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## Ethnographic Analysis of “Safe Zone” Concept in Migration in Global Perspective

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### Abstract

Phenomena of migration can be realized as role of the culture of migration in the sense of globalization of migration in the twenty first century. In these consequences, the focus of the present study is based on the study of the nexus of the culture of migration and globalization as the sense of safe zone concept in migration in the case of migration from South Asia to Gulf countries and beyond. The methodology of the study is based on ethnographic study through conducting multiple round field surveys in India and abroad from February 2015 to December 2019. Findings show that consequences of depth penetration of the culture of migration emerged as a “safe zone” where migrants find them self in a secure position to access guarantee of better jobs and life in the context of the role of migration. These consequences created socioeconomic and cultural transformation from root to destination as the formation of the cultural Diaspora of migration in the context of the safe zone concept in migration. Therefore, the findings of the study develop an understanding concerning around the study of the new concept of migration as a safe zone in migration as well as encourage researchers, policy makers and academicians.

**Keywords:** Migration; culture; globalization; safe zone; Inayat Patti -Turk

### Introduction

There is a long history of migration from India to abroad in the context of cultural migration in the perspective of globalization of migration (Singh, 2021). Labour migration from India to abroad can be analyzed in the framework of different time and space contexts as skilled and professional migration to western countries from 1947 with the beginning of unskilled and semi-skilled labour migration to Gulf countries from 1973 during the incident of the oil boom in oil-producing Gulf countries ( Khadria, 2001:46-71; 2006:4-37). Labour migration from South Asia to Gulf countries is based on historical linkages between South Asia and Arabian traders and its consequences in the development of building capacity of the South Asian cultural diaspora in Arab (Kumar, 2016:84-85).

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Trend and tendency of labour migration from India to Gulf countries is being led by the consequences of globalization of migration (Rajan & Kumar, 2010:1-30). The initial phase of labour migration from India to Gulf countries was led by Kerala via Bombay (Mumbai), because migrant labourers of Kerala used to work as servants, teachers and clerks in British oil companies in Bombay. Therefore, there was an inter-connection between internal and international migration because internal migrant labourers used to find the door in Bombay for migration to Gulf countries in colonial India (Zachariah & Rajan, 2012:3).

The initial phase of labour migration from India to Gulf countries was led by Kerala due to its long historical linkages with Gulf countries but recent phenomena of labour migration from India to Gulf countries have shifted toward the North Indian state namely- Uttar Pradesh due to availability of huge surplus labourers in Uttar Pradesh with its demand in Gulf countries (Overseas Employment Division, Ministry of External Affairs, Government of India, 2014-15:3). Uttar Pradesh is leading state in the huge trend of unskilled and semi-skilled labour migration to Gulf countries compared to the huge trend of skilled migration from Kerala to Gulf countries (Zachariah & Rajan, 2016: 66-71). These consequences are leading to a huge inflow of remittances from Gulf countries to Uttar Pradesh due to the positive role of the unskilled and semi-skilled migrant labourers, those worked as temporary migrant labourers in Gulf countries (Rajan et al., 2017:85-94).

Recent phenomena of labour migration from Uttar Pradesh to Gulf countries are being led by Mumbai-based migration because rural migrant labourers migrated to Mumbai to gain skills of jobs with experiences of migration for migration to Gulf countries. Therefore, there is an inter-connection between internal and international migration (Majumder & Taukeer, 2019:162-174). The process and function of migration from rural Uttar Pradesh is based on well developed social network system of migration with availability of the better jobs in Gulf countries compared to low wages in Mumbai (Sasikumar & Timothy, 2015:3; Aziz and Begum, 2009: 55-60). Impact of pandemic of COVID-19 and continuously lockdown adversely influenced trend of migration from Inayat Patti village to Gulf countries via Mumbai as well as started reverse migration from Gulf countries and Mumbai to Inayat Patti village (Majumder, 2022:421-429).

## **Migration as Cultural Phenomena**

According to Cohen & Sirkeci (2011), there is a cordial nexus between migration and culture because both lead to each other through the positive role of the economic and non-economic factors of migration in a global perspective. A study by Sirkeci (2003), also shows that the ethnic approach is an important key word concerning around the study of the nexus of migration and culture. According to Afsal & Reshmi (2023), there is significant role of the diaspora philanthropy in cultural migration because culture lead migration and migration creates culture. In these contexts, the study of Meer & Modood (2022) shows that the nexus of migration and culture creates a form of challenges in migration abundant zone due to the depth penetration of globalization of cultural migration.

A study by Taukeer (2022) also shows that there is a colonial experience in the present scenario of labour migration from rural areas of North India to Mumbai and abroad because colonial facts of migration are leading the process of migration in post-colonial India. In the context of the present scenario of migration, the findings of Taukeer (2022) show that there is the important role of the cultural components in the development of building capacity of the



culture of migration from Uttar Pradesh to Gulf countries in the consequences of the positive role of the globalization. Another study by Taukeer (2021) also gives a better picture of the nexus of internal and international migration where the culture of short-term internal migration in India leads to culture of long-term migration from Uttar Pradesh to Gulf countries by similar causes of migration. Study of Taukeer (2017) shows that there is a positive impact of Arabian culture on the economic and social practices of migrants and their family members in Inayat Patti village, Prayagraj (Allahabad) district of Uttar Pradesh. These consequences developed a mixed cultural landscape by assimilation and integration between Arabian and Hindi cultures in the process of building formation in cultural practices through the inflow of cultural remittances.

In the context of the role of cultural components in the process of migration to a transit destination, the study of Taukeer (2023) also shows that there are cordial linkages between internal and international migration because migrant labourers migrate to Mumbai with hopes of migration to Gulf countries due to expectation of gaining better jobs with higher wages in Gulf countries as well as glamour of jobs in Dubai also work as pull factors in the context of wage differential between economy of India and Gulf countries. A study by Bhagat (2011) shows that culture of internal migration from Uttar Pradesh to Mumbai as being led by the glamour's culture of Mumbai among rural migrants. Short-term internal migration gives an experience of city-based migration to migrant labourers because the study of Gavaskar (2010) also presents the impact of both economic and non-economic components in the process of cultural building capacity as phenomena of migration. Findings of the study of Jha & Kumar (2016) also give a role of economic and cultural bonding between migrant labourers and local people of Mumbai as a role of assimilation and integration between cultural values of North India and Mumbai-based culture. These consequences give a social and economic space to migrant labourers in Mumbai because the study of Kumar et al. (2012) shows the role of cultural components in the process of facilitating labour migration from rural India to Mumbai in the consequences of globalization.

In the context of the nexus of migration and culture in Dubai, the study of Rahman (2001, 2010) and Zachariah et al. (2004) also shows that there is a positive role of the culture of migration from rural India to Gulf countries because direct penetration of globalization paves the pathways of migration to Gulf countries. The study also reveals that South Asian migrant labourers are deprived from the basic human rights of the United Nations in the working environment of GCC states in the Middle East. According to Naufal & Ali (2010), South Asian migrant labourers are the backbone of the economy of South Asian countries because the positive role of diaspora philanthropy plays an important role in building the capacity of cultural migration from rural South Asia to Gulf countries. A study by Taukeer (2022) shows that there is a positive impact of assimilation and integration between South Asian and Arabian cultures in the living and cultural practices of migrant labourers because both Arabians and South Asian migrant labourers give respect to each other by sense of humanism in Arabian culture. In these consequences, the Study of Gardner (2010) presents the role of cultural and ethnic diversity among South Asian migrants in Gulf countries because cultural and ethnic diversity determines the working and living conditions of migrant labourers in the sense of positivity in Arabian working culture. The study of Nadjmabadi (2010) and Magliveras (2019), shows that there is well-developed social and cultural space for migrant labourers in the Arabian working environment of Gulf countries.

In the case of European countries, the study of Taukeer (2022) shows that there is a cordial nexus between migration and culture in the context of migration from rural areas of South Asian countries to European Union countries via migration to the Middle East because South Asian migrant labourers migrate from the Middle East to European countries with hopes of higher wages with the glamour of European countries. A study by Farooq (2021) shows that consequences of cultural migration gives a cultural space to South Asian migrants in European culture in the sense of positivity of cultural migration in the context of globalization. A study by Kesici (2021) shows, Turkey is the gate way for migration from Asian countries to developed European countries due to the availability of the well-developed route of cultural migration from Asia to European countries via Turkey.

### **Emerging “Safe Zone” concept in migration**

A study by Taukeer (2020) shows that the depth consequences of the culture of migration from Uttar Pradesh to Gulf countries via Mumbai developed a cultural region of migration and the consequence of the cultural region of migration is the platform in the study of safe zone concept. Another study by Taukeer (2023) also gives a realistic picture of the nexus of culture and migration in the process of functioning of step-wise migration where depth penetration of cultural migration builds the safe zone in migration because migrant labourers migrate to Gulf countries via Mumbai with guarantee about access of availability of better jobs. These consequences can be analyzed as potential concepts in migration as a safe zone concept. In the case of migration from Uttar Pradesh to Gulf countries via Mumbai, the study of Taukeer (2023) shows that Gulf migration works within the well-developed social and cultural region of migration in the process of dual-step migration where internal migration leads to international migration.

From this perspective, the study of Taukeer (2022; 2023) shows that there is a cordial nexus between migration from rural South Asia to urban South Asia and its role in facilitating migration toward Western European countries via the Middle East. These consequences are the result of direct penetration of cultural migration within well-developed cultural regions of migration from rural South Asia to European countries via the Middle East. It can be analyzed as the framework for further study in the component of the emerging safe zone concept of migration whereby migrant labourers journey with the guarantee of access to availability better jobs in the glamour of metropolitan cities in South Asian countries, Middle Eastern countries and European countries.

### **Methodology**

Based on the above concise review of literature, major argument is based on exploring new facts in the study about the nexus of migration and culture in the context of the safe zone concept of migration because there is a lack of such kinds of literature about study of safe zone of migration but present study can give a better picture about the emerging safe zone concept in migration in global perspective. Therefore, the core facts of arguments in based on trying to explore to unfolding facts of cultural migration with replacing to traditional concept of migration under the approach of safe zone of migration as the new potential global theory of migration. Therefore, the major statement of the research problem is based on answering the new facts about the nexus of migration and culture in the context of the emerging safe zone concept in migration. Therefore, the objective of this research work is based on the study of the nexus of migration and culture in the context of the safe zone



concept of migration in a global perspective. Therefore, the methodology of the research work is based on the following framework according to the nature of the research work:

### Strategy for selection of study zone from root to destinations

#### Root: Uttar Pradesh

Uttar Pradesh state is the leading state in labour migration from India to Gulf countries with its huge internal migration to Mumbai urban agglomeration (Table 1& 2). In Uttar Pradesh, Lucknow district is ranked second in labour migration from India to Gulf countries (Table 3). Therefore, Uttar Pradesh state is selected purposively for the study of the process, determinants and consequences of migration at root level in India.

**Table 1.** Trend of Labour Migration from Uttar Pradesh to Gulf Countries

Year	Total Labour Migration from India to Gulf Countries	Ranked 1 <sup>st</sup>	Ranked 2 <sup>nd</sup>	Ranked 3 <sup>rd</sup>	Ranked 4 <sup>th</sup>	Ranked 5 <sup>th</sup>
		States	States	States	States	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](http://www.mea.gov.in)

**Table 2.** Trend of labour migration to Maharashtra (Mumbai) due to employment related reasons based on place of last residence (0-9).

State	Total Number of Migrants in Maharashtra (Mumbai)	1 <sup>st</sup> Rank		2 <sup>nd</sup> Rank		3 <sup>rd</sup> Rank	
		State	Total number of migration from Uttar Pradesh to Mumbai	State	Total number of migration from Karnataka to Mumbai	State	Total number of migration from Bihar to Mumbai
Maharashtra	1362824	U.P.	474144(34.7%)	Karnataka	150394(11.0%)	Bihar	142833(10.4%)

*Source:* Compiled and analyzed by author from Census 2001 (D-series migration table).

**Table 3.** District wise pattern of migration from India to Gulf countries

Top Five Districts	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](http://www.mea.gov.in)

## Transit Destination: Mumbai

Mumbai city was selected as a transit destination for the study about the interconnectivity between internal and international migration in the context of labour migration from Uttar Pradesh to Gulf countries. According to Taukeer (2023), Mumbai worked as a transit destination for labour migration from Uttar Pradesh to Gulf countries because Gulf migration is being led by internal migration to Mumbai where migrant labourers gained skills of jobs with experiences of migration before migration to the Gulf countries.

## International Destinations

We selected two international destinations including to Dubai in Asia and Athens in Europe for conducting study about nexus of migration and culture in the global perspective.

### a. Dubai

Dubai City was selected for the study of the working and living culture of South Asian migrant labourers because it is well known that Dubai is the hub for the global economy with its diversified cultural diaspora (Tables 4 & 5). Therefore, we selected Dubai as an international destination for the study of the nexus of migration and culture.

**Table 4.** Regional variation in migration stocks in GCC states

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

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

**Table 5.** Regional pattern of migration in GCC states by origin countries

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
<b>Total of Above three</b>	<b>65.0</b>	<b>60.0</b>	<b>82.0</b>	<b>54.0</b>	<b>40.0</b>	<b>64.0</b>
<b>Total Per Cent of Rest of World</b>	<b>35.0</b>	<b>40.0</b>	<b>18.0</b>	<b>46.0</b>	<b>61.0</b>	<b>36.0</b>
<b>Total Numbers of Migrants in Million</b>	<b>0.75</b>	<b>3.0</b>	<b>2.9</b>	<b>2.4</b>	<b>13.15</b>	<b>8.6</b>

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

### b. Athens city

Athens city was also selected as also international destination for studying about nexus of Asian and European culture in the context of undocumented migration from South Asia to Greece via Turkey. According to Taukeer (2022), Athens was a global hub for undocumented South Asian migrants; those who migrated from South Asian countries to Greece via Iran and Turkey.



## **Strategy for sampling and collection of primary data**

### **Technique for collection of primary data at root**

Primary data is collected through conducting multilevel field surveys in rural Uttar Pradesh from February 2015 to March 2018 in the perspective longitudinal study design. It is used to multi-stage sampling in rural areas of Lucknow district and Inayat Patti village of Prayagraj (Allahabad) district in Uttar Pradesh. Further, primary data is also collected through conducting supplementary fieldwork in Inayat Patti village in November 2023 for better justification of the objectives in current phenomena. Therefore, primary data is collected from 180 return migrant labourers in Lucknow district and 50 return migrant labourers in Inayat Patti village in the framework of the saturation stage of information under qualitative study design. Therefore, study covered total 230 return migrant labourers at root level. Entire primary data is collected in the framework of ethnographic technique using participant observation, informal interviews and focus group interviews among migrant labourers, their family members and migrant agents with the help of purposive, expert and accidental sampling.

### **Technique for collection of primary data at transit destination**

Primary data is collected among 200 North Indian (Uttar Pradesh) migrant labourers with help of snow ball sampling through conducting field work in Mumbai in February 2019. It also selected 50 migrant labourers, who belonged to Inayat Patti village and worked in Mumbai. Therefore, it is selected total 250 migrant labourers in Mumbai. These consequences helped develop an understanding of the nexus of migration and culture in the context of labour migration from Uttar Pradesh to Gulf countries via Mumbai.

### **Technique for collection of primary data at international destinations**

Primary data was collected with the help of snowball sampling through conducting field work among 180 South Asian migrant labourers in Dubai in December 2019. Among the total migrant labourers, 10 migrant labourers were from Inayat Patti village, those worked as semi-skilled and unskilled migrant labourers in Dubai. In Athens, primary data is collected with help of accidental sampling through conducting a short fieldwork among 100 undocumented South Asian migrants in Athens in August 2017, during occasion of my participation in The Migration Conference(TMC) 2017, where I presented my paper titled “Nature and Consequences of Migration to Gulf Countries: A Study of Inayat Patti Village of India,” at The Migration Conference, organized by Transnational Press, London at Harokopio University, Athens, Greece, August 23-26, 2017.

### **Technique for analysis of data**

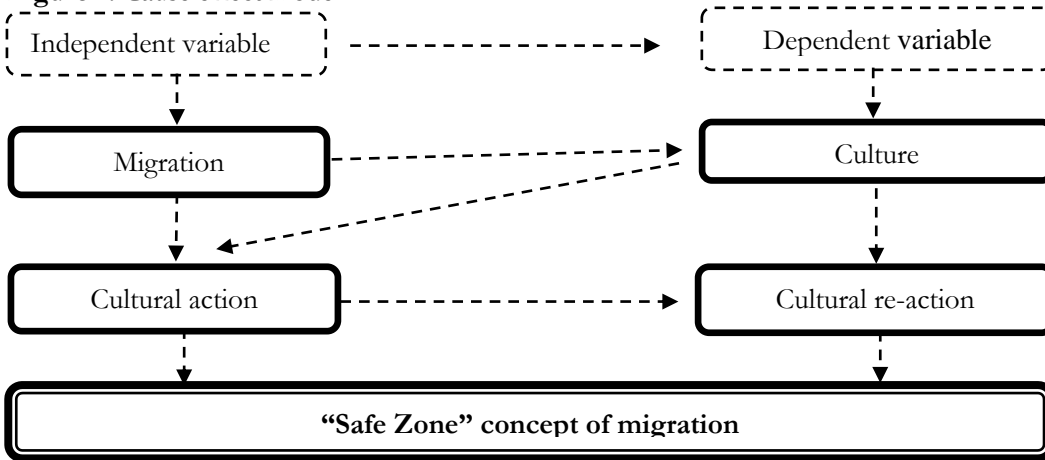
Collected primary data is analyzed in the framework of case studies, narratives, descriptions and oral histories in the context of interaction between socio and economic practices of migrants from root to destinations under the ethnographic approach of the study. It is used retrospectively to the prospective manner of the study design for find a better study of past phenomena of migration and its impact on the present scenario of migration and its implication in future in the context of sustainable development and migration. It is also used

in participatory research and collaborative inquiry research design for better justification of the objective.

### Cause- Effect Model and Ethnographic Technique

In this research work, migration is considered as the independent variable and its impact on culture is considered as the dependent variable. The impact of culture on cultural action is considered an independent variable and its impact on cultural re-action is considered a dependent variable. These consequences developed as the “Safe Zone” concept in migration in the context of globalization of culture of migration on a depth level in covering to horizontal and vertical reciprocal relation between migration and culture (Figure 1).

**Figure 1.** Cause effect model



Source: Designed by Author

## Result and Discussion

### Meaning, concept and formation of “safe zone” concept in migration

It is observed that the globalization of the culture of migration was positively associated with the depth penetration of globalization of migration from rural areas of Uttar Pradesh to Dubai via internal migration to Mumbai. Therefore, both internal and international culture of migration were co-related to each other in the sense of colonial historical experiences of migration among inter-generationally migrants because contract-based Gulf migration was historically associated with consequences of indentured labour migration where migrants used to migrate from rural areas of Uttar Pradesh to European colonies as *Girmitya majdur* (indentured labourers) in colonial India but these consequences are re-emerged in the form of *Ghulam majdur* (contract labourers) in the case of labour migration from rural areas of Uttar Pradesh to Gulf countries. The consequence of Gulf migration was positively rooted in the cultural livelihood practices of migrants because the depth penetration of the culture of migration was being functioned by well well-developed social network system of migration from rural areas of Uttar Pradesh to Dubai via Mumbai. These consequences developed a social and cultural region of migration due to the function of a well-developed mechanism of cultural migration where both internal and international migration were co-related and assimilated to each other by economic factors like matters of wages and employment but it is





observed that non-economic factors like cultural values, norms, beliefs were also important factors in the case of migration because migrant labourers developed their cultural values about migration where they considered Gulf migration as key of swift earning in Gulf countries due to blessing of Prophet Mohammed. These consequences can be analyzed as role of spirituality as leading factor in the formation of “safe zone” concept in process of migration.<sup>2</sup>

It is also observed that non-economic factors were continuously fading to economic factors of migration because migrant labourers found themselves in a “safe zone” where they had better information about nature about guarantee of accessing jobs in Mumbai and Dubai due to the huge presence of their family members, relatives and friends in both Mumbai and Dubai. These consequences developed a “safe zone” in migration because the “safe zone” concept gave a guarantee of better jobs with higher wages in the glamour of Mumbai and Dubai as well as designed the building capacity of migrant labourers for future migration from rural areas to Gulf countries. It can be analyzed that the “safe zone” concept of migration is based on the historical consequence of migration with its cultural consequences and implications in the process of the function of migration from rural areas of Uttar Pradesh to Dubai via internal migration to Mumbai within the cultural region of migration from rural areas of Uttar Pradesh to Gulf countries.<sup>3</sup>

*“It is a case study of 34 years old migrant labourer, named Asif, who was from Inayat Patti village. He told that he worked as taxi driver in Mumbai from year 2010 to 2015 and he was also working as a taxi driver in Saudi Arabia due to wage differential between Mumbai and Saudi as well as glamour of Arabian culture. He also told that there was culture of “Bombai – Saudi” migration in Inayat Patti village where huge numbers of youth were migrating to Saudi via migration to Bombay because Mumbai based migration opened to door of Gulf migration in Inayat Patti village. Migrant labourers of Inayat Patti village called Mumbai as Bombay due to their inter-generationally involvement in migration where these migrant labourers lived in their historical mentality of migration with guarantee of better jobs in Mumbai and Gulf countries. Therefore, it can be analyzed that there was dual step migration by internal to international migration due to globalization of culture of migration in the sense of historical consequences of migration as “safe zone” in process of migration from Inayat Patti to Gulf countries via internal migration to Mumbai.”<sup>4</sup>*

### **Function of “safe zone” concept in migration**

Building capacity of the “safe zone” is being worked by well well-developed social network system of migration within the cultural region of migration due to the depth penetration of the culture of migration from rural areas of North India to Gulf countries via internal migration to Mumbai. Consequence of internal to international migration was based on dual-step migration whereby internal migration led to international migration but it was realized that the tendency of internal migration was being replaced by direct internal migration due to the depth penetration of globalization of migration from rural areas to Gulf countries. Consequences of the social network system of migration paved the pathway of migration

<sup>2</sup> Information is based on informal and focus group interviews among returned migrant labourers in rural areas of Uttar Pradesh from 2015 to 2018.

<sup>3</sup> Information Information is based on informal and focus group interviews among returned migrant labourers in rural areas of Uttar Pradesh from 2015 to 2018 as well as among migrant labourers in Mumbai and Dubai in February 2019 and December 2019 respectively.

<sup>4</sup> Information is based on personal interview of returned migrant labourer in Inayat Patti village in Prayagraj (Allahabad) district in Uttar Pradesh, in February 2015.

from Inayat Patti village to Saudi Arabia in the form of cultural migration because youths found them self in the “safe zone” of migration where they ensured themselves about the cultural benefit of migration based on cost and benefit analysis of migration. It was also realized that there was a crucial role of local migrant agents in the process of facilitating labour migration from Inayat Patti village to Saudi and Dubai because there was a huge presence of local migrant agents in Inayat Patti and its neighbouring villages where these local migrant agents worked as unauthorized migrant agents as well as bridge way in the process of Gulf migration. It is also observed that most migrant agents were Muslims and they had well-developed information regarding the process of Gulf migration. These local migrant agents advertised the recruitment process of labourers in Gulf countries and these consequences motivated youths to engage themselves in Gulf migration as a source of livelihood in the context of guarantee of jobs because they found a better job according to their skills in Saudi Arabia. Therefore, these consequences were helpful in the context of the function of the “safe zone” concept of migration in the perspective of guarantee of accessing a better job in Mumbai and Saudi Arabia in the consequence of globalization of culture of migration.<sup>5</sup>

The safe zone concept of migration worked in the following framework of stages of migration from Inayat Patti village to Gulf countries:

**Stage I:** In the first Stage, sponsors opened their recruitment process for hiring the labourers from India according to the demand of the job market in Saudi Arabia (Figure: Flow Chart 2).

**Stage II:** In the second stage, sponsors used to establish contact with Indian migrant agents in Saudi Arabia to hire the labourers from Inayat Patti village (Figure: Flow Chart 2).

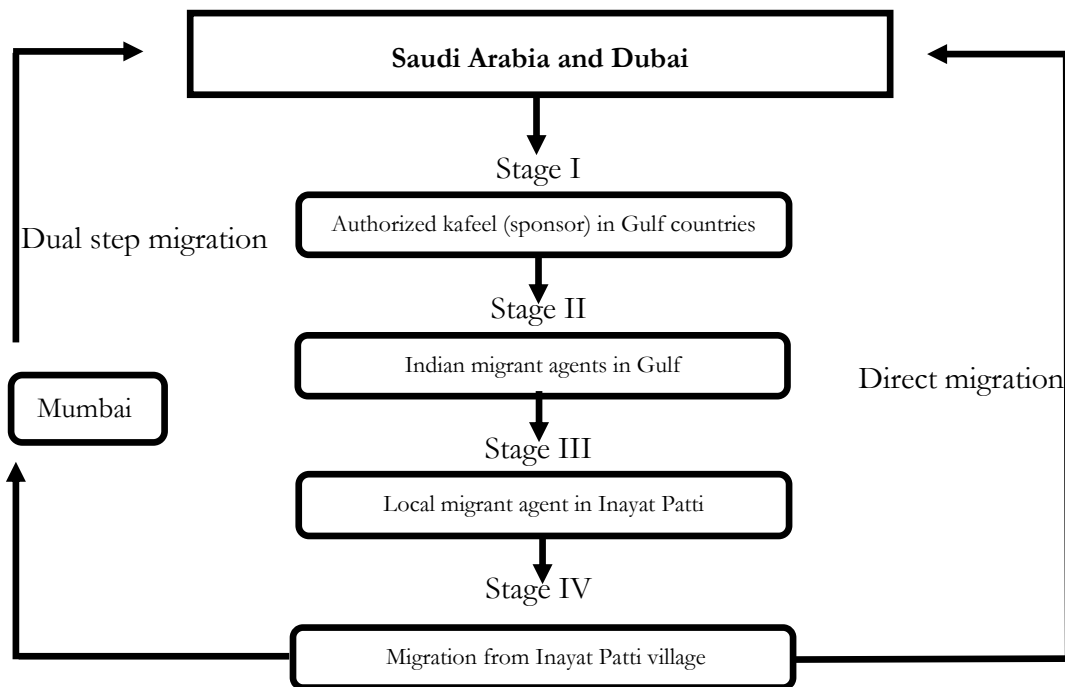
**Stage III:** In the third stage, Indian migrant agents used to contact local migrant agents in Inayat Patti village to hire the labourers for migration to Saudi Arabia (Figure: Flow Chart 2).

**Stage IV:** In the fourth stage, local migrant agents helped local youth facilitate labour migration from Inayat Patti to Saudi Arabia (Figure: Flow Chart 2).

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<sup>5</sup> Information is based on informal interviews and observation method in rural areas of Uttar Pradesh from 2015 to 2023.



**Flow Chart 2:** Stages in process of migration from Inayat Patti village

Source: Designed by Field Based Information in Inayat Patti village in February 2015.

*“It interviewed a 45 years old migrant agent named Seth in Inayat Patti village, he said that the entire process of Gulf migration was based on the well-developed social network system of migration where a well-developed mechanism facilitated the labour migration from Inayat Patti village to Gulf countries in the consequence of the globalization of migration in Inayat Patti village. He also said that the culture of Gulf migration opened the door for migration-based industries in Inayat Patti and its surrounding villages.”<sup>6</sup>*

The safe zone concept of migration did not work in the case of labour migration from Inayat Patti village to Saudi Arabia via internal migration to Mumbai but also worked in the case of labour migration from rural areas of Bangladesh to Saudi Arabia via internal migration to Dhaka city and later then undocumented migration to Athens via Turkey.

*“It is an interview with 24 years old undocumented migrant named Shiraz in Athens city, he said that he worked as a taxi driver in Dhaka, Bangladesh before migrating to Saudi Arabia. He also worked as a taxi driver in Riyadh, Saudi Arabia in hurdle conditions because his kafeel mentally harassed Siraz. Therefore, he contacted to agent of a human trafficking network for illegal migration to Greece via the border of Iran and Turkey. He also said that he was trapped in the function of migration because he did not have any option about return to root instead of migration from one country to another country in Europe.”<sup>7</sup>*

In the case of Inayat Patti village, it was observed that there was a crucial role of returned migrant labourers in the process of spreading the glamour culture of the working environment in Saudi Arabia. Mostly return migrant labourers and retired migrant labourers gave skilled training programs to local youth in the informal mode in Inayat Patti village. These

<sup>6</sup> Information is based on personal interview from local migrant agent in Inayat Patti village in February 2015.

<sup>7</sup> Information is based on personal interview from undocumented migrants at Athens in August 2017.

consequences were helpful in the process of facilitating labour migration as depth penetration of the culture of migration in Inayat Patti village.<sup>8</sup>

*“It is an interview from 45 years old retired migrant labourer, named Samsbad, he said that he worked as a welder in Mumbai and Saudi Arabia from 2001 to 2017. During that period, he gained experience of jobs in the global environment of Saudi Arabia. These consequences helped him improve his economic identity as a “Saudi” (Saudi migrant) in Inayat Patti village and he gave “hunar” (skilled-based training) to local youth for migration to Saudi Arabia.”<sup>9</sup>*

These consequences showed that there were many catalysts involved in the process of functioning labour migration from Inayat Patti village to Gulf countries in the context of the “safe zone” concept in the process of migration due to the cordial nexus between globalization and culture of migration in Inayat Patti village.

### **Consequences and challenges of safe zone concept of migration**

In this study, consequences of safe zone are analyzed from root to destinations in the frame work of content analysis according to following ways:

#### **Consequences and challenges of safe zone at root**

It is observed that the consequences of the “safe zone” created phenomena of socio-economic transformation in both roots and destinations and the result of socio-economic transformation developed a cultural landscape in the form of assimilation and integration between Hindi and Arabian culture. Confluent of Hindi and Arabian cultures played an important role in reshaping the cultural beliefs, values, norms and attitudes in the perspective of the formation of psychological behaviour of migrants, their family members, friends and relatives. The consequences of the psychological behaviour of migrants were reflected in the form of socio-economic and cultural practices in the confluence of Arabian and Hindi culture in the rural areas of Uttar Pradesh. These consequences were also helpful in the process of boosting micro-based economy of migrant households as well as the economy of migration-based villages through the positive role of the Diaspora philanthropy because migrant labourers used to send huge remittances for community-based help for Muslims in the rural areas. Consequences of the huge impact of diaspora philanthropy developed a “safe zone” in the process of migration where economic and socio-cultural remittances created an economic, social and cultural benefit of migration as the pathway of safe zone of migration in the form of culture of migration from rural areas of Uttar Pradesh to Gulf countries via Mumbai.<sup>10</sup>

In the case of Inayat Patti village, it is observed that there was an explicit impact of the “safe zone” concept of migration in the form of depth penetration of the culture of migration in the consequences of the nexus of globalization and culture of migration. It is observed that the entire economic function of Inayat Patti village was based on migration because migration was the bread and butter of the rural economy and these consequences created a building of cultural economy in the consequences of international migration in the village. The consequences of migration were improving the wishes and abilities of villagers concerning

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<sup>8</sup> Information is based on focus group interview and passive observation method among returned migrant labourers in Inayat Patti village in February 2015.

<sup>9</sup> Information is based on personal interview from retired migrant labourers in Inayat Patti village in October 2023.

<sup>10</sup> Information is based on informal interviews and passive observation method among rural migrants in Uttar Pradesh from November 2017 to March 2018.



around investment of their wishes and abilities in the context of innovative approaches in the process of development of the village through migration. It is observed that there was a branch of State Bank of India, Utraon in Inayat Patti village and this bank was the core of receiving remittances from Mumbai and Saudi Arabia as well as the brand of the economy of the village. In the context of recent phenomena, there were many Western unions, and Ria money transfers in Inayat Patti village and these transaction units were being operated by local migrant agents, those were the backbone in the process of migration from Inayat Patti village to Gulf countries.<sup>11</sup>

*“It is a case study of a 28-year-old named Rakesh Maurya in Inayat Patti village; he worked as an operator of online money transactions in the village. He said that he had the license for the transaction of money where family members of Gulf migrants used to receive remittances. He accepted a Visa card, master card and American Express card. He also accepted the unique identity AADHAR card of India because simple rural people used to withdraw remittances from the AADHAR card. Rakesh also said that his entire business was based on the gulf migration of Muslims in Inayat Patti village.”<sup>12</sup>*

These consequences can be analyzed as a consequence of the “safe zone” of migration due to the depth penetration of the culture of migration in the consequences of globalization of migration in Inayat Patti village.

In the case of Inayat Patti village, it is also observed that Gulf migration created a challenge for rural society in the case of the non-migrant Hindu community because the consequences of Gulf migrants created an economic inequality between migration-based Muslims and non-migration-based Hindus and these consequences were creating a silent social tension between Hindus and Muslims in Inayat Patti village. It is also observed that Muslims played a crucial role in the village because they had huge remittances based for investing in the village. These Muslims used to live luxurious lives compared to the poor living conditions of non-migrant Hindus; because the entire economy of Hindus was based on agriculture and manual labourers in cities of India. These consequences showed that the depth penetration of Gulf migration created an economic gap between Hindus and Muslims. It is also observed that Muslims had luxurious houses, cars, and businesses at root, and women of Muslim migrants were well dressed with gold jewellery. These consequences excluded Muslims from Indian culture. They followed Arabian culture with feeling of proud as well as expressed that they did not consider the importance of modern education in their life because their entire practices were based on Arabian migration.<sup>13</sup>

It is also observed that these Muslims loved principles of Islam without knowing about facts of Islam because mostly Muslims were uneducated and illiterates. They used to take advice from local Maulanas (Islamic teacher) because they considered that Maulanas are door of knowledge for them. It is observed that these Maulanas were praying for demolish of Israel due to invasion of Israel on Gaza, Palestine. They did not support to Palestine but also support to Pakistan cricket team in world cup 2023 in India. These Maulanas were brainwashing the teenage boy for working with principles of Islam because Islamic based education was considered as key for Saudi based migration among youth in Inayat Patti village. These

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<sup>11</sup> Information is based on focus group interview and passive observation method in Inayat Patti village in October 2023.

<sup>12</sup> Information is based on personal interview from Rakesh in Inayat Patti village in October 2023.

<sup>13</sup> Information is based on informal interview and passive observation method in Inayat Patti village in March 2015 and October 2023.

consequences can be analyzed as explicit impact of Gulf migration where youth were excluded them self in mainstream of Indian democracy as well as lived in mental image of Arabian culture in Hindi belt region of Uttar Pradesh, India. Inayat Patti village was known as Riyal village due to huge inflow of remittances from Saudi Arabia and these Muslims were founding them self in “safe zone” but consequences of “safe zone” created a hurdle situation for India because it is observed that these Muslims were not showing their interest in India. Therefore, these consequences were helpful for exploring the facts about safe zone concept in migration in Inayat Patti village.<sup>14</sup>

Muslims were loving to soft Hindutava politics and they expressed that they were searching their space in “Sabka Sath Sabka Vikas (, Development of all with together approach as development agenda of ruling BJP in India) in Indian democracy because they considered meaning of soft Hindutava as voice of Muslims as patriot Muslims in Indian democracy. These Muslims were also aware about RSS wing (Rashtriya Swayamsevak Sangh ) because there was office of BJP in Inayat Patti village where local Muslims boys dressed in saffron colour as well as promoted RSS ideology with flag of BJP. He told that he was not educated but interested in politics of BJP. These consequences showed that Muslims were living demonstration culture as dream in their eyes as build up them self as local political leaders without considering the meaning of leadership quality of Indian democracy.<sup>15</sup>

These consequences can be analyzed as nexus of Gulf migration and politics of Muslims but they were not interested in modern education due to depth impact of Gulf migration in Inayat Patti village. These consequences were helpful in the development of “safe zone” concept in migration by process, determinants and consequences of migration in the context of globalization of culture of migration in Inayat Patti village in twenty first century.

Consequence of safe zone concept of migration created such kinds of migration based community; those were intern generationally involving in Gulf migration due to explicit impact of culture of migration in their blood and DNA. These Muslims were so spiritual about blessing of Prophet Mohammed because they considered that entire socio-economic and cultural function of village was based on blessing of Prophet Muhammed. They used to sing a song about addressing to Prophet Mohammed:

“Ye saba Mustafa se kah de na, gam ke mare salam karte hain” (Sad people are based on blessing of prophet Moahammed ).<sup>16</sup>

### **Consequences and challenges of safe zone at internal and international destinations**

In the case of Mumbai, it is observed that there were huge numbers of migrants in Mumbai, those were from Inayat Patti village. These migrants said that Mumbai was a second home for them because migration was a growth engine for them. They told that Mumbai-based migration started in the 1950s and Gulf migration started in the 1980s from Inayat Patti village. Therefore, there was the richest history of migration in Inayat Patti village as well as

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<sup>14</sup> Information is based on focus group interview and passive observation method in Inayat Patti village in October 2023.

<sup>15</sup> Information is based on personal interview and passive observation method in Inayat Patti village in October 2023.

<sup>16</sup> Information is based on passive observation method in mosque of Inayat Patti village in October 2023.



creating a cultural and social region of migration being led by the “safe zone” concept of migration in the context of globalization of culture of migration in the twenty-first century.<sup>17</sup>

In the case of Dubai, there are following two case studies about migrant labourers of Inayat Patti village:

*“It is also observed that migrant labourers of Inayat Patti village, felt proud about their engagement in economic activity in Dubai. It is interviewed from 26 years old migrant labourer, Saddam Abamed in restaurant at Diera in Dubai, he told that Muslims of Inayat Patti village were known as Turk among local Hindus but he did not have any information about Turk connection between Inayat Patti and Turk. He also told that Hindus called Muslims males as Turka, Muslim women as Turkin and Muslim hamlets as Turkan. He also told that Muslims of Inayat Patti village were considered as aggressive community due their Turk identity among Hindus.”<sup>18</sup>*

These consequences showed that Muslims of Inayat Patti village felt proud with their Turk identity with Arabian migration as well as lived in little Turk in Hindi belt region of North India.

*“Another case study is based on 25-year-old Abamed, who was from Inayat Patti village and worked in a shopping mall in Dubai. He said that Dubai-based migration was playing a crucial role in the local politics of the village because mostly Muslim youth were ensuring their existence in the “safe zone” about their engagement in future-based Gulf migration. Therefore, they gained skills of jobs as well as re-designing the local politics of Inayat Patti village in the context of occurring international and national matters, especially in the Muslim world.”<sup>19</sup>*

These consequences were direct result of the culture of migration with its global impact in cultural environment of Inayat Patti village. These consequences can be analyzed as globalization of cultural migration in the form cultural impact of migration in the cultural building capacity of migration as values, norms, belief, and attitudes toward Arabian culture and its impact on psychological behavior of migrants.

It is observed that the consequence of the “safe zone” concept of migration also worked in Athens among undocumented South Asian migrants because undocumented Pakistani migrants lived in very hurdle conditions in Athens with hopes of a better life in European culture. These consequences showed that South Asian migrants did not develop social and cultural regions of migration from South Asia to Gulf countries but also beyond. These consequences were positively associated with the function of the “safe zone” concept of migration due to the role of well well-developed social network system of migration from South Asia to European countries.<sup>20</sup>

## Concluding remarks and recommendation

Therefore, it can be analyzed that there is significant impact of “safe zone” concept of migration in South Asia in the context of globalization of culture of migration according to well developed route of social network of migration toward Gulf countries and beyond within

<sup>17</sup> Information is based on informal interview among migrants of Inayat Patti village in Mumbai in February 2019.

<sup>18</sup> Information is based on informal personal interview of migrant labourers at Diera in Dubai in December 2019.

<sup>19</sup> Information is based on informal personal interview of migrant labourers in Karachi Darbar resturent, Diera in Dubai in December 2019.

<sup>20</sup> Information is based on informal interview and passive observation method among undocumented Pakistani migrants in Athens city in August 2017.

cultural region of migration from rural South Asia to Gulf and European countries. Consequences of nexus of globalization and long historical consequences of migration developed a safe zone of migration where migrant labourers get a guarantee of jobs at destinations in the aspect of cultural involvement of migration as well as replaced the traditional concept of migration in the framework of globalization of cultural migration. These consequences developed a safe zone of migration due to interaction between culture and migration where migration creates culture and culture leads migration in the context of globalization of migration in twenty first century. Therefore, it can be recommended that Government of India should monitor the impact of Gulf migration in Inayat Patti village as well as promote to skills based training and education program as *Hunarmand* (Skilled based Muslims) Muslims for Muslim youth with help of *Gram Panchayat* (local body government) in Inayat Patti village, in Prayagraj (Allahabad) district, Uttar Pradesh, India. It may be helpful in the function of positive role of migration in development in the context of “safe zone” model of migration in twenty first century in India and rest of South Asian countries.

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