

## **Eurasianism and the “Third Way” of Modern Social Development: The Context of Understanding and Solving the Problem Against the Background of Confrontation and Dialogue Between Civilizations**

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DOI: <http://dx.doi.org/10.13005/bbra/1733>

(Received: 09 January 2015; accepted: 11 February 2015)

**This article presents an analysis of the interpretations of Eurasianism as an independent historical- philosophical and socio- political movement, as well as possible practical line of cooperation's development between CIS countries. The authors present the results of the sociological survey of the Eurasian population, including Russia and its expert community on the issue of integration in the post- Soviet space. Explores the idea of a “third way” as the basis of geopolitical cooperation project close-minded states.**

**Key words:** Integration, eurasianism, The strategy of “third way”,  
The common economic space and the Eurasian Economic Union.

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The second half of XX - beginning of XXI centuries marked a qualitative change in the world order process that led to the approval of the most significant trends: globalization of the modern world. Globalization at the present stage there is a universal and all-embracing trend in world politics, which generates a problem from escalating national and regional problems in the global. Globalization, democratization on the Western model, political integration exacerbated the problem of national interests, national identity. Throughout the long history of the world political development, national interests were in

fact identical with the public interest, and identification was on the basis of belonging to the state. In modern conditions, in terms of national interests, it is important to take into account the interests of corporate actors, far beyond national borders. The current trend threatens the possibility of loss of identity, the emergence of the so-called mosaic samoidentifikatsii<sup>1</sup>. This historical context has led to reaktualizatsii pre-existing theoretical constructs, one of which acted as Eurasianism.

The urgency of the problems caused by the Eurasian real possibility of alternative choices in terms unattractive for Russia, in our view, forecasts, American political scientists, experts in the field of international relations. After all, globalization can be understood not only as an idea of creating an international civil society,

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beginning. new era of peace and democratization. On the other hand, globalization is understood as economic and political hegemony of America, resulting in cultures around the world may face the threat of becoming a homogeneous translator "Americanism." In this sense, Eurasia "is understood as a prize, which will get the United States, a base for the approval of world domination. The idea pursued by American scientists - political scientists Samuel Huntington, 3 Brzezinski on Eurasia as the largest continent on the globe, which occupies the axial position in the geopolitical sense, is not new, and proposed directly Eurasianism. State, which in the future will take the dominant position in Eurasia would control two of the three most advanced and economically productive 4 regions. Indeed, about 75% of the world population lives in Eurasia, and most of the world's physical wealth is also there, as in its factories, and in the interior. Eurasia accounts for about 60% of world GDP and about three-quarters of the world's known energy reserves. At the same time, according to Brzezinski Z., America is "managing" the Eurasia, the only question is - "how?" Eurasia becomes a "chessboard", which is a struggle for geopolitical dominance.

After the collapse of the socialist community, leaving the Soviet Union in Central and Eastern Europe, the loss of important foreign assets and then the collapse of the Soviet Union, the threat of disintegration has arisen, now sovereign of Russia, collapse of the Ukraine led to the need to restructure existing foreign policy practice and its theoretical basis in the Russian Federation and other countries of the Commonwealth of Independent States. Right now raised the concept of Eurasianism as a theoretical and practical alternative, the instrument of strengthening stability and promoting economic and political cooperation in the post-Soviet space. "Parade of sovereignties" like an euphoria as the basis of the major states, hopes replaced by the ideas of the necessity of overcoming the separatist tendencies, stagnation, crisis, acquired typical character. Not a new concept - Eurasianism - acquires a new meaning.

In this regard, clearly actualized interest the public and professionals to understanding the specifics of "Eurasianism" as a condition for social and cultural development. And moreover, that in

some countries of Eurasia at the turn of XX-XXI centuries Eurasianism was signified as the ideology and policy of the state, some individual public organizations 'third sector' and even business communities. Not by chance such scenario of development was declared by President of Russia V.V. Putin in his strategy for the second term with the special significance of the Eurasian ideology and politics in Russia, as well as to solve global problems of modern social development (Vidova, 2003).

## METHOD

The object of study is the phenomenon of Russian Eurasianism, socio-cultural, philosophical and political doctrine in its classic and contemporary stage.

The subject of this study is to analyze the implementation of socio-philosophical doctrine of Eurasianism and neo-Eurasianism on a full range of approaches to research and critical evaluation of the definition of the value of Eurasianism in contemporary social and philosophical thought in Russia in the context of the clash of civilizations.

Theoretical and methodological basis of research produced through the use of scientific methods used in historical and philosophical studies. The first comparative analysis method, as well as historical and system analysis and synthesis. Historical and systematic analysis allowed to organize and evaluate data regarding the classical stage in the formation of the Eurasian accumulated in the domestic literature with 90s. XX-th century. to the present. Method of comparative analysis allowed to compare the socio-cultural concept of classical Eurasianism with modernity. The main method used is the historical and philosophical approach in conjunction with the objectivity, system, interpretation and interpretation of accumulated and studied the facts and phenomena. As a first principle study of the Eurasian used his systematic study involving disciplines such as philosophy, geopolitics, political science, history, cultural studies, etc. Speaking about the general philosophical principles applied in this study, it is worth noting the movement from the abstract to the concrete, from the general to the specific. In this paper, we investigate Eurasianism in terms of its socio-

cultural, philosophical, historical and geopolitical aspects. (Shilovsky, 1999; Shnirel'man, 1997; Shulepova, 1994)

## RESULTS

Meanwhile, the public opinion of the population of Eurasia, including Russia and its expert community understanding of the Eurasian, Eurasian ideology and politics are often treated differently. Researches of our experts of this problem in Russia identified the following interpretations of the concept differentiation "Eurasianism" (Grigoryev, 2014):

- 1) Eurasianism as the integration of European and Asian types of social development, its reproduction in all spheres of society;
- 2) Eurasianism as a model of ideological and political cooperation between Russia and the countries of Europe and Asia, East and West, proposed at the beginning of the XXI century V.V. Putin as president of the country;
- 3) Eurasianism as a concept and program to strengthen the role and influence of Asian cultures in Russia, its cooperation with the countries of the Asian socio-cultural and socio-political space;
- 4) Eurasian ideology and strategy patriotic public opposition of Russia and other countries of Asia to Western influence, expansion of the USA and the European Union;
- 5) Eurasianism as a strategy of "third way" of Russia's development in the XXI century, which are integrated into a new social culture traditions of the peoples of Europe and Asia, living in the country, as well as in the all post-soviet space;
- 6) Eurasianism as a modern model of the optimal combination of global and national, regional, as well as rational, pragmatic and spiritual, socio-cultural integration on the basis of culture and lifestyle of the peoples of Asia and Europe;
- 7) Eurasian ideology and politics of a society and "state the truth," organic, successive social and cultural development of Russia and other countries of Eurasia without revolutions, radical transformations of social evolution.

## DISCUSSION

### On the essence of "Eurasianism"

When considering the conceptual foundations of Eurasia, we encountered a problem of the isolation of the ideas underlying the system of Eurasian views. It should be noted that this complexity was reduced to the impossibility of separating one from the other positions. Central was the idea of Russia - Eurasia, in the coordinate system of Europe - Asia, as a special world. Moreover, this "special" (originality) conjugate is determined by its strategic geopolitical position. This particularity is due to its historical development, the creation of a new cultural-historical type, based on religious principles, and requires a particular political organization. Geography, history, politics, and religion are all closely linked together as part of an integrated whole. Consideration of the Eurasian definite opinion inseparably from its constituent parts. This seems to be the concept of integrity, the integrity of the views of the Eurasian ideology:

The basis of the Eurasian ideology is religious in, particularly Orthodox character. In the Orthodox Church Eurasians only seen: a true expression of Christianity. Through the merger with the Church, the Russian people, from the point of view of Eurasia, is able to fulfill themselves, capable of self-revelation. Union with the Russian - Orthodox Church is the condition for self-determination and self-disclosure of the nation. Orthodox Church russkaya- empirically identified with Russian culture. Here is the key to understanding - it; uniqueness and originality are the concepts of "catholicity" and "symphonic personality"; "Collegiality" implies unity in the church. "Symphonic personality" is not 'the sum of its individuals; and there being integrity, unity in diversity. In this context, Eurasia; understood as the symphony, the unity of the Orthodox Church and culture. Justification of this idea and contributed to the development of the theosophical concept. Geographic integrity of the territory of Russia; its plains area is a natural condition to unite Russian (Eurasian) nation.

For understand essence of the movement is important for us to turn to the problem of identification and self-Eurasianism. This has contributed to the definition of the motives driving

forces in order to accomplish; before Eurasians purpose. Through correlation method of correlating items; and concepts, and in this case, the correlation of structure-forming elements; Eurasian, and organizations. with the concept of “political party”, it features within B5>@5B8:<5B>4>;>38G5A:>3> analysis; came to the conclusion that the Eurasian organization, starting from the second half of the 1920s, has evolved along the way design as politicized structure. By the beginning of the 1930s organizational represented a political party. Giving the definition of a political party as an organized group of people dedicated a common ideology, which has as its aim the conquest and exercise of power, or to participate in government. Signs forming the party are: 1) the presence of a recognized ideology; 2) organizational component (governing bodies, subdivisions); 3) defining the purpose - the conquest and exercise of power; 4) mobilize public opinion to ensure the support of the people. The thesis is proven that becoming a member of the Eurasian organization could anyone who shares the views of its members. Eurasians actively worked to disseminate and promote the ideas in emigre circles (held seminars, lectures and meetings), as well as in Russia. Publishing work Eurasians also helped achieve this goal. Eurasians themselves clearly positioned itself as a political party in the traditional sense. Note that Eurasians gave the concept of “party” a new meaning. Eurasianism was conceived as a party-a special kind, the government and its power to any other party is not divisible. The conquest of power for the Eurasians was not an end in itself, but a means for the approval of the Eurasian idea. Adoption of the Eurasian ideology is the driving force in government. Fundamental importance for the Eurasians had what Eurasian ideology solely based on the Orthodox manner.

Presented differentiation of experts definitions Eurasianism speaks for itself and can be differentiated in various regions of Russia, type of settlement, social groups, social institutions.

Many of the experts (17% of respondents) were not able to clearly answer this question. Another 2% gave conflicting, ambiguous answers, the definition of “Eurasianism”.

This is a separate topic and it needs a special analysis, considering contemporary

researches of western scientists. (Laruelle, 2004; Smith, 1999; Kerr, 1995). Is also necessary international collaboration, dialogue between the scientific centers, which study this thematic. Nowadays we focus our attention on the fact that some of Eurasianism experts directly connect its definition to the problems of the “Third way” society development and its modern evolution, that is compared with the integration of traditional social life of the people of Europe and Asia, the occurrence of new independent tradition of Eurasian socio-cultural progress, the development and functioning of their society.

Mainly, it confirms the correctness of the conclusions of French philosophical, sociological and cultural scientific school (the first half of the XX century), as well as the development of Sorokin’s socio – cultural dynamic paradigm (Grigoryev *et al.*, 2003). This paradigm is about the significance of socio-cultural foundations of the society evolution for creating the typology of its differentiation. The results of the researches of cultural vitalism (Grigoryev, 2007), vitalist social culture, the development of human and social vital forces sociology as the paradigm of contemporary social science (Gorshkov, 2012).

The interest to determine the “third way” of modern social development is being stimulated not only by studying the problems of Russian society during its post-reform period, caused by liberal-market “breaking” in 1990s (Shuvalov *et al.*, 2010; Afanasyev, 2009), but also by analyzing global tendencies of social development, both Russian and foreign sociologists (Bell, 1999; Vallerstain, A.D. 2006; Vasilyev, L.S. 201). That optimal model of the “third way” development is essential not only in theoretical and analytical, but in socio – political level (Vasilyev, 2011; Romashov, 2007)

Our expert survey (Russia, 2012-2013) showed the presence of at least seven interpretations of the contemporary society “Third way” development. Here is the following differentiation:

- a) “the third way” of society development as a cross between capitalism and socialism. This is the society where all the main positive features of capitalism and socialism are saved.
- b) “the third way” of contemporary society

evolution as an ideal of its noosphere development, its realization, based on the dominance of science and its integration in all social spheres with all forms cotemporary social consciousness: religion, mythology, ideology, art, morality, philosophy, ordinary mass consciousness.

- c) “the third way” of contemporary society progress as across between its industrial and post-industrial information – communicative development
- d) “the third way” developments of modern society as most various, paradoxical, spontaneously-chaotically developing society in the conditions of dominating influence of a postmodernism;
- e) “the third way” evolutions, functioning and developments of modern society as “good capitalism”, “capitalism with a human face” where on the basis of a private property and the market freedom and democracy, full, various development of the person and society is provided;
- f) “the third way” society developments as “the real socialism” and communism where on the basis of public property and the power of workers full and harmonious development of each person, justice of society and the state, real social equality is provided;
- g) “the third way” modern development of society where the optimum combination secular and religious, the main religious beliefs, the practician of their realization is found in private and public life, cultural development;
- h) “the third way” developments and society functioning on the basis of optimum socially and economically justified equality and an inequality of position of people in society, in system of ensuring their social wellbeing in the conditions of a justified combination, effective interaction of all main forms of ownership: private, cooperative, corporate, public and state etc.

These are the main definitions often mentioned by experts about understanding of “the third way” developments of modern society. Thus more than 2% of participants of poll gave inconsistent, ambiguous definitions of “the third

way” developments of modern society, and another 15% couldn’t characterize somehow such model of society at all.

It should be noted and that considerable part of experts tried to designate specifics of “the third way” modern social progress through “good capitalism” (13% of experts) and “a good socialism” (16% of participants of poll). It, is obvious, connected, on the one hand, with ideological expansion of liberal and market ideology and policy of the last 25 years in Russia, and with another – with understanding of its negative consequences, nostalgia on Soviet, its predictability and a social aksentuation, the state focus on support of people of work, ensuring state security.

The course declared by political elite on transformation of integration in clear, attractive to citizens and the business, the steady and long-term project which isn’t depending on differences of the current political and any other environment [Putin, 2013] practically is implemented in the course of formation of the Common economic space and the Euroasian economic union.

Mainly positive relation of Russians to the present stage of integration was reflected in results of research of the All-Russian Center of Studying of Public Opinion (ARCSPO) (The capital of EAES want to make Yekaterinburg Date, 2014). During poll it became clear that 70% of citizens positively regard creation since January 1, 2015 of EAES. Only 4% of respondents isn’t pleasant of this integration. 25% found it difficult to answer.

41% of respondents would like to see EAES as the new association having the form and the principles of work. 27% want that EAES became revival of the USSR, but adjusted for that his participants were politically independent. 10% see EAES as analog of the European Union, and 4% consider that this union isn’t necessary.

## CONCLUSION

In the course of its historical development, Russia has gone through a lot of turmoil and crisis periods, which is reflected in the Russian social and political thought. Events of the early twentieth century (1917) and the changes that have occurred closer to the end, (1985-1993.), Were particularly important for the country’s history. Each such crisis was the impetus for the



Russian intelligentsia to understanding history, to try to understand the historical perspectives based on the heritage of the past. It is this attempt to become one of the movements that emerged in the Russian emigration, namely Eurasianism. His original story spans nearly two decades, then it is reborn in the writings of L. Gumilev, and in the late 80's - early 90-ies of the last century, gradually turning into a neo-eurasianism.

Modern Russia needs a new national idea and actively looking for it. Tense political situation, complex problems within the country and outside it, the split in Russian society - all this leads to attempts to analyze the ideological legacy of the past centuries, and in particular - to Eurasianism.

The uniqueness of Eurasianism is that it is a distinctive Russian over the socio-philosophical thought, combining Eastern and Western traditions. Eurasianism was one of the first scientists who had specificity global analysis of reality.

The threat of state breakdown motivates recourse to Eurasianism as a means of creating a new geopolitical doctrine for modern Russia. Moreover, in our view, globalization and the challenges associated with this process can also be specifically adjusted for Eurasian techniques and developments. Note that today Eurasianism sufficiently claimed the political elite and intelligentsia, for the reason that the Eurasian idea - this is the "third way", which denies the one hand, Westernization, on the other - all kinds of nationalist ideologies. Moreover, in today's Russia is no longer possible to bypass the problem of the choice of the national social and cultural strategies, and the question was developed Eurasians back in the 20s.

Results of this poll as a whole confirm our conclusions drawn on the basis of long sociological researches.

It is possible to claim that the idea of "the third way" will allow to start really powerful geopolitical project with possibility of further integration within this project of the congenial states.

Such idea is based on three components. First, it is the general sources and the uniform Fatherland in metaphysical measurement. Secondly, creation of new balance of forces and the mechanisms, capable to counterbalance

system of the international relations by cooperation of the Euroasian union with such powerful players as China, India and other countries of BRICS. In the third, the valuable and world outlook reference points showing a true role of Russia as "axial state" Eurasia.

It becomes increasingly clear that the further destiny of the geopolitical space designated by borders of the former USSR, directly depends on full-scale Euroasian integration. Only the Euroasian union can become balancing mechanism of new system of the international relations.

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