Postgraduate Diploma
Political Philosophy

tech technological university

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Postgraduate Diploma
Political Philosophy

- Modality: **online**
- Duration: **6 months**
- Certificate: **TECH Technological University**
- Dedication: **16h/week**
- Schedule: **at your own pace**
- Exams: **online**

Website: www.techtitute.com/pk/humanities/postgraduate-diploma/postgraduate-diploma-political-philosophy

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01

Introduction

Political philosophy is an area of knowledge that, in its teaching application in the classroom, can become a way to develop the students' civic awareness. To achieve the effectiveness of this learning, the teacher must have the theoretical knowledge and practical skills of the most advanced teaching. This complete course will allow you to achieve this double objective in just a few months of training.

A course created to provide the professional with the necessary teaching skills to make the teaching of political philosophy a formative success of enormous value for the students"

Philosophy brings a different point of view on the reality and on the things that make it immensely attractive from an employment 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, of looking at reality from a different perspective, 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 aespecie aeternitatis, that is, through 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 before the evils and misfortunes of this world, has always been fundamental and also allows us to better understand our nature, our actions, our morality, 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 but at the same time totally accessible aspect. Other master's programs also focus on the purely theoretical study of philosophy, disconnecting it from the pedagogical aspect, while 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 **Postgraduate Diploma in Political Philosophy** 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
- 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 complete and well-developed training that will enable you to include the knowledge of this branch of philosophy in your teaching"

Learn, in just a few months, the analysis of the techniques and rudiments of the philosophical discipline in the political sphere, as well as the debates that politics in the public sphere continually raises"

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 tecahing 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, 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.

02

Objectives

The objective of this Postgraduate Diploma is to contribute to the increase of quality in all educational areas. With our Postgraduate Diploma in Political Philosophy, this desire 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 you with the most prestigious online university in the world.

In this Postgraduate Diploma in Political Philosophy you will understand and learn to transmit the way of thinking and analyzing the reality of political philosophy"

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: SCIENCE, TECHNOLOGY AND SOCIETY

- Provide the student with the elements of judgment to assess the importance of the development of scientific and technical knowledge in society
- Provide the student with conceptual tools to critically elucidate the impact of science and technology in our understanding of the natural and social environment
- Provide the student with the basic knowledge to understand the structure of scientific knowledge
- Provide the student with the categories and concepts to distinguish scientific knowledge from other forms of knowledge
- Provide the student with the necessary concepts to critically understand scientific rationality
- Provide the student with the necessary knowledge to reflect on the epistemic and ethical values of science
- Provide students with a conceptualization that allows them to evaluate and assess the importance of ethical values in the development of science and technology
- Provide the student with tools and categories to analyze the new forms of humanism
- Offer the student the indispensable knowledge to understand the links between science, technology and society
- Facilitate conceptually the understanding of STS studies and their reflection on the importance of teaching ethical values

MODULE 2: HOW AND WHY TEACH PHILOSOPHY?

- Provide the student with analytical tools to evaluate the importance of education and its relationship with the philosophical task
- Offer the student the necessary concepts for the understanding of the challenges faced by education and particularly by the teaching of philosophy in a globalized world
- Give the student a critical understanding of the link between pedagogy and philosophy
- Provide the student with the elements of analysis to elucidate the practical and ethical character of educational rationality
- Provide the student with elements of judgment for the development of an analytical vision of the teaching and learning processes
- Provide the student with the conceptual skills that are indispensable for the teaching of philosophy
- Give the student conceptual tools for the development of a reflective attitude towards the importance of teaching philosophy at school
- Provide the student with the resources for the critical understanding of the problems posed by philosophy and its teaching
- Enable the student in the use of technologies for the teaching of philosophy
- Provide the student with elements of judgment to value the importance of philosophy in non-academic environments

MODULE 3: VITAL DISCUSSIONS AND BINDING THEMES

- Provide the student with elements of analysis to understand the diverse character of contemporary societies
- Enable the student the indispensable knowledge to reflect on the difference and equality in the communities
- Provide the student with conceptual tools to approach the Theories of Recognition
- Provide the student with notions for an autonomous reflection on the importance of democracies for the development of individuals and the community
- Give the student elements for the analysis of contemporary cultural phenomena that make up the current crisis of values
- Bring to light and under a philosophical approach the way and the ways in which culture and its permanent conflicts impact on the private and personal lives of citizens
- Promote a philosophical discussion around the concept of environment and nature and therefore what it means to take care of them
- Offer the student a philosophical view of such a popular cultural phenomenon as soccer in order to integrate deep notions and meanings that are not usually presented in media, educational or sports discourses
- Provide students with a philosophical view of cultural phenomena of our time, such as the emergence of anti-political and 'neutral' media discourses
- Offer critical elements to examine the way in which current society gives rise to new subjectivities

03

Course Management

This program has been designed and developed by a group of experts in this area, with extensive teaching and research experience. Under their tutelage, the Postgraduate Certificate will become a great learning experience. Total quality guarantee.

Learn from the best in the field, enjoying a high-level learning experience"

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 Secretary of Science and Technology, UNC
- Director of the Research Group on Philosophy of Law, National University of San Luis

Professors

Lic. Luis M. Amaya (UNC - Argentina)

- Degree in Philosophy Universidad Nacional de Córdoba, "Argentina"
- Professor of Philosophy at Secondary and Higher Education Institutes
- Executive Director of the Social and Cultural Research Group Córdoba (Argentina)

Dr. Gustavo A. Agüero (UNC – Argentina)

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- Director of the Research Group on Philosophy of Law, National University of San Luis

04

Structure and Content

The course syllabus is designed for the philosopher to acquire the theoretical and practical knowledge necessary for the teaching of this subject. Through a complete and very didactic syllabus, an enriching and stimulating learning experience will be developed. A complete approach, fully focused on its practical application.

In this Postgraduate Diploma, you will analyze and understand the forms of analysis of POLITICAL PHILOSOPHY throughout history"

Module 1. Science, Technology and Society

1.1. Science and Us
- 1.1.1. General Considerations
- 1.1.2. Science as a Cultural Phenomenon
  - 1.1.2.1. Science as a collective enterprise
  - 1.1.2.2. Science and our understanding as people
  - 1.1.2.3. Science and scientism
  - 1.1.2.4. The relationship between philosophy and science
- 1.1.3. Is There Common-Sense Science?
  - 1.1.3.1. Common sense knowledge, pseudoscience and science
  - 1.1.3.2. Science and scientific dissemination
- 1.1.4. What Is Science for?
  - 1.1.4.1. Classify
  - 1.1.4.2. Explain
  - 1.1.4.3. Predict
  - 1.1.4.4. Control
- 1.1.5. Can Science be Neutral?
  - 1.1.5.1. Objectivity
  - 1.1.5.2. The good reasons
  - 1.1.5.3. Science and prejudice
  - 1.1.5.4. Science and Values
    - 1.1.5.4.1. The distinction between facts and values
  - 1.1.5.5. Knowledge and interest
- 1.1.6. Technology in the Globalized World
  - 1.1.6.1. Technology and knowledge society
  - 1.1.6.2. Society, Technology and Education
- 1.1.7. Education, Science and Values
  - 1.1.7.1. The teaching of science and values education.
  - 1.1.7.2. The social studies of science and education in values

1.2. Scientific knowledge, technique and technology
- 1.2.1. Common Sense and Knowledge
- 1.2.2. Doxa and Episteme
  - 1.2.2.1. Appearance and reality
  - 1.2.2.2. Truth and falsehood
  - 1.2.2.3. Senses and experience
  - 1.2.2.4. Explanation and justification
- 1.2.3. Knowledge of the Natural World
  - 1.2.3.1 Laws and regularities
- 1.2.4. Knowledge of the Social World
  - 1.2.4.1 Meanings and senses
- 1.2.5. Theoria, Praxis and Techne
  - 1.2.5.1. Contemplation and action
  - 1.2.5.2. Doing and acting
  - 1.2.5.3. Reasons
  - 1.2.5.4. Causes
- 1.2.6. Technical Knowledge
  - 1.2.6.1. Science and technique
  - 1.2.6.2. Rationality
  - 1.2.6.3. Means and Aims
  - 1.2.6.4. Instrumental Rationality
- 1.2.7. The Intervention of New Technologies
  - 1.2.7.1. Representate
  - 1.2.7.2. Intervene
  - 1.2.7.3. Know what and know how

1.3. Epistemology of Sciences
- 1.3.1. Introduction: Philosophy and Science
- 1.3.2. Scientific Knowledge
  - 1.3.2.1. Observation
  - 1.3.2.2. The Data
  - 1.3.2.3. Experience
  - 1.3.2.4. See and believe and infer
- 1.3.3. Scientific Hypotheses
  - 1.3.3.1. The problem of induction
    - 1.3.3.3.1.1 The extension of knowledge
  - 1.3.3.2. Justification
- 1.3.4. Explain and Predict
  - 1.3.4.1. Asymmetry explanation prediction
    - 1.3.4.1.1. Models of explanation
    - 1.3.4.1.2 Methodological monism
    - 1.3.4.1.3 Methodological Pluralism
- 1.3.5. Explaining and understanding
  - 1.3.5.1. Explanation and Causality
    - 1.3.5.5.1.1 Methodological Individualism
    - 1.3.5.1.2. Methodological Holism
- 1.3.6. The social sciences and the explanation of human action
  - 1.3.6.1. Human action and sense
  - 1.3.6.2. Interpreting and understanding
  - 1.3.6.3. Social Practices and Meaning
- 1.3.7. Reasons and Causes in explanation of action
  - 1.3.7.1. Subjects
  - 1.3.7.2. Agents
  - 1.3.7.3. Freedom
  - 1.3.7.4. Determinism

1.4. Scientific Rationality
- 1.4.1. Introduction: Science as a rational enterprise
- 1.4.2. Rationality and scientific progress: Internal and external factors in the evaluation of scientific theories
  - 1.4.2.1. Synchronic and diachronic analysis of scientific change
    - 1.4.2.1.1. Context of discovery and justification
- 1.4.3. The Realist conception of science
  - 1.4.3.1. Progress in science
  - 1.4.3.2. Progress as inter-theoretical accumulation

1.4.4. Rupture and Discontinuity in the Development of Science
1.4.5. Paradigm
1.4.3.1. Normal Science
1.4.3.2. Scientific Community
1.4.6. Tensions and Anomalies
1.4.6.1. Tensions and anomalies
1.4.7. Scientific Change
1.4.7.1. Disagreement and the scientific community
1.4.7.2. Scientific change
1.4.8. Social Science and Paradigms
1.4.8.1. Pre-paradigmatic science and proto-science
1.4.9. Epistemological Relativism
1.4.9.1. Relativism and objectivism
1.5. Science and Ideology
1.5.1. The polysemy of the concept of ideology
1.5.2. Objectivity and Ideology
1.5.2.1. Is objectivity possible?
1.5.3. Ideology and Truth
1.5.4. The Limits of Relativism
1.5.5. Conceptual Frameworks and Relativism
1.5.6. The Interaction between Science and Ideology
1.5.7. The Influence of Ideology on Cognitive Processes
1.5.8. Scientism as Ideology
1.5.9. The Limits of Understanding and the Limits of Science
1.6. Science and Values
1.6.1. Norms, Virtues and Epistemic Values
1.6.1.1. Epistemic Values
1.6.1.2. The normative character of epistemic values
1.6.2. Science and Ethical Values
1.6.2.1. The distinction made value
1.6.3. Modes of Scientific Rationality
1.6.3.1. From classical techné to modern technique
1.6.4. Scientific Rationality as Instrumental Rationality
1.6.5. Scientific Rationality as Practical Rationality
1.6.6. Rationality as Means-End Strategy
1.6.6.1. Science and Good Reasons
1.6.6.2. Techno-scientific Rationality and its Problems
1.6.7. The Distinction between Ends and Values
1.6.7.1. Criticism of the instrumental model
1.6.8. Reasons and Good Reasons
1.6.8.1. How good reasons are determined
1.6.8.1.1. Evidence and justification
1.6.9. Good Reasons Are Reliable
1.6.9.1. Epistemic reliability as instrumental rationality
1.7. Technology and Nature
1.7.1. Human Life as a product of Technique
1.7.2. The Impact of technique on Societies
1.7.3. Understanding Where We Are
1.7.4. Technoscience and Humanism
1.7.5. Nature and Artificiality
1.7.6. Progress and Utopia
1.7.7. Dehumanize Nature?
1.7.7.1 A world without a soul
1.7.8. A new configuration of the human?
1.7.8.1 Human nature without nature
1.8. From Technique to Technology
1.8.1. The Concept of Technology
1.8.2. The Relation between Technology and Science
1.8.2.1. Technology as applied science
1.8.3. The Intellectual Idea of Technology
1.8.4. Philosophical presuppositions of the transition from technique to technology
1.8.5. Technological Practice
1.8.5.1. The dimensions of technological practice
1.8.6. Technology and Public Policy
1.8.7. Technology and Culture
1.8.7.1. The Concept of Culture

1.8.8. Technoscientific Decisions and the Environment
1.8.9. Technoscientific Decisions and Health
1.9. Social Studies of Science
1.9.1. Introduction: Studies in Science, Technology and Society
1.9.2. Towards a Social Study of Scientific Knowledge
1.9.2.1. Social utility of Science
1.9.2.2. Production and social use of science
1.9.3. A Critique of the Inherited Conception of Science
1.9.4. From Rationalism to Social Constructivism
1.9.4.1. What is constructivism?
1.9.4.2. Scientific realism vs. constructivism
1.9.5. Macrosocial Approaches
1.9.5.1. Strong programs in sociology of science
1.9.6. Microsocial Approaches
1.9.6.1. Laboratory Studies
1.9.7. Science and Technology as Social Practices
1.9.8. Different Concepts of Practices
1.9.8.1. Concepts as rules
1.9.8.2. Concepts, rules and practices
1.10. Science, Technology and Society (STS) and Teaching Values
1.10.1. Knowledge Society and Education
1.10.1.2. Knowledge society and information society
1.10.1.3. New challenges for education
1.10.2. Education as Technology
1.10.3. The Importance of Teaching Values
1.10.3.1. Epistemic Values
1.10.3.2. Moral Values
1.10.3.3. The Development of ethical comprehension
1.10.4. Teaching to Give Reasons
1.10.4.1. Beliefs and reasons
1.10.4.2. Importance of Justification
1.10.5. Beyond the dichotomy of teaching content and skills and values education
1.10.6. Education in values from the perspective of STS
1.10.6.1. Epistemic Values
1.10.6.2. Moral Values
1.10.6.3. The Development of ethical comprehension
1.10.7. Values education and educational context
1.10.7.1. The classroom as a cooperative community
1.10.7.2. Dialogue and exchange for values education
1.10.8. Studies in STS as didactic resources for the school
1.10.9. The Classroom as a Community of Inquiry
1.10.9.1. Creativity Development
1.10.9.2. Teaching in values and collaborative work

Module 2. How and Why to Teach Philosophy?

2.1. Why Educate?
2.1.1. Reasons to Educate
2.1.1.1. Educate and train
2.1.1.2. Education and pedagogy
2.1.1.3. Education and Philosophy
2.1.2. Aims and goals in education
2.1.2.1 Final aim and aims in perspective
2.1.2.2. Means and Aims
2.1.3. Education for life
2.1.3.1 Education and the good life
2.1.4. Philosophy and the usefulness of uselessness
2.1.5. Teaching philosophy, for what?
2.1.4.1. Prejudice
2.1.4.2. The common
2.1.4.3. Emotions
2.1.4.4. Critical Thinking

2.2. Teaching Philosophy in a Globalized World
- 2.2.1. Introduction: Challenge for Philosophy
- 2.2.2. From Subjectivation to Socialization
- 2.2.3. Education and Community
- 2.2.4. Education for Democracy
  - 2.2.4.1. Democratic Education and community Development
  - 2.2.4.2. Democracy as a Way of Life
- 2.2.5. Education and Recognition of the Other
- 2.2.6. Education and Multiculturalism
  - 2.2.6.1. Beyond differences
  - 2.2.6.2. Educate for pluralism
- 2.2.7. Citizenship Education
  - 2.2.7.1. Education for cosmopolitan Citizenship
- 2.2.8. Educating in Ethical Values
  - 2.2.8.1. What are not values?
  - 2.2.8.2. Where are the values?
  - 2.2.8.3. Facts and values
  - 2.2.8.4. The school and the teaching of values

2.3. Philosophy and Pedagogy
- 2.3.1. The Socratic Model of Education
  - 2.3.1.1. Dialogical model of education
- 2.3.2. Philosophy as a General Theory of Education
  - 2.3.2.1. Education and experience
  - 2.3.2.2. Habits and education
- 2.3.3. The Development of Critical Thinking as an Educational Ideal
  - 2.3.3.1. Dimensions of critical thinking
- 2.3.4. The Relation between Theory and Practice in Education
  - 2.3.4.1. Pedagogy as art
  - 2.3.4.2. Pedagogy as Science
    - 2.3.4.2.1. Pedagogy as applied theory
    - 2.3.4.2.2. The naturalistic scientific point of view of pedagogy
- 2.3.5. The Normative character of pedagogy
  - 2.3.5.1. Normativity: Conditions and criteria
  - 2.3.5.2. Prescription: rules and techniques
- 2.3.6. Pedagogy and Didactics
  - 2.3.6.1. Two fields in dispute
  - 2.3.6.2. Didactics as a Science
  - 2.3.6.3. Didactics as pedagogical knowledge

2.4. Education as a Social Practice
- 2.4.1. The Dimensions of Education
  - 2.4.1.1. Epistemic dimension
  - 2.4.1.2. The praxeological dimension
  - 2.4.1.3. The axiological dimension
- 2.4.2. Educational Practice between Techne and Praxis
  - 2.4.2.1. The distinction between objectives and goals in education
  - 2.4.2.2. The ethical dimension of educational goals
  - 2.4.2.3. The practical dimension of educational objectives
- 2.4.3. Instrumental Rationality in Education
  - 2.4.3.1. The what and the how in education
- 2.4.4. Practical Rationality in Education
  - 2.4.4.1. Practical rationality as prhonesis
  - 2.4.4.2. Practical rationality in education as communicative rationality
  - 2.4.4.3. Educational practice as situated practice
- 2.4.5. The discussion around the purposes in education
  - 2.4.5.1. Education as Growth
  - 2.4.5.2. Education as Initiation
  - 2.4.5.3. Education as socialization
  - 2.4.5.4. Education as Emancipation
- 2.4.6. The debate traditional education and progressive education
  - 2.4.6.1. Education as Transmission
  - 2.4.6.2. The education centered on the student
- 2.4.7. Characteristics of the Educational Experience
  - 2.4.7.1. Criteria for the educational experience
  - 2.4.7.2. Educational experience and meaning
  - 2.4.7.3. The social character of educational experience

2.5. Teaching and Learning
- 2.5.1. Teaching: Different Senses and Meanings
- 2.5.2. Teaching as Triadic Relationship
  - 2.5.2.1. Teaching someone something
  - 2.5.2.2. The intentionality of teaching
  - 2.5.2.3. The implications of teaching
    - 2.5.2.3.1. The ethical sense of teaching
    - 2.5.2.3.2. The political sense
- 2.5.3. Teaching as Capacity Development
  - 2.5.3.1. Open capabilities
  - 2.5.3.2. Closed capabilities
  - 2.5.3.3. Reflective thinking as an open capability
- 2.5.4. Teaching and Information Acquisition
  - 2.5.4.1. Moral objections
  - 2.5.4.2. Practical objections
  - 2.5.4.3. Activist objections
- 2.5.5. Information and Capacity
  - 2.5.5.1. Teaching and habit development
  - 2.5.5.2. Teaching and comprehension
- 2.5.6. Teaching and Critical Thinking
  - 2.5.6.1. Argumentation
  - 2.5.6.2. Reasons
  - 2.5.6.3 Rules
  - 2.5.6.4. Reasoning
  - 2.5.6.5. Judgment and commitment
- 2.5.7. Education and Learning Theories
  - 2.5.7.1. Education and psychological theories
  - 2.5.7.2. Education and concepts of mind
- 2.5.8. Neuroscience, Learning and Education
  - 2.5.8.1. The limits of neuroeducation
  - 2.5.8.2. Learning and cognition
  - 2.5.8.3. Learning as a domain of meanings
- 2.5.9. Learning as Problem-Solving
  - 2.5.9.1. Learning and active thinking
  - 2.5.9.2 Learning and creativity

2.6. Teaching Philosophy
- 2.6.1. Teaching Philosophy as a Philosophical Problem
  - 2.6.1.1. Beyond the contraposition production and reproduction
  - 2.6.1.2. New senses to the given
  - 2.6.1.3. Critical theory of society and philosophy teaching
- 2.6.2. Traditional Approach
  - 2.6.2.1. Teaching Philosophy as a technical problem
  - 2.6.2.2. the didactics of philosophy
  - 2.6.2.3. Didactic Transposition
- 2.6.3. Teaching Philosophy or Philosophical Didactics
- 2.6.4. Sages, Laymen and Apprentices
  - 2.6.3.1. Teaching Philosophy?
  - 2.6.3.2. Teaching to philosophize?
  - 2.6.3.3. Knowing how and Knowing what
- 2.6.5. Philosophy as a Way of Life
  - 2.6.5.1. Philosophy as care of oneself
- 2.6.6. Philosophy as Rational Criticism
- 2.6.7. Teaching Philosophy as a Development of Autonomy
  - 2.6.7.1. What is being autonomus?
  - 2.6.7.2. Autonomy and Heteronomy
- 2.6.8. Teaching Philosophy as an Exercise in Freedom

2.7. Philosophy at Schools
- 2.7.1. The Presence of Philosophy in School: Some Controversies
  - 2.7.1.1. Crisis in the teaching of philosophy
  - 2.7.1.2. Technical vs. humanistic training
- 2.7.2. Teaching Philosophy through the Framework of Other Subjects
  - 2.7.2.1. Philosophy and curriculum
  - 2.7.2.2. Teaching philosophy and interdisciplinarity
- 2.7.3. Philosophy for Children or Philosophizing with Children
- 2.7.4. Intermediate Level Philosophy
- 2.7.5. The for what and the how in the teaching of philosophy
  - 2.7.5.1. The usefulness of philosophy
  - 2.7.5.2. Beyond the instrumentalization of knowledge
  - 2.7.5.3. Philosophical teaching and crisis

2.8. Philosophy of Philosophy and Teaching Philosophy
- 2.8.1. Philosophy as an Academic Discipline
  - 2.8.1.1. Is philosophy a discipline?
  - 2.8.1.2. Philosophy as a Science
  - 2.8.1.3. Philosophy as a theoretical practice
- 2.8.2. Philosophy and the Canon
  - 2.8.2.1. Philosophical canons and traditions
- 2.8.3. The State of Exception in Philosophy
  - 2.8.3.1. The humanities in the face of scientism
  - 2.8.3.2. Philosophy and the naturalistic image of the sciences
- 2.8.4. Anomaly in Philosophical Reflection
  - 2.8.4.1. Is there progress in philosophy?
  - 2.8.4.2. The non-vindicatory character of the history of thought
- 2.8.5. Philosophy and Its Past
  - 2.8.5.1. History of ideas or history of philosophy
- 2.8.6. Problematic Approaches and the Historical Approach to Teaching Philosophy
  - 2.8.6.1. The historical aspect of philosophical problems

2.9. Strategies for teaching philosophy
- 2.9.1. Resources for Teaching Philosophy
- 2.9.2. Teaching Philosophy through Educational Technology
  - 2.9.2.1. Philosophical content and educational technology
    - 2.9.2.1.1 Learning to learn
  - 2.9.2.2. Orality and writing as technologies
  - 2.9.2.3. Cinema and philosophy
  - 2.9.2.4. Literature and philosophy
- 2.9.3. Integrating Pedagogical and Curricular Knowledge through Technology
  - 2.9.3.1. What are we going to teach
  - 2.9.3.2. How are we going to teach
  - 2.9.3.4. How we integrate technology
- 2.9.4. ICT in Teaching Philosophy
  - 2.9.4.1. Teaching philosophy through ICTs
  - 2.9.4.2. Teaching philosophy through ICTs
- 2.9.5. Virtual Reality in Teaching Processes: Theoretical Precisions
  - 2.9.5.1. Reflective processes and virtuality
  - 2.9.5.2. Methodological challenges of virtuality

Module 3. Vital Discussions and Binding Themes

3.1. Recognising the Other
- 3.1.1. Otherness in Education
- 3.1.2. Education as an Encounter with the Other
- 3.1.3. Commonality in Education
- 3.1.4. Difference and Recognition
- 3.1.5. Community in Difference
- 3.1.6. Tolerance or Recognition
- 3.1.7. Universality and Hegemony

3.2. Recognition and Otherness
- 3.2.1. Recognition of the Other as a Condition for Education
- 3.2.2. Equality and Education
- 3.2.3. Education and Recognition Theories
- 3.2.4. Intersubjectivity as a Condition for Education
- 3.2.5. The Other
- 3.2.6. Us

3.3. Education and Citizenship in the Global Age
- 3.3.1. School, Citizenship and Democratic Participation
- 3.3.2. Citizenship and Human Rights Education
- 3.3.3. Citizenship and Civic Virtues
- 3.3.4. Global Citizenship Education
- 3.3.5. Wealth and Poverty in the Global Age
  - 3.3.5.1. Justice
  - 3.3.5.2. Solidarity
  - 3.3.5.3. Equality

3.4. Education and the Challenge of Interculturality
- 3.4.1. What Is Multiculturalism?
- 3.4.2. Intercultural Education in a Multicultural Society
- 3.4.3. Education and Integration of Ethnic Minorities
  - 3.4.3.1 Integration and assimilation
- 3.4.4. The Liberalism-Communitarianism Debate
- 3.4.5. Pluralism and Universalism
- 3.4.6. Multiculturalism and Cultural Relativism
- 3.4.7. Beyond Ethnocentrism
- 3.4.8. ICTs in Intercultural Education

3.5. The Other Who Dwells Among Us
- 3.5.1. The Other, that unbearable Interpellation
  - 3.5.1.1. A culture with no place for closeness
  - 3.5.1.2. The illusion of the self-constituted Subject
- 3.5.2. The evil of others, one's own beauty
- 3.5.3. 'Beautiful Soul': the forclusion of responsibility and the emergence of hatred
  - 3.5.3.1. The responsibility of the subject in postmodern times, again Dufour
- 3.5.4. The Return of Dark Gods
  - 3.5.4.1. Between us
  - 3.5.4.2. New emergencies
- 3.5.5. The Return of the Dark Gods: The Far Right upon Request
  - 3.5.5.1. Societal fascism. Classes and categories
  - 3.5.5.2. The new subjectivities call for blood
- 3.5.6. No Place for Love..
- 3.5.7. From those to these concentration camps
  - 3.5.7.1. From Auschwitz to the contemporary megalopolises
  - 3.5.7.2. Every periphery is a good place to die
  - 3.5.7.3. A logic that has no 'outside': globalization
- 3.5.8. The logic, the purpose of the concentrationary device
  - 3.5.8.1. Genocide as a social practice
  - 3.5.8.2. From Auschwitz to Hiroshima. From Auschwitz to Hiroshima
- 3.5.9. What Is on the Horizon?
  - 3.5.9.1. An invitation to think about praxis. More questions than answers
- 3.5.10. A question staring you in the face
  - 3.5.10.1. 'We are responsible even for what we dream', Freud dixit. What work are we getting our hands on?

3.6. Ties, Affections and Environments
- 3.6.1. Discussions on Individual Rights and Autonomy
- 3.6.2. Discussion i: Consuming Products and Substances
  - 3.6.2.1. Our limits and our understanding
- 3.6.3. Discussion II: Addictive relationships
  - 3.6.3.1. What we do not notice in bonds
  - 3.6.3.2. What we build, what we seek, what we can
- 3.6.4. Discussion III: Love of Others and Self-love
  - 3.6.4.1. What affections do we seek in relationships?
  - 3.6.4.2. Violence, education and emotions
- 3.6.5. Discussion IV: Family and Friendships
  - 3.6.5.1. Reconsidering social mandates
  - 3.6.5.2. To be and not to be part of a herd
  - 3.6.5.3. What herd are we talking about?
- 3.6.6. Discussion v: Trust and Distrust: Strangers and Acquaintances
- 3.6.7. Discussion V: the origin of conflicts
  - 3.6.7.1. Happiness and serenity
- 3.6.8. Discussion VI: The search for affection and recognition

3.7. The Environment(s)
- 3.7.1. Why Should We Care About the Environment(s)?
  - 3.7.1.1. Do we know what we are talking about? (beyond the green lawn)
  - 3.7.1.2. Where does my body begin and where does it end?
  - 3.7.1.3. Where is the body of the other?
- 3.7.2. Caring for and Creating Environments
  - 3.7.2.1. Nature as a cultural product
  - 3.7.2.2. Culture as a natural product
  - 3.7.2.3. Can nature be (re)created?
- 3.7.3. Human Ecology and Ways of Life
  - 3.7.3.1. How do those who do not live like us live?
  - 3.7.3.2. The producers of ignorance
  - 3.7.3.3. Sowing rumors, reaping truths
  - 3.7.3.3. Is there intelligent life on our planet?
- 3.7.4. Is There a Nature?
  - 3.7.4.1. How to be part of and take care of what is unknown?
  - 3.7.4.2. Seeing the best and the worst of us
- 3.7.5. The Nature of Thought
  - 3.7.5.1. The mind in the forests
  - 3.7.5.2. Who are We?
  - 3.7.5.3. Are we in the world or is the world in us?
- 3.7.6. Authentic human nature
  - 3.7.6.1. Where to look for the essential?
  - 3.7.6.2. Why a nature?
- 3.7.7. The Environment in big Cities
  - 3.7.7.1. What really breathes
  - 3.7.7.2. Destruction the Social Fabric

3.7.8. The Planet and Us
3.7.8.1. Taking care of oneself, but from whom?
3.7.8.2. What is in us: awareness and quality of life

3.8. Education, Sports and Philosophy
3.8.1. Mens Sana in Corpore Sano
3.8.1.1. The value of the inclination towards a 'vital balance'
3.8.2. Praxis and Education
3.8.2.1. How does a body learn?
3.8.2.2. The mud, the scent of grass, the drops of salt..
3.8.2.3. The past 'tells us' in the present
3.8.2.3.1 The emergence of 'One Character' (as a form of 'realization')
3.8.3. Collective (Group) Sports, Empathy and Antipathy
3.8.3.1. 'I'll stick with this one, I'll screw this one...'
3.8.3.1.1. The friend, the companion, the traitor
3.8.3.1.2. The Adversary, the enemy?, the abject?
3.8.4. Body and Understanding
3.8.4.1. Childhood memory and reflective memory
3.8.4.2. The Pathos of the body and resignification
3.8.4.3 Hypothetical scenarios and comprehensive reflexivity
3.8.5. The Field of Ethics, the Playing Field
3.8.5.1. Means and ends, Camus from 'the paddock'
3.8.5.2. Conflict and the emergence of 'the ethical'
3.8.6. Impossible and Unnecessary Neutrality
3.8.6.1. Competing: that structuring aspect
3.8.6.2. Thinking 'competitiveness' beyond the clichés
3.8.6.3. Competitiveness, ideology and subjectivity
3.8.7. Soccer and 'Polítiteia'
3.8.7.1. The Guardiola Paradigm
3.8.7.1.1. Xavi, Iniesta and 'the community'
3.8.7.1.2. Pep's Barsa and Zapatismo
3.8.7.2. The Mourinho Paradigm
3.8.7.2.1. Cristiano, 'the un-crucified'
3.8.7.2.2 What Brusellas owes to Mou
3.8.8. Soccer and Globalization
3.8.8.1. The market and the ball
3.8.8.2. Beckham, that irresistible 'object'. By way of digression
3.8.8.3 Money, game and subjectivity(ies)
3.8.8.4 Money: Cappa and the logic of the market
3.8.9. The 'Thinkers' Today
3.8.9.1. Riquelme for connoisseurs (and now also for neophytes)
3.8.9.2. Forgetting Rodin, Redondo or sculpture in movement
3.8.9.3. Xavi and Iniesta, those Paradigms
3.8.10. Sports and Epochal Subjectivity
3.8.10.1. Sports and representations of common sense
3.8.10.2. Being, Doing, Thinking, ...under the fetishism of the commodity
3.8.10.3. Alienation
3.8.10.4. Sketches of contestation
3.8.10.5. By way of (Un)Conclusion

3.9. The Threat of Anti-Democratic Practices
3.9.1. Discourse in the Media on Insecurity
3.9.1.1. Moral-meritocratic problem
3.9.1.2. Structural problem
3.9.2. The receptivity of discourse in common sense
3.9.2.1. The impossibility of seeing the problem
3.9.2.1. Understandable reasons for not seeing it
3.9.3. Media Discourse on Repression
3.9.3.1. The media discourse on repression
3.9.3.1.1. The double discourse on the demonstrations
3.9.3.1.2. Accepting the justice of the claim
3.9.4. The End of Political Education
3.9.4.1. Questioning the modality of the claim
3.9.4.2. "They all steal" or "all politicians are the same"
3.9.5. 'Medicalized' Discourse on Society
3.9.5.1. The sick society
3.9.5.2. Offering a root cure
3.9.6. The trivialization of politics
3.9.6.1. Well-known but untrained candidates
3.9.6.2. Rich candidate as a guarantee of honesty

3.9.7. Prescriptions to Society
3.9.7.1. Tolerating repression in the name of what must be done
3.9.7.2. The request of an effort to the society
3.9.7.3. The construction of a leader who "aspires to be"
3.9.8. The Imposition of False Dichotomies
3.9.8.1. The oddity that in no possible world we are better off
3.9.8.2. Paying what must be paid as a mandate
3.9.9. The Link between Religions and Society
3.9.9.1. Religious discourses that reach and do not reach
3.9.9.2. The acceptance of religious discourse in matters of state
3.9.10. The philosophical analysis of political and social situations in Latin America
3.9.10.1. Are there neo-fascist discourses?
3.9.10.2. "Let's try something different"
3.9.10.3. Lack of awareness of minority rights
3.10. Anarchy as an Undesirable Spectre
3.10.1. Anarchism According to Chomsky
3.10.1.1. Anarchism and Justification
3.10.1.2. Anarchism and capitalism
3.10.1.3. Anarchism and institutions
3.10.2. Anarchism and Criticism
3.10.2.1. Discursive logics related to capitalism
3.10.2.2. Anarchism as an enemy
3.10.3. Capitalism as an Evolution of Thought
3.10.3.1. Capitalism and poverty
3.10.3.2. Capitalism and the future of the community
3.10.4. Ridicule of Anarchist Thought
3.10.4.1. Conceding criticisms, but denying alternatives
3.10.4.2. The discursive logic against anarchism
3.10.4.3. The anarchist view of education
3.10.5. The Role of Anarchist Intellectuals
3.10.5.1. The discursive logic of the media and the idea of freedom
3.10.5.2. Freedom of the press as freedom of the market
3.10.6. Capitalism in the Common Sense
3.10.6.1. Naturalizing of Inequality
3.10.6.2. The stereotype of anarchism as a danger
3.10.7. The Cultural Threat of Anarchism
3.10.7.1 The fear of questioning culture
3.10.7.2. Conservatism as a response to economic crises
3.10.8. The Discourse of the Media on the Media
3.10.8.1. Speaking from the 'absence' of corporate interests
3.10.8.2. Which leaders do the mass media ridicule and idealize
3.10.9. An Alternative to Inequality
3.10.9.1 Anarchism as a form of rationalism
3.10.9.2. Asking authority for justifications
3.10.10. The State as a Communal Achievement
3.10.10.1. Thinking the common within institutions
3.10.10.2. Thinking the common outside institutions

The most developed interactive video systems on the market, which will provide you with the possibility of hands-on learning"

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 innova-

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

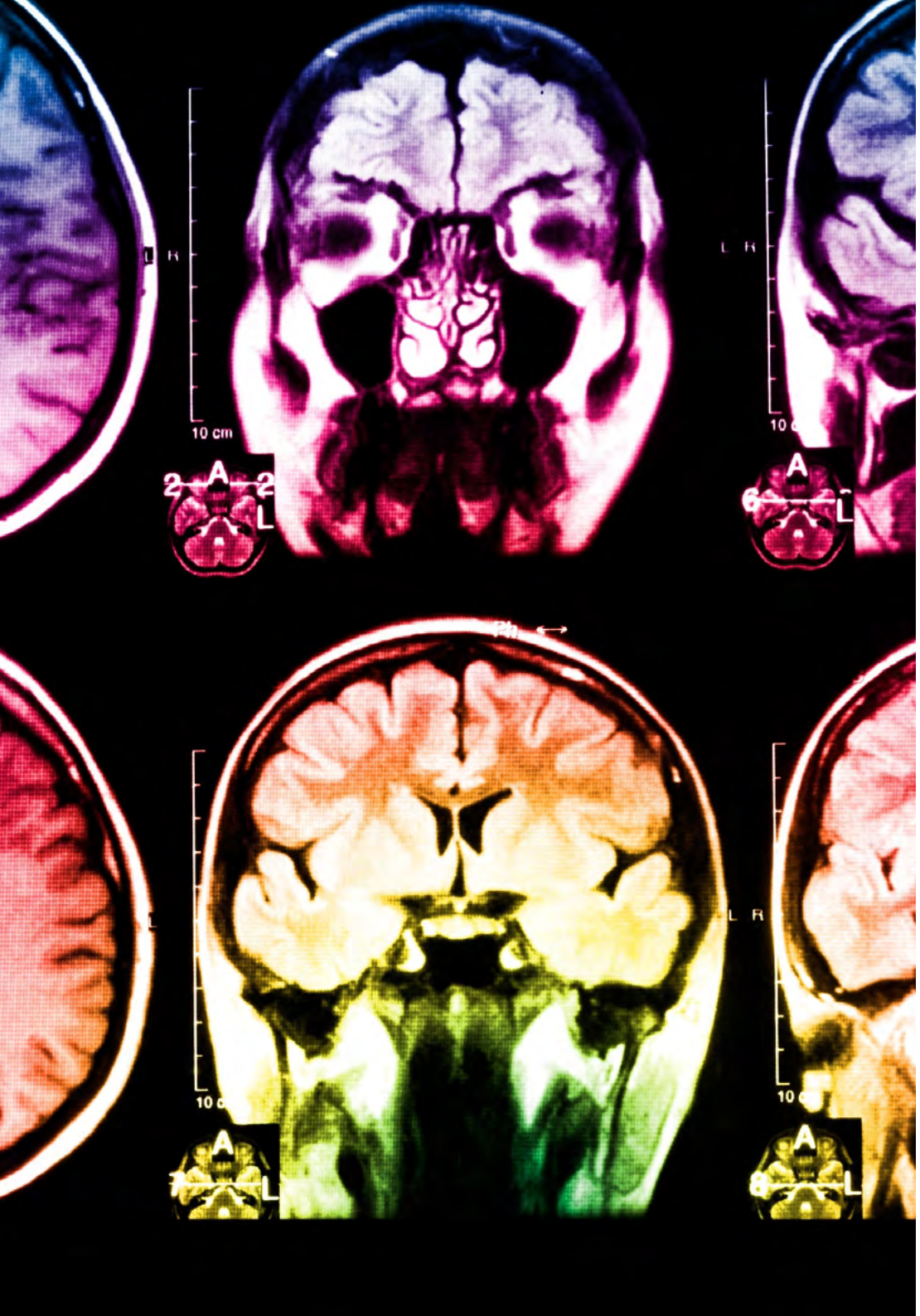
TECH effectively combines the Case Study methodology with a 100% online learning system based on repetition, which combines 8 different teaching elements in each lesson.

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.

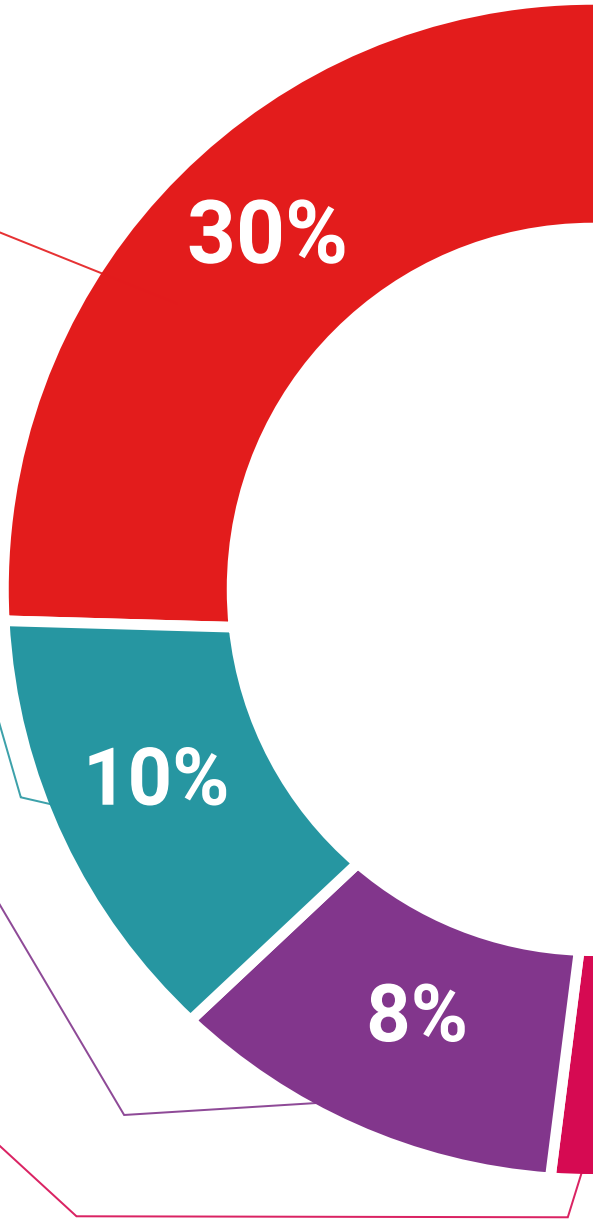
Learning from an Expert strengthens knowledge and memory, and generates confidence in future difficult decisions.

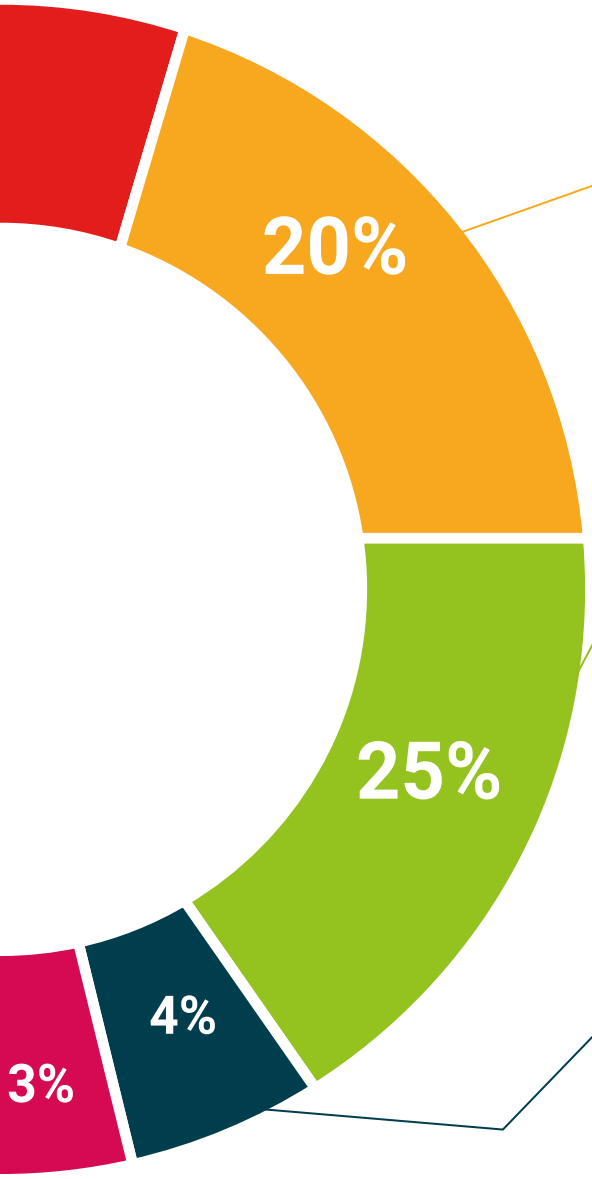
Practising Skills and Abilities

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 Certificate in Political Philosophy guarantees students, in addition to the most rigorous and up-to-date education, access to a Postgraduate Certificate issued by TECH Technological University.

Get your Postgraduate Postgraduate Diploma in Political Philosophy with a high level educational and technological training, and the prestige of the world's largest online university"

This **Postgraduate Diploma in Political Philosophy** contains the most complete and up-to-date program on the market.

After the student has passed the assessments, they will receive their corresponding **Postgraduate Diploma** issued by **TECH Technological University** via tracked delivery*.

The certificate issued by **TECH Technological University** will reflect the qualification obtained in the Postgraduate Certificate, and meets the requirements commonly demanded by labor exchanges, competitive examinations, and professional career evaluation committees.

Title: **Postgraduate Diploma in Political Philosophy**

Official Nº of Hours: 150h. **750 h.**

tech technological university

Awards the following

CERTIFICATE

to

Mr./Ms. _____, with identification number _____.

For having passed and accredited the following program

POSTGRADUATE DIPLOMA

in

Political Philosophy

This is a qualification awarded by this University, equivalent to 750 hours, with a start date of dd/mm/yyyy and an end date of dd/mm/yyyy.

TECH is a Private Institution of Higher Education recognized by the Ministry of Public Education as of June 28, 2018.

June 17, 2020

Tere Guevara Navarro
Dean

Unique TECH Code: AFWORD23S techtitute.com/certificates

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

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Postgraduate Diploma
Political Philosophy

- Modality: **online**
- Duration: **6 months**
- Certificate: **TECH Technological University**
- Dedication: **16h/week**
- Schedule: **at your own pace**
- Exams: **online**

Postgraduate Diploma
Political Philosophy

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