

An Analysis of In-Migration of “Parosee” Tribal in Rural Uttar Pradesh, India in the Context of International Gulf Migration

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Abstract

International labour migration from Uttar Pradesh to Gulf countries is a new phenomenon in the context of globalization of migration in the twenty first century. Therefore, the major objective of this research paper is based on an explorative study about the role of international Gulf migration in the internal migration of tribal in rural Uttar Pradesh, India. The methodology of the paper is based on empirically based primary field surveys, conducted in two phases from February 2015 to March 2015 and October 2023 to November 2023 in Inayat Patti with its surrounding villages and urban city namely Kareli- in Prayagraj (Allahabad) district, Uttar Pradesh, India. Collected primary data is analyzed in the framework of ethnographic technique under analysis of a cause-effect model with content analysis. The findings of the study show that the culture of Gulf migration created a shortage of labourers in the located brick kilns in rural Uttar Pradesh and these consequences led to tribal-based parosee migration from neighbouring tribal states of Uttar Pradesh namely- Madhya Pradesh, Chhattisgarh and Jharkhand to brick kilns in rural Uttar Pradesh. These tribal migrants were known as parosee among local people in rural Uttar Pradesh due to their neighbouring connection with Uttar Pradesh. Consequences of tribal-based parosee migration were caused by the function of cultural migration and promoted tribal-based culture due to interaction with nomadic local Musahar tribal community in out-international Saudi-based Gulf migration zone in rural Uttar Pradesh as well as created problems of environment degradation, health problems due to black fume of brick kilns and also created a barrier in the implementation of agenda of sustainable development goals (SDGs) 2030 of United Nation. Therefore, the findings of the study will encourage researchers, policymakers, and academicians to further research in the study of the nexus of sustainable development and migration in India and the rest of the world.

Keywords: Migration; Saudi Arabia; Rural India; Tribal; Sustainable development

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Introduction

Both internal and international migration are co-related to each other in the sense of economic and non-economic causes of migration where international migration leads to internal migration and internal migration leads to international migration across the globe (Skeldon, 2006: 15). In the case of migration from lower California, Mexico to the United States of America, it is found that huge trend of labour migration from lower California to the United States of America, created a vacuum in the labour market of lower California and these consequences led to the internal migration from rural Mexico to lower California in the consequence of response of international labour migration from lower California, Mexico to United States of America (Zabin, 1997: 337-355). The case of migration from rural Egypt to Saudi Arabia is being led by a culture of internal migration where migrant labourers first migrated to Cairo and later then migrated to Saudi Arabia and these consequences created a large vacuum in the internal labour market of Cairo and these consequence led to the internal migration in Cairo in Egypt (Zohry, 2005: 80). In the case of European countries, consequence of labour migration from Tirana, capital to Albania to Athens, Greece is being led by internal migration from rural Albania to Tirana city and these consequences led to huge migration from rural Albania to Tirana city in the context of response of migration from rural Albania to Athens via internal migration to Tirana city Albania (Vullnetari, 2012: 45). In the case of South Asia, it is found that the culture of internal migration from rural north India to Mumbai led to the culture of international migration from north India to Saudi Arabia via the culture of internal labour migration to Mumbai as well as led to internal migration from central India to rural north India, in the context of fill the generated vacuum in the labour market of rural North India due to huge tendency of labour migration from rural North India to Gulf countries (Taukeer, 2023: 128).

The consequences of the culture of migration paved the cordial nexus between migration and culture where migration creates culture and culture leads migration due to the process of assimilation and integration between culture and economy in the context of migration (Cohen & Sirkeci, 2011). Therefore, the culture of migration is an important factor in the process of migration from one region to another region in the context of globalization of migration by process, determinants and consequences of internal and international migration (Sirkeci, 2003: 189-207).

Role of international migration in leading to internal migration

Based on the above concise background and introduction part, the section of the review of literature is categorized into the following sections:

i. Phenomena of role of international migration in leading in-internal migration in Kerala

According to Zachariah & Rajan (2012), there is a long history of labour migration from Kerala to Gulf countries and the consequence of a huge migration from Kerala to the Gulf countries created a vacuum for internal labour migration from North India to cities of Kerala. According to the findings of the study of Zachariah and Rajan (2016), the dynamics of migration are the result of the nexus of international and internal migration where the consequence of international migration from Kerala to the Gulf gave a pathway for internal



labour migration from rest of India to Kerala because North Indian migrant labourers get higher wages in Kerala compared to low wages in the internal labour market in North India. A study by Kurien (2002) shows that the culture of internal migration in Kerala is based on ethnicity because Gulf-based migration is positively associated with the social and cultural identity of Keralities. Migrants of Kerala get higher wages in Gulf countries compared to low wages in Kerala. These consequences created such kinds of complexity in the internal labour market of Kerala where North Indian migrant labourers easily accept such kinds of wages, that are denied by Keralities. Therefore, North Indian migrant labourers work in the bottom segmentation of the labour market in Kerala with higher wages compared to low wages in the internal labour market in North India. Similar phenomena were found in the study of Zachariah et al.(2001), where the result of internal migration in Kerala is being led by international migration as well as its impact on the economy and society of Kerala because Gulf-based migration ensured the availability of cheap North Indian migrant labourers in the labour market of Kerala. A study by Moses and Rajan (2012), shows that the consequence of internal migration in Kerala led to assimilation and integration between Keralities and north Indian migrant labourers through the role of economic and non-economic phenomena in the process of role of international migration in internal migration. A study by Rajan & Zachariah (2019) shows that the consequence of low-skilled migration from Kerala to Gulf countries ensured the routes for unskilled and low-skilled labour migration from North India to Kerala in the context of globalisation of migration because north Indian migrant labourers migrate to Kerala in the response of generated huge vacuum in the labour market of Kerala due to huge tendency of labour migration from Kerala to Gulf countries in the twenty-first century. The Study by Dutta and Basu (2023) realised that there is a culture of nurses' migration from Kerala to abroad and these consequences lead to female migration from the rest of India to the labour market of Kerala. Therefore, the findings of the study of Afsal & Reshmi (2023), show that the impact of international migration developed a diaspora philanthropy in Kerala as well as developing a well-developed labour market in Kerala.

ii. Phenomena of migration from Uttar Pradesh to Gulf countries and its impact on in- internal migration in rural Uttar Pradesh

According to the overseas employment division, of the government of India (2014-15), Uttar Pradesh is the leading state in labour migration to Gulf countries in the twenty-first century but the report also gives an inequality in the trend of out-international migration between neighbouring tribal states of central India and North Indian states because Central India does not exist in the framework of Gulf migration due to its huge trend of internal migration in rest of India as well as lack of social network system of migration in Gulf countries is also a major barrier in process of labour migration from central India to Gulf countries compared to well developed social network system of migration from North India to Gulf countries in the context of globalization of Gulf migration in the twenty-first century. A study by Taukeer (2023), shows that the nexus of internal and international migration is based on a well-developed social network system of migration from rural Uttar Pradesh to Gulf countries. A study conducted by Taukeer (2023), shows that the culture of migration is the major factor behind the tendency of out- international migration and in – internal migration in rural Uttar Pradesh.

Findings of the study of Rahman (2001), Sasikumar and Timothy (2015), show that the wage differential between cities of India and Gulf countries is the major cause in the process of

migration from Uttar Pradesh to Gulf countries because migrant labourers get higher wages in Gulf countries compared to low wages in rural Uttar Pradesh. Apart from this, the study of Taukeer (2023) also realized that a huge trend of migration from rural Uttar Pradesh to Gulf countries is the consequence of the role of Mumbai-based migration because internal labour migration from rural Uttar Pradesh to Mumbai is based on availability of higher wages in Mumbai compared to low wages in the rural-based economy of Uttar Pradesh. These consequences lead to the huge tendency of labour migration from rural Uttar Pradesh to the Gulf via Mumbai as well as created a vacuum in the local labour market of rural Uttar Pradesh.

The study by Rajan et al. (2017) shows that migration of unskilled and semi-skilled labour migration from Uttar Pradesh to Gulf countries is ensuring a huge inflow of remittances in rural Uttar Pradesh in the context of globalization of Gulf migration in Uttar Pradesh. In these contexts, findings of the study of Taukeer (2020; 2021 & 2022), show that impact of Gulf migration developed a space for internal migration in rural Uttar Pradesh whereby a huge inflow of remittances improved the socio-economic and cultural identity of Muslim migrants as well as paved the route of in-internal migration in rural Uttar Pradesh because Muslims feel hesitation about their engagement in local labour market due to low wages in rural Uttar Pradesh.

iii. Emerging phenomena of in-internal migration in Inayat Patti village as leading by culture of Gulf migration

A study by Majumder & Taukeer (2019) shows that the culture of migration from Inayat Patti village to Saudi Arabia is being led by internal migration to Mumbai by the positive role of the economic and non-economic phenomena of migration. Another study by Taukeer (2017) shows that migration from Inayat Patti to Saudi Arabia via Mumbai is caused by low wages in the local labour market of Inayat Patti. Migrant labourers denied engaging themselves in the local labour market due to low wages as well as matter upper caste identity played a crucial role in the labour migration from Inayat Patti to Saudi Arabia because upper caste identity worked as a barrier for engaging local migrant labourers in the low-category jobs in local labour market of Inayat Patti. The finding of Taukeer (2023; 2024) shows that the consequence of the huge migration of Muslims from Inayat Patti to Mumbai and Saudi Arabia paved the route of internal migration from central India (Madhya Pradesh & Chhattisgarh) to local brick kilns in surrounding villages of Inayat Patti. The consequence of Gulf migration created a vacuum in the local labour market whereby migrants of central India happily accepted such kinds of jobs that were denied by local Muslims. Migrant labourers of central India are known as *parosee* (neighbours) in local markets in Inayat Patti village because these labourers migrate from the neighbouring state of Uttar Pradesh namely- Madhya Pradesh & Chhattisgarh. Apart from labourers of low category caste namely – *Chamars*², those who belong to localities of Inayat Patti and its surrounding villages work in agriculture farmhouses of Muslims because these low caste labourers get higher wages in their locality as well as unable to migrate to Saudi Arabia due to the lack of social network system in Gulf countries. These consequences developed a safe zone of migration within the social region of migration from rural Uttar Pradesh to Saudi Arabia as well as central India to rural Uttar Pradesh.

² *Chamars* are low category caste according to the social hierarchy system of India as well as listed in the list of scheduled caste (SC) in the constitution of India. Cited from: Rawat, R. S. (2011). *Reconsidering untouchability: Chamars and Dalit history in north India*. Indiana University Press.



According to the finding of Majumder (2015), the tendency of labour migration from central India to brick kilns in rural Uttar Pradesh is promoting a tribal-based economy in the non-tribal region of Uttar Pradesh. Apart, the findings of Majumder (2022) show that the impact of the pandemic of COVID-19 adversely influenced the trend of labour migration from Inayat Patti to Mumbai and Saudi Arabia as well as started re-verse migration from Saudi Arabia and Mumbai to Inayat Patti.

Methodology

i. Arguments and objectives

Based on the above concise description-based analysis of the review of literature, the main argument of this research paper shows that the selected review of the literature does not give perfect information about the process, determinants and consequences of tribal-based *parosee* migration in Uttar Pradesh, India in the context of international migration from Uttar Pradesh to Gulf countries in the twenty-first century. It is well known that a few selected research works are available about the study of migration in Inayat Patti village in Prayagraj district, Uttar Pradesh and the findings of this study give a base for developing an understanding of facts of migration in the context of tribal-based in-migration of *parosee* tribal in out-international migration in Inayat Patti village. Therefore, this research work tries to give a broad aspect on the study of the in-migration of *parosee* tribal in the international Gulf migration zone in Inayat Patti and its surrounding villages in Prayagraj district, Uttar Pradesh.

In these consequences, the major objective of this research paper is based on an explorative based study about the role of out-international migration in the process of facilitating internal migration of *parosee* tribal from central India to located brick kilns in rural Uttar Pradesh by process, determinants and consequences. Therefore, the main scope of this research paper is based on covering new facts about the study of *parosee* tribal migration under the approach of sustainable development goals (SDGs) 2030 for better enhancement of the well-being of tribal migrants in India.

ii. Uttar Pradesh as study zone

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). Therefore, Uttar Pradesh state is selected purposively for the study of the process, determinants and consequences of migration at the root level in the context of In-migration of *parosee*³ tribal migration from central India to located brick kilns in Inayat Patti and its surrounding villages.

³ “*Parosee*” (neighbouring) migration is based on tribal migration from neighbouring states of Uttar Pradesh namely- Chhattisgarh and Madhya Pradesh to Uttar Pradesh. Therefore, these tribal migrants are known as “*Parosee*” among local people in rural Uttar Pradesh due to their neighbouring connection with Uttar Pradesh. Cited from: Taukeer, M. (2023). Ethnographic Analysis of Nexus about Migration and Culture in Global Perspective. *Border Crossing*, 13(2), 115–131, <https://doi.org/10.33182/bc.v13i2.2851>

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

Year	Total Labour Migration from India to Gulf Countries	Ranked 1 st	Ranked 2 nd	Ranked 3 rd	Ranked 4 th	Ranked 5 th
		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

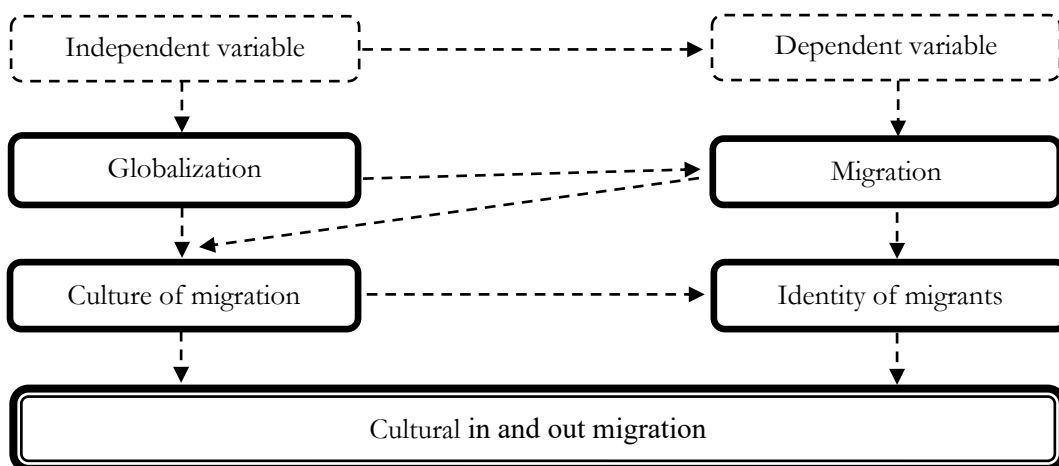
iii. Data collection technique and analytical approach

Therefore, the primary data is collected in the framework of longitudinal study design through conducting empirical-based field surveys in Inayat Patti and its surrounding villages from February 2015 to March 2015 as well as supplementary fieldwork was conducted from October 2023 to November 2023 regarding better justification of the objective for establishing a linkage between past and present phenomena with its impact on future implication as role of sustainable development in migration. Apart, fieldwork was also conducted in Kareli town in Prayagraj city in November 2023, whereby Muslim migrants of Inayat Patti and its surrounding villages lived in large numbers as well as engaged in self-business. Therefore, qualitative primary data is collected among 150 return international migrant labourers, 150 *parosee* tribal migrant labourers and 50 local nomadic *Musabar* tribal communities based on the saturation stage of information based on quality study design under purposive, expert and accidental sampling. The primary data was collected through passive and participant observation, personal interviews, focus group interviews and in-depth interviews. Collected primary data is analyzed in the framework of case studies, narratives, and descriptions in the framework of ethnographic technique as a cause-effect model using participatory research and collaborative inquiry for better justification of the objective in manner of retrospective to prospective manner.

Cause effect model and ethnographic technique

In this study, globalization is considered as the independent variable and its impact on migration is considered as a dependent variable whereas the nexus of globalization and migration is considered as the culture of migration in the form independent variable and its impact on the identity of migrants is considered as dependent variable. Therefore, the consequences of independent and dependent variables created a culture of in-and-out migration in Inayat Patti and its surrounding villages.



Figure 1. Cause effect model

Source: Designed by Author

Result and Discussion

Process and determinants of “*Parosee*” migration in rural Uttar Pradesh

It is observed that the consequences of Gulf migration from Inayat Patti village to Saudi Arabia paved the route for internal migration from neighbouring states of Uttar Pradesh namely -Chhattisgarh, Madhya Pradesh and Jharkhand to located brick kilns in Inayat Patti and its surrounding villages. A huge trend of labour migration from Inayat Patti to Saudi Arabia created a vacuum in the local labour market because Muslim youths were migrating to Saudi Arabia due to availability of the better jobs with higher wages in Gulf countries compared to low wages in the rural-based economies in Uttar Pradesh. These consequences worked as a pull factor for the migration of *parosee* tribal from neighbouring states of Uttar Pradesh to Inayat Patti and its surrounding villages because *parosee* tribal migrants got higher wages in local brick kilns due to the scarcity of labourers in the labour market of Inayat Patti and its surrounding villages. Apart from, a well-developed social network system of migration worked as a pull factor in the process of migration from the tribal region of neighbouring states of Uttar Pradesh to Inayat Patti and its surrounding villages because there was a significant role of information and communication technology like mobile for circulation of information about the availability of the jobs in located brick kilns in Inayat Patti and its surrounding villages and these consequences facilitated tendency of tribal migration in Inayat Patti and its surrounding villages.⁴

It is also observed that Muslims lived with their upper caste identity and the consequence of Gulf migration also improved the socio-economic identity of Muslims, therefore, these

⁴ Information is based on informal interview and passive observation method among Muslim return migrants and *parosee* tribal migrants in Inayat Patti and its surrounding villages in February 2015.

Muslims found themselves in the safe zone⁵ of migration because Gulf migration was positively associated with their cultural livelihood practices due to the long historical consequence of migration from Inayat Patti and its surrounding villages to Saudi Arabia in the context of the nexus of migration and culture in the periphery of globalization of migration in the twenty-first century in India. Therefore, the response of consequence of international migration from Inayat Patti and its surrounding villages to Saudi Arabia led to the culture of tribal migration of *parosee* in brick kilns in Inayat Patti and its surrounding villages due to the demand of tribal migrants, because these tribal migrants were suitable for the working environment of brick kilns and these consequences determined the higher wages for *parosee* migrant labourers in local brick kilns in Inayat Patti and its surrounding villages. Apart from this, Muslim youths did never think about their economic engagement in the working environment of brick kilns in Inayat Patti and its surrounding villages due to the safe zone implication of Gulf migration. These consequences can be analyzed as a function of depth penetration of the culture of migration with cost and benefit analysis about the structure of jobs and wages between Inayat Patti and Saudi Arabia with an aspect of migration from Inayat Patti to Saudi Arabia as well as migration from the tribal region of neighbouring states of Uttar Pradesh to Inayat Patti and its surrounding villages.⁶

It is also observed that the term *parosee* showed the identity of cheap labourers in local brick kilns in Inayat Patti and its surrounding villages because these tribal migrants accepted such kinds of jobs that were denied by local Muslim migrant labourers due to the culture of international Saudi based migration among Muslims in Inayat Patti and its surrounding villages. These consequences can be analyzed as a role of the “new classical micro theory of migration” whereby a migrant labourer is used to calculate the structure of jobs and wages in the context of cost and benefit analysis of economic and non-economic phenomena of migration. Therefore, it is realized that the consequences of international migration from Inayat Patti village to Saudi Arabia created a way for internal migration of *parosee* tribal in the consequences of the role of international migration in facilitating internal migration in the context of globalization of migration. It is also observed that international migration from Inayat Patti to Saudi Arabia was based on long-term migration while tribal-based migration from neighbouring states of Uttar Pradesh to local brick kilns was based on short-term migration. Therefore, the consequences of long-term international migration led to short-term internal migration of tribal in the context of a demand for labourers in the brick kilns of Inayat Patti and its surrounding villages in the context of nexus between internal and international migration in the perspective of interaction between culture and migration in the periphery of globalization.⁷

⁵The Safe zone of migration is based on the consequences of depth penetration of the culture of Gulf migration and globalization among Muslim youths in Inayat Patti and its surrounding villages Cited from : Taukeer, M. (2024). Ethnographic Analysis of “Safe Zone” Concept in Migration in Global Perspective. *Migration and Diversity*, 3(1), 71-87. <https://doi.org/10.33182/md.v3i1.3220>.

⁶Information is based on informal interview and passive observation method among return international migrant labourers and tribal migrants in Inayat Patti and its surrounding villages in March 2015.

⁷Information is based on informal focus group interview and passive observation method among tribal migrants in local markets of Inayat Patti and its surrounding villages in October 2023.



Case Study: 1

*It is a case study of 40 years old manual labourer named Dangar Prajapati, who was from Inayat Patti village and worked as a facilitator for parosee tribal migrant labourers in brick kilns in Inayat Patti and its surrounding villages. He said that he was familiar with tribal culture as well as working as a local agent for providing socio-economic and psychological support to parosee tribal migrant labourers in located brick kilns in Inayat Patti and its surrounding villages. These consequences can be analyzed as the role of the local non-tribal person in the formation of building capacity of a tribal-based cultural economy in the non-tribal region of rural Uttar Pradesh in the context of globalization of migration in the twenty-first century. Therefore, these consequences facilitated the tribal migration from Madhya Pradesh, Chhattisgarh and Jharkhand to non – tribal region of Uttar Pradesh.*⁸

Consequences of *parosee* migration in the context of international Gulf migration in Inayat Patti and its surrounding villages

Economic consequences

It is also observed that Gulf migration developed a safe zone of migration where both local Muslims and *parosee* tribal migrants found themselves in a secure position in the context of migration because they considered the matter of migration as a source of their economic prosperity. These consequences led to the tendency of migration of Muslim youths from Inayat Patti to Saudi Arabia and tribal migration of *parosee* from central India to located brick kilns in Inayat Patti and its surrounding villages. It is also observed that there is a well-developed social network system of migration among Muslims and tribal migrants within a well-developed economic region of migration from Inayat Patti to Saudi Arabia as well as central India to Inayat Patti and its surrounding villages. It is also observed that there was a significant role of the social hierarchy system in the process of facilitating economic migration because upper caste Muslims migrated to Saudi Arabia because they felt hesitation about their economic engagement in brick kilns due to low wages and matter of upper caste identity. It is also observed that *chamars* caste (low category caste in the social hierarchy system in India and these *chamars* belonged to localities of Inayat Patti and its surrounding villages) Inayat Patti village worked in located brick kilns with *parosee* tribal migrants because these *chamars* were unable migrate to Saudi Arabia due to lack of social network system of migration like well developed social network system of migration among upper caste Muslims in Inayat Patti and its surrounding villages. Apart, it is observed that other backward caste (OBC)⁹ Hindus, who were from Inayat Patti village, showed little interest in Saudi-based Gulf migration due to the Islamic-based image of Gulf migration in Inayat Patti village because Muslims were promoting Islamic-based culture in Inayat Patti and its surrounding villages due to culture of Gulf migration. These consequences created an economic and cultural gap between upper-caste Muslims and backward-caste Hindus in the context of migration where upper-caste Muslims used to migrate to Saudi Arabia and backward-caste Hindus migrated within India as well as giving an economic space to *parosee* tribal migrant labourers in located brick kilns in Inayat Patti and its surrounding villages.¹⁰

⁸ Information is based on personal interview of respondent in local market of Inayat Patti village in October 2023.

⁹ Backward caste is listed as other backward caste in constitution of India. Cited from: Deshpande, R. (2014). Seeking OBC Status: Political Strategies of Two Dominant Castes. *Studies in Indian Politics*, 2(2), 169-183.

¹⁰ Information is based on informal focus group interview among international return migrant labourers and *parosee* tribal migrant labourers in located brick kilns in Inayat Patti and its surrounding villages in October 2023.

Therefore, there were different routes of migration in the context of religion, caste and race through well-developed social network system of migration within the economic region of migration. These consequences created problems of economic inequality where phenomena of migration were determining the economic scenario of Inayat Patti and its surrounding village in the context of the nexus of migration and development. The impact of migration created an economic landscape of migration in Inayat Patti and its surrounding villages in the context of international Saudi-based migration and in-migration of *parosee* tribal migrants.

The consequences of Gulf migration led to the migration of Muslims from Inayat Patti to Kareli town in Prayagraj city because the consequence of Gulf migration led to rural-urban migration due to investment of Gulf remittances in the urban-based economy. Therefore, family members of Muslim migrants were operating their self businesses in Kareli town in Prayagraj city due to the huge benefit of investment of economic remittance in the urban-based economy compared to the rural-based economy.¹¹

Case Study: 2

It is an interview with 58-year-old Mirza Moid Beg lives in Kareli town in Prayagraj city. Moid said that both Inayat Patti village and Kareli were known as “Riyal Gav-City” (riyal village-city) due to the inflow of huge Zakat from Saudi Arabia to Inayat Patti village and Kareli. Moid said that there was no need for modern education in the life of Muslim youth because Muslim youths were robbing riyal in Saudi Arabia with its Islamic-oriented behaviour due to the collection of Zakat from Saudi sheikh. He also said that Muslim youth participated in five times Namaḡ (Prayer) in Kareli due to the blessing of Allah in Kareli. Apart from this, he also said that the culture of Gulf migration contributed to the economic prosperity of the Muslim community and these consequences led to the youth migration from Inayat Patti and Kareli to Saudi Arabia with rural-urban migration from Inayat Patti village to Kareli town due to depth penetration of culture of migration among Muslims. Therefore, the consequences of a culture of international migration led to tribal-based migration in brick kilns in Inayat Patti and its surrounding villages due to the scarcity of labourers in Inayat Patti and its surrounding villages. Moid Beg considered the Musahar and parosee tribal communities as backward and “nich” (low) because “Moid” lived in the imagined world of Gulf migration with his mentality. These consequences can be analyzed as the role of developed perception about the economic consequence of Saudi-based migration as a function of economic myth in the process of re-designing the identity of Muslim Saudi migrants and tribal communities.¹²

These consequences led to the huge rural-urban migration from Inayat Patti and its surrounding villages to the Kareli town of Prayagraj as well as led to the *parosee* tribal migration from central India to located brick kilns in Inayat Patti and its surrounding villages in the context of globalization of migration in Inayat Patti and its surrounding villages. Therefore, it can be analyzed that the economic implication of the safe zone of the concept of migration is based on the nexus of migration and culture in the context of the culture of economic migration in the era of globalization in the twenty-first century.

¹¹ Information is based on passive observation method among international return migrant labourers in Kareli town in Allahabad city in October 2023.

¹² Information is based informal interview of respondent in Kareli town in Allahabad city in October 2023.



Case Study: 3

It is a case study of a 56-year-old named Abid who worked in Mumbai; he said that he could never think about his economic engagement in local brick kilns due to risky and low-wage jobs in brick kilns in Inayat Patti and its surrounding villages. He also said that the nature of the job of brick kilns was suitable for parosee tribal migrant labourers because these tribal migrant labourers considered low-wage jobs as higher-wage jobs according to their cost and benefit analysis of migration. Therefore, it can be analyzed tribal migrant labourers accepted risky low wages jobs in brick kilns with consideration of cost and benefit analysis of migration.¹³

It is also observed that there are huge numbers of local brick kilns in the surrounding villages of Inayat Patti villages due to a huge trend of tribal-based *parosee* migration from central India. These consequences created a hurdle situation for the environment and health issues because the local environment was negatively influenced by air pollution due to the black fume of brick kilns. These consequences were the result of the globalization of the brick kilns in Inayat Patti and its surrounding villages where penetration of tornado of globalization ruined the local environment as well as created a hurdle for health issues of tribal migrants with local peoples of Inayat Patti and its surrounding villages. These consequences can be considered as a barrier promoting to a sustainable environmental agenda under the sustainable development goals (SDGs) 2030 of the United Nations in India.

Case Study 4

It is a case study of 56 years old local male labourer named Ram Jas Chamar, who was from Inayat Patti village and worked as a manual labourer in local brick kilns in Inayat Patti and its surrounding villages. He told that black fume and hot coal ash of brick kilns were a hazard to the health of labourers, those who worked in brick kilns but local chamars, parosee tribal migrants and nomadic Musabar tribal community worked in brick kilns with higher wages due to difficult working conditions of brick kilns. He also said that labourers of brick kilns never think about Saudi-based Gulf migration due to a lack of a social network system of migration like well developed social network system of migration among Muslims as well as told that parosee tribal migrant labourers considered Inayat Patti village as foreign because these parosee tribal migrant came from long geographical distance of central India to rural Uttar Pradesh. He further said that he considered parosee tribal migrants as “guests” and participated in cultural ceremonies of parosee tribal in brick kilns. These consequences can be analyzed as the role of showing of tribal culture in the out-international Saudi-based migration zone in Inayat Patti and its surrounding villages where consequences of international Saudi-based migration led to tribal-based migration in rural Uttar Pradesh.¹⁴

Cultural consequences

It is observed that economic consequences of out-international Gulf migration and in-internal migration of *parosee* tribal created a form of the cultural landscape of migration where return migrant labourers developed Arabian culture in the Hindi belt region of rural Uttar Pradesh in the context of globalization of migration while *parosee* tribal migrants promoted their indigenous tribal culture in non-tribal region of rural Uttar Pradesh. It is also observed that there were not any cultural linkages between non-tribal community and *parosee* tribal migrant labourers because *parosee* tribal culture was not considerable for non-tribal community because *parosee* tribal migrant labourers followed the forest-based cultural practices in located brick

¹³ Information is based on personal interview of respondent in Basgit village (neighbouring village of Inayat Patti) in October 2023.

¹⁴ Information is based on personal interview of respondent in Inayat Patti village in November 2023.

kilns in Inayat Patti and its surrounding villages. These tribal migrants always maintained their indigenous tribal culture as well as excluded themselves from the consequences of globalization according to the tradition of the forest-based culture of central India. These tribal migrants used to follow and pray to their tribal God namely- *Birsa Munda*¹⁵, who was considered as a freedom fighter for the tribal during British India. These consequences can be analyzed as role of spirituality in the cultural function of tribal migrants, those considered brick kilns as part of their cultural practices of livelihood. These consequences developed a form of forest-based culture in out- international migration zone in Inayat Patti and its surrounding villages because huge tendency of the culture of migration generated a vacuum in the local labour market of Inayat Patti and its surrounding villages. These consequences led to the culture of tribal-based *parosee* migration from Madhya Pradesh, Chhattisgarh and Jharkhand to brick kilns in Inayat Patti and its surrounding village within the well developed cultural region of migration from tribal region to Inayat Patti and its surrounding villages.¹⁶

It is observed that these *parosee* tribal migrants were interested in the consumption of forest-based productions because forest-based production was positively associated with their cultural practices and these consequences developed a tribal-based cultural landscape in out-international migration zone in rural Uttar Pradesh. These tribal migrants weekly visited the local markets of Inayat Patti village namely- *Basgit* and *Balrampur*, where they used to buy *Bhat* (rice), *kearemua* (naturally cultivated grass in ponds and canals) chicken legs, the meat of birds and pigeons because these food items were prominent cuisines of the forest-based culture of central India. It is observed that the culture of *kearemua* grass was so prominent for tribal migrants due to its quantity of iodine because the quantity of iodine gave them energy for adjusting to the hard working environment of coal brick kilns. Therefore, local farmers supplied *kearemua* grass to *parosee* tribal migrants and these consequences increased the income of local farmers as well as promoted tribal-based food culture in Inayat Patti and its surrounding villages because non-tribal people used to tribal-based food items these consequences developed mute cultural bonding between the tribal and non-tribal based community in Inayat Patti and its surrounding villages. It is also observed that *parosee* tribal migration was based on family-based migration because these tribal migrants moved with their family members including wives and children in groups of 150 to 300 *parosee* tribal migrants and these *parosee* tribal migrants were considered as "*Alien*" for the non-tribal community in localities because *parosee* tribal migrants did not communicate with non-tribal people in Inayat Patti and its surrounding villages due to explicit differences in dialect and cultural values between *parosee* tribal migrants and non-tribal local peoples. These consequences can be analyzed as the role impact of isolated tribal culture in the out-international migration abundant zone in Inayat Patti and its surrounding villages.¹⁷

In the case of the feminism discourse of cultural consequences of migration where *parosee* tribal migration was based on female *parosee* tribal migrants because these female *parosee* tribal migrants visited local markets to buy food and non-food items. These

¹⁵ *Birsa Munda* is considered as tribal god in Central India as well as also considered as freedom fighter during the British era in colonial India. Cited from: Rycroft, D. J. (2004). Capturing Birsa Munda: the virtuality of a colonial-era photograph. *Indian Folklore Research Journal*, 1(4), 53-68

¹⁶ Information is based on informal interview and passive observation method among international return migrant labourers and *parosee* tribal migrant labourers in Inayat Patti village in October 2023.

¹⁷ Information is based on informal focus group interview and passive observation method among international return migrant labourers and *parosee* tribal migrant labourers in local markets of Inayat Patti and its surrounding villages in November 2023.



consequences led to the role of female tribal visibility in local markets where local female Muslims were not allowed to visit local markets due to the prominence of Islamic traditions in the context of depth penetration of Saudi-based migration among Muslims but 27 years old Muslim girl named *Afreen Siddique* challenged to patriarchal based Islamic tradition in Inayat Patti village because he ran away from home with her boyfriend and married without inform to her family members. These consequences can be analyzed as the role of gender inequality in migration where tribal-based *parosee* migration was led by females and Saudi-based Gulf migration was led by the male-based patriarchal system in Inayat Patti and its surrounding villages but the story of *Afreen* challenged the male -based migration in Inayat Patti village.¹⁸

Nexus of interaction between local nomadic Musabar tribal community and parosee tribal migrants in the context of international Gulf migration

It is also observed that there was a huge presence of nomadic *Musabar*¹⁹ tribal community in Inayat Patti and its surrounding villages this *Musabar* tribal community were inter-generationally inhabited in Inayat Patti and its surrounding villages and involved in rural-to-rural migration in the periphery of Inayat Patti and its surrounding villages due to their ancestral tribal-based culture in surrounding villages of Inayat Patti. The term *Musabar* is derived from the word *Mus* (rat) because the *Musabar* tribal community used to eat the meat of rats and snakes and oil of monitor lizards because the oil of monitor lizard sustained the temperature of body of the *Musabar* tribal community in the peak season of winter. These *Musabar* tribal community used to sell their indigenous herbal medicine to *parosee* tribal migrants and non-tribal where these consequences developed a form of tribal-based cultural economy where *parosee* tribal migrants, *Musabar* tribal community and non-tribal (upper caste Muslim, scheduled caste- *Chamars* and other backward castes- *Yadav, Kurmi, Koiri*) used to take enjoy of tribal-based cultural economy in out-international migration abundant zone in Inayat Patti and its surrounding villages. These *Musabar* tribal community excluded themselves from the consequences of globalization because they were habited to live in a forest-based tribal culture.²⁰

It is observed that there was a cordial relationship between tribal *parosee* migrants and the local *Musabar* tribal community because both worked in local brick kilns as well as used to understand their tribal language, dialect and culture. Both celebrated parties in local brick kilns and used to eat the meat of birds, rats, snakes and pigeons, as well as drink the indigenous wine of *Mabhua* (an Indian tree which has fleshy edible flowers and yields oil-rich seeds) wines. These consequences developed a form of diversified cultural landscapes in the context of explicit visibility of tribal-based culture in the non-tribal region of Inayat Patti and its surrounding villages where *parosee* tribal migrants and local nomadic *Musabar* tribal

¹⁸ Information is based on informal interview among parosee tribal migrants and villagers in local market in Inayat Patti village in October 2023.

¹⁹ *Musabar* community is a nomadic tribal community and based on forest based culture in Uttar Pradesh and Bihar. Cited from: Kumar, A. (2006). Culture, development and the cultural capital of farce: The *Musabar* community in Bihar. *Economic and Political Weekly*, 4281-4291.

²⁰ Information is based on informal interview among parosee tribal migrants, villagers and nomadic *Musabar* tribal community in local market in Inayat Patti village in October 2023.

community were promoting their tribal culture through their indigenous tribal cultural practices.²¹

Case Study: 5

It is a case study of 72 years old woman named Bitti Musabin, who lived in the neighbouring village of Inayat Patti namely -Atraura, told that the Musabar tribal community was based on forest-based production and these Musabar tribal community was not affected by Saudi based migration because these Musabar tribal community excluded themselves from the impact of globalization of international Saudi based migration due to prominence of tribal-based culture in their life. These Musabar tribal community was so close to parosee tribal migrants and supplied indigenous wine and forest-based products to parosee tribal migrants. Apart, the tribal Musabar community called upper-caste Muslim migrants as "Thakur" because the upper-caste "Thakur" communities were known as "zamindar" (landlords) as well as provided socio-economic support to the nomadic Musabar tribal community. These consequences showed that there was a significant impact of the tribal-based culture in the non-tribal area of Inayat Patti and its surrounding village where there was a cordial linkage between the in-migration of parosee tribal migrants, nomadic Musabar tribe and local Muslim return migrants.²²

Concluding remarks and recommended policies

Therefore, the consequence of out-international migration and in-tribal migration created lots of challenges for socio-economic and cultural development with environmental degradation in the context of depth penetration of culture of Saudi-based migration and *parosee*-based tribal migration in located brick kilns in Inayat Patti and its surrounding villages. These consequences created a form of complexity for the labour market where international migration from Inayat Patti and its surrounding villages to Saudi Arabia led to the tribal-based *parosee* migration from Madhya Pradesh, Chhattisgarh and Jharkhand to located brick kilns of Inayat Patti and its surrounding villages. Both types of migration generated a form of a different culture where Muslims promoted Saudi-based Arabian culture and *parosee* tribal migrants promoted the tribal-based culture in the heartland of non-tribal culture in the Hindi belt region of rural Uttar Pradesh. These consequences promoted the diversified cultural aspect with its contradictions and challenges in Inayat Patti and its surrounding villages in rural Uttar Pradesh. These consequences gave a base for developing an understanding of the impact of tribal-based culture in the out-international migration zone in Inayat Patti and its surrounding villages.

Therefore, it can be recommended that there is a need to promote studies about migration in the context of sustainable development goals with the approach to the well-being of migrants, non-migrants and tribes under sustainable development goals (SDGs) 2030 of the United Nations. These consequences can be helpful in the context of promoting to sustainable economy and its long-term implications in the micro economy to the macro-economy of India. Therefore, the government of India should work with the United Nations to ensure the better utilization of the economic and social implications of migration under a sustainable approach.

²¹ Information is based on informal interview among parosee tribal migrants and nomadic *Musabar* tribal community in local market in Inayat Patti village in November 2023.

²² Information is based on personal interview of female respondent in *Musabar* community in Atarura village in October 2023.



Central idea of this paper can be considered in following poem:

“Labourers are machine! Labourers are machine.
Tribal is god, god is tribal.
Globalization is storm, pollution is cancer.
Labourers are machine! Labourers are machine.
We are labourers, hard work is our religion.
We are parosee, we are parosee.”

Written by author on the basis of field survey

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