

# 1 Dehumanizing the Indian Labor Forces in the Arab Gulf 2 Countries: When the Voiced is Silenced

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4 Received: 13 December 2018 Accepted: 1 January 2019 Published: 15 January 2019

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## 6 **Abstract**

7 Around the globe, among every six people, one is Indian. India famously refers to as the  
8 "Incredible cradle of civilization.? It is the home place of diversity, multiculturalism, integrity,  
9 and peace. For thousands of years, Indian people have nonviolently struggled a lot for  
10 equality, freedom and justice; and portrayed a positive image of good human beings both  
11 nationally, and supranationally. On the international level, India has historically maintained  
12 close and friendly relations with many Arab and Islamic countries where many Indian  
13 migrants head for in search of a living. The Indian Diaspora is dominant in today?s world of  
14 migration. In the Gulf Arab States, for example, the Indian community represents the salient  
15 number of expatriate residents. They have been playing pivotal roles in the development and  
16 progress of the Gulf States. Yet, many of them lack the fundamental human rights. Their  
17 contribution is undervalued and unseen by the egoism of the Gulf native residents

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19 **Index terms**— Dehumanization, Sponsorship System, Exploitation, Bonded Labor System, Indian Commu-  
20 nity, Arab Gulf States,  
21 Dehumanizing the Indian Labor Forces in the Arab Gulf Countries: When the Voiced is Silenced

## 22 **1 Mr. Mansour Ali Mohammad Almaswari**

23 Abstract-Around the globe, among every six people, one is Indian. India famously refers to as the "Incredible  
24 cradle of civilization." It is the home place of diversity, multiculturalism, integrity, and peace. For thousands  
25 of years, Indian people have nonviolently struggled a lot for equality, freedom and justice; and portrayed a  
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29 the Gulf Arab States, for example, the Indian community represents the salient number of expatriate residents.  
30 They have been playing pivotal roles in the development and progress of the Gulf States. Yet, many of them lack  
31 the fundamental human rights. Their contribution is undervalued and unseen by the egoism of the Gulf native  
32 residents. Large numbers of the Indian expatriates are objectified. They voicelessly experience degradation,  
33 underestimation, and cruelty; and feel that they are unfairly treated and degraded. This paper, thus, sets out  
34 to painstakingly examine the exploitation and cruel destiny the Indian workforce encounters in the Arab Gulf  
35 States, uncards the actual darkness of the Indian community in the KSA & UAE; and brings into light Indian  
36 expatriates contribution to the progress and luxurious life in the Gulf States; and at the same time how these  
37 communities vilify the Indian working force based on ethnic and religious standards.

38 ver the last few decades, the Gulf Cooperation Council States (GCC) of the KSA, Kuwait, Bahrain, Qatar,  
39 Oman, and UAE in the Arabic Peninsula have constituted a chief destination for global labor force migration. Due  
40 to the increasing demand of oil industry, dynamic global marketing and capitalism, the flow of foreign migrants  
41 to these oil-rich states have recorded the highest ratio in the world. Many work power migrants from non-Gulf  
42 Arabs, Asians, Africans Europeans, and the entire globe make the Arab Gulf states their preferred destination  
43 for mainly two considerations; "Firstly, the regions intrinsic position at the heart of the world's reliance on fossil  
44 fuels and secondly, the region's extrinsic dependence on the world for its manpower needs" 1 (Cyrill 40).

45 However, South Asian migrants from the Indian subcontinent constitute the largest non-national community  
46 in the GCC states, and Indian workforces have the lion's share of the human capital in the oil-rich countries.  
47 They occupy the highest number of man force. Indian workers "Have proven to be less of an ideological threat  
48 to the host states as they largely refrain from participating in any organized protests or anti-regime activities.  
49 They generally tolerate lower wages and tend to migrate without their families... easier to segregate, easier to  
50 lay off and are considered to be more efficient and easier to manage. They usually do not interact much with  
51 the local population, do not make claims upon the state for benefits and may be expelled from the country with  
52 far fewer political repercussions (43)" 2 Besides, the Indian working community's presence is crystal clear in the  
53 Arabic Peninsula. It is in a constant state of flow because of the scarcity of better working opportunities in their  
54 own country and the proximity of the oil-rich region to India.

55 The potent presence of the Indians laborers in the Gulf States, particularly the unskilled and semiskilled  
56 workers, is confronted with many challenges and obstacles, almost the same way any other workforce from non-  
57 Gulf Arabs, Africans, and Asians encounter. But the ill-treatment Indian workers perceive is a general tendency  
58 and a social phenomenon in the Gulf societies. This negative phenomenon of badly treating the workers in the  
59 GCC states can better be understood in the way the Indian workers are humiliated, exploited and challenged in  
60 dignity and denied in their characters. In countries like Oman and Bahrain, the ill-treatment is less because the  
61 social gap between citizens and expatriates is narrower due to the active participation of the native citizens, active  
62 working mechanisms through which the worker-sponsor relationship is vividly stated and the lower percentage  
63 of expatriates in these countries in comparison with the original people. In Saudi Arabia, Kuwait, Qatar and  
64 the UAE, "where the percentage of migrant workers accounts for more than half the total population" structural  
65 violence reports against the outside workers are high because the "sponsorship system is not just one institution  
66 among others; it is the central institution, one that defines identities, rights, and obligations." 3 (Longava 22)  
67 Though positive initiatives have been taken to make working laws more flexible to protect the workers' rights,  
68 still Gulf Countries are so late in issues of outside workers' rights and protection, if compared to other hosting  
69 countries in Europe or America. Expatriate workers in the Gulf States are dependent on the sponsors, media  
70 sponsors, or the hosting states misreport their tragedy.

71 In this research, however, dehumanization and exploitation as a phenomenon will be confined and critically  
72 verbalized to the Indian working community in the KSA and UAE as both countries host the highest number of  
73 Indian laboring community.

74 Like any migrant workers from all walks of life, the Indian working laborers migrate in search of better  
75 opportunities they did not find in their homelands. They anticipate to make a better life for their children,  
76 families; and to secure their future too. Yet, many of their dreams shatter as the glittering image media portrays  
77 in their minds of better chances abroad, particularly in the Gulf States are, in fact, a matter of luck because  
78 the reality contradicts that image. Many obstacles hinder their stability and unsecure their rights, starting from  
79 the visa grant until their journey of hardships in the host countries. Sponsorship problems, migration policies,  
80 mobility restrictions, bonded labor works, exploitation, abuse, and freedom and rights confiscation are examples  
81 of the hardships many unskilled Indian workers confront in the Gulf countries they work.

82 While migrant labors' exploitation, abuse, and victimization are universal phenomena, the scope of dehumanization  
83 and violation in the Gulf Arab countries is incomparable. Tracing the reports and researches in this  
84 regard dreads the hearts. There, "oil and money can do whatever those people want without consideration to  
85 human dignity, rights, or personal freedom. Oil is thicker than outsiders' blood, and money is more important  
86 than the laborers' dignity. Common humanity is an absent concept, and self centrality domains the psyche of  
87 most of these [Saudi] people. Citizenship is the only criterion of justice, mercy, dignity, and freedom." 4 Dr.  
88 Mohammed Ansari comments. Many reports record the highest number of abuse and humiliation in these two  
89 countries on the regional and global levels.

90 As almost all the non-European or American expatriates, many of the Indian laborers daily and recurrently  
91 experience different types of segregation, humiliation, and injustice. Dr. Shamlan Yousef, an Arab intellectual,  
92 clearly acknowledged that "No one can deny the fact that policies of discrimination and oppression are being  
93 practiced in the Gulf countries against the foreign workforces in terms of low salaries, long working hours and  
94 absence of rights." 5 Indian workers find themselves subjected to abuse that amount to a force labor and are  
95 perceived as objects or properties by many people of the KSA and UAE. Thus, exploitation of the Indian workforce  
96 is marked in the way many workers are requested to forcefully work beyond the conditions of the bond of the  
97 sponsors. Many sponsors fully exploit their workers because none can question them in their homelands or so  
98 they think. They make use of the laborers for whatever they want, and in case the workers refuse, they are easily  
99 kicked out; their stay visas are cancelled and in many cases, they are beaten and sent behind bars.

100 The subject-object boundary between the sponsors and Indian workers in the Arab Gulf countries widens due  
101 to the sponsors' ego culture of objectification. The self-centric culture of some sponsors leads to an ethical gap  
102 that violates the migrant workers' freedom and confiscates their rights. Some Sponsors consider themselves as  
103 masters who possess workers like any object. The problem of ego objectification is well represented and well seen  
104 by the eyes of the ill-treated and victimized people. In this particular point, John Rector remarks, "It is often  
105 difficult for those who are oriented toward the having mode to understand or appreciate the lives of those who  
106 live more according to being. They often accuse such individuals of "doing nothing," or at least, of not doing  
107 anything productive 6 " (Rector 124).

108 Additionally, many Gulf People, like their ruling elites, sum themselves up in terms of what they possess  
109 to prove that they weight in their societies as individuals. 4 Dr. Mohammed Shaukat Ansari, is an Associate  
110 Professor in English, M. L.S. M. College, Darbhanga, Bihar, India. He has been to Saudi Arabia for a couple of  
111 years as an Academician and a Former Professor of English in the MOHE, Saudi Arabia. [Personal Interview at  
112 Osmania University Centre for International Programs 'OUCIP', Osmania University, Hyderabad-India. Friday,  
113 January 19th, 2018 at 5:15 Pm. 5 <http://www.mei.edu/content/migration-and-human-rights-gulf> 6 Rector John  
114 M. The Objectification Spectrum: Understanding and Transcending our Diminishment and Dehumanization of  
115 Others. Oxford University Press, p. 124. Print.

## 116 **2 Volume XIX Issue VII Version I**

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118 Their psyches have been systemized in a way that would articulate what Eckhart Tolle once said, "I have.  
119 Therefore I am, and the more I have, the more I am" 7 (Tolle 45). In contrast, John M, Rector in The  
120 Objectification Spectrum: Understanding and Transcending our Diminishment and Dehumanization of Others  
121 rebukes the 'Having Mode' that many Gulf people think and act. He rather asserts the 'Being Mode' as a lifestyle  
122 for the well educated and cultured communities. He further points out:

123 The being mode of existence grounds life on the authenticity, aliveness, or quality of experience. In this mode,  
124 we are not oriented toward having, nor do we crave any specific possessions, but nonetheless, we are peaceful  
125 and have access to a full range of physical, emotional, intellectual, and spiritual/intuitive faculties, which we  
126 utilize productively. In the being mode, we feel "at one" with the world. The having and being modes have  
127 straightforward implications on our tendencies to objectify others. They represent opposing ends of spectrum  
128 typifying our fundamental orientation to the world. Both are firmly rooted in human experience; we all live in  
129 both modes to one degree or another" 8

### 130 **4 (Rector 120)**

131 As a result of the 'Having Mode' sense, many Gulf people have become less kind-hearted, and their behaviors  
132 and treatment with the expatriates became intolerable. Indian working class, unfortunately, has been victimized  
133 variously as an outcome of such an egoistic culture. The following sections depict some of the challenges the  
134 Indian workmen community undergoes in the above-mentioned countries.

135 The Arabic term Kafala, which means or sponsorship, is a rule in force and a strict system implemented by the  
136 Gulf States to organize and monitor the migrant labor force flow in the region. It is a structure that is planned  
137 to ensure full structural dependency on the sponsor. Due to the absence of a free and transparent labor market  
138 in the Gulf countries, "The kafala system, which has been described as modern-day slavery, leaves migrant  
139 laborers vulnerable to human trafficking and forced labor practices, and has resulted in gross human rights  
140 abuses. The system is described as a form of 'structural violence' by which employers confiscate passports and  
141 report "absconding" workers to authorities to avoid punishment themselves" 9 Kafala system gives the sponsors  
142 almost full control over sponsored migrants' salary, living conditions, mobility, working hours, the ability to work  
143 elsewhere, or even leaving the host country back home.

144 Dehumanizing labor forces in the Gulf States in the name of sponsorship is a prominent feature and a daily  
145 incident. It has been institutionalized in the name of guardianship, a slave-like system that grants sponsor or  
146 guarantor an absolute authority on the guarantee. Many international human rights organizations repeatedly  
147 condemn the pathetic conditions of the over-crowded accommodations, the deprivation of health insurance,  
148 irregular payments of wages and salaries, and the increasing working hours with lower wages. Human Rights  
149 Watch reports sound horrible for the condition of the laborers in these countries. "Many [migrant workers] suffer  
150 abuses and exploitation, sometimes amounting to conditions of forced labor 10 " Sponsor and labor agencies and  
151 companies deal with labors as objects and working machines with no regard for human life. Moral consciousness  
152 has no place in the guarantors' dictionary.

153 Expulsion without reason is a further violation worth mentioning. International laws and conventions on the  
154 migrants' rights are ignored by the Gulf countries and their labor laws do not meet the lowest standards of  
155 protection for migrants. "The culture of rights is weak in our societies; unless we enhance this culture at the  
156 regional level, migrant workers will continue to be exploited and their rights would be abused" 11 Khowla Mattar,  
157 a senior specialist on workers' rights at the ILO's regional office for Arab states, said. She also noted that "Gulf  
158 States habitually deny the problem of human trafficking and human rights abuses towards migrant workers...The  
159 labor laws in the Gulf are not compatible with international conventions. Rather, companies continue to prosper  
160 at the expense of poor workers." 12 In the UAE, for example, where reports clarify that the foreigners' percentage  
161 accounts for more than eighty-five percent of the total population; sponsorship is a central system that defines  
162 rights, obligations and migrants' identities.

163 Sponsors whether institutions, individuals, or agents address many workers including the Indians very cruelly;  
164 challenge their freedom and forcefully mute their voices. Indian workers are to be deported if they accept  
165 working with another sponsor without the consent of the original guarantor. Sponsors set unfair labor contracts  
166 that mislead random wage rates, long working hours, very pathetic conditions of in the UAE." The President  
167 and Fellows of Harvard College: Center for Health and Human Rights Stable: Health and Human Rights, Vol.

## 5 THE CONDITIONS OF SUBJUGATION WITHIN BONDED LABOR RELATIONS WITH REGARD TO THE LABORERS' EXPERIENCES OF DEPRIVATION, DEGRADATION, AND ANNIHILATION, AND THE VIOLATIONS OF DIGNITY THAT MAY RESULT. IT IS ARGUED THAT

168 3, No. 2, December 2011, Accessed 05.01.2014. 10 Indian Maids in Saudi Arabia, T.V. report shown on  
169 [www.ohchr.org/EN/Issues/Women/Pages/India.aspx](http://www.ohchr.org/EN/Issues/Women/Pages/India.aspx) a533M 11  
170 <http://www.ohchr.org/EN/Issues/Women/Pages/India.aspx> (2011).  
171 human-rights-gulf overcrowded accommodation and a total absence of health insurance  
172 sponsored workers remain dependent on the mercy and goodwill of the sponsor to stay in the host country.  
173 These things form the most violating and abusing aspects of the region's labor regulating system, and this rule  
174 leaves the workers in a state of helplessness and makes them vulnerable to the exploitation of the  
175 sponsors. The name of the law is not clear, but it is a labor legislation (1991) (see Bel-Aïd and Slaoui 8).  
176 The Kingdom of Saudi Arabia is undoubtedly, the largest economy in the Arab region. More than any other  
177 country in the GCC States, Saudi Arabia has been seen as a haven for Indian subcontinent job seekers as it hosts  
178 the largest number of expatriate working force in varied sectors, particularly in the construction, cleanliness,  
179 domestic jobs and oil industry. For the Indian workers, the KSA is a favored destination with almost 3.5 million  
180 workers in many sectors and constitutes the major number of expatriates. Tracing their conditions, many Indian  
181 laborers find themselves trapped on false promises to work there with agent companies and sponsors. Some agents  
182 exploit the Indian workers, charging them lakhs of rupees for visa issuance in false commitments of granting them  
183 getting high rate wages. Agents sign contacts with them to work in specific companies and specific workplaces  
184 with 'a bonded labor system', and when they start working, workers are blackmailed by their companies for extra  
185 working hours, overloaded works, and fewer wages than stated in the contracts. They became twice scapegoats of  
186 the agents' exploitation and companies' blackmailing. Many Indian workers have the belief that these presentday  
187 gulf Arab people are the epitome of evil. Marcus Düwell, in his book entitled Humiliation, Degradation, and  
188 Dehumanization-Human Dignity Violated describes the pathetic conditions, abuse and segregation bonded labor  
189 system workers are exposed to as follows: suffered individually but also to identify the resources that may allow  
190 for the limiting, negating or negotiating of those violations ??4 (p. 191).

## 191 5 The conditions of subjugation within bonded labor relations 192 with regard to the laborers' experiences of deprivation, degra- 193 dation, and annihilation, and the violations of dignity that 194 may result. It is argued that seemingly comparable humiliat- 195 ing conditions may be processed and dealt with differently by 196 different bonded laborers... Once we stop reducing bonded 197 laborers to their bondage and pay attention to their collective 198 and individual identities, their social practices and social 199 spaces, we may not only be in a position to grasp the extent 200 of violations

201 Another example of the Indian workforce ordeal and segregation is the tragedy of thousands of the destitute  
202 Indian laborers who were stranded in the KSA due to the oil price slumps and financial bankruptcy of some  
203 Saudi companies in the last five years. They were in turmoil after losing their jobs in their companies and, their  
204 salaries were denied for a couple of months. They could neither afford home nor even afford to buy food to  
205 survive. Only the Indian government interfered and sent them food and urgent aids to the KSA to save their  
206 lives after their plight became known to the world. Otherwise, they would strive without any grain of mercy  
207 from their sponsors or hosting country, i.e., the KSA.

208 Sexual abuse and physical exploitation are also amongst the many challenges the Indian laboring forces,  
209 particularly domestic maids, encounter in the KSA. Many testimonies disclose the dreadful conditions of  
210 many Indian maids and the ill-treatment they were being treated with, beaten, and forcefully exploited for  
211 sexual pleasures of the sponsors or employers. Noorjahan Akbar Husen, from Ahmadabad, India, narrates her  
212 nightmarish life in Saudi Arabia when she was offered a domestic job as a maid there in KSA. She tearfully  
213 asserts,

214 The owners of the house where I had worked for treated me very badly. They used to beat me every day,  
215 harass and torture me. When I inform the Indian embassy people, they told me to continue working in the house.  
216 They said if I complain, the owner will make a false complaint against me and the local government may put me  
217 and my husband in jail... my owner prevented me from leaving the country by using his influence in the embassy.  
218 Many owners in Dammam are in contact with the Indian embassy people, so they bribe them and prevent maids  
219 like me from leaving the country [KSA]. In Dammam alone, I saw around two hundred girls like me. They torture  
220 them too. The owners use their maids however they want. 15 Without a shadow of a doubt, domestic abuses are  
221 tolerated in the KSA as in the rest of the Gulf States because the strict sponsorship laws restrict and confiscate  
222 the laborers' rights and dignity as well. Indian workers, particularly domestic workers and maids, are challenged  
223 in their characters and honor. Daily abuses are legal for the guardian sponsors as the kafala system has been

224 legislatively institutionalized to a new slave-like system where workers are bound to their guardians stripped of  
225 their passports upon arrival. They are forced to work under different circumstances, even when they are ill or  
226 injured. Maids work continuously for long hours with no rest, and are denied fair payment. Noor Jahan Hussein,  
227 a former Indian maid in Saudi Arabia, further advice all Indian females not to go for working in the KSA. "I  
228 would say to all those who want to go to KSA to work, dreaming of becoming rich is all false. It is all a lie. The  
229 people who go there got tortured, abused and sexually exploited. I spent more money in returning to India than  
230 my earning in Saudi. All women should avoid going to KSA and repeating the mistake I made. I saw a horrible  
231 life in KSA" 16 , she concludes. S. Cavell, an author of Exporting Made in America Democracy, reported. "The  
232 practice of sexual slavery is able to continue in the KSA because of the structure of the regime in. It's a corrupt  
233 regime run by the house of Saud, a family dynasty that is unelected and rules with an armed force 17 ."

234 Segregation and racial discrimination in the UAE are vivid practices marked in the way the Indian laboring  
235 community is exploited for more work and less payment, and in the way Indian community is deprived of the  
236 same rights the western or Europeans enjoy in the same hosting country and for the same working efforts.  
237 "Indians, along with other migrants from lower-paid national groups, tend to segregate in tightly bound and  
238 densely populated geographic spaces. Western expatriates on the other hand, are provided assistance at most  
239 levels of the migration process such as housing, moving costs, schooling, transportation allowances, healthcare,  
240 and visa fees, and these are included within their employment packages... This has set up a highly stratified  
241 racial, ethnic and class system in the UAE, which has spilled into the social and cultural lives of Indian migrants"  
242 18 (Melissa Cyrill: 170).

243 Another phase of exploitation is that of Indian female workforces. Many female workers are subjected to daily  
244 physical and verbal abuse and sexual exploitation. Being misled when coming to the country to work, they find  
245 themselves forced to work against their wills in many cases, for flesh business and sex rackets. In Dubai alone,  
246 which is the destination of sex tourism and the capital of prostitution in the Middle East region, many females  
247 find it difficult to disobeying the sponsors' orders of whatever they are asked to do. In their research paper  
248 entitled "Human rights and health disparities for migrant workers in the UAE", Sevil Sonmez et al assert that  
249 "Economic growth has led also 16 Indian Maids in Saudi Arabia. TV Report shown on RT Channel and discusses  
250 the Slave in Saudi Arabia [https://www.youtube.com/watch?v=NQNWX\\_a533M](https://www.youtube.com/watch?v=NQNWX_a533M) 17 Ibid. 18 Cyrill, Melissa  
251 Marilyn. The Impact of Workforces Nationalisation on Indian expatriates in the GCC states: a case study of the  
252 U.A.E. New Delhi: Centre for West Asian Studies, School of International Studies, Jawaharlal Nehru University,  
253 2015. M.A Thesis. p. 170 to a boom in the UAE's sex trade; women and girls are trafficked into the country,  
254 while others come voluntarily to make money-as a result, the UAE (Dubai in particular) has become known as  
255 "the 'center for prostitution' in the Middle East (17)." 19 Furthermore, the Indian women's labor community  
256 confronts ruthless treatment by the work laws or sponsors. Many Indians, however, "On arrival in the fairytale  
257 land of Dubai, their dreams often turn into a nightmare of bare survival. These girls become the slaves of the 21  
258 st century, and there is no escape. Abused in a country where they have no voice and no alternatives, many see  
259 suicide as the only way out. A few dares to flee, wandering the streets of Dubai or finding temporary refuge in  
260 one of the few, overfilled emergency shelters in the city." 20 Indian laborers, as others too, believe that they pay  
261 money to buy slavery in the KSA and UAE. For them, today's slavery in UAE, KSA, and the other Gulf States  
262 as well is worse than the pre-Islam slavery system because the pre-Islam slave masters used to buy slaves for  
263 themselves while today slave masters are paid off to have slave-like workers. The relationship between sponsor  
264 and worker is as humiliating as was the master-slave relationship pre-Islam.

265 The global picture of Dubai and the UAE, in general, is that of skyscrapers, the tallest luxurious hotels and  
266 tree islands. Yet, the reality of Dubai is entirely opposite. False appearance of the city presents it to the world as  
267 a mere skeleton without any sense of humanity. "As a result of lenient laws and entertainment not easily found  
268 in neighboring countries, Dubai has become a sex tourism destination. Prostitution is not new to Dubai; in fact  
269 it has been viewed as another act of commerce since the 1970s-if not earlier-and has been regulated for health  
270 purposes. While illegal, prostitution may represent 30 percent of Dubai's economy. Commercial sex workers  
271 operate out of apartment brothels and hotels, walk the streets, and work in clubs. Many sex workers in the  
272 UAE have been trafficked into the country for the purpose of commercial sexual exploitation and labor to meet  
273 increased demand. Foreign women are reportedly recruited under the guise of work as secretaries, waitresses, or  
274 hotel workers by third-country recruiters and coerced into prostitution upon arrival (Sonmez et al. 23-4)." ??1  
275 Besides, many people know Dubai for its massive skyscrapers and luxurious hotels, but few know that the city  
276 was built through modern-day slavery. Dubai, "The fairytale in the Middle East of the twenty-first century is  
277 built by slaves and bonded labors...The story of the migrant workers is the dark side of Dubai. The side which  
278 annual 1.1 million British visitors to this country never see" 22 . Ben Anderson, BBC reporter, narrates after an  
279 on-site visit to the workers' camps and workplaces in Dubai for making documentary.

280 Another testimonial account is of an Indian agent, namely Almass Pardiwala, who reports the unbearable  
281 conditions of the Indian laborers in Dubai. She was stunned and aggravated by what she found. She states

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287 progress, and prosperity of the Saudi and Emirati communities. The luxurious life the Gulf peoples enjoy has been  
288 on the cost of the expatriates who spend day and night making a better life for the national citizens. Nevertheless,  
289 the foreign citizens in general and Indians in particular, find it difficult to be socially and culturally amalgamated  
290 to the Gulf Arab culture because of the racist looks these communities treat the non-Gulf people. They undervalue  
291 the working forces and put a socio-cultural boundary between them and the migrating communities. Their  
292 ethnocentric and conservative nature hinders the socio-cultural assimilation and coexistence as well. Most of the  
293 working forces usually live in separate areas, live their own life and do their practices without overtaking the  
294 socio-cultural norms of the hosting country. "While the Gulf countries are, in per capita terms, the top recipients  
295 of global migrants, their laws bar the door of citizenship against not only migrants but also those born to migrants  
296 and still living in the country. Close to 50 percent of the 50 million residents in the Gulf are noncitizens. Not only  
297 do non-citizens have fewer rights than citizens, but their very presence must be negotiated and can be questioned  
298 -at any moment (Philippe Fargues, et al. 3)." ??4 Many of the Indian working communities have been staying in  
299 the KSA and UAE for decades, and sometimes for second-generation Indians were born and grew up in the Gulf  
300 States and know no other home than their hosting countries. Yet, they are perceived as foreign workers, who are  
301 restricted to their work and culture. They are not considered as part of these communities, at least culturally  
302 to add uniqueness and diversity to the Gulf communities. Many Gulf people look and treat Indian community  
303 inferiorly and make funny remarks about the Indian working community. This is common to all, and social media  
304 is full of such black comedy. Thus, the Indians form their own community abroad and live in groups, enjoy their  
305 way of cooking, living, and enjoy their simple life away of the arrogance and the complexity of superiority of the  
306 Gulf societies.

307 Many reports have disclosed the fact that many unskilled Indian workers in the GCC countries, like many  
308 workers from other Asian and African nationalities, are abused and mistreated simply because they belong to  
309 the third world and less economic rank countries. Their significant role in the development of those countries  
310 is unappreciated. Not only that, but they are also separated socially and culturally in the Gulf countries; and  
311 forced into leading their closed way of living. Keeping expatriates in such pathetic conditions strips them of their  
312 dignity in the hosting countries. Many Gulf people need to reconsider their attitudes towards foreign workforces,  
313 taking into consideration that we are in the twenty-first century, and it will be impossible to continue hiding the  
314 workers' trauma perpetually. The sponsorship system in the Gulf countries needs to be modified, and is to be  
315 replaced with a free labor market system that ensures maximum rights and brings justice for all expatriates who  
316 are, in the end, human beings. Amendments in the field of labor systems are required to meet the international  
317 standards of labor laws.

318 Exploitation with fewer salaries and more working hours is also a noticeable phenomenon and general tendency  
319 in the Gulf States, which violates rights and tolerates injustice. Despite the financial profits, workers gain in the  
320 hosting states reflected in the direct and indirect remittances they remit to their families and country, still unjust  
321 payment is a challenge for many of the Indian workers. The failure of fixing the working hours and ensuring the  
322 freedom of mobility are other barriers that hinder the security of the labor forces in these countries, and raises  
323 the concerns of the international organizations related to the labor laws and rights.

324 The Gulf States failed, to some extent, at creating a safe working atmosphere that assures the workers' respect  
325 and dignity. These states have, undoubtedly, established labor laws that intend to regulate the worker-employer  
326 relationship; but failed to regulate the worker-sponsor relationship, and this gap needs reassessment to ensure  
327 a better life for the outsiders. Many Gulf sponsors, having the money power, decide the destiny of the poor  
328 laborers and treat them so brutally. Gulf societies and sponsors need to perceive their workforces as workers, not  
329 slaves, because it's their destiny to go and work to feed their own families properly. It is not their fault to be in  
330 need. Therefore, it is inhuman to use and enslave them, not to use their power and skills.

331 The sudden materialistic progress in infrastructure and development in the Gulf countries would make sense if,  
332 and only if, it is paralleled or balanced with intellectual advancement, moral consciousness, and ethic conscience.  
333 The GCC communities need to leave Plato's cave and see the reality as it is, not the shadow of the reality  
334 their tyrannic regimes portray, and overtake the traditional methods of treating the expatriates, including the  
335 Indian expatriates. Malpractices and categorizing people based on what they have is a short materialistic vision  
336 that results from capitalism. Humanity is the criterion of the nations' progress. In a nutshell, if the people are

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[Note: 7 Qt in Rector John M. *The Objectification Spectrum .Understanding and Transcending our Diminishment and Dehumanization of Others*. Oxford University Press, 2008, p. 120 8 Rector, M. John. *The Objectification Spectrum: Understanding and Transcending our Diminishment and Dehumanization of Others*. Oxford University Press, p. 120. Print 9 Sönmez, Sevil, ApostolopoulosYorghos, Tran Diane and Rertoire Shantyana. "Human Rights and Health Disparities for Migrant Workers]

Figure 1:

Figure 2:

337 backward in the human sense, they remain backward in everything else because prosperity at the expense of  
338 humanity is not prosperity. <sup>1 2 3 4 5</sup>

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<sup>1</sup>Anh Nga, Longva. Keeping Migrant Workers in Check: The Kafala System in the Gulf. *Middle East Report*, No. 211, Trafficking and Transiting: New Perspectives on Labor Migration (Summer, 1999), pp. 20-22. Middle East Research and Information Project, Inc. (MERIP), P. 22

<sup>2</sup>Sevil Sönmez, Yorghos Apostolopoulos, Diane Tran and Shantyana Rertoire. "Human rights and health disparities for migrant workers in the UAE." *Health and Human Rights*, Vol. 13, No. 2 (December 2011), pp. 17-35 The President and Fellows of Harvard College on behalf of Harvard School of Public Health/François-Xavier

5 THE CONDITIONS OF SUBJUGATION WITHIN BONDED LABOR RELATIONS WITH REGARD TO THE LABORERS' EXPERIENCES OF DEPRIVATION, DEGRADATION, AND ANNIHILATION, AND THE VIOLATIONS OF DIGNITY THAT MAY RESULT. IT IS ARGUED THAT SEEMINGLY COMPARABLE HUMILIATING CONDITIONS MAY BE PROCESSED AND DEALT WITH DIFFERENTLY BY DIFFERENT BONDED LABORERS... ONCE WE STOP REDUCING BONDED LABORERS TO THEIR BONDAGE AND PAY ATTENTION TO THEIR COLLECTIVE AND INDIVIDUAL IDENTITIES, THEIR SOCIAL PRACTICES AND SOCIAL SPACES, WE MAY NOT ONLY BE IN A POSITION TO GRASP THE EXTENT OF VIOLATIONS

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