

SURVIVAL AMID HUMAN TRAFFICKING: INSIGHTS FROM GOAT DAYS AND ELEVEN MINUTES

Parveen Kumar¹, Dr. Manju Rani², Dr. Pramod Kumar Pandey³,
Dr. Ujwal Nagar⁴

¹Research Scholar, Department of English, UILAH, Chandigarh University, Mohali - 140413, Punjab, India <https://orcid.org/0000-0001-8847-7599>

²Professor, Department of English, UILAH, Chandigarh University, Mohali - 140413, Punjab, India <https://orcid.org/0000-0003-1623-2239>

³Associate Professor, School of Media and Communication Studies Galgotias University, UP, India <https://orcid.org/0000-0002-4147-9180>

⁴Sri Aurobindo Centre for Arts and Creativity, Delhi - 110017, India

ABSTRACT

There have been numerous migrations around the world. Migrations and mass movements can be political, economic, environmental, forced, and cultural. These can also happen through human trafficking, causing forced migration, which is a crime around the world. This paper attempts to discover another type of human trafficking where the person being trafficked becomes part of the agreement to be migrated. This is called Consensual Trafficking. *Goat Days* by Benyamin and *Eleven Minutes* by Paulo Coelho are two works selected for this juxtaposition and unearth the contours of tragedy in the lives of Najeeb and Maria. They are trafficked by choice and face the same exploitation with constant attempts to liberate themselves. This cargo culture has reduced humans to commodities. Benyamin and Coelho, sitting far from each other and writing in different decades, seem to give the loudest call to warn. This paper aims to look deeper into the portrayal of protagonists, their socioeconomic choices, responses and the poignant, unending struggle against time. The journey from India to the Gulf (Najeeb) on one side and Brazil to Switzerland (Maria) on the other unfolds the identical crisis, despair, isolation, absurdity and anxiety faced by the millions from and in the Global South.

Keywords: *Human Trafficking, Global South, Discrimination, Migration, Diaspora*

INTRODUCTION

Since the beginning of civilisation on the planet earth, migration has remained imperative to human life and its enterprising nature. The nations seen now, the cities people live in, and the islands they travel to were developed into habitats by those who travelled to unknown places. There are opportunities humans want to leverage, and there are forced migrations. One may abandon their motherlands and move to unknown horizons for better prospects, political security, economic needs, and cultural or environmental reasons. In the globalised world, business interests drive the movement of human beings. Unfortunately, mankind has become cargo, and there has been undeterred trafficking all around. The guise of opportunity makes it tragic because then this human trafficking becomes 'Consensual Trafficking'. Human trafficking has been one of the concerns in literature as it is prevalent in all parts and ages in the world. *Goat Days* and *Eleven Minutes* as literary documents present stories of two individuals, posing as allegories for others. The paper juxtaposes the stories, contracts and

connects their reasons, struggles and unearths how these are beyond individual tales of struggle and survival.

The main objectives of the paper, considering it a literary observation, can be listed as an attempt to understand the predicaments of both characters. The factor of consensual trafficking, treating human beings as merely resources in cargo culture, how hope and memories can help in a fight to survive, etc., are some of the objectives realised in the course of this reading.

Looking at human trafficking only through the *modus operandi* of force and coercion is obvious. It has been established that deception, illegal confinement and kidnapping are the leading ways to make this happen. However, there is another method of trafficking humans to lands of exploitation and social alienation. There is a context of someone who voluntarily takes the journey, aspiring for prosperity, only to end up in an arrangement of forced servitude in an unknown land. Jessica Elliott (2014) wrote about consent being an elastic concept that can be perceived in various ways. There can be various reasons for someone to agree to this possible catastrophe. Such stimuli can be fed to the mind, or propaganda can even run throughout a community, even a country. The rat-race to get drained to a foreign land by any means has caused socio-political troubles as well. The context of the two novels under consideration leads us to explore the triggers and the initial ground for the trap. The two novels in this paper aim to explore those pushes that make one accept this tragic fate.

CONSENSUAL TRAFFICKING IN THE MODERN GLOBAL CONTEXT

Unlike classical human trafficking, where one is either forced or coerced to get deceived and then thrown brutally into exploitation in the form of sex, slavery and even human organ trafficking, this new age 'highjack' is far more complex. The data about millions of labourers from developing countries migrating to other countries in search of better earnings is overwhelming but negative. According to "International Migrant Stock 2024" (2025) by the Department of Economic and Social Affairs of the United Nations, in 2024, the number of international migrants worldwide stood at 304 million. This is almost double what has been there since 1990, when it was estimated that 154 million international migrants were moving globally. This number does not include the illegal migration where millions are trying to enter Western countries like the USA and the UK. According to the Office of Homeland Security Statistics (2024), the USA, 1,11010 'aliens' expulsions, removals and returns have been done in the first three months of 2025.

Immigration, legal or illegal, is a global phenomenon and has been around for centuries now. People move for jobs, education or a better life. International agencies such as the International Labour Organisation (ILO) and United Nations Office on Drugs and Crime (UNODC) reveal that the number of this consensual trafficking is in millions, and there are from developing countries where social, economic and political reasons force them to dream big and look west. There are two areas where these victims of this human cargo business fall: one is forced work, and the other is sexual abuse. These adversities come into their lives when they are deceived either directly or indirectly. The world can boast of peace summits or AI summits, but there is still a lot to be done to deliver human dignity to those who are deprived of basic human rights. It is disheartening to read *The Global Slavery Index* by Walk Free Foundation (2023) and note that there are 50 million people who live in modern slavery. It is two-year-old data, and one cannot expect miraculous improvements while the world can see more violence and economic blunders worldwide. It is not the environmental or career-related

migration, known as brain-drain, that is the killer of human rights here. Rather, the agents of this modern-day human trafficking take advantage of the socio-economic vulnerabilities and push the ambition-driven individuals, families and even communities into this human trafficking by choice. Through an intensive literary and social reading of *Goat Days* and *Eleven Minutes*, the peril of trafficking and subsequent human predicament are analysed, explained and exposed. Najeeb and Maria are no less than the flag bearers of the greater Global South, as their sufferings, struggles, quest for identity, and return represent those who have nowhere to go once they get trapped in this consensual trafficking of their own self.

LITERARY REPRESENTATIONS OF HUMAN TRAFFICKING: GOAT DAYS AND ELEVEN MINUTES

Now made into a successful movie, *Goat Days (Aadujeevitham)* by Benyamin narrates the story that he found poignant and horrifying simultaneously. Najeeb, a migrant from Kerala, aspires to solve all his financial problems as he sees others doing by moving to the Gulf and bringing a lot of money to their family in the village. As a migrant worker, he reaches Saudi Arabia but gets deceived and is forced into slavery. He has worked at a remote goat farm in the desert where an isolated and abused Najeeb feel broken. He endures the tortures with hardship, hope and reminiscing about his memories. Eventually, he is able to escape, and his liberation from the painful captivity becomes a story of resilience.

Eleven Minutes by Paulo Coelho has Maria as the code carrier for the author. She is a Brazilian woman who aspires for fame and a big fortune. She moved to Geneva, Switzerland, to work. However, the false promises of employment led her into prostitution. As she ends up in prostitution, she explores the nature of love, sex, relationships, and self-discovery. Overcoming her emotional and physical challenges, she embarks on a peculiar journey to understand the distinction between pleasure and love. Still, her desire to get back home and be free from the slavery in the sex trade remains strong. The novel offers emotional connection as prior to superficial desire. In the end, she decided to leave prostitution and return to Brazil. Villages are fascinated by the prospects of moving to cities and earning a livelihood with the scope of making regular money. Going abroad is the new age fascination, and one can trace the number of youngsters moving to countries that promise employment and money. There has been an influx of youth from India to the USA and the Gulf in the last few decades. The ambition of earning money and having a better lifestyle

has obsessed them with going to another country. Najeeb takes up a job offer arranged by one of his family members. He travels to a foreign land with a baggage of emotions and aspirations. Reading the novel suggests he did not create the happenings after landing in the Gulf. However, the agent of the catastrophe is the urge to move away and find anything to earn money. Even if there are stories of failures and disasters with individuals, there is no decline in the number of people flying abroad. Kerala in India has the highest number of emigrants in the Gulf countries (Rajan & Zachariah, 2010).

There are astonishing facts in research publications about the number of people who have moved to the Gulf or Middle Eastern countries. An estimate mentioned for 2020 by Peter et al. (2020) states that 3.5 million people from Kerala alone have been in the UAE, Kuwait, Saudi Arabia, Qatar, Oman, and Bahrain. This is not just alarming but forces us to see how this migration is getting mass acceptance. The various types of migrations seen worldwide are cultural or political. These can even be forced migrations because of war and other violent conflicts. Even environmental and developmental reasons can be there. But this exodus

is a self-chosen exile for those who end up in a tragic life and cannot free themselves from slavery. *Najeeb* and *Maria* are not two different lives; they are identical in their human urge to return to their roots, as the life they came for is just a mirage.

Career-oriented migration, which is documented and has valid permission to move to another country, is a highlight of the modern world. The lack of enough opportunities, exploitation, and absence of social security are listed as employment-triggered immigration. There is a valid understanding that the largest countries in population will certainly be the giants in immigration to the labelled developed countries. In 2022, India sent about 145,000 immigrants to the US, whereas China followed this ranking with about 90,000 (Moslimani & Passel, 2024). Asia is marked as the source of this immigrant flow, and adding to the minority of immigrated nationals, after the USA, Cuba, Brazil, Venezuela, and Canada each had about 50,000 to 60,000 new immigrant arrivals. This number of arrivals is based on the perception of hope and opportunity. However, all stories are not about happiness and growth. Most of those who leave their native land, homes, and families have a constant emotional upheaval to manage. This emotional draining is a psychological aspect of the minorities who immigrate and face modern racism and bias.

The protagonist in *Goat Days* is not a single character. Rather, he represents those who suffer and even die along with him in his fight to liberate himself from slavery. *Najeeb* was attracted to the life that he had not seen. Even if he had got to the right place to work, the reality known in the public endorses the nightmarish experiences even in other jobs in the lands of opportunities. The disillusionment that happens after he reaches Saudi Arabia is a tragedy because it brings us fear along with pity for his struggle. Like *Maria*, *Najeeb* is separated from his homeland and comes to Saudi to pursue his Gulf Dreams. Subsequently, he is left disillusioned when the fallacy of the grand web of deceptions (Vinai and Prasuna, 2015) breaks down. He is overwhelmed by the falsehood of the utopian visualisations created by the Gulf returnees.

In *Goat Days*, the land of *Najeeb's* dreams becomes a never-ending nightmare for him. This is a situation which makes similar resonance with the struggle of those who are trafficked as victims of opportunity- mirage. It is not a thing to hide that the loopholes in the legal system of these lands have sent thousands of Global South workers to the perils of hopelessness. The struggle and suffering of this underrepresented, rootless minority in terms of being away from their original identity is a poignant tale of an unending psychological battle. The juxtaposition of *Najeeb* and *Maria* brings to the surface the triggers of socio- economic inequality, gender and social discrimination, community conflicts, and the unending personal dilemmas faced by the characters and the authors. The geographical displacement (Fernandez, 2014) of individuals, as soldiers or as war-impacted citizens, brings an existential crisis. This comes to the surface in the self-talks and various utterances by our code carriers.

Najeeb has a predecessor in the identical yet distinct quest to recover the identity lost in pursuing a better living. *Maria* is also ambitious and moves to Switzerland, leaving her homeland. The young Brazilian woman seems to know less about what comes with the realisation of her dream of being in a big city. The hunger for adventure and the fascination for financial gains initially make her work as a dancer in Geneva. It is in no time that she finds herself trapped in the cruel world of prostitution. The girls who are trafficked from the poor households of South Asia, largely from the expanded Global South, face the same predicaments that *Maria* faces in the novel *Eleven Minutes*. Coelho's novel has often been labelled as erotica, but the storyline, identical struggles among the masses and the ultimate

message to the readers make it a philosophical work. The undertones of existentialism and the social downfall of the modern world have been left sadly naked by Coelho, who does not hesitate to point out the wrong done to common people. Becoming a dancer and ending up with fewer choices, *Maria* is not free with her own life. The dilemma and the dejection are evident when she says, 'Life moves very fast. It rushes us from heaven to hell in a matter of seconds.' (Coelho, 2016) Her belief, the trademark Coelho treatise of hope that the universe supports your committed dreams, is broken each new day when she herself says that the truth about the universe is otherwise.

Maria, like *Najeeb* herself, gave her consent to the immigration, and that way she became a foreigner is quite identical. His struggle and loss of hope echoed many times while reading the novel. Her disillusionment is echoed in *Najeeb's*, showing how Consensual Trafficking shatters illusions, substituting them with inhuman traps and unending despair.

The forced human trafficking from developing and underdeveloped countries has been a curse on humanity, but it has never stopped. UNESCO states that most of the women who find themselves in the garb of prostitution were brought to this by coercion and shown dreams of economic dependence. Coercion is the word that this paper works on as a premise to discuss Consensual Trafficking. *Najeeb* and *Maria* were cheated out of their dreams and aspirations about a better life in the far-off land. UNODC states that economic crisis, coercion and absence of legal literacy are the main reasons that modern slaves are not able to walk away. The need-based confinement and later the submission by the victims who are otherwise capable of liberating themselves is a story of surrender of the will. As read in Viktor Frankl, he explained that the desire for meaning is the primary motivational force in humans (Smuts, 2013).

This 'will to meaning' can occur and recur anytime the individual surrenders himself again to the inner self, fighting for liberty. When *Najeeb* does so, he can sustain the courage to run away, which is exactly what makes *Maria* take the call to get back to her homeland.

There is a distinct feature in Coelho as the most popular author to be read in the modern world. He allows his code carriers (code heroes) to fail and emerge from the ashes metaphorically. The learning that happens

on the way is the lesson he attempts to hand over to the reader. There is great success in this because it shows see him as a celebrated modern messiah of literary self-help fiction.

Najeeb's story is not an instruction manual but a life lesson. Similarly, *Maria* and those who are like her bestow upon us a lesson to correct our ways of living. Going from a remote village in Brazil, her acceptance in the beginning to let herself be consumed and sold in the world is a result of the power dynamics inflicted upon her. What happens to *Maria* in Switzerland is not different in terms of trafficking from how *Najeeb* ends up in the Gulf from a village in Kerala. If the setting of prostitution or the goats is removed, this ironic acceptance is the core concern in this study, as human trafficking is not always forced; it is consensual as well.

Like a parasite, Consensual Trafficking breeds on the hopes of people and subjects them to cruel realities, robbing them of their agency of freedom. A critical analysis of the texts, characters, themes and even the narrative strategies, this discussion toils to reveal how Coelho and Benjamin weave richly significant narratives criticising societal structures and pushes that make an individual lured into the dangerous illusion of a better world across the borders. There is no denying the fact that their survival needs control over the choice of humans. However, these needs are a product of social and economic pressures.

The discussion about their struggles and the mind-map of the two protagonists represent the minority of immigrants who might be in millions but are never protected as humans in any part of the world. In the year 2025, the world has seen it quite bare that the coerced migrants and trafficked people have been sent back to the land they fled. Economic coercion is the major factor in consensual human trafficking from the Global South, where the fight for survival is triggered by economic needs.

The only thing that the traffickers need to manipulate is this set of needs and aspirations. The victims are converted into a 'cargo', which becomes a source of money for the manipulators. Human trafficking is not a single crime (Munania et al., 2022) because it is a cumulative set of push and pull elements. These socioeconomic Push-Pull Factors need an enquiry with reference to the representative stories from two continents facing the modern world's fall from the ideals.

PUSH-PULL FACTORS AND THE SOCIOECONOMIC NEXUS OF EXPLOITATION

The concept of Push-Pull Factor/theory can be understood better by looking at how it has been listed in inter-cultural studies and migration analysis. The factors that push people to migrate and move to foreign lands can be economical, civil or religious conflicts, political and military conflicts etc. Migration is not a new phenomenon, and it has been there for centuries. In addition to the factors mentioned above, natural disasters, socio-political factors, demographic developments, health challenges, urbanization and even family reunification factors can work in this. Employment opportunities stand as the major reason of Push - Pull factor to work in migration and also on consensual trafficking. Low standards of living and lack of food and shelter can easily become the reason for the surrender to trafficking.

There are additional reasons for this trafficking and migration mentioned in an article by Urbański (2022). The work states that political push factors, war and terrorism and unfair legal system, and lack of governmental tolerance can also be the causes under Push-Pull concept. Najeeb and Maria did not move as permanent migrants rather they seem to have plans to improve their life. The push for Najeeb came because of the complexity of rural-urban life standards, where he aspires to raise the level of his life standards. Maria on the other hand seeks freedom of choice to live. In such an increasing complexity of the rural-urban relationship, non-permanent migration will be preferred, and its graph tends to increase. (Yudhistira Saraswati et al., 2025)

There are two major theories to be applied to these human allegories because adding them to the human trafficking crisis needs validation by exploring the identical struggle and factors responsible for conventional human trafficking and the creation of a diasporic minority. The first to mention is the Push and Pull Factors. The former forces the individuals to leave their homeland, and the latter creates the fatal illusion of opportunities abroad. Everything has a cost, and the departing individuals know this. But the resulting deception and exploitation is the sad part here. Global South is not a respected source when it comes to any kind of immigration from the developed lands of the world. It is not about the Western countries being right; it is about their sense of superiority over the immigrants that creates trouble for the consensually trafficked or forcefully trafficked people. The socioeconomic Push-Pull factors decorate the lure of migrating to other countries. The conditions are created to manipulate deceptive agreements and lure the ambitious person to make a manipulated-informed decision. This nexus is a well-structured system of exploitation around the world with thousands of greedy hands engaged in it.

The misadventure of Cargo Culture worldwide has become a concern for all countries because of illegal migration or brain-drain of talented professionals. It is not about movement driven by opportunities; rather, it is about the perception of one's own homeland as well. This commodification of human beings is the worst form of human trafficking. The world cannot just keep its concern on pushing them into sex and prostitution. There are other grave concerns as well, such as human rights being violated. With human trafficking, the authorities in all countries encounter another crime termed migrant smuggling (Department of State, 2023). This 'Cargo Culture' is not a welcoming phenomenon as it trades the aspiration of people, their money and their bodies as well. **People's aspirations are merely for business gain.**

While labelling humans as 'cargo' is painful, no one can ignore the impact of the sociological perspective in the case of *Maria*. The VISA and employment agents who trap thousands of innocent -ambitious youngsters all over the world, more in South Asia, take advantage of the social pressure tactics. Like *Najeeb*, the code carrier character of Coelho, *Maria* is portrayed not as a sex worker but as a person who is fighting for her survival and identity. He has preserved the sympathetic tone of his fiction by portraying the sexual journey of a prostitute as one having a spiritual essence (Ayu Ningsih, Medista et al., 2015).

Najeeb in the *Goat Days* and *Maria* in *Eleven Minutes* are victims of this commodification which damages their inner self and leaves them in a zone of extreme surrender. *Maria*, a charming girl who was capable of serene love and *Najeeb* who was going to be a skilled professional, both lose their delegated roles in the world. He ends up in a condition of being physically dehumanised, where he is just a mere worker without having a name. The migrant labourers across the world are getting supplied from the Global South, and this right-less minority is stripped of their agency of freedom. Nothing less happens to *Maria*, where the brothel and clients make her see herself as a commodity to be consumed. Even after being in the trade of flesh, she provided psychological relief to her visitors. *Najeeb* also preserves his humane side. However, their devaluation as human beings and continuous entrapment in the exploitative acts do not leave any space for them to come out of the repercussions of this Cargo Culture and the impacts of the Push -Pull factors. The works under consideration do not have any connection with social media as an agency of Human Trafficking, but it is not an exact observation. People and the larger social perceptions are very much documented and narrated through various conversations and contexts. The mirage of prosperity is being sold on the web-based social media in the 21st century with no respite to hope for. There have been alarming studies highlighting the dangerous misuse of social media in human trafficking. Polaris (2017) released a report classifying 25 distinct types of human trafficking business models taking place in the USA (Anthony, 2018). A theory known as Structural Violence Theory explains that systematic deprivation is not restricted to global contexts only. It is possible that a country or even a village in the Global South, in Africa or in any part of the world facing deprivation of any kind can trigger this migration, leading to consensual human trafficking. The brothel, anywhere in the world, the small industries and remote areas in agriculture or animal farming are all those places marked as hotspots of human trafficking. The trigger is not just in criminal intimidation of people but rather manipulation as well. This is a typical kind of modern -day imperialism leading to structural violence, sadly resembling the 21st-century miasma (Hirschfeld, 2017). Apart from *Goat Days* and *Eleven Minutes*, other English -language novels treat human trafficking as their theme, like Patricia McCormick's *Sold* (2006), which portrays the struggle of Lakshmi from Nepal. *A Walk Across the Sun* (2012), by Corban Addison, is about two Indian sisters, Ahalya and Sita. Their

family is lost to the tragic tsunami; their own family acquaintances kidnap and send them to a humongous cross- border international sex trade. Khaled Hosseini's novels also carry this emotionally moving and socially stimulating element of human trafficking. *The Kite Runner* (2003) speaks of *Sohrab*, who faces forced child trafficking, and the role of religious and militant manipulation is brought to the surface. Another novel, *A Thousand Splendid Suns* (2007) is about another commodification term as gendered trafficking. There is no denying the fact that Global South has been fighting the challenge of preserving and restoring human dignity more than any part of the world.

CONCLUSION

The manipulation done to our characters is just the tip of the terrible iceberg of human trafficking. There are insights that human trafficking in the Global South or elsewhere in the world cannot just be restricted as an 'international' issue. There are cases substantiating the observation that it can be inter-state and even inter-occupations or local level. The influences are working the wrong way to persuade the masses in terms of their surrender to the socio-economic pressures. One of the iconic documentaries in recent years, *The Social Dilemma* (2021), encounters fake narratives about bright prospects in foreign lands. It rejects the glorification of the broken information ecosystem. The stories in both novels are not about an alien world or characters never seen before. The Global South has been facing this challenge of human drain now because of the unending exodus of migrants. Political, social, cultural or economic reasons are not all the factors making this happen. There are psychological forces that are deep-rooted in society and influence the individual across national and social boundaries. The juxtaposition of *Goat Days* and *Eleven Minutes* presents this scenario with a serious note about the outcomes as well. The migrated masses, who remain victims of biases, exploitation and discrimination, go through a hard battle to return to their roots, their homeland. *Maria* and *Najeeb* emerge as our real-life fighters who ultimately survive the vicious human trafficking circle. The paper also brings out an observation about the socio-economic inequalities in the Global South as a strong force in consensual trafficking and surrender. Benyamin and Coelho may not look connected by geography or calendars, but their bonhomie on shared purposes and dedication brings them on the same stage as flag-bearers against the menace of human trafficking. The concern is about consensual trafficking where the humans are coerced to accept the migration as their choice. This inflicts the cargo-tag on an individual who might face larger discrimination as well as alienation.

REFERENCES & BIBLIOGRAPHY

1. Anthony, B. (2018). *On-ramps, intersections, and exit routes: A roadmap for systems and industries to prevent and disrupt human trafficking: Social media*. Polaris.
<https://polarisproject.org/wp-content/uploads/2018/08/A-Roadmap-for-Systems-and-Industries-to-Prevent-and-Disrupt-Human-Trafficking-Social-Media.pdf>
2. Ayu Ningsih, M., Thoyibi, M., & Setyabudi, T. (2015). *Protest against human trafficking in Paulo Coelho's Eleven minutes novel (2003): A sociological approach* [Undergraduate thesis, Universitas Muhammadiyah Surakarta]. UMS ETD-db. <https://eprints.ums.ac.id/34923/1/PUBLICATION%20ARTICLE.pdf>
3. Coelho, P. (2016, January). *Paulo Coelho: Eleven minutes*. Paulo

- Coelho. <https://paulocoelhoblog.com/2016/01/>
4. U.S. Department of State. (2023, January 18). *About human trafficking*. <https://2021-2025.state.gov/humantrafficking-about-human-trafficking/>
 5. Elliott, J. (2014). *The role of consent in human trafficking* (1st ed.). Routledge. <https://doi.org/10.4324/9780203594810>
 6. Fernandez, J. (2014). Goat days: A study in existentialism. *IOSR Journal of Humanities and Social Science*, 19(1), 42–45. <https://www.iosrjournals.org/iosr-jhss/papers/Vol19-issue1/Version-12/H0191124245.pdf>
 7. Hirschfeld, K. (2017). Rethinking “structural violence.” *Society*, 54(2), 156–162. <https://doi.org/10.1007/s12115-017-0116-y>
 8. Population Division. (2025). *International migrant stock 2024: Key facts and figures (advance unedited)*. United Nations, Department of Economic and Social Affairs. https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/undesd_pd_2025_intlmigstock_2024_key_facts_and_figures_advance-unedited.pdf
 9. Moslimani, M., & Passel, J. S. (2024, September 27). *What the data says about immigrants in the U.S.* Pew Research Center. <https://www.pewresearch.org/short-reads/2024/09/27/key-findings-about-us-immigrants/>
 10. Munania, S. M., Odhiambo, E. O. S., & Kimokoti, S. N. (2022). Nature of human trafficking to Saudi Arabia from Murang’a South Sub-County, Kenya. *OALib*, 9(9), 1–25. <https://doi.org/10.4236/oalib.1109194>
 11. Office of Homeland Security Statistics. (2024). *Immigration enforcement and legal processes monthly tables*. U.S. Department of Homeland Security. <https://ohss.dhs.gov/topics/immigration/immigration-enforcement/immigration-enforcement-and-legal-processes-monthly>
 12. Peter, B., Sanghvi, S., & Narendran, V. (2020). Inclusion of interstate migrant workers in Kerala and lessons for India. *The Indian Journal of Labour Economics*, 63(4), 1065–1086. <https://doi.org/10.1007/s41027-020-00292-9>
 13. Rajan, S. I., & Zachariah, K. C. (2010, February 2). *Kerala emigrants in the Gulf*. Middle East Institute. <https://www.mei.edu/publications/kerala-emigrants-gulf>
 14. Smuts, A. (2013). The good cause account of the meaning of life. *The Southern Journal of Philosophy*, 51(4), 536–562. <https://doi.org/10.1111/sjp.12044>
 15. The Social Dilemma.(2021, November 29). *What is the social dilemma?* <https://thesocialdilemma.com/the-dilemma/>
 16. Urbański, M. (2022). Comparing push and pull factors affecting migration. *Economies*, 10(1), 21. <https://doi.org/10.3390/economies10010021>
 17. Vinai, M., & Prasuna, M. G. (2015). Re-mapping the anxieties of the Gulf diaspora: A study of Benjamin’s *Goat days*. *South Asian Review*, 36(2), 121–129. <https://doi.org/10.1080/02759527.2015.11933021>
 18. Walk Free Foundation. (2023). *The global slavery index 2023*. <https://cdn.walkfree.org/content/uploads/2023/05/17114737/Global-Slavery-Index-2023.pdf>
 19. Yudhistira Saraswati, N., Nabila, N., Saefihim, S., Rahayu, R. I., Siburian, A. Y., & Chusna, A. A. (2025). Push-pull theory of migration impact on students’ decisions at East Java Province. *SHS Web of Conferences*, 212, Article 04025. <https://doi.org/10.1051/shsconf/202521204025>