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Titolo	HIV is God's blessing [[electronic resource]] : rehabilitating morality in neoliberal Russia / / Jarrett Zigon
Pubbl/distr/stampa	Berkeley, : University of California Press, c2011
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Descrizione fisica	1 online resource (268 p.)
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Soggetti	Church and social problems - Russia (Federation) Social values - Russia (Federation) Drug addicts - Rehabilitation - Russia (Federation) AIDS (Disease) - Religious aspects - Orthodox Eastern Church HIV infections - Prevention - Religious aspects - Orthodox Eastern Church Electronic books. Russia (Federation) Moral conditions Russia (Federation) Social conditions 21st century
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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 247-258) and index.
Nota di contenuto	HIV, drug use, and the politics of indifference -- The Church's rehabilitation program -- The Russian Orthodox Church, HIV, and injecting drug use -- Moral and ethical assemblages -- Synergeia and simfoniiia: orthodox morality, human rights, and the state -- Working on the self -- Enchurchment -- Cultivating a normal life -- Normal sociality: obshchenie and controlling emotions -- Disciplining responsibility: labor and gender.
Sommario/riassunto	This provocative study examines the role of today's Russian Orthodox Church in the treatment of HIV/AIDS. Russia has one of the fastest-growing rates of HIV infection in the world-80 percent from intravenous drug use-and the Church remains its only resource for fighting these diseases. Jarrett Zigon takes the reader into a Church-run treatment center where, along with self-transformational and

religious approaches, he explores broader anthropological questions of morality, ethics, what constitutes a "normal" life, and who defines it as such. Zigon argues that this rare Russian partnership between sacred and political power carries unintended consequences: even as the Church condemns the influence of globalization as the root of the problem it seeks to combat, its programs are cultivating citizen-subjects ready for self-governance and responsibility, and better attuned to a world the Church ultimately opposes.
