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Nota di contenuto	Contents; Figures and Tables; Glossary of Abbreviations and Terms; Foreword; Introduction; 1 Framing Youth Identities in Russia: The State, Ethnicity and Belonging; The Soviet state and its nationalities policies; The securitization of migration in post-Soviet Russia; Theorizing youth identities: accounting for ethnic belonging in culturally diverse societies; Identity; Gender identity: performing femininity and masculinity; Here and there: synthesizing sameness and difference; The concept of diaspora and cosmopolitanism; The empirical project: ethnography and reflexivity; Conclusions 2 Ethnocentric Politics in the (post-) Soviet Context: A Regional Perspective The ambivalence of the politics of migration and cultural diversity in Kuban; Migration and demography; Migration politics in post-Soviet Krasnodar krai; 'Krasnodar - edinaia sem'ia': the politics of cultural diversity; The Armenian diaspora in Krasnodar krai: from past to present; The Armenian history of migration; Russian policy towards Armenians; The role of Armenian voluntary associations; The Republic of Adyghea; People and migration; Adyghea and its people: a historical background; Islam - the religion of Adyghea Adyghea's current political situation Conclusions; 3 Narratives of Translocation, Dislocation and Location; Diaspora and belonging: constructing a pan-Armenian identity; Historical dimensions of Armenian diasporic belonging; Armenia's independence and Karabakh: narratives of translocation and dislocation; Where is home? Perceptions

of home; 'Home is where you are born'; 'Home is where you live'; Multifarious identities: between sameness and otherness; Homogeneity and location: an ethnic minority at home; The Caucasus: a geographical - cultural location of belonging
Adygh identity: feeling and being Adygh
Conclusions; 4 Gendered Armenian and Adygh Identities; Armenian traditions at the crossroads; 'la pokorna': patriarchy and traditional Armenian gender roles; The gender order of the Armenian community in Krasnodar; Young Armenian women positioning themselves; Maintaining cultural continuity: the question of endogamy; Enacting and transgressing the 'ideal' Armenian; A symbol of diasporic identity: Armenian women's sexuality; Gossip as a means of social control; Young men asserting symbolic Armenianness; Adygh gender relations and tradition
Culture as morality: a legacy of gender relations
Marriage and endogamy: choosing their calling; Conclusions; 5 Situating Youth Cultural Practices and Experiences in the Local Context; Youth at leisure; The politics of friendship patterns; Gendered leisure practices: the different meanings of 'guliat'; The vernacular culture as a medium to reach the 'global'; Leisure and public spaces; Routinizing difference; Everyday xenophobia and prejudice in contemporary Russian society; Encountering everyday prejudice and racism; Dealing with racist attacks; Conclusions
6 Conclusion: Youth Cultural Identities Revisited

Sommario/riassunto

How are youth cultural identities rooted in gender, ethnicity, and place? What resources do young people from ethnic minorities use in creating their cultural identities? Drawing upon interdisciplinary research, Ulrike Ziemer's case study demonstrates the different ways in which young people from ethnic minorities respond to the social, political, and cultural transformations of post-Soviet Russia and provides a detailed analysis of how local vs. global relations are experienced outside the West. Relying on extensive ethnographic fieldwork, Ziemer explores the complex processes
