Transnational Economic and Cultural Dynamism of Senegalese Migrants in Morocco

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Abstract

This study aims to investigate the influence of economic and cultural factors on the change among immigrants in Morocco. We continue with the fact that underscores the significance of religion and culture as societal factors influencing the mobility and financial investment of a group of Senegalese immigrants.

In contrast to several studies that concentrate on the financial transfers made by immigrants to their countries of origin, this article highlights another type of financial transaction—specifically, remittances from families of origin to their members in the place of emigration.

Based on a sample of 24 interviews, we conducted a qualitative study designed to address the question of how global economic and cultural issues impact the lives of Senegalese immigrants in Morocco. We employed a conceptual framework in which transnational migration is the central concept.

Furthermore, we consider that the study's hypothesis—that transnational cultural and economic forces influence the process of change among migrants—is valid.

In conclusion, we assert that this transformation can only take place when there is material, cultural, education level, or relationship capital.

Keywords

Transnational Migration, Culture, Religion, Remittances, Senegal, Morocco.

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Introduction

The transnational approach is founded on a network of long-term cross-border connections. They affect not only migrants, but also various communication networks, social movements, and criminal and terrorist organizations (Vertovec, 2004). People live in social worlds that span the places and communities of two or more states, according to transnational literature. It can be of a social, social, cultural, economic, or political nature (Vertovec, 2011)

A transnational study on migration in social science research has been expanded over the last 30 years (Vertovec, 2004). This occurred after immigration researchers discovered, beginning in the 1930s, that migrants maintain various forms of contact with people and institutions in their countries of origin. The majority of research has focused on how migrants adapt to their new environment. The transnational approach to migration describes how modern migrants live in migration societies while preserving their cultural, social, and religious relationships (Vertovec, 2011).

Current transnational studies offer a new analytical perspective on the movement of people, goods, information, and symbols caused by international labor migration. This enables an examination of how migrants construct and reconstitute their lives as integral members of their new society in the immigration country. Identity, family, religion, financial transfers, political practices, and economic investments are all important subtopics in this type of research (Vertovec, 2004).

This contribution will address the forms of economic and cultural dynamics of a sample of Senegalese migrants in Morocco, building on this focused conceptual and conceptual scrutiny of transnational migration, which we will adopt as a central concept in this study. We will then move on to the topic's problematic approach, examining how transnational economic and cultural dynamics can help to stimulate change in the lives of Senegalese immigrants in Morocco. We will supplement it with three sub-questions, which can be phrased as follows: Does religious affiliation influence migration from Senegal to Morocco? Will Senegalese migrants be able to change the course of their lives through their economic activities and cross-border relationships? And how do transnational financial transfers between migrants and their families of origin work?

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As an answer to the problem and its sub-questions, we assumed that Morocco and Senegal share it as religious brothers, which is a factor that historically stimulated the dynamism of migration, so it is no surprise that this migration relationship continues to this day. We believe that incorporating this into the cross-national approach will distinguish our study because, unlike several transnational studies dealing with issues of dramatic differences between migrants and host countries, and the accompanying negotiating practices, our study concerns two countries united by one religion, Islam.

We also anticipate that Senegalese immigrants who have been able to make economic investments in Morocco will be able to improve their lives. Our research contribution will also include an explanation of the significance of religion and culture as cross-border normative values in Senegalese migrants' economic activity. We will also focus on language and dress indicators to emphasize the importance of migrants' economic dynamism.

Finally, we anticipate that financial transfers will help to improve the situation of migrants and their families of origin. We will now concentrate on the nature of transnational financial transfers between migrants and their families. We will not confine ourselves to financial transfers made by migrants to their families, as has been done in several studies (Vertovec, 2011). According to Gouarinzo (Carling, 2014), our study will include financial transfers from families in the country of origin to families stranded in Morocco who require assistance.

It is a feature that distinguishes Morocco as a country bordering Europe, and its agreements and commitments with the European Union compel it to accept immigrants attempting to cross into Europe. We used a method to validate our assumptions by interviewing 24 research and research participants. We have already conducted field-based exploratory research on Sub-Saharan migrants of various nationalities, from which we have chosen a sample of Senegalese migrants to approach our subject. This is justified by the fact that this sample of immigrants corresponds to some of the cultural and religious dimensions addressed in this study.

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Senegal and Morocco's cross-border migration dynamics and the influence of religion.

Much research that focuses on religion and migration has demonstrated the significance of the religious dimension in the dynamics of migration ((Timera, 2011); (Bava, et al., 2014); (Bava, et al., 2010)). The connection between migration and religion was not the focus of immigration research before the 1990s. Yet, when the latter became more dynamic and the "religion of immigrants" became apparent, scholars concentrated on exploring the part that religions play in comprehending migration. Hence, a theoretical novelty fusing migration with global religions has emerged (Bava, et al., 2010).

The activities of religious institutions, along with universities and networks for religious education, are a factor that attracts Muslim and Christian immigrants, according to a study by Sophia Bava and Katia Boissevain (Bava, et al., 2014) that highlights the role of religion in promoting the dynamism of migration. To ensure that migrants carry on with their religious practices from their country of origin to the host country, churches throughout North Africa and the Middle East offer services. Cross-border religious networks occasionally assist Sub-Saharan Africans in emigrating, especially from nations in Eastern Europe, to join churches in Egypt and Morocco (Bava, et al., 2014).

According to the same survey, Morocco and Egypt have received the majority of attention in studies on North Africa and the Middle East. It has been justified by the fact that migration patterns in Africa have been drastically altered by immigration laws over the previous ten years and are now being directed to these nations. Yet, in addition to religious institutions, Rabat and Cairo are home to a variety of diplomatic organizations that have a significant impact on immigration dynamics, making the two nations significant centers for religious immigration (Bava, et al., 2014).

Nonetheless, Fez, Morocco, is the goal of the majority of Singhalese who want to visit to pray there, even if one passes in their life, in the case of Senegal as a migrant group that we target in this article. The Taegani angle, named for its inventor "Ahmed Al-Tegani," is located in Fez (1737-1815). Tjanyi is a strong link between Morocco and Senegal even though it is not a Sufi style that is practiced much in Morocco.

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They make up more than half of the population of Senegal and view the trip to Fez as equivalent to that to Mecca (Lanza, 2014). As a result, Fez rose to prominence as a global hub of religion and played a role in the resurgence of migration between Senegal and Morocco. Yet, Fez was also a major economic hub from which Moroccan businessmen moved to "the Senegalese Saint Louis" (Timera, 2011).

Because of the Teganaye angle's revered reputation among Senegalese, the border city of Fez continues to draw immigrants from Senegal who are there for religious reasons. An interview with a Senegalese immigrant who has made a home in Fez provided evidence of this propensity to migrate there. Senegalese Rokia, 40, decided to move to Morocco since she is in love with that country. Its relationship with Morocco extends beyond the common immigrant desire for improved economic prospects. Morocco was given Rokya since it is the nation on the Tjanyan corner. The Tegani angle played one of the most significant roles in the unity of religious history that unites Morocco and Senegal. This article describes the identity, culture, and religion of Senegal as well as all the theological and historical ties that bind Morocco to Senegal.

The Tjanyan aspect has been and continues to be a crucial component in bringing Senegal and Morocco together; the Senegalese continue to make pilgrimages to the Moulay Ahmed Al-Tigani shrine in Fez. The Moroccan authority known as the "House of Senegalese," which is designed to accept pilgrims and students, is also located in the "Sidi Boujid" neighborhood (Timera, 2011). Moreover, trade caravans have traditionally been connected to the spread of Islam into several West African nations, particularly during the time of the Murabatian empire, where the Islamic faith's roots were first placed. The Sufi path movement then started its activities, which crept into these communities easily because of their tranquil nature (compliance by Amin Mohammed Al-Hajj, 2006). The Senegal was the first of the two caitijans, after which the Morijian method, which would coexist with the Teganyan, was developed locally. The latter will serve as a solid and enduring relationship with the Maghreb region (Lanza, 2014), and Rokia was not visiting Morocco for the first time. Several trips to the city of Fez were made before deciding to immigrate and settle in Morocco. In this regard, Rokia tells a story:

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"I've always had it, and I've traveled to Fez frequently for both pilgrimage and visits. a spiritual connection to use an ax to cut God down. Being in Fez offers the chance to perform prayers properly and to engage in trade. That's why I decided to finally settle with an ax."

The colonial authority has been planning annual pilgrimages to Morocco by water since the nineteenth century. But, it withdrew as a result of the 1960s termination of the maritime route connecting Casablanca and Dakar. As a result of the exorbitant ticket fees, the Senegalese populace can no longer profit from the trip. While their entry allows it, the majority of them do not, though. They engage in both commercial activities and the age-old practice of pilgrimage concurrently. The biggest beneficiaries of the visit are the women, who use the chance to trade as a socially acceptable means of escaping the confines of the family. It enables them to benefit from the visit's hallowed status as a social value while also achieving financial security through trade (Lanza, 2014).

Nevertheless, in the state of Rokia, the issue went beyond the trip and the business that went along with it. Even its theological ties to the Tajian angle drove it to move and pick the stability with an ax so that the material aspects could "bring it close to God," as she called it. Rokia has altered her life track toward settling with an ax thanks to her migration, which was driven by her religious convictions. It also succeeded in maintaining this stability over time by generating income through the opening of a restaurant, as did several Senegalese immigrants to Morocco who decided to put money into business ventures, as we shall outline in the second axis.

Transnational economic initiatives for migrants from Senegal and related cultural movements, including food, attire, and language.

According to Guarnizo (Guarnizo, et al., 2003), many different economic activities contribute to transforming migrants' life when it comes to the economic aspects of transnational immigration. These behaviors are a direct effect of migrants' interactions with their home nations, according to (Vertovec, 2004). These people include those who have their headquarters in the sending country and communicate with their clients there. For instance, hundreds of new business services, such as travel agencies, Internet cafes, and food shipping businesses, have been

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established in Ecuador to cater to the demands of migrants. Tax exemptions have been planned into government programs (2004).

Our in-depth study of the Senegalese immigrant population in Morocco revealed this tendency toward international investment. Yet, investments from migrants not only help to fulfil the requirements of migrants, but they also help to meet the needs of non-migrants

As a fellow Tijani, "Hajji Draim" (60 years old and a settled immigrant in Fez) welcomes Senegalese visitors from all over the world to Muhammad Al Tijani's mausoleum. It offers them everything they need, including lodging, food, and other amenities. He came up with the idea to invest in his Tijaniyan method membership and work with the Tijaniyans who visit Morocco as a result of his formation as a financier of restaurants and hotels with party supply companies. He did this by utilizing his experience in the industry, his knowledge, and his connections with businesses and hotels both in his country of origin and in Morocco. Hence, he decided to establish a business to host Teggans who travel to Morocco for religious purposes. "Hajji Draem," Says:

"My business is legitimately present in Senegal and Morocco, where I also operate a hotel for the benefit of travelers. According to a deal between Senegal and Morocco, I have a residency card with the ability to work. In any sector ".

By saying this, "El-Haj Draem" intends to gain something from the "settlement" pact that Morocco and Senegal signed in March 1964. On December 22, 1965, the agreement was published in the Official Gazette and went into effect that day. The principles of the agreement usually stipulate that Moroccan and Senegalese individuals will benefit from having reciprocal rights in matters of both nations. The right to establish a business of an industrial, commercial, agricultural, or traditional type and to engage in professional, wage-generating activity is guaranteed to citizens of the two countries in Chapter II of this Agreement. Chapter III also outlines how citizens of both nations can profit by engaging in self-employment. To advance their social growth, citizens of the two nations may occasionally be granted the privilege of admission to free office. Together with the freedom to transfer cash granted by Chapter 16 of the same agreement, chapter 14 also ensures the right of inhabitants of both nations to purchase property or make investments (Official Gazette, 1965).

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The socioeconomic improvement of the residents of the two countries is the goal of this agreement, as stated in several chapters. As a result, he enabled Senegalese immigrants to create business ventures that would improve their lives and those of other migrants. In addition to this agreement, we had mentioned in the previous axis that the headquarters of the "Senegalese House" in Fez should be made available to them by the Moroccan government. This action by the Moroccan government emphasizes how crucial the cultural links between Senegal and Morocco are. These connections go beyond the shared religious beliefs of the two nations and touch on other facets of culture, such as language.

As a result, we discovered through our fieldwork that the Senegalese frequently speak "Moroccan djans" to interact effectively with Moroccans. "Draem talks so naturally that it is impossible to tell him from any other Moroccan. As a result, he was able to establish positive relationships with Moroccans and get immersed in their culture. As a result of his understanding of Moroccans and their culture, he believes that he is fully capable of advancing his investment in the country's growth to the furthest extent. According to "Hajji Draim»:

“I am in Morocco, "Spespos," "Tranbo," (children's toys referred to as Morocco), and I may invest my Drayti in Moroccan culture to activate several relationships helpful to my project in addition to my contacts with Senegalese travel firms”.

In addition to being crucial for Senegalese, knowing a language is also necessary for Moroccan businesspeople who interact with Senegalese pilgrims in the "Old Town" of Fez using the Wolof dialect. The "Wolof language" may provide them with a sense of familiarity with the market. Senegalese pilgrims are receiving instructions in this language from some of the hajj reception organizers who are conversant in it (Mahamet Timera, 2011).

In addition to the language, many Senegalese wear clothing from Morocco. Haj Draim was sporting a "Moroccan jelbeh" during our chat, while some Moroccans prefer Senegalese attire. Our interlocutor, "Basheer" (Tagersengali, 40, married), verified that his enterprise involved a transnational exchange of Senegalese and traditional Moroccan clothing.

"Bashir" transports items to Morocco from Senegal, sells them there, and then transports Moroccan goods back to Senegal. Because of this international trade, "Bashir" was able to settle

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down in Morocco, get married, and occasionally raise his status as a trader. "Bashir" hopes to broaden his effort to cover the entire planet, as well as nations like China and Turkey. He simultaneously targets Moroccans and Senegalese people with his trade in things that have a cultural component to the clothing. When Moroccans in Senegal request Jalabat and Senegalese in Morocco request Senegalese uniforms, the sale of Jalabeh is encouraged throughout the feast period.

"Much as certain Moroccans in Senegal on holidays and Fridays, the Senegalese in Morocco ask me for the Senegalese uniform since a significant portion of them only accept the Senegalese uniform. I specifically targeted them and brought them the necessary ethnic clothing intermittently."

According to the interviews we've performed, Senegalese people generally favor this sort of trade between Senegal and Morocco. We previously mentioned in the previous transformer that the issue is related to a historical custom that dates back to the 19th century and establishes a connection between trade, the Hajj to Mecca, and Fez.

Invisible business activities in Senegal connect "mobile" Senegalese traders who travel to different nations with Senegalese middlemen situated in the financial center of Morocco, claims a 2005 study by Anaik Pian. A few days before their arrival, these traders send detailed orders for the things they want to Morocco, including clothes, leather shoes, leather goods, etc. Having a local representative in Senegal who is in charge of selling goods from the Moroccan market and shipping local products to Morocco is crucial in this form of trading.

The same analysis demonstrates that after the maritime route between Senegal and Morocco was terminated, the volume of these kinds of business transactions between Morocco and Senegal decreased. Between Dakar and Casablanca, flight travel is still expensive. Just 30 kilograms are permitted. Tariffs for excess weight are greater than 100 dirhams per kg. Bashir said that this trade has allowed him to better his circumstances and that of his family while also sending money to help his family, even though these new transportation conditions are a barrier to these investments.

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The same analysis demonstrates that since the closure of the marine connection connecting Senegal and Morocco, the volume of these kinds of business transactions between those two countries has decreased. The cost of flying from Dakar to Casablanca is still exorbitant. The weight limit is 30 kg. Tariffs for excess weight surpass 100 dirhams per kilogram. Although these new shipping restrictions are a barrier to these investments, Bashir claimed that through this trade, he has been able to better both his and his family's circumstances while also sending money to support them.

For immigrants in general, we don't just mean business immigrants or investors, but also laborers, the problem of remittances to aid families is quite important. Cross-border transfers from the country of origin are given to those who have not yet been successful in finding employment opportunities to assist their relatives in the nation of immigration. The aim of our study is the Senegalese community; hence we will attempt to address this issue of remittances through the subsequent axis.

Transfers of money to and from international households.

Families that have members who are physically dispersed across two or more nations but who yet retain strong bonds and relationships are referred to as "transnational families." 2004's Schmalzbauer The remittances of migrants are one of the most significant concerns in the study of transnational families. These transfers serve as a reminder of the duties that each immigrant has to their family back home. Jorgen Carling (Carling, 2014) asserts that it is occasionally interpreted as "assistance" from the sender to the recipient. This explanation might not be acceptable in other situations. Also, it establishes their relationship and has the power to alter each person's social standing.

Families classified as "transnational families" are ones whose members are physically dispersed across two or more nations but who continue to have strong ties and connections. In 2004 (Schmalzbauer), Remittances from migrants are among the most crucial factors in the research of transnational families. These transfers serve as a reminder of the migrant workers' responsibilities to their family members back home. In some circumstances, it is interpreted as "assistance" from the sender to the receiver, claims Jorgen Carling (Carling, 2014). This just

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might not be valid in other circumstances. Along with changing each person's social rank, it also establishes their relationship.

The remittances that migrants send to their families are connected to the most transforming processes and phenomena of cross-border migrants (Vertovec, 2004). More than $60 billion is sent home by migrants each year. It is essential to many developing nations' economies (Vertovec, 2011).

Remittances, according to Guarnizo (Guarnizo, et al., 2003), have evolved into a gauge of the bonds that migratory populations have with their home communities. All different kinds of migrant workers—men and women, regular and irregular—send remittances (Vertovec, 2004).

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For instance, take the situation of "Youssef" (a 23-year-old single Senegalese). Like many immigrants in the "dizziness of necessity," he lacks a permanent job. He goes to "the position" every day to wait for his chance to land a job. He appreciates the kind of work he does every time. In the best instances, he is paid a daily fare that is little more than 100 dirhams. He keeps his little income as his daily allowance and sends his family some money at the same time to help them out. Youssef says in this regard:

"If my monthly paycheck is 1,000 dirhams, I must send my family 500 or 800 dirhams of that, leaving me with only 300 or 400 dirhams to manage my food and rent, which I split with my friends, and everything else."

Jorgen Carling (Carling, 2014) warns that there is a social privilege for immigrants and notes the frequent inequality in the transnational relationships between immigrants and their families. But occasionally, because of the obligations waiting for him in his nation of origin, the immigrant ends up being the weaker partner. Yet, in the situations in which we conducted our interviews,

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the immigrant may frequently be unable to commit to assisting his family, leading him to beg for assistance from his family rather than sending money to them, as was the case with Mohamed (a 24-year-old Senegalese interviewee):

"I don't have a range of options or solutions. I perform any work that reduces. Whatever I do, I sweep homes and gardens. There are times when we go for extended stretches without working; we go to the "situation," but no one picks us up to go to work, so we return home. The times are It's difficult, and to make sure I wouldn't go hungry, I had to phone my father and ask him to send me money. Due to their extreme poverty, they occasionally send and occasionally cannot."

In contrast to developed nations, Morocco has a different population of migrants from sub-Saharan Africa. These immigrants arrived in Morocco in large numbers to travel over to Europe. But, they discover that they are obligated to remain in Morocco. The impacts of imposed stability on cross-border relationships with families in the country of origin are the subject of a study for Inka Stock (Stock, 2016). It also draws attention to the agreements made by European nations on their migration policies, which inhibit this transnational relationship by limiting their mobility.

These stranded migrants in Morocco are looking for work to support themselves while also sending money home to their families. Our research revealed that these immigrants struggle to find employment. In turn, Morocco experiences structural economic and social issues as a third-world nation. Many of them are compelled to ask their family for assistance. Hajja's life did not improve as a result of the incidents that we saw that caused her dizziness. Because crossing into Europe was the main objective from the start rather than pursuing a specific professional or educational activity that would better the circumstances of these immigrants. Through politics Senegalese immigrants in Morocco were separated into various groups as a result of the European Union's increased security measures. We discussed Senegalese immigrants in the previous two chapters who were able to make investments that changed the trajectory of their lives. Yet the situations we have researched cannot because they are "dizzy of need." Even the remittances they give are insufficient to help their home nations prosper. Instead, it only assists in supplying everyday consumption needs. On the other side, according to the words of our interrogators, in the circumstances where they receive assistance from their families in the

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nation of origin, it is to prevent them from starving. Remittances are not sent to these groups of Senegalese immigrants to help them rise socially.

Conclusion

We conclude that transnational movements do not always help to stimulate the dynamics of change in the migration path after addressing the issue and confirming our ideas. Even though those were our presumptions, our investigation revealed that some individuals were able to significantly improve their lives while others were unable to do so.

Our research demonstrated the significance of Tijaniya order membership as a factor in both migration and social change. One motivation for migration and settlement in Fez was the decision made by certain immigrants to approach the Tijaniya's permanent corner. On the other hand, other immigrants were able to develop transnational projects between Morocco and Senegal by integrating their religious allegiance with the Tijaniya Sufi order. The cultural element was crucial in fostering this dynamic since it was a prerequisite for the development of communicative relationships that would advance and support immigrant programs. On the other hand, other immigrants were able to invest and travel internationally between Senegal and Morocco thanks to the traditional clothing of both Morocco and Senegal.

Nonetheless, it is important to keep in mind that immigrants who have succeeded in raising their social position are still people who started with very little chance of doing so. Everybody who can start a project must have the funding to make it possible. Yet, in the examples that we examined in "Dawwar al-Hajja," they lack this capital instead of the long-term employment chances that would allow them to lead respectable lives. They are committed to sending remittances to their family because of their weak ties in their nation of origin, which prevents them from improving both their own lives and the lives of their families. From this perspective, it is important to note that immigrants who get assistance from their families do not do so to raise their social status but rather to meet their basic nutritional needs and prevent starvation.

Our research findings have led us to the realization that not all transnational economic and cultural forces are necessary to spark positive change for the enhancement of migrants' lives.

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Instead, this transition is related to primary material, formative, or relational capital that the immigrant builds upon to assure the means of social progress in Moroccan culture, whereas the immigrant who lacks these capitals is temporarily constrained to his social standing.

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