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VOLUNTARY ETHNIC ASSIMILATION.

MIGRATION POLICY OF THE STATE.

Abstract. The personal characteristics of the migrant have been determined, by which one can understand whether he can voluntarily assimilate or not. Markers of a migrant's behavior are described, by which one can understand whether he wants to voluntarily assimilate or not. A general scheme of actions of government bodies to receive those migrants who will voluntarily assimilate is given. An algorithm has been established for developing the migration policy of the state based on the relative population size in the country and the birth rate of the state-forming ethnos.

Keywords: *migrants, assimilation, migration policy, state security, ethnos, ethnic self-awareness, ethnic identity, human behavior*

Part I. Voluntary ethnic assimilation

Migration flows raise the following question about migrants: will they voluntarily assimilate or not?

The broad definition of an ethnos and the definition of a superethnos allow us to answer this question.

In the future text of the article, the term "native ethnos" will be understood as the ethnos to which this individual belongs, and the term "receiving ethnos" will mean the ethnos on the territory of which the migrant voluntarily arrived for several years or forever.

"Assimilation" will be understood as the process of gradually forgetting the ethnic attitudes of the native ethnos and accepting the attitudes of the receiving ethnos.

Remark 1. The main ethnoses and superethnoses of the modern ethnic picture of the world are given in my work "Ethnic potentials of Russians and other peoples of the world at the beginning of the XXI century" [6; taking into account remarks 5 and 6 of 5, p. 41].

Broad definition of an ethnos [5, p. 39-40]

An ethnos is a part of humanity that has a self-name and is distinguished by people, history, and politics themselves, and has its own existence and evolution:

An ethnos has a genetic, cultural, religious and linguistic unity, adaptability to a comfortable existence in a certain type of landscape, as well as a special stereotype of behavior.

an ethnos exists due to the epigenetically increased activity of biochemical processes in the bodies of a very small number of men living in the territory of the ethnos's habitat and involving all other members of their ethnos in the implementation of their plans to preserve traditions and implement initiatives;

the ethnos consists of male persons aged 7-8 years and up to death, as well as female persons older than 35 years and up to death [5, p. 37];

an ethnos has existed for 1200 years or more, sometimes longer than 1500 years [1].

an ethnos always strives to become a state-forming entity and form its own state [2, p. 75];

an ethnos that is not a state-forming one always exists in any country with some degree of discomfort [2, p. 75].

an ethnos always arises from the subethnos of the previous ethnos, but not every subethnos can turn into a new ethnos.

ethnoses arise in three ways: from a passionate push [3] based on the previous ethnos; from the disintegration of the original ethnos into several ethnoses, which subsequently form a single superethnos; and also from the voluntary or forced merger of the two original ethnoses.

an ethnos always exerts ethnic pressure [7, p. 61-64] of varying strength of influence on other ethnoses;

an ethnos can influence other ethnoses through various types of ethnocide [8, p. 65-67 and p. 69];

an ethnos always weakens itself through various types of self-ethnocide [8, p. 67-69];

ethnoses disappear in three ways: through rebirth into another ethnos, due to the voluntary or forced dissolution of one or several small ethnoses into a larger ethnos, and also due to ethnocide on the part of another ethnos.

part of the people of the disappeared ethnos is always part of other ethnoses;

a vanished ethnos can influence existing ethnoses in the fields of science, culture, and art.

Eleven additional definitions that reveal the understanding of an ethnos

1. Any ethnic community is a simplified form of understanding of an ethnos, subethnos or superethnos; an ethnic community does not have its own existence; an ethnic community consists of all people of both sexes from birth to death [5, p.40].

2. Ethnicity is a marker, printed and verbal symbol of an individual's belonging to a certain ethnic community [5, p.40].

3. The people (nation) are adult citizens of their country plus those minors who, by right of birth, will have to obtain citizenship upon reaching the age of majority;

usually, almost all the people live on the territory of one state;

the people assume the name of the state they consider their own.

the people consist mainly of representatives of one or two or three state-forming ethnoses [5, p. 40].

4. Nationality is a marker, printed and verbal symbol of an individual's belonging to a certain nation (people) [5, p. 40].

5. A subethnos is a part of an ethnos that has a self-designation and is distinguished by people, culture, history and politics themselves, and a possible embryo of a new ethnos [5, p. 40].

6. The national idea is a system of values fully or partially accepted by all ethnoses of the country for the people of the state under consideration, which is based on the attitudes of the state-forming ethnos or two or three state-forming ethnoses [5, p. 40].

7. The state is a bureaucratic structure embodied by a state-forming ethnos or two or three state-forming ethnoses in a certain period of their existence on the territory, in politics, economy, culture and art [5, p. 40].

8. A superethnos is a group of ethnoses formed from one ethnos [5, p. 41].

9. A separate ethnos is an ethnos that is not part of any superethnos [6, p.327].

10. Ethnic time is the time of existence of an ethnos throughout its history from the date of formation of the ethnos to the moment of its complete disappearance [5, p. 41].

11. Ethnic evolution is all biological, social, cultural and other changes that occurred in the considered ethnos during its ethnic time [5, p. 41].

Basis for voluntary ethnic assimilation

As a basis for voluntary ethnic assimilation, there is a certain "good will", that is, an individual's own desire, realizing which he voluntarily renounces his own ethnic preferences, changing his own behavior, and sometimes even his name.

Such a newcomer will assimilate into the receiving ethnos, making spiritual and material efforts for this, striving to become "their own" for the receiving ethnos in their new Homeland.

Refusal of voluntary ethnic assimilation

If an incoming migrant does not want to assimilate, then he will make efforts to preserve his ethnic identity, and this is not easy, since the new Homeland is dominated by a foreign ethnos with a different language and customs.

If a visitor wants to preserve his or her ethnic identity, then he or she will preserve it, as well as his or her children and grandchildren – in this case, voluntary ethnic assimilation will not occur for many generations or even centuries.

If at least one member of the newcomer's family demonstrates behavior that can be interpreted as a reluctance to ethnic assimilation, then the entire family probably also does not want to assimilate.

Table 1. Personal characteristics of a migrant who has arrived in the country, which can be used to determine whether he will be able to assimilate voluntarily or not

№	Personal characteristics of a migrant who has arrived in the country	Will this migrant be able to assimilate?
1	Male without family, age 18-25 years	Maybe he can
2	Male without family, age 25-30 years	Unknown
3	Male without family, age 30 or over	He won't be able to
4	Female without family, age 18-35 years	Maybe she can
5	Female without family, age 35 or over	She won't be able to
6	Is a member of a relocated family	Unknown
7	Belongs to the same superethnos with the receiving ethnos [4, p. 254]	Maybe he can
8	Belongs to a superethnos other than the superethnos of the receiving ethnos [4, p. 255]	He won't be able to

Table 2. Markers of behavior of a migrant who has arrived in the country, which can be used to determine whether he wants to voluntarily assimilate or not

№	Characteristics of the behavior of a migrant who has arrived in the country	This migrant wants to voluntarily assimilate?
1	Learns the local language	Unknown
2	Seeks local citizenship	Unknown
3	Retains (if possible) the citizenship of the country from which the newcomer moved	Doesn't want to
4	Retains real estate in the country from which the newcomer moved	Doesn't want to
5	Retained his faith, which is different from the faith of the receiving ethnic	Doesn't want to
6	Changed faith from his own to faith receiving ethnic	Wants
7	Changed his name from his own to a more euphonious sounding local name	Maybe
8	Retains his native language in the family	Unknown
9	Demonstrative acceptance of local features of culture and customs	Maybe
10	Demonstrative rejection of local features of culture and customs	Doesn't want to
11	Living among people from his own ethnic	Doesn't want to

12	Works in an organization whose management consists of representatives of local ethnic	Maybe
13	Works for an organization whose management consists of representatives of their own ethnic	Doesn't want to
14	Wears local clothes	Unknown
15	Wears their national clothes or local clothes with national characteristics	Doesn't want to
16	Shows the flag of their former country or their national organization	Doesn't want to
17	Shows the flag of their new country	Unknown

General scheme of reception of those migrants who will be voluntarily assimilated

If a preliminary check of a potential migrant has shown that he wishes to assimilate voluntarily, then the scheme of admission to citizenship of such a person should be as follows:

1. A potential migrant should be issued a residence permit (residence permit) for a period of 1 year, and then renew it annually – and this should be done for 7-15 years.
2. If during the period specified in paragraph 1, but not less than 5 years of residence in the country, it becomes clear that the newcomer is clearly assimilating, then instead of a residence permit, he should be granted citizenship.

The incoming migrant does not want to assimilate, but his descendants will be forced to do so

It may happen that the newcomer does not want to assimilate, but his descendants will be forced to do so. This is only possible if several factors match:

1. Loneliness – the visitor is alone, there are no relatives, friends, or compatriots around him.
2. You can not leave – a visitor cannot, for any reason, leave the area where he is uncomfortable living among strangers, to his / her fellow countrymen or relatives.
3. Duration – this situation persists for the visitor for 50 years or more.

These cases are rare and often isolated, so they should be dealt with individually at the level of the receiving head of State.

Part II. Migration policy of the state.

The basis for developing and implementing the migration policy of any state that wants to avoid disintegration and civil war are: a broad definition of an ethnos, plus eleven additional definitions that reveal the understanding of an ethnos (see above), as well as the law on the level of interethnic tension and the relative size of the state-forming ethnos and the law on state disintegration (see below).

Note 2. In order to avoid an increase in interethnic tension, the areas of residence of migrants should be clearly defined and fixed by law in accordance with maps and tables of ethnic pressures for different ethnoses, regions and branches of the state under consideration [7, pp. 63-64].

Law on the level of Interethnic tension and the relative size of the State-forming ethnos

The lower the relative size of the state-forming ethnoses or the total size of the union of two or three ethnically close to each other, the higher the level of interethnic tension in the country [2, p.76].

Law on the Disintegration of the State

When the relative number of the state-forming ethnos or the total number of the union of two or three ethnically close to each other falls to 60%, there is a tendency to break up the state, which can be realized in the next few decades [2, p. 76].

Below we will give an algorithm for developing the state's migration policy in the context of the need to emigrate to the country.

Algorithm for developing the state's migration policy

1. Identify all state-forming ethnoses in the country.

There may be one, two, or three such ethnoses, but no more.

2. If there are two or three state-forming ethnoses, then, first of all, an agreement between them is necessary.

Agreement between two or three state-forming ethnoses should be formalized politically, economically and in the cultural sphere.

The opinion of other, non-state-forming ethnoses should be taken into account when developing an agreement between state-forming ethnoses, but in a secondary, not the main form.

3. Calculate the number and its dynamics over the past 5-10 years for one or all state-forming ethnoses.

4. Depending on the dynamics and percentage of the total population of the country, many options are possible.

5.

Option I. The number of one or two or three state-forming ethnoses has been stable over the past 5-10 years.

5.1. The number of one or two or three state-forming ethnoses is from 90% to 100% of the population – any migrants can be accepted into the country.

5.2. The number of one or two or three state-forming ethnoses is 80% to 90% of the population – you can accept migrants with the following ratio: half of the migrants who are

expected to voluntarily assimilate in the future and the same number (half) of migrants who are expected not to voluntarily assimilate in the future.

5.3. The number of one or two or three state-forming ethnoses is from 65% to 80% of the population – only those migrants who are expected to be voluntarily assimilated in the future can be accepted into the country.

5.4. The number of one or two or three state-forming ethnoses below 65% of the population – any large-scale emigration to the country should be prohibited.

6.

Option II. The number of one or two or three state-forming ethnoses has been increasing over the past 5-10 years.

6.1. The number of one or two or three state-forming ethnoses is from 90% to 100% of the population – any migrants can be accepted into the country.

6.2. The number of one or two or three state-forming ethnoses is 75% to 90% of the population – you can accept migrants with the following ratio: half of the migrants who are expected to be voluntarily assimilated in the future and the same number (half) of migrants who are expected not to be voluntarily assimilated in the future.

6.3. The number of one or two or three state-forming ethnoses is from 60% to 75% of the population – only those migrants who are expected to be voluntarily assimilated in the future can be accepted into the country.

6.4. The number of one or two or three state-forming ethnoses below 60% of the population – any large-scale emigration to the country should be prohibited.

7.

Option III. The number of one or two or three state-forming ethnoses has been falling over the past 5-10 years.

7.1. The number of one or two or three state-forming ethnoses is 85% to 100% of the population – you can accept migrants with the following ratio: half of the migrants who are expected to be voluntarily assimilated in the future and the same number (half) of migrants who are expected not to be voluntarily assimilated in the future.

7.2. The number of one or two or three state-forming ethnoses is from 70% to 85% of the population – only those migrants who are expected to be voluntarily assimilated in the future can be accepted into the country.

7.3. The number of one or two or three state-forming ethnoses below 70% of the population – any large-scale emigration to the country should be prohibited.

8.

Option IV. The number of one or two or three state-forming ethnoses is less than 60% of the country's population.

8.1. Any large-scale emigration to the country should be prohibited.

8.2. In 20 years, the number of one or two or three state-forming ethnoses should be at least 65% of the country's population.

8.2. In another 20 years, the number of one or two or three state-forming ethnoses should be at least 70% of the country's population.

Remark 3: The numbers in the algorithm described above are not absolutely accurate, but serve as boundaries or guidelines for society and for politicians (the government at the legislative level may well set them arbitrarily or not at all).

Conclusions:

1. The personal characteristics of a migrant who has arrived in the country are determined, which can be used to determine whether he will be able to assimilate voluntarily or not.

2. Markers of the behavior of a migrant who has arrived in the country are described, which can be used to determine whether he wants to voluntarily assimilate or not.

3. The general scheme of actions of state bodies on reception of those migrants who will be voluntarily assimilated is given.

4. An algorithm for developing the state's migration policy is established based on the relative population size in the country and the birth rate of the state-forming ethnos (or a union of two or three state-forming ethnoses).

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