

**COURSE DATA****DATA SUBJECT**

Code: 43002
Name: Ethics, politics and religion
Cycle: Master's Degree
ECTS Credits: 5
Academic year: 2025-26

STUDY (S)

Degree	Center	Acad. year	Period
2136 - Master's Degree in Ethics and Democracy	Facultat de Filosofia i Ciències de l'Educació	1	First quarter

SUBJECT-MATTER

Degree	Subject-matter	Character
2136 - Master's Degree in Ethics and Democracy	Democratic politics and civil society	ELECTIVES

COORDINATION

DOMINGO MORATALLA AGUSTIN

SUMMARY**PREVIOUS KNOWLEDGE****RELATIONSHIP TO OTHER SUBJECTS OF THE SAME DEGREE**

There are no specified enrollment restrictions with other subjects of the curriculum.

OTHER REQUIREMENTS**COMPETENCES / LEARNING OUTCOMES****2136 - Master's Degree in Ethics and Democracy**

Capacidad para reconocer la perspectiva de género y su importancia en una gestión transversal de género en las empresas y organizaciones.

Comprender críticamente el carácter de permanencia e historicidad de los valores morales y democráticos en distintos ámbitos de la sociedad civil, como la ética de las profesiones y de las instituciones, el estado y



el nuevo orden mundial, objeción de conciencia y tolerancia, modelos de democracia, y la teoría política feminista.

Conocer y aplicar los derechos fundamentales y de igualdad de oportunidades entre hombres y mujeres, los principios de igualdad de oportunidades y accesibilidad universal de las personas con discapacidad y los valores propios de una cultura de la paz y de valores democráticos.

Conocer y saber utilizar los modelos de racionalidad práctica y la argumentación moral y política.

Participar en debates y discusiones, dirigirlos y ser capaces de resumirlos y extraer de ellos las conclusiones más relevantes.

Proyectar sobre problemas concretos sus conocimientos y saber resumir y extraer los argumentos y las conclusiones más relevantes para su resolución.

Students should apply acquired knowledge to solve problems in unfamiliar contexts within their field of study, including multidisciplinary scenarios.

Students should be able to integrate knowledge and address the complexity of making informed judgments based on incomplete or limited information, including reflections on the social and ethical responsibilities associated with the application of their knowledge and judgments.

Students should communicate conclusions and underlying knowledge clearly and unambiguously to both specialized and non-specialized audiences.

Students should demonstrate self-directed learning skills for continued academic growth.

Students should possess and understand foundational knowledge that enables original thinking and research in the field.

DESCRIPTION OF CONTENTS

1. Social legitimation of religious manifestations

2.

3.

4.



5.

6.

7.

WORKLOAD**PRESENCIAL ACTIVITIES**

Activity	Hours
Tutorials	3,40
Theory	43,40
Seminar	3,40
Total hours	50,20

NON PRESENCIAL ACTIVITIES

Activity	Hours
Attendance at other activities	5,00
Individual or group project	15,00
Independent study and work	40,00
Preparation of lessons	0,00
Preparation for assessment activities	0,00
Resolution of case studies	15,00
Total hours	75,00

TEACHING METHODOLOGY**EVALUATION**

Assessment is continuous, flexible, and personalized, with each student establishing a personalized work plan based on their field of expertise, their expressed research interests, and their professional concerns. The most common assessment criteria are based on three areas:

- a. Attendance and meaningful participation in classes and seminars (20%);
- b. Critical analysis and clarity of presentations (30%);



c. Presentation of final projects for the respective subjects, following international scientific criteria (50%).

Fraudulent conduct in assessment tests and plagiarism in assessment work will be considered in accordance with the UV Assessment and Grading Regulations (ACGUV 108/2017) and the Protocol for Action against Fraudulent Practices (ACGUV 123/2020).

The use of technologies (including AI) to create assessment materials without prior and express authorization from the teaching staff will prevent them from being considered as self-authored and will be treated according to current regulations and the UV Code of

Coexistence and Good Practices (ACGUV 300/2023, DOGV, no.9747/18.12.2023).

REFERENCES

- - EVANS-PRITCHARD, E.E. Las teorías de la religión pimitiva, siglo XXI, Madrid 1991. - FRAIJO, M., Filosofía de la religión, Trotta, Madrid 1994. - HUME, D., Diálogos sobre la religión natural, Tecnos, Madrid 1994. - JAMES, E.O. Historia de las religiones, Alianza Editorial, Madrid 1996. - KANT, I., La religión dentro de los límites de la pura razón, PPU, Barcelona 1989. - KÜNG, H., Proyecto de una ética mundial, Trotta, Barcelona 1992. - MARDONES, J.M., El discurso religioso de la modernidad. Habermas y la religión, Anthropos, Barcelona 1998. - RORTY, R./VATTIMO, G., El futuro de la religión, Paidós, Barcelona 2005. - TAMAYO, J. J., Fundamentalismos y diálogo entre religiones, Trotta, Madrid 2004.