

**Alexander Dugin and the Future of Russia:
Eurasianism, Political Philosophy, and the Search for a Civilization-State**

Editors:

Dustin J. Byrd, Ph.D. and Seyed Javad Miri, Ph.D.

“We Russians don’t need Ukraine. Christ needs Ukraine. And that is why we’re there.” These are the opening lines to a recent essay entitled, “Apocalyptic Realism,” authored by the Russian philosopher, Alexander Dugin. Such political-theological statements suggest that Russia’s invasion of Ukraine goes beyond a mere territorial dispute between two countries, or over the issue of NATO’s expansion, and reveals that there are deeply religious and/or philosophical reasons motivating Putin’s decision to invade its neighbor.

Alexander Dugin is fairly well-known in Russia. However, he is a mystery to the West, and that is a problem. His 1997 book, *Foundations of Geopolitics*, was highly influential in the Russian military academy soon after the collapse of the Soviet Union. However, Dugin’s current influence on the Kremlin has been the subject of much discussion and debate since the beginning of the war in Ukraine. While many analysts see Dugin’s hand in Putin’s so-called “special military operation,” others think he remains on the periphery of power – a mere theorist, propagandist, or convenient motivator for Putin’s regime. Where some point out that Dugin’s books seem to foreshadow the most important actions of Putin, others see him as being too traditional, esoteric, and/or mystical to really influence a former KGB officer like Putin. Nevertheless, as political theorists, philosophers, sociologists, psychologists, etc., we cannot disregard the fact that Alexander Dugin has had a measurable impact on Putin and his regime, and for that reason alone, Dugin is worth investigating.

Even though he is sanctioned by many Western countries, including the United States, Alexander Dugin has succeeded in becoming a political force outside of Russia. As working-class dissatisfaction with neoliberalism has morphed into far-right populism, Dugin has ingratiated himself and his “Fourth Political Theory” into various political platforms in the West, thus becoming one of the main avenues from which Western neoliberalism, globalization, and postmodernism have been critiqued. This is of great concern for many Western countries, especially since many view his philosophy as being a Russian form of fascism, attempting to transform the current world order into one more receptive to authoritarianism and imperialism.

Along with other White Nationalists and Alt-Right authors, the English editions of Dugin’s books are published by Arktos Media, the largest distributor of Far-Right literature, making him essential reading to any anti-globalist discussions. With dozens of such books under his belt, thousands of interviews and speeches in numerous languages, and a myriad of social media posts, this one-time Moscow State University sociology professor has become an international star of the far-right, making connections with other likeminded populists throughout the West, including the conspiracy theorist Alex Jones in the United States, Trump’s political strategist Stephen K. Bannon, the French New Right (*Novelle Droite*) philosopher Alain de Benoist, the conservative anti-immigrant Lega party in Italy, and the presidential candidate Marine Le Pen in France, just to name a few.

In the view of many analysts, Dugin’s Neo-Eurasianism, by which Russia is viewed as its own civilization distinguishable from Europe, has taken ahold of Putin’s United Russia party – the largest political party in Russia. Dugin’s Neo-Eurasian positions, in some form or another, can be seen each night on Russian state TV, which saturates the consciousness of the viewers, leading many to believe

that Ukraine is a “Nazi” state; NATO intends to invade Russia; the Russian people are a “God-bearing” people on a divinely appointed mission, or that the battle for Ukraine is between the “Third Rome” (Russia), serving as St. Paul’s *Katechon* (the “restrainer” of the apocalypse), versus the Antichrist (the West). Although Dugin’s influence on Russian society is hard to measure objectively, his arguments are routinely voiced by pundits, politicians, military officers, and media personalities. He is frequently featured on the ultra-conservative Tsargrad TV, which advocates for a civilizational return to Russian Orthodoxy, autocracy, and nationalism: the imperial formula of Tsar Alexander II. Tsargrad TV openly supports Russia’s expansionist ambitions, and in doing so amplifies Dugin’s call to forcibly reclaim the totality of the former Russian Empire, as advocated in Dugin’s 2015 book, *Украина, моя война* (*Ukraine, My War*).

It is the goal of this edited volume to offer a *critical* examination of Alexander Dugin’s philosophical, religious, and sociological corpus. In doing so, we will interrogate the claims of his “Fourth Political Theory,” his geopolitical thought, his incorporation of Russian Orthodoxy into his political theology, his apocalypticism, as well as his ethnosociology. We also want to examine his connections to conservative dissidents, political operatives, and political parties prominent in Europe and North America. Additionally, we also hope to do a genealogical analysis: examining the way in which other conservative, fascist and/or rightwing philosophers, theologians, geopolitical strategists, and literati, have influenced his overall philosophy. Chief among these include Martin Heidegger, Carl Schmitt, Karl Haushofer, Julius Evola, René Guénon, Lev Gumilev, Nikolai Danilevsky, Prince Nikolai Trubetskoy, Ivan Ilyin, and various thinkers of the *Novelle Droite*, especially Alain de Benoist. And from the political left, we’re especially interested on how philosophers such as Karl Marx, Vladimir Lenin, Antonio Gramsci, and other Russian communists have influenced the anti-capitalist strain in Dugin’s philosophy, including his National Bolshevism movement.

In collecting contributions from qualified scholars, we hope to develop a clearer picture of how this enigmatic political philosopher has animated the positions and actions taken by Vladimir Putin and his expansionist regime. At a time when political philosophy seems to have been relegated to the backseat behind political pragmatism, we are now seeing firsthand the ability of political philosophy to sculpt foreign policy, domestic politics, and goals of war, especially when its married to political theology. Such has not been the case in the Western world since the so-called rise of the “post-ideological age” following the fall of the Soviet Union and Fukuyama’s “end of history.” Ultimately, Dugin’s apocalyptic thought, as (assumed to be) practiced by the Kremlin, could determine the future of the world. Therefore, we must ask: Is the world’s future going to continue to be organized by the post-1991 neoliberal consensus, or is the challenge coming from Putin’s rightwing regime going to effectively derail that *modus vivendi* and usher in a new world order, a new Cold War, or even World War III. The answers to those questions may lay with Alexander Dugin’s Neo-Eurasianist political philosophy and the degree to which it influences the future political trajectory of the Kremlin.

Suggested Topics:

Below is a list of suggested topics, but authors are not limited by those topics.

- Alexander Dugin and the concept of the Civilization-State
- Alexander Dugin and Fascism/National Socialism
- Alexander Dugin and Communism (Soviet and Otherwise)
- Alexander Dugin and Liberalism
- Alexander Dugin and Traditionalism
- Alexander Dugin’s Neo-Eurasianism

Alexander Dugin and Reactionary Modernism
Alexander Dugin and Postmodernism
Alexander Dugin and the former Soviet Union/Soviet States
Alexander Dugin and Ukraine
Alexander Dugin and the Russian Empire
Alexander Dugin and Vladimir Putin
Alexander Dugin and Western Populism
Alexander Dugin and War
Alexander Dugin's Political Theology
Alexander Dugin's Fourth Political Theory
Alexander Dugin's Ethnosociology
Alexander Dugin and Lev Gumilev's Passionarity
Alexander Dugin and Conspiracy Theories
Alexander Dugin and the Russian Orthodox Church
Alexander Dugin against LGBTQ rights/Traditional Values
Alexander Dugin and Thalassocracy vs. Tellurocracy
Alexander Dugin and Noomachia
Alexander Dugin and the Alt-Right
Alexander Dugin and the Frankfurt School
Alexander Dugin and Ethnopluralism
Alexander Dugin and Neoliberalism
Alexander Dugin and Esotericism
Alexander Dugin and World Religions
Alexander Dugin and Perennialism
Alexander Dugin and Russian Orthodox Patriarch Kirill
Alexander Dugin and Geopolitics
Alexander Dugin and Sacred Geography
Alexander Dugin and Multipolarity
Alexander Dugin and American Foreign Policy
Alexander Dugin and the American Far-Right
Alexander Dugin and Imperium

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Please send your abstracts to the following:

Dustin J. Byrd, Ph.D.: dbyrd@olivetcollege.edu

Seyed Javad Miri, Ph.D.: seyedjavad@gmail.com

