Record Nr. UNINA9910453080303321 Multiple moralities and religions in post-Soviet Russia [[electronic **Titolo** resource] /] / edited by Jarrett Zigon Pubbl/distr/stampa New York, : Berghahn Books, 2011 **ISBN** 1-78238-053-1 1-78238-054-X 0-85745-210-X Descrizione fisica 1 online resource (246 p.) Altri autori (Persone) ZigonJarrett Disciplina 306.60947 Anthropology of religion - Russia (Federation) Soggetti Social ethics - Russia (Federation) Social values - Russia (Federation) Post-communism - Russia (Federation) Electronic books. Russia (Federation) Religious life and customs Russia (Federation) Social conditions Russia (Federation) Moral conditions Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Note generali Description based upon print version of record. Nota di bibliografia Includes bibliographical references and index. Multiple moralities: discourse, pratices, and breakdowns in post-Soviet Nota di contenuto Russia / Jarrett Zigon -- Exploring Russian religiosity as a source of morality today / Alexander Agadjanian -- Post-Soviet orthodoxy in the making: strategies for continuity thinking among Russian middle-aged school teachers / Agata Ladykowska -- The politics of rightness: social justice among Russia's christian communities / Melissa L. Caldwell --An ethos of relatedness: foreign aid and grassroots charities in two orthodox parishes in North-Western Russia / Detelina Tocheva -- "A lot of blood is unrevenged here": moral disintegration in post-war Chechnya / Ieva Raubisko -- Morality, utopia, discipline: new religious

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In the post-Soviet period morality became a debatable concept, open to a multitude of expressions and performances. From Russian Orthodoxy to Islam, from shamanism to Protestantism, religions of various kinds provided some of the first possible alternative moral discourses and practices after the end of the Soviet system. This influence remains strong today. Within the Russian context, religion and morality intersect in such social domains as the relief of social suffering, the interpretation of history, the construction and reconstruction of traditions, individual and social health, and bu