



## South Asian Migrants in United Arab Emirates: Impact and Challenges

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### ABSTRACT

Present paper is focused on impact of South Asian migrants in the Arabian culture of United Arab Emirates with emerging prospectus and challenges. Major objectives of this research are based on the study of impact of South Asian migrants in the culture of Arab with challenges of identity of South Asian migrants in United Arab Emirates. The field work was conducted in December 2019 in purposively selected cities namely- Dubai and Sharjah in United Arab Emirates. The primary data is collected from 200 South Asian migrants under saturation stage of information under qualitative study design. The primary data is analysed by narratives, descriptions and case study for better interpretation of the findings of the study. The finding of the study shows that there is explicit impact of South Asian culture in United Arab Emirates because there are cordial linkages between South Asian and Arabian culture. These consequences created new cultural landscape included to culture of South Asia and Arabian culture. Additionally, South Asian migrants face socio-economic and political identities among Arabians. Therefore, paper depth analysis the impact of South Asian migrant and their problems in United Arab Emirates with prescribed polices for future research work in the field of impact of South Asian migrants and their problems in Gulf countries.

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## 1. Introduction

International migration is phenomena of multidimensional approach of development which is the result of socio-economic integration between host and home communities about socio-economic transformation of migration (United Nation, 2015). The process of transformation of impact of migration refers to socio-economic integration between host and home communities. Both host and home communities transfer their socio-economic values, norms and tradition in the consequences of migration. These consequences created socio-economic transformation in the culture of both host and home communities (Vertovec, 2001). Language is the major indicator of socio-economic transformation of migration because impact of migration creates the new linguistic pattern due to integration between host and home communities (Stevenson, 2006). Migration gives the way of development in host communities due to presence of migrants because perception of host community to be changed with integration with migrants (Crush, 2013).

The changing phenomena of perception of migrants and host community bring in the change in the behaviour of migrants and host community because both host and home communities follow the culture of each other (White, 2002). These phenomena created the mixed culture of host and home communities which bring the fundamental changes in the cultural perception of both host and home communities (Van Hear, 2010). These fundamental changes the perception of both host and home communities due to exchange of social values, cultural belief and norms (Portes, 2010). Socio-economic integration between host and home communities are the result of integration as individual and groups in host society. The result of integration re-creates the identity of migrants among host communities as well as shapes the

new pattern of cultural landscape in host country (Koser, 2007). In consequences of cultural landscape, both community and culture are two components regarding to the study of impact of migrants in host countries with ethnic identity (Helmreich, 1992).

South Asian migrants are beautiful example of integration between host and home communities because South Asian migrants are varied across the globe as well as established a cordial linkage with host communities (Safran, 1991). South Asian migrants are creating a mixed type of cultural landscape in host countries due to cordial integration with home community and these consequences are creating social and economic transformation in the socio economic behaviour of both host and home community in Europe (Taukeer, 2022b). Professional South Asian doctors are integrated with Britishers as well as following the culture of United Kingdom. Additionally, South Asian doctors are representing their South Asian culture by their native languages and cultural practices in United Kingdom (Farooq, 2021). In these consequences, major problem of this research work is based on the study of impact of South Asian culture on Arabian culture in the periphery of integration between South Asian migrants and Arabians with problem of identity of South Asian migrants in United Arab Emirates.

## **2. South Asian Diaspora in Gulf: Impact and Challenges**

There is a long history of migration from South Asia to Gulf countries in Middle East but trends of migration from South Asia was enhanced by British colonization in the Gulf region in early twentieth century (Jain & Oommen, 2016). In the initial phase of migration to Gulf countries was led by migration from non-oil producing Arabian countries like Yemen and Syria due to similarities of cultural practices between Arabians of oil producing Gulf countries and Arabians of non-oil producing countries of Arab region. Later, Gulf countries demanded migrant labourers from South Asian countries because Arabian migrants intervened in the political matters of oil producing Gulf countries and these interventions produced a threat of political instability in the oil producing Gulf countries (Halliday, 1984). South Asian countries had large surplus labourers those had capability to fill the demand of labourers in oil producing Gulf countries as well as South Asian migrants were easily accepted the low skilled jobs in the bottom segmentation of labour market with low wage rate those are denied by Arabian migrants. Additionally, these South Asian migrants did not interfere in the political matter of oil producing Gulf countries as well as did not demand political rights likes to Arabian migrants (Kapiszewski, 2017).

Recently, South Asia is the largest region for origin of migrants in GCC states in Middle East. There were total 181.4 million stocks of South Asian migrants in the states of Gulf Cooperation Council (GCC) up to 2019 which accounted 60.4 per cent of the total stocks of 300.01 million migrants in GCC states up to 2019. Out of the total stock of migrants in GCC states, Indian migrants accounted highest 31.5 per cent of total stock of migrants in GCC states (Table 1).

**Table 1:**  
**Stock of South Asian Migrants in GCC States in 2019**

Origin Countries	2019	
South Asian Countries	Number	Percent of Total
Afghanistan	482513	1.6
Bangladesh	3346430	11.1
India	9326699	31.08
Nepal	800779	2.6
Pakistan	3314910	11.04
Sri Lanka	868821	2.8
Sub Total of South Asians in GCC	18140152	60.4
Sub Total of Rest of World in GCC States	11861362	39.6
Total	30001514	100.0

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

The huge presence of South Asian migrants is giving important role in the socio-economic development of Gulf countries because South Asian migrants are integrating with Arabians and these consequences are generating mixed type of cultural and economic landscape in Gulf countries (Naufal & Termos, 2010). Language is the major indicator for measure the social and cultural identities of South Asian migrants because patterns of language determine the integration among South Asian migrants in oil producing Gulf countries. There is explicit impact of language in the reflection of variations in the linguistic and dialectic patterns of South Asian migrants according to the geographical and social diversities within South Asian region. These South Asian migrants live together in labour camps because they can easily understand their emotion, feeling and cultural practices by common linguistic and dialectic pattern of South Asian countries (Gardner, 2010). Asian culture is more influent than Arabian culture in United Arab Emirates because there is explicit impact of Hindi films, poets, singers, comedians and sporting events in United Arab Emirates. South Asian migrants created mixed types of cultural landscape in United Arab Emirates due to integration with Arabians in United Arab Emirates (Leonard, 2002). Migrants are not economic labourers because they generate values of arts and humanities with their socio-economic activities in Arabian culture of United Arab Emirates (GCC) in Middle East (Menon, 2020).

The result of integration between migrants of South Asian countries and Arabians are generating socio-economic transformation in both host and home countries (Ali, 2010). Consequences of integration between Arabians and non-Arabian migrants are creating the environment of multiculturalism in United Arab Emirates (Nadjmabadi, 2010). Indian migrants are creating environment of multiculturalism at root in India because they return from Gulf countries with social remittances of Gulf countries and it is reflected in the socio-economic behaviour of return migrants and their family members at their root in India because they follow the Arabian culture with culture of India (Taukeer, 2017). Consequences of integration between South Asian migrants and Arabians created mixed types of linguistic and dialectic pattern in both India and United Arab Emirates because both Indian migrants and Arabians follow the culture of each other which created socio-economic transformation as well as reflected in the socio-economic behaviour of both host and home communities (Taukeer, 2022a).

Identity related issues are problematic matters for South Asian migrants because South Asian migrants are deprived from basic human rights in Gulf countries because their *kafeel* (sponsor) retain their passport as well as violate to pre-determined contracts under *Kafala* (sponsorship) system in Gulf countries (Rahman, 2010). Indian migrants face the problem of socio-economic identities among Arabians because *kafeel* (sponsor) mentally and physically exploit the unskilled and semi-skilled migrant labourers of South Asia (Taukeer, 2020). Migrants work as contract labourers under *kafeel (sponsor)* and *Kafala system* (sponsorship) in Saudi Arabia. Therefore, it is needed to give more attention for reform in *kafala* system for ensuring to the welfare and rights of migrants in Saudi Arabia (Magliveras, 2019).

### **3. Methodology: Objectives and Analytical Framework**

Based on the above prescribed review of literature, it can be realized that study of the impact of South Asian migrants in Gulf countries are subject of discussion for exploring to the new facts about impact of South Asian migrants with phenomena of integration between Arabians and South Asian migrants in United Arab Emirates as well as identity related problem of South Asian migrants. The selected review of literature does not give enough information about impact of South Asian migrants in Gulf countries while there is explicit impact of South Asian culture in United Arab Emirates. These South Asian migrants face problem of socio and economic identities among Arabians while phenomena of integration between Arabians and South Asian migrants are re-creating the identity of South Asian migrants in Gulf countries. In these consequences, present paper tries to explore the impact of South Asian migrants in the environment of Arabian culture with problems of identities of South Asian migrants in United Arab Emirates according to following objectives:

- i. To identify the impact of South Asian migrants in Arabian culture in United Arab Emirates.
- ii. To explore the integration between South Asian migration and Arabians.
- iii. To identify the identity related issues of South Asian migrants in United Arab Emirates.

- iv. To give suggested recommended policies for ensure the socio-economic and political rights of South Asian migrants in Gulf.

### **3.1 Study Area and Data Collection**

The study is based in United Arab Emirates because table shows that there is huge presence of South Asian migrants in United Arab Emirates after Kingdom of Saudi Arabia. Therefore, United Arab Emirates was selected as purposively for study the impact and challenges of South Asian migrants. Three south Asian countries namely-India, Pakistan and Bangladesh accounted highest proportion of the migrants in the GCC states. United Arab Emirates is the second largest destination of south Asian migrants after Saudi Arabia (Table 2).

**Table 2**

***Regional Wise Stock of Migrants of India, Pakistan and Bangladesh in GCC States up to 2019 (In Percent of Total Number of Migrants)***

<b>Origin Countries</b>	<b>Bahrain</b>	<b>Kuwait</b>	<b>Oman</b>	<b>Qatar</b>	<b>Saudi Arabia</b>	<b>UAE</b>
India	43.0	37.0	58.0	31.3	18.6	39.8
Pakistan	10.6	10.9	10.5	10.6	11.0	11.4
Bangladesh	11.1	12.2	13.3	11.8	9.5	12.6
Combined Total of Above three	64.7	60.2	81.9	53.7	39.1	63.8
Total Per Cent of Rest of World	35.3	39.8	18.1	46.3	60.9	36.2
Total Numbers of Migrants	741161	3034845	2286226	2229688	13122338	8587256

**Source:** Compiled and analyzed by Author from migrants stock data of United Nation, Department of Economic and Social Affairs, 2019.

In these consequences, field work was conducted in following cities of United Arab Emirates in December 2019:

- i. Dubai
- ii. Sharjah

Above two cities are known as mini South Asia due to huge presence of South Asian migrants. Among them, Dubai is global hub for South Asian migrants and migrants of rest of world. These consequences give a way for understand the impact of South Asian migrants and their integration with Arabians with issues of identity of South Asian migrants in United Arab Emirates.

It is purposively selected 200 South Asian migrants through snow ball and accidental sampling according to the saturation stage of information under qualitative study design. The primary data was collected by informal personal and focus group interviews among South Asian migrants at their working sites, apartments, mosques, shopping malls, metro-stations, bus stops and parks. Informal interview was focused on their socio-cultural activities in the environment of Arabian culture in United Arab Emirates with their problems of identities in United Arab Emirates. Additionally, primary data was also collected by participant and passive observation method among South Asian migrants in mosques, restaurants, shopping malls, metro stations and parks where both South Asian migrants and Arabians used to meet each other. In the procedures of collection of primary data, it is found that both Hindi and Urdu languages were helpful for understand to the impact of south Asian migrants in the environment of Arabian culture in United Arab Emirates.

It is observed that both Hindi and Urdu languages were more visible in the environment of Arabi language due to huge presence of migrants of India and Pakistan. It is also observed that Arabians were partially using the mixed words of Hindi and Urdu for communicate to migrant labourers of India and Pakistan while South Asian migrants were partially using the Arabi languages for communicate to Arabians. Therefore, these consequences were suitable for data collection about impact of South Asian culture with aspect of integration between South Asian migrants and Arabians as well as issues of identity of South Asian migrants in United Arab Emirates. The primary data was analysed by narratives, descriptions and case studies about study of impact of South Asian migrants and integration between South Asian migrants and Arabians with identity related issues of South Asian migrants in United Arab Emirates.

## **4. Result and Discussion**

### **4.1 Impact of South Asian Culture in United Arab Emirates**

It is observed that huge presence of South Asian migrants were contributing important role in the socio-cultural and economic development of United Arab Emirates because these labourers were giving their skills in the development of United Arab Emirates by their socio-cultural and economic activities in United Arab Emirates. It is found that South Asian migrants were more visible than migrant labourers of Arabian countries in private sector. Migrants of India, Pakistan and Bangladesh were not working as labourers in the bottom segmentation of labour market but also they worked as professionals in the upper segmentation of labour market in United Arab Emirates.<sup>1</sup>

Therefore, South Asian migrants were involved themselves in the socio-cultural practices with Arabians in United Arab Emirates. Both Arabians and South Asian migrants participated together in prayer in mosque on every Friday in week. South Asian migrants followed the religious traditions of Arab because they lived and worked in the environment of Arabian culture. It is observed that South Asian migrants followed norms of Sufism in South Asia but they used to follow the traditional norms of religious practices in United Arab Emirates with principles of Sufism. These consequences developed cordial linkages between culture of South Asian migrants and Arabians in the environment of Arabian culture in United Arab Emirates as well as changed the cultural perception of South Asian migrants and Arabians for each other.<sup>2</sup>

It is observed that both South Asia migrants and Arabians were participating and celebrating the national ceremony of United Arab Emirates at main square of Dubai. Both were singing and dancing on South Asian music with flag of United Arab Emirates. Both Pakistanis and Arabians were singing and dancing on Pasto music at Diera of Dubai because It is found that Diera is known as mini South Asia where South Asian culture were more influent compared to Arabian culture because there were huge presence of South Asian restaurants at Diera where South Asian migrants used to meet each other and shared their emotion, feeling and perception as well as tried to understand to each other by South Asian and Arabian culture. These phenomena were showing the diversities of south Asian culture in the environment of Arabian culture as well as developing a linkage between south Asian migrants and Arabians in United Arab Emirates.<sup>3</sup>

#### **4.1.1 South Asian Languages and Dialects**

It is observed that there were varieties among south Asian migrants according to their linguistic and dialectic pattern because they used different regional languages of South Asia likes- Hindi, Urdu, Malayalam, Pasto, Balochi, Sinhala and Bangla but both Hindi and Urdu languages were more visible compared to other regional South Asian languages due to huge presence of migrants of India and Pakistan those were using Hindi and Urdu languages in the environment of Arabi language. Languages and dialectic patterns of South Asian migrants like Hindi, Urdu, Bangla and Sinhala are the national languages of India, Pakistan, Bangladesh, and Sri Lanka respectively while Punjabi, Malayalam and Bangla are the regional languages of India while Punjabi, Sindhi, Balochi and Pasto are the regional languages of Pakistan. It is observed that there was explicit impact of both Hindi and Urdu on other language speaking migrants of South Asian countries like Nepal, Bangladesh and Sri Lanka because migrants of these countries frequently used Hindi and Urdu languages due to similarity in the vocabulary in Hindi and Urdu languages . Additionally, language created the socio-economic identities of South Asian migrants among Arabians in United Arab Emirates because these South Asian migrants were identified and recognised by their native languages like Indians recognised as Hindi,

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<sup>1</sup> The information is based on the observation method among South Asian migrants at Diera in Dubai in United Arab Emirates on 1/12/2019

<sup>2</sup> I participated in the group prayer in Mosque at Sharjah where South Asian migrants were participating in the prayer with Arabian people and migrants of rest of word.

<sup>3</sup> The narrative is based on the semi-participant observation method during organized national day ceremony of United Arab Emirates at parks of Diera in December 2019

Pakistanis recognised as Urdu while Bangladeshis recognised as Bengali in the environment of Arabian culture.<sup>4</sup>

It is observed that there were socio-economic diversities among South Asian migrants according to their languages, dialectic patterns and dress style with economic activities of South Asian migrants in United Arab Emirates. South Asian migrants used their national language with their regional language. For instance, Malayali migrants of Kerala were integrated to each other in Malayalam language but they interacted with Hindi speaking migrants of North India in Hindi language. As well as, Sindhis migrants of Pakistan used Sindhi language for interacted to Sindhi migrants of Pakistan but they frequently used Urdu language for interacted to non-Sindhi migrants of Pakistan. Likewise, Punjabi migrant labourers of India and Pakistan used Punjabi language for interacted to Punjabi migrant labourers but they used Hindi and Urdu language for interacted to non-Punjabi migrant labourers of India and Pakistan. Bengali migrant labourers of Bangladesh and West Bengal state of India used Bangla language for interacted to Bangla speaking migrant labourers of India and West Bengal but mostly they used Hindi language for interacted to non-Bangla speaking migrant labourers of South Asia. There was similar story about Pasto speaking migrant labourers of Khaibar Pakhtunwa state of Pakistan. It is also found that these South Asian migrant labourers were using Arabi language for interacted to Arabians in United Arab Emirates. It is observed that South Asian migrants were familiar with more than two languages with Arabi and English languages. Gulf migration improved the language skills of South Asian migrants in the environment of Arabi language in United Arab Emirates. It is found that influences of both Hindi and Urdu language were influent compared to Arabi language due to huge presence of South Asian migrants of India and Pakistan. In these consequences, influences of both Hindi and Urdu languages created a new type of language and dialectic pattern of mixed vocabulary of Hindi and Urdu languages due to similarities between vocabulary of Hindi and Urdu languages. It is observed that emerged pattern of linguistic and dialectic pattern produced a mixed type of cultural landscape where both Arabi and South Asian languages created multi-linguistic pattern in the environment of Arabi language.<sup>5</sup>

#### **4.1.2 South Asian Restaurants and Food**

It is observed that there were series of south Asian restaurants in United Arab Emirates where South Asian foods were offered with Arabian foods but South Asian migrants preferred to South Asian foods compared to Arabian foods. These south Asian restaurants and foods were symbol of South Asian culture because these restaurants gave a space to South Asian migrants regarding to establish an emotional attachment with their homeland. These consequences reduced the psychological pain of migration of South Asian migrants those were living and working in the environment of Arabian culture. There were many restaurants situated in the name of cities of south Asian countries like *Karachi Darbar* of Pakistan, Malayali restaurants India, Bengali restaurants of India and Bangladesh. These south Asian restaurants gave a space of confluent for multiplicity of South Asian migrants in the Arabian environment. Apart, it is also observed that these South Asian migrants used to eat South Asian foods in their labour apartments. Hence, these South Asian restaurants and fooding system were also major tools for study of impact of south Asian culture in the environment of Arabian culture.<sup>6</sup>

#### **4.1.3 South Asian Digital Channels and Music**

It is observed that South Asian music, folks and digital channels were more influent among South Asian migrants compared to music, folk and digital channel of United Arab Emirates. All these were the important tools for observation of impact of South Asian culture and provided a digital space to South Asian migrants for emotional attachment with their homeland. It is observed that Geo-news was very famous and popular among migrants of Pakistan as well as Hindi digital channels among migrants of North India while Malayali digital channel was so popular among migrants of Kerala, India. Additionally, bollywood films and music were so popular among South Asian migrants because bollywood films and music

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<sup>4</sup> The information is based on the observation method among south Asian migrant labourers on at Dubai and Sharjah in United Arab Emirates on 3/12/2019.

<sup>5</sup> I closely observed the interaction among south Asian migrants in restaurants, labour apartments, shopping malls and south Asian restaurants between 1/12/2019 and 5/12/2019.

<sup>6</sup> Information is based on the observation method among south Asian migrants in south Asian restaurants at Dubai and Sharjah in United Arab Emirates on 5/12/2019.

created a unity among South Asian migrants those are diversified by their languages, dialects, norms and dress style. It is observed that South Asian folks like Pasto music of Pakistan and Bhojpuri music of North India was so popular among South Asian migrants.<sup>7</sup>

## **4.2 Integration between South Asian Migrants and Arabians**

It is observed that there were well developed consequences of cultural integration between Arabians and South Asian migrants because South Asian migrants followed the culture of Arab with their South Asian culture. These consequences produced a cultural landscape of mixed culture of South Asia and Arabian culture due to integration between Arabians and South Asian migrants.<sup>8</sup> It is found that linguistic and dialectic patterns were the major indicator in matters of integration between South Asian migrants and Arabians because Arabians partially used words of Hindi and Urdu language for communicate to South Asian migrants while South Asian migrants frequently used Arabi language for communicate to Arabians. Therefore, languages established a cordial linkage between Arabians and South Asian migrants as well as re-generated the cultural identity of Arabians and South Asian migrants in the environment of Arabian culture. It is observed that Arabian officers used words of Hindi and Urdu language for communicate to immigrants of South Asia on airport because government of United Arab Emirates declared Hindi as second language due to huge presence of migrants of India. These consequences created an environment of culture of South Asia where South Asian migrants used to feel components of South Asian culture as well as these consequences minimized the psycho panic condition of migration among South Asian migrants in United Arab Emirates. These South Asian migrants developed a cultural region of South Asia because there was explicit impact of South Asian culture by languages, dialects, dress style, food and music of South Asia.

Confluent of South Asian and Arabian culture generated hybrid of Hindi and Arabian culture in United Arab Emirates. It is observed that both South Asian migrants and Arabians followed to mixed culture of South Asia and Arab but culture of Arab was more influenced by South Asian culture due to huge presence of South Asian migrants. Structure of the labour market is so responsible for impact of South Asian culture in Arabian culture because it is observed that South Asian migrants were more visible than Arabians in public places like-offices, shopping malls, restaurants, railways stations and bus stops. South Asian migrants used to work with Arabian migrants of Jordan, Yemen and Syria. It is observed that there was well developed social and cultural bonding among them because they worked in similar working circumstances where both followed to South Asian and Arabian culture due to socio-economic and cultural integration between Arabians and South Asian migrants. There was reciprocal relationship between South Asian migrants and Arabians because they were socio-economic dependent to each other and consequences of these dependencies minimized the cultural distances between Arabians and South Asian migrants because they developed a mixed types of linguistic and dialectic pattern of Hindi/Urdu and Arabi language with confluent of South Asian and Arabian culture. These consequences produced social, cultural and economic transformation in both host and home communities because both shared their emotion, feeling, cultural attitudes and norms which established a cultural linkage between South Asian migrants and Arabians in the environment of Arabian culture. Process of assimilation of South Asian and Arabian culture generated mixed culture of Hindi- Arab by languages and dialectic pattern of South Asian migrants and Arabians in the environment of Arabian culture in United Arab Emirates. In these consequences, it was explicitly observed that linguistic pattern of south Asian migrants and Arabians characterized to the nexus of Arabian and South Asian culture because nexus of Hindi, Urdu and Arabi languages were determining to the multicultural patterns those reflected by socio-economic behaviour of south Asian migrants and Arabians in United Arab Emirates.<sup>9</sup>

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<sup>7</sup> Information is based on the observation method among South Asian migrants in South Asian restaurants in Dubai between 1/12/2019 and 5/12/2019.

<sup>8</sup> I participated into socio-economic activities of migrants in the context of their linguistic pattern in selected sample areas of Dubai on 7/12/2019.

<sup>9</sup> Information is based on the focus group interviews and participant observation method among South Asian migrants in parks, restaurants, shopping malls and airport of Dubai between 1/12/2019 and 6/12/2019.

### **4.3 Identity related challenges among South Asian Migrants**

It is observed that South Asian migrants used to work as contract labourer in labour market of United Arab Emirates. These South Asian migrants reported that sponsors retained their passport which was against the rules of contract between migrants and sponsors. As well as, it created a problem of political identity before South Asian migrants but these South Asian migrants silently accepted such types of violation because they worked in the bottom segmentation of labour market in United Arab Emirates. It is also observed that these South Asian migrants were mute and they were unable to complain in any institutions and non-government organisations against this type of violation of their political rights because these South Asian migrants were not interested in the complex legal procedure for complain against the violation of their political rights. These South Asian migrants told that they kept Emirates ID which is necessary for every migrant in United Arab Emirates because these South Asian migrant had not rights work and residence without valid Emirates ID. Emirates ID give economic and social rights to migrant labourers for working and residing in United Arab Emirates.<sup>10</sup>

It is observed that South Asian migrants were sustained their geographical identity in United Arab Emirates because South Asian migrants were being identified and recognised as only South Asian remaining their national identity like Indians, Pakistanis and Bangladeshis. It is also observed that linguistic and dialectic pattern were the major tools for determining the identity of South Asian migrants in United Arab Emirates. These South Asian migrants were called and identified as Hindi, Urdu and Bengali by Arabians in United Arab Emirates. It is observed that migrants of North India used to live with migrants of Pakistan due to socio and cultural homogeneities and similarities among them as well as Bengali migrants of India used to live with migrants of Bangladesh due to socio and cultural homogeneities and similarities among them. There are geographical, social and cultural diversities within South Asia but South Asian migrants used to work and live together as well as emotionally attached to each other because they migrated due to similar economic conditions of South Asia. It is observed that there were not any types of clash and tension among South Asian migrants because they migrated from South Asia for purpose of only employment in United Arab Emirates. These South Asian migrants told that Arabians considered them as inferior due to poor socio-economic conditions of South Asia because some South Asian migrants told that Arabians recognized and considered them as poor and backward because these South Asian migrants belonged to poor socio-economic conditions of South Asia which was the major cause behind migration from South Asia to Gulf countries.<sup>11</sup>

It is observed that there were socio-cultural diversities among South Asian migrants due to social and cultural diversities within South Asia. There were explicit differences between migrants of South India and North India by their languages and dialects because it is observed that North Indian migrants were speaking in Hindi language while South Indian migrants were speaking in their mother tongues, for instance, migrants of Kerala of Southern state of India were speaking in Malyali language. Additionally, migrants of North India were more comfortable with migrants of Pakistan due to socio-cultural similarities and homogeneities because both easily understood their languages like Hindi and Urdu. It is also observed that South Indian and North Indian migrants were not more interacted to each other as well as did not live together in apartments due to differences in the socio-cultural indicators like – languages, dialects, dress style and food system. There were explicit differences between North Indian and South Indian migrants by their fooding system because North India migrants used to take food in North Indian restaurants while South Indian migrants used to take food in South Indian restaurants. These circumstances determined the socio and cultural identity of Indian migrants but national language of India –Hindi gave a socio and cultural homogeneities and similarities to Indian migrants remaining their diversities because Arabians considered Indian migrants as Hindi. Likewise, there was same story in the case of migrants of Pakistan because there were socio and cultural diversities among migrants of Pakistan due to its geographical variations like –Punjabi, Sindhi, Balochi and Pasto but national language of Pakistan-Urdu gave a similar and homogenous socio-cultural identity of Pakistan because

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<sup>10</sup> Information is based on the informal interview of South Asian migrants in Dubai and Sharjah between 1/12/2019 to 6/12/2019.

<sup>11</sup> Information is based on the informal and focus group interview among South Asian migrants at Diera in Dubai on 5/12/2019.



Arabians considered migrants of Pakistan as Urdu. There was different story about migrants of Bangladesh compared to its neighbours namely- India and Pakistan because Bangla language gave a socio-cultural identity of Bangladesh because there were not any types of diversities based on languages and dialects among migrants of Bangladesh like migrants of India and Pakistan. Additionally, it is also observed that Bangla language speaking migrants of West Bengal of India were considered as Bengali with migrants of Bangladesh. Some South Asian migrants reported that some Arabians treated them as *Kafeer* (non-Muslim) because Arabians considered South Asian migrants as inferior due to poor economic conditions of South Asia.<sup>12</sup>

There were similarities in the economic identity of South Asian migrants because they worked as contract labourer in similar working conditions of United Arab Emirates. These South Asian migrants followed the same rules and regulations of agreement of contract under sponsors in United Arab Emirates. These rules and regulations established an economic relation between South Asian migrants and Arabians because these South Asian migrants worked in the bottom segmentation of labour market in United Arab Emirates. Arabians considered South Asian as cheap labourers because these South Asian migrants worked as semi-skilled and unskilled labourers with low wage rate compared to Arabians those worked with luxurious jobs with high wage rate. These economic circumstances determined the economic identity of South Asian migrants as blue collar migrant labourers. South Asian migrant labourers faced problem of economic identity among Arabians because South Asian migrants told that Arabians used the Arabi words like *Ghulam* (Slave labour) because South Asian migrants worked as contract labourer in the bottom segmentation of labour market. This was the question of economic identity of South Asian migrants among Arabians in United Arab Emirates.<sup>13</sup>

## 5. Concluding Remarks and Suggestions

Based on the above prescribed result and discussion, it can be concluded that there were cordial linkages and integrations between South Asian migrants and Arabians in United Arab Emirates because both were socio and economically dependence to each other. The consequence of integration between Arabians and South Asian migrants created socio-economic transformation in the socio-economic and cultural behaviour of both Arabians and South Asian migrants because it is observed that there was explicit impact of South Asian culture on Arabian culture as well as Arabian culture on South Asian culture. These consequences developed mixed type of socio-economic and cultural landscape in United Arab Emirates where South Asian and Arabian cultures are merged in each other but it is observed that South Asian culture was more visible compared to Arabian culture due to huge presence of South Asian migrants in United Arab Emirates.

It is also observed that linguistic and dialectic pattern was the major indicator for cultural transformation among both South Asian migrants and Arabians because it have been seen that South Asian migrants were living in the multilinguistic patterns because these South Asian migrants frequently used the Arabi language with their native South Asian language like- Hindi, Urdu and Bangla. These consequences determined the social and cultural identity of South Asian migrants in United Arab Emirates. It is also observed that South Asian migrants faced the problem of socio-economic identity in United Arab Emirates because their sponsor violated the human rights and labour rights of South Asian migrants in United Arab Emirates. Based on these concluding remarks, it can be recommended that South Asian countries should give support to South Asian migrants for ensuring their socio-economic and political rights in United Arab Emirates under the provision of International Labour Organisation (ILO). Additionally, there is need to give training to South Asian migrants about rules, regulations and acts of international labour organisation as well as rules, regulations and acts of labour of Gulf countries with monitoring of working and living circumstances of South Asian migrants in Gulf countries in the broader sense.

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<sup>12</sup> Information is based on the informal and focus group interview among South Asian migrants at Diera in Dubai on 6/12/2019.

<sup>13</sup> Information is based on the informal and focus group interview among South Asian migrants in Dubai and Sharjah between 6/12/2019 and 9/12/2019.

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