THE EXPANSION OF DUAL CITIZENSHIP IN THE 21ST CENTURY: TRANSNATIONALISM AND MIGRANTS' IMAGININGS OF CITIZENSHIP

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ABSTRACT

Academic discussions on transnationalism, immigration, and citizenship in the last several years have mainly left out the views of migrants. Changes to conceptualizations of citizenship reflect an increased emphasis on individual rights, as seen by global advances in dual citizenship laws. The shift towards a more open attitude towards dual citizenship has shed light on issues of belonging and exclusion. Explore the similarities and differences in migrant perceptions between these two nations and among migrants. Their fight for freedom of movement across borders, legal protection, and social and political rights depends on national citizenship. However, migrants also know that liberal democratic citizenship's ideals of equality and justice do not always match reality; even naturalized migrants face prejudice. National citizenship is difficult for migrants because of their challenges in balancing their many identities and allegiances, especially regarding issues of belonging and identification with the national society. Despite differences, most migrants can and do identify with more than one community, often expressing a desire to become active members of more than one national group. However, this does not imply that citizenship or individual identities must be deterritorialized.

Keywords: dual citizenship, National citizenship, migrants, transnationalism, Global developments

I.INTRODUCTION

Having more than one citizenship was a hot topic in international politics around the turn of the century and into the new millennium. Even though there is staunch opposition to dual citizenship in some nations and some nations have rolled back their liberal policies from the 1990s, there is a clear global trend towards accepting or tolerating dual citizenship in some form [1]. This shift marks a radical departure from conventional wisdom on the connection between people and governments. "Expansion of citizenship rights inside nation states [2] and global wars involving mass mobilization (conscription) and adjustments in frontiers between nation states claiming exclusive sovereignty over their territory characterized the

latter part of the nineteenth century and the first half of the twentieth century." Citizenship took on new significance in these settings for people and nations. In a society ruled by absolute sovereignty, it was essential that not only all territory but also all people be firmly designated to one country. "The preamble to the 1930 Hague Convention on Certain Questions Relating to the Conflict of Nationality Laws reflected this thinking: ...it is in the general interest of the international community to secure that all its members should recognize that every person should have a nationality and should have one nationality only, In the Convention on the Reduction of Cases of Multiple Nationality and Military Obligations in Cases of Multiple Nationality, signed in 1963, this belief was restated and reinforced." In the 20th century, state interests continued to influence conventions. However, even proponents of the "right to have rights" (Hannah Arendt [3] being the most well-known) focused on the first portion of the line referenced from the 1930 Hague Convention. The rules established throughout the 20th century in the mentioned conventions began to be questioned only towards the end of the 20th and the beginning of the 21st.

There are several definitions of citizenship. To be a good citizen, one must make selfless contributions to the betterment of one's community, whether that community is a university, a neighborhood, a nation, or all of humanity. Participating in discussions about the common good or speaking out against political dominance are examples of citizenship practices that activate civic virtues. Citizenship virtues and practices stand in contrast to citizenship responsibilities, such as taxation and military service; the state might mandate that. Citizenship is often used to assert claims for or against redress from a coercive authority. When Saint Paul was being tried outside of Rome, he cried, "Civis Romanus sum!" to assert his Roman citizenship and his right to be tried in Rome without fear of punishment. Citizenship is often seen as a shared identity among the same political group. Unlike ethnic identification, which frequently relates to an imagined shared lineage, civic identity is established by subjecting oneself to the same rules and participating in their development. Ultimately, citizenship is a legal and political status that sets members apart from outsiders. Citizenship as a status is a means for categorizing people, allocating them to states before any consideration of their specific rights and obligations has been given. All of these definitions of citizenship imply some membership link between people and a group, either explicitly (in the case of citizenship as status and identity) or implicitly (in the case of citizenship as rights, obligations, practices, and virtues). Therefore, the concept of international citizenship may seem strange. In most cases, membership can only be one of two things.

Transnational citizenship is a complex concept that requires analysis of its parts. The phrase is part of a more prominent family of ideas that draw on the idea of national citizenship to describe occurrences that defy conventional assumptions about the relationship between citizens and their respective nation-states. "Unlike supranational citizenship, which emphasizes individual participation and rights in a union of sovereign states, multinational citizenship refers to citizenship in a polity consisting of multiple separate national groups [4]." Postnational citizenship, in contrast, articulates the concept of citizenship as existing

'beyond' rather than 'above' the country, i.e., a change in which citizenship based on a state gradually becomes divorced from any ties to a particular nation. These ideas are better understood as interpretative frameworks that may be applied to the same political entities than as descriptions of separate factual realities. For instance, European Union citizenship is both multinational and supranational since it is based on citizenship in individual member states. It also confers rights based on a different European legal system that may be enforced in international courts. Postnational citizenship, as advocated by theorists like Jürgen Habermas [5] and Seyla Benhabib [6], is an innovative concept theorized from a teleological perspective.

In academic and public policy debates, the focus is typically on more general legal and political aspects of citizenship, such as changes in national citizenship laws and policies or normative arguments about how citizenship should be conceived. However, immigrants' perspectives are rarely considered. "By concentrating on migrants' experiences, we want to compensate for lost time." We interviewed migrants to better understand the significance of formal membership in a national polity, how they imagine citizenship, and how they put those ideas into practice in their local and transnational lives.

Transnational refers to transnational practices, rights, identities, and statuses within this broader set of citizenship concepts. The example of EU citizenship may be used once again. "For non-national EU citizens living in other member states, the key rights connected with this status are free movement within the Union and non-discrimination based on nationality." The concept's factual applicability extends beyond only EU citizenship. Transnational citizenship, in contrast to the preceding types of membership, has often been used to define membership across international borders among governments that are not traditionally associated with one another. The paradox of border-crossing citizenship seeming to run counter to the binary structure and relational nature of membership may be explained by seeing citizenship not just as an internal connection between a person and a polity but also as including a link across polities. A citizen is "by definition a citizen among citizens of a country among countries," as Hannah Arendt put it. [7]. Three definitions of global citizenship emerge from this broader relational perspective on citizenship.

The earliest interpretation of 'trans' would mean someone who changes their nationality. Most migrants eventually identify more with their new nation of residence than their country of origin. They may change their legal standing by gaining new citizenship via naturalization and enunciating their original citizenship in liberal democratic governments. This initial interpretation makes citizenship with more than one state possible, but only if acquired one at a time. Citizenship in a democratic state is unlike membership in a closed society where "members enter it by birth and leave it by death," as this reading implies. However, this provisional understanding of "transnational citizenship" does not contribute much to conventional understandings of liberal citizenship and barely calls for creating a new word.

II.TRANSNATIONALISM—DEFINITIONS AND THEORIES

Transnationalism was considered an integral part of globalization in the most current and essential writing; nonetheless, the two concepts are not synonymous. According to Klingenberg et al. [8], the term "globalization" covers "greater interaction and interconnectedness between countries and continents," including "all activities spanning social, economic, and political fields." "In the early 21st century, products, information, services, financial capital, and human beings are pouring over national boundaries at an ever-accelerating pace,' as the statement above puts it." Transnationalism, conversely, is concerned with cross-border travel and the effects of growing global connectivity on people and civil society. In this article, we continue along this line of thinking by applying Hirst et al.'s framework to the study of transnationalism "from below," focusing primarily on its effects on people and civil society (see Table 1)." individuals, corporate bodies, associations, and large and complex organizations" are all included in the [9] definition of civil society. However, the state (and state-led groups) are not. "Civil society... consists of groups, individuals, and institutions that are autonomous from the state and its borders but are concerned with public affairs," says the definition.

"the processes by which immigrants build social fields that link together their country of origin and the country of settlement," Schiller et al. [10] defined transnationalism. They said, "Transmigrants develop and maintain multiple relations across borders, including family, economic, social, organizational, religious, and political." Transmigrants act, make choices, have feelings, and form identities within social networks that bridge two or more cultures. [10]. "These definitions emphasized the importance of migrants' agency [11] in today's globalized world by encompassing a wide range of interrelated economic, social, and political spheres and implying that transnationalism 'ontologically' consists of dynamic cross-border relationships and activities of relevance, irrespective of the nature of the relationships themselves (cultural, social, political, economic, etc.)." People's multiple or plural identities and feelings of belonging are formed in large part by the dynamic process of creating meaningful relationships with others.

However, as Portes emphasized [12], not all immigrants become "transnational." Hence, the phenomenon needs to be better defined and narrowed down [11] as "a concept that seeks to cover an excessive range of empirical phenomena ends up applying to none in particular," [12] rendering the concept useless as a heuristic. However, due to the open nature of the idea of transnationalism, it is difficult to create clear variables and limitations while still attempting to unify its many activities and diverse dimensions. Cross-border activities have also occurred throughout history [13]. Therefore, it is important to emphasize their relevance in the modern context of transnationalism. Thus, "much is distinctive about transnationalism today [in the 1990s]," and not only because previous patterns have been enhanced or made more frequent. Instead, this is due to the involvement of new processes and dynamics. Researchers were able to more clearly identify and investigate 'transnational' practices and activities thanks to the linkage of transnationalism to the well-established phenomena of

cross-border activity. In order to classify the phenomenon of transnationalism, Portes [12] separated the activities of 'national states,' 'institutions based in a single country,' 'institutions existing and operating in multiple countries,' and 'non-institutional actors from civil society' into four distinct categories. The first two were classified as "international," the third as "multinational," and the fourth as "transnational," respectively [for an alternate definition of international and multinational, for example, see Bauböck [14]]. When members of society work together across boundaries to achieve a common objective, they engage in transnational activities. Thus, transnationalism may be identified below [12].

Transnationalism, according to the consensus of academics, is a "people-led" process that takes advantage of economic and political opportunities presented by globalization and challenges the centralizing tendencies of nationalism [15]. "Transnationalism 'from above' [16] exists, however, in the business and international governmental spheres." Transnationalism, according to Portes once again (thus limiting the scope of inquiry), comprises "ontologically" cross-border actions and goal-oriented partnerships involving people, civil society, and non-institutional actors. In addition, migrants must consistently engage in these 'transnational' connections and activities to retain the label. "Portes et al. [17] emphasized the need to differentiate between narrow and wide transnationalism depending on the extent to which and frequency with which people engage in transnational activities." 'The degree of institutionalization of diverse practices, the degree of engagement of individuals in the transnational field, and the degree of mobility of people within the transnational geographical space' were all differentiated by Itzigsohn et al. [18]. Quantitative and qualitative measures to characterize transnationalism may be gleaned from these analyses.

Vertovec [19] supported the view that local initiatives and ordinary people often engage in international projects. These actions impact people's connection, loyalty, and feeling of belonging. They start appearing in and sticking around in several areas. "Social morphology (cross-border social networks), consciousness (multiple identities and a sense of belonging), the mode of cultural reproduction (hybridization of cultural phenomena), the avenue of capital (transnational corporations' activities), and the site of political engagement (cross-border public participation and political organization via technologies) are the six theoretical premises on which Vertovec [19] based his argument that transnationalism's meaning rests." All of these factors are intrinsically transformational, important, and pervasive enough to bring about structural change in society because of the meaningful and frequent cross-border contacts and activities that link them. They "may contribute significantly to broadening, deepening, or intensifying conjoined processes of transformation that are already underway" [19]. "This is how transnationalism has reconstructed localities, bringing together, thanks to the movement of people and ideas, new combinations of customs and interpretations that draw from a wide range of places and times." This is a result of the increased 'extensiveness, intensity, and velocity of networked flows of information and resources [20]; being essentially in-becoming, transnationalism is transformational, capable of causing significant societal shifts. Differences between integration and transnationalism, or transnationals and

non-transnationals, have been questioned in recent writing. Transnationalism and its transformational character challenge these dual categories and divisions by pushing beyond their boundaries and grounding them in the real practices and actions of cross-border persons.

In this way, transnationalism and the absorption of people into host nations may coexist. We are not talking about the political and moral aspects of integration here, but rather the 'adaptation processes' [21] that migrants go through after they arrive in a new nation. "Erdal and Oeppen [21] underlined that these are not static procedures but rather a continuous negotiation between people (or groups) in which a membership' in a certain location is agreed upon, differences are either accepted or rejected, and hybrid identities are constantly redefined. Sociocultural transnationalism, transnational practices that recreate a sense of community based on cultural understandings of belonging and mutual obligations, is compatible with integration in the form of a person holding multiple identities across borders [22]." On the other hand, rejection-based transnationalism is linked to segregation in the host country (often due to racism). It manifests itself when transnational migrants prioritize maintaining ties to and engaging in activities within their country of origin. At least two distinct manifestations of transnationalism may be identified here:

A symbolic one, in which migrants maintain ties to their home country as a means of coping with discrimination and racism; and an economic one, in which migrants make investments in their country of origin and reap the rewards of those investments there (in contrast to the disappointments they face in their country of destination) [23].

Both on a symbolic level, with migrants maintaining ties to their country of origin as a means of coping with the pain of racism and discrimination, and on an economic level, with migrants making investments in their country of origin in order to reap the benefits of social status and financial reward before leaving for a new home [23].

III.TRANSNATIONALISM—THE EMPIRICAL PERSPECTIVE

When looking at empirical research on transnationalism, one of the biggest questions is whether it makes sense to quantify something as interconnected as transnationalism [24]. Criteria to be honed in practical fieldwork have been outlined in the transnationalism literature. Since transnationalism is fundamentally evolving, changing, and transforming, inductive theory-driven techniques have a limited role in this, as indicated in the introduction. Vertovec proposed cross-fertilization to combine insights and approaches from different academic fields to study transnationalism. Methods that draw from several fields of study are essential. For instance, "while not without its flaws and criticisms, social network analysis has operationalized numerous terminology and notions that researchers of transnational social formations would do well to have in mind when collecting, analyzing, and describing data." [19]. "Multiplexity (the overlapping of institutional spheres), clusters (a specific area of a wider network with higher density than that of the network as a whole,'), the strength (or

weakness) of ties, durability (how long ties last over time, when they disappear, etc.), and frequency (the regularity of contact within the network) are all aspects of a network." Through applying social network analysis (the mapping and measurement of relationships and flows between people, groups, or organizations) to the task of measuring transnationalism (in terms of transnational fields emerging as social structures), "a family of indices and strategies to capture and display variation in embeddedness and transnational span" were developed. Vertovec further says that even though the words mentioned above and ideas characterize (and may be used to measure) certain facets of social relationships, it is nevertheless evident that these links are not permanent. Networks are replicated, socially built, and changed in real time by their participants [19].

The fragmentation of the field and the efforts by researchers to quantify transnationalism using multiple variables and techniques are reflections of Vertovec's stress on the ontologically transitory character of transnationalism. "By analyzing people's physical mobility, virtual mobility, and cosmopolitan consumption and skills, the Horizon 2020 EUCROSS project, for instance, created metrics for evaluating transnationalism (cross-border practices, separated into commonplace practices and remarkable practices)." They included factors including transnational upbringing and personal connections, such as being born abroad, holding multiple citizenships, having parents or a spouse from a different country, and so on. Measuring 'extraordinary practices' demonstrates the fluidity and changing nature of cross-border activities, calling into question the concept of regularity; thus, the focus should not be on the frequency with which such activities and practices occur but rather on their intensity, personal relevance, and impact on identity and sense of belonging, particularly in the modern information age.

Ciobanu and Ludwig-Dehm [25] are just two of the many authors who have tried to quantify transnationalism's constituent parts and characteristics to provide a definition. Transnationalism was a dichotomous variable and a scale in the latter's study [26]. Non-transnationals, as a categorical variable, had just a single citizenship, in this instance, Canadian. 'citizenship status, relatives in the country of birth, and the trip back to the place of origin' [26] are the three factors used to create the scale. We used a dichotomous variable and a two-scale system to evaluate civic engagement. The significance of one's ethnic or cultural identification, the extent to which one has experienced prejudice based on that identity, and civic and political engagement were additional factors. Again, this metric cannot be used universally because of variations across nations' policies on dual and multiple citizenship.

Reporting on all of the facets of transnationalism in a single article would be hard, much alone listing all of the factors that academics have used to quantify (and restrict) it. "In general, however, we can classify the main variables as follows: the type of actors involved (organizations or private citizens); the type of activities (sociocultural, economic, political); the degree of integration/segregation; the degree of cosmopolitanism (whether the actors

involved have built meaningful relationships across national boundaries); and the degree of internationalism." The migrants are only connected to a small number of individuals, groups, and institutions in either their home or a new country, further complicating the issue posed by the idea of a "country." Ultimately, countries are constructed out of people's shared ideals for the sort of society they would want to see for themselves. Even with these guidelines, researchers may use various definitions of transnationalism depending on the data they collect and their study fields.

IV.PROMISING FIELDS IN THE STUDY OF TRANSNATIONALISM

Some promising future study directions arose from the review of the existing literature. We recommend looking into the following areas: communications (including but not limited to ICT, the internet, and social media), return migration (specifically, the desire to return as a result of improvements in communications technology), and the legal implications of the body in transnational experiences. "Our content analysis shows that these topics, or certain aspects of them, are under-researched; thus, while ICT is widely discussed in the literature, other aspects, such as the effects of ICT on migrants' mobilities/immobilities and how it allows them to belong to different social, cultural, and political communities simultaneously and to create different identities across borders, are worthy of further investigation." The connections between migrants' transnational experiences and how their bodies and movements adapt to the overlap of different (and frequently conflicting) international and state rules and regulations are also largely unexplored. Finally, while the issue of return migration has been covered extensively in academic journals, how the internet and social media influence and shape return ambitions still need to be explored.

As is evident from the preceding, there is considerable cross-over between these themes and a person's ability to use his or her imagination as a transversal driver that is highly conducive to transnational behaviors, activities, and practices [27]. "imagination" refers to "different ways of being transnational that as yet have no viable political, economic, and social framework to sustain adequately the possibilities they might embrace."

A.   *Telecom munications: ICT/the Internet/social media*

Throughout the history of writing on transnationalism, telecommunications, and transnationalism have had a close relationship. Communications are fundamentally global since they aim to bring people together across borders. There is a collection of contextual factors associated with transnationalism and the use of telecommunications services and goods. Online and offline, mobility is tied to people's economic standing. There are still digital inequalities (in terms of people's internet access and resources, social media, and the influence these have on people). However, they are narrowing as mobile phones and internet

access become more widespread. Those who are already well-off, those who are technologically savvy, those who are young, those who are gainfully employed, males, and those who live in metropolitan regions are more likely to be able to afford a transnational way of life. Recchi and Favell [28] argue that education level and proficiency in a foreign language are more important indicators of success than income level. In addition, today's youth have a deeper understanding of IT than their elders had decades ago. Women are more likely to travel online than physically, and having at least one parent who is not a citizen of the country makes it more likely that a family would do so as well.

The cause-and-effect link between telecommunications and transnationalism could be more precise, even though the two trends reinforce one another in several ways and respond to many factors. Imagination concerning locations and communities is one way to build linkages between them. Intersections between media and transnationalism might result in a qualitatively novel phenomenon yet to be examined in detail. This is shown by the concept of "transnationalism online," or "digital transnationalism," which was created by Starikov et al. [29]. "They reasoned that the proliferation of digital communication tools allowed for instant, voluntary, often anonymous, and simultaneous memberships in a variety of social, cultural, and political communities; however, unlike more conventional forms of group participation, this kind of involvement exhibited instability, flexibility, constant change, and loose ties." This line of inquiry raises questions about the impact of the internet on our sense of national and local identity, the influence of the mass-mediated imaginary on these concepts, and whether or not physical proximity has replaced other factors as the primary glue that holds communities together. "Cognitive, imagined (but no less real) excursions [30] are being created by the hybrid augmented reality between physical and digital locations, adding a new dimension to the study of digitally-impaired transnationalism."

When it comes to the big picture, individuals may "inhabit trans-spatial and transtemporal imaginaries that dissolve the fixity and boundedness of historical nationhood and state territorial imperatives" thanks to the proliferation of telecommunications. Due to the international nature of media goods, there are new possibilities and threats for countries. "Located in the context of other states, not only one's own national identity but also other's national identities are questioned, redefined, modified, and potentially challenged and imagined differently [32], as mediated transnational lifestyles may lead to the 'eroding not only the nation state' but also national identities [31]."

Some media intake before actual migration (including return migration) has been linked to post-migration wanderlust. Virtual and actual travel is positively connected, as Portes [17] argued. Those who are geographically constrained may use media to cross borders and experience a "third space" of transnational contacts. In conclusion, media may perpetuate a wide range of transnational imaginations and, by extension, transnational behaviors on local, national, and international levels. Information and disinformation (including news and false

news) are swiftly disseminated throughout populations in today's times, substantially influencing the imaginations, actions, and choices of individuals and communities.

However, being accessible through phone or online chat does not necessarily equate to being up-to-date on or involved in international endeavors. Carling [33] posed the issue of whether or not telephones facilitate communication or isolation. It has come to his attention that "even migrants who maintain close contact with their non-migrant relatives and return to their country of origin regularly have limited information about the daily lives of non-migrants"; "however, in the 2020s, it has become increasingly common to share all kinds of mundane details about one's everyday life on social media." Sometimes it does not matter whether people in a social media group are in the same city or country. However, the information gaps still give people room to fantasize and make assumptions about others who reside in other nations. People may be more motivated to pursue physical mobility due to the constraints imposed by virtual interactions, as shown by Recchi and colleagues [28]. Also, frequent online interactions ease the transition to a new location and lifestyle, while infrequent trips back to the home nation can keep the lines of virtual contact open. The role of imagination in transnationals' and their families' mobilities/immobilities has been explored, and some knowledge of the implications of physical absence and infrequent visits has been gained through the study of the intricate linkages between virtual and physical mobilities.

However, it may not be easy to build up valuable contacts in a new country if transnational ties must be maintained. "Although this dualism of integration versus transnationalism has been questioned (as we showed in the previous section), Verdery et al. [34] suggested that maintaining friendships in the country of origin can mean withdrawing from friendship networks in the country of residence, potentially leading to an increasing separation of transnationals and their segmented integration into marginalized groups." Although transnationalism is still developing, those who settle in one place for an extended period tend to develop deeper local connections independent of their transnational relationships. "For some people, transnationalism is more of a fad than a permanent way of life, where physical and virtual, mobilities and immobilities, are lived as flexible, loose, and non-linear spaces in-between, and where imagination serves as a bridge across these 'in-between categories." This is in keeping with the non-linear movement of globalization.

In conclusion, the good practices and imaginations of the telecommunications industry and transnationalism support one another. The two types of mobility, virtual and physical, are deeply intertwined and mutually supportive. Therefore, future studies could investigate the relationship between mobility and immobility [35] by looking at how people belong to multiple virtual social, cultural, and political communities at once and how physical travel to one's country of origin may become less of a necessity for staying abreast of events there. Most empirical research on transnationalism has been conducted in Europe, North America, or a few locations in Asia. The proliferation of mobile phones and internet connectivity in

other regions, such as Africa, needs more study. Internet and social media usage by persons who have been uprooted from their homes and are compelled to traverse borders and adopt a nomadic transnational lifestyle is another pressing issue that has to be addressed. "A clear difference between mobility and immobility, or even between the physical and virtual, has been argued in post-migration studies; however, it is unclear how relevant this discussion is to transnationalism, given the prevalence of online social networks."

B.   **Return migration**

Specifically, regarding creativity and technology, the link between transnationalism and return migration (aspiration) is becoming more pressing [36]. As was said before, a migrant's global status may vary over time since transnationalism is not a static state but rather an ever-evolving process in which links to one's home country may or may not be preserved. However, transnational ties to the home country may be strong enough to influence transnationals' dreams, ambitions, motives, imaginations, and behaviors. In this way, the ties may prompt a return to the home nation [36] or, at the very least, be significant enough for a migrant to gain insight into the potential circumstances of a return to the home country or to decide against doing so.

A growing body of literature on transnationalism frames returns not as final departures but as integral parts of transnationals' often-interrupted travels [36]. Personal relationships add feelings, ideas, and speculation to transnationalism and return migration discussions. Traveling back home has been linked to migrants' attempts to negotiate their transnational identities in terms of citizenship and belonging. Scholars noted the significance of time and space in these behaviors [36]; transnational behaviors and hopes for returning home may evolve dramatically over time. Moreover, the closeness of the migrant's home country to the country in which they now reside affects the frequency of visits and even contact. How often one visits and communicates with the latter affects the host community (which has become or may become one's home community) and the previous home community.

However, it is still challenging to establish a causal link between transnationalism and reverse migration. Quantitative research has proven that transnational practices are an essential foundation for return migration. For instance, Carling [36] showed that immigrants with more developed transnational practices had greater return desires. Some studies suggest that returning to one's country of origin can help immigrants avoid becoming too sentimental about their adopted country of residence. For instance, Chang et al. [37] found that returning to Korea strengthened the ties of some Korean immigrants to New Zealand by validating their decision to leave their home country.

Migrants' pre-return transnational may provide the impetus for their return. Returnees gain notoriety in their home nation and within connected groups when they invest in the

infrastructure of their previous home place, maintain personal and professional contacts with people from their home country, or send remittances home. According to Lietaert et al. [38], migrants' remittances might serve as a "strategic investment" to better their eventual location of permanent residence. "In Dakar, Senegal, for example, 'the majority of building projects are initiated and sustained by transnational migrants who send money to family, business partners, and contractors in the city." This is because many migrants who hope to return to their home country use remittances to finance the construction or purchase of a home or other property there. Wessendorf [39] argued that 'owning property in Italy not only legitimized the return as a strategically possible conclusion of the migration plan but also provided a symbolic site for the (re)united family and an investment that linked the future generations to the country of origin' (citing the example of Italians in Switzerland). In addition, participation in multinational corporations' operations paves the way for people to move freely between their home countries and their present host countries. Many families with one member working overseas have found that their transnational lifestyle is just a temporary solution; eventually, the breadwinner will return home. When he or she does, the transnational family may utilize the opportunity to discipline, rehabilitate, or educate the returning kid.

Regarding sentimental ties, exposure to skewed portrayals of life in one's home country via television and social media might lead to romanticizing that place. This makes people nostalgic for a place that does not exist, which may lead to a "myth of return" or "dream of return" in which returning there is strongly desired but seldom accomplished. Bolognani [40] said that "[t]he imaginary homeland is the antidote to frustration: if things are not good here for younger transnationals, they need to believe that elsewhere there is a place where working towards personal well-being is possible."

Transnationalism has been studied concerning the first migratory phase and the adjustment period after the initial return. Thus, the so-called reverse transnationalism' of returnees demonstrates that migration and transnational practices do not terminate upon return and that migrants may continue along their pre-return paths using their social and professional networks. Reverse transnational practices are also more common among people of the second generation who return to their ancestral homelands despite having never been born or lived there.

Transnationals frequently feel they do not belong somewhere due to their transient lifestyle and many identities. Since Tsuda [41] hypothesized that "ethnic return migrants who suffer considerable exclusion and discrimination in both their countries of birth and their ethnic homelands may adopt non-nationalist, diasporic ethnic identities that are not based on loyalty to either nation-state," this theory suggests that certain return migrants may develop ethnic identities that are not tied to any one country. It is possible that migrants develop a transnational consciousness due to their repeated failures to return home successfully and fully integrate into their new country of residence. This consciousness could be rooted in the

transnationals' rich inner lives and their dynamic and multifaceted outer lives. Even though constant commuting is time-consuming and exhausting, transnational mobility is a strategy for people to boost advantages and develop resilience.

The degree to which internet and social media use condition the desire to return is a potential future topic of study. Because of the prevalence of telecommunications in people's daily lives, it is essential to investigate how different types of content (institutional, friendship-based, and truthful/false newsgroups) affect people's desire to return to their home countries and whether or not they do so. It is important to remember that many individuals cannot return home even if they want to, including those uprooted for no fault of their own and those whose native nation is experiencing economic distress. "While 'protracted' transnationalism as a continuous imaginary return can be an important part of an individual's identity in these situations, it can also pose difficulties for the individual's eventual reintegration into the home country by preventing (voluntary or involuntary) assimilation." There is still much to learn about the factors that contribute to the successful and unsuccessful reintegration of repatriated transnationals and their overall influence on society in the country of origin.

C.   *The body and the law*

A wealth of literature on transnationalism focuses on gender and feminism (for example, see [42]). Based on this literature, investigating the nexus between transnationalism, the body, and the law is an exciting avenue for further study. Body politics (and even biopolitics) as a school of thought has previously shown the extent to which society shapes the body and its behaviors. The study of transnationalism would benefit from a return to the body since it is central to "three crucial aspects of the incorporation process: identity formation, economic mobility, and transnational practice practices."

In particular, the impact of law and legal practices on the daily lives (including the movements and choices of bodies) of transnational migrants needs additional study. "Research on transnational migrants should focus on the links between their routine micro-practices of adaptation and the (sometimes conflicting) legal requirements of the countries to which they have ties." It is one of the central tenets of the new materialism in the field of migration studies that migrants are understood to be bodies that are always in a state of becoming, whose 'borders' are constantly being tested in the context of their encounters with other bodies in space and the law. Research into transnationalism could be used to learn about how people who move across national boundaries conceptualize their bodies, the extent to which those bodies are identified with particular countries, and any (possible) discrepancies between those bodies and the ones that are accounted for in the routine micro-activities and legal frameworks of their host countries of residence. Brown [43] pointed out that even something as simple as using an ATM in a foreign nation requires the individual to retrain

their bodies to do micro-movements with which they are not familiar. In order to avoid being singled out as "the different" or "the foreigner," daily micro-activities like re-educating the body are essential. The body of a transnational is physically constituted of the laws and customs of both their home country and the new country. Thus, they must learn to manage the daily in both contexts. "Some bodies can successfully negotiate their movement-in-space according to the written and unwritten rules of the new country; others are not, and this has real-world consequences for how they accept their transnational conditions, create their social networks, integrate (or not), and deal with the bureaucratic procedures required by states." Mothers who leave their own families to care for the children of working women in industrialized Western countries and "in the middle and upper-class households of Asia..., the Middle East..., and Central and Latin America" are a subtopic of particular interest here. The "increasing feminization of migration worldwide" is a direct result of the "increasing feminization of care," of which this is an example. "However, 'live-in carers, in particular, are obliged to cohabit with their employer, and cannot run a separate household with their families,' makes it difficult for transnational families to be reunited when mothers leave their own children (who are cared for by other family members) to work as carers for children elsewhere." What physical effects do the laws and customs of other nations have on these moms, and how does that affect their children back home? How does mothers' distance from their children's birthplace affect their interactions with them, and to what degree can the 'missing body' be compensated for via computer-mediated communication? Baldassar and Merla agreed that further research is needed within this area:

Migrants' ability to keep up a (sometimes daily) virtual presence in their families lives through the use of communication technologies... is underexplored and undervalued, as are their trips home for special occasions like weddings... or to provide care for loved ones (2014: 28).

"Critical feminist care research today is concerned with the empirical investigation of how moral norms and power structures shape care work," a group of scholars stated. [44].while emphasizing the mental and emotional toll of long-distance mothering. These factors, which have yet to be addressed in the literature, may refocus the discussion on the intersection of the female body and statutory and regulatory frameworks.

In addition, the dominant subject of imagination, which cuts through the vast majority of works on transnationalism, has to be brought into discussions of the body and the law. Some transnationals, for example, used "their bodies to perform upward mobility to those back home and saw transforming their bodies as a key to actual incorporation," an example of how the imagined and actual body, shaped by national and international laws, transnational regulations, and local (even unwritten) rules, generate imaginaries that cross countries, primarily through social networks. These spectacles, with photographs posted across social networks displaying affluence that does not exist in the new place of residency, mold the

minds of loved ones back home. "immigrants modify their apparel and hygiene routines to represent transnational ties and sense of community." Asylum-seeking migrants, who often conceal their identities behind masks and build false histories, have employed such selective or purposely manufactured images of a nation. "Many people pick certain apparel (although borrowed) and easily-recognizable 'iconic' locales (including ones that are normally seldom visited) for these visual body-related electronic transmissions in order to project an image of success that is visually effective for transmission online." New empirical examinations of transnational usage of health services, currently under-researched in the transnationalism area, may also be made possible with a more body-centric approach to transnationalism studies. "The role of language and belonging on the one hand, and of the law on the other, in transmigrants' decisions about whether and where to be cured, and why, is important to investigate, especially in the context of healthcare services, where the body and feel like trust play a major role: migrants' health-related behaviors, including their use of healthcare services and their preferences for those services, are shaped by transnational ties."

V.CONCLUSION

Transnational conduct, actions, or practices are studied in light of the most current and pertinent research on transnationalism. There is currently no agreed-upon definition of transnationalism that covers its scope and limitations. What acts, practices, and behaviors are considered transnational—and what are not—largely relies on the techniques and materials utilized and the suggested variables since transnationalism has a processual and 'in-becoming' ontological quality. Whether or whether it is possible to be ultimately "not transnational" in today's digital era is already up for debate.

Transnationalism "from below" (from the perspective of individuals and civil society) is concerned with cross-border (sociocultural, political, and economic) activities, practices, and significant behaviors, that affect people's identities and sense of belonging and are routinely carried out (not exceptional). However, this latter criterion can be questioned, as discussed earlier. These standard (but always evolving) experiences may give rise to a measurable collection of characteristics that can be used to assess transnationality. These examples abound in the international literature and range widely depending on whether quantitative, qualitative, mixed, or comparative approaches were used. Qualitative research methods have been used in the vast majority of transnationalism studies.

Many potential lines of inquiry have developed from the various studies on transnationalism we evaluated. These lines of inquiry need stable but fluid conceptualizations of transnationalism to guide their work. "For example, the close relationship between transnationalism and telecommunications (defined as the use of the internet and social media in cross-border activities) emphasizes the porousness of spatiotemporal borders in the information era, which is crucial for the usability and applicability of transnationalism as a key concept for analyzing and interpreting early twenty-first century societies."

Transnationalism in the modern world has to be rethought in terms of cognitive, imagined travel [45] and hybridized connecting pathways due to a hybrid augmented reality comprising physical and digital environments. While navigating the complexities of life in this hybrid, transnational places, people construct (or abandon) a variety of national and transnational identities, including the desire to return home. Whether or whether the promised return occurs is irrelevant to the veracity of the experience in terms of choices, behaviors, and legal norms. Research is still needed into how transnational and national legal and normative standards shape and are shaped by physical experiences, manifestations, and performances.

VI.REFERENCES

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