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**The Discourse of Exclusion in Modern Russian Society: Moral Stigmatization and Outsidership of the Homeless**

The paper is aimed to present the results of research carried out within the approach of public sociology (M.Burawoy) and is focused especially on the setting of the discourse of exclusion in modern Russian society.

The study aims to reveal the mechanisms that design and support the above discourse in regard to a particular social group – the homeless. Specifically the subject of the study is the notion of justice and how it is interpreted while applying to the homeless.

Thus the purpose of study is to answer the question: how the understanding of justice is transformed and articulated in modern Russian society regarding socially excluded groups (the homeless), so that it trigger the practices of stigmatization, moral outsidership, hostility and as a result – the discourse of exclusion.

Social exclusion is basically described as the process of expelling of the person from the society (S.Yaroshenko), this scope requires the specification what sphere of social life is at stake. Merely, the social exclusion implies that the person is blocked from the access to certain resources, relations, practices and contexts that are available for the rest of the society. In the absence of formal prohibitions exception is implemented through a specific discourse (M.Foucault, J.Lacan et al.). The latter provides the necessary tools of social signification and demarcation. This occurs, and is expressed on the part of the excluded person (feeling of guilt, shame, protest, etc.), and on the part of or society (fear, hostility, aggression, pity, violence, etc.).

While analysing the discourse of exclusion a key issue is to comprehend the grounds of exclusion practices concerning an appeal to the category of justice and its various interpretations. Justice is adopted by a majority of members of any society as the basic principle of the organization of public and state system (J.Rawls), that does not mean any exclusion. Although some theories suggest the presence of different instances (P.Ricoeur) or spheres of justice (M.Walzer, L.Boltanski), but it is not implied that justice lacks the homogeneity.

The three groups of people were interviewed: ordinary people, volunteers of NGO (“Nochlezhka”), and the homeless. These three groups of respondents gave a chance to clarify and understand the specifics of the application of the category of justice and just help to the homeless. Data collection methods are in-depth interviews, that were processed by content and discourse analysis.

As a result, the perception of the idea of justice and just treatment by various groups (public, NGO members, and the homeless) demonstrated the mechanisms of the exclusion practices setting. It turned out that the efficiency of the discourse of exclusion requires a moral justification of exclusion and an additional causal reconstruction (often stereotyped) of the life strategy of the excluded person.

In other words, the exclusion discourse is based, apparently, not only and not predominantly on a rational rejection of lifestyles, values, and the position in which the representatives of socially excluded groups are, and also not on the assessment of the risks of interaction with the excluded groups. This discourse is constructed primarily by the assumption of the discrepant moral features of the excluded group. Consequently these groups are removed from the existing field of justice and thereby are losing the moral right for the basic presumption in the just treatment to every member of the society.

The key point here is the mechanism of stigmatisation or, rather, a moral outsidership, implying identification of socially-excluded group (or a person) as the bearer of a heterogeneous moral set, not to common or popular in the society, as well this mechanism implies the prejudice of the "defective" rationalization of life strategies. Society describes the social exclusion as a quite natural manifestation of justice in life, and so responses to the self-destructive actions of the individuals adequately. This could explain the reluctance of the society to institutionalize the practice of reintegration of socially-excluded groups.