

ETHNICAL IDENTITY AND MIGRATION IN MODERN WORLD*A.P. Ivashchenko**Rostov State Medical University. Rostov-on-Don, Russia*an.ivaschenko@yandex.ru

Constrained mass migration in the modern world, induced by social-political system crisis, leads to a new ethno-cultural crisis. From this point of view, interconnection between crisis phenomena and actualization of ethnical identity is considered. Interethnic conflicts escalation, economic difficulties and deterioration in relations with the West, complex relations with our “direct neighbors” raised influence of ethnical factors to the mass and individual consciousness, and from this point of view, this again emphasizes topicality of ethnical identity comprehensive problematics study.

Key words: ethnos, ethnical identity, migration, constrained migration, ethnical tolerance, crisis, personality.

Nowadays two practically mutually exclusive phobic reactions, connected with the phenomenon of identity, exist in our world. On the one hand there is an anxiety that humanity in neutralizing globalization process can “lose” ethnocultural diversity, and on the other, we have already seriously confronted with so called phenomenon of “ethnical rebirth”. Both points of view to the humanity ethnocultural development current have their supporters, theoretical workings, accumulated researches and factual base, and this becomes evident that most probably the question is not about different interpretation or comprehension of occurring things, but one deals with really simultaneously existing differently directed processes.

More obviously the corresponding circle of questions appears on the back of constantly growing tempos and volumes of migration in the modern world. Some time ago economic migration was the most widespread type of migration as for Russia, so for the whole world, but now one first of all deals with wave of unpredictable disorganized migration on the back of military, socially-political, interconfessional, international conflicts. Being constrained migrants, people more often undergo acculturation uncharacteristic difficulties, in particular connected with big groups migration to the “new” territory and partial preservation of old ethnocultural environment. It in its turn leads to additional social intensity increasing ethnocultural gap, inasmuch as ethnocultural impatience always grows in ethnocontact situations [7]. One can observe enclosed situation, the solving mechanisms of which have not been produced by the society yet. Moreover, theoretical base according to the problems of forced migration that L.L. Rybakovsky emphasized more than ten years ago is very faint, and there are a lot of undiscovered aspects and less generalized works in this problem sphere [6]

Researches of crises phenomena connection and ethnical identity are considered as one of these important aspects [3] Modernity, where ethnical identity becomes very important for a person, and in some cases determinative, is more often characterized through the notion of “crises”, including, crises of identity. From Greek crises means – decision, turning-point, outcome. The most part of dictionaries determines it as sharp, abrupt crunch, hard transient state, critical deficit of something, extremely hard situation. Crises phenomena can be found in modern political relations, theoretical thinking, mass and individual consciousness, in the world culture in whole. XX century demonstrated the whole spectrum of crises phenomena, but XXI century shows that the record can be beaten again. That is why using so popular term, one does not want to attach it to any sphere, and there one should speak about total of certain negative phenomena and tendencies, to which the definition of Pitirim Sorokin mostly matches – “crises of our time”. But, immensity of this phenomenon, those processes witnesses of which we are appeared to be,

their mass character, including migrational currents, obscure significance of a separate individual in them.

But mainly the absence of way out accumulated mechanisms from the situation existing in the society leads to that fact that an individual not getting significant answers, having lost hopes for social stability obtaining, not having possibility even at least predict development of events, and consequently a person's future, stays alone in socially-cultural crises, face to face with himself. In this case a person experiences crises not already as external, cultural, but as his own individual crises. In other words similar massive phenomena convert not only socially-political reality, culture, but also change a person, transform every human being. There occurs violation of compensative connection between collective and group consciousness and first of all in the sea of changeable things, a person strains after "old", unchangeable, certain, traditional, after the things that have accompanied him from his childhood and stay native and "recognizable". In the result, according to Soldatova, archetypical images become conscious and active part of ethnical identity content. "Plenty of faint and unconfident "I" become searching the strong "We" [8, p. 667] That means, we deal with alteration of hierarchy identities. In the result of spiritual crises, experienced by an individual, induced by social commotions, economical and political instability, identity hierarchy accepted by an individual, formed in the framework of "collapsing" culture, is interchanged to more historically correct. As long as new cultural paradigm has not formed yet, and we are "inside" of the crises, in the situation of "transition", then basic for a person become those identities, with a help of which humanity was formed and also evolved and survived. For the great majority, as in Russia, so in other countries, the most stable, persistent groups appear to be intergenerational communities – family and ethnos. The problem concludes in the fact that in case with mass migration, the corresponding mechanism leads to the growth of interethnic distance.

Interethnic conflicts escalation, economic difficulties and deterioration in relations with the West, complex relations with our "direct neighbors" raised influence of ethnical factors to the mass and individual consciousness, and from one's point of view, this again emphasizes actuality of ethnical identity comprehensive problematics study. Migrational flows also influence on socioeconomic and politically-cultural situation in Russia, in other words one deals with ethnical challenge, and the main aim for Russian people should become the right answer to this challenge, which is possible only under sufficient familiarity.

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