MINISTRY OF EDUCATION AND SCIENCE OF THE RUSSIAN FEDERATION

Federal state autonomous educational institution of higher professional education

“Ural Federal university named after the first president of Russia B.N. Yeltsin”

Institute of Social and Political sciences

Chair of Philosophy

Approved by

Pro-vice-chancellor in science

V.V. Kruzhaev

2014

Programme of the discipline

SOCIAL ONTOLOGY

Recommended by methodological council of the Institute of Social and Political sciences for specialty 47.06.01 “Philosophy, ethics and religious studies”

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| --- | --- | --- | --- |
| EP code | Speciality | Specialisation | Discipline code in the curriculum |
| 47.06.01 | Philosophy, ethics, religious studies | Social philosophy |  |

Ekaterinburg, 2014

1. GENERAL CHARACTERISTIC OF DISCIPLINE SOCIAL ONTOLOGY

The programme of discipline (the level of training of highly qualified personnel) is compiled in accordance with Federal state educational standards for higher professional education

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| --- | --- | --- | --- |
| Speciality code and the level of training | Speciality | Requisites of the order of the Ministry of Education and Science of the Russian Federation on Federal State Education Standard of Higher Education (FSES HE) approving and putting into operation | |
| Date | Order number |
| 47.06.01 | Philosophy, religious studies and ethics | July 30, 2014 | 905 |

**1.1. Summary of the content of the discipline**

Special discipline “Social ontology” is aimed at forming graduates’ professional competencies determined by the specialization of “Social philosophy” post-graduate programme within the framework of speciality “Philosophy, Ethics and Religious Studies”. The discipline of “Social ontology” provides a holistic view of social being, dynamics and structure of a social process, social relations, specific features and key issues of social being conception. It should be noted that the study of society existence includes the study of humans and inter- dependence of humans. Disclosing the key issues of social ontology, the discipline contributes to raising post-graduates’ philosophical and methodological culture. Tasks:

- to form an understanding of social being specifics;

- to form an understanding of the relationship between social and individual being;

- to form an idea of the historical formation and current trends in the development of socially ontological issues, the search for new types of (social) ontology;

- demonstrate the importance of a general philosophical methodology in the study of social reality.

**1.2. Learning outcomes of the discipline**

The study of discipline is aimed at mastering learning outcomes presented by the postgraduate students in the form of the following abilities:

- the ability to critically analyze and evaluate current scientific achievements, generate new ideas in solving research and practical problems, including those in interdisciplinary areas (UC-1);

- ability to independently carry out research activities in the relevant professional field using modern research methods and information technologies (GPC – 1);

- ability to analyze the essence and the problems of social and individual existence, the structure of society and the dynamics of the social process, social relations, socially and personally meaningful problems and processes, trends in the development (PC -1);

- the ability to identify and explore various social phenomena from the point of view of humanistic metaparadigm of social and humanitarian cognition, to comprehend the problems and prospects of modern civilization development (PC-2);

- ability to use the basic principles and methods of social cognition in solving social and professional problems (PC-3).

As a result of mastering the discipline, the graduate student must:

**Know**: the history and key problems of social ontology, its current trends.

**Be able**: to use the provisions of social ontology to understand the ultimate foundations of individual human existence.

Demonstrate the skills of categorical analysis and interpretation of the premises and meanings of texts and social phenomena specific to socio-humanitarian cognition research methods that combine the explanatory procedures with the procedures of interpretation and understanding.

The study of the discipline "Social ontology" is based on the knowledge gained in the courses "Philosophy" and "Sociology" of bachelor's training.

The knowledge and skills acquired by the students in the postgraduate program in studying this course are necessary in the preparation and writing of the thesis.

UC – universal competences

GPC – general professional competence

PC – professional competence

**1.2 Scope of discipline**

|  |  |  |
| --- | --- | --- |
| **Academic activities, forms of control** | **Teaching hours, in total** | **Semester, number** |
| З |
| **Classroom activities** | 36 | 36 |
| Lectures | 18 | 18 |
| Seminars | 18 | 18 |
| Self-study of graduates, including all types of current assessment | 68 | 68 |
| **Interim assessment** | 4 | 3 |
| **Scope of discipline according to curriculum, academic hours** | 108 | |
| **Scope of discipline according to curriculum, credit units** | 3 | |

**2. CONTENT OF THE DISCIPLINE**

|  |  |  |
| --- | --- | --- |
| Code of the section and topic | Section and topic of the discipline | Content |
| S1 | Social ontology as philosophical theory of social being | The subject of social ontology. The problem of interpretation of sociality and its methodological implications for social ontology.  Classical substantivist definition of sociality (society as ontologically given integrity, substance; social as "already assembled together", sociology as a "science of living together").  Non-classical interpretation of the term "social": not "ontology of society", but ontology as "sociality" or "sociation", as consistency, "being is together", "co-being" (J.-L. Nancy). Forms of constituting sociality: 1) the "exteriority of relations" (relations are always between, co-functioning, neighborhood of subjects, no causal dependence);  2) social eventfullness (social in the instance of becoming, changes, society as singularities forming a "heterogeneous network"). The society develops, is constructed, and therefore can not serve as an explanatory principle, therefore "association" instead of "social" (N. Latour);  3) plurality of social (being, co-being, thing as co-being, event of thing, not kinds, species, individuals). Society of difference (Kemerov V.E., Kerimov T.H.). |
| S2 | History of social and ontological studies | I. Kant: transcendental ontology.  Ontology and ethics. Reality of the concept of freedom. Personality as an autonomous moral subject. The world of personalities.  Social ontology as a theory of society being, based on the doctrine of the interdependence of human individuals. Specificity of the social being of man. Objectivity of social reality. Spiritual culture as the basis of social life (G. Hegel). Economic relations as the fundamental structure of society life (K. Marx). The generic essence of man.  D. Lukács about the social ontology of Marxism. The problem of unity and diversity of sociocultural worlds (O. Spengler, A. Toynbee). Types of social life: pre-industrial, industrial, post-industrial (D. Bell).  Society as a subjective reality. The existence of man in the world. E. Husserl: "the life world". Language as a means of practical social activity. Production of "meaning." In communicative acts. Understanding the other as an ontological condition for a person's life in society (L. Wittgenstein, M. Heidegger, E. Giddens). A. Schyuts: social reality as the life world of a specific social subject. "Big" and "small" life worlds (B. Lukman). Human worlds: real (the world of everyday life), symbolic (religious, artistic, etc.), virtual, etc. Everyday reality as a life world. Internal enclaves of everyday life (P. Berger, A. Schyutz).  Unity of the individual and social being of man (G.V. Mokronosov, A.V. Mosorov).  Non-classical social ontology (existential-anthropological): constitution of the world as originally social, as the world of I and the Other, I and You. The experience of the "Other" as a primary being. M. Heidegger: "Existence" as the compatibility of being, the co-existence. "Being-with-others." Event as an event, transcendence. J.-P. Sartre: the social meaning of "being-for-another". "We". Existential interpretation of history: history as a way of being a person. Dialogue as a condition of the possibility of an event (J. Deleuze). "Equi-difference" of the subjects of interaction and ontological recognition of the special being of Others (M. Gefter). The social world as a becoming multiplicity and a changing variety.  Deconstructionism as a special methodology for describing the phenomena of human existence (J. Derrida). Social construction of reality (P. Berger, T. Lukman). The construction of social world (J. Searle). |
| S3 | Social system | Social system. Structural levels of social life. The problem of connection of social and individual.  The problem of social regularity, interdependence and interconnection of the elements of social life.  Typology of system differentiation by N. Luhmann: segmental, centre and periphery, stratification, functional. |
| S4 | Social dynamics | Social dynamics. Social being as a process, becoming. Dynamics and structure of the social process. Reproduction and change in social being. Structural models of the social process (functional, transformational). The real logic of human interactions (extensive sociality) and the logic of subject self-realization (becoming social). Poly -subjectivity of sociality. Interdependence of subjects of social process. Social poly-subjectivity as a resource of reproduction and generation of social forms.  Social space and social time. Social topology. Segmentation of social space: the problem of borders and interaction. Heterogeneity of social space. Plurality of places in sociality. "Topologem" as a way of collecting social "places". Symbolic space of sociality.  Social time is the time of human existence. Temporality as an immanent inner dynamics of human existence. M. Heidegger: space and time as ways of human existence. "Being between", connected with the finiteness of man, as the fundamental ontological property of Dasein. Ontology of the present (J. Deleuze). |

**3. Time allocation**

3.1 Allocation of time on classroom activities and assessment on sections

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | | |  | | | | |
| Section of the discipline | | | Lessons (teaching hours) | | | | |
| Section code, topics | Section title, topics | **Total amount for the section, topic (academic hours)** | **Total amount of classroom work (academic hours)** | Lectures | Seminars | | Laboratory work | **Total amount of self-study (academic hours)** | Preparation for lecture classes(academic hours) | | | | | | Independent extracurricular activities (amount) | | | | | | | | | | | | | Preparation for control activities of the current certification (quantitative) | | | Preparation for the interim assessment on discipline (academic hours) | | | |
| Total | Lectures | Seminars | Laboratory work | Research seminar, conference-seminar | | **Total (academic hours)** | Home task | Work in technical drawing\* | | Report, essay, creative work\* | Individual or collaborative project\* | Translation of foreign texts\* | Calculations,, software development | Calculation-drawing work\* | Coursework\* | | Course project \* | | **Total (academic hours)** | Test\* | Colloquium\* | Credit (with exam) | Credit (without exam) | | Examination |
| S1 | Social ontology as philosophical theory of social being | **24** | **8** | **4** | 4 | |  | **16** | **1,6** | **0,8** | 0,8 |  |  | |  |  |  | |  |  |  |  |  |  | |  | |  |  |  |
| S2 | History of social and ontological studies | **32** | **12** | **6** | **6** | |  | **20** | **2,4** | **1,2** | 1,2 |  |  | |  |  |  | |  |  |  |  |  |  | |  | |  |  |  |
| S3 | Social system | **24** | **8** | **4** | **4** | |  | **16** | **1,6** | **0,8** | 0,8 |  |  | |  |  |  | |  |  |  |  |  |  | |  | |  |  |  |
| S4 | Social dynamics | **24** | **8** | **4** | **4** | |  | **16** | **1,6** | **0,8** | 0,8 |  | **6** | |  |  |  | |  |  |  |  |  |  | |  | |  |  |  |
|  | **Total (academic hours),** with no account of preparation for assessment | **104** | **36** | **18** | 18 | |  | **68** | **7,2** | **3,6** | **3,6** | **0** | **6** | | **0** | 0 | 0 | | 0 | 0 | 0 | **0** | **0** | **0** | | **0** | | **0** | 0 | **0** |
|  | **Total (academic hours):** | **108** | **36** | 18 | | 18 |  | **104** | **7,2** | **3,6** | **3,6** |  | | **6** |  |  | |  |  |  |  |  |  | |  | |  |  |  | | **0** | **4** | **0** | |

**2. ORGANISATION OF SEMINARS AND SELF-STUDY IN THE FRAMEWORK OF THE DISCIPLINE**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Section/ Topic code** | **Lesson number** | **Lesson topic** | **Time allocated for the lesson (academic hours)** | |
| 1 | 1-2 | Social ontology as philosophical theory of social being | 4 | |
| 2 | 3-5 | History of social and ontological studies | 6 | |
| 3 | 6-7 | Social system | 4 | |
| 4 | 8-9 | Social dynamics | 4 | |
|  |  | **Total:** | 18 |  |

* 1. ***Seminars***

**4.3 Sample topics for self-study**

Not implemented.

**5. CORRESPONDENCE OF THE DISCIPLINE SECTIONS AND EDUCATIONAL TECHNOLOGIES EMPLOYED**

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Section code, topics of the discipline** | **Educational technologies** | | | | | | **Distant educational technologies, e-learning** | | | | | |
| Projects | Case - analysis | Business games | Task-based learning | Team work | Other (identify the types) | Network training courses | Virtual workshops and simulators | Webinars and videoconferences | Asynchronous web conferences and seminars | Collaboration and content development | Other (identify the types) |
| 1. Social ontology as philosophical theory of social being |  |  |  | + |  |  |  |  |  |  |  |  |
| 2. History of social and ontological studies |  |  |  | + |  |  |  |  |  |  |  |  |
| 3. Social system |  |  |  | + |  |  |  |  |  |  |  |  |
| 4. Social dynamics |  |  |  |  |  |  |  |  |  |  |  |  |

**6. ASSESSMENT PROCEDURES IN THE FRAMEWORK OF DISCIPLINE**

Not implemented.

**7. CURRENT CERTIFICATION / ASSESSMENT PROCEDURES WITH THE USE OF INDEPENDENT TESTING**

Not implemented.

**8. ASSESSMENT MEANS FOR CURRENT AND INTERIM ASSESSMENT**

**8.1 CRITERIA OF CURRENT AND INTERIM ASSESSMENT IN THE RATING SYSTEM**

Not implemented.

**8.2. CRITERIA OF CURRENT CERTIFICATION / ASSESSMENT WITH THE USE OF INDEPENDENT TESTING**

Not implemented.

**8.3 MEANS OF CURRENT AND INTERIM ASSESSMENT**

**8.3.1. Sample list of tasks for mini-tests in the classroom**

Not implemented.

**8.3.2. Sample tests as classroom activities**

Not implemented.

**8.3.3. Sample test cases**

Not implemented.

**8.3.4. List of sample test topics**

Not implemented.

**8.3.5. List of sample questions for a credit-test:**

1. Social ontology as a philosophical theory of the existence of sociality, subject and method.

2. The problem of interpretation of sociality and its methodological implications for social ontology.

3. Objectivity of social reality. Foundations of social being.

4. Society as a subjective reality. The problem of human being in the world.

5. Unity of the individual and social being of man (G.V. Mokronosov, A.V. Mosorov).

6. Dynamics and structure of the social process.

7. Social construction of reality (P. Berger, T. Lukman). The construction of the social world (J. Searle).

8. The social system. Structural levels of social life.

9. Social topology. Segmentation of social space: the problem of borders and interaction. "Topologem" as a way of collecting social "places".

10. Temporality as an immanent inner dynamics of human existence. M. Heidegger: space and time as ways of human existence.

11. Social worlds of a man: real (world of everyday life), symbolic (religious, artistic, etc.), virtual, etc.

12. The life world of everyday life, the analytics of everyday life (M. Heidegger, J.P. Sartre).

13. Social reality as "being-together" (J.-L. Nancy).

14. The social world as a becoming multiplicity and a changing variety.

15. The Society of Differences (Kemerov V.E., Kerimov T.H.).

16. The theory of communicative action of J. Habermas.

17. K.-O. Apel on the communicative community as a prerequisite for social sciences

18. Postmodernism: Deconstruction as a research strategy and a special methodology for describing the phenomena of human existence.

**8.3.5. List of sample questions for an examination:**

Not implemented.