



Open Access



## Husbands' Migration and the Left-behind Wives: The Psychosocial Impacts on Life Experiences of the Women of District Quetta, Pakistan

Erum Hussain<sup>1</sup> Jan Alam<sup>2</sup> Tariq Aziz<sup>3</sup>

**Abstract:** Migration has always been a focus of social scientists for many reasons, especially its impacts on the families of those who migrate for a long period of time. The recent literature reveals that migration can have both pros and cons. Keeping in view the existing facts and figures, this research study was designed to explore the psycho-social impacts on the migrants' families, especially their wives, as they take the primary responsibilities of their families after their husbands' migration. The researchers used the qualitative method by using open-ended interviews for data collection and thematic analysis. It is explored that a husband's migration has certain impacts on the left behind wives, such as distress, fear, disparities, insecurity, negative rumors, problems in movement, threats from in-laws and neighbors, and treatment as a laborer. Based on the study findings, it is recommended that left behind wives have many psychosocial barriers; hence, the government may provide emotional support to the migrants' families in terms of their children's education, health, and socialization and the other family members, such as in-laws may also take care of their children and socialize and reasonably treat them.

**Key Words:** Husband's Migration, Left-behind Wives, Psychosocial Impacts, Life Experience

### Introduction

Migration is one of the foremost highlighted wrangles about changing worldwide flow. It is seen as a persevering arrangement for avoiding destitution. It is found that numerous individuals migrate when they fall flat to induce work openings. In this way, they want relocation as one of their survival methodologies in hoisting their living conditions. Migration is very common within the creating Asian nations, and Pakistan is additionally one of them. Numerous factors influence why people from Pakistan and comparable nations choose to migrate abroad. One of the main causes is poverty, which is also accompanied by a lack of realistic employment and income options. But even inside Pakistan, these causes could differ from one place to another. Challenges, including migrating overseas to support their families back home, cultural shock, housing issues, dangerous jobs, and separation from their families, are always faced by migrants (Compernelle, 2017).

People move, therefore, mostly to improve their economic and living standards, but this can have negative effects on the entire family left behind. Their expectations for receiving a top-notch education, as well as the socialization of their children, may suffer. In the absence of spouses, social roles can alter when women are forced to handle responsibilities in the home that they had never handled before (William, 2009).

Their workload might increase, and in some cases, the process of male emigration might alter their social and economic standing. In any case, the absence of their husband also makes their lives difficult because their workload grows, and they are under more stress to complete home chores on time and socialize their kids well. More work that was previously done by males is now done by women (Venkataraman & Gulati, 1993).

<sup>1</sup> Visiting Lecturer, Department Sociology, International Islamic University, Islamabad, Pakistan.

<sup>2</sup> Chairman, Department of Sociology, Kohat University of Science and Technology, Kohat, KP, Pakistan.

<sup>3</sup> Lecturer, Department of Sociology, Kohat University of Science and Technology, Kohat, KP, Pakistan.

▪ **Corresponding Author:** Erum Hussain ([erumhussain134@gmail.com](mailto:erumhussain134@gmail.com))

▪ **To Cite:** Hussain, E., Alam, J., & Aziz, T. (2023). Husbands' Migration and the Left-behind Wives: The Psychosocial Impacts on Life Experiences of the Women of District Quetta, Pakistan. *Qlantia Journal of Social Sciences and Humanities*, 4(4), 203-210. <https://doi.org/10.55737/qjssh.131186964>



According to a 2009 study by Farooq and Javed, it looks at the issues and circumstances of the migrant families left behind in Pakistan's rural areas. According to the study, women felt lonely, stressed out, and burdened as they took on additional responsibilities as a result of their intimate partner's absence, particularly with regard to the male children. As a result, they experienced tension and psychological pressure when their husband left them in their own country and moved abroad to escape financial hardships. Further research revealed that without their fathers, children experienced feelings of inferiority, loneliness, and lack of supervision. In these situations, the burden of raising the children falls on the spouses who stay behind (Shakya, 2014). The author further noted that Nepalese men who worked abroad left behind spouses who complained of inadequate sleep, a bad appetite, low libido, menstrual issues, physical pain, pains, etc., as well as other indicators of stress and anxiety. Despite having the ailment, they visited other locations or used alternative native medical techniques. This essay also demonstrates the psychological effects of a husband's relocation on the wives who remain behind.

The intention behind the migration is to improve the financial situation and standard of living of the families that are being left behind. Although migration has many benefits, it also has some drawbacks. One of these is psychological repercussions, which is why this paper's highlight is migration. In Quetta, Balochistan, Pakistan, this study examines the psychological effects of movement on the migrant workers' wives who were left behind.

### Research Questions

1. What are the psycho-social impacts of husbands' migration over the left behind wives?
2. What can be the policy recommendations to overcome the issue at hand?

### Objectives

1. To explore the psycho-social experiences of left-behind wives.
2. To suggest policy recommendations to overcome the issue at hand.

### Literature Review

Research on the effects of emigration on spouses left behind by their husbands has grown in recent years (Yabiku et al., 2010). Although there is a lack of studies on emigration and left-behind spouses in South Asia and Nepal, the outcomes of such studies on left-behind wives are also unpublished. Most emigration studies had concentrated on migrants' impact on the respective host nations and the economic impact on receiving financial and exporting groups (Kollmair et al., 2006).

In the past, studies on migration have been biased toward emphasizing the financial contributions made by migrants and the direct influence they have on the household economy (Kollmair et al., 2006). Non-economic factors, such as migration and the impact on those left behind, got less attention (for example, physical and mental health and socio-cultural transformation; some of these findings were reported in (De Haas, 2007). There has been an increase in research on the non-economic effects of migration, such as how it affects health and gender and how it influences social and cultural norms, particularly women, in recent years. Furthermore, Nepal has become more reliant on migrant remittances (Kollmair et al., 2006), and its overseas employees are seen as crucial to the country's economic prosperity (Maskay, 2009). Hence, migration has a wide range of effects on migrants' families and sending communities, in addition to its economic influence (UNICEF, 2008b).

The migration of males specifically influences the financial status of their wives through receipt of settlements. It, too, upgrades their decision-making control. At the same time, increment in 9 workload influences the physical condition of wives. Due to the movement of husbands, wives headed 44 percent of the migrant family units. Wives were inquired about their work schedules within the top rural season and inclined agrarian season (Asis et al., 2004). Women's participation in decision-making is a positive indicator of their autonomy, but when they are required to do so in the absence of their husbands, they may experience great emotional stress since women are less educated and exposed to the outside world in a culture where men are more dominant. Their reliance on others such as family and friends) In this situation, it increases as they cannot manage some of their tasks in a proper way (Saleemi & Kafol, 2022).

The literature on migration reveals a common experience shared by many people who believe that men's movement and the structure of atomic families are inextricably linked. Within the context of how the movement affects Turkish women's independence, Abadan-Unat says that free family development occurs, although different translations result in different family arrangements (2009). Women have the right to use family land and are exposed to numerous government authorities, as well as authority over remittances and the ability to make autonomous decisions about its usage. Even when women from migrant families choose to raise their children when it comes to significant decisions like marriage, engagement, schooling, and so on, the extended family is there to aid them (Abdan-Unat, 2009).

### Theory of Push and Pull Factors

Many poor individuals and households, particularly those in developing countries, are turning to transnational migration as a means of improving their economic status (Conway & Cohen 1998; Jokisch 2002; Radel & Schmook 2014). Individuals are "pushed" out from locales where they are unsatisfied (for economic, political, or other reasons) and "pulled" to regions (for economic, climate, or other reasons) where they may "better" themselves, as put forth by Lee (2009) in his famous push/pull model of migration. According to this hypothesis, one of the primary motivations for migration is to increase the household's economic well-being. However, whether or not migration is a viable approach for reaching this aim is a point of contention (Durand et al. 1996; Conway and Cohen 1998; Pessar 2001). Remittances are often spent on immediate consumption (e.g., better housing, food, and clothing) rather than productive investments (e.g., small enterprises or agricultural technologies), according to many case studies (Durand and Massey 1992; Jokisch 2002; Mahler & Pessar 2006). Mahler and Pessar (2006) bring a new wrinkle to the discussion by asking what constitutes "productive" vs "unproductive" investments. They wonder whether it's fair to label necessities like food, housing, clothes, and education as "unproductive."

### Methodology

The researchers used an in-depth analysis by adopting a qualitative technique for data collection and analysis. It is also recommended by Marshal and Rossman (1999), Palys (2008), and Oppong (2013) for social scientists, especially sociologists, and anthropologists, especially those who want to do in-depth analysis. The population of the study comprised the Quetta district of Balochistan. The target population was those Hazara women whose husbands had migrated abroad. A purposive sampling technique was used for sample selection. A sample size of 25 participants was interviewed through an open-ended interview design.

The purposive sampling technique was the most suitable because only those participant women who could better explain and respond to the questions asked about their husbands' migration during the interview session revealed (Palys, 2008; Oppong, 2013). The primary data was processed through thematic analysis techniques such as initial coding, selective coding, categories, and basic themes, as given by Stirling (2001).

### Results and Discussion

This study explored that due to husband migration, the left behind wives suffer from various psychosocial issues. Their movement is tough due to security problems. They did not feel secure because their husbands were away from them. They feel that their career and generational changes are stopped, and it is hard for them to live a happy life in such conditions. Thus, the interviewees indicated that because of partner migration, they could not easily manage the burden of their families, mobility within their communities, education, mental health, or psychological well-being, and that mothers did not take responsibility for their children's futures. They play both roles, i.e., the role of mother and father.

According to the participant Shehla:

*"You know I face many problems due to the absence of my husband. I cannot handle our social lives, societal advancement, academics, emotional well-being, mental discomfort, and do not take responsibility for our children's future because of spouse migration".*



Saima also responded that,

*“I feel that Independent mobility is also tricky due to security concerns. It is one of the most severe problems after the husband's migration. We did not feel safe if our spouse was not around, and we could not meet freely with our family or group members. Our career and generational shifts have halted because we are increasing our socioeconomic levels, which is difficult for us to maintain”.*

Hence, the above participants shared their experiences about husband migration and proclaimed that social movement is stopped, and they also find it difficult to go out of the home. The children severely fall into emotional distress and demand their father always. Similar findings were given by (Farooq & Javed 2009). In the absence of husbands, women are left behind and feel the burden of responsibilities caused by unmanageable situations. The children, who are often caught in the middle, suffer enormous psychological and emotional distress without their father. They have to look after the children, send them to school, take care of their activities, and run their household affairs, like buying daily household materials and doing the jobs that were formerly done by male members.

Furthermore, participant Palwasha explained the experiences of left-behind women or wives in different ways:

*“I am hardly surviving these days, and no one can help me with social mobility, which stops my children's development in the future life. I feel alone and insecure in this world with my husband's company, and he migrated to a foreign country to improve our social life. I am barely living in all these years, and no one might assist me with the social movement that prevents my children's subsequent development in academic life. I am barely scraping by these days, and no one can assist me with my social progress, impeding my children's future growth. With the companionship of my spouse, I feel alone and uneasy in this world, and he relocated to a different nation to better our social life”.*

Another participant, Sameena, also responded that.

*“I like to educate my children, but I cannot sustain their academic activities due to no support from my family members. Secondly, I am afraid of a bomb blast and always mentally distressed for my kids and children”.*

Hence, this study reveals that the left-behind women/wives explored that decision-making is not our job, and the family members are not involved in the family's decision-making and out-of-family matters. The husband has migrated to another country, and the father-in-law makes decisions about our children and manages food and their health issues. The participants replied that migration was necessary for the husband because our socio-economic level and status were not that high. So, that is why the husband has decided to migrate to another country to earn money and develop their sibling's social life.

Similarly, another participant, Fatima, expressed her experiences:

*“The respondent was 28 years old, and her husband migrated to another country. She replied that I am not involved in any home or house decisions”.* She replied that my husband had migrated to another foreign country for a long time. The respondent explored that her husband migrated to improve the social life of the family”.

*“I feel insecure. I always hear from others about my husband, and it is due to migration. I am mentally ill, and I felt that I was divorced. I am living with my mother, and my husband left me alone in this world. I am hiding from the other neighbors because they are laughing at me, creating more distress for me. Maybe she is hiding her divorce.”* And many other things. My children are not interested in education because there is no check and balance, and they are not obeying my orders. Many times, my grandfather attacked my integrity and criticized my character, which compelled me to leave my husband's home with my children”. *“For me, it was tough to survive in this society without my husband. People thought I was his property and asked irrelevant questions, which made me uncomfortable and mentally ill. Nevertheless, I tried to ignore every negative rumor and focused on maintaining my married life”.*

The majority of wives or women respond that living condition has changed due to the migration of the husband because the whole expense of our home is fulfilled by the money, and the husband migrated to earn money and improve their social life. In the current scenario, they are not involved in the house

decision and participation. For example, the culture does not allow them to participate in decision-making, and the decision is always made in a one-sided manner. Even though they are not involved in their children's education. The husband sends the earned money, and the brother-in-law is going to receive and pay a small sum to the migrant's family. The feeling of insecurity is also common among them, accompanied by anxiety and depression. They feel that their children's lives are at risk and cannot manage the responsibilities of education and their overall socialization. The participants claimed that children are out of their control because they are frightened of their father as compared to their mother. A participant, Azra, responded that.

*"She graduated from university in the discipline of English. For instance, I have done a master's in sociology, and now I have been appointed as a social work officer, and my father-in-law does not permit me to continue my job. My husband migrated to another country for a job, and my father-in-law restricted me to not continuing my job at all. I have no right to go anywhere without the permission of my father-in-law, even if they cannot allow me to sit with neighbors for a few minutes. I feel as if I am a prisoner and taking stress always. In my view, these all issues are because of the migrated husband, and he is far away from us, and he does not have the left behind wives' life and challenges in the home country".*

Hence, it can be deduced from the above findings that women feel insecure about going outside of the home due to the absence of their husbands. The participants also revealed that sometimes people are hooting at them due to the husband's migration to another country. It is tough to answer every question. So, they usually ignore the hooting people and try to build a strong relationship with the husband and share day-to-day hooting and worse experiences about social life. The participants discussed that it is hard for married women to answer every question to society's individuals, communities, and groups. The husband is very important to them, and they cannot survive without his cooperation.

### **Household Activities Management**

The left-behind women or wives replied that household activity management is not easy for them and that left-behind wives do not reach every household activity. Such as managing daily food for the children, their school activities, their looking after, and bringing different substances for their daily routine. The participant communicated that my father-in-law manages household activities, and they always bring food and maintain nutritional status. The possibility of spending money on household activities is not allowed us, and our father-in-law does our children's health and schooling activities in the house. The accurate word of Saira;

*"It could not be possible for one left behind wives, and it is already the work of two or three individuals. As per my concern, it is not easy to manage all the household activities in that situation". "I have no authority to spend money on household food, and my husband does not send money to me but to my father-in-law. So, father-in-law is responsible for managing every type of household activity in every situation, and I am exempted from these responsibilities, and I am happy with this vast exempted responsibility".*

Furthermore, the household activities are managed by the brother and father. They are always sending the children to school and are concerned about taking the children to the doctor whenever they are ill. The father and brother also bring household food for the whole week. The financial management is in the hands of the father-in-law, who faced financial problems after the husband's migration. As a married left-behind wife, they faced different problems in the finances of household activities and children's education. The majority of the participants argued that the neighborhood and relatives were not interested in household activities when the husband migrated to another country. A participant, Maryam, added:

*"These were the real words of one participant, and she replied that my parents and elder brother supported me when my husband migrated to another country. I like his support, and they accept to manage multiple household activities and responsibilities at my house".*

Similar to the above, Hoang and Yeoh (2011) also revealed that when husbands migrate away from home in search of jobs, the left behind wives have to take on multiple responsibilities, such as doing family chores, taking care of children, and all other family, responsibilities of their education, These all



responsibilities of home and out of a home may reduce the time of resting and leisure, may be detrimental to their health.

### Face Issues in Social Relations/Interaction

The left-behind wives or women stated that we did face issues in social relations after the husband's migration, especially from the society or community. Being left-behind wives, we are harassed, and individuals are not cooperating with the left-behind wives too. Sometimes, community individuals are hooting to left-behind wives, and we continuously ignore them. The left-behind wives expressed that we are extroverted personalities and bear the hooting. The level of communication and interaction with other women in society is consistently lower because, as Pashtun, we do not share our deep feelings with other women, and they always make fun. It is difficult to interact with different people without a husband because some people start hooting, and we are psychologically disturbed. Social relations with other community members are prohibited by the Pashtun society. Some women have tried to build a social relationship with us because they expect to be rich and they intend to get financial help from us. A participant, Sidra, added that.

*“Sometimes I feel that people were wrong about me as a left-behind wife, but I also have worse experiences regarding their attitude. It is challenging for me to explain my social relationship story because I have no relationship. I have money, but it is for my and my children's expense. I could not help my relatives because I could not demand anything from them. I have enough money for just my expenses, not more than that; the reason is that in other countries, it is tough to work and gain money for your family. You are not in the position to help others”.*

### Social Barriers

However, social barriers experienced were expressed by the left-behind wives or women and said that people started passing negative vibes; sometimes, they stopped the left-behind wives. After their husband's migration, the attitudes and behavior of the community people were different. Individuals harass us by blocking the street with different excuses. These are the social barriers that motivated us to feel our migrated husband. The social life of the left-behind wives was too limited. Mahnoor responded that:

*“I hear very different and damaging rumors about my personal life and married life; although I have relatives, they are not interested in stopping these individuals from hooting.”*

### Emotional Distress

Since emotional distress was the theme of the study, in Pakistan, there is no job, and due to this reason, the husband migrated to a foreign country. Likewise, the husband has migrated to another country to eradicate the family's money tension. Emotional distress was due to the worse economic conditions due to COVID-19's influence on the migrants. International migration has been on the rise for jobs, particularly in Pakistan. The husband's migration harmed the left behind wives or women, which caused emotional distress to them. Left-behind wives who live in Baluchistan and their culture do not like that their wives live alone, and it is not an acceptable gesture for the Baluchistan culture in general. A participant, Fatima responded:

*“She faced many challenges as a left-behind wife, and she was helpless and felt uncomfortable. Now she has emotion for her husband, but she does not accept due to misconception of the relatives”. “The participant communicated that she had tried to commit suicide due to emotional distress, and it was due to wrong rumors of her husband's second marriage. Maybe she had heard about divorce, and when she tried to commit suicide, but now they have both a good relationship and sometimes take sleeplessness medicine to counter emotional distress”.*

The left-behind wives proclaimed that living with their father-in-law and other in-laws is both considered a stigma for the Pashtun society. Whenever in-law supports left-behind wives, there is a negative perception regarding their characters, which leads to emotional distress. The obeying orders of in-laws is also one of the leading problems that further creates emotional distress among left-behind

wives. In-law order is the big reason why left-behind wives/women do not live within the father-in-law's homes and rent the house on rent for a better social life. Somia added that:

“She tried to live in my husband's home, but her in-laws treated her as a servant, and she hated this life. Somia has issues because her in-laws make orders, and they treat her like a servant. She was taking medicine to counter emotional distress, and now she has become a psychic patient”.

Similarly, Jurado et al. (2017) distinguished that there are many migration-related stressors or components related to passionate trouble, such as movement administrations, trauma amid movement, lawful status, and language capability. Even though most migrants trust to improve their lives, a few experience misfortunes at different levels, such as their financial status, social (support) network, or near family ties, and they are regularly confronted with a few forms of discrimination.

## Conclusion

The study focuses on wives who have been left behind in their home country. In addition, left-behind wives face different types of social and psychological problems in their daily lives. The term “migrant” is used to describe someone who has migrated to another country. The remaining family members are referred to as the left behind, especially their wives and children. Instead of looking at migration as a whole, most scholars have focused on what is known about those left behind wives. The lives of those left behind, such as the elderly parents, children, and notably spouses, are influenced by migration. Mostly, left-behind wives are left to look after their parents, children, and the rest of their families. Migrant wives' experiences are primarily examined in the context of emotional distress and psychological well-being. These factors are used as a component of an in-depth investigation of the experiences of left-behind wives and how they manage their social living conditions, food, and economic activities. The experience of left-behind wives is considered essential to study from a sociological perspective, which is a function of the family institution.

The findings revealed that the experiences of the left-behind wives were dreadful and that married life is challenging without a migrated husband. Father-in-law's attitude changed over time as compared to non-left-behind wives. Participants decided that lifestyles without life partners are not worthwhile or respectable. Family members are not given respect after their husbands' migration. As a result, family members' attitudes and behavior are changed. Household activity management is complex for left-behind wives, and they do not attend to every household task properly. Managing children's daily nutrition, school activities, and care and bringing numerous items for their daily routine are just a few problems for left-behind wives. The father-in-law oversees the household activities, and they constantly bring food for the smooth running of nutrition. Left-behind wives are not allowed to spend money on household activities, and their father-in-law is responsible for their children's health and education. Father migration has disrupted the schooling of children of left-behind women in general. According to the findings, husband migration has a detrimental impact on children's schooling and education in the future.

## References

- Asis, M. M., Huang, S., & Yeoh, B. S. (2004). When the light of the home is abroad: Unskilled female migration and the Filipino family. *Singapore Journal of Tropical Geography*, 25(2), 198–215. <https://doi.org/10.1111/j.0129-7619.2004.00182.x>
- Attride-Stirling, J. (2001). Thematic networks: An analytic tool for qualitative research. *Qualitative Research*, 1(3), 385–405. <https://doi.org/10.1177/146879410100100307>
- Buch, C. M., & Kuckulenz, A. (2010). Worker remittances and capital flows to developing countries. *International Migration*, 48(5), 89–117. <https://doi.org/10.1111/j.1468-2435.2009.00543.x>
- Compernelle, E., L. (2017). *Spouses Crossing Borders: Husbands' International Migration and the Marital Relationship*. Unpublished Dissertation of Doctor of Philosophy Sociology. University of Michigan
- Conway, D., & Cohen, J. H. (1998). Consequences of migration and remittances for Mexican transnational communities. *Economic Geography*, 74(1), 26–44. <https://doi.org/10.2307/144342>



- De Haas, H. (2007). Morocco's migration experience: A transitional Perspective. *International Migration*, 45(4), 39–70. <https://doi.org/10.1111/j.1468-2435.2007.00419.x>
- Durand, J., & Massey, D. S. (1992). Mexican migration to the United States: A critical review. *Latin American Research Review*, 27(2), 3–42. <https://doi.org/10.1017/S0023879100016770>
- Durand, J., Kandel, W., Parrado, E. A., & Massey, D. S. (1996). International migration and development in Mexican communities. *Demography*, 33(2), 249–264. <https://doi.org/10.2307/2061875>
- Farooq, M., & Javed, Z. H. (2009). The impact of international migration on migrants' families left behind in the rural area of Pakistan. *Pak. J. Agri. Sci*, 46(4), 233–236. <https://www.pakjas.com.pk/papers/73.pdf>
- Hoang, L. A., & Yeoh, B. S. (2011). Breadwinning wives and “left-behind” husbands: Men and masculinities in the Vietnamese transnational family. *Gender & Society*, 25(6), 717–739. <https://doi.org/10.1177/0891243211430636>
- Javed, Z., & Farooq, M. (2009). Economic growth and exchange rate volatility in the case of Pakistan. *Pakistan Journal of life and social sciences*, 7(2), 112–118. [https://pjlss.edu.pk/pdf\\_files/2009\\_2/3.pdf](https://pjlss.edu.pk/pdf_files/2009_2/3.pdf)
- Jokisch, B., & Pribilsky, J. (2002). The panic to leave: Economic crisis and the “New emigration” from Ecuador. *International Migration*, 40(4), 75–102. <https://doi.org/10.1111/1468-2435.00206>
- Jurado, D., Alarcón, R. D., Martínez-Ortega, J. M., Mendieta-Marichal, Y., Gutiérrez-Rojas, L., & Gurpegui, M. (2017). Factors associated with psychological distress or common mental disorders in migrant populations across the world. *Revista de Psiquiatría y Salud Mental (English Edition)*, 10(1), 45–58. <https://doi.org/10.1016/j.rpsmen.2017.02.004>
- Kollmair, M., Manandhar, S., Subedi, B., & Thieme, S. (2006). New figures for old stories: Migration and remittances in Nepal. *MIGRATION LETTERS*, 3(2), 151–160. <https://doi.org/10.33182/ml.v3i2.66>
- Lee, H., & Tupai Francis, S. (2009). *Migration and transnationalism: Pacific perspectives* (p. 230). ANU Press.
- Levitt, P. (1998). Social remittances: Migration driven local-level forms of cultural diffusion. *International Migration Review*, 32(4), 926–948. <https://doi.org/10.1177/019791839803200404>
- Mahler, S. J., & Pessar, P. R. (2006). Gender matters: Ethnographers bring gender from the periphery toward the core of migration studies. *International Migration Review*, 40(1), 27–63. <https://doi.org/10.1111/j.1747-7379.2006.00002.x>
- Maskay, N. M., & Subedi, S. R. (2009). Development of the Nepalese financial system: Need for the formulation of a master plan. *NRB Economic Review*, 31–51. <https://doi.org/10.3126/nrber.v21i1.52803>
- Oppong, N. Y. (2013). Construction and application of conceptual framework as research tool: A researcher's reflections. *Research on Humanities and Social Sciences*, 3(13), 30–41. <https://core.ac.uk/download/pdf/234673606.pdf>
- Palys, T. (2008). Basic research. *The Sage encyclopedia of qualitative research methods*, 2, 58–60.
- Pessar, P. R. (2001). 9. Dominicans: Transnational Identities and Local Politics. In *New Immigrants in New York* (pp. 251–274). Columbia University Press.
- Radel, C., Schmook, B., & Méndez, C. (2014). Gender, the household, and land change in southeastern Mexico. In *Land Change Science, Political Ecology, and Sustainability* (pp. 107–128). Routledge.
- Schmook, B., & Radel, C. (2008). International labor migration from a tropical development frontier: Globalizing households and an incipient forest transition. *Human Ecology*, 36(6), 891–908. <https://doi.org/10.1007/s10745-008-9207-0>
- Shakya, H. B., Christakis, N. A., & Fowler, J. H. (2014). Association between social network communities and health behavior: An observational Sociocentric network study of latrine ownership in rural India. *American Journal of Public Health*, 104(5), 930–937. <https://doi.org/10.2105/ajph.2013.301811>
- Venkataraman, S. T., & Gulati, S. (1992). Control of nonlinear systems using terminal sliding modes. 1992 *American Control Conference*. <https://doi.org/10.23919/acc.1992.4792209>
- Williams, N. E. (2009). Education, gender, and migration in the context of social change. *Social Science Research*, 38(4), 883–896. <https://doi.org/10.1016/j.ssresearch.2009.04.005>
- Yabiku, S. T., Agadjanian, V., & Sevoyan, A. (2010). Husbands' labour migration and wives' autonomy, Mozambique 2000–2006. *Population Studies*, 64(3), 293–306. <https://doi.org/10.1080/00324728.2010.510200>