

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

No.	Subject name	Curriculum content
1.	Advanced Philosophy of Culture: Philosophy of Symbolic Forms I	In this advanced masters level seminar, students will carry out a systematic study of the meaning of culture as the horizon of our meaning making potential. In particular, students will closely read Ernst Cassirer's <i>The Philosophy of Symbolic Forms: Language</i> (Volume 1) and <i>Myth</i> (Volume 2). Cassirer's series stands as the most important foundational text(s) in the field. They are technical, systematic, and serious attempts to trace the emergence of the meaning-making processes of language, myth, and the sciences (in a general sense of the latter), and provide the groundwork for a deeper sense of how we engage with and make sense of reality, as well as the dangers that entails.
2.	Advanced Philosophy of Culture: Philosophy of Symbolic Forms II	In this advanced masters level seminar, students will continue to carry out a systematic study of the meaning of culture as the horizon of our meaning making potential. In particular, students will closely read Ernst Cassirer's <i>The Philosophy of Symbolic Forms: The Phenomenology of Knowledge</i> (Volume 3), and the posthumous collection of unpublished papers <i>The Metaphysics of Symbolic Forms</i> (named Volume 4, though some Cassirer scholars contend that those papers were not ultimately meant to be a part of this series). Cassirer's series stands as the most important foundational text(s) in the field. They are technical, systematic, and serious attempts to trace the emergence of the meaning-making processes of language, myth, and the sciences (in a general sense of the latter), and provide the groundwork for a deeper sense of how we engage with and make sense of reality, as well as the dangers that entails.
3.	Aesthetics and Politics	The lecture will explore a variety of philosophical approaches addressing the relationship between aesthetics and politics. Most of the existing theories of political aesthetics view the relationship between the arts and politics through the exploration of the influence of politics on the arts, and the role of the arts on politics. Several such theories will be presented, among them those of Walter Benjamin, Terry Eagleton, Jacques Rancière, and others. The core of the lecture will be devoted to a conception of political aesthetics understood as a discipline whose scope is not confined to the investigation of the role of the arts in politics or the influence of politics upon the arts. It will address the issue of mutual determinations between perception and beliefs, cultural patterns, and political ideologies sustained by, and sustaining for, various social groupings. The conception, inspired by the insights of evolutionary aesthetics and Ludwig Wittgenstein's later philosophy, will focus on the political aspects of the theory of perception and will include a discussion of the contributions of Ernst Gombrich, Richard Wollheim, Bence Nanay, Emmanuel Alloa, and others.
4.	American Mind	In this course students will explore the nature of the complex, layered, and rich tapestry of views that make up the "American" (e.g. United States) mind, or attitude. In particular, it will explore some of the confluence of forces, e.g. religious radicalism, slavery/genocide, mixings of communities and cultures, politics, and enormous higher education system, that have shaped its attitudes. Student's will also look at America's creative multiculturalism that has shaped global social movements, politics, the arts, and popular culture for more than half a century. The course will also explore the history of social thought that emerged from, responded to, and shaped American consciousness.

5.	American Philosophy and Culture	Beginning with the Second Great Awakening, the inhabitants of North America began to create their culture mixing the cultural influences of Europe, Africa and Native/Indigenous practice and tradition. Emerging from this blend we find a style of thinking in all of the humanities and sciences that some have called "American civilization." This course treats the history of the emergence of the epoch that ends with US (and North American) cultural expansion across the globe. Likely sources include Toqueville, Emerson, Thoreau, and the literature of North America from Poe and Melville through Anne Tyler and Stephen King. The rise of the US film industry, sports, politics, and other major cultural forms will serve as material for understanding whether we can say there is an "American civilization," and what it means.
6.	Contemporary Aesthetics	Lecture introducing the problems of modern (20th and 21st century) aesthetics and presenting selected approaches in contemporary aesthetics. 1. Introduction to contemporary aesthetics: a) the legacy of modernity (aesthetics vs. art history and art criticism; visual studies; theory of taste; "beauty" and "art"; aesthetic experience); b) pluralism of modern aesthetic positions – differences and similarities. 2. Presentation of selected positions of contemporary aesthetics: a) aesthetic formalism and the history of art (B. Croce, R.G. Collingwood, C. Greenberg, others); b) empirical aesthetics (from the 19th century to neuroaesthetics, evolutionary aesthetics and bio-aesthetics); c) (neo)pragmatist aesthetics (J. Dewey, R. Shusterman) and anthropology of everyday life; d) phenomenological aesthetics (M. Merleau-Ponty, M. Dufrenne, A. Berleant, J. Pallasmaa, others); e) analytical aesthetics and institutional theory of art (N. Goodman, A.C. Danto, G. Dickie, J. Margolis, others); f) structuralist aesthetics (U. Eco, et al.); g) postmodern aesthetics (J.-F. Lyotard, W. Welsch, H. Foster, R. Krauss, S. Sontag and others).
7.	Contemporary Philosophical Conceptions of the Movies	Philosophical reflection on film has a certain specificity - it is the confrontation of the element of thought with the image, and also the image in motion and the sound-image. Its foundations are primarily the concept of G. Deleuze and its source in Bergson's thinking about duration (durée) and its relationship with spatiality, the formation of an image. These relationships between movie and philosophy are however broader - the analysis of film discourse and interpretation was also influenced by structuralism, semiostructuralism, psychoanalysis, its Lacanian variants, R. Barthes's conceptions of image rhetoric, and S. Sontag's thought. All of them, together with D. Frampton's filmsophical concepts, will be shown in the entire spectrum and in an internal relationship that allows understanding the evolution of various trends in contemporary cinema, e.g. feminist one.
8.	Critical Philosophy of Mass Culture	The course introduces central themes, approaches, and issues of studies and reflections on phenomena and processes related to mass culture, mass communication, mass society, and mass politics. It explores the distinct historical and the most recent traditions of philosophical-critical inquiry concerning the role of culture in the public sphere, the relationship of politics, culture, and society, the problem of language, communication, and media, public opinion and its various dimensions, etc. The course content is divided into three main sections. The first familiarizes students with some general recent issues related to the intersections between society and social life on one hand, and communication and culture, identity, tradition, and the dissemination of knowledge (true/neutral, as well as manipulative-polarizing, and fake) – on the other. The second part presents the main avenues in the studies of mass culture and mass society in the case of classical and recent approaches in critical theory (Walter Lippmann and "the pictures in our heads"; Antonio Gramsci's cultural hegemony; the Frankfurt School – commodification, consumerism, and social-cultural alienation; Pierre Bourdieu's social class theory of judgment, cultural taste, and distinctions; poststructuralism, deconstruction, psychoanalysis, and the studies of ideology and ideological exploitation - Slavoj Žižek, Frederic Jameson; deliberative

		and epistemic theories of democracy; epistemic injustice; critical race theory; intersectionality, ableism and the "fifth wave of feminism"). Reflective considerations about "cultural wars" and "extreme" agendas presented in media and policy-making are the focus of the third part of the course. The readings and discussions planned for this part attempt to grasp such phenomena as cultural fundamentalism and particularism, secularization and desecularization, "postmaterialist values" and their enemies, ontological and existential security-seeking, culture and "cultural authenticity" in the age of neoliberalism, social-cultural-economic "spatial fixes" as modes of expansion of contemporary capitalism, cosmopolitanism, multiculturalism in crisis, prospects of deglobalization and post-Eurocentrism, etc.
9.	Cultural Psychology	Cultural or cross-cultural psychology is inspired by Wundt's attempts to show mutual cultural conditions and mental phenomena and capture their meaning and ways of understanding. It also has other ethnopsychological inspirations from the early twentieth century and refers to attempts to study the specificity of the so-called primal mind, pre-logical thinking, collective representations, so-called savage mind, characteristics of the unconscious or - nowadays - mutual intercultural conditions towards the phenomena of social psychology. Its links with cultural, anthropological, and comparative psychiatry have contributed to changing (and multiplicity) concepts of mental health. The aim of the course is to look at these teams' concepts and to review the phenomena they refer to and the social psychology research that underpins them.
10.	Elective: Philosophical Anthropology	Philosophical conceptions of man; man's place in culture and nature; critical approaches to thinking about man.
11.	Elective: Philosophy of Culture	Philosophical concept of culture; culture and society; culture and nature; culture and civilization; man in the face of culture.
12.	Elective: Social Philosophy	Philosophical approaches to society; social issues in philosophical terms (liberalism, communitarianism, feminism, etc.); philosophical reflection on the economy; philosophy of politics.
13.	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.
14.	Figures and Topics in Contemporary Philosophy	The aim of the class is to present a broad spectrum of the most important concepts, issues and figures of the contemporary philosophical scene. Topics covered include: phenomenology, philosophy of life, existentialism, philosophy of dialogue, structuralism, post-structuralism, philosophy of language, semiotics, hermeneutics. Among the figures presented are Husserl, Heidegger, Levinas, Levi-Strauss, Gadamer, Derrida, Wittgenstein. The lecture is devoted to a systematic presentation of the different issues and figures. The classwork is a complementary analysis of selected texts presenting individual currents and individual authors, supplementing the lecture.
15.	<i>Imaginarium</i> of Politics	How do images govern political actors? Why do the authorities surround themselves with images? Why is the desire for domination in social reality connected with the desire for domination in the sphere of imagination? Why does political praxeology refer to symbolic and mythical resources? These and other questions related to the political power of images will be discussed in relation to selected philosophical concepts, as well as historical examples (Plato, Machiavelli, the French Revolution; images accompanying the revolutions in the years 1989 – 1991 in Central and Eastern Europe and later years; as well as contemporary forms of iconoclasm). It will be shown that images – as well as other elements of the "imaginarium of the political sphere" (J. J. Wunenburger), i.e. myths and symbols – can legitimize the prevailing

		power, petrify political agreements, identify a political enemy, form social experiences, shape emancipatory or utopian aspirations, strengthen community ties, intensify the affective polarization of society, or induce irrational behaviours of human collectives.
16.	Master Seminar	Classes are devoted to the search for thesis topics, the establishment of cooperation with the promoter, the collection of bibliographic items, the construction of the structure of the thesis. Students' interests, concepts and phenomena that could become the canvass for formulating the topic are presented. Relationships are sought between them and research topics developed by academics. Within the framework of the class, the topics are presented, the preliminary structures of the thesis are presented and are discussed, sometimes with minor corrections. The general principles of the composition of the work, the design of the stages of work on it, the work on references and footnotes according to the pattern of a certain uniform design are discussed. Students repeatedly practice the application of this pattern. The principles of intellectual property protection are discussed. The main problems of their work and the expected results of the research are also presented.
17.	Memory Studies (Places of Memory)	Memory can be defined as one of the most important components constituting our identity, as well as the identity of the communities to which we belong. The memory material at our disposal does not function in a social, political and cultural vacuum. This can be seen in the pioneering research of Maurice Halbwachs on the social framework of memory, and then - starting from the 80s of the twentieth century in the works of J. Y. Yerushalmi ("Zakhor!") and P. Norra ("places of memory"). The aim of the proposed classes is to reflect on the social, political and cultural antagonisms that shape the field of collective memory. The proposed reflection concerns the tensions between history and collective memory, antagonisms in the field of collective memory, the ethics of memory and the right to memory of excluded groups. These problems will be discussed primarily in the contexts of key events for twentieth-century Europe (wars, the Holocaust, the Cold War, the revolutions of 1989 - 1991, the 90s of the twentieth century, recent events).
18.	Myth and Politics	Myths turn out to be "one of the most faithful allies of people in power" (S. Filipowicz) and show how political reality can be shaped imaginatively. The proposed course aims to reflect on the work on political myth (H. Blumenberg). The work on political myth is linked with the "socio-political" need for significance and understanding of the processes, phenomena, or events taking place in the social and political domain. The proposed reflection will concern philosophical concepts (e.g. Plato, Hobbes, Sorel, Gramsci), events related to the history of Europe (revolutions, wars, national liberation movements), and individuals who wield the power (Hitler, Stalin, Mussolini, and others). It will be also the reflection on contemporary images and myths of Europe and images and myths that accompanied European political discourses or funded them.
19.	New Media Aesthetics	An introductory class on the problems of media art and aesthetics (from the late 19th century to today). 1. Introduction - "new" media in art: a) short history of new media art (archeology of media, photography, animation, video, intermedia). 2. Aesthetics of photography. 3. History and aesthetics of animation and video art. 4. A "non-human" art?: a) functions of art in the perspective of cultural and philosophical anthropology and evolutionism; b) flora-fauna-funga art?; c) inhumanity of art - case 1: bio art; d) inhumanity of art - case 2: art and machines (robotic art, AI). 5. The post-anthropocentric turn in new media art and aesthetics: a) art and ecology: engaged art, perma- culture, microtopies, etc.; b) concept and critique of the Anthropocene; c) new concepts of life (dzoon; zoe) and community (the human and non-human); zoe-polis and zoe- aesthetics.

20.	Ontology and Epistemology of Values	The lecture presents a reflection on the issue of values, their ontic status and how they are grasped (cognized). Topics covered include, but are not limited to: the essence of values, the source of values, how values are given, the discussion of the relative/absolute character of values, types of values, hierarchies of values, the ontic status of values, criticism of values. Authors discussed include Lotze, Windelband, Rickert, Scheler, N. Hartmann, Hildebrand, Ingarden, Nietzsche, Heidegger, Tischner, among others.
21.	Philosophy and Anthropology of Symbol and Image	Philosophical and anthropological approaches to the image and symbol usually emphasize that they are privileged carriers of human self-knowledge processes through its culture-creating activity. The image, imagery and imagery, symbolic communication determine the basic aspects of the formation of culture, social development and, finally, self-knowledge. The formation of iconosphere universes and its significance are raised by contemporary concepts of symbolic anthropology, hermeneutics, phenomenology and psychoanalytical approaches. They build tools in philosophical studies of the symbolic and pictorial sphere. In the end, it turns out (among others, G. Bachelard, G. Durand, H. Corbin, J.-J. Wunenburger) to be dominant in perceiving man as an imaging being.
22.	Philosophy of Identity, Race, and Gender	The course offers a philosophical introduction into the title categories, with the special focus on their intersections. The topics include key concepts from postcolonial and decolonial theories, such as Dipesh Chakrabarty's project of "provincializing Europe", Walter Mignolo and Catherine Walsh's idea of decoloniality or Gayatri Spivak's category of the subaltern subject. Selected feminist approaches are discussed, in particular – intersectional feminism (Kimberlé Crenshaw) and non-Western criticisms of the colonial dimension of gender binarism (Oyeronke Oyewumi). Indigenous (e.g. North American) ideas of the flexibility of identity and gender are addressed, e.g. based on the studies of Kyle Powys Whyte. Finally, recent analyses of the intersections of gender and/or racial subordination and environmental neglect are discussed (cf. Emily Ann Parker, Malcom Ferdinand).
23.	Problems of European Civilization	The class will consist of four parts. The first will discuss the main philosophical concepts of civilization (in historical aspect): Feliks Koneczny, Arnold Toynbee, Fernand Braudel, Carroll Quigley and Samuel Huntington. The second part will point out the foundations on which European thinking is built, in the form of an analysis of three myths: Agamemnon and Iphigenia, Antigone and Prometheus, as well as the European understanding of time and space in the form of a discussion of two myths: the wanderings of Odysseus and the wanderings of Abraham. In the third part, the building blocks of European civilization will be identified: Greek philosophy, Roman law and Judeo-Christian religion and theology, as well as the Reformation, the Counter-Reformation and the problems of secularization, and the scientific, Enlightenment, industrial and cultural revolutions. The fourth section will discuss the concept of the clash of civilizations and the wars of civilizations and those elements responsible for the crises of civilizations in philosophical, economic and political-administrative terms.
24.	Religion and Public Security	The course focuses on an attempt to formulate a metatheory of religion in the context of its possible impact on public safety, both positively and negatively. The basic problem is a religion's description as one of the possible prerequisites for shaping identity comfort on a personal and social level. A further aim is to increase the student's theoretical and functional competence in the different models of interreligious dialogue (identity and non-identity politics) in shaping the public security environment. A critical interdisciplinary analysis of the religious determinants of the security environment is ultimately intended to relate to the identification of the directions of the transformations taking place in the contemporary world.

25.	Semiotics	Sign and meaning. Meaning as representation. Intentional character of the sign. Semiotic intentionality vs. mental intentionality. Dyadic and triadic conceptions of the sign. Ch. S. Peirce's triadic conception of the sign. Three trichotomic divisions. Classification of signs. Replicas and interpretants. Systems of signs. Ch. Morris and semiotic functions of expressions. Syntactic, semantic and pragmatic functions. Semiotic views of G. Frege. The concept of the language of concepts (Begriffsschrift). Syntactic categories of expressions vs. ontological categories of their nominatives. The principle of compositionality. Distinction of sense and nominative. Extensional and intensional contexts. Interpretation of intensional expressions. Semantics of possible worlds.
26.	Sociology of Culture	The aim of the course is to familiarize students with the basic theoretical concepts and empirical research on the sociology of culture and art. The following issues will be addressed: Bourdieu's legacy and a new perspective on the sociology of art and culture (relational approaches), the fabric of aesthetics: production and mediation of aesthetics, and the complexity of cultural classification.
27.	Utopian and Distopian Social Philosophy	The course discusses classic utopias in political and social philosophy, such as Plato's ideal state, Thomas More's <i>Utopia</i> , utopian socialism or more recent libertarian utopian thought (Robert Nozick). On a more general level, the role of utopian and dystopian imagery in political thought is addressed (cf. e.g. Ernst Bloch's distinction between abstract and concrete utopias and Thomas Hobbes's pessimist vision of the state of nature, respectively). The criticisms of philosophical utopias (e.g. Karl Popper's criticism of Plato), as well as contemporary environmental dystopias are also discussed. Finally, the concept of heterotopia, which Michel Foucault defined as "a sort of effectively realized utopia", is introduced.