

# SUMMARY

**Values and Norms of Sociological Profession on the Sites of Departments and Chairs** (by Lydia Okolskaya). The issue of values and norms existing in sociologists' professional community is examined on the example of socializing texts addressed to students by lecturers of sociology at the Universities. The analysis of addresses to applicants and students of sociology on the sites of 111 Departments and Chairs preparing them is carried out. These addresses are considered to be representative fragments of professional discourse in University sociology. Lecturers' ideas on the role of sociological science in the life of society, on professional values and norms, as well as on the spheres of sociological education application are scrutinized. Mass and non-mass value attitudes characterizing sociologists' professional community are singled out. The research findings show that the majority of sociological Departments and Chairs from the beginning turn their applicants to getting «broad» education which will help them to find a job outside sociology; they demonstrate pragmatic attitude to education and actually do not put normative restrictions on sociologists' professional activity. From mass discourse perspective the state needs sociological science for effective managing the society, therefore social function of sociologists involves advising the authorities' representatives. Non-mass attitude is opposite in its meaning: it prepares students to work in their professional field, stresses the values of commitment and social good, place normative demands on young people. Sociological science is viewed as a resource of society modernization from inside through popularization of scientific achievements and social reflection brought about by it.

**Personality Psychological Defense Mechanisms under Totalitarian Regimes** (by Ludmilla Novikova). Relying on memoirs evidence of the Soviet epoch and developing the ideas of neo-Freudism (E. Fromm et al.) the author explores peculiarities of human psychics that contributed to forming up

«homo soveticus» (the Soviet man), were working in the totalitarian period and to a certain extent have continued their work after the USSR collapse. Rationalization and moralization, displacement, merging with a group and identification with aggressor, idealization, affect isolation, separate thinking, multiplication, projection, autoaggression, etc. are scrutinized. Attempting to defend himself from the repressive machine of the state with the help of these mechanisms and adjusting to life under totalitarian conditions «the Soviet man» gets accustomed to such means of adaptation, relaxation and compensation: they become the features of «collective character» and continue affecting people's behavior after totalitarian regimes collapse.

**Why is Conception of Performance Art not Popular in Modern Russia?** (by Julia Liderman). The pretext for writing this article was the court verdict passed in July 2010 on the organizers of art exhibition «Forbidden Art 2006» according to the Clause 282 of the Russian Federation Criminal Code (rousing religious hatred). In the course of this trial it was found out that the representatives of art, academic, journalist, human rights communities who were expressing their opinions and evaluations and taking an active part in court procedures and in its public discussions hadn't got the mechanisms of influence on the character of the law suit and on the court decision of this case. The author analyzes the arrangement of art life in today's Russia (market, galleries, museums, magazines), media and institutional conditions of social communications and symbolic functions of modern art in the country. The paper deals with the issues of an autonomous zone of an artist's experiment and understanding art as critical reflection on the present time, of social frameworks of such understanding and the factors limiting and excluding it from the history of modern art, from actual life of intellectual community, other groups and layers of audience. Particular attention is paid to the changes which performance as an artistic form of free social action has undergone in recent

years in the described Russian context and in which lack of an artist's rights on autonomy, criticism and search is exposed.

**The Present and the Future of the Russian Internet** (by Alexey Sidorenko). Using statistical data from Internet and his own calculations on their basis the author analyzes the process of internetization of the Russian informational environment in comparison with the same process in other countries and against the background of trends in the development of Russian media space itself (the pace of growing access to Internet in the largest cities of Russia and socio-cultural factors influencing it). Describing the future of Internet in the Russian society the author points out the growth of Internet influence as a trustful source of information, the sphere of public\social and civil initiatives, a ground for forming up political leaders, and, on the other hand, increasing legislative and actual regulation of Internet by the state through bureaucratic and economic mechanisms, as well as the reaction of different social groups to the attempts of such impact. In this context various scenarios of possible development of Internet in connection with hypothetical changes of the Russian society and its political arrangement (optimistic, pessimistic and inertia variants) are scrutinized in the article.

**Reading as a Value among Young Russian Intellectuals** (by Lubov Borusyak). The author analyzes the present attitude to book and reading in the group of «middle class» female representatives in Moscow (by their records in popular Internet portal) and among metropolitan educated well-off youth (by their records in the social net «In contact»). Reading, except easy one, is in fact absent in Internet correspondence of Moscow educated and well-off women of 30-40 years, the only remnants being anxiousness – and such records are also scarce – about their children reading little, not willing to read. Meanwhile for metropolitan educated and well-off youth books are of heightened symbolic significance which is demonstrated in Internet communication. The range of significant patterns (favorite authors and books) for youth is made up of writers and works which had been the core of «intellectual», «difficult» reading of intelligentsia in the late Soviet period except the most vivid «school» symbols (for example, A.Pushkin), socio-critical prose of the Soviet period – from Zoshchenko to Trifonov – being practically absent. The author of the article views this as a process of transition from one value system of the Russian society to the other, the decay of old cultural codes which occurs

gradually affecting not all the groups of society and not in the same degree. The former intelligentsia has lost its influence in the society but its values still persist in educated youth who don't seek for new semantic references.

**On Reading and Non-reading Today** (by Boris Dubin). The author comments on the main points of Lubov Borusyak's article relying on the data of the surveys carried out by Levada-Center. They show that the facts of non-reading reveal rather tense relationships between generations in today's Russian family, conflicts between school students, as well as between students and teachers at school, weakness or break of shared cultural space in domestic and intra school communication. These tensions and conflicts in most cases remain symbolically non-generalized and culturally non-worked up. According to L.Borusyak's data the basis of literature culture even of the most educated and prosperous Moscow youth consists today of relic patterns of «high culture» transmitted to them by parents of intelligentsia background. However these patterns are not directed at present Russia and its problems and promote isolation of advanced youth in exclusive circles and clubs of «their own people». Thus sociologists point out decreasing scale of communications between various groups of fragmented Russian society, unification and massovisation of its contents. On the other hand, in the present Russia one can witness the transfer of symbolic significance from some semantic zones of life to others mainly marked by garish tokens of the entertaining, fashionable, youthful and female. Books and reading in general leave the spheres of high semantic significance. The space of generalized symbols and patterns of cultural diversity decreases in the country, intellectual activity aimed at their development and spreading being extremely feeble.

**The Native Language and Language of Everyday Usage: Which should Language Policy be Guided by?** (Volodymyr Kulyk). The article analyzes the importance of language identity and practice as factors affecting people's preferences with regard to the language situation in society and language policy of the state. In Ukraine, from which empirical data are drawn, this issue has lately acquired political relevance as the ruling coalition has submitted a draft language law which introduces the main language of everyday usage as a criterion of the linguistic composition of administrative units and, accordingly, statuses of languages on their territories. The regression analysis of the survey data on different aspects of the language situation and the

language policy shows that in most cases the native language has a stronger impact on language-related attitudes and policy preferences than everyday language which, therefore, should not be used as its substitute for the purpose of the language policy. This finding is arguably applicable to other societies with a large-scale discrepancy between language practice and identity.

**«Own life», Education, Childbirth. Motivation of Reproductive Behavior in Contemporary Russia** (by Ivan Zabayev). The paper presents the data of qualitative research of the inhabitants of Moscow and several other big Russian cities (80 semi-standardized biographical interviews of 2,5 hours average duration) within the frameworks of the research project «Family and childbirth in Russia. Categories of parental consciousness». The author investigates the issues of subjective, semantic aspect of social intentions and actions of the Russians having many or one-two children, or married but having no children, inquiring what meanings typical actors attach to their behavior, in what categories they define for themselves the situation of desired/non-desired childbirth. At the given stage of the project the main category of the analysis is the value of self-realization in the form of parents' and potential parents' beliefs about «their own life», necessity of «development» and striving for «diversity» of life experience. The decision of having children is a considerable limiting and restraining factor in connection with

such ideas: the values of self-realization, «their own life», «development» clash with the values of «childhood», «family life», and «continuation of life in children».

**About Levada . Interview with Alexis Berelovich.** In an extensive interview in 2010 French sociologist, historian, translator of Russian fiction and scientific literature Alexis Berelovich shares his recollections about Yury Levada whom he had known since late 1980-s. A. Berelovich expresses his thoughts about Yu. Levada as a person, a researcher, a manager, a public figure in the environment and against the background of «shestidesyatniki» (intelligentsia of the 60-s), about his scientific ethics, his interest both to history and to the present time, about Levada's theoretical views and research projects (above all about the project «The Soviet man»), on peculiarities of analytical approach and sociological work of the Center which Yu. Levada headed and which was named after him.

The team of Levada-Center congratulates **Theodore Shanin** on his 80-th anniversary.

In the section **Remarks from the Field** Yelizaveta Dyuk publishes the statements of Dagestan residents which in October 2010 they asked interviewers to put down into their questionnaires besides their responses and which characterize the present tense situation in the North Caucasus.