  - 1.14.7. The Right to Think
    - 1.14.7.1. The value of the word
    - 1.14.7.2. The place of thought
    - 1.14.7.3. Teaching responsibilities
  - 1.14.8. Logic and Rhetoric
    - 1.14.8.1. Thought and speech: sincerity
    - 1.14.8.2. Thought and audience
  - 1.14.9. Philosophy and Communication
    - 1.14.9.1. Speaking to another
    - 1.14.9.2. Learning to say
    - 1.14.9.3. Empty Words
- 1.15. and Values
  - 1.15.1. Rationality and Assessment
    - 1.15.1.1. The need to assess
    - 1.15.1.2. Rationality and Value

- 1.15.2. Value Judgments in Ethics and Aesthetics
  - 1.15.2.1. Truth and justification
  - 1.15.2.2. Belief, valuation and action
- 1.15.3. Value Concepts
  - 1.15.3.1. Dense concepts
  - 1.15.3.2. Light concepts
- 1.15.4. Description and Prescription
  - 1.15.4.1. Description
  - 1.15.4.2. Prescription
- 1.15.5. Morals and Sciences
  - 1.15.5.1. Values in scientism
  - 1.15.5.2. Scientism and the sciences
- 1.15.6. The Status of Values
  - 1.15.6.1. Reality and experience
  - 1.15.6.2. Objectivity and subjectivity
- 1.15.7. Value Cognitivism
  - 1.15.7.1. Epistemology of value
  - 1.15.7.2. Value relativism
- 1.15.8. Moral Scepticism
- 1.15.9. Rules and Sanctions
  - 1.15.9.1. Is there a community without values?
  - 1.15.9.2. Is there rationality without values?
  - 1.15.9.3. Inclusion and exclusion
- 1.16. Philosophy and Basic Education
  - 1.16.1. Education in Children and Adults
    - 1.16.1.1. School and life
  - 1.16.2. Education for Life
    - 1.16.2.1. Education as knowledge
    - 1.16.2.2. Emotional Education
  - 1.16.3. Self-Knowledge
    - 1.16.3.1. The Socratic spirit
    - 1.16.3.2. The entrance and exit of the cave
  - 1.16.4. Authority and Authoritarianism
    - 1.16.4.1. Education and repression
    - 1.16.4.2. Education and discipline
    - 1.16.4.3. Effort and sacrifice
  - 1.16.5. Education as a Search for Understanding
    - 1.16.5.1. Understanding and transformation
    - 1.16.5.2. Understanding in theory
    - 1.16.5.3. Understanding in practice
  - 1.16.6. Philosophy as a Search for Wisdom
    - 1.16.6.1. Philosophy and openness
    - 1.16.6.2. Philosophy and expression
  - 1.16.7. Education and Creativity
    - 1.16.7.1. The importance of creation
    - 1.16.7.2. Reality and creation
    - 1.16.7.3. Creation and construction
  - 1.16.8. Education and Expression
    - 1.16.8.1. Expression and emptiness
    - 1.16.8.2. Artistic expression and reflection
  - 1.16.9. Philosophy of Education
    - 1.16.9.1. Why educate ourselves?
    - 1.16.9.2. How to educate ourselves?
- 1.17. Philosophy and Health
  - 1.17.1. Understanding and Health
    - 1.17.1.1. The conceptual remedy
    - 1.17.1.2. The logical space of health
  - 1.17.2. Education and Health
    - 1.17.2.1. Individual and collective health
    - 1.17.2.2. Working for health
    - 1.17.2.3. Incomprehension, dogmatism and disease
  - 1.17.3. Mental and Physical Health
    - 1.17.3.1. One or more forms of disease?
    - 1.17.3.2. Mind and body in disease



- 1.17.4. Self-Care
  - 1.17.4.1. Responsibility
  - 1.17.4.2. Effort without sacrifice
- 1.17.5. Life in Conflict
  - 1.17.5.1. Addictive relationships
  - 1.17.5.2. Addiction without substance
- 1.17.6. Emotional Understanding
  - 1.17.6.1. Can we educate emotions?
  - 1.17.6.2. Can we control emotions?
  - 1.17.6.3. Can we be better people?
- 1.17.7. Harmony and Adaptation
  - 1.17.7.1. The limits of adaptation
  - 1.17.7.2. Harmony and conflict
  - 1.17.7.3. Harmony and understanding
- 1.17.8. The Need to Live in Conflict
  - 1.17.8.1. Conflict and community
  - 1.17.8.2. Conflict and politics
  - 1.17.8.3. Conflict and conversation
- 1.17.9. The Need for Improvement
  - 1.17.9.1. Education and improvement
  - 1.17.9.2. Education as community building

## Module 2. Exploring Rationality

- 2.1. Rational Beings
  - 2.1.1. Did We Discover Rationality?
    - 2.1.1.1. Mental Activity
    - 2.1.1.2. Physical Activity
    - 2.1.1.3. Human Affectivity
  - 2.1.2. What Is the Mental?
    - 2.1.2.1. When do we talk about mind?
      - 2.1.2.1.1. Are there other intelligences?
    - 2.1.2.2. Is the mind in the brain?
      - 2.1.2.2.1. The current mind/brain problem
    - 2.1.2.3. What is the relationship between mind and brain?

- 2.1.3. Mental States
  - 2.1.3.1. Intentional states
  - 2.1.3.2. Non-intentional states of mind
  - 2.1.3.3. Non-mental states
- 2.1.4. Mental Processes
  - 2.1.4.1. Processes and states
    - 2.1.4.1.1. Inferential chains
    - 2.1.4.1.2. Logic and cognitive development
- 2.1.5. Mind and Body: What Controls What?
  - 2.1.5.1. Mind/body connection
  - 2.1.5.2. Descartes' classic problem
  - 2.1.5.3. The cognitive neurosciences approach
- 2.1.6. Thought and Speech
  - 2.1.6.1. How is the mind born?
  - 2.1.6.2. When did we start talking?
- 2.1.7. The Self and the Mind
  - 2.1.7.1. What am I?
  - 2.1.7.2. Interpretation and self-interpretation
- 2.1.8. Can What We Think Be Controlled?
  - 2.1.8.1. Education and control
  - 2.1.8.2. Discipline and training
- 2.1.9. Thinking without Thinking
  - 2.1.9.1. What we do and what we think we do
  - 2.1.9.2. What we say and what we think we say
  - 2.1.9.3. What we know about us
    - 2.1.9.3.1. Self-ascription
    - 2.1.9.3.2. Self-perception
  - 2.1.9.4. What we don't know about ourselves
- 2.2. Thought And Action
  - 2.2.1. Can We Know Others' Thoughts?
    - 2.2.1.1. How to read the minds of others?
      - 2.2.1.1.1. How much can we know about others?

- 2.2.1.2. What others know about us
  - 2.2.1.2.1. What can we hide about ourselves?
- 2.2.2. Can We Know Our Own Thoughts?
  - 2.2.2.1. Seeing one's own mind
  - 2.2.2.2. Internal and external
    - 2.2.2.2.1. The mind, the world and the community
  - 2.2.2.3. The idea of privacy
    - 2.2.2.3.1. How much is hidden?
- 2.2.3. Forms of Self-Knowledge
  - 2.2.3.1. The inner world
  - 2.2.3.2. The outside world
  - 2.2.3.3. Immediate access
- 2.2.4. Self-Knowledge or Expression?
  - 2.2.4.1. How do we understand each other?
  - 2.2.4.2. How do we come to know what we believe?
- 2.2.5. Thoughts and Responsibility
  - 2.2.5.1. Do we have to answer for what we think?
  - 2.2.5.2. Can we believe whatever we want?
  - 2.2.5.2. Can we want whatever we want?
- 2.2.6. Action and Responsibility
  - 2.2.6.1. The link between thought and action
  - 2.2.6.2. Social action and practice
- 2.2.7. The Slavery of Thought
  - 2.2.7.1. Thought as a limitation
    - 2.2.7.1.1. Change of beliefs
    - 2.2.7.1.2. Change of identity
  - 2.2.7.2. Education and thinking
- 2.2.8. Doing in order to Think
  - 2.2.8.1. Thought without action
  - 2.2.8.2. Action without thought
- 2.2.9. Learning to Converse
  - 2.2.9.1. Thinking and talking
  - 2.2.9.2. Thinking and dissent
- 2.2.10. Feelings and Emotions
  - 2.2.10.1. Can we control our feelings?
  - 2.2.10.2. What we think and what we feel
- 2.3. Rationality and Mind
  - 2.3.1. The Thinking Brain: Debunking Myths. I
    - 2.3.1.1. Neuroscience and the mind
    - 2.3.1.2. Philosophy and the mind
    - 2.3.1.3. Different approaches
  - 2.3.2. The Thinking Mind: Debunking Myths. II
    - 2.3.2.1. Mind as substance
    - 2.3.2.2. Mind as an artifact
      - 2.3.2.2.1. Mechanism
      - 2.3.2.2.2. Mental causality
    - 2.3.2.3. Mind as meaning
  - 2.3.3. What We Believe We Are
    - 2.3.3.1. Ideas in the mind
    - 2.3.3.2. Ideas in the world
  - 2.3.4. When Is There a Mind?
    - 2.3.4.1. What is the mind made of?
    - 2.3.4.2. The artifact of the mind
  - 2.3.5. Biological Machines
    - 2.3.5.1. The mind in nature
  - 2.3.6. Biological Machines
    - 2.3.6.1. On unity and division
      - 2.3.6.1.1. The Platonic tradition
      - 2.3.6.1.2. The Aristotelian tradition
  - 2.3.7. Person and Meaning
    - 2.3.7.1. What is the meaning?
      - 2.3.7.1.1. Psychological objects
      - 2.3.7.1.2. Abstract objects
      - 2.3.7.1.3. Meaning without ontology
    - 2.3.7.2. Constitution and understanding
    - 2.3.7.3. Attribution and assignment

- 2.3.8. People and Machines
  - 2.3.8.1. Can a machine be a person?
  - 2.3.8.2. Can a person be a machine?
- 2.3.9. The Machine of Understanding
  - 2.3.9.1. Thinking machines?
  - 2.3.9.2. Talking machines?
  - 2.3.9.3. The Chinese room
- 2.4. The Content of Thought
  - 2.4.1. What We Believe and What Is
    - 2.4.1.1. How to change beliefs?
    - 2.4.1.2. What can we change?
      - 2.4.1.2.1. Difficulties to change
      - 2.4.1.2.2. Certainty and uncertainty
  - 2.4.2. Thought and Truth
    - 2.4.2.1. Thinking with truth and thinking with purpose
    - 2.4.2.2. To hold true and to have faith
  - 2.4.3. Epistemological Falsification
    - 2.4.3.1. Correspondence and truth
    - 2.4.3.2. Coherence and belief
    - 2.4.3.3. Foundationalism
  - 2.4.4. Basic Beliefs and Ordinary Language
    - 2.4.4.1. What we all think
    - 2.4.4.2. What everyone thinks
    - 2.4.4.3. Building community and sharing thinking
  - 2.4.5. Beliefs and Community
    - 2.4.5.1. Someone thinks for me
    - 2.4.5.2. Someone does for me
  - 2.4.6. Where Is Reality?
    - 2.4.6.1. Stories and consistency
    - 2.4.6.2. Reality as a story
    - 2.4.6.3. Building Reality
  - 2.4.7. Reality and Fiction
    - 2.4.7.1. The need for Fiction
    - 2.4.7.2. Fiction as a possibility and as a limit
  - 2.4.8. The Value of Narration
    - 2.4.8.1. The need for storytelling
    - 2.4.8.2. We are beings that narrate
  - 2.4.9. Building Reality
    - 2.4.9.1. Reality as a social product
    - 2.4.9.2. Reality in language
    - 2.4.9.3. The logic of construction
- 2.5. The Rules of Thought
  - 2.5.1. The Rules of Thought
    - 2.5.1.1. Thinking without rules
      - 2.5.1.1.1. Algorithms
    - 2.5.1.2. Follow rules
    - 2.5.1.3. Regulatory statutes
  - 2.5.2. Thought as Intuition
    - 2.5.2.1. The instituent and the instituted
  - 2.5.3. Explicit and Implicit Rules
    - 2.5.3.1. Rules as regulations
    - 2.5.3.2. Rules in practice
  - 2.5.4. Constitutive Rules
    - 2.5.4.1. Rules as an identity criterion
  - 2.5.5. Thought as Playing
    - 2.5.5.1. Gaming as a system
    - 2.5.5.2. Gaming as logic
  - 2.5.6. Rationality and Rules
    - 2.5.6.1. Rationality and reason
      - 2.5.6.1.1. Reason and passion
    - 2.5.6.2. Practical Rationality
      - 2.5.6.2.1. Acting rationally
    - 2.5.6.3. Players as rational beings
  - 2.5.7. Learning Rules
    - 2.5.7.1. Acquire concepts and learn rules
    - 2.5.7.2. How to follow rules?
  - 2.5.8. Teaching Rules
    - 2.5.8.1. Induction rules

- 2.5.8.2. Rules of inference
  - 2.5.8.2.1. Formal inference
  - 2.5.8.2.2. Material inference
- 2.5.9. Normative Universes
  - 2.5.9.1. The existence of standards
  - 2.5.9.2. The reality of standards
    - 2.5.9.2.1. The reality of the institutions
- 2.5.10. What Are Norms?
  - 2.5.10.1. Standards, practices and action
    - 2.5.10.1.1. How is understanding possible?
  - 2.5.10.2. Reality without rules?
    - 2.5.10.2.1. The nature of the real
  - 2.5.10.3. Regularity and standard
    - 2.5.10.3.1. Human and animal behavior
- 2.6. Understanding and Meaning
  - 2.6.1. Beings that Understand
    - 2.6.1.1. The task of understanding
      - 2.6.1.1.1. Understanding, concepts and education
    - 2.6.1.2. The need to understand
    - 2.6.1.3. The responsibility to understand
      - 2.6.1.3.1. Minority and age of majority
      - 2.6.1.3.2. Citizenship and responsibility
  - 2.6.2. Understanding and Concepts
    - 2.6.2.1. Conceptual activities
    - 2.6.2.2. The normative nature of the conceptual
  - 2.6.3. Practical Understanding
    - 2.6.3.1. The nature of the practices
    - 2.6.3.2. Knowing how and knowing what
    - 2.6.3.3. Practice and theory
  - 2.6.4. Degrees of Understanding
    - 2.6.4.1. Conceptual networks
      - 2.6.4.1.1. Building networks
    - 2.6.4.2. Logic of understanding
  - 2.6.5. How Is It Possible to Improve Understanding?
    - 2.6.5.1. Training I: judging
    - 2.6.5.2. Training II: Inferring
    - 2.6.5.3. Training III: reflecting
  - 2.6.6. Education and Degrees of Understanding
    - 2.6.6.1. Why can't we understand?
      - 2.6.6.1.1. The power of common sense
      - 2.6.6.1.2. The difficulty of dismantling conceptual networks
      - 2.6.6.1.3. The example of Neurath
    - 2.6.6.2. Understanding and transforming
  - 2.6.7. Understanding and Coherence
    - 2.6.7.1. Understanding as a logical task
    - 2.6.7.2. Coherence between thought and action
  - 2.6.8. Understanding and Meaning
    - 2.6.8.1. Assign meaning
      - 2.6.8.1.1. Interpretation
      - 2.6.8.1.2. Overinterpretation
      - 2.6.8.1.3. Indeterminism
    - 2.6.8.2. Assign regulatory status
  - 2.6.9. Emotional Understanding?
    - 2.6.9.1. Learning to get excited
- 2.7. Thought and Community
  - 2.7.1. When Is There a Community?
    - 2.7.1.1. Different communities
  - 2.7.2. Conditions for Speech
    - 2.7.2.1. Linguistic Communication
      - 2.7.2.1.1. Linguistic action
      - 2.7.2.1.2. Non-linguistic action?
    - 2.7.2.2. Join the community
  - 2.7.3. Conditions for Thought
    - 2.7.3.1. Animal thinking?
      - 2.7.3.1.1. The background of the discussion
      - 2.7.3.1.2. Training and education

- 2.7.3.2. Thinking in solitude
  - 2.7.3.2.1. The place from which one does not return
- 2.7.3.3. Community and loneliness
- 2.7.4. Community and Practice
  - 2.7.4.1. What makes the community
  - 2.7.4.2. Community without contract
- 2.7.5. Institution and Community
  - 2.7.5.1. Institution and individual
  - 2.7.5.2. Creating culture
    - 2.7.5.2.1. Culture and meaning
    - 2.7.5.2.2. Culture and social practice
- 2.7.6. The Individual and Community: Which Precedes the Other?
- 2.7.7. Ordinary Language
  - 2.7.7.1. The linguistic heritage of the community
  - 2.7.7.2. The world we share
    - 1.10.15. Convergence in trials
    - 2.7.7.2.2. Convergence in beliefs
- 2.7.8. Conceptual Specialization
  - 2.7.8.1. Scientific communities
  - 2.7.8.2. Artistic communities
- 2.7.9. Building the Social Fabric
  - 2.7.9.1. The institution of moral values
  - 2.7.9.2. The moral constitution of individuals
- 2.8. Perceiving Rationality
  - 2.8.1. Seeing What Cannot Be Seen
    - 2.8.1.1. Reality and appearance
    - 2.8.1.2. Giving meaning
      - 2.8.1.2.1. Perceiving and understanding
      - 2.8.1.2.2. Perceiving without understanding
  - 2.8.2. Seeing the Norm
    - 2.8.2.1. Assign regulatory status
      - 2.8.2.1.1. Normative status and mental states
      - 2.8.2.1.2. Ascribing and ascribing mental states
    - 2.8.2.2. Constitution and self-perception
- 2.8.3. Perception and Concepts
  - 2.8.3.1. The need for the conceptual
  - 2.8.3.2. View without concepts
- 2.8.4. Perceiving and Discriminating
  - 2.8.4.1. What machines can do
  - 2.8.4.2. What people can do
    - 2.8.4.2.1. Perception as a conceptual activity
    - 2.8.4.2.2. Action as a conceptual activity
- 2.8.5. Objectivity and Projection
  - 2.8.5.1. Judgment and daily experience
- 2.8.6. Being and Perceiving
  - 2.8.6.1. The need for appearance
    - 2.8.6.1.1. Appearance in ancient philosophy
    - 2.8.6.1.2. Appearance in modern philosophy
  - 2.8.6.2. Is reality visible?
- 2.8.7. The Trained Eye
  - 2.8.7.1. Learning to see the real
  - 2.8.7.2. Learning to see the unreal
  - 2.8.7.3. Perception and creation
- 2.8.8. Seeing What Can Be Seen
  - 2.8.8.1. La superficie de las cosas:
  - 2.8.8.2. The value of the surface
- 2.8.9. Superficiality
  - 2.8.9.1. Staying on the surface
  - 2.8.9.2. Limits of understanding
    - 2.8.9.2.1. Conceptual tools
    - 2.8.9.2.2. Theoretical tools
- 2.8.10. Depth
  - 2.8.10.1. Deep feelings
  - 2.8.10.2. Profound words
    - 2.8.10.2.1. What can't be said
  - 2.8.10.3. Depth and darkness

- 2.9. Rationality and Value
  - 2.9.1. What There Is and What We Project
    - 2.9.1.1. The nature of the facts
      - 2.9.1.1.1. Physical facts
      - 2.9.1.1.2. Moral facts
  - 2.9.2. Reflecting and Theorizing
    - 2.9.2.1. The value of theorizing
  - 2.9.3. Two Modes in Philosophy: Therapy and Theorization
    - 2.9.3.1. Pyrrhonism and Platonism
    - 2.9.3.2. Philosophy and self-help
  - 2.9.4. Philosophy and Social Science
    - 2.9.4.1. Facts and values
    - 2.9.4.2. The real and the apparent
  - 2.9.5. Philosophy and Discourse
    - 2.9.5.1. Philosophy in discourse
    - 2.9.5.2. Philosophy in practice
  - 2.9.6. Philosophy and Daily Life
    - 2.9.6.1. The life of the philosopher
    - 2.9.6.2. The Work of Philosophy
      - 2.9.6.2.2. What did philosophers do in the past?
        - 2.9.6.2.1. What are philosophers doing today?
  - 2.9.7. Theorizing about People
    - 2.9.7.1. Psychological vocabulary
    - 2.9.7.2. Explanation and understanding
  - 2.9.8. Empiricism and Rationalism
    - 2.9.8.1. Reason and experience
    - 2.9.8.2. Epistemology and politics
  - 2.9.9. The Place of Philosophy in the Scientific Community

### Module 3. Argumentation and Human Rights

- 3.1. What Is Meant by Logic?
  - 3.1.1. Proposition, Validity and Inference
    - 3.1.1.1. Concept of proposition or judgment
    - 3.1.1.2. Validity vs. truth
    - 3.1.1.3. Current modes of inference
  - 3.1.2. Logic in Everyday Speech
    - 3.1.2.1. How we argue
    - 3.1.2.2. Argumentation errors
  - 3.1.3. Formal Logic and Informal Logic
    - 3.1.3.1. Basic argumentative tools
      - 3.1.3.1.1. Detect arguments
      - 3.1.3.1.2. Recognize implicit premises
  - 3.1.4. Logic in Teaching
    - 3.1.4.1. Avoid remaining in abstraction
    - 3.1.4.2. Take examples from literature and the media
  - 3.1.5. Logic in Conflict Mediation
  - 3.1.6. Ad Hominem Arguments
    - 3.1.6.1. Recurring examples
    - 3.1.6.2. The ad hominem argument as the end of the conversation
  - 3.1.7. When the Agent Matters in Argument
    - 3.1.7.1. Appeal to personal history
    - 3.1.7.2. Appealing to the collective memory
- 3.2. Contexts of Argumentation
  - 3.2.1. Speaking in Metaphors
    - 3.2.1.2. The Analogy
    - 3.2.1.2. The comparison
  - 3.2.2. Appealing to Emotions
    - 3.2.2.1. Emotions and beliefs
  - 3.2.3. Detecting Conventions
    - 3.2.3.1. Reading contexts
    - 3.2.3.2. Reading people

- 3.2.4. Listening to Those Who Think Differently
  - 3.2.4.1. Do not categorize quickly
  - 3.2.4.2. Reading arguments over time
- 3.2.5. Changing One's Own Point of View
  - 3.2.5.1. Weighing reasons
  - 3.2.5.2. Allowing for doubt
  - 3.2.5.3. Renouncing certain commitments
- 3.2.6. Appealing to Science
  - 3.2.6.1. Science and the natural world
  - 3.2.6.2. Science and the world of people
  - 3.2.6.3. Science as a correct point of view
- 3.2.7. Appealing to Personal Experience
  - 3.2.7.1. Self-referentiality in conversation
- 3.3. Descriptive Concepts and Value Concepts
  - 3.3.1. What Is It to Describe?
    - 3.3.1.2. Appeal to adjectives
    - 3.3.1.2. Describe without adjectives
  - 3.3.2. What Is It to Value?
    - 3.3.2.1. Concepts describing
    - 3.3.2.2. Concepts that value
  - 3.3.3. Concepts that Both Describe and Value
  - 3.3.4. Common Values in Childhood
    - 3.3.4.1. Claiming dependency
    - 3.3.4.2. Idealized adultization
  - 3.3.5. Common Values in Adolescence
    - 3.3.5.1. The timeless age
    - 3.3.5.2. The illusory stage
  - 3.3.6. Common Values in Adulthood
    - 3.3.6.1. Seriousness
    - 3.3.6.2. Sublime
  - 3.3.7. Learning to Read Values in Television Series
- 3.4. Foundation and Human Rights
  - 3.4.1. Rights and Morals
    - 3.4.1.1. Law and justice
  - 3.4.2. Natural Rights and Human Rights
    - 3.4.1.1. What is in human nature
  - 3.4.3. Human Rights as a World Fact
    - 3.4.3.1. Rabossi's approach
    - 3.4.3.2. Nino's planto
  - 3.4.4. How Students Perceive their Basic Rights
    - 3.4.4.1. Human rights and children's rights
  - 3.4.5. Teaching the Value of Human Rights
  - 3.4.6. Teaching Memory Retrieval
    - 3.4.6.1. Understanding the recent past at school
  - 3.4.7. Orwell and Human Rights
    - 3.4.7.1. The Big Brother idea
    - 3.4.7.2. The idea of single thinking
  - 3.4.8. Effective Democracy
- 3.5. Our Link to Nature and the Artificial
  - 3.5.1. We Are People
    - 3.5.1.1. Reification
  - 3.5.1.2. The objective look at people
    - 3.5.1.2.1. Emotional protection
  - 3.5.2. First and Third Persons
    - 3.5.2.1. Failure to recognize others
    - 3.5.2.2. Recognizing oneself
    - 3.5.2.3. The definition of a person
  - 3.5.3. Body as Machine
    - 3.5.3.1. Society and pharmaceuticals
    - 3.5.3.2. Self-destruction of the body
  - 3.5.4. Perceiving Bodies, Perceiving Minds
    - 3.5.4.1. Platonic beauty
    - 3.5.4.2. How to recognize values
  - 3.5.5. Nature and Values
    - 3.5.5.1. Ancient conception
    - 3.5.5.2. Modern conception

- 3.5.6. The Concept of the Environment
  - 3.5.6.1. Mastering nature
  - 3.5.6.2. Respecting nature
- 3.5.7. Robotics and People
  - 3.5.7.1. The Turing test
  - 3.5.7.2. Replacing people with machines
- 3.6. Political Concepts and Debate
  - 3.6.1. Basic Tools to Understand Politics
  - 3.6.2. The End of a Debate
  - 3.6.3. Detecting Conflicting Positions
  - 3.6.4. The Concept of Corruption
    - 3.6.4.1. Basic Criteria
    - 3.6.4.2. Examples and counterexamples
  - 3.6.5. The Concept of Dictatorship
    - 3.6.5.1. Basic Criteria
    - 3.6.5.2. Examples and counterexamples
  - 3.6.6. The Concept of Neoliberalism
    - 3.6.6.1. Basic Criteria
    - 3.6.6.2. Examples and counterexamples
    - 3.6.6.3. The risk of not asking
    - 3.6.6.4. The risk of taking for granted
  - 3.6.7. Abandoning the Debate
- 3.7. Art and Politics
  - 3.7.1. Art and Democracy
  - 3.7.2. Art as Social Protest
    - 3.7.2.1. Street interventions
    - 3.7.2.2. About museums
    - 3.7.2.3. About the art market
  - 3.7.3. Art and Understanding
    - 3.7.3.1. Understanding social situations
    - 3.7.3.2. Understanding personal situations
    - 3.7.3.3. Understanding one's own art
  - 3.7.4. Art as a Fundamental Experience
  - 3.7.5. Art without Authors
    - 3.7.5.1. Collective art
  - 3.7.6. The avant-garde
    - 3.7.6.1. Critical theory analysis
    - 3.7.6.2. The footprint of the avant-garde today
  - 3.7.7. Reproducibility
    - 3.7.7.1. The aura
    - 3.7.7.2. Mass art
- 3.8. Teaching Human Rights
  - 3.8.1. Indoctrinating vs. teaching
    - 3.8.1.1. The State and Education
    - 3.8.1.2. Education and life plans
    - 3.8.1.3. The 'fear' of dealing with human rights in schools
  - 3.8.2. The Concept of Teaching
    - 3.8.2.1. A triadic concept
    - 3.8.2.2. Teaching and appropriation
  - 3.8.3. Contexts Conducive to Teaching Philosophy
  - 3.8.4. Networks as a Resource to Promote Philosophy
    - 3.8.4.1. Ask the philosophers
    - 3.8.4.2. Organizing the debate in networks
  - 3.8.5. The Uninformed Teacher
    - 3.8.5.1. A joint task
    - 3.8.5.2. Prevent transmission
    - 3.8.5.3. Rethinking the school
  - 3.8.6. The Passive Pupil
    - 3.8.6.1. Why don't you worry?
    - 3.8.6.2. Why are you angry?
  - 3.8.7. Modalities of Teaching
    - 3.8.7.1. Historical mode
    - 3.8.7.2. Problematic mode



- 3.9. Human Rights and Torture
  - 3.9.1. Is the State legitimized to torture?
    - 3.9.1.1. Consequentialist argument
    - 3.9.1.2. Foundationalist argument
    - 3.9.1.3. Acceptance of common sense
  - 3.9.2. Taking Justice into One's Own Hands
    - 3.9.2.1. Hatred of the poor
    - 3.9.2.2. Power in the hands of civil society
    - 3.9.2.3. Identifying violence
  - 3.9.3. The Perception of Prisons
    - 3.9.3.1. Prison as martyrdom
  - 3.9.4. Foucault and Punitive Power
    - 3.9.4.1. The end of grief
    - 3.9.4.2. The pathologization of the offender
    - 3.9.4.3. Social criminalization
  - 3.9.5. State violence vs. citizen violence
    - 3.9.5.1. When confidence in justice is shattered
  - 3.9.6. The Power of Violence and Institutions
- 3.10. Human Rights and War
  - 3.10.1. Contemporary Wars
    - 3.10.1.1. How do we know about war conflicts?
    - 3.10.1.2. International organizations for peace
  - 3.10.2. The Idea of War to Achieve Peace
    - 3.10.1.1. War power in the contemporary world
  - 3.10.3. The Distinction between Power and Violence
    - 3.10.3.1. Arendt's analysis

- 3.10.4. The Danger of Human Extermination
  - 3.10.4.1. Violence and deterrence
  - 3.10.4.2. Violence and accumulation
- 3.10.5. Contemporary Emperors
  - 3.10.5.1. The 'power' countries
  - 3.10.5.2. Underdeveloped countries
  - 3.10.5.3. Competitive countries
- 3.10.6. Land Occupation
  - 3.10.6.1. Establishing sovereignty
- 3.10.7. War and Social Networks
  - 3.10.7.1. Media coverage
  - 3.10.7.2. Resistance
  - 3.10.7.3. Diluting the debate
  - 3.10.7.4. The democratization of the Image
  - 3.10.7.5. The Information Agencies Monopolies



*A complete and well-structured syllabus that will allow you to incorporate the knowledge gradually and safely”*

05

# Methodology

This academic program offers students 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"*

## Case Study to contextualize all content

Our program offers a revolutionary approach to developing skills and knowledge. Our goal is to strengthen skills in a changing, competitive, and highly demanding environment.

“

*At TECH, you will experience a learning methodology that is shaking the foundations of traditional universities around the world"*



*You will have access to a learning system based on repetition, with natural and progressive teaching throughout the entire syllabus.*



*The student will learn to solve complex situations in real business environments through collaborative activities and real cases.*

### A learning method that is different and innovative

This TECH program is an intensive educational program, created from scratch, which presents the most demanding challenges and decisions in this field, both nationally and internationally. This methodology promotes personal and professional growth, representing a significant step towards success. The case method, a technique that lays the foundation for this content, ensures that the most current economic, social and professional reality is taken into account.

“*Our program prepares you to face new challenges in uncertain environments and achieve success in your career*”

The case method has been the most widely used learning system among the world's leading Humanities schools for as long as they have existed. The case method was developed in 1912 so that law students would not only learn the law based on theoretical content. It consisted of presenting students with real-life, complex situations for them to make informed decisions and value judgments on how to resolve them. In 1924, Harvard adopted it as a standard teaching method.

What should a professional do in a given situation? This is the question we face in the case method, an action-oriented learning method. Throughout the program, the studies will be presented with multiple real cases. They will have to combine all their knowledge and research, and argue and defend their ideas and decisions.

## Relearning Methodology

TECH effectively combines the Case Study methodology with a 100% online learning system based on repetition, which combines 8 different teaching elements in each lesson.

We enhance the Case Study with the best 100% online teaching method: Relearning.

*In 2019, we obtained the best learning results of all online universities in the world.*

At TECH you will learn using a cutting-edge methodology designed to train the executives of the future. This method, at the forefront of international teaching, is called Relearning.

Our university is the only one in the world authorized to employ this successful method. In 2019, we managed to improve our students' overall satisfaction levels (teaching quality, quality of materials, course structure, objectives...) based on the best online university indicators.



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. With this methodology we have trained more than 650,000 university graduates with unprecedented success in fields as diverse as biochemistry, genetics, surgery, international law, management skills, sports science, philosophy, law, engineering, journalism, history, markets, and financial instruments. 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 training, developing a critical mindset, defending arguments, and contrasting opinions: a direct equation for success.*

From the latest scientific evidence in the field of neuroscience, not only do we know how to organize information, ideas, images and memories, but we know that the place and context where we have learned something is fundamental for us to be able to remember it and store it in the hippocampus, to retain it in our long-term memory.

In this way, and in what is called neurocognitive context-dependent e-learning, the different elements in our program are connected to the context where the individual carries out their professional activity.



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



### Study Material

All teaching material is produced by the specialists who teach the course, specifically for the course, so that the teaching content is highly 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.



### 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.



### Practising Skills and Abilities

They will carry out activities to develop specific skills and abilities in each subject area. Exercises and activities to acquire and develop the skills and abilities that a specialist needs to develop in the context of the globalization that we are experiencing.



### 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.







#### Case Studies

Students will complete a selection of the best case studies chosen specifically for this program. Cases that are presented, analyzed, and supervised by the best specialists in the world.



#### 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 educational system for presenting multimedia content was awarded by Microsoft as a "European Success Story".



#### 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 their goals.



06

# Certificate

The Postgraduate Diploma in Philosophy and Philosophical Anthropology guarantees students, in addition to the most rigorous and up-to-date education, access to a Postgraduate Diploma issued by TECH Global University.



“

*Get your Postgraduate Diploma in Philosophy and Philosophical Anthropology with a high level of educational and technological Postgraduate Diploma and the prestige of the world's largest online university"*

This program will allow you to obtain your **Postgraduate Diploma in Philosophy and Philosophical Anthropology** 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.

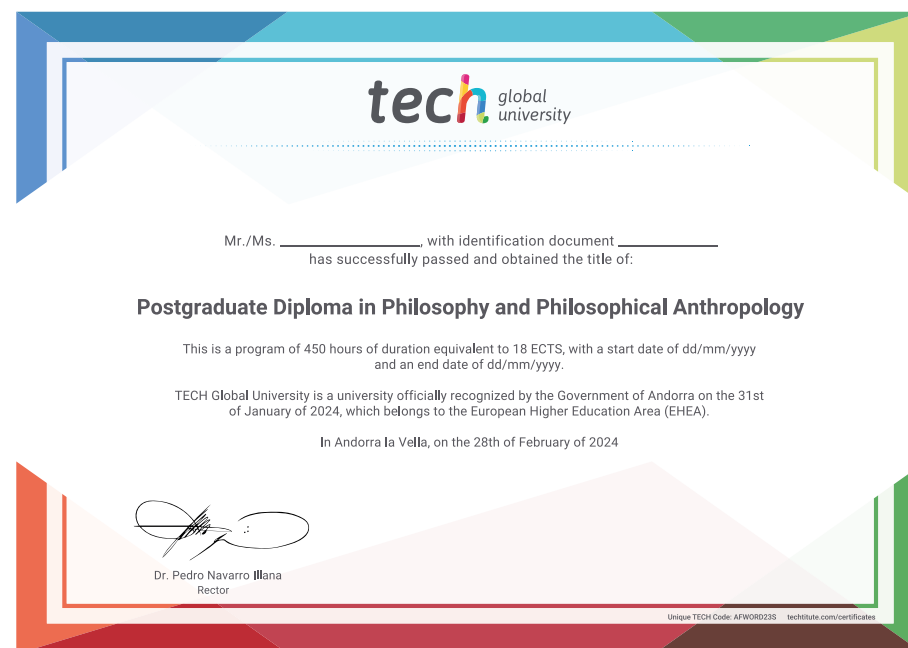
This **TECH Global University** title is a European program of continuing education and professional updating that guarantees the acquisition of competencies in its area of knowledge, providing a high curricular value to the student who completes the program.

Title: **Postgraduate Diploma in Philosophy and Philosophical Anthropology**

Modality: **online**

Duration: **6 months**

Accreditation: **18 ECTS**



\*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.

future  
health confidence people  
education information tutors  
guarantee accreditation teaching  
institutions technology learning  
community commitment  
personalized service innovation  
knowledge present  
development languages  
virtual classroom



**Postgraduate Diploma**  
Philosophy and  
Philosophical Anthropology

- » Modality: online
- » Duration: 6 months
- » Certificate: TECH Global University
- » Credits: 18 ECTS
- » Schedule: at your own pace
- » Exams: online

Postgraduate Diploma  
Philosophy and  
Philosophical Anthropology

Who am I?