

The axiology of Russia's national security (2000 – 2021)

The research planned in this project aims to analyse the axiological layer of the national security concept contained in the strategic documents of the Russian Federation published between 2000 and 2021, that is, in the period of Vladimir Putin's rule.

This project will allow us to answer the question of the extent to which axiological issues are present in Russian concepts of national security and the extent to which they are represented in Russian public life. The project will also reveal the scale of securitisation of phenomena and processes characteristic of religious, cultural, and other dimensions of social life occurring in Russia. The description and interpretation of the inclusion of religion and culture into the domain of national security, as well as assigning the churches (in particular, the Russian Orthodox Church), cultural institutions, and media a particular role in the strengthening (creation) of national security, will become an important result of this project.

We will answer the following questions:

1. What is the importance of axiological issues in the Russian strategic documents devoted to security?
2. What did the evolution in the axiological layer in the Russian strategic documents between 2000 and 2021 look like?
3. To what extent, in the light of axiological evolution of the Russian strategic documents, can we talk about the increasing securitisation of numerous areas of Russian public life, especially including religion and culture?
4. What values are indicated as necessary to ensure Russia's national security?
5. What values are considered a threat to Russia's national security?
6. Which institutions, organisations and circles are mentioned in the Russian strategic documents and by the representatives of the authorities in their statements as responsible for the strengthening of Russia's national security in the axiological dimension?
7. Which institutions, organisations and circles are mentioned in the Russian strategic documents and by the representatives of the authorities in their statements as posing a threat to Russia's national security in the axiological dimension?
8. Which Russian cultural and religious institutions and organisations understand and recognise their role in the strengthening of Russia's national security?
9. To what extent does the Russian media coverage represent the relation between axiological issues and Russia's national security?
10. Do the opinion polls conducted in Russia allow us to claim that the connection between national security values contained in the Russian strategic documents is well received by Russian society?
11. Do the selected documents on other countries' national security concept (strategy) contain axiological elements parallel or similar to the Russian approach? If so, to what extent are these elements conditioned by the cultural, religious, historical, or political context?

The results of this project might prove valuable for various academic branches, especially for the Russia-related studies in the political, cultural, ideological, or religious dimensions. The raised questions will open new research perspectives to theology, especially when it comes to demonstrating the extent to which axiological (including religious) elements could be employed to create the concept of national security. It is also important to answer the question of whether the values proclaimed by religious organisations could influence the concept of national security or whether they are used selectively and as a mere tool, and by taking them out of their original context, they also lose their initial significance. A similar question is also important from the perspective of security studies: whether and to what extent an axiological element can guide the evolution of state security concepts.