



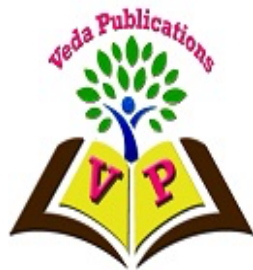
RESEARCH ARTICLE

**DISPLACEMENT OF THE IMMIGRANTS IN *GOAT DAYS***

Dr. Surender Allam

Assoc. Professor of English, Vidya Jyothi Institute of Technology

Email: allamsuren5@gmail.com

DOI: <https://doi.org/10.54513/JOELL.2026.13117>**ABSTRACT****Article history:**

Received on : 22-02-2026

Accepted on : 24-03-2026

Available online: 30-03-2026

Migration and displacement are interrelated in their usage as they go on par in praxis. They are juxtaposed on their compulsion in dealing with dwelling of the immigrants at the levels of documented and undocumented immigrants. The portrayal of documented immigrants goes in ease as they are not knitted in complexities; the interest lies in the portrayal of the undocumented immigrants. The characters Najeeb Mohammed and Hakeem of *Goat Days* migrating from India to Saudi Arabia are in displacement of their status. The predicaments of these characters are in complexities while aspiring for a bright career. The researcher endeavors in portraying the predicaments of these displaced characters in terms of displacement in place and path in not fulfilling their desires in their aspirations for upward mobility. The quest for upward mobility of the aspirants through migration has had been in limelight since long time and the saga of continuation of it is continued through the writer in depicting them through literature. The concepts of power and discipline of Michel Foucault; Agamben's notion of state of exception, Karl Marx notion of proletariat and lumpen proletariat at majority and some other at miniature levels are of importance in depicting the identities in application to these two novels. The characters are representatives of displaced identities on socio, economic and political contexts.

Keywords : *Migration, upward mobility, displacement, predicaments, socio-economic-political-contexts, down ward mobility.*

Author(s) retain the copyright of this article

Copyright© 2026 VEDA Publications

Author(s) agree that this article remains permanently open access under the terms of the Creative Commons Attribution License 4.0 International License



INTRODUCTION

Benyamin, a well-known Indian author most recognized for his contributions to Malayalam language, is really Benny Daniel. His writings provide significant insights into the lives of expatriates and the sociopolitical struggles they face, and they frequently mirror his own experiences in the Middle East. Among his best-known works is *Goat Days (Aadujeevitham)*, a suspenseful narrative about an Indian laborer in Saudi Arabia named Najeeb that focuses on themes of resiliency and survival.

Benyamin clarifies via his works the intricacies of living abroad as well as the more general sociopolitical problems that have an impact on people and communities.

MIGRATION

Migration has become increasingly common in today's globalized world, as individuals seek to improve their circumstances through various means, one of which is relocating to foreign countries. People often move in search of better job prospects, higher standards of living, or more stable political environments. This pursuit of opportunity can lead to significant personal and social transformations, as migrants navigate new cultural landscapes while striving to build a better future for themselves and their families. Migration, therefore, is not only a personal journey of change but also a broader reflection of global economic and social dynamics. Thomas Nail(2015) notes in his book "The Figure of the Migrant" that movement has become a common occurrence in the lives of many individuals, "the twenty-first century will be the century of the migrant. At the turn of the century, there were more regional and international migrants than ever before

in recorded history" (1). This suggests that migration has always been a part of existence, especially for those who aspire to improve their conditions in life. These include the personas of Najeeb and Hakeem who migrate to Saudi Arabia.

Characters Najeeb and Hakeem, who migrate to Saudi Arabia, are examples of this in the context of migration to the Middle East. Cohen provides an interpretation of the migratory context, "In the case of migration to the Gulf (Bahrain, Iraq, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates/UAE), the proportion of migrants to locals varies greatly, but the highest ratio is the UAE, where, in 2015, 89 per cent of the total population were migrant workers, overwhelmingly from Asia. Largely excluded from becoming citizens and often replaced every three years with fresh recruits, it has been difficult to mobilize a diasporic consciousness, so the quickest judgement regarding the Gulf as a whole is that incipient diasporas from India, Pakistan, Bangladesh, Sri Lanka and elsewhere have yet fully to mature to a functioning and self-aware set of diasporas"(Cohen 15).

IRREGULAR IMMIGRANTS

Even while migration is frequently cited as a catalyst for advancement, this is only true when it comes to highly trained labor and those who get citizenship, which provides them with protection. On the other hand, there are the undocumented immigrants who are unable to get safety precautions. These groups include temporary employees, undocumented immigrants who have lost their visa status, and people who enter the country illegally. These migrants are numerous and live unlawful lives. Even though Najeeb and Hakeem travel with a visa, the



Arbab may stop their passports at any time. Koser points that, "Some irregular migrants have crossed borders 'illegally', while others have overstayed visas. As a consequence, some 50 million people around the world are currently estimated to be living and/or working without the appropriate legal status" (Koser 304).

A greater proportion of irregular or illegal migrants from India travel to other countries. The main characters of people moving to Saudi Arabia are from Kerala. Gurucharan (2013) points such context: India has irregular emigration routes both to neighboring countries and beyond. A significant portion of these irregular migrants—around 80%—originate from four key Indian states: Andhra Pradesh, Tamil Nadu, Kerala, and Punjab. These regions have high rates of migration due to factors like economic disparities, unemployment, and the pursuit of better opportunities abroad, leading many to resort to irregular channels for emigration despite the risks involved.

MIGRATION AND DIASPORA

The literature examines diasporic studies from the perspective of specific migrants who remain abroad in groups, with a focus on the challenges they face upon settling. However, there is less focus on transient migrants who come for tourist, work, or educational possibilities. These categories include the characters that have been taken from the literature. Najeeb and Hakeem for their job search in Saudi Arabia. Their attempt to look for work, make money, and eventually return for financial advantages. Robin Cohen lays emphasis on such Diasporic Migration other than permanent: According to Cohen (2022) Patterns of international migration that once would

be assumed to be merely unidirectional – 'migration to' – are being replaced by asynchronous, transversal, oscillating flows that involve visiting, studying, seasonal work, temporary contracts, tourism and sojourning, rather than whole family migration, permanent settlement and the adoption of exclusive citizenships. (102)

MOBILITY

The migrants under consideration have made unsuccessful attempts at upward mobility due to the unequal conditions that prevail in Saudi Arabia .

Mobility generally refers to the ability to move freely and easily, and it can also apply to the capacity to shift between different levels in society or the workforce ("mobility"). For example, physical mobility may involve exercises to maintain joint flexibility, while social mobility might relate to an individual improving their socioeconomic status.

The migrant labor characters Najeeb and Hakeem strive for upward mobility in spite of their low socioeconomic status in the society they now live in. Numerous factors, such as social policies, personal situations, and economic conditions, affect the upward and downward mobility of these migratory workers.

In the context of migratory circumstances, it is important to understand the nature of mobility in two dimensions: upward and downward mobility.

UPWARD MOBILITY

Upward mobility for migrant workers often involves improving their socio-economic status through better job opportunities, education, and skill development.



The characters Najeeb and Hakeem migrate for job opportunities.

DOWNWARD MOBILITY

Downward mobility can occur due to several challenges of the following:

Job Loss: Economic downturns or shifts in labor market demand can result in job losses, forcing migrant workers into lower-paying or unstable employment opportunities.

Exploitation and Abuse: Legal and social obstacles: The absence of legal safeguards and social integration can impede migrant workers from enhancing their socio-economic conditions, resulting in a deterioration of their quality of life.

Legal and social obstacles: The lack of legal protections and social inclusion can hinder migrant workers from improving their socio-economic status, leading to a decline in their quality of life (Han).

Because to the sponsor's capitalist inclination, the Kafala system, citizenship constraints, and legal barriers pertaining to Saudi Arabia's biopolitical type of governance, the characters Najeeb and Hakeem are vulnerable to exploitation and abuse.

DISPLACEMENT

Now, in the context of the irregular migrants covered above in the context of non-conventional diaspora, here the irregular labor diaspora, the term displacement is associated with movement. As stated by Cohen (2022), "How then do we loosen the historical meanings of the notion of 'diaspora' to encompass new forms of mobility and displacement and the construction of new identities and subjectivities? I propose we adopt the expression

'deterritorialized diaspora' to encompass the lineaments of a number of non-conventional diasporic experiences" (102).

Due to biopolitics and capitalist impulses, displacement is political in relation to the issues raised by irregular migrants in the texts. Displacement is a deeply political issue with significant consequences, but it is complex and not easily categorized for study by political anthropologists. Rather than being a distinct phenomenon, displacement is a process that evolves over time and can be examined from multiple perspectives. It may be looked at people threatened with displacement, those in transit, or individuals housed in temporary holding camps. It may also permit to the study the experiences of immigrants who have settled in new countries or the political dynamics of diaspora communities. Additionally, the institutional responses to displacement—often seen as temporary emergencies—are crucial for understanding how such systems operate. Furthermore, displacement has long-term impacts on political theories, influencing concepts of the state, political identities, boundaries, and human rights. By exploring these diverse angles, researchers can gain a comprehensive understanding of displacement and its broader implications.

According to Colson (2007),

displacement is not a well-defined phenomenon that political anthropologists can examine, despite the fact that it is political and has clear political ramifications. It is not a thing in and of itself, but a process that individuals go through. Depending on whether one is examining individuals who



are in danger of being uprooted, fleeing, staying in detention facilities, applying to become immigrants, or participating in diaspora politics, it can be studied from a variety of angles. Alternatively, one may choose to examine the institutional frameworks put in place to handle what is presumed to be a brief emergency, or consider the long-term effects on national and international political theories concerning the nature of the state, political identities, borders, and human rights. (112)

DISPLACEMENT AND MOBILITY:

Cresswell (2006) makes a distinction between mobility—which is the socially created idea of movement that has particular implications, either good or negative—and movement, which is the fundamental act of moving from one place to another. Different people experience mobility in different ways, and political circumstances have a role. (16)

THE NOVEL:

Though the novel come under the purview of biopolitics and capitalism, a unique concept of the kafala system differentiates irregular immigrants of Saudi Arabia from the irregular immigrants of the western countries. The kafala system poses a major issue by tying the legal status of migrant workers to their employers. This arrangement gives employers substantial control over the workers' lives, including their ability to switch jobs or leave the country ("Saudi Arabia: Labor Reforms Insufficient"; Robinson).

In light of displacement, the researcher takes the aforementioned ideas, adds biopolitical and capitalist

theories where appropriate, and deduces to the point where mobility is reduced due to the circumstances of irregular migration and the countries.

LITERARY THEORIES

The researcher would use some aspects like that of Foucault's biopower and the Homosacer identity to apply Agamben's conception of the biopolitical theory. On the other hand, he uses the idea of displacement to apply Marxist theory of capitalist tendencies wherever it is relevant. Further theories of mobility like that of Bourdieu would be used to suffice research.

DISCUSSION

Displacement and Biopolitics:

Displacement may be understood as a biopolitical map in which particular types of subjectification and power relations impact different facets of our life. This covers matters of citizenship and noncitizenship, as well as a wide range of power dynamics, work conditions, precarity, and exclusionary and discriminatory practices. Within this framework, "inhabiting" might be understood as a specific technique or method for finding one's way around and establishing oneself within this intricate process—almost like a clear route across the biopolitical terrain. From a micropolitical standpoint, it is about how we are impacted, linked, and expressed to others; it includes our capacity for cooperation and our susceptibility to both unique and shared experiences and narratives.

In traditional Roman law, the term *Homo Sacer* refers to "bare life," existing in a space between *zoē* and *bios*. The concept of *bios* represents a collective, qualified life that comes into



being when life enters the political realm or polis, while *zoē* signifies the simple act of living shared by all living beings (Agamben, 1998, p.1). However, when one is reduced to bare life, they occupy a transitional state, similar to that of the sovereign. In politics, bare life exists as an exception—something included only through its exclusion (Agamben, 1998, p.11). The core idea of *Homo Sacer* is that such a person can be killed without it being classified as either murder or sacrifice. Relating this to the concept of sovereignty, *Homo Sacer* represents an individual who can be killed but not sacrificed, thus falling within the sovereign ban (Agamben, 1998, p.83). In essence, *Homo Sacer* exists in a political realm that is neither under human nor divine authority.

Both Najeeb and Hakeem attain the *Homo Sacer* identity on their cease of passports by their sponsors on capitalist tendencies for labour exploitation, Najeeb in this context expresses his plight, “ I had nothing to give them except my tears. I didn’t even have any love to give in return ... Today, I don’t have any evidence to produce before you as proof of that life. Only my experience and memories. Even the passport that testified my arrival in that country was in the custody of the *arbab* ...” (*Benyamin* 245).

As of the other characters are concerned they even attain the condition of *Homo Sacer* ready to be punished by the state on account of irregular migrant status when ever applicable.

Foucault-Biopower

The state's use of biopower controls people according to their status as undocumented immigrants or those without a passport or

citizenship. In these situations, the state uses its regulatory framework to exercise its power.

According to Foucault (1978), biopower operates in two key domains: the regulation of individual bodies and the management of populations as a whole. When biopower is applied to the body, Foucault calls this "anatomy-politics." This concept views the body as a machine, focusing on its discipline, the enhancement of its capacities, the extraction of its energy, and its incorporation into systems of efficiency and economic control. (141)

The persona Najeeb is sent to prison based on the *Arbab's* retention of his passport, which he lost. He experiences the anguish of misplacing papers and living in prison and the biopower to be lashed on him by the state, “I felt an intense fear creep into my heart as I spent many days like that in the prison. Those who came before me and after me had left for the homeland. My papers alone were yet to be processed. I knew those who were released had passports and other documents...” (*Benyamin* 27).

Foucault (1994) viewed biopower as a form of power that arose in response to the limitations of sovereign and disciplinary power in the late eighteenth century. As Foucault notes, “bio power uses populations like a machine for production, for the production of wealth, goods, and other individuals” (1012).

Foucault (2003) As disciplinary mechanisms evolved in the 17th century, various forms of power emerged that aimed to control individual bodies through methods such as documentation, surveillance, spatial organization, and classification (



36). Biopolitics tends to favor a kind of government that controls life. (Foucault, 2009).

The following contexts in the novels go in agreement with Foucault's ideology of biopower.

In the context of Najeeb and Hakeem the kafala system empowers the sponsor or the capitalist to encash the labour of the migrant, In this context, the Arbab uses his power to exploit with the power attained by him. Najeeb expresses his agony on this,

"But I was not as hopeful when I saw his attitude and activities on the first day. He shot at the sky with his gun, demonstrated the range of the binoculars, observed me from the top of his vehicle whenever I went out, and drove around me when he felt that I had gone too far. I feared he would never let me escape from this hell..."

(*Benyamin*100).

The same dynamic is evident when the Arbab, a powerful figure, is given the freedom to recapture escaped workers and exploit them with the support of the government. This is illustrated in scenes where the Arbab visits the jail to track down and seize those who have attempted to escape his control. Najeeb's story reflects the deep misery caused by the Arbab's actions, highlighting how both the Arbab and the state participate in a relentless cycle of exploitation under capitalism. This collaboration between private individuals and state mechanisms emphasizes how systems of power and greed perpetuate the suffering of the vulnerable:

The Arab enjoyed more freedom inside a prison in his country than we did outside in a foreign land. On these parade days, any

Arab could freely move around the Sumesi prison if he carried a paper showing that he had registered a complaint in a police station. If he managed to find his absconding slave, he could drag him out and present him before the jail warden and submit his petition to him. The nature of the case would change. The man who was in prison for a petty case would be turned into a criminal offender. It was then either the shariah or the law of the court. The Arab could even demand that he be allowed to take away the prisoner, or that the prisoner be expelled from the country. Here, expulsion was salvation. If the prisoner was ordered to return to the Arab, his fate was sealed. (pp. 22-23)

The relationship between international migration and the nation-state has long been complex. Migrants are often seen as challenging the nation's core principles: emigrants because they reside outside the nation's borders while still being linked to its narrative, and immigrants because they have yet to become part of the story within the nation they are entering. Although the nation-state is defined as a community united by a shared territory and collective identity, international migration remains a sensitive issue on national political agendas. (*Fargues* 5-6)

Marx: Conflict theory-class struggle:

Marx initially introduced the concept of the class system and identified two primary classes within a capitalist society. He defined the upper class as those who own or control the resources or means of production, collectively known as the bourgeoisie or capitalist class. At the lower end of the social



hierarchy are those who sell their labor, which is their only resource, referred to by Marx as the proletariat or working class. Marx argued that the conflicting interests of these two groups are the fundamental cause of social stratification in capitalist societies. Consequently, Marx adopted a one-dimensional view of social stratification, focusing primarily on economic factors such as class and wealth.

Conflict theory offers an alternative interpretation of social stratification, proposing that it endures not because it benefits all members of society, but because it advantages certain individuals and groups who hold the power and privilege to control, oppress, and exploit others. This theory is grounded in the ideas of Karl Marx, particularly his historical economic analysis. (Marx 1983).

In the modern context of irregular migration, labor that was intended to be freely performed becomes akin to serfdom, as seen in Najeeb's situation in *Goat Days*. The Arbab exploits Najeeb, seeking cheap labor for tasks like herding goats, providing water and feed, milking, and overseeing camels in the desert. These duties, carried out under harsh, slavery-like conditions, reflect the extreme hardships Najeeb endures. His plight mirrors the broader exploitation of undocumented workers, who are stripped of autonomy and forced into grueling labor. In one instance, Najeeb laments his condition, highlighting the emotional and physical toll of his suffering under this oppressive system, "...Then, I began the rest of the back-breaking work. I had to do the work of two people. The camels had to be fed and set free. I supplied enough grass, wheat and fodder to each masara, and filled the containers with

water. Meanwhile, a water truck came, and I helped the man fill the tank; a trailer came with fodder, and I helped unload it. Although I worked hard, the jobs at hand were never-ending..." (Benyamin 101). This context is according to Marx, "His labor is therefore not voluntary but coerced; it is forced labor. It is therefore not the satisfaction of a need; it is merely a means to satisfy needs external to it" (*Economic and Philosophical Manuscripts* 74).

This is equally applicable to individuals who were employed in the restaurant or construction industries. The context of the immigrant labour in the situations can come under the purview of capitalist accumulation which Federici says about: Along with impoverishment, unemployment, overwork, homelessness, and debt has gone the increasing criminalisation of the working class, through a mass incarceration policy recalling the seventeenth-century Grand Confinement, and the formation of an ex-lege proletariat made of undocumented immigrant workers, students defaulting on their loans, producers or sellers of illicit goods, sex workers. It is a multitude of proletarians, existing and labouring in the shadow, reminding us that the production of populations without rights – slaves, indentured servants, peons, convicts, sans papiers – remains a structural necessity of capital accumulation. (Federici pp.98-99)

As experienced by the labour of the context, they get involved in doing tough, filthy and hazardous jobs. Cholewinski & Pecoud (2009) comments on the exploitation both documented and undocumented, but more in the context of undocumented or irregular immigrants: The host nation's economy places a great deal of vulnerability and exploitation



on immigrants, both documented and undocumented, especially those without legal status is high. Even while they are essential to sectors including manufacturing, construction, agriculture, and domestic services—particularly in 3-D (tough, filthy, and hazardous) jobs—they are still mainly shielded.

THE KAFALA SYSTEM:

In the context of Goat Days, the character Najeeb and Hakeem are displaced with the special status of Kafala System which gives rights to the sponsor or Arbab to recruit the labour and use the work accordingly.

The kafala system grants employers unchecked control over setting labor conditions, leading to a lack of uniform labor standards across households in the UAE and resulting in varying conditions for domestic workers. For many years, Jordan, Lebanon, and all Arab Gulf states except Iraq have managed the relationships between migrant workers and their employers through the kafala system. Initially developed to provide a cheap and abundant labor force during times of rapid economic growth, its proponents claim it supports local businesses and promotes development. This system, also known as sponsorship, regulates the connection between foreign workers and their local sponsor, or kafeel, typically their employer. It is employed in Gulf Cooperation Council (GCC) countries, including Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the UAE, as well as Jordan and Lebanon. Under kafala, local individuals or companies are granted permits by the state to sponsor and employ foreign workers, though in Bahrain, sponsorship is managed by a

government agency rather than private employers. (Robinson 2022)

INDIANS AND THE KAFALA SYSTEM:

Indians are not an exception as of migration is concerned to Saudi Arabia. Noora (2012) points out that: Although Indian migration to the Gulf has always existed, it had a notable upsurge in the 1970s once oil was discovered and the ensuing oil boom. The "Kafala" system, a sponsorship structure that works through individual labor contracts and determines how long a migrant worker may remain in the host nation, governs the migration process in the Gulf. Because the employer has so much influence on an employee's status and length of stay, the employer acts as a middleman between the state and the migrant, making it difficult for the state to completely regulate migration. (Noora 2012)

The major discussion of research is with the irregular immigrants who are prone to biopolitics and capitalist controlling mechanisms.

CONCLUSION

Displacement attains on the grounds of state, capitalism and downward mobility. It can be deduced on the common grounds that the state and capitalism run parallel and acknowledge the exploitation of labour. The immigrants attain Homosacer status and prone to state of exception which leads to fear and vulnerable circumstances.

DISCIPLINE AND GOVERNMENTALITY PAIR FOR CAPITALISM

The relationship between discipline and governmentality can be seen as both interconnected and separate, much like how Marx used the first



volume of *Capital* to highlight the class struggle over surplus-value production, while the second and third volumes explore intra-capitalist competition within the broader circulation of capital and its expanded reproduction. In this sense, governmentality is akin to how capitalism harnesses competitive forces to ensure the continuous flow and turnover of capital circuits. (Williams 57)

There is no labor protection in the case of the immigrants as such. The regulation of migration is made more complex by a fundamental legal imbalance within the system. Emigration is recognized as a right under international law, particularly in Article 13 of the Universal Declaration of Human Rights, which asserts the right of individuals to leave any country, including their own. However, no legal provision guarantees the right to enter another country, as immigration laws fall under national sovereignty. As a result, individuals are free to leave their home country, but may be left without a destination to legally enter. (Benhabib pp.171-97)

THE SYMBOLIC, ECONOMIC RESOURCES AND CLASS:

Bourdieu (1987) identifies four types of capital that influence class relations: economic capital, cultural capital, social capital, and symbolic capital. Economic capital can be readily converted into money, serving as a direct form of trade. Cultural capital encompasses informational elements such as educational credentials, knowledge, attitudes, and cultural commodities. Social capital involves relationships, networks, and group memberships. Symbolic capital represents the form that various types of capital take when they are recognized as legitimate or have the potential to generate power.

Bourdieu further argues in *Pascalian Meditations* (2000), the concept of habitus undergoes a significant shift, emphasizing "inconsistencies, disagreements, and disruptions." This leads individuals in socially uncomfortable situations to develop a "destabilized habitus," marked by internal contradictions and divisions, resulting in personal distress and discomfort. (1)

WORKS CITED

PRIMARY SOURCE

Benjamin. *Goat Days*. Translated by Joseph Koyippally, Penguin Books India, 2012.

SECONDARY SOURCES

- Agamben, Giorgio. *Homo Sacer: Sovereign Power and Bare Life*. Stanford UP, 1998.
- Bourdieu, Pierre. "What Makes a Social Class? On the Theoretical and Practical Existence of Groups." *Berkeley Journal of Sociology*, vol. 32, 1987, pp. 1-18.
- . "What Makes a Social Class? On the Theoretical and Practical Existence of Groups." *Berkeley Journal of Sociology*, vol. 32, 1987, pp. 1-18.
- . *Pascalian Meditations*. Stanford University Press, 2000.
- Cholewinski, Ryszard, et al. *Migration and Human Rights: The United Nations Convention on Migrant Workers' Rights*. Cambridge UP, 2009.
- Colson, Elizabeth. "Displacement." *A Companion to the Anthropology of Politics* (2007): 107-120.
- Cresswell, Tim. *On the Move: Mobility in the Modern Western World*. Routledge, 2006.
- Denning, Michael. "Wageless Life." *New Left Review*, no. 66, 2010, pp. 79-97.
- Fargues, Philippe, and Kathryn Lum. *India-EU Migration: A Relationship with Untapped Potential*. 2014.
- Fargues, Philippe. "International Migration and the Nation State in Arab Countries." *Middle East Law and Governance*, vol. 5, no. 1-2, 2013, pp. 5-35.
- Federici, Silvia. "The reproduction of labour power in the global economy and the unfinished feminist revolution." *Workers and labour in a globalised capitalism: contemporary themes and theoretical issues* 85 (2014).
- Foucault, Michel. (2003). "Society Must Be Defended": Lectures at the Collège de France, 1975-1976 (pp.36-38). New York: Picador.
- . (2009). *Security, Territory, Population: Lectures at the Collège de France, 1977-1978*. New York: Palgrave Macmillan.
- . "Les Mailles du Pouvoir." *Dits et Écrits*, vol. 2, Gallimard, 1994, pp. 1001-1020.
- . "Society Must Be Defended": *Lectures at the Collège de France, 1975-1976*. Picador, 2003, pp. 36-38.



- . *Security, Territory, Population: Lectures at the Collège de France, 1977-1978*. Palgrave Macmillan, 2009.
- . *The History of Sexuality, Volume I*. Translated by Robert Hurley, Vintage Books, 1978
- . *The History of Sexuality, Vol. 2*, trans. Robert Hurley (New York: Vintage Books, 1990), 141.
- . "Les Mailles du Pouvoir." *Dits et Écrits*, vol. 2, Gallimard, 1994, pp. 1001-1020.
- Gurucharan, G. *The Future of Migration from India: Policy, Strategy and Modes of Engagement*. India Centre for Migration, Ministry of External Affairs, Government of India, 2013. <http://www.mea.gov.in/icm.htm>.
- Han, Keqing. "Social Mobility and Urban Inclusion of Migrant Workers." *Springer eBooks*, 2019, pp. 339–90. https://doi.org/10.1007/978-981-32-9660-2_13.
- Khalid Koser, 'International Migration and Global Governance', *Global Governance* 16, no. 3 (2010):304.
- Marx, Karl. "Alienated Labour." *The Portable Karl Marx*, edited by Eugene Kamenka, Penguin Press, 1983
- . *Economic and Philosophical Manuscripts of 1844*. Translated by Martin Milligan, Prometheus Books, 1988.
- McAuliffe, Marie, and Binod Khadria, editors. *World Migration Report 2020*. International Organization for Migration, 2020.
- Noora, L. *Temporary Workers or Permanent Migrants? The Kafala System and Contestations over Residency in the Arab Gulf States*. IFRI, 2012.
- Robinson, K. (2022, November 18). What Is the Kafala System? *Council on Foreign Relations*. <https://www.cfr.org/background/what-kafala-system>
- Williams, Lucy. "Narratives of Displacement and Poverty: The Intersections of Policy and the Shared Experience of the Everyday." *Frontiers in Human Dynamics*, vol. 5, 2023, article 1143850.
- . "From immigration detention to destitution." *Criminal Justice Matters*, vol. 99, no. 1, Mar. 2015, pp. 12–13. <https://doi.org/10.1080/09627251.2015.1026220>.