

Establishing the Culture and Rizq Nexus: The Great Gap Of Bravanese Migrants' Social Development

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Abstract

Culture and rizq nexus are new concepts to the study of migration. Studies have shown that migrants settling down in a new culture, their cultural identity is likely to alter and encourages a degree of belonging. Bravanese migrants settling down in the new culture enable determining adopted and modified behavioural patterns through the measuring rod for social equity. Hence, a nuanced approach to Bravanese migrant's social development is necessary by incorporating their culture, social structure, and *rizq*¹. It aims to bridge the gap to compensate a little for the deficiency in mindfulness of Bravanese migrants' complications to accomplish social equity and its impact on preserving their culture in Greater London. Thus, exploring the emerging basis of culture and *rizq* nexus enables identifying the outcomes of Bravanese migrant's prosperity and hardship. The complex interplay of the migration process, culture bereavement, *rizq*, and social factors of development, are hypothesized as playing a significant role in the descent of dynamic values and norms that present unique and long-standing recognition of Bravanese minority groups.

Keywords: Bravanese migrants, culture, rizq, assimilation, and social development.

1. Introduction

Culture and *rizq* nexus aim to unpack everyday sustainable and unsustainable practices among Bravanese migrants. It discovers how Bravanese culture can exert as a tool for the community's development, considering the overlooked struggle of Bravanese migrants over an inordinate length of time. Culture and *rizq* manifest itself in the migration process for migrants. Though migrants behave differently, across three variables, gender, age, and birthplace, within a group, there are socially and economically significant shared customs, values, and attitudes, which we commonly refer to as culture. Culture plays a central role in understanding migration as a social phenomenon, especially after Bravanese migrants protracted battle for peace, security, justice, and sustainability. The determinants of culture and the determinants of rizq are broadly

defined to consider disregarded minority voices to be heard. Often, various minority groups experience a relative disadvantage in many other aspects than other social dominant groups where minorities lack rights and affirmative action, causing migrants' assimilation.

1.1. Problem statement

In the 1990s, during the civil strife, Mohamed Siad Barre's retreating forces caused significant damages to Barawa² which eventually left the town destroyed and looted, especially by the militia loyal Mohamed Farah Aideed. Many Barawa inhabitants were victimised and even ethnically cleansed by irresponsible and misguided clan militia leaders in the south of Somalia (Dool, 2000, p.13). The state of chaos in Somalia resulted from discrimination and poorly written property laws. A disastrous

¹ Arabic term for sustenance or provision. From a religious view, it can be understood as a promise of God to give everyone sustenance but the promise carriers responsibilities to ensure a person's desires and needs are met. Apart from the promise, individual *rizq* has a social bearing and can be seen as a measuring rod for social equity and justice (Demuth 2016 p.206).

² Ancient port town located in southern-eastern Lower Shebelle region of Somalia.

outcome for the Barawa inhabitants as they had a long history of peace and agricultural cultivation. Barawa inhabitants' migration occurred due to political instability based on the conflicting identity in ethnic origins, cultural norms, linguistics, and even appearance (Mackintosh, 2013). Hence, the United Kingdom Home Office defines the Bravanese minority group as part of 'underclass' in Somali society and particularly their lack of affiliation with any established Somali clan (Home Office, 2009, p.35). The result of the political oppression in the 20th Century led Bravanese immigration to Kenya, creating their growing presence (Harkness, 2011, p.12). Asylum-seeking is a direct outcome of this outflow, where visible immigration takes place from an oppressive state to a democratic country for seeking greater freedom and safety (Matthews, 2018). By 1992, many Bravanese inhabitants fled to refugee camps in Kenya (Mukhtar, 2003, p.51; UNHCR, 2005). In the same year and following years, Federation Red Cross operations continued to fight against the backdrop of rising dissatisfaction among the refugee population with the authorities' policies (UNHCR, 2005). Kenyan Red Cross managed to distribute nutrition and other necessities and provide social services such as mental health, education, vocational training, and physiotherapy. The period manifest as the refugee movement, insecurity, and general catastrophe of Barawa. Especially in August 1996, the Kenyan government decided to close its camps. Thus, the United Nations High Commissioner for Refugees planned to close camps for some tribal Somali population within the government's time. Whilst for the *Hatimi*³, the camps were open and scheduled for resettlement to the United States in 1997, and some other migrants relocated to Kakuma following the camp's closure (IFRC & Relief-Web, 1996; UNHCR, 2005). Although the United Nations has adopted a human rights-based approach to migration and their fundamental principles is non-discriminatory, some migrant communities still face marginalisation and unjust treatment during their settlement (World Bank, 2005). Thus, it becomes significant to discover migrant's lifestyle in the host country as some researchers

have suggested that socioeconomic development could affect migrant's materialistic and non-materialistic well-being (Lloyd, 1994; Lockhead, Vail, & Fuller 1986; Post & Pong, 1998).

2. Research Method and Design

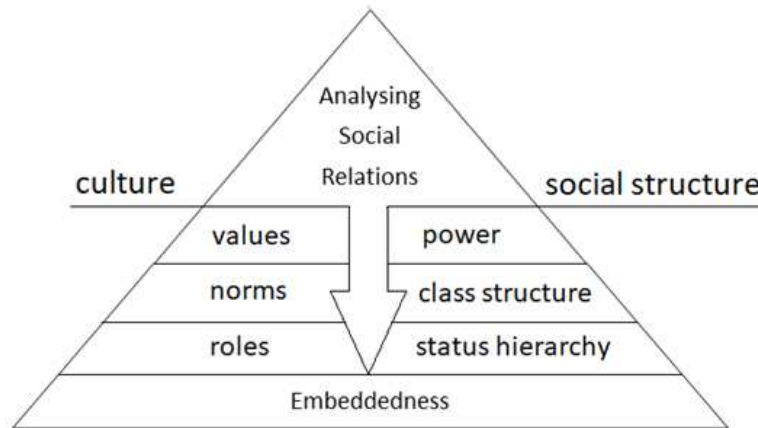
The study takes a mixed-methods approach through quantitative descriptive research and five semi-structured interviews and participants' observations across both genders, different marital, and socioeconomic statuses. Bravanese migrant informants are between 18 to 54 years of age whom birthplace is variant across continents but have been residing in Greater London for over five years. The triangulation between research methods proposes structured and high-quality research (Burgess, 1984). It helps to understand the logic behind the underlining issue (Plano Clark & Ivankova, 2015) of Bravanese migrants' attitudes and behaviour patterns of preserving culture in Greater London – examined through the theoretical framework of *rizq*. The framework of *rizq* may operate differently for different problems, for it embodies modalities and styles of questioning and configuring issues around migrants' culture.

3. A Theoretical Framework For Everyday *Rizq*

The study's theoretical framework examines two main concepts (*see* figure 1), on the left culture and right social structures through an integrated theory of everyday life analysis. The integration theory of everyday life analysis shows how culture and social structure is best understood through everyday rhythms. Culture equally understood as institutionalism underlines as society and economy. Whilst the social structure corresponds to organisations highlighting political economy (Portes, 2010, p.69). Both culture and social structure are coupled through the embeddedness. It means that the concept of *rizq* cannot be examined as an isolated entity. Instead, it needs to look within the broader sociological themes of culture and social structure by analysing social relations of Bravanese migrants.

³ Sub-clan of Barawa whose origins trace back to Arabian Peninsula.

Figure 1: Methods of Sociological Inquiry for Rizq.



Culture has its level of causal influence on the level of values. Culture is collective and visible, meaning it is discerned in everyday life and prone to change. Values are general moral principles that underlie an individual's behaviour. It manifests itself in norms also defined as concrete directives for actions (Portes, 2010, p. 52). The next level in culture is that norms often transport an element of enforcement or sanction; the severity of sanctions indicates the status of the norm to value to society. Lastly, roles in which an occupant behaves in a particular social position – roles combine both cultural toolkit and normative expectation (Portes, 2010).

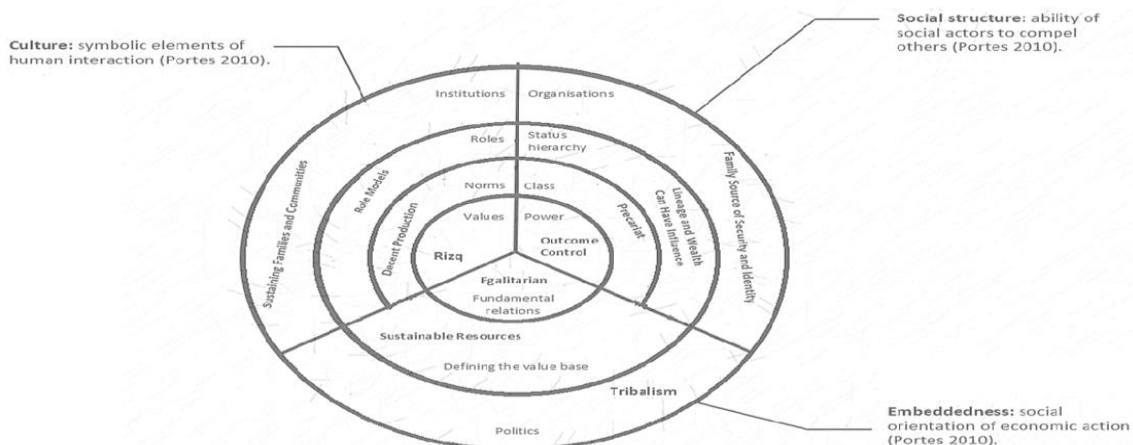
Moving to social structure, it is an expression of social power or relation. As Karl Marx saw, an extended definition of power controls the means of diffusing information, production, and violence (Marx, 1818-1883). The next level of class structure translates as a group of people who have similar difficulties accessing resources, thus sharing life chances and experiences. Following status, hierarchies

signify to everything people usually inhabit in the routine course of their everyday lives (Porter, 2016, p.54-55).

Finally, the levels of culture and social structure both join in the embeddedness. The embeddedness takes a historical and political framework that cannot be detached from social context. It is a key to understanding how existing institutions arrived at their present state (Granovetter, 1985, p.491-505). Hitherto, economic activities and institutions are embedded in society and social rules. Likewise, the role of culture in politics shapes people's beliefs, perspectives, attitudes, and gives rise to social-economic reality (Craig, 2014).

Figure 2 (adopted from Demuth, 2016) shows the basis for developing a theoretical framework based on the moral economy. The model shows three aspects: culture, social structure, and embeddedness – divided into levels of influence. Figure 2 shows that embeddedness can be understood as an element connected to culture and social structure – subdivided into foundational relations.

Figure 2: Theoretical model based on culture, social structure, and embeddedness



In the culture part, the central value lies at the heart of the concept of *rizq*. Supported by the norm that deals with decent production, some role models can be identified for this. Finally, the ultimate purpose of different institutions should be sustaining families and communities. Regarding social structure, the level of power links to the means to counter exploitation while class represents the economic shadows of migrants whose lives are on hold (Standing, 2011). Status hierarchy; lineage and wealth can be seen as a mechanism to legitimise power. The organisation looked at issues such as security and identity within a family-oriented structure – and the part on embeddedness studies how social structure materialises in culture and vice versa (Portes, 2010, p.56).

The fundamental relation broadens the horizon to understand the association of social relationships with populates heritage. On the next level of the value, base evaluates the cultural trend that enhances prosperity within communities which will help define the resources used to sustain livelihood and equity. Finally, the level of politics examines how the economy could be re-embedded into society (Barber, 1995). The concept of embeddedness, a meta-theoretical assumption, is a type of abstraction that is higher than the explanatory mechanism of culture and social structure (Portes, 2010, p.16). Taking Polanyi's 1940s perspective of embeddedness in economic sociology, he termed it based on social anthropology and economic history. He argues that economic actions influence other mechanisms such as redistribution and reciprocity throughout human history (Gräser, 2019, p.129–141). Thus, both aspects of the economic mechanism and social relations are significant.

The developed model of *rizq* fills the gap of the underlying theoretical underpinnings of everyday life of Bravanese migrants as economic actors by focusing on *rizq* as a key-value within Islamic economy. The matter directly points at poverty levels and

4. Everyday life in Barawa

Investigating the everyday life of Bravanese migrants, it first needs to ponder on the former lifestyles of inhabitants in Barawa before their settlement in Britain. It allows one to be familiar with Bravanese migrants contemporary sustainable and unsustainable

inequalities, which positions the Islamic economy model within Islam's tradition (Bonner, 2005, p.392). Besides, it fits within the framework of culture referring to everyday patterns of values and norms; and social structure refers to the customary mode of sustaining livelihood through the status hierarchy. This model helps address crucial aspects in Islamic economics such as supporting families and communities, their security and identity, which will bring meaningfulness to the development of the concept, suggested by axioms.

According to Alejandro Porter's explanation, values understood as the moral principles are not visible in everyday life but trigger people's behaviour (Portes, 2010). It becomes clear through axioms seen as the underlying values of Islamic economics. The basic Islamic economics research: (i) *Tawhid* (Arabic term: unity) which as an axiom signify the vertical dimension of the Islamic ethical system; (ii) *Al-Adl wal-Ihsan* (Arabic: justice), which offers a horizontal dimension of equity; (iii) *Ikhtiyar* (Arabic: free-will) which directs a person's opportunities in the economic system; and (iv) *Fard* (Arabic: obligation) in which a person or a group member needs to uphold the public good (Asutay, 2007, p.3). The Islamic approach to development is: (i) *Rubbubbyyah* implying divine arrangements of sustenance and nourishment towards their perfection; and (ii) *Tazkiyah*, which refers to growth with purification (Ahmed, 1980). This overall indicates how one should behave in the economic sphere. Two themes come up in the context showing the expectations of role models in terms of behaviour (Demuth, 2016, p.220). "the importance of justice and free-will" for prosperous living and "unity and obligation" helps one work towards the arrangements of sustenance and build perfection. Positively contributes to the ethical investment at an individual and societal level.

practices. Bravanese culture replicates from Islamic norms and Arab culture, particularly Oman and Yemen and Italian influence. The social structure among the Barawa population builds on the segmentary lineage organisation. A minority ethnic group with a close tribal attachment where family names define social class or status. For example, *Reer Abdulaziz*

and *Al-Hatimy* clans of Barawa were wealthy and lived in a mansion house of three to eighteen bedrooms⁴. Inhabitants in Barawa were rich and seldom poor accompanying the presence of educated Bravanese men. In this way, culture and social structure functioned in Barawa. Before the civil war in Somalia, the inhabitants of Barawa attained sufficient *rizq* as some worked in factories, army or government of Somalia. In contrast, others were businessmen doing import and export, and some were tailors or fishermen by profession (Informant *Fahey*, 2020). It briefly sketches conducts of participation for *rizq* in Barawa, which helps analyse contemporary behavioural

patterns of Bravanese migrant's culture, social structure, and *rizq* for sustainable development.

5. Everyday Practices of Bravanese Culture

This section analyses the uphold of culture in everyday life (Soini & Dessein, 2016) and the instinct of culture influence changing in Bravanese migrant's behaviour over time. *Figure 3* examines the vivid practice of Bravanese culture among migrants, and subsequently, cultural practise by gender difference.

Figure 3: Observing the use of Bravanese culture in everyday life

N=189	% strongly agree		% strongly disagree			Mean
	1	2	3	4	5	
Upholding Bravanese Culture						
Bravanese migrants could preserve their culture in London	8	30	8	14	0	2.47
Migrants could freely easily exercise Bravanese culture in Britain	10	38	8	4	0	2.10
Migrants could freely express their Bravanese culture at the workplace	17	24	16	10	6	2.83
Others think that I should consider Bravanese culture more seriously	10	22	18	4	6	2.57

Questions	Dimension	First-order
Bravanese migrants could preserve their culture in London	cult1	Upholding Bravanese culture
Migrants could freely easily exercise Bravanese culture in Britain	cult2	
Migrants could freely express their Bravanese culture at the workplace	cult3	
Others think that I should consider Bravanese culture more seriously	cult4	

Question	Dimension	Loading	VIF	AVE
Upholding Bravanese Culture	cult1	0.764	1.299	-0.161
	cult2	0.642	1.328	
	cult3	0.672	1.109	
	cult4	-0.624	1.239	

Cult1 depicts that Bravanese migrants agreed with the mean of 2.47 concerning their ability to preserve their culture. Consequently, the absolute majority of VIF 1.328 Bravanese migrants can freely exercise their culture in Britain. The promotion of cultural pluralism promotes human rights and equality for all individuals and groups, including democracy. Indicates that policies around minority rights are protected in Britain and supports freedom of expression. This functions as an essential tool to address global challenges through human development and socioeconomic growth (UNESCO, 2012). However, when it comes to expressing Bravanese culture at workplace, the total agreed results declined to VIF 1.109. This percentage may reflect Bravanese culture's

acceptance in the host society, principally due to its diverse multi-cultured surroundings in London and placed legislation such as the Equality Act 2010. In the equivalent question, migrants' cultural practices' indecisiveness is the second-highest response of neutral. Reason being, the rights to practise one's culture and regulation of equity does not defend the non-prevailing occurrence of discrimination owed to cultural affiliation. It situates the attitudes of minority groups in a dual-phase of "wanting to practice culture due to the rights given by law" and "hesitancy to express culture in fear of the negative remarks and approach from the contemporaries". It may place minorities ethnic capital on edge, meaning, the lack of cultural expression at the workplace may result in

⁴ Informant *Fahey and her parents*, 2020.

Bravanese characteristics to fade away. As Borjas argues "cultural and economic differences between migrants and natives will fade away over the course of few generations is the essence of assimilation hypothesis" (Borjas, 1992, p. 123). Strongly felt in cult4 with VIF of 1.239, many Bravanese migrants agreed to consider Bravanese ethical values seriously, meaning, respondent did not practice their culture as often. Whilst, a few Bravanese migrants, disagreed – creating two possible outcomes. First, the concurrent experience of discrimination or impartial rights even though legislations are in place to protect the rights of migrants. Second, migrants who are a minority within a minority group cannot uphold their culture in encountering dominant groups – outcome seen in assimilation. The two possibly proposed results are problematic in sustainable development, as Brocchi (2008) outlines. He argues that culture verves beyond ethnic paradigm but entails collective memory and lifestyle. In other words, the solid attachment to culture in an individual's way of thinking and living implies their sustainability. Thus, culture can only affect sustainable development if thought and lived through social agents (Brocchi, 2008, p.26-27). Speaking hypothetically male migrants are likely than female migrants to preserve their culture. When analysing culture through gender variance, the hypothetically mapped result resonates the researchers' dialogue with *Munayrah*. *Munayrah*, a female Bravanese migrant from Barawa in her mid-forties remarks on culture as follow:

ME: As a minority group, do you feel safe in the UK?

Munayrah: Yes, I am treated relatively within and outside my community.

ME: After being remote from your culture, does it impact you?

Munayrah: No! I am not the weather that would change, and my cultural values remain with me. I do not copy anyone's culture, and I like the way I am.

ME: Would you make an effort to preserve your culture?

Munayrah: I do not know. I am 50/50.

ME: Why?

Munayrah: I can never enforce my culture, but if I knew something about

my culture, I could tell my household members.

ME: What would you tell them about your culture?

Munayrah: That Barawa is known for "this and that".

ME: What is "this and that" you are referring too?

Munayrah: Look if anyone wants to learn something about the culture of Barawa they can find it online and remember, if not, then that is up to them.

ME: Okay.

Munayrah: Even people within my household are free to choose. I cannot force them. Even language is a choice, they can speak Bravanese if they want, and if not, it is up to them.

ME: Do you consider yourself to be taking your culture seriously?

Munayrah: I give you an example. I cannot just keep cooking Bravanese food every day. That is boring!

While *Mumin*, who is a male Bravanese migrant from Barawa in his mid-forties' remarks were somewhat different:

"When I moved to London, I was still growing up with the Bravanese community. I would not attach myself to other people, where they would overpower my culture and values. I retain my culture even within my household. I ensure I speak Bravanese to my daughter although she speaks English, she understands it. I ensure she learns about the respected of her within her community and carry forward her cultural values".

Research of social psychology suggests that a person's cultural identity plays a crucial role in discrimination. Farooq and Egmond study found that immigrants who identify with neither their heritage nor the culture are living in feel marginalised and insignificant (Farooq & Egmond, 2019, p.1). In *Munayrah's* narrative, she is proud of her culture and feels safe in Britain, which contest Farooq and Egmond's interlinks of discrimination and culture. In *Munayrah's* case, the reason for feeling safe

may be a result of intermittent culture. The testimony of cultural belonging is evident, but the preservation of culture compared to *Mumin's* notion of "keeping the culture alive" is invisible. *Mumin's* close attachment to the Bravanese community documenting Bravanese language and restoring historic relics through his daughter shows most male informants' efforts to preserve their culture. Were Bravanese men are more likely than women to preserve culture for further development due to their close interaction within the community. As Michael Hogg observed between 2007-2013, "joining a group with strong norms reduces uncertainty among group members". The distinction between "us" versus "them" that group identification provides helps people understand who they are, what they should believe, and what to expect of others outside of their group (Farooq & Egmond, 2019, p.7).

For *Munayrah*, encouraging the preservation and transporting Bravanese cultural formalities are both "here" and "there" by remarking "50/50" and "boring" which shows her obscure and intermingled identity. The recognition of intersectionality reveals the complexity of *Munayrah's* experiences in tension with culture. This positions informants like *Munayrah* in a deviated feeling in which she is bound by situations adopted from the dominant groups (Bourdieu, 2000). Informants like *Munayrah* disorientate and reorientate process of born elsewhere or different gender. They result in corporeal and social awkwardness that embodies the learning of the "difference of the difference" (Noble, 2013).

Observing *Munayrah* and *Mumin's* narrative, one would assume that female Bravanese migrant are less likely than men to exercise their culture. It is essential to understand that there are different cultures, even within a person. The concept of culture clarifies that there is another form of diversification (Simon, 2009). The inclusion of materialistic in culture is scientific, whereas the non-scientific approach to culture shows social interest. Therefore, female Bravanese migrants such as *Munayrah* carried new forms of creative characteristics in a culture that may not represent the Bravanese culture at large. For example, many countries make efforts to preserve their old buildings but not their

everyday culture (De Behar et al., 2009). Results may represent a high ratio of borrowing culture among female Bravanese migrants, enabling them to intermingle, express freely, and practice a culture that is not a full representation of themselves. Likewise, depicted from *Munayrah's* remarks where she was unable to define the Bravanese culture. While, *Mumin* emphasis in expressing culture through his approach, attitude, and performance even with the language and dress code, likely allows *Mumin* to express his culture at the workplace. It additionally indicates the deterioration in the preservation of everyday Bravanese culture and its lack of significance among female informants such as *Munayrah* which may not serve as a unique key for social development.

In more extensive terms, the preservation of Bravanese culture among migrants can only help develop their everyday life of ethnic capital. Researcher's contact with some Bravanese migrants concluded a higher ratio of females than male migrants upheld Bravanese culture more often. Depicting the need to preserve Bravanese culture and considering assimilation's impact that happens differently within both genders. Hence *Mumin* strongly advocates his closeness to Bravanese community to sustain culture and further development of the community. For the reason that the outcome in migrant's assimilation is evident in their escape from discrimination in public spheres.

6. The Importance of Social Structure in Determining Socioeconomic Outcomes

This section explores how social structures are entrenched to social stratification patterns and difference concerning age and class within social development (UNRISD, 2015). It subsequently narrows the examination to age group variation to address a socially sustainable community's idea and development regarding their sustainable development implementation in the ethnic minority group's structure. As a result, two revealing concepts ascend; multidimensional social justice model (Ketschau, 2017, p.338) and *rizq* of merging development.

Figure 4: The role of social structure for Bravanese migrant's social development

N=189	% strongly agree		% strongly disagree			Mean
	1	2	3	4	5	
Objectives of social structure						
Not working towards the development of Bravanese customs	10	22	8	16	4	2.80
Elderlies play a better role in the development of Barawa	24	20	10	4	2	2.00
Bravanese migrants have sufficient resources to support their family members	18	24	10	6	2	2.17
Bravanese social structure does not give sense of security	0	12	16	22	10	3.50

Questions	Dimension	First-order
Not working towards the development of Bravanese customs	ss1	Objectives of social structure
Elderlies play a better role in the development of Barawa	ss2	
Bravanese migrants have sufficient resources to support their family members	ss3	
Bravanese social structure does not give a sense of security	ss4	

Question	Dimension	Loading	VIF	AVE
Objectives of Social Structure	ss1	-0.293	1.058	-0.045
	ss2	-0.214	1.040	
	ss3	0.018	1.053	
	ss4	0.843	1.094	

Observing the lack of cultural affiliation resulted in the possible absence of development. Confirmed in *figure 4* with a mean of 2.80 agreed not to work towards Bravanese cultural development. The unsurprising age pattern depicts that the younger the age group, the less they partake in their cultural development. Typically, African family patterns are slowly but progressively altering due to the modernisation process exhibited through trend like urbanisation. Modern values are gradually substituting family patterns that were the norm in African societies (Merrick, 2002, p.41). Many Bravanese migrants acknowledge in question ss2 that their elderlies played a better role in the development of Barawa by VIF 1.040. Although migrants of different age groups agreed in *figure 4*, none of the Bravanese youth migrants disagreed that elderlies contribute better towards the Bravanese community's development. The changing time and space show that as generations pass or defunct, a decline in development reasons in the absence of cultural adherence. So, African households' major characteristic features are patriarchal and hierarchical, open to kinship networks and finally attached to lineage continuation (Makinwa-Adebusoye, 2001, p.5).

The detachment to African social structure in particular Bravanese social structure impacts individuals or specific age groups resources. Through observational analysis, Bravanese

adults, in particular, older adults are more likely to have sufficient resources to sustain their family than the younger age group migrants. Although most middle-aged adult migrants agreed, and a few disagreed that they had sufficient resources to support their family. Historically, the Bravanese social structure, assigned by birth order or caste status are examples of ascribed status in which generations earmarked everyday *rizq*. Notably, youth migrants in Greater London became fortunate with the transforming era, and occupational successors achieved status (Elliot & Holton, 2016, p.30). The significant ratio of youth migrants had insufficient resources to sustain their family compared to middle-aged migrants. As a result, it requires to apply the concept of Bravanese social structure to connote improving and supporting a healthy economy and settle intra-intergenerational fairness and resources (Mensah, 2019).

Apart from resources, it essentially provides individuals and groups with a sense of security within and outside the community. Though, Bravanese migrants were undecided whether their social status gave them a sense of security with loading 0.843. However, the majority with mean 3.50 of Bravanese migrants believed to have a sense of security regardless of their social status. Observing responses varying from age group, most youth migrants expressed a neutral feeling and did not know where to position themselves due to the new shift in social networks formation. With this, dominant

actors place value on the capital possessed by all other actors in the field (Bourdieu & Wacquant, 1992). Fields overlap as a contestation of actors in the field develops (Bourdieu, 1977). It indicated that Bravanese youth migrants as actors socialised into the logic of the field through ongoing socialisation where they embody others' depositions that determines their engagement in the field. While young adult migrants and middle-aged adult migrants expressed a sense of security, they meticulously adhered to their social structure, consequently providing them with sufficient household resources. Thus, the social system of Barawa is utilised in the socioeconomic pillar of sustainable development goals as it contributes to the interrelationship between bonding and bridging.

7. Sustaining Rizq

There is an importance of sustaining Bravanese social structure for livelihood – specifically through the need for security and belonging to create a prosperous outcome. With the mean of 2.73, Bravanese informants agreed that *adl wal-Ihsan*, a dimension of equity and *Ikhtiyar* relating to person prospects in the economic system are essential. A few other migrants believed that *tawhid* is an axiom and the *fard* of upholding public goods are essential values. Bravanese migrants' everyday behavioural pattern shows the prevalent endeavour for a prosperous life in the economic sphere with trivial towards the arrangements of sustenance and perfection at a personal level. The matter directly points out to address development concerns around everyday inequalities rather than the poverty level of Bravanese migrants within the social and economic domain.

Figure 5: Analysing everyday Rizq for a sustainable outcome

N=189	% strongly agree		% strongly disagree			Mean
	1	2	3	4	5	
Role of Rizq						
"Justice and free-will" are more important than "unity and upholding public goods"						
	6	26	10	14	4	2.73
Bravanese migrants are financially stable but have no sense of belonging						
	14	14	10	14	8	2.80
Questions			Dimension		First-order	
"Justice and free-will" are more important than "unity and upholding public goods"			rizk1		Role of Rizq	
Bravanese migrants are financially stable but have no sense of belonging			rizk2			
Question	Dimension	Loading	VIF	AVE		
Role of Rizq	rizk1	0.996	1.043	-0.208		
	rizk2	0.290	1.043			

When observing the pattern of everyday *rizq* by birthplace (*see* figure 6). The high number of informants born in Barawa strongly agreed to the importance of "justice" and "free-will" in economic domains. In parallel, Bravanese informants, born in England, paid no relevance to justice and free-will in everyday life. Reason being, the historical context of Barawa in which a historical event of the deadly campaign of warfare and extreme groups exercise governing control directed to the confrontation of significant economic loss and an endangered feeling among Bravanese communities back in their home country (Anzalone, 2017, p.67). It resulted in the disappearance of historical

identity and welfare in Barawa, including the transition in revenue sources such as

agricultural products' taxation, including livestock and sugar (Anzalone, 2017, p.75). Hence, a significant ratio of informants born in Barawa found the concept of justice and free-will relevant in their everyday life of sustaining *rizq*. They could relate to horrendous historical occurrence that created significant loss resulting in their migration. It validates *rizq* as a key-value within Islamic economy to point inequalities and deprivation level (Bonner, 2005, p.392). Likewise fits within the framework of Bravanese culture and social structure. It highlighted crucial aspects that

need to prioritise in Islamic moral economy to bring back the historical and economic identity

of Barawa, which will bring meaningfulness to their development.

Figure 6: Comparing Bravanese migrants' attitudes by birthplace



Nevertheless, in *figure 5*, most Bravanese migrants agreed with the mean of 2.80 that they were financially stable but had no sense of belonging. A similar study depicts that migrants often experience no sense of belonging after leaving their home country in need of money (Eigler & Kugele, 2012, p.171). Creating confused and feel out a place where they belong even though it makes economic sense. In other words, such informants gained economic development but lost the social aspect of development. In psychological studies, a sense of belonging is a human need (Hall, 2014). Thus, losing social development is critical for Bravanese migrants' cultural preservation. Additionally, one cannot attain sustainability if the three E's⁵ are not met (United Nations, 2020). Evident from the disagreeing responses that may reflect financial instability accompanied by no sense of belonging for some Bravanese migrants.

However, evaluating the case through the lens of Bravanese migrants birthplace (*see figure 7*) shows that Bravanese migrants born in Barawa and Kenya neither agree nor disagree with an equal percentage. It indicates Bravanese migrants' day-to-day instability and uncertainty, showing the broader complexity in

their everyday development. The possible and meaningful interpretation may define as both no

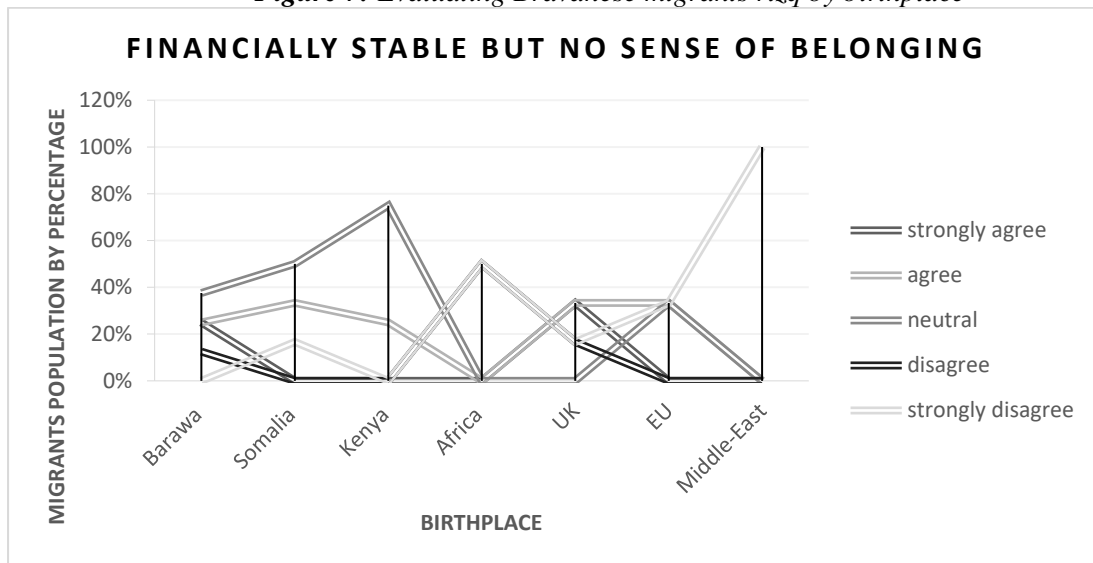
sense of belonging and economic instability. Many studies have shown that economic instability better understood within the African context due to the high poverty level (Arndt, McKay, & Tarp 2016; Hino & Ranis, 2014; Mills, 2012). Whereas the sense of belonging remains a question as the city of Barawa belongs to the Bravanese community, and the Swahili culture is somewhat identical to the Bravanese culture⁶. Although the Barawa coastal town belongs to Bravanese people, one cannot affiliate with concealed political instability ensuing in "no land". From "having a land" to "not having a land" creates no sense of belonging but correspondingly drives to adverse outcomes such as loss of culture and *rizq* which is a critical discourse in the field of international development and migration studies. Whereas in Kenya, with its shared customs, and predominant Bravanese inhabitants, one may develop uncertainty towards the sense of belonging. In this instance, the transformation of the embodied capacities has formed a new set of bodily capacities, also noticeable in *Munayrah's* behaviour towards her culture. These new set of bodily capacities became the disposition of citizens' who belong to the host city's norms. It is less about personal

⁵ Three E's: the environment, the economy, and social equity.

⁶ Interview *informant Mumin* 2020.

experience and ethnicity and more about the social location and ethnicised, reflecting the social field's location (Noble, 2013).

Figure 7: Evaluating Bravanese migrants rizq by birthplace



Moving to Bravanese informants born in Somalia (*see* figure 7), fifty per cent of them disagreed that they were financially stable and had no sense of belonging. It relates to absence in both dimensions, resulting from historical oppression, ethnic cleansing, hardship, discrimination, and abolish Bravanese culture. A hundred per cent of Bravanese informants born in other parts of Africa disagreed due to equal opportunities within those nations. In parallel to Bravanese born respondents in the Middle-east due to its communal norms and capital influence – the long history of Arab

8. Theoretical Contribution

The analysis outcome shows that the cultural aspect cannot be divorced from personal actions and experience within the social and economic realm. As Robbins (1999) argues "culture need to integrate the recognition of cultural difference with the practice". There are different cultures, even within a person (De Behar et al., 2009, p.109). Bravanese culture fits within the community's social development. Culture itself creates a stable social structure, embeddedness, and *rizq* that helps sustain the minority group, but the fading culture will not contribute to developing the community. Promotion of culture contributes directly to sustainable development goals, including

settlers and their impact in Barawa created vice versa security. In other words, Bravanese born in the Middle-east are provided with a sense of security, belonging, and *rizq*, particularly in Oman⁷. The main concern arises when an equal number of Bravanese migrants born in the United Kingdom or Europe are financially stable but have no sense of belonging. The outcome is evident in assimilation, which also paralyses the ethnic capital and intergenerational mobility of Bravanese migrants.

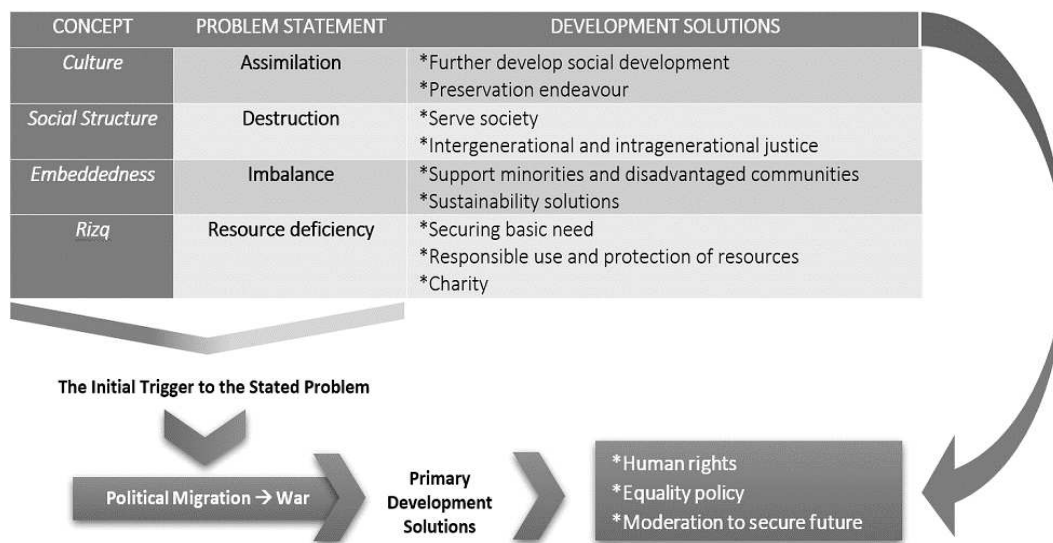
peaceful and inclusive cities, reduced inequalities, and economic growth (UNESCO, 2012–2017). The direct benefits of culture accrue the culturally informed implementations of development goals which shrine beyond economic growth of Bravanese migrants. In the context of Bravanese informants, there is a need to preserve the culture of Barawa and its unstableness can be seen in *figure 8*.

Figure 8 connects the concept of *rizq* to investigating culture, social structure, and embeddedness to comprehend relevant reports within sustainable development. Political migration and its inadequately addressed sustainable development solution resulted in an

⁷ Interview Informant Najma 2020.

enduring lack of process within the four unified development concepts.

Figure 8: Problem-solution for four unified concepts of sustainable development.



Evident from informants' responses that their lack of cultural adherence resulted in assimilation. Thus, culture cannot be divorced from the informant's everyday life because it balances social and economic well-being. With the lack of culture, there will be destruction in the social structure (see figure 8) seen in migrants' experiences and obscuring any sense of structural power associated with class relations, racialisation, and patriarchy (Nee & Saunders, 2001). It creates an imbalance in a society where achieving sustainable development goals becomes difficult sooner or later, even in the development of *rizq*. The initial step for resolution is to preserve the culture to develop Bravanese migrant's social aspect of everyday life. The next step will be to serve society by providing minority groups justice to avoid any possible destruction. Bravanese migrants experienced imbalance rhythms to sustain the community and require adequate support and sustainable solutions to meet the sustainable development goals in particular indicator 10.3 fully⁸. As a result of this, there is a growing need to secure the Bravanese minority group's primary needs. It is alternatively implementing charity groups in

creating programs to distribute donations for Bravanese disadvantaged groups welfare. Therefore, it should protect Bravanese migrants' resources to enable their *rizq* to thrive (see figure 8). It enables Bravanese migrants to contribute to the positive development outcome and ultimately to the sustainable development goals (Foresti, 2018, p.2).

The concept and problem statement occurred due to the political instability in Barawa that resulted in their migration. Thus, considering equity, human rights, and a secured future (Al-Husban & Adams, 2016) must be central to Bravanese migrants' social development. Hence, it requires a rethinking of Bravanese migrants' short term and long-term problem, so there is a shred of growing evidence showing the impact of a multitude of various issues on the development of Bravanese migrants. There must be a precise measurement in preserving Bravanese culture's development to improve migrants' experiences in the host country and country of origin (Short, Hossain, & Khan, 2017, p.167). It strongly points to the importance of recognising the cultural

⁸ Promote social, economic, and political inclusion to people of all race, nationality, gender, religion, economic or another status. Rationale: Discrimination based on nationality and national origin, ethnic identity and/or race are major factors

of political, economic, social and exclusion of immigrant and their descendants. These factors lead to outmigration, often in refugee-like circumstances (Migration Governance Index 2016).

contribution of Bravanese migrants to inclusive growth in social and economic development.

9. Implications for Bravanese Migrants Development

Strengthening Bravanese migrants materialistic and non-materialistic well-being and capabilities requires the 2030 sustainable development agenda to protect human well-being, eradicating deprivations across multiple dimensions, and expanding capabilities while safeguarding Bravanese culture on which some migrants depend. Pathways to advance materialistic and non-materialistic well-being and preserving culture requires cooperation, collaboration and dialogue between multiple actors, and employing many transformation levers. There is no single pathway, and there are different combinations of efforts required from the Bravanese diaspora itself. Unspoken realities of an ethnic minority group such as Bravanese migrants should be addressed and measure to shape the development planning process of Bravanese culture with improved coordination with other landmark United Nations agreements. Governments should invest in building human capabilities so that Bravanese migrants equip to shape their everyday *rizq* and bring about collective change and preserve their cultural identity. At the same time, Bravanese community groups should provide shared goals and pursuing them in the face of social inequalities. Those groups need to have the freedom to organise, besides have optimal access to information and knowledge. Thus, boosting their ability to contribute to the development transformation at social levels while not compromising the Bravanese culture.

10. Findings

Bravanese migrants seem to reinvent themselves due to discriminatory powers because many are economically better off but socially disadvantaged. In such circumstances, the symbolic becomes particularly important, expressions of culture redraw as a basis of distinction. The rhetoric supposedly informing a new way of life of migrants prescribes new beginning, freedom, and choice. While most of the Bravanese migrants objectively fall because most of them have a vague sense of belonging or no adherence to the culture at all in the development of *rizq*. It requires understanding Bravanese migrant's everyday life in terms of the cultural process through the exchange and

valuation studied after their settlement in the host country (Kelly & Lusia, 2006, p. 837).

The role of Bravanese migrant's culture examines that culture has been a powerful tool for social and economic gain. Culture is broadly defined and includes economic systems, way of life, social mores, recreation practices, norms, and customs that generate a sustainable living. Framed that culture effectively contributes to Bravanese migrant's development by creating economic opportunity and rise in ethical practice creating sustainable services and domestic prerequisite. It is conceptualising that a Bravanese culture is a vital tool in achieving everyday *rizq*. Thus, culture can be an essential resource and factor for equity and *rizq*, demonstrating how the economic position reinforces through the cultural process (Skeggs, 2004). Therefore, one can argue that people feel responsible for contributing to sustainable changes on an individual and societal level, making the concept of culture and *rizq* nexus vital to address social development concerns among Bravanese migrants.

11. Conclusion

Culture, along with social structure and *rizq*, are unified themes that can determine the development of Bravanese migrants. The connection between culture and social structure along *rizq* considers the Bravanese cultural framework central to migrant social development. Some Bravanese migrants were able to sustain economic prosperity but not much social development protection due to their assimilation. While seldom feeling of marginalisation and experience of discrimination was described by some Bravanese migrants.

The assimilation of Bravanese migrants caused their norms to diminish gradually. Its effects and contributions across variables, namely gender, age, and birthplace, realise factors beyond migrants' control bound by individual choices. For example, variations in lifestyle are 'elementary structuring features of stratification (Bourdieu, 1991, p.82). Some migrants who managed to preserve their culture and economic sustainability show that modernity did not keep their shape longer (Atkinson, 2007-2008, p.1). With this, Bravanese migrants' thinking appears to be doxic. Some believe they naturally have specific ideas, interest, and feel they can choose to be a certain way as individuals, regardless of these practices to be sustainable or

unsustainable. The sustainable practices of Bravanese migrants predominate in the economic aspect of development. In contrast, the unsustainable practice in the social part of development reflects the imprinting of new rhythms over time and space (Lefebvre, 2004, p.14).

Most Bravanese migrants show complex culture reciprocities and transitions between the private and the public through everyday life analysis. The distinction between the rhythms of Bravanese migrants found as far in

movement, behaviour, and cultural mannerism. From the most everyday life, referring to a migrant's daily routine and the way they think, to most extra-everyday rhythms (Lefebvre, 2004, p.95). To the way Bravanese migrants act in the social and economic domain and patterns in which they attain *rizq* and sustain culture. Applying Lefebvre's everyday life as a method has offered insight into the articulations of culture and social structure in the new social constellations arising from migrants' *rizq*.

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