

This article was published in the Scientific and Practical Electronic Journal "Alley of Science" №5(21), Volume 8, in 2018 on Russian.

This article has been translated into English by its author Schemelinin K. S.

The original article on Russian can be read at:

http://www.schemelinin.com/K_Schemelinin-Russian-Western-worlds-2018.pdf

<https://elibrary.ru/item.asp?id=35233344>

Schemelinin Konstantin Sergeevich

ORCID:0000-0002-3636-1583

ETHNIC STRUCTURES OF THE RUSSIAN AND WESTERN WORLDS

Annotation. On the basis of historical data, over twenty characteristics were revealed and analyzed for the four largest ethnic groups of Ukraine: Russians, Ukrainians-Little Russians, Ukrainians-Galicians and Rusyns.

The scheme of ethnic structure for any ethno-cultural world is described.

Based on dozens of described ethnic groups of the Russian world (taking into account their origin, faith and relationships with the Russian people for centuries), a fairly complete ethnic structure of the Russian world has been formed.

It is proved that the triune Russian nation never existed before and now does not exist in reality.

The approximate ethnic structure of the Western world is given, covering most of its ethnoses.

Keywords: Russian world, Western world, ethnic structure, triune Russian nation

Introduction

In connection with the complexity, versatility and internal contradictions of such concepts as "Russian world" and "Western world", which are now used in politics and culture, questions constantly arise: "What is the ethnocultural world? What are the Russian and Western ethnocultural worlds made of? Which peoples and which individual groups of people are included in the Russian or Western world, and which are not, and why? "

The answers to these questions can become the foundation for the implementation of the correct ethnic domestic and foreign policy for many states of the world, both now and in the next few centuries.

Main part

Table of contents

§1. Diagram of the ethnic structure for any particular ethnocultural world

§2. Four main ethnic groups of Ukraine

§3. Ethnic structure of the Russian world

§4. Triune Russian people

§5. Ethnic structure of the Western world

§1. Diagram of the ethnic structure for any particular ethnocultural world

Definition

The ethnocultural world is a community of people united by both ethnic and cultural ties, and these ties have varying degrees of strength and depth.

The ethnocultural world is a broader and internally more complex concept than civilization (for example, Western, Orthodox, Islamic, Xing, Buddhist, Hindu, Japanese) [11, p. 22-23 and p. 46-60].

Also, the ethnocultural world is broader than the concept of a superethnos [6, p. 546], in which the emphasis is placed on the ethnic kinship of peoples close to each other.

Based on the definition of the ethnocultural world, six levels can be formulated that are present in any ethnocultural world:

Level 1 - the core, base, source of origin of the superethnos.

Level 2 is not a core, but a part of a super ethnos.

Level 3 is not a superethnos, but there is a community of faith.

Level 4 is not a superethnos, there may be a community of faith, there is weak support.

Level 5 is not a superethnos, there is no community of faith, there is a linguistic and territorial community.

Level 6 is not a superethnos, there is no community of faith, there is only a linguistic community.

The ethnocultural world can be represented as a system of circles: the further from the center ethnoses or individuals are located, the less they are connected with the core of the ethnocultural world.

The analogue of the ethnocultural world is a stellar planetary system with five planets: its center is a star or an initial ethnos (group of ethnic groups), and the planets are separate levels of the ethnocultural world.

The ethnocultural world as a stellar planetary system is described as follows:

Level 1 - center, source.

Level 2 - the base.

Level 3 - middle part: far from the center, far from the outskirts.

Level 4 - periphery: between the middle and the far outskirts.

Level 5 - distant outskirts.

Level 6 - there is almost no connection with the center.

On a scale from 1 to 6 levels, the degree of potential danger to the ethnocultural world grows from its constituent parts:

1) The level of rejection of the culture created by ethnic groups of the 1st and 2nd levels is increasing.

2) The degree of belittling of successes (in culture, in art, in science, in the world of technology, in sports, in military affairs, in state building, etc.), which were achieved by ethnic groups of the 1st and 2nd levels, is growing.

3) The desire to fight in the war against ethnic groups at levels 1 and 2 is increasing.

§2. Four main ethnic groups of Ukraine

Ukrainians are an important people in the structure of the Russian world. Nowadays, the term "Ukrainian" is often understood as:

1. A citizen of Ukraine, regardless of nationality.
2. A person who speaks Ukrainian or surzhik.
3. Ethnic Ukrainian, who is a descendant of the Cossacks - Ukrainian and Zaporozhye.
4. An ethnic Ukrainian who is a native of Galicia.

As you can see, there are difficulties and contradictions with the ethnic content of the concept of "Ukrainian"; in this connection, an analysis was carried out, which revealed that four main and largest in number individual ethnic groups live on the territory of modern Ukraine.

The data on the four ethnic groups of Ukraine, collected in paragraphs 1-18 in table 1 below, are taken from §2 and §13 of part 2 of the study "Ethnic and military analysis of modern conflicts in Afghanistan, Ukraine, Iraq and Syria in terms of benefits for Russia" [12]. In this work, it was indicated that Little Russians have experience in building a fleet, and this fleet meant the fleet of the Cossacks, consisting of seagull boats in the 1600s, however, from the point of view of Lev Gumilyov, the Cossacks (Zaporozhye Cossacks) in the 17th century were representatives a separate ethnic group [5, p. 316], therefore their naval successes have nothing to do with the Little Russians (as well as the Great Russians).

Confirmation of Gumilyov's thought that the Zaporozhye Cossacks were a separate ethnic group of the Russian superethnos are two historical facts:

- 1) Cossacks-Ukrainians served by the Commonwealth and were considered registered Cossacks, and Cossacks-Zaporozhians never served the Poles and were called Sich Cossacks.

- 2) The ethnos of the Zaporozhye Cossacks carried a strong desire for freedom - this was expressed in the fact that part of the Zaporozhians (after the liquidation of the Zaporozhye Sich by the Russians in 1775) decided to leave - and went far: under the rule of the Turkish Sultan, settling first in the lower reaches of the Dniester and then - in the Danube Delta.

In the 19th century, the ethnos of the Zaporozhye Cossacks disappeared.

In addition, paragraphs 19-21 can be formulated, the most important of which is paragraph 19, which describes which country a given ethnic group strives to build.

For example, Russians have such a stereotype of behavior as "Russians do not give up." In reality, of course, the Russians surrender, but the very presence of such a negative attitude towards captivity in the ethnic stereotype makes Russians extremely staunch and courageous warriors, and this is the basis for the countless victories of the Russian army!

Each ethnic group has a certain number of such stereotypes of behavior, but in order to clearly see the results of the state building of a given ethnic group, it is necessary to evaluate what this people managed to do several centuries after birth.

For example, in the XIII century Lithuanians, Russians, Turks and Ethiopians were formed from a passionary impulse [6, p. 355]. In today's 21st century, we can already talk about certain results: Lithuanians live in a small, weak country, Russians

have formed a great Eurasian power, Turks have formed a powerful regional state, and Ethiopians live in a poor, medium-sized country. Another example can be cited: the passionary impulse of the 1st century gave rise to new ethnic groups, in particular, the Goths, Slavs, Christians and Dacians [6, p. 354]. The Goths formed powerful states (in addition, the Goths took the previously invincible Rome!), Which disappeared after several centuries; the Slavs settled all of Eastern Europe and, in part, Southern Europe; Christians created great Byzantium, which existed for over a thousand years, but the Dacians could not form their state.

Now you can analyze the main ethnic groups of Ukraine:

1) The Ruses formed a great country "from sea to sea": from the White Sea to the Black Sea. The ideological heirs of the Ruses - the Russians - also formed a great power "from sea to sea", which stretched from the White, Baltic and Black Seas to the Pacific Ocean.

2) Little Russians do not support industry – modern Ukraine is pursuing a policy of de-industrialization, but at the same time, in every possible way developing the agro-industrial complex. Moreover, modern Kiev voluntarily surrenders its sovereignty – Ukraine all the time of its independence was subordinated mainly to the United States and the EU, and to a lesser extent, to Canada.

3) Galicians, like Rusyns, actively travel to work in Europe and Russia to earn money as an unskilled labor force.

The size of the main ethnic groups in Ukraine is considered without taking into account the population of Crimea, which since 2014 is actually controlled by Russia.

Table 1. The four main ethnic groups of Ukraine

	Parameter	Ethnos №1	Ethnos №2	Ethnos №3	Ethnos №4
1	The self-name of the ethnos	Russians	Ukrainians	Ukrainians	Rusyns
2	Another name for the ethnos	No	Little Russians	Galicians	Ukrainians
3	Number, million people	21,3-27,0	10,8-16,5	4,3-6,7	less than 1
4	Religion	Orthodoxy of the Moscow Patriarchate	Orthodoxy of the Moscow and Kiev Patriarchates	Ukrainian Greek Catholic Church and Orthodoxy of the Kiev Patriarchate	Orthodoxy of the Moscow Patriarchate and the Rusyn Greek Catholic Church
5	Language	Russian	Russian and Surzhik	southwestern dialect of the Ukrainian language	ruthenian

6	Main city (main cities)	Moscow and St. Petersburg	Kiev	Lviv	Moscow and Uzhgorod
7	Historical experience of independent, without the leading role of another ethnos, winning wars, and not individual battles	Yes	No	No	No
8	Basic style of warfare	army battle	army battle	guerrilla war	army battle
9	Hero city	Yes	Yes	No	No
10	Historical experience of existence in their own independent state during at least a hundred years	Yes	No	No	No
11	Historical experience in creating your own great empire	Yes	No	No	No
12	Historical experience of existence in a subordinate position by another ethnic group during at least a hundred years	No	Yes	Yes	Yes
13	Historical experience of the struggle for dominance in Europe	Yes	No	No	No
14	Historical experience of the creation and development of the marine fleet	Yes	No	No	No
15	Historical experience of creation and development of heavy industry	Yes	No	No	No
16	Having your own world-class culture	Yes	No	No	No

1 7	Historical contacts with Europe	limited	limited	long and deep	long and deep
1 8	Attitude towards Russia	as to your own, as to an equal	like to older brother	as to strong and safe neighbor	how to a distant hope
1 9	What type of state is building	great state	agrarian country	country of supply of workers	country of supply of workers
2 0	Role in an armed alliance	leader, foundation	weak ally	weak ally	weak ally
2 1	Willingness to live in subjection to another ethnic group	No	Yes	Yes	Yes

§3. Ethnic structure of the Russian world

The Russian world is an ethnocultural community, then if people in it are connected both ethnically and through culture (by Russian language, literature and art, Orthodox faith and common history).

Description of ethnos [6, p. 549], superethnos [6, p. 546], separated ethnos and separate groups of people that form the Russian world.

An separated ethnos is an ethnos that has arisen independently and is not part of any superethnos [13, part 14].

Level 1.

Russians (Great Russians) living in Russia, Ukraine and Belarus are the basis of the Russian world, its core, its essence, its center, and also the basis of the Russian (Russian or Orthodox) superethnos (5, p. 250).

Russians living in Russia are the backbone of the Russian world.

Russians living in Ukraine are not ethnically different from Russians living in Russia - this was clearly shown by the reunification of Crimea with Russia in 2014.

Russians living in Belarus do not ethnically differ from Russians living in Russia, since Russians living in Belarus actually live like in Russia: firstly, the Russian Federation and Belarus form the Union State, and, secondly, the Russian language is the state in Belarus.

Level 2.

Ukrainians-Little Russians living in Russia, Ukraine and Belarus belong to the same superethnos with the Russians - the Orthodox superethnos (6, p. 355; 2, p. 578), that is, Ukrainians-Little Russians are ethnically the closest people to Russians.

Level 3.

3. Armenians living in Armenia:

3.1. Are belong to the Byzantine superethnos [5, p. 17].

- 3.2. Dont have never fought against the Russians.
4. Belarusians living in Russia, Ukraine and Belarus:
 - 4.1. Are belong to the Old Russian superethnos [2, p. 575; 5, p. 169].
 - 4.2. The dominant religion is the Orthodox faith of the Moscow Patriarchate.
 - 4.3. They have always fought alongside the Russians.
5. Rusyns:
 - 5.1. Are belong to the Old Russian superethnos [2, p. 386].
 - 5.2. The dominant religion is the Orthodox faith of the Moscow Patriarchate.
 - 5.3. They fought together with the Red Army against Nazi Germany.
6. Serbs living in Serbia:
 - 6.1. Are belong to the Slavic-Byzantine superethnos [2, p. 615].
 - 6.2. They have always fought alongside the Russians.
7. Representatives of small Orthodox ethnic groups living in Russia, Ukraine and Belarus (for example, Kryashens, Mari, Ossetians, Khakass, Chuvash and others):
 - 7.1. They belong to different superethnos.
 - 7.2. Their historical destiny is to be in unity with the Russians.
8. Representatives of large Orthodox ethnic groups living on the territory of Russia, Ukraine and Belarus and having their own states (for example, Greeks, Georgians, Armenians, Bulgarians, Romanians and others):
 - 8.1. They are belong to different superethnos.
 - 8.2. Historical destiny has linked their existence into unity with the Russians.
9. Orthodox Russians and Ukrainians who emigrated from the countries of the former USSR, as well as their Orthodox descendants.

These people have lost their superethnic unity with the Russian superethnos, but they have not yet acquired a new superethnic unity (for example, with the Western European superethnos). If a certain person from this group of people adopts the Catholic or Protestant faith, then he will enter the Western European superethnos; if he accepts the Muslim faith, then he will enter the Muslim superethnos; but if the person in question returns to Russia, Ukraine or Belarus, then he will again become a part of the Orthodox superethnos.

Level 4.

10. Bulgarians living in Bulgaria:
 - 10.1. They belonged first to the steppe Eurasian superethnos, and then to the Byzantine superethnos (6, p. 322).
 - 10.2. Despite the fact that in both world wars they fought on the side of the opponents of Russia, the Russians were never shot at.
 - 10.3. Bulgaria is a member of the NATO bloc hostile to Russia.
11. Greeks living in Greece:
 - 11.1. They are belong to the Byzantine superethnos [5, p. 17].
 - 11.2. Historically, they have good relations with Russians on the basis of a common Orthodox faith.
 - 11.3. Greece in World War I sided with the Russians at the very end of the war.

- 11.4. Greece is a member of NATO, which is hostile to Russia.
12. Georgians living in Georgia:
- 12.1. They belong to the Byzantine superethnos [5, p. 17].
- 12.2. They voluntarily became part of the Russian Empire at the end of the 18th century.
- 12.3. They fought against the Russians during the Soviet-Georgian war at the beginning of the 20th century.
- 12.4. They fought against the Russians in the conflict in South Ossetia in the 21st century.
13. Macedonians and Montenegrins living in Macedonia and Montenegro:
- 13.1. They belong to the Slavic-Byzantine superethnos [6, p. 391; 2, p. 615].
- 13.2. They do not maintain any special relations with the Russians.
- 13.3. Montenegro is a member of NATO, hostile to Russia, and Macedonia aspires to NATO.
- It is unclear what level they have - 4 or 5, but given the Orthodox faith and closeness to the Russian superethnos, they should be assigned level 4.
14. Moldovans living in Moldova:
- 14.1. Gumilev did not write about the superethnicity of the Moldovans. Presumably, they belong to the Slavic-Byzantine or Byzantine superethnos.
- 14.2. They voluntarily became part of the Russian Empire.
- 14.3. They fought against the Russians in Transnistria in the 21st century.
15. Muslims living in Russia, Ukraine and Belarus:
- 15.1. They belong to the Muslim superethnos [6, p. 139].
- 15.2. For centuries they regularly fought alongside the Russians.
16. Seaside peoples of the North and the Far East (for example, Chukchi, Eskimos, Yakuts, Aleuts and others):
- 16.1. They belong to the circumpolar superethnos [6, p.140].
- 16.2. They profess the Orthodox faith with elements of shamanism.
- 16.3. Over the past two centuries, they have not rebelled against the Russians even once.
- 16.4. They fought together with the Russians.
- Due to the huge number of behavioral differences from the Russians, these peoples should be assigned a level 4.
17. Ukrainians-Galicians living in Russia, Ukraine and Belarus:
- 17.1. They belong to the Old Russian superethnos [2, p. 386 and p. 561-563].
- 17.2. The dominant religion is the Greek Catholic faith.
- 17.3. They welcomed the arrival of the army of the Russian Empire in Galicia.
- 17.4. They fought on the side of Nazi Germany against the Red Army.
- 17.5. They consider themselves Ukrainians, that is, close to the Russian people.
18. Gypsies living in Russia, Ukraine and Belarus:
- 18.1. They belong to the Indian superethnos [3, p. 112].
- 18.2. They tend to change their place of residence.

18.3. They fought together with the Ukrainians against the Poles in the 15th century, together with the Russians against the French in the Patriotic War of 1812, and also together with the Soviet people against Nazi Germany in the Great Patriotic War.

18.4. They have never fought against the Russians.

Due to the huge number of behavioral differences from Russians, Roma should be assigned level 4.

19. Ethiopians living in Ethiopia:

19.1. They belong to a separate Ethiopian ethnic group [6, p. 355].

19.2. They fought alongside the Russians in the second half of the 20th century.

19.3. They are African people.

Due to the huge number of behavioral differences from Russians, Ethiopians should be assigned level 4.

20. Representatives of any ethnic group professing the Orthodox faith, different from the faith of the parishioners of the Moscow Patriarchate, and living outside Russia, Ukraine and Belarus and not described above.

Examples of people in this category:

a) Egyptian Copts;

b) Syrian Christians (Jacobites);

c) Orthodox Hindus (Malankara Church);

d) Orthodox Africans;

etc.

Level 5.

21. Jews living in Russia, Ukraine and Belarus (historically, relations between Russians and Jews are complicated, so this issue will have to be paid a lot of attention):

21.1. They belong to the Jewish superethnos [2, p. 103].

21.2. They tend to emigrate to Israel and the United States.

21.3. During the times of Kievan Rus, Jewish merchants were engaged in the slave trade, including by Slavs: in particular, Saint Eustratius of the Caves was sold into slavery to a Chersonesus Jewish merchant in 1097 and was killed by him [8].

21.4. Jews actively participated in the Polish policy of oppression of the Orthodox, pursued by the Commonwealth [1, p. 122; 5, 308-309].

21.5. The first Jewish pogrom took place in Kiev in 1113, but it did not have the character of a national conflict [1, p. 52].

21.6. Numerous pogroms took place in the territories of present-day Russia, Ukraine, Belarus and Moldova during the 19th century and at the beginning of the 20th century. Fleeing from the pogroms, many Jews fled to other countries.

21.6. Jews have been unwanted residents on Russian territories for centuries [9].

21.7. Israel is pursuing a pro-American policy, and the United States was the main enemy of the USSR in the second half of the 20th century.

21.8. Jews never fought against Russians:

21.8.1. Jews never staged anti-Russian uprisings.

21.8.2. Jews fought in the Red Army along with the Russians and other peoples of the Soviet Union [1, p. 368].

21.9. During the Soviet era, Jews significantly enriched Russian culture (literature, cinema, music, and so on), science (mathematics, physics, medicine, and so on), sports (chess, and so on) and other areas of life.

22. Protestants and Catholics living in Russia, Ukraine and Belarus:

22.1. They belong to the Western European superethnos [6, p. 139].

22.2. They tend to emigrate to European countries and the USA.

22.3. The West is the historical enemy of Rus-Russia (all the most devastating wars over the past five hundred years came to the Russians from the West).

23. Romanians living in Romania:

23.1. They belong to a separate ethnic group of Dacians [6, p. 354].

23.2. In the First World War, they were neutral for a long time, but then they sided with Russia.

23.3. In World War II, from the very beginning, they turned out to be enemies of the Russians.

23.4. Romania is a member of the NATO bloc hostile to Russia.

Level 6.

24. Turks living in Russia, Ukraine and Belarus:

24.1. They belong to a separate ethnic group of Turks [6, p. 355].

24.2. The Turks never fought alongside the Russians.

24.3. Russia and Turkey have fought a huge number of wars throughout history.

24.4. During the Crimean Khanate, Turkey bought Slavic (Russians, Ukrainians, Poles and others) slaves.

25. Non-Orthodox representatives of other ethnic groups living on the territory of Russia, Ukraine and Belarus. These people are associated with Russians only by a common territory of residence, a limited understanding of Russian culture and a poor knowledge of the Russian language: for example, Asians (including Chinese, Japanese and Koreans), Africans and others.

26. Non-Orthodox representatives of any ethnic group who speak Russian and live outside Russia, Ukraine and Belarus. These people are associated with Russians only by understanding of Russian culture (limited or deep) and knowledge of the Russian language (weak or excellent).

Examples of people in this category:

a) emigrants from the countries of the former USSR and their descendants living in the USA, Canada, Brazil, Germany, Israel and other countries;

b) linguists who study or know the Russian language;

c) scientists studying Russia;

d) media workers writing about Russia;

e) intelligence officers collecting information about Russia;

etc.

Table 2. Ethnic structure of the Russian world

№	Ethnic name	Superethnicity	Level in the structure of the Russian world
1	Russians living in Russia, Ukraine and Belarus.	Orthodox (Russian) superethnos	1
2	Ukrainians-Little Russians living in Russia, Ukraine and Belarus.	Orthodox (Russian) superethnos	2
3	Armenians living in Armenia.	Byzantine superethnos	3
4	Belarusians living in Russia, Ukraine and Belarus.	Old Russian superethnos	3
5	Rusyns living in Russia, Ukraine and Belarus.	Old Russian superethnos	3
6	Serbs living in Serbia.	Slavic-Byzantine superethnos	3
7	Representatives of small Orthodox ethnic groups living in Russia, Ukraine and Belarus.	-	3
8	Representatives of large Orthodox ethnic groups living on the territory of Russia, Ukraine and Belarus and having their own states.	-	3
9	Orthodox Russians and Ukrainians who emigrated from the countries of the former USSR, as well as their Orthodox descendants.	No superethnicity	3
10	Bulgarians living in Bulgaria.	First, the steppe Eurasian superethnos, and then the Byzantine superethnos	4
11	Greeks living in Greece.	Byzantine superethnos	4
12	Macedonians and Montenegrins living in Macedonia and Montenegro.	Slavic-Byzantine superethnos	4
13	Georgians living in Georgia.	Byzantine superethnos	4
14	Moldovans living in Moldova.	Slavic-Byzantine or Byzantine superethnos	4
15	Muslims living in Russia, Ukraine and Belarus.	Muslim superethnos	4
16	Seaside peoples of the North and the Far East.	Circumpolar superethnos	4
17	Galician Ukrainians living in Russia,	Old Russian	4

	Ukraine and Belarus.	superethnos	
18	Gypsies living in Russia, Ukraine and Belarus.	Indian superethnos	4
19	Ethiopians living in Ethiopia.	Separate ethnos of Ethiopians	4
20	Representatives of any ethnic group professing the Orthodox faith, different from the faith of the parishioners of the Moscow Patriarchate, and living outside Russia, Ukraine and Belarus and not described above.	-	4
21	Jews living in Russia, Ukraine and Belarus.	Jewish superethnos	5
22	Protestants and Catholics living in Russia, Ukraine and Belarus.	Western European superethnos	5
23	Romanians living in Romania	Separate ethnos of Dacians	5
24	Turks living in Russia, Ukraine and Belarus.	Separate Turkish ethnos	6
25	Non-Orthodox representatives of other ethnic groups living on the territory of Russia, Ukraine and Belarus.	-	6
26	Non-Orthodox representatives of any ethnic group who speak Russian and live outside Russia, Ukraine and Belarus.	-	6

No one else on Earth belongs to the Russian world in any way.

In addition to the Russian world, there are now the Western, Muslim, Indian, Chinese, Jewish and other ethnic worlds on Earth, for which you can also describe your own, separate ethnic structures.

The forcible displacement of people from lower levels to higher ones causes a feeling of discomfort (and the greater the difference between the final and initial level of the ethnocultural world, the greater the discomfort) - people begin to feel an increase in ethnic pressure on them, which causes a negative feedback response: the desire to return increases to "their" usual ethnic level, the degree of rejection of the new state of affairs increases, and, in extreme cases, there is a desire to take up arms.

The first illustration of this statement is, in particular, the collapse of the USSR, which distanced many Russians from their ethnic center, which led to powerful flows of emigration (and in fact, repatriation) from new states to Russia: during the period 1989-2002 arrived in Russia 3,3 million ethnic Russians [7].

The second illustration of this statement is including Ukraine's accession to the EU, which means the transformation of Ukraine into a state of the Western world, similar to Bulgaria, Greece or Romania. Considering the superethnic community of Russians

and Ukrainians-Little Russians, in Europe Ukraine will be at the 4th level of the Russian World (being on a par with Bulgaria, Greece, Georgia and Moldova); that is, the Russians of Ukraine will move from the 2nd level of the Russian world to 4, the Ukrainians-Little Russians - from the 2nd level - to 4, the Rusyns - from the 3rd level - to 4, and the Ukrainians-Galicians will remain at their 4th level. From these calculations, it becomes clear that Ukrainians-Galicians will not experience any discomfort from joining the EU, and Russians will suffer the most ethnically from joining the EU, and it was against this that the Russian population of southeastern Ukraine protested in the spring of 2014 (these protests were part of Russian national uprising, which was called "Russian Spring"), and the peak of these protests was the armed uprising in the Donbass.

Table 2 allows you to identify the correspondence between the emigration of certain people and their transition between ethnocultural worlds, for example:

1. The emigration of Russian-speaking Jews from Russia and Ukraine to Israel is the transition of these people from the 5th level of the Russian world to the 6th and, at the same time, the entrance to a certain level of the Jewish world.

2. The emigration of Russians to the USA and Europe is the transition of these people from the 1st level of the Russian world to the 6th and, at the same time, the entrance to the 3rd or 4th level of the Western world, depending on their preservation of the Orthodox faith (see table 4 below).

3. Emigration of Muslims from Central Asian countries to Russia is the entrance of these people from the Muslim world to the 4th level of the Russian world.

4. The emigration of Russians from Kazakhstan and other Muslim republics of Central Asia to Russia is the transition of these people from the 6th level of the Russian world to 1 and, at the same time, the exit from a certain level of the Muslim world.

Table 3. Abbreviated ethnic structure of the Russian world

Level	Level characteristic	Superethnoses, ethnic groups and certain groups of people
1	Core, center, source. The Russian world originated from this people.	Russians
2	Not the core, but belong to the Orthodox superethnos.	Ukrainians-Little Russians
3	They do not belong to an Orthodox superethnos, but are Orthodox or close to Orthodox and always actively support Russians.	A) Armenians, Belarusians, Rusyns, Serbs, as well as small Orthodox ethnic groups in Russia. B) Orthodox Russians and Ukrainians who emigrated from the countries of the former USSR, as well as their Orthodox descendants.
4	They do not belong to the Orthodox superethnos, they can be Orthodox and do	A) Bulgarians, Greeks, Georgians, Moldovans, Macedonians, Muslims

	not strongly support the Russians.	of Russia, coastal peoples of the North and Far East, Ukrainians-Galicians, Gypsies, Montenegrins, Ethiopians. B) Orthodox Christians who are very far from the faith of the parishioners of the Moscow Patriarchate (Egyptian Copts, Orthodox Africans, Syrians, Hindus and others).
5	Ethnic groups living on the territory of Russia, Ukraine and Belarus, with the countries of which and with them at the Russians and Ukrainians-Little Russians over the past several centuries, conflicts regularly occurred, resolved by force.	Romanians, Jews and Turks and, as well as Protestants and Catholics living in Russia, Ukraine, and Belarus.
6	People who speak Russian and live in Asia, Africa, America, Europe (except Russia, Ukraine and Belarus) and Oceania.	A) Scientists, linguists, intelligence agents, media workers, diplomats and others. B) Emigrants from the countries of the former USSR who are not Orthodox.

Knowledge of the structures of the Russian and Western ethnocultural worlds can serve as the basis for conducting ethnically correct domestic and foreign policies for many countries of the world, for example, from Table 3 it follows that the right to an accelerated and simplified acquisition of Russian citizenship (from a month to a year) should be held by Orthodox Christians representatives of the following ethnic groups living outside the territory of Russia: Russians, Ukrainians-Little Russians, Armenians, Belarusians, Rusyns, Serbs.

§4. Triune Russian people

The concept of the triune Russian people was formulated in the second half of the 17th century in Little Russia as the basis for the spiritual unification of Great Russians and Little Russians after the reunification of Ukraine with Russia in 1654 [10]. The idea of a triune people correctly interpreted the unity of Russians and Ukrainians-Little Russians as two ethnic groups of one Orthodox superethnos, but mistakenly added to this pair of ethnic groups Belarusians, who are part of the ancient Russian superethnos. Also, the idea of triune did not describe the Rusyns in any way, and at that time the Transcarpathian and Galician Rusyns had already ceased to be a single Rusyn ethnos! The division of the Rusyns took place in the 1600s: the process began in 1596 (Brest Union, the formation of the Ukrainian Greek Catholic Church) and went on until the full formation of the Rusyn Greek Catholic Church: 1646 (Uzhgorod Union), 1664 (Mukachevo Union) and 1713 (Union of Maramures).

The fallacy of the idea of triune is clearly shown by the following historical facts:

- 1) The Belarusians have never rebelled against the Polish-Lithuanian Commonwealth during the entire period of their lands under the rule of Poles and Lithuanians. In contrast to the Belarusians, the Ukrainians rebelled against the Poles several times in the early and middle of the 17th century and eventually reunited with Russia at the Pereyaslav Rada in 1654.
- 2) The Belarusians did not rebel against anyone at all for the entire time after the collapse of Kievan Rus, that is, since the XIII century. By this, the Belarusians are similar to the Transcarpathian and Galician Rusyns, who also did not rebel against the Poles and Austrians.
- 3) Until the end of the 19th century, the Belarusians had a self-name "Rusyns" or "Litvins", and after all, until the end of the 19th century - the beginning of the 20th century, the inhabitants of Transcarpathia and Galicia called themselves Rusyns (the inhabitants of Galicia began to call themselves Ukrainians later, after the First World War).
- 4) Belarusians were Uniates: from 1596 to 1839, Belarusians belonged to the Greek Catholic Church.

As you can see, Belarusians demonstrate completely different behavior than Ukrainians-Little Russians - the ethnic behavior of Belarusians is similar to the behavior of Transcarpathian and Galician Rusyns.

Conclusion. The concept of a triune Russian people, consisting of Russians, Ukrainians and Belarusians, does not correspond to reality.

This conclusion is also confirmed by the ethnic structure of the Russian world, described above in §3.

But why, then, do the Belarusians confess the Orthodoxy of the Moscow Patriarchate, while the Ukrainians-Galicians belong mainly to the Ukrainian Greek Catholic Church?

The reason that Belarusians profess Orthodoxy lies in the absence of violence and the presence of goodwill: in 1839, at the Polotsk Cathedral, the Uniate priests proclaimed the abolition of the Brest Union of 1596, as a result of which the Belarusian Uniate priests converted to the Orthodoxy of the Moscow Patriarchate. Two important facts should be noted: firstly, the Uniate bishop was the initiator of the Polotsk Cathedral, and, secondly, the Polotsk Cathedral took place more than 50 years after the Belarusian lands became part of the Russian Empire after three partitions of the Polish-Lithuanian Commonwealth.

A similar attempt was made at the Lvov cathedral in 1946, when the Soviet government tried to abolish the union, but naturally failed: firstly, not a single Uniate bishop was at the Lvov cathedral, and, secondly, Lvov itself took place a year and a half after that how the territory of Galicia was liberated from German authorities.

You won't be nice by force.

The fundamental difference between the Polotsk and Lvov cathedrals is the voluntariness of the decision in the first case and the forceful decision in the second.

The Transcarpathian Ruthenians did not experience religious violence from the Soviet regime, so by now it turned out that in Transcarpathia the majority of the Ruthenian believers profess the Orthodoxy of the Moscow Patriarchate, and the minority belongs to the Rusin Greek Catholic Church. Thus, the violent desire to deprive the Greek Catholics of their faith at the Lvov Cathedral naturally led to failure; at the same time, the absence of violence led to the victory of the Orthodox Faith of the Moscow Patriarchate over the union in Belarus, as well as in Transcarpathia.

§5. Ethnic structure of the Western world

It is very difficult to draw up an exact ethnic scheme of the Western world because:

1. The Western world has several ethnic centers, and not one (as, for example, the Russian world).
2. Some ethnic groups have complex relationships with ethnic groups in the Western world (Gypsies, Basques and others).

The modern Western world, according to the passionate theory of ethnogenesis, began in the 8th century with four ethnic groups - the Spaniards, Franks, Saxons and Scandinavians [6, p. 355]. Poles and Hungarians also belong to the West European superethnos [6, p. 140], Czechs [3, p. 225] and the Scots [6, p. 102].

The descendants of European emigrants (and the European migrants themselves) living in the USA, Canada, Australia and other non-European countries belong to the Western European superethnos [13, part 3].

The Irish do not belong to the Western European superethnos [3, p. 253], Croats [4], as well as Lithuanians, Latvians [6, p. 140] and Estonians [5, p. 155].

Table 4. Approximate ethnic structure of the Western world, covering most of its ethnic groups

Level	Level characteristic	Superethnoses, ethnic groups and individuals
1	Core, center, source. The Western world originated from these peoples.	Danes, Spaniards, Germans, Norwegians, Portuguese, French, Swedes.
2	Not the core, but they belong to the Western European superethnos.	British, Hungarians, Italians, Poles, Czechs, Finns, Scots, as well as descendants of European emigrants (and European migrants themselves) living in the USA, Argentina, Australia, Brazil, Canada and New Zealand.
3	They do not belong to the Western European superethnos, but are Catholics or Protestants and always actively support the peoples at levels 1 and 2 of this table.	A) Latvians, Lithuanians, Croats, Estonians and others. B) Catholics and Protestants from other ethnocultural worlds (Chinese Protestants, Russian Protestants, and

		so on). C) Migrants from Western Europe and other Western countries who are Catholics or Protestants and live in Asia and Africa.
4	They do not belong to the Western European superethnos, they can be Catholics or Protestants, and do not strongly support the peoples who are at levels 1 and 2 of this table.	A) Catholic ethnic groups in Latin America. B) Protestant and Catholic ethnic groups in Africa C) Mexicans. D) Living in Western Europe, Argentina, Australia, Brazil, Canada, USA and New Zealand: Bulgarians, Greeks and Romanians. E) Representatives of any ethnic group adhering to the Greek Catholic faith (Rusyns, Ukrainians-Galicians and others).
5	Ethnic groups living on the territory of the Western world, with whose countries and and with them themselves among the peoples of the Western world, who are at levels 1 and 2 of this table, over the past several centuries, conflicts have been regularly resolved by force.	Representatives of any ethnic group professing one of such religions as Buddhism, Taoism, Hinduism, Islam, Judaism, Confucianism, Orthodoxy and Shintoism.
6	A) Residents of the former colonies of the Western world, who are not Catholics or Protestants, but speak one of the languages belonging to the former colonialists. B) Those who know any European language but are not at levels 1-5.	A) Arabs, Hindus Africans, Polynesians living in the countries of Africa and Asia, as well as American Indians living in any countries of America. B) Scientists, linguists, intelligence officers, media workers, diplomats and others from Asia, China, Russia from other regions of the planet. C) Immigrants from Western Europe and other Western countries who are not Catholics or Protestants and live in Asia and Africa.

Conclusion

1. Analyzed over twenty characteristics of the four main ethnic groups of Ukraine.
2. The scheme of ethnic structure for any ethnocultural world is described.

3. Ethnic structures for the Russian and Western ethnocultural worlds are given with a sufficiently high degree of completeness and accuracy.

4. It is proved that the triune Russian people never existed before and now does not exist in reality.

References:

1. Vikhnovich V. L. 2000 years of the history of the Jews of Russia. SPb: Academy of Culture Research. 2012 (on Russian).

2. Gumilev L. N. Ancient Russia and the Great Steppe. Moscow: AST Publishing House. 2002 (on Russian).

3. Gumilev L. N. End and beginning again: popular lectures on ethnology. SPb: SZKEO, Publishing House "Crystal". 2002 (on Russian).

4. Gumilev L. N. Dictionary of ethno-historical names. (on Russian). URL: <http://www.kulichki.com/~gumilev/matter/Article19.htm> (date of access 05.04.2018).

5. Gumilev L. N. From Russia to Russia. Moscow: AST Publishing House. 2002 (on Russian).

6. Gumilev L.N. Ethnogenesis and the biosphere of the Earth. Moscow. AST Publishing House. 2002 (on Russian).

7. Kachurina L. B. Permanent migration between Russia and the CIS and Baltic countries // Demoscope Weekly [Institute of Demography of the State University - Higher School of Economics]. URL: <http://www.demoscope.ru/weekly/2012/0535/analit05.php> (request date 04.04.2018, on Russian).

8. Monk Martyr Eustrati of the Caves // Pravoslavie.RU. URL: <https://days.pravoslavie.ru/Life/life724.htm> (date of access 03.14.2018, on Russian).

9. Semenov Yu. I., compiler and editor. National policy in imperial Russia // Russian Academy of Sciences. Center for the Study of Interethnic Relations. Coordination and methodological center of Institute of Ethnology and Anthropology named after N. N. Miklouho-Maclay [collection of documents 1667-1844]. URL: http://www.pseudology.org/evrei/Evrei_Russia_documents.htm (date of access 03.26.2018, on Russian).

10. Sinyakov S. V. Ukrainian history as a space of modern creativity // Bulletin of NTUU "KPI". Philosophy. Psychology. Pedagogy. №2. 2011. P. 151.

11. Huntington S. Collision of civilizations. Moscow: AST Publishing House. 2003 (on Russian).

12. Schemelinin K. S. Ethnic and military analysis of modern conflicts in Afghanistan, Ukraine, Iraq and Syria from the point of view of benefits for Russia. 2016. URL: <http://www.schemelinin.com/war-afganistan-ukraina-iraq-siriya.html> (date of access 03.16.1018, on Russian).

13. Schemelinin K. S. Military-practical application of the passionary theory of ethnogenesis to build a political and ethnic picture of the world in the XXII century. 2014. URL: <http://www.schemelinin.com/22-vek.html> (date of access 17.02.2018, on Russian).