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**DEFINITION OF AN ETHNOS, SUPERETHNOS, SUBETHNOS, ANY
ETHNIC COMMUNITY, ETHNICITY, PEOPLE, NATION, NATIONALITY,
NATIONAL IDEA AND STATE**

Abstract. The narrow and broad definitions of an ethnos as an entity with its own existence are formulated. Definitions are given for entities that do not have their own existence: for a nation (people), a subethnos, any ethnic community and a state. The national idea has been defined. Ethnicity and nationality are described as markers of belonging to an ethnic community or to a nation (people). The definitions of superethnos, ethnic time, ethnic evolution, ethnic potential, as well as the law of passionarity and the law of conquest of an ethnos with five consequences have been clarified.

Keywords: *ethnos, people, nation, state, ethnicity, ethnic identity, national identity, ethnocultural identity*

Source data

I. Ethnogenesis of a people is the formation of a new ethnos for various reasons, including as a result of a passionate push.

Ethnic time is the time of existence of an ethnos throughout its history from the date of the formation of the people to the moment of its complete disappearance.

The ethnic evolution of a people is all the biological, social, cultural and other changes that occurred in the considered ethnos during its ethnic time [5, p. 187].

II. If the ethnos is not destroyed by genocide, then the duration of the ethnos existence is from 1200 years or more, sometimes longer than 1500 years [1].

III. A superethnos is a group of ethnoses formed from a single people, which independently emerged as a result of a passionate push [6].

IV. A separate ethnos is an ethnos that has emerged independently and is not part of any superethnos [7].

V. **Definition №2.** A state-forming ethnos is one that dominates the State in question and has given it its name, religion, culture, and borders.

Definition №3. A union of state-forming ethnoses is a group of two or three ethnically similar ethnoses that dominate the state in question and have given it its name, religion, culture, and borders [3, p.72].

An axiom about an ethnos and its own state

Any ethnos always wants to live in its own state [3, p. 75].

VI. A passion push is a rare, complex, and non-periodic astrobiological phenomenon.

The source of the drive is the combined effect of the Sun and the Earth's magnetic field.

The duration of a passionate push is several hours.

The result of a passionate push is epigenetic changes in some insignificant proportion of men.

A passionate push enhances the action of genes responsible for the activity of biochemical processes in the body, which increases the speed and degree of variability of the body's reactions to variable environmental conditions [4].

VII. According to V. A. Geodakyan's theory of gender [2], the male sex is an operational subsystem, while the female sex is a conservative one; that is, men are more connected to the environment, are better adapted to struggle, and are more aggressive than women, who are more focused on survival than on change.

In his works, Lev Gumilev, when describing passionate people and their actions, almost always spoke about men, and, in addition, he considered passionarity to be the opposite of the instinct of self-preservation; thus, based on the provisions of the theory of sex and the theory of passionarity, it can be hypothesized that men, on average and in general, have a strong sense of self-preservation. The size of passionarity should be higher than that of women, that is, the passionarity of an ethnos is mainly concentrated among men [5, p. 194].

VIII. **Definition №1.** Ethnocide is the suppression by one ethnos of another by various methods, including murder [9, p. 65].

Types of ethnocides: single, group, total (genocide as defined by the UN), military, polyethnic manycenturies [9, pp. 66-67].

IX. **Definition №2.** Self-ethnocide is the forceful influence of one part of an ethnos on another, including murder [9, p. 67].

Types of self-ethnocides: ordinary, heavy, total (self-genocide), military [9, p. 67-69].

X. **Definition.** Ethnic pressure is the impact of one or several ethnically close ethnoses on one, a group or all other ethnoses carried out in a certain territory, in a certain area and for a fixed period of time.

1. Zero.
2. Low-ethnic pressure at the personal, household level.
3. Medium – ethnic pressure of a significant level.
4. High – ethnic pressure of the dominant level.
5. Physical – ethnic pressure with the use of physical violence.
6. Deadly-ethnic pressure with the use of mass murder (war, terror, genocide, etc.)

[8].

XI. *Child under 6-7 years old*

A child under 6-7 years of age does not belong to an ethnos because he does not yet perceive the culture of the ethnos, does not speak the language of the ethnos well, and has not accepted the religious attitudes of the ethnos.

A child from birth to 6-7 years of age, in fact, merges into an ethnos, which later will be "his" and "native" for him. Adoption practice shows that children under the age of 6-7 easily merge into another ethnos, fully accepting its attitudes.

From birth to the age of 6-7, a child belongs to his or her own ethnic community, but this affiliation is conditional: it can be described as the direction of movement towards "his or her own" ethnos.

XII. *Wife*

The goal of a fertile girl or woman is to find a husband and accept the attitudes of his family, in order to successfully raise their children. Therefore, from the age of 6-7 years and up to 30-35 years, a woman (girl, girl) has an ethical affiliation as a direction of movement to an ethnos that will later become "her" and "native" for her. In this sense, a woman up to 30-35 years old is similar to a child up to 6-7 years old, and later her ethnic attitudes become so firm that it is safe to say that a woman clearly belongs to a clearly defined ethnos. In the case of a single marriage in a woman's life, she completely merges into the ethnos of her husband, accepting his attitudes as her own. If there were several marriages in a woman's life before the age of 30-35, then she still accepts the attitudes of one ethnos by the age of 35 (often this is the ethnos of her father or the ethnos of her parents) and then behaves, of course, as a member of this ethnos. At the same time, a woman (girl, girl) from 6-7 to 30-35 years old, although she belongs to some ethnic community, but this affiliation is not complete, conditional – in fact, the lady in question does not fully belong to any particular ethnos.

Table 1. Ethnos, ethnic community, people and nation at the present time

No	Characteristics	Ethnos	Ethnic community	People	Nation
1	Genetic kinship of people	Present	Present	No	No
2	General stereotype of behavior	Present	Present	Partially present	Partially present
3	Common culture	Yes	Yes	Partially present	Partially present
4	Common religion	Yes	Yes	No	No
5	Common language	Yes	Yes	Yes	Yes
6	Place in the hierarchy	Yes	No	No	No
7	Own evolution	Yes	No	No	No
8	Teenagers, boys and men	Yes	Yes	Yes	Yes

9	Girls and women under 30-35 years old	No	Yes	Yes	Yes
10	Women after 35 years old	Yes	Yes	Yes	Yes
11	All children under 6-7 years old	No	Yes	Yes	Yes
12	Can it exist without a state	Maybe	Maybe	No	No

Simplification of ethnic categories

The four categories that describe the same thing in Table 1 are many, but there are also other categories: ethnic community, ethno-cultural community, and so on.

It will be better if you do this:

1. The ethnos and ethnic community are preserved with their own characteristics.
2. Ethnic community, ethno-cultural community and other similar concepts are separated into a separate category.

3. Ethnicity is a marker of an ethnic community.

4. The people and the nation are equal to each other.

5. Nationality is a marker of the people (nation).

Thus, three categories remain: ethnos, any ethnic community, and people (nation).

Table 2. Ethnos, ethnic community and people

No	Characteristics	Ethnos	Ethnic community, ethno-cultural community, ethno-confessional community, etc	People, nation
1	Genetic kinship of people	Present	Present	No
2	General stereotype of behavior	Present	Present	No
3	Common culture	Yes	Yes	No
4	Common religion	Yes	Yes	No
5	Common language	Yes	Yes	Yes
6	Place in the hierarchy	Yes	No	No
7	Own evolution	Yes	No	No
8	Teenagers, boys and men	Yes	Yes	Yes
9	Girls and women up to 30-35 years old	No	Yes	Yes

10	Women after 35 years old	Yes	Yes	Yes
11	All children up to 6-7 years old	No	Yes	Yes
12	Can it exist without a state	Maybe	Maybe	No
13	Own being	Present	No	No
14	Source of existence	Own being	Being of an ethnos	Being of an ethnos

Definition №1. Narrow definition of an ethnos

An ethnos is a self-named part of humanity that is distinguished by people, history, and politics, and has its own ultimate existence and evolution; an ethnos has a genetic, cultural, religious, and linguistic unity, adaptability to a comfortable existence in a certain type of landscape, and a special behavior stereotype.

Definition №2. Broad definition of an ethnos

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 males aged 7-8 years and up to death, as well as females older than 35 years and up to death.

An ethnos has existed for 1200 years or more, sometimes longer than 1500 years.

An ethnos always strives to become a state-forming entity and form its own state.

an ethnos that is not a state-forming one always exists in any country with some degree of discomfort.

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 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 of varying strength on other ethnoses.

an ethnos can influence other ethnoses through various types of ethnocide;

an ethnos always weakens itself through various types of self-ethnocide;

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

part of the people of the disappeared ethnoses is always part of other ethnoses;
a vanished ethnoses can influence existing ethnoses in the fields of science, culture, and art.

Definition №3. Definition of any ethnic community (ethno-cultural community, ethno-confessional community)

Any ethnic community is a simplified form of understanding of an ethnoses, subethnoses or superethnoses; an ethnic community has no existence of its own; an ethnic community consists of all people of both sexes from birth to death.

Definition №4. Ethnicity is a marker, printed and verbal symbol of an individual's belonging to a particular ethnic community.

Definition №5. Definition of a nation (people)

People (nation) - these are adult citizens of their country plus those minors who, by right of birth, will have to obtain citizenship when they reach 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.

Definition №6. Nationality is a marker, printed and verbal symbol of an individual's belonging to a particular nation (people).

Definition №7. A subethnoses is a part of an ethnoses that has a self-designation and is distinguished by the people, culture, history, and politics themselves, and a possible embryo of a new ethnoses.

Definition №8. A national idea is a system of values fully or partially accepted by all ethnoses of the country for the people of the state in question, which is based on the attitudes of the state-forming ethnoses or two or three state-forming ethnoses.

Definition №9. A state is a bureaucratic structure embodied by a state-forming ethnoses or two or three state-forming ethnoses during a certain period of their existence in the territory, politics, economy, culture, and art.

Remark 1. According to definitions 1-9, only an ethnoses has its own full-fledged existence. A subethnoses, a nation (people), a state and any ethnic community are secondary entities in relation to an ethnoses and do not have their own existence.

Remark 2. The expression "multiethnic people" or "multiethnic nation" should be used instead of the expression "multiethnic people".

Remark 3. By the term "tribe" in most cases, the authors mean "ethnoses", and much less often – "subethnoses" or "superethnoses".

Remark 4. Under the term "nationality", most likely, the authors mean "subethnoses" or "ethnoses", but definitely not "superethnoses".

Remark 5. If in any of my works written from 2014 to 2023, the concepts of "ethnos" and "people" are used simultaneously in one sentence or in one paragraph, then "people" should be understood as "ethnos".

Remark 6. In any of my works written between 2014 and 2023, the concept of "nationality" should be understood as "ethnicity".

Application. Clarification of some definitions and patterns.

1. Superethnos.

Determined in 2019. A superethnos is a group of ethnos formed from a single people, which independently emerged as a result of a passionate push [6].

Defined in 2024:

Definition №10. A superethnos is a group of ethnos formed from a single ethnos.

2. Ethnic time.

Determined in 2019. Ethnic time is the time of existence of an ethnos throughout its history from the date of formation of the people to the moment of its complete disappearance [5, p. 187].

Defined in 2024:

Definition №11. 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.

3. Ethnic evolution.

Determined in 2019. The ethnic evolution of a people is all the biological, social, cultural and other changes that occurred in the considered ethnos during its ethnic time [5, p. 187].

Defined in 2024:

Definition №12. Ethnic evolution is all the biological, social, cultural and other changes that occurred in the considered ethnos during its ethnic time [5, p. 187].

4. Ethnic potential.

Determined in 2019. The value of the ethnic potential of a people – ethnos) is the product of the height from the level n of the standard curve of ethnic evolution to the number of ethnos [5, p. 188].

Defined in 2024:

Definition №13. The value of the ethnic potential is the product of the height from the level n of the standard curve of ethnic evolution and the size of the ethnos.

5. The Law of Passionarity

The 2019 formulation [5, p. 195]:

The law of dependence of the ethnic potential of a nation on the passionarities of all people of a given ethnos (the Law of passionarity)

The size of the ethnic potential of a nation is directly proportional to the sum of the passionarities of all members of this ethnos

2024 wording:

The law of dependence of ethnic potential on the passionarities of all people of a given ethnos (the law of passionarity)

The value of ethnic potential is directly proportional to the sum of passionarities of all members of this ethnos.

5. The Law of ethnic Conquest and its five consequences

The 2019 formulation [5, pp. 201-202]:

The Law of conquest of an ethnos (people)

In conditions of approximate equality of the levels of armament of the opposing armies, the first ethnos will be able to conquer the second ethnos if the value of the ethnic potential of the first people is significantly greater than that of the second people.

Corollary 1. On the impossibility of conquering an ethnically stronger people.

In the conditions of approximate equality of the levels of armament of the opposing armies, the first ethnos will not be able to conquer the second ethnos if the value of the ethnic potential of the first people is significantly lower than that of the second people.

Corollary 2. On the impact of the level of armament on the outcome of the conflict.

If the values of the ethnic potentials of the first and second ethnoses are approximately equal, but the level of armament of the army of the first people is much higher than that of the second, then the first ethnos will be able to conquer the second ethnos.

Corollary 3. About the ambiguity of victory.

If the size of the ethnic potential of the first ethnos is much smaller than that of the second ethnos, but the level of armament of the army of the first people is much higher than that of the second, then the outcome of the ethnic confrontation is unclear.

Corollary 4. About the winner in local battles during the war.

A weaker party (with a low value of ethnic potential and / or a low level of armament) can win one or more local battles against a stronger party.

Corollary 5. About the impossibility of winning.

If the values of the ethnic potentials of two peoples and the levels of armament of their armies are approximately equal, then no one can win.

2024 wording:

The Law of Ethnic Conquest

In conditions of approximate equality of the levels of armament of the opposing armies, the first ethnos will be able to conquer the second ethnos if the value of the ethnic potential of the first ethnos is significantly greater than that of the second ethnos.

Corollary 1. On the impossibility of conquering an ethnically stronger ethnos.

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Corollary 5. About the impossibility of winning.

If the values of the ethnic potentials of two ethnoses and the levels of armament of their armies are approximately equal, then no one can win.

Conclusions:

1. The narrow and broad definitions of an ethnos as an entity with its own being are formulated.
2. Definitions are given for entities that do not have their own existence: for a nation (people), a subethnos, as well as for any ethnic community.
3. The definition of the national idea is given.
4. Definitions of ethnicity and nationality are given as markers of belonging to an ethnic community or to a nation (people).
5. The definitions of superethnos, ethnic time, ethnic evolution, ethnic potential, as well as the law of passionarity and the law of ethnic conquest with five consequences are clarified.

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