Social Identity and Belongings Among Immigrant Communities: A Cross-Cultural Examination

Alishba Shahid	B.S Student, Department of Anthropology, PMAS-Arid Agriculture University, Rawalpindi alishshahid096@gmail.com
Dr. Abid Ghafoor Chaudhry	Chairman, Department of Anthropology, PMAS-Arid Agriculture University, Rawalpindi abidgc@uaar.edu.pk

Abstract: *Globalization continue to reshape societies; the ratio of emigration and immigration increases rapidly thus this research helps to understand how immigrants construct and formulate their sense of identity and belongings. This study aims to unfold the dynamics of social identity and belongings within immigrant communities through a cross-cultural lens. The present study experimentally investigates the effect on social identity and belongings among immigrants' communities. This research Proposal aims to expose the dynamics of social identity in a way that, it focuses on the impact immigrants creates in their new residence and the challenges they face due to interactions with local population. By conducting a cross-cultural examination this study seeks to shed light on the complexities of immigrant's interaction and the role of social identity in shaping intergroup relations. Via qualitative methods this research will unfold different experiences of immigrant communities across different cultural context. Through ethnographic analysis several key factors have been revealed that shed light over the fact either the immigrants or the local people have rigid behavior.*

Introduction

This research highlight the problems immigrants are facing. We will work on (population) immigrants of Gilgit selected sample immigrants of Gilgit settle at Sadiqabad and 6th road of Rawalpindi. social identity I-e social acceptance is a leading challenge that immigrants are facing. They come from a complete different background thus have problems. How they are trying to overcome the problem of social exclusion Furthermore this research paper will investigate a cross-cultural examination different cultures.

SOCIAL IDENTITY

A person's social identity is the aspect of their self-concept that stems from their affiliation with certain social groupings. Various characteristics, including city, race, religion, gender, occupation, and other social categories, may serve as the basis for these groups. The roles, customs, and values that are connected to these groups mold social identity, which affects how people view themselves and relate to others.

An essential structure for grasping social personality is given by Henri Tajfel and John Turner's Social Character Hypothesis (SIT). As per SIT, there are three primary ways that social character is made:

1. Social categorization: People divide themselves and others into various social groups in order to simplify and organize the social environment. Understanding and anticipating social behaviors is made easier by these classifications.

2. Social Personality: Individuals assume the attributes of the gathering they relate to. After that, they begin to behave, think, and feel in ways that conform to the group's standards and ideals. One encounters the victories and mishaps of the gathering as their own.

3. Social Examination: Individuals assess different gatherings (out-gatherings) according to their own gathering (in-bunch). This examination habitually helps confidence and provides the in-bunch with a fair of qualification by causing them to feel better than out-gatherings. Ways of behaving, mentalities, and social collaborations are fundamentally affected by friendly personality. It influences how individuals connect with each other, how they view themselves, and how they handle social circumstances and relational issues. Strong social identities can give people a sense of purpose and belonging, but when groups compete for resources, attention, or power, they can also lead to arguments and prejudices.

BELONGING

Immigrants' sense of belonging includes both tangible and intangible components:

1. Social Belonging: Feeling accepted, valued, and included in a group or community is this concept. It involves keeping up with social ties, an emotionally supportive network, and significant collaborations.

2. Cultural: as well as acclimatizing into the new culture, workers much of the time plan to save an association with their social legacy. Participation in identity-supporting customs, festivals, and rituals is necessary for cultural belonging.

3. Legal and Political: what's more, outsiders search for freedoms and acknowledgment under the law in their new city. Getting citizenship, approaching medical care, schooling, and work, as well as partaking in community life, are totally remembered for this.

4. Geographic Belonging: An immigrant's sense of physical belonging to their neighborhood or city is referred to as this. It includes having a feeling of safety and security in their current circumstance.

5. Economic: Steadiness in the economy and the ability to help oneself and one's family are needs for settlers. This covers approaching monetary lodging, and work assets.

6. Psychological: Recognizing oneself, having a reason, and feeling a piece of a gathering or local area are more profound parts of having a place. It requires self-acceptance and a sense of belonging.

To feel like they have a place, settlers might have to slowly explore social contrasts, get past language hindrances, make interpersonal organizations, and put down a good foundation in their new city. It must be acknowledged and welcomed by both the immigrant group and society as a whole. Eventually, workers' prosperity, joining, and commitments to their host city are impacted by serious areas of strength for them of having a place.

Social character and having a place are fundamental parts of the human experience that impact how individuals view themselves and connect with others. Because of the interaction of numerous linguistic, cultural, and societal expectations, these concepts become significantly more challenging in immigrant communities. This cross-cultural analysis aims to learn more about how immigrant communities deal with and negotiate their identities in new environments. It examines how they maintain connections to both their own cultural groups and society as a whole. We can more readily fathom the troubles and open doors looked by migrants in keeping up with their social character while absorbing into their new nations by understanding these elements. Immigrants' sense of social identity and belonging is shaped by influences from both their home and host cities, as well as by social networks and cultural preservation, according to this study. Because of the interaction of numerous linguistic, cultural, and societal expectations, these concepts become significantly more challenging in immigrant communities. The motivation behind this diverse examination is to explore how

immigrants arrange their personalities in new settings. It takes a gander at the strategies they use to remain associated with society on the loose as well regarding their own social groups. We can all the more likely grasp the challenges and potential open doors looked by settlers in keeping up with their social character while absorbing into their new nations by understanding these elements. This study underlines the meaning of boundaries, social safeguarding, and the part played by impacts from both the home and host nations in framing immigrants feeling of social personality and having a place.

MULTIPLE IDENTITIES

Right when they adapt into new friendly orders, outsiders in many cases mix different characters. Absorption is the most well-known approach to adjusting into one more culture while saving associations with one's familial roots. John W. identifies four primary strategies. Berry's model of assimilation:

1. Reconciliation (taking on the host's traditions)

2. Isolating (safeguarding the nearby culture)

3. Using perspectives from the two societies, consolidation

4. Minimization (the exoneration of both social customs).

Consolidation, which is as a rule saw as the most fair technique, engages pioneers to connect with the host society while staying aware of their social establishment. However, there are challenges involved in achieving this equilibrium. Outsiders should explore their personality in settings where they might experience predisposition, segregation, and social misinterpretations. They may feel excluded or marginalized as a result of these occurrences, which may have an impact on their sense of social identity and belonging.

SOCIAL NETWORKS AND SUPPORT SYSTEMS

Workers' feeling of social personality and having a place is significantly impacted by informal organizations. A sense of belonging and both practical and emotional support are provided by these networks, which include friends, family, neighborhood associations, and places of worship. They help immigrants navigate the challenges of living in a foreign country and serve as a safety net against the strains of acculturation.

For instance, ethnic territories — districts with a huge populace of people sharing a typical social foundation — can be critical to migrants. Immigrants can practice their cultural customs, communicate in their native tongue, and receive services tailored to their needs in these enclaves. Despite the fact that these enclaves provide support and consolation, their limited interactions with the larger population can also hinder integration.

CULTURAL RETENTION AND ADAPTATION

For the overwhelming majority worker networks, saving social traditions is a fundamental piece of social personality. By saving their way of life, individuals can hold connections to their local land, give customs to coming ages, and safeguard their heritage. Cooking traditional meals, attending cultural events, and conversing in their native tongue at home are all ways immigrants preserve their cultural identity. Notwithstanding, various individuals and networks hold their societies to various degrees. Some individuals may quickly integrate into the host culture, while others may steadfastly adhere to their traditions. The age of the individual, how long they have resided in the home country, and how tolerating the host local area is of various social foundations are factors that influence this.

HOST CULTURE INFLUENCES

Foreigners' feeling of social character and having a place is enormously influenced by the mentalities and strategies of their host society. Policies that are inclusive and a friendly atmosphere encourage integration and a sense of belonging. Then again, segregation and prohibitive movement regulations can obstruct absorption and result in friendly underestimation

HOME CULTURE IMPLICATIONS

One more significant figure deciding a migrant's feeling of social personality and having a place is their connection with their local culture. Holding a connection to one's way of life of beginning can be worked with by settlements, worldwide correspondence, and outings home. These ties can give a feeling of dependability and congruity while likewise fortifying social character. Then again, sticking firmly to one's local culture could incidentally make assimilation more troublesome. It's possible for immigrants to have a "dual frame of reference," where they are always contrasting their life in the host culture with their expectations and experiences back home. This may cause them to feel conflicted about who they are and where they belong, especially if they think their host society is prejudiced.

RESEARCH OBJECTIVES

The following goals are being observed by the research being done.

1. What challenges do immigrants have in their new society in terms of social identity and belonging?

2. The immigrants are unable to either assimilate or integrate into the host culture, depending on which group they are.

3. In addition, this study will draw attention to the theological concerns raised by or for them.

4. The reason there are a lot more problems with marriage and diffusions in relation to societal approval.

5. Using a cross-cultural analysis, identify the cause of either ethnocentrism or its lack of social acceptance.

ETHNOGRAPHIC RESEARCH AND CROSS CULTURAL COMPARSION

Two key research methods in anthropology and other social sciences are ethnographic study and cross-cultural comparison. While understanding cultural phenomena is the goal of both approaches, they approach the task differently and for different reasons.

ETHNOGRAPHIC RESEARCH

Definition

Studying people and cultures in-depth is a key component of ethnographic research. To see and engage with people in their natural setting, researchers fully integrate themselves into a community or group. Understanding the group's social dynamics, customs, beliefs, and lived experiences is the aim.

Techniques

1. Participant Observation: Researchers take part in everyday activities and reside in the community.

2. Interviews: To obtain firsthand accounts and perspectives, use organized, semi-structured, or unstructured interviews.

3. Field Notes: Extensive notes made both during and following observation times.

4. Questionnaires and surveys: These are used to collect information from a greater number of respondents.

Strengths

1. Offers a thorough comprehension of a community or culture.

2. Captures the intricacy of interpersonal relationships and human behavior.

3. Produces comprehensive, in-depth qualitative information.

Obstacles

1. Time-consuming and frequently necessitates extended participation.

2. May be biased by the researcher.

3. Ethical questions around consent and privacy.

CROSS-CULTURAL COMPARISON

Definition

In order to find patterns, similarities, and variations between other civilizations' cultural practices, beliefs, and institutions, cross-cultural comparison is necessary. This approach means to appreciate the distinctions and likenesses

among human societies.

1. Techniques Near Examination: Investigating ethnographic information that as of now exists from a few developments.

2. Polls and Overviews: Get-together practically identical data from different social gatherings.

3. Optional Information Investigation: Contrasting societies using as of now existing data sets and writing.

4. Numerical methods are used in statistical analysis to identify connections and trends.

Advantages

1. Ready to cause to notice general aspects of human culture and conduct.

2. Supports deciding social factors and what they mean for social peculiarities.

3. Useful in testing hypotheses and developing concepts that are applicable across cultures.

Obstacles

1. To ensure data comparability, strict methodological planning is required.

2. The danger of cultural prejudice and ethnocentrism.

3. The accessibility and nature of information could vary extraordinarily all through societies.

Use in Complementary Ways

Ethnographic research and cross-cultural comparison may complement one another. Cross-cultural comparison can situate these behaviors within a larger framework and highlight more general trends and variances, whereas ethnographic research provides the specific and precise information required to gain a comprehensive understanding of cultural practices. When combined, they provide a thorough method for comprehending social behavior and human culture.

Researchers can gain from the breadth of cross-cultural comparison and the depth of ethnography by combining the two approaches, which will result in results that are stronger and more broadly applicable.

LITERATURE REVIEW

Studies in the past have demonstrated that immigrants' social identities have both positive and negative effects. The article **"Immigrants Identity Negotiations and Coping with Stigma in Different Relational Frames** by (Valentina)"** elucidates the ways in which immigrants establish connections in order to preserve their identities and networks. A weak social interaction and a self-friendly interaction to enter the environment and form a bond to strengthen social cohesiveness are examples of the fragmentation of the network. **Cultural club or article clash**: another research by (Roy)National Identity in Butiam offers an alternative viewpoint. Based on their research, they were unable to find any indication of a cultural clash; the main points of contention between immigrants and natives are racial and religious identities. After moving there, immigrants do not Think of them as belonging to that specific domain, which disturbs them. Additionally, names that are connected to religious beliefs through shouting out to names individuals construct a border, primarily the religious segregation, are personal names that cause numerous barriers in society. The limits between **Sunni** and **Shiah** in Pakistan. This dilemma affects the marriage system in addition to creating societal acceptance issues. (Rahmam's)article "**Personal Names and the Islamic Identity in Pakistan**" elucidated this idea. Pakistan: National Integration or Ethnic Fragmentation? by discussing the eroding sense of acceptance in today's generation due to the differing cultures practiced by various ethnic groups and the growing ethnic barriers and capitalist system. Globalization, interaction, and religious identity: **An investigation of inter-religious favorability across national border**s by (Tareq Sydiq)This article examines the attitudes that individuals from various nations have toward those who practice different religions. The data utilized by the researchers came from Pew Global Attitudes Surveys conducted in 20 different countries in 2011. They applied mathematical techniques to examine the ways in which encounters with individuals of different religions, religious identity, and globalization impact people's perceptions of them. They discovered that
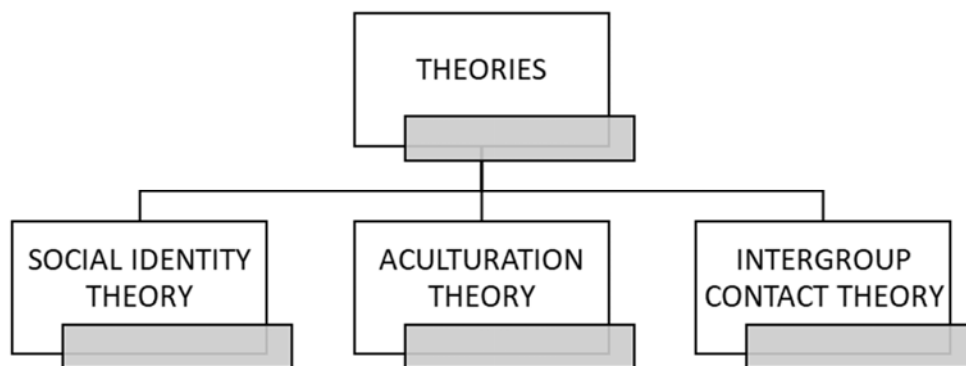
people like them better when they interact with those of different religions. However, an intense attachment to one's own religion may make one less tolerant of those of different faiths. More globalization, though, tends to neutralize these unfavorable emotions. As a result, despite the fact that globalization may drive people to become more devoted to their own religion, it may also increase their tolerance for those of different faiths since they will encounter them more frequently. The concepts of ethnicity and race are explained in an article by (Foerster)titled **Race, Identity, and Belonging: "Blackness" and the Struggle for Solidarity in a Multiethnic Labor Union** in a way that , this article describes a labor organization in New York City that was formerly primarily made up of African Americans. However, many immigrants have now also joined. In order to welcome the immigrants, the union's officials and African American members highlighted how they had both experienced discrimination in their lives and promoted the idea of belonging to a minority group in the United States. This altered the union's culture and operational procedures while also helping the immigrants feel included. According to the study, the union's rich history and the members' strong sense of self played a role in this. They used the union's historical legacy to inform the creation of a new identity that improves upon but preserves the best aspects of the previous one. This demonstrates the power of culture to transform organizations and the ability of native-born citizens to broaden their conception of what it means to belong to a certain racial group to include immigrants. This article examines the concept of belonging in several academic fields. To better understand how people discuss belonging, the researchers read a wide range of articles published in scholarly journals. They posed queries such as: What does the term "belonging" in contemporary research mean? How does it improve our understanding of things? The concept that we might belong to several organizations or places, how belongings are related to tangible objects, how it occurs, and the moments when people feel like they don't belong are the five key ways they identified that people discuss belonging. The essay also

discusses how scholars frequently concentrate on the social, political, and private facets of belonging. They observed that a large body of research examines minorities and those who may be seen to require further assistance. In general, the idea of belonging is used by scholars to demonstrate how intricate and ever-changing the relationships are between individuals and places. The notion of "belonging" is fluid and flexible. Researchers (Tuuli Lähdesmäki)have used it in their current work. (Jönsson), Local Responses to Global Issues: Undocumented Immigrants and Social Work This study examines the services that Sweden's social workers provide to undocumented immigrants—those who reside there without the required documentation. The way in which social workers and non-governmental organizations (NGOs) interact with these immigrants was examined by the researchers. They observed social workers in action and spoke with them. They discovered that social workers are finding it more difficult to adhere to Swedish regulations due to factors including globalization and an increase in immigration to Sweden**.** This can lead to issues since social work is governed by Swedish law, but there are also international guidelines that specify ethical standards for the field. As a result, social workers occasionally collaborate with people outside of their regular parameters in order to assist undocumented immigrants. According to the report, Sweden's social work regulations must to be revised to take these international concerns into account and guarantee that everyone's rights are upheld. Strict and exclusive barriers against Muslim and Middle Eastern immigrants, as well as their offspring, are becoming more common in Europe. Few studies have examined the effects of these symbolic barriers on people's sense of belonging, despite the fact that numerous studies concur that these barriers have an impact on how people see themselves. The goal of this study is to better understand how these obstacles impact the sense of belonging that second-generation immigrants from Middle Eastern origins have in Denmark through interviews. According to the data, most interviews concurred that there is a distinct barrier preventing them. But depending on how

individuals viewed themselves in respect to this barrier, their experience of belonging differed. To better understand how second-generation immigrants might feel both connected to and apart from their nation, the study proposes redefining the concept of belonging. (Simonsen's)book **What It Means to (Not) Have a place**: **A Contextual investigation of What Limit Insights Mean for Second-Age Settlers' Connections to the Country**. (Verkuyten's)Intergroup Relations and Collective Psychological Ownership is a book. In today's society, understanding diverse cultures and identity politics are hot topics. Worries about the country's division are common in England, especially where different ethnic gatherings reside separated. This division could lead to conflicts over things like how resources are distributed in cities. Endeavors to further develop urban communities for all individuals can sometimes worsen these pressures. There's been a really impact in context as of late. There is a more prominent accentuation on uniting individuals instead of simply tolerating that different gatherings will live separated. But some people think that this strategy doesn't take into account important issues like wealth disparity and socioeconomic status. Breaking down similar issues in Northern Ireland can show us significant bits of knowledge about how to handle these troubles in the Assembled Realm. By (Gaffikin)Social Consideration and Local area Union: Analyzing a Muddled Relationship.

THEORETICAL FRAMEWORK

Social Identity Theory

SIT examines how individuals define themselves based on group memberships and how these identities shape behavior ,attitudes and perceptions.

IN THIS PARTICULAR TOPIC

This theory helps us to illustrate how immigrants define themselves among current city's ,individuals and what they got impact from these changes over their perspectives.

Acculturation Theory

This explains the process of cultural change and adaptation that occurs when individual from one culture came intact with another culture.

REGARDING THIS TOPIC

In our title it focuses on how immigrants maintain their original culture while integrating into another culture.
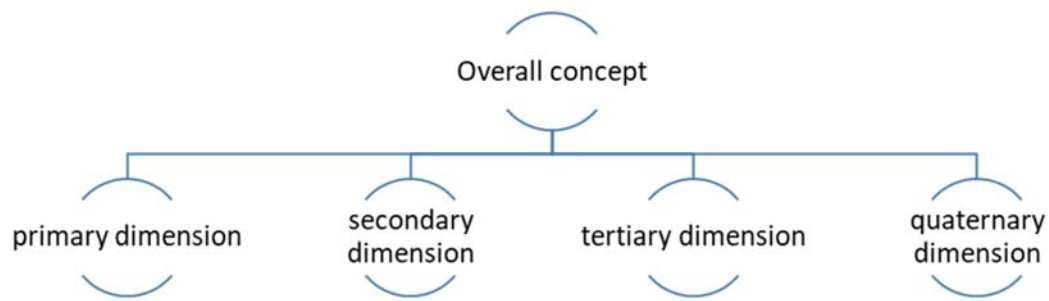
Inter group Contact Theory

It investigate the condition under which contact between members of different groups / culture leads to reduce judgements about each other and increase inter-group understanding.

IN OUR RESEARCH

It will help to unfold the reality of relations between immigrants and local people.

OPERATIONALIZATION

Overall Concept

Social Identity and Belongings

Primary Dimensions

1. Cultural Identity

2. Ethnic Identity

3. Religious Identity

4. Linguistic Identity

Secondary Dimensions

1. Cultural practices and traditions

2. Sense of loyalty to home country v/s host country
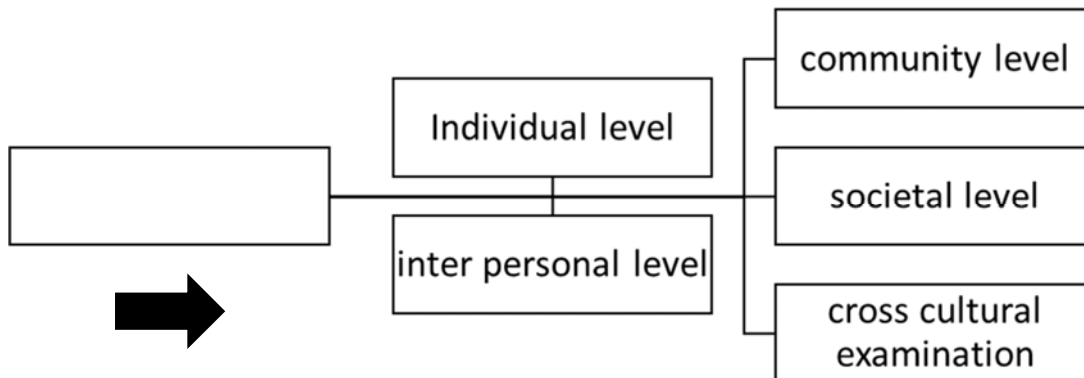
3. Perception of discrimination and exclusion

Tertiary Dimensions

1. Inter-group relations

2. Identity negotiation(balancing multiple identities, managing conflicting identities)

3. Identity expression e-g cultural events

4. Religious celebration

Quaternary Dimensions

1. Gender and Identity

2. Geographical Context

3. Generational Differences

CONCEPTUALIZATION

Individual Level

1. Personal Identity

2. Cultural Identity

3. Social Identity(Identification With Social Groups)

Interpersonal Level

1. Group Dynamics(Interaction Within Immigrant Communities And With Members Of Host Society)

2. Social Support (Network And Relationship That Provide Emotional Instrumental And Informational Support)

Community Level

1. Presence Of Ethnic Specific Neighborhood
2. Integrational Policies(Governmental And Institutional Efforts To Facilitate Immigrants Communities)

Societal Level

1) Cultural Diversity

a) Acceptance And Reorganization Of Diverse Cultural Identities

b) Discrimination And Racism

2) National Identity

a) perception of belonging and citizenship within host city

Cross-Cultural Examination

1) Comparative Analysis

2) Cultural Adaptation

3) Transnationalism

a) Maintenance of Connection With City Of Own Culture While Engaging Within Host Culture

METHODS AND MATERIAL

This section addresses the research methodology and the analysis of the issues related to social identity and belongings. In May 2024, the study was carried out in the urban region Of Sadiqabad, District Rawalpindi. Primary data were used in the study, and an interview guide and questionnaire were created to collect qualitative data and cover all pertinent information. This will take place at Sadiqabad, Rawalpindi, a multicultural community with a majority Punjabi population and minorities of gilgit and Hunzai.The exploratory research methodology was used since the problems of social identity and belonging among immigrants increases. The exploratory study, designed to investigate whether or not social identity and belonging issues exists. The existence of such issues cause an imbalance society where survival turns out to be difficult also it cause increase in religious disturbance which leads to societal conflicts it also hinders Pakistani society's capacity to be democratic, hospitable, tolerant, and accepting. The sample was done randomly through respondents of aged between 18 to above 50 divided into 3 categories asocial identity,belongings,cross-cultural examination and last section as overall experience. IA addressing the issues of social identity and belongings we can unfold the recommendation to extract its solution and can play a crucial role in creating an equal and just society.

Interviews and Questionnaire

Through the process of conducting in-depth interviews, primary data have been systematically collected for the goal of conducting this research. However, the purpose of including the following questionnaire is to draw attention to the problem of the people' subjective experiences.

Took 8 interviews 5 of them from females and 3 of them from males the responses were approx. the same social identity they are facing is because they have totally different cultural practices and religious believes. Belongings they have lesser in here because they refuse the marriages here also difference in religious believes cause no integration among them. The aged of family member thought if they get in intact with the local people they will left their own culture behind and diffuse to this culture which they consider is very modern.

Calculations

Circulated 13 questionnaires out of which 10 are returned back while 3 of them are not returned.

Verifying the calculations via TARO YAMNI FORMULA

Formula

N=N/1+€^2

N=sample

N=population

E=error

DATA

N=13

Female=8

Male=5

Accuracy=100%

Error=1/100=0.01%

Putting values in formula

N=13/1+13(0.01)^2

N=13/1+13(0.0001)

N=13/1+(0.0013)

M=13/1.0013

N=12.98 approx. 13

FOR FEMALES

n/N

6/13

=0.46

FOR MALES

n/N

4/13

=0.3

Total Questionnaires=13

Returned questionnaires from male is 4 while from female is 6

4+6=10

Circulated Questionnaire among males are 5 and among females are 8

5-4=1

8-6=2

1+2=3

RESPONSE RATE

10/13*100

76.92 approx. 77%

NON-RESPONSE RATE

3/13*100

23.0 which is 23%

Soo,

23+77=100*

RESULTS AND DISCUSSION

Took 8 interviews from mixed aged peoples their responses are like they thought they have social identity crisis because of the cultural change and also because of religious perspectives and people of current city thought their religious practices are very much different they build boundaries as they do not want their children to get influenced and it is mainly among people of Hunza as for as belongings concern they thought local culture is very much modern they do not want to get in for people of Gilgit the main concern is to not build marriage among different cultures.

CONCLUSION

The majority of people in Pakistan don't think that social identity and belongings is a serious issue that should be openly discussed in big groups or, particularly, with members of other cultural groups, who are the main source of tension. However, the primary duty of all state citizens, regardless of gender, religion, caste, or race, is to establish Pakistan as a place of equality (regardless of race, ethnicity, culture, religion, or region), inclusivity (regardless of caste, creed, religion, or gender), humility, honesty, and positivity in order to create a prosperous nation. Responsibility, among other things. This research study provides a useful understanding of the unique opportunities and problems faced by immigrants in Pakistan (worked at domain of Sadiqabad, Rawalpindi). Policymakers can learn about the best practices and laws to demolish social identity and belonging issues from research that looks at the experiences and viewpoints of various cultural and religious communities. It also draws attention to the acceptance among people of host city. In the end, this research can aid in the formulation of focused initiatives and laws that build a more tolerant and peaceful community in Pakistan. Thus, Pakistan would gain just and equal societal status, peaceful state where all citizens have equal rights to representation and liberty. This would enable our country's social cohesion and build a strong sense of belongingness. Additionally, it is thought that by highlighting the problems minorities face in Pakistan and helping to create and form policies that address them, along with their confirmed implementation of suggested solutions, minorities will be more truthful and sincere in their interactions with their state and officials from earlier times, leaving a lasting impression

on subsequent generations.

RECOMMENDATIONS

Following are the initiatives and actions made to promote social cohesion and belongings among different cultures. Thus, several recommendations have been made

1. Strategies for promoting peace at the national, local, and personal levels.

2. National celebrations on a variety of cultural holidays.

3. The mafia's political goals must be maintained apart from meddling in religious and cultural discussions or speech.

4. Community members and ethnic peoples, among others, actively participate in the festivities observed by minority groups.

5. Intimacy in daily life through minorities' inclusion in all fields and professions, so that over time, coexisting with minorities becomes the norm.

6. Forming in kids a tolerance for minorities. since they influence the country's destiny.

7. It is necessary to shape their personality to fit recognized conduct.

8. Strict penalties for breaking the peace and upsetting the rules.

9. The film industry needs to take the initiative to dramatize and depict the customs of marginalized communities ,they must promote social cohesion rather than cultural conflicts.

10. Minority quotas have to be implemented in all professional fields.

REFERENCES

Ciftci, S., Nawaz, M. A., & Sydiq, T. (2016). Globalization, Contact, and Religious Identity: A Cross-National Analysis of Interreligious Favorability. Social Science Quarterly, 97(2), 271–292.

FOERSTER, A. (2004). Race, Identity, and Belonging: "Blackness" and the Struggle for Solidarity in a Multiethnic Labor Union. Social Problems, 51(3), 386–409.

Wan Shun Eva Lam. (2000). L2 Literacy and the Design of the Self: A Case Study of a Teenager Writing on the Internet. TESOL Quarterly, 34(3), 457–482.

Lähdesmäki, T., Saresma, T., Hiltunen, K., Jäntti, S., Sääskilahti, N., Vallius, A., & Ahvenjärvi, K. (2016). Fluidity and flexibility of "belonging": Uses of the concept in contemporary research. Acta Sociologica, 59(3), 233–247.

Jönsson, J. H. (2014). Local Reactions to Global Problems: Undocumented Immigrants and Social Work. The British Journal of Social Work, 44, i35–i52.

Simonsen, K. B. (2018). What It Means to (Not) Belong: A Case Study of How Boundary Perceptions Affect Second-Generation Immigrants' Attachments to the Nation. Sociological Forum, 33(1), 118–138.

Verkuyten, M., & Martinovic, B. (2017). Collective Psychological Ownership and Intergroup Relations. Perspectives on Psychological Science, 12(6), 1021–1039.

Gaffikin, F., & Morrissey, M. (2011). Community Cohesion and Social Inclusion: Unravelling a Complex Relationship. Urban Studies, 48(6), 1089–1118.

Valenta, M. (2009). Immigrants' Identity Negotiations and Coping with Stigma in Different Relational Frames. Symbolic Interaction, 32(4), 351–371.

Manning, A., & Roy, S. (2010). CULTURE CLASH OR CULTURE CLUB? NATIONAL IDENTITY IN BRITAIN. The Economic Journal, 120(542), F72–F100.

RAHMAN, T. (2013). Personal Names and the Islamic Identity in Pakistan. Islamic Studies, 52(3/4), 239–296.

Ahmed, F. (1996). Pakistan: Ethnic Fragmentation or National Integration?

The Pakistan Development Review, 35(4), 631–645.

http://www.aapinexus.org/2012/04/18/abstract-special-issue-on-immigration/

https://www.enago.com/academy/difference-methods-and-methodology/#:~:text=Methods%20are%20just%20behavior%20or,stage%20of%20the%20research%20study

https://www.scribbr.com/research-process/research-proposal/

https://www.questionpro.com/blog/research-design/#:~:text=Research%20design%20is%20the%20framework,up%20their%20studies%20for%20success