Professional Master's Degree

Teaching Philosophy and Ethical Values

tech global university

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Professional Master's Degree
Teaching Philosophy and Ethical Values

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

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

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01

Introduction to the Program

The teaching of Philosophy represents a challenge for any educator, as it not only involves theoretical learning but also the development of critical and analytical thinking. According to UNESCO, philosophical education strengthens argumentative skills and fosters active citizenship. To achieve this goal and transform the classroom into a space for deep reflection, TECH Global University has launched an innovative university program focused on the Teaching of Philosophy and Ethical Values. Moreover, it is based on a convenient, fully online format that allows professionals to plan their schedules individually.

Thanks to this 100% online program, you will master the most innovative pedagogical approaches for Teaching Philosophy and Ethical Values"

In an educational context marked by the social, technological, and cultural challenges of the 21st century, the teaching of Philosophy and Ethical Values gains renewed relevance. This discipline not only provides tools for critical reflection and rigorous analysis of ideas, but also fosters ethical awareness and responsible citizenship. The implementation of active methodologies centered on dialogue, argumentation, and independent thinking represents a challenge for educators, especially in an environment where the humanities tend to occupy a marginal position.

In this context, TECH Global University presents an exclusive program in Teaching Philosophy and Ethical Values. The curriculum will address issues ranging from the use of technological tools to enrich classroom experiences and the implementation of methodological approaches to engage students with their learning, to the foundations of political community. In this way, graduates will be equipped to design innovative pedagogical proposals, foster critical thinking in diverse educational contexts, and promote ethical education focused on social commitment and citizenship building.

Regarding the methodology of the university program, it is fully online, easily accessible from any device with an internet connection and without predefined schedules. Additionally, TECH employs its disruptive Relearning system, ensuring that professionals enjoy a natural learning process. Moreover, professionals will find various supporting multimedia resources in the Virtual Campus, such as explanatory videos, practical exercises, and specialized readings.

Additionally, a prestigious International Guest Director will deliver 10 exclusive Masterclasses.

This **Professional Master's Degree in Teaching Philosophy and Ethical Values** contains the most complete and up-to-date university program on the market. Its most notable features are:

- The development of practical cases presented by experts in Teaching Philosophy and Ethical Values
- 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
- Practical exercises where the self-assessment process can be carried out to improve learning
- Its special emphasis on innovative methodologies
- 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

A renowned International Guest Director will offer 10 intensive Masterclasses to delve into the most modern strategies for teaching Philosophy and Ethical Values"

The Relearning system will allow you to learn with less effort and more efficiency, increasing your engagement in your specialization as an educator"

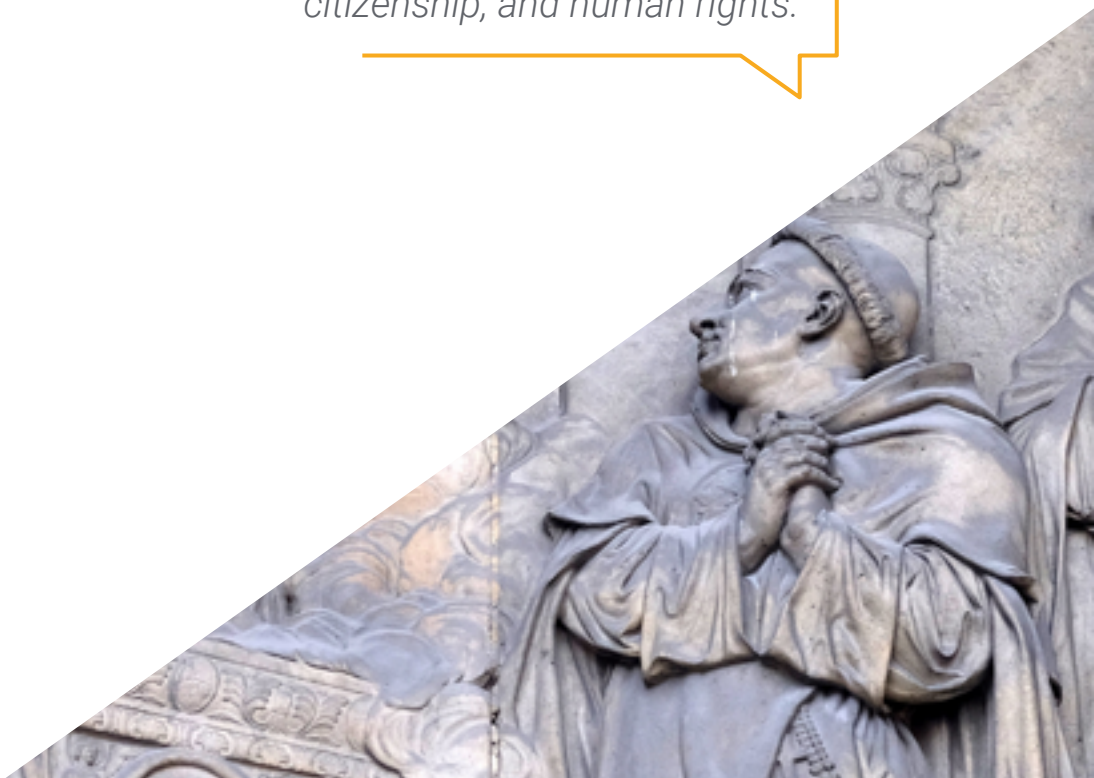
You will deepen your knowledge of the most effective techniques to foster students' critical and reflective capacity from a rational perspective.

You will integrate philosophical content with transversal topics such as equality, democratic citizenship, and human rights.

The teaching staff includes professionals from the field of Teaching Philosophy and Ethical Values, who bring their practical experience to this program, along with recognized specialists from leading societies and prestigious universities.

The multimedia content, developed with the latest educational technology, will provide the professional with situated and contextual learning, i.e., a simulated environment that will provide an immersive learning experience designed to prepare for real-life situations.

This program is designed around Problem-Based Learning, whereby the student must try to solve the different professional practice situations that arise throughout the program. For this purpose, the professional will be assisted by an innovative interactive video system created by renowned and experienced experts.



02

Why Study at TECH?

TECH is the world's largest online university. With an impressive catalog of more than 14,000 university programs, available in 11 languages, it is positioned as a leader in employability, with a 99% job placement rate. In addition, it has a huge faculty of more than 6,000 professors of the highest international prestige.

Study at the largest online university in the world and ensure your professional success. The future begins at TECH”

The world's best online university, according to FORBES

The prestigious Forbes magazine, specialized in business and finance, has highlighted TECH as "the best online university in the world" This is what they have recently stated in an article in their digital edition in which they echo the success story of this institution, "thanks to the academic offer it provides, the selection of its teaching staff, and an innovative learning method oriented to form the professionals of the future".

The best top international faculty

TECH's faculty is made up of more than 6,000 professors of the highest international prestige. Professors, researchers and top executives of multinational companies, including Isaiah Covington, performance coach of the Boston Celtics; Magda Romanska, principal investigator at Harvard MetaLAB; Ignacio Wistumba, chairman of the department of translational molecular pathology at MD Anderson Cancer Center; and D.W. Pine, creative director of TIME magazine, among others.

The world's largest online university

TECH is the world's largest online university. We are the largest educational institution, with the best and widest digital educational catalog, one hundred percent online and covering most areas of knowledge. We offer the largest selection of our own degrees and accredited online undergraduate and postgraduate degrees. In total, more than 14,000 university programs, in ten different languages, making us the largest educational institution in the world.

The most complete syllabuses on the university scene

TECH offers the most complete syllabuses on the university scene, with programs that cover fundamental concepts and, at the same time, the main scientific advances in their specific scientific areas. In addition, these programs are continuously updated to guarantee students the academic vanguard and the most demanded professional skills. and the most in-demand professional competencies. In this way, the university's qualifications provide its graduates with a significant advantage to propel their careers to success.

A unique learning method

TECH is the first university to use Relearning in all its programs. This is the best online learning methodology, accredited with international teaching quality certifications, provided by prestigious educational agencies. In addition, this innovative academic model is complemented by the "Case Method", thereby configuring a unique online teaching strategy. Innovative teaching resources are also implemented, including detailed videos, infographics and interactive summaries.

The official online university of the NBA

TECH is the official online university of the NBA. Thanks to our agreement with the biggest league in basketball, we offer our students exclusive university programs, as well as a wide variety of educational resources focused on the business of the league and other areas of the sports industry. Each program is made up of a uniquely designed syllabus and features exceptional guest hosts: professionals with a distinguished sports background who will offer their expertise on the most relevant topics.

Leaders in employability

TECH has become the leading university in employability. Ninety-nine percent of its students obtain jobs in the academic field they have studied within one year of completing any of the university's programs. A similar number achieve immediate career enhancement. All this thanks to a study methodology that bases its effectiveness on the acquisition of practical skills, which are absolutely necessary for professional development.

Google Premier Partner

The American technology giant has awarded TECH the Google Premier Partner badge. This award, which is only available to 3% of the world's companies, highlights the efficient, flexible and tailored experience that this university provides to students. The recognition not only accredits the maximum rigor, performance and investment in TECH's digital infrastructures, but also places this university as one of the world's leading technology companies.

The top-rated university by its students

Students have positioned TECH as the world's top-rated university on the main review websites, with a highest rating of 4.9 out of 5, obtained from more than 1,000 reviews. These results consolidate TECH as the benchmark university institution at an international level, reflecting the excellence and positive impact of its educational model.

03

Syllabus

The syllabus of this university program has been designed to progressively address the essential topics in Teaching Philosophy and Ethical Values. The program will explore different models of thinking and their impact on everyday life. Additionally, the syllabus will offer the most innovative pedagogical approaches to promote critical thinking, ethical deliberation, and dialogue in the classroom. As a result, educators will acquire advanced competencies to design meaningful educational interventions, adapt philosophical content to diverse contexts, and stimulate students' ability to critically analyze their reality.

You will foster critical thinking, ethical deliberation, and dialogue in the classroom"

Module 1. The Nature of Philosophical Activity

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

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

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

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

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

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

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

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

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

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

Module 2. Exploring Rationality

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

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

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

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

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

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

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

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

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

Module 3. Thinking and Intervening in the Public Sphere

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

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

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

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

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

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

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

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

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

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

Module 4. Argumentation and Human Rights

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

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

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

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

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

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

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

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

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

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

Module 5. The Political Community: Citizenship, Social Bond, and Otherness

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

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

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

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

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

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

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

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

5.8.10. Human Rights and Cruelty

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

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

Module 6. Teaching Civics in Schools

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Module 8. Science, Technology and Society

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

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

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

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

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

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

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

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

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

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

Module 9. How and Why to Teach Philosophy?

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

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

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

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

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

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

9.7. Philosophy in Schools
- 9.7.1. The Presence of Philosophy in Schools: Some Controversies
- 9.7.2. Teaching Philosophy within the Framework of Other Subjects
- 9.7.3. Philosophy for Children or Philosophizing with Children
- 9.7.4. Philosophy at the Secondary Level
- 9.7.5. The "Why" and the "How" in the Teaching of Philosophy

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

9.9. Strategy for the Teaching of Philosophy
- 9.9.1. Resources for the Teaching of Philosophy
- 9.9.2. The Teaching of Philosophy through Educational Technology
- 9.9.3. The Integration of Pedagogical and Curricular Knowledge through Technology
- 9.9.4. ICTs in the Teaching of Philosophy
- 9.9.5. Virtuality in Teaching Processes: Theoretical Clarifications

Module 10. Vital Discussions and Binding Issues

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

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

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

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

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

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

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

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

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

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

Specialized readings will allow you to further expand on the rigorous information provided in this academic option"

04

Teaching Objectives

This Teaching Philosophy and Ethical Values program provides educators with advanced competencies to foster critical thinking, facilitate argumentative dialogue, and apply innovative methodologies in the classroom. Moreover, it equips them to integrate ethical content into diverse educational contexts, promoting education committed to reflection, social justice, and active citizenship. In this way, graduates will acquire advanced skills to take an active role in educational transformation, driving philosophical teaching that contributes to the development of a more critical, ethical, and pluralistic society.

You will promote ethical and civic awareness in students, linked to the challenges of contemporary society"

General Objectives

- Possess advanced competencies for initiating and deepening research in various branches of Philosophy, depending on the student's chosen specialty
- Develop a high level of reflective and critical capacity on philosophical issues and topics
- Have a fluid command of interdisciplinarity as a fundamental element of philosophical reflection

Adopt the Socratic attitude and learn to question established truths to achieve independent thinking"

Specific Objectives

Module 1. The Nature of Philosophical Activity

- Acquire deep knowledge of more theoretical Philosophy
- Learn about the origins of Philosophy

Module 2. Exploring Rationality

- Understand the first questions posed by Philosophy
- Learn the philosophical systems of Plato and Aristotle

Module 3. Thinking and Intervening in the Pubic Sphere

- Define societal problems and their behavior in community
- Analyze individual acts and behaviors that have an impact on society

Module 4. Argumentation and Human Rights

- Recognize human rights in society
- Reflect on the issues where individuals' rights are violated

Module 5. The Political Community: Citizenship, Social Bond, and Otherness

- Identify the role of politics in Philosophy
- Analyze the individual being and otherness

Module 6. Teaching Civics in Schools

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

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

- Examine the strengths and arguments of the debate
- Develop debate techniques

Module 8. Science, Technology and Society

- Examine the societal changes caused by the use of social networks
- Develop techniques to approach Philosophy through technology

Module 9. How and Why to Teach Philosophy?

- Pose existential questions regarding life
- Seek answers to fundamental questions from Philosophy

Module 10. Vital Discussions and Binding Issues

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

05

Study Methodology

TECH is the world's first university to combine the **case study** methodology with **Relearning**, a 100% online learning system based on guided repetition.

This disruptive pedagogical strategy has been conceived to offer professionals the opportunity to update their knowledge and develop their skills in an intensive and rigorous way. A learning model that places students at the center of the educational process giving them the leading role, adapting to their needs and leaving aside more conventional methodologies.

TECH will prepare you to face new challenges in uncertain environments and achieve success in your career"

The student: the priority of all TECH programs

In TECH's study methodology, the student is the main protagonist.
The teaching tools of each program have been selected taking into account the demands of time, availability and academic rigor that, today, not only students demand but also the most competitive positions in the market.

With TECH's asynchronous educational model, it is students who choose the time they dedicate to study, how they decide to establish their routines, and all this from the comfort of the electronic device of their choice. The student will not have to participate in live classes, which in many cases they will not be able to attend. The learning activities will be done when it is convenient for them. They can always decide when and from where they want to study.

"At TECH you will NOT have live classes (which you might not be able to attend)"

The most comprehensive study plans at the international level

TECH is distinguished by offering the most complete academic itineraries on the university scene. This comprehensiveness is achieved through the creation of syllabi that not only cover the essential knowledge, but also the most recent innovations in each area.

By being constantly up to date, these programs allow students to keep up with market changes and acquire the skills most valued by employers. In this way, those who complete their studies at TECH receive a comprehensive education that provides them with a notable competitive advantage to further their careers.

And what's more, they will be able to do so from any device, pc, tablet or smartphone.

> *TECH's model is asynchronous, so it allows you to study with your pc, tablet or your smartphone wherever you want, whenever you want and for as long as you want"*

Case Studies and Case Method

The case method has been the learning system most used by the world's best business schools. Developed in 1912 so that law students would not only learn the law based on theoretical content, its function was also to present them with real complex situations. In this way, they could make informed decisions and value judgments about how to resolve them. In 1924, Harvard adopted it as a standard teaching method.

With this teaching model, it is students themselves who build their professional competence through strategies such as Learning by Doing or Design Thinking, used by other renowned institutions such as Yale or Stanford.

This action-oriented method will be applied throughout the entire academic itinerary that the student undertakes with TECH. Students will be confronted with multiple real-life situations and will have to integrate knowledge, research, discuss and defend their ideas and decisions. All this with the premise of answering the question of how they would act when facing specific events of complexity in their daily work.

Relearning Methodology

At TECH, case studies are enhanced with the best 100% online teaching method: Relearning.

This method breaks with traditional teaching techniques to put the student at the center of the equation, providing the best content in different formats. In this way, it manages to review and reiterate the key concepts of each subject and learn to apply them in a real context.

In the same line, and according to multiple scientific researches, reiteration is the best way to learn. For this reason, TECH offers between 8 and 16 repetitions of each key concept within the same lesson, presented in a different way, with the objective of ensuring that the knowledge is completely consolidated during the study process.

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

A 100% online Virtual Campus with the best teaching resources

In order to apply its methodology effectively, TECH focuses on providing graduates with teaching materials in different formats: texts, interactive videos, illustrations and knowledge maps, among others. All of them are designed by qualified teachers who focus their work on combining real cases with the resolution of complex situations through simulation, the study of contexts applied to each professional career and learning based on repetition, through audios, presentations, animations, images, etc.

The latest scientific evidence in the field of Neuroscience points to the importance of taking into account the place and context where the content is accessed before starting a new learning process. Being able to adjust these variables in a personalized way helps people to remember and store knowledge in the hippocampus to retain it in the long term. This is a model called Neurocognitive context-dependent e-learning that is consciously applied in this university qualification.

In order to facilitate tutor-student contact as much as possible, you will have a wide range of communication possibilities, both in real time and delayed (internal messaging, telephone answering service, email contact with the technical secretary, chat and videoconferences).

Likewise, this very complete Virtual Campus will allow TECH students to organize their study schedules according to their personal availability or work obligations. In this way, they will have global control of the academic content and teaching tools, based on their fast-paced professional update.

The online study mode of this program will allow you to organize your time and learning pace, adapting it to your schedule"

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

1. Students who follow this method not only achieve the assimilation of concepts, but also a development of their mental capacity, through exercises that assess real situations and the application of knowledge.
2. Learning is solidly translated into practical skills that allow the student to better integrate into the real world.
3. Ideas and concepts are understood more efficiently, given that the example situations are based on real-life.
4. Students like to feel that the effort they put into their studies is worthwhile. This then translates into a greater interest in learning and more time dedicated to working on the course.

The university methodology top-rated by its students

The results of this innovative teaching model can be seen in the overall satisfaction levels of TECH graduates.

The students' assessment of the teaching quality, the quality of the materials, the structure of the program and its objectives is excellent. Not surprisingly, the institution became the top-rated university by its students according to the global score index, obtaining a 4.9 out of 5.

Access the study contents from any device with an Internet connection (computer, tablet, smartphone) thanks to the fact that TECH is at the forefront of technology and teaching.

You will be able to learn with the advantages that come with having access to simulated learning environments and the learning by observation approach, that is, Learning from an expert.

As such, the best educational materials, thoroughly prepared, will be available in this program:

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.

This content is then adapted in an audiovisual format that will create our way of working online, with the latest techniques that allow us to offer you high quality in all of the material that we provide you with.

Practicing Skills and Abilities

You will carry out activities to develop specific competencies and skills in each thematic field. Exercises and activities to acquire and develop the skills and abilities that a specialist needs to develop within the framework of the globalization we live in.

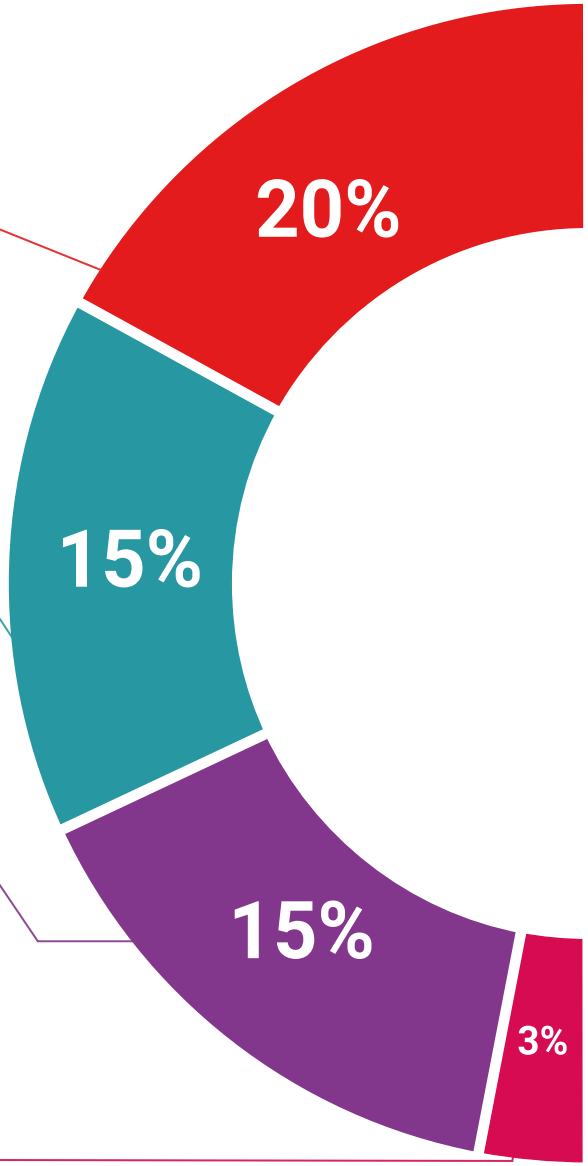
Interactive Summaries

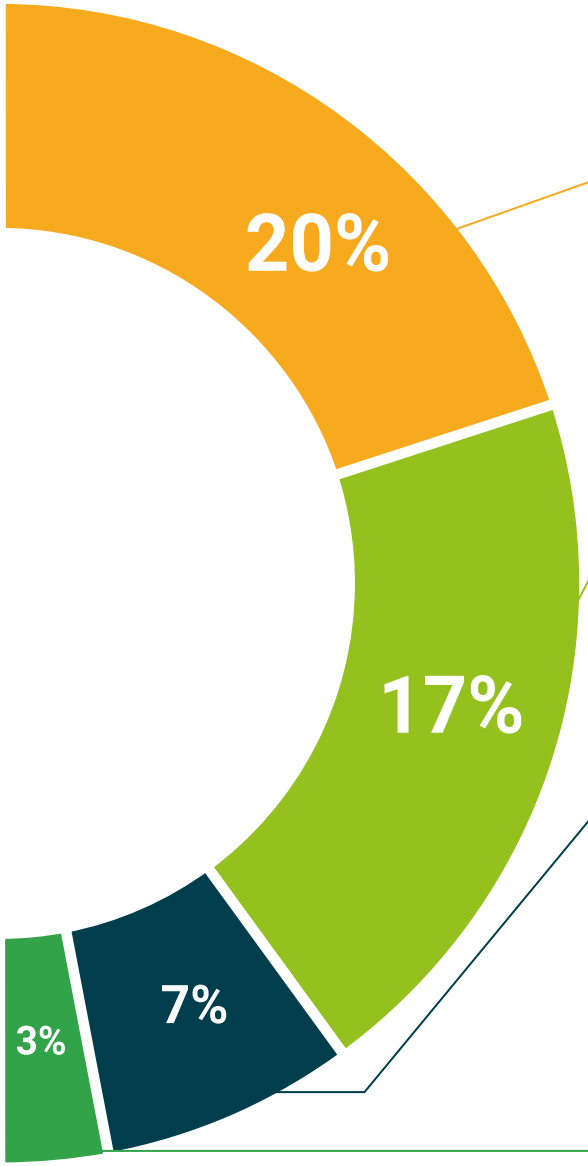
We present the contents attractively and dynamically in multimedia lessons that include audio, videos, images, diagrams, and concept maps in order to reinforce knowledge.

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

Additional Reading

Recent articles, consensus documents, international guides... In our virtual library you will have access to everything you need to complete your education.





Case Studies

Students will complete a selection of the best case studies in the field. Cases that are presented, analyzed, and supervised by the best specialists in the world.

Testing & Retesting

We periodically assess and re-assess your knowledge throughout the program. We do this on 3 of the 4 levels of Miller's Pyramid.

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 for future difficult decisions.

Quick Action Guides

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

06

Teaching Staff

The program has been designed by a team of experts with an outstanding teaching and research track record. Its innovative approach combines theory and practice to provide a comprehensive learning experience. Through their mentorship, students will acquire essential tools for Teaching Philosophy and ethics, developing critical thinking and advanced pedagogical skills. This program guarantees high-quality education, tailored to the current demands of the educational field, offering flexible, effective learning oriented toward academic and professional excellence.

Learn from the best experts in Teaching Philosophy and Ethical Values"

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 balanced her **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 of **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 **crossing point between 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

- Director of Philosophy and Interdisciplinary Studies at the University of Cambridge, United Kingdom
- Doctorate of 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

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

Management

Dr. Agüero, Gustavo

- Researcher and teacher expert in Philosophy and Languages
- Director of the GRASP 08 Research Group on Comprehension and the relationship between language and thought
- Teacher in university studies of Philosophy and Languages
- Doctorate in Philosophy from the University National of Córdoba

Teachers

Ms. Testa, Ana

- Expert Researcher in Philosophy of Education
- Researcher in the GRASP 08 Research Group on Philosophy of Language, Mind and Education
- University Lecturer in Philosophy
- Co-author of several publications on Philosophy.
- Speaker at seminars on Philosophy of Education

Mr. Amaya, Luis M.

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

A unique, essential, and decisive educational experience to boost your professional development"

07

Certificate

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

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

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

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

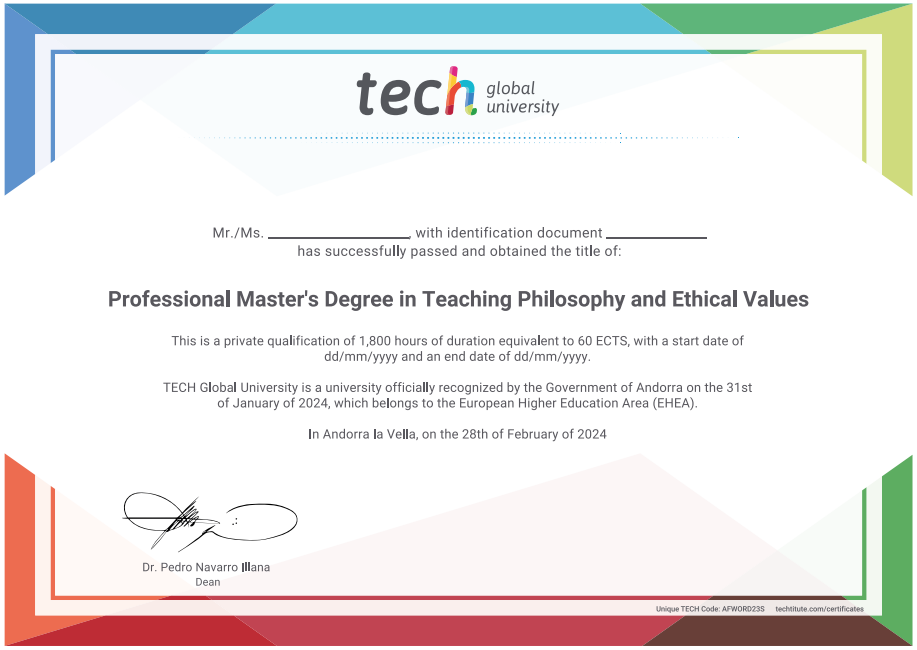
This **TECH Global University** private qualification is a European program of continuing education and professional updating that guarantees the acquisition of competencies in its area of knowledge, providing a high curricular value to the student who completes the program.

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

Modality: **online**

Duration: **12 months**

Accreditation: **60 ECTS**


tech global university

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

Professional Master's Degree in Teaching Philosophy and Ethical Values

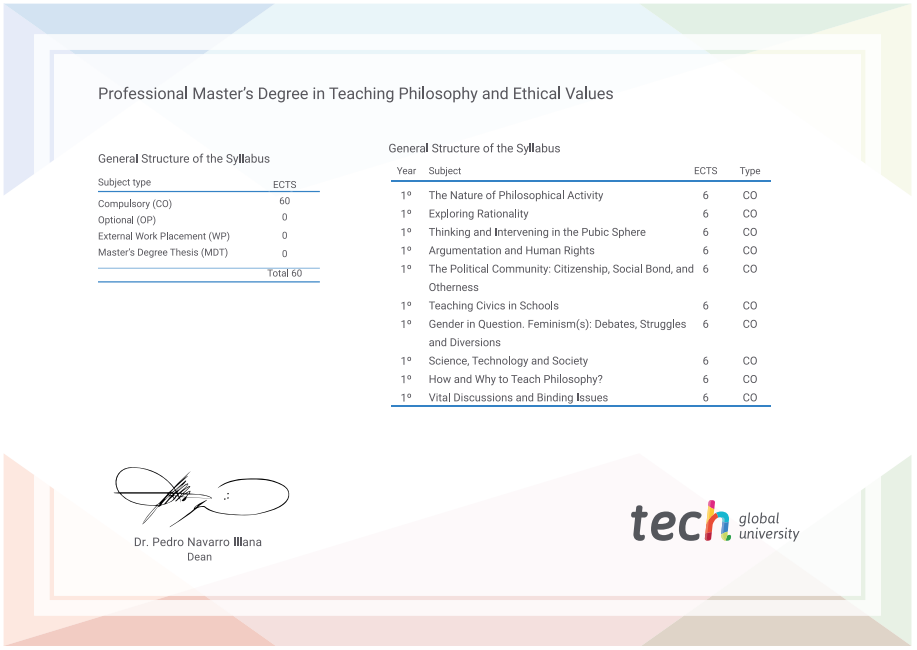
This is a private qualification of 1,800 hours of duration equivalent to 60 ECTS, with a start date of dd/mm/yyyy and an end date of dd/mm/yyyy.

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

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

Dr. Pedro Navarro Illana
Dean

Unique TECH Code: AFWORD23S techtitute.com/certificates


Professional Master's Degree in Teaching Philosophy and Ethical Values

General Structure of the Syllabus

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

General Structure of the Syllabus

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

Dr. Pedro Navarro Illana
Dean

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

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Professional Master's Degree
Teaching Philosophy and Ethical Values

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

Professional Master's Degree

Teaching Philosophy and Ethical Values

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