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**TRANSFORMATION OF THE RUSSIAN NATIONAL IDEA IN
THE CONTEXT OF GLOBALIZATION**

Natalia Vladimirovna Rossel (a)*

*Corresponding author

(a) Kamensk Institute (branch) of the South Russian State Polytechnic University (NPI) named after M.I. Platov, 23,
Karl Marx ave., Kamensk-Shakhtinsky, Russia, kpi_mail@mail.ru

Abstract

The article studies the typology of the national idea of the Russian people at this stage of development of the Russian nation and Russia. A brief overview of the works by Russian thinkers, who initiated the discussion of the Russian idea is provided. The importance of the Russian national idea for the Russian people is substantiated. Attention is paid to the forms in which the Russian national idea exists in modern works; the author emphasizes the gravitation in the works by modern philosophers towards the ideas of messianism, Orthodoxy and moral superiority of the Russian people over other peoples. The destructive nature of these points of view, their inconsistency with the current historical situation are criticized. The Russian national idea should be formulated taking into account globalization processes. The main postulates of the Russian idea (messianism, Orthodoxy, superiority over other peoples) are not combined with the principles of globalization; however, many postulates that were put forward in the classical theories of the Russian national idea (the desire to move, humanity, aesthetic perception of reality, unity of the world, solidarity, etc.) are fully consistent with modern trends. It is necessary to consider the Russian national idea in the context of globalization, developing those of its components that correspond to the world development trends and reflect the principles of humanization, tolerance, respect for human dignity, which are becoming more important.

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1. Introduction

The national idea is a thought, a peculiarity of mentality forming the nation, creating the national character and determining the fate of the country. The terminological dictionary defines the national idea as "a systematized, time-stable generalization of national self-awareness, presented in the form of socio-philosophical or socio-political, artistic works; it can have both a rational and a figurative form" (Belyakov & Matveicheva, 2009, p. 48).

The national idea determines the meaning of life of the nation, and helps to understand peculiarities of the historical development of the people and the state. Therefore, its analysis is relevant at any period.

2. Problem Statement

The national idea is one of the most difficult issues for thinkers. Fekete (2016) analyzes the Christian-national idea in relation to the Hungarian people. Bunce (2005) suggests that the national ideas of the peoples of Eastern Europe are greatly influenced by the imperial heritage and communist ideology. The Chinese national idea is understood as "a new ecological culture that contributes to the positive spiritual transformation of the individual" (Varakina et al., 2020, p. 14).

In Russian philosophy and culture, the national idea traditionally occupies a special place. The Russian national idea became the subject of study by many thinkers. They tried to establish and substantiate it in the 19th-early 20th centuries (I.S. Aksakov, K.S. Aksakov, M.A. Bakunin, N.A. Berdyaev, S.N. Bulgakov, A.I. Herzen, L.N. Gumilev, F.M. Dostoevsky, V.V. Zenkovsky, I.A. Ilyin, L.P. Karsavin, I. V. Kireevsky, V.O. Klyuchevsky, P.A. Kropotkin, K.N. Leontiev, V.V. Rozanov, V.S. Soloviev, P.A. Sorokin, E.N. Trubetskoy, N.F. Fedorov, A.S. Khomyakov, P.Ya. Chaadaev and others). Attempts to understand the national idea are still being made, and researchers connect it with ideology (Tsygankov & Tsygankov, 2010), national identity (Yaitsky, 2011), globalization (Oboturova, 2004), education of youth (Alekseeva, 2017), development of Russia (Schemelinin, 2018), etc.

The opinions expressed at the previous stages of development of Russia are undergoing certain transformations, taking into account new features in the modern world. It is necessary to describe these transformations, establish their causes and determine prospects for the development of the Russian national idea.

3. Research Questions

The research objects are:

- Classical ideas about the Russian national idea put forward by Russian philosophers and writers in the 19th – early 20th centuries.
- Transformation and implementation of ideas about the Russian national idea at this stage of development of Russian society, taking into account globalization.

4. Purpose of the Study

The purpose is to identify features of development trends for the Russian national idea taking into account globalization processes.

5. Research Methods

The research was carried out using the methods of dialectical, systemic and historical analysis, as well as the structural-functional method. The main approach was historical and philosophical. It was used to identify historical features in the interpretation of the Russian national idea.

6. Findings

It is impossible to describe all forms of the national idea proposed by Russian philosophers. Trubetskoy (1994) considered the idea of a common impulse and the idea of unstoppable movement as national, and movement as a striving for a goal, about which nothing is known. According to Trubetskoy (1994), "movement is what unites Russia into one whole". The historical and geographical origins of this national idea are the infinity of Russian expanses, spatial infinity. The same reasons determine that the pursuit of an abstract goal is much more important than painstaking work to achieve a goal. Trubetskoy (1994) says that it is precisely "the boundless space that is not inspired by our cultural work" that is harmful for the Russian person.

Dostoevsky (1984) emphasized the importance of the idea of life for others and, more broadly, the idea of saving mankind: "Only Russia does not live for itself, but for the sake of an idea, and it is noteworthy that for a whole century it has been living for Europe rather than for itself" (p. 63). Moreover, salvation is possible only through the general moral revival. The idea of messianic consciousness was also expressed by Berdyaev (2008) in his work "Russian Idea". The philosopher called Russians "a people of revelations and inspirations" (p. 24), full of contradictions due to various historical and geographical features of Russian history.

An important question is why the issue of national idea is so urgent for Russian science and culture, why this question attracts researchers, what they are trying to achieve by defending their national ideas. According to Yaitsky (2011), the national idea "contains an unrealized potential to overcome the inertial course of modern history" (p. 63). For the Russian person, to define the national idea means to explain the development of the country and the world, to substantiate why this development was exactly the same and to find out how to influence it, how to become an active creator of history.

Modern researchers are trying to comprehend the Russian national idea. There are opinions about the lack of the national idea in modern Russian people: "The fact that the Russians do not have a national idea is a national catastrophe" (Schemelinin, 2018, p. 330).

An analysis of those versions of the Russian national idea has shown the presence of its three components: messianism, Orthodoxy, and superiority over other peoples and countries. It is difficult to call these ideas productive, contributing to the establishment of normal relations with the world community. There are attempts to expand the structure of the national idea. Schemelinin (2018) offered to

include in the national idea such components as “Orthodoxy, religious tolerance, democracy, personal success” (p. 334). Despite the contradiction between the ideas of "Orthodoxy" and "religious tolerance", we see an attempt to abandon the idea of superiority over other peoples, and put forward the idea of "personal success" – an attempt to appeal to a person, personality which makes the Russian idea more humanistic ...

However, most researchers continue to put forward destructive versions of the Russian national idea. Alekseeva (2017) declares that according to the modern national idea, “the Russian world is becoming the most important, but not dominant, element of the Eurasian civilizational community” (p. 447).

The Russian national idea cannot be considered without taking into account those historical, social, political, economic processes that are observed in the modern world. This is globalization, that is a process of rapprochement and growth of the relationship of nations and states, accompanied by the development of common political, economic, cultural and value standards" (Belyakov & Matveicheva, 2009, p. 55).

In the context of globalization, ideas about superiority over other peoples look destructive. Globalization requires respect for any ethnic group, presupposes tolerance, acceptance of all the features that are endowed with any nation. The idea that the Russian people need to influence others, transform their worldviews, subordinate themselves spiritually is destructive.

Globalization is of a humanistic nature; its result should be mutual understanding between peoples, based on universal human sociocultural ideals and values that do not deny the cultural diversity of the world” (Oboturova, 2004, p. 73). The humanistic nature of globalization is based on the idea that every nation is aimed at development, taking into account respect for any people, the desire to help everyone, to create conditions for personal development, morality and spirituality. Taking into account the diversity of religions, as well as the desire of citizens to live outside the religious field, the thesis about Orthodoxy as an obligatory component of the Russian national idea is irrelevant. This component of the Russian idea will not contribute to globalization, it can create a desire to violate the rights of other people, both citizens of Russia and residents of other countries.

The main postulates of the Russian national idea assume that the Russian people have special features that distinguish them from other peoples, and elevate above them. However, in the context of globalization, the desire to distinguish and dominate becomes counterproductive, since “the universality of the human race comes to the fore” (Oboturova, 2004, p. 74).

Destructive components are observed in the concept of the Russian idea, developed by modern researchers; in the classical works, it is easy to find those components of the Russian national idea that are quite relevant for the present.

In the context of globalization, the idea about the irrepressible movement as a quality of the Russian people (Trubetskoy, 1994) seems to be productive. This idea fits well into the modern context, when only movement, dynamics reflecting the rapid development of the world, can ensure prosperity. Trubetskoy (1994) also writes about the "disillusionment with the local homeland" characteristic of the Russian people". Without such disappointment, the person cannot come to the idea of the need to change something in his own life, to improve something based on observations of “alien” homelands. The desire

to take the best from it and apply it for its own development should become decisive for the Russian people, determine the national idea. Trubetsky (1994) considered “tight borders” painful for the Russian people. Globalization is the vector of development that the Russian people need.

There are several more productive vectors for the development of the Russian national idea, which originate from the classical works. The idea of morality as the main quality of the Russian people fits perfectly into the context of globalization. The ideas of humanity and solidarity are productive; humanity acts as a property that determines the character of a Russian person, his behavior and attitudes towards other people. The idea of aesthetic perception of reality is fruitful; it can help the Russian person perceive the world in all its diversity and has a positive attitude towards its multipolarity. The idea of unity of the world also fits perfectly into the context of globalization. It is the socio-cultural unity of the world, the ability of each person to feel that he is a part of the single world space. Globalization is "the path to the unity of the world" (Kargalova, 2008, p. 145), and the classical Russian philosophers who developed the Russian national idea act as prophets who were able to guess this path.

7. Conclusion

The Russian national idea was formed in the XIX – early XX centuries, and its main postulate was to distinguish the Russian people against the background of other peoples, endowing them with special features and qualities, as well as determining the world role of the Russian people. The Russian idea was based on the desire to dominate other peoples and countries, and it was grounded in historical and political situations, reflected the development trends.

Currently, society has changed, the world is based on new laws and rules. The past century has contributed a lot to peoples' ideas about development, interaction with other peoples. However, for modern Russian thinkers, the main postulates of the Russian national idea continue to be differentiating phenomena: messianism of the Russian people, Orthodoxy, superiority over other peoples.

In the context of globalization, these ideas do not reflect peculiarities of the Russian people and world development trends. The process of globalization does not oppose the basic postulates of the Russian idea expressed by the classics (e.g., endless movement and striving for development, morality, humanity, aesthetic perception of reality, unity of the world, solidarity, etc.). Contradictions are observed with those vulgar interpretations of the Russian national idea that appear in the works by some modern thinkers.

Avenues for further research are identification and analysis of those components of the Russian national idea that are relevant at this stage of development and will help Russia to fit into the global context, improve the life of citizens, and enter the world civilization process.

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