«Бярэзінская панарама»	20	16	17	14
«Смоленская газета»	15	9	15	8
«Брянские новости»	31	18	15	12
«Страна 39»	21	12	6	4
«Люберецкая панорама»	17	10	7	3

Полученные в результате анализа данных выводы свидетельствуют о превалировании общеполитической составляющей в медийном отражении российско-белорусской интеграции (257 упоминаний против 166). Взаимодействию на общегосударственном уровне в большей степени уделяется внимание российскими газетами (84 общих и 49 упоминаний в экономической сфере), чем белорусскими (70 общих и 44 упоминания в экономической сфере). Сотрудничеству на региональном уровне уделяют значительное внимание белорусские газеты (60 общих и 46 упоминаний в экономической сфере), в отличие от российских (43 общих и 27 упоминаний в экономической сфере).

I.M. Streltsov, K.V. Palvenok*, students*
Scientific supervisor – N. A. Mikhailova
BSEU (Minsk)

THE RELIGIOUS ASPECT IN THE IDEOLOGY OF EURASIANISM

The religious aspect of Eurasian ideology plays a key role. Classical Eurasianists saw Orthodoxy as the spiritual core of civilizational unity, but they also took into account other traditions that shaped the cultural space of Eurasia. Old Belief was perceived as evidence of the originality of the Russian people, Tengrism symbolized the connection between man, the cosmos, and steppe civilization, while Buddhism contributed elements of philosophical contemplation and harmony. Without analyzing these traditions, it is impossible to understand the religious nature of Eurasianism and its aspiration to unite different spiritual foundations into a single civilizational model [7].

The purpose of the article is to analyze, evaluate, and systematize various interpretations of the religious aspect in Eurasian ideology, to identify its role and the relationships among denominations as interpreted by Eurasianist scholars.

The Eurasian movement was based on the idea of restoring the unity of the Russian state. The concept was formed on the basis of the works of S.M. Solovyov, A.P. Shchapov, and V.O. Klyuchevsky, who emphasized the role of natural and geographical conditions, as well as N.Ya. Danilevsky's theory of cultural-

historical types [9, c. 155]. To prove the existence of a unified Russia-Eurasia space, Eurasianists referred to its landscape-climatic unity (P.N. Savitsky), ethnocultural area (N.S. Trubetskoy), and the leading role of Orthodoxy [14, c. 224]. They understood the space of Russia-Eurasia as a sacred whole, where Orthodoxy ensured conciliarity and spiritual integrity among the peoples of Eastern Europe, Siberia, and Turkestan, serving as a form of spiritual existence that harmonized ethnic and cultural diversity [8, c. 144].

Eurasianists noted that Orthodoxy became a counterbalance to Western influences and prevented Russia from dissolving into alien cultural models. In this context, the significance of the Eastern, «Turanian» element was emphasized, strengthening religious resilience and giving Russian culture special depth. The historical mission of Orthodoxy was seen in integrating different peoples into a single spiritual space, where the religious dimension, rather than political projects, was considered the foundation of Eurasian civilization [4, c. 116].

It is also necessary to highlight the religious aspect in the context of Neo-Eurasian ideology. Neo-Eurasianism, whose main theorist is A.G. Dugin, represents a complex geopolitical and philosophical doctrine based on the principles of traditionalism [4, c 112]. Dugin believes that the Old Believer tradition can be united with neo-paganism (Rodnovery), since it contains the nationalist strength of neo-paganism, which "anchors it in Russian soil" and separates it from other Christian confessions [10]. Dugin, who joined the branch of Old Believers known as the «Edinovertsy» in 1999, views this religious phenomenon through the prism of European integral traditionalists (such as René Guénon). He argues that Eurasianism will only be consistent if it returns to Old Belief, to the true Russian Faith and authentic Orthodoxy. For him, Old Belief is simultaneously a conservative and revolutionary instrument, necessary for creating the Eurasian Empire and resisting Western liberalism. In Neo-Eurasianism, it serves as the ideological and metaphysical core, linking the ideas of the «Conservative Revolution» with deep rootedness in Russian spiritual and national tradition [6].

The concept of Eurasianism emphasizes the synthesis of European and Eastern cultures and cooperation among Slavic, Turkic, and other peoples, with Orthodoxy and Islam playing leading roles. A special form «Eurasian Islam», which arose in Central Eurasia (Central Asia, the Caucasus, the Volga-Ural region) through the interaction of the Maturidi and Ash'ari schools—represents the natural existence of Islam, formed over centuries in the region.

The Eurasian dimension of Islam differs fundamentally from the concept of "Euro-Islam" with its initial West–East dichotomy. A distinctive feature of Eurasian Islam is its long historical experience of coexistence with Orthodoxy and the uninterrupted constructive interaction of Russian Orthodox believers with their neighbors who practiced Islam and Buddhism [11, c. 11]. However, it is worth noting that L.N. Gumilev, often called «the last Eurasianist», sharply rejected Islam

as a whole, unlike other founding fathers who «valued» it through books and articles [1, c. 21]. This contrasts with Alexander Dugin, the leading Eurasianist, who positively evaluates the role of Islam in Russian history, noting the religious tolerance of Golden Horde khans who practiced Islam (for example, Khan Uzbek, who supported the Sarai diocese of the Russian Orthodox Church). He believes that the alliance of Turks and Russians did not weaken with the adoption of Islam in the Horde, which is a different view from Gumilev's [3].

Dugin regards Islamic civilization as self-sufficient and competitive with Eurasian civilization, dividing it into «friendly» and «hostile» elements. He includes the Shiites of Iran, who combine tradition and modernity, among the former, and Islamists (the Sunni/Wahhabi version), whom he considers a sect and proposes to reform, among the latter. In his view, Muslims can enter Eurasian civilization under the conditions of ethnopluralism, a spiritual approach, and rejection of the ideas of an «Islamic state» and «Islamism» [3].

Buddhism, along with other traditional religions, contributed to the formation of Russia's socio-cultural space as Eurasian in character. The very presence of Buddhism in Russia's socio-cultural space is seen as a kind of third force, which is an important factor in the unity of the Russian state. General conflict theory suggests that a polycentric state is less dangerous for unity than a bipolar one.

Understanding the role of Buddhism helps to grasp Russia's dual civilizational status as Eurasia. According to V.N. Badmaev, the state's perspective lies not in choosing between Europe and Asia, but in their organic combination, where Buddhism performs a regulatory function, ensuring the balance of cultural principles and the development of a unified Eurasian space [12, c. 135].

N.S. Trubetskoy, in his article «Religions of India and Christianity», gives an extremely negative assessment of Buddhism:

– he considers Buddhism a path to «spiritual suicide»;

– in his opinion, this religion is accompanied by «unprecedented exaltation of man» and the development of «gloomy pessimism»;

– Trubetskoy associates nirvana with the result of the «satanic nature» of Buddhism;

– he sees the «mark of Satan» in the «pride of Buddhism», which elevates man above the gods and asserts that man can control his own destiny.

At the same time, Trubetskoy believes that Christians could borrow from Buddhists their attitude toward religion: he urges, without changing «the dogmatic essence of our faith, Eastern Orthodoxy», to make this faith the same center of life as it is for the Hindu. In other words, he criticizes the doctrine but acknowledges the exemplary religious zeal and devotion of its adherents [13].

E. Khara-Davan, in his book «Mongolian Rus'», notes the influence of the era of Genghis Khan on the spirituality of Rus', mainly through spiritual connections.

He sees similarities between Mongol and Rus' statehood in unquestioning obedience, based on religious and everyday traditions rather than violence. Religion plays a special role: Buddhism among the Mongols and Islam among the Turks, similar to Orthodoxy in Rus', became the «framework of consciousness» that defined private life, state structure, and worldview. In his opinion, Buddhism performed the same worldview function as Orthodoxy [5, c. 114].

It is important to note that since the Upper Paleolithic period, Tengrism played a significant role in forming the unity of the entire Eurasian continent. Emerging in a nomadic environment, belief in the Heavenly God (Tengri) spread to agricultural civilizations in antiquity and the Middle Ages, which allows us to speak of the global status of this religion at that time. Tengrism is an endogenous civilization of the Great Steppe (alongside Scytho-Saka, Hunnic, Turkic, and Mongolian), which played a significant role in creating the civilizational unity of Eurasia [2, c. 47]. When addressing the deep historical roots of Eurasian peoples, a single open universal idea of a «heavenly» religion emerges, expressed among the Turks and Mongols as Tengrism, and among Russians and other Slavic peoples as pre-Christian «paganism» N.S. Trubetskoy asserted that Russia is the spiritual and cultural heir of the Mongol monarchy of Genghis Khan and considered its conquest a blessing. He saw turning to the East as an act of spiritual self-affirmation, preferring Genghis Khan to Saint Vladimir. In his view, through the nomads, Russians inherited a «domestic confession» based on heroism and faith in a higher principle, opposed to European mercantilism [7, c. 107].

In conclusion, Eurasian ideology, both in its classical and Neo-Eurasian versions, rests on a religious foundation, where Orthodoxy serves as the spiritual core, while Old Belief, Islam, Buddhism, and Tengrism complement the picture of cultural diversity. Religion, rather than politics, is regarded as the basis for integrating peoples and harmonizing ethnocultural differences, ensuring the integrity and stability of Russia-Eurasia. In Dugin's concept, the religious factor acquires a metaphysical meaning, combining traditionalism and national identity, while Islam and Buddhism are recognized as important elements of balance and spiritual unity. Thus, Eurasianism claims universality, striving to unite various spiritual traditions into a single civilizational model.

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