

Name of the field of study: Culture, Thought and Humanity**Level of study: First degree (bachelor)****Courses Description**

No.	Subject name	Curriculum content
1.	Aesthetics and Art	Lecture and class introducing the problems and basic readings of Western aesthetics and presenting selected aesthetic questions and concepts, emphasizing the relationship between art and aesthetics (artistic practice and its theory). 1. Problems with aesthetics/ Aesthetic problems – overview: a) “invention” of aesthetics, its autonomy (since modernity till now); is aesthetics a science; b) aesthetics subject-matter (art, beauty and other aesthetic values, aesthetic experience, artistic creation/ expression, taste, etc.). 2. Art and theory – historical outline of selected phenomena: a) Antiquity (anthropometric canons); b) Middle Ages (illumination and cartographic art); c) Renaissance (anthropocentrism and modern anatomical and physiognomic atlases); d) Enlightenment (rationalism and curiosity in <i>kunstkamera</i> and encyclopedia). 3. The 19th century: a) the development of experimental sciences of perception and optics and modern art; b) evolutionism and its relationship to the visual arts; c) photographic techniques vs. painting. 4. Selected aesthetic approaches/ theses in the analysis and interpretation of contemporary art: a) philosophical anthropology and existentialism (E. Cassirer et al.; human as symbol-making animal and its limitations/ extensions – up to “human 3.0”); b) phenomenological aesthetics (M. Merleau-Ponty, M. Dufrenne, J. Pallasmaa et al. – postimpressionism, abstract art); c) structuralist aesthetics/ the openness of art (U. Eco et al. – <i>informel</i> , kinetic art, etc.; sculpture in expanded field by R. Krauss); d) bioaesthetics (evolutionary aesthetics and neuroaesthetics: E. Dissanayake, D. Dutton, V. Ramachandran, S. Zeki et al. – bio art and transhuman art); e) postmodern aesthetics and (J.-F. Lyotard, W. Welsch, R. Krauss, S. Sontag and the others; f) modernism vs. postmodernism in arts and design; appropriation art; kitsch and camp.
2.	Bachelor Seminar	Introducing and familiarizing students with the writing workshop and methodology of writing an undergraduate thesis. Indicating the techniques of selection and selection of literature on the subject and sources, as well as the ways of their proper use in the work. Identifying the characteristics, nature and types of undergraduate theses. Indicating the proper way to prepare for writing a thesis: determining the problem statement, plan and methodology. Developing the structure of the work: division into chapters and subchapters, introduction, conclusion and bibliography.
3.	Civitas Christiana: Mediaeval European Culture and Civilization	The course is focused on three areas of medieval thought crucial for the very idea of civilization and for European medieval Christian civilization in particular: I. Law and morality (legal and moral obligation; law and virtues; natural and positive law; state and church). II. Religion (the very concept and virtue of religion in philosophy; religion, faith, theology, philosophy; grace and natural order). III. Ontologies of artifacts (artifacts vs. natural beings; artifacts vs actions; artifacts, conventions, and social order). In each of these three domains, key concepts, main standpoints and selected debates are sketched.
4.	Contemporary Culture and the Problem of Civilization	The course is devoted to the transfer of knowledge about the evolution of mass culture into popular one, their distinctive features, the relationship with historical, social processes and technological development to the problems of the contemporary iconosphere, interdisciplinary research on the role and meaning of the image in systems of symbolic communication, the iconic turn and the philosophy of the image. There are also many phenomena in Internet

		communication of so-called hyperteological communication, negative one ("dark communication"), which are worth exploring and subjecting them to critical reflection. A separate problem during the course will be the analysis of the problem of civilization notion in philosophy, social and cultural sciences in the spectrum of different ways of defining it, different types of classification of types of civilizations and their contemporary criticism.
5.	Elective	Content related to broadening and deepening issues related to the philosophical foundations of culture and philosophical anthropology. A detailed list of topics is included in the offer to students, and the details of the program content can be found in the course syllabus.
6.	Elective: Philosophical Anthropology	Philosophical conceptions of man; man's place in culture and nature; critical approaches to thinking about man. A detailed list of topics is included in the offer to students, and the details of the program content can be found in the course syllabus.
7.	Elective: Philosophy of Culture	Philosophical concept of culture; culture and society; culture and nature; culture and civilization; man in the face of culture. A detailed list of topics is included in the offer to students, and the details of the program content can be found in the course syllabus.
8.	Elective: Social Philosophy	Philosophical approaches to society; social issues in philosophical terms (liberalism, communitarianism, feminism, etc.); philosophical reflection on the economy; philosophy of politics. A detailed list of topics is included in the offer to students, and the details of the program content can be found in the course syllabus.
9.	English	Content to achieve language competence at B2 level, in accordance with the Order No. 42/2020 of the Rector of the University of Wrocław of 3 April 2020 and related documents.
10.	Enlightenment and the Idea of Progress	The Enlightenment is one of the breakthrough moments in the history of culture and philosophy, in which the multidimensional understanding of the world, which is crucial for our modern times, begins. The perspective of the subject, social and political processes, cultural diversity and faith in the power of science were combined in the consciousness of the enlightened intellectual as aspects of a dynamic historical process that, in the opinion of the majority, was moving towards a better world. The progressive understanding of the world, or in other words the idea of progress, was a heuristic model that allowed to combine what is individual (human freedom and self-determination, morality) with what is general and collective (law, civil liberties, social morality) on the basis of reason and natural law, and not on the basis of the power of metaphysical-speculative justifications. In this way, a new character emerged - an intellectual (writer-philosopher), actively involved in the course of public and scientific affairs, expressing an individualized point of view, autonomous from philosophical, political and religious authorities. The mass media of that time (press, books, leaflets), by disseminating and confronting individual positions, created a space for updating public discourse. The individual and the collective were also confronted at the level of elite bodies (academies of science, associations, salons, reading societies). In this way, the key ideas of the Enlightenment - the progress of science, reform of education, development of the economy, emancipation of underprivileged social groups - had a deliberative and universal character. With all the existing regional conditions (France, England, Germany), there was a widespread belief that in the future it would be possible to build a fully rational form of rational coexistence of people - civil society, in line with the progress of science.

11.	Ethics of Humanitarian Actions	The primary, first aim of the course is to familiarize students with the main issues, questions and problem scope of individual and social ethics, taking into account the basic issues of practical philosophy and social phenomena. The next one, which can be broken down into three minor ones are: indicating the legal and ethical mechanisms of human protection in humanitarian crisis situations, the evolution of humanitarian action, both in its subjective and objective aspects, the right and duty to protect every human being.
12.	Ethics: Main Questions	During the course, students will learn about the basic ethical questions throughout history and the main types of answers given to these questions. The following questions are addressed: about happiness, about virtue, about the relationship between ethics and religion, about freedom of the will, about the question of responsibility, about the subjectivity and objectivity of morality and values, about the source of moral experience. Positions from antiquity to the present are recalled. The lecture is devoted to a systematic presentation of the various issues. Whereas classwork is complementary analysis of selected texts presenting particular questions and some specific directions of the answers given.
13.	European Heritage of Values	The classes are devoted to reading selected - historical and contemporary - texts from the point of view of the values revealed in them that have formed European culture throughout history. During the course of the class, such values as, among others, freedom, equality, justice, fraternity, nobility, fidelity, solidarity will be sought. Special attention will be paid to Central Europe and an attempt to answer the question of whether there is any community of values constituting its distinctiveness.
14.	Greek Culture and Civilization	The subject 'Greek Culture and Civilization' will present two fundamental spheres of ancient culture. The first is literature, broadly conceived. Antiquity creates a number of patterns, motifs that are still relevant today. The imagination of Europeans is still shaped today by authors such as Homer, Hesiod, Aeschylus, Sophocles and Euripides. Philosophical works also appear within the framework of literature, yet it is in antiquity that the most important theories created by Plato, Aristotle, the Stoics, Epicureans or Sceptics appear. Along with literary thought, the religious sphere is closely linked, which, from a modern perspective, is worthy of interest insofar as religiously motivated wars did not take place in antiquity. The second sphere is art. The classical concept of beauty and the canons, which were realized above all in sculpture and architecture, are still relevant today and, despite the changes, it is worth reminding ourselves of them.
15.	Information Technology with Elements of Intellectual Property Law	The most important information technologies used in philosophical and historical-philosophical research; selected useful tools for acquiring, transmitting, processing, storing and presenting information, including online databases; intellectual property law, especially copyright law, industrial property law and sui generis database protection laws, with particular emphasis on both national, EU and international laws; object, subject, content and protection of copyright law, special regulations on computer programs and audiovisual works, the institution of permitted use, issues of plagiarism, copyright contracts; ownership and copyright in grant applications; basic forms of creating forms of entrepreneurship.
16.	Introduction to Philosophy of Culture: As Theory, Method and Way of Life	In this bachelors course students will explore the meaning of culture as the horizon of our meaning making potential, and the role of ourselves and philosophical practice within it. In particular, students will learn about how philosophy of culture approaches this thematic, as philosophical theory, method, and way of life. As a theory, students will learn about different philosophy of culture views on the nature of culture. As a method, they will learn about philosophy of culture as a tool for analyzing scientific, artistic, religious, economic, philosophical, etc., phenomena. As a way of life, students will learn about philosophy of culture as a practice of self-cultivation, seeking to become a well read and well rounded person,

		with rich, complex, and deep engagement with all horizons of meaning in life, from the fine arts and scientific innovations to pop culture and cooking.
17.	Logical Culture	The aim of the course is to present basic concepts and selected logical techniques with emphasis on their application in general methodology and in the art of argumentation, to acquire the students' ability to formulate and evaluate arguments and build correct and accurate definitions, to develop the ability to conceptualize problems and to distinguish reliable problems from pseudo-problems and object disputes from verbal disputes. The curriculum content of the subject includes the following: 1. Basic concepts of logic - truth and falsity, logical result and other logical relations. 2. Ontological foundations of logic and basic ontological concepts. 3. Definitions and their role in scientific research. 4. Philosophical premises of classical sentence logic and first-order logic. 6. Logical values and logical content of sentences. States of affairs and possible worlds. 7. Logic of necessity and possibility. Semantics of possible worlds. 8. Logical analysis of existence, value and action.
18.	New Phenomena in Contemporary Culture	Popular culture is currently a hegemonic one. The subject of the course will be its relations with mass culture, its demarcation features, possible forms of criticism (in American and European cultural studies) and forms of "defence", its relations with high culture, folk culture and the latest trends in its development. Popular culture is referred to as the "culture of cruelty", "alienation", "repetition" (as its basic mechanism), "pleasure" - the analyzes offer diagnoses, the phenomena of "control and being controlled", the role of advertising and forms of legislation related to the negative phenomena considered in the light of research on, for example, the impact of images of violence, manipulation concerning phenomena of a socio-political nature. All these phenomena are of great importance and affect the universe of the iconosphere in which a contemporary individual lives.
19.	Ontology of the Social Being	The question of the ontology of the social being will be considered in this course from three various, although clearly interdependent points of view, demarcating three main parts in the course content. First of them is social ontology as a subject of research in classical and the most recent social sciences and humanities on "constituents" and the "modes of existence and construction" of social beings and categories. The second perspective is related to the problem of ontological turn in social and political philosophy as an attempt to transcend the "late modern" (poststructuralist and postmodern) antifoundationalism (Stephen K. White, William Connolly, Carsten Strathausen). This perspective, called in the context of this course "analytic", is discussed here as supplemented and paralleled by a growing interest in methodological and epistemological issues in exact, empirically-oriented, social sciences, especially economics (Tony Lawson, Roy Bhaskar, Uskali Mäki) and political science (Colin Hay, Bob Jessop). The third point of view and component of the course is focused on works and debates in contemporary "continental" political and social philosophy linked to the idea of postfoundationalism and "ontological turn" in both "weak" and "rich" senses of the term (Oliver Marchart's "left Heideggerianism"). Students will be familiarized also with the broader context of European (continental) theoretical traditions in the second part of the 20th and beginning of the 21st century, influenced by post-constructivist and post-correlationist paradigm in epistemology, metaphysics, and philosophy of science.
20.	Psychology	The aim of the course is a presentation of the sources of psychological thought in the history of philosophy, the beginnings of the formation of the discipline in the conceptions of W. Wundt, P. Janet, W. James, its main trends, such as behaviorism, psychoanalysis and humanistic psychology, and its newer currents, such as cognitive psychology, evolutionary psychology or neuropsychology. The emphasis will be placed on the psychological conceptions of man, the conceptions of mental

		health and their relationship with philosophical anthropology and some contemporary philosophical conceptions, such as existentialism or phenomenology. There will also be outlined an interdisciplinary perspective between psychology, anthropology and philosophy.
21.	Religion and Culture	The content of the course consists of an interdisciplinary overview of the complex interrelationships between the formation of religious ideas and cultural processes. While the culturogenic aspect of religion, is not fundamentally controversial, religion as a surplus of culture must remain the object of deeper reflection. The definition of the relationship between religion and culture, whether autonomising or abolishing the semantic boundaries between them, in each case reveals the worldview preferences of the language user – the aim is to debate these prejudicial principles and attempt to determine whether a metanarrative definition is possible.
22.	Sociology	The sociology course covers issues related to culture, social structure, and methodological foundations and methods of empirical research. As part of issues related to culture, e.g. topics such as social interactions, group processes, values, and norms will be discussed. With regards to issues concerning the social structure, among others: classes and strata, social inequalities. Students will also learn the basics of qualitative and quantitative research.
23.	The Modern Paradigm of the Person and the World	In this bachelors level course students will explore contemporary paradigms that reevaluate how persons (human and otherwise) relate to the broader world (natural or otherwise). In the nineteenth-twentieth century Western philosophy began to reevaluate the dominant paradigm of humanity as the ruler, master, or ultimate rational observer of the world and its processes, distinctive and separate from it. Instead philosophers from Henry-David Thoreau and Mary Shelley to John Dewey and Donna Haraway, offered accounts of persons as emergent processes within and interacting with the broader world environment and variety of contexts. Humanity may longer have a privileged position as the only, or perhaps even most important kind of person, and must contend with the world as an inevitable pole and dimension of all experience.
24.	The Philosophical Aspects of Politics and Economy	The course is divided into three main parts. The first offers an examination of interrelations between thinking about politics (and "the political") and philosophical thinking, with special attention paid to their epistemological and ontological dimensions (as well as philosophical core, foundations, and implications of theoretical projects based on the cooperation between philosophy and politics). The main general aim of the readings studied and discussed in this part of the course is to challenge convictions about allegedly "pure" – value-free (or truth-seeking) and non-normative – the character of reasoning and action within the political sphere (defined usually by the academic and practical discourses as the domain of "machtpolitik", "realpolitik" and reason-of-state politics), including political science as scientific discipline. The second part of the course is devoted to the philosophical aspects of economics and markets. Within its framework, on the one hand, there will be revealed ontological and epistemological dimensions of philosophical research and reflections on the economy, primarily those regarding the broadly understood relationship between society and economy, and, on the other hand, the reaffirmation of economic issues as inalienable components of "the history and subject matter" of philosophy." The course's third part refers to the systematic philosophy of economics (meta-economics) understood and practiced as already an autonomous sub-discipline of philosophy and economics, with its own area, competencies, and research institutions - relating, on the one hand, to the methodology of economic science (including the foundations of utility theory viewed both according to the paradigm of social choice theory with the model of man as homo economicus, as well as of behavioral economics), and, on the other hand, to the study of normative aspects in economic

		theories and "economic reality," including the problem of welfare.
25.	The Problem of Culture in Philosophical Anthropology	The content of the course will include the consideration of many types of definitions of culture from various disciplines of science and philosophical reflection. Approaches and definition attempts in philosophical anthropology in the concepts of e.g. H. Plessner and A. Gehlen will be confronted with those derived from the sciences of culture and sociology. Comparing these definitions results in distinguishing some of their specific types and indicating what features of phenomena are emphasized in them. Against this background, philosophical and anthropological approaches will be presented and will be related to the concepts of man. Thus, culture will be shown in the perspective of the issues of values, the system of self-identification and the formation of the "symbolic in-between".
26.	The Renaissance Project of the Person and the Universe	The class will consist of two parts. In the first, Renaissance conceptions of the understanding of the world will be discussed, both those resulting from reflection on ancient (Ptolemy) and medieval concepts (Grosseteste, Roger Bacon, Neoplatonism, Jean Buridan), in order to contrast them with those of the Renaissance (Galileo and Copernicus, Talesio and Bruno, Tycho de Brache and Keppler). This part will conclude by showing the transition from a geocentric, through a heliocentric to an anthropocentric world. Part two will be focused on Renaissance conceptions of man. It will begin with a discussion of the idea of humanism, together with an indication of the decisive role of philosophy and a presentation of the main philosophical positions: Erasmus of Rotterdam, Thomas More's egalitarianism, concepts of dignity: Ficino, Pico della Mirandola. The position of man in his relation to society will also be discussed: the Renaissance utopias, Pomponazi's anthropology and Machiavelli's political philosophy, with particular reference to his concept of the prince.