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Konstantin Sergeevich Shchemelinin (rus: Константин Сергеевич Щемелинин)

ORCID:0000-0002-3636-1583

INTERETHNIC PEACE

Abstract. It has been revealed that absolute interethnic peace can only be in a cemetery. Definitions of interethnic conflict and victim of interethnic conflict are given, plus fragile, ordinary and bloody interethnic peace, as well as ethnocidal interethnic relations, ethnocidal-identical relations and ethnocidal-different relations. It has been revealed that absolute interethnic peace can only be in a cemetery. Definitions of interethnic conflict and victims of interethnic conflict are given, plus fragile, ordinary and bloody interethnic peace, as well as ethnocidal interethnic relations, ethnocidal-identical relations and ethnocidal-different relations. It describes how the conflict potential and dynamics of interethnic conflicts can be assessed based on the concepts of interethnic peace and ethnic pressure.

Keywords: *interethnic interaction, interethnic harmony, interethnic relations, interethnic conflicts, murder, state security, interethnic harmony, interethnic conflict*

Table of contents

§1. Introduction

§2. Initial data

§3. Absolute interethnic peace

§4. Time period and size of territory for understanding interethnic relations

§5. Inter-ethnic conflict and its victims

§6. Fragile interethnic peace.

§7. The ordinary interethnic peace

§8. Bloody interethnic peace

§9. The relationship between ethnocide and interethnic peace

§10. Ethnocidal interethnic relations

§11. Assessment of the conflict potential and dynamics of interethnic conflicts

§12. An example of taking into account ethnic pressure to assess the conflict potential and dynamics of interethnic conflict

§1. Introduction

What is an interethnic conflict is clear to everyone, so interethnic peace is usually described as the opposite of interethnic conflict; but there must be different degrees of interethnic conflict – to what extent is it still interethnic peace, and to what extent is it already a full – fledged interethnic conflict?

§2. Initial data

An ethnos is a real community of people that has its own existence [3, p. 39]. Ethnicity is a marker of belonging of a given person to a certain ethnos [3, p. 40]. Ethnicity is a person's

behavior, ethnicity can be voluntarily changed, and, therefore, a person can voluntarily move from one ethnos to another [2].

§3. Absolute interethnic peace

All ethnoses are different from each other. If all people of different ethnoses behave the same in all possible situations, this means that they belong to the same ethnos – this is a contradiction, because this is impossible. In order for the impossible to become possible, it is necessary to go beyond the condition, that is, to fix that there can be no different situations, but only one single situation. Thus, the first false statement is obtained: "there is only one, only possible situation in which people of different ethnoses (and different ethnoses are different behaviors) behave in the same way", which leads to the second false statement: "there is only one, only possible situation in which people of different ethnoses (and different ethnoses are different behaviors) behave in the same way". different ethnoses are different behaviors) will be the same" – this is how reasoning leads to the concept of cemeteries.

A cemetery is a place where all previously living people are dead, so they are the same; despite the fact that earlier, when they were alive, they belonged to different ethnoses

Thus, **absolute interethnic peace is possible only among deceased people.**

§4. Time period and size of territory for understanding interethnic relations

Ethnoses have existed for more than a thousand years [3, p. 39], so to determine interethnic peace, a minimum period of time should be set equal to five years, since one year is too short for such processes.

Territory should be understood as either the territory of the entire country, or the entire area of residence of an ethnos.

§5. Interethnic conflict and its victims

Definition №1. Ethnocide is the suppression by one ethnos of another by various methods, including murder.

Murder is an unambiguously interpreted marker for ethnocide: TAMwhere there is no murder motivated by national hatred, there is no ethnocide. But if there is at least one murder motivated by national hatred – there is certainly an ethnocide.

The means of carrying out ethnocide can be: domestic crime, organized crime, extremist organizations, terrorist organizations, as well as state power and its subordinate structures" [5, p. 65].

This definition of ethnocide includes murder, which is understood as murder motivated by national hatred.

This understanding has the following two drawbacks:

The first drawback. It is more correct to use the term under consideration as "interethnic hatred", since the nation unites all ethnoses of the state:

«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 certain nation (people)» [3, p.40].

The second drawback. Withamu, interethnic hatred is difficult to distinguish from other motives, such as self-interest, revenge, personal hostility, and so on.

An ethnos has its own existence, and therefore integrity, so it perceives everything that is connected with it and the surrounding alien ethnoses on the principle of "friend or foe", and if this fact is not taken into account in the legal laws of the state in question, it means that its laws are not finalized and do not fully reflect the existing reality.

For example, out of selfish motives, a murder occurred by a representative of the first ethnos by a member of the second ethnos, but both ethnoses involved in this crime perceive this act as carrying an interethnic conflict, in which the representative of the first ethnos won.

From the point of view of an ethnos, any murder of a member of this ethnos is an attack on the ethnicgroup itself, and occurred, to a significant extent, on the basis of interethnic hatred.

Similarly, **any violent or verbal conflict between representatives of two different ethnoses, which occurred for any motive, is essentially an interethnic conflict from the point of view of both ethnoses**

Definition №1. An interethnic conflict is a purposeful confrontation that has arisen for any reason, between representatives of two different ethnoses

From the definition of an interethnic conflict, it follows that an accident that occurred with a representative of one ethnos due to the fault of a representative of another ethnos is not an interethnic conflict, since there is no purposeful action, but there is a random combination of negative factors.

The definition of interethnic conflict implies:

1. If both opponents belong to the same ethnos, then their conflict is an intraethnic, not an interethnic conflict.

2. If a person has suffered as a result of purposeful physical influence on the part of two people, one of whom belongs to the victim's ethnos and the other to another ethnos, then the conflict in question is also interethnic.

3. If a person suffered as a result of purposeful physical influence on the part of a representative of their own ethnos, but the one who inflicted physical damage on the enemy acted on the direct instructions of a representative of another ethnos, then the conflict in question is also interethnic.

Definition №2. A victim of an interethnic conflict is a person who belongs to one ethnos and died as a result of an interethnic conflict with a representative of another ethnos.

It is the victims of an interethnic conflict who should be understood as the killed or persona in the definition of ethnocide.

§6. Fragile interethnic peace.

Interethnic peace can only be achieved at certain intervals – this is the kind of interethnic peace that those people, organizations and States who sincerely desire interethnic peace should strive for. At the same time, it, is necessary to understand and realize that this interethnic peace is fragile and will often be disrupted c over time.

The presence of a fragile interethnic peace does not mean that there is no struggle between ethnoses – just during a fragile interethnic peace, ethnoses exert ethnic pressure of zero, low, medium and high levels on each other [4, pp. 61-63].

Definition №3. A fragile interethnic peace is a situation in which *данной*two ethnoses have been exerting zero, low, medium and high ethnic pressure on each other for five years or more in a given territory.

Also, the interethnic peace is characterized by the absence of a single ethnocide.

Definition №4. Fragile interethnic peace is the absence of a single ethnocide between two ethnoses under consideration for five years or more.

Remark 1. Definition №3 is a direct definition of fragile interethnic peace, and definition №4 is a definition of fragile interethnic peace through negation.

From definitions №3 and №4 it follows that during a fragile peace, sells-ethnocide [5, pp. 67-69] may will take place.

§7. The ordinary interethnic peace

Ethnoses live in a real world full of passions and mistakes.

Definition №5. An ordinary interethnic peace is a situation where the first ethnos affects the second ethnos for five years or more in the form of a singleoro ethnocidein a given territory.

§8. Bloody interethnic peace

Definition №6. A bloody interethnic peace is a situation when in a given territory the first ethnos influences the second ethnos for five years or more in the form of group ethnocide.

§9. The relationship between ethnocide and interethnic peace

Table 2. Relationship between ethnocide [5, p. 64-67] and interethnic peace

№	Ethnocide	Interethnic peace
1	There is no ethnocide	Fragile interethnic peace
2	Single ethnocide [5, p. 66-67]	Ordinary interethnic peace
3	Group ethnocide [5, p. 66-67]	Bloody interethnic peace
4	Total, military and polyethnic manycenturies ethnocide [5, p. 66-67]	Absent

Definitions 3, 4, 5 and 6 showthat the interethnic peace should be considered narrowly – only between two specific ethnoses, and not in general, between all the considered ethnoses at the same time.

For example, a fragile peace may remain between ethnoses №1 and №2, the ordinary interethnic peace may continue between ethnoses №2 and №3, but there may be a bloody interethnic peace between ethnoses №1 and № 3.

§10. Ethnocidal interethnic relations

Definition №7. Ethnocidal interethnic relations – these are the relations between the two ethnoses under consideration, with an emphasis on the forms of ethnocide between them.

Ethnocidal interethnic relations can be ethnocidal-identical or ethnocidal-different.

Definition №8. Ethnocidal-identical relations - these are interethnic relations during which each of the two ethnoses under consideration influences the other in the form of the same ethnocide or exerts influence without ethnocide at all.

Definition №9. Ethnocidal-different relations - these are interethnic relations during which the first ethnos influences the second in the form of one type of ethnocide, and the second ethnos influences the first ethnos in the form of another type of ethnocide or exerts influence without ethnocide at all.

Table 2. Examples of ethnic influences of two ethnoses on each other with descriptions of interethnic relations between them

№	Impact of the first ethnos on the second	Impact of the second ethnos on the first	Ethnocidal interethnic relations	The type of interethnic peace or the description of the interethnic situation in the absence of interethnic peace
1	There is no ethnocide	There is no ethnocide	There are no ethnocidal interethnic relations	Fragile interethnic peace
2	Single ethnocide	Single ethnocide	Ethnocidal-identical relations	Ordinary interethnic peace
3	Single ethnocide	There is no ethnocide	Ethnocidal-different relations	Ordinary interethnic peace
4	Single ethnocide	Group ethnocide	Ethnocidal-different relations	Bloody interethnic peace
5	Military ethnocide	Military ethnocide	Ethnocidal-identical relations	Ethnoses are fighting against each other (there is no interethnic peace)
6	Single ethnocide	Total ethnocide	Ethnocidal-different relations	The second ethnos carries out genocide in relation to the first ethnos (there is no

				interethnic peace)
7	Military ethnocide	Polyethnic manycenturies ethnocide	Ethnocidal- different relations	The second ethnos pursues a centuries-old policy of enslavement of the first ethnos, and the first ethnos is protected by military means (there is no interethnic peace)

§11. Assessment of the conflict potential and dynamics of interethnic conflicts

The concepts of interethnic peace and ethnocidal interethnic relations are major markers that characterize the actual existing interethnic relations; at the same time, maps and tables of ethnic pressure with reference to time [4, p. 63-64] act as precise and subtle markers [5, p. 69], and together they form a complete picture of interethnic relations, based on the government can pursue a balanced and balanced interethnic policy aimed at preserving peace in society.

§12. Example of taking ethnic pressure into account to assess the conflict potential and dynamics of interethnocozo conflict

At first glance, the situation when two ethnoses are in a state of ordinary interethnic peace due to a single death of a person, carries a higher conflict potential than when the same two ethnoses are in a situation of fragile interethnic peace, since in the first case a single ethnocide has already appeared, and in the second case it does not exist.

But eif we take into account and analyze ethnic pressure, then the picturea may turn out to be quite different.

Situation №1. The two ethnoses in question are in a state of ordinary interethnic peace due to the single death of a person from the same ethnos and interact at low and medium levels of ethnic pressure almost throughout the entire territory of their joint residence.

Situation №2. These same two ethnoses are in a state of fragile interethnic peace and interact with each other at high and physical levels of ethnic pressure throughout the entire territory of their joint residence.

It can be seen that situation №1 is characterized by a lower conflict potential than situation №2, since a single death of a person, which has transferred relations between ethnoses to the category of ordinary interethnic peace, is most likely not part of a larger and more systemic interethnic impact.

The dynamicsy of interethnic interaction should beevaluated as follows: if the relationship between the two ethnoses considered in this example has moved from situation №1 to situation №2, then the degreeof conflict between the ethnoses increases; if the relationship between the same ethnoses has moved from situation №2 to situation №1, then the degree of conflict between the ethnoses it's falling.

Remark 2. When considering the relationship between ethnoses, which are described in terms of ethical pressure, ethnocide, interethnic peace and ethnocidal interethnic relations,

"ethnos" should be understood as any ethnos, that is, both the ordinary ethnos of a given state and the state-forming ethnos (state-forming ethnoses) [1] of the same country, because all these entities are ethnoses.

Conclusions:

1. It is revealed that absolute interethnic peace can only be found in a cemetery.
2. Definitions of interethnic conflict and victims of interethnic conflict are given.
3. On the basis of ethnocide, definitions of fragile, ordinary and bloody interethnic peace are given.
4. Definitions of ethnocidal interethnic relations, as well as ethnocidal-identical relations and ethnocidal-different relations are given.
5. It is revealed how the conflict potential and dynamics of interethnic conflicts can be assessed on the basis of the concepts of interethnic peace and ethnic pressure.

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