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Ethnographic Analysis of Nexus about Migration and Culture in Global Perspective

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Abstract

Labour migration from India to Gulf countries is the result of the consequence of globalization by process, determinants and consequences in the first century. Therefore, the present study is based on the study of the nexus of migration and culture in the context of labour migration from Uttar Pradesh to Gulf countries under an ethnographic approach through conducting field works in Uttar Pradesh as root, Mumbai as transit destination and United Arab Emirates as the international destination from November 2017 to December 2019. The findings of the study show that there is an interconnection between internal and international migration by penetration of globalization of culture of migration from Uttar Pradesh to the Gulf via Mumbai. These consequences developed as a safe zone concept of migration due to the depth penetration of cultural migration from Uttar Pradesh. The consequences of the safe zone concept may be defined as the depth penetration of the culture of migration from India to Gulf countries as the consequence of globalization.

Keywords: Migration; culture; globalization; safe zone; India; United Arab Emirates

Introduction

There is a cordial association between migration and culture because migration creates multiple impacts on the consequences of socio-economic transformation in the migration-abundant zone (Ali, 2007: 37-58 & Datta, 2016: 85-93). Consequences of migration are reflected in the dynamics of socioeconomic and psychological cultural practices of migrants and their family members because the socio-economic and psychological behaviour of migrants is completely connected with the process of migration in the form of culture of migration (Taukeer, 2023: 45-58 & Rahman, 2001). Consequences of migration also lead phenomena of cultural migration in the sense of assimilation between economic and non-economic factors of migration. It re-creates the cultural identity of migrants in the sense of pain, emotion, amusement and courage as the factor of Diaspora in the process of building cultural diasporas of South Asian migrants (Taukeer, 2022: 48-62 & Taukeer, 2022: 33-43).

History of migration from India to Gulf via internal migration to Bombay (Mumbai) in colonial India

There is a long history of internal and international labour migration from colonial India in the context of the globalization of British imperialism across the globe (Taukeer, 2022:61-74). In the context of Gulf migration, there is the richest history of labour migration from colonial India to Gulf countries due to the discovery of oil in the 1930s in the Middle East (Seccombe 1983:3-20). Consequences of labour migration from British India to Gulf countries were led

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by concessional labour agreements between oil companies of Gulf countries and British India because British India had a huge number of labourers, who were suitable for British oil companies. These Indian labourers used to migrate from Bombay because Bombay was the largest destination for internal migrant labourers in North India (Seccombe & Lawless, 1986: 548-574). The Indian Emigration Act of 1922 ensured the route of unskilled and semi-skilled labour migration from India to the Gulf region through the process of direct penetration of British India in exporting manpower from the labour-abundant zone of British India (Shirras, 1931:591-616). Labour migration from Kerala to oil-producing Gulf countries was caused by the discovery of oil in the Gulf region. Labour migration from Kerala to the Gulf countries was led by Bombay in the colonial period because migrants worked as clerks, teachers and servants in Bombay. These labourers were recruited by the recruitment offices of British oil companies in Bombay. Therefore, the process of international migration from Kerala to Gulf countries was led by internal migration in colonial India (Zachariah & Rajan, 2012: 2).

Recent phenomena of labour migration from post colonial India to Gulf countries via Mumbai

Initial labour migration from India to Gulf countries was led by Kerala due to a long history of labour migration from Kerala but recent phenomena of labour migration are being led by North India- especially from Uttar Pradesh and Bihar (Annual report, 2014-15, Ministry of External Affairs, Government of India). Uttar Pradesh and Bihar are also leading states in internal migration to greater Mumbai agglomeration (MUs) and Delhi due to reason of availability of employment opportunities (Census, 2011). Recently, there has been interconnection between internal and international migration in both Uttar Pradesh and Bihar because the trend of internal migration is continuously shifting toward Gulf migration due to the availability of better jobs with higher wages compared to Mumbai and Delhi (Majumder & Taukeer, 2019:162-174).

Internal migrant labourers gain training of skills in informal mode during their employment in the bottom segmentation of informal and unorganized sectors in Mumbai. These consequences pave the migration to Gulf countries via Mumbai in the twenty-first century (Taukeer, 2021:3). Internal to international migration is based on well developed social network system as well as the glamour of jobs in Gulf countries among rural migrants (Taukeer, 2020:120-138). Unregistered labour recruitment agencies are playing a crucial role in the process of facilitating labour migration from Uttar Pradesh to Gulf countries in the consequences of globalization of migration (Sasikumar & Timothy, 2015). Consequences of globalization of Gulf migration in Uttar Pradesh are the leading trend and tendency of huge remittances from Gulf countries to Uttar Pradesh as well as migration from Uttar Pradesh to Gulf countries (Rajan et al., 2017:85-94).

Review of Literature

2.1 Migration and Culture: Root

A study by Taukeer (2022) shows that there is a cordial nexus between social remittances and social changes as the consequence of Gulf migration in rural areas of Uttar Pradesh because migrant labourers and their family members follow the cultural norms of Saudi Arabia with their native culture in Hindi belt region of Uttar Pradesh. These consequences are developing a social and cultural region of migration from Uttar Pradesh to Saudi Arabia. It is also observed that consequences of Gulf migration are being reflected as the hybridization of



Arabian and Hindi culture of Uttar Pradesh in the context of assimilation and integration between Hindi and Arabian culture by dialects, languages, cultural values, norms, mythology and religious beliefs. Another study by Taukeer (2017), realised that there is a significant role of the Gulf migration in the cultural building formation in Inayat Patti and its surrounding Muslim-inhabited villages of Prayagraj (Allahabad) district of Uttar Pradesh because Gulf migration created a path way of migration due to swift earning in Saudi Arabia. These consequences are also developing a hybridization of Hindi and Arabic culture in the rural areas of Uttar Pradesh. The study of Rahman (2001), also gives a realistic picture of the impact of Gulf migration in the rural areas of Bihar in the context of cultural changes among migrants and their family members as a positive change in the psychological behavior of migrants in the context of assimilation and integration between two different cultural values likes-Bhojpuri and Arabian culture.

2.2 Migration and Culture: Transit Destination (Mumbai)

A study by Taukeer (2023) shows that there is a significant inter-connection between internal and international migration in the context of Gulf migration from Uttar Pradesh and Bihar to Gulf countries via Mumbai because Mumbai works as a transit destination for migrant labourers. Migrant labourers gain skilled jobs with experiences of city-based migration and these consequences lead to the process of Gulf migration as cultural migration due to the culture of Gulf migration in the rural areas of Uttar Pradesh and Bihar. Another study by Taukeer (2023) also shows similar phenomena in the context of internal to international migration because the result of internal migration to Mumbai paves the way for labour migration from Uttar Pradesh and Bihar to Gulf countries. Both internal and international migration are assimilated and correlated to each other by socio-cultural and economic factors in the consequences of globalization of Gulf migration in rural areas of North India. Therefore, the process of internal migration to Mumbai is continuously shifting toward Gulf migration due to availability of the better jobs with higher wages compared to the nature of jobs in Mumbai as well as the glamour of the Gulf among rural migrants. These consequences are replacing internal migration in the form of international migration from North India due to well well-developed socio-cultural region of migration.

2.3 Migration and Culture: International Destination (Dubai)

A study by Taukeer (2022), realised as significant role of the South Asian diaspora in Dubai because South Asian migrants are unified in Dubai by their similar socio-economic and cultural practices with their geographical diversity in South Asia. These consequences are being reflected in the form of assimilation and integration among South Asian migrants including Indians, Pakistanis, Bangladeshis and Sri Lankans. These migrants are being recognized as South Asian among Arabians in the environment of Arabian culture in Dubai. Another study by Taukeer (2023) shows, that there is soft communication between Indians and Pakistani migrants in the culture of Dubai in the framework of similar linguistic patterns of Hindi and Urdu South Asian migrants. Apart, there is strong assimilation and incorporation among Arabians and migrants. These consequences are helpful in the study of the role of hybridization culture in oil-producing Gulf countries.

In the context of the human rights of Indian labourers, the study of Zachariah et al. (2004) shows that Indian migrant labourers face the problem of economic harassment while retaining of passports in working conditions of the United Arab Emirates. These consequences show

that Indian migrant labourers are deprived of the basic labour rights of the International Labour Organization (ILO) but these labourers developed their self mechanism for adjusting themselves to the working culture of the United Arab Emirates. Another study conducted by Rahman (2010) shows that issues of labour rights and human rights are matters of labour well-being in the frame of economic practices of migrant labourers with a little bit deprivation from basic principles of United Nations human rights provision in oil-producing Gulf countries. A study by Naweed (2023), shows that female migrants had to face the problem of violation of human rights in Gulf countries due to male-oriented structure of the labour market in Gulf countries.

Methodology

Based on the above concise review of the literature concerning Gulf migration and global culture, the major argument of this research paper is based on the exploring to unfold facts about the process, determinants and consequences of labour migration from South Asia to Gulf countries in the context of dynamics of migration and culture. Therefore, the major objective of this research paper is based on the ethnographic study of the nexus of migration and culture in the periphery of globalization. Therefore, study area of this research study is based on an analysis of the phenomena of migration and culture in Uttar Pradesh as the root followed by Mumbai as a transit internal destination and the United Arab Emirates as an international destination.

3.1 Study zone from root to destinations

The entire study is based on the analysis of the nexus of migration and culture as global phenomena. Therefore, the study is based on the following adopted technique in sampling of study zone:

Uttar Pradesh as root

Uttar Pradesh is selected as the root because it is well known that Uttar Pradesh is the leading state in labour migration to Mumbai with Gulf migration according to census 2011 and emigration clearance data of labour migration of overseas employment division, ministry of external affairs, Government of India (Table 1 and 2).

Table 1. Regional pattern of labour migration from India to Gulf from 2016 to 2020

Year	Total Labour Migration from India to GCC States	Ranked 1 st States	Ranked 2 nd States	Ranked 3 rd States	Ranked 4 th States	Ranked 5 th States
2016	607300	Uttar Pradesh 28.0	Bihar 15.0	West Bengal 10.0	Tamil Nadu 7.5	Rajasthan 7.0
2017	374500	Uttar Pradesh 23.0	Bihar 19.0	Tamilnadu 10.0	West Bengal 10.0	Rajasthan 9.0
2018	321720	Uttar Pradesh 26.0	Bihar 18.0	Rajasthan 9.0	Tamil Nadu 8.0	West Bengal 7.0
2019	353126	Uttar Pradesh 32.0	Bihar 15.0	Rajasthan 8.0	West Bengal 7.0	Tamil Nadu 7.0
2020	90602	Uttar Pradesh 31.0	Bihar 15.0	Kerala 9.0	West Bengal 7.0	Tamil Nadu 6.0

Source: Compiled and calculated emigration data from 2016 to 2020. Source: www.mea.gov.in



Table 2. Inter-state in-migrants in Mumbai (Maharashtra) due to employment related reasons migration based on place of last residence (POLR) during the last decade (0-9)

Rank	State	Total number of in-migrants
1	Maharashtra	1362824
2	U.P.	474144(34.7%)
3	Karnataka	150394(11.0%)
4	Bihar	142833(10.4)

Source: Compiled and analyzed by the author from Census 2001 (D-series migration table). www.censusindia.gov.in

Therefore, it is used multi-stage sampling determined the core study area as rural Lucknow in Uttar Pradesh because Lucknow district is the leading state in labour migration from Uttar Pradesh to Gulf countries according to emigration clearance data of labour migration of overseas employment division, Ministry of External Affairs, Government of India (Table 3).

Table 3. District wise pattern of labour migration from India to Gulf countries in 2020

Rank	Districts	Total Numbers of Labour Migration to ECR Countries	Per cent of labour migration to the Gulf countries
1	Siwan (Bihar)	2660	96.3
2	Lucknow (U.P)	2607	99.6
3	Murshidabad(W.B)	2483	90.0
4	Kushinagar (U.P.)	1957	96.0
5	Kottayam (Kerala)	1505	100.0

Source: Compiled and calculated emigration data 2020. Ministry of External Affairs Government of India. www.mea.gov.in

Mumbai as a transit destination

It is selected Mumbai as a transit destination for exploring the role of Mumbai-based migration in the process of Gulf migration because there is an interconnection between Mumbai-based migration and Gulf migration's role of facilitating labour migration from Uttar Pradesh to Gulf countries via Mumbai (Tankeer,2023: 45).

United Arab Emirates as an international destination

According to UN DESA (2020) and the Overseas Employment Division, Ministry of External Affairs, Government of India (2022), Gulf countries are the largest destination for Indian migrant labourers with the rest South Asian migrant labourers (Table 4 and 5). Therefore, the United Arab Emirates is selected as a study zone for the study of the nexus of migration and culture in the context of globalization.

Table 4. Composition of migrants by destination in Gulf countries

Origin Countries	2019
South Asian Countries	Per Cent of Total
Afghanistan	1.6
Bangladesh	11.1
India	31.08
Nepal	2.6
Pakistan	11.04
Sri Lanka	2.8
Sub Total of South Asians in GCC	60.4
Sub Total of Rest of World in GCC States	39.6
Total	30001514 (100.0)

Source: Compiled and Analyzed by Author from United Nation Migrant Stock by Origin and Destination, 1990-2019

Table 5. Regional pattern of migrants in GCC states by 2019

Origin Countries	Bahrain	Kuwait	Oman	Qatar	Saudi Arabia	UAE
India	43.0	37.0	58.0	31.0	19.0	40.0
Pakistan	10.5	11.0	11.0	10.5	11.0	11.5
Bangladesh	11.0	12.0	13.0	12.0	10.0	12.8
Total of Above 3	65.0	60.0	82.0	54.0	40.0	64.0
Total Rest of World	35%	40%	18%	46%	61%	36%
Total Numbers of Migrants (in Millions)	0.75	3.0	2.9	2.4	13.15	8.6

Source: Compiled and Analyzed by Author from United Nations Migrant Stock by Origin and Destination, 1990-2019

Strategy for sampling, and collection of primary data

Technique for collection of primary data at root

Primary data is collected by using to ethnographic approach among return migrant labourers, their family members, relatives, friends and local migrant agents in the rural areas of Lucknow district of Uttar Pradesh from November 2017 to March 2018. It is used to saturation stage of information for collecting primary data among 180 respondents including return migrant labourers, their family members, relatives, friends and migrant agents. It is used for snow ball sampling, expert sampling and accidental sampling for collection of primary data in the rural areas of Lucknow district.

Technique for collection of primary data at transit destination

It is used for purposive, expert and accidental sampling for the collection of primary data under ethnographic technique among 180 migrant labourers of Uttar Pradesh and Bihar through conducting fieldwork in Mumbai in February 2019. The number of sample of respondents was determined by the saturation stage of information under the qualitative technique.

Technique for collection of primary data at international destination

It is used for purposive, expert and accidental sampling for the collection of primary data under ethnographic technique among 180 migrant labourers of South Asian countries through conducting fieldwork in the United Arab Emirates in December 2019. The number of sample of respondents was determined by the saturation stage of information under the qualitative technique.

Strategy for analysis of Data

Primary data is analyzed in the framework of case studies, narratives, oral histories, and descriptions under the method of participatory research and collaborative enquiry in the context of ethnographic discourse about the nexus of migration and culture as a result of globalization.

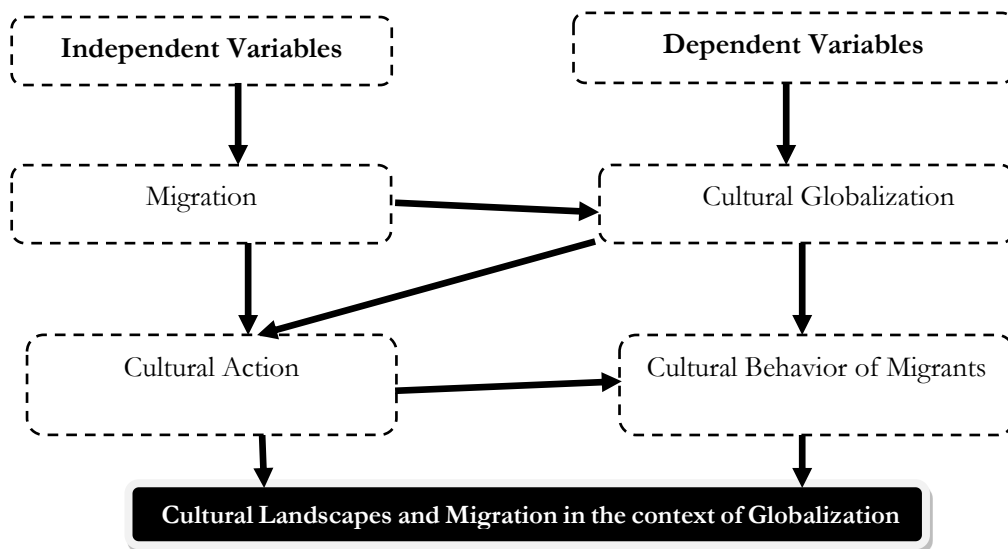
Cause-effect model for analysis of data and ethnographic approach

In this research work, migration is considered an independent variable and its impact on cultural globalization is considered as dependent variable. The impact of migration on cultural globalization is considered as cultural action in the form of the independent variable and its



impact on the cultural behavior of migrants is considered as dependent variable. These consequences developed as a cultural landscape and migration in the context of globalization (Flow chart 1).

Flow Chart 1. Cause-Effect Model and Ethnographic Technique



Source: Designed by Author

Result and Discussion

Based on the above concise methodology, result and discussion part of this research paper is based on the following sections:

Migration and culture: Root

It is observed that there was a cordial nexus between migration and culture in the context of globalization in the rural areas of Uttar Pradesh because the consequences of migration created cultural landscapes and the result of the cultural landscape led culture of migration from rural areas of Uttar Pradesh to Gulf countries. The consequences of Gulf migration were being reflected as a form of emerging new perspective on the principles of Islam among Muslim migrants due to the depth penetration of Arabian culture among Muslims' migrant households because Muslim returned migrant labourers and their family members loved to principles of Islam without logical interpretation of basic principles of Islam. They considered that it was the blessing of prophet Muhammed in their swift earning in the Gulf countries. These consequences showed that returned migrant labourers were emotionally associated with principles of Islamic culture in their economic practices in the Gulf countries. These returned migrant labourers said that they considered themselves as pure Muslims due to the blessing of prophet Muhammed and Allah because their entire economic practices were moving around sacred spaces likes *Makka* and *Madina*.

These perspectives can be realized as the role of sacred space in the process of culture of migration from rural areas of Uttar Pradesh to Gulf countries because the consequences of Gulf migration created a safe zone of migration.

These returned migrant labourers were not interested in modern education but they expressed their interest in Islamic education in *maktab* (Islamic school) and *madrasah* (Islamic religious school) because they considered that Islamic education was an important part of adjusting themselves to an environment of Islamic nature of job and labour market as well as the concept of *Akbrat* (imagine world among Muslims after death) was prominent for them. These consequences developed a social bonding between Hindi-speaking migrant labourers and Arabians and the result of social bonding is positively associated with the role of social integration in labour productivity. Social bonding increased the level of confidence among migrant labourers due to the depth of social bonding between migrant labourers and Arabians.

It is observed that these migrant labourers used to frequently speak the Arabi language with their native tongue Hindi. These perspectives showed that these migrant labourers had skills of multi-linguistic patterns due to the culture of Gulf migration. These migrant labourers also said that they collected *zakat* (Islamic religious donation) from Arabians to invest in the construction of *maktabas*, *madarsha* and Mosques in the rural areas of Uttar Pradesh. They also said that Arabians felt happiness for giving *zakat* because it was a necessary part according to the principles of Islam. It is observed that there are huge numbers of unregistered *madrasahs* in the rural areas of Uttar Pradesh, these *madrasahs* were receiving *zakat* from migrant labourers, who were engaged in economic practices in Saudi Arabia. These returned migrant labourers were also celebrating religious programs on the behalf of prophet Muhammed because they had depth belief in Islam due to Gulf migration.

These consequences showed that the consequences of Gulf migration created phenomena of religious psychology among migrant labourers because Gulf migration positively influenced the interest of returned migrant labourers toward rules and principles of Islam. These returned migrant labourers did not have any ideas about the meaning of India because they considered themselves *sheikhs* (citizens of Saudi Arabia) due to the impact of Arabian culture. They expressed full respect for Saudi *sheikhs* because these return migrant labourers were full depended on the mercy of *sheikhs* in Saudi Arabia.

It is also observed that these return migrant labourers followed the principles of *the wahabism* tradition of Islam in place of *Sufism* because they considered that they were positively associated with the fundamentalism of the Islamic culture of Saudi Arabia. These consequences were the result of globalization of the nexus of religion and migration because these migrant labourers lived in the mental region of Saudi Arabia in Uttar Pradesh. They developed a mixed cultural region of *Hindi* and *Arabi* cultural phenomena in Uttar Pradesh and these consequences were reflected in their dialects, religious, cultural and economic practices.

It is also observed that there was the supremacy of Muslims in local politics of Uttar Pradesh because Muslims had huge money due to collecting *zakat*. Family members of migrant labourers directly and indirectly participated in local politics of Uttar Pradesh. These consequences showed that the political behaviour of Muslims was significantly associated with Gulf migration because family members of Muslim migrant labourers were considered local political leaders in their localities. These consequences created complexity for regional political parties because the political function of political parties like- BJP, Congress, SP and BSP were moving around the participation of Muslims in local politics of Uttar Pradesh. Muslims expressed that the entire political democracy of India was based on the politics



of *Hindutava* due to the rule of the BJP in Delhi and Lucknow. It is also observed that a huge number of migrant labourers also worked in Mumbai and these migrant labourers expressed their interest in the Shiv Sena political party because they considered SP, BSP and Congress as cheaters for the name of representation of Muslims. It shows that the ideology of Muslim voters was continuously shifting toward soft *Hindutava* politics of Shiv Sena in migration-abundant zones in the rural areas of Uttar Pradesh. It may be considered as milestone for Muslim politics in Uttar Pradesh. These consequences may be analyzed role of Gulf migration in Indian politics because Muslims considered Gulf migration as a safe zone for their livelihood as well as excluded themselves in the mainstream of modern education. Therefore, they had no idea about the basic principles of Indian democracy. These returned migrant labourers were so aggressive about matters of NRC without logical interpretation of questions and issues of NRC. It is also observed that the consequences of Gulf migration were creating confusion in the psychological behaviour of migrants due to the depth penetration of Arabian culture in Muslim-inhabited areas of Uttar Pradesh. It is also observed that consequences of Gulf migration created a cultural inequality between migrants and non-migrants as well as Hindus and Muslims. Inflow of huge economic and social remittances created a confused Muslim society about India, Indians and nationality in the Muslim inhabited areas of Uttar Pradesh because there was not any impact of modern education on Muslim society in the rural areas of Uttar Pradesh.

It is also observed that there was a little bit of role of religious *Arabi* and *Urdu naat* (Religious song) among Muslims because they used to frequently sing songs like:

“*Sona Nikal Raha hai, Muhammed ke Arab me*” (It is blessing of prophet muhammed on gold of Saudi Arabia)

“*Tera Khate hain, Tera pite hain ye Mumhammed*” (Swift earning is result of prophet muhammed)

It is also observed that there was a significant role of social media in the process of inflow of cultural values of Arabian from Saudi Arabia to rural areas of Uttar Pradesh. These consequences show that there is an important role of communication technology in the process of globalization of gulf migration with its impact on Muslim society and politics of Uttar Pradesh.

It is also observed that the consequences of Gulf migration created myths about Saudi Arabia because family members, friends and relatives of Gulf migrants developed their mythology about Gulf migration according to their mentality and these consequences played a crucial role in the process of facilitating Gulf migration. Interviewed 56 years old named Mirza Moid Beg; he said that he considered Gulf migrants as *Gorra* (white skin), *Chitta* (smart), and *Subuk* (hero) due to their engagement in Gulf migration and swift earning. He also considered that wives of Gulf migrants were *Burrak* (Female horse angels of heaven of Allah). These consequences showed that mythology created such kinds of migration-based communities, those who lived in their imagined world with the culture of Gulf migration. These consequences worked as a pull factor in the process of Gulf migration from rural areas of Uttar Pradesh to Gulf countries.

It is observed that consequences of Gulf migration created a culture of internal migration of labourers from central India to brick kilns in rural areas of Uttar Pradesh where these migrant labourers used to work with local labourers, those who belonged to scheduled caste (SC) as low category caste based on social hierarchy system in India. These consequences showed that

the scheduled community of Uttar Pradesh was not engaged in Gulf migration due to a lack of social network like well well-developed social network system among Muslims. These consequences developed dynamics concerning around the local labour market in the rural areas whereby observing a well-developed socio-economic bonding between migrant labourers of central India and local labourers of the SC community. Apart, these local SC community labourers were also engaged as agricultural and manual labourers in neighbouring villages of upper caste Muslims due to higher wages as well as the demand for local SC labourers due to the tendency of huge migration from rural areas to Gulf countries. Therefore, the consequences of Gulf migration created a gap for local SC labourers, those who were unable to migrate to Mumbai and Gulf countries. It is also observed that there was significant visibility of tribal culture in local markets of rural areas because migrant labourers of central India, weekly visited local markets to buy food and non-food items. These tribal migrants were known as *Parosee* (neighbours) among the local people of Uttar Pradesh. It is also observed that these tribal migrants used to buy *Karemuu* (naturally cultivated grass in ponds and canals) grass for local people in markets because it is the traditional food for tribal in the forest-based economy of central India. It is also realized that the tendency of huge migration from central India to local brick kilns was changing the agricultural pattern because local farmers used to cultivate *Karemuu* grass for tribal migrants because the cultivation of *Karemuu* grass increased the income of local farmers. Therefore, it can be analyzed that the tendency of international migration led to the tendency of internal migration in the Gulf-based migration-abundant zone in rural Uttar Pradesh.

Based on the above concise description, it can be discussed that there is a cordial nexus of migration and culture in the context of globalization as the formation of a migration based community in the rural areas of Uttar Pradesh. It can be observed in the framework of socio-economic, cultural and political phenomena in the cultural perspective of Uttar Pradesh. These consequences re-created the identity of Muslims in the context of globalization and migration.

Migration and Culture: Transit Destination (Mumbai)

It is observed that there was a cordial nexus between Gulf migration and Mumbai-based migration because Muslims frequently used to migrate in Mumbai before migrating to Gulf countries. These internal migrant labourers migrated to Mumbai with the expectation of better engagement in the job market of Mumbai because they easily accessed jobs with higher wages according to their skills. These migrant labourers gained skills of jobs with experiences of Mumbai-based migration and these migrant labourers used to work for three to five years in Mumbai before migrating to Gulf countries. Muslim migrant labourers from Uttar Pradesh and Bihar, came to Mumbai with the help of their well-developed social network system and these consequences developed a safe zone for them because Mumbai-based migration was deeply rooted in their economic practices and culture of livelihood.

It is also observed that Mumbai-based migration developed a culture of North India in Marathi-based culture because there was cordial association between North Indian migrants and Marathis. These consequences developed a pattern of hybrid culture by multi-linguistic pattern between Hindi and Marathi languages. These consequences were being reflected in socio-economic cultural and political scenarios in Mumbai because these migrant labourers were participating in the socio-economic and cultural practices in Mumbai. After all, local



Marathis accepted their presence in the culture of Mumbai. These north Indian permanent migrant labourers were listed in the voter list of the election commission and they gave their participated during the Muncipal election, legislative assembly and parliamentary elections. These migrant labourers were aware of occurring phenomena concerning the local politics of Maharashtra. They talked about the Shiv Sena party, NCP and BJP. These consequences showed that Mumbai-based migration gave a political space to permanent migrant labourers of Uttar Pradesh and Bihar. In the case of temporary migrant labourers, it is also observed that they were interested in political phenomena in politics of Uttar Pradesh and Bihar because the huge number of temporary migrant labourers returned to Uttar Pradesh and Bihar during the election. These migrant labourers expressed their political emotions about regional political leaders namely- Akhilesh Yadav, Yogi Adityanath, Lalu Prasad Yadav, Tejasvi Yadav and Nithish Kumar. These consequences showed that temporary internal migrant labourers were core for political parties of Uttar Pradesh and Bihar because the matter of occurring political phenomena was cordially associated with their values, norms, attitudes, beliefs and myths. These perspectives were reflected in the psychological and cultural behaviour of migrants of Uttar Pradesh and Bihar. It is also observed that these migrant labourers were not interested in controversial matters like *Bhaiya* and *Marathis* because they enjoyed their lives in the culture of Mumbai. It was also found that temporary migrant labourers were known as *Chedabhai* because they lived on rent in the slum areas of Mumbai. It was a new identity for temporary migrant labourers with the identity of *Bhaiya* because both types of identity gave a unique ID as brave, courageous and honest labourers among Marathis. It is observed that migrant labourers of Uttar Pradesh and Bihar enjoyed Bhojpuri movies and music with bollywoods. These consequences helped consider Bhojpuri diaspora as an amusement of culture in the life of Mumbai.

It is observed that there was explicit visibility of Muslim culture in Mumbai due to the huge presence of migration from Uttar Pradesh and Bihar, those migrated with hopes of migration to Gulf countries. It is also observed that some Muslim migrant labourers, those belonging to Allahabad district of Uttar Pradesh, operate their *maktabs* and *madrassahs* (religious Islamic schools) in Muslim inhabited areas of Mumbai. These *maulanas* (religious Islamic teachers) said that they collected donations from rich Muslims of Mumbai as well as zakat from their family members, friends and relatives who worked in Saudi Arabia. These consequences showed that these *maulanas* found a religion-based freedom in the culture of Mumbai. These perspectives also showed an open heart culture of Mumbai toward North Indian *maulanas*, those were arranged religious debates and programs about *Sufism*, *Wahabism* and occurring instability in the middle east.

It is also observed that there was a huge presence of women of Sudan in *the Masjid Bander* area of Mumbai and these *Sudanis* women came to Mumbai for business purposes. These *Sudanese* women bought dresses, footwear, and toys from roadside evening markets of Mumbai and exported them to local markets of Sudan due to the higher demand for Indian products in the market of Sudan. A local Marathi boy said that these *Sudani* women came in groups in Mumbai every two to three months in one year and stayed in local lodges in Muslim areas like Nakhuda mohalla and Null bazaars. These *Sudanese* women used to speak in *the Arabi* language with a local boy and a local boy called them *Amma*. Apart, local boys also said that these *Ammas* were familiar with the local markets of Mumbai with its culture. These consequences also showed that Mumbai was not the destination for north Indian migrant

labourers but also emerged as a new destination for African female migrants as the cultural unit of migration. It also showed that the term *Amma* emerged as a new identity for female African migrants as well as giving a platform concerning the feminism discourse in the culture of migration in Mumbai.

Therefore, it can be realized that the consequences of globalization gave a space for internal migrant labourers with African migrants in Muslim-inhabited areas of Mumbai with a space for the study of the impact of assimilation and integration in cultural phenomena of migration from a global perspective. Therefore, it should be analyzed as a role of integration between the Hindi language and Marathi language with the Arabi language in the framework of multi-linguistic pattern in Mumbai-based migration by process, determinants and consequences.

Migration and Culture: International Destination

It is observed that there was explicit visibility and impact of South Asian culture in the environment of Arabian culture in the United Arab Emirates because there was a huge presence of South Asian diaspora in the United Arab Emirates. These consequences are the result of the structure of labour labour-intensive job market as well as the well-developed culture of migration work as a pull factor in the process of migration from South Asian countries to the United Arab Emirates. It is also observed that South Asian migrants are diversified by their languages and dialects and these consequences gave them an identity of *Hindustanis* among Arabians because migrant labourers from India, Pakistan and Bangladesh considered themselves as brother in the Gulf. It is observed that there was an explicit impact of *Tahjib-o-ekhlakh* (cultural behaviour of the Indian subcontinent) in Dubai and these consequences developed a cultural region of the Indian sub continent in the Arabic environment in Dubai.

It was also observed that the consequences of South Asian culture were helpful in the increase of social and cultural integration in labour productivity because South Asian migrant labourers found themselves in a positive sense in the context of investment of their labour power in the process of production of goods and services. Therefore, the role of social and cultural integration was so crucial in the dynamics and function of the labour market in the labour-intensive labour market in Gulf countries. It also gives an economic space to South Asian migrant labourers in the Arabic environment of the United Arab Emirates.

It was observed that the Hindi language was establishing unity among diversified South Asian migrants because South Asian migrants were speaking in the Hindi language in their labour apartments, working sites, offices, restaurants, parks, bus stops, metro stations and airports. Therefore, it can be considered that *the Hindi* language emerged as the key to creating unity among South Asian migrants as well as the role of *the Hindi* language in the development of the South Asian diaspora considered as *Hindi* diaspora. It was also observed as an interesting point that African migrant labourers were also partially using *the Hindi* language to interact with South Asian migrants in shopping malls. These consequences can be analyzed as the impact of *the Hindi* language on the culture of linguistic and dialectic patterns of migrants due to the huge presence of the Indian diaspora in the United Arab Emirates. Therefore, these consequences developed a communication and interaction bonding among diversified migrants instead of their geographical diversity due to the impact of *the Hindi* language because *Hindi* is considered as a second language in the United Arab Emirates according to Indian migrant labourers.



South Asian migrants used to speak with Arabians in *the Arabi* language and these consequences were being shown as a bridge of communication between migrants and Arabians as well as developed a multi-linguistic diaspora in the environment of Arabic culture. Therefore, the confluent of *Hindi* and *Arabic* cultures developed a cultural landscape in the context of the dynamics of the impact of globalization of migration on the culture of the United Arab Emirates as open open-heart cultural country for migrants. It should be taken as a beautiful component of the governing system of government of the United Arab Emirates as well as the dynamics of labour and job market of the United Arab Emirates.

It was observed that there was an explicit impact of global culture in Dubai in the function of socio-economic and cultural activities of migrants due to the global economy of Dubai. Therefore, Dubai was observed as a “cultural world” with its diversified diaspora. It was also observed that there was not any contradiction or discrimination between South Asian migrants and Arabians because Arabians opened their hearts to welcome South Asian migrants, which are back backbone of the bottom segmentation of the labour market of the United Arab Emirates. These South Asian migrant labourers were happy and satisfied in their engagement in such kinds of jobs, those considered low-category jobs in the United Arab Emirates. It is also observed that there was not any prohibition on the entry of non-Muslims into *Sheikh Zayed Grand Mosque* in Abu Dhabi due to the depth of penetration of global culture in the United Arab Emirates. These perspectives also showed that Arabic culture welcomed all religions of the world community because the principles of Islam permitted non-Muslims to give the message of peace to the world community.

An Indian migrant labourer said that Indian migrant labourers were not interested in the matter of phenomena concerning *Hindutava* and *Islam* in politics and society of India because these Indian migrants did not have time for discussing debate on these matters well as it not allowed for South Asian migrant labourers to conducting a discuss concerning around occurring phenomena about *Hindutava* and *Islam* in India. Therefore, Indian migrants found a safeguard by rules, regulations and acts of labour migration laws of the United Arab Emirates. These consequences showed that Indian migrant labourers followed the democratic principles of peace in the United Arab Emirates because they worked and lived in multi-diversity of global culture in the United Arab Emirates.

These Indian migrant labourers said that they collected *zakat* from Arabians for sending as remittances for the construction and re-construction of Mosques, and religious schools and organizing religious programs (Religious lectures about prophet Muhammed) in their roots in Inayat Patti, Basgit, Mahrupur villages of Prayagraj District of Uttar Pradesh, India because migrant labourer of Inayat Patti village told that many migrants of this village collected *zakat* for helping to poor Muslims in Inayat Patti village and they invested part of *Zakat* in construction to two splendid steeples on Mosques of Inayat Patti Village. He also said that there was a significant impact of the Sunni ideology of *Al Azhar* University of Egypt in Inyat Patti village because Maulans, those who belonged to *Ahl-e-Sunnat* of Barelvi school, delivered a lecture about principles of Maulana Ahamed Raza Khan of Barelvi school of *Ahl-e-Sunnat* based on the ideology of Sufism in India. These consequences showed that the culture of Gulf migration was spreading the ideology of Islam at its root in Uttar Pradesh as well as facilitating the process of culture of migration from rural areas of Uttar Pradesh to Gulf countries.

It is observed that South Asian migrants lived together and engaged in similar working conditions in the job market of the United Arab Emirates as well as shared their emotions, and feelings with each other in the sense of silence mode. The consequences of silence mode played a crucial role in the determining psychological behaviour of South Asian migrants concerning the mechanism of their adjustment in long-term migration in Dubai. These South Asian migrant labourers were enjoying their life with South Asian culture and Arabian culture through movies, *Bollywood* music of *Bollywood* and *Arabian* songs. They also enjoyed traditional folk songs of *South Asia* like *Bhojpuri*, *Pasto*, *Balochi*, *Sinhala*, *Bangla* and *Afghani* music. It is also observed that South Asian migrant labourers participated and enjoyed the national ceremony of the United Arab Emirates with singing and dancing in parks at Deira, Dubai. These consequences showed that the global culture of Dubai gave a base to South Asian migrant labourers for enjoying their life as the amusement of Gulf migration in Arabian culture.

It is also observed that there was a huge presence of South Asian restaurants in Dubai and these restaurants were a junction for the confluent of South Asian culture with its diversity. It is also observed that Pakistani foods like – *Chicken Karahi* were very famous among Indian migrant labourers as well and *Hyderabadi biryani* was famous among Pakistani migrant labourers. It was also observed that Beef curry was so popular and tasty cuisine among Muslim migrant labourers of India in Pakistani restaurants. These consequences developed a friendship culture between Indian and Pakistani migrant labourers through beef curry on their dinner table. Both Indian and Pakistani restaurants gave a space to South Asian migrant labourers to share their emotions, feelings and attitudes on lunch and dinner tables. These consequences developed a form of *Indo-Pak* culture among migrant labourers of India and Pakistan. It was also observed that digital news channels like Aaj Tak, Zee News, ABP News, Geo News and ARY News were very popular among migrant labourers in India and Pakistan. These consequences showed that these migrant labourers were aware of occurring socio-economic and political phenomena in India and Pakistan. Therefore, digital news channels played a crucial role in spreading consciousness among migrant labourers as aware migrant labourers.

Therefore, it can be analyzed that the consequences of assimilation and integration between Hindi and Arabic cultures as well as among South Asian migrants developed a global cultural pattern as unified in diversified South Asian diaspora in the United Arab Emirates.

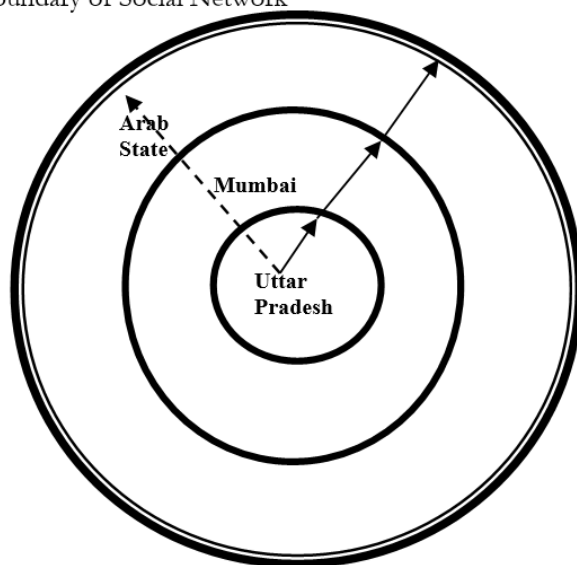
Safe zone concept and Gulf migration

Therefore, the concept of a safe zone of migration was also deeply rooted in Gulf migration because these migrant labourers developed a social region of migration from rural areas of Uttar Pradesh to Gulf countries via Mumbai. The concept of a safe zone provided a space to migrant labourers for livelihood in both Mumbai and Gulf countries as well as emerging as a platform for building the capacity of social and cultural regions of migration from rural areas of Uttar Pradesh to Gulf countries via Mumbai through well developed social network system of migration from Uttar Pradesh to Gulf countries. These consequences developed a model of dual-step migration with the safe zone concept of migration (Diagram 1).



Diagram 1. Safe Zone Concept of Migration

Boundary of Social Network

*Source: Designed by Author***Conclusion**

Based on the above concise result and discussion part, it can be concluded that labour migration from rural areas of Uttar Pradesh and Bihar to Gulf countries is being facilitated through internal migration to Mumbai. These consequences are being facilitated by both economic and non-economic phenomena but non-economic phenomena like well-developed social network systems and the glamour of jobs in the Gulf faded to economic phenomena as expectation of better jobs with higher wages in Gulf countries. These consequences are the result of depth depth-rooted culture of migration as a safe zone concept of migration because migrant labourers find themselves Gulf migration as safe guard for their livelihood and employment. Therefore, migrant labourers are inter-generationally willingly entering in process of Gulf migration because the matter of Gulf migration is associated with their livelihood, status and cultural practices. Therefore, it can be recommended that there is a need to map of process, determinants and consequences of Gulf migration as the role of cultural remittances in micro economy of households and macro economy in India.

Safe zone concept of migration may be considered through following poem

“Oh, God we are happy with your blessing
 We are migrant labourers, hard work is our religion
 We are so spiritual about your mercy, you are Allah,
 We live with shadow of Prophet Muhammed,
 Allah is giving blessing to us as Gold of sky
 Oh, God we are happy with your blessing.”

Source: Written by the author, on the basis of field surveys

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