

**Subject card**

<b>Subject name and code</b>	Kashubians: white spots, black palates and rose-colored glasses. In the circle of stereotypes and perceptions, PG_00135274						
<b>Field of study</b>	Criminology						
<b>Date of commencement of studies</b>	October 2024	<b>Academic year of realisation of subject</b>			2024/2025		
<b>Education level</b>	Bachelor's studies	<b>Subject group</b>					
<b>Mode of study</b>	full-time studies	<b>Mode of delivery</b>			at the university		
<b>Year of study</b>	1	<b>Language of instruction</b>			Polish in the form of an example and to illustrate the problem (proverb, phraseologism, literary piece, anecdote) the use of the Kashubian language		
<b>Semester of study</b>	1	<b>ECTS credits</b>			2.0		
<b>Learning profile</b>	academic	<b>Assessment form</b>			credit		
<b>Conducting unit</b>	Faculty of Languages -> Rector						
<b>Name and surname of lecturer (lecturers)</b>	<b>Subject supervisor</b>		dr Justyna Pomierska				
	<b>Teachers</b>		dr Justyna Pomierska				
<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						
	eNauczanie source addresses: Moodle ID: 12211 Kashubi: białe plamy, czarne podniebienie i różowe okulary. W kręgu stereotypów i wyobrażeń <a href="https://mdl.ug.edu.pl/course/view.php?id=12211">https://mdl.ug.edu.pl/course/view.php?id=12211</a>						
<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		18.0	50
<b>Subject objectives</b>	A series of 10 lectures from October to December, deals with Kashubian issues in various fields: history, sociology, anthropology, ethnolinguistics, literary and linguistics... - a different topic every year. Expanding knowledge of Kashubia (people and region) and Kashubia (culture and language). Topics of academic inquiry related to stereotyping (both in the past and today) provide inspiring material for research and academic discussion.						

Learning outcomes	Course outcome	Subject outcome	Method of verification
		<p>The student:</p> <ul style="list-style-type: none"> <li>- has a basic knowledge of the anthropology of Kashubia and Pomerania (K_W08) ;</li> <li>has basic knowledge of geographic, cultural, ethnic and religious diversity of Europe, and in particular Poland and Pomerania (K_W10);</li> <li>- has advanced knowledge of history of the Kashubians against the background of the history of Poland oriented to practical use in selected sphere of activity scientific or social activity (K_W09)</li> <li>- has knowledge of the importance of intercultural communication in formation of attitudes of identity, especially in the Kashubian area (K_W14).</li> </ul> <p>Student:</p> <ul style="list-style-type: none"> <li>- can search for, analyze, evaluate, select and use information from various sources spoken and written (K_U01).</li> </ul>	<p>[SW1] oral statement/ conversation/discussion  [SW3] text preparation/written work  [SU1] oral statement/conversation/ discussion  [SU3] text preparation/written work  [SK1] oral statement/conversation/ discussion  [SK3] text preparation/written work</p>

Subject contents	<p>Kashubology lecture in 2024 (interdisciplinary series of 10 lectures/ 10 speakers) will deal with stereotypes and perceptions that Kashubians have about themselves and others about Kashubians. Individual speakers - researchers in various fields of sciences - will confront perceptions about Kashubians: do Kashubians have a "black palate"? Are Kashubians Polish peoples? Or are they highlanders who did not caught on a cruise to America? The Kashubian family is multi-generational, multi-child and Catholic? Is Kashubian a Slavic language or a dialect of another language, such as Germanized Polish? Admittedly, a Kashubian proverb (folk wisdom perpetuates the stereotype) says: "Kaszëba mò cwiardą mòwã, ale mitczé serce" ('Kashubian speech is tough, but Kashubian man has a good heart'), but newcomers from the hinterland not infrequently say that the Kashubians are distrustful, not very open to strangers, stubborn.... Again Kashubians themselves say of themselves that they are persistent, hard-working, pragmatic...</p> <p>The phraseologisms used in the title: białe plamy (white spots) 'things unknown, facts passed over in silence, unexplained to the end, especially concerning history and politics' and czarne podniebienie (black palate) - 'someone has a black palate' - someone is particularly bad, dangerous, malicious'. Let's look (into the future) through rose-colored glasses.</p> <p>Stereotypes function in the public consciousness as abbreviated, simplified and value-tainted images, firmly rooted positive or negative ideas about individuals and social (ethnic) groups, which are based on superficial observations and logically unauthorized generalizations. Becoming aware of stereotypes about one's own group (national/ethnic/social) provides an opportunity to be more open to others.</p> <p>The implementation of the series will be similar to last year, each of the 10 lectures has two components: a recording and an online meeting. The listener is required to watch the recording before the Monday meeting (we will make the recordings in the recording studio of the Pomeranian Teacher Education Center in Gdansk, and the 90-minute Monday meeting will be held on Teams). The lectures are attended by students, as well as listeners from elsewhere. At the meeting, the lecturer elaborates and/or expands on the problem he or she presented in the recorded lecture (the recording will be made available a few days before the Monday meeting YouTube channel), and listeners have the opportunity to ask questions. Last two: 2023 <i>Baby, wiédźmy, czarownice</i>Odślona II. <i>Kobieta w języku i kulturze Kaszub i Pomorza</i>; 2022 <i>Zrozumieć Kaszuby. W kręgu podstawowych zagadnień naukowych i społecznych</i> i inne zob. kaszubi.pl.</p> <p>SCHEDULE of ten Mondays will be given at the beginning of the academic year.</p> <p><b>prof. Józef Borzyszkowski</b> (Instytut Kaszubski w Gdańsku) HISTORIA</p> <p><b>prof. UG, dr hab. Miłosiawa Borzyszkowska-Szewczyk</b> (Wydział Filologiczny UG) LITERATUROZNAWSTWO</p> <p><b>dr Magdalena Lemańczyk</b> (ISP PAN) SOCJOLOGIA</p> <p><b>prof. dr hab. Daniel Kalinowski</b> (Uniwersytet Pomorski w Słupsku) LITERATUROZNAWSTWO</p> <p><b>prof UG, dr hab. Danuta Stanulewicz</b> (Wydział Filologiczny UG) JEZYKOZNAWSTWO</p> <p><b>prof. UG, dr hab. Monika Mazurek</b> (Wydział Nauk Społecznych UG) SOCJOLOGIA</p> <p><b>dr Justyna Pomierska</b> (Wydział Filologiczny UG) JEZYKOZNAWSTWO</p> <p><b>prof. dr hab. Cezary Obracht-Prondzyński</b> (Wydział Nauk Społecznych UG) SOCJOLOGIA</p> <p><b>prof. UAM dr hab. Tomasz Wicherkiewicz</b> (UAM w Poznaniu) JEZYKOZNAWSTWO</p> <p><b>dr Aleksandra Wielopolska-Paprot</b> (Wydział Historyczny UG) ETNOLOGIA</p> <p>The project is carried out jointly with the Kashubian Institute, the Kashubian-Pomeranian Association and the Pomeranian Center for Teacher Education in Gdansk, and is financed by task "Etnofilologia kaszubska".</p>
Prerequisites and co-requisites	

Assessment methods and criteria	Subject passing criteria	Passing threshold	Percentage of the final grade
	active participation in classes/ take part in discussions	70.0%	35.0%
	written stylistic statement (sent on time)	50.0%	65.0%
Recommended reading	Basic literature	<p><i>Gniazdo Gryfa: słownik kaszubskich symboli, pamięci i tradycji kultury</i>, Obracht-Prondzyński Cezary (red.), Instytut Kaszubski, Gdańsk 2020.</p> <p>Obracht-Prondzyński C., <i>Ruch kaszubsko-pomorski. Ludzie instytucje idee. Kaszëbskô-pòmòrskô rësznota. Lédze instytucje deje</i>, Gdańsk-Gduńsk 2016.</p> <p>Obracht-Prondzyński C., Kulikowska K., Fopke T., <i>Współczesna kultura kaszubska. Terôczasnô kaszëbskô kùltura</i>, Gdańsk-Gduńsk 2018.</p> <p>Obracht-Prondzyński C., Pomierska J., Grzędzicki Ł., <i>Kaszubi w III RP. Polityka prawo edukacja tożsamość. Kaszëbi w III RP. Pòlitika prawò edukacjò juwernota</i>, Gdańsk-Gduńsk 2019.</p> <p>Justina Pòmierskô, Dušan-Vladislav Paždjerski, Jerzi Tréder, <i>Jazëk kaszëbsczi. Język kaszubski</i>, tł. D. Majkòwsczi, Gduńsk 2015.D.</p> <p>Kalinowski, A. Kuik-Kalinowska, <i>Kaszëbskò lëteratura. Wëzdrzënié. Literatura kaszubska. Rekonesans</i>, tł. D. Majkowski, Gdańsk 2016.</p> <p>Borzyszkowski J., <i>Historia Kaszubów, Zrzeszenie Kaszubsko-Pomorskie</i> : Instytut Kaszubski, Gdańsk 2014.</p>	
	Supplementary literature	<p>Pomierska J., <i>Przysłowia kaszubskie : studium z paremiografii i paremiologii</i>, Instytut Kaszubski, Gdańsk 2013.</p> <p>Obracht-Prondzyński C., <i>Wielokulturowe Pomorze, wielokulturowy Gdańsk: szkice z pogranicza</i>, Instytut Kaszubski, Gdańsk 2017.</p> <p>Obracht-Prondzyński C., <i>Kaszubi: między dyskryminacją a regionalną podmiotowością</i>, Instytut Kaszubski : Uniwersytet Gdański, Gdańsk 2002.</p> <p>Borzyszkowski J., Kulikowska K., i Obracht-Prondzyński C., <i>Kaszubi a Gdańsk. Kaszubi w Gdańsku</i>, Instytut Kaszubski, Gdańsk 2009.</p> <p>Mazurek-Janasiak M., <i>Język, przestrzeń, pochodzenie : analiza tożsamości kaszubskiej</i>, Instytut Kaszubski, Gdańsk 2010.</p> <p><i>Korczak-Siedlecka J., Przemoc i honor w życiu społecznym wsi na Mierzei Wiślanej w XVIXVII wieku</i>, Wyd. UMK, Toruń 2022.</p> <p>Wicherkiewicz T., <i>Regionalne języki kolateralne Europy porównawcze studia przypadku z polityki językowej</i>, Poznań 2014.</p>	

	eResources addresses	<p>Basic</p> <p><a href="https://www.youtube.com/watch?v=4FYIlg347DXk&amp;list=PLb11qNzRge3WoKa6gzcdG2pKXolZzhYrF">https://www.youtube.com/watch?v=4FYIlg347DXk&amp;list=PLb11qNzRge3WoKa6gzcdG2pKXolZzhYrF</a> - A series of 10 lectures entitled. "Babies, witches, witches... Part II. Woman in the language and culture of Kashubia and Pomerania" begins with a lecture by Dr. Agnieszka Bednarek-Bohdziewicz (UG), a literary scholar and cultural anthropologist, who searches for the anthropological dimension of stories concerning "witches" in widely understood cultural texts. She describes and analyzes how social sensibilities are changing: from descriptions of folk beliefs written down in ethnographic sources, through the "pop-culturalization" of the image of the "witch" (upholding the unification of fantastic figures from the folk imaginary with real-life sufferers accused of witchcraft) - to serious attempts to rehabilitate victims of stakes or self-trials. Herstories, or re-told fates of Kashubian "witches," have - in addition to repudiating - a rehabilitating power, rooting out the stereotype.</p> <p><a href="https://www.youtube.com/watch?v=ZVAAQ0kk0AE&amp;list=PLb11qNzRge3Xz7WKQrdUNBzkm9YXcABPO">https://www.youtube.com/watch?v=ZVAAQ0kk0AE&amp;list=PLb11qNzRge3Xz7WKQrdUNBzkm9YXcABPO</a> - The series "Understanding Kashubia. In the circle of basic scientific and social issues". The reflection of researchers from UG and the Kashubian Institute was subjected to those selected issues of Kashubian history and Kashubian culture, which distinguish Kashuby and Kashubians, invariably inspire or worry... In 2021, we decided to give the floor to researchers from outside Gdansk to see Kashuby against the background of other cultures and languages of national and ethnic minorities. These lectures can be found in the series entitled "Kashubians and Kashubianism - a look from outside. Contemporary humanities research in Poland and around the world". This series is a RESPONSE from Pomerania.</p> <p><a href="https://etnotank.pl/raporty-i-opinie/">https://etnotank.pl/raporty-i-opinie/</a> - Reports and opinions on selected Kashubian issues</p> <p><a href="http://skarbniakaszubska.pl/podreczniki/">http://skarbniakaszubska.pl/podreczniki/</a> - Historia Kaszubów. Vademecum (pdf) Język Kaszubski. Vademecum (pdf) Kaszuby przez wieki. Teacher's Guide to Teaching Our Own History and Culture (pdf)</p> <p><a href="https://kaszubopedia.pl/">https://kaszubopedia.pl/</a> - A selection of entries from "Griffin's Nest" (see reading list).</p>
Example issues/ example questions/ tasks being completed	<p>The final grade consists of: active participation in the lecture (attendance and occasional assignment of the lecturer's question) and writing a stylistic statement (reflection, dissertation or essay of 8-10 thousand characters). The prerequisite for obtaining credit is attendance at min. 7. meetings and submission by the deadline (in the winter session) of the written statement. The topics of the stylistic statement must be related to the topic of the lecture. The title of the paper is given by the author.</p> <p>The final grade consists of the attendance criterion (with the exceptions described below) and the evaluation of the style paper. Absence from the Monday meeting (a prerequisite for passing the lecture see above) can be compensated by an additional stylistic statement - on the topic/problem of the missed meeting - sent no later than two weeks after the date of absence (to the e-mail of the main instructor). Framework evaluation criteria: bdb - min. 9 meetings held+ grade of work min. good+ , db+/ db - 8 meetings held + grade of work min. good, dst+/ dost - 7 meetings held + work graded positively meetings + work evaluated positively.</p>	
Work placement	Not applicable	

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