Migration and the Creation of Hybrid Identity: Chances and Challenges

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ABSTRACT: The "migration" process brings along the issue of confronting with the self identity. The contact with, and life within a new culture involves a change for the individual, and it automatically leads—consciously or unconsciously—to the need of reconstructing his own identity. There are different factors which influence this process, like: personal competences, the purpose and the aim of migration, the cultural differences between the origin environment and the migration one, the material, social and time resources, the personality traits, etc. Depending on these factors, the work of reconstruction the identity can develop benefic strategies and some with a devastating effect. So, it is important to know to which extent a "hybrid" identity or even a "worldwide" one, can be desirable or even favorable on the one hand, and on the other hand which are the challenges brought along with it.
KEY WORDS: identity, hybrid, cosmopolitan, reconstruction, migration.

The topic of the human identity—as a subject of multiple social disciplines—becomes more and more relevance in the context of globalization and also in the continuous change process of the of the 21ˢᵗ century Western society, regarding the development of the individual's personality. Parallel with this, the phenomenon of migration and social integration gain on the present political arena in the last couple of years. The present study aims to analyse the

development and reconstruction of the adult migrants' identity within the Western society, with a final perspective over the chances and challenges which it brings along.

Identity and Migration

The term of identity in Psychology has its roots partly in Erik Erikson's theory, according to which this represents the capacity to keep a continuity and an inner coherence.[1] The Modern Age offered indeed continuity and predictability. But the postmodern society has precisely destroyed these values: unity, continuity, coherence, sense of development, and has replaced them with terms, such as: discontinuity, fragmentation, dispersal, reflexivity, and transition. As a result, the concept of identity no longer represents the formation of an inner nucleus, but a continuous activity of adjustment between interior and exterior, like one or more projects, mostly contradictory throughout lifetime.[2] According to Petzold, the postmodern identity "constitutes itself in the negotiation of the limits and positions through correspondents, consensus–dissension processes of the subjects within the "social community."[3]

The specialized literature approaches many classifications of the human identity. This article limits itself at two essential types: the narrative or personal identity and the collective identity. There is a part of the human identity created from the confrontation with the natural environment. That is why the way in which a person interprets the life events is important. Kaufmann stated: "Identity is the story that everyone tells about himself"[4], which Ricoeur calls "*narrative identity*", or *"personal identity"*[5] which does not refer to a certain identity about the self but at the content of the proper sense given to the different moments in life.[6] In the narrative identity the different reference cultural systems obtain relevance in different moments of life, which gives identity a setting and transitory character.[7]

On the other hand alongside the narrative identity it is also mentioned about "the collective identity" as the basis of

socialization, which integrates an individual in an amply manner within a collectivity.[8] First there are general similarities as nation, language or skin color. In addition through socialization a collective set of experiences and attitudes, norms and social convention are transmitted.[9] In this context we can talk about ethnicity as a form of identity, based on which ethnic groups form themselves.[10] The noticeable difference between individual and collective narrative identity, consists according to Jenkins, in the fact that the first one accentuates the differences, and the second one accentuates the similarities.[11]

In the modern society the image of a successful life or of a successful identity is changed. The attachment versus time or place disappears, so that Bauman talks about an identity of "chameleon" type and about the postmodern fear to be attached to something or someone "Fixeophobia".[12] There are postmodern thinkers which postulates the dissolution of Self defining identity as a variable amount of different masks.[13] But the need for a certain coherence is typical to human nature. Because the decisions and life targets are established based on the experiences made through recognition and classification.[14]

A stable development of human identity constitutes the central point of a healthy development of personality that develops in the process of confrontation and social development solving tasks. The more an individual is capable of decision and action, the more he possess the ability to solve social problems; the more he is integrated and appreciated in social contexts, the better are the conditions of identity development. Even if in the postmodern societies the social development tasks are structured differently and have different content and dynamic, yet these are not annulled. And just solving these transmit the feeling of autonomy, responsible for a reflected self-image, which in its turn influences identity.[15]

How can you describe the attainment of identity today? The Metaphor" Patchwork "[16] express the fact that the individual is forced to gather fragments of his existence and to rank them in a logical way.[17] Today identity attainment has both the purpose and the condition to create coherence, which in its turn requires the ability of self-organization, of combination of positive expectations with

the available resources and finally with the capability to exploit the meaning of life. The success of this work is inside evaluated through the criterion of authenticity while outside is evaluated through the criterion of social recognition or appreciation.[18]

And which is the situation of adult identity in the case of migration? Because a national or cultural migration process is not just moving from one place to another but also influences in different ways the human identity often causing a crisis in this regard. Migration is a central phenomenon, closely related to the increasing internalization of social relations.[19]

There are several reasons for migration which depend of personal factors and also of politico–economical factors.[20] Vordermeyer differentiates between three typical models on the causes of migration, that are distinguished by the different degree of personal decision: "*refugees*", "*the bearers of hope*" and "*the world players*".[21] These categories automatically involve certain characteristics that influence the identity reconstruction process. Because it depends on both the purpose and the reason of migration and also depends upon the emotional relationship towards the country of origin. Because "the migrant will seek in the host country what he was missing in his home country and will miss in the host country the things that he left in the country of origin."[22]

The refugees, the asylum seekers are forced to migrate for many reasons, their decision is not voluntary but imposed.[23] The factors that impose migration are those that produce tension, the "Push" factors, as political or religious pursuit, wars, natural disasters or economic crisis.[24] For this category of migrants adapting to the new country will be more difficult than for those who have made this step willingly.[25] According to Flusser " *the refugee*" carries with him his country of origin, which makes harder his integration into the host society.[26]

As triggering factors of migration, besides the "Push" factors there are also the "Pull" type factors. These—to which belong the political stability, the freedom of conscience, a prosperous economy, a democratic structure and a greater chance of winning—have a positive and alluring connotation for individuals.[27]

Migrants' *"bearers of hope"* migrate in order to achieve a higher standard of living with the hope of a better life, in order to fulfill their desires and interests. A basic premise is still the existence of a certain degree of dissatisfaction with the present situation.[28] Regarding the freedom of decision there are several constellations: starting from the conscious weighing of advantages and disadvantages, sometimes pushed by the emotional need of family reunion, to a profound dissatisfaction that pushes the individual to migration. Due to the fact that the type of "bearer of hope" takes a conscious decision regarding migration, critically analyzing the situation, he is more open to new and so better prepared for confrontation and integration into the host country.[29]

The third type of migrant, "the world player" comes mostly from Western countries, well developed and represents through his experimental and elitist qualities, the expression of a postmodern identity. This migrants are often looking for new elements, adventure, intend eventually the possibly of widening their own cultural horizon or on the contrary are seeking for an ideological retreat as against the postmodern consumption hedonistic society.[30] "The world player" takes the decision to emigrate consciously considering his own identity and interests, willing to do experiments.

The "Hybrid" Identity

Hybridity[31] is a construct that defines identity construction processes at people that brighten up in the same time of more cultural reference systems, such as migrants. It is about a binary or multiple code that is held on further, although involves the dissolving in many forms.[32]

In the field of social sciences the term of "*hybridity"* constitutes together with the term of *"diversity*" a central category of social reorganization with an appropriate behavior towards heterogenity.[33] Common language describes *"hybridity"* as a form of mixture, combination, overlap or interbreeding.[34]

As typical elements of "*hybrid"* identity[35] the following characteristics are mentioned: multiple cultural backgrounds, experience exchange between self and external assignment[36] and

also the ongoing process of own identities negotiation. The central feature of the hybrid identity is the belongingness, which may take various forms. Some migrants, especially those from the first generation, have a clear sense of mono–affiliation to the country of origin. But even if this feeling emotionally persist, however at a cognitive level multiculturalism is recognized, which indicates a degree of hybridity small to medium, with only a few reflections and internal negotiations.[37]

The feeling of *multiple belonging* is often met, especially beginning with the second generation due to socialization in both contexts. These migrants refuse the assimilation while they see in hybridity the solution of solving the pressure of decision.[38] Specific to this group is the cultural Code–Switching, which makes possible the passing from one form of identity into another. Due to the prominent situational identity, these people cannot be classified into a certain category, which leads to the lack of trust from the part of the environment.[39]

There are hybrid identities which are accompanied by *the lack of a cultural background.* This phenomenon appears especially when an individual is continuously approached with respect to a foreign background, with which he does not have anything to do.[40] There isn't any cultural context which could offer a full recognition, thus the feeling of forced marginalization appears.[41]

A last category of migrants regarding the cultural background is not in connection with a certain culture, but regarding the transcultural orientation systems, these individuals perceive themselves as "*cosmopolitans*" or *"worldwide citizens"*. These select their own criteria of affiliation and they are opposing to any attempt of categorization, especially to national ones.[42]

But do all the migrants develop a hybrid identity? And what form of affiliation do they adopt? Which are the strategies used in the migration process of reconstruction the identity?

Leaving the origin country, the migrant suffers the lost of a part of his identity, especially regarding the cultural identity. The uproot experience is accompanied by a surprise in the host–country: the migrant acts "normally" but the environment behaves differently, so the expected reaction from the outside is missing. This fact

destabilizes the self identity. The partial lost of identity still has to be recovered in order to offer the individual a stable existence. There are different strategies of reconstructing the identity approach by migrants in the host-country. In this process the key elements are his relation with the origin country and with the host-country. According to Vordermeyer[43] it is about 4 typical models in choosing the strategy for reconstructing the identity: "the native foreigner", "the nostalgic", the "hybrid" type and "the cosmopolitan", where "the cosmopolitan" is an extended model of the "hybrid" one.

The type of "*native foreigner*" is the type of strategy based on total assimilation, when the migrant gives up his own cultural identity and joins the cultural mass existing in the host country. In this way this type becomes "more native than the natives", even though he is still a foreigner.[44] Especially *"the refugees"* who had negative experiences and the lack of appreciation in the origin country present the disposition of giving up the native cultural identity, renouncing to both to the negative and positive aspects too.[45] "*The native foreigner*" is usually aware of the advantages that the new country has, and he wants to fully use them, in order to create a home there. His level of expectations and hopes is quite high, so he has a big burden of responsibility on his shoulders.[46] Eva Hoffmann talks in this context about "the whip of ambition and fear."[47]

The issue of "*the native foreigner*"in the reconstruction of identity consists of the increasing whish of adaptation, which determines him to handle intensively the new culture and mentality, trying to internalize it as much as he can.[48] In the same time he is forced to fight against his cultural roots, which assumes the consequent separation from his origin, together with its norms, language, traditions and conventions.[49] In the case in which the host-society does not appreciate enough these efforts it is possible for "*the native foreigner*" to completely deny his origin, which often leads to hate or self abnegation.[50] Despite of his efforts, *"the native foreigner"* would not be completely accepted by the natives, but he will have a special place in the community, because even though he shares the present with the native ones, he does not share the past.[51] With respect to the reconstruction of his own identity, the desired

assimilation process will lead to the creation of an instable identity, in which the migrant will not be able to be himself.[52]

Thus, there is a second category of migrants, which does not give up to their roots, but on the contrary, they try to preserve them in the host-country too. Vordermeyer talks about the type of "*The Nostalgic",* who lives from the nostalgia of the past from the origin country, with all the cultural forms belonging to it, cultivating a rejection attitude towards the host-country, considering himself only an "exiled". This type of migrant tries to avoid the new influences, concentrating only on the origin culture.[53]

Due to the fixation of "*the nostalgic*" on his cultural roots and on his integration in the cultural groups belonging to the same ethnic group,[54] he has a stable and durable identity in the host-country with the possibility of an emotional, social or even financial refuge.[55] If this type of migrant is not only anchored in the past, but he is oriented to the future too, promoting in the host-country actively, self-confidently and in a positive and clear way, values from the origin country, he has on a long term more chances for recognition and appreciation.[56] Otherwise—if oriented toward the past—his space of action is massively reduced and lead to uncertainty, social isolation and poverty. "*The nostalgic"* languishes in his own development, departing from both the host-country and the origin country, which during this period keeps developing itself.[57]

The next type of strategy in the reconstruction of identity has to do with a synthesis model between "the native foreigner" and "the nostalgic", which tries to combine the origin country with the host one: "*the synthesis type*" . This "*hybrid*"[58] type is situated "between a rock and a hard place", it has a *multiple background,* trying to remain loyal to the origin culture but in the same time to be an active member of the host culture.[59] This type of synthesis meets both the advantages and the disadvantages of the culture from the origin and host country – which gives him self confidence – and it has "moderate" acknowledgement in both cultures. The advantage of this strategy is the fact that the migrant can negotiate between more cultures, trying to understand them, to combine and to mix them together. The disadvantage is the partial loyalty, especially when the individual reaches a conflict situation between these cultures.[60]

In these situations the equality in practicing the reference systems is born through the continuous changing due to the Code–Switching or only to the phenotypical characteristics – which is problematic when most of the population perceives this fact as a contradiction with its norms, and when it possesses only a little empathy and tolerance in ambiguity.[61] The migrant "*hybrid*" won't feel anywhere at home and he won't be accepted as fully native, but will have mixed feelings in both cultures: of native and of foreigner. Due to the lack of a complete affiliation, not feeling anywhere fully understood, and due to the often change of perspective, and of the outdistance because of the pressure of adapting, this type of migrant is risking to develop interior conflicts, anxiousness and instability.[62]

The first 3 strategies of modeling the identity are confronted with difficulties, because all these 3 types try to be something that they really aren't.[63] Regarding the fourth strategy, the "*cosmopolitan*" one, it represents a revised model of the "*hybrid*" or "*synthesis*" one, according to the statement of Eva Hoffmann: "we do not exist only within a culture, but outside of it too."[64] Appiah calls as a basic characteristic of this model: the feeling of responsibility and the respect for all people, irrespective of their cultural particularities.[65]

The concept of "*cosmopolitan"* doesn't have anything to do with the cultural identity, nor with the creation of the universal values, or with a relativist approach about the so called cultural circles. Appiah does not define the *"cosmopolitan*" type neither as a "dialogue between cultures"[66] nor as a privilege of high class society, but as an "attitude" very plastically exemplified in Pascal Zacharys thesis about "roots and wings": the roots symbolizes the connection of an individual with his origin while the wings represent his openness for the new cultural. [67]

Even though he feels as belonging to the mankind, and he is "at home" in the entire world, thus, "*the cosmopolitan"* usually has an original place and cultural roots, a place of memories with a special subjective significance, but not objective.[68] The strong roots—under the form of ethnic or family relations—are essential for the psychical stability and for the disposition for opening towards the new and for a solid responsibility feeling.[69]

"The Cosmopolitan" is aware of the fact that acknowledging and accepting his own roots, which have contributed to the shaping of his personality, will make him free of prejudice and decisional pressures.[70] He is aware of the fact that he is neither the product of the roots nor of the wings, but of the personal confrontation with both of them. As a social being "*the cosmopolitan"* is searching for a home, a place where he could feel "at home", which he finds it where he understands and he feels understood, where he is emotionally connected, even though as time passes he changes his residence.[71] Because a life without a central background is, according to Robbins only a mitos.[72] "*The Cosmopolitan"* feels responsible for the entire humanity and planet and it reflects the interaction between the local and the global level, in an interdependence relation.[73] He wants to have a positive influence where he lives.[74]

We have seen the fact that the first three strategies mentioned above, for reconstructing the identity, abnegates the past on different paths: "*the native foreigner"* is denied, "*the nostalgic"* is conserved while *"the hybrid"* is transfigured. Instead, "*the cosmopolitan"* reflects the past and the present, so it is well prepared for the future. It is loyal to his roots in a reflected, not idealistic way, not trying to destroy them. *"The cosmopolitan*" takes into consideration both the originar relations and obligations and the responsibilities for the new loyalties. In comparison with the *"hybrid*" migrant, who tries to have 2 backgrounds, this one frees himself from the loyalty pressure, having a distant position towards both of them.[75]

The reconstruction of identity represents a big challenge for the "*cosmopolitan"* migrant as well as for the "*hybrid"* one*,* because his duty is to put together, to connect the fragments of his life in a reasonable way, in spite of non-integration in a collective cultural context. Even though the biography is based on the roots of his identity which he does not deny, *"the cosmopolitan"* describes what he lived, why (the reason) and where it lead to (the consequences). Both the life circumstances and the personal responsability play an important role. He acknowledges his entire history, with all its pieces, contradictions and ambivalences, fact which consolidates his capacity of critical reflection and decision. Because the roots are the sign of his origin and past, while the wings are like windows to the

world, under the sign of his development. The centre of identity is in his individual identity and not in a collective one, which defines him as a "*cosmopolitan*", as an individual capable of over passing a certain influence, of giving up prejudices and of accepting the changes. The roots and the wings complete each other reciprocally: because only the roots alone limit the perception of the world, while the wings alone do not confer   the safety of a fundament.[76]

But both the multiple background ("*hybrid"* identity*)* and the individual one (the *"cosmopolitan"* identity) are characterized at the outside by a diffuse character and partially unclear which leave the impression of ambivalence and equivocalness. So these people cannot be tagged or put a certain category, but due to the fact that they do not belong to any category, they are in an intermittent space, they follow the logic "both one and the other" and thus, they contradict the idea of loyalty of "either one/or the other" position and affiliation.[77] This attitude can cause aggressivity to those expecting clarity.[78]

The Chances and the Challenges of the Development of Hybrid and Cosmopolitan Identity Met at Migrants

The massive changes in the context of globalization, as well as the dominance of virtual worlds in the Western society, emphasize the individuals' overstrain, concerning the reconstruction of identity. The individual is constrained to permanently adapt to "new things", and to redefine his identity. The Western social contexts have become much more precarious, and many individuals have not acquired in their socialization the necessary qualities for achieving a self identity, for personal projects, as well as for surpassing identity crises.[79] Thus, the "identity crisis" during his youth becomes a permanent adult phenomenon.[80] If this process is already difficult for the natives, then do the migrants stand a chance?

We have seen that there are different strategies of reconstruction the identity used by migrants, the *"hybrid"* being very common and widespread, its fine-cut form, the "*cosmopolitan"* one, showing "the ideal". Achieving a self identity, particularly in the circumstances of

Western pluralism, requires certain premises in order to achieve success. Which are these, and to what extent are they available for migrants?

The first premise is a *deep confidence* in life, that offers, from the beginning a perception of continuity, and is based on the experience of having a circle of people that are trustworthy in any situation. Thus, many emigrants that are separated from their families need to start life from scratch, which is a heavy burden. In this context, the host countries have the duty to adopt a supportive and benevolence attitude, particularly in the phase of adaption. Together with this *deep confidence*, there it is also needed, in preserving human relationships, *the balance between autonomy and dependence*, an element that has been destroyed in the Western society, on the basis of the unilateral stress of gender specifics.[81]

The third important element in the reconstruction of identity is a certain *"sense of coherence"*[82] in the orientation of life through the cultural transmition of the norms, targets and the meaning of life. The traditional societies dispose of an obvious tight enough corset of the normative standards, whereas the Western societies propagate a pluralism of the values which does not mean "endless freedom", but implies the obligation of reflection and own conscious choice of a personal system of values. However, this thing is conditioned by more personal skills, which a lot of Western citizens do not have.[83] If this process is already difficult to achieve for the natives, it will become even more difficult for a migrant who comes from a traditional society.

Fourthly, it is about the social resources, considered to be a *"social capital"*, namely a network of social relations, as well as the capacity to bind and maintain new relations on their own initiative. The fact that the under privileged or marginalized collective groups exhibit shortages in this field is proved. Taking into account the fact that the *"social capital"* depends almost entirely on the "economic capital" does not make this thing a surprise. People from marginalized groups, which many migrant are a part of, encounter a lot of obstacles and they have only a few supportive resources, remaining therefore deficient in this important domain.[84]

Thus, the reconstruction of a proper identity with a personal meaning of existence also needs enough material resources, namely *"economic capital".* However, this is exactly the weakness of the postmodern society, further led by the economic imperative progress. The modern capitalism completely undermines—according to Bauman[85]—the solidarity principle. However, it is important for the migrants to be connected to the labour market, so that they have a basic material insurance.

Another personal needed proficiency is *the capacity of negotiation, reflection and personal decision* regarding the rules, norms, targets and paths of life. In the Western society, life functions in a democratic manner of forming the decision, of active implying in social life, which requests specific abilities to solve the conflicts. Moreover, it is also about the *civil competences*, which make the accomplishment of proper interests possible in the society, taking into account the common interests. [86]

It is obvious that the Western society's demands in the successful reconstruction of identity are very high, even for the natives. Therefore, it is very hard for the migrants to succeed. Is this really an acceptable option? Is it desirable, moreover, to have a hybrid or even a cosmopolitan identity? Which one prevails more—the advantages or disadvantages?

Unfortunately, it has been proved that people with *hybrid or cosmopolitan identity* have to face more discrimination and social disadvantages because they do not match the homogeneous cultural mass group.[87] These migrants are not understood or accepted, and they have to achieve more than normal, so that they have the same rights. Thus, some of them exhibit the risk of proper ethnicism with tendencies of radicalization.[88] On the other hand, the individuals with *hybrid or cosmopolitan identity* can develop creative integration strategies, cultivating values which are attractive on an international level , such as: bilingualism, values centered on family, psychical stability, a higher tolerance in frustration[89] and dexterity in the conduct towards diversity[90], flexibility, empathy, tolerance in ambiguity, as well as capacity of mediation and negotiation.[91] Therefore, depending on the social environment where they reside, they will be treated or not with social gratitude.

Conclusions

The postmodern society imposes a process of permanent reconstruction of identity.[92] Personal autonomy and self consistency are seen as ideals of existence, which imply reflexive proficiencies and individual negotiations.[93] The obstacles, changes and crises belong to the human life. However, there are situations that lead to an overcrowding of heavy burdens so the individuals are overcharged with the integration and processing of what they have lived, in their personal identity.[94]

Although the individual is a "global citizen" by birth, he will be initially formed by the experience of the collective identity. A desire and a self conscious decision is needed, so that one can distance himself from this later. Thus, a migrant needs an active capacity of operating, positive interpretation of his situation from the host country, so that it gives him the necessary courage to follow new paths. However, there are a lot of causes about the host country and the origin one, which can hinder the development of this inner attitude. Therefore, the reflection of the host society on their attitude towards the migrants and the new elements is necessary, the integration of which they could benefit of, instead of only developing assimilation plans.[95]

The *"cosmopolitan"* strategy is really efficient because it takes into account both the collective identity and the individual biography of a person who claims to be the product of both elements. Thus, one can find a middle road between the sense of belonging and personal development.[96] A cosmopolitan migrant has the opportunity – due to his possibility of comparing the objectivity—to see solutions in the problems of the host country. (in the conditions in which he is offered this possibility.) He is aware of his advantages as a translator of the meaning of life or as a clarifier of cross-cultural elements, but he does not try to act as if he knew the answers because he realizes that prejudices are a human feature widely spread. Instead, he searches for his way in life, compromising things: He learns to protect himself of foreign prejudices, to use them, mock them, and above all, he learns how to use his personal advantages. He sees in

other individuals people with an individual unique biography, not using tags.[97] According to Flusser, the cosmopolitan is not a victim of the society, but a "foreteller of the future".[98] On the other hand, the cosmopolitism has its own price: the so-called uprooting trauma,[99] which appears to be the feeling of living "between worlds."

Moreover, this ideal faces practicability obstacles. The two points of criticism: elitism and idealism do not only have a minimal constitution, because which migrants that come as refugees from traditional and simple structured societies have the time, interest and necessary resources to confront their personal identity? Furthermore, who is going to introduce them to the complexity of the Western thinking and explain them the pluralistic reason and mentality? Most of these migrants are concerned with their daily survival and the time devoted exactly to reflection, lecture, and communication has become a luxury of the aristocracy in the postmodern society. Therefore, the cosmopolitism is considered to be elitist.[100]

Furthermore, is this going to have a chance to exist in a world devoid of this ideal? To what extent is and will be "*the cosmopolitan*" socially accepted and recognized?[101] As the mankind does not entirely live in a selfless manner, it won't be able to live like this without prejudices. Thus, the cosmopolitism has an idealistic character.[102]

The range of development possibilities increasingly extends in the pluralistic societies, process which implies many opportunities and freedoms, and simultaneously, feelings of losing the control and growing risks of failure.[103] However, the development of a *hybrid identity*, ideally of a *"cosmopolite"* in terms of psycho structural integration of the cultural issues concerning the traditional and host culture, is also possible and desired from a psychological point of view. [104] If a migrant manages to live a life being aware of his origin and development, as well as giving a positive significance to his migrant status, he will possess an identity stable enough, so that he is active and acts efficiently on a local level.[105]

NOTES

[1] Erikson 1966, 107.

[2] Keupp in Petzold 2012, 82; cp. Pörnbacher 1999, 185.

[3] Petzold 2012b, cp. Ibid. 1975

[4] Cp. Kaufmann 2005, 63.

[5] Cp. Ricoeur, 1991.

[6] Kaufmann 2005, 157.

[7] Cp. Straub *&* Renn 2002, 13 f.

[8] Berg 2001, 234; Sökefeld in Petzold 2012, 43. According to Vordermeyer (2012) through the process of socialization, the first cultural identity remains deeply ingrained, as a foundation of the human identity.

[9] Vordermeyer 2012, 28–29.

[10] Eriksen 1993 and Jenkins 1997

[11] Jenkins 1997, 19 f.

[12] Bauman 1997, 22.

[13] Zschocke 2005, 133.

[14] Vordermeyer 2012, 21–26.

[15] Hurellmann in Petzold 2012, 73–74.

[16] Keupp 1988

[17] Ibidem.

[18] Keupp in Petzold 2012, 96. There are phases of the society when the personal life is integrated into the cultural frame, which confers safety, clarity, but also high social control, and there are also phases of independence, when the individual follows personal paths and options.(Giddens 1997, 123)

[19] See Heckman 1983

[20] See Heimbach–Steins 2016, 22ff.

[21] Vordermayer 2012, 43. The boundaries between these theoretical types of migrants are not always clearly determined. (ibid. 46.; Heimbach–Steins 2016, 34)

[22] Vordermeyer 2012, 48.

[23] Cp. Han 2005, 101.

[24] Han 2005, 15.

[25] Cp. Zschocke 2005, 23.

[26] Flusser 2000, 33.

[27] Han 2005, 15. The "Pull" factors are actually responsible for the "*bearers of hope*" and "*world players*" migration.

[28] Vordermeyer 2012, 45.

[29] Flusser 2000, 33.

[30] The intention of reflection on personal identity or the desire of a spiritual life and social responsibility can also push this type of migrants to take this decision. (Vordermeyer 2012, 47; Zschocke 2005, 260ff.)

[31] Through the relation between gods and people in the Greek mythology, the term of hybridity already marks a phenomenon of passing the limits. Throughout history, even if it usually got a negative connotation, at least during the postmodern period the term of hybridity gained a positive meaning due to

the successful combination between multiple areas. (Foroutan in Brinkmann & Uslucan 2013, 90.)

[32] Foroutan in Brinkmann & Uslucan 2013, 90.

[33] Cp. Hein 2006, 28.

[34] Cp. Bronfen / Marius/ Steffen 1997, 93; Hein 2006, 2.

[35] Cp. Schrader et al. 1979

[36] Cp. Dannenbeck 2002, 273 ff.

[37] Foroutan in Brinkmann & Uslucan 2013, 93.

[38] Comp. Räthze1999, 204 ff.

[39] Foroutan in Brinkmann & Uslucan 2013, 93.

[40] See Hobsbawm / Ranger 1993

[41] See Uslucan 2011

[42] Foroutan in Brinkmann & Uslucan 2013, 94.

[43] Vodermeyer 2012, 49.

[44] Han 2005, 236.

[45] There may be a lot of reasons concerning the desire of assimilation: ideological incongruities with the country of origin, an intense fascination towards the host country or even the lack of identity or personality. (Vordermeyer 2012, 51.)

[46] Vodermeyer 2012, 51.

[47] Hoffman 1993, 172.

[48] Cp. Han 2005, 250.

[49] Ibid. 252.

[50] Cp. Wieviorka 2003, 145. 175.

[51] Vordermeyer 2012, 53; Han 2005, 249.

[52] It is possible that this person, as he reaches an old age, starts looking exactly for what he wanted to destroy earlier: aspects from his country of origin. (cp. Wieviorka 2003, 175)

[53] He may have never left his country of origin voluntarily; anyway, he develops a sense of betrayal of the traditional origin culture that he tries to compensate, using this strategy. (Vordermeyer 2012, 56–57) However, there are also other causes that can lead to this attitude: a hostile or rejecting atmosphere in the host country, a degradation of the social and financial status, missing the dear ones still living in the origin country, disappointment toward the expectations in the host country. (Cp. Han 2005, 241.)

[54] In this case, the social ghettos with their networking activity fulfill an important function in the orientation and adaptation, at least superficial, of the new migrants concerning the new conditions in the host country. (Vordermeyer 2012, 58.)

[55] Wieviorka 2003, 37 ; 135f.

[56] Ibid., 150.

[57] Vordermeyer 2012, 60–61.

[58] Cp. Müller 2013, 265.

[59] Cp. Han 2005, 237.

[60] Vordermeyer 2012, 63–64.

[61] Foroutan in Brinkmann & Uslucan 2013, 91–92.

[62] Cp. Han 2005, 253.

[63] Vordermeyer 2012, 66.

[64] Hoffman 1995, 302.

[65] Appiah 2007, 12f.

[66] Appiah 2005, 256.

[67] Zacharys 2000, 21.

[68] Cp. Coulmas 1990, 490.

[69] Cp. Zachary 2000, 56.

[70] Cp. Flusser 2000, 20.

[71] Ibid. 24.

[72] Robbins 1998, 250.

[73] Beck/Grande 2004, 25.

[74] Cp.Appiah 2005, 241–243; Zachary 2000, 67.

[75] Vordermeyer 2012, 81–82.

[76] Ibid., 77–79.

[77] Cp. Beck/Grande 2004, 27f.

[78] Foroutan in Brinkmann & Uslucan 2013, 95.

[79] The new challenges have led to an increasing number of psychical diseases (30% of the population of the Western society) and psychosocial problems. (Petzold 2012a, 10–11)

[80] Faltermaier et.al. 2002, 67; Seiffge–Krenke 2014, 86ff.

[81] Keupp in Petzold 2012, 98; cp. Benjamin 1993.

[82] From Antonovsky's model (1997), who emphasized the importance of the sense of familiar coherence.

[83] Keupp in Petzold 2012, 99.

[84] Ibid. 99–100.

[85] See Bauman 1993

[86] Keupp in Petzold 2012, 101.

[87] Cp. Zick / Küpper 2012, 166 f. 171.

[88] Foroutan in Brinkmann & Uslucan 2013, 98.

[89] Cp. Boos–Nünning / Karakasoglu 2005, 96 ff., 213 ff., 335 ff.

[90] Cp. Badawia 2002, 245 f.

[91] Cp. Keupp 1999, 280.

[92] Weber in Sterbling 2006, 184.

[93] Cp. Lohauß 1995, 216–217.

[94] Seiffge–Krenke 2014, 86ff.

[95] Foroutan in Brinkmann & Uslucan 2013, 99.

[96] Vordermeyer 2012, 87.

[97] Vordermeyer 2012, 83–84.

[98] Flusser 2005, 16.

[99] Cp. Zachary 2000, 54.

[100] Vordermeyer 2012, 87.

[101] According to the stages of personality development, during the adulthood, the target of the Western society is exactly the conventional level 6, the so-called "type of performance", the reaching of it being appreciated by the Western society. (Susanne Cook–Greuter 2008; Thomas Binder 2016) Unfortunately, it is omitted the fact that there are also other levels in the adulthood development, as the post conventional and its subcategories, which still exist as achievable targets, within which the "cosmopolite" type is also included.

[102] Zachary 2000, 87.

[103] Keupp in Petzold 2012, 85.

[104] Callies et.al. 2012, 36–41

[105] Vordermeyer 2012, 87.