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*A.I. Loiko***ANALYSIS OF GEOPOLITICAL DYNAMICS OF NORTHERN EURASIA  
IN THE PARADIGM OF HETEROLOGY**

The paradigm of heterology makes it possible to predict the prospects for intercultural communication between the states of the Northern Eurasia region with the transatlantic participation of the United States under the conditions of dominance of difference, plurality and the attitude of pure difference formulated by Western culture. Northern Eurasia has been in similar historical conditions more than once. The definition of pure difference by the Western world mainly fell on Russia. Now it is China's turn.

*Keywords:* heterology, Northern Eurasia, attitude of pure difference, USA, Russian Federation, China, intercultural communication.

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**Introduction**

Despite the crisis of the globalization paradigm, the topic of cross-cultural communication remains relevant. This is due to the fact that there is a transformation of the international division of labor and logistics. Manufacturers are mastering new practices of communication and business relations in the face of increasing geopolitical contradictions. All states found themselves in a similar position. Since multipolarity retains its status, new relations are being built between economic regional structures and national economies. In these relations, the economic role of the states of Asia and Africa is growing. The economies of the European Union and Russia are tuned to this vector, although the dialogue between them in the field of politics is minimized by the practices of Western sanctions. The textbook shows the applied role of philosophy in cross-cultural management, which is important for students of engineering and economic specialties, whose professional activities will be related to industrial companies and holdings.

**Theoretical basis**

By cross-cultural communications we will understand the communication and interaction of representatives of different cultures. As a rule, cross-cultural communications are considered in the field of business. Science was shaped by the request of transnational corporations, in which cross-cultural communications are the basis of business.

The cross cultural approach to business communications is applicable to any communication. The practical purpose of scientific research is to teach business people from different cultures how to communicate effectively with each other.

Psychologists who test patterns of development on members of the same culture want to see if this is a universal pattern. Cross-cultural studies compare samples from two or more cultures on a specific psychological variable. Differences are usually explained either by different socialization conditions or by genetic factors. But most current research chooses social factors as a possible cause. Research conducted in the early twentieth century was mainly focused on the study of undeveloped cultures and societies were described as primitive.

Psychologists tested members of such societies for visual illusions and counting tasks. The focus was on what was missing, and the studies included a certain amount of ethnocentrism. Western psychologists who greeted each other with a handshake and direct eye contact tended to describe greetings used in other cultures (such as tilting the head without eye contact) as different from the norm. In this case, there is an ethnocentric description, in which the interpretation is based on a comparison of the studied behavior with one's own behavior, taken as a norm or standard, acting as the initial coordinate system. Ethnocentrism usually leads to misinterpretations of behavior.

Works that are not ethnocentric can be found in social anthropologists who conduct intensive participant observations in the cultures under study over a long period of time. They study these cultures beyond the standards of Western culture, focusing on the study of local traditions, norms, taboos and the specifics of social interaction.

In the position of the paradigm of pure difference from the rest of the world, Western culture moved into the Middle Ages. The product of this paradigm was the civilization of the Medieval West. J. Le Goff studied in detail the reasons for positioning the civilization of the Medieval West in the paradigm of pure difference [1]. These reasons were related to the colonial strategy, which was manifested in the practice of robberies in the Byzantine Empire and the rejection of the Christian culture of the Eastern rite, Arab culture and Islam. Jerusalem, with its holy places, was just an excuse to justify colonial aspirations. Having deceived the confidence of the Polish king, the Teutons settled on the lands of the Yotvingians and Prussians in order to colonize them and create a springboard for the colonization of the Eastern Slavs. A similar threat existed until 1945, when, following the results of the Potsdam Conference, East Prussia ceased to exist.

The Muscovite state did not have direct border contact with the civilization of the Medieval West before the Livonian War, and was perceived as something distant and incomprehensible. European travelers rarely visited this state. According to F. Braudel, the Moscow state was not part of the European world - the economy [2]. A different situation in the relations of the Muscovite state began to take shape during the time of Peter I. The new sovereign decided to integrate Russia as much as possible into the European world of Western culture. He was motivated to do this by the prospect of a choice between colonial status and the metropolis. The choice was made in favor of the European metropolis. For these purposes, the Europeanization of state institutions of power was carried out, the institute of science and secular education was introduced. Significant efforts have been made to transform the everyday life of Russians in terms of appearance, dress and ethics. Europeanization opened the way for the Russian Empire to the Western world. The results were not long in coming. This was manifested in the presence of a navy and a regular army, as well as territorial acquisitions and industry.

But the Russian Empire, as the Crimean War showed, continued to be considered by the civilization of the European West in terms of, if not pure then all the same difference. The Russian Empire lost this war, although the Crimea was territorially retained. In subsequent years, up to the First World War, Russia's presence in defining the difference was forgotten, as the economic globalization of the old continent began and European companies and banks began to invest in new regions of the Russian Empire, in particular, in the Donbas Region.

During the First World War, the Russian Empire was integrated into the pan-European alignment of opposing military blocs. But after the October Revolution of 1917, Russia in the new state status found itself in the definition of pure difference. The reason was the Marxist ideology, borrowed from Europe. This ideology was absolutely unacceptable to the Western world. But during the Second World War, this Western world made an exception and formed an anti-Hitler coalition with the participation of the USSR. As soon as Hitler's Germany ceased to exist, the historical period of pure difference continued. It had one unique situation in the area of the continental economy. At the initiative of the FRG and the USSR, the geopolitically warring parties created a common energy infrastructure for Europe for the supply of oil and natural gas from Western Siberia.

The collapse of the USSR removed the ideological barrier. But Western culture was no longer interested in him. It transformed the paradigm of pure difference and thus preserved it. The collapse of the USSR began to be interpreted as a continuation of the movement of Western civilization across the territory of Northern Eurasia. The main institutions of expansion were the European Union and NATO.

NATO posed a great threat, since its expansion to the East brought the military infrastructure of this organization closer to the borders of the Russian Federation. Ukraine could have assumed the role of a natural barrier, but it did not make such a choice. Under such conditions, the Republic of Belarus became the target of Western expansion so that NATO could enter into direct border contact with the Russian Federation in the direction of Moscow (territorially, this is the shortest distance to the capital of the Russian Federation).

### **Method: the paradigm of heterology**

At the same time, the paradigm of heterology went beyond the Old World, since the United States became its main curator. In addition to the Russian Federation, China fell under the definition of net difference.

The United States actually occupied part of the territory of the PRC through direct contacts with the local authorities of Taiwan. The island buys huge sums of American weapons. Delegations from the United States and the European Union regularly visit there without the consent of the Chinese leadership. As a result, China is forced to strengthen its geopolitical status in the conditions of the global reality it declares as a plurality.

Heterogeneity through the mandatory condition of multiplicity provides the possibility of identification. The formation of identity from the standpoint of heterology is the most important approach within the framework of social philosophy [3]. A prerequisite for the adaptation of sociality is the process of communication. This was shown by the visit of the head of the Chinese state to Moscow in 2023. Communication forms the social space within which identity is formed.

The format of pure cultural difference gives impetus and supplies the building blocks for building of multiplicity. Any culture initially already represents a certain configuration,

In Eurasia, there are all conditions for the formation of institutions of intercultural communication based on plurality and cultural differences. This can be seen from the characteristics of such states as the Russian Federation, China, India, Iran, Saudi Arabia, and Turkey. These states are many differences, but it was they who began the processes of rapprochement.

## Conclusions

It is necessary to pay attention to the intercultural component, and not to the peculiarities of each of the states. This is the concept of adjacency. This is an interval that is not reducible to them. Through this, the possibility of identification and the possibility of identity as such are given. The space between different identities, constantly under pressure, and reborn, reproducing due to this pressure, is not identified. This gives meaning to identification. But it would be erroneous to say that it points to differences and thereby gives rise to the possibility of identity. Rather, it generates signs of social differentiation, a structure that leads to the emergence of new activities and cooperation.

Thus, in the process of identity formation, intercultural communication provides the possibility of an identification process. In the process of evolution of cultures, no identity can exist without the process and space of intercultural communication. This state of affairs avoids yet another dangerous misconception regarding the possibility of a pure identity. The existence of a pure identity would deprive the dialogue of meaning, in maniacal attempts to identify itself for lack of the right to look for referents outside.

In striving to deny the right to the existence of a multitude, such an identity ultimately comes only to self-destruction. Identity is defined through the process of identification itself, through the totality of other social actors in the community [4]. The community provides a spatial component for the existence of identities, while the event reflects the temporal coordinate. These two components form the social time. The creation of the Other as the Other is the continuous formation of a new identity by each individuality, separated by the community and transferring the impulse of contact in the process of pressure, which has a communicative nature and generates all new identities under the conditions of the event.

It is heterogeneity that makes identification possible. Without distinction there is no room for identity. Without plurality there is no sense of identification. Without the other, the Self cannot fit itself into the social time which consists of a community-space and an event of time. It is not subject to self-reflection, change and reproduction. In this regard, it is the heterological approach that is of paramount importance in research in the field of identity issues.

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## **АНАЛИЗ ГЕОПОЛИТИЧЕСКОЙ ДИНАМИКИ СЕВЕРНОЙ ЕВРАЗИИ В ПАРАДИГМЕ ГЕТЕРОЛОГИИ**

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Парадигма гетерологии позволяет прогнозировать перспективы межкультурной коммуникации между государствами региона Северной Евразии при трансатлантическом участии США в условиях доминирования различий, множественности и позиции чистого различия, сформулированной западной культурой. Северная Евразия не раз оказывалась в подобных исторических условиях. Определение чистого различия в западном мире в основном касалось России. Теперь наступает время Китая.

*Ключевые слова:* гетерология, Северная Евразия, отношение чистого различия, США, Российская Федерация, Китай, межкультурная коммуникация.

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