

Post-COVID socio-economic impact on migrants and role of emotions. (A Multi-sited Ethnography, Dera Ghazi Khan)



By

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Quaid-I-Azam University,
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**Post-COVID socio-economic impact on returnee migrants
and role of emotions (A Multi-sited Ethnography, Dera
Ghazi Khan)**



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Thesis submitted to the Department of Anthropology, Quaid-i-Azam
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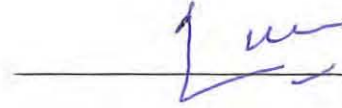
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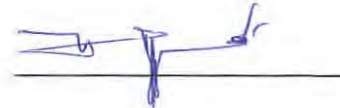
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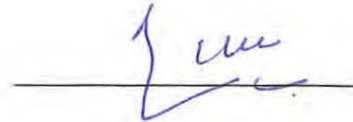
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ABSTRACT

This multi-sited ethnographic research study was aimed at exploring the post-COVID-19 socio-economic impacts on migrants and the role of emotions in the journey of migrants' life in district Dera Ghazi Khan. The research is multi-sited ethnography and employs qualitative research methods such as case study, interview guide and in-depth interviews to collect data from a sample of 26 male migrant returnees. The sample was selected by using a combination of mixed methods purposive and snowball sampling techniques. This research envisions the survival strategies of those migrants who have been impacted by COVID-19 and returned to Pakistan. In the return adopted different strategies for income to fulfil the basic needs of family members. The key role of migration in the family relationship was deeply observed in that the relationships positively changed due to migration, on the other hand, the same positive relationships took a negative turn in terms of behaviour and attitudes when these migrants returned to their home country. The perception of migrants about their emotions was analyzed in this research. The study highlights the adopted strategies which were mainly the start of small businesses after the return and engaging themselves in labour work while selling their precious properties such as gold and lands. Meanwhile, migration strengthens family bonds because the living standards of family members have been improved which gives them recognition in society. Furthermore, on the return of migrants again a drastic change has been seen in family relationships due to a lack of income because of the post-COVID-19 impact. The returnees were challenged to face the rude behaviours and attitudes. In the overall journey of migration, emotions were highly impacted whether the migrants were living abroad or returning to their home country due to COVID-19. Multiple circumstances were revolving around these migrants from their disturbed hopes to anxiety and losing the emotional attachment to their family members, especially their life partners.

Key words: *post-covid-19, socio-economic, multi-sited ethnography, behaviours, emotions, family relationships, disturbed hopes, anxiety, lost emotional attachment.*

LIST OF ACRONYMS

COVID-19	Coronavirus Disease 2019
SARS-COV-2	Severe Acute Respiratory Syndrome coronavirus-2
WHO	World Health Organization
SOP's	Standard Operating Procedure
OECD	Organization of Economic of Cooperation and Development
FAO	Food and Agriculture Organization
PGFRC	Pakistan German Facilitation and Re-integration Centre
OPF	Overseas Pakistani Foundation
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit
ICMPD	International Center of Migration for Policy Development
GDP	Growth Domestic Product
GCC	Cooperation Council of the Gulf
IPV	Intimate Partner Violence
NCW	National Commission for Women
CMD	Common Mental Disorder
ALD	Assistive Listening Device

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1. INTRODUCTION

1.1. COVID-19 & Migration

The spread of COVID-19 is due to face-to-face contact, and it also has played a great role in the lives of migrants. The pandemic laws put limitations on the global movement. Social distance has been practised in the overall world as the pandemic has restricted and limited mobility not in the country but in the globe and therefore constrained the employment opportunities for the migrants. The households that were dependent on labour migration were exposed to the risk because of constraints in employment opportunities. Almost 272 million people's sources of income are not from the origin country, rather it is from the source country because of their less development in every means (UNDESA 2019). The phenomenon of migration contributes to a large number of incomes, due to remittance. The flow of remittance from low- and middle-income countries in 2018 was recorded at almost US\$500 billion (Barker , Nathan , et al., 2020).

The serious or greater threat of COVID-19 has not only become the largest crusher of the economy of the world, but it also has damaged the lives and living patterns of people around the globe. A global economic crisis the world has faced, although it started as a major health issue but ended up in the finance and economy of developing and developed countries. The world which was known as a global village and was interconnected has turned into a state of an unprecedented downturn in terms of the economy (Ozili and Arun 2020).

The pandemic has become a risk to global economies, it has affected every existing economy of the world, whether the economy was on a large scale or on a smaller scale. Every part of the world was connected with each other due to a high level of globalization, due to COVID-19 the interconnection of different sectors of the economy has affected each other like the change in climate, around the globe it has spread quickly irrespective of the fact that from where it has begun (Ibn-Mohammed et al., 2021).

1.2. Role of emotion and migration

Social science is the key arena for conducting and exploring the “emotional turn” (e.g. Schtz eichel 2 6; Kleres 2 9) . Until now the term emotions have been disregarded in the studies of social sciences but with time it has been considered one of the most interesting and growing phenomena in the social sciences. (Wettergren, 2015; Albrecht, 2015). Furthermore, in studies of migration emotions are still considered as one of the physical or mental illnesses or need to be treated with some medical or behavioristic terms (Lindqvist, 2013, p. 229). It means that if we consider emotions in migration studies it is usually relevant to the exploration of how migrants become ill due to emotions and feelings (Schulze, 2006).

It is a fact that emotions matter more than any other aspect of migration, emotions are affected in different ways such as the way we assume, we see, hear, and perceive our past, present and future. The adaptations to a new place never remain easy for migrants because of different social threats such as fear of identity, new place and mobility across the new country (Skrbis 2008; Wise and Chapman 2005). In social settings emotions also play a role in terms of chances and abilities that migrants have for engaging with others for their own identity. The term cosmopolitan sociality has its impact and it relies on the perceptions of migrants that how they feel about themselves, their situations varies and the acceptability of new environment, new challenges and willingness to accept new challenges; all they have impacted due to emotions (Glick Schiller, Darieva and Gruner-Domic 2011).

Davidson and Bondi (2004, 373), says that emotions are sensation which has a deeper link with the mind that help us in shaping our interactions with places, people and with geographies. In the past few decades, different scholars are deeply analyzing emotions that how emotions are impacted migration and movement (Baldassar 2008; Mckay 2005; Svasek 2010).

In the first-place migration itself has been occupied in some special feelings of hope for a better future (Colling et al.2014; Mar 2005). It is also true that migrants have distant feelings in regard to the people in the new places due to the physical distance from their origins (Baldassar 2008) along with that they develop interpersonal relationships due to difficulties faced in day-to-day routine (Mckay 2007).

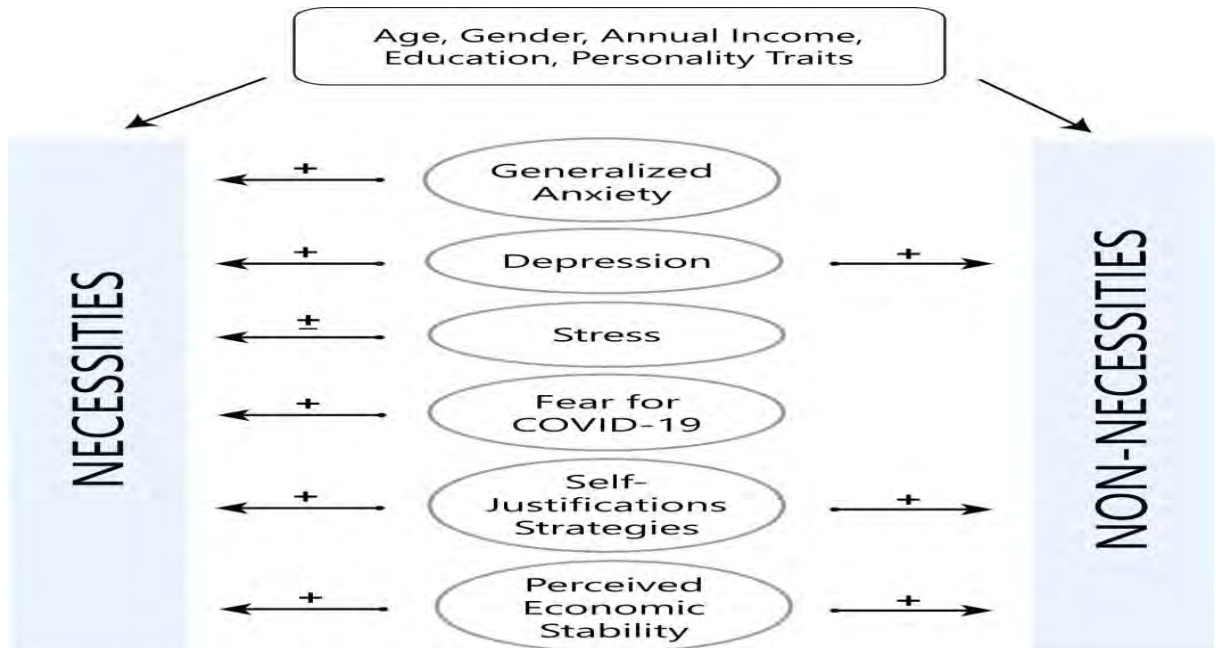
As migration has been impacted due to COVID-19, it has printed some mental health issues in the life of migrants. Different research shows that the rate of depression, stress, anxiety and post-traumatic stress has immediately risen due to COVID-19 in overall people the world along with migrants. Whereas the world has not recovered fully, the different regions of the world are still recovering from the loss of COVID-19 in the economy as well as in the emotions of people. People have lost their freedom and their connection to the globe. Migrants have lost their loved ones while sitting in abroad, lost their jobs, their health, opportunities and their mental peace in this period. Not only the migrants but the world is still grieving for the losses. As many organizations and bosses kicked the migrants out of their organizations while questioning how they can facilitate and care for people and their needs during COVID-19, regardless of the fact that they themselves are suffering from emotional intelligence.

Migrants believed that in this critical situation and the quickly changing environment of COVID-19, they were trying to find immediate solutions and were struggling a lot. It was challenging for the migrants to balance between emotions and the pandemic, the new experiences were faced each day. It was a demanding period where they needed a lot of courage and support to maintain their finances, jobs and daily life. They were not able to put their emotions under some rug rather they have to face courage and bravery in this difficult time.

There are some psychological and emotional factors of people that have been faced by migrants during this critical period.

- The levels of anxiety were higher along with the COVID-19 terror that brought a lot of changes in the behaviour of the consumers and increased the supply of buying things.
- The ratio of stress was at its peak so it leads them to save money, which was later on used in the loss of jobs.
- The higher the level of depression among people, the higher the state of buying some inevitabilities and non-necessities.
- People with such depression tend to justify their depression with anger and by throwing things and tearing things.

- The higher perceived economic stability would be associated with an increase in the need for both necessities and non-necessities.



1.3. Emotional responses of migrants during the early weeks of COVID-19

It was amazing to record the response of migrants and the public during the initial stage of COVID-19, as it was a positive response from multiple people because the majority have not done a lot of work at their organization. The burden of work has been less initially. So, the reports show that many migrants showed positive affect as it was less work and they were happy and relaxed, very few negative effects such as sadness, anger or anxiety were reported (Morón M 2 21). The researcher found it very surprising that individuals are happy and reporting an average number of negative effects, but along with that researchers reported a biased statement that people were exposed themselves to the risk of COVID-19 by their own choice as in the start they were not caring much and not observing the high consequences of COVID-19 (Wise T, 2020).

However, it was also reported that the pandemic has emerged with a wave of solidarity in society and leisure, with the hope that society can fight against the pandemic it was due to the high restriction in different countries and it was also a cause of positive emotions. A study that was conducted in Serbia showed fewer negative results among migrants and the people of Serbia. They have shown very

fewer negative emotions towards COVID-19. The boredom, anger, fear and discomfort were less for almost five weeks and after that, they have shown concern (Sadiković S 22) .

In contrast to positive emotions, the scholars also evaluated the negative emotions specifically the emotions of migrants, as they were seeing COVID-19 as a threat to the emotional side because they all were sitting alone and away from home and they were listening to the death news of their beloved ones. Migrants were also in the fear of losing their jobs and suddenly the ratio of unemployment increased migrants. due to joblessness, their source of income was lost and contact with their homes was minimal in that period. The migrants were not finding any hope or any opportunity like the rest of the nations to reduce their stress levels. This has increased the depression level among the migrants who were later on exposed to different psychological symptoms, therefore the results of COVID-19 were long-term and affected many people (Xiong J, 2020).

1.4. Impact of COVID-19 on returnees

A major shift has been brought about by the pandemic COVID-19, in the beginning, a significant population has been affected by this, especially the work routine, income patterns and lifestyle of those migrants who recently returned to their home destination. These changes have been observed through recent theoretical work, in workplaces, it has brought a large change, and the living places and structure of cities have faced a great effect (Davis et al., 2021; Delventhal & Parkhomenko, 2020; Brueckner et al., 2021). The recent theories related to COVID-19 and its impact on migration have motivated many researchers to examine the changes of a pandemic on returnees and migrants and how they are forced to change their cities and countries. The analysis from scholars was that the migrants have changed their places due to the future expectations that their future was not secure in this pandemic while living abroad, away from their family; although it was giving them a lifestyle, and a better income but still the pandemic policies for the migrants were too restricted that they were forced to decide on return.

The recent reviews on the literature of COVID-19 and returnees have different findings, such as the decision of moving from the high prices households to lower-rent spaces, it was not a work-related reason to save money, because the pandemic has

made them jobless. The different research supports the notion of returnees that being unemployed they have to manage the household flexibility for their living standards. A great impact was not only faced by returnees rather it was also faced by the local economies and international economies due to the change in living location, moving from high taxes to low taxes and rents (Moretti, 2010). The changes documented through the pandemic stayed until the end of 2021. Therefore, the quick change in the policy of migration patterns was hard or impossible. It has contributed a lot to the decisions of migrants who have returned to their home countries.

The comparison between higher-income households and lower-income households of migrants says that both have suffered in different ways, but both have shown motivation in moving from high-expense places to low-expenses places. The reasons for both categories were different, as the high-income migrants' households move during the pandemic to avoid the risk of this pandemic. The low-income returnees or migrants have moved to find out a new source of income, and jobs during the pandemic. They have not moved for lifestyle or health, rather it was only due to income (Bick et al., 2021).

According to different studies it can be summed up that the households with high income were also motivated to move during the pandemic for non-financial reasons, while the lower income returnees were motivated for financial reasons because they have to meet up the basic needs of their family, their work was the cost of their living during the COVID-19. It was surprising to see that the people with fewer individual family members were interested to maintain their lifestyle even during the pandemic. During this duration, the mid-career and low-income returnees have got the disadvantages of economic more negatively.

The decision to migrate continuously remains under the impact of the pandemic, for almost two years after the beginning. After the spread of the virus, the nature of jobs also changed, and the number of employees increased who have started working from home. It was easy to work for most workers, but not for the labour migrants. The labour migrant worker has left their job and has moved to their home countries and it has a negative impact on the overall economy and their households. While staying in their home countries the returnees are again at risk of movement as they have to find a new income source, during the spread of the virus, it was already difficult to find new

jobs due to the new emerging trend of work from home. So, the life or health of returnees was also a risk and the death rate was increasing in the beginning.

The investors have stopped investing due to the downfall of the economy, and the returnees tried to use the saved incomes in the hope of a change of policy in migration, but nothing was changing in the return policy of migration because every country has under the crash or down of the economy. The organizations in home and destination countries have bankrupt, so no one in the labour or any other field was willing to give the job to the local people as well as to the returnees. However, this study explained the post-covid 19 socio-economic impacts on the returnees while knowing the different dimensions such as the survival strategies of returnees in which they adopted different methods to get income and it also has a great impact on the family behaviours of returnee migrants. Moreover, it tells us about the perception of returnee migrants about the role of emotions.

1.5. Statement of the problem

The study tries to explore the survival strategies of returnee migrants and their income patterns in the context of post-COVID-19. It also contributes to knowing the impacts of migration on the family relationships of the returnee migrants especially the behaviours of family members when these returnee migrants come back to their home country under the impact of COVID-19. The study also gives insights of returnee migrants about their emotions and how the emotions have contributed to changes in the returnee migrant's life.

1.6. Objectives:

1. To know the survival strategies and income patterns of returnees.
2. To explore the impact of migration on family relationships and to explore the family behaviour returnee migrants.
3. To find out the perception of returnee migrants about the role of emotions.

1.7. Definition of key terms

1.7.1. Migration

Migration is a complicated dynamic and often long process. It starts when individuals or families went voluntarily or are forced; to leave their native countries is a global phenomenon that is growing in scope, complexity and impact. It is both cause and effect of border development processes and an intrinsic feature of a globalizing world. While on the alternative of development, migration is a positive force for development when supported by the right set of policies. The increase in global mobility, the growing complexity of migratory pattern and its impact on countries, migrants, families and communities have all contributed it to becoming a priority for the international community (Rack, 1982).

In this researcher the term migration is mostly used for those migrants who have been migrated to destination countries for the long-term goals, but due to the pandemic they were forced to be back to their home countries and are called –Returnees”.

1.7.2. Return Migration

In this research, the term migration is mostly used for those migrants who have migrated to their destination countries for long-term goals, but due to the pandemic they were forced to be back to their home countries and are called –Returnee Migrants” and Return migration may refer to repatriation, removal, deportation, assisted return as well as return on an individual’s own initiative to his or her country of origin. This is often labeled as either forced or voluntary, though it can take place at any point on the forced–voluntary spectrum. In this research the returnee migrants are defined people who were coming back from middle east specially Dubai and Saudi Arabia.

1.7.3. Covid-19

Coronavirus disease (COVID-19) is an infectious disease caused by the SARS-CoV-2 virus. Most people infected with the virus will experience mild to moderate respiratory illness and recover without requiring special treatment. However, some will become seriously ill and require medical attention. Older people and those with underlying medical conditions like cardiovascular disease, diabetes, chronic

respiratory disease, or cancer are more likely to develop serious illnesses. Anyone can get sick with COVID-19 and become seriously ill or die at any age (WHO).

In the current studies the term COVID-19 has been broadly used to investigate the impacts of this virus on the population. The term specifically sketches the returnees who have been under the effect of this virus, and how much destruction has been caused due to the pandemic. It includes the loss of their income or jobs. The loss of their loved ones and as well as the change in the structure of the family from a very good environment to a tense environment.

1.7.4. Emotions

Emotions are too —soft and too subjective to be appropriate topics for research by anthropologists seeking above all to be impressively—hard and empirical (Casey R. B, 2007).

In this study researcher tried to find out the emotions of migrants after returning to their home countries, and how the change in behaviour of people had impacted their feelings. Different returnees reported the change of behaviour of their family members to their relatives varied due to low income or due to the absence of a source of income. The majority of the returnees felt a gap in the love and care of the family as after coming back to Pakistan the returnees lost immense respect. The change in behaviour at the societal level is also observed due to a lack of income. All these factors lead the returnees to face low self-esteem, elements of disrespect, anxiety and depression.

1.7.5. Socio-economic impact

Socio-economic is a term that itself has a broad concept, in which socio is linked with the societal factors that include people of society and their organization from larger units to smaller units. While living in society they interactions with each other at every level from their values to norms and how they are restricted from being a member of society from different things. The term economic is totally bound to the status of income or finances that how people generate the income or ways of income. In this study, the socio-economic term deals with the interaction of social and financial factors together, and how the income of migrants is relevant to the factors of society and social status.

1.7.6. Perception

Perception is the act of perceiving or the ability to perceive; mental grasp of objects, qualities, etc. by means of the senses; awareness; comprehension.

1.7.7. Survival Strategies

They are respectively rescue and attachment, assertiveness and adaptation, fight and flight and competition and cooperation, forming four complementary pairs. Survival strategies are listed according to their adaptive and maladaptive, biological psychological and social characteristics.

1.8. Significance of the study

The study is helpful in conducting further research on the subject from various dimensions and provides guidance and a picture for the forthcoming researchers, and scholars, who are doing the same business in this field. It contributes to the existing knowledge related to post-COVID-19 impacts on returnees and is also helpful in knowing the impacts of a pandemic on returnees. This study presents an extensive literature review of the situation of returnees and debate for scholars and relates the similar factors responsible for shaping the impact on migrants. In addition, this study tried to explore the different dimensions of COVID-19 effects and its impact on the families of returnees. It provides information and knowledge about COVID-19 impact on migration and returnees on the basis of collected actual data from the field.

1.9. Thesis outline

The first chapter introduces the topic of the research. It mentions the problem statement, the objectives of the study as well as understanding of the important key terms that are utilized throughout the research and thesis. The first chapter also highlights the significance and future scope of the study for the anthropologists and different scholars in academics and professionals who are working in the same dimension.

The second chapter documents all relevant literature about the topic and make references to related research work, studies and project reports about impact of COVID-19 on the migration and the returnees, the family relationship due to COVID-19 and how the returnees have faced challenges after their return. This chapter actually explains the direction of research. Third chapter is sub-divided into two parts. The first section deals with details about research setting/ locale whereas the second part/section deals with the selection and utilization of different research methods and sampling techniques to extract purposeful data. Fourth, Fifth and sixth chapter deals with the findings of the research. Fourth chapter discuss survival strategies and income patterns of returnees and fifth chapter discuss the impact of migration on the family relationship and the behaviour of family members with the returnees. Whereas the sixth chapter explores the perception of migrants about the role of emotions The last chapter presents a summary and conclusion of the study.

2. LITERATURE REVIEW

This chapter is based on the review of previous literature in relevance to the research topic, with a special focus on post-COVID-19 socio-economic impacts on a societal group of migrant returnees and their families. The destruction COVID-19 has caused to income patterns, and the family relationship involving the role of migration. The perspective of emotions according to migrants is also discussed. A detailed review is provided in this chapter.

2.1. Migration and positive economic impacts

Most of the studies narrate that migration is a phenomenon that always has contributed positively, such as migration has improved the livelihood of household members in their home countries with the flow of remittances. The impact of migration has contributed to the welfare of households through remittances. Barker, et al,2020, explain migration in two terms, first the impact of migration on the lifestyle of left behinds and second the socio-economic impacts as a consequence of COVID-19. He has reported that most studies point out that migration and remittances worked as a backbone or as insurance, not only to the households but at the local levels with several surprises. For instance, studies tell that overseas migrant remittances play a vital role in almost 60 per cent of income decline is substituted with the increase in the drift of remittances in Asian countries. When the Pakistani communities faced any kind of negative climatic change such as flood or agricultural loss, the migrants in the different regions of the south or west Asian countries sent more remittances to their home communities. The different surveys discuss that income/remittances from international migrants add a healthier relation to natural disasters in home countries such as Bangladesh, Ethiopia Burkina Faso and Ghana. It is examined that in the region of Sub-Saharan African countries the outcome of finance in the form of remittance played a stable role while contributing to the waves of natural disaster and conflict. They have reported that nothing contributed significantly more than the remittances as a source of their spirit or resilience in difficult situations.

Therefore, more recent studies show evidence of micro econometric values that how the economy is subsidizing the various situation in different countries due to migration. Migration is majorly done to increase the volume of income, hence,

migration and remittances both are interlinked in different ways. The remittances have a great impact on the alleviation of poverty reported by multiple households specifically from rural Vietnam. They have reported that remittances are the reason for their growth and strength in every aspect of life. Before the migration, they faced a lot of poverty, which paralyzed them to perform any other life activity but with the flow of remittances, they become more independent in society. This report that in Vietnam, international remittances have impacted in a positive way such as they have increased the per capita income and per capita outflow in the household while reducing the societal pressure on the remaining members of the house. It is also shown that in Pakistan migration from international countries produces a lot of benefits in different forms, such as the livelihoods, structure of houses, investment in business and savings etc. In Bangladesh, the studies show that household which receives remittances are much better in terms of utilization on day-to-day expenses in comparison to those households which do not receive remittances. A lot of similar results have been testified from Africa as well. It assures that a noteworthy or positive impact of remittances has been seen on the physical investment of households, confirming the relation between migration and remittances it is further reported that in the long run, households are performing better in Kenya (Barker, et al,2020). The current studies also found similar results during the discussion that how income or remittances have changed their life.

Moreover, it has been reported that that household who are having at least one migrant in the house, are the secure ones in terms of economics, they are less insecure in food and clothing and in the shelter. In Malawi, it is reported that they have enough accumulation of finance after receiving remittances. Under normal economic conditions, developing countries have improved their life status, households, expenditures and education system due to the strong relationship between migration and remittances. However, it is reported that there is still a gap in the role of migration under serious conditions such as a pandemic, during tough periods migration and remittances also cannot help out in securing the lives from diseases and also did not secure the livelihoods of households during the global economic decline. According to the results of this study, this review is related to the economic gap which has not even been fulfilled with migration.

2.2. Living conditions of migrant workers in different countries during the COVID-19

The conditions of migrant workers are not oblique from the face of the world, during COVID-19 the living conditions of migrants were observed that they are living poorly. Singapore finally made a decision in the first week of April, that they are announcing a quarantine due to the large number of infections found in migrants, around 20,000 migrants were affected by the pandemic in their residences. The camps for labour that were arranged by the state, now become overcrowded places, there were no basic facilities such as clean-living standards and hygiene. Their residences were isolated though, but the migrants have to pay for their living and they were given meals thrice a day. Therefore, the migrants who were facing the issues of living in isolation along with no facilities for medications complained about the overcrowded place and unhygienic practices. The Nepali and Indian states have made little effort to the returnees of crowded borders. The migrant worker of Malaysia state was observed spending their day and nights on the street, especially at night they were seen sleeping on the roads and streets of Singapore.

The workers of Qatar have been seen in desperation during COVID-19. Geneva council for rights and liberties has called urgent action to plan a policy for the safeguard those migrants who were stuck in UAE. Migrant workers from Canada and US who were working as agricultural farmers were allowed to do their work on farms, they were not following any SOP's even tested positive. They were left unprotected. The migrants who were part of Maldives state they were living in places where social distancing was not possible, and the cells were too small to maintain or follow proper pandemic policy. Cases of COVID-19 positive were also found in campsites of migrant workers in Greece who were quarantined (Sophia Svensson, 2020). In China, companies who were having a large number of migrant populations as their worker tried to ease their workplaces by allowing them to work with the proper social distancing and by following all SOPs that were mandatory to stop the spread of the pandemic. In China, the migrant workers themselves were taking personal measures to avoid the spread.

2.3. Socio-economic impacts of COVID-19

Barker, et al,2020 provide a great insight through the literature on the socio-economic impact of the Covid-19 pandemic. The prior studies show the result of COVID-19 on economics in terms of destruction. For instance, to know the impacts of COVID-19 on households the researchers have collected high-frequency data that has covered the period of the outbreak. The scholars reported that not only the Asian countries, but the overall globe have also faced a lot of negative impacts of this pandemic. The more the pandemic has spread the greater number of cases has increased which has an ultimate impact on the economy. After the outbreak, it has been reported that consumption in different households in different regions has severely declined, with every severe wave of COVID-19 the world has faced destruction in terms of loss of human lives as well as the thirst of hunger. A decline in earnings has been observed and an increase in food insecurity has been seen in India, Bhutan and Bangladesh according to the data collected up to April 2022. The same was the case with Kenya, Nigeria and Uganda from the data collection up to May 2020. However, the studies show that still there is a need to research to figure out the impact of the pandemic in the post-COVID-19 period that show a result before and after the breakout of this pandemic. This review from different scholars shows the relevancy in terms of the impacts of COVID-19 still the migrants are facing as post-pandemic impacts.

Furthermore, the literature also focuses on the impacts of a pandemic on international migration, the COVID-19 has badly affected the process of migration as it has been reported from different studies that the ratio or flow of remittances was so high before the pandemic, but with the outbreak of COVID-19 inflow of remittances has also decreased by 14-20% in the begging. The household expenditures per capita also decreased by 1-2% according to the data, which was collected at the start of the pandemic. The data after the outbreak of the pandemic shows a different result with each wave, a negative impact has been shown through the data collected from Bangladesh and Nepal, the data depicts a decline in earnings and an increasing number of households with food insecurity. This data was collected up to June 2020. The data also reports that the labour supply in different organizations was also reduced, labour migration unexpectedly declined and due to non-migrant factors, the number of remittances also lessened in the total income of Nepal in May 2020. It is

also reported from the Asian country Armenia that the workers of Armenia country who were migrants to Russia were not able to migrate due to the COVID-19 policies which have directly impacted the remittances, because they have lost their jobs in different organizations and in labour market. These findings show dissimilarity of economic view that traditionally exist for migration and remittances that it provides a backbone to the left behinds in developing countries. These findings can also be related to the current studies that how the pandemic has contributed to job loss and due to no remittances, the returnees have adopted different modes of income.

Moreover, the other researcher also reports some of the post-COVID-19 impacts on society, he reports that most of the societal system has been destructed due to the pandemic, additionally, he highlighted a few of the most important sectors such as education, health, labour and sustainable development sectors are badly affected due to COVID-19. During the equivalent period, the effects of the pandemic are also seen in the life experiences of overall humanity and along with the special reference to migrant families, life experiences contribute to the basic pillars of societal fabrics and focus on social relationships. The pandemic has brought a great transformation in the whole structure of society, such as the houses turned into workplaces for many of the migrants, although few of the returnees were working from home there was a massive cut in the workers' salaries reported. The workers were not getting a full salary from the organization and the majority of the migrant returnees were not having a job which led them to the economic crisis. The effects of this pandemic were not bounded to only economic factors, it has brought a change in family behavior as well because everyone was living a happy or satisfying life before the pandemic and due to the flow of remittances, but after the COVID-19 the migrants return to their home countries and it has disturbed the overall circle of finances in the migrant's families. Conflict arises among spouses and in other relationships due to finance and it needs a high level of managing skills to control tensions and anxiety. It became a fact with every wave of COVID-19 that the transformations that are brought about by the pandemic were so unexpected and instantaneous. The surprising variations were not easy to handle for everyone. The majority of the families of returnees did not find a coping mechanism to reduce the impacts of pandemics on family unity because the families were dispersing due to the loss in current income. The families of returnees were not able to focus on their well-being and livelihoods because their main source

of income was remittances in the form of migration. The different kind of pressures has been faced by the families of migrants such as loss of income or low level of income, tension, conflicts, increase debt, domestic violence, the loss of power to purchase any item and the factor of divorce. The majority of the returnee's families have lost some family members. The families who were under the pressure of this pandemic tackled emotional, behavioural, psychological and cognitive pressure. On the global level, the world has faced. A heavy economic clang on the lives of individuals, families and the community. According to this report, it has caused immense destruction through unemployment, economic contraction and widespread poverty (Yousef Haik, 2022). The analysis by Yousef on migrants and their lives after the pandemic is correlated to the major findings of this study in emotional, behavioural or psychological terms. Hence, life after the pandemic was a more difficult life for the returnees as they were totally dependent on the economics of their destination countries. Their homes are shattered, and they have faced divorce factors and conflicts among spouses as well as in family relationships.

Additionally, the extraordinary concern is always shown by the families of migrants about the money, they receive from the migrants. In the previous decades, the money sent by the migrants played a vital role in different areas such as the development and growth of left-behinds, and most importantly the money from the migrants reduced the poverty. A few years back, these remittances or their flow was in the direct foreign investment and for official development assistance (government-to-government aid). But it was a pandemic which has reversed all financial activities in a dramatic way, many studies reported by the end of 2021 about remittances that an almost 31% decline has been observed in the remittances, they provided this reported in comparison to the previous estimates of remittances that were during COVID-19. It is reported that the decline in the economy was a historic decline in terms of remittances. The whole globe was under the effect of a pandemic from Asia to Europe every continent has faced a decline somehow or the other. The deep connection has shown in the policy change of migration and the pandemic, that according to different reports the fall in international migration has declined amazingly by the end of 2020. For the first time, in history it happened that the number of international migrations has slowed down or decreased, we can say that it has been reverse migration where people returned to their home countries rather than going to their destination

countries. The current study also contributes in the favour of this review, according to my study I have also found similar findings where international migration was at the stake and the families have faced multiple issues due to zero income or low level of income.

Lenhart, O (2019) reports that the pandemic or the outbreak has opened the world to new challenges with a lot of strategies. People have lost their jobs, lost the source of earnings, a new concept or industry of online Education has been introduced and human beings were bound to climatic conditions keeping in concern the pandemic. The pandemic has lifted social distancing which has been directly linked with social-economic consequences. Different scholars argued on the statement that societies should consider it as a new normal to restart life by coordinating individual plans, whereas before the pandemic all the actions were collective.

He further claims that the aftereffects of the pandemic are also severe and that societies and the overall market are still facing the consequences, it has not only played important role in the socio-economic structure, rather it has done a great loss on psychological dimensions, during and after the outbreak the pandemic has played with expectations, emotions such as fear, stress, anxiety and some behavioural changes. The behaviour of societies has changed in savings, health care, networking and all the important cultural or traditional consumptions. The expectations are fundamental to a human being in relation to the economy, it is based on emotions about the insecure future. These low-key expectations were due to the macroeconomic impact on the societies due to new strategies adopted by the migrants for their survival.

For example, doubtful expectations about the earnings and source of earnings have also negatively affected the consumption of income, people bound themselves to basic needs, and in the majority of cases, people were not even able to meet their basic needs. Due to the uncertainty, caused by the pandemic, returnees were uncertain about the wages, and consumptions and it has confined them to basic needs.

The low expectations about the economic situation led many organizations, and industries to pause their activities to avoid greater loss, and it was also a factor for returnees that they did not get any job in their home country, despite the experience of

several years. Therefore, no firm or industry was hiring new people, rather every industry has cut down the salaries and budget for the previous working employees.

The second important thing in the whole process of the pandemic was fear, and it became a fact at a time that it is hard to detach people from fear and other negative emotions. Above all fear is a devastating element in performing normal functions. To perform normal functions cognitive control is mandatory. The third consequence of the pandemic was a change in behavioural aspects, that due to certain behaviours the decision has badly impacted in a long run. The decisions about savings, investment, the pattern of consumption, health investment and networking. The returnees knew that if they will adopt bad health habits it can cause hindrance in their future as well its bad health will demand medical care. The work for the returnees was an important aspect to meet their basic needs because they were already exposed to the importance of savings. The pandemic has increased the already existing inequalities in socio-cultural and socio-economic strands. The poor household and the returnees were not having a chance to get jobs or carrier opportunities because it has an opposing effect on social identities.

Research from 2020 reports that the returnees experienced more anxiety, and stress due to COVID-19, after the outbreak almost 76% of returnees reported some psychological issues, they were facing at least one issue, such as quick anger, the more arguments with the family members, lack of sleep, inability to concentrate and feeling of anxiety and depression. These were the issues faced by the returnees on account of no income and job loss. Men and women at home reported more violence during the pandemic which lasts after the COVID-19 waves. About 30% of people experienced domestic violence and threat of divorce, insult physical and sexual abuse and humiliation. The multivariate analyses provide insights and verify the details about the issues faced by men related to their unemployment. Almost 37% of men experienced such violence in the community and at home. A recent study from almost 31 developing countries reports that in history whenever a male member of society experience 1 % of unemployment, it increases the domestic and physical violence of women by 0.5% (Bhalotra, Kambhampati, Rawlings, and Siddique 2020). This report also shows similarities to the finding of the current study because in the migration process the distance between families creates an emotional gap, but due to the

economic gap, the domestic and physical abuse has been noted down during the discussions and interviews.

The international labour organization reports that the crisis of the pandemic has had an overwhelming impact on migrant workers, around the globe, especially the migrant workers who were on daily wages, and they have received a great economic shock. When the migrants were exposed to the pandemic, they were actually exposed to job loss along with the loss of medical care packages from their firms, and organizations which were specially designed for the national workers. They have a loss of health care and income security in the destination countries, which has impacted their savings at the destination countries. As they were forced to pay their healthcare bills. Before their return to their home country, some of the migrants were in debt due to the situation they faced in their destination country, they used the saving to accommodate their basic living and their families and try to return home.

The debt they experienced was not only a financial one, rather it was social and psychological as well for the rehabilitation of returnees. The migrants who return home after a failed migration were exposed to the behaviour of many people, they were under threat, abuse or violence by money financiers (ILO,2021). This report supports the objective of this study which was about the family and societal behaviour that were faced by returnees due to their economic situation.

However, the researcher (Jahan, Himel, Amin, 2021) also collected data from Bangladesh and according to their report, they noted down that the families in Bangladesh were dependent on the remittances of migrants. they have reported about 73.10% of families were fully dependent on their income. When the migrants have to return home in the COVID-19 situation the families face immediate socio-economic conditions.

They have described different reasons for returning back to their home countries, they have highlighted that 54% of Bangladeshi return to their home country because of their job loss and business crash due to the COVID-19 lockdown. A few respondents reported that their visas were about to expire and after the expiration of their visas, they were sent back home. The respondents whose visas were expired were not able to apply for reimmigration due to policies of COVID-19 in their home and destination countries. When the migrants return to their home country, as the majority of them

were fulfilling their basic needs from remittances, they were in a great challenge for survival. The returnees tried to cope up with the lockdown situation to maintain income sufficiency for household expenditure. The 69% of returnees faced economic challenges and, in the start, they used their savings for household consumption. About 15.5% of returnee workers survived by borrowing money from others to meet up their household consumption. Almost 4% of returnees managed their expenditure by selling out their valuable things to come up with the post-COVID-19 impacts (Jahan, Himel, Amin, 2021). Their analysis from Bangladesh is parallel to the findings of this study in which participants the study reported an almost alike situation in their responses. They have sold out their precious things to survive and asked for loans from their relatives due to long lockdowns and after the lockdowns, they tried to survive on their savings.

2.4. Socio-economic impact of COVID-19 on South Asian countries

For international migration and migrants, the pandemic brings a decisive period. Before COVID-19 the number of migrants and the flow to different countries were high in records, and the growth in the population of immigrants was recorded, and the number of native-born immigrant children also grew effectively (Anger, S. et al. 2020). Before the pandemic, the arrival of migrants was relatively high in different countries and the people who are migrants have their own specific needs and liabilities. Prior to the pandemic, it was observed that level of integration had improved. In all the OECD (The organization of economic corporation and development) countries the job opportunities were high and successful over the past five years except Turkey and Colombia. Many countries had improved their attitude towards the migrants in past few years before the pandemic, but now the situation was totally different. As many nations sent the migrants back to their home countries. The migrants who already were dependent on the income of destination countries are now exposed to the threat of zero earnings and the loss in the opportunity to income. In the home countries the nation was already affected by the pandemic and strict laws were being observed in every country therefore, they have lost access to the facilities they were enjoying before COVID-19. The educational growth in the children of migrants have seen since 2005, they were accomplishing the goals of education with a high level of outcomes in every term. It was slowing down the gap before migration and

after the migration due to the high source of income. However, progress and improvement were also under threat because of the pandemic. COVID-19 has not only impacted health rather it has affected the whole circle of life. From social integration to jobs everything was at risk.

South Asian economies bared a lot of confronts due to COVID-19, in South Asian countries the population is large, and rate of poverty is high, the poor health infrastructure these countries face, socio-economic conditions are also not good, and the protection system in the countries also observed incompetent to developed countries. The people of these countries don't have access to pure water even though the access to water is limited, and the facilities of sanitation and living systems or household structures are inadequate (Rasul, et al., 2021).

In the world, South Asia is the only state, which is the poorest, almost 70 per cent of the world's poor population lives here and they all are dependent on the agriculture system. Before the pandemic the region was already insecure in terms of food, around 649 million people were somehow or the other facing food scarcity and 271 million were ruthlessly facing the issue of food. After the pandemic the whole scenario got changed, the situation of food scarcity worsened because the people who were dependent on the remittances of migrants also lost their source of income in the destination countries. Therefore, the scarcity of food increased in this region and the factor of malnutrition in children was high in numbers. The economic conditions were already not good in this region, because the majority of people were already facing a shortage of resources and the pandemic became the reason again that the people were not able to cope with the socio-economic conditions. The minimal social protection they were facing without the basic health facilities, in that condition, COVID-19 exposed the population to face another challenge (*ibid*).

South Asian regions were highly affected by the new or current policies amid COVID-19, as the policy reinforced maintaining the physical distance and lockdown to save people's lives and to stop the spread of the pandemic. These policy measures have affected the livelihoods of the poor population. The governments or the state of South Asian countries tried to control the pandemic with multiple policies, the more pressure to follow the policy the more it has an impact on the economy of these countries (ESCAP, 2020).

According to Barker and Nathan (2020), survey report it was reported that every survey sample shows the result that COVID-19 has knockout the economic shock to returnees' families very severely. Monthly income has declined by 36% in the duration of 2019 to 2020. Before the pandemic, these migrant families were earning 56% of higher income than their expenditure, but when they were exposed to a pandemic, they reported no earnings from any source by April 2020.

However, similar findings have been reported from the Nepal that labour market from April 2020 was in decline in comparison to October 2019. As the primary source of their income was only remittances. They have lost their income and earnings by 25 % due to the pandemic. For the population of Nepal, the income drop was not a simple ratio for the returnees it was a greater drop or full economic loss due to their primary needs that were fulfilled by the remittances. The study prevails that the economic loss was much, that the returnees were not sure about their return to their destination country. The situation during COVID-19 has restricted their mobility and they found their travel to their destination country will be the more loss in their income (Barker, Nathan et., al 2020). This study is relevant to the finding of the current study because the respondent reported the loss of income and their primary household expenditure were based on remittances.

Moreover, social dishonour or shame is another factor that was faced by many returnees. As the returnees are part of society, the returnees are challenged by the critic of society and they have to face the typical behaviour of the local community. The behaviour of returnees always changes when they start earning so, the local communities in their home country are also not so flexible with the odd behaviour. Therefore, the returnees are exposed to face ostracism from the local community as they have adopted during their move. There are multiple reasons for the local community to behave in such a manner as the majority of local communities lack extraordinary education, and they stick to their cultural norms and values, these features make them intolerable of returnees. It's not the fault of returnees at the same time, since when they move abroad, they return after years and they start ending up to their social circle and links that are in the home country, they almost lose their social network and lack to all those patterns that are locally followed up by the local community because they have to adopt the new culture for their survival. The returnees also feel ashamed if they return with empty hands, because their society

doesn't accept them being emptied pockets however for this purpose the returnees always try to return home with full pockets or otherwise choose isolation (Kleist & Bob Milliar, 2013). Kleist and Bob reported all these factors before the pandemic but Che, Du and Chan (2020) reported with the findings of their research that the pandemic has worsened the economic gap and damaged the social position of returnee migrants. They had to face disrespect and shame because they were not having any source of income. Societal behaviours were intolerable for the returnees (Che, Du, and Chan, 2020; Baas, 2020). This research also shows similar results in terms of returnees and their local communities' behaviour that they have due to pandemic effects.

However, most of the respondents report that they want to re-migrate in near future. The policy of restrictions and labour market start working so they can apply for renewal of their visas. This statement by the majority of the respondent discloses that the returnees are living under pathetic conditions in their home country. These low economic conditions forced them to take this decision. Their personal preferences, as they were not able to live under the local living circumstances, and the rising conflicts among spouses and other family members provoked them to re-migration (Food and agricultural organization of the united nation, FAO, 2021).

Furthermore, another factor that was driving returnees to re-migration was the unemployment and terrible economic situation in the home country. A very small group of returnees found work in their home country, whereas most of the returnees do not see any other option in their home country than the re-migration. These were actually the structural challenges they faced during the pandemic period and post-pandemic. During June- September 22 research was carried out in Lao People's Democratic Republic in which they report that 36 % of returnees were eagerly finding the way to migration (IOM, 2020).

The two governments i.e., Bangladesh and Pakistani tried to manage the safe return of migrant returnees and they have considered the returnees by providing the source for economic reintegration. The Pakistani government tried to start a programme, which is called Ehsas programme. The Ehsas programme was started as the emergency social protection programme which holds worth 1 billion euros, in Pakistani currency, the worth was 200 billion. This programme was started for relief purposes and to

accommodate all the needy and poor people due to the pandemic. It has covered a few of the returnees but not all the returnees have got the opportunity to get money from the Ehsas programme. This was a major problem of a gap in the initiative of this programme that the emergency relief was not reached to the needy or returnees due to not having a proper database entry of returnees in the government portal. Again, the families of returnees have suffered economically. Moreover, the returnees were not only covered under the social protection or economic protection programme, but the government has also introduced a lot of programmes for the economic and social amalgamation with the local society. It remains a major issue for the returnees to be adjusted again in their local community due to their own higher status after moving abroad. However, the initiative that the government has taken for the returnees includes, the guide and career counselling of returnees about different scenarios of employment and jobs in Pakistan. So, the returnees can start working in their origin country. The government has given the opportunity to enhance some skills or tried to invest their energy in reshaping their previous skills by the joint venture. The joint venture was between OPF (Overseas Pakistani Foundations) and GIZ'S (Deutsche Gesellschaft für Internationale Zusammenarbeit) Pakistan-Germany facilitation and reintegration centre (PGFRC), to initiate a small business scheme a kamyab jawan programme was initiated in which the government offers seed loans, the purpose was the integration of returnees into national entrepreneurship. Whereas the opportunity was arranged for the returnees due to the pandemic or to minimize the loss of returnees but these programmes have not covered the returnees. Along with that majority of the programmes were based on small-scale opportunities which were not enough to meet up the basic needs of returnees' families ICMPD (International Centre of Migration for Policy Development, 2022).

Sahai et al. (2021), argue in the results of their study that the government provided the returnees with a ground to get opportunities, but there were a lot of problems that have been faced by the returnees such as the returnees were not aware of the process how to apply for this loan and funds. The second major factor was that the interest of returnees in those funds was high that exposing them to difficulty in getting those funds.

Furthermore, the recent study by ICMPD found that the returnees were not educated and it was also a reason that they found it difficult to deal with the application process

and start a new business. Hence, the loan opportunities by the government were for those who followed the proper procedure to get the opportunity. These findings by ICMPD are comparable to the current study because in Pakistan there were different kinds of returnees who faced these issues during the pandemic as well after the pandemic. They were not educated to get new jobs or get any training, and even a few of the respondent was not knowing the complete procedure to get funds from the government.

2.5. Pakistani migrants and foreign remittances

The economy of Pakistan is grounded on foreign remittance with a large share. It has become a fact that Pakistan is among the top 10 countries which receive global remittances. According to the data for 2019, Pakistan has almost received 21.8 billion foreign remittances, which is almost a big influence on its GDP, About 8 per cent. In contrast to this ratio, the migrant workers in GCC (Cooperation council of the gulf) countries have not sent remittances in the same amount, compared to the year 2015. The percentage of remittances dropped by about 60 per cent in 2019 and 2020 due to COVID-19 and some nationalization policies by different countries (S. Plaza, 2019). The demand for Pakistani workers has become less due to the pandemic as well as due to the implementation of new policies and it was alarming for the migrants who demand immediate attention. During the duration of the migrant crisis in 2019, the European Union also applied some strict rules and regulations for migrants (Kashif Majeed Salik, 2020).

The current rationalizations of migrants who belong to Pakistan and work in top organizations are impacted due to the pandemic. Foreign remittances had already been in the low count that in past two months remittances became half in number. It is also estimated that if the COVID-19 waves are back the number of remittances will be decreased by 1 billion dollars to 1.5 billion dollars per year. In this situation countries like Pakistan likely to suffer their household expenditures.

2.6. Post-COVID-19 economic decline, and impact on mental health

Since the onset of the COVID-19 pandemic, the world bank anticipated a change in the global economy. In history, whenever nations have faced economic downturns, it has caused an impact on mental health. In every society every individual is not equally mentally stable, some are vulnerable to every societal impact.

The economic downturn is always accompanied by the expansion in psychological distress, anxiety, depression, suicide and suicidal behaviour. The post-COVID-19 has seen long-term effects on mental health. The prolonged pandemic actually seized every activity for the living. Unemployment, job insecurity, and the insults faced by many members of society due to lower socio-economic status were the reasons for the low decline in the economy (Frasquilho et al., 2016). The general analysis of this research supports the findings of my study, as the respondent faced all these mental health issues due to COVID-19, the impact was so deep that the mental health due to the pandemic was destroyed but the impact has been seen after the COVID-19 in returnees due to loss of job, no income or socio-economic inferiority.

Chang et al., (2013), report that the economic decline also contributes to suicide and suicidal behaviour during the economic crisis of 2008. The research-based argument by Chang has seen in the post-COVID-19 impacts the behaviour of migrant returnees who tried to attempt suicide or showed suicidal behaviour which supports the findings of this study as well.

2.7. Increased intimate partner violence (IPV) and pandemic

Intimate partner violence is a type of violence which is done in the domestic environment against women, especially among the spouses or the females with whom the male is in some relationship (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002; Krug, Mercy, Dahlberg, & Zwi, 2002). Worldwide, it is recorded that IPV is not only violence rather it's an issue of mental health and it has been traced back to thousand years. It is a kind of trauma which has various forms, such as behavioural, physical and psychological that lead the whole family into mental health issues. From the previous records, it has been noted that IPV has a long-term effect on the spouses because the violence exists in different forms such as sexual and reproductive health

problems, physical problems and psychological problems such as anxiety and depression. Watts and Zimmerman (2002), report in their study that worldwide almost 50% of females experience intimate partner violence in at some point in their lives. Their study shows the relevance to the findings of my study the respondent reported that due to the pandemic they were out of money and they have been a part of intimate partner violence as well, which not only causes suffering to their spouses rather they themselves were under the anxiety and emotional instability that without consciousness they were part of intimate partner violence. Moreover, another study by Hanif and Siddique (2020), also stated that economic instability, stress, anxiety and depression are the factors which became the reasons for domestic violence among family members (Hanif & Siddique, 2020). The previous studies also show that it has become a new trend in every disaster and after the disaster or pandemic and it is related to the loss of economy and jobs. For example, Rao, 2020 reported that in India almost 48% of violence increased in 2004 after the Indian Ocean tsunami.

The scholars Krishnakumar & Verma report in their study that domestic violence is not a part of a routine activity rather it has become a problem in the overall country, and they have reported it in the study of 2021 amid the Pandemic post effects. They have mentioned the factors of increased domestic violence that unemployment before and after the pandemic waves, and the ratio of individuals consuming alcohol, these factors motivate them to take extreme steps against domestic violence or intimate partner violence. These findings from their study are not exactly relevant to my study, but there is one factor of unemployment in returnees that have contributed to the increase in domestic violence. The second factor in this study has not been reported during the collection of field data.

Furthermore, different scholars find out about domestic violence during the COVID-19 period. The national commission for women (NCW) also reported a 100% of rise in domestic violence during the period of COVID-19. Again, the NCW reported that the overall violence increased after the pandemic. During COVID-19 it was present in many households but after the post-COVID-19 era, the returnees also became a part of this violence which has doubled the violence against women (Malathesh, Das, & Chatterjee, 2020).

There were different factors reported by the different scholars, these factors include instability in finance, insecurity in economic and isolation policies which enhance the volume of domestic violence (Anderberg, Rainer, Wadsworth, & Wilson, 2016; Bamiwuye & Odimegwu, 2014; Das & Basu Roy, 2020; Gerstein, 2000; Reed, Gupta, Biradavolu, Devireddy, & Blankenship, 2010). They further argue that domestic violence increases due to weaknesses in the societal structure, the gap of income, the link of power with the male member of society, stress and anxiety due to changing the behaviour of females with the spouse and frustration levels also increase due to the home environment. In the social strata of society, these factors affect the female in a worse way. However, the lockdown in the pandemic period was a challenge for everyone, being a member of society the returnees who use to be busy with their work routine got an opportunity to live free and they were also involved in domestic violence.

2.8. Emotions and phenomenon of migration

Studies by different scholars say that there is a connection between emotions and mobility, such as Massumi (2002), argues that there is a deep-down relation between the movement and the feelings after the movement, that how people feel after the migration. Particularly in the case of migration, it is important to note down the core connection of mobility with emotions. It also circulates around the emotions of the migrant person itself and the family members of those migrants. the concept of migration and feelings revolve around emotions that are based on everyday regular or irregular activities. The journeys of migration trap different emotions such as the emotion of hope, excitement, fear, joy, loss, tears, desires, and anxiety but with these emotions and feelings, the journey of migration has its own biases. These subjectivities force the migrants to move without paying much attention to their emotions (Collins et al. 2014; Conradson and McKay 2007; Velayutham and Wise 2005).

However, the migrants decided to migrate and it opens new challenges for the migrants in the new place. The new location demands the migrants to adopt new strategies of life which can be filled with a lot of new challenges such as inexperienced views, the excitement to explore the new sights and sounds, and observing the new smells and tastes. These all challenges are exciting but the

exposure to new culture breeds anxiety in the majority of the migrants due to the new place. These feelings get strong when the migrants came the interaction with new people, places and objects that are in their contact regions. Such as introducing new neighbours, workplaces, shopping centres, plazas and organizations that are new to them. in the process of adaption to the new place, all these differences from their origin are an important part of the life of a migrant. The migrants take time to adopt the new culture in their everyday routine (Collins 2010).

Moreover, the migrants experience a new routine every day and social interaction with the new society is one of the most crucial aspects of the life of a migrant. Ahmed (2008) argues that such interactions are inherently emotional. He further argues that the factor of friendliness in the new society can result in positive emotions, that help the migrants to enjoy the company and accept the society without feeling restricted. The migrants confront the various emotional intonations of sociability in the process of migration and everyday life. Their life exposed to everyday challenges with a different range of interactions to emotions, at the same time the migrants experience some positive and some negative encounters with the new culture (Ahmed, 2008). The openness to a new culture is characteristically bound to the actual feelings of the migrant itself but the negative emotions can be combated with the positive friendly environment during the migration (Ahmed et al. 2004).

However, the migrant also faces some socializing barriers to a new location, the strongest one is emotional labour. This helps the migrant in creating comfort and emotional stability at the workplace and promotes a sense of friendship by working with other migrants. From the local market or workplace, the migrant start building a social network and developing some professional relationships. The term emotional labour is not only associated with the feelings of the workplace (Hochschild 2010) but also connected with the struggle in dealing with the emotions and feelings of a new location (James 1989). This emotional labour is in relation to the emotions of migrants and the people with whom they came to interact in everyday activities (Sharma and Black 2001). It takes courage to manage the emotional stability for the developing relationship at the destination country.

However, Ahmed (2008), argues that the emotions are strong enough that the emotions cannot always be positive and negative, a migrant has to overpower their

emotions at a certain point in order to build new relationships. If they do not suppress their emotions, they can be restricted to the new opportunities towards the workplace and with the neighbours. Intercultural encounters are in a wide range, and the migrant learns tolerance the basic ethic of the new culture faces rejection at the start doesn't find a source of income and is sometimes excluded for different reasons.

Furthermore, Collins 2010 argues that when we talk about migrants, finding a new home in the destination country is about reproducing the understanding towards the new environment, building awareness in shaping new relationships, and social networks and most importantly it's about developing a sense of home in new socio-cultural context (Collins, 2010).

Following Valentine (2008), he argues that every culture is new for the migrant whether it's the public sphere social or cultural. In the host society the need to build domestication is important. The migrants have to build familiarity with those who come across their contact in the destination place. He further argues that he studies the emotions of migrants in the intercultural interactions in the process of building a sense of familiarity that may ease their relationship and sufferings in the host country, so the migrants can focus on the purpose of leaving their home country.

Following Valentine (2008), the scholars Wessendorf (2013), and Wise (2005) argue that intercultural activities actually create a sense of potential that help the migrants to reintegrate themselves into the new society. In the new society, such opportunities or encounters give you a sense of comfort and help to establish the new friendships that are mandatory otherwise it has been difficult for each of the migrants to settle in the host country. Valentine 2008, again argue that during his research he finds out that participant also agrees that the friendly environment if they adopt, it helps them to build their confidence and competency for the host country opportunities which are always in a wider range.

However, these interactions are not mandatory to be made each day, they can be occasionally with friends, colleagues, and neighbours and they benefit the migrant in strengthening his position in the new society. Wise 2005, noted that gestures of kindness, care and recognition can assist the migrant in different ways such as the feeling of connection to the new people and new society. If the gestures are taken for granted, they cannot help them to create a sense of belonging and warmth.

Although it has been observed that these acts of kindness and recognition are not fundamental for long-term relationships, rather they can be justified in terms of building emotional security and getting more opportunities with confidence.

The positive aspects of host societies have been discussed in detail, which build the feeling of belonging and comfort in the emotions. Therefore, the new societies have a more negative impact on the emotions of migrants with the opposite effect. Undeniably meaningful interaction on the migrant's part cannot always guarantee positive relationships, it followed the negative emotions due to the difference in race, stereotypes and tensions that exist due to the harmonious interaction (Wise 2005; Valentine 2008). Such negative emotions don't let the migrant concentrate on the work, which results in emotional dissonance, the migrant individual has mixed feeling at work like feelings of anxiety, uncertainty, hesitation, fear, awkwardness and discomfort (Middleton, 1989). Racism is also an important factor which contributes to negative emotions, following less familiarity with the new culture and totally different socializing patterns in the host country brings a greater emotional dissonance. Pia's (5; 23; F; Christchurch) narrative further explain that negative feelings also follow the language barriers and lack of interest in intercultural activities.

Collins 2010 states that migrants experience the feeling of loneliness, loss and frustration. Different scholars argue from their study that every migrant face these difficulties in the host country, and apparently it seems that the migrants are settling down in the host country, rather with the passage of time these feelings become stronger. The more a migrant tries to overcome the difference in their culture and the host country's culture, while overpowering the local barriers of a new culture, it turns to frustration.

These feelings play a role in shaping the perspective of migrants themselves that how they are and why they are different from the majority of the population, they analyse their process of socialization in the local context, with the neighbourhood, and at the workplace. Sociologically it is interesting to see the emotional interaction between the local people of the host country and migrants. Van Hear in the *Journal of Ethnic and Migration Studies*, 2010 states that every kind of interaction is somehow or the other linked with the specific spaces of society: the society of origin country and the society of the host country. It is called a superordinated process to explain, that how the

movement of a human being is affected by emotions. In the process of migration, the migrants develop different kinds of emotions, and this is not only in reference to the individuals who leave their home country as well as the people who are in their home country also develop the emotions of anxiety anger guilt joy and hope Sva ek (2010, p. 866f). He again explains that the migrants practice emotional work to maintain their social ties and the sense of family while living at a distance which is caused by the spell and area (Baldassar, 2007; Ryan, 2008; Maehara, 2010; Lau, 2010).

However, the migrants know the reasons for migration, so they are bound to work as migrants. hence they know that their families are left with no choice for the sake of family the migrants pit their emotional desires separately (Parre a s 2 2 p. 42). The pressure of work gives a sense of emotions to working people and how people are forced to deal with the challenges instigated by migration.

Following Lindqvist (2 13) he states that for the migrants the host country's culture norms, values and language learning is a coherent process which is often due to the cognitive integration of their emotional work. Falicov (2005) says in his study that

–If the home is where the heart is and one's heart is with one's family language and country, what happens when your family, language and culture occupy two different worlds? This has more or less always been the plight of immigrants. The outcome was often to live with one's heart divided. (Falicov 2 5 p. 399) “

Again, he argues that a hasty integration of migrants over the past years is relevant to the negative impacts on the emotions of migrants such as depression, anxiety, less personal satisfaction and low motivation to maintain their social and cultural ties in the new culture.

2.9. Migration and family relationship

Over the decades, migration has played the role of saving households from basic needs to a luxurious life. Smith 2 6 in his study uses the term –ghost town“ for the people who are family members of those migrants including elderly people, women and children supposed more in the ties of family relationship with the migrant. He states that these members receive remittances to improve their homes, life and relationship with the community but the –migradollars” do not fill the gap in

emotions of loneliness and emptiness due to the individual who is earning and becoming a missing family member. Most of the people who are staying back in their home country discuss the bonding and attachment with the migrant while saying that they miss their loved ones; although they are receiving remittances it cannot complete them as a family (Schmalzbauer, 2004: 1328).

In sociological terms, a family is a unit and due to international migration, the process of separation happens in migrant families, which covers the socio-economic aspect but also generates the stress factors that affect the emotional well-being of the family members who are staying back in the home country. The destructions in emotions are not a one-way process, the migrants in the destination country also face emotional gaps due to multiple reasons and the left behind also face difficulty in coping with the reality of missing members at home. In this way, the relationship of a migrant with the family members remains in conflict and gaps. The majority of the data present positive aspects of migrants on the family relationship which are due to economic stability but the emotional connection residues in struggle specifically the affiliation among spouses.

The motivation theories of migration explain the rational model; the same as the neoclassical or new economic model of migration (Massey, 1999; Massey et al., 1993; Massey and Espinosa, 1997; Massey et al., 2002; Stark and Taylor, 1989; Taylor, 1999). These models discuss about the migrants and their families and how the migrant families view the economic costs and the income source in terms of remittances, calculation of economic cost motivates them to stick around the decision to stay in the host country according to their desires and satisfaction income. Although the model gives a rational choice, they are having the chance of error in their emotional or psychological threats or assistances such models don't discuss the emotional or psychological factors that can be caused by the decision to migrate.

Scholarly discussion about the home country is always seen revolving, around the revolution of this discussion is remittances and the researchers and scholars have a gap in measuring the importance of psychological disorders on the family member of migrants (Durand et al., 1996; Massey and Parrado, 1994; Taylor, 1992; Taylor, 1999). The migration of any family member encourages the factor of stress in all the family members at the time of migration, and for the whole duration after the

migration. The stress factor associated with migration includes 1: the separation from family. 2: the addition of new roles and responsibilities for all the family members 3: the collapse of livelihood networks. The researcher has noted down that the migrants don't stop communicating in their home country with friends and family rather they try to maintain friendly relationship ties in the origin country (Hondagneu-Sotelo and Avila, 1997; Schmalzbauer, 2004; Smith, 2006). A lot of literature is discussing the family members who are at home called left behinds (Portes et al., 1999; Glick-Schiller and Fou-ron, 1999; Schmalzbauer, 2004; Vertovec, 2004).

However, the majority of the migrants remain in close connection with their family members, but they don't have the desire to change their residence they don't want to go back to their home countries because of moving towards economic stability. In contrast, the family members of migrants never forget the migrant or don't consider them part of the host country, the disruption in the family members is always caused by the migration which the family members face in terms of anxiety, stress and that produces a change in their daily lives of both the migrant and family member.

Additionally, any kind of separation where you have blood relations or attachment can persuade the factor of stress and depression (Aguilera-Guzman et al., 2004; Aroian and Norris, 2003; Espin, 1987; Espin, 1999). Though the migrant itself faces the difficulties of adopting the new culture the family member doesn't face any difficulty of adaption rather it is linked with both the migrant and family member that they have to face the emotional trauma for years; while bearing the trauma they have to maintain the family relationship with unity. Although it is difficult because the long distance creates many problems in their lives, both migrants and family members face the psychological factors of stress and depression at different peaks due to the separation from their loved ones. Schmalzbauer (2004), argue in his study that families always stress the importance of communication in maintaining family ties, but the evidence in his study proves that the separation from the family members causes stress despite the fact of daily conversation and contact with the migrant. She further discusses that the majority of his respondents gave importance to an economic factor which was cumbersome to the factors of family relationships and psychological and emotional areas. Due to the emotions, the family relationship almost died. They feel uncontrolled emotions due to the separation. The separation from the family member causes a negative impact on the children as they are not able to understand

and process the overall situation due to the fights, and conflicts between spouses and siblings over different reasons.

Furthermore, a common mental disorder discussed by Anbesse, Hanlon, Alem, Packer, Whitley (2016) in their study of Ethiopia is that the CMD is higher. They have reported a 5 to 22% increase in mental disorders. Hence, they have shared the symptoms of common mental disorders in the returnees that they experience physical, emotional and sexual abuse. In the process of adopting the new culture, they find it difficult and have to suffer malnourishment, imprisonment of loneliness. Due to such experiences, the returnees reported the symptoms of suicidal thoughts, sadness, touchiness, stomach pain headache and distrust (Getnet, Fekadu, Wondie, 2009). According to their findings, they have reported that more than a third of the returnees have reported symptoms of poor appetite, less sleep duration, and feeling nervousness in CMD. In contrast to this, less than 20% of returnees reported trouble in thinking and handshakes, suicidal thoughts and loss in their work functioning.

The study conducted in Africa reports that the mental health problem in returnees specifically suicidal thoughts was higher by 15% than in the returnees of Ethiopia. For instance, a recent large-scale study in rural Ethiopia conducted with both facility-based and population-based samples reported 12-month prevalence of suicidality of 6.3% among the community sample and 10.3% in the facility-based sample (Bhugra, 2004 & Hassen, 2008).

The scholar further reports that the migrants faced common mental disorders due to a lack of knowledge about the new culture and the lifestyle of the host country, they were exposed to the high risk of CMD. So, the findings of this research show that the important predictors of CMD are stressors factors which are caused by the denial of getting a salary, low paid salary or the ones who were not able to get a salary from a different working organization. The second major thing associated with the CMD was the knowledge of the new culture that should be given to the migrants before reaching the host country. He further argues that the returnee migrants are seen with more psychological distress through somatic complaints: in which individuals focus on physical symptoms such as pain or fatigue. For the returnees with good health, it was not a problem because they were still controlling the emotional disorders along with somatic complaints.

2.10. Migrants and their relationship with their spouses

In Asia, the majority of the country has a trend of male migration, the female migration is very low in the continent. Therefore, the left behind spouse is mostly the female while the male member moves to the destination country to invest the energy in generating higher income. The studies show that after the migration of husbands, the women suffer a lot of stress. It has also been observed in many studies that if the women migrate after the husband still it has a gap it takes a lot of time to build the same trust level and relationship that was before the migration. For the majority of the females, the reason to migrate is stress and the factor of loneliness which led them to make the decision of migrating towards husbands. According to the women, the separation is a painful process that not only costs their mental health rather their physical energy in taking care of the child alone.

However, the migration of male members of the household results not only in the form of separation rather it has a deeper link with the change in the role and responsibilities of a wife. The decision-making power resides with the female in the absence of the husband which also causes troubles in the later stages (Foner, 1997; Hondagneu-Sotelo, 1992; Suarez-Orozco and Qin, 2006). Hence, the left behinds have to accommodate themselves in the new role which is tiring and more stressful to manage the basic factors of life in a proper way. It also creates conflicts in the relationship between spouses.

The supplementary responsibilities due to the migration of the husband were a stressful factor for many mothers because previously the responsibilities were shared by the husband who was taking care of the children as well (Aguilera-Guzman et al., 2004; Hondagneu-Sotelo and Avila, 1997; Schmalzbauer, 2004). Nevertheless, the mothers were already performing the roles of caretaker but now situationally the role has changed because now they have to accomplish all the responsibilities without any physical or emotional support of a husband. Hence, the female member has to take one more responsibility for taking decisions due to the absence of the husband. For a few women, the additional responsibility is like empowering themselves and others find it overwhelming.

Moreover, different scholars state that the mental disorder in relationships can be minimized with the close spousal relationship in the migrant case (Farrell and Barnes,

1993; Thoits, 1995). The initial shock for both the migrant and the migrant family is mandatory but, in the routine, it becomes a stressor and it becomes a hard thing to cope with the daily stressor.

3. RESEARCH SETTINGS AND RESEARCH METHODOLOGY

3.1. Introduction

This chapter explains the way this study is designed and carried out. It should be noted that research is a tricky job and, therefore, many steps may overlap or happen simultaneously in the field. Therefore, the following order is given to help the reader(s) understand how the research started and how it culminated. The chapter, hence, begins to describe the ethnographic nature of the study—the rationale of selecting the case study method and the procedure of sample selection. Moreover, the case study method and the tools of data collection are justified in this section.

3.2. Locale of the study

District/Division Dera Ghazi Khan was selected as a research locale for the fieldwork. Dera Ghazi Khan abbreviated as D.G.Khan. It is a city in the province of Punjab Pakistan. It is considered as central or capital of Dera Ghazi Khan which is divided into four main divisions namely Dera Ghazi Khan, Rajanpur, Muzaffargarh, and Layyah Districts. It is located at the junction of all four provinces.

The Dera Ghazi Khan was selected as the locale of the study based on three significant reasons. Firstly, in the locale, there were a lot of labour migrants from the region. Secondly, the majority of households were dependent on remittances through which we can find out socio-economic status or survival strategies due to COVID-19. Thirdly, somehow or the other every individual was affected with the virus; hence, the migrants of this region were also returned to their home country. These were the reasons for selecting the locale which has provided immense data on post impacts of COVID-19 which can justify the objectives of the study.

3.3. Dera Ghazi Khan District

Dera Ghazi Khan a town which was founded by the Ghazi Khan and is named after the founder. Ghazi Khan, son of a Baloch chieftain and vassal of the Langhah sultans of Multan. The district Dera Ghazi Khan was destroyed by the flood of the Indus in 1908-1909. The district is connected with Multan by road over the taunsa barrage and

with Ghazi Ghat and Muzaffargarh by a bridge of boats, these boats travel in the water of the Indus River which is at the low surface (Michael Ray, Britannica).

Dera Ghazi Khan is located at 30'03" N and 70'38" E. Dera Ghazi Khan is located in a strip between the river Indus and the Koh-e-Suleman range of mountains separating it from the Baluchistan Province. It is surrounded by Dera Ismail Khan on the North and Rajanpur on the South. Indus river flows on the East across which lies the districts of Muzaffargarh and Layyah. Loralai and Dera Bugti districts of Baluchistan province lie on the west separated by the Koh-e-Suleman range of mountains. The district is spread over an area of 11,294 square kilometres comprising of following tehsils:

- Dera Ghazi Khan
- Kot Chutta
- Taunsa Sharif
- Koh-e-Suleman (GOP, Government of Punjab, District Dera Ghazi Khan, 2022).

3.4. History of Dera Ghazi Khan

The town of Dera Gazi Khan was founded by Haji Khan and called after his son Ghazi Khan, who succeeded him and died in A.D. 1494, as revealed from the date written on his tomb at village Choratta. The Mirranis soon came into conflict with the Nahars and ejected them in A.D. 1482.

The Dera Ghazi Khan was founded by Haji Khan and called after his son Ghazi Khan, he has died in 1494 A.D. This Date is written on his tomb, which is located at Chorratha. The Nahars and Mirranis came into the fight which was led in 1482 A.D. In 1526 A.D. Babar from the history came to the area and take over the fight between Mirranis and Nahars and the independence of Langhas at Multan. The Babar and Hamayun a coincident spread in Punjab alongside South and West, at that time the Baloch tribes were migrating to this area via kech and Makran. Therefore, the Baloch tribes have been settled in this area and occupying the place from that period, such as Mazaris, Gurchanis, and TibbiLunds. First, they were settled into the Suleman range and after that spreads down to the plain area. When they spread to the plain area, they have started to occupy the nearest lands to Indus River (GOP, Government of Punjab, District Dera Ghazi Khan, 2022).

In 1739 A.D. Nadir Shah occupied the area, and in Dera Ghazi Khan Nadir Shah recognized Mirrani as his Governor. He has not accepted him as Mirrani Chief. The fall of Nahars started at that time, when they were ruling at Sitpur. The Nahars were expelled during the era of Nadir Shah by Makhdum Sheikh Rajan. In 1747 A.D. Nadir Shah was killed, after his murder Ahmed Shah Durani obtained the area. The ruler whose name was Ghulam Shah Kalhora attacked Dera Ghazi Khan, he was the ruler who have broken the power of Mirranis. The Kalhoras lost their power in Sindh in A.D. 1772, when they were driven out by the Talpurs, a section of the Leghari tribes (*Ibid*).

In 1950 the system of tumandara was withdrawn, it happened after the independence from different rulers such as Diwan Sawan Mal. In the system of administration, there were no major changes except the termination of Tumandara system. The civil or judicial cases which were based on the hereditary Magistrate were not properly followed in this historic period. The area was completely occupied by the different Baloch tribes. As the Baloch tribes were not educated, therefore, the major records from the area have not been recorded for the judicial or civil or any other system. There was only one system prominently seen which was anecdotes or stories that were passed from one generation to another generation. After the elimination of Tumandar system in which every tribe has its own tuman who was acting as chief, for the magisterial power, the area after independence has been divided into major powers such as 3 political Naib Tehsildar, one political tehsildar was appointed to rule the judicial or civil system. Jirga system for the administration was still the system for resolving the issues. For the jirga system one change they have defined that was, the jirga was held under the Naib tehsildar and before that the head or chief of jirga was tuman. This was actually a step forward to the independence of Baloch tribe. The Baloch tribe of this area has suffered a lot under the British or dictatorial system.

There were no major changes observed from 1950 to 1958, but in 1958 the Baloch of the hilly area has given the right of elections to choose their own representatives to a basic democratic system (*Ibid*).

3.5. Ethnicities, Biradris or Castes

The caste system has remained a major trend since the birth of Pakistan, it is most common in Punjab province. It is a system which prevails over the phenomenon of violation whether it's a religious legal or human value. This caste system hollows the injustice in the political or cultural system of Punjab, especially in Dera Ghazi Khan. The concept of a racial system also had a negative impact on the society such as it promotes degradation, an inferiority complex and depression etc. the democratic system of this area is not as strong due to existing caste and clan priorities. A new trend has emerged in the area that the people from the low caste who are educated and have some skills started the migration to the urban areas due to this caste system. According to them, it's only caste which is actually a reason for the loss of many skills full or educated persons. People of this area prefer to choose those professions which their elder has chosen in the past due to the caste priority. Baloch and Pathan tribes which have non-Punjabi origin are residents for centuries and they migrated and settled themselves in Dera Ghazi Khan Division which is highly controlled by the Leghari and Khosa (Khan R, Bakht N, 2020).

The influential class is used caste/biradri for their interests and always exploit of the lower and working class.

3.6. Biradries in Dera Ghazi Khan are:

The prominent Biradris in dera ghazi khan are:

- Qaisrani
- Buzdar
- Notkani
- Suri lund
- Khosa
- Leghari
- Gorchani
- Lashari
- Patafi
- Darashak
- Mazari

- Ahmadani
- Gopang
- Gormani
- Chandiya
- Jatoi
- Jaskani

These are all the common biradris group names which are residents of the Dera ghazi khan area (*Ibid*).

3.7. Family structure and lifestyle

I have observed the trends of joint and nuclear families both in the locale. A joint family is a family system where a couple with children live with their blood relatives such as with the groom's parents and family, whereas a couple with their children usually resides in their separate homes is called a nuclear family system. A few of the respondents were living in their own house for a long but they have been separated from joint to nuclear after the migration of their spouse. Those who were living in a joint family system they were also about to shift their houses to nuclear because of the pandemic's effects on household expenses.

I observed big hawaili-style houses where there were rooms at the corners and the space in the middle were uncovered and used as courtyards. Courtyards (*Sehan*) were a common feature and if space allowed, they were part of both the houses in the city and villages. The courtyard is used for sitting and having tea in the evening, at times may have a designated place for washing and cooking and in summer, it is used for sleeping outside in the open air. Having a courtyard is both practical and economical as the Dera Ghazi Khan area experiences extreme summers in the country as the temperature at times exceeds 50 degrees Celsius (Sourced Author).

3.8. Dressing pattern

Women and men have adopted simple dressing patterns. In villages, women wear a loose long shirt (*kameez*) and trousers (*shalwar*) with a long scarf (*dupattas/chador*). The trend of *abaya* (a dark-coloured long gown with a veil is mandatory for young women) is very common when women travel from one place to another or simply

when they leave the sanctity of their house in cities specifically. The elderly women use to wear shuttle cock (*topi wala burqa*). In villages near to Dera ghazi khan area, elderly women also use *chador* only when they move out of the village premises. Among young girls, *Abaya* is mandatory and part of dress while travelling either for work or studies.

Men wear shalwar Kameez, a cloth as Safa (a white or black colour round shape cloth) on the shoulder (optional). Waist court is worn by men of higher status or of good castes. Elderly generations still can be seen with a long shirt and wrapped cloth around their legs as dhoti (Sourced Author).

3.9. Vocational education

During the discussions and interviews with the key informants and respondents, I was told by the respondents that male members of the households are not much educated and their mothers ask them to learn new skills. The skills those boys were getting were mandatory for them such few of them were the skills of Goldsmith, restaurants, mechanics, and printing. It was necessary for them to get an education in these skills because they were having a mindset of going abroad like their fathers. A new trend was told by respondents that the boys are getting an education in Spoken English as a language and the courses of chef and AutoCAD that these technical courses may help them in getting a better job abroad. I was told several times that the girls are skilled workers in multiple skills such as stitching, and embroidery. The girls must learn to fulfil personal and household utility needs therefore the skills are transferred from one generation to another. These skills may include weaving, sewing, quilt designing, and hand embroidery. Girls of marriageable age are encouraged to learn any of the above-mentioned skills. It has a very practical and cultural reason. Girls use these skills at times of their needs may they be a material need or economic need whereas culturally the chances of good marriage prospects enhance if the girl is multi-skilled and uses her time well. All the women met knew one skill or two however very few had thought to materialize it into entrepreneurial ventures for the purpose of income generation.

3.10. Religious education

Religious education is the education which is obligatory for every Muslim being. In the area majority of the population was Muslim therefore, it was a trend in the area to give basic education on Islam at home and after that the specific education of religion in madrasahs. I observed during the discussions that the concern to educate the girls with religious education was higher than the formal or school education, but the new generation of girls also got the school education. Religious education helps in adding chastity and modesty in girls. The women, when asked about their daily routines, would start with the offering of the *fajr* (Prayers performed by sunrise) prayers however, in many instances I do not see any serious practice or performance of the ritual of *namaz* (Islamic way of prayers). Reading Quran is considered enough to complete the religious education of both girls and boys. The Quran reading starts at a very young age. It was observed that teaching of the Quran was given to the girls and boys in madrasahs and in a few homes, the scholars of the Quran came to teach the children.

3.11. Marriage patterns

Marriage is an Islamic and cultural ritual across the globe, so in the study area, the marriage pattern is almost the same as it is observed in overall Punjab. Marriages are performed within the same caste or biradari or kin groups. Men and women gatherings are separate and celebrated within the limits of their homes, whereas with the passage of time a new trend emerges that the marriage is either arranged among kin or at least with selective castes that are equal in status. The Marriage ceremony can be arranged within the boundaries of the home or marriage halls as per socio-economic status.

In all elite, middle class or poor families, three functions are basic. First is the ritual of *Mehndi* [putting coloured Tattoos on the hands of the bride as well as the groom in separate ceremonies. The second is *Nikkah* [where the groom's family comes to the bride's home and signs the marriage contract]. The bride after signing the marriage contract leaves with the groom and his family. The third ritual is performed after the very next day of *Nikkah*, named *Walima* [reception] where the groom's family invite their biraderi to meet the new bride and congratulate the newly married couple. On all

three occasions, festive meals are served for the invited guests. Women and Men sitting arrangements as well as eating arrangements are separate. The trend of brides getting ready from parlours or professional beauticians is getting popular. In some religious families I have observed that the brides of religious families don't go to the beautician or to any professional worker rather they call those workers at their own place to get ready for all the functions by paying some extra finance.

3.12. Languages

Many people speak Saraiki, and Balochi and some people speak Urdu. Saraiki is the local language and is widely spoken. Urdu and Balochi are also common languages, at home Baloch tribes speak the Balochi language. Hence, Urdu and English are used as official languages in various educational and government institutions. During interviews, my respondents were fluent in speaking Saraiki and Balochi language. They also understand the Urdu language, my key informant helped me to understand the difficult words of the Saraiki language during the interviews. A few of the respondents were not so fluent in speaking the Urdu language. Being a migrant from Dubai, Saudi Arabia they know Arabic and Saraiki dialects. As I was not so good at understanding the difficult or pure Saraiki language, therefore, I seek the help of a key informant. Some of the respondents also used Balochi language words during the interviews which is also overcome by the help of key informants. Interviews were conducted and recorded in Urdu and Saraiki language; however local terms were asked for the purpose of including them in the research.

3.13. Foods and specialties

Bread of wheat flour is commonly eaten for breakfast with lassi, during the winter season bread of rice flour with *saag* is eaten. Other traditional cuisines include marinated Mutton and beef with salted soup and salad is common in food. Due to the presence of the Indus River or Ghazi Ghat fish farming, is common and fish is widely liked. Because of the rich agriculture system in the nearby villages and the availability of sugarcane, market centres have juice stalls serving sugarcane and other seasonal juices. The famous sweet dish people like to have in the winter season especially is –*Sohan Halwa*” (a desert cooked with corn flour, milk, ghee and dry fruits). Although the *sohn halwa* is famous in Multan in the Dera Ghazi Khan, it is also liked and

cooked by different bakers. Even now, women at home can also cook the sweet dish, along the *sohn halwa* another sweet dish is also common *gajar ka halwa* (which is made with carrots and milk and deshi ghee, sugar etc). It is a speciality which is exported to other countries as well and considered a *soghat –gift*”. whereas in summer mangoes and *Lassi* [local drink prepared with milk and yogurt], juices are much liked.

3.14. Research Methods

3.14.1. Ethnography

Ethnography is concerned with what the people are, and how they (ethnographers) see the need to study human behaviour in a social context (Wiersma, 1986). Ethnographers adopt a cultural lens (Atkinson & Hammersley, 2007) in interpreting the observed human behaviour in a local setting. In ethnographic research, observation takes place in a more meaningful context in a natural setting (Wilson, 1977). Ethnographers generate an understanding of a culture through the representation of what we call an emic perspective or what might be described as the insider point of view (Atkinson, 2002). In other words, ethnography, as compared to other wider research paradigms, is considered a holistic approach to exploring different dimensions of research problems (Dobbert, 1982). As regards its comprehensiveness and completeness Fetterman (2010: 18) holds that:

–It refers to a holistic outlook in research to gain a comprehensive and complete picture of a social group. Ethnographers attempt to describe as much as possible about a culture or a social group”.

Thus, ethnography is highly appreciated for studying a group or community in a natural setting (Klockars, 1977; Marcus, 1998). In addition, it has some advantages over other methods such as surveys (Goetz & LeCompte, 1984) and requires the researcher(s) to keep an open mind in the field and study the various subjects (Boyle, 1994). Ethnography allows the personal involvement of the researchers with and participation in the topic being studied. Moreover, with regard to its merits and significance, Van (1988) holds that ethnography enables the researcher(s) to adopt any tool of data collection that suits the situation. Hence, realizing the flexibility and effectiveness of the ethnographic approach in unearthing the real information and the nature of the study that requires in-depth information, the ethnographic method was

adopted in this study. Furthermore, its adoption was made to gather minute information required for understanding the phenomenon of socio-economic impact on the migrant households and their emotions and its effects on the families.

As ethnographic research normally requires qualitative methods such as case studies, in-depth interviews, therefore, the researcher adopted the qualitative method to ensure the complete and reliable information. Of course, such qualitative methods or, in other words, ethnographic approach is criticized for being subjective (Woods, 1986) in nature, however, extreme care was taken in ensuring objective and reliable information during this study. Hence, in this study qualitative methods were selected according to the nature of this study. The selection of qualitative paradigms was specifically based on the requirements of this study rather than on ideological comment to one methodological paradigm. Therefore, participant observation, in-depth interviews and case study methods were used to collect in-depth and reliable information about the research issue. I have selected a few of the respondents for in-depth interviews and a few for the case study. Those migrants who willingly wanted to narrate their case study were most welcomed for the case study.

3.14.2. Qualitative Methods

Drawing an understandable guideline before conducting any academic research in social sciences is considered an important step (Babbie, 2012; Ormrod & Leedy, 2005). Such a guideline or in other words ‘research design’ is formulated in the light of the aims and objectives of the study (Marvasti, 2003). Therefore, qualitative research design is structured in the light of the data required for this study. According to the nature of the data, qualitative methods were used to obtain in-depth and reliable information. However, choosing a research method such as qualitative and quantitative does not distinguish right from wrong or truth from falsehood; instead, the goal should be to select an approach that is suitable for the task at hand (Creswell, 2003). As one researcher puts it,

Our decisions ... should depend on the nature of what we are trying to describe, on the likely accuracy of our descriptions, on our purposes, and on the resources available to us; not on ideological commitment to

one methodological paradigm or another (Hammersley 1992: 163, as cited by Silverman 2000: 12)

Thus, the qualitative research paradigm has been used with logical justification to diagnose post COVID-19 impacts on returnees. The qualitative methods are more suitable as compared to survey or questionnaire in a cultural setting. Qualitative methods give insight to get in-depth information about research subjects. Furthermore, to get more in-depth information, a case study method was employed in this work.

3.14.3. Case Study

The case study method is considered the oldest methodological tradition in qualitative research and is used in disciplines such as anatomy, biochemistry, psychiatry, sociology etc (Hamel, Dufour & Fortin, 1993: 27). It was used for the first time by Chicago school (Barbara, 1990). Its importance has increased with the passage of time in various disciplines such as in medical sciences, psychology and sociology. The significance of case study is documented by Blumer (1986: 125), who states that “the case study or situational analysis is the bed-rock of scientific investigation”. The case study involves systematically enough information about a particular person or social setting (Fetterman, 2010).

Moreover, the case study method explores the hidden realities and provides a useful insight to collect enough information about a particular issue as compared to other methods such as survey (Payne & Payne, 2004). It is a systematic inquiry of an event or set of related events that aims to describe and explain the phenomenon of interest in scientific way (Bromely, 1990). Thus, the case study is used in the light of its importance and relevance in the research. It is considered a suitable method to investigate a research issue in a specific social setting. It is considered as a microscopic study looking at the phenomenon very closely (Gillham, 2001). However, different dimensions of radicalization especially in a social context cannot be investigated by other research methods such as survey; content analysis and questionnaire (Thomas, 2010). The minute and empirical information can be collected through case study method about a particular phenomenon in the real-life context”

(Yen, 2002: 27). Moreover, Champion, elaborates the importance of a single case study method and states that:

–Given the scope of the method case studies can be rather pointed in their focus, or approach a broad view of life and society. For example, an investigator may confine his or her examination to a single aspect of an individual's life such as studying a medical student's actions and behaviors in medical school. Or, the investigator might attempt to assess the social life of an individual and their entire background” (Champion, 1993: 135).

There are different kinds of case studies such as single or multiple case studies (Pyecha, 1988). However, I was not limited to single case study method but rather I have taken few respondents to apply this method. The focus of the case study method can be classified into three different types: intrinsic, instrumental and collective. Among these three types only intrinsic case studies give emphasis on particular trait, characteristic and problem (Stake, 1995).

Therefore, this study as stated above is also confined to a single case study to get detail information about the issue of returnees feelings and emotions. Further, this study also requires thorough investigation to see the issue of research objectives in the study locale Thus, few cases was taken up for enabling the researcher to understand the overall background of the issue and adopt a more holistic approach to understand the phenomenon of research. Furthermore, various dimensions of a single issue can be easily elaborated in this case. After all, this is what justified the selection of case study method.

3.14.4. Interview guide

It refers to a number of questions according to the requirement and conduct (Naseem, 1990). It is considered as an important tool for data collection. It was prepared in English for academic purpose, but questions were asked in Urdu and native language Sariki to facilitate the respondents. Keeping in view the nature of the study interview guide was considered an appropriate tool for data collection. The main reasons for choosing interview guide were;

- As the target population was comprise on literate and illiterate respondents. So, interview guide was used to convey the true meanings to the respondents.
- While answering to the researcher could control the environment, question order and non-verbal behaviour of the respondents.

In the present study the researcher has conducted 21 interviews from the respondents.

3.14.5. In-depth interviews

Interviewing is the most important method of data collection but it was observed that only formal interview was not enough and reliable source of data collection. So, the researcher had also applied in-depth interview method. By doing so the researcher had not asked questions directly but he had made the conversation and to let respondent talk freely whatever they want.

I have selected 21 respondents for in-depth interviews through purposive sampling. These respondents were the returnee persons. I have asked them about the different topics like; reasons for migration, income, family health, emotions, survival strategies after and during the COVID-19. The researcher has observed that they were relative free to response as for interviews.

3.14.6. Data analysis

Data analysis and presentation is the ultimate goal of the research. It should be kept in mind that the term mixed method refers to both collection and analysis of data (Tashakkori and Teddlie, 1998). Data was analysed by qualitative methods.

3.14.7. Qualitative Data Analysis

As compared to quantitative, qualitative data is less standardized as it is in the form of text, written words and phrases about the social world (Punch, 2005). It is continuous and interactive process. Before the analysis; the researcher has drawn a thematic framework to present and analyse the data. Therefore, the themes generated to present the data according to the research objectives.

3.14.8. Key informants

For making the study more anthropologically valuable the researcher has selected key informants. According to the ethics of the research, key informants should be aware of research nature, its requirements so that they may be able to provide information to the researcher accordingly. They are not only source of information but also considered as sponsor of research. The selection of key informants was based on their knowledge, reliability, accessibility and their acceptance in the community. According to Pelto and Pelto (1978) key informant is a person who has complete knowledge about his community.

Keeping in view the importance of key informants the I have selected five key informants including a school teacher, an advocate, a sub inspector, traffic police constable and a tavta vocational school teacher. All the key informants not only provide access to the community during the field work but also provide valuable information about the locale.

Here I'll describe details about the key informants;

1. A school teacher whose name was M.Bilal Ahmed working in center of excellence school that is a government sector school was my first key informant. He was having a lot of knowledge about the migrants, the first factor of knowledge or information about migrants and returnees was his students. In the evening he was working as a tutor in 5 households and the students were from the migrant's families. He has faced difficulty in getting his pay/salary from those houses. As due to the strict policies of COVID-19 every educational institute started online education and it was important for those students to seek help from a tutor. When he has found out the delayed in pay, he was told by the students about the financial crisis at their homes. The cause of not getting the pay on time was the returnees or the migrants who were not getting salaries at destination countries. Therefore, he helped me to introduce those families, in his presence I have collected the interviews and formal discussions with the participants.
2. The second key informant was an advocate, his name was Riffat Agha. He has known to many returnees due to his son. His son was working in visa agency so, when the lockdown during COVID-19 has started and a bulk of migrants

were returning to their home, his son has discussed all the details about people and their worries at home. When I discuss my research details with him, he has provided a lot of information the returnees and his son whose name was Hidayat ullah has guided us the homes of those returnees. He has arranged meetings with respondents with his reference, a detail information was provided by the advocate and he supported me throughout the research field. Although he has also provided his insights about the loss of migrants and returnees but he was a key to open the way to respondents for me.

3. My third key informant was from one of the respondent's reference he was a sub inspector in Punjab police, his name was Qudrat jamal. When I was conducting an interview from the respondent he was also there and was a relative of respondent therefore, the respondent told me that he can be a good guide for you because after during COVID-19 many respondents has started small businesses and being an inspector or on duty he came across to few of the returnees. He has further guided me about few more respondents from where I have collected a bulk of information on the research objectives. He was one of the most important key informants who stood with me during the field and always arranged meetings or interviews with the respondents.
4. The fourth key informant during this study was a traffic police constable, his name was Ayyaz Qaisrani. He was a friend of my third key informant. He has helped me in collecting the data due to his own nature of job. He has discussed that when the migrants return to their home country, few of them were not following the traffic rules, the were using bikes without driving licenses and few of them was caught for not providing the details or copies of their bikes. Therefore, when he has asked from those returnees about the details of their vehicles, the have provided the excuses of being returnees. In this way Mr.Ayyaz has information about the returnees. Hence, he tried to approach those migrants and helped me to reach them. Therefore, he has also played an important role in collecting the field data.
5. My fifth key informant was tavta institute teacher where students go and learn some computer skills and other short courses, his name was Mr. Kamran Baloch. He has told me about many of his institute students who were being taught at the institute and the came with the aim of learning some short courses for moving abroad. Therefore, after getting some technical education

from the institute they have migrated and now due to the pandemic they are back to Pakistan. He has contacted his students who were residing in the area and helped me to fetch out the real information about the scenario. Due to the key informant position of teacher and student the respondents cooperated a lot during the interviews.

3.14.9. Population of the Study

The broad class of units that are covered in a hypothesis, all the units to which the findings of the study might be generalized (Nueman, 2004). The target population of the present study was consisting of those male members who were migrated to destination countries from the district Dera Ghazi Khan.

3.15. Sampling

Empirically supported generalizations are usually based on partial information. This is the case because often it is impossible/ impractical to collect data from all potential unit of analysis encompassed in the research problem. So, the precise inferences on all the units based on relatively small number of units can be drawn when subset accurately represent the relative attributes of the whole set. There are different methods to precise the population which is referred as sampling procedure. In the proposed study the sampling frame was not available to the researcher. Purposive sampling technique and snowball sampling technique was used to draw a sample from the population.

3.15.1. Purposive sampling

In this method of sampling, respondents are selected from the population for a particular purpose. Respondents might be selected deliberately so that they could serve as informants and also could provide the exclusive information about the study to the researcher. The presented study is particularly focusing the Post COVID-19 impact on returnees and their families with the socio-economic status particularly their survival situations after the return to home country. Therefore, I have chosen those respondents or returnees which can meet the purpose of this study.

3.15.2. Snowball sampling

Snowball sampling is another sampling technique that deals in the chain, so it is also called the chain-referral method. It is used in case of the hard-to-find specific population, so it is like getting specific respondent with the help of other respondents. For example, in my study I have find out other respondent with the reference of close friends of respondents or with the suggestions of respondents who also has faced COVID-19 impacts and returned to their homelands. The key informants also played important role to track the specific population as a respondent.

3.15.3. Sampling Unit & Sample Size

In the present study the sampling unit was those migrants who recently return to the home countries due to the pandemic. A sample size of 26 respondents was selected; 21 respondents were selected for in-depth interviews and five respondents were selected for case study through sampling technique.

3.15.4. Ethical considerations

Since this study covers many aspects of post COVID-19 impacts on returnees and their families. Considerable care was taken to ensure the research complied with the ethical responsibilities of researcher. All approaches recognize ethical dimensions to research (Nueman, 2006) and therefore the researcher need to be aware of general agreement shared by researcher about proper and improper in the conduct of scientific inquiry (Babbie, 2001).

During the survey the researcher on the door signaled the beginning of an activity that the respondents did not expect. It required a significant time and energy which interrupted the respondent's routine activities. In the study the respondents had to reveal their personal information to the researcher. So, I have to be very conscious about the issue. Some of the respondents were uneducated so, it was quite difficult for the researcher to describe them the purpose and the value of the study.

The most significant issue identified was the need for providing complete confidentiality to the respondents about their information. So, the statement “all information collected in this study will be treated as complete confidentially” was added on the cover page of the interview guide. The other ethical consideration was getting information from the returnees. Due to the sensitivity of the issue, the information related to the income was also collected from them and I have faced difficulty to extract the exact income due to COVID-19. The respondents were not so reluctant in sharing their income in destination country but they were not so confident initially to share their income pattern after COVID-19.

4. POST-COVID-19 SURVIVAL STRATEGIES AND INCOME PATTERN OF RETURNEES

This chapter addresses the first objective of the study and explores the strategies and income patterns of returnees. It records various strategies and new income patterns adopted by the migrant returnees. It tries to understand the post-COVID-19 impact on returnees, determining the patterns of survival of returnees.

4.1. Knowledge about the term “migration and returnees”

In the initial days of my research I found that “migration and returnees” both terms were very unique to many respondents. The majority of the respondents claim that they are hearing it for the first time, and few educated respondents said that they heard it before, during the process of meeting with the visa agents and in the legal process of visa confirmation.

Therefore, it was soon realized that few respondents have knowledge about the term migration and few don't. so I have cross checked their knowledge in the native language which has confirmed that they relate the term migration with “*earning the money abroad*”.

The second term “returnees” was new to them. none of the respondents reported familiarity with the term. Hence, I have decided to use both terms in the native language to make them understand the exact meaning of the terms. It helped me to get accurate information related to the topic. However, respondents were in need to understand the topic first. In this process, the key informants helped because all the key informants were fluent in the native language and were educated.

The initial days of the research clarified one of the most important things, to avoid using the term “returnees” and let the respondent freely express their thought about their return. Finally, after developing an understanding the respondent cooperated and helped me to fetch real knowledge about my research topic which meets the requirement of research objectives.

Furthermore migration was recognized as a synonym for “*Bahar vanj key paisy kamany*” (to earn money abroad” Understood commonly as a large-scale income

source for the families of migrants and returnees itself. In native Sariki the remittances were called *–bahar da paisa*” (the money from abroad). Those who were skilled i.e. knowledge about some work they called it *–hath vich hunar*” (being skilled) to explain the nature of their work proudly, that they already know about some skills and that’s why they got the job in the destination country.

Respondents showed disappointment about sponsorship of a visa by using the term kafeel that the migrant has to pay all the expenses of their visa but after reaching the destination country the kafeel doesn’t take them under their employment. So that’s why skill is mandatory before deciding to go to the destination place.

4.2. Survival strategies

Survival strategies are the ways in which humans have to survive in their environment by rescuing, adaptations, competition and cooperation with their fellow beings. They have to adapt to the environment according to their biological, psychological and social characteristics. As we are familiar the COVID-19 and while finding out the survival strategies and income patterns of one of the societal group’s –migrants” and how COVID-19 has impacted their survival and being returnees what kind of strategies they have adopted to be part of society, I found few of the strategies from respondents. They were the following:

4.3. Relied on family

The crucial period of COVID-19 has exposed almost every societal group that it is hard to feed anyone. Every family member has to share the burden of income to feed the children and female members of the household. So, during the in-depth interview, 05 respondents claimed that they were dependent on their families in different words.

–We are living in a joint family system where we share the money according to the needs of every family member. Therefore, my father supports me and my children in this hard time, while I try to share the burden of my father by helping him in a juice bar”

Overall it has observed that the returnees were living a hard time because they have to request to their family members for daily needs and returnees considered the pandemic as a curse on their life, a 34 year old respondent reported that;

–COVID-19 was a curse on our livings because before COVID-19 I was living with dignity (sir cha key guzara kraindy hasain) –spending the life with high heads in the family and now my household expenses be shared by my father. My father is an old man who barely earns at this age through daily wages as a labourer (Mehnat Mazdoori). Now he pays the house’s electricity bills and food expenditures of my children”

In addition to the survival strategies, the importance of self-employment highlighted by the respondents as their pride was their own income rather than asking for the money from the family members, while contributing his narrative during the interviews. He said that;

–I was the only earner of my family but due to COVID-19, I did not find any work in Pakistan that’s why my elder brother has started to support me by giving me twenty-five thousand rupees each month and it’s not easy to manage the household expenses with a family and four children. At least no one asks you when you are employed and working. Your own earnings are as important as your breath”

For the returnees, self-employment plays a good role in their life. They were supporting their families and meeting the expenses of their families. Now due to the pandemic, they were not able to find out good jobs but tried to maintain their basic needs with the help of their family members. As it was hard for the returnees to manage basic needs but at the same time it was also a shameful act for the male member to seek financial help from the sisters. A 38 years old respondent said in a voice full of sorrow that;

–My sister who is a government school teacher finances me to fulfil my basic need. I feel embarrassed after getting money each month from her (behn dy ghr da pani vi haram haey

corona to pehly)–the water of my sister’s home was forbidden to me before Covid-19”. Now I don’t have any other option. I am used to working abroad with pride but here no one give me the job due to the COVID-19 situation.”

The significance of self-employment was high in the returnees because of their own income which is considered by the returnees as a pride and it doesn’t let them down in front of anyone. At the same time, the joint family system was also important for returnees because due to the joint family structure they returnees were getting a great financial support in the difficult time.

–He has benefitted from the advantage of living in a joint family system because through thick and thin he used to send money to family members and now his brothers and father are trying to meet the basic needs of his wife and children, by sharing the school education fee, the clothes, the food or anything his family demands”

According to the respondents, it is also important to have good behaviour with the family members they should reciprocate during your tough time.

4.4. Sold gold of wives

Gold is considered one of the most precious or worthy things. The majority of the respondent stated that gold is equivalent to property (*Sona sadi jaidad hai*) –Gold is our property”. This was another strategy the returnees adapted to meet their basic needs. The 05 respondents emphasized the Gold and the role of Gold in the hard-hitting time because they were selling the Gold of their wives, during the interviews the respondents said;

–Covid-19 has left us with empty pockets. To live on this earth, we have to do some work, after trying many times I failed to get a job in Pakistan because of my less education. I was left with no option except to sell out the most precious things of my wife. Till now I sold half of the gold of my wife. We have sold almost 11 tolas. I have started to go outside

without a motorcycle to minimize the expenses of petrol and to fulfil a meal two times”

in addition to this response he further stated that;

~~In~~ the early days of COVID-19 it was not so hard to manage the household budget but due to prolong period and with every wave of COVID-19 our condition became worse and I opted to sale the Gold”

However, it is true according to the field data that the majority of returnees have collected the Gold for the time of their need. It is clearly evident from the data that Gold was preserved because it was a dignity for their women and also it enhances the importance of male member in the family as well as in the society. The females who use to wear a lot of Gold is considered the worthy and honour is served to the females who have abundance of Gold. While collecting the field data the returnees said that;

~~Before~~ COVID-19 my family was living happily and I used to send the money from abroad, my wife was also happy with me because (Aurat wastay sona ondi shan hai)~~for~~ women gold is her dignity” she used to purchase the gold from my income each month. She buys one of the jewellery items in gold between the cost of twenty to twenty-five thousand. In this hard time, we were left with no option other than selling gold jewellery to fulfil our basic needs and to run household expenditures”

The respondent highlighted gold as a worthy thing or weakness for women and it is hard for any woman to sell out her most valuable asset especially gold because she loves to buy the jewellery item in Gold, in the locale gold is also considered a symbol of richness and is related to the good income of her husband.

It was also observed during the field that the wives of returnees also cooperated with them in terms of Gold as well helping the returnees with their skills such as the household females who knew the embroidery work, started working on the bridal dresses. Along with the bridal dresses the locals who loved their embroidery work also given their dresses to draw the beautiful patterns of embroidery on their clothes.

It was not the help at the end of wives but it was a great financial contribution for the returnees in the hard time.

–At the time of marriage my in-laws and my family have given a lot of gold jewels to my wife. (sona tay honda e mushkil waqt kam awan wastay ay) –the gold is for the tough times” while surviving the tough time of my life, with no job, no income source my wife supported me to meet the expenses of the household. She has sold the gold jewellery and helped me to pay bills children’s education expenses and food expenses. She has started (Gota Kinari)–embroidery work” on the clothes of brides. Initially, it was hard to manage the expenses and to start embroidery work for my wife but now she is the only breadwinner of my household in terms of earning and supporting the family with the gold”

The respondent highlighted the role and support of wives in tough times that the wives also help them by giving their most precious things to their husbands. The luxurious lifestyle which was adopted by the family members after the migration exposed to the risk of living a normal life due to the high impact of COVID-19 on their budget and not having any source of income. A respondent who was at the age of 41 years said that;

–COVID-19 has badly impacted the daily wages that from the first wave onward we have tried to survive but now a lot of time has been spent and things for me and my family are not stabilized due to the major crash in the form of income. The migrants like me who used to live a luxurious life have been forced to sell their expensive things like the gold of their wives for living purposes. It is so painful and embarrassing for a male in front of his wife”

The respondent stressed that male self-respect is also significant, the income of male members enhances the significance of the family otherwise, it is painful and embarrassing to live without earning and seeking help from a wife. Similarly, a

respondent who have migrated at the age of 19 years and returned to home country at the age of 37 years stated that;

–I have four sisters and I am the only son who is a breadwinner of the family. My three sisters are married and the younger one has reached the age of marriage, being the only breadwinner of the family, I have to arrange the marriage expense for my sister. Therefore, I collected the gold for her marriage but due to the pandemic first I sold the sister’s gold and after that, I sold the jewellery, my wife, to meet the basic needs of life”

It was again clear from the reviews of respondent that the one who has migrated tried to cover the basic needs of their family members, while forgetting their own dreams and wishes but their hard work to keep their family happy and united with the support of income did not go wasted, rather in the hard times the precious items saved by their family members served them as a luck and given them a chance to live a life in the period of hopelessness.

4.5. Sold lands at low prices

The land is a piece of property to every Sariki, whether he is a returnee or a local community member. The land prices in the area are very high. Therefore, everyone takes care of their land while considering it as one of the best achievements of their life. The one who is the owner of some land is deliberated a man of high prestige in the area. In the case of migrants, people consider them very rich and wealthy, because migrants invest their income in purchasing land with their income. Therefore, the majority of the respondents have invested their income in buying land but due to the pandemic the returnees were exposed to different situations, they have never imagined before. Almost 11 returnees said that they sold their lands and houses at a low prices and it is clear from the view of respondent that;

–I return to Pakistan after every two years I always come to the country with the hope of investing my savings in buying a piece of land. This time when I came to Pakistan the situation was critical due to covid-19, rather than buying the land I have

to sell out my three plots at a very low price. The cost of buying those plots was around forty, thirty-five and sixty lacs, I have purchased them over the period of migration. But now I have sold them at very low prices around sixty-eight lacs due to the decline in the property markets”

The respondent shows concern about property markets that how COVID-19 became the reason for economic decline in every area of life. It did not only force the people to live the worst life rather it has deteriorated the overall life. The only property which the returnees were able to made in the entire duration of migration have to sell in the pandemic and it was a moment of grief for every returnees and it means that in the near future the returnees were not expecting any golden opportunity to overcome all the losses which happened due to the pandemic.

–He is the only caretaker of his family and that was the reason for taking a decision about migration after the death of my father. But due to COVID-19, he has returned back to Pakistan. In these years of migration, he has purchased only one plot. In the hope of building their own home. The whole life they have spent in the rented house, due to the long-lasting COVID-19 they were oppressed against COVID-19 waves to sell out their property at low prices. The plot was purchased at the cost of forty-eight lacs and is now sold out for thirty-two lacs only”

The respondent tried to explain the difficulties of his life and the total investment, how the pandemic has washed away their total earnings of life and along with that he tried to explain that it was not only the piece of land rather it was a dream to his family to have their own house. At the time of hopelessness and grief for the returnees, few of them considered the investment of their savings in land is a positive aspect of their entire journey because at the end the returnees left with no option except selling their valuable lands and reinvesting the amount in small business while maintaining their household budgets from the income.

–The positive investment is always the investment which helps you in your hard time. The pandemic was a tough and

hard time for every individual. I was having a lot of options such as taking loans and seeking help from relatives but it was a question of his self-respect. So, he chose to sell his precious investment that was in the form of land. But I am in grief on selling the land at a very low price.”

The respondent was sorrowful, that even upon asking multiple times he did not mention his loss in terms of the amount. It means that the returnee has invested their lifetime saving of money in buying the lands and fulfilling the dreams of their life. As almost 16 respondents said that before the migration, they were living in a rented house and always wished for their own houses. They were in the journey of fulfilling their dreams but COVID-19 again given them a major shock and taken away their dreams. A respondent who was at the age of 34 years mentioned that;

“I was not able to get any work to generate money in Pakistan it was hard for me to feed my six children. I tried to manage the savings as an expense during the COVID-19 period, but the savings were not sufficient to meet all the expenditures of the family. Therefore, I have sold the house and shifted to a rented house. I have sold my house for forty-five lacs and invested almost thirty lacs in one of my relative businesses, who is Goldsmith and in return, he gives me forty-thousand. I try to manage my family expenses and rent of this house on the current income”

Similarly, another respondent shared his valuable loss in these words;

“I have sold my plot which was meant to buy as the biggest achievement of my life. my family members and I were really happy about buying the plot because since childhood we have lived a hard life and our relatives never supported us in terms of finance but the pandemic has forced me to sell my most valuable happiness at a very low price”

The respondent was sad while telling the situation because it was the priority to have their own house for his family. As they were deprived of a happy life and compared his happiness with the piece of land.

4.6. Role of Saving

Preserving the portion of money from the total income is called savings. Most of the studies on migration say that people move to eradicate poverty and remittances are the sources to eliminate poverty. Therefore, to get rid of poverty migrants focus on savings. Hence, they have a better life in future. In the overall phenomenon of migration savings always have positive impacts on the life of migrants and left behinds. The pandemic has not only cost the lives of many people rather, it has taken the joy, excitement and happiness of the local community as well as returnees. The returnees were susceptible to facing its negative impacts because the migrant people are those who did not find any source of income in their home country and were burdened to generate income. So, they decided to migrate. Due to the pandemic, the returnees have faced a lot of problems. It is evident from the returnee's expression in these words;

-In the first and second wave of COVID-19, I have used my savings with minimal expense, in the hope that COVID-19 soon will be ended and things will get better but nothing has settled as it was in our lives before COVID-19”

The major savings were in terms of money which were used by every respondent in the initial period of pandemic. It means that none of the respondent wanted to depend on any relative or family member for their household expenses. But still the prolonged period of pandemic made them to depend for their survival, it was painful process for the returnees to seek any help because their emotions get hurt multiple times. Therefore, the preferences were given to use their own savings in every returnees case.

-I migrated one and half years before COVID-19, I was not having a lot of savings in my account, meanwhile I tried to manage the household expense with my savings but the period of COVID-19 was long enough, that after the COVID I left with an empty pocket and cannot go back to the destination country. It was a hard time and I tried to re-apply for the visas

but till now I do not have got any news about the sponsored visa.”

During the interview, I realized that the respondents want to re-migrate because of the worst situation of income and living a hand-to-mouth life. hence, they are not successful in getting visas or jobs in the destination places. As a respondent said;

–Savings in my account has saved us during and after COVID-19. During the whole duration of the pandemic, we have used the savings. I applied for a new visa in Dubai, and when I went to Dubai for a month, I realized that the market is not having any opportunities for new employment. I tried to re-apply to my previous company which was Microsoft and I was there a Microsoft promoter, but they refuse to give me a job and they were kicking out their remaining employees. After spending three months in Dubai, I returned to Pakistan because without a job I was just wasting my savings, the expenses in Dubai are hard to manage but by this time, I also don't have any savings to survive further.”

The respondents who applied for the visas and again went to the destination country, failed their attempt of living in the destination place because the pandemic has had a great long-lasting impact globally. I came to know during discussions that the pandemic strategies for visas and flights were really strict that the returnees were not able to find any source to get back to the destination places. Initially, the implication of these strategies did not help the returnees to be back to the home country, but after the pandemic the strict implications hold the returnees to Pakistan. As returnee told to the me that;

–I was not able to come back to Pakistan during the COVID-19 first wave, I lost my job in the first wave in Saudi Arabia and it was hard for me to manage my expenses in Saudi and at the same time, I have to send the money to a home for the

household expense. Therefore, the majority of my savings were used in the destination country. The remaining savings I have used after a return. The current situation is that I am in debt to many of my relatives which is an insult to me”

The pandemic left almost 21 respondents under the major debt, which was again a heart wrenching process for the returnees and the major issue was insult faced by the returnees from family members and from their peer groups. Almost 07 respondent reported that they have sold those cars which were the only source of income at destination places. The driving was their occupation and as the pandemic waves affected the economy globally, therefore, the cars they have at destination countries were also sold in low prices. The income they have generated from selling the cars was used in the basic needs of house.

“I was a driver in Saudi Arabia. I have managed to return back to Pakistan because due to the strict policies of COVID-19, all the time I was staying in a room. The income was zero but the expenses were high as usual, during the second wave of COVID-19 I got a flight and returned to Pakistan. After returning to my home country, I faced the worst situation of living due to food insecurity and the high rate of every grocery item. In the blink of an eye, I have used my savings on the family. After that with the help of one of my friends I sold my car which I used to drive in Saudi, at a very low price. Nowadays I am using the money from sold car to meet the household expenses”

The respondent shared their problems that how they used their savings when they were stuck in the destination country and after the return. Both situations were difficult and they left with no money because of not have any income source in their home country.

4.7. Started small businesses with loans

After returning back to their home country, and facing a lot of difficult times due to the pandemic few of the respondents tries to establish small-scale businesses in their home country. To start a business the respondents relied on loans. The 17 returnees have asked for loans from family members and 07 returnees have taken loans from relatives. During the interview I have realized that the amount of loans is also not less in the crucial period. The returnee has generated the source of income after taking loans in the hope to live a better life. The luxurious life they cannot afford after the pandemic but the returnees tried to feed their family members by starting the small businesses in homes with their wives or outside the home in the local markets.

–Recently I have started a Juice Bar which has a worth of 5.5 lacs. I have taken a three lacs loan from my cousin and 2.5 lac was my own saving. In the nearby area of my house, there is no juice bar. Therefore, I decided to start in this location. In the start, it was not giving enough income but now people come here to enjoy the fresh juices and milkshakes. Through these earnings, I am managing the school expenses and basic needs of my children. I also pay the lottery (*kameeti*) to return back the loan. I also pay the shop rent but by the blessing of Allah we are surviving”

Moreover, the surprising thing that was observed from the views of the returnees was that they have started business in the local market, those who never wanted to involve their sons in the employment or in any business for the sake of their studies, started giving training of work in the newly established work. Therefore, in the tough time of their life their children should not face such conditions.

–COVID-19 was nothing more than a destruction to an entire human being. the pandemic has left me in the debt from head to toe. I recently asked for a loan from my younger brother who is a school headmaster at Government boys‘ high school Sarwar aali. He has given me eight lacs to start a business and I have started a

refreshment point in the (*Rani Bazar*) –name of the market”. I have spent the money on decorating the shop and arranging the sitting furniture for the customers. As I don’t know how to cook for that purpose I have two employees on a daily wage. They look after the orders and I have involved my son who also helps in getting the orders from customers. We are not getting the same income as it was before COVID-19 but this has been a great blessing for me and my family that at least we are recovering from the worst situation”

All the respondents who started their business were quite satisfied after because it was not the only business rather it was an opportunity to the source of income. Although, it was the need of time to generate income rather than having the worst life due to the pandemic. It was observed from the field data that returnees were felt being insulted from the close relationships on asking loans. It was equal to killing their self-respect on asking the loans, the behavior of different people was different towards the returnees. The behavioral change was quite amazing for every returnee. According to the returnees they always supported to their relatives and family members during the period of migration in terms of financial needs. As 46 years old respondent expressed his feelings in these words;

–Taking loans is not an easy task. When I have to ask for a loan I am killing my self-respect and self-esteem. To whomever, I have asked for a loan they suddenly give a very rude reaction that how I will return because they already knew my situation. I have asked for a loan from my close friend to start the business. He has given the loan with the condition of returning back within a year. The worth of five lacs amount he has given me to start a business and I have invested in the shoe shop. I have opened a shoe shop in –Eiaqat Bazar” on daily basis for 4 to 5 pairs of shoes I sell with a profit, the profit helps me to manage meal expenses at my home. I am hoping that with the passage of time, this small initiative will help me to return my loans and to fulfil the basic needs of my family”

The respondent was in grief due to self-respect, as he feels asking for loans is one of the most difficult processes and kills self-respect. While giving the interview he was in tears about the attitude of the people around him. The field data also depict that the returnees who were not having major support from their family members or relatives or from society have applied for loans which were initiated by the Government of Pakistan. The 03 respondents said that they were not aware of the application process for the Government loan, therefore, did not avail the opportunity but 06 respondents applied for the loan through their wives. Although it was not a huge amount but for the returnees it was a hope for their survival.

“I and my wife have started a business with a loan. My wife has applied for the “Ehsas Emergency Cash Programme” she receives twelve thousand per month from this scheme of government and we have to return two thousand each month to a government office. After receiving the loan for four consecutive months, I asked for the loan from my sister, she has given me two lacs. With 2.5 lacs we have started a home-based clothing business. I order clothes from the online clothing market. In the start, it was hard to sell a single dress but now it has helped me to promote the business among neighbours and family members. Therefore, they keep on visiting home for buying clothes. It is not a stable business but I hope it will grow in near future”

However, the field data represents that 04 respondents were working as a tailor in the destination countries, it was under-skilled labour therefore, they tried to invest their skills in the best possible way. The pandemic exposed them to a life difficult time therefore, the returnees according to their skills started businesses in a local market. As these returnees were not having their own shops rather they managed to have a rented shop in the market 02 respondents said that initially, it was hard to manage the rent but after that, they started earning from the newly established business. As a 28 years old respondent shared his view;

→ In Dubai I was working as a tailor so I invested my savings in buying sewing machines, I started a business of tailoring ladies' and gents' clothes. Due to the economic crash, people were not visiting the markets due to the fear of the spread of COVID-19. I failed it the first time. In a month I hardly stitched eight dresses. The government has initiated the Kamyab-Jawan programme for the poor and needy people. Hence, they can start a business with the help of these loans. I applied for this loan, and as I received that loan, I again opened the shop in the market. The shop is on rent, I have one employee who is learning the techniques of sewing and helping me in the work”

4.8. Financial support of in-laws in families

In Pakistani culture, the in-laws of the groom and bride both play a significant role from the marriage ceremony to after-marriage life incidents, from the respondents it has been reported that their relationship with the in-laws is strong, that during the difficult time of their life the in-laws have supported them financially. The 03 respondents said that they were being supported by their in-laws economically. It was a moment of embarrassment for these returnees that they were taking a financial support from the in-laws but still they were not having any other way to survive except to accept the offer from their in-laws. As one of the respondents told me that;

→ I came back to Pakistan during the first wave of COVID-19. I have managed the budget of my household expense with my savings. These savings last for the year 2020. I was worried that how I will manage my expenses as the migration policies were so strict and it was not possible to re-migrate soon. During that crucial period, my father-in-law has given monthly groceries to his daughter and the school fee of my children. My father-in-law is running a superstore where people buy groceries and household items”

Moreover, it was also observed from the field data that the returnees who were stuck in their destination countries during the first wave of COVID-19 were not able to save enough money that they should spend their savings after their return. Therefore, they

relied on their family members along with their in-laws. The in-laws of male members were enough strong to support their daughters and their children. It was not a pleasant moment for those male returnees but the division of their household expenses among the wife's brothers made them quite satisfied that they are sharing their burdens in the family that shows the unity among their wife's family.

—When I return to Pakistan I was not having any savings to start a business and to spend money on the family. It was the help of my brother-in-law who has taken care of my family. My wife has three brothers and she is the only sister. Her brother has divided our household expenses from monthly grocery to school fees and utility bills”

The returnees praised their in-laws that they are quite helpful in their tough time. The in-laws did not only support them in the pandemic instead they used to give pocket money to their daughter every month. Giving the pocket money was not started after the pandemic rather they used to give pocket money before the COVID-19. The support in terms of cash also helped the returnees to invest the money into some small business to re start their income circle.

—My in-laws are so helpful and kind that they have supported my family during this tough time. When I return, I already have used my savings during the first wave on my family. Each month my in-laws give some cash to my wife in the name of pocket money. She saved the money and later on we invested the money in a home-based kitchen business as my wife has good taste in fast food. She bakes all the bakery items and specifically, we have started the pizza and burger in the food items. It is not so stable but grows with time due to good taste and quality. For the home expense still, my in-laws give pocket money to their daughter”

It is evident from the respondent's views that the returnees share a very strong relationship and bond with their in-laws who have supported them in their tough times.

4.9. Labour work

Labour work is a term that is used for work which involves hard physical work. The returnees have started labour work in their home country because they were left with no choice. They are those returnees who never worked as a labour in the destination countries. The respondents claimed that they have not worked as a labour in the destination, rather they were doing some office jobs such as accountant, receptionist or a sale promoter for some company. Therefore, working under such conditions was not only difficult but physically hard work which disturbed them multiple times but the pandemic and the behaviours lead them to work as a labour. As one of the 31 years old respondents said;

—I have never imagined that I will work on daily wages as a labour worker. Due to the pandemic, I have to work as a labour. Each day I go to the Pakistani Chowk and wait if anyone who is constructing a home will also give me a chance of earning. During the COVID-19 period, it was not necessary to find work because I was using my savings and after the COVID-19 period I have to work to feed my child. Now I get the chance almost every day —*Dihari lag vendi hy*” (get the chance to work each day), with fellow labour. Each day I earn 1000 rupees. I do work whatever is being asked by the people who visit the —Pakistani chowk”. Sometimes people ask to clean their shops and sometimes for the construction of homes, and often I work for the people who are shifting their home for the loading and unloading of their furniture”

The returnees were working as a labourer of car washing. The income was given to them on a daily basis which ultimately was not enough amount, and nothing was in their savings from the daily wages. They were also those returnees who have taken loans from people, but their new jobs were only sufficient to feed their children two times a day. They show their pain while saying that with their current income, they cannot return the loans, they only can fulfil the basic needs of the family.

“I have got a job as a car washer each day I wash 7 to 8 cars. If the car owner asks for the car service that means cleaning the car from the inside as well, then the owner charges five hundred to six hundred for one car. From the total earning of the day, half of the amount I receive as my daily wage, which is almost equal to 1200 or sometimes 1000 rupees”

The field data also portrays that returnees worked under the market and the behaviour of their owner is quite harsh with the returnees. The attitude and behavioural change always pinched the returnees to apply for the re-migration. The thought of re-migration was considered as a new hope for the returnees because the duty hours here in Pakistan was not giving them enough income, rather if they re-migrate in the same duty hours while working as a labour they still can earn a better amount in comparison to Pakistani income.

“I am working under the owner of the cloth shop. He is very rude. I have to reach my workplace at 8a.m in the morning and I leave the shop at 9p.m at the night. All day I have to deal with the customers. He gives me one-time food which is lunch. At the end of the day, he just gives me 1000 rupees which I hardly manage my household expenses. That’s why I am planning to re-migrate because that’s the only way to a stable living and to maintain the basic needs of my family members”

Similarly, another respondent reported;

“I work in “Model Bazar” under the supervision of a crockery shop. The shopkeeper ordered the used crockery from Karachi, and I have to sort out the well-conditioned crockery and deal with the customers from 11.00 am to 8.00 pm. each day I earn 800 rupees which is not enough for the basic needs but my family is cooperating this hard time”

It was surprising to find that 02 respondents worked as a street vendor, at the same time it was shocking that the situation of pandemic forced them to do this work before the pandemic they were earning up to 3 and 4 lacs from their destination countries jobs. As a young 27 years age of the respondent said;

–I have started my own fruit stall near traffic chowk. I buy the fruits early morning from the fruit/vegetable market. Almost all day I spend while standing. Someday I earn a good amount of money and some days I hardly earn. But Allah is helping me and we are surviving through this tough time”

However, the field data clearly tells the worst situation of returnees who were under the impact of COVID-19 and after the pandemic waves still, the returnees were suffering in different circumstances.

4.10. Case Study: 01

Age of the respondent:	45
Family Size:	08
Family Structure:	Nuclear
Completed Year of Marriage:	18
Duration of Migration:	12 (Years)

The respondent said that migration is a common phenomenon due to the lack of opportunities in our area. It is quite impossible to survive here in such a critical situation. He said that he has been raised in a poor middle-class family and while living in the area he realized that in the area he does not have any source of income which help him get rid of this poverty. Due to the critical situation in the area and lack of employment, he finally decided to move abroad. He got married at the age of 27 years and faced many challenges to fulfil his needs and his wife’s needs therefore he moved at the age of 33 years. He said that there are so many positive and negative impacts of migration. After the migration, they improved a lot economically. They have constructed a new house, their dress patterns have been improved, use quality

food, and also visit the standard hospital for medical treatment for family members. The economic condition has helped them to gain the respect of family members and in society, and their children are getting an education in one of the best institutions in the area. But on the other hand, there are some issues which are created due to migration. He added that it's difficult for him to manage all the work alone in the destination place because he has lost his family. After all, the desires of family members have increased day by day. Sometimes, he felt that it was quite problematic for him to take care of his family by just providing them with money. He further added that he faces a lot of difficulties in the destination country due to the work. A lot of pressure has to handle at the work, the work manager insults the employees frequently for minor mistakes. Being a cosmetic salesperson, he has to sell around 50, thousand dirhams products to customers in a month. emergency. So, he told me that in that condition it's sometimes difficult for me to meet my target. When he can't make up for the target, he faces a lot of pressure from the hired company. The target is a must to achieve to get the total salary, otherwise, the company deduct the amount from the salary. Another problem of the migration he has reported is that he ignores the children due to the work pressure, after getting back from work he does not have the energy to communicate with the family members which makes the family very insecure and the unconscious fights with the wife.

He said that he has been abroad for 12 years and has not collected many remittances. Whatever he has earned he uses to send the amount to the family. He was living abroad with 26 people in the same room. Due to a lot of people in the same room, he has been infected with different skin allergies multiple times. The months in which he has to visit the doctor remain the most difficult time in terms of managing all the expenses of living in the destination because the expenses and the rents are very high for living. But he said that he was quite satisfied because the condition before his migration was different for the family and after the migration at least the family was living with ease and in a comfortable environment. The family now gets the best treatments and the best food. In other words, after the migration, they have a better standard of living.

Furthermore, he added that it is important to have a good relationship with your partner and children when a person does not have a good income the relationship always suffers through difficulties and COVID-19 has exposed it clearly because after the pandemic he does not earn that much, the remittances were highly paid and the amount now he earns from daily wage is hardly enough for the family. Therefore, their attachment to children and wife is also impacted and due to tension, the time how he will settle down with the economic condition also does not allow him to give proper attention and the consequences are seriously dangerous because of lack of communication while living at the destination country, helped him to realize that children don't feel any concern to their father. They don't have an emotional attachment towards their father after years and during difficult times they just demand to fulfil their needs. The children have developed a habit of soft behaviour because in their absence their mother deals with them and a child must have their father with them the children do not cooperate with the anger of their father, they think that their mother is more well-wisher to them in comparison to their father.

4.11. Case Study: 02

Age of the respondent:	37
Family Size:	06
Family Structure:	Nuclear
Completed Year of Marriage:	11(years)
Duration of Migration:	14 (years)

Respondent told me that he was born in *Sarwar wali* (the name of the place) and that place is a village. In the village, he has observed two things the first and foremost is the working of a young male in the fields and taking care of their lands and the second thing was migration. In his childhood, he got the idea that the one who goes abroad has a lot of money and with that money, they purchase the lands and build their house which was quite different and modern in structure from the rest of the villagers. They were considered the richest people in the village. Their child also has great facilities

from having cars to getting an education in a good school. Their families get more respect from the villagers due to the excessive amount of money.

Therefore, he has always dreamed of going abroad to the earning and every second young male in the village also has the same dream. He said that whenever we (the young boys) sat together in the village it was the most discussed topic that we want to go abroad for earning purposes. At the age of 23 years, he made his first visit to Dubai and he earned a lot of money which was used for his marriage ceremony. He gave 20 tola gold to his wife and arranged a very good valima ceremony for the family and friends. At the age of 26 years, he got married. He narrated that before the migration they were living in a joint family with uncles and his grandparents but after a few years of his marriage, he moved his family into a separate home. It has been possible due to the migration otherwise it was impossible for his family to get a separate house. The family used whatever he earned, bought some land, and constructed a home for his children in Dera Ghazi Khan. In the city, he said his children are getting an education from a good school and the dreams he has once seen becoming true.

He further added that on one hand migration helped him to improve a lot of things but if he talks about his own life and emotions and feelings, they were damaged due to the long distance from the family in the destination place. He has earned a lot but has faced a lot of difficulties abroad. He used to work in a turnery (a workshop where objects are made on a lathe) *“tharad machine ka kam”* and in the workplace, there is always a lot of noise due to living in the noise he has got problems of hearing and now he uses Assistive Listening Device (ALD). He works there for 14 hours in the company. The labour work is very tough and takes a lot of courage to do. During the entire duration of the migration, he worked as a labour and due to COVID-19, he moved permanently because after the pandemic the source of income is not the same abroad as it was before the pandemic. Therefore, he has not moved back to the destination place.

Furthermore, he added the workload cause anxiety and depression, leading to conflicts among the family members. He said that due to overwork hours and tiredness, he does not give much time to his family members. Sometimes, the lack of communication became the reason for doubts among the family members. The doubts remain on both sides, sometimes the wife doubts not giving the proper time and

sometimes he also doubts on wife due to the autonomy and independence after his migration. so, overall, he said that migration has both positive and negative impacts on his life and the pandemic has very negatively impacted to the family but somehow or the other his siblings and parents supported them in every condition. He thinks he was being helped in the tough time because he always helped his family by giving them a separate house and managing the expenses of his sibling's marriage.

4.12. Conclusion

This chapter was about the returnees that how covid-19 has badly impacted their lives. The migrants due to their good income always had good and luxurious life but the findings of this study were quite different in terms of migrants' life and their families. As the pandemic has affected them, they have lived in the poorest conditions. The returnees were in hope of going back and using all their savings at the start, but the pandemic time was a curse for them as flights for the migrants were closed for a specific period to avoid the spread of the virus. The returnees have asked for loans, dependent on the in-laws and their brothers and sisters. To earn money, they have found hard physical work which included labour work and a very low-paid salary they have to accept.

The respondents preferred to sell the worthiest things which were having a great value, such as gold and plots and their own living houses to fulfil their day-to-day expenditures. Almost every second respondent was under the debt of some relatives of family members, which was insulting to them and a question of their self-respect. Because the ones who respected them due to their income now have changed their behaviour toward them. few of the respondents wanted to re-migrate to settle down their life again, but still, they were stuck in their decision due to the situations in the destination country.

5. IMPACT OF MIGRATION ON FAMILY RELATIONSHIPS AND FAMILY BEHAVIOUR WITH RETURNEES

This chapter addresses the second objective of the study and explores the impact of migration on family relationships and the behaviour of families with returnees. It tries to understand the positive and negative impacts on the life of migrants with a special lens on family relationships i.e., improved or not after the migration.

The second important thing that was in dire need of exploration was family behaviour, how the behaviour of family members when the migrant individual returned to Pakistan due to COVID-19. The after-effects of COVID-19, when the returnees were not able to earn or settle down their new income strategies in Pakistan. Is the situation impacted the family behaviour with returnees or not?

However, we already know that migration in most studies has a lot of positive impacts on the country of origin. As it gives the chance to eradicate poverty, unemployment and food insecurity, and improve the quality of life. all these factors contribute to building a good family relationship. In the community, the majority of the migrants lived a below-average life before the migration. so, it added up to enhancing the family relationship in multiple ways. According to field data, migration has contributed in a positive way which indirectly strengthens family relationships. Such it has improved socioeconomic status, social obligations, investment in households and autonomous females. I will discuss each of the factors according to the field data.

5.1. Investment in household

House is a place where everyone wants to live a happy and peaceful life. the field data reflects that after the migration of one member from the family, the left behinds have invested their income in the household in different ways. The 14 respondent said that their family members have invested their remittances in improving the household structure.

–When I did not go abroad, we were having old furniture in every room, but after the migration, my mother asked me to

send extra money each month, as she wanted to change the home furniture. First, she renovated the (Baithak) drawing room with luxurious sofas and tables and a few of decoration pieces on the walls. I was very happy on my first visit to Pakistan after seeing the change, especially in the drawing room, because before that I and my friends use to sit in different shops. I never asked my friends to visit my home because we were not having a proper sitting place. Now, Alhamdulillah my home is a place where I can easily invite my friends and family members”

The 06 respondents were of the view that the interior of the house needs investment because it is important for a human being to live a peaceful life in a clean house. Therefore, the returnees after the migration immediately invested in improving their household interior by furnishing the houses with basic facilities. The investment in the household gives a sense of satisfaction to the returnee as well to the members of their family. As a 28 year old returnee explains that;

–After my migration my family invested my income in building a good household interior. My mother and wife have chosen carpets and a few furniture items to enhance the beauty of the home. My children are also comfortable in the carpeted house. For the cleaning purpose, we also bought a vacuum cleaner which has a cost of twenty thousand around two years back. After this change a lot of relatives admire us and we are trying to improve our lifestyle. This also helped me to lessen the complaints of my wife and mother”

This shows that the returnees were happily investing their remittances in the household structure. Investing the income in improving their living standard was among their priorities because of their previous life. The respondents were enjoying their improved living standards. Similarly, another respondent said;

–As you know Dera Ghazi Khan is a city where the temperature in summer is too hot, and living without an air cooler and air conditioner is not easy. Before my migration we

were not able to buy any air conditioner, we tried to manage with standing fans. But when I started earning, my family demanded I give money for the air cooler and I provided them with, a year before we replaced our air coolers with air conditioners. Due to COVID-19 I don't have a job to pay the high amount of electricity bills so, we have turned off the air conditioners”

It clearly tells us that before the migration it was hard for the respondents to maintain life under the hot weather. The weather conditions in the locale remain very hot and after the migration people also invested their income in buying air conditioners and enjoyed a high status in the locale. It was not the only investment in their household rather it was a luxury for most of the respondent's family members.

The 08 returnees during the interviews highlighted their life before migration and how after the migration their life has changed even their relationship with their family members taken a turn because before the migration the family members always hit them with bundle of taunts. They family members always told the returnees that they are useless persons because they are not producing money and not contributing in the household. These taunts triggered them and after the migration when they invested their money according to the wishes of family members, they earned a respect because they were not dependent on the family now

“I have generated the income through migration but before that, we were living a hand-to-mouth life and the same COVID-19 did with us, but the income I was earning from abroad was enough to accommodate my family members and with my money, my brothers renovated the house structure, we have replaced the bricks floor with the tiles floor which gives a clean look to our home and are easily cleaned. This one was the major investment in the household structure by my income”

This response shows that the life of returnees improved after the migration in every aspect but the respondents were not ready for a hard time and due to the pandemic, they were again living a life which was before the migration. The returnees thought

that their household also need to be renovated, and instead of saving money they suddenly started spending their income on the basic needs of their lives. Similarly, a respondent who was working in Saudi Arabia said that;

–After my migration we have almost changed the basic items of our home, from crockery to floors and furniture, which gives a satisfaction level whenever I visit Pakistan. Before migration, everything was old, we were using our mother's dowry furniture which was too old. My wife got new furniture at the time of marriage but it was only for our home. The crockery she brings was being used only for guests but now we have enough crockery to use for our family and for our guests”

The community data represents that migrants were having a positive impact on migration as they were happy and satisfied after investing their income in renovating their houses or their lifestyle. The money in the form of foreign remittances helped them to build their confidence and mental house.

5.2. Savings

Savings are always a crucial element of one's earnings. As the families of migrants were not having a good life before the migration, therefore, they knew the importance of savings. The life they lived has taught them the importance of money. As the community members during the interview said that savings are the ultimate name of help (*Bachat hi insan di madad kraindi h*)–savings always help in difficult times”. Almost 19 respondents highlighted the importance of savings and gave different views on savings that how the saving have been utilized in different ways. The kind of savings helped them to build a strong bond among the siblings and with their parents. As a respondent quoted that;

–I was living in Saudi Arabia from the age of 18 years. I am the elder brother so; I have some duties and responsibilities on my shoulder to perform. therefore, I have to educate my siblings, fix their marriages and arrange their marriage expenses which is necessary as a basic need. My father died

when I was 12 years old. Therefore, being an elder brother I am in the place of their father, whatever I have earned I have sent to my mother. She has saved it while living a tough time (medi maa Bahun bura waqt katiey si)–my mother has been through a difficult time”, but she had given education to my siblings and two of my sisters are now married and in Government school teachers. I have arranged all the expenses from their marriage to education through my incomes savings”

The field data represents that 04 returnees before the migration were also dependent on their grandparents, they were having a sense of independence, because the environment and the way they were treated by their grandparent's uncles/aunts were not tolerated them. This gives them a sense of responsibility at a very young age and these respondents moved to different destination countries in the early 18 years and in 20 years of age. As the respondent discusses his saving while saying that;

–I am the only son and my father left us in my childhood our grandparents have supported us till I reach to the age of 18. After that, I moved to Qatar and then to Dubai for better earnings. I already realized that it is hard for my grandparents to feed us. therefore, my mother wisely saved my income every month and made gold for my sister’s marriage. Before my migration no one sends a proposal to our family because among the family members we were considered poor, now one of my sisters is married and my younger sister has reached the age of 32 and recently she gets engaged to my cousin”

The data represents that the returnee’s savings were invested in buying gold and the important ritual of marriage. Few of the respondents invested their money in educating their siblings therefore, their savings were not much but the respect they earned in the family. The returnees whose relatives were not giving them due importance to them because of not having money respected them and sent proposals for their siblings. Another respondent said;

–Before the migration we were living in a rented house we purchased a plot on instalments and then constructed a home. My father saved a specific amount of money from my income and our savings helped us to build our dream house, which has a great positive impact on our lives because our family relationship became stronger and better due to our home, and our relatives do not like to visit us, it has increased our value in the eyes of our relatives, the negative behaviour we have faced a lot”

Moreover, it is also epitomized through the data that 11 respondents invested their income in terms of savings while purchasing the plots in different areas of district Dera Ghazi Khan. The major physical investment which was appreciated by the family members and also helped them to strengthened the bond in family. This also given them an opportunity to earn respect among the family because of their income the family members were satisfied.

–I still live in a rented house before the migration I lived in a different area but migration has strongly impacted our family's decision to move from the older and village-type area to the city. But it is our dream to build our own house and to fulfil this dream I have invested my savings on buying 20 marla plots in –Abubakar town”. Due to the pandemic I am not in a position to construct my home. However, my plot is my saving in the journey of migration”

The data shows that the migrant returnees have invested their economics in savings which helped them in building a positive relationship and shows that migration was the reason for enhancing the relationships among families. Their hard work pays off in terms of savings which seems fulfilling the dreams of their family.

–I have five daughters and two sons. After the migration, the relationship between me and my wife became strong because we lived the worst life due to less income. Therefore, my wife knew how important money is, and being a mother of five daughters she has started saving the money. When I migrated,

my elder daughter was the age of 17, in family other girls of her age were engaged but none of the family members sent a proposal for my daughter because I was not in the position to give dowry now my four daughters are married in good families and one is married with her cousin that given the hope to me that we will be connected with our blood relationships. It became possible because of our savings that helped me arrange the dowry, gold, furniture and marriage expenses. Our savings has helped us in re-building the relationship with our relatives”

It was observed from the field data that migration in the form of savings also played a key role in the life of migrants in building good relationships with relatives. The majority of the data reflect that the migrants who were morally so down before the migration and faced negative attitudes from their family members received a positive impact of migration by using their savings to build houses, buy plots and most importantly by investing the savings on marriage rituals.

5.3. Social obligations

Social obligations are the responsibilities which one has to fulfil while living in society. There are different social responsibilities while living in one culture. So, migrant families also have to participate in all the social obligations which were part of their culture. The one who fulfils the social obligations of either the happy moments or the sad moments of society is considered a man of good ethics and one who fulfils their responsibilities. The 12 respondents happily told that their family relationship turns out so well after the migration. Before the migration, the families of these returnees were never having enough money to spend on any rituals. It was the impact of migration which helped them in building relationships. As a respondent said;

–When I was in Pakistan I was not able to help my relatives socially or financially. I always was a hesitant person while going to any event because of my income. Living with relatives and family always has some demands that we have to

fulfil. After the migration, I was able to help many of my relatives in their tough times. Such as my brother has got kidney issue and he goes to Karachi for kidney dialysis, but his treatment is not a cheaper one. When I was in Oman I supported him financially for the treatment which helped me to have a stronger relationship with my brother and his family”

Similarly, another respondent highlighted the positive impact of migration on family relationships;

-My circumstances have totally changed due to migration. the flow of remittances gives me respect in eyes of relatives, in the house and among neighbours. My cousin’s daughter was about to marry and he is a poor man. When I knew that news, I sent my wife to ask them if they need help. Their condition was not hidden from us, therefore, considering it as my social obligation I helped them by giving furniture to the bride. This gave me mental peace and I have earned a lot of appreciation and respect among family members”

The data also depicts that returnees felt that their family relationship after the migration was good because they were helping their family members and relatives through their money and investing in their social obligations to have a strong bond among family members.

-It is sad to tell you that (paisa sb kujh hy)-money is everything” Everyone in society considers money as it’s the only thing that a human needs. I do remember that when my father died, I was not having money for the ritual of his 3rd day. But after the migration, I have realized that I should always be there for my relatives in their sad or happy moments in terms of finance. So, that no one else has to suffer from the pain through which I have been a few years ago. Therefore, whenever someone dies in my family, I always contribute by giving them money for the arrangements. It is

my responsibility to ask them. My help made me realize that in the family I am not losing my relationships with my relatives rather they all have a good bond with me and my family”

Furthermore, the data also tells that returnees invested their remittances on the marriage rituals of their family members and it was again a reason of strong bonding with the relatives and family. The relatives and family members always remain in hope that the one who is earning in abroad will help them in the time of their need therefore, 06 respondent told me that they sent the money as a help to their relatives

–Marriage is an important part of everyone's life. In my family when any relative has a marriage they always ask me for money as a loan, some ask for it as help. While being a part of the family, everyone knew that I am earning abroad, and the financial condition of my family have been changed since migration. it seems awkward to avoid any of the relatives. Socially or culturally, I am bound to help them. whatever they need for marriage and if I have the money, I give them a specific amount of money for their happy moments”

The respondent shares their life examples of social obligations and how much they were unstable before migration to fulfil their basic social obligation. After the migration, they felt the same pain for their family members and tried to help them in every possible way. As a returnee said that;

–When I was jobless I never contributed to the birth events of my family members but after the migration, I was capable of giving gifts to the newborn of family members. The newborn always receives a lot of gifts and gold rings from my side. The gold ring is for both the baby boy and baby girl, although I know gold is forbidden in Islam for the male, I give the gold ring to help the parents and it is considered a worthy gift from my side”

Overall, it has been observed that for the migrants their families are beloved ones, in every situation directly or indirectly they want to be attached to their blood relatives

while forgetting the old moments that how the relatives have treated them previously. For the migrants, it is more important to earn respect because before migration they faced the negative attitudes of family members.

5.4. Improved socio-economic status

The status in terms of economics has improved a lot. The migrant families have improved their economic status due to their remittances. Remittances have positive impacts on their lives. Those who were living as poor before migration now got the opportunity to live a better life due to the migration. there are always fewer people who respect poor people and treat them equally as normal humans, but the journey of migration gives the returnees a chance to facilitate their family members which ultimately was a chance to have a positive impact on family relationships. Almost 23 respondents said that after improving their economic status the relationship automatically improved within the family. As a respondent told me that;

–The economic status has improved in all the migrant families (saday mali halat badal gaien)–our economic condition has changed”. All my friends from the area who has migrated are fulfilling their needs. Their families are spending better life due to the income, because before the migration, in Pakistan no one was earning enough to give satisfactory life, and this was the reason for social conflict among family members (paisa na howan di wajh to ikhlaq na vandey han loug)–people do not share the good morals due to lack of money”. But after the migration remittances helped us build good family relationships”

The returnees were also observed shaping the social relationships due to their improved economic status. The element of respect was the most prioritized one among all the returnees and in gaining the respect the returnees tried to do everything after the migration. therefore, they helped the people and tried to earn money to give a better living standard to their family members and it was the only way to regain the lost respect. People who never respected them because of their low income started giving respect due to their improved economic status.

–COVID-19 again has dragged us to our poorest conditions but if I talk about the migration, it helped me to build a lot of things such as my own house, I am the owner of this house. Before migration, we were living hand to mouth life and it is a fact that no one can feed anyone for a long time. So, no one in the family has helped us. Due to good earnings, I have regained the lost respect and place among family members. It was all due to the improved economic status that make me able to recover a good position in the family”

The respondent shared their views about the improved economic status which was due to migration and improved socioeconomic was the reason for the improvement in their social relationship. The pandemic was a major reason for losing the improved socioeconomic status in the family as it was once a reason for having strong ties among the family. As it was highlighted by one respondent;

–It is a reality that male members do not have any respect in the family as well as in the social circle until he is earning a good amount of money (Mard zaat di izzat ondi kamai vich hy) –the respect of male is in his earning”. Therefore, I have migrated, in the start my family faced a lot of issues but when I started sending money, a lot of issues have resolved with the money. My economic position was enough for my family and relatives to give respect. Those who never communicated with us politely suddenly changed their behaviours. The economic status did not make us suffer the negative attitude of people around us”

Similarly, a respondent who was 30 years old stated that life conditions before and after the migration while saying that

–living in the debt is something embarrassing, and before the migration, my family was living by taking a lot of loans, even my first visa was purchased by the loans. The person who always asks for loans does not have any respect. I have cleared all the loans after the migration and the rising clashes among

family members do not occur frequently due to enough income. The income from abroad helped me to gain the lost respect and I have maintained the economic status in family members and society, which at least strengthen the family relationship”

The reviews from the migrants reflect that their feelings were really hurt by their family members at any time, but due to the migration the majority of migrants have not faced any negative attitude from the family and their income has supported us financially as well as the income was a great encouragement in building positive relationships with the family members.

5.5. Change in Autonomy from male to female

In patriarchal Societies, male members are always autonomous from the very small decision of shopping, and food to marriage. According to the In-depth interview findings, it has been observed that the change in autonomy has played a positive role in the eradication of Conflicts, especially in the husband-and-wife relationship. Almost 17 respondents during the discussions and interviews stressed the change in autonomous power. This shift according to the culture of the Dera Ghazi Khan district people was not a good one for the rest of the female members of the community. However, in the case of migrants relationships with their families proved quite good. before the migration, these returnees were also never in the favour of female autonomy, where the household female members take all the decisions but it was observed from the data that after the migration of husband, the returnees reported that their wives were taking all the decisions of the house in their absence.

–When I was living in Pakistan my wife never go outside without my permission for the household chores. In my absence due to migration, she has to play dual responsibility Now, she is autonomous in her decision and does all the household chores from bringing vegetables to paying bills she does alone. she has improved her confidence while dealing in

the market which makes her happy and satisfied that she has learned a few new things in dealings with outsiders"

It has been observed from the respondent views that the ratio of conflict among the spouses also became lessen because the females after the migration, were having the remittances in their hands and free to move anywhere. The focus has been diverted from the household daily chores to the outside household chores as well. According to the respondents that their wives after their migration were not having enough time to think about the old relationship that we shared. According to their wishes and desires they were living a life therefore, the fights among couple reduced a lot.

" The migration has improved my economic status as well as my relationship with my wife. Before migration, my wife and I always start a quarrel because she was having a lot of wishes and dreams to fulfil and my economic status never allowed me to give permission to her. But when I moved, she is all alone at home with the children, taking multiple decisions such as from their schooling to their food, she takes all the decisions. She attends Parents teacher meetings at school and also attends all the ceremonies with relatives and she is autonomous because of those remittances and she has engaged herself in different things that we do not fight anymore"

The returnees reported that migration helped them in building smooth relationships with their wives because before the migration their wives were not allowed to move randomly in any place. After the migration, all the autonomy which was once belonging to a male member of society shifted to the female. The decisions in the absence of a male member were taken by the wife. The shift in decision-making empowered the female and helped the migrant to have good relationships among family members, especially with the wives. As a returnee explained;

–My wife has to attend all the pleasant and sad events alone with relatives, which I used to participate in before, which sometimes made her sad that alone she has to train the children as well as take care of every event that is happening in the family. She enjoys the autonomous status due to the

different comments from relative females. As they keep on saying (tu azadi di zindgi guzraindi pai hain) "you are living a life of Freedom" that no one asks you whatever you do".

Similarly, another 31 year old respondent share his views in these words, while appreciating the struggle and confidence of his wife which she had earned in his absence;

–The house in which we are sitting is constructed under the observation of my wife. Before my migration, she always keeps on fighting about why I don't allow her to go to markets alone with children and other family members. But now the migration has changed the situation, she has to deal with everyone in my absence. She enjoys her autonomy and the conflicts among us also do not occur frequently now”

according to the findings of this study, migration also contributed a lot in shaping positive impacts on the family's autonomy especially the females who became autonomous in taking their decisions, the power of autonomy resolved the conflicts among spouses which help the couple in growing their relationship with each other.

Negative Impacts on returnees

Overall migration was having positive impacts on the lives of migrants but due to the pandemic, the migrants who return back to Pakistan have faced a lot of challenges, which were unexpected for the majority of them. From living hand to mouth, the returnees were taking loans, and facing emotional stress, negative behaviours, tension and anxiety, facing separation from family members to spouses, which is due to the pandemic that they have to face joblessness and lack of income.

5.6. Divorce factor

Divorce is such an element which is considered one of the most hated and unpleasant things in Islam as well as in society. It was observed during data collection that the returnees have given divorce to their wives under different conditions. Mainly the

reason was rising conflict due to a lot of loans and lack of income which made the returnees under stress. The 09 of the respondents said that they went to the district Head quarter psychologist for treatment. But still, the fights between the couple led them to divorce, which was not intentionally done. Although, divorce is a hated factor but it happened. Almost from the 07 respondent it was reported that they had given divorce while losing the control over their nerves while 03 respondent said that they tried to control on negative emotions but it was their wives and the fights which forced them during the conflicts to do such act.

"It is sad to share that (Paisa insan koun andha kar daindy)
"The money makes a human being blind". I and My wife was sitting peacefully as one of our relatives came to our house to ask for the money that we have taken from him as a loan and we made an excuse that we don't have it yet when he returned back my wife started yelling at me that I am not capable of generating enough money to feed her and children and I was already in stress and under pressure. I was not in my senses while giving the divorce, due to my anger and stress I slipped out the words of divorce”

The field data from the returnees also emphasized the factor of COVID-19 which was the only reason for the destruction in their life. They not only have faced the deaths of their close ones but also faced the challenge of losing their life partner. The ultimate reason was only money, as before the pandemic their wives have spent a standard life and in a hard times their wives did not cooperate with their husbands. The violence among the couple's day by day increased and the lack of patience among the couple resulted in a divorce.

—As COVID-19 has not only taken the beloved ones, the ones who were alive we have lost the relationship with them, when I return to Pakistan, the relationship with my wife was perfect. Although before migration we hardly fought maybe twice or thrice but after and during the COVID-19 waves the conflict among us has risen day by day. She always taunts me about not having money, in the start, I tolerated the behaviour and

asked her not to spoil the relationship, but after a few days, she stopped the taunts and again start. It became a routine in our home that we majority of the time Keep on fighting one day I slapped her and beat her but she did not stop and not learned from my reaction. One day she forced me during the fight to give a divorce and I divorced her”

The returnees have faced a lot of negative behaviour after the pandemic. The main reason was their unemployment. The strong bonds with wives were broken due to the pandemic. The returnees were forced to take the step of divorce due to their rude behaviours. Another respondent shared a similar story that he has broken a bond with his wife after 16 years of his marriage, and the only reason according to him was the pandemic that they tried to live a better life but the after-effects of pandemic did not allow them to live their peaceful life.

—There was no mistake of my wife I became so possessive while staying at home all the time. Due to COVID-19, everything has been destroyed, the lockdown period was so intense that the fear of COVID made us more anxious about our health. I have stopped going out during COVID-19. But when my savings ended and we were starving for food. This condition did not help me to control my anger, as I was living a luxurious life in Dubai after migration, the lifestyle I adopted abroad was totally different from the life I was living here in Pakistan and each day I start a fight with my wife and one day in anger I divorced her”

It is also realized during the interviews the male members who were returned due to the pandemic became more sensitive towards life. The worst situation in the shape of the pandemic was not expected by any returnee and after the migration, as they changed their lifestyle, was totally different from the life they were living now. Therefore the clash in their expectations and their sensitive emotions caused more life destruction in the crucial period of life.

—After my return I faced a lot of difficult things my father and mother died due to COVID-19. It was a sad moment in

my life in a month I lost my parents. Already I was worried due to their death and the economic condition was getting worst each day. The fights between me and wife started and she left me and started to live with her parents. My two daughters were also living with her and she has sent a petition for dissolution of marriage. I have tried to solve the matter by visiting her multiple times, but she has decided to leave me and unfortunately I have to divorce her”

It is clear from the respondent narrations that unfortunately the divorce has done between the couples because of not having enough resources to meet their basic needs and the pressure from the relatives they had taken loans to lead them to mental instability. Excessive anger and high blood pressure contributed to losing self-control.

—At the time of my marriage, I was already a migrant therefore, my wife never faced a difficult time. She always got whatever she asked from me but COVID-19 was the only period which was difficult for me and my family. I have visited many doctors due to my depression and increased anger. The doctors gave me the medicine which was for sleep maybe. After taking medicine I sleep for hours daily. One day I woke up late and my wife and I fought, because all day I sleep and don't find any work, I am a useless person who is not trying to earn and a male member can earn the respect only by earning. This fight ended up in one divorce and being a father of four daughters I want my wife back I have not given three divorces at the same time, which gives me hope to keep the relationship with my wife because I hope my financial position will be settled soon”

These findings from the research tell that the pandemic has affected them in a negative way that, when returnees were not having enough income, they lost their minds and the ratio of divorce increased in the study area. They have not only faced a tough time with society and relatives rather the fights and conflicts among spouses have increased which led them to take such an unpleasant act of divorce.

5.7. Relatives left them alone

Another challenge faced by the returnees was to endure the pain of those relatives who left them alone. The returnees expected their relatives they will also stand with them in their tough times, because when the returnees were earning abroad, they used to spend their income in their tough times, (marriage rituals, death rituals and other celebrations). Now, due to the pandemic, it was their time to show some affection and 12 respondents said that none of their relatives stood with them during this hard time. Everyone was having their own excuses, but the returnees were expecting from their relatives that they have atleast their own source of income in their home country, therefore, they are still living a much better life. The majority of the relatives also gave the same excuse that they are also under the effects of a pandemic and faced a lot of loss in their source of income.

–The people of the world are so selfish I have always stood by my relatives in their difficult times but the relatives who always invite me to lunch or dinner on my regular visit to Pakistan have not asked me for once now. They do not visit us as the majority of them know that I am not earning nowadays”

However, another surprising fact was revealed by the respondents that if their siblings were engaged in the family, those relatives also stop their visits to them. The only reason they understood was the lack of income due to the pandemic and their worst situation, which ultimately lead them to think that the new relationship in the name of engagement was also made by their relatives after observing the good source of income that they are able to give a dowry, therefore, the relatives tied themselves in the new relationship as well but the difficult time of the returnees exposed them the actual faces of their relative as it is said by the returnee;

" The relatives were so close to my family members, whenever I do visit Pakistan, I always buy some gifts for them and their family members. They were so good with my family but the pandemic and its effects are really heart-wrenching because the behaviour of family members has changed with us. One of my sisters is engaged with my 1st cousin and due

to lack of income, they also have stopped visiting us. Although I have always given them the respect due to my dual relation with them because of my sister, everyone has shown their real face in this difficult time”

Another change in the behaviour of family members was observed that the close family members from siblings to relatives changed their attitudes towards the returnees. The facts to returnees revealed due to the pandemic. The 06 respondents have lost their relatives due to bad behaviour and few also face a change in visiting pattern of family members.

"In my family, we prefer marriage inside the clan or with relatives. My sister was married to my cousin and he was also a migrant, He has asked for money from us but due to COVID-19 We already were suffering a lot and were not able to fulfil his demand for money and he divorced my sister, which divided the relatives into two halves. A few of the relatives are on my cousin's side and a few of them are standing with us. But when I asked for a loan from my relatives to save my sister's life no one helped me in my tough time".

Moreover, it was detected from the field data that the wives of these returnees who always aware them from the behaviours of their family members and relatives proved quite truthful to returnees. The returnees always ignored the thick and thin of family relatives because they never wanted to be in any kind of conflict within the family, but the pandemic exposed them to the realities of life along with the behaviours of their relatives.

— always stand by my relatives in their sad and happy moments by giving them financial support. It was the first time when I was facing the challenges given by the pandemic but I was amazed on seeing the reaction and behaviour of my relatives who used to give me a lot of respect. Now do not meet me. Whenever I call them, they engage the phone or do not attend in fear that maybe I will ask for a loan from them

and this is one of the most painful moments for me. My wife used to ask me not to give financial support but I never heard her, now my relatives proved by their attitude that they were not deserving people"

It was observed from the field data and from the respondent's review that in the tough time, no one had given them financial support, and the behaviours of relatives and family members were negative and disappointing to many of the returnees. The returnees who thought that their relatives will value them as they used to share the element of respect when they were earning a good amount of money, were proven wrong by the attitude of their close ones.

5.8. Disrespect from Society

Disrespect is a factor which always triggers by minor things and has terrific consequences. It triggers violent reactions and makes it difficult for an individual to forgive the person who disrespects them. The returnees also have faced disrespect element in society. The 13 respondents shared that they have faced disrespect from society. The society members always gave them respect due to their income and a good societal position now changed their attitudes towards the returnees. As one of the respondents said;

–The covid- 19 was a curse as well as a blessing because I am badly affected by covid-19 financially but it has revealed the double standard people. In society, we are surrounded by different kinds of people and in my tough time I realized that money is equivalent to respect (loug paisy ko Salam Karaindin) "People greet your money". When I was barely living here in Pakistan my close friends have stopped talking to me and disrespected me in gatherings by different ways"

It was again a challenge for the returnees to face the behavioural change from every relation, which has broken them badly along with the economic challenge.

It is painful to see the behaviour of people who have given respect all the time, now don't ask anything and avoid me. Even my neighbours who were good to me and give respect to me and my family members who have always given respect, now laugh at me that (corona enda Gharor tor gay) "Covid-19 has broken his pride". The person who does not earn also cannot earn the respect from anyone in society"

Another challenge which was faced by the returnees was the misbehaving of society members. The pandemic was having its own strategies for the long period, the lockdown made the returnees not do any work, and eventually, they relied on their family members, friend circle and in-laws. With the passage of time society get to know their living condition and due to the circumstances, they also disrespected them in different ways. A young respondent of 27 years age reported with a heavy voice that;

I have stopped visiting my friends now because of the decision of migrating I was not happy I wanted to complete my studies as my friends but my family condition was not good enough to support my education. Now when I visit my friends, they disrespect me that I have earned the money but now at this crucial time, I don't have anything if I were having a degree maybe it can help me to get a job in Pakistan. On my back, they always talk about me and insult me among others"

Another respondent gives a similar response;

Once I asked for a loan from any of my close friends to start a business in Pakistan. Due to Covid-19, I was seeing its long-term effect economically. But he has refused to give me money while saying that he also doesn't have it due to the loss in his business. I returned home and, in a few days, I heard from my different friends that I have asked for a loan. Everyone was showing sympathy and it was disrespect in other words. It has down me morally That now I like to stay at home rather than join my friend's company"

The findings clear that the returnees have faced disrespect in their social circle, and degraded in society because of their earnings. the returnees were hurt enough that they also considered money is equal to respect in society. Therefore, if they will earn, they can have respect in society and family.

5.9. Joint to nuclear family

In the study area, the family structure of the majority is a joint family system. But the returnees have faced this loss also from joint family structure to they have moved to the nuclear family system. The 11 respondents shared that they were living in a joint family system after the migration intentionally they don't want to move to a nuclear family. The returnees always come into conflict with their on discussions. However, never decided to leave their parents' home. According to the returnees, it was a hope for them that no one can separate them from their siblings and parents while living under the same roof. However, the circumstances after the pandemic changed their minds due to the unexpected behaviours from the family members. As one of the respondents told me that;

–The economic condition was not good enough and I was not able to pay my bills and expenses, this was the reason for fights among the brothers and one day we decided to shift our home before that I did not have to pay for my house rent but now, I am living in a rented house and we (brother) have sold our paternal home and they have given me the share of property through I am trying to spend my family life”

The parental house was sold by the families of returnees in the pandemic time and while living in the joint family, the rise of fights on small matters was observed during the interview that returnees who always supported their brothers and their families now acted as a stranger towards them. the family of returnees were nothing more than a burden for their siblings. Every day fights and conflicts did not stop rather the number of fights with the passage of time increased. These conflicts make the returnee to think about decision of move from joint to nuclear family.

–It was a painful decision for me to move into a separate home because my brothers were treating me and my children as a

burden, Although I always supported them financially during the duration of migration. I always brought gifts for every child at home and my sisters-in-law but all of them suddenly treated us rudely and from breakfast to dinner I heard multiple things from my family members., but in this prolonged period, I tried to tolerate, at last, I have lost my patience and also replied which led to a violent reaction from my brothers and then I have left my home with my family and shifted to the rented house”

It was observed from the respondent’s views that family was their first priority always and after working day and night in the destination country they sent their money to family, now acted strange and clearly asked them to pay for their expenses. These behaviours from the siblings were totally strange for the returnees and to avoid the conflict few of the respondents decided to move their families to separate homes. Although the 06 respondents reported that they have constructed their own houses but still not shifted their families because the returnees moved abroad in the early ages and they also wanted to spend sometime with their siblings and parents and it was only possible when they should not shift their family to nuclear family, so that on every return they had enough time for all the family members. However the situation due to the pandemic was different and the siblings also knew that their return this time is for the longer period therefore, the behaviours were also according to that, the change in behaviours also made the obligatory to take a decision of shifting from joint to nuclear family.

"I build my Separate home and I always wanted to shift my family into the new home, in the hope that we will be spending a good life there too. Because my parental home was not having a good infrastructure and I build a modern infrastructure home. But I was not aware that this pandemic led me to take major decisions in my life. My siblings' behaviour changed when I lost my source of income. It was hard for them to feed my children. My wife was pregnant and my brothers said to me "Arrange money for her delivery otherwise we will not help you. It has left me in tears that they

cannot even stand with me in my difficult time. This has broken my heart and I have moved to my own home"

Another respondent gives similar views and reasons for moving from a joint to a nuclear family there's no doubt that each respondent was painfully sharing their role in the family as a migrant and the attitudes of family members toward the returnees were totally different, which sometimes made them realize that the love, care and affections which they always preferred over their income and savings through thick and thin of the family members but the family members never shown the same behaviour to them.

-The decision to move from joint family to nuclear was always difficult for me, over the period of migration my wife has asked me multiple times but I always scolded her because I always wanted to stay with my family but I lost respect in my brother's eyes due to the loss of my job and when I started living with my brothers, I realized that it will lead to major destruction for our family it was better to move and save the relationship with my family, Therefore I have moved to a separate home"

As the respondents were not earning in Pakistan or having very little contribution in the house, it was a burden for the rest of the family members due to their own children and wives, the siblings clearly told the returnees to contribute to the household expenditures or share their responsibilities with them. there was now more than one challenge, the biggest to face the pandemic and getting rid of the current situation, along with that the empty pocket and the major decision of shifting families from joint to nuclear again exposed them to overcome the financial challenge in terms of paying the rents of new houses.

5.10. Case Study: 03

Age of the respondent:	37 (years)
Family Size:	05
Family Structure:	Joint

Completed Year of Marriage: 06

Duration of Migration: 04 (Years)

The respondent said that he has migrated to Saudi Arabia for the last four years for the sake of better opportunities. He was raised by poor parents who hardly have two times meals and sometimes one-time meals. He has spent a very tough period in childhood and does not have good memories from his childhood. The childhood bad memories always triggered him to move abroad and for that purpose, he struggled in Pakistan and collected money by doing labour work before migration. His parents forced him to marry one of his cousins, and after the marriage, it was difficult for him to manage the expenses of his wife and home.

Therefore, his wife has given him his gold jewellery and he bought a visa with that money. His wife thinks that the future in migration is very secure because migration is considered a symbol of status in society and the life, he has spent from childhood was not good enough and doesn't want to give the same life to his child that why he has accepted the gold from his wife and migrated. After the migration, he and his family considered that with the money they can improve their standard of living. No doubt, it was proved that migration has positive and negative impacts on my family life. He said that his economic status has improved due to migration but the negative impact he has faced in his relationship with family members. The emotional gap he observed with his parents, siblings and even with his wife after the migration, before that he was very close and attached to the family. Being the elder child of the family, his decisions were considered and after the migration, no one asked anything because the family thinks that he is living far away and is not coming soon and the one who is not living with them cannot have exact idea about the situation, which is always a painful thing for the respondent.

He further reported that he moved after two years of his marriage in every year he visits Pakistan for a month before the pandemic. He said that it was a crucial period and the decision for the young newly married couple but the responsibilities made them do so, but without a wife, life is incomplete because whatever a husband or a wife does in a long-distance relationship, it is not satisfying and worth living.

He said that it is very difficult for him to manage all the responsibilities alone but the situation and time he has faced in Pakistan encourage him to work and tolerate the

difficulties in the destination place. He said that his wife always wished to have a stable life but soon after the migration she realized that due to migration everyone at home enjoyed life because of remittances but she is incomplete without me. He said that at the time he was busy earning money and according to his point of view he is doing best for his family. However, he keeps in mind that family has emotional expectations from him which are more important as compared to economic needs, but at the same time, it was also true that without income and finance his family was having nothing in their hands they were all empty pocket and barely meeting the two times meal.

He further narrated the multiple obstacles he faced especially the rudeness from the Kafeel (the person under whom he works) and the roommates. The different behaviour he has to tolerate for the sake of income and these behaviours also influence his performance at work. He said that he has no time and money for himself in the destination country because he has to manage all the responsibilities for his family. Sometimes, he also wants an escape from these responsibilities but he cannot and the hopeless situation makes him mentally ill. According to him, emotions are a rare thing in the world and there's no alternative to emotions. In the end he concluded with a deep breath *–jazbat ki koi qeemat nhi hai yeh dolat say nhi khareedy jaty*” (Emotions are valueless these could not be purchased with money).

5.11. Case Study: 04

Age of the respondent: 39

Family Size: 06

Family Structure: Nuclear

Completed Year of Marriage: 15

Duration of Husband Migration: 09

The respondent told me that he was a private school teacher in Pakistan before the migration. Before the marriage, the earnings from school income were enough for him. However, his parents marry him and the expenses for basic needs were not fulfilled with the salary. Therefore, his parents and wife forced him to migrate. While

living in a joint family, he got the idea that he has to construct his own house. It was impossible without money and to fulfil this dream he moved to UAE. In the start, he worked as a labour (*Himali*) –“The work which is not permanent and is considered the illegal one”. He added that for the *–Himali*” one has to get a proper permit letter for this labour work.

In the start, he applied for many different jobs as he was an educated person but failed to get a good job. It was a very heartbreaking moment for him that he was not getting any opportunities in the destination country. The family pressure was real as they have a lot of hopes for the respondent but after two years of struggle, he finally got the job in the company. He worked as a data entry operator.

Furthermore, he said after getting a stable job he has thought to save money and construct his own home. The main reason for constructing a separate home was the societal pressure that whenever he visited Pakistan the society and his siblings always asked what you have earned. Where are your savings, also sometimes taunts him that migrants have always a lot of money in their bank and he does not tell the truth? These questions and behaviours always forced him to do something for the family. After 5 years of migration, he constructed a separate home and shifted his wife and children into the nuclear family system.

He added that the period of this struggle was hard because he was working under a lot of pressure. The remittances he sent home were received by his father and he has to play a dual role. Whenever his father received the remittances he made all the decisions about remittances and for which purpose they would be used. His father has fulfilled all the basic needs of his wife and children but still, there was a conflict between the wife and father-in-law. He said that it was difficult for him to decide what to do in these conflicts. In all kinds of these situations, no one supported him ever. The wife keeps on demanding his right and his father also but no one cares about the migrant. He told me that no one can get the idea under which circumstances a migrant works, everyone cares about money and their own desires. The behaviours and pressure a migrant face in the workplace is always a threat of losing a job. He narrated that he has lost his job twice due to work pressure and the tensions given by his family. He always demanded cooperation from his family but none cooperated in front of their desires and lust for money.

However, he revealed that the pandemic made it more clear to him that a migrant does not have his own life. At the start of Covid-19 things were quite better for him as he was working in the destination place. When the pandemic worsened, he immediately moved back to Pakistan. His family was not having any savings and it was again a hard time to spend the money on daily expenses. After a few months of the pandemic, he started taking loans from siblings and relatives. Additionally he said that it's an embarrassing moment to take a loan from anyone. People refuse multiple times because they knew that without a source of income it was not easily possible for me to return the money.

Therefore, he decided to give the upper portion of his home on rent. The rent was not so enough but still, it was a hope and light in the struggling period. his family was now used to spending a luxurious life, which again made him think that to start a good business. He started a clothing business in the market with a lot of loans and was not satisfied with the rude behaviours and expectations of the family. In the end, he said;

“mard sirf paisa kamany ki machine hai, halat chahy jaicy bhi houn koi nhi smjhta”

–The male are earning machines irrespective of any situation no one understands a man”

5.12. Conclusion

The findings of this research tell that the returnees were having a very strong relationship with their family members because the flow of remittances has helped them positively to the migrant community of the study area. They have started enjoying lives while maintaining social respect not only among their relatives but also among the social circle. But when the returnees were facing a lot of challenges due to the pandemic the situation was different. The returnees not only faced the challenge of finance but they have lost their respect in society and their friend circle. A few of the respondents were given a divorce and lost their dignity and pride while asking for loans. Also, the returnees have faced a difficult time due to the separation from their siblings because none of the siblings wanted to take responsibility. To avoid family clashes, they have decided to move from a joint family system to a nuclear family.

6. PERCEPTION OF MIGRANTS ABOUT THE ROLE OF EMOTIONS

This chapter will discuss the emotions of migrants that how the migrants perceive emotions. The role of emotions in migrants' life when they were living in the destination country and how the emotions have been impacted due to COVID-19 when these migrants were forced to return to their home countries due to the unemployment in the destination country. At the destination country, multinational and national companies, and industries discharged the migrants. The tourists stop visiting them. The local markets were closed, and the organizations were at a loss due to closure for a long time. Therefore, the direct impact was faced by the migrants. According to the findings of this study, the majority of migrants were not able to come back to Pakistan due to different reasons. Few countries have not arranged flights due to the increased spread of the COVID-19 virus, and a few respondents were stranded there in the hope that soon this pandemic will end and they will start going to their workplaces. But unfortunately, their hopes did not come true, the strict policies in different countries did not allow the migrants to earn, and this made them hopeless in two ways. One was the income as the migrants were not earning now, rather the migrants were using their savings to feed themselves and it is not easy to manage life in the destination country due to higher expenses, from rental apartments or flats to the monthly food expense.

The second reason for hopelessness was their families in their home country. As migration has positive impacts on the families of migrants, I have previously discussed it in detail. As migrants have lost their jobs, they still have to send remittances to family. Their families were also hopeless due to the sudden condition imposed by the pandemic. The families have upgraded their lifestyle and living standards from eating good food to wearing better clothes and also improved their household structures. Hence, it was now difficult for the migrants and families to face new challenges and live again the life they already lived before migration: When I was conducting the interviews and case studies, I found that it was not easy for the male members to talk about their emotions because in all interviews the male respondents were reluctant to share their emotions and especially in the first meeting; none of the respondents was open to sharing their perception about emotions. It was

very difficult to talk about their emotions and feelings, for me as well as for the returnees to tell how they feel due to circumstances they have faced at the destination place and the current situation after the pandemic that how they are perceiving their emotions. However, after a few meetings and assuring them that their life will not be discussed and the data will be presented anonymously, the returnees got the confidence to share their experience related to emotions. After collecting the data, I have generated a few themes according to the findings the of study, which will be discussed in detail one by one.

6.1. Disturb Hopes

Hope is a beautiful word that expresses the expectations or desires for a particular thing to happen. Hope is always geared toward the future such as confidence, Optimism, and anticipation and is a basic sense of having Something to live for. For living purposes in the hope of better income people always move from one county to another country. When moving in "Hope" of developing better incomes and an easy lifestyle, people face or endure a lot of instabilities in the new culture and people. To be financially independent the migrants got a lot of motivation from their families, to have (their own house, get married and start a Family. Individuals start perceiving as migration the only way to achieve these dreams. The research data reflect that the 18 respondents have moved in hope that they are moving towards a better future although it was proven through their income that their families start living a better life, emotionally the respondents feel stuck in their life, face a lot of failures and fear of getting and losing jobs, doubts on the left behinds. All those things strand them between a hope of a better future to disturb hope.

As one of the respondents said;

"Living without hope is like living dead person. Whenever rejected by any working organization it disturbs all my hopes, It raises depression and at the same time do not want to live a hopeless life outside, at the destination place people treat you like an animal, who does not have their own life, It is especially for the labour workers because of the better future we live like animals, who just eat, sleep and drink and the

long period we have to spend on work while living in abroad
it does not give a sense of satisfaction rather it gives. sense of
violating our hopes”

It is clear from the respondent review that the people who migrate always do not have a satisfactory life at their destination places, rather they also face a lot of challenges which do not help them to balance their emotions and feelings for life. The respondents move in the hope of a better life, but the challenges strike their hope badly due to the new challenges.

"Living without family is not easy for anyone, where we are born, we have to leave the family and country. When I went to Dubai, I was very hopeful that when I will start earning my family will live a comfortable life. Unfortunately, after reaching Dubai I got rejected by many Companies and I was not able to keep my hope for a better future alive, rather it continues to give me depression that my family has attached a lot of hope to me that they will have a better life. The people living in abroad do not give you opportunities easily to work with them and it Kills all the hopes and joys of your life because now you have to feed yourself and pay every single expense for your living"

This review from the respondent clearly explains that it is hard for the migrants to manage their life in the source country without the motivation of their family. After the migration they remain under the burden of fulfilling their families' hopes and at the same time their feelings are disturbed due to living thousands of miles away without their families.

A Similar response shared by a young respondent who was at the age of 29 years,

"I have moved to UAE because of my children. The cluster of promises I have made with my family was waiting for my income to fulfil. when I reached UAE, I was hoping to get a job at first weak but I did not get any job for five months and my hopes were continuously collapsing due to a new culture, here rejection was the only thing I was welcomed by. In

addition, the family was also not supporting me by asking every day that did I get the job or not. No one takes care of male emotions that's how I felt each day while living away from my family and getting rejections and having a fear of expenses on my Shoulders"

Similarly it is clear from the respondent's perspective that even the families sometimes, act selfish and rude behaviour, the families also do not support them as society does, and everyone keeps on asking them about their income. No one cares about their feelings and emotions rather everyone in the family keeps on demanding a rise in their income so that the migrants can fulfil their dreams and wishes.

"In the fantasies of the good life, everyone in society appreciates migration but no one can understand life and its difficulties until the person moves by selves. In the hope of good life and a bright future, I also moved and faced all the difficulties from insults to working in restaurants and washing dishes and sometimes cleaning the cars to toilets but I have supported my family in the hope that they will feel the pain of my earning but the pandemic has revealed that the hope we; was having in living abroad from at the destination country were different than the expectations of getting respect from the family. Due to the pandemic; I seriously forget the difficulties of living abroad rather, now I only know how my high hopes from my family have been broken into pieces "

The respondents clearly describe that their hope from the destination countries also gets in trouble due to the new challenges they face there but the families also don't understand the pain and struggle migrant bears for earning and after the pandemic the behaviour of families also revealed that the families don't understand the difficult situation. All these attitudes again became a challenge for the migrant to deal with their own emotions and maintain a positive environment at the home.

6.2. Hypertension

Hypertension is called high blood pressure than normal blood pressure. The returnees have related the high blood pressure with the tension and according to the field data, the respondents considered the tension as a deep link with emotions. The participants were of the view that high blood pressure is due to the rising tensions in which we are not able to control our emotions or feelings. The 13 respondents reported hypertensive behaviour in day-to-day life due to the workload and pressure from home. This pressure does not let them live a peaceful life in their destination country.

As a 30-year-old returnee explained that;

"It is very common to be hypertensive among the migrants. Because they are burdened with multiple responsibilities. The fear of their family and children that how they will live without food can't give any calmness in the life of any migrant. The only thought of family is enough to steal your happiness and joy. At the start of the migration journey emotionally I was down due to the new environment and people and most importantly new culture but I was expecting a better life for my family so, tried to work hopefully but for how long? I can bear the tension of earning, not having a permanent job and source of income-give you tension which ultimately pushed a migrant towards High blood pressure"

Correspondingly, another respondent told me that;

" If I talked about emotions. they are the precious feelings that give anyone a sense of living. But in the case of migrants, the emotions are nothing. Any migrant should keep emotions aside because my emotions lead me towards my illness. At a very young age; I became a patient of heart. Two years back I got a heart attack due to my high blood pressure and the rising expectations of my family and children to fulfil their desires. No one notices my emotions in the difficult journey of migration"

The respondents were disappointed in case of their emotions, the majority think that when they move abroad no one takes care of them, whether the migrants are sick or living a healthy life. They just start raising funds for the families and children to feed them. The excessive tension of left-behinds and the instability of work in the destination countries lead them towards illness.

"Tensions always grow a person older and are the reason for multiple diseases while emotions are beautiful feelings but our day-to-day tensions engulf the emotions. Being a migrant, we are expected to earn only and a day came in the life of the migrant when he became an earning machine. In the workplace, a migrant has to deal with multiple people with a lot of hypocrisy. It gives you the experience of dealing with people over time. But the tricks for survival one adapts are not easy, as a migrant has to deal with his emotions which are killed multiple times by the people who are in our surroundings. As time passes, the emotions are drowned somewhere and due to the tension diseases and common symptoms hyper -Tension, headache, and fatigue appear, headache is still bearable but the high blood pressure which does not remain in control became the reason for fights at workplace"

Another returnee reported his perception of emotion during the journey of migration while saying that,

"I have worked as a migrant in Dubai for 16 years. Over this period, I have observed multiple behaviours and emotions of people. when co-workers desired do not get their desired things the way they have planned, they emotionally feel so down. First, they adopt silence in their routine and after a few months, they start quarrels with their roommates and at their workplace. due to their high blood pressure and we ignore it by saying (Jawan Khoon hy Josh marainday) –The young blood is showing the motivations" and still no one understands

the feelings and emotions of any migrant. Even in my journey of migration, no one has asked me once how I feel, rather family always keep on waiting when I will get my salary and I will give the money for their better future”

all these statements from the respondents say that migration is not easy for migrants because they do not face only one problem, they have to face a lot of issues from settling down abroad to the fear of income and most importantly the majority were disappointed in the behaviours that in the destination place they face conflicts and also in the family and indirectly the migrant get hypertension due to multiple attitudes and behaviours they have to face each day.

6.3. Anxiety

Anxiety is a mental health disorder in which an individual experiences of nervousness, panic and fear. All these elements are related to the emotionally complex experience of the individual in which the individual reflects the significance of things as an event. During the interviews I have found out that the respondents experienced fear, anxiety, feeling of tiredness and trouble concentrating at work due to their emotions. As they have perceived due to their emotions which were not under their control, they have faced the above-mentioned factors. As one of the respondents said;

"The decision to migrate was a happy decision for me because I was motivated by many of my friends and family members. But after the migration, I have realized that it is a decision to be bound towards earning. The only purpose left with me is earning. I felt like I do not have my own life I do not have any emotions of happiness or sadness, the more I spent days abroad, the more I was in fear of losing my job and time this fear stayed with me. Once I consulted a psychologist abroad. He said to me its anxiety due to overwork and tension and I should start going out with my friends”

From the respondent's views we can understand that the fears made exposed them to anxiety. They stop going out and forget about their own life, all the time thinking about the surroundings and feeling loneliness made them mentally ill.

During the in-depth interview, a respondent emphasized the importance of living in the home country and compared it with life in the destination country while saying,

–We cannot imagine the life of destination countries until we start living at the destination place. Life in our own country is far better than life in destination places. Life in the destination country gives anxiety and depression and being migrant multiple kinds of fear control our mind and heart. Living without family and friends, totally strange people behave like they are very skilled people and you do not have any skills. It breaks you emotionally and if you do not find a job it doubles the anxiety and you get panic over little things. I have faced sudden Increases in heartbeat, dry mouth and sometimes shortness of breath while thinking that how I will feed myself here and the family who is living in Pakistan. That’s the reason for having a good and permanent job after the migration is important”

A corresponding response was given by the respondent

"Before migration, I have never worked in Pakistan. After the migration due to cultural shock, I lost my confidence. All the time I started living very nervous. Although I have done a few courses such as the English language. But whenever I went for interviews heartbeat rate increased and my anxiety and fear of not getting a job hit my mind. After a trial of 6 months and facing rejection, I finally got a job but I did the job with a heavy heart that anytime the company can fire me and my fear came true, it happened due to COVID-19. During the first wave of COVID-19, only two months I have worked and after that, the company issued letters to the majority of employees due to the COVID-19 Situation. The company cannot pay the salaries"

The findings about emotions depict that the respondent faces new challenges each day. It became their mental health issue because they start perceiving no one

understands their situation, rather they have to understand the needs and demands of a new culture and need to learn more skills to have good jobs and to maintain their family life they have to work in every situation.

6.4. Decrease Motivations

Motivation is a desire to act for achieving a goal. The migrant's majority cases are motivated because they have some goals to achieve such as the biggest goal or aim is to give a better future and better life to the family members. When these migrants came to interact with other cultures they feel emotionally down and their motivation to work decreases. The 14 respondents claimed that after the migration they were having high motivation due to their previous life experiences and they really wanted to get rid of the bad experiences of their life. The migrants move in the hope that when they will start earning a good amount their life will be settled and they will be able to give a better living style to their family members as well but after the migration, they realize that life in the destination countries is not as easy as they considered it. As one of the respondents said;

"We leave our country in the hope of earning but when I went to Saudi Arabia It was totally a new place for me. At least in Pakistan people ask you for water and food but at the destination place everyone is so rude, and initially, I decided to get back to Pakistan, but my family did not allow me to come back as they wanted me to work there and earn. The feeling of earning day by day was getting worse as I was not getting a job and I felt like Zero Motivation many times due to the environment and people who keep on insulting the new migrants and the migrants also don't have much knowledge about their culture therefore the motivation level goes down"

The migrants also face the rude behaviours from the person, who is supervisor to them because the background also matters sometimes for their supervisor. The 03 respondents reported that they faced a very bad conduct from their supervisors because they belong to Pakistan. Therefore, a respondent shared his views

–We work under Kafel and kafeels are not good most of the time. He always taunts me and behaves rudely because I am Pakistani, when you are a migrant you have to tolerate a lot of things from starving nights to facing insults from different people. It is hard to bear some bad words and abusive language about your own country. Whenever someone asks my nationality and on saying that I am Pakistani, I felt embarrassed due to the image our country has. It does not increase the motivation of any migrant rather this altitude gives you the sense of leaving the place on the earlier note. But we the migrants are always bound due to fewer opportunities in our home country. Therefore, with low motivation we have to stay destination place”

In the above statements of respondents, it is clear that migrants do not want to stay at their destination place because of rude behaviours and the image of our country. The behaviour of people always remains the cause of their low motivation. It became hard for the migrants to manage such a stressful environment with low motivation.

The returnee migrants were aware of the bad conduct in the destination countries because it was playing a role in their emotions, emotional change always triggers people with bad decisions and everyone under work pressure does not know control on their emotions. As a respondent narrated

–The environment balancing always plays a vital role in your emotions. It is always hard for any, individual to survive in a stressful environment. The migrants always have to struggle to achieve their goals. Unfortunately, people from Pakistan are the majority working as labour because of low skill. When a person does not have skills, they do not get a good job. I felt many times that due to my language barrier I got rejected and rejections are equal to failure and it decrease my motivation for work”

Another factor which is mentioned by the respondent was not having good skills being a migrant, this also a reason for facing rejection and failure. After multiple

failures, the motivation to earn money turned into zero motivation due to a lot of concerns for the left behind and their survival.

A similar response was given by another returnee;

"No one tries to understand the emotions of migrants. You have to bury your emotions when you are going abroad. Many times, my motivation for care was zero and I have discussed it with my family but they have pushed me to stay in the destination place so, that they can live. My family never appreciated me and after the pandemic, I am such a useless person because am not earning for anyone. Family behaviours also impact you deeply in increasing or decreasing your motivational level and it has decreased my motivation either I was working at my destination place or I am not working due to the pandemic"

It is observed from the data that migrants perceive that their family is also playing a role in decreasing their motivation, the migrants bear everything for the family but the family needs only remittance to live a better life. after the pandemic, the situation became so clear for the migrants due to the rudeness of family and a difficult time revealing the true faces of family members.

6.5. Sense of loneliness

Loneliness can be described as when an individual does not feel to be connected with others, and not having any close friends with whom you can share any emotions. The migrants always feel lonely due to different reasons. As the findings of this study reflect that many of the respondents discussed their emotions of loneliness during their stay at the destination place. The 19 respondents said that the sense of loneliness is as real as life. The migrants face a new culture among the new people whose ways of living are totally changed from theirs. Living in a new culture does not give them a sense of surrounding which is familiar to them, it always gives strange and lonely feelings and emotions, because every migrant faces this challenge after the migration. As one of the respondents said;

"When I see people around me laughing and enjoying, I always question myself that they are also migrants like me. but I don't feel any connection or attraction towards them that I should stop missing my home. Because I feel if others are enjoying themselves with someone it means they have some deep understanding with others and I do not have anyone here with me who can help me to laugh and enjoy so that I can stop feeling lonely here"

Missing their origin is also a reason for the majority of migrants, therefore, the migrants do not cope with the feeling of attachment towards their origin and family. It became hard for them to feel at home in their destination place, when the migrants do not get any attachment, they feel lonely. A similar response was shared by a returnee;

-Living with different nationality holders does not give you a sense of compatibility. Their practices and routines and approaches toward new people are different from our culture. The feelings of belonging never arise. You are bounded by new cultures. where nothing matches your home country it gives a sense of loneliness where you cannot share anything with the people who are sharing a room with you"

As the time pass in the destination country the feeling of loneliness in the migrants increased as it was shared a returnee

-The loneliness is something real, on every move, I miss my home county where most of the time your neighbours and relatives are sharing your little responsibilities but at the destination place, no one asks you for a glass of water, which gives an intense feeling of loneliness, if you are ill no one is there for you to take care of you. This suddenly reminds you, of your home country where your siblings always try to give you over-attention in your sickness. While sharing the room everyone is busy in their routine that no one is here to listen to you"

The findings tell that the new culture and new nationality holders with their different traditions and customs also give a sense of loneliness. Even during the illness, the roommates are too busy with their jobs and routine that directly reminds the migrant about their home country, because in the home country at the time of illness the family members take good care of the ill ones. These things enhance the feeling of their loneliness. Another respondent said;

–Family is everything, they always try to support you and stand with you, whenever I see a couple at the restaurant the feelings of loneliness increase because I miss my Children and wife but due to limited income, I was not capable of managing their visas and always felt a gap emotionally that if my family was with me, I may be was a better person and can concentrate on the work”

6.6. Emotional gap and fights among couples

Long-distance always creates thwarts in the emotional connectivity of spouses. Almost all the respondents said that the distance between wife and husband created an emotional gap. They also reported that before migration, there was no gap but after the migration, a gap like a hole has been created which cannot be filled upon visiting back to Pakistan. Before the migration, the migrants never felt a gap in their relationship but after the migration, a huge emotional gap was seen among the couples with unstable feelings. As one of the respondents said;

"Although I did not earn much when I was in Pakistan, I and my wife were always aligned to one decision. But after the migration, my family were having facilities but the understanding and comfort -that we have shared before migration never came back into our lives. That gives immense pain a life partner is unable to share their feelings”

A parallel response was given by another returnee

–The good income has given me a better life but in the process of fulfilling the desires of the family, I have lost my most

worthy relationship with my wife. Before migration, she used to share everything with me and I also share a lot of things with her. But as I have migrated, she became so silent and whenever I ask her the reason she doesn't give a proper response I feel she Keeps on telling a lie which most of the time became a reason for our fight”

The respondents feel like the long distance between couples has impacted their level of understanding and sharing. Doubts many times arise that the spouse is lying and respondents miss the strong bond with their wives they have shared before migration. During the interviews a respondent mentioned;

–The relationship between husband and wife is the strongest and weakest relation at the same time. Before migration, my wife always obeys me and pays attention to whatever shared with her. But when I moved, she does not listen to me carefully. She prefers different things over me and in asking she taunts me that everyone is living like you abroad. You are not the only person who is living without family. This realize me that now we are not emotionally connected”

Likewise, a respondent shared that the emotional gap due to the long distance among the couples jumped to another level of their lives because the fights which were resolvable once, while living with each other now became a part of their lives

–Living without a wife is not easy for me, because whenever I have moved for days out of the city. She fights with me, but after the migration. She gets more irritated when don't give her a proper time”

The emotional impact on the relationship of spouses is also observed from the data, the respondents were not emotionally doing well because of the fights among couples and the level of their sharing routine life to taking decisions things changed after the migration and if the migrant visits Pakistan the level of intimacy was not shared among couples. The fights and conflicts have taken the place of love and care.

6.7. Case Study: 05

Age of the respondent: 34

Family Size: 05

Family Structure: Nuclear

Completed Year of Marriage: 10

Duration of Migration: 09 (Years)

The respondent said that he has seen the difficulties of life since his birth. After his birth, his father died and there were two elder siblings from him. His mother was an educated woman therefore, she applied for jobs and started working as a private school teacher. They were living in a nuclear family from the beginning. It was quite difficult for his mother to raise three children and maintain household chores. Since childhood, he and his siblings were taught that they cannot exceed their desires. They just can have two times meals. Unconsciously, the poor living style and the control of every single desire made him love money. His mother tried every time to give him a school education but the love of money was something that always attracted him more than anything. He failed matriculation two times and after that, he decided to learn some skills so that he can earn and share the burden of his mother.

He started learning skills from a car workshop where his teacher taught him how to reset the cars. His teacher was strict but he has given some skills to him. After working several years under the supervision of a car mechanic he became a skilful mechanic. He has opened his own shop in the market and started a good earning on daily basis. Earning on daily basis has changed his life and his family life and from his earnings he has given money to his mother for his sister's marriage. After his own marriage, the expenses were doubled in amount therefore, he and his wife decided to go abroad. After a year of his marriage, he moved to Saudi Arabia. Apparently, it was a happy moment for him because he was getting an opportunity to earn more money. After moving abroad, he realized that it is the most difficult journey because he was emotionally so down and living without family was quite difficult for him. Although

the internet has made communication with loved ones easy, the distance and gap cannot be fulfilled with the care and love of family.

However, he added that when he moved abroad everything was new, especially the culture which gave him shock that in Pakistan there were no hard rules for everything but in Saudi, there were strict rules and breaking those rules results in punishment even the Saudi government can send you back to your home country. All these rules and the new society does not give a welcome sound to the new migrant. This made him more emotional and the tension of getting the work remains a big challenge at the start. He got his first after four months of migration in a car workshop. In Pakistan, he was assumed as a skilful car mechanic but after joining the new workplace he realized through the behaviour of coworkers that he needs to enhance his skills sometimes it was difficult to accept the reality but over the period he learned new skills.

Although the decision to migrate was giving him a tough time, his family was happy and, in the start, he was also happy that he is earning lacs due to his childhood dreams this money was attracting him, and he improved his socio-economic status and also earned a lot of respect in his neighbours and family members. He invested his income in buying shops and in constructing a new home for his wife and children as well as in fulfilling every dream of his children. He said that I never wanted to give the life to my children which I have spent in my childhood.

Furthermore, he added that he was never taught to return to Pakistan it was the pandemic that forced him to return to his homeland. The duration of pandemic was also the bad period as it was for every second person. He has lost his mother and one son. Along with that he faced financial crisis but still he managed to survive because of his skill. When he return, he was hoping to go back but he remain bound for one year in Pakistan. His coworkers who were still stuck in the destination place told him that condition for earning in destination place is not same. They are also spending hand to mouth life there. Therefore, he cancelled the plan to go back for few years.

Additionally he narrated that he was skillful that's why he did not face much difficulties during and after the pandemic. He again started car workshop in the main city. He was having his own three shops in the main city and managed his household expense from their rent and for his own use, he got the rented shop. He is satisfied

from his current income because before the pandemic effects, he managed his own earning source in Pakistan.

6.8. Conclusion

This chapter has addressed the perception of migrants about emotions, and the field data from the respondents depict that the respondents have faced multiple challenges at their destination place but the most important challenge is an emotion which is how to control their emotions. It was the biggest challenge but unfortunately, emotions are such a phenomenon which is negatively attached to the male person so, no one addressed the role of emotions in the overall journey of migration.

In this study, I have found multiple perceptions of migrants that how their emotions are impacted and play role in their work. The migrants have disturbed hope, emotional gap, loneliness, anxiety and hypertension due to their emotions. All these factors were due to the new cultures and failures. The new migrants found it hard to adapt to the environment and faced failures which decreased their level of motivation to work. The majority of the migrants found it difficult to control their emotions and maintain concentration at the workplace.

7. Summary and Conclusions

This multi-sited ethnographic research study was aimed at exploring the post-COVID-19 socio-economic impacts on migrants and the role of emotions in the journey of migrant life of District Dera Ghazi Khan. The research question assumed that migration not only play important role in shaping the socio-economic status of migrants' life but also have its consequences on the emotions of those migrants who try to provide a better life for their family members. However, the special reference to the post-COVID-19 impact on the migrant's life was also observed in this study with different objectives. Therefore the first objective of the study was to explore the survival strategies of those migrants who were impacted by COVID-19 and returned to Pakistan, and the different strategies they have adopted to generate their income for the survival of their family members. The second objective of the study was to document the key role of migration in the family relationship, along with how the relationship between family members changed due to their behaviour with returnees. Migration has positive impacts on the life of migrants and their families and strengthens the relationship between family members in different ways, but the factor of COVID-19 has changed the circumstances for the returnees. They were uncovered with multiple challenges due to the pandemic. The third objective aimed to investigate the perception of migrants about their emotions when they live apart from their families for income perseverance.

The third chapter of the thesis focused on the research setting and methodology applied to conduct the field data. The present research study is primarily qualitative in nature and was conducted from February 2022 to July 2022. The fieldwork was conducted in multiple geographical locations in the Dera Ghazi Khan district. The District Dera Ghazi Khan is also a city in the southwestern part of the Punjab which is administratively subdivided into 41 union councils. However, the present study was conducted in the city of Dera Ghazi Khan. The sample size of the present study was 26 ascertained through purposive as well as snowball sampling techniques. The researcher conducted 21 in-depth interviews associated with male migration from the study area. Apart from the detailed in-depth interviews of male returnees, the researcher conducted 05 case studies for data collection. Besides, informal discussions and observations were also vital sources for the data collection. Field notes and audio recordings of the respondents helped the researcher in documenting information from the field.

The fourth chapter discussed the findings of the first objective of the research how returnees are surviving in their daily life, and after their return what income patterns they have found in their home country. The major findings of returnees' survival strategies depict multiple factors such as the returnees relying on their family members such as their parents, brothers and relatives. For basic needs, the majority dependent on the family from food to shelter and the reason was COVID-19 in the duration of migration these migrants always helped their parents and family members with their income in the shape of remittances. Now in this difficult time, in the initial phase, the family members were trying to support them financially but it was not a long-lasting stage for the returnees. The second step adopted by the returnees was selling the worthiest thing —Gold. For their survival returnees have sold out the gold jewellery of their wives, some have sold the jewellery item and a few have sold the gold bars, the gold was intended to be collected for a difficult time in their life and few respondents also mentioned that they have collected gold for the marriage of siblings and their children. However, when the returnees were in the destination country, they stabilized the life of their family members by supporting them with remittances, the life of migrants was enough good to survive and afford a luxurious life. Unfortunately, due to the pandemic, they have made the decisions such as selling the gold. However, the third survival strategy according to the findings of this research was the returnees again sold their precious lands at a very low price. The lands were purchased for constructing their homes. As the respondents mentioned that before migration, they had a poor life and were not able to build their homes so, they bought the lands just to get rid of rented homes. During this difficult time, the lands were sold at almost at a loss and it was also directly linked with the pandemic. Because the pandemic not only made difficult survival for the returnees as well as for the people of society. Everyone was at risk of survival due to the strict policies of the COVID-19 lockdown and have used their savings. Therefore, the market policies for selling and buying the property have also down their rates. According to the respondents, it was a major loss but few of them tried to invest their money in different businesses of their relatives to generate income for their basic needs.

Furthermore, the findings of their survival expose that returnees have used their savings, the term savings was majorly associated with the cash in the banks of returnees. When the returnees did not find any other way of income in their home country, they used cash but, the cash was not enough to support their family members during and after the COVID-19 waves. The main reason for not having enough cash in the savings was the stranding position of migrants in the destination country during the first wave of COVID-19, the migrants lost their jobs and, in that condition, the source of income has been stopped. The lost job made them

rely on their savings and the expenses at the destination countries were higher than in the home countries. Therefore, the saving after the returns was not sufficient for years of the pandemic, but initially, the strategy has adopted for survival. Another survival was observed in the dependency on their in-laws. The basic needs of food and educational expenditures were supported by the wife's family. Their in-laws have given their daughter money and named it monthly pocket money of their daughter. Few respondents mentioned that the monthly grocery and food items were sent by their in-laws.

Moreover, the returnees were not used to living such a life but were trying to adjust themselves to the minimal adopted income patterns strategies. So, the two main income patterns have been adopted by the returnees, firstly, the returnees have applied to the government schemes of loans as well as requested loans from their relatives to start their small-scale businesses in the area. The second income pattern adopted by the returnees was labour work on daily wages. Both the patterns for income were hard to adopt because the returnees were used to earning in their destination country and the amount, they used to earn in the destination country was in lacs, but post-COVID-19 impacts have forced them to adjust their earnings with income of the small businesses with a very low income. The returnees now were generating monthly income in the thousands and it was hardly enough for their survival. The returnees who were on daily wages were trying their best to feed their family.

The fifth chapter explores the findings of the second objective which was about the impact of migration on family relationships and the behaviour of family members with returnees. In this chapter, it has been observed that migration has a positive impact on the family relationship but the pandemic has changed many things in the life of migrants and the most important factor was the behaviours and attitudes of family members with returnees. Until the family members were receiving the remittances from abroad their relationships with a migrant member were good because the migration has positively impacted their lives. It has improved the socio-economic status among the relatives and also changed their lifestyle as those who were living a very poor life after the migration has upgraded their household infrastructures, and started spending on the social obligations which not only increased the respect of migrants, as well as the honour, is given to the migrant family members. The family members also invested the remittances in savings and the majority invested the remittance in purchasing gold items, which were major savings from their family members. The positive impact of migration on family relationships has contributed to the factor of autonomy, the autonomous power was with the females in the absence of male members. The females acted

as house heads in the absence of their husbands. All these factors added to strengthen the relationship among relatives and family members.

However, these positive impacts have taken a turn in the life of the migrant member, when they were jobless and spent all their income and savings during the crucial period of the pandemic on their family members. The empty pockets exposed the true faces of family members including their relatives. The returnees were again helpless to face a challenge in the shape of the behaviours of family members. The respect they used to have due to income was lost, and even the society members started treating them badly. The divorce factor increased among couples due to frequent fights. The main reason for the clashes was not having enough amount in their pocket of money, and the insults from the wife increased.

In addition, the relatives of those returnees left them alone in their hard times. The relatives who used to stay all the time with those returnees on their every return now started avoiding them because of their low-income status. The friends of returnees also insulted them many times because the returnees who earned in lacs now do not have any good source of income. Furthermore, the behaviour of family members forced the returnees to shift their homes, they were already living in bad conditions due to the pandemic but the behaviours of siblings affected their decision of moving from a joint family structure to a nuclear family. This decision overburdened the returnees because while living in a joint family, the returnees have to contribute less amount or they were living in the parental house. After moving to a nuclear family, the returnees have to pay the rent as well as feed their children alone. Due to the pandemic condition, it was barely possible for the returnees to manage their income for the basic needs of their family members.

The sixth chapter of this research, discuss the emotions of migrants, the migrants when moving to a new destination face multiple confronts due to multiple factors such as the new culture, new people and new environment. The new culture also impacts their emotions in different ways. The first factor which always weak their emotions is pressure from the family on getting jobs because the migrant as well as their family members have a lot of hopes attached to the migrant and from the destination country. When the migrants find it hard to meet the expectations of family members, they also lose hope in their destination place. Their hopes get disturbed which directly affects their emotions, with these loaded emotions the migrants try to adjust themselves in their destination country. The data represents that these

emotions led them to hypertension which continuously affects their position in the workplace, they start fighting with their co-workers because due to high blood pressure they can't stabilize their emotions. In addition, the disturbed emotions of migrants do not help them to adjust because the continuous disruption in their emotions exposed them to anxiety, due to the anxiety they also face a challenge to maintain their fear and nervousness during the interviews for getting jobs they get panic and show their nervousness to the interviewee and this also causes hinder in removing the family pressure. Along with that the confidence level of migrants also goes down each day due to facing multiple things in the destination place.

Moreover, continuous disappointments decrease their emotions of motivation. The migrants start thinking that this country is a burden and they are trying hard to achieve their goals but the people and environment do not give them opportunities and this made them feel that they are lonely people where no one can motivate them in their tough times. The sense of loneliness also increased day by day because in the new culture with a lot of new faces the migrants miss their families and their income cannot allow them to afford their family to the abroad. In the destination places, the expenditures are higher therefore, the migrants are bound to shift their families with them.

Lastly, the emotions of migrants also play a role in the fights among couples, the long-distance relationships create a lot of misunderstandings and doubts among couples. Sometimes, migrants expect their wives to at least understand their emotions but it hardly happens and the migrants remain disturbed in their destination places.

Overall, it was observed that the emotions of migrants remain disturbed in the destination countries but due to the pandemic the returnees also faced disturbed hopes due to changes in family behaviours and faced loneliness in their hard times when their relatives have left them alone, they lost income and minimal income exposed them to the anxiety of their survival and fights among couples also increased in this period.

GLOSSARY

Sehan	courtyard
Kameez	loose long shirt
Shalwar	trouser
Dupatta/chadar	scarf/ large wrapping clothes for women
Abaya	a dark coloured dark gown with a veil mandatory for young girls/women
Topi wala burqa	shuttle cock gown
Safa	a white or black colour round shape cloth on the shoulder
Fajar	prayer performed before sunrise
Namaz	Islamic way of prayer
Biradri	same caste
Mehndi	putting coloured tattoos on the hands of bride or groom
Nikah	marriage contract
Walima	reception
Saag	name of a vegetable
Lassi	a liquid drink made with milk and yougurt
Sohn halwa	a desert cooked with corn flour, milk, desi ghee and sugar
Gajar ka halwa	a sweet dish made with carrots, milk, desi ghee and sugar
Soghat	gift
Bahar vanj k paisy kamany	to earn money abroad
Bahar da paisa	the money from abroad

Hath vich hunar	being skilled
Sir cha key guzara krainday hasain	spending the life with high heads
Mehnat mazdori	labour work
Behn dy ghar da pani vi haram haey corona tu phly	the water of sisters home is forbidden to me before covid-19
Sona sadi jaidad hai	gold is our property
Aurat wasty sona ondi shan ay	for women gold is her property
Sona ty honda e mushkil waqt kam awan wastay ay	the gold is for tough time
Gota kanari	embroidery work
Kameeti	lottery
Rani bazar	name of local market
Dihari lag vendi ay	get the chance to work each day
Biathak	drawing room
Bachat hi insan di madad kraindi ay	savings always help in difficult times
Medi maa bahun bura waqt katey si	my mother has been through difficult time
Paisa sb kujh ay	money is everything
Sady mali halat badal gain	our economic condition has changed
Paisa na howan di wjh to ikhlaq na vanday han log	people do not share the good morals due to the lack of money
Mard di izat ondi kamai vich ay	the respect of male is in his earning
Tu azadi di zindgi guzraindi pai hain	you are living a life of freedom
Paisa insan ko andha kar daindy	the money makes a human being blind
Loug paisy ko salam kraindy	people greet your money

Corona enda ghror tror gaey	covid-19 has broken his pride
Jawan khoon josh maraindy	the young blood is showing the motivation
Sarwar wali	the name of village
Kharad machine da kam	a workshop where objects are made on lathe
Jazbat ki koi keemat nhi hai, yh dolat s nhi khredy ja skty	emotions are valueless, these could not be purchased with money
Mard sirf paisa kamany ki machine hai, halat chahy jaisy bhi hon koi nhi smjhta	the male are earning machines, irrespective of any situation no one understands a man.

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Annex-1

Questions	
did you face any social issue in destination country during covid?	
how did you reach back to Pakistan?	
what were the causes of your return?	
what is your occupation now?	
How covid affected your professional life?	
what kind of changes covid done to you?	
what is your current income source as you are living in Pakistan due to the impact of covid?	
are you satisfied with the current income ?	
what is your perception about livelihood and basic needs that how they are affected due to current income?	
what are your coping strategies to improve the day to day life?	
What were your financial conditions during the period of covid?	
did the covid period teaches you the importance of savings?	
how do you meet your needs and desires after covid period?	
do you want to go abroad? If yes than	

what are causes?	
how many siblings do you have?	
Do you think covid and your return has effected the relationship with your siblings?	
Do you financially contribute to your siblings life? If yes? Than to which extent you do?	
did you have any improvement in your lifestyle, as you spent most of time at home with family and siblings?	
does covid has any positive impact on your family relationship?	
are you facing any kind of family pressure related to income or anyother?	
was your perception related to family while living at destination country?	
you think the relationship status was satisfactory while living abroad or it is satisfactory now?	
do you feel any change in your family behavior by living with them?	
do you think covid has any impact on your emotions?	
what is the role of your emotions in current situation in day to day routine?	
do the family behavior/pressure also	

affect your emotions?	
do you feel any change in your emotions by staying at home?	
did the current income also has any impact on your emotions?	
is there anyone else who is supporting your home financially?	
how do you feel by taking that financial support?	
do you think the emotional change has impacted your family ties ?	
how these emotional changes impacted your family relationships; positively or negatively?	
did the emotions contributed to any kind of personal damage?	