ALEKSANDR SHCHIPKOV ▪ UNFINISHED NAZISM ▪ GENESIS, TRANSFORMATIONS AND RELATED PHENOMENA

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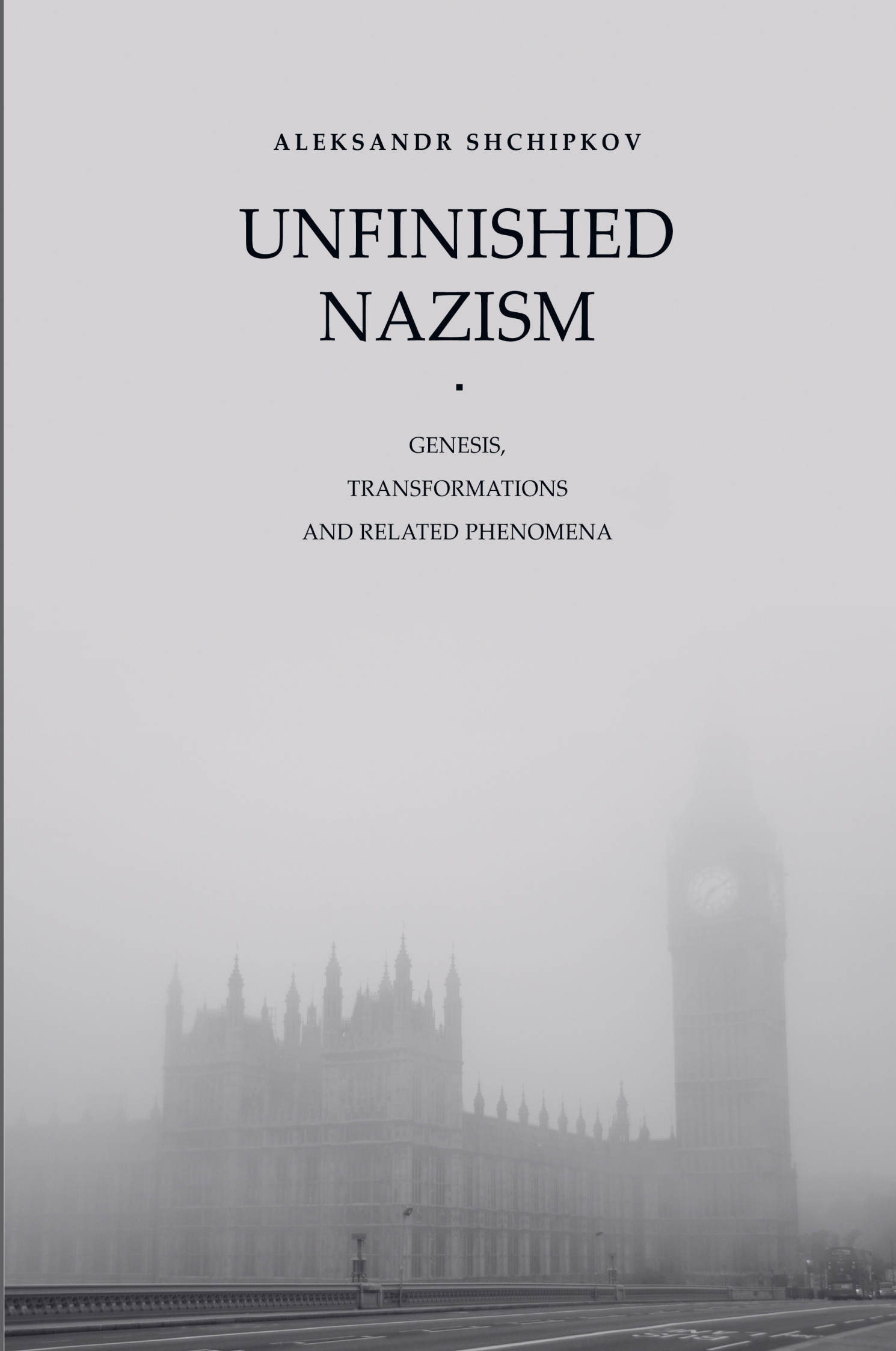
GENESIS, TRANSFORMATIONS AND RELATED PHENOMENA



Aleksandr Shchipkov

UNFINISHED NAZISM

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The book "Unfinished Nazism" presents the progression of Nazism and associated racism within a historical framework. Aleksandr Shchipkov compares early colonialist manifestations of Nazism with classical Hitlerite Nazism and contemporary Atlanticist Nazism. The author regards the British model of the phenomenon as fundamental, highlighting various aspects of "Protestant ethics" and Puritan religiosity as influential factors in its development. Nazism and racism are depicted not merely as political ideologies, but as integral components of Modern European culture. Positioned not in the rearguard, but at the vanguard of the development of modernist capitalist society, they are shielded by the "protective belt" of liberal ideologemes. The author underscores that Nazism, racism, and neoliberalism share common axiological foundations, rooted in myths of superiority and technocratic dehumanization of individuals. Their dominance within the global ideological context forecloses independent developmental prospects for many peoples.

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Content

N.P. Patrushev. Foreword
Prologue
Chapter 1. General Provisions
Chapter 2. The History and Evolution of Concepts
Chapter 3. The Phenomenon of Totalitarianism
Chapter 4. The Colonial Genesis of Nazism and Racism
Chapter 5. The Shared Ideological Realm of Nazism, Racism, and Liberalism: A Unity of Axiology and Anthropology
Chapter 6. The Overall Protestant Influence on the Formation of the European Superiority Complex
Chapter 7. The English Influence on the Formation of the European Superiority Complex
Chapter 8. The Economics of Nazism and Related Ideologies
Chapter 9. Russia and Russians During the Formation and Restoration of Nazism. The War for Independence
Chapter 10. The New Transition Period and Its Prospects
About the Author

N.P. Patrushev. Foreword

Aleksandr Shchipkov's book "Unfinished Nazism" inaugurates the next phase in the discourse on Nazism—a malignant anti-human phenomenon that disregards all moral, spiritual, and ethical principles.

The author compares Nazism of the 20th and 21st centuries, contrasting its Hitlerite version with the modern neo-Nazism cultivated by Washington and London. Such a comparison is relevant in contemporary times, particularly as the West enters a new phase of confrontation with Russia. The Anglo-Saxons unabashedly impose neo-Nazi ideology on Europeans, aiming to achieve their strategic goal of dismembering our country, dismantling the Russian world, and eradicating the peoples inhabiting Russia. The ideologies of the "blackshirts" and "browns" are being adopted by the architects of the "color revolutions", who promote xenophobia to forcibly oust legitimate governments and sow chaos in previously stable regions.

The book explores the role of colonialism in shaping Nazi racial ideology. Additionally, it delves into the development of a technocratic doctrine propagated by pseudo-scientists abroad, promoting the notion that progress is devoid of moral considerations.

To justify global inequality and maintain a unipolar world, Atlantists do not hesitate to invoke notions of racial, ethnic, cultural, and economic superiority, depriving entire peoples of opportunities for independent socio-economic and cultural-civilizational development.

By fomenting ethnic discord and providing full support to extremists, chauvinists, and all forms of radicalism, the West poses a genuine threat to democratic and universal values, as well as to security, social stability, and societal unity.

The approach advocated by Russia is grounded in fostering intolerance towards any manifestation of discrimination, as well as in preventing the

justification and rehabilitation of Nazi and fascist atrocities. It is imperative to halt all efforts aimed at disseminating nationalist ideologies. We are profoundly troubled by the actions of certain unfriendly states that glorify the Nazi movement, portray notorious criminals as participants in national liberation movements, and actually justify genocide.

Aleksandr Shchipkov's monograph reaffirms the significance of ongoing scientific research aimed at combating the ideologies of neo-Nazism, and at fostering critical thinking that repudiates all efforts to propagate inhumane ideologies and manipulate ethnic myths.

N.P. Patrushev,

Secretary of the Security Council of the Russian Federation

Prologue

Today, it is imperative that we resume discussions about Nazism.

In recent years, Nazism has been manifesting in new forms, and we are witnessing its metamorphosis in real time. Hence, such a discussion is unavoidable.

The Nazi ideology and its repercussions constitute a tragedy for a vast number of individuals. However, in addition to the horrors of the Brown Plague, historians and social researchers also obtain invaluable material that can be subjected to the scrutiny of the scientific method. Ultimately, such research should help us understand Nazism as an ideological epidemic of our time.

If in the 1970s it was believed that Nazism was a thing of the past, and liberalism and communism were developing competitively, today the situation is precisely the opposite. It is quite evident that the phenomenon itself was not eradicated in 1945 with the surrender of Nazi Germany. It did not vanish as a result of the Nuremberg trials. Even more flimsy are the references to the contrived German "denazification", which has become one of the prevalent European myths ingrained in the consciousness of the layperson. Nazism persists as an *ongoing* phenomenon.

Meanwhile, in the present era, with very few living witnesses of the 1941—1945 war remaining, the theme of Nazism is becoming increasingly mythologized. This is the result not only of spontaneous aberrations of collective consciousness, but also of deliberate disorientation of the masses. An example of an unspoken PR campaign under the slogan "The Germans Did Not Want to Fight" in the Russian public sphere (for instance, the performance of "Kolya from Urengoy" in the Bundestag in 2017), or the gradual Germanization observed in Kaliningrad, suffices to illustrate this point.

The paradoxical combination of combating Nazism by military means alongside the comfortable position of individuals who support Nazism within Russia itself is compounded by the support of globalism and neoliberalism. These ideologies serve as both the tools and conceptual cover for Nazism in contemporary times. As long as this postmodern duality persists, the challenges of denazification cannot be effectively addressed.

An essential prerequisite for success in countering Nazism at the informational and conceptual levels is a thorough theoretical examination of the subject.

It is evident that the delineation of Nazism, its origins, transformations, and related phenomena is evolving as the conceptual cornerstone of any rigorous approach in the realm of political science and social philosophy today. Without a robust and effective theory of Nazism and related phenomena, any discipline within the social sciences can no longer be deemed comprehensive or sufficiently applicable.

Our country possesses a unique historical experience of direct confrontation with Nazism. However, it is regrettable to note that we still lack a comprehensive, fully developed, systematic concept of Nazism and racism—it has yet to be formulated. In the future, it will become an integrated concept that incorporates the experiences of multiple generations, including those who actively oppose Nazism today.

It is inevitable to update the existing knowledge in this field, considering a range of events in post-Soviet history and the characteristics of the information and digital society that influence the dissemination of ideologies in the collective consciousness.

Currently, the examination of Nazi ideology and associated forms of racism reflects a twenty-first-century perspective. Over the past few decades, the collective perception of the phenomenon has evolved, becoming significantly broader in historical terms. As a result, certain aspects of Nazism have become more clearly discernible, while others have receded into the background;

inaccuracies have been identified in some areas, and certain provisions have become outdated.

The conventional approach to the issue of Nazism requires some adjustment. Hence, Russian society will need to reconsider and reevaluate the body of knowledge about Nazism that has accumulated in Russian science throughout the Soviet and post-Soviet periods. This book serves as an invitation to engage in such a public reevaluation.

Chapter 1. General Provisions

Formulating a new approach to the problem of Nazism and racism will require us to distance ourselves from certain outdated judgments and concepts from the twentieth century that are losing relevance today. This includes, for example, the binary theory of totalitarianism or the perception of Nazism as solely a German phenomenon.

Many stereotypes have yet to be overcome. They are fueled by both the lingering influence of Soviet ideology and the systematic influence of liberal propagandists, who promote a distorted approach to the European Nazi-racist legacy, portraying it as either justifiable or revanchist depending on the situation and the distribution of political roles.

There is often a direct substitution of concepts, where terms like "Nazism" and "fascism" are wrongly applied to various phenomena such as "personal power regimes" or "violations of fundamental rights and freedoms"—which, while negative, have little to do with the subject at hand.

It is worth outlining the main research directions immediately. It will delve into the historical genesis of Nazism, exploring its connections with colonialism, Anglo-American hegemony, and neoliberal macroeconomics. It is essential to elucidate the relationships between the concepts of "Nazism", "fascism", "racism", "colonialism", and "totalitarianism"; as well as to delineate modern forms of Nazism; and to describe the ongoing discursive struggle surrounding it. The question of the connection between Nazism and liberalism is of great importance. Historical experience demonstrates that the latter often serves as an external ideological "protective belt" for Nazi doctrines. It is also imperative to analyze the religious and philosophical underpinnings of Nazism, exploring its connections with Protestant ethics, Puritanism, Calvinism,

Nietzscheanism, and radical enlightenment trends such as Malthusianism and Hobbesianism.

Within the confines of a small book, it may not be feasible to comprehensively address all the stated issues. However, the primary objective of the author, who is far from perfectionism, is to catalyze a serious public discussion on these matters.

The theoretical aspects of studying Nazism within the framework of this book are associated with the social and traditionalist line of thought highlighted in the monograph "The Social Tradition"[1].

A traditionalist perspective on the issue could benefit from incorporating certain key principles from classical leftist ideologies of the twentieth century. However, it's important to acknowledge that the leftist anti-Nazi tradition has its limitations, notably its apparent reliance on liberal methodologies. The ideology of contemporary leftists often appears to be simplified or distilled to a liberal framework. Addressing this set of ideas necessitates substantial adjustments and reevaluations.

The traditionalist concept should incorporate measures to counteract the neoliberal ideology influenced by Americanism and Transatlanticism.

Liberal interpretations of Nazism often rely on mimicking this phenomenon and its inadvertent rehabilitation in new contexts and manifestations. Strictly speaking, liberal interpretations of Nazism are inherently intertwined with the subject matter they seek to describe. Thus, proponents of the liberal approach often attempt to characterize Nazism through indirect and generalized terms such as "antidemocratism", "autocracy", "totalitarianism", "political paganism", and so forth, deliberately redirecting the analytical focus. Simultaneously, crucial ideological indicators and the economic rationale underlying Nazi discourse, linked to colonial capitalism and military-political expansionism, are frequently overlooked or omitted.

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[1] A.V. Shchipkov. The Social Tradition: Monograph / A. V. Shchipkov. – Moscow: ASTPress Book, 2017. – 320 p.

When comparing Nazism with its historical opponent, socialism, analogies are frequently drawn using double standards, leading to conclusions about an imagined political equivalence between them. Today, much like in the twentieth century, "liberal sociologists consistently highlight the systemic socio-economic logic behind totalitarianism on the "left", yet curiously, they steadfastly deny this logic when discussing totalitarianism on the "right". They argue that in the absence of private property, the emergence of the GULAG was inevitable, while attributing the existence of Buchenwald and Auschwitz to mere accidents within the bourgeois economic order"[2].

It is notable that in such comparisons, liberal thought tends to omit references to Thalerhof, Terezin, British camps in South Africa, secret prisons in Europe, and reservations in the United States altogether. Instead of examining the origins of the phenomenon, analyses often focus on its external symptoms.

Certainly, a robust modern concept of Nazism should be impervious to the liberal-neo-Nazi approach, meaning it should exclude any liberal concepts at the foundational level. This condition is fundamental for achieving a truly comprehensive theoretical understanding of the phenomenon.

Another crucial condition, particularly relevant to Russian thought, is the rejection of the historically "comfortable" notion of Nazism's collapse in 1945. The assertion that the Soviet people defeated Hitler's Germany and thereby saved humanity from the "brown plague" is only partially accurate, specifically in its initial part. Nazism is a shared affliction of the Western world. Nazism did not originate solely from Hitler; therefore, the triumph over the Third Reich did not, unfortunately, result in the complete eradication of Nazism as a whole.

This acknowledgment does not diminish the pivotal role of Soviet Russia in the defeat of German Nazism. It is crucial not to overlook the most significant fact that the mission of the German Reich, following its downfall, automatically shifted to the former allies of the USSR.

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[2] B. Kagarlitsky. The Bill for Millions. Good Fascism and Bad Fascism / B. Kagarlitsky. – Russian Life. – 2009. – No. 9, p. 34

In the twentieth century, Nazism was frequently characterized as a distinctive "traumatic experience" of the Western world. This comprehensive and seemingly intentional definition mythologizes the issue. This suggests that the Nazi phenomenon was unexpectedly unveiled to European eyes, implying that it was impossible to predict the emergence of the Hitler regime or its counterparts beforehand. Thus, it is postulated that Europe subconsciously rejected this social evil, and that the minds of Europeans possessed some form of moral instinct that rejected "brown" ideologies. All of this, of course, diverges from reality.

The end of the twentieth century and particularly the first decades of the new century, during which Nazism was actively nurtured in Eastern Europe, revealed that the complacent attitude of the average European towards collective morality is merely the sedative effect of a propagandistic narrative, and the widely publicized mission to denazify Germany is nothing but a staged performance. Authentic denazification has yet to commence.

Nazi ideology did not prompt condemnation and rejection in Europe during the 1930s. It should rightly be considered "pan-European", particularly given that more than twenty countries, primarily European, participated in Hitler's aggression against the USSR. Together with the Wehrmacht troops, forces from Austria, Finland, Croatia, Romania, Italy, Hungary, and Slovakia invaded Soviet territory. The 45th Infantry Division of the Wehrmacht, which stormed the Brest fortress, was formerly the 4th Austrian Division. We can also mention the French 33rd Waffen-SS Charlemagne Infantry Division, named after Charlemagne.

The Polish elites openly lamented that they were unable to align with Hitler as allies for the eastern march and instead became the target of aggression themselves. In other words, the animosity towards the "Eastern barbarians" in Polish society was far more pronounced than towards the actual conquerors, indicating the presence of racist mythologems in the collective unconscious of Europe. These mythologems operate on a much deeper psychological level than mere reactions to contemporary political events, regardless of how tragically these events may be perceived by Poles or other European activists.

The pan-European nature of Nazism can be discerned not only in the official discourses of political elites but also in regional studies of the daily life and attitudes of the population during the Second World War. For instance, following the German army's entry into Poland in 1939, various ethnic groups exhibited loyalty to certain ethnic and religious communities while rejecting others. Polish Germans confessed that they harbored dislike towards Jews and Catholics ("Papists"). At the same time, the latter sympathized with the Poles, and the Poles themselves endeavored to appease the occupation authorities, falsely accusing Jews of "drinking blood from them"[3].

Independent studies of daily life in Western society during the 1930s and 1940s reveal that not only politicians but also ordinary Europeans and Americans were largely *internally prepared* for the advent of the Nazi regime and perceived it as a new social norm, or what might be termed today as a form of "new normality".

Therefore, the mindset of forgetting the "traumatic experience" today serves as a mechanism for displacing feelings of guilt from mass consciousness and, consequently, absolves responsibility toward the victims of Nazism. It is noteworthy that within the framework of the same Nazi logic, the victims are also categorized according to their significance for Western public opinion. This is evident in the silencing of information about the crimes of the Wehrmacht in the East, among other examples.

Equally notable is the anti-Nazi refrain: "Never again". Its usage instills a subconscious assurance in both the speaker and the recipient that such atrocities *have never occurred previously*. Indeed, only in this scenario does the hope for *preventing the recurrence* of the Nazism experience hold significance. Unfortunately, such confidence runs counter to the logic of European history, overlooking the formation of the first colonial empires and, at its core, the establishment of behavioral patterns characteristic of Protestant ethics.

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[3] Ref.: Nicholas Stargardt. The German War: A Nation Under Arms, 1939-1945. Moscow, KoLibri, 2022

Hitler's Nazi project involved transplanting the former pan-European colonialist experience within Europe itself and reviving past racist ideologies to align with the Reich's contemporary objectives, including the genocide of Russians and Jews.

At the same time, classical forms of colonialism and the new intra-European forms introduced by the Nazis continued to coexist in parallel. While Dachau furnaces were operational in continental Europe, the British administration orchestrated a famine in Bengal in 1943, resulting in the deaths of over three million people. This famine was perceived as punishment by the British administration for the August 1942 revolution and the support of the Indian National Army led by Subhas Chandra Bose. History once again demonstrated the unity of causes, goals, and methods between old and new colonialism at this juncture.

Meanwhile, the foundations for a new Nazi adaptation of classical Euro-Racism were established long before Hitler and the NSDAP (Nationalsozialistische Deutsche Arbeiterpartei) came to power. The Royal Prussian Colonization Commission, established in 1886, contemplated a plan to colonize the "barbarian East". Germany's most prominent scientists, including Werner Sombart, advocated for Germany's claim to Lebensraum, a new "living space" in the East. Hitler merely expressed his willingness to implement the plans devised by his predecessors when he referred to Russia as "our East India" and stated, "We are starting where we left off six centuries ago. We are looking towards the lands to the east. When we speak of new territory in Europe today, we must principally think of Russia and the border states subject to it".

The ostentatious ritual condemnation of Hitlerism and the Third Reich, unfortunately, did not alter the identity and social character of Westerners or the ethos of Western public institutions. Perhaps this acknowledgment may challenge someone's civic beliefs, but one cannot deny the obvious: European consciousness was and remains imbued with fascism at the level of its cultural unconscious. The Western commoner, much like the Western intellectual, will

eventually need to acknowledge this reality and embrace the responsibility and inherent historical pessimism that come with it. Only then can there be a degree of clarity in understanding this issue and exploring potential solutions, rather than resorting to non-binding "traumatization". This approach will enable critical thinkers to navigate through numerous ideological impasses.

Essentially, since the 19th century, the racist ideology of the West has operated on a two-tier system: the British standard and a set of European, continental, and American variants. In essence, Hitler merely transposed to Europe the colonial practices (and their ideological justification) that had previously been employed by all Europeans solely on the "outskirts" of the world. Therefore, minimizing the significance of the history of colonialism and racism in comparison with the era of European Nazism is inherently a Nazi position—referred to as "secondary Nazism" or "second-order Nazism". In this scenario, the human losses and sufferings experienced by representatives of different nations and races are unequal.

Historically, Nazism (national racism) resulted in the most severe human losses in the twentieth century, primarily affecting Russians and Jews. However, the colonization practices that preceded it represented a pan-European phenomenon and, in their entirety, were no less bloody. However, since Hitler's Nazism emerged later, it acted as a sort of disciple of classical, primarily English racism, as Hitler himself has repeatedly expressed. He acknowledged that his policy was based on British models, harbored dreams of an "East India", and expressed admiration for the British people, who "have performed deeds... which have surpassed human imagination". The outcome of the endeavor to emulate the English in the "colonization business" was the genocide of all ethnic groups carried out in the occupied territories of the USSR.

It is not uncommon to encounter the definition of Nazism as "extreme nationalism". This is a fairly popular stereotype that is perpetuated by inertia, and at the same time, it can be considered an ideological ploy when used by political and social strategists. For all the undeniable drawbacks of "extreme" nationalism,

which is certainly a legitimate target of criticism, it still bears no intrinsic connection to Nazism. And this recognition should not be for the purpose of justifying nationalism, but rather to prevent the erosion of "Nazism" as a concept and its gradual rehabilitation as a phenomenon.

Despite her own liberal viewpoints, Hannah Arendt, a prominent scholar renowned for her in-depth study of fascism and totalitarianism, expressed her observation, "Many scholars, perhaps reluctant to confront fundamental truths, choose to inaccurately classify racism as merely an extreme form of nationalism. Important scholarly works often go unnoticed, particularly those by French researchers demonstrating the unique destructiveness of racism and its impact on national unity"[4].

Nationalism seeks to uphold the rights and privileges of the native population within its historical homeland. By extension, it acknowledges the analogous rights and privileges of other nations and ethnic groups within their respective historical territories. Nationalism is often associated with national liberation movements and the fight against colonial subjugation. It is fundamentally "non-global" in nature. Nazism proclaims the superiority of certain nations and races (and in the case of cultural racism associated with Nazism, of cultural and historical types) over others on a global scale. This serves as justification for colonization and the oppression of peoples, violent alterations in the ethnic composition of entire regions (e.g., Kosovo, Ukraine), and the imposition of destructive institutions and socio-economic models (as seen in Russia during the 1990s). Nazism invariably encompasses globalist attitudes.

The memory of war typically fosters collective immunity against Nazi ideology. However, this immunity, unfortunately, does not extend automatically to every individual. Hence, individuals holding Nazi views could and can still be encountered among representatives of any nationality or ethnic group without exception. This can be easily verified by historical phenomena such as the

[4] H. Arendt. The Origins of Totalitarianism / H. Arendt; translated from English by I. V. Borisova, Yu. A. Kimelev, A. D. Kovalev et al. – Moscow: Tsentrkom, 1996. – 672 p.; p. 232

Russian Liberation Army led by Andrey Vlasov or the Russian Volunteer Corps as part of the Armed Forces of Ukraine-NATO.

Individuals from any nation can become Nazis, a reality evident in the tragic history of events like the Russian "Scaffold" and the Jewish Holocaust of the 20th and 21st centuries.

Nazism is also a choice of worldview. And people of all nationalities are not immune to it because "a human is weak and sinful", and personal gain can outweigh moral norms, traditions, and ancestral memory, especially in a liberal market society.

As previously noted, the prerequisites of Nazism emerged long before Hitlerism and did not vanish with its demise. Hence, it is imperative to dismiss the narrow interpretation that portrays the emergence of Nazism as merely a misstep of Western democracy. This is not a descent into primitive savagery nor a random error, but rather a natural progression of Western culture. The Nazi "ordnung" was inevitable as a result of the radicalization of global capitalism and what is often termed liberal democracy. Adolf Hitler (Schicklgruber), as a representative of a certain type of figure, was bound to emerge in the history of Western Europe, regardless of the name he bore.

The continuity between global liberal capitalism, racism, and Nazism is rooted in their shared social Darwinian value system, as well as in their common utilization of "technologically advanced" methods for economic exploitation and population destruction in colonies. Notable examples include concentration camps, which were first tested in the Anglo-Boer War, the suppression of sepoy rebellions, the opium wars, ethnic cleansing, and genocide of the native American population by British settlers, as well as the slave trade, among others.

Liberal regimes bear the burden of implementing "police rule" and imposing harsh economic measures in their colonies to prevent the adoption of similar governance models at home, within the mother country itself. However, when global control weakens, liberal regimes face the dilemma of either initiating war or opting to tighten governance within their own territories. This was evident

during the period of McCarthyism in the United States, characterized by the closure of enterprises and restrictions on freedom of information and opinion. Similarly, recent events in Europe, such as lawsuits targeting individuals for holding pro-Russian views in 2022—2023, underscore this trend.

An intermediate option between these two models, with a dominant of repressive practices both externally and internally, can be seen in Germany during the Hitler period. Germany, as is known, was largely "late" to the division of the world. In this regard, the expansion of German Nazism extended to the near European abroad, while internal ethnic and social groups, primarily Jews and leftist organizations, were also under attack.

Today, neo-Nazism is again quite widespread in Germany and Europe as a whole, especially within academic circles. The spread began in the 1990s, with the demise of the competing academic system represented by Soviet historiography.

One of the most widespread myths is the belief in the denazification of Germany and the repentance of the German elite. But the victory over Germany in 1945 did not signify the defeat of fascism. Former Nazis served in the Bundeswehr, sat in parliament, and held senior government positions. Today, Germany, in alliance with American political elites, is pursuing a course towards the restoration of Nazism in Eastern Europe by supplying weapons to the Kiev regime, thereby supporting military actions and terror against the Russian population. Therefore, it can be argued that German politics is objectively Nazi even today. From this perspective, agreements with such "partners" are dangerous, as they habituate public opinion to the notion of the legitimacy and acceptability of Nazism.

Efforts are often made to separate individual regimes from the broader spectrum of racist phenomena in order to rehabilitate racism, including national racism (Nazism)—for instance, regimes headed by figures like Benito Mussolini or Francisco Franco may be singled out. Efforts to conflate Nazism and communism under the label of 'totalitarianism' often serve as a means of revisionism, a theme explored in detail in subsequent chapters of this book.

Despite all the apparent disadvantages of the Bolshevik model of socialism, Nazism and communism are fundamentally distinct, both ideologically—embodying social equality versus national racial inequality—and socially. Comparing communism and Nazism is akin to equating the Workers' and Peasants' Red Army with the SS, a notion absurd at its core.

Furthermore, the resurgence of Nazi ideology in the West following the fall and delegitimization of communism portrays Nazism as merely a reaction to communism—a tragic yet natural development. This perspective was notably championed by German neo-Nazi historian Ernst Nolte and his cohort[5]. The thesis that Nazism is a secondary historical phenomenon fundamentally challenges the post-1945 narrative established during the Yalta period, effectively overturning the historical chessboard. Consequently, the perspective aligned with this thesis serves as a significant ideological bastion within liberal historiography and sociology.

In reality, Nazism did not emerge as a historical response to Marxism and communism, despite its opposition to these ideologies. Its roots trace back much earlier, evolving as a racist political and ideological manifestation within the framework of colonial capitalism. While Nazism indeed reacted to the rising influence of socialist ideals, socialism itself emerged as a response to colonialism—a precursor to Nazism. The roots of the Nazi-racist ideology trace back to the Reformation and Enlightenment eras, making it a foundational

[5] Ernst Nolte. The European Civil War (1917–1945). National Socialism and Bolshevism. Moscow, LOGOS, 2003

phenomenon predating its ideological rivals—socialism and leftist ideology in general.

Centuries before socialism, the colonial system fostered various forms of racist ideology, with German Nazism emerging as the most convenient manifestation in the early 20th century. Conversely, non-systemic [6] leftist ideologies, including communism and socialism, actively opposed colonialist hegemony both on a global scale (the Communist Internationals before and after the Zimmerwald Conference) and on the local-national scale (the USSR during the Stalinist period, regimes led by Mao Zedong, Fidel Castro, etc.).

In the twentieth century, Nazism earned the moniker "ideology of shopkeepers" due to its alignment with the institutional and financial influence of large capital. Today, Nazism finds support primarily among comprador segments of the middle and quasi-middle class, which also serve as the social base of liberalism.

It's often claimed that Nazi regimes didn't oppress their adherents. This perspective is not only incorrect but also embodies a fundamentally Nazi ideology, as it implies unequal treatment of individuals and suggests varying degrees of sympathy based on their status as objects of repression. Furthermore, this stance suggests that Germans of Jewish descent in Germany were considered inferior Germans and outsiders. Hence, the fundamentals of Hitler's propaganda are being echoed, whether knowingly or unknowingly, while the concept of "totalitarianism" serves only to conceal this reality.

It is worth delving into the theory of totalitarianism separately. The theory of totalitarianism, while once widely recognized, is now regarded as more propagandistic than scientific. Serious historians today tend to disregard it,

[6] Following the conclusion of the Cold War, a substantial segment of left-wing movements assimilated into the "liberal consensus", diminishing their previous significance and evolving into puppet organizations espousing a left-liberal minority ideology. This ideology often entails selective advocacy for minorities, emphasis on "identity politics", and endorsement of multiculturalism, among other tenets.

viewing it as a product of political journalism that erroneously presents itself as scientific.

The function of "totalitarianism" in the ideological landscape was to disrupt the established association in mass consciousness between the concepts of "Nazism", "racism", and "fascism", aiming to dissociate them and consequently to separate numerous Nazi-racist phenomena from the umbrella of these concepts. We will delve into this topic more extensively in the corresponding chapter.

The theory of totalitarianism was formulated in the works of Karl Popper ("The Open Society and Its Enemies"), Hannah Arendt ("The Origins of Totalitarianism"), and Friedrich August von Hayek ("The Road to Serfdom"). It subsequently gained widespread acceptance in both popular political science and media culture. The theory is rooted in identifying characteristics associated with the "police" management methods historically prevalent in many regimes. However, these characteristics fail to fully capture the historical, ideological, and socio-economic nuances of these regimes.

In reality, the issues labeled as "totalitarianism" are distinct from those of Nazism, multi-racism, and liberalism, and do not alter the criteria for assessing their ideological foundations. Dictators like Henry VIII, Napoleon Bonaparte, and Haji Mohammed Suharto are not typically labeled as Nazis, despite their authoritarian rule.

The essence of Nazism lies not merely in dictatorship, but in the justification of global inequality through the purported inherent characteristics of nations, countries, and cultures. This is the most significant and defining characteristic. Historically, this is manifested in the proliferation of Nazi and racist ideologies infused with myths of superiority[7] and inferiority of others (in this case, a dependent collective subject), appealing to fabricated racial impurity or cultural inferiority[8]. A prime illustration of such myth-making is found in the

[7] For instance: "the white man's burden", "the superiority of the Aryan race", and the Anglo-American Atlanticist values presented as "universal".
[8] For instance: "Judeo-Bolsheviks", "carriers of Asian genes", "vatniks", "hereditary slaves", "Mongoloids", "Horde", "katsaps", "orcs", "people with totalitarian consciousness", etc.

Nuremberg racial laws enacted in the Third Reich, which served as the theoretical underpinning of the Holocaust[9]. The practical consequence of all theories grounded in the myths of "superiority/inferiority" is the anti-Christian notion of humanity's gradation and the prosperity of the "fully-fledged" at the expense of the "inferior".

Another significant hallmark of racism and Nazism is technocratic dehumanization—the conception of humanity as rational, articulate machines, and of society and culture as man-made constructs. A striking example is seen in Nazi eugenics, the military use of narcotic substances in the Wehrmacht (such as Pervitin), meticulously planned and technically sophisticated methods for eliminating human "surpluses" (like crematoriums and gas chambers), and the systematic application of production technologies in Hitler's concentration camps alongside the utilization of slave labor from the occupied Eastern territories ("Ostarbeiter").

Prominent figures of the Frankfurt School, such as Theodor Adorno and Max Horkheimer, interpreted Nazism as a byproduct of two profound historical processes: the imposition of rationality standards by the Enlightenment and the "affective" response to this imposition manifested as Nazi archaism[10]. Technocratic dehumanization in the post-Hitler era took on a somewhat altered guise, but its fundamental principles remained unchanged. Explicitly or implicitly, the aim of "enhancing the human race" is being pursued, transforming Homo sapiens into a so-called high-hume by analogy with high technology. Consequently, transhumanism technologies supplant Nazi eugenics in the new millennium. Due to its technogenic essence, the authoritarian nature of global

[9] Among other things, myths of superiority are applied to historical epochs ("dark ages", "totalitarian past", etc.). This historical chauvinism leads to revolutionary modernist fundamentalism and what is termed historical breaks (chronoclasms), or in other words, disruptions in tradition. This phenomenon starkly contrasts Nazi ideology with the traditionalist worldview.

[10] M. Horkheimer, The Eclipse of Reason. Critique of Instrumental Reason / M. Horkheimer – Moscow: Kanon+: ROOI Reabilitatsiia, 2011–224 p.

capitalism runs much deeper and more radically than the ideological authoritarianism of communism.

Nazism is often portrayed as a "reversion to the archaic", which is accurate when viewed through a moral lens. However, in all other aspects, Nazism represents a radical manifestation of modernist ideologies with their technocratism, social Darwinism, and shifting the "cost of progress" from their own social classes to neighboring peoples[11]. In essence, the Nazi principle of survival of the fittest is inherent in the entire system of colonial capitalism, where metropolises amass resources for their development in the form of tribute from marginal "barbaric" peoples, forsaking traditional values in the process. Conversely, socialism sought to distribute this cost among all social groups within a single society, thereby leading to varying degrees of egalitarianism.

Nazism is not an incidental historical aberration or a systemic failure of society. Rather, it is a natural outgrowth of Western modernity.

Like all forms of racism, it is predicated on vertical segregation—the division of the "higher" from the "lower". At its extreme, this principle presupposes the oppression or physical annihilation of "inferior" groups, both national—such as Sepoys, Jews, Russians, and Gypsies—and social.

The same holds true for non-national forms of racism, including contemporary ones. For instance, juvenile justice currently engages in repression against allegedly *socially "flawed" groups*, removing society from close contact with "inferior individuals" (including those deemed inferior in terms of ideology) and thus perpetuating modern social selection. It is evident that this social order was shaped within the framework of the ideology of liberal social racism.

[11] Likewise, slavery within the context of ancient "democracy" served as a social cost for maintaining the freedom of the aristocracy.

This is but one vivid example of the new forms of racism in the 21st century. For instance, the topic of "social rating" merits a genuine discussion.

The distinctions between Nazism of the 20th and 21st centuries pose a separate, substantial, and extremely pressing issue that will undoubtedly garner the attention of researchers in the very near future. Our task is merely to identify approaches to this issue. However, while acknowledging both the differences and the shared fundamental characteristics of the "two Nazisms", it is essential to underscore the unity of their origins.

It must be candidly acknowledged that Nazism and racism possess well-defined cultural and religious dimensions. The convergence of various forms and manifestations of racist-Nazi ideology is rooted in Protestant religious and cultural underpinnings (the so-called "Protestant ethic", as described by Max Weber) and the socio-economic and political model of the Western world that flows from these foundations.

In other words, the influence of Protestant ethics and the Protestant mode of rationality is still readily discernible in modern Western society and its culture. For instance, the perception of social "success" inherent in this ethic can be traced back to the Augustinian-Calvinist doctrine of double predestination, which delineates individuals into "chosen for salvation" and "unelected for salvation", as if the Lord did not die for everyone but, sorting the wheat from the chaff, fashioned a race of "better people" even in their lifetime.

This perspective, albeit in a secularized form, finds full expression in neoliberal ideology with its emphasis on relentless competition and a hyper-rational approach to social interactions and production processes.

The "soft" modern counterpart to German concentration camp rationalism is the subjugation of all spheres of life to the tenets of market fundamentalism, the interests of transnational financial players, and methods of digital algorithmization (hence the term "digital fascism"). Technologies of transhumanism, digital feudalism institutions, and the pursuit of developing

artificial intelligence at the expense of human neural resources all aim at "enhancing the human race" today.

However, the Protestant supra-rational worldview has its irrational (quasi-religious) seamy side. Part of this seamy side is the religiously fatalistic view of *progress*, which is treated as an end in itself. This conception of societal progression over time engenders a specific, positivist model of historicism and eschatology.

Within this model, societal development is guided by the trajectory of man-made transformation and the absurd dichotomy between the values of civilization and the values of morality and culture, giving rise to man-made cults within Protestant culture that are divorced from Christianity.

This issue was repeatedly addressed by the philosopher Martin Heidegger in the 20th century, who considered technology not merely as a "machine" but rather as something that fundamentally alters the human condition. According to Heidegger, the essence of technology—to which we are "slavishly bound"—is "the futility of being-present" and it "is not at all technical", but rather its disclosure occurs "within man" and "through him"[12], resulting in a loss of self-presence in the world. Technology becomes the "destiny" of man, while simultaneously man becomes *its* destiny. In essence, it symbolizes a distinctive new religion—the religion of non-being—which reintroduces the terror of Nothingness, dispelled by the Christian perspective of eternal life.

Thus, the notions of human gradation and social natural selection are underpinned by the Protestant fundamentalist spirit – irrespective of whether this fundamentalism manifests as historical religiosity or in a secular form and whether it is tainted by man-made quasi-religiosity. Concurrently, the principle of relentless competition and the survival of the fittest (Nietzschean "will to power") align perfectly with this Protestant-Enlightenment, modernist culture.

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[12] M. Heidegger. The Question Concerning Technology / Time and Being. Moscow, "Republic", 1993, p. 234; M. Heidegger, Turn. / Time and Being. Moscow, "Republic", 1993, pp. 222, 228, 231

Nazism and racism represent the radicalization of this worldview, supplemented by technopaganism and giving rise to a liberal capitalist societal model.

Does this imply that individuals with a Protestant faith and/or worldview are inherently predisposed to Nazism and racism? Certainly not. Such a statement would be as ludicrous as asserting that any Catholic harbors the instincts of an inquisitor. Furthermore, the most potent counter-systemic force in the Western world—Marxism and leftist movements aligned with it that repudiate capitalist society—also emerged within the framework of the Protestant cultural paradigm.

At the individual level, cultural paradigms shape cognitive styles, yet they do not invariably dictate an individual's ultimate beliefs. However, in the realm of collective consciousness, particularly among ruling elites, this dependence is notably more direct and unequivocal—cultural constants wield decisive influence.

Chapter 2. The History and Evolution of Concepts

The definition of Nazism demands meticulous consideration. Initially, it's prudent to examine the definitions prevalent during the Soviet era. One source is Stalin's speech at the conclusion of the Great Patriotic War, where he characterized the defeated enemy as "German imperialism". However, it's crucial to note that this referred to a recent adversary, not Nazism as a broader historical phenomenon.

Nazism as a historical phenomenon has been defined by what is known as the "Georgi Dimitrov formula", named after its author, a Bulgarian communist. It stated: "Fascism is an open terrorist dictatorship of the most reactionary, most chauvinistic and most imperialist elements of finance capital... Fascism is not a power standing above class, nor government of the petty bourgeoisie or the lumpen-proletariat over finance capital. Fascism is the power of finance capital itself. It is the organization of terrorist vengeance against the working class and the revolutionary section of the peasantry and intelligentsia. In foreign policy, fascism is jingoism in its most brutal form, fomenting bestial hatred of other nations"[13].

The essence of this definition lies in acknowledging fascism as an extension of the overarching ideology of large capital. No need to say that the liberal theory of "totalitarianism", initially aimed against left-wing interpretations of the phenomenon, fundamentally rejected this universality.

It's noteworthy that the social Darwinian morality underlying both liberalism and Nazism is more overt and definitive in the latter, devoid of the philosophical veneer often associated with liberal democracy.

In other words, Nazism and racism serve as the oprichnina (enforcers) for the liberal regime, acting as a swift deterrent to threats against the liberal system,

[13] G. Dimitrov. Selected Works. In 2 Vols. Vol. 1 (1910–1937) [Trans. from Bulgarian] / G. Dimitrov. – Moscow: Gospolitizdat, 1957. – 526 p., pp. 64-65

akin to a weapon concealed within liberal capitalism's arsenal, regularly deployed to uphold the global "order" during moments of crisis.

Outside such crises, this world order relies less on "hard power" and more on "soft power"—appeasing doctrines of fundamental rights and freedoms, extremely selectively applied in reality. For instance, the supposed freedom of entrepreneurship is infringed upon, as needed, through sanctions against competitors and sabotage such as explosions on their gas pipelines. In efforts to break free from dollar dependence and implement the unrestricted issuance of the national currency, leaders may face severe consequences, exemplified by the assassination of Libyan leader Muammar Gaddafi. In the metropolitan areas, the facade of managed democracy often serves as a mere "showcase", swiftly dismantled at the whim of authorities for purposes such as election fraud, arms trafficking, political censorship, restricting trade, and other clandestine agendas.

Thus, it's valid to assert that Nazism and racism represent radical, military-terrorist manifestations of large capital's power, whether transnational, Anglo-American, German, or other Western European iterations.

Moreover, the practice of Nazi-racism and its accompanying liberal rhetoric constitute defining features of Western European cultural forms in recent centuries (the Modern era). In the latter half of the twentieth century and into the early twenty-first century, this cultural paradigm underwent several new manifestations. According to them, the categorization of victims of colonization has transitioned from previously labeled groups as "non-Christian", "backward", and "biologically defective peoples" to being branded as "enemies of world democracy", "closed societies", "totalitarian states", and nations purportedly lagging behind in civil and political development. In the liberal viewpoint, the benchmark for progress remains the model of a market society stemming from Protestant ethics: the market principle, considered sacred and quasi-religious, is inherently perceived as beyond any notion of progress.

The transformation and historical context of key concepts related to the Nazi-racist theme merit discussion.

The interchangeable use of synonyms "Nazism" / "fascism" in speech continues to provoke considerable controversy, not limited to political scientists alone.

Let's exclude the narrow interpretation of fascism solely as the ideology of regimes like that of Benito Mussolini in Italy, as well as those of Francisco Franco, Antonio di Salazar, and others. Narrowly speaking, fascism embodies the cult of the corporate state, asserting its entitlement to unrestricted violence. However, our interest extends beyond this limited definition to encompass the broader history of the concept.

Benito Mussolini's brief essay "The Doctrine of Fascism" ("La dottrina del fascismo") was initially published in 1932 as a preface to the article "Fascismo" ("Fascism") in the 14th volume of the Italian Encyclopedia of Sciences, Literature, and Arts. The concepts derived from this essay formed the ideological underpinning of Mussolini's dictatorship. However, after the Second World War, the term "fascism" expanded in meaning to encompass not only the ideology of Mussolini and his followers but also various forms of racism and other extremist ideologies.

It must be acknowledged that the widespread adoption of the term "fascism", which has become firmly established in the social sciences as the primary one, is a fait accompli. The only caveat in this regard could be that the synonymous relationship between the concepts of "fascism" and "Nazism" is asymmetric: Nazism is a special case within fascism. Ultimately, "fascism" is synonymous with "racism" (all its types) or, more precisely, "multi-racism", which encompasses, in addition to the classic racism of the nineteenth century, cultural racism, social racism, civilizational racism, etc., including, of course, national racism (which is Nazism). This system of terms, of course, is not perfect, but there is currently no other system comparable to it.

Attempts to narrow the definition of "fascism" to an Italian corporatist ideology, as espoused by Benito Mussolini from 1921 to 1945, and its equivalents, often occur, extending beyond the boundaries of this conceptual

framework. Some argue that Mussolini's ideology lacked racism and anti-Semitism before his alliance with Hitler.

Indeed, two points merit attention here. Firstly, Mussolini's alignment with Hitler underscored the secondary nature of the distinctions between the Italian fascist regime and its German counterpart. Secondly, Italian fascism, with its colonial ambitions in Africa (including Libya, Ethiopia, Eritrea, and Somalia), sought to justify its disregard for African rights in pursuit of its objectives. Narrowly defined fascism (embodied by figures like Mussolini, Salazar, and Franco) espoused the cult of the corporate state, asserting the prerogative of unrestricted violence and terror while promoting notions of racial, cultural, and civilizational superiority.

The myth of superiority, in its various manifestations, serves as a fundamental principle underlying all racist ideologies. Within this framework, every national iteration of fascism emerges, maintaining the overarching pattern despite its specificities. While the ambitions of fascist Italy were not inherently global, nor did they adopt globalist forms, this merely reflects the evolutionary stages of a singular national brand of racism The pace of this evolution can be hastened by successful conquests or alliances with more powerful regimes, as seen in Mussolini's case, or it can be slowed or halted by factors such as military defeats.

Efforts to isolate individual regimes from this broader paradigm and codify them with specialized terminology often seek to gradually rehabilitate racism as a phenomenon.

Another concerning trend frequently observed is the erosion of the concept itself. Amid conceptual debates and efforts to substitute certain terms with others that are not entirely or at all equivalent (such as "fascism" with "totalitarianism"), fascism loses its distinct semantic boundaries and becomes synonymous with absolute evil, embodying all that is worst. Unsurprisingly, the most reliable method to deflect accusations of fascism is often to label someone else as a fascist, typically the individual who made the accusation in the first

place. Consequently, alongside this erosion, there's a trivialization of the concept and related issues.

In addition to the blurring and trivialization, there's also a deliberate distortion and semantic realignment of the concept. The author of this book has encountered pundits who argue that "the first tenet of fascism is national pride". Indeed, by applying such a dubious "criterion", one would have to label the affection for "dear old England", "lovely France", and "holy Russia" as fascism... In reality, the focus should not be on national pride (which is a healthy sentiment), but rather on the complex of national (racial, cultural, civilizational) superiority, and the belief in the nation as the master and civilizer of other nations.

Interestingly, the fate of a closely related concept, "racism", is explored by Hannah Arendt. Initially, Arendt acknowledges a fundamental aspect: "Racism denies the equality of people, which previously stemmed from the Judeo-Christian awareness of man as the 'image and likeness of God' [Genesis 1:26]"[14]. However, she then proceeds with a remarkable typologization. Arendt divides racism into two types: the racism of superiority and the racism of envy. The racism of "superiority" was ideologically justified by expressing concern for the "inferior race", hence the concept of "the white man's burden". On the other hand, "racism of envy" unites the peoples of Central and Eastern Europe, particularly Russia and Germany, and is not based on specific experiences of racism of "superiority", but rather on certain theories of superiority.

If we consider specific experiences, particularly in the case of Russia, the absence of a centuries-old practice of colonization becomes apparent. Surprisingly, the lack of factual evidence of racism in Eastern Europe is overlooked, and the desire for decolonization is simply categorized as a "different" type of racism. This mental maneuver is hardly so complex that it requires any special explanation.

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[14] H. Arendt. The Origins of Totalitarianism / H. Arendt; translated from English by I. V. Borisova, Yu. A. Kimelev, A. D. Kovaleva et al. – Moscow: TsentrKom, 1996. – 672 p.; p. 546

Regarding Russia itself, Arendt simply labels the notion of uniting the Slavs as racism, a stance that is quite contentious but, as history demonstrates, was not associated with oppression and colonization. Acknowledging this and seeking to elucidate the apparent lack of profitability of the "second type of racism", she writes: "The 'racism of envy' promised not the material benefit of the planter from his black slaves or the metropolis from its colony, but the moral benefit of complete superiority, mutual understanding, and privity to all human affairs"[15].

According to Hannah Arendt, a form of "Slavic" racism was purportedly directed not toward material gain but toward "moral benefits". Following this line of thought, any damage inflicted on the subjects of such colonization would also be moral in nature—damage stemming from "mutual understanding and privity". Upon reading Arendt, one is inclined to draw conclusions that diverge significantly from the author's intent.

Certainly, a few remarks are warranted regarding the author's approach. Notably, Hannah Arendt relies on psychological concepts rather than economic ones as arguments, endeavoring to integrate them into political discourse. She characterizes national objectives and interests through the lens of psychological attitudes. However, the peculiar and entirely arbitrary categorization of nations into "arrogant" and "envious" prompts numerous inquiries and, arguably, embodies a form of racism in its own right.

In general, there exists a rich tradition of ascribing to Nazism distant, unrelated, or nonspecific characteristics. For instance, claims of "the absence of democracy" or, conversely, the unfounded assertion of a "unity of the people with the state" are often attributed to it.

Strictly speaking, if there is no unity of the people with the state (which is always attributed to the state's failure), then there is no democracy. However, the crux of the matter lies not in the presence or absence of democracy, but

[15] H. Arendt. The Origins of Totalitarianism / H. Arendt; translated from English by I. V. Borisova, Yu. A. Kimelev, A. D. Kovaleva et al. – Moscow: TsentrKom, 1996. – 672 p.; p. 92

rather in the existence of a stigmatized group—a victim group within or outside the state—excluded from common benefits, whether it pertains to democracy (real, not liberal, i.e., majority democracy) or other social opportunities and benefits.

While democracy is sometimes correlated with Nazism and racism in an optional manner, "traditionalism", occasionally cited as a trait of Nazism and racism, stands in fact as their direct opposite. Nonetheless, Umberto Eco includes the "cult of tradition" as a sign in his "list of typical characteristics of Eternal Fascism (ur-fascism)" in the famous essay "Ur-Fascism"[16].

The purported regression and the supposed desire of Nazism to "cancel progress" and "reject modernism" are myths refuted by the technological advancements of the Third Reich, the rationalization of production aided by concentration camp prisoners, and the notion of "improving human nature" based on eugenics (which foreshadowed modern transhumanism). Conversely, Nazism deified "Progress" alongside "blood", viewing it not only as technological achievements but also as the dehumanization and transformation of human beings. Umberto Eco, in his "Ur-Fascism", juxtaposes seemingly contradictory elements: "Both the Italian fascists and the German Nazis seemed to adore technology, while traditionalist thinkers usually stigmatized technology, seeing it as a denial of traditional spiritual values However, in reality, Nazism only embraced the external aspects of industrialization. At its core, the ideology of Nazism was characterized by the theory of Blut und Boden—"Blood and Soil"—which prevailed. The rejection of the modern world was disguised as a rejection of capitalist modernity. Essentially, this constituted a denial of the spirit of 1789 (and, of course, 1776)—the spirit of Enlightenment"[17].

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[16] Ref. Umberto Eco. Ur-Fascism // Five Moral Essays / Translated from Italian by Elena Kostyukovich – Saint Petersburg: Symposium, 2000. – 157 p.

[17] Umberto Eco. Five Moral Essays / Translated from Italian by E.A. Kostyukovich – Saint Petersburg: "Symposium", 2003, p. 70.

Tradition, on the contrary, serves as a significant counterbalance to the "voice of blood" on the one hand, technocracy on the other, and globalism (i.e., the hegemony of one culture) on the third. This is particularly true if it's systemic traditionalism, where all traditions are considered equivalent, without distinctions between "good" and "bad" ones. Tradition fosters equality among people, devoid of the exclusionary logic that cultural and national racism thrive on. It remains self-contained and is not inclined to subjugate others, refraining from indulging in expansionism.

The concept of "totality" is often attributed as a distinctive feature of Nazism and racism, but this term itself requires clarification. In any context, the "totality" of Nazism is not unique. Totality encompasses various ideologies: religion, socialism, liberalism, and globalism. When discussing totality, it's crucial to consider primarily the ideologies of globalism.

Publicist Maxim Kantor includes "imperialism" among the features of fascism. In his article "Scythians in the Jar", he asserts: "Those who consider themselves 'leftists'... profess the imperial doctrine... it is impossible to fight against fascism and for the empire at the same time"[18]. According to Kantor, "fascism is the imperial national idea". This statement is quite peculiar: according to the author's reasoning, it implies that the Soviet Union could not resist the Nazi German Empire, as it was an empire itself.

In reality, fascism primarily revolves around a racial theory or other doctrine of exclusivity. The Great Patriotic War was an imperial conflict on both sides, yet it was racial and ethnic only on the German side. Stalin defended his empire, but the Soviet people also defended their families and the Russian land. However, neither the Soviet soldiers nor Stalin had any plans or intentions to carry out the genocide of "inferior Aryans".

[18] M. Kantor. Scythians in the Jar. URL: https://polit.ru/article/2014/03/07/skif/ Last visit: 07.06.2023

The anti-fascism of the French Resistance also did not prevent France from remaining a colonial power until the mid-1950s, retaining control over territories like Indochina.

Today, Ukraine, akin to Germany in the 1940s, exhibits classic imperial complexes alongside Nazism. Let's recall the origins and logic of the conflict. The USSR, devoid of national claims, previously "liberated" all Soviet republics, including Ukraine. However, Ukraine today prevents ethnic Russians from leaving. Russians residing in Novorossiya do not aim to Russify Ukrainians, but rather, Ukrainians seek to Ukrainize Russians. This comparison clearly indicates that imperial policy combined with radical national racism emanates from the Ukrainian side.

Here's an example: The Armed Forces of Ukraine attempt to justify their presence in the East and their actions aimed at killing people: "We witnessed a genuine uprising in the Luhansk region. We observed that the overwhelming majority, 99.9% of the local population favored joining Russia. We asked ourselves, what or who are we here to protect? The only explanation we found is that we must defend the integrity of Ukraine... Throughout these months, we regarded them as our fellow countrymen, despite fundamental differences. We aim to construct superior homes, ones that outshine those of our neighbors, while they, in their own homes, can shoot "Viy" (translator's note: soviet horror film) without any setting. They perish there, and no one even gives them a proper burial... My father told me, "Go, son, explain how we live in the West, and how people should live"... It was crucial for me to communicate in Ukrainian there We brought the Western sprout to the East". The correspondent inquires, "Did you bring the Eastern sprout to the West?" "No... People live there cluelessly, live a day-to-day existence"[19].

No need for comments here. In reality, Russia's demand for Ukraine echoes the biblical Exodus plea: "Let my people go". However, the individual mentioned in the quoted article stubbornly refuses to acknowledge this parallel.

[19] M. Akhmedova. The Image of the Enemy // Russian Reporter. 2014. No. 24.

This underscores the resurgence of deep-seated racist ideologies akin to Nazism in 21st-century Eastern Europe.

The liberal interpretations of Nazism and racism tend to trivialize and gradually rehabilitate related concepts by focusing excessively on superficial elements such as stylistic features, external effects, and an aura of imperial grandeur that are often associated with Nazism and racism. However, these interpretations often fail to address the underlying essence of these phenomena.

For instance, when analyzing the Hitler regime, there's often a focus on events like the 1936 Olympics and the renowned film by Leni Riefenstahl ("Olympia"). However, these are merely elements of imperial propaganda that can be found in any regime.

The Olympics neither enhanced nor diminished Nazism in Germany. However, significant aspects such as the well-known "Ost" plan and the plan for the colonization of Slavic populations, the pamphlet "Untermensch", the approach to the "Eastern question", the enactment of the Nuremberg laws, and eugenics were pivotal in Nazi propaganda. Yet, these specifics hold little interest for liberal critics of Nazism. Firstly, because they highlight the distinctiveness of the phenomenon, while liberal propaganda aims to blur its boundaries and characteristic features as much as possible using "anti-totalitarian" rhetoric. Secondly, because liberal ideologists are well aware that Nazism is the logical outcome of their own worldview.

The most significant hallmark of Nazism (fascism, racism) is the inequality perpetuated by market democracy. Indeed, the so-called free market serves as a mechanism for sustaining inequality, fostering a state of "the war of all against all", wherein the reinforcement of the leader asserts the dominance of the rule of the gun. Hence, liberalism and Nazism share a fundamental common principle—unfettered competition. The extension of this principle from the economic, market realm to cultural, ethnic, social, and back again to economic spheres fundamentally alters nothing in essence.

Hence, the liberal establishment endeavors to align public institutions like religion, family, and gender relations with a singular market denominator. This inclination manifests through enforced secularization, juvenile measures, and the legalization of same-sex marriage. By subjecting cultural and traditional spheres to the dictates of economic forces, what is intended for dismantling becomes most conveniently primed for economic manipulation.

The aforementioned Hannah Arendt acknowledged that "racism is the primary ideological weapon of imperialism", a statement that holds true when imperialism is perceived as liberal capitalism reaching a stage of excessive economic and political monopolization. In essence, Arendt refrains from directly disputing the notion that racism is an inherent attribute of liberal capitalism[20].

Without disregarding the imperial aesthetics, liberal critics also tend to discuss the "cult of power" and the "subordination of the individual to the collective, cemented by an 'idea'". These phenomena, regardless of one's perspective, are typical of any regime type and hold the same relevance to the Nazi-racist ideological cluster as to all others.

The subordination of individuals to a collective or a part thereof is generally inevitable. However, in the case of Nazism, it's not merely about subordination or the "idea of subordination", but rather about division and caste. Nonetheless, if the state and society require some limitation of individual rights, they can still function without segregation and gradation. Nazism and racism entail an artificial gradation of people, even to the extent of denying the existence of certain ethnic, cultural, or social groups, as seen with Russians in the early 21st century due to the denial of the Russian world by Western elites.

[20] H. Arendt. The Origins of Totalitarianism / H. Arendt; translated from English by I. V. Borisova, Yu. A. Kimelev, A. D. Kovalev et al. – Moscow: Tsentrkom, 1996. – 672 p.; p. 232

Chapter 3. The Phenomenon of Totalitarianism

Almost immediately after the fall of the Third Reich, Western liberal elites adopted a consensus approach: formally condemn the Hitler regime (alongside the communist one), but rehabilitate the ideological foundations of Hitlerism. This paved the way for the transition from Hitlerism to the ideology of liberal racism—a kind of "racism with a human face". Concurrently, albeit at a slower pace, the rehabilitation of Nazism itself as a certain type of ideology began, culminating by 2014.

The process unfolded in several stages.

By this juncture, the narrow interpretation of the term "fascism" as denoting "Mussolini's regime" had already broadened to encompass and equate with the concept of "Nazism". Subsequently, through the efforts of authors such as Hannah Arendt, Karl Popper, and their adherents, there emerged a trend to dissolve the historically specific concept of "fascism" (and its synonyms) into a broader and less distinct concept—"totalitarianism". Typically, the semantics of "totalitarianism" is amalgamated into two components, portraying it as a fusion of mass repression and mass propaganda.

The liberal theory of totalitarianism emerged during the Cold War and was utilized as a propaganda tool to delegitimize the adversary. Its purpose was to depict the history of the Second World War as a triumph of democratic forces over those of tyranny—this ideological framework was articulated in Winston Churchill's book "The History of the Second World War".

The function of "totalitarianism" was to obfuscate the contextual landscape formed by the concepts of "Nazism", "racism", and "fascism". A juggling of terms related to this context accompanied political maneuvers aimed at radically altering the perception of racism and Nazism entrenched in mass consciousness—a great inconvenience for liberal propaganda. This approach also facilitated the repositioning of numerous ideological emphases, ultimately leading to a shift in the entire ideological paradigm.

Overall, the success of this approach resulted in the removal of genuine moral and evaluative criteria from the theme of the Great Patriotic War by expunging key concepts such as "aggressor", "victim", "genocide", and "ethnic war". Additionally, Europeans managed to deflect the issue of "German guilt" and the culpability of all fascist bloc countries from the annals of twentieth-century history. The subsequent phase, exemplified notably in the renowned "historians' dispute", entailed a revanchist agenda in Germany focused on "normalizing history" and effectively absolving culpability for initiating the war with the USSR[21]. Notably, one of the foremost proponents of this revanchist stance, Berlin professor Ernst Nolte, contended that "the policy of physical extermination of Jews carried out by Hitler's fascist regime should be considered in close connection with the issue of the destruction of the civil class in Russia, as well as with the dekulakization, that is, extermination of the peasantry". Nolte further argued that German fascism ought to be evaluated as "a mirror image of the Russian revolution and, to a certain extent, of Marxism"[22].

Thus, through political linguistics, a framework was established for reevaluating the outcomes of World War II. Concurrently, as societal consciousness became acclimated to superficial notions of "totalitarianism", serious scholarly inquiry into Nazism and fascism became a societal taboo—a politically expedient outcome. Addressing Nazi revanchism in regions like Ukraine, the Baltic States, and Poland openly would have been unavoidable, a discussion avoided by the ruling class in the West. Consequently, to deepen public engagement with "(anti)totalitarian" issues, there was a concerted effort to emphasize the topic of totalitarianism, evident in cultural events like the notable 1996 exhibition "Berlin—Moscow" at the Pushkin State Museum of Fine Arts.

Upon scrutinizing the liberal theory of totalitarianism, its internal coherence and its system of constructions appear rather fragile. For example, its

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[21] Ref., for instance: Ernst Nolte. The European Civil War (1917–1945). National Socialism and Bolshevism. Moscow: Logos, 2003. 528 p.

[22] S.N. Drozhzhin. The Spectre of Neo-Nazism. Made in the New Europe. Moscow: Algorithm, 2006, 241 p.; URL: https://pub.wikireading.ru/hs6CR9FHed

defenders are often quick to highlight "strong power" as a criterion of a totalitarian society while obscuring technocracy, legalism, and myths of superiority—key elements of the modern era. Typically, the semantics of the concept of "totalitarianism" revolves around a combination of mass repression and mass propaganda.

The liberal interpretation of totalitarianism is based on the notion of "two totalitarianisms" (the "binary" or "bipolar" concept of totalitarianism) or, more broadly, "closed societies", popularized by philosopher and sociologist Karl Popper ("The Open Society and its Enemies"), philosopher Hannah Arendt, political scientist Zbigniew Brzezinski and others. This concept emerged during the Cold War but has outlasted the opposing political blocs. Its core assertion is that communist and fascist regimes share political kinship and stand in opposition to "liberal democracies".

Indeed, in her work "The Origins of Totalitarianism" (1951), Hannah Arendt delineated two authentic forms of the totalitarian state: the dictatorship of National Socialism after 1938 and the dictatorship of Bolshevism after 1930. These forms of states differ significantly from any kind of dictatorial, despotic or tyrannical rule, although they were the result of the continuous development of party dictatorships, their essentially totalitarian qualities are new and cannot be deduced from one-party dictatorships"[23].

Arendt's endeavor to distinguish totalitarianism from "mere despotisms" or "mere dictatorships" is notable. However, her assertion that "essentially totalitarian features are new and cannot be derived" from previous forms of governance raises questions. Such reasoning may seem more akin to the language of theosophy than that of a historian. Nonetheless, it's worth noting that Arendt was not a professional historian.

Totalitarian ideology, as described by Arendt, distinguishes itself by its focus on a single theory, be it the theory of national origin or class struggle, from

[23] H. Arendt. The Origins of Totalitarianism / H. Arendt; translated from English by I. V. Borisova, Yu. A. Kimelev, A. D. Kovaleva et al. – Moscow: TsentrKom, 1996. – 672 p.; p. 545

which it derives all social disciplines: philosophy, politics, history, and even theology. Universalism in politics can be interpreted in various ways, but its roots can be traced back at least to the Middle Ages, with Antiquity potentially serving as an even earlier precursor. Throughout history, universalist ideologies have emerged repeatedly in various forms and contexts. Isn't the liberal theory of natural rights, for example, or neo-Freudianism, or any religious fundamentalism, not to mention racism, universal? The answer is no. In this case, the "totality" or universality of a theory cannot be regarded as a definitive criterion for determining its malignancy or negative essence. Another, more significant criterion is required or possibly substituted in this context.

The paradigm of the new political order, which emerged after 1989, was underpinned by the concept of dual totalitarianism. Its socio-political implication is roughly as follows: contemporary policy of force and military "democracy exportation" are somehow *justified* by the past victims of totalitarian regimes. Essentially, yesterday's totalitarianism is perceived as a form of historical absolution granted to proponents of the new global order.

The technology of influencing collective consciousness within this discourse is relatively straightforward—it involves a continual reminder of historical trauma, appealing not to rationality but to the emotional sphere. This emotional aspect, fueled by infernal symbolism and the motif of absolute evil, coupled with the categorical imperative "This must not happen again!", is prominently featured in the concept of two totalitarianisms.

A prime example of such a strategy is evident in the public activism of Svetlana Alexievich, the author of "The Unwomanly Face of War", a native of Western Ukraine and a Belarusian writer who predominantly writes in Russian. Alexievich argues that even taking an uninvolved stance towards the phenomenon of totalitarianism ("I was born later, what does all this oblige me to?") is deemed "insignificant" and wholly totalitarian, as "victims are as despicable as executioners", and there purportedly exists a risk of "a repeat of the Gulag". A similar scheme underlies the formula of the Ukrainian far-right: "Whoever does

not jump is a moskal". Here, the identity of the individual in question and whether they are genuinely a "moskal" are inconsequential; what matters is the principle itself. The reality is irrelevant; the principle holds significance. And the principle is that without depicting the dark totalitarian past and its "adherents", a vision of a bright liberal future fails to materialize. This is precisely why the portrayal of a historical adversary—a standardized "totalitarian personality"—became indispensable. This situation resembles one of reversed totalitarianism, wherein individuals encounter real totalitarianism within the context of confronting and internally resisting anti-totalitarian liberal discourses. As predicted by Aldous Huxley, another classic of Western dystopia, "freedom is destroyed under the slogan of defending freedom". Indeed, the discourse of combating the "legacy of totalitarianism" emerged as one of the most totalitarian ideologies at the turn of the 20th and 21st centuries.

Already in the 1960s, there emerged political concepts that challenged the "two-totalitarian" liberal orthodoxy. First and foremost, we should mention the representatives of the neo-Marxist Frankfurt School. Its senior representatives, Theodor Adorno and Max Horkheimer, viewed fascism as the by-product of two profound historical processes: first, the imposition of Enlightenment rationality standards on Europe; and second, a reactionary response to these standards from the irrational layers of European culture (Nazi countermodern or archaeomodern).

Herbert Marcuse, a member of the second generation of Frankfurters, a cult figure revered by the rebellious youth of the 1960s, the guru of radical students, asserted that the repressive mechanisms of postmodern liberal society cultivate a "fascizoid" form of consciousness, characterized by a one-dimensional existence. And it accomplishes this no less successfully than its 'totalitarian' counterparts. An example of a state embodying "hidden fascism" for Marcuse and his fellow thinkers was, notably, the United States of America, characterized by a large population of ordinary rednecks.

In the context of left-wing criticism, the ideological framework of the twentieth century, premised on the notion of "two bad theories, one good", began

to appear questionable as early as the 1960s and 70s. However, it's crucial to note that the Frankfurters did not outright challenge the concept of totalitarianism itself, nor did they even attempt to restrict its scope, as conservative critics on the right often did. Instead, they opted to expand the concept, extending its boundaries. From their viewpoint, any repressive mechanism seemed to be indicative of latent fascism.

While opponents of the theory, as mentioned earlier, highlighted the distinct social bases of the two regimes—communism appealing to the lower classes and fascism/Nazism to the affluent bourgeoisie and radicalized ("maddened", according to Antonio Gramsci) middle class—this alone wasn't adequate for a systematic critique of the "dual" theory of totalitarianism. To achieve a more comprehensive critique, it was essential to understand why the political mainstream of the twentieth century—liberalism—consistently evaded scrutiny within post-totalitarian studies.

The perspective of sociologist and historian Immanuel Wallerstein, as outlined in his work "After Liberalism", offers an intriguing viewpoint on this matter. One notable aspect is his view of fascism and communism not as two ideologies diametrically opposed to liberal "democracy", but rather as components of a broader liberal project dating back to 1789. This aligns with the opinion expressed by Max Horkheimer, a founding member of the Frankfurt School, who once remarked, "The totalitarian regime is nothing but its predecessor, the bourgeois-democratic order, which suddenly lost its inhibitions".

Indeed, Russian left-wing authors have offered intriguing insights into the evolution of the doctrine of totalitarianism. Alexander Tarasov's article "Stirlitz's Mistake. Why Do They Need the "Theory of Totalitarianism?" [24] provides a particularly indicative perspective.The article explores the discussion reflected in collections like "The Past: Russian and German Approaches".

The concept of "totalitarianism" and its associated universality often serve as a means for researchers to sidestep the most complex questions of historical

[24] Skepsis. 2009. URL: http://scepsis.net/library/id_2536.html

processes. By dividing, akin to the Manichean spirit, the history of the twentieth century into zones of natural and unnatural development, they can easily navigate moral condemnations of "totalitarian methods" in politics and economics, while neglecting deeper analyses of social structures and processes. This approach leads to predetermined conclusions. However, it is often overlooked that periods labeled as "totalitarianism" are closely intertwined with phases of "normal development", displaying a certain cyclical pattern and correlation with periods of crises. In this light, it would be more accurate to discuss not just totalitarianism or "totalitarianisms", but rather the state of totalitarianism inherent in Western society as a whole.

The liberal system, which frequently adopts a Nazi-racist format, can indeed be characterized as totalitarian, but this attribute does not fully capture its primary cultural and historical essence.

Karl Popper's book "The Open Society and its Enemies" [25] is often regarded as one of cornerstones of the binary concept of totalitarianism. In this work, a pair of pivotal concepts, "closed" and "open" society, serve as analogues to the antinomy of "totalitarianism and democracy". While the book garnered significant attention upon its publication, the dilemma of public openness versus closeness has evolved in meaning over time. By the 1990s and 2000s, it became evident that what was referred to as an "open" society comprised a series of "closed" corporate structures with even more stringent external and internal ideologies than those of state autocracies. Conversely, with the advancement of information technologies and the rise of information inequality, the focus shifted from "openness" to the challenge of ensuring information security.

According to philosopher Ulrich Beck, the first half of the 21st century witnesses the emergence of the so-called "risk society", characterized by a significant increase in social threats ranging from terrorism and warfare to environmental disasters. In this society, individuals become part of a collective

[25] Karl Popper. The Open Society and its Enemies. In 2 Vols. / Translated from English under the general editorship by N. Sadovsky. – Moscow: Cultural Initiative; Phoenix, 1992

"world danger team"[26]. Beck argues that the traditional struggle of ideas is being supplanted by a struggle to identify risks. Thus, sociology, as a meta-discipline in the socio-humanitarian sphere, should assume the role of defining the riskogenics, a trend Beck labels the "New Enlightenment".

It is quite obvious that this concept also opens the door to the proliferation of new totalitarian tendencies in society, driven by alarmist managerial voluntarism and methods of collective intimidation that may supplant conventional forms of governance. Social criticism will undoubtedly be dismissed as merely exacerbating risks, and advocates for social justice and guarantees will be labeled as dangerous populists.

The "New Enlightenment" subproject aims to supersede the previous notion of a privileged "urban creative class" with the concept of a super-creative digital environment. This environment incorporates new participants from the digital sphere, who navigate it with bundles of "postmaterial values" inherited from the creative class, leaving digital footprints as they engage.

Total digitalization represents a form of artificial intelligence that differs from traditional conceptions. Rather than operating as an independent entity external to individuals, it harnesses the neural resources of individuals themselves, utilizes the structure of the human psyche, and models the behavior of algorithmized human communities within the framework of "social platforms".

This goes beyond merely narrowing the individual's rational choice possibilities, which, according to the liberal dictionary, would be deemed a totalitarian tendency. We are now discussing the technogenic restructuring of the most cognitive aspects of human beings, essentially the "enhancement" of their inner nature (transhumanism), which amounts to a form of neo-eugenics and signifies a clear trend toward fascization. The prerequisite for transitioning to this new state is society's willingness to view ideological, ethical, and scientific issues

[26] Ref. Beck Ulrich. Risk Society: Towards a New Modernity. / Translated from German by V. Sedelnik and N. Fedorova; Afterword by A. Filippov. – Moscow: Progress-Tradition, 2000. – 384 p.

as technical, managerial, and logistical matters linked to the manipulation of digital data sets. All of this, of course, effectively absolves the managerial class of responsibility for decision-making.

Under these circumstances, any theory of totalitarianism, if it remains coherent, must delve into the study of man-made cults born out of the neo-Nazi and liberal-racist paradigm emerging in the early 21st century. However, the need to reconsider this theory emerged long before. Particularly, it became inevitable when fascism resurfaced in Europe.

Today, as we undertake a serious analysis of the regression of political consciousness in the 20th century, we are compelled to move beyond the concept of "totalitarianism" and re-engage with the issues of Nazism and racism—far more precise terms that accurately describe historical phenomena of both the past and, regrettably, the present.

Chapter 4. The Colonial Genesis of Nazism and Racism

The issue of the ideological origins and historical continuity of racism and Nazism has been systematically sidelined and marginalized in Western academia and public discourse. Despite this, there are individual works on this topic that remain of significant interest to independent researchers[27].

The roots of Nazism can be traced back to the era of historical colonialism. Without acknowledging this fact, a comprehensive understanding of the Nazi-racist phenomenon is impossible. However, despite the formal presence of an entire field of "postcolonial research", the Western scientific and ideological mainstream tends to adopt a distorted approach to the problem. These distortions arise from the refusal to fully consider the colonialist factor in its historical entirety. Consequently, the connection between colonial capitalism, racism, and Nazism, including Hitlerism, is deliberately overlooked by scientific and ideological institutions. This tendency is driven by a desire to preserve the neo-modern paradigm of societal and cultural ideas.

Neo-modern thought tends to confine its racist logic within the boundaries of a single regime, such as Hitler's, and its equivalents. To safeguard its cultural framework from existential challenges, neo-modern consciousness sidesteps comprehensive historical analyses and generalizations. When discussions about Nazism and racism extend beyond the twentieth-century timeframe, encompassing historical victims like Indians, Bushmen, Congolese, or Chinese from earlier periods, the average European-American's ability to connect these phenomena is hindered. The neo-modern consensus acts as a barrier to such lines of inquiry.

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[27] For example: Manuel Sarkisyanz. The English Roots of German Fascism: from the British to the Austro-Bavarian "Race of Masters". A series of lectures presented at Heidelberg University. Saint Petersburg, Academic Project, 2003.

For the same reason, the shift to overt forms of "export Nazism" between 2014 and 2022 occurred seamlessly for Western society and without causing cognitive dissonance, as it was perceived as a natural and historically inevitable process. Racist sentiments within Western culture tend to radicalize during periods of crisis, but during quieter times of development, they become subdued and masked by a protective layer of liberal and left-liberal ideals such as tolerance, multiculturalism, and universal values.

Meanwhile, from a historical perspective, Nazism is not merely a localized phenomenon but rather the culmination of Europe's so-called "Roman disease". The term "Roman disease" denotes a historical mimesis or imitation by Western consciousness. Former barbarian tribes, upon conquering and pillaging Rome, adopted the cultural identity of the Romans, viewing the rest of the world as "barbarians", or their potential subjects and servants. That is why the process of Christianization in Europe remained superficial, as evidenced by the revival of open imitation of Ancient Rome and its emperors during the Carolingian era.

These attitudes led to the belief in the special mission and rights of Western civilization vis-à-vis the rest of the world. The Christian mandate to catechize non-European peoples was blasphemously replaced by their colonization, under the guise of Enlightenment ideals. However, with the onset of the era of colonial conquests, the foundations of European Christian identity began to erode, as the legitimization of land seizures, oppression, and destruction of "barbaric" peoples necessitated a reevaluation of the value system.

The "Roman style of thinking" presupposes that the dominant culture represents culture in its entirety, creating a cultural cosmos where any forms of human organization that deviate from it are deemed to belong to the realm of cultural chaos and labeled as manifestations of barbarism[28]. This barbarism is often depicted using racist language, such as terms like "Asian barbarians", "subhumans" ("Untermenschen"), and "flawed nations". Alternatively,

[28] Indeed, in the writings of Aristotle, there exists the assertion that "barbarians", unlike the Achaeans, lack a soul because they are not considered fully human

discriminatory paradigms may camouflage themselves with euphemisms, invoking the authority of pure science, rationality, natural law, objective public good, and even abstract morality. Thus, terms like "tyranny", "authoritarianism", "immaturity of democratic institutions", "hereditary slavery", and "underdeveloped civil society" are usually employed. While this terminology may adopt the external semblance of a scientific style and tyrannoclastic romanticism, its true function is to assert cultural subordination and establish hegemony.

The ultimate goal of these types of discourse is to legitimize the idea of domination, justifying a situation where one culture, deemed more developed, can impose its will on supposedly less developed cultures based on the belief of possessing higher ideals and being "on the right side of history". Naturally, only the dominant party claims the right to assess historical situations according to its own criteria, thereby marginalizing the cultural values and experiences of other historical actors.

Supporters of racism overlook the fact that there have been periods in world history where other cultures held dominance. For instance, the Arab-centric era, or the period during the zenith of the Eastern Roman (Byzantine) Empire, when Europe played the role of a province within the Christian world, yet this did not generate myths of inferiority. Additionally, the fate of the "first" Rome, which fell to barbarian invasions, merits special attention. However, any hegemonic power tends to develop a sense of psychological immortality and, in its self-deception, perceives itself as eternal.

In the 1970s, French philosopher Rene Girard characterized the myths of superiority ingrained in Western culture as manifestations of "sacred violence" and "sacred sacrifice", linking them to the pagan institution of sacrifice. The sacred victim is believed to endure harm, ostensibly benefiting the well-being of the tribe's elite members. This mythological framework laid the foundation for the central narrative of European society—the narrative of colonization.

This ritual-mythological complex, rooted in ancient pagan archaism, forms the foundational basis of colonialist ideology in its broadest sense. It rests

upon myths of cultural (civilizational, racial, and national) superiority, which have shaped the fundamental cultural codes of the Protestant, particularly the secularist Protestant, West. These notions are critical for constructing the identity of historical Europeans, especially within the context of Anglo-American dominance. In contemporary times, individuals like Slobodan Milosevic, Muammar Gaddafi, Saddam Hussein, and entire nations such as the Serbians or Russians (which is much more tragic), are often cast as sacred victims, the enemies of the ruling world order, accused of real or perceived "crimes against humanity".

Over centuries, the mythological essence of racism has fostered a complex discourse that encompasses a diverse ideological spectrum, ranging from "the white man's burden" to the notion of "universal human values" and multiculturalist theories.

British imperialism, in particular, cultivated a central colonial discourse centered on the concept of the civilizing mission—a mission to "educate the peoples", famously encapsulated in Rudyard Kipling's phrase, "the white man's burden". This discourse embraced Enlightenment messianism, advocating for the civilizing of "savages" regardless of their consent. It was believed that European domination, external control, and interference in the affairs of colonies ultimately served a beneficial, 'civilizing', and educational purpose.

The colonialist doctrine of external, forced civilization was based on a blasphemous ideological and moral substitution. Within this framework, the notion of voluntary and peaceful Christianization, catechization, and spiritual enlightenment served as a facade to justify the violent military and political subordination and oppression of the rest of the world by Western capital centers. Unfortunately, this approach led to the rejection and devaluation of the European (Protestant and Catholic) Christian mission in the eyes of many countries and peoples, ultimately contributing to the West breaking with the Christian tradition.

The legal formalization of colonialist policy should be regarded through the lens of the concept of terra nullius ("nobody's land"), which enabled Britain

and other European nations on purportedly legal grounds to seize the lands of non-Christian peoples. Even during notorious legal proceedings in the United States in the twentieth century, plaintiffs from Indian tribes failed to abolish this principle and gain recognition that their lands had been seized illegally. It is noteworthy that in this scenario, there is a significant anti-Christian reversal of principles: colonization supplanting catechization.

Notable examples of racist policies include the suppression of sepoy rebellion in India and the opium wars in China. The civilizers genuinely believed that Indian, Native American, Chinese, and Black people were inferior in terms of rights and interests. In certain situations, however, even their Irish neighbors could be assigned the role of sacred victims, as seen during the religious wars in the 17th century when they were sold into slavery[29].

One of the Enlightenment's key figures, the Englishman John Locke, renowned for his contributions to freedom philosophy, civil society theory, and the idea of a legal democratic state, paradoxically "participated as one of the era's major investors in the British slave trade. Furthermore, Locke provided a philosophical rationale for the colonists' appropriation of land from North American Indigenous peoples. His perspectives on economic slavery in contemporary scholarly discourse are interpreted either as a natural extension of Locke's anthropological views or as evidence of their internal contradictions"[30].

Currently, a broad spectrum of racist ideologies, including national racist (Nazi) theories, is thoroughly documented. However, merely describing these theories does not significantly impact the ideological framework of social and cultural research, which remains predominantly shaped by liberalism and Atlanticism

[29] The "workhouses" depicted in English literature can be viewed as a localized, intra-British manifestation of social-racist slavery

30 John Locke and His Educational Thought. URL.: http://elenapyyhtia.blogspot.com/2018/06/blog-post_94.html;

Books like Pierre-André Taguieff's "Colour and Blood— Racist Doctrines à la Française"[31], provide a comprehensive catalog of various racist ideologies in France. This includes concepts of the racist world order in France during the 19th and 20th centuries, such as ethno-racial nationalism, eugenic racism with socialist leanings, evolutionary racism, and social Darwinism. The latter two, as is evident, play a key role in modern neoliberal doctrine.

Research by Pierre-André Taguieff does not provide grounds to confine the concept of "twentieth-century racism" within national boundaries, as presenting it primarily as a German or pan-German phenomenon would itself be considered racist. Similarly, certain statements by Hannah Arendt in her "Origins of Totalitarianism", such as her pan-Slavic theory of communism, may sound racist.

However, it can be confidently asserted that the Anglo-Saxon world has been the most active proponent of racial superiority ideology. It was British colonial practices that served as the fertile ground for the development of racist theories.

In 1676, William Petty, in his book "Hypothesis of a Scale of Creatures", posited an insurmountable "difference in the structure of the mind of a European and an African". This was followed by William Tyson's 1708 essay "Orang-Outang, sive Homo Sylvestris: or, the Anatomy of a Pygmy", which shared similar ideological content. While these were among the earliest writings in the realm of racist theories, the inventor of such theories is officially recognized as Joseph Arthur de Gobineau (1816—1882). In 1850, Herbert Spencer's "Social Statistics" was published, which sought to justify colonization as a providential endeavor: "The forces which are working out the great scheme of perfect

[31] P.A. Taguieff Colour and Blood – Racist Doctrines à la Française / Translated from French by A.A. Slavokhotova; introduction. article and note by N.V. Lepetukhina. Moscow: Ladomir, 2009 – 238 p.

happiness, taking no account of incidental suffering, exterminate such sections of mankind as stand in their way"[32].

It's worth noting Francis Galton, who incidentally was Charles Darwin's cousin. Galton laid the foundations of the infamous eugenics—the newest pseudoscientific doctrine aimed at the artificial selection of people to improve the human race and create an ideal race. Additionally, Karl Pearson deserves mention as the creator of the most radical, racist version of social Darwinism, which was based on the so-called biometrics. Lastly, James Hunt's 1863 report is significant, as the author defined blacks as an intermediate species between apes and humans.

It's also important to discuss Friedrich Ratzel's "Political Geography" (1897), wherein he asserted that Jews, Gypsies, and South Africans, as nomadic peoples, were deemed ineligible for rights similar to those of Europeans.

Historian Mikhail Magid, summarizing the insights of Professor Antonio Negri from the University of Padua, a prominent figure in the twentieth-century left movement, writes: "Colonial identity operated through the logic of exclusion... The narrative contrasted the attributes of the white, civilized, organized, and productive with those of the colored, natural, chaotic, inefficient, sensual, and wild. As noted by Algerian colonialism researcher Franz Fanon, "the colonial world is a world split in two". The colonized are excluded from the European space not only geographically, but also in terms of rights and freedoms, and even on the basis of their thinking, values, and life goals. They are depicted in the mindset of the colonizer as "others", relegated beyond the bounds of civilization. The construction of identity is founded on the principle of "we—them" and hinges on the existence of a rigid border"[33].

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[32] Sven Lindqvist. Exterminate All the Brutes; URL: https://royallib.com/read/lindkvist__sven/unichtogte_vseh_dikarey.html#0. Last visit: 09.06.2023

[33] M. Magid. Post-Imperialism. [Electronic Resource]. – URL: http://samlib.ru/m/magid_m_n/imperia.shtml. Last visit: 07.06.2023

In this description, the foundation of a racist worldview is precisely delineated, against which social and economic liberalism serves as a necessary legitimizing superstructure.

At the next historical stage, in Hitler's Germany, colonialism manifested as racial and ethnic stratification, placing some European peoples in positions analogous to those previously experienced by peoples on the peripheries of the world. Adolf Hitler fully acknowledged the continuity of his views with those of his ideological predecessors, emphasizing: "I alone possess the ruthlessness necessary to accomplish my objectives, much like the British"[34]. Furthermore, just before the outbreak of World War II in 1939, he stated: "I admire the English people. They have done unbelievable things in the sphere of colonization"[35], suggesting the need to replicate similar conquests, not in India, but in Russia[36].

It is noteworthy that concurrently with the rise of Hitlerism in Germany, the "British Union of Fascists" emerged in England under the leadership of Sir Oswald Ernald Mosley, 6th Baronet, in 1932. This organization aimed to address perceived issues of the "weak and worthless" in a eugenic and Malthusian vein.

The communist movement of the last century represented an ultimately unsuccessful effort to dismantle the colonial underpinnings of liberal capitalism. While the USSR was formally built on modernist socialist concepts, at a deep level it tacitly drew upon traditional (communal) egalitarian archetypes ingrained in the Russian collective consciousness. Throughout the Soviet era, reconciling this contradiction proved to be a persistent challenge, culminating in the closure of the Soviet "project" orchestrated by the party elite and a subsequent period marked by effective colonization of the country.

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[34] M. Sarkisyanz. The English Roots of German Fascism: from the British to the Austro-Bavarian "Race of Masters". A series of lectures presented at Heidelberg University. Saint Petersburg: Academic Project, 2003, p. 30

[35] M. Sarkisyanz. The English Roots of German Fascism: from the British to the Austro-Bavarian "Race of Masters". A series of lectures presented at Heidelberg University. Saint Petersburg: Academic Project, 2003, p. 32

[36] Adolf Hitler. Mein Kampf. Translation. London: Hutchinson, 1969. P. 125

However, despite the setback of the left-wing project, it's worth noting that ideological relics from the colonial era, such as "the white man's burden", "enculturation" and the notion of "civilizing savages", became obsolete just as leftist ideas began to gain traction in their authentic, non-globalist, liberal-style form. Influenced by both Marxist and non-Marxist leftist ideas, critiques of global inequality and social oppression transitioned to the discourse of political economy and the denunciation of global monopolies, which were perceived as perpetuating colonialism.

According to Immanuel Wallerstein, Russian socialism, unlike classical Marxism, developed the idea of national liberation under the guise of class confrontation, specifically advocating for the dismantling of the old colonial system on a global scale. The project originally emerged within the framework of the policy of US President Woodrow Wilson, later undergoing a second, socialist iteration. However, according to Wallerstein, "Leninism presumably represented a more strenuous and combative form of anti-colonialism than Wilsonianism"[37].

Nazism, on the contrary, historically aimed against both the decolonization of the world and leftist activism that promoted such decolonization (such as the failed revolution in Germany, the "two red years" in Italy, the influence of the USSR, etc.), although liberal neo-Nazis tend to acknowledge only the latter antithesis. While the success of left-wing projects like the welfare state implemented in the twentieth century may be debatable, the dismantling of the world colonial system and the pursuit of popular democracy are undeniable achievements.

A similar situation is unfolding today, where colonialism takes on the guise of globalism in modern conditions, and decolonization manifests as deglobalization and a shift towards a multipolar world. It is noteworthy that this is currently occurring under the influence of objective crisis processes, rather than

[37] Ref.: Immanuel Wallerstein. After Liberalism: Translated from English / Edited by B.Yu. Kagarlitsky. Moscow: Editorial URSS, 2003. – 256 p.

the influence of leftist forces. Most leftist forces have long been absorbed and neutralized by the liberal consensus, and those that remain, although retaining their independence, have lost much of their influence among the masses and have regressed to a marginal stage.

It is noteworthy that during the Cold War, both Soviet and American propaganda framed the conflict as a confrontation between "two systems", rather than "two cultures" or "two civilizations". This is not coincidental. The presence of a Soviet political alternative (regardless of assessments of the Soviet project itself) necessitated the use of a relatively "decent", sublimated language. After the end of the Cold War and the collapse of the Soviet bloc, the liberal mainstream reverted to the doctrine of overt colonialism rather than economically disguised colonialism. A vivid example of this is Samuel Huntington's concept of the "clash of civilizations". It was a reimagining of the discourse from the period of the British East India Company, during which the rhetoric of the "empire on which the sun never sets" was translated into the language of the socio-political ideologues of the new era.

The concept of a clash of civilizations aligned with a broader and enduring trend in the second half of the twentieth and early twenty-first centuries, during which cultural and civilizational forms of racism gained prominence. Instead of being labeled as "non-Christian", "backward", or "biologically inferior peoples", the status of scapegoat was assigned to the "enemies of world democracy". The category of "biologically inferior peoples" has been replaced by "closed totalitarian societies" and peoples who are deemed "defective" in civil-political terms. This trend became notably evident from 2014 onwards in Ukrainian policy towards the Russian minority, which was backed by the Anglo-American political class.

In such instances, the so-called unconventional actors who are deemed incapable of adhering to the standard political and legal norms prescribed by the Anglo-American hegemon, and thus purportedly espousing "totalitarian prejudices", become the primary targets of colonialist practices. These encompass

various "enemies" of the global world order, including rogue states, "closed totalitarian societies" and nations purportedly lacking maturity in civil and political terms, individual "dictators", and at times individuals such as Julian Assange and Edward Snowden who have infringed upon Atlanticist interests.

New forms of racism proliferate under the banners of "civilized society", "open society", and "universal values". At the same time, it's evident that the victims of purges and filtration are indifferent to whether they are repressed in the name of racial purity or under the guise of "advanced civilization" and "democratic standards". Moreover, the "civilizational-ethnic" dichotomy within the framework of colonial policy is largely arbitrary. Immanuel Wallerstein argues that during economic recessions and contractions, entire nations are excluded from the global economy under the guise of being "ethnically inferior", and during periods of growth and expansion, some are "allowed back in". For instance, Hitler, for military and political purposes, was compelled to classify the Japanese as an "Aryan race", as they were supposed to be allies, despite contrary evidence from anthropology and ethnology.

Thus, even in the Third Reich, despite the sacralization of the racial principle, the criterion of civilization could sometimes take precedence over ethnicity.

It is also important not to overlook the phenomenon of "paternalistic colonialism" that emerged in the 19th century as an ideological replacement for military intervention. The latter hinders economic activity in dependent countries and reduces the size of colonial rent, thus sometimes making it less profitable for the economic center countries.

This phenomenon continued to develop in the 20th and 21st centuries, albeit in a neo-colonialist format. This gave rise to an orientalist discourse in culture, portraying a distorted image of the world's peripheries, imposed by political elites not only on Western audiences but also on the peripheries themselves—in particular, exaggerated forms of "patriarchy" on one hand and Westernization on the other. Usually, these images aim to supplant ideas related to

the internal, inherent evolution of peripheral countries and their "own way of modernization".

This practice is related to the fact that the interests of Western elites often require maintaining an indefinite, intermediate status of the "periphery"—that is, the status of the East as "not quite Western". This very status ensures trouble-free extraction of civilizational rent and the export of capital and resources. Assimilation, therefore, should neither cease nor reach a logical conclusion. In such a world, the separated parts are nearly at arm's length from each other. Instead of the adage "East is East, and West is West, and never the twain shall meet", we find ourselves in a situation where these two worlds cannot definitively converge nor completely diverge.

This cultural hegemony is established by imposing upon the Other (the global East or the global South) a fabricated image, deliberately constructed to fit within the Western colonial paradigm. A notable example of this practice is evident in present-day Ukraine.

The intensification of this approach was observed as early as the 1960s, following a surge of interest in orientalism. Today, there is a renewed interest in orientalism, wherein the West constructs a notion of a "global East" by employing concepts such as the "world of regions" and "local identities" within the framework of contemporary regionalism.

The issue of simulated cultural images of Orientalism and their politicization is explored in the works of Antonio Negri, Samir Amin, and Edward Said. Edward Said discusses the "false image of the East" and Western oriental studies as an imperial discursive practice. He argues that Orientalism was often seen as a voice of the oppressed, representing the downtrodden of the world who suddenly started speaking, rather than as a multiculturalist and critical analysis of authorities using knowledge to expand their influence. Thus, as an author, I fulfilled my prescribed role: to represent what had previously been suppressed

and distorted in scientific texts, which historically addressed not the peoples of the East, but the West itself"[38].

This is how neocolonialism operates in a "complex, changing world".

[38] Edward Said. Orientalism. Moscow: "Russian World", 2006, p. 519

Chapter 5. The Shared Ideological Realm of Nazism, Racism, and Liberalism: A Unity of Axiology and Anthropology

The regime of the 1930s in Germany was the legitimate offspring of European liberal capitalism. This obvious fact has always caused cognitive dissonance in the self-consciousness of the average European, hence, since the 1940s, this topic has been displaced from public consciousness.

Unfortunately, this displacement took place not only in Western Europe and the USA, but also in the USSR. In Soviet Russia, the narrative of the victory over Hitler by the "anti-fascist coalition", comprising the USSR and "democratic countries" such as the USA, Great Britain, and France, was regularly emphasized. *Simultaneously*, in the West (remarkably synchronous with the Soviet narrative), a distinctly different narrative persisted, emphasizing the "confrontation of the democratic West with two forms of totalitarianism".

Today, amid the profound crisis of Protestant capitalism, there's a growing acknowledgment that liberalism isn't merely susceptible to fascization but also represents a respectable form of racist-Nazi and social-Darwinian ideologies.

In the 2010s, certain critical intellectuals cautiously and gradually started to broach this subject. It took a considerable amount of time before the definition of resurgent Nazism as a negative legitimization of neoliberal hegemony became established in independent or, as they sometimes say, "unsaddled" new left thought. The topic of uncovering the Nazi-racist foundations of liberalism has yet to permeate the middle and lower echelons of public consciousness, becoming accessible to the layperson and transitioning into the realm of mass beliefs and collective memes. Its legitimization in the academic sphere still faces obstacles, with ideological technologists and influential figures in Western social science pushing it beyond the bounds of acceptable discourse.

Nonetheless, the objective socio-political reality consistently underscores that humanity is experiencing a phase of self-destruction within Protestant liberal capitalism. During this period, liberalism openly aligns itself with new manifestations of Nazism. This is the moment of revealing all facades.

A few years ago, the Russian publicist Dmitry Babich wrote: "Today, Nazism often eschews swastikas and Hitler salutes. Modern Ukrainian Nazism can be sophisticated and well-educated. It likes to showcase quotes from Churchill, Havel, and even Varlam Shalamov. In their pocket, they often carry a diploma from a European university, along with invitations to numerous conferences in Warsaw, London, and Berlin. This Nazism can be... intelligent and liberal. ... modern Ukrainian Nazis were empowered by Western and their own domestic liberals"[39].

In 2022—2023, swastikas and the glorification of Hitler and the Nazis resurged under the banner of liberal Nazism. The objective ideological and political alignment between liberal and Nazi ideologies has become unmistakably clear. Liberal groups extended complete support to Kiev in its war against Russia and the Russians, effectively siding with open Nazism. Thus, by the force of historical circumstance, what could be termed a "decisive experiment" occurred. It has become a new focal point of division in modern ideology. The long-standing illusion has finally been shattered.

This fact is still perceived by some parts of Russian society as a sort of revelation. But there is no revelation here. The complex of ideas blending liberalism with racism spans several centuries of European history. It can be confidently asserted that there exists a fundamental commonality among Nazism, racism, and liberal democracy, which, as the beginning of this century has shown, form a unified value-anthropological cluster.

The fundamental axiology (value system) of Nazism, racism, and liberalism encompasses the concept of a divided world and the stratification of

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[39] D. Babich. "New" Mogilyanka: Godlessness Originating from the "Anti-Muscovite Struggle" [Electronic Resource] // URL: http://www.religare.ru/2_104653.html

"human material". Hence, in its evolution, liberalism may elevate an individual at the expense of others (classical liberalism), elevate one nation at the expense of others (manifesting as Nazism in this context), contrast "civilized societies" with "subhumans possessing a totalitarian mindset" (cultural racism), as seen in the case of the Serbs and residents of Donbass, and contrast "civil society" with "non-citizens" (social racism). All these represent various forms and iterations of the same ideological discourse.

In fact, as already noted, in real, not fictional historical practice, liberal racism is essentially characterized by the Roman notion of the clash between "civilization" and "barbarism", perpetuating the mythology of superiority. While the subjectivity of the barbarians remained constant among the ancient Romans—everyone understood who the barbarians were, where they lived, and where they could come from—within modern liberal doctrines (such as the Atlantean political doctrine of the United States and its allies), candidates for the role of barbarians are designated by an arbitrary gesture, depending on the fleeting political interests of the ruling elite. For instance, in 1997, it was the Serbs; after September 11, 2001, it was Iraq, Libya, and Syria; in 2014, it was Russia and ethnic Russians.

"Barbarians" have a dual status from the viewpoint of liberal Nazism. These are individuals considered inferior from an ideological standpoint and deemed superfluous from a pragmatic and goal-oriented perspective. Consequently, they are to be marginalized, their values devalued, and ultimately eradicated. An important aspect is that Nazism and liberalism, unlike communism, do not require a human personality with its views and characteristics even as an object of subjugation; rather, they necessitate its non-existence, so that terra nullius—no one's land—remains in its wake. An "expendable" individual occupies a valuable territory and simultaneously serves as a link in the food chain, a material resource.

Here's a vivid example: In 2014, the de-occupation of Crimea had not yet happened[40], and the peninsula remained under the control of the Kiev regime. Oleg Kryuchkov, a television observer for the Crimean "New Channel", reminisces: "We're covering a rally near the Supreme Council, and as I'm jotting down notes, I write: 'The Crimean Tatars outmaneuvered the Russians tactically, arriving two hours ahead'. Then I'm sending it to Kiev. The edit comes back: “The Crimean Tatars outmaneuvered the pro-Russian Ukrainians.” Then I say, "Wait a minute, people went to the rally with posters in Russian—they clearly positioned themselves as Russians". The editor-in-chief, Maxim Dybenko, replies to me that there are no Russians in Ukraine—Russians live in Russia. And in Ukraine, there are only pro-Russian Ukrainians. I tell him there are more than 200 nationalities living in Russia, and all of them are citizens of Russia. Once again, I was told that there can be no Russians in Ukraine. So I asked, "If I am Russian by nationality, and not a pro-Russian Ukrainian living in Crimea, then I have no nationality?" They told me: "That's correct". I wonder, I say, "Why then, unlike Russians, can Crimean Tatars be in Ukraine?" In response, it was said that the Crimean Tatars are an idiomatic expression. I wonder if the Crimean Tatars know that they are considered an idiomatic expression in Ukraine?"[41].

Russians in Crimea, as well as in Ukraine as a whole, were deemed "superfluous" individuals. At some point, this was stated explicitly and confirmed through repression.

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[40] The Ukrainian occupation of Crimea effectively commenced during Soviet times. At the meeting of the USSR Politburo on July 09, 1987, Mikhail Gorbachev, responding to Viktor Chebrikov's question, remarked: "So you believe that Crimea should be reintegrated into the RSFSR as per Lenin's decree? Do you remember, Podgorny demanded that Krasnodar and Kuban be transferred to Ukraine? Because he considered Cossacks to be Ukrainians. Probably, from a historical and political perspective, it might be considered appropriate to return Crimea to Russia. But Ukraine will defend it vigorously... The transfer of Crimea to Ukraine was, of course, arbitrary and an abuse of power. But how can we change course now?" (Gorbachev Foundation Archive, Collection 2, Inventory 3, entry by A.S. Chernyaev).

[41] The Mirror of Crimea – Confessions of a Dangerous Person [Electronic Resource]. – URL: http://zerkalokryma.ru/lenta/people/interview/klan_dolzhen_byt_odin_krymchane / (Last visit: 14.08.2014)

The "superfluous" person in Nazism and liberal racism is always viewed as inferior, an infernal subject, a subhuman (der Untermensch)—for example, an enemy of the German nation, an enemy of democracy and progress, an enemy of European values. In this regard, the criteria of good and evil do not apply to this enemy, because he is seen as allegedly threatening these very criteria and their bearers. Therefore, the usual moral norms do not apply to "superfluous people", facilitating their elimination. Moreover, this act is presented as an exception to the rule, which supposedly should not be abolished but rather serves to reinforce public morality as a whole.

However, in order to locally and situationally abolish moral norms as an exception, one's opponent must be dehumanized in the eyes of society. Therefore, liberal Nazism consistently resorts to this method. For example, in Ukraine, the role of "Untermenschen" is assigned to ethnic Russians, who are likened to insects ("Colorado beetles") and even referred to as "livestock to be reduced" on live broadcasts.

In 2014, on the Ukrainian Internet channel hromadske.tv, Ukrainian journalist Bogdan Butkevich[42] proposed the idea of exterminating 1.5 million "wrong" residents of Donbass. "Wrong" in this context means superfluous. Later, Ukrainian Prime Minister Arseniy Yatsenyuk openly referred to the residents of Donetsk and Luhansk as "subhumans", while less public figures went even further, describing an anti-Maidan supporter who perished in the Odessa Trade Unions House fire as a "fried female Colorado beetle".

Ivan Stoiko, a member of the Verkhovna Rada of Ukraine, a member of parliament, and a statesman, stated during a parliamentary meeting that his country was waging war against the "Mongoloid race". That's what he said. That's how the race war started. In June 2014, a video filmed by one of the residents of Luhansk after an air raid was posted online. The footage shows the death of an elderly woman—clearly not at an age to be considered an active member of the militia (territorial army). She's still moving for a few moments,

[42] URL: https://www.youtube.com/watch?v=mhYyj5l9Lx0

still trying to speak. But as the camera pans to the side, it becomes clear that there is nothing left of her below the waist. The comments of Ukrainian users under this video are shocking: "Shish kebab from Colorado beetle, great"; "The female Colorado beetle died, the day was not in vain!"; "It's nice to fall asleep with such news! Good night to all, glory to Ukraine!"[43]

The Kiev "Reich" adopted the idea of cleansing the eastern territories of "subhumans" from the German "Reich" during the Second World War, and now it has been resurrected.

In the German version of Nazism, we can easily find the idea of changing the ethnic composition of the "eastern territories", which, according to Goebbels' propagandists, were inhabited mainly by people with an "Asian consciousness". This idea led to the genocide of Jews and Eastern Slavs, particularly Russians (see the chapter on the Eastern Question in "Mein Kampf" and the pamphlet "Der Untermensch" ("Subhuman")[44].

Similar processes occurred in Yugoslavia. In the second issue of the Journal of the Moscow Patriarchate in 1949, a review was published of the book "Half a Century of Catholicism in Croatia" by Viktor Novak, a professor at the University of Belgrade. Excerpts from it provide insight into the essence of the problem: "...After the occupation of Yugoslavia and the founding of the 'Independent Croatian State', the clerical fascists, supported by the Pope, Hitler, and Mussolini, decided that their time had come and began to turn Croatia into a 'Civitas Dei'—but in reality, it became the kingdom of the grand inquisitor, a papal patrimony in which there was no place for the Orthodox... The clerical fascists, united with the Ustashe and Crusaders organizations and led by Catholic Metropolitans Stepinac of Zagreb and Sharic of Sarajevo, began the most barbaric

[43] In 2014, the UN Human Rights Monitoring Mission in Ukraine published a report on human rights violations in Ukraine for the period from May 7 to June 7, 2014. The 58-page report details human rights violations in the eastern part of the country, including kidnappings, detentions, torture, and murders. These actions are most often committed by the military. Journalists working in eastern Ukraine often fell victim to the arbitrariness of the law enforcement officials.

[44] Der Untermensch. Herausgeber: Der Reichsführer-SS SS-Hauptamt. Berlin, 1942 [Electronic Resource]. – URL: http://psyfactor.org/lib/untermensch.htm (accessed 08/14/2014).

eradication of Orthodox Serbs. About half a million Orthodox Serbs were incredibly brutally slaughtered, up to 300,000 were forcibly converted to Catholicism through violence and threats, hundreds of thousands were robbed and exiled to Serbia, and the remaining ones had to wear a blue armband with the letter "P", signifying "Orthodox", or place a sign reading "Greek–Eastern" on the windows of their homes. They were reduced to the status of disenfranchised slaves, whom anyone could kill or rob with impunity. The clerical fascists attacked Orthodox churches and clergy with particular fury. A special institution was established to destroy Orthodox churches: the "Authority for the Destruction of Orthodox Churches". Almost all Orthodox churches were destroyed, burned down, or converted into Catholic churches. For example, in the territory of the Uniate Eparchy of Križevci, all Orthodox churches and chapels were converted to Catholic ones. The remaining Orthodox bishops and hundreds of priests in Croatia were either killed or exiled to Serbia..."

Everyone in Europe knows the story of the yellow six-pointed stars that the Nazis used to mark Jews. According to legend, the King of Denmark once wore such a star as a sign of solidarity with the victims. However, few people know about the blue ribbon with the letter "P" worn on the sleeve, as it is extremely undesirable for the promoters of the liberal world order to publicize this.

These examples illustrate the key principle of Nazism and racism, which is based on the logic of grading "human material": some are considered people, while others are deemed *sub*human[45]. Moreover, Nazism presupposes the continuity of its ideas within the framework of the general cultural matrix of the Western world in the modern era. Currently, the concept of "inferiority" is often framed as a civilizational one, as the "totalitarian subject" opposes himself to the "values of universal civilization" and "the course of history". This sentiment was

[45] As a result, the Ukrainian elite interprets Europeanism as a theory of civilizational exclusivity, and views the war in the East as a "conflict of mentalities" (a term used by the Ukrainian Foreign Ministry).

echoed in Barack Obama's statements that Russia is on the "wrong side of history". Knowing exactly where the "right side of history" lies is considered the honorable prerogative of Das Herrenvolk—the "master race".

Another principle of liberal-racist ideology, stripped of pseudo-democratic decorations, is social Darwinism, which advocates for the laws of natural selection observed in the animal world to apply in human society. This Malthusian and Nietzschean perspective gave rise to the principle of total competition, which takes on an inter-individual format in liberal doctrines, but which the Nazis expanded to the interethnic level, altering the focus of consideration while retaining the essence of the worldview.

This encapsulates the liberal-racist axiology. Alongside a unified axiology, the unified anthropology of liberalism, Nazism, and racism can be easily reconstructed. Despite the declarative importance of the "private personality", a technogenic view of man and culture is cultivated. This view leads to the devaluation of genuine human personality at individual, micro, and macro-social levels. This reduction of real personality to a conditionally abstract "individual" has become especially pronounced in the digital age.

However, racist attitudes require legitimization and a plausible, outwardly decent theoretical justification. Therefore, the Nazi-racist core of Libertarian concepts is enveloped in a conceptual "protective belt" in the form of liberal and left-liberal ideas and attitudes. The developed "philosophy of freedom", the concept of "natural law", etc.—all serve as theoretical camouflage, rationalizing the fundamental myth of liberal Nazism: the myth of the natural origin of inequality, whether social, cultural, civilizational, or ethnic—all these forms easily convert into one another in both active propaganda and real politics.

An important element of this conceptual protective belt of racism is the secular Protestant interpretation of the category of freedom, particularly the concept of "fundamental rights and freedoms" central to liberalism. Upon careful examination, without quasi-religious piety, the theoretical foundations of these concepts are found to be weak.

From the perspective of the French philosopher Alain de Benoist, the discourse on human rights is as pervasive as it is opaque in its foundations. In fact, it replaces both moral norms and written laws, and has even become a kind of academic discipline taught in universities, despite being absolutely devoid of universally valid scientific grounds. Thus, the liberal concept of rights and freedoms, without any solid basis, "begins to claim the status of a scientific theory"[46]. Although scientific verification of the idea of "innate" rights and freedoms is simply impossible, its supporters refuse to relinquish their privileged, hegemonic position. As a result, this idea takes on a quasi-religious character,

which is quite natural. By default, liberalism reserves the right to internal contradictions, immunity from criticism, and the privilege not to "stoop" to discussions—on the grounds that it supposedly encompasses "the full range of achievements of human thought" and "norms of human civilization". This liberal neognosis, during the era of classical liberalism, was somewhat limited by the influence of Christian morality. However, in the 20th and 21st centuries, against the backdrop of the radical dechristianization of the West, it has finally transformed into a phenomenon of secular religiosity.

Voices against the religious interpretation of liberal philosophy of law were, of course, heard, including at fairly high levels, but they were drowned out by the liberal establishment. The historical and legal prerequisites for revising the concept of fundamental freedoms were conspicuously ignored by the officialdom.

Indeed, during the adoption of the "Universal Declaration of Human Rights" by the UN General Assembly in 1948, a split occurred during the discussion of the document. A group of scientists from the American Anthropological Association, led by Melville Herskovitz, issued a special Memorandum rejecting the globalist interpretation of the concept of human rights. They emphasized the cultural specificity of freedom and law across different cultures and called for the introduction of the principle of plurality into

[46] Alain de Benoist. Against Liberalism. Towards the Fourth Political Theory. Saint Petersburg: Amphora, 2009, p. 357)

the Declaration instead of advocating for nonexistent unified "global standards". However, the Herskovitz group's efforts were forgotten.

The liberal-racist project is rooted in the pursuit of "global world", with its expansionism driven by the very nature of capital, which sees halting expansion as tantamount to ceasing to exist. However, expansionist goals require external legitimization. The need to justify violence leads to the construction of an auxiliary doctrine of absolute evil. This results in concepts such as the "axis of evil", "empire of evil", alongside internally contradictory formulations like "humanitarian bombing", "coercion to peace", "positive discrimination", and the like.

The desire to "dissociate 'benign' liberalism from its malignant consequences encounters not only historical but also moral and ethical counterarguments. After all, any critically thinking person inevitably asks: why is 'free competition' (i.e., the struggle for survival) permissible within the liberal consensus, but the same free competition between nations, classes, or social systems is deemed bad and unacceptable? What is the fundamental difference?"[47]

Due to the profound contradiction inherent in the liberal-racist doctrine, the topic of denazification in a liberal society is as *superficial* as many other "external" and demonstrative institutions and ideologies, lacking genuine social content. Similarly, the idea of a "free market" exposes its theoretical insignificance in the face of sanctions policies following the commencement of a special military operation and the explosion of the Nord Stream gas pipelines in 2023.

A popular question: "Is it possible to write poetry after Auschwitz" (Theodor Adorno)—or the so-called concept of "Theology after Auschwitz" (Dietrich Bonhoeffer) and similar figures of left-liberal thought were utilized, and are still utilized, as demonstrated in the early 2020s, not for the purpose of genuine denazification. Their true aim is linked to the promotion of social

[47] E. Belzhelarsky. The Logic and Meaning of Modern Liberalism // Fracture. Moscow: Probel, 2013

constructivist ideas that assert the illusory ("imaginary"[48]) nature of the state, tradition, and nation.

In attempt to present traditional historical communities as constructed "imagined communities", social constructivism often employs Nazi ideology as a starting point while simultaneously replacing the thesis: the entire spectrum of ideas concerning national self-determination and independence is deliberately merged with the concept of national and racial superiority[49]. Under the guise of rejecting Nazism, the concepts of nation and people are devalued in an effort to portray them as mere mechanical components in a globalist framework.

Additionally, in new neo-colonialist endeavors, liberal racism harnesses the most extreme fundamentalist forces to overthrow the so-called "secular dictators" in the Middle East—leaders who are typically moderately authoritarian in this region. For example, Al-Qaeda fought for American interests against Bashar al-Assad in Syria, and the genocide of ethnic Russians in Ukraine is carried out by followers of Banderovites and Ukrainian National Assembly—Ukrainian People's Self-Defence (UNA-UNSO). This suggests a deep *ideological kinship* between Islamic fundamentalism and liberal racism, which can be seen as a social product of Western Protestant fundamentalism.

The question of the manifestations of pagan consciousness is also crucial for characterizing the ideology of liberal racism. Classical paganism, like pagan ethnofuturism, is an element of culture preserved and embedded in the system of technogenic modernity and postmodernity. The technogenic culture of late liberalism generates its own forms of neo-paganism, primarily commodity fetishism, technocults, digital consciousness, and, in general, heterodoxy—a fragmentary, "multiple" consciousness of postmodernism, which is a modern cognitive-psychological analogue of ancient polytheism. A vivid manifestation of

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[48] Benedict Anderson. Imagined Communities. Reflections on the Origin and Spread of Nationalism / Translated from English by V. Nikolaeva; introduction by S.P. Bankovskaya. – Moscow: Kuchkovo Pole, 2016. – 416 p.

[49] Another similar substitution involves attempts to justify the imagined association of "fascism and communism".

modern neo-paganism is the adaptation of Christian consciousness to the needs of the global market and secular heterodoxy.

In other words, the racist complex of ideas represents a *radical and overt form* of liberalism, no longer hiding behind legal institutions and bringing its "principle of total competition", common with liberalism, to its logical conclusion. This becomes especially clear when considering liberal discourse as a whole, rather than isolating issues of human rights from it. Such a holistic, systematic approach is currently the most productive for analyzing the Nazi-racist foundations of both classical and modern liberalism.

Chapter 6. The Overall Protestant Influence on the Formation of the European Superiority Complex

The liberal capitalist system is often presented as the "gold standard" of global socio-historical development. Max Weber, through his formulation of the concept of "the Protestant ethic and the spirit of capitalism", underscored the specific cultural roots of these supposedly "universal" institutions.

In other words, the liberal model, frequently claimed to be universal, is in fact a radical form of secularized Protestant culture. This realization has led to a growing understanding in the modern world that what are often considered universal values are, in reality, ideological interpretations rooted in Protestant-fundamentalist thought. For example, the "invisible hand of the market" in modern collective consciousness acts as a substitute for providentialism, investment replaces grace, and economic success is seen as analogous to the Protestant notion of election to salvation—a key element of the Calvinist doctrine of "double predestination". For centuries, Protestant culture has sought to act as a bearer of "universal" definitions, monopolize its interpretation of human history and derive from it universally binding social norms, such as "democratic standards", "fundamental rights and freedoms", etc.

Thus, the historical roots of the European complex of civilizational superiority are deeply embedded in the religious sphere.

One significant form of this complex is linked to Calvinism and the doctrine of "double predestination" (as articulated by figures such as John Calvin, Karl Barth, Reinhold Niebuhr). This doctrine posits that some people are predestined for salvation while others are destined for condemnation and fall[50]: "We call predestination God’s eternal decree, by which He compacted with

50 Within the framework of the Orthodox point of view, the question inevitably arises: for whom did Christ die—for all or only for the elect?

himself what He willed to become of each man. For all are not created in equal condition; rather, eternal life is foreordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestined to life or to death"[51]. It is evident that this religious prototype influenced later theories of national, cultural, and social inequality.

Another form of the European exclusivity complex emerged in the 17th century among the English Puritans[52]. This form is a synthesis of Protestant religious and English national chauvinism.

This is how Protestant fundamentalism developed, gaining both social and socio-economic dimensions at the beginning of the colonial era.

This dimension arose as the ideal of so-called worldly austerity was formed within Protestant culture. Initially, with the general secularization of society, it transformed into a pragmatic ideal of "saving efforts" (service ideal). After a fairly short time, this ideal was conveniently and "inexpensively" reinterpreted by Western elites as the transfer of these "efforts" to the representatives of the "uncivilized" parts of humanity (barbarians). This can be termed forced austerity. According to the ideology of that time, laden with theological theses, the service to God by the "unenlightened", "uncivilized" peoples, as well as the social lower classes, was precisely in liberating the white part of humanity, the "new" chosen people, from life's hardships.

Thus, the liberal-racist concept of society, following the idea of "saving efforts", from the outset allowed for the possibility, within its "philosophy of freedom", to shift the burden of non-freedom and disenfranchisement onto others.

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51 John Calvin. Institutes of the Christian Religion. Moscow: Publishing House of the Russian State University for the Humanities, 1998. V. 2. Book 3.

V.S. Nemtsev Collected in the Name of Love and Truth. Minsk: Church of the Awakening, 2007, p. 351

52 Ref. Nina Eduardovna Adamova. The Ideas of "Exclusivity" in the Thoughts of English Puritans and Separatists on the Eve of Their Emigration to New England (the First Third of the 17th Century): Dissertation of the Candidate of Historical Sciences: 07.00.03 / Nina Eduardovna Adamova; [Presentation at St. Petersburg Institute of History of the Russian Academy of Sciences]. – Saint Petersburg, 2015. – 251 p.)

This included a sacred sacrifice, considered a historical payment for the social progress of the "best" part of humanity.

This is the colonialist ideal, which, under Anglo-Protestant domination, evolved into a significant cultural code in Europe: the enslavement of the uncivilized to advance the development of civilization.

Since the era of classical colonialism, the right to enslave others has been justified as a form of exchange: the opportunity for development and the payment for it. This creates a paradoxical image of the world as a "university of freedom", where the tuition fee is actual freedom, freedom "here and now". This underpins the main principle of liberalism: *oppression in the name of freedom* (cf. "coercion to peace", "humanitarian bombing", and other similar idioms of our time). This can be compared to George Orwell's famous paradox from the novel "1984": "War is peace. Freedom is slavery. Ignorance is strength".

To assert and defend this double standard, or legitimized paradox as philosophers call it, various axioms are employed: the supposed inevitability of the existing order, the alleged unwillingness of certain groups to achieve full-fledged status, the necessity of inequality within the framework of "positive discrimination", and so forth.

But the primary justification has always been the need to prevent a perceived threat to the world order emanating from what is viewed as a historical sacred sacrifice. This includes populations such as those in the USSR, Yugoslavia, Novorossiya, Muslims, traditionalist Christians, "populists", and supporters of "immature" democracy—in other words, from the "wrong" part of humanity.

The gradation of people and their freedoms allows liberal elites to extract a civilizational rent—payment for development, for a "political master class", and similar ephemeral competencies. This technology relies on the infantilization of dependent subjects by imposing on them the burden of historical guilt—for past events, for example. The feeling of collective guilt creates a serious obstacle to generating one’s own existential meanings and understanding one’s historical role.

Changing the development model of the modern world, along with deglobalization and the transition to multipolarity, will inevitably lead to the fall of Protestant cultural fundamentalism's hegemony and a radical restructuring of all related socio-political institutions.

Chapter 7. The English Influence on the Formation of the European Superiority Complex

Liberal capitalism, originating from the Anglo-American sphere, serves as a model for the world order. However, its multi-racist ideology functions as a meta-narrative, or "privileged signifier" as per Jacques Derrida, within modern culture. Its adherents, proclaiming themselves as bearers of "universal" definitions, assert their role as custodians of the entire scope of world civilization and history.

However, the religious veneration of the "titular" Anglo-American culture is beginning to wane. Therefore, in the very near future, modern liberal racism will become the subject not only of sociological and political-ideological analysis but also of cultural and ethnocultural studies. In the course of this study, we will need to acknowledge, rather than overlook as has been done previously, the undeniable fact: the racist ideologies of the 19th and 20th centuries, along with modern multi-racism and neo-Nazism, originated in Britain.

An early and highly significant source of the Nazi-racist core within modernist ideologies stems from the characteristics of the mentality exhibited by the English Puritans of the 17th century. During this period, the British exclusivity complex began to take shape[53]. It's important to distinguish between the concepts of civilizational exclusivity and civilizational uniqueness: while everyone is unique in their own right, exclusivity presupposes a sense of superiority. From a worldview perspective, this Puritanical idea bears resemblance to the previously described Calvinist doctrine of double predestination. But on English soil, this motif takes on its own configuration,

53 Ref. Nina Eduardovna Adamova. The Ideas of "Exclusivity" in the Thoughts of English Puritans and Separatists on the Eve of Their Emigration to New England (the First Third of the 17th Century): Dissertation of the Candidate of Historical Sciences: 07.00.03 / Nina Eduardovna Adamova; [Presentation at St. Petersburg Institute of History of the Russian Academy of Sciences]. – Saint Petersburg, 2015. – 251 p.), p. 62

incorporating the idea of the exceptional role of England and the English people in the history of the church[54]. The interpretation of the Anglo-Saxon Puritans as the "new chosen people" and America as the new "Promised Land" continued the development of this idea in 1610—1620. Thus, it can be stated that the growth of the ideas of messianism and religious superiority in the collective consciousness of a certain part of the British was accompanied by an increase in Old Testament motives and interpretations.

Historians from 17th-century New England (Edward Johnson, William Hubbard, Cotton Mather and others) portray the colonists as a kind of new chosen people who, by the will of God, made their "exodus" from England in order to protect the true religion from the encroachment of the Antichrist.

It's intriguing that the Puritans did not view the concept of being the "second chosen people" as either absurd or parodic. And yet, it was the combination of the motif of new chosenness with the conventional Christian ideological complex that allowed the idea of British exclusivity and their special mission in the Christian world to flourish on British soil. Initially, the mission was designated as the purification of Christianity from the influence of the Antichrist's ideas. The Puritans frequently tended to liken their religious opponents to Satan.

A group of so-called separatists, even more radical than ordinary Puritans, emphasized the unity of the "true Reformed churches" and sought *to distance* themselves and their children from the "false churches". The term "separatism" is derived from the concept of "separation" (separatio).

It is notable that the motifs of the "Exodus", the "Promised Land", and the "City on the Hill" were used both as metaphors for the inner "path to salvation" and, simultaneously, as justification for the British expropriation of Indigenous lands. This can be seen as the beginning of the religious foundation of colonialism.

The 17th-century Puritans believed that the Lord had signed a "Covenant" with the British people, thereby distinguishing them among the European peoples

[54] Ibid., p. 106

as His favorites. This exclusivity, coupled with the power bestowed by God, was simultaneously viewed as a burden of responsibility toward other nations. It's difficult to avoid drawing parallels with 20th-century American radical Protestantism, particularly the Dispensationalist movement, which once again bestowed upon Anglo-American Protestants the status of the "second chosen people" and attributed to America the concept of "Manifest Destiny".

Strictly speaking, after their "exodus" to America, the English idea became the Anglo-American idea.

Around the same time, we saw the first signs of the secularization of Puritan doctrine. For example, the historian George George Bancroft, the founder of the "romantic" school of American historiography, describes Puritanism in the 17th century as the "forerunner of democracy", as it relies not on the clergy but on the "Christian people". Ultimately, this equates political sovereignty with the highest religious value, linking it specifically to the Old Testament social ideal. Meanwhile, an expansionist attitude was forming. As historians of the 17th—18th centuries used to joke, "a Puritan who does not meddle in other people's affairs is an oxymoron".

As it is easy to see, the religious prerequisites of racist thinking are intertwined with the rapid and radical development of global capitalism and the liberal ideology that supports it—phenomena that manifested most vividly in England, the leading colonial power. Gradually, the standards of British thinking, which included myths of national superiority, messianism, social Darwinism, and progressive universalism, became the ideological background and environment in which European and American public and political consciousness came to be formed. This is particularly evident in the context of colonialist policy.

Another important source for analyzing the European origins of racism and liberalism is the well-known book "The English Roots of German Fascism". From the British to the Austro-Bavarian "Race of Masters" by historian Manuel

Sarkisyanz[55]. The materials in this book allow us to discuss Nazism and racism of the twentieth century as phenomena with British roots, yet inherent in the broader Western culture of the modern era.

For example, in Imperial Germany, imitation of British strategies formed the basis of its own policy. This influence extended beyond administrative and military measures in the colonies; it permeated deeply, fostering multidimensional thinking in a racist spirit. Carl Peters, one of the first German statesmen responsible for the colonial course in Africa, stated: "I have always regarded British colonial policy as the most significant influence"[56]. He admired the fact that "many hundreds of thousands of people in England can enjoy their leisure time because they have millions of representatives of other races working for them" <...> "what is happening in the British Empire is always of primary interest to us: because they are... our mentors..." This worldview, he said, was shaped during his stay in England and contributed to his emergence as a prominent politician: "Every day of my stay in the City of London ... provided me with a new practical lesson in colonial politics"[57].

One of the unquestionable successes of Sarkisyanz's book is that the author has identified in the liberal worldview precisely that semantic layer which serves as a transitional zone between ethnic and social racism. Back in 1850, Sarkisyants wrote: "Edinburgh professor of anatomy Robert Knox... began attributing to the Irish a variety of characteristics incompatible with those of the middle class", thereby categorizing the Irish (and Celts more broadly) as an economically inferior race. According to Knox, the Celtic race of Ireland was the root cause of all the country's issues... This race should have been banished from

55 M. Sarkisyanz. The English Roots of German Fascism: from the British to the Austro-Bavarian "Race of Masters". A series of lectures presented at Heidelberg University / M. Sarkisyanz. – Saint Petersburg: Academic Project, 2003. – 400 p.

[56] M. Sarkisyanz. The English Roots of German Fascism: from the British to the Austro-Bavarian "Race of Masters". A series of lectures presented at Heidelberg University / M. Sarkisyanz. – Saint Petersburg: Academic Project, 2003. – 400 p., p. 30

[57] Ibid., p. 30

the land... they had to go. This action was deemed necessary for the safety of England"[58].

Manuel Sarkisyanz emphasizes that "only in England did racist ideology directly emerge from the national tradition: not only was the latter Puritanical and based on Old Testament, but the perception of social inequality as part of English cultural heritage exacerbated the situation (the lower classes felt awe and respect for the upper classes, while the upper classes treated them with contempt)"[59]. Referring to the opinion of Hannah Arendt, he argues that class inequality was perceived almost as an integral characteristic of the English national character. "It was social inequality that was the basis and characteristic feature of a specifically English society, making the idea of human rights perhaps nowhere more irritating than there"[60].

Of particular interest is the role of "human rights" and "anti-discrimination" rhetoric in liberal racism. This element was also introduced into the liberal-racist colonialist discourse by representatives of the English and, later, the American establishment. During the Anglo-Boer War, it became necessary to classify the actual colonialist practices—Boer and British—into "bad" and "good". For this purpose, the discourse of "protection of rights and freedoms" was used for the first time, combined not only with military but also purely punitive measures. During the Anglo-Boer War, the British were the first in history to use the practice of creating concentration camps.

Thus, it can be argued that since at least the 19th century, the racist ideology of the West has operated as a two-tier system: the British standard and a set of its European, continental, and American variations. Therefore, we should not only discuss individual racism or Nazism (which Germany specialized in during the 1930s and 40s), but also the multidimensional multi-racism of the

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[58] Ibid., p. 26
[59] Ibid., p. 95; see also: Thost, Als Nationalsozialist in England (München, 1939), p. 99; Thurlow, Fascism in Britain (London, 1982), p. 276; Hannah Arendt, Elemente... Totaler Herrschaft, p. 288
[60] Ibid., p. 95

British model, which includes national (Nazism), cultural, and civilizational aspects.

The multi-racist ideology, rooted in British foundations since the 19th century, constitutes a unified pan-European system. The ideology of the Third Reich of the 1930s and 40s is prominent within it, but it remains a distinct instance of an anglocentric pan-European phenomenon. Today, this phenomenon manifests as English and American Transatlanticism.

The neoliberal Atlanticist social doctrine includes several components:

—The idea of cultural and civilizational superiority of "politically developed" nations and countries, supposedly forming a "civilized world";

—Utilitarianism, which asserts that the public good arises from selfish total competition;

—Progressivist fatalism, which believes in total universal Progress and "progress in general";

—The Protestant idea of being chosen for salvation, which in its secular form has turned into a justification for social and cultural inequality;

—Social Darwinism and Malthusianism, asserting the benefits of natural selection in human society and the uselessness of "superfluous" people;

The principle of status consumption, forming the type of personality specified as the "ego machine" or "desire factory".

This set of ideologies allegedly grants the Atlanticist elite sanction for the unlimited, extraterritorial use of force.

An important feature of Atlanticist political models based on pan-Anglism and pan-Americanism is the principle of *extraterritorial cratocracy*, or the application of the laws and regulations (legal, political, and so on) of the dominant country outside its own territory. Such practices include attempted coups in Turkey (2016), attempts to appoint a new president in Venezuela, support for terrorism (Syria), and a coup in Ukraine.

The principle of extraterritorial cratocracy is reflected in provisions of the American military-political strategy such as "global domination" or "global control".

For example, in 2011, the United States and NATO carried out a "humanitarian intervention" in Libya, resulting in the killing of the country's leader, Muammar Gaddafi, and transforming the region's richest country, with a high level of social rights, into a fragmented territory plagued by crime and the slave trade.

The Atlanticist criteria also dominate the interpretation of the concepts of "standards of democracy" and "human rights". Similarly, the priorities of professional human rights defenders from other countries always "happen" to coincide with the positions of the US and UK foreign ministries.

It is characteristic that the Anglo-American elites generally do not insist on the legality of many such operations. For example, the speech by former US Secretary of State Colin Powell, in which he presented a test tube containing the causative agent of "anthrax" as a reason for the attack on Iraq, was officially recognized as erroneous.

It is evident that Atlanticist discourse continually reproduces the racist matrix in the process of cultural communication. Thus, while its historical forms may change, the content remains unchanged.

In a moral and ethical sense, this phenomenon is the complete, mirror-image opposite of Christian morality. It turns to the value-ritual complex associated with the pagan institution of sacrifice instead of Christian self-sacrifice.

Chapter 8. The Economics of Nazism and Related Ideologies

At the beginning of the twentieth century, classical colonial capitalism, characterized by the direct military-economic expansion of European powers, gave way to corporate oligarchic capitalism. The main players in the global economy are multinational companies, followed by international financial institutions. Forms of dependence, mechanisms of coercion, and methods of profit-making are evolving. Under these conditions, the German "Third Reich" emerged, aiming to colonize Eastern Slavic territories under the banner of Nazi ideology.

The economics of Nazism has been relatively understudied, but one should immediately note a feature of it, clearly manifested in the Third Reich, which is superrationalization of production through the utilization of "second-rate human material". This approach was based on the slave labor of 13 million prisoners in concentration camps[61], and "Ostarbeiter", and effectively amounted to an overt revival and legitimization of slave-owning practices. It is important to emphasize here that in Germany, it is not widely accepted to speak openly and loudly about the resettlement of the "Ostarbeiter" and, in general, about crimes committed in the East.

Another significant feature of the Nazi economy was the close cooperation between the leadership of the "Third Reich" and industrial monopolies and financial circles, with the latter actively supporting the Nazi Party. In Germany during the 1930s and 40s, large capital was represented by industrial giants Krupp and Thyssen, who were the main sources of financing for the NSDAP.

[61] Hence the infamous slogan on the gates of Auschwitz: "Arbeit macht frei" ("Work sets you free").

Thus, the political and ideological structure of Nazism had a solid liberal-capitalist foundation. However, this was not the entire picture; ideological grounds were also included. The renowned article-speech by the Russian philosopher Vladimir Ern, titled "From Kant to Krupp", traces the trajectory of liberal educational thought from the moral maxims of Immanuel Kant to the radicalization of the political regime and its alliance with monopolies in the early twentieth century. Vladimir Ern writes: "Under the veneer of German culture, predatory and bloodthirsty claws suddenly emerged. <…> I am convinced, firstly, that the violent uprising of Germanism is predetermined by Kantian Analysis <…> The uprising of Germanism as a military takeover of the whole world, as the violent world hegemony of manu militari, is thus rooted in the depths of the phenomenalist principle established in the first edition of the Critique of Pure Reason <…> If German militarism is the natural offspring of Kant's phenomenalism, collectively carried out in terms of history by an entire race, then Krupp's tools are the most inspired, the most national and most vital offspring of German militarism. German madness takes scientific, methodological, philosophical forms and finally breaks down in a militaristic rampage"[62].

The third characteristic of the Nazi economy was its hyperinflationary trajectory. Hitler's Germany, not only militarily and politically but also economically, was geared towards the onset of a major war. Consequently, under Reich Minister of Economy and President of the Reichsbank Hjalmar Schacht, excessively high inflation rates were permitted, transforming much of the economy into financial "bubbles" while creating conditions for a swift and robust economic breakthrough. Germany's economic activity was heavily reliant on loans, with the national debt skyrocketing several times from 1933 to 1939. This strategy was pursued in anticipation of even more pronounced wartime inflation and the extraction of resources from occupied territories (including through the

[62] V.F. Ern. Essays. Moscow: Pravda Publishing House, "Philosophical Issues", 1991, pp. 308, 312, 313, 317 (see also: V. Ern From Kant to Krupp // R. Mysl. 1914. Book 12. P. 116–124).

use of forced labor from "subhumans" ("Untermenschen")). The war was expected to yield significant profits and offset all unjustified "loans" taken by the German leadership from its own economy.

It is instructive to compare Germany's economic trajectory in the 1930s with the approach adopted by contemporary American liberal policies and note the striking similarities. It is worth examining the discrepancy between the consumption levels of the US population and the productive capacity of the American "real sector", as well as the significant role played by unlimited money printing and non-repayable loans in the United States. These expenditures are financed both by capital extraction from peripheral countries (a cornerstone of the colonial economy of neoliberalism) and by ongoing hybrid conflicts, which enable the United States, like Hitler's Germany, to generate substantial profits from military contracts, high-value natural gas trade, land acquisition at reduced prices, and other ventures.

The superrationalization of production, achieved by Germany through the utilization of forced labor, is mirrored in the current Atlanticist project through a system of global labor division (where goods are manufactured inexpensively in third-world countries but sold at premium prices in Western markets), sanctions policies, the relocation of actual production to countries with extremely low labor costs, and coordinated actions of financial monopolies.

This phenomenon is facilitated by "globalization", which entails the super-monopolization of the economy and cultural hegemony. Consequently, a highly monopolized global economy fosters a "market society" characterized by values such as status consumption and commodity fetishism.

Racism and Nazism serve as the socio-cultural justification for this process, which always demands sacrifices in favor of the "new order" and its beneficiaries. This principle has remained unchanged since ancient times, when proponents of republican freedoms often relied on a dozen or more slaves.

The fourth characteristic is the pseudo-enlightenment "mission" of Nazi-racist projects.

The connection between national-racial and socio-economic factors in Nazism is inherent. Peoples have historically been and are currently oppressed primarily on economic grounds, followed by cultural subjugation. However, in terms of ideology, this ratio is typically presented inversely. Oppression is frequently framed (and marketed) as payment for the services rendered by a more developed nation, which purportedly undertakes to "civilize the savages". Rudyard Kipling's era referred to this historical "literacy project" as the "white man's burden". Today, essentially conveying the same sentiment, it is expressed as "paying for an economic master class", insinuating imminent cataclysms in the future: tariff hikes, industrial closures, national currency devaluation, acquisition of national assets by foreign corporations (with examples such as the Bidens—father and son—being particularly striking), and ultimately, the debt pit of the International Monetary Fund (IMF), from which future generations will need to extricate themselves.

Hitler's occupation, under the Master Plan for the East (Generalplan Ost), also promised the population of the occupied territories the establishment of a proper Aryan order and authentic European culture in place of what was perceived as chaos, arbitrariness, and degradation supposedly brought by the power of commissars and "Judeo-Bolshevism". Meanwhile, everything possible was extracted from the occupied territories: from laborers to cultural artifacts and even fertile soil.

The more the economic periphery submits to the centers of capital, the more pronounced the deliberate preservation of backwardness and underdevelopment becomes in peripheral countries.

The centers of liberal capitalism cannot coexist with the rest of the world as equal partners, given that the consumption level of Western society far surpasses its production capacity: the US debt alone stands at 31.5 trillion dollars, and the combined debt of eurozone countries amounts to 12 trillion euros, or 13 trillion dollars, respectively. In such a scenario, economic neocolonies are expected to willingly accept their subordinate status, meaning

they must be prepared to occupy an unfavorable position in the global division of labor, relegated to the bottom of production and exchange chains, such as serving as raw material suppliers or assembly centers for electronic devices. Consequently, capital is siphoned out of these neocolonies, often redirected towards investments in securities of dominant economic entities rather than being reinvested in national science, education, and industry.

The objects of expansion inevitably serve as a resource base and a catalyst for development for first-world countries and transnational actors. This dynamic is accurately described by scholars of the world-system analysis school within the framework of concepts such as "center-periphery", "unequal exchange", "unequal specialization", and "hierarchy of commodity chains"[63].

Immanuel Wallerstein, a prominent figure in this field, has consistently highlighted "the correlation between 'class' and 'ethnic' rankings, on the one hand, and the allocation of certain political rights to various 'class' and 'ethnic' groups, on the other hand. Lower groups... form a 'class-ethnic lower stratum'"[64]. And further: "The axial division of labor between the core and the periphery (*of the world economy—note by A. Shchipkov*) possesses both class and ethnic dimensions. At the global level, unlike at the national level, these dimensions swap places: the ethnic hierarchy becomes particularly evident. The underdevelopment of the Third World is frequently attributed to cultural and educational factors..."[65].

It is characteristic that the phases of the processes in the global economy also influence the adjustment of racial boundaries. In Wallerstein's terms, this is "the constant redefinition of ethnic groups in the capitalist world system in accordance with its needs. As a result, yesterday's 'Mediterranean people' become today's Europeans, the Japanese (once deemed leaders of the 'yellow

63 I. Wallerstein. Historical Capitalism. Capitalist Civilization / I. Wallerstein. – Moscow: Association of Scientific Publications KMK, 2008. – 176 p.

64 I. Wallerstein. Historical Capitalism. Capitalist Civilization / I. Wallerstein. – Moscow: Association of Scientific Publications KMK, 2008. – 176 p., p. 34

65 I. Wallerstein. Historical Capitalism. Capitalist Civilization / I. Wallerstein. – Moscow: Association of Scientific Publications KMK, 2008. – 176 p., p. 35

horde') are now considered 'honorary whites', and who knows—perhaps today's Swedes might one day be viewed as 'pale-faced barbarians' again. Ethnicity and race in the capitalist world system are constantly changing their status definitions. During economic recessions and contractions, entire nations are pushed out as ethnically inferior; during periods of growth and expansion, some of them are let back in"[66]. Simultaneously, "in the context of weak peripheral states, the primary expression of class interests or solidarity of status groups becomes racial, ethnic (national), and linguistic affiliation. The racial and ethnic dimensions of social relations in CWE (*the capitalist world economy—note by A. Shchipkov*) are institutionalized"[67].

This very process—the institutionalization of an authoritarian economic model in the form of the idea of racial and ethnic superiority—is the economic model of Nazism and racism.

The issue of the social base of the Nazi economy is extremely important. The popular statement in leftist circles that the social environment of Nazism is the "maddened middle class" proved its validity both in the 20th century (Germany) and in the 21st century (Ukraine, Belarus). It is notable that the same middle class, accustomed to living on tick, is also the cornerstone of the liberal economy. Therefore, it is often, and quite rightly, referred to as the "economic gendarmerie of liberalism".

Herbert Marcuse, a representative of the second generation of the Frankfurt School, wrote in the 1960s that the repressive apparatus of a liberal society forms a fascizoid type of consciousness—a "one-dimensional person"[68]. This thesis highlights a trend that was noticed at the beginning of the 20th century: Nazism and liberalism share the same social base—the middle class.

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[66] I. Wallerstein. Marx, Marxism-Leninism, and Socialist Experiences in the Modern World-System / I. Wallerstein. – Binghamton (N.Y.): Fernand Braudel Center, 1989, p. 9

[67] I. Wallerstein. State in the Institutional Vortex of the Capitalist World-Economy // International Social Science Journal. – P. 19809. – Vol. 32. – No. 4., p. 745

68 H. Marcuse. Eros and Civilization. One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society / H. Marcuse; translated from English, afterword, note by A. A. Yudina; comp., foreword by V. Yu. Kuznetsova. – Moscow: AST, 2002. – 526 p.

Out of habit, fascists are often sought among skinheads and football fans, and while many do exist in these groups, they do not form as conscious and economically cohesive a force as white-collar workers, small entrepreneurs, and the liberal intelligentsia. This is why Nazism and fascism were so widespread in Germany, Northern Italy, England, and later in the USA and other countries with high levels of consumption, urbanization, and a significant proportion of the middle class in the social structure.

Today, the fascization and lumpenization of the middle class are linked to its fear of impoverishment during the global crisis—the fear of declining incomes and the gradual merging with the broad masses of the proletariat and the "lower classes" in general. The state can maintain the consumption levels customary for these people only by going against the interests of the rest of the population. This forces a certain part of the middle class to go all in—that is, to movements like the Maidan—and demand from the state the introduction of an economic dictatorship and a liberal–authoritarian regime of government in the interests of this middle class. Of course, this type of dictatorship is achieved through even deeper globalist integration and the surrender of state sovereignty.

The shift of the middle class to the right naturally aligns with the technocratic ideas of a digital society. These models are supported by the ideology of technocratism, which is close to transhumanism. This should not be confused with the phenomenon of technological progress; instead, it is an integral part of the Nazi-racist ideological bloc with its expertocracy, dehumanization, and administrative conspiracy of the global governing class. When we talk about technocratism, we do not mean the progress of science and technology, but rather the opposite process: the spread of the technosphere beyond the limits of material and objective reality to encompass the person, their thinking and psyche, and the subordination of cultural meanings and the logic of social communications to the technosphere.

Transnational digital feudalism is developing partly in confrontation but more so in symbiosis with its predecessor—transnational financial capitalism.

This illustrates a combined way of life that contradicts the usual rigid ideas about economic "formations" (cf. the concepts of the "downward spiral" and the "pendulum movement of history").

An important feature of digital capital is the possibility of development without bank loans, which allows it to gradually capture significant positions in the economy. However, this does not negate its adaptation to the laws and principles of the older economic structure.

Within the framework of digital feudalism, an external identity of a person is created through individual data and digital traces left by actions in a digital environment. This radically changes the entire socio-cultural landscape.

One of the most important institutions of digital feudalism are social platforms for mass management and related algorithmic communities that replace traditional social groups ("collectives"). Social platforms allow the management of individuals directly, without using intermediaries such as public organizations.

Access to information of various levels becomes the main capital in a digital society. At the same time, access to high-quality information with a high applicability index is limited, causing an increase in information inequality. The human psyche (but not the personality or the person themselves) becomes as valuable as information itself, being considered primarily as an object of informational influence.

In the context of digital feudalism, the right is reinterpreted as "opportunity" or "access" in contrast to the capitalist interpretation of the right as "absence of prohibition". The level of information sources, rather than their quantity, is now crucial for an individual's ability to make rational choices, which devalues the concept of "freedom of speech" completely and definitively.

The culture of digital feudalism also generates the "imperative of innovativeness"—the requirement for constant variation in forms of socialization and permanent reassembly of human identity. This strengthens the postmodern "game consciousness", relativity, and simulation. Therefore, individuals in a digital feudalism society are forced to regularly "reinvent themselves" and change

their social roles. This is related to the well-known term defining people of the digital age—digital nomads.

The COVID-19 pandemic has played a significant role as a catalyst in society's movement towards a new technocratic (this time "digital") model that is part of modern Nazism and social and cultural racism.

Chapter 9. Russia and Russians During the Formation and Restoration of Nazism. The War for Independence

Nazism does not exist in a historical vacuum. It is always immersed in the current geopolitical context, which is dynamic and continually changing. The historical logic of Nazism and its associated phenomena have profoundly influenced the fate of Russia and its people in the 20th and 21st centuries.

The central event in this regard is the Great Patriotic War of 1941—1945 and the genocide of the population of the USSR[69]. Often overlooked (and during the Soviet period simply not mentioned) is that this genocide had its historical prologue: the repression against the Russian Orthodox population by Austria-Hungary at the turn of the 19th and 20th centuries[70]. There are many documents and testimonies about this period[71]. And finally, 2014—2023, we witnessed its continuation. In the 2010s, the genocide of Russians, or "Russocide", came to be known as the *"Scaffold"*[72].

But let's turn to the key events of this story.

It is important to remember that in the Third Reich, as part of the "Ost" plan to clear the "eastern territories", the war with the USSR was considered and called "ethnic". Paradoxically, it was only in 2022, when the confrontation with Nazism again entered a "hot" phase, that Russia officially recognized that

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[69] Ref. Nazi Germany against the Soviet Union: Planning a War / Under the gen. ed. by V.A. Zolotareva. – Moscow: Kuchkovo Pole, 2015. – 320 p.

[70] Ref. R.V. Ishchenko Galicia vs. Novorossiya: the Future of the Russian World. © TD Algorithm LLC, 2016; URL: https://royallib.com/read/ishchenko_rostislav/galitsiya_protiv_novorossii_budushchee_russkogo_mira.html#0. Last visit: 08.06.2023

[71] Ref., for instance: the Thalerhof Almanac. A Memorable Book of Austrian Cruelties, Fanaticisms, and Violence Against the Carpathian-Russian People During World War 1914 – 1917. Lviv, Edition of the Thalerhof Committee, Printing House of the Stauropegion Institute, 1924

[72] Ref.: A.V. Shchipkov Russophobia // Scaffold. 1917–2017: Collection of Articles on Russian Identity/ Comp. by A.V. Shchipkov – Moscow, PROBEL-2000, 2015. – 216 p.

Russians were one of the peoples subjected to genocide[73]. Despite the existence of a huge memorial project in honor of the Great Victory of 1945, and with book series about pioneer heroes and lectures by veterans in schools, the USSR did not recognize the fact of genocide. Even in Russia, despite the enormous popular support for the Immortal Regiment, it was not recognized. This is a significant point to ponder.

It is also significant that the Scaffold period is not yet completed; it continues (consider Donetsk, Izyum, Kupyansk, and the teachers who were shot). While the Jews have already experienced their Catastrophe, the Russians continue to experience their own. In this regard, it is necessary to institutionalize the "memory policy", especially since the groundwork for this has already been laid. The concept of the Russian Catastrophe (the Scaffold) has long been firmly established in scientific and political discourse.

The issue of so-called *"allies"* and *"partners"* is of particular importance. During the Second World War, the confrontation between England with the United States and Germany was situational, not ideological. It was only after the collapse of the Reich in 1945 that this conflict was framed as a struggle of "democracy against totalitarianism". However, the Anglo-American elites have always been aware of the illusory nature of this "ideology for the poor" and the myths surrounding denazification.

For instance, Stephen Kotkin, a professor at Princeton University, openly states in his lectures that Russia did not win the Great Patriotic War but ultimately lost. He argues that the withdrawal of Soviet-Russian troops from Germany and the former Warsaw Pact countries by 1994 signified a capitulation: "Like

[73] In St. Petersburg, the court recognized the crimes of the Fascist invaders during the Great Patriotic War as genocide; URL: https://www.1tv.ru/news/2022-10-10/439337-v_peterburge_sud_priznal_genotsidom_prestupleniya_fashistskih_zahvatchikov_v_gody_velikoy_otechestvennoy_voyny. Last visit: 08.06.2023; No Statute of Limitations: Nazi Crimes Committed During the Great Patriotic War Officially Recognized as Genocide Against the Soviet People; URL: https://www.osnmedia.ru/obshhestvo/bez-sroka-davnosti-prestupleniya-natsistov-sovershennye-vo-vremya-velikoj-otechestvennoj-vojny-ofitsialno-priznany-genotsidom-sovetskogo-naroda /. Last visit: 08.06.2023

Napoleon's army, Russian troops retreated along the same roads deep into Russia in the early 90s... It took a long time, but the whole huge Victory building turned out to be destroyed in the fullness of time"[74].

In reality, for Britain and the United States, the Third Reich was a natural ally in achieving long-term goals. Therefore, the Cold War was a continuation of the Great Patriotic War: the United States and NATO perpetuated the German cause, and the global Anglo-American world became analogous to the "Third Reich". Today, the Anglo-American coalition continues the war with Russia, grounded in the values of Atlanticism, a modern radical form of Protestant modernism.

A new war in Europe has once again become a war between Russia and fascism—only this time, fascism is called Anglo-American "democracy". Allegedly denazified Germany, along with its Anglo-American overlord, supported neo-Nazism in Ukraine in 2022 both politically and with arms supplies.

Strictly speaking, the ethnic, or as Hitler termed it, "racial war" with Russia has not ceased for decades. Only its ideological formats and political idioms have changed, such as "cold war", "competition of two systems", the fight against "Soviet totalitarianism", "pan-Slavism", "Judeo-Bolshevism" (Hitler's term), "imperial policy of Russia", "Putinism", "Rashism", and "ideology of the Russian world".

The essence of the confrontation has remained the same, despite "cold" and "hot" periods. The target of military, political, economic, and ideological attacks has always been the Russian civilizational foundation, which has remained unchanged despite revolutions and regime changes.

The Atlanticist propaganda machine has continuously sought to create a fragmented image of Russian history for Russians themselves, exaggerating internal cultural and regional differences.

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[74] American Historian: The USSR Lost the Great Patriotic War Half a Century Later; URL: https://rossaprimavera.ru/news/1b024a35. Last visit: 09.06.2023

In the 1980s, the "Soviet project" was dismantled by the liberal faction within the Communist Party of the Soviet Union, leading to the subsequent disintegration of the Soviet legacy. This process involved not only the dismantling of economic institutions, industry, science, and culture but also a systematic destruction of Russian communitarianism during the years of post-Soviet nomenclature capitalism. Under the influence of liberal propaganda in the 1990s, part of the population believed in the possibility of a society devoid of ideology and values. Once again, Russian society embarked on a path of historical rupture, but the communal social matrix in Russia could not be completely destroyed. It reasserted itself in 2014 through the Russian irredenta and the Crimean consensus.

The post-Soviet model of capitalism, culturally Protestant in origin, deeply contradicted the historical experience of the Russian people. Therefore, the 1990s slogan of "Desovietization" was objectively directed not just against the Soviet era but against the entire Russian tradition and national historical continuity. During this period, the collective consciousness of Russians was inundated with myths about the extinction of the "nation's gene pool", collective historical guilt, an inability to self-organize, and "genetic slavery". These narratives reflected an information war waged against Russians by the liberal successors of Hitlerism, aiming to paralyze society by imposing an artificial, negative (leading to self-destruction) globalist identity. These narratives were propagated within Russia by the liberal faction, formed from the remnants of the Soviet intelligentsia, the creative "middle" class, and the "Bolotnaya" asset—a faction that verbally disavowed Nazism while diligently cultivating and exploiting its modern forms.

The persistent denial of the concept of the "Russian world" by the liberal Western establishment, contrasted with the acceptance of similar concepts like the "Arab", "Turkic", or "British" world, is telling. The main aim of this denial is to erase Russians as a political entity.

The "war with monuments" is also noteworthy, where figures like Suvorov, Zhukov, Pushkin, Gorky, Stalin, and Alexander III are simultaneously removed from pedestals by Nazi across Europe and Ukrainian territories. Meanwhile, in Western metropolises, the terms "Russian" and "Russians" have historically encompassed and continue to denote a range of concepts including "Russian", "Russian-speaking", "Soviet", and in many respects, "post-Soviet".

The concept of the "*Russian world*", introduced into public discourse by Patriarch Kirill and its strengthening in the public consciousness, became a precursor to the reunification of Russians.

The "Russian world" refers to a territory of compact historical residence of native speakers of the Russian language and Russian culture bearers. It is defined by two criteria: first, it includes people for whom, regardless of their place of residence, the Russian language and culture are primary, acquired through upbringing and education. Second, it excludes those who, for various reasons, consciously identify with another nation.

National unification is impossible without a comprehensive understanding of the historical narrative of the people, including both its heroic and tragic aspects. For full unification, Russians need to reassess the history of the last century, reevaluating the causes and consequences of the genocide—the Scaffold—they faced from the early twentieth century (including the genocide of Orthodox Ruthenians before and during World War I) to the early twenty-first century.

Russians are the world's largest divided people. Our ongoing struggle against Western globalism has two facets. On one hand, it is a war for independence and unification of the divided Russian people; on the other, it is a battle *to preserve the civilization of authentic Christianity*—essentially a religious war. The terror unleashed by Washington against Orthodoxy confirms this.

The Western Atlanticist Alliance refuses to accept Russians as a unified people. The so-called "integration" of Russia into the "Western world" is only conceivable if Russia is divided, leading to the fragmentation of the Russian

people. This means that following the separation of the Little Russians and Belarusians from the Russians that has already occurred, a new wave of national disintegration is being planned.

A notable plan for the "decolonization", or dismantling, of Russia is outlined by the Hudson Institute[75], established in the 1960s by military strategist Herman Kahn and his colleagues from the RAND Corporation. This plan envisions dividing the Russian Federation into multiple states.

A deliberate strategy to reduce demographics is being pursued. It is no coincidence that in 2022, the Honored Nobel Laureate, former Polish President Lech Walesa infamously called for reducing Russia's population to 50 million people (that is, effectively advocating for the deaths of two-thirds of its citizens).

It is clear what is going to happen in the field of ideology. The Russian World, Russian identity and the genocides perpetrated against Russians in the twentieth and twenty-first centuries will be labeled as "Nazi", leading to ritual harassment, discrimination, and prosecution of those who defend them.

Literary Russian language will be banned, replaced by various folk dialects, that exist on the territory of Russia, Ukraine, and Belarus. The ultimate and long–standing goal here is to destroy the literary linguistic norm that underpins the national tradition in science, art, and religion. English will be elevated to unprecedented status, becoming the dominant language in prestigious fields such as law, economics, finance, philosophy, theology, political science, sociology, and psychology. In everyday language, Russian words with positive connotations will be replaced by Anglicisms, and negative words will remain Russian.

These initiatives once again underscore the obvious: Nazism is not solely a German phenomenon but a pan-European one. Russian citizens are now the targets of a Nazi policy of ethnic "normalization".

The intentions of the Western elites clearly reminiscent of methods and technologies historically applied to the indigenous population of America and the

[75] URL: https://t.me/boris_rozhin/83824

peoples of the world's outskirts. This approach essentially amounts to military colonization and territorial cleansing. This perspective means the eradication of Russians as a historical entity. This is nothing more than the long-familiar "ethnic war", a continuation of the one waged by Hitler against the USSR, as well as some of his predecessors against the Russian Empire.

In such a historical reality, national consensus is crucial for Russia's survival. It requires the interaction of different codes of the Russian tradition—Orthodox, Soviet, and pre-revolutionary—and the mutual translation of these codes within a unified Russian discourse. Without fulfilling these conditions, a national consensus cannot take place, allowing for the potential of contrasting these codes with one another, thus causing civil conflicts over issues like renaming, monument installations, film content, etc.

A detailed system of cultural concepts for the Russian world can be created, encompassing components such as Orthodox ethics, social justice, social equality, and the priority of morality over law. Despite their historical convergence in irreconcilable struggle, the pre-revolutionary world and the Soviet world share common roots and equally reflect Russian identity.

For the West, Russian identity and its associated civilizational uniqueness pose a serious existential problem. Russia reminds the West of its own rejected historical path, while simultaneously being perceived as a historical alter ego, a "shadow".

At the heart of Russian identity lies the imperative of searching for or building a "kingdom of truth", where everyone is needed, no one is superfluous, no one builds their happiness on another's misfortune, and everyone is united by spiritual bonds and common tasks. The image of Holy Russia as a "vessel of true faith" and the image of social justice, "a society of equality and brotherhood", are different projections of one idea, part of a unified whole. Ideology may change signs, but the eschatological matrix remains in historical memory, being an indivisible whole.

The cultural and historical development of Russia is characterized by a unique *vertical dynamic*. One reason for this is the absence of the Renaissance and Reformation in Russia's cultural and historical trajectory, which, in the long-term perspective, becomes an advantage rather than a disadvantage.

Despite the fact that the standards of the Enlightenment revolution were imposed in Russia through dictatorial methods and at an accelerated pace, Russia, albeit in a passive form, retained the vertical dynamic of development characteristic of a Christian nation (similar to what Byzantium maintained up to a certain point associated with the Florentine Union). This dynamic of authentic Christianity is linked to the deification—cosmotheosis, in particular, the pursuit of a social ideal. In the context of Russian culture, this pursuit generates the question, "How can we make society better?" rather than a fatalistic, quasi-religious worship of blind "progress", which itself is both a goal and a set of evaluation criteria.

Today, Russian society is gradually and painfully shedding the mythologems of negative identity that have governed it for many decades. However, there is still no guarantee that this process is irreversible and will not be reversed, especially given the fierce and growing external opposition to the sovereignization of the country.

Atlanticist leaders have always sought to destroy Russia and Russians as a historical whole, regardless of the ideological differences among various people and groups. They have always understood the secondary nature of ideological systems and doctrines and thus sought to shift our attention to secondary ideological issues that distract from the development of a historically sound national strategy.

The war has once again entered a hot phase and is now being waged openly. Without a counter-ideology supporting the struggle of Russians for their existence, it is impossible to resist the challenge of the Atlanticist West. This is a key condition for Russian mobilization. Such an ideology will inevitably be based on an analysis of Nazism (more broadly, of various forms of racism and fascism)

as the core of the Western European mentality that has existed for centuries and defines the vector of development of Western civilization in the spirit of "Drang nach Osten". Of course, recognizing the colonialist (and neo-colonialist) roots of Nazism will be of particular importance. Indeed, Auschwitz or Thalerhof are natural outcomes of a system entrenched in centuries of colonial oppression.

Chapter 10. The New Transition Period and Its Prospects

A few years ago, the world has entered a new transition period primarily marked by the agony of neoliberal capitalism, often referred to as the "world crisis". Despite declarative humanistic rhetoric, this agony is characterized by military aggression and the establishment of geopolitical "outposts" of liberalism, which is several Nazi and proto-Nazi regimes in Eastern Europe.

These actions represent not a strategy but a gesture of desperation. Beyond the politics of naked force and global rule of police, the liberal-globalist regime has little to offer humanity. Its socio-cultural potential has been exhausted. Today, the peoples of the world are beginning to realize themselves as victims of a failed historical experiment. This experiment, undertaken within the framework of the Protestant secular modern project, involved spreading the norms of one culture to the rest of the world—in other words, promoting unipolarity (monocentricity). Implemented through military-political and economic violence under a regime of hegemony and strict global control, this project led humanity to a dead end characterized by a racist-Nazi, social-Darwinian worldview, masked by the liberal myth of freedom and party representative democracy. Meanwhile, even Western independent intellectuals have recognized the utopian nature of this myth. For instance, the renowned Austrian logician and mathematician Kurt Gödel, known for his theorems on the incompleteness and inconsistency of arithmetically formalized knowledge systems, analyzed American legislation and concluded that popular voting does not prevent the establishment of a dictatorship. Similarly, the American economist and Nobel laureate Kenneth Joseph Arrow formulated a theorem on the impossibility of democracy as a collective choice in modern condition.

Despite common sense, morality, and humanity, various regions of the world were forcibly turned into a fodder base for the Protestant modernist project,

falling victim to associated colonial capitalism. However, as three centuries of experience have shown, incorporating peripheral economies into the capitalist system of global division of labor perpetuates their backwardness, suggesting the need to abandon the globalist economic model. Additionally, the potential of different cultures is stifled by the unifying influence of the globalist cultural model created in the interests of Anglo-American culture, indicating the need to reject Western cultural hegemony.

By replacing its own tradition with a set of artificial cults and imposing this transformation on other countries and peoples, the Western world is moving towards dehumanization, lawlessness, and digital dictatorship. Along this path, Western social and political institutions have created a special type of alienated individual—an "ego machine", a "desire factory", an ideal consumer, a super hedonist, and an obedient object of digital communications.

Today, the historical impasse of Western civilization is evident; it has nothing more to offer the rest of the world. The Protestant modernization project is failing, and its globalist agenda is being rejected by many countries and peoples. In this context, we can foresee an impending shift in the prevailing cultural paradigm[76].

However, this process has not yet gained sufficient momentum, so the institutions and ideological structures of the global governing class are intensifying their control over society and its modes of thinking. To achieve this, they maintain and reproduce an ideological environment that includes elements of Nazism, multi-racism, and liberal social Darwinism.

The future of each nation hinges on whether it chooses to remain part of a doomed geopolitical project or defends its right to determine its own historical destiny. This right can only be safeguarded by stepping outside the Western institutional and cultural framework, thereby avoiding absorption and colonization. In other words, to defeat Nazism and multi-racism, a cultural and

[76] The outcome can be either an alliance of digital feudalism and multi-racism, or a synthesis of traditionalism and socialism

historical authentication of countries and peoples is necessary. A crucial condition for this is overcoming cognitive dependence on both secular and religious forms of Protestant fundamentalism.

Every socio-economic model is underpinned by its cultural context. Therefore, when such a victory is achieved, the historical "reset to zero" will impact not only neoliberal capitalism but also the entire cultural paradigm of Protestant modernity. This paradigm shift will be accompanied by global decolonization and a transition to a polycentric world where no single entity can "license" civilization to others.

For Europe, this transition will mark a return from humanistic and posthumanistic values to the biblical value system. In this context, the meta-narrative of future culture will evolve regardless of one's attitude toward religion. This tradition will be liberated from Roman-pagan axiologies, colonialist notions of a divided world ("civilization" versus "barbarism"), cultural inequality, and doctrines justifying social oppression. These doctrines include the theological concept of double predestination, "the white man's burden", Malthusian and Nietzschean laws of the strong, social eugenics, and ideas of improving the "human breeds", as well as various forms of Nazism and multi-racism.

The transition period will inevitably lead to a transformation in the system of social sciences. The process already underway. A revolution in historiography has begun to partially lift taboos on highlighting new topics, including colonial repentance. Sociologist Michael Mann, for instance, highlights the immense number of victims attributed to "first world" countries[77]. It is now recognized that the formation of liberal "democracies" was accompanied by ethnic cleansing, often escalating to genocide. While the rejection of Bolshevism was relatively straightforward due to the duration of the Bolshevik period, which was relatively

[77] M. Mann. The Sources of Social Power. Cambridge, 1996; B.Yu. Kagarlitsky. A Bill for Millions. Good Fascism and Bad Fascism / Russian Life. – URL: http://www.rulife.ru/mode/article/1307 . Last visit: 08.06.2023

short by historical standards, the West has lived within a colonialist paradigm for several centuries.

When examining the racist-Nazi complex of ideas, its Anglo-Saxon version should be considered the model for Western modern society, including Hitler's Germany. Criticism of Nazism within neoliberal ideology has been superficial. In fact, it aimed to create an immunity for Nazi-racist doctrines against other critiques from "unconventional" (from a liberal point of view) perspectives and ultimately facilitated their gradual rehabilitation. Following the collapse of the socialist project, open forms of national racism (Nazism) naturally resurfaced.

Today, there is a clear effort by the liberal establishment to absolve itself of responsibility for the global crisis. Its representatives avoid addressing the root causes of the collapse of the modernist-enlightenment utopia and do not acknowledge the impending ideological shift. This results in an artificially maintained state of theoretical uncertainty, which is, of course, temporary. During this period of uncertainty, a cultural-systemic approach may be the most suitable for understanding the ideological space and its origins.

Intercultural and intercivilizational relations are among the most crucial topics today. The undue privileges afforded to neo-modern, liberal sociology and social constructivism pose a significant obstacle to this discussion. Civilizational issues are often dismissed as outdated, while cultural and historical subjects are described in a constructivist manner as artificially constructed "imagined communities"[78].

Moving beyond this methodological and ideological matrix, the definition of a cultural and historical subject changes significantly. The subject is determined by the sum of stable components (toposes) that constitute the cultural and linguistic worldview of their people. Cultural toposes remain constant but express themselves differently in various historical contexts. For instance,

[78] Ref.: Benedict Anderson. Imagined Communities. – Moscow: Canon-Press-C, Kuchkovo Pole, 2001; Benedict Anderson, Imagined Communities – London, New York: Verso, 2006.

colonialism, one of codes of Western modernity, at a certain stage morphed into Nazism, and subsequently, instead of targeting "racially inferior peoples", efforts shifted towards identifying "enemies of world democracy" and "totalitarian societies". These are different manifestations within the same multi-racial spectrum. Similarly, Russian Orthodoxy's "conciliarity (sobornost)", "communality", and spontaneous Soviet collectivism can be compared. The eschatologism and chiliastic element of Russian peasant consciousness, along with the Russian intelligentsia's reinterpretation of "Western values" and the logic of Protestant modernity through the lens of this consciousness, further illustrate this dynamic[79].

This definition implies that no culture holds a hegemonic position with "ready answers" to the most important questions, nor does any culture attempt to present its conceptualization of the historical process as universally significant.

Weber's famous definition of the cultural substratum of the West as "Protestant ethics and the spirit of capitalism" should be understood today as delimiting its subject within the broader picture of world cultures, highlighting the cultural specificity of any socio-political institutions and concepts. Consequently, the liberal capitalist system cannot claim to be the "gold standard" of socio-historical development. Following the Weber model, the Russian-Byzantine cultural and historical type might be characterized as "Orthodox ethics and the spirit of communal solidarity".

The cultural-historical approach necessitates rejecting the myth of a single "highway of civilization". It is easy to see that universalist interpretations of history are typically insisted upon by cultures that either have superiority over others at a given historical moment or anticipate such superiority in the near future. Therefore, in the 1960s, the civilizational approach was characteristic of

[79] Ref., for instance: A.S. Panarin. Orthodox Civilization / Comp., foreword by V. N. Rastorguev / Rev. by O.A. Platonov. – Moscow: Institute of Russian Civilization, 2014. – 1248 p.; D. Zilberman. Orthodox Ethics and the Matter of Communism / Translated from English by E. Gurko, ed. by S.A. Semenov; scientific ed. by A. Mitrofanova and M. Nemtsev. Saint Petersburg: Ivan Limbach Publishing House, 2014. Etc.

Western liberalism and was persistently criticized by Soviet historians as reactionary. In the 1990s, the situation reversed: liberal universalism fostered the idea of the end of history, leading to the revival of thinkers like Nicholas Danilevsky and Oswald Spengler in Russia, bypassing traditional social science frameworks.

Initially, cultures and civilizations are equal, each with its own historical intention and logic of development. However, due to unjustified political and economic dependencies, the development of some cultures is hindered to accelerate the development of others. In this context, the potential of different cultures is constrained by the unifying influence of a global model designed to serve Anglo-American interests. However, this unipolar world order is expected to soon fade from the historical stage.

In such a scenario, a civilizational (that is cultural and typological) approach must consider the factors that hinder the development of societies and question the historical subjectivity of peoples. This approach is particularly effective when combined with world-system analysis methods, which examine the forms of economic and political dependence in the era of modernity, particularly under Protestant capitalism. The opposite is also true: the world-system analysis is strengthened when it accounts for the cultural specificity of economic and political institutions and the cultural and historical foundations of national and state actors.

These considerations highlight the optimal nature of a synthetic, *culture-based* approach and the importance of developing its methodology. The *cultural-systemic* approach aligns with modern scientific methodological requirements while being consistent with cultural-historical logic, particularly the concept of Nicholas Danilevsky. Danilevsky emphasized that "for a civilization unique to a distinct cultural and historical type to be born and develop, it is necessary for the peoples belonging to it to enjoy political independence"[80].

[80] N.Ya. Danilevsky. Russia and Europe. Saint Petersburg, Glagol Publishing House of Saint Petersburg University, 1995, p. 77

When all civilizations are recognized as unique, the principle of "cultural and value pluralism" becomes relevant. This principle, as discussed by John Gray in Enlightenment's Wake, challenges the universalist claims of modern neoliberalism. Conversely, denying the uniqueness of cultures immediately leads to situations where a particular historical subject claims a meta-position over others, asserting the right to impose "uniform" standards. Such approaches ultimately lead to doctrines of global domination, inheriting colonial policies and aligning with segments of the multi-racist ideological spectrum.

The collective consciousness of the West has always included a fanatical dependence on the idea of conquering the East and a simultaneous fear of it. This dichotomy is clearly evident in Western phraseology, giving rise to idioms such as "axis of evil", "horde", "darkness from the East", etc. This phobia can be called one of the most significant archetypes of Western culture, influencing mass culture, among other things: it is easy to trace it both in Hollywood films and in J.R.R. Tolkien's epic works. The Western worldview prominently features the striking figure of the "Eastern Barbarian" as a significant Other.

It is significant that numerous "campaigns to the East" of Western barbarians represent a historical fact, while invasions by "Eastern Barbarians", since the time of the Arab Caliphate and the Golden Horde, have not been repeated and remain within the realm of Western collective fantasies. In other words, the destruction of Eastern historical subjectivity, currently exemplified by Russia and Serbia, is perceived as necessary for Western culture to maintain its self-identity. This cultural orientation cannot be changed or adjusted through political alliances, cultural projects, or "mutually beneficial cooperation", etc. It can only be forcibly altered by external circumstances such as economic crises and the realization by affected countries and peoples of their right to self-defense

and compensation for losses incurred during periods of colonialism, Nazism, and neo-Nazism.

Today, amid the deepening crisis of the Western colonial system, the topic of repentance for colonialism is becoming increasingly relevant. The formation of regimes associated with liberal capitalism, European patronage, Nazi, and racist doctrines has been accompanied by ethnic cleansing and genocide. Modern historiography has not adequately explored several important topics, including the Opium Wars in China, focusing on anti-British uprisings due to the opium trade enforced by the British Empire. Additionally, the genocide of Orthodox Ruthenians in Austria-Hungary, the revival of slavery, and the exploitation of "Ostarbeiter" (immigrant slave laborers from Eastern territories) in Nazi Germany, and the examination of Anglo-German ideological continuity, all deserve further scholarly attention.

The destruction of Anglo-American hegemony and multi-racist ideology seems inevitable. This should be followed by a painful but necessary repentance by Western society, alongside the recognition and consolidation of the status of victim to peoples who were subjected to colonization and genocide.

In this sense, the current global crisis provides a glimmer of hope. After all, the Greek word "crisis" means "judgment", and Western society has now reached this historical juncture. Perhaps the crisis will catalyze the realization of the need for repentance, without which recovery cannot begin.

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