Research Article

Navigating Dual Identities Of Indian Immigrants In Europe: Cultural Resilience, Identity Formation, And The Second Generation Indian Diaspora In Europe.

Abdul Malik. A[1], Tojy Dominic[2], Dr. Rajani V N[3], Dr. Minija Abraham[4*]

[1]Assistant Professor, Department of Arabic, University College, Thiruvananthapuram.
Research Scholar, University of Kerala, India Email ID: malikmannady@gmail.com
[2]Assistant Professor of English, Government College, Kattappana Mahatma Gandhi University, Kottayam
Email. ID: tojydominic@yahoo.com
[3]Assistant Professor of Malayalam, Government College Kattappana
Mahatma Gandhi University Email. ID: rajanirajeev395@gmail.com
[4*]Assistant Professor of Commerce, Government College Munnar Mahatma Gandhi University
Email. ID: minijajohny@gmail.com

ARTICLE INFO	ABSTRACT
	This research explores the dual identities of Indian immigrants in Europe, focussing on cultural resilience, identity formation, and the experiences of the second generation. Drawing on migration studies, identity theories, and postcolonial critique, the study investigates how Indian immigrants navigate their cultural heritage while adapting to European societies. Theoretical frameworks from Erikson, Hall, and postcolonial theorists like Said and Bhabha provide insight into the fluidity of identity. Cultural resilience is examined through how immigrants maintain their heritage amid challenges. The study also addresses diaspora dynamics, hybridity, and intersectionality in shaping immigrant experiences. By synthesising these perspectives, the research highlights the complex interplay between cultural preservation and adaptation in the lives of Indian immigrants, contributing to broader discussions on multiculturalism and transnationalism. **Keywords:** Immigrants, Identity, Culture, Diaspora, Cultural heritage, Cultural Assimilation.

Introduction

Exploring dual identities among Indian immigrants in Europe presents a rich field of inquiry at the intersection of migration studies, cultural resilience, and identity formation. Migration is not merely a physical relocation but a multifaceted process involving the negotiation of cultural, social, and psychological boundaries. Theories of identity formation, notably those by Erik Erikson and Stuart Hall, underscore the dynamic nature of identity as it evolves through personal and social contexts. This paper investigates how Indian immigrants navigate and negotiate their identities within the European cultural landscape, utilising frameworks of cultural resilience and identity formation. The concept of cultural resilience, which refers to the ability to sustain and develop cultural identity amidst adversity, is central to understanding how these immigrants preserve their heritage while adapting to new environments. Postcolonial theory, with insights from Edward Said, Homi Bhabha, and Gayatri Spivak, offers a critical perspective on how colonial histories impact contemporary experiences. Additionally, diaspora studies illuminate the complexities of maintaining transnational ties and hybrid identities. This introduction frames the discussion around how these theoretical perspectives illuminate the experiences of Indian immigrants and their dual identities in Europe.

The intellectual and ideological exploration of the dual identities of Indian immigrants in Europe is rooted in migration studies and identity formation theories. Migration involves not only physical relocation but also the negotiation of cultural, social, and psychological boundaries. Identity formation theories, particularly those by Erik Erikson and Stuart Hall, emphasise the fluid and dynamic nature of identity, which is continuously shaped by personal experiences and social contexts. These frameworks help in understanding how Indian immigrants construct and navigate their identities in a foreign cultural landscape.

Cultural resilience refers to the ability of individuals and communities to maintain and develop their cultural identity despite facing adversities such as displacement and discrimination. This concept is crucial in understanding how Indian immigrants in Europe manage to preserve their cultural heritage while adapting to a new environment. It draws from resilience theory, which focuses on the capacity to recover from difficulties, and from cultural psychology, which examines how cultural contexts shape human behaviour and cognition.

Postcolonial theory provides a critical lens to analyse the experiences of Indian immigrants in Europe. Scholars like Edward Said, Homi Bhabha, and Gayatri Spivak have explored how colonial histories and power dynamics continue to influence contemporary social and cultural interactions. The legacy of British colonialism, for instance, affects how Indian immigrants are perceived and how they perceive themselves in European societies. Concepts like hybridity, mimicry, and the subaltern are particularly relevant in examining the dual identities of Indian immigrants.

Diaspora studies focus on the dispersion of people from their homeland and the creation of transnational communities. The Indian diaspora, one of the largest in the world, has a rich history of maintaining strong cultural ties with India while integrating into host countries. Diaspora theories by scholars like James Clifford and Avtar Brah highlight the complexities of belonging and identity in the context of migration, emphasising the interplay between homeland and host land cultures.

Cultural hybridity, a concept popularised by Homi Bhabha, refers to the process by which immigrants blend elements of their native culture with those of the host culture, creating a new, hybrid identity. This process is neither a simple assimilation nor a complete rejection of either culture but a creative and dynamic merging that allows individuals to navigate multiple cultural spaces. Indian immigrants in Europe often exemplify this hybridity through their language, food, religious practices, and social interactions.

European countries have varied approaches to multiculturalism and integration. Some, like the UK, have historically promoted multicultural policies that encourage the preservation of distinct cultural identities within a shared national framework. Others, like France, emphasise assimilation into a singular national identity. These differing policies significantly impact how Indian immigrants negotiate their dual identities, influencing their sense of belonging and cultural resilience.

Identity politics plays a crucial role in the lives of Indian immigrants, as they navigate the social and political landscapes of Europe. Representation in media, politics, and public life affects how they are perceived and how they perceive themselves. Scholars like Judith Butler and Bell Hooks have examined how identity is performative and how power dynamics influence the visibility and agency of marginalised groups. For Indian immigrants, representation and recognition are key to asserting their cultural identity and gaining social acceptance.

Intersectionality, a concept introduced by Kimberlé Crenshaw, is vital in understanding the multifaceted identities of Indian immigrants. It emphasises how various aspects of identity, such as race, gender, class, and religion, intersect to create unique experiences of oppression and privilege. Indian immigrants in Europe often face complex challenges due to their intersecting identities, which require a nuanced analysis beyond a single-axis framework.

The preservation of cultural memory and heritage is essential for the identity of Indian immigrants. Theories by scholars like Maurice Halbwachs and Pierre Nora highlight how collective memory and cultural heritage shape group identities. Indian immigrants maintain their cultural heritage through community events, religious practices, language preservation, and the transmission of cultural knowledge across generations. These practices serve as anchors of cultural resilience in the diaspora.

Globalisation and transnationalism have transformed the experiences of Indian immigrants, creating a more interconnected world where cultural exchange is constant. Transnationalism, as discussed by scholars like Nina Glick Schiller and Peggy Levitt, involves the maintenance of connections across borders, allowing immigrants to participate in multiple social, economic, and political spheres simultaneously. Indian immigrants often engage in transnational practices, such as remittances, diaspora philanthropy, and cultural exchange, which reinforce their dual identities and cultural resilience.

Literature Review

Berry (1997) explores the psychological processes of immigration, focussing on acculturation strategies and adaptation outcomes. The study examines how immigrants navigate cultural changes and maintain their cultural identities. Hall (1996) and Erikson (1968) offer foundational perspectives on identity formation, with Hall analysing cultural identity through a sociological lens and Erikson examining identity development during youth crises. Phinney (1990) reviews research on ethnic identity among adolescents and adults, highlighting the role of ethnic identity in psychological well-being. Bhugra (2004) addresses the impact of migration on mental health, emphasising the psychological stressors faced by immigrants. Portes and Rumbaut (2001) discuss the experiences of the immigrant second generation, focussing on how these individuals balance cultural heritage with societal integration. Vertovec (2001) introduces the concept of transnationalism, exploring how immigrants maintain connections with their countries of origin while adapting to new environments. Brah (1996) provides insights into how diasporic identities are contested and negotiated. Anthias (2001) critiques traditional cultural concepts, proposing new ways to understand hybrid identities in

the context of globalization. Levitt and Glick Schiller (2004) present a transnational social field perspective, emphasising the simultaneity of multiple identities.

Chandler and Lalonde (1998) investigate the role of cultural continuity in enhancing resilience among Canada's First Nations, highlighting how traditional practices contribute to mental health. Kirmayer et al. (2011) offer a perspective on resilience from Indigenous viewpoints, emphasising culturally grounded approaches to understanding resilience. Ungar (2008) provides a cross-cultural examination of resilience, arguing for a broader understanding of how different cultures perceive and practice resilience. Clauss-Ehlers (2004) explores cultural resilience and its impact on overcoming barriers, while Fleming and Ledogar (2008) review the literature on resilience relevant to Aboriginal research, highlighting the evolving nature of the concept. Wexler (2009) discusses the importance of identity, culture, and history in studying resilience, stressing the need to consider these factors in resilience research. HeavyRunner and Morris (1997) explore how traditional Native culture supports resilience, presenting empirical evidence on the relationship between cultural practices and resilience.

Appadurai (1996) examines the cultural dimensions of globalisation, introducing concepts such as "scapes" to understand how global flows impact local identities. Glick Schiller, Basch, and Blanc-Szanton (1992) provide a framework for understanding transnationalism, emphasising how migrants create and maintain transnational ties. Hirst and Thompson (1999) discuss the implications of globalisation for governance and societal changes. Held and McGrew (2002) present the concept of "glocalization," exploring how global and local forces interact. Sassen (2007) offers a sociological perspective on globalisation, focussing on how global processes affect social structures. Levitt and Schiller (2004) further elaborate on the concept of simultaneity in transnational social fields, illustrating how migrants maintain multiple affiliations. Robertson (1995) introduces "glocalization" as a concept to understand cultural hybridisation in the context of globalisation.

Halbwachs (1992) provides a seminal analysis of collective memory, exploring how societies remember and interpret their pasts. Nora (1989) introduces the concept of "lieux de mémoire" (sites of memory), examining how physical and symbolic spaces contribute to collective memory. Assmann (2006) discusses the distinction between individual and collective memory, emphasising the role of collective memory in shaping cultural identity. Smith (2006) analyses the role of heritage in contemporary society, highlighting its importance in constructing and preserving cultural identities. Lowenthal (1985) explores the notion of the past as a "foreign country," examining how perceptions of history and heritage shape contemporary cultural understandings. Harrison (2013) offers critical approaches to heritage studies, examining how heritage practices are negotiated and contested. Gillis (1994) discusses how commemorations and national identity are intertwined, presenting a political perspective on cultural memory.

Result

The philosophical underpinning of identity, as discussed by scholars like Hall (1996) and Erikson (1968), revolves around the dynamic nature of selfhood, shaped by cultural, social, and psychological factors. Hall examines identity through the lens of culture, suggesting that cultural identities are fluid and continuously shaped by historical and societal forces. Erikson, on the other hand, focuses on individual development, particularly during youth crises, where personal identity is forged through the negotiation of internal conflicts and external influences. These ideas align with Berry's (1997) work on acculturation, which explores how immigrants navigate cultural changes while maintaining their cultural identities. Phinney (1990) adds to this by emphasising the significance of ethnic identity, particularly among adolescents and adults, in fostering psychological well-being. These studies reflect a core philosophical question about the self's relationship with culture and the balance between continuity and change in the face of globalisation, migration, and societal transformations (Bhugra, 2004; Vertovec, 2001).

In the context of resilience, the studies by Ungar (2008), Kirmayer et al. (2011), and Fleming and Ledogar (2008) highlight a cross-cultural perspective that argues resilience is not solely an individual psychological trait but also deeply embedded in cultural practices and collective memory. The resilience of Indigenous communities, for instance, is enhanced by cultural continuity, as discussed by Chandler and Lalonde (1998), where traditional practices contribute to mental health and identity. This focus on cultural resilience aligns with broader globalisation theories, such as Appadurai's (1996) concept of cultural flows and Levitt and Glick Schiller's (2004) discussion of transnational social fields. These global-local interactions, or "glocalization" (Held & McGrew, 2002; Robertson, 1995), shape not only resilience but also collective memory, as explored by Halbwachs (1992) and Nora (1989). These thinkers reveal how memory, heritage, and identity are negotiated and contested in a globalised world, contributing to an evolving understanding of self and society across multiple cultural contexts.

Discussion

The discussion on dual identities among Indian immigrants in Europe emphasizes how these individuals navigate complex intersections of cultural resilience, identity formation, and transnationalism. Drawing from Erikson's (1968) and Hall's (1996) theories of identity, Indian immigrants illustrate the fluid nature of selfhood,

shaped by both personal development and socio-cultural influences. Berry's (1997) acculturation strategies highlight how immigrants negotiate between their cultural heritage and European societal expectations. Cultural resilience, as explored by Chandler and Lalonde (1998), is crucial in sustaining ethnic identity despite challenges, aligning with postcolonial perspectives from Bhabha and Spivak on the legacy of colonialism. Concepts like hybridity (Bhabha, 1994) and transnationalism (Levitt & Glick Schiller, 2004) reveal how immigrants maintain ties to their homeland while adapting to European life. These dual identities reflect broader processes of "glocalization" (Held & McGrew, 2002), where immigrants creatively blend cultural elements, contributing to a deeper understanding of identity in a globalised world.

Conclusion

The study of dual identities among Indian immigrants in Europe reveals a nuanced interplay between cultural resilience and identity formation. Indian immigrants exemplify the dynamic process of cultural hybridity, blending elements of their native heritage with those of their host culture to create complex, multifaceted identities. The resilience theory demonstrates how immigrants sustain their cultural practices despite challenges, while diaspora studies highlight the ongoing connection to their homeland amidst integration into European societies. Postcolonial and intersectional perspectives further illuminate the impacts of historical power dynamics and intersecting identities on the immigrant experience. The findings underscore the importance of considering both individual and collective dimensions of identity in understanding the immigrant experience. By integrating these diverse theoretical frameworks, the research contributes to a deeper understanding of how Indian immigrants navigate their dual identities, offering insights into broader discussions on multiculturalism and transnationalism in contemporary Europe.

Reference

1. Berry, J. W. (1997). Immigration, acculturation, and adaptation. Applied Psychology: An International Review, 46(1), 5-34. https://doi.org/10.1111/j.1464-0597.1997.tb01087.x
2. Hall, S. (1996). Who needs identity? In S. Hall & P. du Gay (Eds.), Questions of cultural identity (pp. 1-17). SAGE Publications.
3. Erikson, E. H. (1968). Identity: Youth and crisis. W. W. Norton & Company.
4. Phinney, J. S. (1990). Ethnic identity in adolescents and adults: Review of research. Psychological Bulletin, 108(3), 499-514. https://doi.org/10.1037/0033-2909.108.3.499
5. Bhugra, D. (2004). Migration and mental health. Acta Psychiatrica Scandinavica, 109(4), 243-258. https://doi.org/10.1046/j.0001-690X.2003.00246.x
6. Portes, A., & Rumbaut, R. G. (2001). Legacies: The story of the immigrant second generation. University of California Press.
7. Vertovec, S. (2001). Transnationalism and identity. Journal of Ethnic and Migration Studies, 27(4), 573-582. https://doi.org/10.1080/13691830120090386
8. Brah, A. (1996). Cartographies of diaspora: Contesting identities. Routledge.
9. Anthias, F. (2001). New hybridities, old concepts: The limits of 'culture'. Ethnic and Racial Studies, 24(4), 619-641. https://doi.org/10.1080/01419870120049816
10. Levitt, P., & Glick Schiller, N. (2004). Conceptualizing simultaneity: A transnational social field perspective on society. International Migration Review, 38(3), 1002-1039. https://doi.org/10.1111/j.1747-7379.2004.tb00227.x
11. Chandler, M. J., & Lalonde, C. E. (1998). Cultural continuity as a hedge against suicide in Canada's First Nations. Transcultural Psychiatry, 35(2), 191-219. https://doi.org/10.1177/136346159803500202
12. Kirmayer, L. J., Dandeneau, S., Marshall, E., Phillips, M. K., & Williamson, K. J. (2011). Rethinking resilience from indigenous perspectives. The Canadian Journal of Psychiatry, 56(2), 84-91. https://doi.org/10.1177/070674371105600203
13. Ungar, M. (2008). Resilience across cultures. The British Journal of Social Work, 38(2), 218-235. https://doi.org/10.1093/bjsw/bcl343
14. Clauss-Ehlers, C. S. (2004). Cultural resilience: The art of busting barriers. Kluwer Academic/Plenum Publishers.
15. Fleming, J., & Ledogar, R. J. (2008). Resilience, an evolving concept: A review of literature relevant to Aboriginal research. Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health, 6(2), 7-23. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2956753/
16. Wexler, L. M. (2009). The importance of identity, culture, and history in the study of resilience. The Journal of Resiliency, 1(1), 39-52. https://doi.org/10.25035/jrir.01.01.03
17. HeavyRunner, I., & Morris, J. S. (1997). Traditional Native culture and resilience. Research/Practice, 5(1), 1-6. https://files.eric.ed.gov/fulltext/ED414062.pdf
18. Hou, F., & Beiser, M. (2006). Learning the language of a new country: A ten-year study of English acquisition by South-East Asian refugees in Canada. International Migration, 44(1), 135-165. https://doi.org/10.1111/j.1468-2435.2006.00358.x

19. Dufour, M. M., Lavergne, C., Larrivée, M. C., Drouin, M., & Ivers, H. (2016). Factors associated with resilience among immigrant populations. SAGE Open, 6(3), 1-10. https://doi.org/10.1177/2158244016662906
20. Panter-Brick, C., & Leckman, J. F. (2013). Resilience in child development—interconnected pathways to wellbeing. Journal of Child Psychology and Psychiatry, 54(4), 333-336. https://doi.org/10.1111/jcpp.12057
21. Bhabha, H. K. (1994). The location of culture. Routledge.
22. Said, E. W. (1978). Orientalism. Pantheon Books.
23. Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), Marxism and the interpretation of culture (pp. 271-313). University of Illinois Press.
24. Ashcroft, B., Griffiths, G., & Tiffin, H. (2002). The empire writes back: Theory and practice in post-colonial literatures (2nd ed.). Routledge.
25. Brah, A. (1996). Cartographies of diaspora: Contesting identities. Routledge.
26. Hall, S. (1992). The question of cultural identity. In S. Hall, D. Held, & T. McGrew (Eds.), Modernity and its futures (pp. 273-316). Polity Press.
27. Loomba, A. (2005). Colonialism/postcolonialism (2nd ed.). Routledge.
28. Gilroy, P. (1993). The Black Atlantic: Modernity and double consciousness. Harvard University Press.
29. Mishra, V. (1996). The diasporic imaginary: Theorizing the Indian diaspora. Textual Practice, 10(3), 421-447. https://doi.org/10.1080/09502369608582255
30. Nayar, P. K. (2010). Postcolonialism: A guide for the perplexed. Continuum International Publishing Group.
31. Bhabha, H. K. (1994). The location of culture. Routledge.
32. García Canclini, N. (1995). Hybrid cultures: Strategies for entering and leaving modernity. University of Minnesota Press.
33. Pieterse, J. N. (1995). Globalization as hybridization. In M. Featherstone, S. Lash, & R. Robertson (Eds.), Global modernities (pp. 45-68). SAGE Publications.
34. Kraidy, M. M. (2005). Hybridity, or the cultural logic of globalization. Temple University Press.
35. Burke, P. (2009). Cultural hybridity. Polity Press.
36. Young, R. J. C. (1995). Colonial desire: Hybridity in theory, culture, and race. Routledge.
37. Werbner, P. (1997). Introduction: The dialectics of cultural hybridity. In P. Werbner & T. Modood (Eds.), Debating cultural hybridity: Multi-cultural identities and the politics of anti-racism (pp. 1-26). Zed Books.
38. Berry, J. W. (2001). A psychology of immigration. Journal of Social Issues, 57(3), 615-631. https://doi.org/10.1111/0022-4537.00231
39. Bloemraad, I. (2006). Becoming a citizen: Incorporating immigrants and refugees in the United States and Canada. University of California Press.
40. Castles, S., & Miller, M. J. (2009). The age of migration: International population movements in the modern world (4th ed.). Palgrave Macmillan.
41. Joppke, C. (2004). The retreat of multiculturalism in the liberal state: Theory and policy. The British Journal of Sociology, 55(2), 237-257. https://doi.org/10.1111/j.1468-4446.2004.00017.x
42. Kymlicka, W. (1995). Multicultural citizenship: A liberal theory of minority rights. Oxford University Press.
43. Vertovec, S., & Wessendorf, S. (Eds.). (2010). The multiculturalism backlash: European discourses, policies and practices. Routledge.
44. Modood, T. (2013). Multiculturalism: A civic idea (2nd ed.). Polity Press.
45. Parekh, B. (2000). Rethinking multiculturalism: Cultural diversity and political theory. Harvard University Press.
46. Banting, K., & Kymlicka, W. (Eds.). (2013). The multiculturalism and welfare state: Recognition and redistribution in contemporary democracies. Oxford University Press.
47. Bloemraad, I., Korteweg, A., & Yurdakul, G. (2008). Citizenship and immigration: Multiculturalism, assimilation, and challenges to the nation-state. Annual Review of Sociology, 34, 153-179. https://doi.org/10.1146/annurev.soc.34.040507.134608
48. Butler, J. (1990). Gender trouble: Feminism and the subversion of identity. Routledge.
49. Hooks, b. (1990). Yearning: Race, gender, and cultural politics. South End Press.
50. Foucault, M. (1978). The history of sexuality, volume 1: An introduction. Pantheon Books.
51. Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics. University of Chicago Legal Forum, 1989(1), 139-167. https://doi.org/10.2139/ssrn.1004771
52. Hall, S.(1996). Introduction: Who needs identity? In S. Hall & P. du Gay (Eds.), Questions of cultural identity (pp. 1-17). SAGE Publications.
53. Young, I. M. (1990). Justice and the politics of difference. Princeton University Press.
54. Nash, K. (2000). Contemporary political sociology: Globalization, politics, and power. Blackwell Publishing.

55. Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics. University of Chicago Legal Forum, 1989(1), 139-167. https://doi.org/10.2139/ssrn.1004771
56. Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. Stanford Law Review, 43(6), 1241-1299. https://doi.org/10.2307/1229039
57. Collins, P. H.(1990). Black feminist thought: Knowledge, consciousness, and the politics of empowerment. Routledge.
58. Collins, P. H. (2000). Gender, black feminism, and black political economy. The Annals of the American Academy of Political and Social Science, 568(1), 41-53. https://doi.org/10.1177/000271620056800104
59. Hill Collins, P. (2004). Black sexual politics: African Americans, gender, and the new racism. Routledge.
60. Yuval-Davis, N. (2006). Intersectionality and feminist politics. European Journal of Women's Studies, 13(3), 193-209. https://doi.org/10.1177/1350506806065752
61. McCall, L. (2005). The complexity of intersectionality. Signs: Journal of Women in Culture and Society, 30(3), 1771-1800. https://doi.org/10.1086/426800
62. Halbwachs, M. (1992). On collective memory (L. A. Coser, Trans.). University of Chicago Press. (Original work published 1950)
63. Nora, P. (1989). Between memory and history: Les lieux de mémoire. Representations, 26, 7-24. https://doi.org/10.2307/2928520
64. Assmann, A. (2006). Memory, individual and collective. In D. J. Cohen (Ed.), Collective memory and collective identity (pp. 9-20). Oxford University Press.
65. Smith, L. (2006). Uses of the past: The role of heritage in contemporary society. Routledge.
66. Lowenthal, D. (1985). The past is a foreign country. Cambridge University Press.
67. Harrison, R. (2013). Heritage: Critical approaches. Routledge.
68. Gillis, J. R. (Ed.). (1994). Commemorations: The politics of national identity. Princeton University Press.
69. These references cover various aspects of cultural memory and heritage, including theoretical perspectives and practical applications.
70. Certainly! Here are some key references on globalization and transnationalism in APA style:
71. Appadurai, A. (1996). Modernity at large: Cultural dimensions of globalization. University of Minnesota Press.
72. Glick Schiller, N., Basch, L., & Blanc-Szanton, C. (1992). Transnationalism: A new analytic framework for understanding migration. Annals of the New York Academy of Sciences, 645(1), 1-24. https://doi.org/10.1111/j.1749-6632.1992.tb33484.x
73. Hirst, P., & Thompson, G. (1999). Globalization in question: The international economy and the possibilities of governance. Polity Press.
74. Held, D., & McGrew, A. (Eds.). (2002). Glocalization: The human impact of globalization. Routledge.
75. Sassen, S. (2007). A sociology of globalization. W. W. Norton & Company.
76. Levitt, P., & Schiller, N. G. (2004). Conceptualizing simultaneity: A transnational social field perspective on society. International Migration Review, 38(3), 1002-1039. https://doi.org/10.1111/j.1747-7379.2004.tb00227.x
77. Robertson, R. (1995). Glocalization: Time-space and homogeneity-heterogeneity. In M. Featherstone, S. Lash, & R. Robertson (Eds.), Global modernities (pp. 25-44). SAGE Publications.