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PAX MOSCOVICA AS A SOURCE OF IMPERIALISM

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The main objective of the study is to analyse interpretations of the phenomenon of Pax Moscovica in historical retrospect and in the context of current global threats of the destruction of sustainable peace. The methodological basis of this article is an interdisciplinary approach. In studying the phenomenon of Pax Moscovica, methods of analysis and synthesis, comparative method, analysis of historical sources and methods of cultural anthropology for interpreting traditions and human behaviour are applied. The scientific novelty grounds on the attempt to comprehensively reproduce the phenomenon of Pax Moscovica as a political, economic and ideological basis of the centuries-old subjugation of peoples and modern geopolitical turbulence. Conclusions. A necessity to correct the centuries-old erroneous approach to neglecting the fact of permanent Pax Moscovica's aggression, not only military, but also ideological and legal, is argued. The theoretical model of destabilisation of the Russian (Pax Moscovica's) imperial reality is considered, which is based on the internal conflict of awareness of the beginning of regressiveness, destruction, necrocult, antipode of humanity and empathy. It is offered to abandon the prevailing practice of describing mankurtisation as a way of survival within the imperial colonial model. It is

assumed that a qualitative leap in overcoming psychological weaknesses regarding the severance of ties with the empire (the rejection of self-denial) can enable the formation of new ideas, alternative to extreme forms of violent, terrorist, genocidal Muscoviteness. It is necessary to focus attention on the issue of delegitimisation of the Muscovite colonial policy. It is substantiated that the deconstruction of the imperial type of interpretation of the historical process by the aggressor state will simultaneously make it possible to restore a multifaceted scientific approach to the development of enslaved peoples and practically contribute to the realisation of the nations' right to self-determination.

Keywords: Pax Moscovica; imperial destruction of peoples; rejection of self-denial; mankurtism; delegitimisation of Muscovite colonial policy; international relations.

Statement of the problem. Pax Moscovica as a concept has long been perceived by the scientific community as a set of cultural achievements of the Muscovite traditional way of life, figures of all kinds of art and science, achievements in all spheres of folk art. The scientific world perceived apparent information about Muscovites on the basis of the ethno-national principles, which is not always appropriate to apply to imperial peoples (titular peoples of the empire).

Analysis of the latest research and publications

Under the influence of the imperial approach, the Muscovite carriers of which appropriated not only the property of the conquered peoples, but also declared the entire cultural and civilizational heritage of the enslaved (art, books, architecture, music, etc.) as their own achievement. Muscovites were particularly skilled at convincing their victims, and later, the entire world, that the very cultural development of the subjugated peoples was possible only due to the "beneficial: influence of the Muscovite culture. Pavel Shtepa's (2003; 2010) works are devoted to a clear and historically based coverage of such Muscovite practices.

Long-term neglect or avoidance of the sharp corners of the Muscovite's imperial policy was inherent in the works of both European and Ukrainian researchers. Since 2014, there has been a cardinal change in approaches: the emphasis has been on the duration of annexationist and assimilationist practices, which are reinforced via political technologies and state instruments of the Kremlin's aggression. Valery Smolii and Larisa Yakubova (2018, p.5) focus their attention on the historical foundations of the Pax Moscovica and Moscow Spring projects. The authors emphasise the acute mental crisis of Muscovy, caused by the withering away of the phenome-

non of Soviet ideology. This mental crisis for Muscovy is permanent, since ideology, whether monarchical or Bolshevik, remained and remains only a screen (mask) for justifying the anti-human nature of the rule of enslaved peoples.

Ukraine and the world in total came under the pressure of enormous trials, but only the Ukrainian nation had to pay the biggest bill for freedom. The latest Muscovy totalitarianism became a challenge and an accelerator of processes that testify to the desire to protect the international order and its own sovereignty. The researcher's position that "historical reconstruction immerses Muscovy in the past" raises certain doubts (Yakubova, 2023, p.6). This totalitarian structure does not seek or see the future, the past itself is distorted by the abnormal state of their consciousness and practice. The position of Vitaly Masnenko and Vitaly Telvak (2025), who insist on both the theoretical scientific and practical, social interest of the modern Moscow's policy of memory, which is repressive in nature towards the historical culture of other peoples, is commendable.

Due to the inability to transform the Russian Federation into a nation-state and as a result of the suicidal strategy of restoring an empire where society is deprived of national identity, the Moscow's authorities are bringing the process of dismembering this aggressive state closer (Bugaiskyi, 2022). It is worth to mention that Janusz Bugajski's work summarises the processes in governance, economics and politics, and interethnic relations, which become vivid confirmations of the threatening consequences of centuries-old crimes. For Oleg Kondratenko (2017, p.10), it is obvious that the Kremlin is now trying to act from a position of strength. Muscovite desire to decide foreign policy plans was inherent not only in modern times, rather the opposite, peaceful rhetoric from the lips of Moscow politicians sounds in times of internal crises. Volodymyr Ohryzko (2021) insists on the high probability of the chance of the collapse of Muscovy, focusing on both foreign policy and the internal situation of this state. The work, edited by Galina Zelenko, draws significant conclusions regarding the essential features of the Putin regime, the construction of the idea of a new world empire, attempts to implement the idea of a world order Z, and doubts about the right to self-determination of the peoples of the Russian Federation (Lisnychuk et al., 2024). Edited by Valentina Piskun (2023), the research approach of the author's team, was considered. The researchers' conclusions and outlook for the future contain the prospect of the civilised world's victory over rashism.

The main objective of the study is to analyse the interpretation of the phenomenon of Pax Moscovica in historical retrospect and in the context of the current global threats of the destruction of sustainable peace.

Results of the study

The stability of an empire depends on the absence of civil war within its borders. This condition is maintained by the imperial center through the waging of

expansionist wars along its periphery. The Soviet Union (until 1991), the Commonwealth of Independent States (since 1991), and the Eurasian Union (since 2011) have functioned as symbolic iterations of the Moscow-centered empire. Following the collapse of the All-Russian Empire, the Russian Federation – first in its socialist form and later under capitalism – emerged as the systemic core of imperialism in Northern Eurasia.

In two hundred thirty-four years (1228–1462), Muscovy had 160 external and 90 “internal” wars. From 1492 to 1595 (in 103 years), Muscovy fought for 50 years. So, on average, it fought for one year, and prepared for the next war for one year (V. Klyuchevsky) (Shtepa, 2010, p.81). In the 17th century, Muscovy fought even more often, 64 years, and only 36 years were peaceful. We see the growth of aggressive actions, both towards neighboring states, and the increasingly massive use of weapons within the borders of this state, the ruling class of which, in order to profit, exploit and obtain additional sources of enrichment, resorted to violence and repression against those who disagreed with such actions and were capable of forming combat or paramilitary structures that opposed the Muscovite troops on the battlefield.

Having gained the Mongolian experience of military construction and the use of the army, the Muscovites never again refused the *khshar* as a duty of prisoners and slaves, who were the assault, advanced part of the army, the losses of which were almost 100%. The continuation of the strategy of complete conquest of the Muscovites’ territory was the preservation of the lives of those who agreed to cooperate and the total destruction of those who resisted. The lives of those who agreed to cooperate with the Muscovites were limited to the period of the beginning of a new military campaign, where a traitor-capitulator from a certain people, suitable for military service, became a front-line soldier in the Muscovite army. As a result, since that time, the army has become the most important means of de-ethnicisation of the conquered peoples. Those of the werewolf-mankurts, who survived the Muscovite-led wars joined the service and military stratum of the Grand Duke and Tsar and with no less desire sought to conquer new ethnic groups (peoples) in the Muscovite’s future wars.

During the Soviet epoch, the main means of education were the army and school, where after 1938 the Muscovite language became mandatory for study not only in the RSFSR, but also in all other republics. In the Muscovite army, where strict discipline prevailed, commands were issued only in the Muscovite language.

The experience of the beginning of the large-scale invasion of Muscovy into Ukraine in 2022 (as well as the examples of the Chechen wars of the 1990s–2000s,

the Russian-Georgian war of 2008) once again confirms that this method of using representatives of the conquered peoples (Bashkirs, Buryats, Dagestanis, Chechens, et al.) in the front lines is being used by the modern Kremlin authorities in the 21st century. A high level of support for the continuation of Moscow's war against Ukraine remains in that segment of Muscovy society from which millions of either mobilized (conscripts, reservists) or volunteers (contract workers) were co-opted, eager for service payments and trophies in the form of the property of Ukrainian citizens in the occupied territories. Suffering massive losses among the men of the enslaved peoples on the battlefield, the Kremlin is implementing the task of bleeding out the movements of the numerous peoples of Muscovy who are ready for protests and national liberation struggles.

Destabilisation of the Russian (Moscovian) imperial system begins with recognizing its regressive nature: destruction, necrocult and hostility toward humanity and empathy. This recognition gives rise to new ideas that offer alternatives to the violent, terrorist, and genocidal extremes of Moscow-centered ideology.

The Muscovite nation sees no contradictions in mocking the universal principles of love, human mutual respect, and trust. "In 1620, the Swede Johannes Bothvidus defended his doctoral dissertation at Uppsala University on the topic: "Utrum Moschovitea sunt Christiani" ("Are Muscovites Christians?"). The researcher argues that Muscovites are not Christians. The university professors recognised the topic as proven and awarded him a doctorate. Right! Because Christianity is the religion of Love. The religion of Muscovites is blood, face, and hatred. Satanism is the national religion of Muscovites" (Shtepa, 2010, p.64). The norms for Muscovites since ancient times have been behavior recognized as inhumane in the world. According to Herodotus, androphagi, that is, cannibals, lived in their lands, which is confirmed by folklore. For millennia and to this day, facts of inhuman behavior have been traced, as evidenced by the execution practice of Muscovites in Ukrainian cities and villages since 2022 (the victims of Bucha, Irpin, Izyum, etc. are known to the whole world). Inhuman conditions of detention and constant torture of Ukrainian prisoners of war have been noted and reported to foreign journalists, international justice bodies. And this is not a mental perversion of modern military or special services officers, originating in the northeast of Ukraine. During the Soviet erpoch, "it was not some illiterate peasants who tortured, tormented, and bullied, but people with a university education. Just the list of their execution methods and means terrifies a person. "Foreigners, reading the memoirs of the undead, refuse to believe, because it goes beyond the limits of human reason" (Shtepa, 2003, p.9).

The Muscovites' values are incompatible with the European principles of freedoms and human rights. A resident of the Moscow region sees despotism,

which is based on neglect of social development and democracy, as valuable ideas. The complete centralisation of power, to which the aspirations of every person who feels inner restlessness and anxiety from the need for conscious creativity for the good of man are unconditionally subordinated. The absolute unwillingness to protect democratic institutions is indicative: “when the Bolsheviks dispersed the democratic constituent assembly, not a single Moscow hand rose to protect them” (Shtepa, 2003, p.64). Even under the conditions of the Bolshevik government announcing the concept of a new person – a Soviet person, this very foundation was destroyed, since, in fact, it was about raising the process of Muscovism of other peoples to a universal level. It is worth to recall the toast to the Russian people, pronounced by J. Stalin in 1945 on the occasion of the victory over Nazi Germany: “any other people, using a military blizzard, would have overthrown such a government. The Muscovite people not only did not overthrow it, but also unanimously, with all their might, supported it” (Shtepa, 2010, p.64). The General Secretary of the Central Committee of the CPSU did not see any need to glorify the Soviet people.

It becomes vivid that the imposition of the Moscovian principles has contributed to the cognitive and spiritual degradation of colonised (subjugated) peoples, undermining their cultures, traditions, and ways of life.

Long before the conflict and war, the Muscovite chooses a position of deception towards the future victim: posing as a supporter of peace, tranquility, mutual understanding, mutual exchanges, respect for foreign culture. This position remains only until the decision is made to start a conflict, war, or clash. After such a decision, all the efforts of the Muscovite are directed at dehumanization, de-subjectification of everything that carries the uniqueness of the victim doomed to Muscovisation, whether it is an individual person or a people (ethnic group). The Muscovite attack initially contains contempt for the object of aggression, later the foundations of the victim’s existence are destroyed, and in the end everything that belonged to the victim (material, spiritual) acquisitions is appropriated. The appropriation itself creates the illusion (simulation) of consent to disappearance: the aggressor, acting as the owner, interprets the past, present and future of the victim as a component of Pax Moscovica. The impression is created, the very impression (simulacrum) of the unity of the will of the aggressor and the victim. So, we are dealing with numerous substitutions of concepts: when a Muscovite says “liberation”, we are dealing with an invasion accompanied by all possible crimes: against a person, his rights, property, the sovereign right of a nation (people, eth-

nic group) to self-determination. Currently, more than 160 peoples live in the Russian Federation, who are deprived of the right to their own state and their own ethnic (national) development.

The Muscovite achieves such an impressive result because he starts the conflict covertly, destroying what is the foundation of people (as a victim): he destroys the set of spiritual values, first of all, of individual representatives of the non-natives, and later, gaining the support of a part of the non-natives community, he causes their moral and ethical principles to be undermined, belittles the cultural value of the traditions of the people – the victim, and devalues the significance of the language and identity of the people – the victim. In this way, the Muscovite achieves the most important thing: he destroys the unity of the people – the victim on an intangible level. After such steps, the time of conflict and war comes.

The Muscovite history contains numerous facts of defeats in wars. Muscovites suffer defeat when the rival people understand all the dangers emanating from Pax Moscovica, hidden and obvious. Muscovites have repeatedly suffered defeats from peoples and armies that were numerically smaller. The key to such victories over Muscovites was thorough preparation for war (mobilization and diplomatic), the feat of the army, militia and leaders ready for self-sacrifice. The confrontation with Muscovites among the peoples of Siberia and the Pacific coast could last for centuries, provided that the Muscovites possessed more advanced weapons.

At the current stage of Moscovica's aggression, we are witnessing "denazification" (according to Putin, February 24, 2022) – a kind of symbiosis of dehumanisation, desubjectification of Ukrainians, which began long before the large-scale invasion of Muscovites into Ukraine. Comparing Ukrainians with the Nazis of World War II, although Muscovites themselves actively and massively use misanthropic practices, seems not only strange, but also paradoxical and disinformative. What remains strange is that the lion's share of the Russian population agrees with such a distorted perception of realities in another country (Ukraine). So, non-Moscovian populations have been left with only few options: internal or external exile, betrayal (manifested as *mankurtism*), internalised inferiority, or the status of victims of physical and psychological violence, as well as economic and social exploitation.

The hope of the foreigners (or at the beginning of their elites) to find relations of cooperation, mutual understanding, respect and help from the Muscovites was deeply false because the Muscovite (first of all, the sovereign, the ruler) in an attempt to establish such relations saw, first of all, weakness and misunderstanding of his internal and external intentions. For a Muscovite, such relations as listed above are possible only with authorised bearers of sovereignty. All petitions, requests and appeals for equal relations, when the foreigner agrees to perceive the Muscovite ideas as reality, became agreements, contracts of subjection, sub-

ordination, from which there is no way out. And even the steps or aspirations of foreigners to previous rights were and are perceived by Muscovites as betrayal and deception (“...we were fooled, deceived...”, V. Putin), which encourages them to aggression (repressive within the state and military – outside the state).

The search for analogies of the social practices of the land empire, inherent in Muscovites, among the imperial practices of Great Britain is not sufficiently justified, since “... situations in which independence of a "colonial" nature arises not between the "metropolis" and a colony territorially distant from it, but between the dominant "centers" and the dependent "periphery" within the framework of nation-states and territorially unified empires”. It is associated with the following colonial situation: “no cultural distance – no colonial situation” (Etkind, 2011, p.13). For muscovite colonialism, the loss of the sovereignty of non-natives (whether through the subjection of the supreme ruler, or the elite, or the entire people) is enough, but this process is preceded by the above-described process of the emergence and formation of the hopes of non-natives, that is, the destruction of the cultural distance between Muscovites and non-natives.

A high price for agreeing to a colonial situation without cultural distance is the Moscow’s plunder, destruction or appropriation of the cultural heritage of other peoples as a result of physical and mental violence, the continuous internal and external expulsion of those who disagree with Moscow’s occupation. Transformed into victims, the people atone for the lack of energy for resistance in the form of betrayals and an inferiority complex in an increasingly large part of the community. Instead, the Muscovite triumphs by declaring the cultural heritage of the victim nation his own by right of possession of its land, thereby depriving it of its history and at the same time of its future. Muscovite encyclopedias are filled with the names of scientists, politicians, and public figures of non-muscovite origin who have made a significant contribution to science, culture, and the public life of Muscovites. In this way, external colonisation is transformed into internal colonisation.

The absolutism of the supreme ruler in Moscow has been rooted in the expropriation of property, alienated from all subjects, such as individuals and entire peoples alike. Such an alienation became both the goal and the means of self-realization for the despot (whether ulus tax collector, grand prince, tsar, emperor, general secretary, or president), who delegated power to a close inner circle and a vertical hierarchy designed to reproduce the social practices of the ruling center. These practices were based on the denial of other peoples and the rejection of any worlds beyond the Moscovian.

The sedentary lifestyle, disrespect for working on the land and hard work on soils with low fertility gave rise to a desire for quick profit from other people's property in the Muscovite. The absolutism of the supreme Muscovite power took into account the worldview and behavioral nomadism of the Muscovite. It directed the administrative structure in such a way as to receive a share of rent from the property and labour as to maintain the apparatus of exploitation and the tsarist (imperial) court, leaving the subject himself in complete poverty. All these principles of administration gave rise to a desire to profit from others, from the land and products of the labor of other peoples.

The constant wars and conquests of the Muscovite state spread such social practices to new territories. The answer is negative to the question if the conquered peoples agrees with such practices. Muscovite external aggression and internal terror and policies of genocide only confirmed that the state was based on constant violence against the conquered peoples. Such approaches could not form institutions that had strong internal foundations. "Building an empire means connecting all parts of the empire in such a way that they have deep economic, cultural and political reasons to hold on to the empire, so that its parts themselves do not want to secede. Otherwise, there will be colonial occupation, which, as history shows, is always temporary" (Shtepa, 2010, p.79). The awareness of this temporality was and remains a burden for the authorities, which leads to the devaluation of the personality of the subject citizen and the peoples. The interests of man, the benefits of the subjects have never been the prerogative of the central Moscow authorities. "The tragedy of the Muscovites is that the path of the English was and is impossible for them, because the reasons for this impossibility have very deep roots in the very spirituality of the Muscovite. The Muscovite could not go the English path, even if he wanted to" (Shtepa, 2010, p.79). A Muscovite official nobleman or a fighting serf never dared or managed to sign a document like the English Magna Carta of 1215. A Muscovite nobleman had to wait more than 500 years for a similar document – only a German on the All-Russian throne, Peter III Holstein-Gottorp (January 5, 1762 – July 9, 1762) – signed the "Manifesto on the Freedoms of the Nobility" (March 1, 1762). The nobleman waited, not fought, unlike the English nobles, knights, gentry, gentlemen.

What the Moscow nobleman (in the Bolshevik era, a member of the nomenclature system) agreed to was intraspecific wars – between "deviations" in the party or between power structures. Of course, this was a struggle for the redistribution of goods taken from citizens, not for the rights of citizens. These practices were based on the denial of other peoples and the rejection of any worlds beyond the Moscovian.

In the Moscow's "prison of nations", a foreigner retained his own national consciousness and identity only on condition of consent to constant stress be-

fore the punishment of the “imperial prison” (in Moscow, vertukhay) and under the circumstance that the very identity of the foreigner was denied – rejected, forbidden, and when discovered, ridiculed, demonised, condemned, and ultimately destroyed by the imperial elite, special services and humiliated in the imperial culture.

Imperial repressions extended both to the bearers of ethnic (national) identities, institutions, and to sign systems – the languages of foreigners, giving rise to linguicides, religious persecution. Classic examples among dozens of examples of Moscow bans on the Ukrainian language were the Valuev Circular of 1863, the Ems Decree of 1876, the resolution of the VII Congress of Nobility in Moscow on the exclusivity of the Moscow language for education, the prohibition of the use of other languages in schools of the All-Russian Empire in 1911. The ability of the elites to rebel against Muscovite oppression was punished both at the personal and community levels. After the defeat of the Polish uprising of 1863, the Polish language was removed from the educational process in educational institutions of the Vistula region (since 1869), the Polish language became an optional component of the educational process (since 1872). The Polish language was transformed into a secondary language in education, only for the study of religion (since 1885). The Belarusian and Lithuanian languages were also banned due to Muscovite linguicidal practices against participants in the Polish uprising of 1863 (Żelichowski, 2019, p.62, 75). A Moscow bureaucrat introduced restrictions on the use of the Finnish language, which affected the printing of books in Finnish, except for agricultural and religious topics (from 1850), and Russian was introduced as the main official language in Finnish office work (from 1900) (Kazakevych, 2018, p.28).

After the discovery of the assets of each ethnic group in the process of indigenization (in 1923 – early 1930s), even more massive measures against sign systems (linguicidal practices) and carriers of foreign identity were carried out in the Soviet Union, Repressions took the form of extrajudicial massacres, court cases on fabricated pretexts and reasons, the results of which were imprisonment, exile, and executions of national elites. Hundreds of thousands of representatives of different nations repressed within the framework of the fight against the national liberation movement – the fabricated ODPU case against the Union for the Liberation of Ukraine (1929) and the Polish Military Organization (1933-1935), as well as within the framework of the so-called “operations” of the NKVD: the Polish operation (1937-1938), the German operation (1937-1938), the punitive operation against the Jews (1937-1938), etc. became victims of the state red terror.

Under conditions of the revival of national liberation movements of individual ethnic groups in the conditions of World War II, the Moscow Bolshevik authorities used all possible means against foreigners who set themselves the goal of restoring statehood, regardless of the attitude of the occupying authorities, whether the Moscow Bolshevik or the German nazi. The fighters of the national armies in the underground (Ukrainian, Polish, Lithuanian, Latvian, Estonian, Cossacks of the Kuban, Don, etc.) fell under the punitive operations of the occupying armies. After the end of the German occupation, the Bolshevik troops of the NKVD for decades (until the beginning of the 1960s) investigated, destroyed, repressed, and expelled active figures of liberation movements, members of their families, and representatives of ethnic groups who helped in the fight against the red mob.

The approval of the genocidal Bolshevik ideology and practice by the leadership of modern Muscovy encourages them to its latest reproduction by means of neocolonialism. V. Putin tries on the imperial “achievements” of Peter I and J. Stalin, ignoring the rejection of such practices by the cultural world, the collective West. The current Kremlin leader managed to establish a fascist regime, which is characterised by nationalism, racial or national intolerance, the destruction of political and personal enemies, a harsh dictatorship, the cult of the leader, militarism and aggressive foreign policy, with the desire to expand living space by seizing the territories of other states and redistributing the world (Polianskyi, 2023, pp.190-191). It is obvious that the opinion of the head of the Center for Countering Disinformation (Ukraine), Andriy Kovalenko, is relevant, who is convinced that victory over Moscow is possible provided that the Putin regime, which has become an analogue of Stalin regime, and the final destruction of the Kremlin's military-industrial complex are dismantled (Chaika, 2025). That is, it is not enough to simply lower the price of oil, which is what US President D. Trump seeks to achieve. The Kremlin's political regime (putinism or racism) demonstrates the same identity as the 14 signs of eternal fascism (according to Umberto Eco) (Lypovetskyi, 2022). Therefore, it must be eliminated and banned, since its spread poses a danger not only to the existence of the world order, but also to the entire civilisation.

The ban on the Moscow's political regime, which contains signs of fascism and nazism after the final military victory, must include the responsibility of V. Putin, the political and military leadership of the Kremlin for the outbreak of the war, for all war crimes, the sentence for which must be passed by the International Tribunal. Based on the results of the International Tribunal and the punishment of international criminals, a policy of memory must be organised that will bring to the attention of every Muscovite information about the crimes committed by the occupation army and each occupier. Such a policy of memory must become a guarantee of condemnation and prevention in the future of genocidal crimes against

the people, violations of the territorial integrity of the state, and the destruction of sovereignty. Mere survival and minimal access to national resources have been possible only via personal and collective self-denial for subjugated peoples. Rejecting this self-denial opens a path to freedom and the restoration of self-sufficiency – both individual and national.

The resource-centricity of the colonial practices of the Muscovite empire, the feeling of the vastness of the territorial area, the inexhaustibility of the riches of the subsoil, the large number of armies, the rapid recovery after losses at the expense of the enslaved peoples enabled the self-reproduction of the circle of conquests, crimes, and destruction. The temporary nature (with the apparent eternity) of the mismanagement of the economic and irresponsible political rule of the Muscovite state ensured the possibility of a comfortable, trouble-free existence for a narrow circle of the tsarist (imperial, federal) court, generated acute socio-economic inequality, huge demographic losses, and deepened conflicts between the center and peripheral subjects. The intensification of repression by power institutions for the sake of maintaining the integrity of the state, which provoked internal and external violent clashes, was characterized by undoubted constancy. The failure of the Muscovite imperialism is obvious to their authorities. Even the presence of nuclear weapons is not a sufficient reason for Muscovites to be calm: “The national security strategy of Moscow (from 2021) is focused primarily on preventing the destruction of the country” (Buhaiskyi, 2022, p. 42). False perceptions of the real state of affairs gave rise to the illusion of apparent power.

A long stay in the position of a person deprived of a decent share of the common national wealth leads to the emergence of a false perception of the world, projected by the invader. A person in a servile position, if not in the first generation, then in subsequent generations, makes a false decision about national self-denial (agreement to the demands of the enemy), hoping for access to the benefits that are available to the invaders. Thus, a system of views on the primacy of material goods is formed, the name of which is WEAKNESS. This weakness is traced in the figures of population censuses. Thus, according to the data of the 1926 census in the Ukrainian SSR, 5.5% of Ukrainians considered Muscovite their native language, according to the results of the population census in Ukraine, there were 14.8% of such people among ethnic Ukrainians.

The power of the individual, unlike weakness, is instead tempered by voluntary self-organization, inspired by the strengthening of the symbolism of the native (words, songs, groups, tolokas, holidays, education, self-realisation of a per-

son and his own people). The pain of realizing one's own self-denial is life-giving, as it brings back to reality the restoration of the free existence of self-sufficient people and nations – “in a large family, a free, new family” (T. Shevchenko, “The Testament” (1845)). A step into the suffering of intrapersonal transformation – rebirth – distance from the illusion of weakness, dependence, impersonality, inferiority to spiritual rearmament for the sake of preserving national values and history. Refusal of connection with the criminal-enemy, who committed all possible atrocities against the victim people, denying them the right to independent ethno-creation and self-preservation, becomes the ideal and real art of weaponry of memory and tradition.

Rooted in the glorification and enactment of Thanatos (the drive toward death and domination), confronting and resisting Moscovian destructive practices require international recognition of the centuries-long crimes committed against non-Moscovian populations (including indigenous groups, national minorities, and small peoples).

The basis of Muscovite colonialism was low labour productivity, low innovation, which prompted them to seek sources of enrichment in the plunder of other peoples, which was possible through the use of cruel practices. “The Muscovite people, at the order of their tsar, gladly went to subjugate, enslave, exploit, and rob neighboring peoples. Instead of working and giving their master their work, a golden opportunity arose to become a master themselves, to take everything from the subjugated people. At the very least, to be a vassal, overseer, driver, gendarme on easy bread somewhere in subjugated Ukraine, the Caucasus, or Asia. And in which country to live – it doesn't matter to the Muscovite” (Shtepa, 2003, p.130).

Muscovites, of course, do not care in which region he feels like a master. However, this choice did not suit the peoples whose masters the Muscovite sought to become. The aggressor resolved the contradictions between these approaches with the help of mass murders and crimes against those who disagreed with this state of affairs. “By 1917, the population growth in the Muscovite region was 1.68%, and in Ukraine – 2.36%. Over 33 years (between 1926 and 1959), on average, Muscovites increased by 1.25%, Ukrainians – by 0.4%, and others – by 0.5% each year. How can we explain the decrease in the growth of Ukrainians from 2.36% to 0.4%? That is, by as much as 600%. This is a national catastrophe. Over 33 years, such a difference in growth gives 23 million” (Shtepa, 2003, p.182). This is precisely the statistics of those killed, shot, tortured, starved to death, and died from the conditions created by the Moscow authorities. And to this day, these international criminals have not been punished for their mass atrocities and murders. The same inhumane policy was carried out against other conquered and colonized peoples of the evil empire (in the words of R. Reagan).

It is worth to mention that the former elites and societies of Great Britain, France and the Netherlands have been overcome by the guilt of the empire. At least discussions have begun on the restitution of cultural heritage of peoples appropriated by colonialists in previous centuries (Boehme, 2025, p.974). However, this does not apply to Muscovy, which continues to steal cultural values, passing them off as its own. Moskvins continue to appropriate the cultural heritage of other peoples, as evidenced by the theft of treasures from Ukrainian museums that have been taken to the museums of the occupier. The whole world condemns not only the thieving behavior of the Muscovite regarding cultural heritage, but also the practice of kidnapping Ukrainian children, who have been taken by the thousands to the occupying state, where they are re-educated in camps in order to prepare them for joining the occupation army.

In the 21st century, the struggle for the truth about the mass inhuman crimes of the Muscovite authorities continues, the memory of which is preserved in all nations (small or large) that have undergone the process of Muscovization (Buhaiskyi, 2022, pp. 185-234). Such recognition must be followed by the delegitimization of colonial policies and by placing the rights of subjugated and marginalized peoples within Moscovia on the global agenda.

To restore international justice, aggressors, terrorists, murderers, and war criminals (Muscovites) who, after the collapse of the “evil empire” (the USSR), carried out actions aimed at destroying the international order (military actions against Moldova, Georgia, and Ukraine, war crimes in Chechnya and Syria, political assassinations within Moscow and around the world, the shooting down of civilian passenger planes, etc.) must be brought to justice.

To organize this process, civilized countries should facilitate the investigation and consideration of the case against Moscow, either in the International Criminal Court or in the Special Tribunal. Back on November 21, 2022, the NATO Parliamentary Assembly supported the need to create such a Special Tribunal by a resolution and then recognized Moscow as a terrorist state. The Council of Europe decided to create a special tribunal for the crime of Moscow’s aggression against Ukraine on May 14, 2025. More than 40 states supported this decision by joining the Core Group (Belmas, 2025). The first important step in bringing the Kremlin leader to justice was the arrest warrant issued in March 2023 by the International Criminal Court in the case of the illegal deportation of the population and children from Ukraine (Order Haazkoho sudu, 2023).

At the meeting of the UN Security Council on September 22, 2025, convened to discuss the violation of Estonian airspace by Moscow planes, Polish Foreign Minis-

ter Radosław Sikorski stated that "Russian nationalism has a "thirst for domination" that will not subside until Russia realises that the era of empires is over. Moscow is unable to live in peace with its neighbors and does not care about the norms of international law" (Your crazy nationalism, 2025). Even after Moscow's combined attack on Poland on September 10, 2025, a European diplomat expressed hope that the aggressor state would realize something significant. However, the Muscovite ruler, like the Muscovite people, cannot and will not live outside the patterns of the empire, and has never shown a desire to realize a different reality. The dominant thing for the Kremlin is the thirst for domination, not life in peace with its neighbors. Therefore, even greater solidarity among European states and the entire democratic world must be achieved by the recognition by German Chancellor Friedrich Merz of the fact that the head of the Kremlin, Vladimir Putin, is "the most serious war criminal of our time" (Kantsler Nimechchyn, 2025).

The obviousness of aggressive neo-colonialism, along with the thirst for world domination, is sufficient reason for the world community to support the peoples conquered by Moscow from the North Caucasus and the Volga to the Pacific coast. As centuries ago, Muscovy now uses war to exterminate enslaved peoples whose speakers no longer use their native language. That is, the process of assimilation by Muscovy has almost been completed, and due to unemployment, poverty, and hopelessness in the areas inhabited by indigenous peoples (Chukchi, Buryat, Chuvash, Lamut, etc.), men are either mobilized or they themselves go to serve in the Muscovy army (in the war against Ukraine) for money, where they die en masse. So, we are witnessing not only the disappearance of small peoples due to linguistic and cultural assimilation, but also the death of those mobilized into the Muscovy army.

A promising driver of the process of denuclearisation, demilitarisation, decolonisation and deimperialisation of Muscovy may be the Forum of Free Peoples of Post-Russia, whose coordinators have already held 15 forums around the world by March 2025, where these ideas were supported by representatives of more than 50 enslaved peoples. Representatives of democratic governments of Europe and Asia participated in the meetings. The processes of independence of these peoples can be significantly strengthened by unification and support abroad, as is the case, for example, with the Caucasian Union, Free Pomerania, the National Liberation Movement of the Udmurt Republic, and the Chuvash-Volga-Bulgarian Diplomatic Council. Based on Resolution 1514 (XV) of the United Nations General Assembly of December 14, 1960, a number of resolutions were adopted that normalize the decision on the need to de-imperialize Muscovy and support the national liberation movements of the peoples colonized by Muscovy, namely: European Parliament Resolution 2024/2579 of February 29, 2024, Parliamentary

Assembly of the Council of Europe 2540 (2024) of April 17, 2024 and 2558 (2024) of June 26, 2024, OSCE Parliamentary Assembly of July 3, 2024.

Ukrainian parliamentarians may soon also adopt an important law, as during a meeting of the Verkhovna Rada of Ukraine Committee on Foreign Policy and Inter-parliamentary Cooperation on September 4, 2025, the issue of the draft law of Ukraine on the basic principles of the state policy of Ukraine regarding interaction with the national movements of the colonial peoples of the Russian Federation (reg. No. 11402), introduced by People's Deputies of Ukraine Maria Mezentseva-Fedorenko and others, was considered (Pro osnovni zasady derzhavnoi polityky Ukrainy, 2025).

NATO countries, and primarily the United States, are in the position to lead the process of de-imperialising Moscow. American experts at the strategic level have developed a path to dismantle this last non-empire (Buhaiskyi, 2022, 336-342). It remains to realise the hopes of the oppressed peoples for their own state, the hopes of neighboring states for the restoration of international law, and the hopes of the whole world for peace. That is why the words of US President D. Trump from September 23, 2025 seem so encouraging: "Ukraine can defeat Russia and win back its territories. It is time to act" (Soloviova, 2025).

Conclusions. This study argues the need to correct the centuries-old erroneous approach to neglecting the fact of permanent Muscovite aggression, not only military, but also ideological and legal. It considers the theoretical model of destabilisation of the Russian (Muscovite) imperial reality, which is based on the internal conflict of awareness of the beginning of repressiveness, destruction, necro cult, antipode of humanity and empathy. It is offered to abandon the prevailing practice of describing mankurtisation as a way of survival within the imperial colonial model. The assumption is made that a qualitative leap in overcoming psychological weaknesses regarding the severance of ties with the empire (refusal of self-denial) can enable the formation of new ideas, alternative to extreme forms of violent, terrorist, genocidal Muscoviteness. It is proposed to focus attention on the issue of delegitimisation of the Muscovite colonial policy. It is argued that the deconstruction of the imperial type of interpretation of the historical process by the aggressor state will make it possible to simultaneously restore a multifaceted scientific approach to the development of oppressed peoples and practically contribute to the realisation of the right of nations to self-determination.

Research Prospects

Due to the lack of relevant information, certain aspects of the components of the Pax Moscovica concept will require assessment by international law experts. In

particular, future researches could focus on studying the peaceful transfer of nuclear weapons that were transferred from Ukraine, Kazakhstan and Belarus to Moscow, whether to their legitimate owners or to the USA, the Great Britain and France in exchange for adequate financial compensation and effective security guarantees. Research efforts aimed at identifying preventive steps to prevent the spread of (hybrid, cognitive, military, disinformation, cultural) Pax Moscovica structures in the Central and Eastern Europe and the Balkans will remain quite promising.

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МОСКВИНСЬКИЙ СВІТ ЯК ДЖЕРЕЛО ІМПЕРІАЛІЗМУ

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Мета статті – проаналізувати інтерпретації феномену москвинського світу в історичній ретроспективі та в умовах сучасної глобальної загрози руйнування сталого миру. Методологічним підґрунтям статті визначено міждисциплінарний підхід. У дослідженні явища москвинського світу використовувалися методи аналізу та синтезу, компаративний метод, аналізу історичних джерел, методи культурної антропології щодо тлумачення традицій та поведінки людей. Наукова новизна полягає у спробі комплексного відтворення феномену москвинського світу як політичної, економічної та ідеологічної основи столітнього уярмлення народів і сучасної геополітичної турбулентності. Аргументовано необхідність виправлення багатовікового хибного підходу стосовно нехтування факту перманентної москвинської агресії, не лише воєнної, але також і світоглядної, і правничої. Розглянуто теоретичну модель дестабілізації російської (москвинської) імперської дійсності, що базована на внутрішньому конфлікті усвідомлення начала регресивності, руйнування, некрокульту, антиподу людяності та емпатії. Запропоновано відмовитися від переважаючої практики опису манкуртизації як способу виживання у межах імперської колоніальної моделі. Зроблено припущення, що якісний стрибок у подоланні психологічних слабкостей щодо розриву зв'язків з імперією (відмова від самозаперечення) здатен

уможливити формування нових ідей, альтернативних крайнім формам насильницького, терористичного, геноцидного московства. Пропонується зосередити увагу на питанні делегітимізації москвинської колоніальної політики. Обґрунтовано, що деконструкція імперського типу тлумачення історичного процесу державою-агресором уможливить водночас відновити багатоаспектний науковий підхід щодо розвитку уярмлених народів і практично посприяти реалізації права націй на самовизначення.

Ключові слова: москвинський світ; імперська деструкція народів; відмова від самозаперечення; манкуртизм; делегітимізація москвинської колоніальної політики; міжнародні відносини.

