



Resignification of borders: Eurasianism and the 'Russian World'



Workshop

14 - 16 April 2016

University of Konstanz



CENTER OF EXCELLENCE

Cultural Foundations of Social Integration

UNIVERSITY OF KONSTANZ

14.04.2016

(University of Konstanz, Senatssaal V 1001)

18.45 *Alfred J. Rieber*

The Struggle for the Eurasian Borderlands.
From the Rise of Early Modern Empires to
the End of the First World War

15.04.2016

(Institute for Advanced Study, Otto-Adam-Str. 5, Konstanz)

Challenges and Conflicts of Eurasian Integration Strategies

09.15 *Konstantin Kaminskij*

Introduction

09.30 *Gazinur Gizdatov*

Kazakhstan between Eurasianism and Panturanism

10.10 *Rifat Gumerov*

Russian Literature in Central Asia

10.50 Coffee

11.10 *Radka Rubilina*

Narrative of Genocide and Security:
the Armenian Vision of Eurasia

11.50 *Aliaksei Kazharski*

Re-imagining Belarus? Discourses of the Russian
World in and around Russia's 'best ally'

12.30 Lunch

Religious Identities and Diversity Management on the Cultural Margins

- 14.15 *Jurij Murašov*
Introduction
- 14.30 *Alexandra Yatsyk*
Religious Diplomacy, Soft Power and Exported
Conservatism: the case of Russia-Georgia Relations
- 15.10 *Monika Wingender*
Language Policy and Identity Building
in Russian-Turkic Speech Communities
- 15.50 Coffee
- 16.10 *Michael Kemper / Gulnaz Sibgatullina*
Russia's Islam and Eurasianism
- 17.00 *Viktoria Abakumovskikh*
The Development of the Islamic Economic Politics
in the Republic of Tatarstan. Combining Religious
Ethics with a Geopolitical Strategy
- 19.00 Dinner

16.04.2016

- 10.00 Round Table:
Eurasianism and Russian World in Twenty Years
- 12.00 Lunch
- 14.00 Departue

Resignification of borders:

Eurasianism and the 'Russian World'

The discrepancy between the concepts of Eurasianism and the Russian world constitute a major controversy embedded in integrationist policies in the post-Soviet space. The distinction between the two is substantial: Eurasianism is a set of *geopolitical* ideas more focused on governing territories rather than articulating identity discourses, while the Russian world is a *biopolitical* doctrine premised on protecting an imagined trans-territorial community of Russian speakers allegedly sharing a common macro-identity.

On the one hand, the two doctrines may overlap, as epitomized by the annexation of Crimea and the Russian de-facto insistence on spheres of influence in Europe. On the other hand, the concept of the 'Russian world', being a key ideological tool in Russia's support for the military insurgency in Ukraine, might in many respects be detrimental for the implementation of the Eurasian project. It also rendered two controversial effects for a wider Moscow's policy in the post-Soviet area. First, the Russian world concept is grounded in cultural and religious tenets of identity and contains strong exclusionary notes. Thus, Central Asia is gradually bracketed out of Russian foreign policy calculations, which is definitely an important factor in the changing balance of power between Russia and China. Second, being a biopolitical doctrine, the Russian world does not serve the practical purposes of governance and lacks a clear and consistent picture of Russia's regional policies.

The workshop seeks to unpack the complexities of discursive construction of the Eurasianism and the Russian World concepts as exemplified by different dimensions of cultural, political, religious, ethnic, and social practices

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