"THE STRANGER"
IN THE POSTSECULAR WORLD

The 41st World Congress
of the International Institute
of Sociology
Uppsala, June 9–10, 2013


Collection of abstracts and distributed papers presented by teachers, students and post-graduate students of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia; The Institute of Sociology of the Russian Academy of Sciences, Moscow, Russia; The Belgorod National Research University, Belgorod, Russia; The Tyumen State University, Tyumen, Russia; The Tyumen State Oil and Gas University, Tyumen, Russia; The University of Delhi, Delhi, India at The 41st World Congress of the International Institute of Sociology, Uppsala, June 9–10, 2013.
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About St. Tikhon's Orthodox Humanitarian University

St. Tikhon’s Orthodox Humanitarian University is an educational institution of the Russian Orthodox Church. The university trains specialists in the fields of Orthodox Theology and Church History, Slavic and Russian Philology, Foreign Languages, Russian History, Teacher Training, Economics and Social Studies, Sacred Music and Church Arts.

It was the hope of famous Russian Orthodox hierarchs, such as Metropolitan Vladimir (Bogoyavlensky) and Archbishop Theodore (Pozdeyevsky) to establish an Orthodox University for the laity. At the beginning of the 20th century by tradition only future priests could receive theological training at the seminaries and theological academies. In the early 1920s Patriarch Tikhon gave his blessing to open an Orthodox University in Moscow. But this project was impossible to carry out in the Soviet Russia. The history of the University began in 1990, when the first theological courses for the laity were organized at the parish of St. Nicholas in Kuznetskaya Sloboda in Moscow. In 1992 the theological courses were reorganized, and St. Tikhon’s Orthodox Theological Institute was established on the blessing of His Holiness Patriarch Alexy II. The Institute was officially registered by the Russian Ministry of Education in 1998, and in 2004 received University status.

The Senate (Senatus Academicus), the University's supreme academic body, coordinates the spiritual and administrative life of the University.
It is headed by the Rector, the Very Revd. Prof. Vladimir Vorobiev.

At St. Tikhon's Orthodox Humanitarian University education is offered at ten faculties — Theology, Missions, Sacred Arts, Sacred Music, Philology, Teacher Training, History, Social Sciences, Computer Science and Applied Mathematics. Basic theological study is part of the curriculum for all students. In 2011/12 academic year 2116 students were enrolled at St. Tikhon's Orthodox Humanitarian University.

The university system of teaching theological disciplines is made in accordance with the traditions of Russian Orthodox theological seminaries and academies. The experience of foreign theological faculties, institutes and academies has also been incorporated into the teaching system. The Board of Post-Graduate papers coordinates the defense of PhDs and Doctorates in different fields.

St. Tikhon’s Orthodox Humanitarian University publishes several series including textbooks for theological schools, books on the modern history of the Russian Orthodox Church, translations of the Church Fathers.

St. Tikhon’s Orthodox Humanitarian University implements a number of scholarly and educational programs jointly with State educational institutions, institutions abroad and scholarly foundations. We cooperate closely with research and educational centers in Belorussia, Bulgaria, Denmark, Finland, France, Georgia, Germany, Great Britain, Greece, Holland, Italy, Poland, Romania, Serbia, Switzerland, Syria, and the USA.

Our students regularly participate in exchange programs. Our professors travel abroad to give lectures and professors and academics from abroad visit the University each year. In particular, our longest experiences of exchange programs are with Università Cattolica del Sacro Cuore (Milan, Italy), Humboldt-Universität zu Berlin (Germany) and Pittsburgh Theological Seminary (USA):

About the Faculty of Social Sciences

It was in 2007 that at St. Tichon’s Orthodox Humanitarian University for the first time in the history of Institutions of the Russian Orthodox Church, that the Sociological Faculty began its work (since 2009 it has been called the Faculty of Social Sciences).

The main direction of the work of the Faculty is the educational activity. The students are taught at the Faculty with their majors in “Sociology” and “Economics”. The license for conducting the educational activity in the field of Management has been received by the Faculty. Education at the Faculty is based on the principal of combining the traditional education in the field of traditional Sociology, Economics and Theology, which is a unique phenomenon in the life of higher spiritual schools of the Russian Orthodox Church. Each student of the Faculty receives the systematic Theological Education within the framework of the chosen profession. The aim of the teaching at the Faculty is the training of highly professional specialists for the Church, Federal and Municipal Establishments of Power and Governing and management as well as modern Russian business.

However, the life at the Faculty is not limited by the educational work. Scientific research work as well tutorial educational work is conducted too as an integral part of it. The education is provided by the chairs of “General Sociology” and “Applied Economics”, while the Information-Analytical Centre of the Faculty gives the students of the Faculty the opportunity of participating in the projects of the Centre. Thus they are involved in the topical Social Religious research.

The tutorial educational work at the Faculty is closely connected with the participation of both the teachers and students in the Liturgies of the Faculty as well as in Pilgrimage Tours. The famous monasteries of Russia among which the Trinity St. Sergius Lavra, the Saint Trinity Serafimo-Diveyevo and the Zadon Rojestvo-Bogoroditskiy monastery have been the sites for the labour and the deep prayer of our students. Moreover the events like the Day of the Freshmen (the first-year students), the Science Day and the Graduation Party, the Ball, have already become traditional, in which guest-lecture, our colleagues and our friends participate. One of the important features of the life at the Faculty is to acquaint our students with high standard classical art of our country, so during the educational year joint visits with the professors and teachers of our Faculty to the Moscow Conservatoire, theatres and museums are arranged:

The 41st World Congress of the International Institute of Sociology, Uppsala, June 9–10, 2013

The 41st World Congress of the International Institute of Sociology (IIS) will take place in Uppsala, Sweden, on Sunday, June 9 — Monday, June 10, 2013. The theme of the congress is Sociology in Its Global Contexts: International Institute of Sociology at 120.

Congressess of the IIS have highlighted dilemmas of human existence and societal institutions in the contemporary world. They have examined problems of social existence amidst processes of globalization, cooperation and violent conflict. They have been conducted in the spirit which guided the formation of the IIS, namely that of an engagement and encounter between a variety of theoretical positions among members of a truly international community of scholars. The 41st Congress of IIS will reaffirm that spirit. It will also look at the commitments and the role of sociology in shifting global contexts. This year IIS will celebrate 120 years of scholarly work in societal and global contexts that have changed profoundly as have conceptions of sociology and social science. This event reflects the achievements of the Institute but also its shifting role in the scholarly and societal contexts in which it has had to carry out its mission. The Congress will highlight cutting-edge advances in problem-oriented as well as in theoretical sociology while simultaneously maintaining a focus on the historical and epistemic concerns that have helped to shape these practices. We hope and believe that the 2013 Congress will thus help to strengthen and renew the standing of the Institute and its basic commitment to serve as a true community of concerned scholars:

http://www.scasss.uu.se
About the IIS

The International Institute of Sociology (IIS) is a scholarly organization, which seeks to stimulate and facilitate the development, exchange, and application of scientific knowledge to questions of sociological relevance. Membership is open to all sociologists as well as to scholars in neighbouring disciplines. Created in Paris in 1893 by René Worms, it is the oldest continuous sociological association in existence. Since its foundation the goal of the IIS has been to bring together sociologists from around the world. It has a longstanding tradition of promoting discussions on the most crucial theoretical issues of the day and on the practical use of social scientific knowledge. On a regular basis (usually every two years), the IIS organizes World Congresses. These congresses are vibrant intellectual events and have recently been held in Delhi (2012), Yerevan (2009), Budapest (2008) and Stockholm (2005):

http://www.iisoc.org/
REGULAR SESSIONS

«The Stranger» in the Postsecular World

Name of Session Conveners:

Maria Podlesnaya, St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia and Russian Academy of Sciences, Moscow, Russia;

Igor Ryazantsev, St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Chairs:

Maria Podlesnaya, St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia and Russian Academy of Sciences, Moscow, Russia;

Igor Ryazantsev, St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Session description:

The problem of «Stranger» in the modern world becomes one of the most urgent ones. The problem brought up at the beginning of the XX century by the German sociologist G. Zimmel hasn’t lost its importance today and is becoming more and more topical due to the global changes in the world: including the growth of migration for the recent decades, changes of its character. «The Stranger» today is not only a wanderer doing a breakthrough and breaking of all communications with his community, not only the outcast who is looking for his place in the world and culture as we read it in R. Parka’s works, but «stranger» — is the one who is different in fact even in his society, among his group. «The Stranger» can be a child handicapped with whom his age group of children don’t want to play, the believer becomes «stranger» in the group of believers, interpreting, for example, the doctrines of his belief differently than the others, «A stranger» is a student who is trained in foreign country. It is obvious that the problem of being alien is connected with the concepts of alienation and the lack of social contacts today in the modern world. Thus the search for consolidating contacts seem today ones of the most topical ones in the policy of different countries including European ones. It is obvious that the problem of «stranger» is not solved only by the politics of tolerance or observance of human rights offering only mechanistic and rational option of actions, it is a problem in the first place of the spiritual sphere, the value of the Men in the modern world. Therefore we suggest discussing this theme within the framework of defining the postsecular society about which Y. Habermas has recently been speaking and writing much.

This Session is devoted to the problems who “the stranger” is today. How this problem is solved in different countries of the world, in different social group as well as in different communities.
Abstracts:

1. Dr., prof. Igor P. Ryazantsev. “THE GENERATION ON THE WAY” WITHIN THE CONTEXT OF POSTSECULAR CHANGES IN RUSSIA. The Dean of the Faculty of Social Sciences of St. Tikhon's Orthodox Humanitarian University, the Director of the Information-Analytical Center of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Contemporary Russia is churchgoing Russia after almost one hundred years of the Church life being stopped.

Unlike Europe secularism in Russia was neither a legal principle of the state nor the ground for waging the war with clericalism nor the choice of the greater part of the population.

Secularism in Russia was first of all the ideological foundation of the policy of communism accompanied by the violent termination of the Church and religious life (even the murdering and imprisonment of thousands of priests); the changing of the cultural and architectural landscapes (the explosions and destruction and robbery of churches, the construction and the erection of the monumental “high-rise tower-like buildings “vyso-tok” of the Stalin epoch etc.); the bringing up a particular personality of the Soviet epoch the main values of which were the labour, love for the motherland, the striving for the creation of the public common wealth.

In spite of being a deeply Orthodox country Russia for many decades was left devoid of the opportunity to provide the Church education as it was in tough conditions of secular discourse. Nietzsche’s statement “The God is dead” turned for the Soviet man into the statement “There is no God”.

Today we are observing the process of Russia’s return to its religious identity, its actual coming into the Church — being within the Church — which according to U. Habermas is nothing else but post secularism. In other words, “nowadays the modernity is not after secularism, moreover the secular mentality is becoming more and more responsive to the religious influence of the citizens who are believers in God”.

The observed process of post secularism in Russia is accompanied by the emergence of a new generation of believers which I called “the generation on the way”. In my opinion this term gives an adequate description of what the contemporary believers are like. They are people of Soviet and post Soviet epochs for whom the Orthodox identity feature from birth was not part of their adaptation to the socialization. The group of those believers who can be described as “the generation on the way” includes both the elderly people and people of younger ages for whom the Church and Faith have become part of their living experience only in the recent few decades. Not having the experience of Church practice and behavior, only starting to gain it people of this generation form their own religious habitus as if they were on the way from the absence of knowledge or even the contradictory ideas to the acquisition and learning Church and Orthodox dogmas. The believers whom we refer to as “the generation on the way” differ to a great extent (in terms of their values and life strategies) from those young believers who were already born at the end of the 1990s, at the beginning of the 2000s and have had experience of the Church socializa-

tion since their first age. From the theological point of view both of them in their spiritual life are on the way, i.e. they are on the way of learning the truth. But from the sociological point of view the second group of younger believers, who were churched since the infancy is more stable and in this meaning of it has the position, the place and the status of Orthodox Christian, being brought up in the environment of the restored churches is different from those whom we call “the generation on the way” in terms of the behavioral and cognitive patterns.

2. Dr. Nisha Jolly Nelson. A HOME FULL OF STRANGERS: AGE ARRATIVE AND THE ELDERLY. Post Doctoral Fellow, Department of Sociology, Delhi School of Economics, University of Delhi, Delhi, India.

Aim
The present paper studies residents in an institution for the aged. The same place may be a different experience for different people depending on their background, needs and capacity to adjust. Also there are many differences between one home for the aged and another. So generalisations may be misleading. Keeping this in mind the study looks into the various aspects of elderly women living in a home for the aged or according to a resident own words “living in a home full of strangers”. After living an integral part of the family the old person now faces a painful separation. Also the old never know what the home will be like. Is it a place to live or a place to die? Will the old person be able to spend those final years among strangers in a strange place?

Data and Method
The paper is based on intensive fieldwork done primarily over two years (2009-2011) in an old age home in Delhi, India. All the elderly women in this home participated in the study.

Results
The present study found that the life experience of the aged women delineates a sense of ennui, a stasis of loneliness, maladies and death wish. In addition to the personal disenchantment of the residents, the politics of scrutiny, restriction and authority play upon the space of the old age homes, a site juxtaposing security and denial. To the elderly women moving into ‘Home’ means far more than simply moving from one physical place to another. Here the elderly women adjust to the ‘Home’ than the ‘Home’ was to the elderly. I also argue that the Home though provide security needed for survival, it takes away so much out of the control of the individual like privacy, intimate relationship and previous identity. After all, all of them are waiting for a smooth death to come staying with people who they never know or are strange to them.

Conclusion
It can be concluded that old age home living is not a simple proposition and the perspectives and experiences of those living in the new ‘Home’ for elders are varied and much more complex. Although old age home provides security needed for survival, it takes away so much out of the control of individual.
3. Ph.D of Sociology Maria A. Podlesnaya. IBILITIES OF THE NETWORK THEORY AND THE THEORY OF THE SOCIAL NICHE IN THE STUDY OF RELIGIOUS COMMUNITIES IN RUSSIA AND ABROAD. The Deputy director of the Information-Analytical Centre of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia. Research Associate of the Institute of Sociology of the Russian Academy of Sciences, Moscow, Russia.

We have been studying the life of Orthodox parishes in Russia and abroad for several years and as a result of this research we have come to the conclusion that the contacts, the place in the social structure of the society, the very active participation of parishioners in case of the existence of the parish in a different confessional environment or in the confessional environment natural for it can be explained by two different sociological theories. By describing the Orthodox parishes as an example in the country where Orthodox is the main religion we speak about the need of using the network approach in sociology, especially in its version the actor-the network. Speaking about Orthodox parishes abroad where Orthodoxy is an alien religion the network approach is less effective while the theory of the social niche becomes more effective in explaining things.

The network approach in its version of the actor-the network proved to be especially effective in the research study of Orthodox parishes at the monasteries. While studying peculiarities of the life of contemporary Orthodox monasteries we discovered its dependence on numerous pilgrims and religion-oriented tourists who regularly visit monasteries all year round. It is due to pilgrims and tourists who visit monasteries that make it necessary to establish the network structure. The units of this structure arise from the interaction of the monastery with various actors and social institutions. Monastery hotels, refectories, book stalls and icon stalls, shops for the sale of church utensils, call-centres, monasteries’ own publishing houses, web sites etc. are set up in this way. It turns out that quite different actors such as representatives of the diocese, representatives of the local authorities, businessmen, education institutions, tourist industry, mass media, parishioners of the monasteries, hired workers, pilgrims themselves who stay over to live and help the monastery, etc. Peculiar actors who organize the life of the monastery community and its parish are the saints and the shrines of the monastery (caskets with relics, holy places of worship) for the sake of which and because of which a great number of pilgrims are interested in visiting monasteries. According to the terminology of the network approach there are human actors and non-human actors i.e. there are things which can’t be referred to the living human nature and its action. Saints and the shrines (miracle icons, a piece of the Cross of Jesus Christ, the Belt of God Mother etc.) act in this case the force which consolidates and unites a great number of people around it without being at that active participants in social life in its usual meaning. As a result we are observing the actual and well-arranged network of Orthodox monastery parishes.

Speaking about the Orthodox approach in a different confessional environment where Orthodoxy is not the main but alien religion we observe the reverse effect: if the network structure arises it occurs on the level of parishes which belong to one Church while in all other aspects the Orthodox parish abroad remains a peculiar social niche both in relation

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3This report is prepared within the project «Theory of social niche in investigation of Orthodox community abroad (on an example of Russian Orthodox parishes in Berlin, Munich, Stuttgart)» (YC-1415.2013.6) which was conducted on resources of the President of Russia Fund Grant Support of Young Scientists.
to parishes of churches of different confessions and in relation to the whole society. Here several restrictions for the Orthodox parish as a social niche arise and there is a definite competitive struggle for the possession of resources including symbolic and material ones. Not laws of the network theory but laws of the niche approach become valid.

This report contains a detailed analysis of processes occurring in the two cases researched by us. The report covers in detail two researches of Orthodox parishes carried out both at 1415.2013.6, which conducted on resources of the President of Russia’s fund grant support of young scientists.

4. Ph.D of Sociology Iya S. Bidikhova. RELIGIOSITY AS A DETERMINANT OF BEHAVIOR IN THE “CONSUMER SOCIETY”. Associate Professor, Department of General Sociology, the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Modern society is often referred to as a “consumer society”, one of the main distinguishing characteristics of which is the exaltation of material needs and the approval of consumerism to be the highest social and moral values. With the current rate of productive capacity and in the environment where continuous technological progress leads to the perpetual emergence of new products, it is vital to make a person consume beyond necessary and to be “permanently” on the crest of the wave of fashion trends.

Adverts promoting consumerism as the sole path to success through the possession of prestigious objects suggest that a good quality of life can only be achieved through the continual accrual of material things. With this the spiritual needs, which are already not the number one priority for everybody, become pushed even further aside. Once the spiritual needs are already pushed out of one’s soul there will be no grounds for the seeding of religious values and no basis for raising a person in the light of high spiritual ideals. The Parable of the Sower, Matthew 13:1–23, talks of the seed, which «fell among thorns, and the thorns grew up and choked them»⁴. People who have adopted consumer ideals are like those for whom “the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful»⁵, as stated in the interpretation of this Parable.

Indeed, consumer and Christian religious ideals are in conflict with each other. Christianity is associated with self-denial, abstinence and limiting the pleasures of life. At the same time and on the contrary, the ideals of consumer society are calling for an individual to be surrounded with pampering, fulfillment of desires, and to indulge in the pleasures of life. On the other hand, one can make a different parallel conclusion: the more one is leading the religious life, the more one is guided in life by religious values, the less one will be susceptible to being swayed by consumer values, and the less one will demonstrate patterns of behaviour typical of the «consumer society».

Therefore, we might assume that the higher the level of religiosity, the fewer people will adopt the patterns of behaviour typical of the «consumer society». In order to evaluate

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⁵Ibid. — P. 53–54.
this assumption, the author intends to conduct a study, namely, to survey the parishioners of several Moscow churches, to assess their level of religiosity, along with their consumer behavioural tendencies in order to analyze how the level of religiosity determines the degree of internalization of behaviour patterns attributed with the “consumer society”.

6. Vasily Pisarevskyi. RELIGION-ORIENTED COMMUNITIES OF SOCIAL NETWORK IN THE INTERNET AS A PROBLEM SOLUTION OF MARGINALITY IN SOCIETY. Post-graduate student of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Jean Baudrillard’s quasi-reality which describes the modern society, contributes to the person’s identification as an outsider towards historical and cultural codes of his/her country, spiritual values of the society he/she lives in. Historical and cultural codes gradually displace the so-called signification code (Jean Baudrillard’s) and to be more exact they do not displace, but use and entirely change its meaning according to consumption values and arising quasi-reality. It is known that this signification code is created and controlled by the mass media and communication means during peculiar society marginalization process as well as during the process of its overcoming.

The study of the latter seems to us especially important since at modern stage of the society development, when many speak about problematic and flow of modern reality in our opinion it’s necessary to pay careful attention to processes and mechanisms promoting the consolidation and strong social bonds. One such example is religion oriented communities of social network in the Internet. For me as a researcher from Russia this is primarily Orthodox online community since the main and historically significant Russian confession is Orthodox as well.

This report represents a detailed review of Orthodox online community of social networks, their structures, bonds, those mechanisms which overcome marginalization and society segregation overcoming and which create new communication environment with strong social bonds.

Distributed papers:


In the classical and contemporary social science considerable attention is paid to the study of identity (G. Simmel, R. Park, E. Erickson and others).

The globalization and other trends in the global social space are leading to the formation of the complex structure of identities. The structure of the modern identities consists of ethnic identities (national), religious, cultural, professional, corporate education and politics and other identities. The meaning of the term «identity» has always been associ-
ated with a certain identity, identifying oneself (or other) with some other (or oneself), as well as belonging to a particular social community, society.

Nowadays the development of the concept of «post-secular» world is used. The main idea of this concept is that in today’s world there is a «return of religion» and therefore a new framework of coexistence of religious and non-religious outlook, «believers» and «unbelievers» is formed. This, of course, leads to a complication of the system of these identities.

The process of formation of religious identity is very long and specific, because a human coexists at the same time in two worlds: secular and religious, or on the contrary. The «neighbor» or the «stranger» means in this context: firstly, that the individual perceives himself/herself as the «neighbor» (or the «stranger») in this community; secondly, the members of this community perceive (accept) him/her as the «neighbor» (or the «stranger»); thirdly, others (members of other communities, societies) perceive him/her as the «neighbor» (or the «stranger» for a certain community).

In modern Russia the rebirth and the active development of traditional Russian Orthodox outlook is reviving. Who is the «neighbor» or the «stranger» for an Orthodox individual? If you use a sociological method of participant observation, we can distinguish two types of identity associated with a belief in God: the religious and confessional identity. The religious identity when the «neighbor» doesn’t belong to any other confession or any other religion. The «neighbor» doesn’t have to be Orthodox, but as he belongs to the Russian ethnicity he/she is already the «neighbor» for the Orthodox individual. In the confessional identity there is the direct identification with the concrete religion. In turn, there are the following types of Orthodox religious identity: 1. The «stranger» — not Christian, 2. «Not the stranger» — the Christian, 3. «Conditionally» — Orthodox, 4. The «neighbor» — the churched.

In conclusion we will note that the problem of identities in Orthodox religion needs to be further comprehended scientifically and studied.

2. Dr. Vera Gavrilyuk, Tatyana Latysheva. FORMS OF SOCIAL EXCLUSION IN YOUTH SUBCULTURES: “GOTHS” AND “GOPNICS”. Doctor of Sociology & Ph.D of Sociology. Tyumen State Oil and Gas University, Tyumen, Russia.

Subcultural discourse in Russian and foreign sociology often goes in connection with the deviation theories and supposes to study the youth marginalization. There are two ways of the youth group development in Russia — social integration and social exclusion. The first one is realized in case of institutional regulation of risks and conflicts, and the development is positively directed. Social exclusion shows the negative tendencies of the youth group evolution, their rejection from the political and social rights and life support resources. The “gothic” subculture and the “gopniks” are two ways of social exclusion, which are popular in some regions of the modern Russian society. The research is based on the authors’ empirical data.

“Gopnic” gangs today are the real form of socialization for the most part of youth from law class of Tyumen region. The essence of “gopnics’” outlook is the rejection of high educational level, the labour, inter-ethnic tolerance, self-improvement aspirations and ethic ideals devotion. Their main leisure activities are street fights and small robbery, and they are positioned under the intense influence of criminal subculture. Also they have
a peculiar appearance and manners. The social danger consists in the scope of distribution of this lifestyle which mix up the conceptions of “norm” and deviation in the youth perception.

“Gothic” subculture is another way of the youth marginalization in spite of its intellectual and creative orientation. Extreme individualism, cult of originality, misanthropy, romanticism of melancholy, mystic passions, tanatheological aesthetics allow us to say that “gothics” is the new form of decadence. The spiritual “retretism” (R. Merton’s concept) of this youth group is not reflected in social escape because the person keeps all socially ratified set of statuses and roles, but this is a cultural escape which becomes apparent in self-exclusion from the mainstream culture. The social danger consists in main values denial, lack of faith in progress, social indifference and apathy.

3. Sergey Lebedev. SECULAR AND RELIGIOUS IDENTITY OF THE CONTEMPORARY TIME. Ph.D of Sociology, Professor, Faculty of Social Technologies of Belgorod National Research University, Belgorod, Russia.

Modernity as a social time at this stage is characterized by the blurring of the boundary between the established traditions and canons patterns of social practices and world views. «Post-secular world» implies the erosion of clear criteria of the secular worldview and lifestyle. At the same time there are similar patterns of change with a variety of religious confessions. Complex traits that characterize the «believer» and the «non-believer» («atheist») in theirs social reality become unstable and contradictory, paradoxical. There is a reason to speak of a crisis as pseudo practical and scientific, sociological typing the relevant phenomena. In this context we can say that both believers and non-believers potentially find themselves in the position of «foreigner» for the post-secular reality. The status of «non-believer» today is no longer identified with the defining discourses of classical modernism as emancipation, the progressive development of society and the full development of personality which gave him/her prestige, at least in the public opinion of many secularized societies. Accordingly, many non-religious people resort to simulative identify themselves with this or that particular religion, because it gives them legitimacy, at least, as a «decency». To be considered religious believers to belong at least nominally to a particular religion is more prestigious than not to be regarded as such.

At the same time, the status of the «believer» today retains much of marginal features. Religious culture in modern societies doesn’t usually affect so much the mainstream of public consciousness to create in one’s powerful discourses, in the context of a secular daily routine religious status of the individual / group is labeled either positively, as a compliment to the complex of signs of a «decent man» (in the «weak» version), or negatively, as an unpredictable, asocial type, such as an extremist or a psychopath (in the strong «version»). So, religion and belonging to it is no longer perceived unambiguously negative, but not strictly positive and ambivalent.

It seems to us that the real contemporary situations of complex social interactions the ratio of prestige of secular and religious identities vary widely, depending mainly on the specific semantic contexts of everyday perception and interpretation of «religion» and «religiosity». The definition of these contexts is the task of the sociological analysis.
4. Anastasia Kuznetsova. «STRANGER» AS A SOCIAL TYPE IN SOCIOLOGICAL THEORIES: FROM G. SIMMEL TO G. BAUMAN⁶. Student of the Faculty of Social Sciences, St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

The theory of stranger is particularly important with regard to the global changes that are taking place in the modern world.

The globalization has resulted in increasing cross-cultural communication, strengthening relationships between nations and states. The impetuous and radical changing of socio-cultural environment has led to a gradual blurring of the boundaries between cultures of different countries and social groups (J.Baudrillard, E.Toffler, G.Bauman and others). The important role in this process is played by mass media, the possibilities of which have reached such a high level that they are able to connect at the same time millions of people in different parts of the world. Such openness of each other tends to destroy national and spatial boundaries. Deprived of the typical roles, usual impression of ordering social reality, as social groups and particular individuals fall into a state of uncertainty and, first of all, the identification uncertainty. The following issues become more acute: Who am I and where am I going? Thus, the necessity of the accurate self-identification of the individual's life — world in many positions in the social reality is increasing.

As a result of the impetuous processes of interpenetration and fusion of cultures, the theme of the stranger is becoming more urgent all over the world. Who is that individual of the whole Universe, who hasn’t any attachment to the particular place and country and who is speaking different languages, able to move the distance in seconds etc? Can he/she be native anywhere?

The originality of the work lies in the assumption that in changing conditions of the contemporary life and more people can be referred to this social type.

It seems that even in their own socio-cultural environment by the origin which is their own from birth, despite the fact that people are living rather close to each other (especially in the cities), performing their daily duties, entering different social spaces, despite the apparent closeness, even in their own socio-cultural environment, they remain unlimitedly distant to each other. As a result even in the daily life everyone feels like a stranger in their own socio-cultural environment.

This is due to the fact that the role of religion plays in the contemporary world has been transformed reducing its spiritual bases in many ways.

The author of the report suggests discussing the following questions: Who are you the Stranger in this situation of changes? Why does an individual tend to be a stranger?

Moreover, the report cover the sociological theories of G. Zimmel, R. Park, A. Schutz and G. Bauman. This report presents the comparative analysis of the conception of stranger in sociological theories. G. Zimmel considered the strangers as a social type which combines the proportion of proximity and distance in relations to another social group. R. Park described the stranger as a «cultural hybrid», which exists at the point of intersection between two different cultural worlds. In the Schutz’s theory the stranger is considered like a human, who doesn’t have a common historical experience with members of non-native

⁶This report is prepared within the project «Theory of social niche in investigation of Orthodox community abroad (on an example of Russian Orthodox parishes in Berlin, Munich, Stuttgart)» (YC-1415.2013.6) which was conducted on resources of the President of Russia F Fund Grant support of Young Scientists.
group. G. Bauman wrote about the stranger as a dangerous human, who is a threat to a stability of society; he undermines the people's faith on orderliness of the social reality.

In addition, this report includes the comparative analysis of the views of the representatives of classical and contemporary Sociology of social type such as stranger, his/her existence and adaptation to the society.

5. Valentina Melnikova, Alexander Melnikov. «THE PROBLEM OF STRANGER IN THE STUDY OF EDUCATIONAL OPPORTUNITIES FOR CHILDREN WITH DISABILITIES». The Research Associate of the Institute of Sociology of the Russian Academy of Sciences, Moscow, Russia.

The study which we present is aimed to the study of the formation and development of inclusive education in the Russian regions. The main research interest is to identify the role of each entity involved in the implementation of the inclusive education program (government, school teachers, correctional institutions, public organization, parents and religious organizations). A special role in the study was assigned to working on the issues related to self-identity and the perception of children with disabilities in the society.

«The Stranger problem» for this particular group of people, i.e. disabled children and their parents, is particularly acute in societies where most of its members are healthy and have no expression differences on the whole, and the disease causes rejection and fear, signed like stigma.

In this regard, within the framework of the ongoing research, studying the possibility of inclusive education in Russia, we are repeatedly confronted with the question of why the parents of children with disabilities, regardless of the potential outcry from the society and the possible social discomfort, seek to place the child in a standard children’s environment.

Why does their own otherness not arouse in them a sense of satisfaction? Why do they not want to be «strangers» in their society? What do they want from the society persistently involving themselves in its social relations? Compassion, support and recognition of equal rights with healthy children, love.

It is important to know how actors of the society itself act in relation to a disabled child. There are first and foremost public schools, teachers accustomed to working with healthy children, pupils themselves, who have no restrictions on health and the parents of healthy schoolchildren. Have these actors been able to accept disabled children?

And what problems have the latter been faced with? Of course, the important thing was the study the attitude of the federal and local authorities to the problem of disability in children in general, and their role in ensuring the right to education of these children, as well as their social adjustment in the community.

Schools for special education and correction are no less important subject for Russia. This is the system that for nearly a century of their existence has ensured the protection and education of children with disabilities. How does the system exist now, how is it adapted to the new conditions of democratization, and most importantly, how does the

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system see the solution of the problem of the «strangers» among disabled children in the present time? — We raised these questions in our study.

Two more active agents, which support disabled children in the Russian society are public organization and especially recently the religious organizations. Turning to them with questions, we are interested in the role each plays in overcoming the conflict between a disabled child and the society, how do they solve the problem of «the stranger» children with disabilities in the Russian society?

In conclusion it can be noted that, according to the study, both the self-identification of children with disabilities and the attitude of the society towards them is gradually changing. Our report is devoted to the description of what kind of contribution to the solution of the problems of children with disabilities each of the subjects in the modern society make.

6. Anna Pakhar. ORTHODOX BELIEVER: ESTRANGEMENT FORMS IN THE POSTSECULAR SOCIETY. Post-graduate student of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Theoretical and methodological basis of the study: symbolic interactionism, the paradigm of the way of the individual’s life. Methods: biographical interviews, participant observation, in-depth interviews with relatives and friends of the respondents. The sample: students of two types of universities who identify themselves with Orthodox Christianity: the «State» («secular education») and «Integrative» (Orthodox non-state, values of «Orthodox Christianity»).

The scientific novelty of the study is theoretical and methodological foundations and empirical analysis of the unique features of biographical material — the life stories of students who were born and raised in crisis times for Russia in the 1990s, the stage of whose professional and personal self-determination coincided with the stabilization of areas of public life, moreover, the people who believe in God and try to live on Gospel commandments.

The Orthodox student in comparison with the secular student has a defined marginal position in society. He is a stranger to the society on a number of grounds. This is due primarily to differences of values, which were formed during the different strategies of socialization. The differences of socialization lie in the fact that in life stories of Orthodox churched students the large place is occupied by the Orthodox practices: attending worship services, communion, confession, communication with the clergy, significant others, the choice of education, the future profession and life’s strategies built on the attained values, certain cultural consumption (life as a continuous spiritual growth, moral self — improvement).

In the course of life of unchurched students the place of these practices are taken place by the practices that aren’t associated with the Church. On the whole, it is the communication with one’s family, friends, «private life», study (secular profession), career and recreation (life for pleasure, self-improvement in the profession).

In this case, there are two basic life strategies of the Orthodox student, let’s call them «Traditional» and «Meaningful» believer. The first in the path of life has the practice of inchurching from childhood: the learning experience of church life was influenced by the
faithful «significant others». For the second type the churchliness isn't a part of the process of socialization, his socialization was different and filled with other «significant others». Getting accustomed to the Church practices and the deepening of basics of the faith of representatives of this type were due to the tipping point (life crises, shocks) at the age of reason. Their feelings are sharper, their beliefs are more categorical: in a short period of time they had to make their way of inchurching, to know deeply the world of Orthodoxy, comprehend it and embed it into a daily life. With regard to the first type, it is close to Orthodoxy and internally accepted and familiar, but in their life the stage of «understanding», a critical reassessment of the perceived «by faith» must necessarily happen. Thus, in the first type there are two stages: «getting accustomed» to the practices of the church and «understanding of the faith» are spaced in time, in the second — it is combined at the same time. Therefore, the degree of their marginality varies, the strength of the second type of alienation from society is above. For several years
Contemporary Social Communication:
Stress for Social Institution

Name of Session Conveners:

Svetlana Sharonova, Russian People’s Friendship University, Moscow, Russia and St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia;
Helena Nazarova, Russian Presidential Academy of National Economy and Public Administration, Moscow, Russia.

Chairs:

Svetlana Sharonova, Russian People’s Friendship University, Moscow, Russia and St.Tikhon’s Orthodox Humanitarian University, Moscow, Russia;
Helena Nazarova, Russian Presidential Academy of National Economy and Public Administration, Moscow, Russia.

Session description:

The changes in the system of social communication are so important, due to the impact of Internet technologies, that they are creating a stressful situation for the functioning of the traditionally established social institutions. You can certainly talk about the transformation of these institutions, but at present it is difficult to judge the significant deviations from historical practice. Nevertheless can not be ignored, for example, the emergence of the online pages of the priest, or to refer to the different saints in on-line mode, definitely brings a certain dissonance in the activities of the Church. On the one hand, the Church has to use modern communication channels, on the other hand, no one knows the effects of translation confessional relations in the online mode. Open global society requires a certain universalization of education, but on the one hand, professional communications are faced not only a problem of the language barrier, but also the education of national culture. On the other hand, schools of thought, formed in the traditions of particular cultural outlook, risks losing its face to the loss of national characteristics of the education system. Institute of Administration also experiencing certain amount of stress, because openness and transparency reduce the possibility of familiar tools to manipulate and change the system of relations with citizens. We would like to discuss these and other issues of stress, which can lead to the transformation of social institutions.

Distributed papers:

1. Ph. D of History Natalia S. Erokhova. INFORMATION GLOBALIZATION: STRESS AND SURVIVAL. Associate Prof. of the Department of General Sociology. Deputy Dean for Science of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

After the Persian Gulf Crisis (1990-1991) all the world society was discussing the appearance of a new era of information technologies and a new era of international conflicts. These «online bombing» broadcasted by CNN were shocking but effective. What is going on now?
Mass communication through the Internet play an every-second increasing role in the contemporary world. It seems, that Samuel P. Huntington was right saying, that “the world is thus a well-developed international system but at best only a very primitive international society” (1996:54). Globalization in its information context is not so dangerous as real war but very primitive and more effective in declining any moral values of modern society.

According to «The Basis of the Social Concept» of the Russian Orthodox Church «the Church cannot favour a world order that puts in the centre of everything the human personality darkened by sin”.

That’s why the Church respecting the work of journalists demands that “the information of the spectator, listener and reader should be based not only on the firm commitment to the truth, but also concern for the moral state of the individual and society. This involves the interpretation of positive ideals as well as the struggle with the spreading of evil, sin and vice”.

So, how can we resolve this challenging problem — living under the global information stress — just to survive?

On one hand, mass media, including Internet media, have an enormous influence on the audience and should never forget about the great responsibility for the education of people, especially the younger generation.

On the other hand, the audience in its individual reaction and “not mass” communication with the help of Internet should struggle with the spreading of evil sin and vice, too.

2. Ph.D of Sociology Natalia S. Zimova. THE ORTHODOX DISCOURSE IN MODERN MEDIA SPACE. Associate Prof. of the Department of General Sociology. Deputy Dean for Education of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Nowadays in the modern society if you want to stay involved in the actual life and public thought it is necessary to be open for the mass media, because they form the public agenda, give the status of social importance to all the events, give a chance to speak with the widest audience and thus form the special mass media picture of the world. Realizing the special role of the modern mass media, the Orthodox word aimed at familiarizing the person with high cultural values also came to the mass media information space with the spiritual mission.

The analysis of the materials published in the recent years in the Russian Orthodox and secular mass media and statements of experts in this area made it possible to reveal the main problems of translation of the Orthodox discourse by the modern mass media.

First, it should be noted that the Orthodox thought is very difficult for translation by the modern media format because of the uniqueness of the spiritual and moral Orthodox tradition. The Orthodox theme is many-fold, it possesses big contexts which are the essential, the context of the values, the context of the meaning and the historical context. That is why the Orthodox theme cannot be easily adapted to the procedures of the mass media which are aimed at short accounts of the current events.

Secondly, the faith as a discourse or way of thinking combined with the social practice doesn’t match with the mass media discourse. In the Orthodox tradition the verbaliza-
tion of the faith is the Theology of the Holy fathers and teachers of the Church. The core of this Theology is aimed not at verbal results but at the transformation of the person through the prayer and liturgical practice. The core of the religious life i.e. the prayer to God is in a dead zone for a media format. The mass media don’t always show experience of deep moral judgments and esthetic experiences because of focusing on the mind of the «average» person and on «common accessibility». The stylistics of an easy-joking conversation often without any social thought and torn off from the cultural tradition are peculiar to them. The mass media accept and spread materials about religion as information goods, try to give it an attractive look that belittles and distorts the contents and value of the religious discourse.

Another essential aspect is lack of special language of the secular journalism which can adequately show the Orthodox life. The mass media use the language habitual for their consumers at translation of the Orthodox discourse. The language of the modern mass media which is full of raised emotionality and estimation is incapable to express some difficult and inexpressible things which are peculiar to Orthodoxy. If the media inquire the Church is compelled to create a certain public language in which the balance between a moral assessment of events clear for secular audience and evangelical quotes which are interspersed in this assessment is rhetorically observed. It generates a false public — and — Church discourse which is absolutely torn off from any acts of faith, and is not able to connect those bases from which the assessment of events follows.

The list of translation problems of the Orthodox discourse can be continued. On the other hand the carried-out analysis revealed arising tendencies of formation of the special media format by the Orthodox word. It is aimed not at showing the main purpose of the Church existence but at showing how it is reflected in culture, social, political, economic components of religious life. The conversation about the faith takes the form of personal experiences of the people who stay strong in their belief, comes close to a context of modern human life and its social inquiries. Thus the Orthodox discourse becomes opened to the stylistics of the mass media, weakening communication with the spiritual tradition.

In conclusion we should recall what Kirill the Holy Patriarch of Moscow and all Russia said: «It is not always possible to speak the language of modern journalism about the meaning of the Christian belief ... But in the modern information society we have to learn to speak clearly and in an accessible way, although without losing important meanings and shades ...»

3. Maria Putilina. SEMANTIC SUBSTITUTION OF MEANINGS IN TELEVISION ADVERTISING. Student of the Faculty of Social Sciences, St.Tikhon's Orthodox Humanitarian University, Moscow, Russia.

Over time the civilization has been increasingly focused on perceiving visual and audio images rather than the written word. And it is these aspects that gain a priority in shaping the values and perception of the world, forming the modes of behavior, ways to assess oneself and others—these things are of great importance nowadays. Television advertising as product of the modern era has been an integral socio-cultural phenomenon with an informational and communicative function as the key one. But this communicative function does not always concentrate on its direct purpose: to educate and inform consumers
about the goods delivered on the market. The purpose of any advertising has always been increasing sales of the offered product or service. This task must subordinate and govern every advertising components: the image as a visual component and the slogan as the audio one. However, the sound superimposed on the image is able to recreate in one’s mind images sometimes seriously mismatching the reality.

The article represents the extended content-analysis of the popular advertisement typical for the Moscow region during 2012—2013. The pieces of advertising on different topics have been selected and scrutinized for the presence of semantic meaning-substitution, its extent and significance. Semantic meaning-substitution can occur in two ways. This can be either through superimposing the slogan related to the values of the target consumers on the image, or the footage demonstrating the values of the target group of customers combined with the product audio description. As a result a «targeted» customer in his/her pursuit to experience the «demonstrated» values in real purchases a completely needless item, thus, being misled or cheated.

The data collected in the course of the study can be used in developing training-programs in marketing, sociology, other intercrossing subjects as well as by any individual interested in the issues in focus.
Religion in a Global Context

Name of Session Convener:

Roberto Cipriani, “Roma Tre” University, Rome, Italy.

Chair:

Irena C. Veljanova, University of Western Sydney, Sydney, Australia.

Session description:

According to Roland Robertson (1989: 8) globalization is “the overall process by which the entire world becomes increasingly interdependent, so as to yield a ‘single place’. We could even go so far as to call the latter a ‘world society’, as long as we do not suggest by that term that nationally constituted societies are disappearing”. The same can be said about religion: it doesn’t disappears notwithstanding the process of globalization.

To complete the above statement Peter Beyer (1994: 222) maintains that “religion is a relatively diffuse mode of human communication that in many respects thrived better in smaller, more clearly bounded societies lacking the potent functional specialization of instrumentally oriented systems. As the contemporary world shows, however, this feature does not mean a crude form of secularization in which religion simply declines, inevitably to disappear”.

Finally the question is: can globalization and religion co-exist?

Abstracts:

1. Ph.D of History Nataly S. Erokhova. RELIGION AND GLOBALIZATION IN ORTHODOX RUSSIA. Associate Prof. of the Department of General Sociology. Deputy Dean for Science of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University, Moscow, Russia.

Certainly, globalization and religion can co-exist. Moreover, according to «The Basis of the Social Concept» of the Russian Orthodox Church «relations among nations and states should be directed to peace, mutual aid and co-operation. St.Paul enjoins the Christians: «if it be possible, as much as lieth in you, live peaceably with all men».

It is obvious that our world can’t avoid conflicts, including religious conflicts or, due to Samuel P. Huntington conflicts between civilizations. According to his scheme («The Global Politics of Civilizations: Emerging Alignments») Orthodox (Russia) civilization has more conflictual relations with Japan and Islam (1996:245).

On one hand, it seems that the recent tragedies in Russian modern history (Chechnya conflict, terrorist acts, etc.) are reflecting this theory.

But on the other hand these events are consolidating Russian society despite its religious identity. And the Russian Orthodox Church was a real peacemaker in this process.
About the Information-Analytical Centre of the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University

The Information-Analytical Centre of the Faculty of Social Sciences was set up in May, 2007 at the Sociological Faculty (from 2009 the Faculty of Social Sciences of St. Tikhon’s Orthodox Humanitarian University) under the guidance of the Dean of the Faculty, Professor of the Lomonosov Moscow State University I.P. Ryazantzev. The main aim of the Centre is to conduct social religious research. The reason for the creation of the Centre was the research conducted by the Professors and teachers in 2005 at the Lomonosov Moscow State University. The attitude of the Russian young people to the Russian Orthodox Church aroused a great interest among representatives of quite different communities including the Russian elite and the Mass-media. Due to a lively interest of the public the need for social-religious research, the development of such new and not thoroughly studied problems became evident. These problems, are as follows:

1. The social portrait of the modern parishioner
2. The religiosity of the young Russian people.
3. Spiritual educational Institutions within the framework of the Russian education, their specific features and the results of the activities.
4. The social service in the Russian Orthodox Church.
5. Models of the modern parish of the Russian Orthodox Church.
6. The Deanery as the object of Sociological research.
7. Social risks and conflicts. The role of the Church in their solution.
8. Orthodox culture and channels of its broadcast. Orthodox films as a particular form of aesthetic outlook.
9. Spiritual-moral culture in secular and religious Universities.

The work of the Information-Analytical Centre is closely connected with the process of education of students at the Faculty. Thanks to the Centre, students majoring in “Economics” receive the opportunity of applying their knowledge in practice by participating in fundamental and applied research.

The International Cooperation at the Faculty of Social Sciences of St Tikhon’s Orthodox Humanitarian University and at its Analytical Centre started in 2010 with the acquaintance with the Superior and the parishioners of the parish of St Nicholas Miracle-Worker in Stuttgart (Germany http://www.rok-stuttgart.de )

The fact that the first international contact was established with the parish was especially important for the Faculty and the Centre as it enabled us to carry out cooperation in the first place on the level of interpersonal communication among Orthodox students and the parishioners of Orthodox parishes of the two countries (Russia and Germany).
Soon this contact proved to be quite fruitful. The trip to Stuttgart was arranged for the professors and teachers of the Faculty and we began the International Sociological Research of the Orthodox Parish Abroad, its structure, peculiarities of the community life under the conditions of a different confessional environment. As a result of this research the life of Orthodox Community and the religiously determined migrant were described.

The joint collection of articles dealing with problems of Orthodox parishes in Russia and abroad came out. Both priests and student parishioners, practicing sociologists could participate in this project (http://ortho-socio.ru/wp-content/uploads2012/05-sbornikprihodruyskoypravoslavnoycerkvi.pdf). And since then the book has been promoting new meetings and contacts.

Another important event in the life of the Faculty and the Centre in terms of International cooperation has been the meeting and friendship between the Faculty and the management of the Minsk Religious School and Minsk Religious Academy.

The joint-work with the Belarus Religious Institutions has been continued in research projects. On the blessing of Metropolitan Filaret of Minsk and Slutsk the international research of the Orthodox parish in Belarus was continued and as the main research program the study of Orthodox parishes existing at monasteries was proposed. Unique in-depth interviews with the Superiors and the monks and nuns and with regular parishioners were conducted. These interviews have become a real gift and contribution not only from the point of view of their research value but also from the point of view of the spiritual experience reflected in the interview.

Thanks to the efforts of the Dean of the Faculty I.P. Ryazantzev and the Superior archpriest Ilya Limberg the joint pilgrimage trip to the Holy Land was arranged for students from different countries. This pilgrimage trip had a special character. As the trip received the scientific-educational status it included not only visiting famous places of interest and highly sacred sites of Israel. It also included lectures, seminars, disputes on theological themes and problems of social sciences, which were discussed with the Professors of Israel University, the National University of Israel, the Moscow Orthodox religious Academy of theological themes and those of social sciences were held. The opportunity to communicate with Orthodox students from Russia, Germany, Serbia, Israel also brought about fruitful results and enabled the participants to understand the life of each other better, to share the faith and tradition, to find the common ground, to broaden the mind and the outlook. As a result of this trip the Faculty and Its Centre established new scientific educational contacts with the Theology Faculty of the Munich University. Several meetings with the Professor A. Vletsis were held.

For the last five years of its existence the Faculty of Social Sciences and its Information-Analytical Centre has been developing its contacts with different organizations trying in this way to be useful to both its partners and the students who have made their choice in favour of the Faculty of Social Sciences in particular and St Tikhon’s Orthodox Humanitarian University in general.