

Master's Degree

Teaching Philosophy and Values





Master's Degree Teaching Philosophy and Values

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

Website: www.techtitute.com/us/humanities/master-degree/master-teaching-philosophy-values

Index

01

Introduction

p. 4

02

Objectives

p. 8

03

Skills

p. 12

04

Course Management

p. 16

05

Structure and Content

p. 22

06

Methodology

p. 42

07

Certificate

p. 50

01

Introduction

Teaching students to philosophize has become one of the challenges for professionals in this field in a context in which society is more focused on technology and fashion than on the metaphysical. However, thanks to the exhaustive work of specialists, it is possible to establish pedagogical guidelines through which teachers can transmit their knowledge by means of teaching focused on the interest of the target audience. This is precisely the focus of this program. Over 1,500 hours of multidisciplinary education, graduates will become familiar with the most innovative guidelines to study Philosophy using the academic and technological tools that currently exist. Thus, in a 100% online format, they will perfect their professional skills in the teaching of ethics and rationality through critical thinking.



“

Kant, Plato, Socrates... All were known not only for their philosophizing, but for transmitting their philosophy, as well. Would you like to follow in their footsteps and become a specialized mentor? Would you? Then this program is perfect for you”

There is a significant difference between teaching philosophy and the ability to develop philosophical thought. However, both concepts are closely related, since in order to understand this discipline, it is necessary to understand, first, its origin, its history, its reflection and the transcendental and holistic character that has led thousands of professionals to ask themselves what the ultimate purpose of everything that happens in reality is. From the days of Socrates to now, more than 2,500 years have passed in which contributions to metaphysics have resulted in critical thinking, capable of answering questions such as existence, truth and ethics.

However, it is a very complex area, which is why, on many occasions, transmitting it becomes an arduous task for its professionals. Based on this and in order to provide them with the most innovative and effective teaching guidelines and strategies, TECH and its team of experts in Humanities, have developed this extremely complete Master's Degree. Through the 1,500 hours of theoretical and practical content, graduates will immerse themselves in an extensive journey throughout the history of philosophy and its high points, as well as in the cultural schools of thought that made the discipline as we know it today.

Thanks to its multidisciplinary and dynamic nature, students will be able to work on aspects such as the nature of philosophical activity or the exploration of rationality as a tangible concept, being able to implement the most effective didactic and pedagogical techniques in the current educational environment. All this in a 100% online format and through an experience adapted to the needs of the specialist: without schedules or face-to-face classes. Further, students will have hours of additional material presented in different formats, allowing them to contextualize the information and delve into the concepts of the syllabus in a personalized manner based on what is most relevant to their professional, academic and research performance in the world of philosophy.

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

- ♦ Practical cases presented by experts in Philosophy and research
- ♦ The graphic, schematic, and practical contents with which they are created, provide practical information on the disciplines that are essential for professional practice
- ♦ Practical exercises where self assessment can be used 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 program that will help you reflect on the teaching of civics in school and will provide you with the strategic guidelines to carry it out"

“

Would you like to implement to your teaching strategies the most innovative and effective techniques to explore rationality? Don't think any longer and enroll in this Master's Degree”

The program's teaching staff includes professionals from sector who contribute their work experience to this training program, as well as renowned 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 immersive specialization programmed to learn 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 this purpose, the student will be assisted by an innovative interactive video system created by renowned and experienced experts.

You will acquire broad and up to date knowledge of the nature of philosophical activity through an extensive journey through thought and reality over time.

You will work on the concept of the self and the foreign, delving into social identity and the cultural relativism that defines today's world.



02

Objectives

One of Socrates' most famous quotes reads: "Nothing can be taught to anyone. We can only make them think." Following the guidelines of the father of Philosophy, TECH has developed this Master's Degree with the aim of providing professionals with the keys to teaching this discipline, so they can transmit their knowledge in an innovative, dynamic and, above all, effective way. For this purpose, students will have the best theoretical content, as well as practical cases based on real situations with which they can self evaluate and work on improving their skills.

“

If your goal is to teach your students to think critically, TECH will give you the keys to achieve it in just 12 months of the best theoretical and practical education”



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



Bacon said, "Knowledge is power." Would you like your students to have this knowledge? Then take this program, which will show you what society requires to get their attention and generate interest"





Specific Objectives

Module 1. The Nature of Philosophical Activity

- ♦ Understand philosophy as an activity and appreciate the importance of this cultural branch to critically develop thought
- ♦ Understand the importance of language in philosophical discourse, how it adapts to reality and different interpretations of it

Module 2. Exploring Rationality

- ♦ Inquire into rationality as a tangible concept, as well as its relation to mind and action
- ♦ Establish the rules of thought as an institution: implicit, explicit and constitutive

Module 3. Thinking and Intervening in the Public Sphere

- ♦ Develop a remarkable conversational capacity
- ♦ Delve into normality, its hegemonic and dominant discourse and the social character of perception

Module 4. Argumentation and Human Rights

- ♦ Acquire a broad and specialized knowledge of what logic is and its multiple currents, focusing on the ad hominem argument as a basis
- ♦ Establish the relation between art and politics based on the analysis of the avant garde and reproducibility

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

- ♦ Delve into the concept of chaos and cosmos as the basis of metaphysics
- ♦ Develop specialized knowledge of beasts and gods

Module 6. Teaching Civics in Schools

- ♦ Work with the most innovative didactic guidelines to promote civics at school
- ♦ Implement the use of social networks in the academic curriculum for the construction of a modern but responsible citizenship

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

- ♦ Highlight the value of the humanities in current social issues
- ♦ Explore the analysis of feminism, the first, second, third and fourth waves and the keys to achieve real equality

Module 8. Science, Technology and Society

- ♦ Acquire an exhaustive scientific knowledge based on technique and technology
- ♦ Establish the limits of scientific rationality and the guidelines to develop it in education

Module 9. How and Why to Teach Philosophy?

- ♦ Know the crucial details to teaching philosophy in the globalized world
- ♦ Acquire the most effective pedagogical skills for teaching and learning

Module 10. Vital Discussions and Collective Issues

- ♦ Understand the current state of citizenship in the global era
- ♦ Delve into the challenge of interculturality through education and teaching

03 Skills

The curriculum for this Master's Degree in Teaching Philosophy and Values has been designed in such a way for graduates to access and perfect their critical and academic skills to teach philosophy and ethics according to the highest academic level. It is, therefore, an opportunity for specialists to work on improving their communication and teaching skills through 1,500 hours of the best theoretical, practical and additional content.





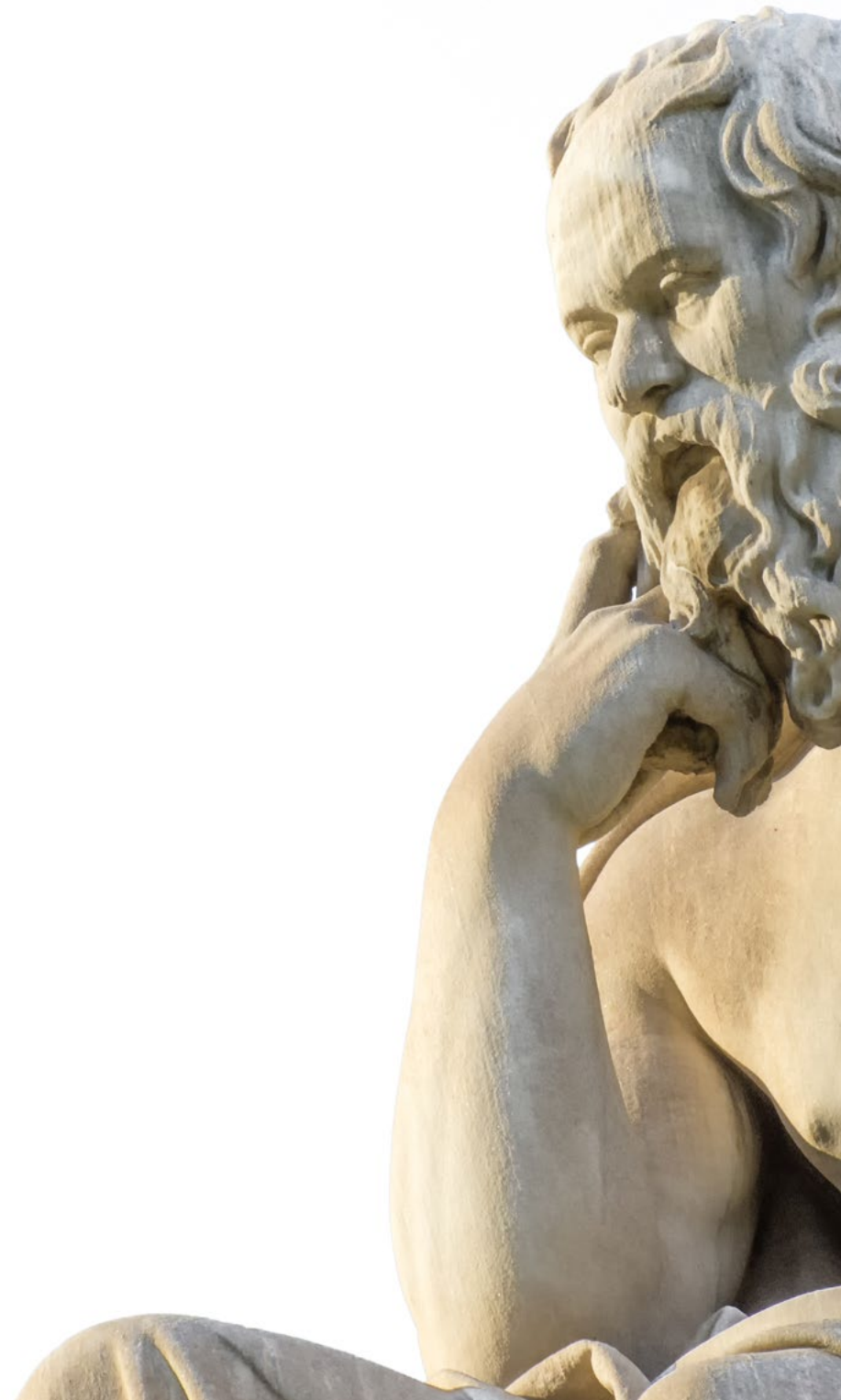
“

A Master's Degree where you will be able to perfect your teaching skills ethics and education through arguments adapted to different ages”



Basic Skills

- ♦ Master the necessary tools to teach Philosophy and Values in education based on the most innovative and effective teaching strategies
- ♦ Apply the knowledge acquired in education through the development of projects, plans and teaching strategies
- ♦ Integrate the concepts developed on the program and obtain a deep understanding of the different dimensions of Philosophy in education today
- ♦ Know how to communicate philosophical concepts based on vital discussions and collective issues





Specific Skills from the Degree

- ♦ Master the nature of philosophical activity by means of a thorough body of knowledge of its main cultural currents spread throughout the world
- ♦ Develop a broad and specialized body of knowledge of the most important philosophers, their theories and beliefs
- ♦ Explore the dimensions of rationality throughout the different philosophical currents that have marked history
- ♦ Analyze philosophical thought from a conversational point of view, using weighty arguments to intervene efficiently in the public sphere



An academic experience where you will delve into the keys of feminism and teaching strategies to transmit it to future generations, delving deep into their rational and emotional side”

04

Course Management

Just as great philosophers such as Plato and Aristotle needed a predecessor like Socrates to develop their famous thoughts and critical theories, TECH has considered it necessary for graduates who enroll in this Master's Degree to have a team of professionals in the area to guide them. That is why it has gathered for this program a teaching staff versed in metaphysics and characterized by the long and extensive professional and teaching career that precedes them. Thus, students will be able to share their opinions with them and learn from their successful strategies in both academic and philosophical dissemination.





“

Just as Theophrastus was mentored by Aristotle and Plato by Aristotle, TECH will provide you with a faculty versed in philosophy to guide you in your practice of holistic thinking”

International Guest Director

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

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

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

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



Dr. Carter, Alexander

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

“

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

Management



Mr. Durán, Luis

- ◆ Professor of Philosophy and Latin in Secondary and Baccalaureate Education at Mount Tabor-Schoenstatt School
- ◆ Graduate in Philosophy
- ◆ Specialist in Political Philosophy and Economics

Professors

Mr. Esteve Velázquez, Israel

- ◆ Degree in Religious Sciences, San Dámaso Ecclesiastical University of Madrid (UESDM)
- ◆ Professor of Philosophy in Secondary and Baccalaureate Education

Mr. García-Ramos, David

- ◆ Researcher and lecturer in Guam (USA)
- ◆ Researcher at the Institute of Anthropology, Catholic University of Valencia
- ◆ Specialization in Jewish Thought and Ethics

Dr. Martí, Miguel

- ◆ Assistant Professor, Department of Humanities, Francisco de Vitoria University
- ◆ PhD in Philosophy
- ◆ Specialization in the History of Ancient Philosophy and Metaphysics




05

Structure and Content

TECH is a pioneer in the use of the Relearning methodology on its programs to impart theoretical content. This pedagogical strategy consists of reiterating the most important concepts throughout the syllabus, favoring a gradual and natural acquisition of knowledge. Thanks to this and to the quantity and variety of additional material included on this Master's Degree, graduates will not have to invest additional hours in memorizing, but will have a dynamic and innovative academic experience of the highest quality. Furthermore, the teaching team has worked hard to include the latest and most comprehensive information, so students are guaranteed to specialize in the field of philosophy in just 12 months.



PIT



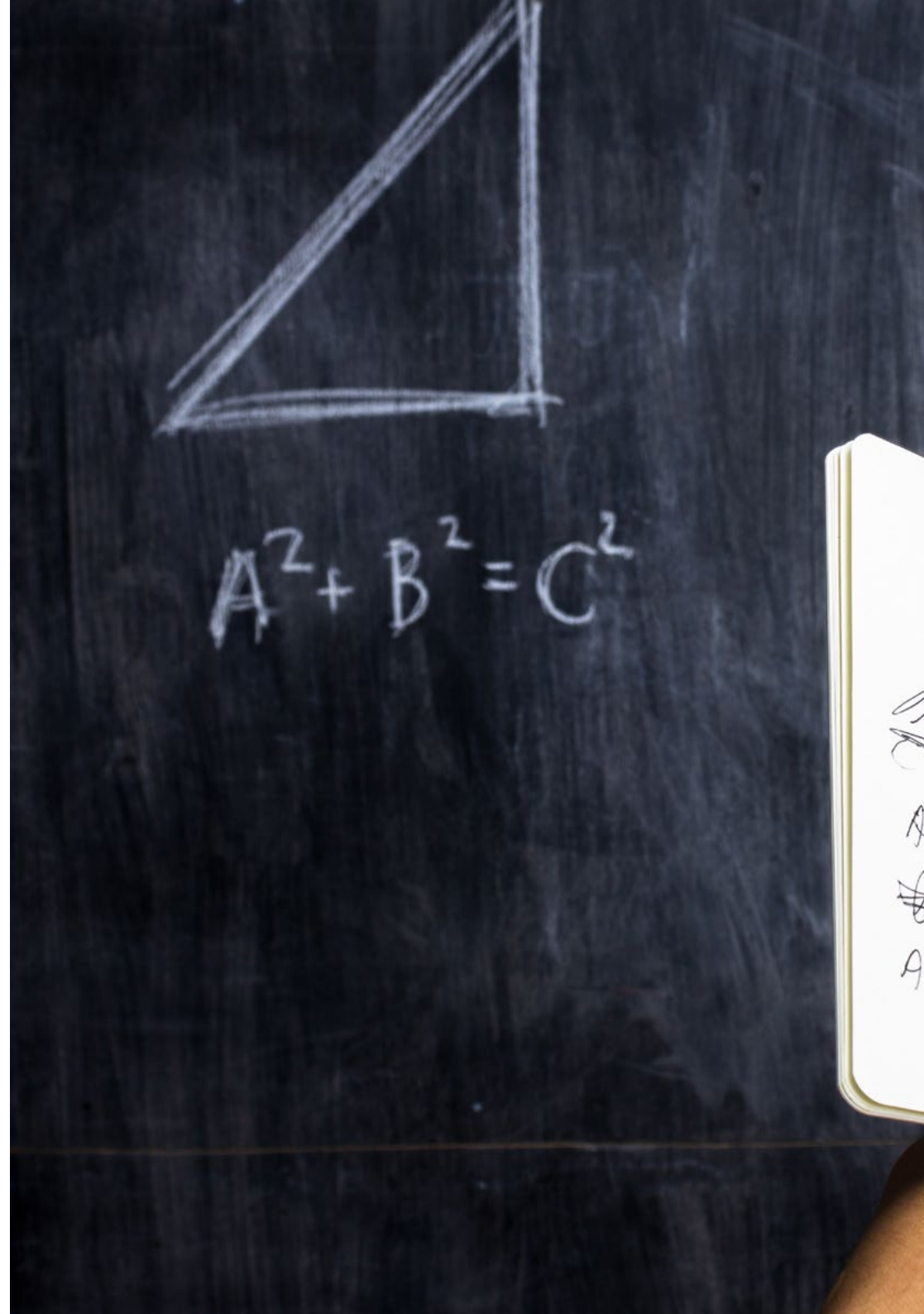
VIGORRA

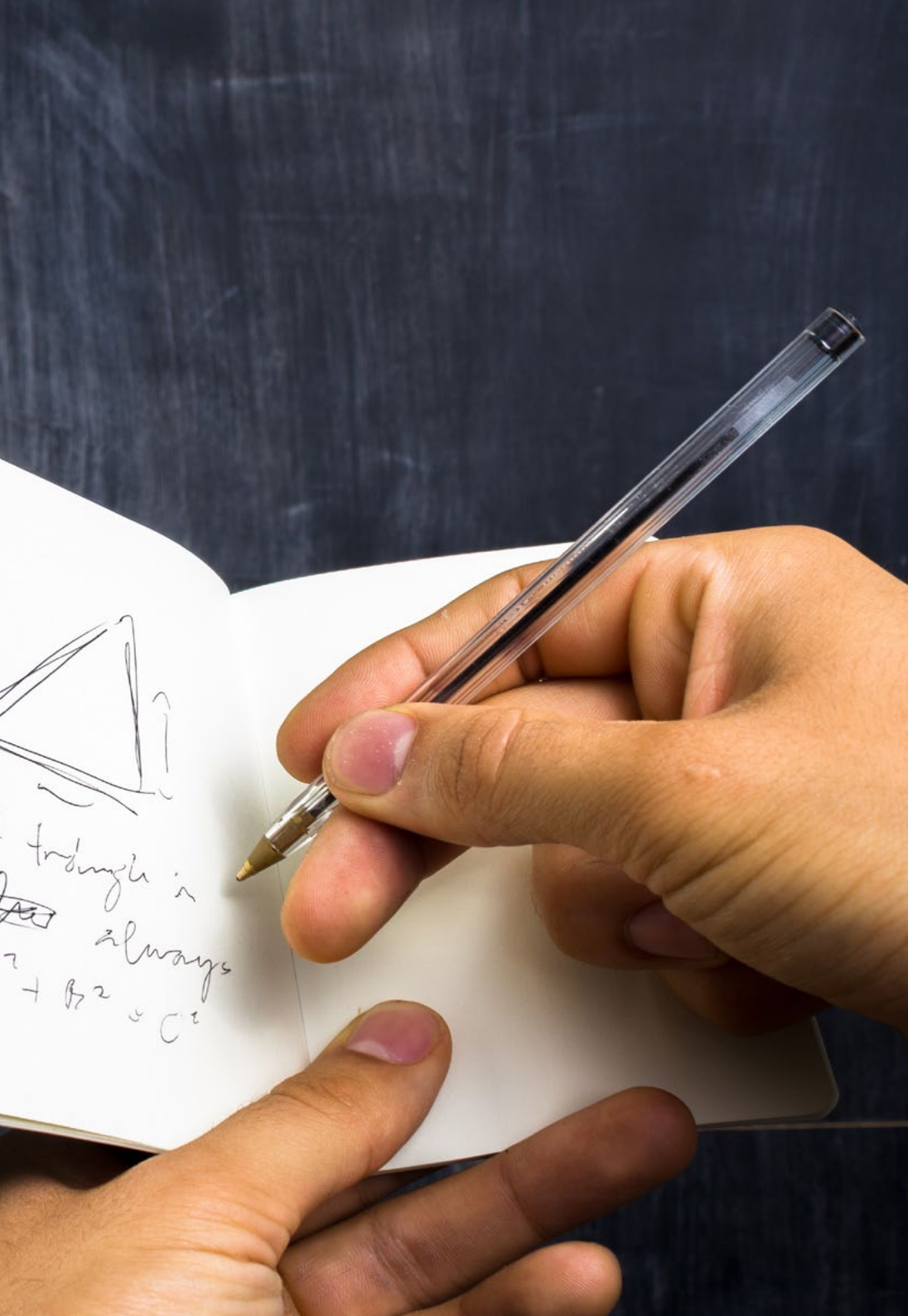
“

In the Virtual Campus you will find research articles, detailed videos, complementary readings and much more additional material to delve into the different sections of the syllabus in a personalized manner”

Module 1. The Nature of Philosophical Activity

- 1.1. Philosophy as an Activity
 - 1.1.1. Reflection and Inevitability
 - 1.1.2. Philosophy and Communication
 - 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. Action and Responsibility
- 1.5. Language and Reality
 - 1.5.1. The Individual and Community
 - 1.5.2. The Individual and Person: Nature
 - 1.5.3. Community and Person: Society
 - 1.5.4. The Egg, The Chicken and The Standard
 - 1.5.5. The Content of Thought
 - 1.5.6. Learn to Judge
 - 1.5.7. Understanding and Education
 - 1.5.8. Reality and What We Judge
 - 1.5.9. What Can Be Understood
 - 1.5.10. Youth and Old Age
- 1.6. Thought and Reality
 - 1.6.1. Belief and Desire
 - 1.6.2. What Is Done and What Happens
 - 1.6.3. Educating and Educating Oneself
 - 1.6.4. Thinking and Transforming Reality
 - 1.6.5. The Burden of Reality
 - 1.6.6. Philosophy as Scepticism
 - 1.6.7. Science and Scepticism
 - 1.6.8. Knowledge without Dogmas
 - 1.6.9. Thought and Construction
 - 1.6.10. Living with and without Beliefs

- 1.7. Philosophy and Community
 - 1.7.1. Thinking with Others
 - 1.7.2. Social Representations
 - 1.7.3. Thinking in Practice
 - 1.7.4. Philosophy as Critical Thought
 - 1.7.5. Community Building
 - 1.7.6. Recognition of the Other
 - 1.7.7. The Right to Think
 - 1.7.8. Logic and Rhetoric
 - 1.7.9. Philosophy and Communication
- 1.8. Philosophy and Values
 - 1.8.1. Rationality and Assessment
 - 1.8.2. Value Judgments in Ethics and Aesthetics
 - 1.8.3. Value Concepts
 - 1.8.4. Description and Prescription
 - 1.8.5. Morals and Sciences
 - 1.8.6. The Status of Values
 - 1.8.7. Value Cognitivism
 - 1.8.8. Moral Scepticism
 - 1.8.9. Rules and Sanctions
- 1.9. Philosophy and Basic Education
 - 1.9.1. Education in Children and Adults
 - 1.9.2. Education for Life
 - 1.9.3. Self Knowledge
 - 1.9.4. Authority and Authoritarianism
 - 1.9.5. Education as a Search for Understanding
 - 1.9.6. Philosophy as a Search for Wisdom
 - 1.9.7. Education and Creativity
 - 1.9.8. Education and Expression
 - 1.9.9. Philosophy of Education

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

Module 2. Exploring Rationality

- 2.1. Rational Beings
 - 2.1.1. Did We Discover Rationality?
 - 2.1.2. What Is the Mental?
 - 2.1.3. Mental States
 - 2.1.4. Mental Processes
 - 2.1.5. Mind and Body: What Controls What?
 - 2.1.6. Thought and Speech
 - 2.1.7. The Self and the Mind
 - 2.1.8. Can What We Think Be Controlled?
 - 2.1.9. Thinking without Thinking
- 2.2. Thought and Action
 - 2.2.1. Can We Know Others' Thoughts?
 - 2.2.2. Can We Know Our Own Thoughts?
 - 2.2.3. Forms of Self Knowledge
 - 2.2.4. Self Knowledge or Expression?
 - 2.2.5. Thoughts and Responsibility
 - 2.2.6. Action and Responsibility
 - 2.2.7. The Slavery of Thought
 - 2.2.8. Doing in order to Think
 - 2.2.9. Learning to Converse
 - 2.2.10. Feelings and Emotions

- 2.3. Rationality and Mind
 - 2.3.1. The Thinking Brain: Debunking Myths. I
 - 2.3.2. The Thinking Mind: Debunking Myths. II
 - 2.3.3. What We Believe We Are
 - 2.3.4. When Is There a Mind?
 - 2.3.5. Biological Machines
 - 2.3.6. Biological Machines
 - 2.3.7. Person and Meaning
 - 2.3.8. People and Machines
 - 2.3.9. The Machine of Understanding
- 2.4. The Content of Thought
 - 2.4.1. What We Believe and What Is
 - 2.4.2. Thought and Truth
 - 2.4.3. Epistemological Falsificationism
 - 2.4.4. Basic Beliefs and Ordinary Language
 - 2.4.5. Beliefs and Community
 - 2.4.6. Where Is Reality?
 - 2.4.7. Reality and Fiction
 - 2.4.8. The Value of Narration
 - 2.4.9. Building Reality
- 2.5. The Rules of Thought
 - 2.5.1. The Rules of Thought
 - 2.5.2. Thought as Intuition
 - 2.5.3. Explicit and Implicit Rules
 - 2.5.4. Constitutive Rules
 - 2.5.5. Thought as Playing
 - 2.5.6. Rationality and Rules
 - 2.5.7. Learning Rules
 - 2.5.8. Teaching Rules
 - 2.5.9. Normative Universes
 - 2.5.10. What Are Norms?
- 2.6. Understanding and Meaning
 - 2.6.1. Beings that Understand
 - 2.6.2. Understanding and Concepts
 - 2.6.3. Practical Understanding
 - 2.6.4. Degrees of Understanding
 - 2.6.5. How Is It Possible to Improve Understanding?
 - 2.6.6. Education and Degrees of Understanding
 - 2.6.7. Understanding and Coherence
 - 2.6.8. Understanding and Meaning
 - 2.6.9. Emotional Understanding?
- 2.7. Thought and Community
 - 2.7.1. When Is There a Community?
 - 2.7.2. Conditions for Speech
 - 2.7.3. Conditions for Thought
 - 2.7.4. Community and Practice
 - 2.7.5. Institution and Community
 - 2.7.6. The Individual and Community: Which Precedes the Other?
 - 2.7.7. Ordinary Language
 - 2.7.8. Conceptual Specialization
 - 2.7.9. Building the Social Fabric
- 2.8. Perceiving Rationality
 - 2.8.1. Seeing What Cannot Be Seen
 - 2.8.2. Seeing the Norm
 - 2.8.3. Perception and Concepts
 - 2.8.4. Perceiving and Discriminating
 - 2.8.5. Objectivity and Projection
 - 2.8.6. Being and Perceiving
 - 2.8.7. The Trained Eye
 - 2.8.8. Seeing What Can Be Seen
 - 2.8.9. Superficiality
 - 2.8.10. Depth

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

Module 3. Thinking and Intervening in the Public Sphere

- 3.1. Conversation
 - 3.1.1. Conversation and Humanity
 - 3.1.2. Conversation Rules
 - 3.1.3. What 'We All' Think
 - 3.1.4. Disagreements
 - 3.1.5. Adversaries
 - 3.1.6. Enemies
 - 3.1.7. Differences
- 3.2. Beliefs and Value Judgments
 - 3.2.1. Some Examples
 - 3.2.2. The Nature of Personal Character
 - 3.2.3. The Nature of Universal Character
 - 3.2.4. Unacceptable Judgments
 - 3.2.5. Claiming Rights
 - 3.2.6. The Concept of Ideology

- 3.3. Public and Private
 - 3.3.1. Personal Identity
 - 3.3.2. Political Representation
 - 3.3.3. Practical Rationality
 - 3.3.4. The State of Nature
 - 3.3.5. The Idea of Social Contract
 - 3.3.6. Communitarianism
 - 3.3.7. The Link between Ethics and Politics
- 3.4. Autonomy and Heteronomy
 - 3.4.1. Kant and the Enlightenment
 - 3.4.2. Cowardice and Laziness
 - 3.4.3. Underage
 - 3.4.4. Comfort and Heteronomy
 - 3.4.5. Tolerance vs. Recognition
 - 3.4.6. Being Dependent of Others
 - 3.4.7. Thinking About the Present
 - 3.4.8. The Idea of "I"
- 3.5. Current Public Space
 - 3.5.1. The Contemporary Agora
 - 3.5.2. Social Networks
 - 3.5.3. Discussions in the Media
 - 3.5.4. The Problem of Post-Truth in the Media
 - 3.5.5. Political Campaigns
 - 3.5.6. Understanding Advertising
- 3.6. The Idea of Normality
 - 3.6.1. Knowledge and Power
 - 3.6.2. Hegemonic and Dominant Discourse
 - 3.6.3. Dissidence
 - 3.6.4. Biopolitics
 - 3.6.5. Social Control
 - 3.6.6. The Social Character of Perception
 - 3.6.7. Denaturalizing Nature

- 3.7. Own and Foreign
 - 3.7.1. Social Identity
 - 3.7.2. The Problem of Others
 - 3.7.3. The Foreigner
 - 3.7.4. Cultural Relativism
 - 3.7.5. The Agreement for Difference
 - 3.7.6. Rules and Values
 - 3.7.7. The Global South Epistemology Project
- 3.8. Self-Care
 - 3.8.1. Socrates and Self-Reflection
 - 3.8.2. Reflecting on One's Beliefs
 - 3.8.3. Avoiding Action without Substantiation
 - 3.8.4. Body Care
 - 3.8.5. Individual, Solitary and Ascetic
 - 3.8.6. Compensation and Spirituality
 - 3.8.7. Life as Narrative
- 3.9. Education as Learning for Life
 - 3.9.1. Learning Values
 - 3.9.2. Changing Beliefs
 - 3.9.3. Distress/Anxiety
 - 3.9.4. Interest and Enthusiasm in Teaching
 - 3.9.5. What Is It to Be Critical?
 - 3.9.6. Motivating without Conditioning
- 3.10. What Is Work?
 - 3.10.1. Work as Alienation
 - 3.10.2. Division of Labor
 - 3.10.3. The Concept of Poverty
 - 3.10.4. Inequality
 - 3.10.5. Entrepreneurship and Social Conditions
 - 3.10.6. Work as Fulfillment
 - 3.10.7. Contributing to the Community
 - 3.10.8. Thinking about Exclusion

Module 4. Argumentation and Human Rights

- 4.1. What Is Meant by Logic?
 - 4.1.1. Proposition, Validity and Inference
 - 4.1.2. Logic in Everyday Speech
 - 4.1.3. Formal Logic and Informal Logic
 - 4.1.4. Logic in Teaching
 - 4.1.5. Logic in Conflict Mediation
 - 4.1.6. Ad Hominem Arguments
 - 4.1.7. When the Agent Matters in Argument
- 4.2. Contexts of Argumentation
 - 4.2.1. Speaking in Metaphors
 - 4.2.2. Appealing to Emotions
 - 4.2.3. Detecting Conventions
 - 4.2.4. Listening to Those Who Think Differently
 - 4.2.5. Changing One's Own Point of View
 - 4.2.6. Appealing to Science
 - 4.2.7. Appealing to Personal Experience
- 4.3. Descriptive Concepts and Value Concepts
 - 4.3.1. What Is It to Describe?
 - 4.3.2. What Is It to Value?
 - 4.3.3. Concepts that Both Describe and Value
 - 4.3.4. Common Values in Childhood
 - 4.3.5. Common Values in Adolescence
 - 4.3.6. Common Values in Adulthood
 - 4.3.7. Learning to Read Values in Television Series

- 4.4. Substantiation and Human Rights
 - 4.4.1. Rights and Morals
 - 4.4.2. Natural Rights and Human Rights
 - 4.4.3. Human Rights as a World Fact
 - 4.4.4. How Students Perceive their Basic Rights
 - 4.4.5. Teaching the Value of Human Rights
 - 4.4.6. Teaching Memory Retrieval
 - 4.4.7. Orwell and Human Rights
 - 4.4.8. Effective Democracy
- 4.5. Our Link to Nature and the Artificial
 - 4.5.1. We Are People
 - 4.5.2. First and Third Persons
 - 4.5.3. Body as Machine
 - 4.5.4. Perceiving Bodies, Perceiving Minds
 - 4.5.5. Nature and Values
 - 4.5.6. The Concept of the Environment
 - 4.5.7. Robotics and People
- 4.6. Political Concepts and Debate
 - 4.6.1. Basic Tools to Understand Politics
 - 4.6.2. The End of a Debate
 - 4.6.3. Detecting Conflicting Positions
 - 4.6.4. The Concept of Corruption
 - 4.6.5. The Concept of Dictatorship
 - 4.6.6. The Concept of Neoliberalism
 - 4.6.7. Abandoning the Debate
- 4.7. Art and Politics
 - 4.7.1. Art and Democracy
 - 4.7.2. Art as Social Protest
 - 4.7.3. Art and Understanding
 - 4.7.4. Art as a Fundamental Experience
 - 4.7.5. Art without Authors
 - 4.7.6. The Avant-Garde
 - 4.7.7. Reproducibility
- 4.8. Teaching Human Rights
 - 4.8.1. Indoctrinating vs. Teaching
 - 4.8.2. The Concept of Teaching
 - 4.8.3. Contexts Conducive to Teaching Philosophy
 - 4.8.4. Networks as a Resource to Promote Philosophy
 - 4.8.5. The Uninformed Teacher
 - 4.8.6. The Passive Pupil
 - 4.8.7. Modalities of Teaching
- 4.9. Human Rights and Torture
 - 4.9.1. Is It Legitimate for the State to Torture?
 - 4.9.2. Taking Justice into One's Own Hands
 - 4.9.3. The Perception of Prisons
 - 4.9.4. Foucault and Punitive Power
 - 4.9.5. State Violence vs. Citizen Violence
 - 4.9.6. The Power of Violence and Institutions
- 4.10. Human Rights and War
 - 4.10.1. Contemporary Wars
 - 4.10.2. The Idea of War to Achieve Peace
 - 4.10.3. The Distinction between Power and Violence
 - 4.10.4. The Danger of Human Extermination
 - 4.10.5. Contemporary Emperors
 - 4.10.6. Land Occupation
 - 4.10.7. War and Social Networks

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

- 5.1. Nature
 - 5.1.1. What Is Given, What Is There
 - 5.1.2. What Do We Call Nature?
 - 5.1.3. Object Demarcation Criteria
 - 5.1.4. Genesis and Ontogenesis
 - 5.1.5. The Leap to Culture
 - 5.1.6. Gregariousness and Community
 - 5.1.7. Mutual Support and Care: The First Form of Bonding
 - 5.1.8. Food and Habitat: Nomadism, Sedentarism and Performativity
 - 5.1.9. Representations: Old Marks in Symbolization
 - 5.1.10. Language: Scribbling on Stone
- 5.2. Culture
 - 5.2.1. The Founding Artifice
 - 5.2.2. On the Nature of Artifice
 - 5.2.3. Artifice and Truth
 - 5.2.4. Artifice and Humanity
 - 5.2.5. An Inescapable and Normative Second Skin
 - 5.2.6. The Other Who Comes
 - 5.2.7. The Other Who Interpolates
 - 5.2.8. Gathering and Providing Order
 - 5.2.9. The Emergence of 'Morals'
 - 5.2.10. Law, Order and Justice
- 5.3. Chaos and Cosmos
 - 5.3.1. Chaos with no Metaphysics
 - 5.3.2. Chaos Sense and Nonsense
 - 5.3.3. The Cosmos as Institution
 - 5.3.4. Sacred and Pagan
 - 5.3.5. The Emergence of Sense, and Its Fragility
 - 5.3.6. Unique Senses. That Which We Call Religion
 - 5.3.7. Plural Senses: The Unsettling Philosophical Inquiry
 - 5.3.8. Cosmos and Political Forms
 - 5.3.9. Cosmos and Community
 - 5.3.10. Cosmos and Telos



- 5.4. Beasts and Gods
 - 5.4.1. In the Beginning Was 'the 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 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, etc.?
 - 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, etc.
 - 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. Citizenship
 - 5.8.1. A Political Attribution
 - 5.8.2. Polis and Citizenship
 - 5.8.3. Liberal Democracies and Citizenship
 - 5.8.4. Postdemocratic Societies and Citizenship
 - 5.8.5. Postmodern Atomization
 - 5.8.6. From Community as Destiny to Self-Entrepreneurship
 - 5.8.7. What Citizenship Today?
 - 5.8.8. Human Rights and Citizenship
 - 5.8.9. Globalization, the Human Condition and Rights of Citizenship
 - 5.8.10. Human Rights and Cruelty
- 5.9. The Foreigner
 - 5.9.1. What Is Immigration, Who Decides, What Is Proposed?
 - 5.9.2. Where Does the Foreigner Dwell?
 - 5.9.3. Hospitality, Politics and the Condition of Humanity?
 - 5.9.4. Hostility, Segregation and Fascism
 - 5.9.5. Building an Image of the Abject
 - 5.9.6. Eliminating the Abject
 - 5.9.7. The Human Condition and Cruelty
 - 5.9.8. Aporophobia?
 - 5.9.9. Those 'Swimmers' that Float in the Sea and End Up on Our Shores
 - 5.9.10. What Would Homer Have Said?

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

Module 6. Teaching Civics in Schools

- 6.1. School as Community
 - 6.1.1. School and Experience
 - 6.1.2. Learning for Life?
 - 6.1.3. The Perception of Authority
 - 6.1.4. The Concepts of Childhood and Adolescence
 - 6.1.5. Not Speaking for Students
 - 6.1.6. Repetition and Assessment
 - 6.1.7. International Assessments and Education Policies
- 6.2. Appealing to Interest
 - 6.2.1. The Relevance of the Contents
 - 6.2.2. Interests and Daily Life
 - 6.2.3. Defining Interests as a Teacher
 - 6.2.4. The Articulation between Content and Interests
 - 6.2.5. The Image of the Teacher as a Referee
 - 6.2.6. Communication with Students
 - 6.2.7. Is It Possible to Be a Peer?

- 6.3. Citizenship and School
 - 6.3.1. Generating Cooperative Environments
 - 6.3.2. Playing as a Metaphor for Citizenship
 - 6.3.3. Social Commitment
 - 6.3.4. How to Generate Citizenship at School
 - 6.3.5. Appealing to Resources at Hand
 - 6.3.6. Respect for Peers
 - 6.3.7. Thinking about the School's Contributions to the Community
- 6.4. Social Networks and Citizenship Building
 - 6.4.1. Intervention in Social Networks
 - 6.4.2. Social Networks, Childhood and Adolescence
 - 6.4.3. Instances of Community Generation
 - 6.4.4. On What Trends Are
 - 6.4.5. Philosophical-Political Resources on Social Networks
 - 6.4.6. How to Avoid Falling Prey to Fake News
 - 6.4.7. What Is Virtual Reality?
- 6.5. Citizenship and the World of Work
 - 6.5.1. Students' Idea of the World of Work
 - 6.5.2. The Link between Life and Work
 - 6.5.3. The Link between Education and Work
 - 6.5.4. Unproductive Time
 - 6.5.5. Why Should We Like Work?
 - 6.5.6. Working on Oneself
 - 6.5.7. Community and Entrepreneurship
- 6.6. Who Decides in the Community?
 - 6.6.1. Teaching the Democratic System
 - 6.6.2. Detecting Social Change
 - 6.6.3. How Is a Law Promoted?
 - 6.6.4. Instances of Democratic Dialogue
 - 6.6.5. Democracy and Participation
 - 6.6.6. Democracy and Consumerism
 - 6.6.7. The Media as a Fourth Power

- 6.7. How to Complain in the Face of Injustice
 - 6.7.1. Understanding and Complaints
 - 6.7.2. The Intrinsic Slowness of Democracy
 - 6.7.3. The Use of Poverty in the Media
 - 6.7.4. Thinking about the Needs of the School
 - 6.7.5. How Much Should Be Invested in Education
 - 6.7.6. Using Social Networks to Complain
 - 6.7.7. Argue in Favor of a Proposal
- 6.8. Considering the Classroom
 - 6.8.1. The Classroom and Diversity
 - 6.8.2. The Classroom and Disability
 - 6.8.3. The Classroom and Standardization
 - 6.8.4. The Classroom and Debate
 - 6.8.5. The Classroom and Fun
 - 6.8.6. Being Peers and Being Students
 - 6.8.7. Solidarity and Exclusion
- 6.9. Considering the World from the Classroom
 - 6.9.1. Thinking about Violence
 - 6.9.2. Thinking about Gender Perspective
 - 6.9.3. Thinking about Inequality
 - 6.9.4. Thinking about Animal Ethics
 - 6.9.5. Thinking about Nature
 - 6.9.6. Thinking about the World of Technology: Artificial Intelligence
 - 6.9.7. Thinking about the Control of Information
- 6.10. Teaching Resources for Thinking about Teaching
 - 6.10.1. Making Arguments Explicit
 - 6.10.2. The Importance of Reconsidering the Question
 - 6.10.3. The Practical in Philosophy
 - 6.10.4. Writing about Philosophy
 - 6.10.5. Digital Resources and Philosophy
 - 6.10.6. Films, Series and Philosophy
 - 6.10.7. Learning Philosophy through Fiction

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

- 7.1. The Value of the Humanities in Human Issues
 - 7.1.1. Why the Humanities Today?
 - 7.1.2. Philosophy and Gender Issues, a Gourmet Pairing
 - 7.1.3. Anthropology and Sociology, Approaching Gender through 'the Social'
 - 7.1.4. Psychoanalysis, the Unwanted Visitor
 - 7.1.5. Transdiscipline and Toolbox
 - 7.1.6. What Kind of Epistemology for What Kind of Issues?
 - 7.1.7. Knowledges, Colonization and Decolonization
 - 7.1.8. What Is a Subject?
 - 7.1.9. On Subjectivity(ies)
 - 7.1.10. Our Time. Elusive and Thorny Etchings
- 7.2. On the Gender Perspective
 - 7.2.1. What Do We Mean When We Talk About Gender Perspective?
 - 7.2.2. From Women's Studies to Gender Studies
 - 7.2.3. The World Tuned to Gender
 - 7.2.4. Patriarchy and Hegemonic Masculinity
 - 7.2.5. The Mandates of Hegemonic Masculinity
 - 7.2.6. Gender Stereotypes
 - 7.2.7. Gender Socialization
 - 7.2.8. Gender Expectations
 - 7.2.9. Violence
- 7.3. Analysis of Feminisms: First Wave
 - 7.3.1. First Wave
 - 7.3.2. Enlightened Feminism
 - 7.3.3. The Critique of the Feminine Condition
 - 7.3.4. Attribution of the Feminine Condition
 - 7.3.5. The Civil Rights in Question
 - 7.3.6. Concerning Power: Sexes and Social Relationships
 - 7.3.7. The Controversy of the Masters of Knowledge
 - 7.3.8. The Controversy of the Masters of Wealth
 - 7.3.9. Intellectual References: Olympe de Gouges, Mary Wollstonecraft, Poullain de la Barre

- 
- 7.4. Analysis of Feminisms: Second Wave
 - 7.4.1. Suffragism
 - 7.4.2. Declaration of Sentiments at the Seneca Falls Convention: Ecce Mulier
 - 7.4.3. Towards Full Citizenship
 - 7.4.4. The Emergence of the Popular Classes
 - 7.4.5. De Jure and De Facto Inequalities
 - 7.4.6. Family, Sexuality and Work
 - 7.4.7. Reference Work: The Forms of Subjection, John Stuart Mill and Harriet Taylor
 - 7.4.8. Betty Friedan and the Mystique of Femininity
 - 7.4.9. Shulamith Firestone and the Dialectics of Relationships
 - 7.4.10. Simone de Beauvoir and the Second Sex
 - 7.5. Analysis of Feminisms: Third Wave
 - 7.5.1. The Agitated '60s, 'Libertarian Revolutions'
 - 7.5.2. The Transmutation of All Values
 - 7.5.3. A Libertarian Morality among Liberals
 - 7.5.4. The Private as Political
 - 7.5.5. The Politicization of Desire
 - 7.5.6. Denaturalizing / Politicizing / Re-Signifying
 - 7.5.7. A New Epistemology
 - 7.5.8. A Constructivist Anthropology
 - 7.5.9. Structuralism, Post-Structuralism and Beyond
 - 7.5.10. Butler and Identities
 - 7.6. Analysis of Feminisms: Fourth Wave
 - 7.6.1. Since When and Why. A Necessary Justification
 - 7.6.2. Postmodernism and Poststructuralism
 - 7.6.3. The Radicalization of the Political
 - 7.6.4. Sorority as a Battering Ram
 - 7.6.5. What Is the Need for Identities? Beyond...
 - 7.6.6. Science as an Ally
 - 7.6.7. Cyborgs
 - 7.6.8. Queers
 - 7.6.9. Sorority as a Battering Ram
 - 7.6.10. Preciado and the Countersexual Manifesto

- 7.7. Contemporary Debates
 - 7.7.1. Contemporary Debates
 - 7.7.2. The Emergence of Radicalism. Political Postulates in Gender Discourse
 - 7.7.3. Scientific Discourse and Nomadic Identities
 - 7.7.4. Discourse on Gender and Freedoms: Philosophical Approaches
 - 7.7.5. Patriarchy, Does It Still Today? Under What Forms? Reflection
 - 7.7.6. What Is Pedagogy Based on Cruelty?
 - 7.7.7. Conflict and Violence Analysis: Eliminating the Other
 - 7.7.8. Punitiveness and "Death to Males"
 - 7.7.9. The Denial of Sexual Difference
 - 7.7.10. Feminisms, Epochs and Subjectivities
- 7.8. Debates and Struggles
 - 7.8.1. Towards 'the Revolution'. A New Utopia?
 - 7.8.2. Revolution, Emancipation, Rebellion. Much More than Random Signifiers
 - 7.8.3. Capitalist Discourse and Contestation/Subsumption Practices
 - 7.8.4. Liberation, Freedom and Gender
 - 7.8.5. Does Feminism(s) Understand Sexuality?
 - 7.8.6. Epoch, Revolt and the Voice of the Master
 - 7.8.7. Can any Feminism(s) become Segregationist?
 - 7.8.8. What Kind of Epistemologies for What Kind of Struggles?
- 7.9. Diversions
 - 7.9.1. 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?
 - 7.9.10. 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 Teaching Values
 - 8.10.4. Teaching to Give Reasons
 - 8.10.5. Beyond the Dichotomy of Teaching Content and Skills and Teaching Values
 - 8.10.6. Teaching Values from an STS Perspective
 - 8.10.7. Teaching Values and Educational Contexts
 - 8.10.8. Studies in STS as Teaching Resources at School
 - 8.10.9. The Classroom as a Community of Inquiry

Module 9. How and Why Teach Philosophy?

- 9.1. Why Educate?
 - 9.1.1. Reasons to Educate
 - 9.1.2. Purpose and Objectives in Education
 - 9.1.3. Education for Life
 - 9.1.4. Philosophy and Using the Useless
 - 9.1.5. Teaching Philosophy: What for?
- 9.2. Teaching Philosophy in a Globalized World
 - 9.2.1. Introduction: The Challenge for Philosophy
 - 9.2.2. From Subjectivation to Socialization
 - 9.2.3. Education and Community
 - 9.2.4. Education for Democracy
 - 9.2.5. Education and Recognition of the Other
 - 9.2.6. Education and Multiculturalism
 - 9.2.7. Education for Citizenship
 - 9.2.8. Educating in Ethical Values
- 9.3. Philosophy and Pedagogy
 - 9.3.1. The Socratic Model of Education
 - 9.3.2. Philosophy as a General Theory of Education
 - 9.3.3. The Development of Critical Thinking as an Educational Ideal
 - 9.3.4. The Relation between Theory and Practice in Education
 - 9.3.5. The Normative Character of Pedagogy
 - 9.3.6. Pedagogy and Didactics
- 9.4. Education as a Social Practice
 - 9.4.1. The Dimensions of Education
 - 9.4.2. Educational Practice between Techne and Praxis
 - 9.4.3. Instrumental Rationality in Education
 - 9.4.4. Practical Rationality in Education
 - 9.4.5. Discussing Ends in Education
 - 9.4.6. The Debate between Traditional Education and Progressive Education
 - 9.4.7. Characteristics of the Educational Experience
- 9.5. Teaching and Learning
 - 9.5.1. Teaching: Different Senses and Meanings
 - 9.5.2. Teaching as a Triadic Relationship
 - 9.5.3. Teaching as Capacity Development
 - 9.5.4. Teaching and Information Acquisition
 - 9.5.5. Information and Capacity
 - 9.5.6. Teaching and Critical Thinking
 - 9.5.7. Education and Learning Theories
 - 9.5.8. Neuroscience, Learning and Education
 - 9.5.9. Learning as Problem Solving

- 9.6. Teaching Philosophy
 - 9.6.1. Teaching Philosophy as a Philosophical Problem
 - 9.6.2. Traditional Approach
 - 9.6.3. Teaching Philosophy or Philosophical Didactics
 - 9.6.4. Scholars, Laypeople and Apprentices
 - 9.6.5. Philosophy as a Way of Life
 - 9.6.6. Philosophy as Rational Criticism
 - 9.6.7. Teaching Philosophy as a Development of Autonomy
 - 9.6.8. Teaching Philosophy as an Exercise in Freedom
- 9.7. Philosophy at Schools
 - 9.7.1. The Presence of Philosophy in School: Some Controversies
 - 9.7.2. Teaching Philosophy through the Framework of Other Subjects
 - 9.7.3. Philosophy for Children or Philosophizing with Children
 - 9.7.4. Intermediate Level Philosophy
 - 9.7.5. Teaching Philosophy: For What and How
- 9.8. Philosophy of Philosophy and Teaching Philosophy
 - 9.8.1. Philosophy as an Academic Discipline
 - 9.8.2. Philosophy and Canon
 - 9.8.3. The State of Exception in Philosophy
 - 9.8.4. Anomaly in Philosophical Reflection
 - 9.8.5. Philosophy and Its Past
 - 9.8.6. Problematic Approaches and the Historical Approach to Teaching Philosophy
- 9.9. Strategy for Teaching Philosophy
 - 9.9.1. Resources for Teaching Philosophy
 - 9.9.2. Teaching Philosophy through Educational Technology
 - 9.9.3. Integrating Pedagogical and Curricular Knowledge through Technology
 - 9.9.4. ICT in Teaching Philosophy
 - 9.9.5. Virtual Reality in Teaching Processes: Theoretical Precisions

Module 10. Vital Discussions and Collective Issues

- 10.1. Recognising the Other
 - 10.1.1. Otherness in Education
 - 10.1.2. Education as an Encounter with the Other
 - 10.1.3. Commonality in Education
 - 10.1.4. Difference and Recognition
 - 10.1.5. Community in Difference
 - 10.1.6. Tolerance or Recognition
 - 10.1.7. Universality and Hegemony
- 10.2. Recognition and Otherness
 - 10.2.1. Recognition of the Other as a Condition for Education
 - 10.2.2. Equality and Education
 - 10.2.3. Education and Recognition Theories
 - 10.2.4. Intersubjectivity as a Condition for Education
 - 10.2.5. The Other
 - 10.2.6. Us
- 10.3. Education and Citizenship in the Global Age
 - 10.3.1. School, Citizenship and Democratic Participation
 - 10.3.2. Citizenship and Human Rights Education
 - 10.3.3. Citizenship and Civic Virtues
 - 10.3.4. Global Citizenship Education
 - 10.3.5. Wealth and Poverty in the Global Age
- 10.4. Education and the Challenge of Interculturality
 - 10.4.1. What Is Multiculturalism?
 - 10.4.2. Intercultural Education in a Multicultural Society
 - 10.4.3. Education and Integration of Ethnic Minorities
 - 10.4.4. The Liberalism-Communitarianism Debate
 - 10.4.5. Pluralism and Universalism
 - 10.4.6. Multiculturalism and Cultural Relativism
 - 10.4.7. Beyond Ethnocentrism
 - 10.4.8. Tics in Intercultural Education

- 10.5. The Other Who Dwells Among Us
 - 10.5.1. The Other, that Unbearable Interpellation
 - 10.5.2. The Other's Wickedness, One's Own Beauty
 - 10.5.3. 'Beautiful Soul': The Forclusion of Responsibility and the Emergence of Hatred
 - 10.5.4. The Return of Dark Gods
 - 10.5.5. The Return of the Dark Gods: The Far Right upon Request
 - 10.5.6. No Place for Love...
 - 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, etc.?
 - 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 v: 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



“

A Master's Degree that will make a difference in your career as a professional in Philosophy and Ethics and that will help you to reinvent this discipline in both education and dissemination”

06

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.



A learning method that is different and innovative

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

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

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

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.



07

Certificate

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





“

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

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

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

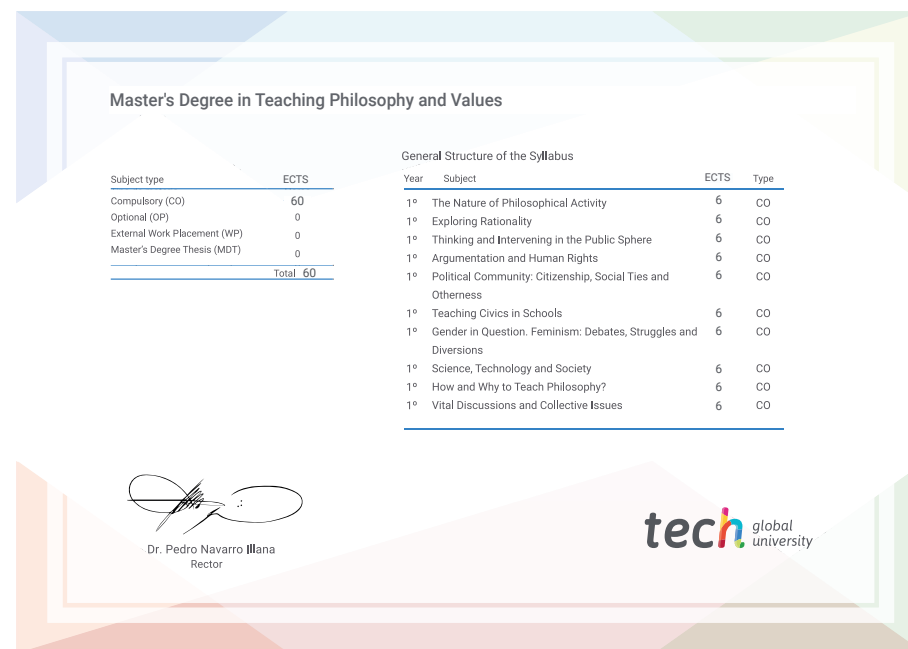
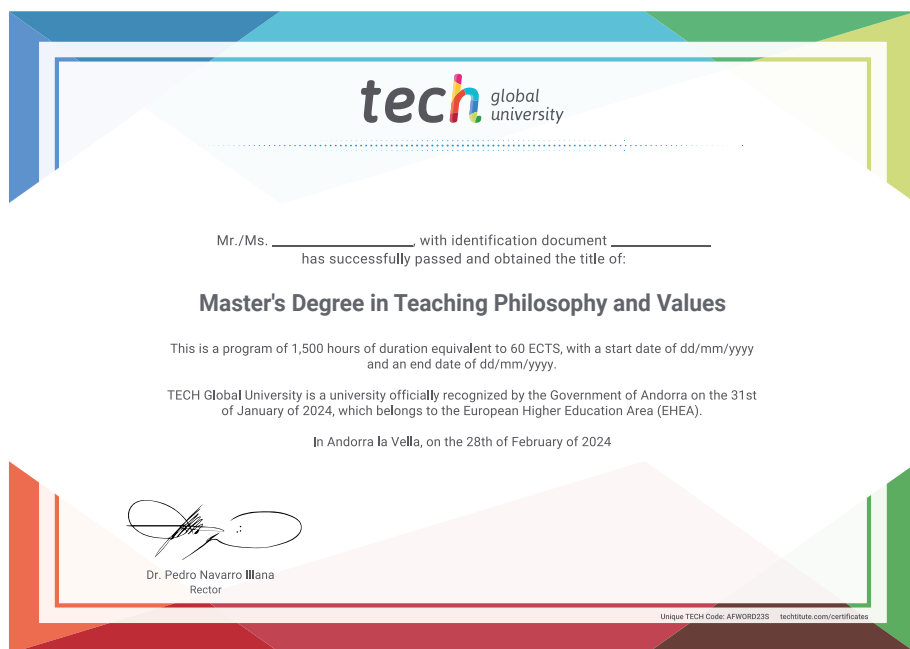
This **TECH Global University** title is a European program of continuing education and professional updating that guarantees the acquisition of competencies in its area of knowledge, providing a high curricular value to the student who completes the program.

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

Modality: **online**

Duration: **12 months**

Accreditation: **60 ECTS**



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



Master's Degree Teaching Philosophy and Values

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

Master's Degree

Teaching Philosophy and Values

