The essay for participation on Baltic Practice 2014.

Multiple identities in a changing world – migrants and identity building.

 Modern liberal societies have weak collective identities.

Postmodern elites, especially in Europe, feel that they have

 evolved beyond identities defined by religion and nation.

 But if our societies cannot assert positive liberal values, they

 may be challenged by migrants who are more sure of who they are.

Y.F. Fukuyama.

Everyone tries to find his identity - this position is controversial. This problem – the problem of identity is coming from different nationalities, confessions, different traditions and views. If somebody lives in mono confessional and mono ethnic area, he doesn't have a necessity in finding his identity. This problem has appeared in multicultural places. As a result, one of the most important problems, which is takes place in multicultural societies is the problem of tolerance.

Our essay is devoted to the problem of multiple identity and identity building. First of all, we will speak about identities of migrants as the bright and one if the most important category, which connected with identity in modern world.

We cannot ignore the fact that the population lives in the one world, but in the stages of progress or development are various for different societies. Most of the countries in which religious persecution is taking place can be characterized as nonmodern, traditional societies - for example, Pakistan, Burma, Yemen, Kenya. Traditionalism and religion go hand in hand, as does to a large extent traditionalism and dictatorship (Dennis C. Mueller Reason, Religion, and Democracy // Cambridge Univercity Press, NY, USA. 2009. Nov. P. 9). As a result the problem of identity will be alike for every area, region or country.

Doubtless, every nation has its own features of identity. For example, The American identity recognizing the right of freedom to be anyone can be an interesting example of awareness of identity, to consider itself as anyone.

According to some experts The European Union can be considered as a stage of global society in which there was a leaving from national contradictions between the national states which were tearing apart Europe within several centuries.

Now hypotheses which represent a hypothetical look in the post-human future - a postmodernism are popular. Within these hypotheses of post-people is the concept prolonging a vector of crushing of identity. So, Laos - the first derivative of ethnos, people - the second derivative, civil and global society - the third derivative of ethnos, post-society - the fourth derivative of the ethnos, assuming variable identity.

Sociologists and ethnosociologists in particular consider global society as deification of civil society. One of the main conditions of its formation calling strengthening of individual identity within the national states. Then Kosmopolis's appearance - the planetary state in which the status of the citizen is completely equated to the status of the person is possible.

Identity differ depending on society type. At ethnos there is a general collective identity, at Laos (people) collective identity of masses and individual identity of elite, the people (nation) assumes general individual identity, emergence of concept of nationality.

Identity was different in every historical period. At antique texts there is an obvious evidence of discrimination of foreigners.

In the Middle Ages individuals and groups were thought as subjects of theological categories therefore nature of discrimination becomes another. There are religious discussions about character of the relations to "foreigners". Thus, the racial factor was put in the forefront, and the medieval doctrine had no neither divisions into racial groups, nor definitions of individuals or groups in a context of racial accessory.

Transition from the medieval period to the present became transition from religious to racial approach in definition of the person. In this sense 16 eyelids when the concept of race not only becomes obviously grown up and consciously applied are critical; racial characteristics sound in art, political and philosophical and economic debate.

Key signs of ethics is an identification and the name (labeling) of any group or category of people, and also the explicit and implitsitny contrasts created between identified group and other group or category. To concept ethics is always applied a dichotomy we/they. The borders established both the name, and the contract, don't forbid individuals to move there and back between the relevant groups of a plant louse categories, to and don't forbid thus to people to identify differently itself or each other.

Experts represent some identity factors:

Ethnic history of the region

Federal and local ethnonational policy

Ethnicity institutes (family, education, passport (mark nationality), national and cultural organizations, movements for ethnocultural revival.

But in a hole, identity is a form of an identification of an individual, social group or all society with a certain independent structure - integral, collective or individual. The term identity is educated from a Latin pronoun of "id". From here Russian tracing-paper "identity. The structure of identity is based on the "identification" act, i.e. conscious or unconscious action, during which somebody (an individual, group or society) makes the statement “I (we) am …”. Multiple identity is an identity which consists of different parts and which has many elements. Multiple identity is becoming from associations of different cultures.

These definitions will be basic in our essay.

So, we understood what identity and multiple identity is, what structure they have and which approach use scientists to explore the problem of identity. After that we can analyze this problem according to migrants.

Who are migrants? This question are not such easy as we suppose at the first time. The migration is a process when person moves from one country to another. Migrant is a person who migrates, who change the place where he lives in.

Why migration often called a problem?

When somebody changes the place where he lives in and moves to another place, he takes with himself everything which he knows, his way of life, his outlook and other things which he was learnt in the socialization. But he moves to another place, where live people with other way of live and other outlook. Since the time when people from different cultures meet with each other the problems start.

There are many problems which are connected with the problem of migrants. But we are interested in a problem of migrants identity. How they can identify themselves? How they build their identity building? Which reason they have to identify themselves in some way?

Firstly, it is important to say that the problem of identity is the world-spread problem and its attitude to everybody, not only to migrants.

Secondly, in a modern world the pro cent of migrants become high and high and the problem of identity, as a result, become more and more actual.

Thirdly, there are many special features in migrants identity, but of course there some general regularities and we will try to find them.

Before we start to markout the common characteristic features, peculiar identifications of migrants as a whole, I suppose it is useful to characterize two migrants groups: migrants in U.S.A. and migrants in E.U.

Multiculturalism—understood not just as tolerance of cultural diversity but as the demand for legal recognition of the rights of racial, religious or cultural groups—has now become established in virtually all modern liberal democracies. US politics over the past generation has been consumed with controversies over affirmative action for African-Americans, bilingualism and gay marriage, driven by formerly marginalised groups that demand recognition not just of their rights as individuals but of their rights as members of groups. And the US’s Lockean tradition of individual rights has meant that these efforts to assert group rights have been tremendously controversial—more so than in modern Europe. Modern liberal societies in Europe and North America tend to have weak identities; many celebrate their own pluralism and multiculturalism, arguing in effect that their identity is to have no identity. Yet the fact is that national identity still exists in all contemporary liberal democracies. The nature of national identity, however, is somewhat different in North America than it is in Europe, which helps to explain why the integration of Muslims is so difficult in countries like the Netherlands, France and Germany according to F. Fukuyama.

As we said before idetity and consciousness in US are clear. Everybody can be who he wants, on the one hand. On the other hand, everybody feel himself as an American. The level of consciousness is very high. When migrants come to US they since the first day feel where thy are and understand who are around them. They see American who is singing with pride the anthem and understand need of compliance or at least respect for national feelings and other manifestations of identity.

Another situation is in Europe. Multiculturalism talk to them that it is incorrect to emphasize the nationality, but there is no reasons to feel the common European identity. It leads to the problem of identity for migrants, who strongly feel their traditional identity (for example and especially Muslims) and don't see the local identity.

But both of them: as American as European migrants have similar features:

1. All migrants are in doubt about their identity

2. All migrants have an opportunity to choose to save their identity or to change it

3. The problem of identity become more serious if migrants have another religion than the local people have

4. Identity problems disturb as migrants as local

5. Liberalism and multiculturalism as state ideologies influenced on identity problem

**Solutions:**

**1. Government should have the thought-over policy concerning migrants and realize it according to interests if local population and migrants**

**2. In every government should be institutes which give migrants an opportunity to find or to change their identity**

**3. It is important: there is no one effective solution for all countries. This problem should be solved in difference ways everywhere.**

**4. Everybody should have an opportunity to identify himself in his own way. Observance of this solution has to be found under control of the authorities.**

**5. It is necessary to be tolerant to each other despite of everything. The policy of tolerance has to become state policy.**

To draw the conclusion, one can say that multiple identity are the important feature today’s life. Moreover, one must admit that it is more and more difficult to save the identy building as for society as for government. The arguments we have presented in our essay would indicate the communication between concepts identity, migrants and tolerance.

In our opinion, the identity of the future is multiple identity. What is more, some sociologists suppose that the majority of modern population has multiple identities. People which different religions and nations will communicate more and more and as a result we will feel themselves as a migrants or meet with migrants as often that we won't analyze it at all who we are, it won't be nessery I hope. Therefore, it is more important to be tolerant than to conserve the identity building.