

Socio-cultural directions of Russian foreign policy development: Geopolitical and regional aspects

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Abstract: The article analyzes the principles and directions of development of modern Russian foreign policy, as well as systematized and interpreted the different approaches to the understanding and interpretation of the "balance of power" in the inter-state cooperation, representing a certain geopolitical outlook and theory of international politics. It is proved that cultural and civilization approach to the justification of the modern public-powerful interaction allows the XXI century orient foreign policy on stability and democracy in international political communication, and the power of the state viewed as a potential and actual government's ability to independently and determine goals and objectives development of the national political and legal space, "dialogical" to participate in the international legal and policy on equal terms to serve as one of the "architects" of the international security system.

Key words: Foreign policy; The state; National security; Law; Sovereignty; Cross-border cooperation; Civilization

1. Introduction

In the XXI century the main competition on the world scene will unfold between the cultural and civilization model of development, regional and global centers, able to ensure a balance between the socio-cultural and planetary interests and needs, as well as between international communication platform, allowing easy dialogue, civilization and universal stability and the development of resistance. Therefore, in the third millennium, the international relations and the world order is changing fundamentally towards the creation of the world's centers involving cross-civilization dialogue, designed to balance the global, regional and domestic political interests, to form a free platform for dialogue among civilizations.

It is no coincidence, in this respect, the position of the Russian government, according to which the new international order and, accordingly, foreign policy should be based on these terms "as a multipolar, polycentric, nonpolar". At the same time the diversity of world civilizations and the balance of power in the global political arena requires the formation of a variety of international policy platforms and collective leadership centers, "the world's diversity requires that the collective leadership be truly represented in the geographical and civilization relations" (Lavrov).

It should be noted that this approach to the new format of international relations, the formation of the world system of inter-civilization dialogue and achieve a balance of interests of Russia in various areas of foreign policy (West Asia, East, North), recorded in "Russian Foreign Policy Concept", approved by the RF President February 12, 2013 (Russian foreign policy conception confirmed by the President of Russian Federation V.V. Putin of 12 February 2013). If at the end of XX - beginning of XXI century in Russian politics present a clear focus on integration in the Western European political, economic and socio-cultural space, starting in 2012 under the influence of various foreign and domestic factors, the situation is gradually changing. At the conclusion of many political analysts and experts on international relations foreign policy of the Russian state is clearly beginning to focus on achieving a balance of interests of Russian foreign policy.

However, we should make one important theoretical and methodological remark which certainly has practical consequences in international relations. It's about understanding and interpretation of the term "balance". In most cases, both in the political rhetoric, and at the level of scientific analysis of the concept of "balance" is used as a scientific metaphor that has no strict scientific content, and designed to express a stable balance of forces, resources, potential between two or more diametrically opposed systems.

2. Materials and methods

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As the leading methodological principle of this research is the instrumental and political realism, assuming knowledge of socio-cultural factors and ethno-political landmarks is necessary not only for understanding the policy and socio-political outlook, but also to anticipate and manage any real (current) political processes.

In addition, this study is based on a number of fundamental methodological guidelines and regulations: firstly, the knowledge of the political space as a complex set of structures and public institutions as well as non-political component, based on the self-sufficiency of the external political interests and needs; secondly, the socio-cultural foundations - is an essential, deep and stable component of political reality, a significant aspect of the consideration of foreign policy and the criterion for assessing the possible development prospects.

3. Discussion

We should mention the approaches and interpretation of "balance of power" in the political theory and its modern interpretation. From our point of view, the concept of "balance" is used, usually in five key values. Each of them is based on a certain geopolitical outlook and theory of international politics.

Firstly, it is the theory of "balance of power" that has developed in Western political science after World War II, reflecting the balance of forces, resources (military, political, economic, social, and so on.) between two geopolitical development strategies (Western European and Soviet geopolitical models). In this case, by using the category described relative and dynamic balance within the structure of the bipolar international relations (Panchenko, 2003).

Secondly come the balance of this theory as "correlation of forces" (P. Kennedy), the concept of "state power" (Samuel Huntington), or a "strong state" (Francis Fukuyama) as a major geopolitical player. Thus, in the concept of balance in favor Kennedy analytical tools allows us to describe and assess the state of the scale and quality of the power of one state versus another, or one group of states, political bloc, an alliance against other groups of countries, international alliances (Kennedy, 1988).

From the perspective of Fukuyama, without exception "system of government" should be divided into the strengths and weaknesses. Moreover, in the content of the characteristics of strength and weakness are not included traditional notions of military, financial, and cultural power and independence of the state, and institutional and administrative stability. It is argued that the weak - is, above all, uncontrolled, unstable, and incompetent government democratically. This proved that the issues of international security, in this case require a constant and active "solutions to problems within weak states ... change their regimes to prevent further threats on their part" (Fukuyama, 2007).

In this direction we mention strength, violence, domination, and other concepts related to the public power relations between states (Nort et al., 2011). In addition let's mark the effectiveness, stability, adequacy (or weakness, instability, inadequate) institutional tools to streamline the processes of social and political influence on the structuring of the balance (or imbalance) publicly-imperious interaction. In the same vein, we can note and known American theorist Samuel Huntington who believes that there is a "weakening of the political order, undermining the credibility, effectiveness and legitimacy" in the institutional and technological weakness of the government and the international order as a whole (Hantington, 2004).

Thirdly, it is Eurocentric model, which involves the one hand, the balance of interests of different states, designed in a unified international political system (within the political balance); and on the other - power between the single world community and other peripheral political systems balance (foreign balance). It states that replaced the Westphalia system of international politics drawn global organizations and institutions, and sovereign rights of States narrowed significantly with the entry into the European international community. At the same time the central issues to find appears (search) balance in decision-making and the formulation of valid general (collective) interest (Lyubashits et al., 2015).

Thus, in this model, national interests and within the political priorities as well as national development strategies are no longer the key, fundamental in international relations and international politics is no longer limited to the search for a balance between the two. On the contrary, it argued that all of the above designated national government priorities and strategies are mediated by the will of the international community and global civil society institutions, which represent a new balanced world politics. Consequently, the global common interests and needs of the international standards and rules become dominant in world politics, on the basis of their political interests are balanced inside and outside development strategies of individual states.

Fourthly, neo-imperialist (American) model of balance, on the other hand, adheres to the principle that the international non-governmental organizations, and international laws, declarations and agreements cannot act as the exclusive basis for the balance of national interests. If Eurocentric world order of international organizations gives the status of "guardians of the common good" standing above the interests and ambitions of certain state legal spaces, then in front of the imperial model is based on the limited delegation of authority to international organizations.

Thus, according to Fukuyama, the American model of the balance of power and the formation of an imperial order comes from the fact that "in America, there was only one political regime, which, being the world's oldest continuous democracy, is

not seen as a challenge political compromise. This means that the country's political institutions inspire people almost pious reverence" (Fukuyama, 2007). Therefore, the imperial model involves the universalization of particular national interest and power of a separate state. This, in turn, leads to the standardization of the legal and socio-political development of other countries, the formation of a balance based on supranational values and rules established under the specific civilization development project. As a model, providing a balance of forces and interests in the international arena, it performs a specific cultural and civilization ideal of the American state and the right device, interpreted as the only true and timeless standard in world development as a whole and individual States in particular (Volkov, 2011).

The American model of the international legal order, in contrast to Eurocentric not seek to dismantle the sovereignty of states and the legitimacy of their political and legal regime on the basis of a more effective international organizations engaged in global democratic governance. On the contrary, it is assumed the leading role of international powers in crisis and coordinating the management of the democratic development of different political spaces. At the same time, incompetent and inefficient management of the state to achieve this automatically undermines the imperial ideal as a sovereign, breaks international political balance, and therefore legitimizes foreign intervention Empire in domestic political and legal processes.

Fifth, it is a multicultural model, it involves a complex organized system of balance of power on the international scene, defending their own projects of cultural and civilization, political and legal development, as well as the formation of new global and regional international communication spaces to find a balance in the implementation of foreign and domestic interests and needs, jointly cope with risks and threats to civilization.

In this model it is proved that all political phenomena and processes are developed and interpreted in the context of socio-cultural evolution of specific and operate within a certain space and time. In this connection, it states that there are absolutely similar, identical transformation trends (the universal laws of development and global integration) systems of government. In this respect, we can only talk about the similarities in the development of various political and legal systems and modes. Therefore, from the point of view of the researchers of this area globalization qualitatively enrich and complicate the role of the government, its institutional and functional structure, and the State Institute unlikely to lose both its dominant position as the central subject of the political system, and a leading role in the international political process (Lyubashic et al., 2013).

In this model of international order and the balance of power states that above certain approaches cause development of negative political

processes related to the departure from the primacy of the state and civilization interest, the action of the democratic rights and freedoms in the international arena, and leads to the dominance of "post-democratic concept of security" based on the strength characteristics of the functioning of the global political actors. So, Danilo Zolo characterizes this project form a "post-democratic concept of security", the transition "from the positive to the negative security awareness. This concept is less identified with the ideas of social belonging, solidarity, mutual recognition of the democratic sovereignty of the individual and participation in public life; in opposition to it is approved post-democratic concept of security as a direct protection of individuals against possible acts of aggression and how the police repression with the aim of severe punishment of violations ... declared war on all non-standard behavior, even the slightest exhibited marginal actors - "strangers" who do not want to follow the prevailing patterns of social conformism, and because they lay the whole responsibility for the violence and insecurity" (Dzolo, 2010).

From our point of view, it is the latest model of meaningful interpretation of balance of power in world politics ensures that the relative stability and democracy in international political communication, "provides a formal legally the same, equal opportunity for all States to be in today's world" (About sovereign democracy, 2007). It is true in this context, notes political analyst Michael Walzer: "Recognition of sovereignty - this is the only way to create an arena in which to fight for freedom. It is this scene and the action that takes place on it, and I want to protect; and we protect them just as we protect the integrity of the individual, marking boundaries that must not be crossed, securing rights that cannot be broken. As in the case of individuals, as in the case of sovereign states there are certain things which cannot be done with them, even for the sake of it" (Volkov, 2011).

In this regard, the power of the state is not seen in the military and political context, and expresses the potential and the actual ability of a particular state independently and determine goals and objectives of the national political and legal space, "dialogical" to participate in the international legal policy and equally act as one of the "architects" of the international security system, the leading subject of global political and economic system (Mamychev, 2013).

Global and regional priorities of Russian foreign policy: In the present Russian foreign policy makes a clear line of not only the need to create a free international political communication, but also solidarity type cultures and civilization interaction, which is fundamentally the same as the Western European model of global socio-cultural universalization: "The long-term success can be achieved only on the basis promote the partnership of civilizations is based on respectful interaction of diverse cultures and religions. We believe that human solidarity should have a moral basis, formed

by traditional values that are largely shared by the world's leading religions" (Lavrov).

These settings on the formation of new forms and types of international relations, adequate XXI century and the dominant civilization risks and threats, are reflected in the "Concept of the Russian Federation's foreign policy". It says the Russian government "attaches great importance to sustainable manageability of world development that requires collective leadership of major states of the world, which should be representative of the geographical and civilization relations and carried out with full respect for the central and coordinating role of the UN". (Russian foreign policy conception confirmed by the President of Russian Federation V.V. Putin of 12 February 2013)

Note that in this position the Concept traced the relationship and continuity in Russian foreign policy development. The Concept appears formulated as new principles and forms of international political communication and cultural and civilization strategic cooperation, and the need to support and ensure the stability of the fundamental traditional institutions of international politics - international law, the coordinating role of the UNPO, etc.

In general, the overall trend of Russia's foreign policy can be concluded that it is aimed at the formation of a single civilized, economic and human space from the Atlantic to the Pacific. In turn, with regard to regional development priorities, the Concept as priorities are: the formation of a unified and stable Eurasian Economic Union, "designed not only to maximize the use of mutually beneficial economic relations in the CIS space, but also to become defining the future of the Commonwealth of model association open to other states"; development of integration processes in the Asia-Pacific region.

In this regard it is important orientation guide of the Russian Federation on the development of cooperation in the Asia-Pacific region. Hence the increasing importance attached to the recovery of the Far Eastern regions in close connection with the decision of Russia to deepen the integration problems in the political and economic space of the Asia-Pacific region and the development of comprehensive cooperation, especially with the People's Republic of China (PRC). The development of the country east, intensive deepening of its relations with its neighbors is seen as two interrelated and mutually conditioning tasks (Titarenko, 2014).

The regional priorities and substantiates the necessity of the creation of the world's centers involving crop-civilization dialogue, capable of ensuring the balance of global, regional and domestic interests, free platform for dialogue among civilizations "Russia considers to be important in the formation and promotion of the Asia-Pacific partnership network of regional associations. Of particular importance in this context is given to strengthen the SCO's role in regional and global affairs". (Russian foreign policy conception

confirmed by the President of Russian Federation V.V. Putin of 12 February 2013) Fundamental for the latter, of course, it is a strategic partnership and cooperation between Russia and China. Decisive "step" in the development of the latter, of course, is the position of the Russian leader Vladimir Putin, who has repeatedly in public statements, official visits, documents and software articles pointed to the important role of China and the entire Asia-Pacific region in the present and future of the country and noted that this area should be the main priority of Russian foreign policy.

In general, the deepening of Sino-Russian strategic cooperative partnership is presented and the Russian and Chinese experts as interaction not only between the two states, but also how two civilizations, which means that the development of relations, aimed not only at solving current issues and problems in the relations between Russia and China, but also for the long term, in which the political sphere has a tendency to expand the economic and cultural field.

At the conclusion of many modern political scientists in Russia in the doctrinal and legal level, the necessary foundations are formed for a stable, predictable and gradual development of cooperation with China, capable of providing a free dialogue between civilizations and smooth existing between the two countries contradictions and jointly oppose Western European hegemony and projects of political and legal universalization (Hajyun, 2012; Czinze, 2014; Pecherica, 2015).

All these processes are not only the consequence of a certain political will and RF management strategy designed to defend Russia's interests in international relations. Today we can say that in Russian political culture prevails as the ideological and conceptual bases of formation and development of international policy is neoeurasian project. The content of this project is justified in principle the need for strategic cooperation between Russia and China in ensuring global and regional security, stability and reproduction of two successful crops and civilization spaces.

So, in the encyclopedia "China's Spiritual Culture", published in Russia, it is noted that the Russian experience of state-legal, political and economic evolution has become obsolete Eurocentric project-oriented foreign policy. As an alternative to institutionalized neoeurasian political orientation, according to which the world is complex and diverse, and the sustainability and stability are only possible at the account, respect and acceptance of the interests of the various nations, communities and religious denominations. All this requires a new type of international relations: based on the principles of integration, but with the approval of the variety; ensuring the sustainable development of the national-cultural spaces and cooperation of all nations, and not a global socio-cultural universalization and typing. This project neoeurasian rejects the idea of absorption of some cultures, civilizations and ethnic groups by others,

and proclaims the idea of inter-civilization relations based on the ecology of cultures and civilizations, the preservation of ethnic and civilization diversity (Titarenko, 2006).

4. Results

We know that modern foreign policy, based on the balance of forces. However, the political theory of "balance", designed to express a stable balance of forces, resources, potential, is interpreted in different ways. Above we have offered five major campaigns to the interpretation of "balance of power" and their typological characteristics. The Russian foreign policy is institutionalized and enshrined in the doctrinal and political level multicultural model "balance of power", which is based on the fact that all the political phenomena and processes are developed and interpreted in the context of socio-cultural evolution, are specific in nature and operate within a certain space and time. This approach of building a foreign policy characterized by a focus on ensuring cultural and civilization relative stability and democracy in international political communication.

5. Conclusions

Thus, the power of the state is considered in Russian political discourse as a potential and actual government's ability to autonomously and independently determine the goals and objectives of the national political and legal space, "dialogical" to participate in the international legal policy and equally act as one of the "architects" international security, a leading global political and economic system of the subject.

The contradictions between the Russian and Western European international politics is that the main ideological and conceptual component of Russia's foreign policy is aimed at creating a free international political communication and solidarity type cultures and civilization interaction, which essentially do not coincide with the Western European model of global socio-cultural universalization.

In addition, the regional priorities of Russian policy is aimed at creating a geographical center, forming a cross-border platform of dialogue of cultures and civilization, capable of ensuring the balance of global, regional and domestic interests. Thus the development of interstate cooperation (for example, Russian-Chinese relations and strategic partnership) is presented as a stable relationship are not only state-legal or political economy, but as the interaction of unique cultural and civilization spaces.

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