Eurasian vector of civilizational ideology of Russia

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Abstract. The paper considers the civilizational vector of the future of Russia in conjunction with the topic of the international scientific conference “Social and cultural transformations in the context of modern globalism” dedicated to the 70\textsuperscript{th} anniversary of the Doctor of Philosophy, Professor V.Kh. Akaev. The authors put the ideas of the Russian Caucasian scientist, who influenced the study of spiritual processes that determine the future of Russian and North Caucasian civilization, to justify the content of Eurasianism as an ideological course of the Russian state. The constitutional refusal of the state from a single official ideology, as it seems to the authors of the article, does not mean the absence of ideologies in society, moreover, it needs it to build a civilizational strategy. Ideology is considered as a theoretical level of understanding the existence of Eurasian peoples, their self-awareness, it is based on a specific system of values, in the foundations of which Orthodoxy and Sufi Islam occupy a special place, which gives Eurasian ideology a pivotal role in the spiritual and cultural confrontation between the East and the West. The key character of the dozen civilizational, globalization and ideological-forming ideals from among political, ethical, epistemological and other values highlighted in the article will be emphasized. At the same time, the metamorphosis of the religious (Islamic) renaissance and the synergistic impact on humanity of the COVID-19 pandemic are taken into account. Eurasianism as a conceptual value system can not only be the basis of the corresponding social and state ideology. It has been necessary for Russia for a long time and immediately both for tactical (modernization) purposes, and for determining the civilizational strategy of the peoples of the vast post-Soviet space, for the efficiency of their comprehensive cooperation, and for pursuing an independent sovereign course towards the United States and Western Europe. Eurasian ideology is necessary for the preservation of Russian national culture and identity due to the threat of their erosion in the context of unifying globalization trends.

Keywords: Russia, civilization, Eurasia, Orthodoxy, Sufi Islam, ideology

1 Introduction

Our report at the congress, traditionally discussing the topical issues of the development of science and its direct impact on humans, society and civilization, is specified by the present, already V International Scientific Conference of the Congress “Social and Cultural Transformations in the Context of Modern Globalism” dedicated this time to the 70\textsuperscript{th} anniversary of the Doctor of Philosophy, Professor V.Kh. Akaev.

2 Problem Statement

Vakhid Khumidovich Akaev with his works affects the development of modern philosophical thought and the strengthening of scientific ties between the philosophers of Russia, humanitarian and organizational ties between scientists of Dagestan and the Chechen Republic. The famous Russian Caucasian scientist, the author of numerous scientific articles, monographs and textbooks, had a great influence on the study of spiritual processes that determine the nature of Russian and North Caucasian civilization. Given the role of Islam in the structure of Arab-Muslim culture, the researcher identifies the basic principles of Islam along with the main stages of its formation. However, Sufism as the religious and philosophical doctrine of Islam in all the diversity of spiritual origins and fraternities becomes a special subject of scientific interests of V. Akaev. Scrupulous historiographic analysis on the basis of methodological principles of objectivity, universal connection, consistency, integrity, development was subjected to the entire range of spread of the Muslim religion with the concretization of the relevant regions of Russia. Cultural and historical factors of the spread of Sufi tariqas were identified. His works emphasized the role of Islam and Sufism both in Chechnya and throughout the Caucasus, which are enriched with a new historical understanding with a modern whiff of the meaning of past processes that existed before [2].

3 Research Questions
Like other researchers of Russia, V. Akaev in his work reveals the spiritual determinants of modernization processes in Russia, draws attention to Eurasianism as a social and civilizational ideology of Russia. Like other researchers, he proceeds from the fact that the issue of state ideology in Russia is unambiguously determined by the Constitution of the Russian Federation. This was done, in our opinion, under the influence of liberal projects of recent decades in world politics about the end of ideologies, about deideologization, about convergence, etc., although, as real international life shows, they were not wealthy and the world is still torn apart by opposing ideologies. But the refusal of the state from a single official ideology does not mean the absence of ideologies in society. Moreover, it needs it to build a civilizational strategy. The justification of this hypothesis is the main task of the paper.

4 Purpose of the Study

Ideologies have their own value base. Its identification is the purpose of this study. Globalization is gradually leveling the foundations of ethnic and national identities, and thus civilizational identities – East, West, Christianity, Islam, Buddhism, technogenic and traditional societies, etc. – remain increasingly significant in modern Internet culture and post-modern and post-cultural societies.

5 Research Methods

The works used in this article substantiate the religious origins of epistemological irrationalism and philosophical and theological mysticism, intuitionism, typical of Eurasian identity, which lie within the modern tendency of the human spirit – irrationalization as a tendency of globalization. This trend brings the cultures of the West and the East closer together and has far-reaching consequences in all spheres of human activity. Considering the world as a whole in a manifold, applying methods of system-structural analysis, we compare and find connections in different parts of the whole. The elements and parts of civilization both in the cognitive culture of humankind, and in its ethical and aesthetic spheres, and in political ideology, are necessary and forced to organize themselves to preserve the integrity of the whole. No matter how strange it may seem, rationalism and irrationalism condition rivalry in another pair of values – individualism and collectivism, especially significant in ideological constructions and politics. It turns out that the rationalist and irrationalist approach to world understanding is also generated by very noticeable differences in the selection strategies of civilizational development [1]. Therefore, revealing the spiritual, cultural and moral foundations of the ideology of Russian statehood and civilization, we turn to the East-West dilemma as an important research issue. Although one of the features of global identities now is that individuals and social groups adjoin them not only physically and geographically, but also through the media and social networks [2]. The tendency is such that the same East and West are gradually losing their former standard and universal identities, and increasingly have a dynamic nature.

However, in fact, some key spiritual ideals and values of the cultures of the West and the East are quite manifested, they constitute a holistic theoretical system, which in political science and in all humanitarian knowledge are usually called ideology. Their polar values: sense – reason, nature – society, spirit – matter, mystic – ascesis, intuition – scientific knowledge, collectivism – individualism, despotism – democracy, passivity – activity, closeness – openness, contemplation – activity, etc. form the ideological confrontation.

The main difference between the so-called East and West are also the basic orientation of the principles of social structure either to the individual or to a certain social whole. The conflict of ideologies here occurs along lines that concentrated key values and religions, and philosophical worldviews, and political doctrines, and ethical, and aesthetic concepts. Ideology is based on the fundamental values of the spirit of peoples – the image of their existence, thinking, morality, culture, politics... We may admit that “social ideology is a socio-philosophical category that denotes the level of social consciousness and is a system of political, cultural, legal, moral, aesthetic, religious and philosophical views in which people’s attitude to social reality is recognized and assessed” [3]). The research question – what is accepted in the article as ideology – develops into the understanding of content in the era of globalization. If peoples have values that are sustainable in the era of globalization, then they are their identification signs and it is on their basis that rapprochement and unity of peoples are possible; these signs and values are both globalizing and civilizational, as well as ideological-forming ones – expressing the theory, philosophy and methodology of the Eurasian spirit [4].

And finally – why is Eurasian ideology necessary for our country? Today, more and more domestic philosophers, political scientists and politicians are inclined to the conceptual justification of the Eurasian course of Russia both in domestic and foreign policy, the spiritual and ideological-political strategy of the country’s modernization. Ideology is a theoretical level of understanding the existence of Eurasian peoples, their self-awareness, and in the East-West dilemma it is based on a specific system of values. The content of Eurasian ideology is expressed in several key values of the Eurasian movement. Its supporters, firstly, are committed to the federal structure of Russia, although they preferred cultural, linguistic unity over ethnic one. Secondly, the common goal of peoples is to build a single empire – the development of a huge Eurasian land. These points “trace the interweaving of the motives of the Soviet and Eurasian concepts of the national policy” [5]. Thirdly, for Eurasians, the idea of God is important and, in their opinion, the religions traditional for Russia (Orthodoxy, Islam, Judaism), penetrating into the everyday life of the population, underlie the good and morality of people.

Modernizing ideological processes related to religiosity in Eurasian societies must now be considered
through the prism of a very serious influence of postmodernism on all spheres of society. The postmodern culture is characterized by an increase in religiosity as a result of the so-called “religious revival”, which is in unison with the ideological attitude of Eurasianism to recognize the unity of faith and science. At the same time, in postmodernism there is an intention to see the factor in religion that inhibits all possible prospects for social changes in societies. However, traditional religiosity, with its belief in the transcendent, is increasingly giving way to the so-called secular religiosity. “There is a substitution of traditional religious systems by secular ideologemes. They are based on the values of the profane world, which find their expression in various forms” (state, person, personality, ethnicity, nature, etc. [6]. However, traditional religions still play a fundamental role in modern culture. They also give stability and identity to the civilizations of the West and East considered in the article.

6 Findings

In the religious aspect not only Islam, but also “Orthodoxy determined the country’s ideological and political confrontation with the Western Catholic world” [7]. In a number of works, we specify the idea of their spiritual proximity and show that the commonality of even geographically significantly distant Eurasian ethnic groups is demonstrated by such a historically significant cultural phenomenon as Sufism.

As emphasized above, the studies of V. Akaev and other authors contain a lot of historical and cultural material on Sufism as a religious and philosophical doctrine of Islam in all the variety of spiritual origins throughout the entire area of the spread of Muslim religion with the concretization of the corresponding regions of Russia. As the philosophical understanding of this spiritual potential, traditional Islam for the Volga region, Central Asia, the North Caucasus and other regions shows that Sufism permeates the entire culture of their peoples, moreover, by universal global trends and includes a number of meaningful elements in implicit support for the rapprochement of cultures and the unity of religions, although its appearance is associated with the adoption of Islam. The historical spread of Islam is shown on the map (Fig. 1). Understanding the essence of a person in Eurasianism without the influence of Orthodoxy and Buddhism comes down to exploring an individual. We are talking about a symphonic personality – this is a family, social group, class, church, culture as a whole, i.e., a social system in which an individual is included. In Sufism, which clearly expresses the extracanonical religious and philosophical traditions of irrationalism, namely pantheistic mysticism [8, 9], the key idea is the idea of a perfect person and self-perfection of a personality.

These religions have a single root – the commonality of actions, conciliarity (collectivity), the priority of statehood over the person, community, clan – over the individual. Without rejecting individualism as a principle, Eurasian and Eastern wisdom gives priority to conciliarity, family, council of elders, Jamaat, service to the state, and not to the individual. Eurasia as a subject essentially means the transition from an individual subject of Western culture to a collective subject, to a symphonic personality, elite, community, people, as the

![Fig.1. The historical spread of Islam.](https://doi.org/10.1051/shsconf/202316400013, 00013 (2023)SHS Web of Conferences 164, 00013 (2023)CILDIAH-2022)
creator of history. It is clear that not every state can become a cultural state based on the idea of the ruler. But Russia-Eurasia is such a state that should build politics on the basis of ideology, the foundation of which, in our opinion, is the one and a half dozen political, ethical, epistemological and other values highlighted in this article.

No doubt that none even solid foundation guarantees modern society from synergistic bifurcations caused by seemingly random fluctuations. Moreover, in recent decades, the world has been waiting for the aggressive advent of artificial intelligence, one form of which can be assumed to be a “crown” with a mind that builds insidious plans against humanity.

7 Conclusion

Summing up, it should be noted that Eurasianism as a system of values can be the basis of the corresponding social and state ideology of Russia. Moreover, it has been needed by the country for a long time and immediately both for tactical (modernization) purposes and for determining the civilizational strategy of the peoples of the vast post-Soviet space, the efficiency of their comprehensive cooperation, and for pursuing an independent sovereign course towards the United States and Western Europe. Eurasian ideology is necessary for the preservation of Russian national culture and identity due to the threat of their erosion in the context of unifying globalization trends. The Eurasian ideology in the North Caucasus region is especially relevant in the confrontation against radical extremist movements, in the consolidation of numerous ethnic groups and faiths in a complex multicultural region. The younger generation, politicians, various intellectual groups should appreciate the tireless creative work of such researchers of humanitarian social knowledge on this issue as our hero of the day Academician of the Chechen Republic Vakhit Khumidovich Akaev, his creative teams and colleagues.

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