

EFEKTY UCZENIA SIĘ I TREŚCI PROGRAMOWE ZAJĘĆ

Kierunek: **Etnologia (Cultural Differences and Transnational Processes)**

Poziom studiów: **studia drugiego stopnia**

Course name: **Multicultural Societies and Multiculturalism as a Policy in Postcolonial Countries**
On successful completion of this course, a student

in terms of knowledge:

1. know the basic terminology of cultural anthropology (and related social sciences) concerning multicultural and social diversification and stratification.
2. broaden theoretical and methodological knowledge in the field of cultural anthropology in the area of multicultural and social diversification and stratification.

in terms of skills:

1. improve necessary skills for effective individual and team researching and efficient presenting and discussing research findings in the context of reasons and results of socio-cultural diversification and stratification, which is useful to resolving social and cultural problems, and is practically applicable in different forms of an activity (e.g. civic, administrative, in local authorities, NGOs, mass media, education).

in terms of social competences:

1. improve her/his conversation, discussion, networking and teamwork skills.
2. acquires knowledge and practical social skills for work in research and in non-governmental organizations to care for tolerance, combating discrimination and racism, fair socio-cultural integration, and conservation of the natural environment through projects using the analysis of socio-cultural phenomena in the field of multiculturalism and cultural heterogeneity.

Course learning content:

Approaches towards multiculturalism and ethnic diversity in social and human sciences (social and cultural anthropology, sociology, social economy, social geography, history, political sciences, philosophy, and their critical subdisciplines): discussion and critique of terminology, discourses and their impact on social imaginaries/ representations (so-called public and private discourses).

Habitus and power relations – social imaginaries and memory; axiological sources of socio-economical and ethno-racial stratification; legitimisation of power and hegemony; regimes of identity – comparative analysis based on ethnographical and historical data, as well as public discourse (e.g. newspapers) deconstruction.

Relation to Otherness. Outlining different models of multiculturalism/cultural plurality; concepts of political ethnicity, multicultural politics, cultural difference, nationalism, discrimination, affirmative and preferential policies, social mobility and equality.

Local power relation (from bottom-up perspective). Social, ethnic, racial and economic stratification and exclusions on the background of imaginaries of social roles of individuals and groups. Discussing different approaches and attitudes towards a belonging to community in the context of a material status and social prestige (communal familiarity, cultural intimacy, social utility; citizenship, hierarchies of the power, respect and insolence; conformism, agency).

Ethnic and racial segregation, stratification and exclusion in society and space – cases from different countries.

Conclusion: Tasks of anthropology in the area of multiculturalism and social diversification and stratification. Promoting qualitative research methods and bottom-up perspective in science, administration and local activity.

Course name: **Nations and Nationalism in Europe**

On successful completion of this course, a student

in terms of knowledge:

1. Will learn about theories of nationalism
2. Will learn to think critically about phenomena related to nations and nationalism
3. Will learn major facts and issues related to nationalism in the contemporary Europe and beyond

in terms of skills:

1. An ability to think critically about important social issues

Course learning content:

Introduction and overview of the course themes and ideas

"What is a nation" and what is nationalism?

Genealogy of Nationalism
National identities in the making – some patterns
Regimes of ethnicity
State and nation in the European ‘time zones’
Nationalism’s mythology
Religion and Nationalism
Ethnic cleansings in Central Europe - an overview
Ethno-religious cleansing of Muslims
Ethnic cleansings on Polish territories
Neo-Nationalism
Neo-Nationalism and kinship
Nationalism and Populism
Nationalism and Europeanization

Course name: **Just Transition to Low Carbon Economies**

On successful completion of this course, a student

in terms of knowledge:

1. professional activity.[ETE_K2_W02] The graduate knows and understands specialized terminology in ethnology/cultural anthropology and related sciences[ETE_K2_W03] The graduate knows and understands in depth the theoretical and methodological knowledge in ethnology/cultural anthropology[ETE_K2_W04] The graduate knows and understands in a systematic and in-depth way the principles of anthropological interpretation of cultural phenomena.[ETE_K2_W05] The graduate knows and understands in a profound way the connections of ethnology/cultural anthropology with various disciplines of humanities and social sciences and related sciences enabling interdisciplinary integration of research perspectives.[ETE_K2_W06] The graduate knows and understands in an in-depth way contemporary achievements, centers and research schools covering selected areas of ethnology/cultural anthropology and related sciences.[ETE_K2_W07] The graduate knows and understands specialized methods of analysis, interpretation, valuation and problematization characteristic of selected traditions, theories and research schools in ethnology/cultural anthropology and related sciences.[ETE_K2_W08] The graduate knows and understands the importance of in-depth subject knowledge necessary to solve complex social and cultural problems, oriented to practical applications in various fields of professional activity (e.g., administration, local government, NGOs, aid agencies, media).[ETE_K2_W09] The graduate knows and understands in depth the complexity of nature, complexity of conditions and historical variability of language, culture and society[ETE_K2_W10] Graduate/graduate knows and understands in depth the most important socio-cultural problems of the modern world, including cultural institutions

in terms of skills:

1. [ETE_K2_U01] The graduate/graduate is able to search, analyze, evaluate, select and integrate new information using a variety of sources and methods of interpretation, and formulate critical judgments on this basis.[ETE_K2_U02] The graduate/graduate is able to independently complete complex research tasks involving analysis of the works of other authors, synthesis of various ideas and views, selection of methods and construction of research tools, development and presentation of results in the field of ethnology/cultural anthropology[ETE_K2_U03] The graduate is able to acquire knowledge and expand research skills independently and in a team, as well as to take independent actions aimed at developing his/her abilities and interests.[ETE_K2_U04] The graduate/graduate is able to integrate knowledge from various disciplines in the humanities and social sciences and apply it in situations related to the profession of ethnologist/cultural anthropologist[ETE_K2_U05] The graduate/graduate is able to carry out in-depth and critical analysis and interpretation of different types of cultural creations and fields, using original approaches, taking into account the latest trends in ethnology/cultural anthropology and new developments in the humanities[ETE_K2_U06] The graduate is able to substantively argue, formulate conclusions and create synthetic summaries of selected problems using his/her own views and the views of other authors.[ETE_K2_U08] The graduate is able to prepare competently complex written works in the field of ethnology/cultural anthropology.[ETE_K2_U09] The graduate/graduate is able to prepare competently complex speeches on issues of interest in ethnology/cultural anthropology or in an area on the borderline of various scientific disciplines.[ETE_K2_U10] The graduate is able to use a foreign language in the field of ethnology/cultural anthropology in accordance with the requirements specified for level B2+ of the Common European Framework of Reference for Languages.

in terms of social competences:

1. [ETE_K2_K01] The graduate is ready/ready to develop his/her own interests and competencies [ETE_K2_K02] The graduate is ready/ready to act effectively independently and in a group, organize and coordinate own and team activities, perform various roles [ETE_K2_K03] Graduate/graduate is ready/ready to appropriately determine priorities to achieve a specific research goal/task [ETE_K2_K04] The graduate is ready/ready to correctly identify and resolve dilemmas related to the profession of ethnologist/cultural anthropologist [ETE_K2_K06] The graduate is ready/ready to actively and responsibly participate in cultural and social life [ETE_K2_K07] The graduate is ready/ready to creatively and consciously use knowledge about the complexity of cultural phenomena, the organization and functioning of culture, the importance of its individual elements and the historical variability of its forms, and the ethno-cultural diversity of the world [ETE_K2_K09] The graduate is ready/ready to effectively establish interpersonal contacts with representatives of various social, ethnic, religious groups as an advocate of intercultural dialogue. [ETE_K2_K10] The graduate is ready/ready to thoroughly observe and identify the most important moral, political and social problems of the contemporary world

Course learning content:

Week 1: Introduction: climate change, energy transition and social justice

- Presentation of the syllabus
- Discussion with students about their associations with different concepts: energy justice, environmental justice, just transition, renewable energy sources (RES), autonomous driving/vehicles

Week 2: Concepts: different dimensions of energy justice

- Discussion with students about different dimensions of energy justice: distributional justice, procedural justice, justice as recognition, epistemic justice
- Students' critic of this concept: is it too narrow or too broad? Can energy justice mean something else for different people?
- Energy cultures and social practice theory: Harold Wilhite developed a new way of understanding energy sustainability through social practice theory. Wilhite highlighted that our habits with regard to cooking technologies, lighting strategies, or transportation can be valued differently and practiced in multiple and varied ways.
- Discussion with students about the concept of energy cultures: why should we distinguish between different energy cultures? In what kind of energy culture do you participate? Are you observing changes in the energy culture in your own community?

Week 3: From environmental justice to climate justice

- Discussion with students about the concept of environmental justice: what is in the concept for us/anthropologists/environmental scientists/activists? Students' critic of the concept
- Climate justice and its movement(s), watching a selected video, discussion in the class about the critic of oil capitalism/oil neoliberalism

Week 4: Marxist critic of capital-nature relations

- Discussion in the class about the historical perspective on the material/environmental history of capitalism: does nature exist outside of the capital? Is the Marxist frame sufficient to understand all contemporary environmental problems?
- Discussion in the class: from Anthropocene to Capitalocene: what do we gain from this shift of perspectives?

Week 5: Phasing out coal – visions and vulnerabilities (an invited guest?)

- Discussion in the class about different legacies of coal: what is the legacy of coal in your country? Do you know any local histories of mining communities?
- Discussion about the political implications of carbon-based economies based on the text by Tim Mitchell: how does the materiality of various energy sources enable different types of politics? What politics/democracy could be possible without carbon?

Week 6: Energy humanities and the concept of Energopower

- Discussion in the class about the contribution of anthropology to energy studies: what do we need the concept of energypower for?

Week 7: Renewable energy sources – green and black renewables

- Discussion in the class about the main thesis of Franquesa's book: how to study wind projects ethnographically? What do ethnographies of energy projects reveal to us?

- Discussion in the class about renewable energy sources: “green” and “black” renewables/wind – what do we gain with this distinction for a better understanding of contemporary energy and climate politics?

Week 8: Renewable energy sources – wind projects in Mexico

- Discussion in the class: how are the projects in Mexico different from the ones in Catalonia described by Jaume Franquesa?
- Discussion in the class about energy futures: what futures do we envision? What energy futures do we want?

Week 9: Energy poverty – how to measure and how to address it

- Discussion with students about different definitions of energy poverty: looking for the right indicators
- Discussion about various ways of addressing the problem of energy poverty

Week 10: The aesthetics of petro-cultures and petro-masculinities

- Discussion in the class about the concepts “petrocultures” and “petro-masculinities” with a reference back to the concept of energy cultures: what are the main characteristics? What is the main critic of petro-? What are the aesthetics of renewable-cultures?
- Eco-modernist masculinities: a new man for the new era?

Week 11: Electric mobility – for whom?

- Discussion in the class about the various ways in which electric mobility enters our transportation practices?
- E-scooters: is this an option for you?

Week 12: Autonomous vehicles – a seductive vision of a robot taxi and other promises of artificial intelligence

Course name: Anthropological Perspectives on Risk and Uncertainty

On successful completion of this course, a student

in terms of knowledge:

1. Student is familiar with the large debates around risk and past and contemporary risk discourses; ability to voice opinions within these debates and its critical, analytical and constructive strands.
2. Student knows the specificity of anthropological critiques and alternative approaches to risk in comparison to those of other social sciences and the humanities.
3. Student has a knowledge of a range of ethnographic field studies on that reflect concerns around risk narratives, exposure and matters and is able to use them for making academic arguments.

in terms of skills:

1. Student is able to choose appropriate research methods to conduct anthropological studies on empirical phenomena connected to risk discourses.
2. Student understands and values imaginaries of risk as a domain for generating anthropological knowledge about global power relationships, human ontologies and epistemologies.
3. Ability to read and synthesize academic literature on risk and uncertainty through regular readings and essay writing
4. Student gains ability to debate and critique complex ideas in speech and writing through weekly tasks and flipped classroom structure
5. Ability to make use of intellectual creativity and use multi-media to express concerns around risk and uncertainty

in terms of social competences:

1. Student gains ability to engage in self-reflexivity and trans-local empathy
2. Student gains ability to work in multinational (student) groups
3. Student learns to connect personal experience to contemporary, global concerns and act upon the knowledge in everyday life and as a citizen

Course learning content:

Anthropological perspectives on risk and uncertainty: Introduction

In the first two sessions, we will gain an overview of the areas of risk and uncertainty as forms of knowledge creation for contemporary societies and look at some of their historical legacies. We will look at academic and non-academic fields that emerged as being specifically concerned with knowledge around risk and uncertainty. In the second part of the lecture we will focus on debates in the Social

Sciences on risk and uncertainty and discuss works that have shaped our current thinking about these fields in Social Anthropology, notably Mary Douglas's and Ulrich Beck's works. We will draw attention to different ways of understanding the concepts of risk and uncertainty.

Module I: Navigations of everyday risk-scapes and uncertainty

In weeks three to five we will be looking at everyday navigations and experiences of uncertainty and risk, as well as at the blurring of knowledges and categories that intertwine as individuals and communities are making sense of the anticipated, unknown, uncertain, feared. We will look at ethnographies in selected places and with different communities, in which ethnographers discuss life with uncertainties or employ the concepts of risk and uncertainty. Questions that we are asking in this module: Drawing on Tim Ingold's concept of task-scape, we ask, what risk-scapes do people in different part of the world inhabit and how are they performed? What skills and knowledge are necessary to navigate them, and who possesses those? What global connections are these skill-scapes composed of?

Module II: Empires of Risk and their subjects and "others": Hegemonies of Risk-reasoning /

In the second module, we discuss risk and uncertainty, both in the literal and in the more indirect sense, as ruling discourses and as technologies of governance and subjugation. The suggestion of this course is to think of such discourses figuratively as "Empires of Risk" and hegemonic forms of reasoning with risk and uncertainty. We look at environments that put global populations in the service of their specific risk discourse, as well as understanding mechanisms, that employ different forms of risk reasoning to often systematically exclude, stigmatise, racialize, colonise and govern groups and individuals.

We will bring debates from economic anthropology about value and debt into conversation with anthropology of the state about citizenship, and post-colonial theory, recognizing mechanisms and principles, by which risk and risk-reasoning becomes infused with power, hegemonic knowledge and different forms of exclusion and exploitation.

Questions we will ask: Can we speak of existing Empires of Risk, and if so - what are they and how do they dominate discourses, govern and impose rules? How do "Empires of Risk" reproduce themselves, how do they expand or manage the "other", How do they overlap and change shape? What are the cosmopolitical impacts and trajectories of them, what kinds of gains for some, what kinds of suffering and stigma for others come with them?

Module III: Risking change with uncertain outcomes: existential protest

This module continues our thinking about risk and uncertainty from the perspective of resistance and existential protest. We are interested in resistance and revolt against regimes and empires of risk reasoning, in alternative discourses of uncertainty and risk, as well as in the risk that lies in revolting and protesting itself - in the decision to stand up with uncertain outcomes. Inspired by Michael Jackson's Existential Anthropology and by the voices of protesters, key notions that we will trace and explore throughout this module are the notions of existential risk, rage, and resistance. We are particularly interested in existential protest as a reaction to existential risk or uncertainty and at the question what is at stake, for individuals and groups, in present and future, who find themselves excluded from risk-reasoning, targeted by it, or who are trapped in stifling certainties, and to whom risk and other uncertainties emerge as existentially pressing alternatives. This leads us to questions like: How do acts of resistance address (un)certainty, what are the narratives and plains of risk-reasoning that are mobilized in momentums of small or bigger acts of resistance?

As a preparation for the following module, we are sharpening our interest also to another domain – questions that concern the kinds of imagination (reasoning, hoping, feeling, narratives, sensory bearings) that comes with existential acts of rebellion. What role does the imagination play in these counter-moves, how are alternative discourses of certainty and uncertainty, and of futures brought forward, expressed and, very often, endured? And with what consequences?

Module IV: Pedagogies of uncertainty

In the final block we revisit the potential of thinking risk and uncertainty anthropologically. We discuss its possible contributions to existing conversations and practices in the academy and beyond. What are the horizons and perspectives to be learnt and taught from anthropological observation, critique and engagement around global discourses and experiences of risk and uncertainty? What themes and methods do we have to our disposition to enter global academic and non-academic discourses around risk and uncertainty with competency and confidence?

And we consider the engaged and applied anthropological perspective:

Which imaginations, practices, relationalities and knowledge are necessary to position oneself towards risk discourses and towards local and translocal uncertainties? How can we stay and act in conversation with each other - empathetically and consciously - in face of contemporary empires of risk and existential struggles through which we are connected, legally, bodily, economically? What can responsibility, solidarity, education and activism mean in different contexts of uncertainty?

Course name: **Anthropology of Migration**

**On successful completion of this course, a student
in terms of knowledge:**

1. Acquires knowledge of contemporary migration phenomena in a global context
2. Knows the key categories and concepts developed within mobility, migration, and refugee studies
3. Knows the interpretative perspective on migration and integration processes developed within social anthropology
4. Understands that mobility is an integral aspect of a human condition
5. Understands that identities are not inseparably ascribed to places

in terms of skills:

1. Is able to critically analyse the migration phenomena from an anthropological perspective

in terms of social competences:

1. Has empathy towards displaced people

Course learning content:

International migration and its complexity

Theorizing migration in anthropology

Ethnographies of mobilities

Transnational perspective – multiple homes and loyalties

Perspective of the life course – different generations of migrants

Gender perspective on migration

Religion and racialisation of migrants

Privileged migrants – going first class?

International Retirement Migration

Educational migration or tourism?

Refugee studies and the International Refugee Regime

Protracted exile and refugees' self-reliance beyond the UNHCR

Refugee/migration crisis?

Course name: **Film in Anthropology**

**On successful completion of this course, a student
in terms of knowledge:**

1. have a general knowledge of the history of ethnographic filmmaking
2. be able to identify the main anthropological perspectives on ethnographic film
3. be able to identify the main theoretical and formal influences that shaped ethnographic filmmaking and its anthropological perception
4. recognise and understand contemporary trends in ethnographic filmmaking as well as its methodological, epistemological and ethical concerns.
5. understand the place of ethnographic film in the larger context of sensory anthropology
6. become familiar with debates on ethnographic film and filmmaking in anthropology/ethnology and within its sub-discipline of visual anthropology

in terms of skills:

1. gain competence in the critical analysis of documentary film as a form of anthropological representation

Course learning content:

- Early ethnographic filmmakers Kino-pravda and kino-glaz: the legacy of Soviet experimental documentary filmmaking
- American Direct Cinema and French Cinema vérité
- Observational cinema in anthropology.
- Participative filmmaking and transcultural cinema. Critical perspectives
- Cine-trance, ethno-fiction and filmic storytelling.
- Aesthetics and metaphors—art and ethnography
- Experiments in ethnographic films. Montage, non-linearity and participatory video projects
- Sensory immersion and the new observational style

Course name: **Anthropology of Religion**

**On successful completion of this course, a student
in terms of knowledge:**

1. Have knowledge of the main concepts, theoretical perspectives and debates in the anthropology of religion

in terms of skills:

1. Develop an ability to critically engage with academic literature and scholarly debates in the contemporary anthropology of religion
2. Learn how to research the role of religious belief and practice in social life
3. Learn how to undertake comparative analysis of religious phenomena by using anthropological theory

in terms of social competences:

1. Have knowledge of the diversity of religious thoughts, practices, ethics and experiences in the contemporary world.

Course learning content:

- Major theoretical approaches to religious belief and practice in anthropology and related disciplines
- Key themes and major areas of concern in anthropological studies of religion and magic
- Key definitions and typologies in the anthropology of religion
- Ethnographic case studies of religious beliefs and practices across the world
- Study of religion in relation to general epistemological, methodological and ethical concerns in anthropology.

Course name: **Social Mobility, Identity and Power**

On successful completion of this course, a student

in terms of knowledge:

1. will deepen her or his knowledge of theoretical and practical issues and terminology concerning social mobility in three main aspects: 1) spatial forms of mobility – transnational and domestic migrations, tourism, and distribution of population in reference to socially and politically constructed boundaries and borders and functioning power relations; 2) social forms of mobility – ability (and mechanisms) to change position within social structure and hierarchy; 3) social spaces and their imaginaries (representations): values, convictions, self- and external representations of individuals and groups concerning the position and role of these social actors
2. learn specific cases of the ways of constructing and communicating identity in the context of power to draw and cross visible and invisible borders of social and ethnic groups, Self and the cultural Other, as well as the power to modify, maintain, and guard these borders.
3. develop the skill of assessing critical issues of social mobility, identity, and power against the background of the popular notions of "race", "class", "neoliberalism", "globalization", "colonialism", "postcolonialism", "post-socialism", "postmodern identity", "postpolitical system" (and other "posts").

in terms of skills:

1. can recall the state of the art and take advantage of theoretical reflection and methodological approaches' interrelation between ethnology/cultural anthropology and other human and social sciences in the context of social mobility, identity, and power relations.
2. can indicate, interpret and analyse reasons and results of social mobility, identity, and power relations, which is useful to resolving social and cultural problems, and is practically applicable in different forms of an activity (e.g. civic, administrative, in local authorities, NGOs, mass media, education).

in terms of social competences:

1. improve communication and teamwork skills as well as the social and work environment by developing his/her interests and competencies in the field of social mobility (understanding the complexity of obtaining, and maintaining social statuses and their subjective and external considering).
2. develop group and individual work skills by analyzing and discussing socio-cultural phenomena in the field of social mobility, examining the social status of individuals and groups in societies of varying degrees of complexity and appropriately prepared presentation of her/his findings.

Course learning content:

Approaches towards social mobility, identity and power relations in social and human sciences (social and cultural anthropology, migration studies, ethnic studies, social geography, cultural studies: discussion and critique of terminology, discourses and their impact on social imaginaries/representations (so-called public and private discourses).

Habitus and power relations – social imaginaries and memory; axiological sources of socio-economical and ethno-racial stratification; legitimisation of power and hegemony; regimes of identity – comparative analysis based on ethnographical and historical data, as well as public discourse (e.g. newspapers) deconstruction.

Spatial forms of mobility – transnational and domestic migrations, tourism, and distribution of population in reference to socially and politically constructed boundaries and borders and functioning power relations.

Social forms of mobility – ability (and mechanisms) to change position within social structure and hierarchy. Ethnic and racial segregation, stratification and exclusion in society and space – cases from different countries.

Social spaces and their imaginaries (representations): values, convictions, self- and egzorepresentations of individuals and groups concerning the position and role of these social actors. The ways of constructing and communicating identity in the context of power to draw and cross visible and invisible borders of social and ethnic groups, Self and the cultural Other, as well as the power to modify and guard these borders.

Conclusion: Tasks of anthropology in the area of multiculturalism and social diversification and stratification. Promoting qualitative research methods and bottom-up perspective in science, administration and local activity.

Course name: **Current Anthropological Theory**

On successful completion of this course, a student

in terms of knowledge:

1. Have knowledge of the main concepts, theoretical perspectives and debates in current anthropology

in terms of skills:

1. Develop ability to engage with academic literature and scholarly debates in the field

2. Practice communication and analytical skills while engaging in class discussions and writing a final paper

in terms of social competences:

1. Have knowledge of both the diversity of approaches and the universality of problems in current anthropological discussions

Course learning content:

Key theoretical approaches in current anthropology

Major problems in ethnographic studies and writing. Challenges within and beyond the field

Debates on the prerequisites for ethnographic study. The future of anthropology

Course name: **More-than-human perspective in ecological anthropology**

On successful completion of this course, a student

in terms of knowledge:

1. is familiar with the main assumptions, objectives and implications of applying the research perspective presented

2. is familiar with examples of research conducted within the framework of a more-than-human perspective

in terms of skills:

1. is able to present examples of research conducted within a more-than-human perspective

2. is able to prepare a dissertation (written and/or graphic) in a creative way referring to the texts and research discussed in class

in terms of social competences:

1. identifies contemporary social problems that s/he can analyse from a more-than-human perspective

Course learning content:

Theory and aims: opening the imagination in times of environmental and social crisis

More-than-human methods and ethics

Anthropological and interdisciplinary fieldwork

Course name: **Anthropology of Body and Health**

On successful completion of this course, a student

in terms of knowledge:

1. Has advanced knowledge at the intersection of medical anthropology and anthropology of the body

2. Knows and is able to use analytical terminology related to body and health

3. Sees interdisciplinary connections between anthropology and other sciences in research on body and health

in terms of skills:

1. Is able to formulate their own opinions and judgments based on texts at the intersection of medical anthropology and anthropology of the body

2. Has the ability to analyze texts on socio-cultural aspects of body and health, including the synthesis of views, methods and research tools

in terms of social competences:

1. Is aware of the comprehensive nature of medical systems and perspectives on bodily experience in different cultural and geographical contexts
2. Is able to plan the work and related tasks both when working individually and in a group

Course learning content:

Biomedicine and New Public Health
Health, Body and Gender
Health, Body and Race
Health, Body and Age
Pharmaceuticals
Obesity and epigenetics
Bio-technologies
Global health and evidence-based medicine

Course name: **Anthropology of Food**

On successful completion of this course, a student

in terms of knowledge:

1. Has advanced knowledge in the field of food anthropology and related sciences
2. Knows and understands the most important methods of analysis and interpretation of socio-cultural phenomena related to food,
3. Is able to use concepts and terminology related to the analysis of socio-cultural aspects of food
4. Sees interdisciplinary connections between anthropology and other sciences in the area of food research

in terms of skills:

1. Is able to formulate their own opinions and judgments based on texts discussing various aspects and meanings of food
2. Is aware of their own knowledge about anthropology of food
3. Has the ability to analyze texts on socio-cultural aspects of food, including the synthesis of views, methods and research tools

in terms of social competences:

1. Is aware of the complex nature of food systems and ways of eating in different cultural and geographical contexts
2. Is able to plan the work and related tasks both when working individually and in a group

Course learning content:

Political economy of food
Food and social class
Alternative food networks
Food and gender
Family meals
National foods and tourism
Food and the body
Critical nutritionism and healthy foods

Course name: **Anthropology of Tourism**

On successful completion of this course, a student

in terms of knowledge:

1. will be familiar the large debates of tourism anthropology
2. Knows the specificity of anthropological approaches to tourism in comparison to those of other social sciences and the humanities.
3. has a knowledge of a range of ethnographic field studies on tourism encounters and on tourism histories
4. understands and values tourism as an self-standing domain for generating anthropological knowledge about human ontologies and epistemologies

in terms of skills:

1. is able to voice opinions within the debates of tourism anthropology and its critical, analytical and constructive strands
2. is able to use ethnographic studies from the class to make academic arguments

3. is able to choose appropriate research methods to conduct anthropological studies on tourism-related phenomena

in terms of social competences:

1. has a critical understanding of their own positionality in the the field of tourism and their access to it
2. is able to critically assess touristic products and tourism development strategies
3. develops an long-term interest in the global entanglements of mobility and hospitality and their embedded inequalities

Course learning content:

THE HISTORY OF TOURISM OR TOURISM HISTORIES?
CLASSIC TOURISM THEORIES AND CRITIQUES OF TOURISM:
HOSPITALITY IN ANTHROPOLOGY AND TOURISM
TOURISM, PILGRIMAGE AND THE SACRED JOURNEY
PLAY, EMBODIED LEARNING AND MORE-THAN-HUMAN CONVIVIALITY
ADAPTATIONS, RESILIENCE, RIGHTS: THE LABOUR OF TOURISM
CULTURAL PERFORMANCES IN TOURISM: COMMODITIZATION OF CULTURE?
MOVING IMAGINARIES OF OTHER (AND SELF)
NEGOTIATING THE TOURISM ENCOUNTER
(IM)MOBILITIES, IMPERIALISMS, INTERSECTIONS?
AFFECTIVE INTERSECTIONS OF TOURISM, MEMORY, (BE)LONGING
TOURISM AND/AS ACTIVISM AND MORAL ENDEAVOUR
TOURISM FUTURES – SPECULATIVE ANTHROPOLOGY FOR THE FIELD OF TOURISM

Course name: **Intensive Programme – 5 day summer workshop**

On successful completion of this course, a student

in terms of knowledge:

1. Knows how to design a research project
2. Know ethnographic reaserch methods
3. Is familiar with ethical challenges in ethnographic research

in terms of skills:

1. Can invent, analyse, evaluate, select information from scientific lectures, presentations and text
2. Able to anticipate challenges that will face the anthropologist

in terms of social competences:

1. Able to establish contact and discuss with people from other cultures and scientific backgrounds
2. Able to lead discussions in a culturally diverse environment

Course learning content:

Project design
Methods of ethnographic research
Ethical challenge of ethnographic research
Project presentation

Course name: **Theory and Methods (General topics: module 2)**

On successful completion of this course, a student

in terms of knowledge:

1. Have knowledge of the main theoretical perspectives and debates in anthropology
2. Have knowledge of the ethnographic theory and method, as well as of participatory observations and other methods used within the discipline

in terms of skills:

1. Develop ability to engage with academic literature and scholarly debates in the field
2. Work on designing her own fieldwork and MA project

Course learning content:

Key theoretical approaches in anthropology in historical perspective
Key methods in the discipline in historical perspective, including ethnography and participant observation
Designing fieldwork

Course name: **Methods in Social Anthropology (General topics: module 1)**

On successful completion of this course, a student

in terms of knowledge:

1. student knows about the central methodological approaches in Social Anthropology and their representatives

2. students knows the historical and socio-cultural contexts as well as schools of thought, in which the different methodological approaches emerged
3. student knows about current trends and some of the past and contemporary controversies around methodologies in Social Anthropology

in terms of skills:

1. student is able to assess, discuss and critique the methodological approaches published social anthropological research or ethnographic film in oral and written form
2. student is able to assess the relevance of an array of methods for their own research project, to design their own methodological approach and to responsibly employ their chosen methods and generate usable resources
3. student is able to assess the personal, communal, and ecological risks of their research project and to create a procedure that assures the ethical and legal conduct of the research project

in terms of social competences:

1. student has critically reflected upon their own positionality in the world and is aware of their own role in global and local inequalities
2. student has identified vulnerabilities that research partners may have and is prepared to conduct responsible research
3. student has collaborated with international peers and gained competences in working in international research and professional environments

Course learning content:

Intoduction: Anthropology and Ethnography: What does it mean to be an anthropological researcher?
Module 1a & 1b: Constructing the Ethnographic Field (reading class & practice class)
Module 2a & 2b: Research Ethics, Risk, and Informed Consent: Preparing for Fieldwork (reading class & practice class)
Module 3a & 3b: Immersion and Participant Observation (reading class & practice class)
Module 4a & 4b: Conversations and Narratives (reading class & practice class)
Module 5a & 5b: Engaged and experimental research (reading class & practice class)
Module 6a & 6b: From fieldnotes to writing ethnography (reading class & practice class)
Conclusion: On the (im)possibility and pedagogy of ethnographic encounters in the shadow of histories of privileges and inequalities

Course name: **Society and Culture in Postcommunist Poland (General topics: module 1)**

On successful completion of this course, a student

in terms of knowledge:

1. Know about basic transformation of social life during the period of post-communist Poland
2. Understand different discourses about society in Poland

in terms of skills:

1. Is capable of comparing individual and group experiences across places, genders and generations
2. Is capable of discussing selected aspects of post-communist realities in Poland at micro and macro levels

in terms of social competences:

1. Understand research agenda and scholarly literature concerning society and culture in post-communist Poland
2. Is aware of the continuities and ruptures in society and culture in post-communist Poland

Course learning content:

Memory and remembrance in post-communist Poland; Local memories and spaces of commemoration
Continuity and rupture in politics and society
New stratifications: poverty; Local economies of transformation
Religious identities and activities
Values and conflicts: religion, politics and health
Sexual minorities
Discourses and experiences of migration

Course name: **Migration, Multiculturalism, Xenophobia and Racism in Europe (General topics: module 1)**

On successful completion of this course, a student

in terms of knowledge:

1. Will learn about the issues of migration, xenophobia, racism, and multiculturalism and tolerance in contemporary Europe

2. Will be able to see social issues related to 'making the Other' and discrimination of 'the Others' in critical perspective
3. Will learn about the basic notions of culture, identity and cultural essentialism
4. Will learn about advantages and disadvantages of multicultural policies
5. Will learn about the state of the art with respect to multiculturalism and (in)tolerance in Europe and beyond in a cultural studies perspective

in terms of skills:

1. Will be able to find out and select materials regarding migration, xenophobia, racism, multiculturalism and tolerance
2. Will be able to interpret materials regarding migration, xenophobia, racism, multiculturalism and tolerance
3. Will be able to critically assess phenomena and practices related to racism, xenophobia, migration, and multiculturalism and (in)tolerance

Course learning content:

General knowledge about racism, xenophobia, migration, and multiculturalism

Making the Other - the logic of alterity

Writing for and against culture; Critical Multiculturalism; Critique of Multiculturalism

The Logics of Tolerance in the European traditions and liberal societies in contemporary world

Populism, Nationalism and Xenophobia; Cultural Racism; Cultural Fundamentalism in Europe; Cultural Anxiety; Invisible Racism

Antisemitism and Islamophobia; Islamophobia in Europe; Islamophobia in Poland; "Refugee Crisis" and Fortress Europe

Course name: **Teaching Exchange I**

On successful completion of this course, a student

in terms of knowledge:

1. Knows and understands key theories, concepts, and terms in the humanities (mainly in anthropology)
2. Is able to critically analyze academic texts

in terms of skills:

1. Can apply anthropological theories to socio-cultural phenomena
2. Can find, analyze, evaluate, select, and use information presented through various didactic methods
3. Can foresee challenges that will face the humanities and humanists

in terms of social competences:

1. Is capable of participating in the discourse around the most difficult questions of contemporary times

Course learning content:

New anthropological theories

Anthropological research methods

Course name: **Teaching Exchange II**

On successful completion of this course, a student

in terms of knowledge:

1. Knows and understands key theories, concepts, and terms in the humanities (mainly in anthropology)
2. Is able to critically analyze academic texts

in terms of skills:

1. Can apply anthropological theories to socio-cultural phenomena
2. Can find, analyze, evaluate, select, and use information presented through various didactic methods
3. Can foresee challenges that will face the humanities and humanists

in terms of social competences:

1. Is capable of participating in the discourse around the most difficult questions of contemporary times

Course learning content:

New anthropological theories

Anthropological research methods