

2022/2023

**Institute of Philosophy  
University of Bialystok (Poland)**

<b>Course Title</b>	<b>ECTS credits</b>	<b>Hrs</b>	<b>Semester</b>	<b>Course Instructor</b>
<b>Mental representation</b>	4	30	winter or summer	Dr Krystyna Bielecka
<b>Philosophy of mind</b>	4	30	winter or summer	Dr Krystyna Bielecka
<b>Problems of Christianity</b>	4	30	winter	Prof. Zbigniew Kaźmierczak
<b>Philosophy of Capitalism</b>	4	30	winter or summer	Prof. Bartosz Kuźniarz
<b>Contemporary Social Theory</b>	4	30	winter or summer	Prof. Bartosz Kuźniarz
<b>The Main Issues of Bioethics</b>	4	30	winter or summer	Dr Joanna Smakulska
<b>Feminist Bioethics</b>	4	30	winter or summer	Dr Monika Rogowska-Stangret
<b>Posthuman Ethics</b>	4	30	winter or summer	Dr Monika Rogowska-Stangret
<b>Introduction to New Materialisms</b>	2	15	winter or summer	Dr Monika Rogowska-Stangret

## Courses' short descriptions

Course Title	Course Instructor	Short description	Suggested literature (selection)
<b>Mental representation</b>	Dr Krystyna Bielecka	The problem of the role of mental representation in cognition and its nature is one of the main issues in philosophy of mind and cognitive sciences. In this course, we will discuss classical theories of mental representation, such as the one defended by Jerry Fodor, and modern theories of mental representation, such as teleosemantics, whose foundations are found in the work of Ruth G. Millikan. Some examples from cognitive science, such as spatial navigation of rats in a maze or mental images, will be analyzed in order to better understand the nature of mental representation, its role and applications in contemporary philosophy and cognitive sciences.	M.H. Bickhard, <i>The interactivist model</i> , „Synthese” 166(3), 2008, p. 547-591; J.A. Fodor, <i>A theory of content and other essays</i> , Cambridge 1992; R.G. Millikan, <i>Biosemanantics</i> , [w:] <i>White Queen psychology and other essays for Alice</i> , Cambridge 1995, p. 83-123.
<b>Philosophy of mind</b>	Dr Krystyna Bielecka	This course will discuss classical problems of philosophy of mind, such as the nature of mind, the mind/body problem, folk psychology, the relation between human and non-human minds, connections between mind and language, as well as modern issues, such as the extended mind and its role in environment or whether cognition can be distributed and enacted as enactivism or theories of distributed cognition.	
<b>Problems of Christianity</b>	Prof. Zbigniew Kaźmierczak	The lecture is focused on the content of the Christian doctrine, its consistency as well as its relationship to modern science. As far as the Catholic doctrine goes, questions are asked about the historical and psychological role of the primacy of the pope. The roots of the ascetical ideal in the Catholic church are critically examined. The lecture discusses the psychological consequences of some traumatic elements of the Catholic doctrine, namely the celibacy conceived of as the imitation of Christ as well as the redemptive idea of human suffering. Can we talk about an ecclesiological neurosis when we study the social and intellectual impact of the Christian Church?	
<b>Philosophy of Capitalism</b>	Prof. Bartosz Kuźniarz	This course is about capitalism: the social system in which we live. We start with prehistory, reflecting on the significance of the cognitive and the agricultural (agrarian, Neolithic) revolutions for modern economic life. How does the life of hunter-gatherers explain our	

		<p>penchant for chocolate and chips, as well as the content of the first chapters of Genesis? Next, we take a look at the origins and specificity of what Karl Marx called the accumulation of capital. Is capitalism a secular extension of Protestantism or Judaism? What exactly is money? What happened to capitalism after the countercultural revolution of the 1960s – Woodstock and the hippies? Why has the internet changed almost everything in the case of capitalism? Can capitalism be replaced? We end with a journey into the future and the posthumanist dimension of capitalism. Why do we need economic growth? It is possible that contrary to popular belief the ultimate beneficiary of economic growth is not the self-interested individual known as the economic man, but some new, superhuman form of being?</p>	
<p><b>Contemporary Social Theory</b></p>	<p>Dr Bartosz Kuźniarz</p>	<p>What has the net and Google done to us? We have reached the stage in which we have access to all information in all places at all times. All you need is a phone with Internet connection. Paradoxically, it didn't make us any wiser. We lack adequate theory – for it is precisely good theory that allows us to extract relevant data and see regularities and structures in the seeming information chaos of the surrounding world. During the course, students learn some of the contemporary social theories (Bataille, Habermas, Bourdieu, Luhmann, Lyotard, Jameson, Boltanski, Flusser), acquiring the sensitivity necessary to understand the complex phenomena and processes that make up the fabric of modern society.</p>	
<p><b>The Main Bioethical Issues</b></p>	<p>Dr Joanna Smakulska</p>	<p>The course aims to present the main problems of bioethics which is an interdisciplinary field that borders on biology, medicine, philosophy, sociology and psychology. In a wider perspective, it is a branch of ecological ethics, which in its deliberations covers all forms of life. The lectures will concern issues related to the rights and interests of animals, indicate the differences in approach to nature in shallow and deep ecology. A narrower approach to bioethics is medical ethics, which has practical aims in a situation of increasing divergence between scientific progress and traditional morality. Discussing specific bioethical problems, such as, for example, abortion or transplantation, will illustrate the growing conflict between perceptions of human life in</p>	<p>Articles on bioethics in English, e.g.: Gonzalo Villanueva, <i>Against Animal Liberation? Peter Singer and His Critics</i>; Bobbie Farsides, <i>Is there such a thing as a life not worth living?</i></p>

		terms of value and quality.	
<b>Feminist Bioethics</b>	Dr Monika Rogowska-Stangret	The seminar devoted to grasping the feminist approach to bioethics is designed to develop three main thematic areas. First, we will focus on the specificity of feminist approach to ethics. Second, we will reflect on ways, in which feminist reflection on values enters into dialogue with biology and medicine (feminist science and technology studies). Third, we will analyze specific phenomena such as (trans)gender, race, reproductive rights and reproductive technologies, genetics, epigenetics, so called “environmental diseases”, questions of animals in research and of the environment (including the problem of Anthropocene).	D. Haraway, <i>Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective</i> , “Feminist Studies” 14(3), 1988, pp. 575-599; D. Haraway, <i>When Species Meet</i> , University of Minnesota Press, Minneapolis 2008; <i>Gender: Matter</i> , ed. S. Alaimo, Macmillan Interdisciplinary Handbooks, Farmington Hills, MI: Macmillan Reference USA, 2017; S. Alaimo, <i>Bodily Natures: Science, Environment, and the Material Self</i> , Indiana University Press, Bloomington 2010; M. Puig de la Bellacasa, <i>Matters of Care: Speculative Ethics in More than Human Worlds</i> , University of Minnesota Press, Minneapolis 2017.
<b>Posthuman Ethics</b>	Dr Monika Rogowska-Stangret	The course is aimed at looking at different conceptualizations of posthuman ethics. We will analyze and reflect on work by e.g. Stacy Alaimo (transcorporeal ethics for bodies-environments), Karen Barad (quantum approach to ethics), Rosi Braidotti (posthuman ethics of becoming-imperceptible, nomadic ethics, ethics of joy), Claire Colebrook (ethics involved in rethinking the meaning of extinction and life beyond anthropocentrism and the human), Donna Haraway (the concept of response-ability), Michael Marder (plant-inspired ethics), Timothy Morton (ethics based on efforts to rethink relations between human and non-human), Deborah Bird Rose and Thom van Dooren (ethics in times of extinction), Joanna Żylińska (minimal ethics).	S. Alaimo, <i>Bodily Natures: Science, Environment, and the Material Self</i> , Indiana University Press, Bloomington 2010; C. Colebrook, <i>Death of the PostHuman: Essays on Extinction</i> , Vol. 1, Open Humanities Press, Ann Arbor 2014; C. Colebrook, <i>Sex After Life: Essays on Extinction</i> , Vol. 2, Open Humanities Press, Ann Arbor 2014; J. Żylińska, <i>Minimal Ethics for the Anthropocene</i> , Open Humanities Press, Ann Arbor 2014; T. Morton, <i>Dark Ecology: For a Logic of Future Coexistence</i> , Columbia UP, New York 2018; R. Braidotti, <i>The Posthuman</i> . Polity Press, Cambridge 2013; M. Marder, <i>On the Verge of Respect. Ontological and Phenomenological Investigations into Plant Ethics</i> , Epoché: A Journal for the History of Philosophy 18(1), 2013: 247-265; M. Marder, <i>Plant-Thinking: A Philosophy of Vegetal Life</i> , Columbia UP, New York 2013; <i>Extinction Studies. Stories of Time, Death, and Generations</i> , Ed. D. Bird Rose, T. van Dooren, M. Chrulw. Columbia UP, New York 2017.
<b>Introduction to New Materialisms</b>	Dr Monika Rogowska-Stangret	The seminar is aimed at reflecting on the new materialisms as theoretical trend in contemporary philosophy. In particular, we will struggle to grasp its genealogies (e.g. poststructuralism, feminist science and technology studies, corporeal philosophy), main concepts (e.g. <i>zoe</i> , agency, human and non-human, naturecultures, politics), methodologies (e.g. agential realism, quantum methodologies) and possible horizons of future developments.	D. Coole, S. Frost (eds.), <i>New materialisms: Ontology, Agency, and Politics</i> , Duke University Press, Durham, London 2010; R. Dolphijn, I. van der Tuin, <i>New Materialism: Interviews and Cartographies</i> , Open Humanities Press, Ann Arbor 2012; I. van der Tuin, <i>Generational Feminism: New Materialist Introduction to a Generative Approach</i> , Lexington Books, London 2015.