

Kilde 6: Vladimir Putin om russisk national identitet

Kilden er et uddrag af den russiske præsident Vladimir Putins tale fra 2013 ved Valdai Discussion Club, der er en Moskva-baseret tænketank. Året forinden var han for anden gang blevet valgt som præsident for Rusland. I talen satte han særligt fokus på russisk national identitet.

Spørgsmål:

1. Analysér kilden med fokus på afsender, modtager, tendens og virkemidler.
2. Hvilken rolle har den historiske dimension i Putins tale?
3. Hvilken rolle har ifølge Putin religionen i Rusland?

Good afternoon, friends, ladies and gentlemen,

I hope that the place for your discussions, for our meetings is well chosen and that the timing is good. We are in the centre of Russia – not a geographical centre, but a spiritual one. [Novgorod Region] is a cradle of Russian statehood. Our outstanding historians believe and have analysed how the elements of Russian statehood came together right here. This is in the light of the fact that two great rivers – the Volkhov and Neva – acted as natural means of communication, providing a natural linkage at the time. And it was here that Russian statehood gradually began to emerge.

As has already been pointed out, this year the [Valdai] club has brought together an unprecedented list of participants: more than 200 Russian and foreign politicians, public and spiritual leaders, philosophers and cultural figures, people with very different, original and sometimes opposing views. (...)

Today we need new strategies to preserve our identity in a rapidly changing world, a world that has become more open, transparent and interdependent. This fact confronts virtually all countries and all peoples in one form or another: Russian, European, Chinese and American – the societies of virtually all countries. (...)

For us (and I am talking about Russians and Russia), questions about who we are and who we want to be are increasingly prominent in our society. We have left behind Soviet ideology, and there will be no return. Proponents of fundamental conservatism who idealise pre-1917 Russia seem to be similarly far from reality, as are supporters of an extreme, western-style liberalism.

It is evident that it is impossible to move forward without spiritual, cultural and national self-determination. Without this we will not be able to withstand internal and external challenges, nor we will succeed in global competitions. (...)

[Every country] has to have military, technological and economic strength, but nevertheless the main thing that will determine success is the quality of citizens, the quality of society: their intellectual, spiritual and moral strength. After all, in the end economic growth, prosperity and geopolitical influence are all derived from societal conditions. They depend on whether the citizens of a given country consider themselves a nation, to what extent they identify with their own history, values and traditions, and whether they are united by common goals and responsibilities. In this sense, the question of finding and strengthening national identity really is fundamental for Russia.

Meanwhile, today Russia's national identity is experiencing not only objective pressures stemming from globalisation, but also the consequences of the national catastrophes of the twentieth century, when we experienced the collapse of our state two different times. The result was a devastating blow to our nation's cultural and spiritual codes; we were faced with the disruption of traditions and the con-

sonance of history, with the demoralisation of society, with a deficit of trust and responsibility. These are the root causes of many pressing problems we face. (...)

After 1991 there was the illusion that a new national ideology, a development ideology, would simply appear by itself. (...)

Practice has shown that a new national idea does not simply appear, nor does it develop according to market rules. A spontaneously constructed state and society does not work, and neither does mechanically copying other countries' experiences. Such primitive borrowing and attempts to civilize Russia from abroad were not accepted by an absolute majority of our people. (...)

We also understand that identity and a national idea cannot be imposed from above, cannot be established on an ideological monopoly. Such a construction is very unstable and vulnerable; we know this from personal experience. It has no future in the modern world. We need historical creativity, a synthesis of the best national practices and ideas, an understanding of our cultural, spiritual and political traditions from different points of view, and to understand that [national identity] is not a rigid thing that will last forever, but rather a living organism. Only then will our identity be based on a solid foundation, be directed towards the future and not the past. (...)

Russia's sovereignty, independence and territorial integrity are unconditional. These are red lines no one is allowed to cross. For all the differences in our views, debates about identity and about our national future are impossible unless their participants are patriotic. Of course I mean patriotism in the purest sense of the word. (...)

We must be proud of our history, and we have things to be proud of. Our entire, uncensored history must be a part of Russian identity. Without recognising this it is impossible to establish mutual trust and allow society to move forward.

Another serious challenge to Russia's identity is linked to events taking place in the world. Here there are both foreign policy and moral aspects. We can see how many of the Euro-Atlantic countries are actually rejecting their roots, including the Christian values that constitute the basis of Western civilisation. They are denying moral principles and all traditional identities: national, cultural, religious and even sexual. They are implementing policies that equate large families with same-sex partnerships, belief in God with the belief in Satan. (...)

Without the values embedded in Christianity and other world religions, without the standards of morality that have taken shape over millennia, people will inevitably lose their human dignity. We consider it natural and right to defend these values. One must respect every minority's right to be different, but the rights of the majority must not be put into question. (...)

Russia – as philosopher Konstantin Leontyev vividly put it – has always evolved in "blossoming complexity" as a state-civilisation, reinforced by the Russian people, Russian language, Russian culture, Russian Orthodox Church and the country's other traditional religions. It is precisely the state-civilisation model that has shaped our state polity. It has always sought to flexibly accommodate the ethnic and religious specificity of particular territories, ensuring diversity in unity. (...)

Colleagues, the years after 1991 are often referred to as the post-Soviet era. We have lived through and overcome that turbulent, dramatic period. Russia has passed through these trials and tribulations and is returning to itself, to its own history, just as it did at other points in its history. After consolidating our national identity, strengthening our roots, and remaining open and receptive to the best ideas and practices of the East and the West, we must and will move forward.

Thank you very much for your attention.

Teksten er et uddrag af Vladimir Putins tale ved Valdai International Discussion Club september 2013: <http://en.kremlin.ru/events/president/news/19243>