

THE RECEPTION AND TRANSFORMATION OF CHRISTIAN ANTHROPOLOGY IN THE THOUGHT OF ALEXANDR G. DUGIN

This project aims to research the works of Alexandr G. Dugin from the perspective of the elements of Christian anthropology it contains. Its purpose is to establish the extent to which the ideas of Christian anthropology have been incorporated into Dugin's thought and, on the other hand, how much and why they have been transformed. The literature of A. G. Dugin is a significant example of contemporary Russian attempts to create the intellectual synthesis of philosophy, theology, sociology and political science that would form an intellectually unified system. This system might provide ideological basis for the existence, strengthening and development of the state and nation of the Russian Federation as well as indicating the rules for relations with other countries. Dugin follows the Russian intellectual tradition and consciously creates the system of thought in which the theological element plays an important role. Due to this fact the analysis of Dugin's ideas, as well as numerous other past and present Russian socio-political projects, which excludes theological reflection must lead to incomplete, distorted and inconclusive results. The proposed research project aims to evaluate Dugin's anthropology from the perspective of Christian theology. This approach is justified as Dugin himself considers Christianity, in particular its eastern branch, an important factor shaping his socio-political concepts.

The specific goals of the project are:

- a) Indicating Christian anthropological concepts present in Dugin's thought (i.e., which concepts are exploited in individual and social anthropology, how Orthodox anthropology and anthropology of western Christianity are presented, whether it is Christian anthropology already transformed by the Byzantine culture and the Russian tradition of close ties between the state and Church).
- b) Defining the transformation direction of the concepts of Christian anthropology according to the needs of Dugin's geopolitical project (how Dugin defines these concepts and the relation between them, to what extent his interpretation is in accordance with the Church doctrinal tradition, in what way the elements of Christian anthropology agree with Dugin's concept as a whole forming a part of a unified anthropological theory, whether despite the transformation one can notice the heterogeneity of theological elements building Dugin's socio-political concept and, consequently, to what extent the elements of Christian anthropology combine in this concepts with elements inspired by non-Christian cultures).
- c) Indicating these elements of Christian anthropology that are absent in Dugin's work and determining the reasons for their omission (in particular it is important to determine which significant ideas of Christian teaching regarding a person go against the key elements of Dugin's socio-political concept).
- d) Determining the way in which the elements of Christian anthropology, which were adopted and transformed by Dugin, are used in the contemporary Russian socio-political discourse that is present in circles close to power centres. Assessing whether these elements form a significant part of this discourse providing it with the ideological background and establishing directions of development.

Dugin became a leading representative of the Russian Eurasianism. He has been trying to provide theoretical foundations for the actions of the Russian government for the sake of the integration of the state, the change of its international position and regaining former areas of influence – in particular since president W. W. Putin has assumed power. Despite the fact that Dugin's radical statements regarding military conflicts that Russia proceeds with have weakened his position among Russian academics, he is still considered an influential thinker who remains on good terms with the highest officials. From the scholarly perspective it is important to notice that Dugin has become the most famous representative of such currently significant direction of development of the Russian socio-political, and philosophical and theological thought that aims to justify Russia's special historic and civilizational role. The particular character of contemporary anthropology of Russian Orthodoxy is also reflected in Dugin's religious, philosophical and socio-political thought. On the one hand, this anthropology is in accordance with Church dogmas of the first millennium, it refers to the teachings of the Church Fathers and it also adopts certain elements of the Byzantine theology developed in the second millennium. On the other hand, we can notice Byzantine influences in it as well as traces of interference of political circles in the church life in the history of Rus' and Russia. All of these influences lead to granting special position to the state that is meant to realise itself as a community of people. They also lead to scepticism towards western concepts of personalism, particularly as far as freedom of an individual within the community or the dignity and human rights are concerned. The project researching Dugin's thought will reveal cross-fertilization of Christian anthropology and non-Christian socio-political concepts.