

**Subject card**

<b>Subject name and code</b>	Myth and Magic, PG_00200717						
<b>Field of study</b>	Religious Studies						
<b>Date of commencement of studies</b>	October 2026	<b>Academic year of realisation of subject</b>			2027/2028		
<b>Education level</b>	Master's studies	<b>Subject group</b>			Obligatory subject group in the field of study Subject group related to scientific research in the field of study		
<b>Mode of study</b>	full-time studies	<b>Mode of delivery</b>			at the university		
<b>Year of study</b>	2	<b>Language of instruction</b>			Polish		
<b>Semester of study</b>	3	<b>ECTS credits</b>			3.0		
<b>Learning profile</b>	academic	<b>Assessment form</b>			credit		
<b>Conducting unit</b>							
<b>Name and surname of lecturer (lecturers)</b>	<b>Subject supervisor</b>		prof. dr hab. Andrzej Kowalski				
	<b>Teachers</b>						
<b>Lesson types</b>	<b>Lesson type</b>	Lecture	Tutorial	Laboratory	Project	Seminar	SUM
	<b>Number of study hours</b>	30.0	0.0	0.0	0.0	0.0	30
	E-learning hours included: 0.0						
<b>Learning activity and number of study hours</b>	<b>Learning activity</b>	Participation in didactic classes included in study plan		Participation in consultation hours		Self-study	SUM
	<b>Number of study hours</b>	30		2.0		43.0	75
<b>Subject objectives</b>	To acquaint students with the views of philosophers and anthropologists on magical thinking and myth.						

Learning outcomes	Course outcome	Subject outcome	Method of verification
	[RELMU2_K05] Critically appraises his/her knowledge, personal and social competences; is able to independently and critically update his/her knowledge and skills, extended by an interdisciplinary dimension	critically evaluates the knowledge, personal and social competences possessed; is able to independently and critically supplement his/her knowledge and skills, extended by an interdisciplinary dimension	[SK8] observation of student's independent or team work
	[RELMU2_U03] Creatively uses religious studies and methodological knowledge in formulating hypotheses and constructing critical arguments	creatively uses knowledge of religious studies and methodology in formulating hypotheses and constructing critical arguments	[SU5] implementation of a problem task
	[RELMU2_U06] Detects the complex interrelationships between the formation of religious ideas and social, political and cultural processes and identifies the relationships between these interrelationships	detects complex dependencies between the formation of religious ideas and social, political and cultural processes and determines the relationships between these dependencies	[SU1] oral statement/conversation/discussion
	[RELMU2_W01] Has an in-depth knowledge of the material and methodological specifics of the anthropology of religions; knows the historical development of religions; has an advanced knowledge and understanding of the interrelationships between religion and culture and society, which enables interdisciplinary and multidisciplinary work with specialists from other fields of science	has in-depth knowledge of the subject-matter and methodological specificity of the anthropology of religion; knows the historical development of religion; knows and understands at an advanced level the relationships between religion and culture and society, which enables interdisciplinary and multidisciplinary work with specialists from other fields of science	[SW4] test/exam - oral or written [SW1] oral statement/conversation/discussion
	[RELMU2_K04] Actively participates in activities to preserve and update cultural heritage; establishes contacts with cultural institutions; is able to communicate in a competent and cultured manner; is able to use acquired knowledge while observing ethical principles	actively participates in activities aimed at preserving and updating cultural heritage; establishes contacts with cultural institutions; is able to communicate in a competent and cultured manner; is able to use the acquired knowledge in compliance with ethical principles	[SK8] observation of student's independent or team work
	[RELMU2_U09] Precisely formulates complex research problems orally and in writing, puts forward theses and critically comments on them using religious studies terminology	precisely formulates complex research problems in speech and writing, puts forward theses and critically comments on them using religious terminology	[SU1] oral statement/conversation/discussion
	[RELMU2_U01] Independently finds, analyses, evaluates, selects and integrates information from written and electronic sources	independently searches, analyzes, evaluates, selects and integrates information from written and electronic sources	[SU5] implementation of a problem task
	[RELMU2_W03] Has structured detailed knowledge in selected areas of cultural knowledge; has in-depth knowledge of selected religious traditions and collective forms of religious life and spirituality	has structured, detailed knowledge in selected areas of cultural knowledge; has in-depth knowledge of selected religious traditions and collective forms of religious life and spirituality	[SW4] test/exam - oral or written
	[RELMU2_W04] Has an in-depth knowledge of religious experience and of individualised forms of religious life	has in-depth knowledge of religious experience and individualized forms of religious life	[SW2] presentation/project/paper/report
Subject contents	Definition of magic and myth. History of views on magical and mythical thinking. Problems of magic and myth in anthropological interpretations. Practical use of the categories of myth, stereotype, ideology in contemporary social communication.		
Prerequisites and co-requisites			

Assessment methods and criteria	Subject passing criteria	Passing threshold	Percentage of the final grade
	oral exam	51.0%	50.0%
	presence	75.0%	50.0%
Recommended reading	Basic literature	<p>L. Levy-Bruhl, Czynności umysłowe w społeczeństwach pierwotnych, Warszawa 1992</p> <p>C. Lévi-Strauss, Myśl nieoswojona, wyd. dowolne.</p> <p>J.G. Frazer, Złota gałąź, wyd. dowolne.</p> <p>A.2. studiowana samodzielnie przez studenta</p> <p>M. Bal-Nowak, Mit jako forma symboliczna w ujęciu E. Cassirera, Nomos, Kraków 1996.</p> <p>B. Malinowski, Mit, magia, religia, Dzieła VII, Warszawa 1990.</p> <p>E. Cassirer, Mit państwa, Warszawa 2006</p> <p>W. Thomas, F. Znaniecki, Chłop polski w Europie i Ameryce, t. 1. Organizacja grupy pierwotnej, rozdz. Postawy religijne i magiczne, Warszawa 1976.</p>	
	Supplementary literature	<p>T. Szczurkiewicz, Fazy rozwoju myśli ludzkiej (przednaukowej), Acta Universitatis Nicolai Copernici, Filozofia, nr 14, 1993, s. 11-27.</p> <p>Ł.M. Dominiak, Partycypacja i dyskurs. Mentalność pierwotna w badaniach L. Lévy-Bruhla, Nomos, Kraków 2015, część III.</p> <p>Tambiah S.J., Magia, nauka i zakres racjonalności, Kraków 2007.</p> <p>A.P. Kowalski, Myślenie przedfilozoficzne, Poznań 2001.</p>	
	eResources addresses		
Example issues/ example questions/ tasks being completed	lack		
Work placement	Not applicable		

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