

Geopolitical formations of Eurasianism

Eurasianism appeared among the Russian emigration in 1920s that provided a number of interesting and indigenous directions in Philosophy, Cultural studies and Literature. One of these directions of development was Geopolitics of Eurasianism. This article provides an overview of the main geopolitical formations of Eurasianism. Classical Eurasianism appeared among the Russian emigration of the first wave, declared about itself by release of the book “Exodus to the East. Presentiments and achievements. Approvals of Eurasians”. It included the works of four authors: P.N.Savitsky, P.P.Suvshinky, G.V.Florovsky, N.S.Trubetskoy. Later L.P.Karsavin, N.N.Alexeyev, S.Ya.Efron joined them. There are four ideas on the basis of the Eurasian paradigm: 1) approval of the special ways of development of Russia as Eurasian civilization; 2) the idea of the culture as symphonic personality; 3) justification of the ideals on the basis of the Orthodox faith; 4) the study about ideocratic state.

The main idea of Eurasian flow starts with its approval that Russia-Eurasia is a special civilization with special historic route and own mission. We cannot say that this idea was innovative at that time. Slavophiles expressed the similar ideas, but N.Ya.Danilevsky clearly formulated his thoughts in the book “Russia and Europe. The look at cultural and political relations of the Slavic world to German-Roman one”, published in 1869. But Eurasians and Slavophiles discorded with many principal moments (for example, definition of the role of Turkic component in Russian culture and et cetera). It is necessary to note their difference in perception of Europe (and West in general) in the context of this article. The Slavophiles noting the originality of Russia were loyal to Europe, especially to its past. The Eurasians treated Europe, its strategy towards Russia very negatively and there are

not only objective, but also subjective reasons connected with the realities of their own emigrant fate.

The Eurasian concept that emerged in 1920s can be called the first attempt of the synthesis of the traditional geopolitics and civilizational theory. Acceptance of strict separation of the states into continental and oceanic reconciled with the first and recognition of the cultural diversity of the world with the second one.

We can conclude ontologically and logically on the basis of study Eurasian theory, that the primary subjects of the world historical processes are civilizations. In reality they (especially, the interaction between them) appear primarily in the form of states. A civilization without state in the real history is potential or ephemeral formation. Such “guide” of civilization to the world can be both one state (as it is observed with the case of China) and several states (the most spectacular example to it – Islamic civilization). In the first case, the state covers cultural identity and becomes a direct expression of its integrity. Such state of civilization has great advantages, because it significantly reduces the internal contradictions, inherent at separation into several states. The Eurasians offer to call such formation “state-world”. It can be noted that any civilization strives for own political institutionalization and in prospect – to formation of a unified state.