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Critics of Russian Eurasianism

Abstract. *The paper deeply explores the Eurasianism and the neo-Eurasianism, which is formed in its ideological basis. Works of Russian ideologists representing the Eurasianism idea, such as N.Danilevsky, N.Trubetzkoy, V.Lamanski, P.Savitsky, A.Panarin and A.Dugin are critically analyzed. Russian Eurasianism is identified as a doctrine trying to prove the Eurasian hegemony of Russia and as a politico-ideological system of Russian fundamentalism. It is implied that Eurasianistic platform has been unilateral from its earliest emergence striving for justifying the imperial politics of Russia and had not been able to escape from its partiality. However, Russia as a Eurasian state could gain an opportunity of favorable participation in the process of partnership among states in this region by relinquishing its claims to be an absolute dominant power both of Europe in Europe and Asia in Asia.*

Key words: *Eurasianism, Russian Eurasianism, neo-Eurasianism, doctrine, Russian fundamentalism, imperial politic, hegemony.*

The classical Eurasianism is a doctrine that attempts to justify the hegemony of Russia in Eurasia. Russian Eurasianism is the political-ideological system of Russian fundamentalism. Eurasianism is based on the ideas of Pan-Slavism and Slavophile, but after deep and ideologized their philosophical and cultural context, has done much to prevent the antagonism of the Russian Empire in European politics, and Asia, to connect "break" in the dichotomy of Eurocentric and Asian-centric Russian society and, finally, to justify the position of Russia as an Asian state, rather than European, revealed still ongoing lengthy discussions. Therefore Eurasianism, born in the deep disagreements developed in contradictory and difficult conditions, as the history of the empire itself.

A prominent Russian philosopher Nikolai Berdyaev, tracing the development of the Russian Empire, linked this "disorder" of Russia, constantly oscillating between Europe and Asia, with the "dualism", characteristic of Russia and the Russian people, and is a manifestation of this nature in the Petrine reforms [2, p. 18]. Desiring to clarify the "affirmation" of Russia, Peter Chaadaev in 1829 wrote: "We do not belong to any of the great families of the human race. We do not belong neither to the East nor to the West, and we have no tradition of either one or the other" [12, p.508]. And in the last quarter of the XIX century - in the period of the Russian empire hegemony of Eurasia, the great Russian thinker Fyodor Dostoevsky joined the debate about the nature and origin of the Russian so sharp conclusion: "In Europe we were Tatars, but in Asia and we are Europeans" [4, .p.509]. Nominated the special theory of Pan-Slavism, Nikolai Danilevsky in his work "Russia and Europe", written in 1862, he tried to justify the fact that his country had already been forced to act through a new paradigm in relations with Europe. Nikolai Danilevsky calls the "Europeanization - a disease of Russian life" and "the struggle in the west," believed "the only way to save the Russian reality" [3, p.323, 529].

A more systematic concept of classical Eurasianism nominated Prince Nikolai Trubetzkoy: "History of Russia should not be viewed from the West and from the East" [11]. He is presenting Eurasia as favorites civilized space created by different nations living here.

Since 1917 - after the collapse of the Russian Empire and the formation of the Soviet Union, the Eurasian movement develops inside Russian immigrants as a special political and ideological trend: in 1932 abroad organized by the Eurasian Party. One of the founders of the party Petr Savitsky, developing Eurasianism in the theoretical direction, is preparing his political platform. Petr Savitsky, to the end of his life remained faithful to the ideas of Eurasianism, together with the improvement of the Eurasian version of Russian geopolitics, the Eurasian movement translates from the theoretical plane into practical activities. Like its predecessors, it also binds the fate of Russia with Asia and believes "continent feelings" Russian ethnos, inherited from the Asians, the condition of its dominance in Eurasia [10, p.155].

The open-doctrinal form of Eurasianism was again revived only after the collapse of the Soviet Union, and this trend is named theoretical and analytical literature "neo-Eurasianism" [13 p.3-6]. New high-quality complex acquired neo-Eurasianism, is substantially different from the classical Eurasianism, consists mostly of what he said, as if holding its shape in accordance with the political realities of the modern era. However, when comparing historical situations out more serious and dangerous difference: Today 'missed from the hands of "union republics, Russia cannot withstand such a" loss "for the first time in its history, attempted, finally, to introduce Eurasian eternally revolving around public policy, the center of this policy.

Today, the process of Eurasianism in Russia takes place in four interrelated areas: 1) scientific-theoretical, humanitarian-cultural understanding; (2) in the positions of social and political movements; (3) in the ideological platforms of political parties; (4) leading to the contours of Putin's state policy.

The difficulties experienced by Russia, the issue of how to protect and develop its geopolitical power in the contemporary historical and political realities, put forward as the main problem, which pay all their attention to the "modern" Eurasians.

Component Eurasianism in the ideological platform of political parties openly shows that these instrumentals this ideology to be glorified among the conservative half of Russian society, in particular Communists living spirit of the Soviet Union, and the nationalists supporting radicalism super-state policy of Russia, at the same time cosmopolitan, embody the universal image of multiethnic Russia.

Eurasianism has a political course, held at the level of the Russian Federation's state policy: Russia, dissatisfied with the Union of Independent States, probably not particularly nourishing hopes of ruling is a formal alliance and does not rely on its prospects, launched a major activity for the implementation of the "Eurasian Union" [1]. November 12, 2011 Russia, Belarus and Kazakhstan signed the Charter on the establishment of the Eurasian Union, and approved the candidacy of Kyrgyzstan and Tajikistan to the Union membership. Eurasian Union - should be structured such integration steps as a free trade zone, the Eurasian Economic Community, Customs Union, the Common Economic Space, the Eurasian Economic Union, etc.

Eurasian Union - is meant as a confederal union of sovereign states united in a single political, economic, military and customs space. There is open and declared that the process of transformation "of the Soviet Union into the Eurasian Union and communist ideology in the Eurasian ideology" makes this necessary Union. The authors of the Eurasian Union project at the state level are the President of Russian Federation Vladimir Putin and President of Kazakhstan Nursultan Nazarbayev.

The attitude of Western Europe to Russia is a manifestation of the highest civilized position. West finds or does not want to find any reasons to make Russia an equal. The eastern side of Eurasia (mainly Central Asia) is also not willing to easily digested in the stomach Russia. Therefore, the resistance of Asian Russia has been and will be as solid as the resistance in Europe. Thus, repulsion of Russia by Europe and by Asia, is always in doubt and confusion in its geopolitics and geo-civilization. Eurasian Russian intellectuals, seeing how it furiously pushed away from the more dense and compact European space, saw the only way to strengthen more non-compact Asian space.

Forced to give up Europe and Asia to join the Eurasians have geopolitical support for Asia. However, seeing that it is close to the Asian area is the seat of the Turkic civilization. Those Turks that for centuries (most of all in the time of the Golden Horde) to build a state in the Slavic lands, participated actively in the development process of ethnogenesis. In this regard, the Eurasians almost equate Turkic and Asian worlds. They know that to conquer the Turkic world-means to subdue the Asian world [13 p.171-201; 202-204].

Peak torque of Eurasian domination of Russia - lasted from the end of the Second World War to the 80s (about 40 years): it changed the political regime of countries that are able to master, has created for himself a "satellite states" even shared a huge state like Germany into two parts.

Undoubtedly, the new Russian revenge in post-imperial policy can lead to more serious consequences: it both soft and violent manipulation can distance itself from the state, the past is already being independent, the most necessary and severe stages of the crisis. Strengthening Russian aggression because of their "losses" can turn it into a

"large", "mad" to North Korea. Finally, the inevitable processes disintegration this time may begin a new phase - inside itself.

Therefore, Russia, erring illusions "neo-Eurasianism," should lean to the side structures "Slavic Union", the "Eurasian Union." In Russia, which is already the largest state on its territory, there was no need to expand due to the "new alliances" and "federations". She has enough unsolved problems on its huge territory. Therefore, Russia - must put an end to the claims to be dominant in Europe - in Europe, Asia - in Asia. Since Russia knows in advance that no country in Europe and Asia, but itself, does not agree with these claims. Modern Russia finally has to fulfill its mission in the process of cooperation in the framework of normal inter-state relations in Europe and invest their contribution to the development of this cooperation.

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