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# **Impact of Out-migration on Education and Nutrition of Children in Southern Punjab**



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# **Impact of Out-migration on Education and Nutrition of Children in Southern Punjab**



A thesis submitted in the partial fulfillment of the requirement for the  
degree of Master in Philosophy in Anthropology

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**2014**

### **Formal Declaration**

I hereby, declare that I have produced the present work by myself and without any aid other than those mentioned herein. Any ideas taken directly or indirectly from third part sources are indicated as such.

This work has not been published or submitted to any other examination board in the same or a similar form. I am solely responsible for the content of this thesis.

Faiz Rasool

## **Quaid-i-Azam University, Islamabad**

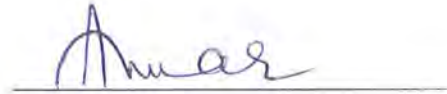
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### **Final Approval of Thesis**

This is to certify that we have read the thesis submitted by Mr. Faiz Rasool. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "Master of Philosophy in Anthropology".

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## Dedication

The whole work dedicated to my *Parents* if  
God  
give me another chance, I'll chose them again

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## Abstract

Migration has always left enormous impact on human life that has been according to the social scientists one of the factor which causes social change. It has changed the socio-economic patterns of communities in the countries of origin as well as in the country of destination. This transition of people usually involves forsaking one social setting and entering into different one. The study focuses on the economic aspect of migration by an anthropological angle. Migrants at one hand leave their country of origin as well as families, relatives and livelihood just for sustainable economic prosperity and social status of their families. Migration either internal or external is an important livelihood strategy among households in most of the developing countries like Pakistan. The present research focuses mainly on the utilization of remittances on education and nutrition of left behind families, it also deals with the investment patterns and the perception of villagers about education and emigrant seeking villagers. To find out positive and negative impacts of male out migration on left behind families specially and on village generally the village of *Yaroo Khosa* from District DGK was selected. District Dera Ghazi Khan has a special significance about the emigration population in Punjab province. The villagers usually depend upon agriculture, which is not sufficient to provide livelihood. The trend of moving outside the country for better earnings was considered a way of socio-economic development. Different Anthropological tools and techniques e.g. In-depth interviews, census survey, FDG, and Case study methods along with observation were used to collected information, the sample size was 93 migrant households. It was analyzed that limited amount of remittances used for sustainable future development of left behind families i.e. education of the children. Averagely 27.6 percent remittances were utilized on education, 31.4 percent on household expenses, 15.3 percent on investments and 25.7 percent remittances utilized on food items.

# 1.INTRODUCTION

From its origin, man has been moving from one place to another; many vital problems of human life are associated with it. Movement or in other words migration has always left enormous impacts on human life that has been according to the social scientists one of the factors which causes social change. Migration has not only changed the demographic structures of the areas but brought many changes in the socio-economic lives of the natives as well. People have been migrating from time to time and place to place throughout the history. However, reasons of migration may differ with the passage of time across the globe.

Man is a mobile creature endowed with imagination and initiative. This explanation of the notion is not only concerned with the mobility as a traditional norm and habit of a nomad, but reflects the livelihood pattern as well; his freedom of movement from one place to another was the mean of survival. Migration is the physical transaction of an individual or a group from one society to another. This transition usually involves forsaking one social setting and entering into different one.

Anthropologists and sociologists are agreed that migration is not only a physical phenomenon of movement but involves a move to a new social setting. Migration from one geographical location to another preceded by decision making on the part of migrants on the basis of hierarchical order and set of values resulting in change in the interactional system of migrants. Movement of general public from one geographical area to another is not a new phenomenon; it is as old as human race for achieving the better economic and social living conditions and for the advancement of their social statuses. Migration involves change of new setting and also building new social surroundings that brings socio-economic and socio-political changes not only in the lives of the emigrants but also their families left behind in the places of origin.

The study focuses on the economic aspect of migration by an anthropological glance. Migrants at one hand leave their country of origin as well as social status and on the other hand their families, relatives, friends and livelihood just for increasing their income to meet the basic necessities of life and to enhance their social status. The country like Pakistan is not having sufficient earning resources to engage the population for improving their economy for their desired lifestyle because the increasing inflation and mounting of prices of daily use items has deprived their access to fundamental needs. To cope with this problem, people want to establish

their own business but the non-availability of money/capital or nonexistence of savings due to high expense and low income are the hurdles in the way of their progress. Banks, insurance agencies and capitalists (landowner, investors) provides an opportunity of loan to the needy, but high interest rate is another problem. The only way which is not easily accessible but gives future security to the poor is to move towards the developed as well as developing countries, where numerous livelihood opportunities are available for earning handsome money to improve their life standard. The differentiation of currency rate is another factor for migrants where to move for better earnings. It was the leading question for villagers for the decision of movement.

According to some dictionary definitions of remittances, 'the sending of money or checks to a recipient at a distance', or 'a remittance is a transfer of money from a foreign worker to an individual in his/her own country' and 'money or its equivalent sent from one place to another' is known as remittances. The earnings of migrants send back to their home know as returns or money or remittances. The money received from abroad not only changes the household conditions, families also utilized it for the construction of houses, payments of loans, utility bills and household expenditure etc. The desire to uplift families' economic condition and to get a better social status, enrolled children in good educational institutions such wishes only fulfilled through the money, which send by the migrants who earned high wages in prosperous host countries. The movement towards the developed countries not only provides sufficient financial support to the household economy as well as secure the future of their children through better education.

The present research focuses the utilization of remittances on education and nutrition of left behind families. It was evident that with the increase in income the dietary level of residents increased not only consumption wise but also towards the quality of diet. Migrant households consume diverse food, the increase of animal protein as well as fruits increased essential nutrients which helped to avoid different diseases. It was observed; native consumed remittances on lavish food items in first fortnight after consuming a huge proportion on food items in last days they cooked routine food items including vegetables and pulses. Such consumptions on both sides provide an average nutritious dietary pattern to the migrants.

Migration either internal or external is an important livelihood strategy among households in most of the developing countries like Pakistan. Migrants participated



with remittances in migrant households that are correlated with agricultural income (Bank, 2006). Ratha (2003) summarized several studies on migration and remittances; the remittances not only raise the food consumption level of recipient households in countries of origin, but it also has multiplier effects on the local economy because of acquiring locally produced goods. IDS (2006) also carried out a similar review on the role of remittances in Latin America and conclude that households receiving remittances tend to have better nutrition and access to health and educational services as compared to non-receiving households.

The healthy people produce a healthy society; the access to healthy diet for children who are the future of nation is possible with sufficient income at the household level. In Pakistan, the number of young and adults is at its high level, the future prosperity and better quality of life depend upon them, their healthcare and nutritious needs to be taken care for the building of healthy and strong nation.

### **1.1 Statement of the Problem**

Migration from one place to another resourceful place is not a new phenomenon rather it is as old as humanity itself. A large number of people from all over the world move each year across the defined borders of their home country (IOM, 2006). A large number of people from developing and underdeveloped countries seek emigration to developed countries for achieving better economic and social opportunities. In Anthropology, the emigration and immigration are not only demographic transition of people from one place to another but involves a vast level of socio-cultural and economic causes having consequences and implications not only for emigrants but their families and communities in both receiving and sending countries. The trend of migration from Pakistan started in 1960, when a large number of people moved to Saudi Arabia and Europe and since 1970 to Middle East in search of better job opportunities.

The issue of migration is strongly related to transfer of funds and its usage in the country of origin. It was a general occurrence that families in the selected locale of study received generous remittances that may change their lifestyle. The construction of new modern houses, purchasing of modern appliances and machines and investment could be the preference of left behind families. The remittances utilization has not only changed the investment pattern but also have deep impacts on social, cultural, and economic conditions of migrant families. The migrants and their families

achieved productive capacity and sustainability in their living standards by using their resources carefully for making their future secure. This situation has created an inequality in the living standard of migrants and non-migrants. The villagers were anxious to apply various strategies to enhance their earnings by moving to prosperous countries. The trend of emigration emerged because of people's struggle for the better economic and social conditions.

Pattern of remittances distribution is another important aspect of migration; the basic emphasis of study was to find out the distribution of remittances on education and nutrition of migrant families. Every family with one out-migrant person was considered as migrant family whereas the emigrants were considered the carrier of societal norms in the destination points around the world; they practiced their cultural traits and also shared their values and cultural traits with host culture.

The utilization of remittances varied from place to place according to the social and cultural patterns. In some areas of Pakistan, a large proportion of remittances utilized on the construction of houses not for living, but just to show off the wealth of the family<sup>1</sup>, on education and nutrition of children as well as on left behind families.

The impact of remittances on education, health and securing the children from different diseases was one of the focus points of the research study. It was also intended to explore the trends and reasons of emigration and strategies adopted by the natives, utilization of remittances sent by migrants and its impact on two broader areas of educational and nutritional conditions of the left behind families.

## **1.2 Types of Migration**

Usually there are two types of migration, one is the internal migration and the other is the external. The internal migration is the movement of an individual or group from one regional unit to another for a certain period of time involving a change of residence, while the external migration is the crossing of specific geographical boundary for permanent or semi-permanent residence or for improving the living conditions of their families left behind. There are four prominent types of migration practiced by the people all over the world:

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<sup>1</sup> A recent Study carried out by the Department of Anthropology, in three areas of country



### **1.2.1 Forced Migration**

This kind of migration is called the negative form of migration caused by persecution, dread of life and fear of honor and or exploitation.

### **1.2.2 Reluctant Migration**

The reluctant migration is a form of migration where an individual or a group move from place to another because of are not forced to move, but do so because of an adverse situation at their original location.

### **1.2.3 Voluntary Migration**

The voluntary migration is practiced with free will for many reasons, the interested individuals for migration the push and pull factor of both the locations before making the final decision. The main attracting factor is the wish to have a better life, a well-furnished household and sound economic conditions with highly paid job opportunities.

### **1.2.4 Seasonal Migration**

The seasonal migration is the mobility of an individual or a group of people taking place occasionally to the areas where job opportunities are available in abundance and workers are required temporarily.

## **1.3 Causes of Migration**

The causes of migration varied from person to person and place to place. Displacement from the place of birth to other suitable areas which facilitates more in all aspects from livelihood to political organization is not the only cause. People migrated with their families for different reasons, e.g. for the sake of livelihood, political unrest in the area, for physical survival, for political asylum, and in cater of religious minorities etc. In the present research the major cause for out-migration was the economic instability of the natives. One and most of the cases two male members of the family emigrated for the economic uplifting of their families.

The present research was conducted in rural area, cultivation of crops on credit is the prominent feature all over the Pakistan and in return fewer market prices of raw materials generally increased the weight of credit at the end of every cropping season on farmers. Likewise in the village, villagers send their sons to share the burden of economic unrest. Secondly, those who do not have cultivated land they send their

sons for economic gain. The main reason of the out-migration from village (to Saudi Arab and Dubai) was the economic uplifting of their families.

## **1.4 Out-Migration**

The term out-migrant households in the present research represents, 'a household which has one or more family members either male or female emigrated outside the country of origin (the country of birth), the reason could be economic, peer migration, marriage, political asylum etc.' Research carried out to find the socio-cultural as well as economic causes of male migration on his family living in the country of origin.

Out-migrants are the emigrants who left their families in the country of birth to get economic gains. The term left-behind is itself ambiguous, at one hand it simply say that 'those who don't have an opportunity to go abroad' and other 'those who was not willing to go.' In the present research term left-behind represents, 'households who send their male family members abroad to get economic gains for their livelihood'and 'families who invested human capital and earn remittances'.

## **1.5 Objectives of the Study**

Every research study either anthropological or related to other disciplines of social sciences has some of its objectives to keep the focus of research on the important aspects of the research topic to achieve the investigation goals. Being an inevitable strategy of the research, the researcher formulated some of the objectives beforehand by keeping the importance of the research topic in mind:

- To document the utilization of remittances and investment pattern  
The objective covers the mode of remittances, utilization of remittances in migrant households, especially proportion of remittances utilized on Education and Health of the left behind families.
- To document the perception about healthy body and education  
It deals with the natives' perception about their dietary patterns and healthy body as well as what they think about education and importance of education in village.
- To find out the aspirations of the emigration seeking people

Why natives of the village more interested to invest human capital for economic gain, socio-cultural changes and impact of migration on left behind families were discussed third objective.

### **1.6 Significance of Study**

The movement from one place to another involves a number of significant implications and consequences for both the locations. It involves the culture's combination which brings socio-cultural change which is an imperative topic of Anthropology. It examines the rapid social and cultural changes by taking into consideration the primitive and modern eras for facilitating the development initiatives. The issues of emigration and its impacts have various connections with various sub-branches of Anthropology but it is also known as the 'Anthropology of Migration'. The study also emphasized to explore the trends and causes of emigration seeking behavior to identify the factors responsible for emigration. It also explored the socio-economic and cultural reasons, consequences and impacts of migration in addition to the strategies adopted for seeking emigration.

The research with an outline of changes in social, cultural and economic institutions of the society due to migration with a comparative account of past and present would be an asset for the Anthropological research to understand the changing in the social structure of traditional societies. It would also provide an insight into the social changes through the development initiatives in the traditionally organized societies due to the trends of emigration.

### **1.7 Selection of the Locale**

District Dera Ghazi Khan has a special significance about the migration, for the research initiative, a prominent village of the district having characteristics of migration and its related aspects *Yaroo Khosa* was selected for the study after making intensive deliberations with the prominent and educated people of the area. The people of the village were usually dependent on agriculture having low earnings and the trend of moving outside the country for better earnings was considered a way of socio-economic development.

The village of *Yaroo Khosa* is known as *Yaroo Khosa City* in the nearby areas, because govt. girls and boys schools, Union Council Office and a BHU were available and facilitates the inhabitants of the whole area under jurisdiction of Union

Council *Yaroo Khosa*. On the grounds of all reasons mentioned above, the researcher decided to carry out detailed, in-depth, holistic and extensive research in the village *Yaroo Khosa*.

## **1.8 Theoretical Framework of International Migration**

For theoretical background of international migration economic point of view performed a considerable part. It is not easy to grasp the idea of international migration under one theory; several theoretical models have been proposed to explain the economic migration (international migration). Massey et al. (1993) give an overview and evaluation of the most important theories. Rather than focusing on a particular theory, the international migration systems approach discussed by, among others, Kritz and Zlotnik (1992) tries to integrate the key aspects of the different migration theories. The central idea of the systems approach is that the exchange of capital and people between certain countries takes place within a particular economic, social, political and demographic context.

In present theoretical framework, four clusters of international migration's dynamics are distinguished as economic, social, political and linkages. In the above mentioned system approach the connections were derived from different international migration theories e.g. dual labor market theory, neo-classical economic theory, the new economics of labor migration, the world system and the relative deprivation theory; with the help of mentioned theories it will become clear the economic point of view of the international migration theories. Mentioned theories which are the part of present theoretical framework briefly described. The direct economic effects, suitability of presented theories discussed accordingly.

### **1.8.1 Beginning of International Migration**

Massey et al. (1993, 1998) and Schoorl (1995) distinguish theoretical approaches of international migration into two categories: theoretical approaches explaining the initiation of migration and theoretical approaches explaining the continuation of migration. In this theoretical overview a similar distinction is also made the neo-classical economic theory, the dual labour market theory, the new economics of labour migration, and the world systems theory try to explain the beginning of migration. An example of an indicator that causes of an international migration flow between two countries is wage difference between these two countries.

Income inequality, for instance, may be the beginning of migration from a country. Subsequently, if remittances or return migration cause increased inequality in the sending society, emigration leads to more emigration. Network theory and institutional theory attempt to explain the course of international migration flows over time. These theories try to clarify, for instance, why international migration flows may increase if the initial incentive to migrate has reduced.

The chain migration from Pakistan and return migration after labour migration to and from Dubai and Saudi Arabia is explanatory. Economic prosperity in both gulf countries was considerably higher than in Pakistan. This induced many Pakistani workers to migrate to Dubai & Saudi Arabia. The main reason lies in the extent to which the initial cause of (labour) migration to Dubai & Saudi Arabia prevailed in Pakistan after 1970s. Pakistan is an Islamic state and its' relationships with OIC countries is very strong. Saudi Arabia has religious importance of Muslims all over the world. During 70s and 80s oil boom in Gulf States were inspiring factors of laborers to other countries all over the world. During the govt. of Zulfakar Ali Bhutto a large number of Pakistani laborers moved to Gulf States and reduced economic backwardness of their families and participated in the capital development of country.

### **1.8.2 Theories of International Migration**

The ancient theory of migration was neo-classical economic theory. The most basic model originally developed to explain migration in the process of economic development in the works of Hicks (1932), Lewis (1954) and Harris and Todaro (1970) highlights that migration results from actual wage differentials across markets or countries that emerge from heterogeneous degrees of labor market tightness. According to this theory, migration is driven by geographic differences in labor supply and demand and the resulting differentials in wages between labor-rich versus capital-rich countries. The central argument of the neoclassical approach thus concentrates on wages. In the extended neoclassical models, migration is determined by expected rather than actual earnings and the key variable is earnings weighted by the probability of employment (Bauer and Zimmermann 1999; Massey et al. 1993).

Dual labor market theory, links migration to structural changes in the economy but explains migration dynamics with the demand side (Massey et al, 1993). Theory developed by Piore (1979), dual labor market theory posits a bifurcated occupational structure and a dual pattern of economic organization in advanced economies. Duality



unfolds along the lines of two types of organization in the economy, namely capital-intensive where both skilled and unskilled labor is utilized, and labor intensive where unskilled labor prevails. The theory argues that migration is driven by conditions of labor demand rather than supply: the character of the economy in advanced countries creates a demand for low-skilled jobs which domestic workers refuse to take up due to status or other reasons. As immigration becomes desirable and necessary to fill the jobs, active recruitment efforts follow the needs of the market.

Stark and Bloom (1985) argue that the decision to become a labour migrant cannot only be explained at the level of individual workers; wider social entities have to be taken into account as well. Their approach is called the new economics of labour migration. One of the social entities to which they refer is the household. Households tend to be risk avoiding when the household income is involved. One way of reducing the risk of insufficient household income is labour migration of a family member. Family members abroad may send remittances. According to the new economics of labour migration, these remittances have a positive impact on the economy in poor sending countries as households with a family member abroad lose production and investment restrictions (Taylor, 1999).

The relative deprivation theory argues that awareness of other members (or households) in the sending society about income differences is an important factor with regard to migration. Therefore, the incentive to emigrate will be higher in societies which experience much economic inequality (Stark & Taylor, 1989). Studies have found that the communities with the highest migration rates are those with high income inequality, regardless of the absolute level of community income. Stark (1984) proposes that relative deprivation (income) may be a “push” factor in migration. Stark and Yitzhaki (1988) construct individual level migration models incorporating relative deprivation with income as the deprivation variable. More recently, Stark and Taylor (1989, 1991) have incorporated relative deprivation into household level migration models that households worked as an entity.

Relative deprivation is not meant as a replacement for wage differentials as an influence on migration. It adds another factor to the migration decision, it proposes that both pull and push factors are worked in the migration decision. Stark proposes that an individual considers his/her income as compared to the average income in the community. This average income is the reference point to which an individual compares his/her income. When an individual's income is below this reference point,

he/she experiences relative deprivation. Relatively deprived individuals want to migrate in order to raise their incomes relative to the community average. Stark proposes that individuals will continue to use the community average as their reference point even after migration. But in the present study a household compares its monthly earning with other households, in the case of migrant and non-migrant now a day. But before the starting of migration from the village *Yaroo Khosa*, villagers compare their monthly household income with others to find out the social status.

The world systems theory considers international migration from a global perspective. This approach emphasizes that the interaction between societies is an important determinant of social change within societies (Chase-Dunn & Hall, 1994). An example of interaction between societies is international trade or migration. Trade between countries with a weaker economy and countries with a more advanced economy causes economic stagnation and migration from weaker economic country to advanced economic country as well, resulting in lagging living conditions in the former (Wallerstein, 1983; Amankwaa, 1995). This is an incentive for migration.

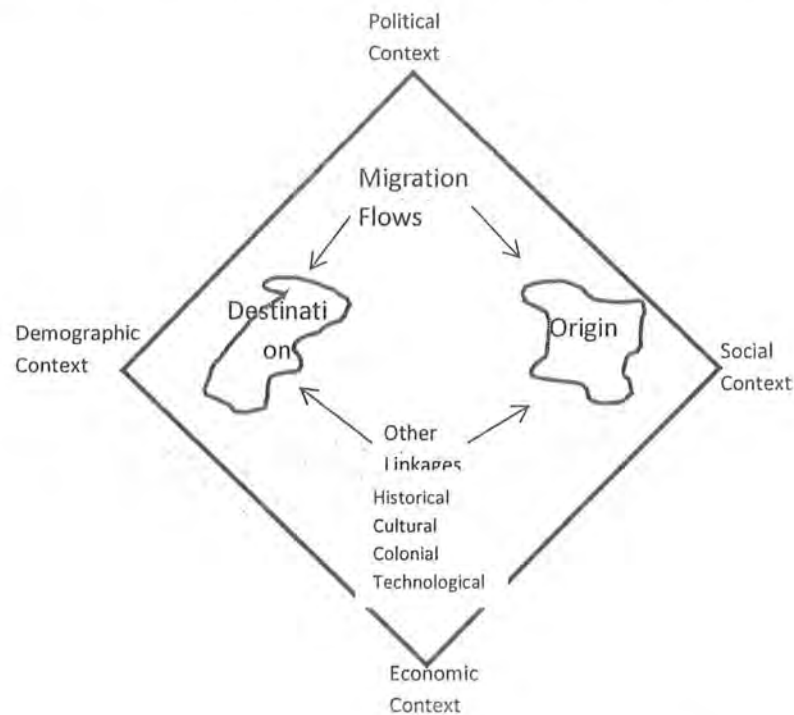
### **1.8.3 Systems Approach**

An international migration system consists of a group of receiving (core) countries that are linked to a set of sending countries by relatively large flows and counter flows of migrants (Fawcett and Arnold, 1987; Massey et al., 1993). Countries in a migration system are not only connected by people but also by other types of linkages (Fawcett, 1989). Kritz and Zlotnik (1992, p. 3) distinguish the latter into historical, cultural, colonial and technological linkages. A migration system is situated within a particular context. Kritz and Zlotnik distinguish the social, political, demographic and economic context.

The difference between other linkages and the context of a migration system is rather vague. Mabogunje (1970), for instance, does not speak about technological linkages, but about the technological context. An international migration system has a spatial and a time dimension (Kritz & Zlotnik, 1992). Changes in the context of a migration system and changes in the linkages between countries form the time dimension of a migration system. This dimension is essential to flow and counter flow dynamics. In addition to external causes, changes in the context of a migration system and changes in the linkages between countries may also be caused by international

migration itself. A large stock of international migrants may influence the social, political, demographic and economic context and the linkages between countries.

Figure 1. Two Countries in a system framework of international migration



Source: Researcher's own construction, 2014

The systems framework of international migration, which is presented above does not depict connections. In the theoretical framework, depicted later on connections are located between international migration and its determinants. These determinants have been divided into four categories: economy, society, policy and linkages between countries, which are derived from the systems approach to international migration presented by Kritz and Zlotnik (1992, p. 3). The categories may be further divided into components that act on international migration. In general, the economic, social and political factors have an impact in both sending and receiving countries. The causalities in the framework can be direct, reverse and indirect.

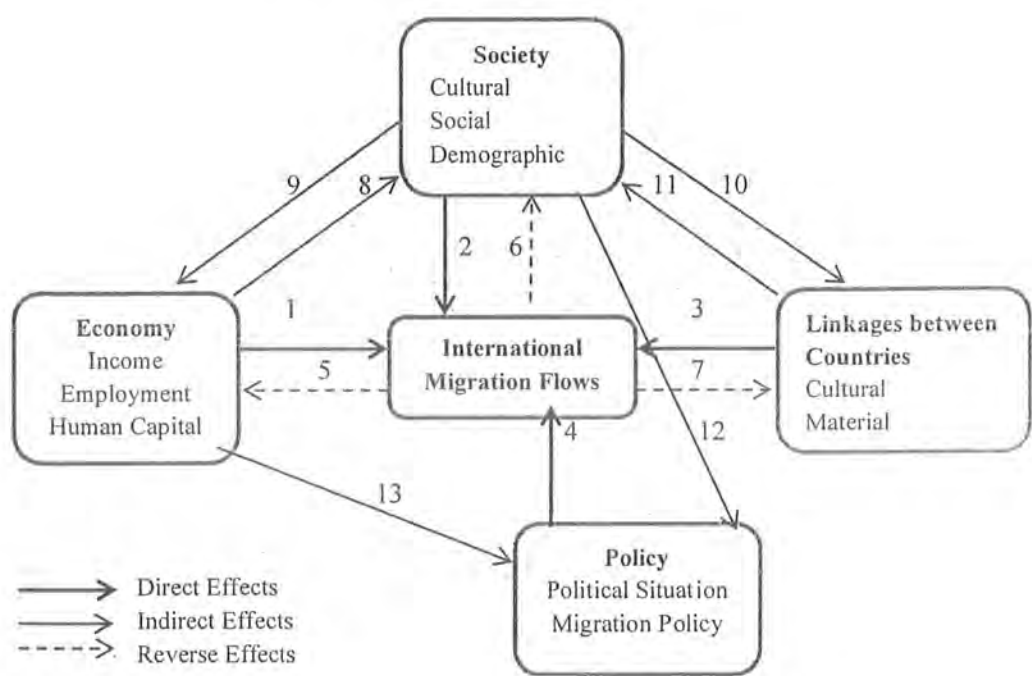
The direct effects are straightforward effects of the determinants of international migration. The reverse effects are subsequent effects of international



migration on the various determinants. The indirect effects are effects between the different categories that subsequently have an impact on international migration.

Three components of the economy category can be identified: income, employment and the amount of human capital. Following Fielding (1993) society is comprised of cultural, social and demographic components. The cultural component is related to lifestyles and ethnicity. The social component concerns both inequality and cohesion in societies. The demographic component relates to the age and sex distribution of the population. Within the policy category two components may be distinguished: the political situation and migration policy. The ‘linkages between countries’ category consists of cultural and material linkages.

Figure 2. Theoretical Framework



Source: Constructed by Researcher,2014

Above diagram depicts the direct, indirect and reverse effects in detailed. The dark arrows represent direct effects. Often the direct effects do not cover the full impact of a component within a category as certain components affect international migration indirectly by way of other components as well. To find out the overall effect of migration, one should take into account not only the direct effects, but also

the indirect effects. For the construction of international migration system approach; circular participation of theories and their impacts as under,

Within the theoretical framework, the connections chain (1-6-9-1) reflects the process assumed by the neo-classical economic theory. In theory the connection chain (9-1-6-9) may mirror of dual labor market theory but it is not better than (9-13-4-6-9) chain. In international migration system approach the arrow 1 worked as activate for the process of chain, member of migrant families send remittances to households which increases the income of households as arrow 5 indicated. The (1-5-1) chain connection presents new economic of labor migration. In relative deprivation theory there would be two possible connection chains (2-6-2) or (2-5-8-2). In first chain with the role of remittances, and second chain human capital from economic section of international migration system approach depicts the usability of relative deprivation theory. The idea behind the current anti-globalization theories is largely based on the doctrines of the world systems theory. The current discussion about the pros and cons of globalization is to some extent summarized in these two opposing opinions on the effects of free trade for developing countries. The world systems theory may be understood as clarification for the existence of differences in economic development that govern the capacity of international migration directly seen as arrow 1 or indirectly arrows 8 and 2. This indirect influence of (cultural) linkages on international migration can be depicted by the arrows 11 and 2 in migration system approach.

From the direct impacts of migration shown in figure, direct effects of economy on sending country discussed further.

#### **1.8.3.1 Direct Effect (Economy)**

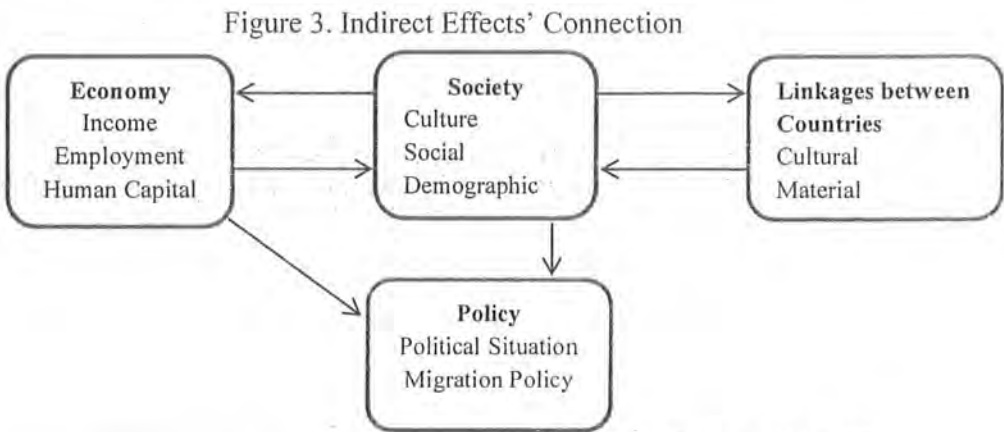
From an economic point of view, the amount of (human) capital determines the labor market position of individual workers, which in turn determines their employment status and income level. If, for instance, the supply of low skilled labor is higher than the demand for low skilled labor, the wages and opportunities for employment for low skilled workers are relatively low. Neo-classical economics can be used at the microeconomic level of individual choice to explain the phenomenon of international migration. Massey *et al.* states, 'in this scheme, individual rational actors decide to migrate because a cost-benefit calculation leads them to expect a positive net return, usually monetary, from movement. International migration is conceptualized as a form of investment in human capital (Massey *et al.*, 1993, p. 434).

Traditional investments in human capital were schooling, on job training, acquiring information about the economic, political or social system, and investments to improve emotional and physical health (Becker, 1962). Borjas (1989, p. 463) defined a function, ‘if the expected net return to migration has a positive value, the rational actor migrates, if it is negative, the actor stays. If the expected net return to migration has a positive value for several destinations, the actor migrates to where the expected net return is the highest e.g. now a day the villagers prefer to migrate Dubai rather than Saudi Arabia.

An important economic incentive for migration is the threat of insufficient family income. This uncertainty is determined by private insurance markets, governmental programs and by the possibility for a household to get a loan (Massey et al., 1993). In most developing countries the majority of the population is dependent on a farm income. Farm income is often highly fluctuating due to natural or human hazards. There is also a risk that the price of the crop drops below expected level. The relationship between economic determinants and return migration is rather complex, return migration can be seen as a form of retirement migration.

1.8.3.2 Indirect Effects

Indirect effects are those which were not directly linked to push factors of migration from low level to economically high level country. For clear distinctions between indirect and vice versa connection between four stakes of international migration and effects on migrant sending countries as under,



Source:Constructed by Researcher, 2014

Figure depicts the dual relationships of society with economy, migration policy and linkages between countries accordingly. Society is the central point of

relationships because of its cultural, social and demographic importance. Economy and linkages between countries both have same direct and reverse relationship with society. Policy is the external factors of receiving and sending migrants between stake countries, influenced by directly society and economy. Historical linkages between countries are the essence of new linkages that is why both historical linkages worked vice versa. Policy makers influenced by economy and social structure of any country they made policies according to most appropriate and acceptable for inhabitants of any country.

### 1.8.4Conceptual Connection at a Glance

For the better understanding of conceptual framework under the present research,some theories which were directly linked to the information were outlinedwith the interpretation of key themes and proposed connectionsas under;

Table 1. Theories with key themes, proposed effects and assessable signs

Theory	Key Themes	Assessable Sign	Proposed Connection
Neo-classical economic theory	Factual wages of labors in receiving and sending countries	Factual GDP per capita in both countries	Difference of GDP (receiving-sending) countries has positive effects of international migration RC-SC <sup>2</sup>
Dual labor market theory	Shortage of low working labor in receiving countries	Good job opportunities, differences of wage and other pull factors	Good household economic conditions of migrants inspire more villagers towards migrant receiving countries (Dubai, KSA). Positive effects of international migration
	Un-employment rate in sending countries	Citizens of sending countries faced problems to getting	International migration may negative effect on

<sup>2</sup>Migrant receiving country’s GDP subtract from migrant sending country’s GDP

		jobs	migrant receiving countries
New Economic of Labor Migration	Uncertainty of Household income in Pakistan (sending country)	Percentage of unemployed in sending countries	Unemployment of sending countries may positively affect migration from sending to receiving countries e.g. Pakistan to Saudi Arabia and Dubai
Relative Deprivation Theory	The income difference in migrant sending country (Pakistan)	Average year of earning in country of destination	Higher earning in receiving countries has positive effects on households in migrant sending countries
World System theory	Material and Cultural linkages between receiving country and Pakistan	The migrant population in receiving countries per capita	Migrants per capita in migrant receiving countries has positive effects on migrant sending countries
Network Theory	Number of migrants and their quality of connection in receiving country e.g. Saudi Arabia and Dubai	The number of migrants in receiving countries per capita	The ratio of migrants in receiving countries positively inspired migrants from sending to receiving countries

Source: Made by Researcher, 2014

Above table provides an overview of the theories which were directly linked to the primary data discussed in further chapters. The migration flow to receiving countries e.g. Dubai, Saudi Arabia from a sending country like Pakistan was used to highlighted the key themes according to the theories, have a significant impact on international migration.

Moreover, table also shows the measurable socio-economic indicators which may be used to estimate the effect of the key themes on international migration. Economic point of view, which was the central point of the present research study, has a considerable part of the theoretical background of international migration. The

presence of a large migrant network increased the probability of employment and will lower the costs of accompanying migration. In the present research other variables were not excluded which have an impact upon international migration independently from economic variables (i.e. ethnicity, language or the political situation). By treating the variables collectively, the influence of economic determinants on the size and direction of international migration flows can be quantified.

In old days there were only one theory of migration was *neo-classical economic theory* of migration. Decision where to move depends upon the proposed earnings. People emigrated to get better life opportunities likewise from the research site, natives were not economically well off. Increase in the prices of seeds, fertilizers, pesticides and low purchasing rates of raw material which was not sufficient for the survival was the reason of migration from the area. Emigrants worked there as they worked in the country of origin but the difference of wage made their migration more effective and positive step for the economic benefits of left behind families. As mentioned earlier that the difference of wage from low to high is the reason of labor migration. International migration of the villagers has positive effects on the livelihood as well as on their social status in the village. The economic difference may be measure before and after migration through the family monthly income and comparisons the difference of income after migration with non-migrant households having same demographic as well as economic class of the village. Present study clearly stated the difference of wage and the increasing trend of emigration seeking villagers to Middle East.

The *dual labor market theory* has two aspects capital-intensive and labor-intensive in two parallel lines of action. It deals with the structural change in the economy but explain migration from demand side. According to the theory, in the capital-intensive countries the work of skilled and unskilled labor force with the development of the country creates demand for unskilled labor which was recruited according to the policies. The major point of the theory is that when we as a civilization are doing well with our economy than immigration of labors are the byproduct of the development. The character of the economy in advanced countries creates a demand for low-skilled jobs e.g. all blue collar and service jobs and some low level white color jobs. The demand for labor from the capital-rich countries for the immigrants not based on the low wages of the immigrants, it based on the demand from the capital-rich countries. Likewise in KSA and Dubai, villagers get labor visa



easily because they are hardworking laborer, worked all the day in sun and stroke; but they are not able to get an administrative level visa because both countries have their own nationals who run the organizations. It may be the concern of status that natives of the host country are not working in the cater of unskilled labor, with the development of countries natives demand more wages and high level positions; low level blue collar as well as white collar positions filled by the immigrants from other countries.

Such type of situation inspires more villagers to emigrate for better job opportunities. For the migrant sending countries as mentioned in table the first part of the theory good job opportunities and high wage at the countries of destination (Dubai and KSA) and in labor sending countries particularly in the selected village the stable economic condition of migrant households were the major reasons to inspire more villagers to go to abroad for earning. The amount which migrant gets generally lower the wage of permanent residents of the host country the difference in exchange rate of money made it more valuable for the migrant sending countries. It has positive effects on the villagers particularly and on the sending country generally.

In the *new economics of labor migration* theory, theorists argued that the decision to become a labor migrant decided by the family or household instead of one individual. The key argument of the theory is that migration decisions are not made by isolated individual actors but typically by families or households. Further, the decisions of migrants are influenced by a comprehensive set of factors which are shaped by conditions in the home country. One of the social entities to which they refer is the household. Households tend to be risk avoiding when the household income is involved. It was observed in village, villager more specifically elder members of the same caste decided to whom sent abroad for earning.

The *relative deprivation theory* argues that the communities with the highest migration rates are those with high income inequality, regardless of the absolute level of community income. Stark (1984) proposes the individual income may be a 'push' factor in migration. The present research conducted in rural settings where household is the autonomous body instead of the individual family members of the household. The difference of household income may compare to the other households here in the present research the variable of status and show off add to make the argument more strong that within relatives of the same caste people show off their wealth through different means, families those who have less resources send their male family

members to compete with the said situation. In the locale there was a huge difference between migrant and non-migrant households. Two types of comparing mechanism were observed in the locale, migrant and migrant relatives households, second was migrant and non-migrant households.

Villagers send more male members abroad to compete the level of social status, jealousy factors among relatives regarding the monthly income was one of the reasons of male migration. Migrants in destination countries search new opportunities for their siblings as well because in the locale if a brother emigrate he should adjust his siblings not because they are blood relatives but under the circumstances of social pressure. The chain migration from same caste further discussed in detailed in upcoming chapters.

Like the Dual labor market theory, the *world system theory*, introduce very different concepts of understanding the migration processes through historical-structural approaches. Building on Wallerstein's (1974) model, the world system theory links the determinants of migration to structural change in world markets and views migration as a function of globalization. International migration not linked to split of the labor market within particular national economies, but to the structure of the world market that has developed since sixteenth century ago. According to material links the follow of capital and goods from host countries to the migrant sending countries like Pakistan again motivate more villagers to go abroad. Saudi Arabia has a religious attraction for the Muslims all over the world. Villagers of the present study interested to work in both countries (Dubai and Saudi Arabia), they thought Muslim states are more suitable for them in performing their religious activities both countries are semi-periphery. Multinational companies established there ware houses in semi-periphery and periphery to invest less capital and earn more profits. Like the alienation theory of Marks, in world economics capitalists alienate labor from their skills and provide them only some access to the formation of whole product. Villagers of the locale invest their lives in migrant receiving countries and their families remain dependent on them. Migrants exploited there but the economic stability of families left behind motivate other villagers to emigrate on labor visa. It has positive effects on the migrant households.

According to the *network theory of migration*, migrant create networks in host countries which are sets of interpersonal ties that connect new migrants to existing migrants, which could be the ties of kinship, friendship, and shared community origin



in the country of origin, and work place in the country of destination. It was documented that in Dubai and Saudi Arabia there are many pockets of Pakistani migrants, more specifically according to the geographical areas in the country of origin. A migrant who emigrated on labor visa tried to find out his close links which starts from family, neighbors, friends, relatives, natives of the same area, natives of the region and then same province back in Pakistan were the chain of network. Such type of ties helped in job hunting, secure residence etc. They increase the likelihood of international movement because they lower the costs and risks of movement and increase the expected net returns to migration. The more number of migrants the more strong network in host country like the trade unions in industries and the labor unions in any working environment.

### **1.9 Limitation of the Research**

At last but not the least, limitation of the research was challenging aspect to discuss. The spectrum of the present study was broad and has many connections to the social as well as political and economic lives of villagers. The researcher confined it into two major portions, the utilization of remittances on education and nutrition. There were some sub-themes of remittances utilization, such as investment patterns of the villagers, problems of left behind families, and the causes of inspiration of emigration seeking villagers. Remittances have enormous influence on the social and economic lives of the migrant families; it may also influence migrants and the social values of the area as well. The selected research site has rural background and therefore, due to observance of *Pardah* by the women, the access to female respondents was difficult especially for the male investigator. With the help of traditional birth attendant (TBA), three females of migrant households were interviewed. It was not a complete in-depth interview through interview guide, only their experiences in left behind families at the absence of their husbands, hurdles in decision making and distribution of remittances utilization in nuclear families under women subordination were documented.

Before taking interviews TBA become understood by the research about research topic and different paradigms of the research question. She was not capable to get proper information after providing her detailed description; researcher gave her some instruction which were helpful to get partial information. She was participating respondent's answers and guide them how to answer. She was not able

to get acute information according to the objectives and significance of the study but her gathered information was helpful to make general assumptions regarding women empower and women participation in remittance utilization as well as their participation in educational decision of their children.

Migrant families were the main focus of the present study to compare the status of families empower before and after migration; economic and social status before and after migration of the migrant families recorded. Only major indicators were accommodated that were directly linked to the education and nutrition of left behind families. Children's social lives, role of wives in migrant families were slightly documented, while marriages, selection of spouse, age for marriage and socialization of children in absence of fathers were included accordingly but not specifically. The socialization of children were the major factor of their drop-out, elders' point of view and major strategies to overcome educational drop-out level were documented, therefore the supervision of elders and guardians also included to find out insight view of the problems mentioned above.

To find out the educational attainments and the percentage utilization of remittances on children's education, the basic line of action was their last passed level of education. The students who promoted in new levels (classes), parents consumed how much? though the part of research but not included during analysis. The last school level, students have passed was the parameter to find out the proportion utilization of remittances, educational attainments of the children, those who left education and those who carry on their studies, their performance in last examination etc. which were further discussed in 5<sup>th</sup> chapter. Translations of the natives' point of views and verbatim which were included in the research were translated into English by researcher.

In calories intake charts and tables in 6<sup>th</sup> chapter, the total number of inhabitants was less than presented in previous chapters. There was the difference of 147 males who were migrants, though they were the part of migrant household but not living with them.

## **2. RESEARCH METHODOLOGY**

Different methods and techniques were used by the researchers for carrying out research initiatives under the umbrella of natural or social sciences to make the research smooth and within the limits of proposed parameters. Methodology is an important aspect of any research; it is the combination of tools and techniques used to collect the information for the research purposes in a specific area. It refers to the structure of procedures and transformational rules whereby the scientists shift the information up and down in order to produce and re-organize augmented knowledge. According to Glen and Peltó regarding the research methodology, the-logician use involved in selecting particular observational techniques, assessing their yield of data and relating these data to theoretical prepositions.

According to Bernard's definition of the methodology, the word method itself has at least three meanings. At the most general level, it means the study of how we know things. At a still pretty general-level, it is about strategic choices like whether to do participant observation, field work, a library discussion or an experiment. At the specific level, it's about what kind of sample you select, whether you do face-to-face interviews or use the telephone, whether you use and interpreter or learns the local language well enough to do your own interviewing and so on (1994).

For making the study more authentic, the researcher adopted certain methods and techniques for gathering reliable data for the fulfillment of requisite requirements of the research. As defined by Peltó & Peltó, it is often useful to employ more than one measure or mode of observation in the study of particular cultural institutions (1978: 193).

### **2.1 Participant observation**

Establishing a rapport with the members of the selected community that helps to interact with natives to take them into confidence to help the researcher by providing information about the people, culture, traditions and the phenomena under investigation as it is very difficult for an outsider (researcher) to move freely in an unknown area and seeking people's views and perceptions. As the rapport building was necessary and inevitable for present research initiative, the researcher while entering into the locale of study started his efforts though the whole process was not easy.

As Bailey defined, for a researcher, rapport establishment is one of the most essential tasks after entering into the field. But it can be most difficult and consuming task in the field work (1978: 174).

The village *Yaroo Khosa* was a new locality for the researcher, and data collection process without proper guidance especially local guidance was not an easy task; with the help of a school teacher; who was introduced by a friend of researcher; researcher introduced by teacher to villagers. Primary school teacher arranged a meeting with villagers to share research topic and significance of research. Well-known persons of the village participated in that meeting, which was productive and provide an aid to data collection process. Seven persons each from a caste were presented and three of them become facilitator and they extended their cooperation at the end of data collection process. Facilitators remain the active part during the whole data collection period in arranging meetings with migrant household family members and in evening discussing villagers' point of view and daily matters.

Observation techniques during field work; differentiates anthropology from other disciplines and gives anthropology a dominant place in social sciences. The anthropological field worker totally immerses itself in the culture of an un-known society where field work undertakes researcher work; researcher lives with the people according to their life style in the locale for bridging the gaps and building the friendly relations in order to make the people mentally prepared to help the researcher in a noble cause.

According to Bernard, participant observation is the foundation of cultural anthropology. It includes getting close to the people and making them feels comfortable enough with you so that you can observe and recode information about their lives (1994: 136).

The important technique of observation was adopted by the researcher to achieve appropriate results of the research; it provides a link relationship between people's perception and their activities during the whole day. After sharing themes and sub-themes with respondents and facilitators and a little bit with community; wonderful response was received from the community about different aspects of the research topic. During interviews respondents share their general perception and sometimes their own thoughts but when researcher observed them in market and in other gatherings their acts were not completely but opposite.

Participant observation helped the researcher to find out the data about the community, by getting closer to them so that they might be comfortable while talking to the researcher because in order to jumble with natives, a cordial relationship is essential to take them into confidence.

According to the Russell, participant observation involves getting to people and making them feels comfortable enough with your presence so that you can serve and record information about the world's lives (1994: 139).

During interview and data collection, people were not giving importance to the research topic as observed by the researcher but after spending some time with them, they became familiar with researcher and his purpose of being there. They were willing to share the information about their families, number of children more specifically female children's names, while they were hesitant before and different other phenomenon were also documented during census survey, in-depth interviews and neglecting behavior what they share with researcher about economic status of families and political power of the village castes.

## **2.2 Key Informants**

Those individuals who have more knowledge about history of the area, natives' living standards, occupational structure of the area, even livelihood patterns must be the important individuals of any area, such individuals known as key informants. For the present research, researcher selected three key informants which helped to understand the phenomenon of action and perception of natives. Such type of people enhanced the process of data collection and also helpful to find out contradiction regarding natives' actions and their depiction. Key informants, provided two way aid; one in the process of data collection and summarizing, second to make researcher more native in his/her thoughts and understandings etc. The technique of key informants was used to make the study unique in nature and a valuable anthropological document in general. The notion has been defined by Pelto & Pelto, A key informant is a person who has well Knowledge about their people (1978: 79).

Being an integral part of the study, key informants were important for validating the data gathered by the researcher through different tools. Before the initiative of study it looks unethical not to explain objectives and aims of the research with key informants thoroughly. After explaining the aims and objectives of the



research, key informants can easily help researcher. In present research study they acted as researcher's sponsors for legitimizing his presence in selected village.

Three key informants were selected to make research more accurate and native in nature. The selected key informants were; one was a school teacher who was teaching in boys' primary school since last 20 years and was the native of the village. Second key informant was the MBBS doctor he helped to make understand about the nutritious level of natives and their dietary patterns. And third key informant was the secretary of Union Council *Yaroo Khosa*, he was residing in the village since fifteen years. All helped during data collection and verify information gathered during the entire period of data collection. They were also helpful during the preparation of first draft of the research work.

## 2.3 Sampling

It is not possible for a researcher to study an enormous population, observe and interview the entire community members in a specified diminutive period of time. The purpose of research was to find out migrant families' livelihood activities and utilization of remittances flow. So, purposively ninety three migrant households were selected with the help of cluster sampling method. Those families who share same kitchen without considering families living in same physical house considered as one household. Selected sample was the representative of the whole population of the village according to the number of households of each caste. Whole village was divided into four clusters according to the economic status of families. In selected village, castes also represent by economic classes of village.

The entire area was divided into four major strata according to the number of settled castes that were scattered in different *Muhallas* in the village. The stratum consists of different castes because of partially heterogeneous locality of villagers. People of the *Qureshi* caste were in majority, then *Essani*, and *Bhatti* have highest household numbers in present study. First stratum consists of land lords and high number of inhabitant including *Essani*, *Qureshi*, and *Chandia*. In second stratum, *Khosa*, *Bhatti* and *Char-uhy* were there; while in third stratum of the research study only three castes *Muhajir*, *Darkhan* and *Qassaie* and in last fourth stratum of study *Luhar*, *Nai*, *Kumhar* and *Mochi* were the part of stratum.



In third part of stratum, the number of *Darkhans'* and *Qassaies'* migrant member increasing, that is why their economic status lifting up. But according to natives they still lies in their previous categories.

Those houses which have at least one male (migrant) member; who send remittances to his left behind family was considered migrant household. However, the representation of all *biradaries* (castes) of the village was ensured. The selection of sample size was the lengthy task, but with the help of key informants it becomes easy and data collection process with the help of facilitators, which were from three major economic classes e.g. one from the higher class of the village (*Essani*), one from middle economic class (*Bhatti*) and one from lower economic class (*Kumhar*) were completed on time.

There were total fourteen castes in village but one (*Jiyani*) caste which was settled in eastern part across Manaka Canal of the village was not included. Overall thirteen castes were the part of present research. In village *Yaroo Khosa*, six castes from twelve lies in professional castes like, black smith (*Lohar*), pitcher makers (*Kumhar*), Barber (*Nie*), (*Darkhan*), Butcher (*Qassaie*) and Cobbler (*Mochi*). The proportion in selected households allowed to the castes according to the number of households, there were one major caste by number of inhabitants (*Qureshi*) and one by land (*Essani*) both were accommodated according to their number of families and households.

For in-depth interviews, the criteria of selection were different because socio-economic census was the basis of interviewee selection. Through discussions with the facilitators, data analysis and observations provided an approach for appropriate selection of interviewees. Only one FGD was conducted from homogeneous group after the complete collection of data.

## 2.4 Census Survey

Demographic information is important to find out the impact of social problem on inhabitant. Demography is comprises of member of households, family type, structure of household, cooking and dress patterns, investment as well as earning patterns, language, sources of livelihood and gendered division of family members and their educational status also the part of population census of the selected village.

Socio-economic census was used to extract the universe for research, from the whole area of Union Council *Yaroo Khosa*. To find out the economic development

and impact of remittances on families either positively or negatively, the number of households and their inhabitants, level of earning (remittance receiving) family earnings, number of dependents those who were not taking part in any earning activity and educational level of parents as well as the children, marriage patterns practiced in village documented. The tool was used to encircle households to create an appropriate space for research study directly according to aims of the research. Universe (selected area for study) of the study was composed of 93 households have 139 families and more than one thousand inhabitants of all ages. According to Pelto & Pelto, census procedures are often expanded in order to gather much more comprehensive data from the household in the research population (1978).

The census forms were filled from each stratum for getting information about certain features of the migrant's households e.g. age of inhabitants especially age of respondent/interviewee, gender division of family members, marital status, educational level of parents, major occupation of the family, family income, numbers of emigrants, destination of emigrants, frequency of remittances received and its utilization. The tool was helpful for gathering quantitative data.

## **2.5 In-depth Interview**

Interview is a conversation with the respondents and other related segments of the society to get information regarding specific objectives. The tool was used by the researcher with a semi-structured interview guideline that was well prepared before conducting interviews. Conceptualization of research question provided thematic dimensions which were helpful to get accurate information. It has two positive features; one making the researcher more fixed towards objectives of research and a profound look into causes and consequences. Forty one in-depth interviews were conducted to find out more qualitative data from the selected respondents.

As defined by Good and Hatt, a list of points or topics, an interviewer must cover during the interviews. In this case considerable flexibility may be allowed to the manner, order and language in which the interviewer asks the question.

To ensure the suitability of interviewees, interviews were scheduled according to their convenience. After conducting census, it was easy to find out appropriate individual from migrant families who have more information about the utilization of remittances on household activities. The causes of migration and also the impact of remittances and utilization on the educational conditions of the left behind migrant

families of the village were focus points. After analyzing census data, twenty eight houses were selected through purposive sampling for detailed interviews. One in-depth interview conducted from each household; from three household, two interviews (one from male member and one from female family member) were conducted. And four in-depth interviews were conducted from those who seeking emigration from mentioned sample size. Student those who were the part of in-depth interviews selected from migrant households.

Thirty one individuals were interviewed for in-depth information regarding the utilization of remittances on education and nutrition consisted of natives (migrant household members), students and teachers with number of 21, 7 and 3 respectively. Teachers were not the part of selected sample size. They were the residents of village but not the part of census. Three in-depth interviews were conducted from females of migrant families. Though it was difficult to get information from females of migrant households, but it could be possible with the help of TBA (Traditional Birth Attendant). A brief introduction was given to Ms. XX before getting her involved in conducting interview. Her performance was not convincing but her interviews were informative.

Three of the repatriated migrants were interviewed to find out the problems faced by emigrants in host countries and their perception about educational and nutritional status of their families when they were in host country and now when they come back. They were included to find out problems faced by emigrants in host country. Especially four interviews were also conducted from those who intended to seek emigration.

## **2.6 Focus Group Discussion (FGD)**

After conducting interviews from migrant households members, teachers and students of the selected village, a formal discussion was arranged in the union council to get the careful account about problems, passion of villagers towards emigration, villagers' interest in educational development of the area, nutritional status and hygienic conditions of the native households, a homogenous FGD was conducted with eleven individuals.

The focus group discussion has been explained by Sophie Laws as, a focus group is a group interview, where six to twelve people are brought together for the discussion; often they have experiences in common, but not always. They may be

stranger to each other, or drawn from existing community group, the interaction between groups. It is not a series of individual interviews conducted in a group; the interaction between group members is part of the process and should be encouraged.

All the members that were the part of FGD belonged to the village and the part of selected migrant households. A homogenous group of people was selected to find out people's perception about emigration, receiving remittances and its utilization, overall health condition of the people, educational attainments of children and perception of parents how they perceive education and some general segments mentioned above.

The researcher used the tool of FGD to cross check the information gathered through census, in-depth interviews and observations. Some phenomenon was well understood after the discussion, some corrections were made for the general understanding of readers, because when people interacted in a formal way they presented a real picture; if anyone created misconception, others made it clear and shared the real situation with compact arguments.

Many informal discussions and gatherings were also the part of data collection and observation, villagers interacted in daily routine matters but they were very curious about their discussion against landlords and politicians of the area. The method of informal and general discussion was very helpful during the field work for collecting data concerning the general issues of migration and its consequences on the community. It was one of techniques of data collection which were used in present research. The method helped, not only to maintain the friendly ties with the natives but also provided very constructive data; it also helped to explore many hidden facts related to the migrant's issues.

## **2.7 Case Study Method**

The case study method applied by the researcher to get indigenous information and personal experiences and their perception regarding emigration and emigration seeking villagers, remittances utilization by the household head and other household affairs which were directly influenced by remittances. Empowerment of left behind women in decision making and utilization of remittances, influence of father absentee-ship on children's socialization and educational attainments of the children was the major themes which were accommodated with the help of case study method.

The importance of case studies has been narrated by Lobovitz and Hageden as, major advantage of case study lies in the richness of its descriptive examples that result from intense study of one or few units.

The case study technique excels for providing an understanding of complex issues. Yin defines the case study method as, an empirical inquiry that investigates a contemporary phenomenon within its real life context when the boundaries between the phenomenon and context are not clearly evident and multiple sources of evidences are used.

The researcher conducted five case studies from migrants' elder brother, father of migrant, son of the migrant and repatriated migrants including local doctor who have a clinic in the village and providing medical services since last 15 years. The case studies provided a lot of information about different aspects of emigrants with clear picture of social, political, economic and family life of inhabitants and their political organization as well as their social status that differed from non-migrant families.

## **2.8 Audio Recording**

Modern tools were helpful during data analysis and report writing. The audio technique was used for the current study, the focus group discussion, in-depth interviews and usual discussions were recorded to maintain the record intact. During the entire spell of research forty one in-depth interviews and one FGD were conducted from them only thirty seven in-depth interviews and FGD were recorded. These recordings were helpful during compiling of draft and other collected data through different sources. Many of the additions were made with the help of recorded in-depth interviews and discussions in the research findings.



### 3. REVIEW OF RELEVANT LITERATURE

Migration from one area to another in search of improved livelihoods is a key feature of human history. While some regions and sectors fall behind in their capacity to support population like South Asia and Africa, others move ahead and people migrate to access these emerging opportunities. There is extensive debate on the factors that caused population to shift from country of birth; scholars' emphasized individual rationality and household behavior to cite the structural logic of capitalist development (cf. de Haan & Rogaly, 2002). People move from their countries to get economic opportunities as destination countries have economic surplus, host countries get two type of profits from migrants most of the time laborers, cheap wage and more profit, development of state economies. Moreover, numerous studies show that the process of migration is influenced by social, cultural and economic factors and outcomes can be vastly different for men and women, for different groups and different locations (cf. de Haan & Rogaly, 2002).

In the village, the migration pattern was influenced by social and economic factors. Low wage, less advance agricultural tools, heavy investment on crops with low profit pushed the people to migrate; relatives, neighbors became the part of the race when they saw the flow of remittances.

International migration has traditionally been seen in less developed countries and viewed as a tool towards development (Black & King, 2004). The bases of early migration flows were primarily agro-ecological related to population expansion to new settlements or to conquests (e.g. Eaton, 1984) like expansion of Europe. If we talk about South-North migration to a relatively developed region or country (North) from a relatively undeveloped one (South); the economic differential between the sending and receiving ends is the main determinant of migration. It should not be assumed that push factors, such as lack of local jobs, low life style; it is the differential that counts (Ellerman, 2005). Large income differentials between areas often facilitate outflows of people from poorer areas in search of employment in relatively affluent areas and in turn many migrants send resources back to their household of origin (Oberai & Singh 1983; Chaudhuri, 1993). Like people from Pakistan moved to Gulf States in 70s, because of oil boom and advance economy and send remittances back to their families.

Migration often generates flows of resources from country of destination to the country of origin. The importance of such migrant resources can hardly be ignored



in many developing economies. Migrant resources (remittances) can be a valuable source of income for households of origin and a means of risk diversification. Remittances can significantly increase household savings, facilitate the purchase of goods and alter the local income distribution (Osaki, 2003). In selected village the situation is slightly different; this increase in remittances makes them more violent and effect social life more negatively.

### **3.1 Migration from South Asia**

International migration to the Middle East started during Zulfiqar Ali Bhotto's government but gained momentum in 1971 after the inception of Bangladesh (Siddique, 2003). The infrastructure development boomed following the rising oil prices in 1973 and fuelled the demand for labor migrants in Middle Eastern countries and especially the Gulf States (i.e. Saudi Arabia, Kuwait, Bahrein, Qatar, Oman and the UAE). Cheap labor was available in South and South-East Asia (Siddique, 2003) and people moved towards Gulf States to find better opportunities.

Migration whether internal or international has become an important livelihood strategy among households in most developing countries like Pakistan. This is because it provides migrant households with remittances that are parallel with agricultural income (Bank, 2006) of the rural areas. Due to decrease in agricultural income of small landholders, the remittances provided more income than agricultural in the selected village.

In 2005 it was estimated that about 100 million migrants from developing countries lived and worked outside the country of their birth (Badatunde & Martinetti, 2011). Remittances sent back to home by these migrants is believed to have a huge impact on the socio-economic conditions of left behind families of the village and country's economy. In his paper (Guptal et. al., 2009), reported that the volume of remittances to developing countries has been growing significantly over the years.

According to micro-level studies, most migrant workers have a low educational background or are illiterate (Hossain, 2001; Siddiqui, 2003). Likewise, the migrants of the village were usually illiterate and having no skills, they worked as laborers on the conditions set by the employer, thus they were exploited in terms of wages, accommodation and medical facilities.

### 3.2 Economic Opportunities as Reasons of Migration

People migrate for complex reasons, only one of which is more important and common all over the world to seek greater economic opportunities. By all indications, real wage differentials of host and source country powerfully influence the decision to migrate (Hatton & Williamson, 2002) to Dubai, Saudi Arabia rather than to South Africa. Household headship is responsible for all family members' survival that is also a strong predictor of remittance flows (Lucas & Stark 1985; Oberai et al, 1989; Massey & Parrado, 1994); the head of a household of village carries a greater obligation to provide for the needs of the family left behind. Migrant remittances to households of origin usually continue over the stay of migrant (Oberai & Singh, 1983; Oberai et al, 1989) even they prepare their sons to take the responsibility of earning abroad (Saudi Arabia & Dubai) or making some other secondary source of income for their families.

### 3.3 Decision for Utilization of Remittances

In the selected village, decisions concerning the use of remittances depended on the elder members of the families. A male head of the household utilized the remittances on household expenses, children education, while it also differed between mothers and fathers in the same family; fathers usually preferred to invest in physical assets and the expansion of family farming and business activities as secondary source of income which might be helpful for retirement plan, while mothers preferred to invest in human capital (Rossi, 2008) development of children (e.g. educational, nutritional, skill etc.).

The phenomenon of remittance to family member; Malone (2007) tests the relevance of differences in the preference for educational investments between male and female parents; she finds that 'remittances improve children's educational attainment via their positive income effect primarily when fathers send remittances'. With the father's absence, mothers assume more power, thereby allowing them to allocate the remittances toward education.

Various studies have confirmed this irregular preference that mothers spend a greater portion of household remittances on children and investment in human capital than fathers. For mothers they seek to improve their children's educational attainment where mothers are educated, if they are non-literate, the decision of migrant father about remittance investment preferred in selected village. For example, (Duflo, 2003)

finds evidence that the impact on child nutrition varied according to the gender of the head of the household in a study on the expansion of social pension program in South Africa.

### **3.4 Age of Migrants**

According to some of the studies undertaken in Bangladesh (Hossain, 2001; Siddiqui, 2003) indicate that most labor migrants are young, more specifically between 15 to 30 years of age, but in Pakistan, more precisely from selected area (*Yaroo Khosa*) migrant ages were between 19 to 45 years. After getting CNIC, parents preferred to apply for passport, most of the time they arranged visa before getting CNIC of their children in the village.

### **3.5 Causes of Migration**

Migration is influenced both by the pattern of development and social structure (Mosse et al, 2002), people move to abroad for both reasons but social structure is the main factor in the selected village. Migrants when repatriate to their source countries, they have some ideas of development which starts from their households. They become less conservative and more willing to send their children for education without any gendered division, it is not commonly practiced phenomenon in village but a number of families send their children for education without considering their gender. Although they are the members of source country, but they are also the part of destination country. They are working as bridges between developed and underdeveloped countries and share good traits equally.

### **3.6 Social and Kinship ties**

The movement of migrants in groups (mostly when they visit through illegal ways), often take place on kinship ties, also provides some protection in the context of the harsh environment in which migrants travel, seek jobs and work. According to Mosse et al, (2002) the unification of workers in the labor market in different ways may depend upon their initial status, with somewhat better-off migrants having superior social net-works and being better able to exploit bridgeheads in urban locations. Villagers who were stalled there provided protection to the new comer in terms of shelter and or searching of jobs. In the informal sector, friends and relatives act as a network as the job market is highly segmented based around people of the same caste, religion and kinship (Mitra & Gupta, 2002). Social networks provide

initial income support, information, accommodation, and access to jobs in the host country.

Village migrants got unskilled jobs in the host country, but that does not necessarily describe how they were in their home country. The poorest of the poor were not the typical migrants, usually villagers had some considerable entrepreneurial drive towards self-betterment, and they had resources in order to finance their visits abroad. Remittances might deepen the channel leading to more migration because the remittances showed that '*migration process works*', migrants financed other family members and they show what the neighbors have to do (Ellerman, 2005).

The smooth way to organize such a stratified society which help relatives, friends and others in the both countries of origin and destination is as a meritocracy (a social system that gives opportunities and advantages to people on the basis of their ability rather than their wealth or seniority) where the best and brightest from the lower stratum can be recruited without bias into the upper stratum (Ellerman, 2005). Village migrant who lived in Dubai or Saudi Arabia organized a compact society that helps new migrants on the basis of their ability not wealth. Everyone abroad has the member of the same category, no one is superior or inferior on the basis of family status in country of origin.

There might also be some social mobility as in various quips about 'rags to riches and back to rags in three generations'. Moreover, that should be the definition of *success* for someone born into the lower stratum that they should capitalize on the opportunities offered by the meritocratic structure to achieve individual success in the sense of climb 'out of the lower stream' (where their talents would only be wasted) and into the higher stratum or class (Ellerman, 2005). Migrant tenants of village send high remittances to their left behind families because they were used to do any type of work. In village as I already mentioned amount of money is now the measuring point of status.

### **3.7 Male Out-Migration and Women Empowerment**

Male out-migration has been seen to influence the participation of women in the directly productive sphere of the economy as decision makers and increase the level of their interaction with the outside world (Srivastava, 1999). But in given patriarchal set up of village and overall country too, women may have to cope with a number of problems which are exacerbated due to the uncertainty of timing and

magnitude of remittances on which the precarious household economy depends and their dual role in the household (e.g. husband and caretaker left behind family). Thus, the impact of migration on the women can be two sided, but the strong influence of patriarchy restricts the scope of women's autonomy (cf. Teerink, 1995; Menon, 1995; Rogaly et al, 2001).

Parents' migration requires changing previous arrangements concerning the division of care and other domestic responsibilities within the left-behind households (Pessar & Mahler, 2003; Leavitt & Glick, 2004). The nature of these changes varies with the duration of migration, and the characteristics of the sending community e.g. rural or urban, patriarchal or matriarchal, among other factors. The impact of male migration can be especially adverse for women of the families, who often have to bear additional domestic responsibilities and take care of younger siblings. The absence of male supervision further increases their involvement in-side and out-side domestic spheres (Srivastava, 2001).

### **3.8 Temporary Migration as Permanent Way of Life**

Family members go abroad to work or for education, not as a temporary measure to acquire capital or knowledge respectively but as a career choice that will increase and diversify the income of the whole family (Ellerman, 2005). But male members from each household of the village visited abroad for career building and economic empowerment.

Ellerman discussed in his article that '*temporary*' mean limited to a fixed total time period of several years. Migrants from selected village to both migrant receiving countries are called '*temporary*' because each occurrence is limited as they may not immigrate properly. But this '*temporary migration*' is nevertheless a permanent way of life. There is no sum-of-episodes, time limit of a fixed number of years so it is not '*temporary*' in the sense of being time limited. That would entail some form of fixed time limitation (like term limits for politicians of the county) so that the temporary job cannot become a career. Such a time limit could change the migrants' expectations e.g. a student who receives some education abroad and then returns home for a career at home (Ellerman, 2005). Villagers worked on the same phenomenon, they visited just for a couple of years, families lived in the country of origin, they visited back once or twice around the year. They were not settled in the host countries on



permanent bases, they considered their selves temporary migrants those ultimately go back to their countries.

### **3.9 Women Role in Decision Making**

In Bangladesh and Pakistan, many of the studies found a number of variations about women role in migrant households; some women gained greater roles in decision making, except in the case when men from the husbands' family control all financial management of the household (Rosaila, 2007). In the same line (Siddiqui, 2001) showed that when men migrate, women assume their roles in the household. In the latter countries men's migration to the Middle East contribute to adopt strict Islamic customs resulting in increased seclusion and loss of autonomy of women (Jolly et al, 2003).

In Punjab, long term male absence has sometimes allow wives greater decision making power regarding children's education and household finances, which does not revert to their husbands upon their return. (Jolly et al., 2003, Whitehead & Hashim, 2005). But the situation in Southern part of Punjab is different, male who can be (father-in-law, husbands' elder or younger brother, and paternal uncle) is the care taker of left behind families, women are not enjoying the whole decision making power.

In Kerala (India), million married women live away from their spouses; many of them acquire independence and autonomy due to the absence of their husbands (Zachariah et al., 1999). The status of women was commonly measured through four variables; the talent to allocate money for food; the ability to allocate money for routine expenditures such as clothing, medicine and educational purchases; the capability to decide on buying expensive commodities such as electronic goods e.g. television, washing machines and the freedom to leave home for shopping and attending social events without permission (Brink, 1991) of their husbands.

In extended families of the village, all four aspects and utilization of remittances of left behind families were managed by mothers-in-law. In nuclear families which were less in numbers, wives distributed money. The distribution of money (remittances) was the reason of shift from extended to nuclear families. In nuclear migrant families wives were able to control the distribution of money on food and expenses at a comparatively younger age (Brink, 1991).



Husbands usually allocated the money for routine expenditures. In the absence of their husbands, wives in nuclear families make such decisions, thus gaining decision making power. Wives were responsible for meeting all the family expenses from the money received. They were also responsible for allocating money for ongoing expensive projects such as the construction of houses in some other areas of Punjab. Construction of houses is a gradual process and most families build one room usually, move in, and finish the rest of the rooms as money becomes available (Brink, 1991). Husbands usually use banks for transfer a set amount of amount at predetermined intervals. Sometimes the wives themselves go to the bank to receive the money; in other cases, the husband's brother or father-in-law (male member who would be responsible) act as an intermediary and turn over the money to the wife (Brink, 1991).

Due to the code of honor and shame, dominant both sending and receiving countries because of same religious as well as patriarchal communities, the movements of women at the childbearing age outside the home was closely monitored by husbands and mothers-in-law. Ideally, wives in extended families are not leaving the house without the expressed permission of the husband or mother-in-law; women in nuclear families need the permission of their husband to leave the home (Brink, 1991). Problems of disciplining children were common; under normal circumstances, discipline is the responsibility of the father and to some extent, the oldest son. In case of father's migration, threats of 'wait until your father gets home' are no longer effective for youngsters and women have to learn to take over the role of disciplinarian. Most of the women in the sample experienced discipline problems with small children unless they had an elder son who could adopt the father's disciplinarian role.

### **3.10 Left behind Families**

Migration involves the migrants as well as other members of the household in a complex set of relationships linking migrants with those left behind. As migration and mobility become extended phenomena, its impacts on the left behind families was still an unanswered question in selected village. Male migrants of families left their families on their parents without considering their ability to administrate. The term 'left behind' is also problematic; it can be interpreted as those who missed the opportunity to migrate, or those who could not be brought along and were somehow

‘abandoned’ (Yeoh, 2007). In present study the terms associated with those who lived in the country of origin and doing their part of work.

### **3.10.1 Left behind Families and Migration**

Assessing migration’s impacts on left behind children requires understanding of the causes and characteristics of their families, the reasons why families left behind in the community of origin with father’s parents. In this direction (Yeoh, 2007) argues that the links between migrants and the left behind requires taking into account a broader institutional context. Concerning the determinants of the departure, the decision to send certain members; for example restrictive migration regarding gender or limited access to basic welfare in the host countries can deter the family migration, on the other hand the living conditions of the remaining members of the household are influenced not only by migration but also by the prevailing conditions in the area (Rosalia, 2007). There was a growing interest in the study of the relationships between migrant parents more specifically male family member abroad and their children at home and of the ties connecting migrants with their communities (Yeoh et al, 2007; Levitt & Glick, 2004) in the source countries.

### **3.10.2 Education of Left behind Children**

Reviewing the literature (Lu & Treiman, 2007) on left behind children’s educational outcomes in developing countries, the same mixed patterns were found, while some studies showed positive influence on schooling and school performance (Curran et al., 2004; Jones, 1995; Lu, 2005; Taylor, 1987), while on the other, empirical research finds that parental more specifically fathers’ absence has negative effect on children schooling (Battistella & Conaco, 1998; Kandel & Kao, 2001).

McKenzie and Rapoport (2006) viewed that children in migrant households are less likely to be attending school and complete fewer total years of schooling than children in non-migrant households. One of the main reasons may be the migration in significantly less fathers’ supervision of school attendance and the loss of any positive influence through learning at home (Hanson & Woodruff, 2004) and second may be the migration of adult male children to their father’s destination country. On the other hand, researchers have also observed positive relationship between migration and education of migrant children. Remittance transfers, relaxing a household’s liquidity constraint, allow investment in education and thereby can increase educational

attainment of children in migrant households. For example, (Cox-Edwards & Ureta, 2003) found that receiving remittances reduces the likelihood of quitting school among individuals aged 6-24 years in El Salvador. Similar arguments were also given by (Glewwe & Jacoby, 2004). In addition, migration, by increasing household income can contribute positively to child development (Blau, 1999; Duncan et al., 1994). Generally, migrant children can benefit from the positive income effect of migration.

The positive effect on children's academic performance may reflect specific patterns of investments migrant parents channel into children's education, now a day the trend to send their children in private schools for better education practiced in village. Bryant (2005) argues that in Philippines, remittances were used to send children to private schools, which were considered better than public schools. He suggests that children in left behind households have a higher probability of attending private schools, and that on average they got better grades than non-migrant children. Finally the extra income a household gains from remittances may allow children to delay entering the workforce in order to further their studies, increasing the final level of education (Hanson & Woodruff, 2003).

Giannelli and Mangiavacchi (2010) find that parental migration has a negative impact on school attendance for children left behind in Albania. A large amount of literature has focused the father's contributions to the family and connects the resulting loss when he becomes a migrant (Lahaie et al., 2009; Antman, 2011c). It has also been found that the migration of a caregiver-spouse is significantly associated with academic behavioral and emotional problems for children left behind in Mexico. McKenzie and Rapoport (2011) find a negative effect of migration on schooling of elder children left behind in Mexico and match this behavior to increased housework for girls and migration for boys. Elder children were more inclined towards emigration with their fathers as adult male and female children have their aims influenced by the parents, after education completion of female of family, household work increase for them, while the parents try to send their male members for earning purposes abroad was the common practice in village.

It is well accepted that international migration of a parent or family member can have both positive and negative effects on non-migrant children. There is the possibility that remittances sent from abroad can relax the household budget constraint and result in an increase in child schooling enrollment and child health (Cox-Edwards & Ureta, 2003; Alcaraz et al., 2012; Yang, 2008).

Hanson and Woodruff (2003), again explain the effects of migration and remittances upon the education attainment of children left behind in Mexico, also observed competing effects. The findings were same as data gathered from selected village, on one hand, remittances from international migrants raise household income and allow children to complete more schooling, but conversely, father's absence also may impact on family life affecting educational attainment of children. This argument was in line with (Battistella & Conaco's, 1996) observation that the children left behind in Luzon, Philippines, performed worse in school and tended to have social problems, especially in the case of maternal migration which was not practicing in selected village. Adams et al, (2008) found that Ghanaian households do not spend more at the margin on educational investments. Finally, (Deshingkar & Akter's, 2009) rough evidence implies that households of migrants in India do spend more on education and this effect tends to be greater for long-term and recent migrants. But the majority of studies were concerned with the effect of migration on the quantity of education attained which does not necessarily imply improved quality of learning outcomes. As discussed and pointed out by (Coronel & Unterreiner, 2005) learning quality may well be jeopardized by father's absence. However, it was not always clear whether remittances increase schooling or migrant households were more likely to use additional income for children's education. Probably in many cases both play a part in explaining the co-relationship between remittances and more children schooling (Bimal, 2006).

### **3.10.3 Health Status of Left behind Families**

Gender patterns determined effects of migration on children's access to health and education in any society. In Pakistani rural households like selected village, there was a significant preference for sons. A survey in rural households with migrants (Mansuri, 2006) suggests that migration has a positive impact on the weight and height of girls. An important aspect of the migration and development debate concerns the effect of migration or remittances on educational and healthcare attainments in the migrants' countries of origin. Despite the existence of contrary views, the remittances do impact on healthcare in various countries of the developing world, while remittances can benefit households by lifting liquidity constraints, migration of a family member may also have a deleterious impact on the household's well-being (Yusufi, 2012). In addition to the impact on performance and importance of

remittances for the migrant sending countries measured also by the well-being of their recipients in terms of improved health status, in particular for children. Remittances are expected to help to improve the health outcome by the means of purchase of better care and nutrition (Yusufi, 2012). Visiting and returning migrants may also bring back health-improving practices such as drinking safe water and better sanitation (UNDP 2009, p. 79).

Hildebrandt and McKenzie (2005) argued about the positive effect of migration on health outcomes of migrant households by matching increases in monetary and social remittances with increases in birth weights and reductions in infant and child mortality. The migration process can result in improved health understanding in two ways as;

- The first avenue is the direct effect of migration on income and wealth through remittances and repatriated savings, which allows the households to spend additional resources on food and health services;
- Second, migrants may gain health knowledge through exposure to destination country's practices, resulting in a more effective use of financial resources and thus a higher health attainment;

Migration influences health outcomes through both of these mechanisms; it raises both wealth and health knowledge (Yusufi, 2012). Mansuri (2006) uses household survey data and matched census data from rural Pakistan to examine whether temporary migration-induced resource flows allow households to extend better nutrition and health care protection to girls. He instruments for migration with historical village migration networks and proceeds to further validate his results by only restricting the sample group to migrant households and comparing the outcomes of siblings before and after migration. Using his empirical setup, substantial potential positive effects of temporary economic migration on human capital accumulation the same was observed in the selected village.

#### **3.10.4 Psychological Problems**

Many children and adolescents in rural and urban areas of some of the Mexican states grow up without physical presence of their fathers. Research found that the absence of fathers resulted into more household responsibilities for wives and children left behind. (Salgado de Snyder, 1992; Aguilera et al., 1996; Marroni, 2000). Fathers who migrate often lose their sense of obligation towards their children



(D'Aubeterre, 2000). In such cases, the absence of fathers often jeopardizes children's psychological health. There were three cases in sample, in which father's stayed more than fifteen years in host countries.

### **3.11 Remittances**

Remittances from migrant workers to families in the villages marked an increasingly prominent feature of globalization, like Turks in Germany, Filipinos in the United States, Ghanaians in the United Kingdom, Pakistanis in the Gulf, and Indonesians in Malaysia but a few examples of guest workers and immigrants who regularly remit through a variety of official and informal channels (Brown, 2006). Remittances have become an increasing source of household income and their share in the income level has increased sharply. A significant fraction of these remittances are sent to low income families. A very interesting and still open question is whether this increasing source of income has an impact on human capital accumulation decisions, including on schooling and healthcare (Mara et al, 2012). According to a study on remittances inflows and utilization conducted by IOM presented in Nov. 2002 Dhaka; Socio-economic condition and process of migration of migrants focuses on demographic characteristics of migrants, their education, training, occupational status in host countries and employment, their reasons and channels of migration and so forth.

Remittances are finally garnering attention in international policy circles commensurate with their growing global importance. Through its Multilateral Investment Fund, the Inter-American Development Bank (IADB) commissioned a series of remittance surveys in sending and recipient countries; the World Bank staff has also focused significant analytical resources on the incidence and impact of remittances (Maimbo & Ratha, 2005; Terry & Wilson, 2005; Bank, 2006). The United Nations, World Bank, and International Monetary Fund (IMF) have formed an intergovernmental technical group to improve remittance statistics. The Sea Island G-8 in June 2004 committed to halving the cost of remittance transfers through international banking channels. Meanwhile, falling into step with other disciplines, the economics literature recently has shed new light on the underlying incentives and macroeconomic and distributional impacts of global remittance flows (Bouhga-Hagbe, 2004; Chami, Fullenkamp & Jahjah, 2004; Lucas, 2004a, 2004b; Pozo, 2005).



Pragmatic studies have found evidence in support of a positive impact of remittances on economic growth (IMF, 2005; Bank, 2006b; Spatafora, 2005; Barajas et al., 2009; Singh et al., 2009). Other studies find that remittances improve financial access and financial development and therefore stimulate growth (Toxopeus & Lensik, 2007; Giuliano & Ruiz-Arranz, 2005; Gupta et al., 2007). Furthermore, the merit of remittance flows might lie more on increasing the level of income for the poor rather than the growth of the economy as a whole (Jongwanich, 2007). There is another channel through which remittances are expected to reduce poverty. In the literature, remittances appear to be associated with increased household investments, in education and health benefits of the latter go beyond the individuals and accrue to the community as a whole (Mughal et al, 2008).

### **3.11.1 Remittances Transferring Agencies**

When banks were working to develop dependable counterparts, a positive externality was created through improved financial intermediation in home countries. This promises a significant welfare impact as greater financial market efficiency aside from channeling remittances to their most effective use represents a leading precondition for sustainable development generally (Brown, 2006). Remittances face some potential challenges; First, informal channels through which a high share of global remittances flows may constrain their potential development impacts. The preference among remitters for informal transfer mechanisms partly reflects their generally low financial literacy as well as wide spread distrust of government and financial institutions, notably in Latin America and South Asia (Desai, Kapur & McHale, 2001).

But the real test is whether remittances can be capitalized through the home financial system via investment in local education, infrastructure, and targeted development projects e.g. construction of houses and furnishing etc. In other words remittances facilitate growing income convergence, reduced out-migration, and remittance dependence and, hence, self-sustaining communities. Such a positive, dynamic impact depends less on remittances per sent and more on the latter's interaction with transnational networking, migration cum immigration policies, and broad scale economic reforms (Brown, 2006).

*Hundi* system is the most important system for sending money to left behind families in selected village. People prefer informal ways to send their money to their

relatives. In the *Hundisystem*, the migrant gave money to an intermediary, who contacts agent in country of origin. The agent in source country is responsible for giving the exchange equivalent of the money which was given to the intermediary in host country. An informal exchange rate was used to determine the amount of money the recipient gets. The recipient can take the money from the agent by showing his/her identity through CNIC number. It is predefined who will receive amount from agent. There are no official documents used in the process. The system is clearly based on trust as cited by (Berlage et al., 2003; El-Qorchi, 2002) in their remittances studies.

### **3.11.2 Budgeting of Remittances**

Alternatively, the phasing out of remittances can represent final repayment of an implicit or explicit family 'loan' extended to finance the migrant's costs of emigration. This alternative suggests an understudied form of remittances, namely 'in-kind remittances' that is, assistance to extended family members to migrate themselves, thereby removing the rationale for further remittances (Brown, 2006). The predominant share of remittances goes to the immediate consumption of foodstuffs and basic services, with health care expenditure often featuring prominently (Brown, 2006). Although food consumption dominates health care, using remittances to satisfy daily familial needs typically leaves little surplus for savings and investment, excluding housing. Such a finding should hardly surprise us that most recipients reside in poor countries in which incremental resources are necessarily channeled to basic needs. Other studies, however, have found that remittance receiving households provide children with greater education, are more likely to engage in small scale business formation, and accumulate more assets than non-remittance receiving households (IMF, 2005).

By comparing these budget shares systematically with pre-remittance expenditures, one would expect a somewhat lower share of remittance inclusive income going to food and basic necessities compared with pre-remittance income. Likewise, a greater share of remittance increased income presumably would be allocated to saving and education as well as human-capital preserving and health care provision. Thus, inadequate pre and postremittance accounting notwithstanding, it is reasonable to conjecture that 'at the margin', remittances are pro-investment (human and physical), no matter how small their share of the budget. Indeed, particularly among wealthier (typically skilled) workers, there is ample anecdotal evidence of

remittances being channeled into source country based small businesses as well as land and housing purchases (Stark, 1991).

Remittances served to recompense family members, friends, monitoring an investment, or running a business. Finally, financing for education and eventual emigration can represent a familial investment driven by portfolio diversification or risk-pooling objectives (Brown, 2006). There was an old stylized fact that most remittances were spend on consumption, healthcare, education, land, and the likings, but that there is little expenditure or investment in direct productive uses (Ellerman, 2005). Flows of remittances can also be seen as a function of migrants' family status or their relationships to people. One can reasonably expect that migrants with a spouse and children left behind are likely to remit more because of their families' immediate consumption needs (Osaki, 2003).

An old criticism of remittances was that people do not generally found their way into investment, but spend on consumption, often of a conspicuous nature. For example, one study cited in (Chandavarkar, 1980) maintains that remittances are *'frittered away in personal consumption, social ceremonies, real estate and price escalating trading'*. The criticism was largely flawed for several reasons. Remittances in themselves are not capital flows; in general they are primarily a contribution to the family budget. Given the socio-cultural and educational background of the majority of migrant households in developing countries like Pakistan, it is not surprising that in general they feel unaccustomed and ill-equipped to be involved in risk taking activities (Bimal, 2006). Remittances may lead to changes on consumption patterns, reduce labour supply, and increase need for additional remittances in the future (Coronel & Unterreiner, 2005). In Pakistan, for example, consumption patterns of families with members working abroad can have 'demonstration effects' inducing increased spending, as a consequence (Addleton, 1984).

### **3.11.3 Benefits of Migration as Remittances**

The literature on the benefits of migration and remittances generally agrees that the bulk of economic gains from migration accrue to migrants and their families, and these gains are often large. Since wage levels (adjusted for purchasing power) in high income countries are approximately five times those of low income countries for similar occupations, migrants can earn salaries that reflect economically advanced host country prices, return, and spend the money in economically lagging home

countries, where the prices of non-traded goods and services are much lower (Mughal et al, 2008; Bank, 2008). Remittances directly increase the income of the recipient and can help smooth household consumption, especially in response to adverse shocks, such as crop failure in rural areas, death of a family member (bread-winner), or a health crisis. Indeed, the New Economic Theory of Labor Migration (NELM) maintains that migration and remittances allow households to overcome two major obstacles they face, the credit constraint and lack of insurance to hedge against unforeseen adverse shocks (Mughal et al, 2008).

It has been highlighted that remittances support families to survive, providing them with the means to buy food and other resources, to invest in healthcare and education of their children and to improve the housing situation. The money transferred by migrants to their native village invested there during their short visits is of utmost importance for post-transition economies such as Albania and Macedonia (Mara et al, 2012). There are aspects of remittances defined by Levitt (1998) as '*social remittances*', which may include issues such as ideas, behaviors, identities and social capital that flow from receiving to sending country communities and sending to receiving countries as well as discussed in network system theory. The role of these resources promotes immigrant entrepreneurship, community, family formation and political integration. Social remittances' exchanges happen when migrants return to live or visit their communities of origin; when non-migrants visit migrant families; or through interchanges of emails, videos and telephone calls (Yusufi, 2012).

#### **3.11.4 Investment of Remittances**

Lack of consistency also characterized findings on the direction of association between the level of remittances and asset holdings of migrants in the place of origin. Where migrants already own physical property or businesses in their home community, they may invest their remittances more productively (Massey & Basem, 1992), while an increase in household income is one direct and immediate outcome of remittances, the precise effect of remittances also depends on how the money is spent (Osaki, 2003).

It has already been emphasized that when a significant proportion of the remittances is spent on consumption, it often contributes to improved health, education and human capital, enhancing both private and public welfare of migrants. True, in many cases a significant part of the remittance related investment increases

stock of wealth of the migrant household in the form of land, housing and jewelry. However, even when the direct impact of remittances on investment is relatively limited, their positive, though indirect, macro-economic effects on development should not be ignored (Bimal, 2006) likewise in selected village.

Rise in land prices and construction costs in remittance receiving communities is quite common, as was found in Egypt, Greece, Pakistan, Yemen and several Caribbean countries. In one community in the Dominican Republic land speculation by migrant households was estimated in 1982 to have contributed to a 1,000 percent rise in land prices over a 15-year period. Likewise, in several countries in the eastern Mediterranean region, the Caribbean area, South Asia and southern Africa, remittances seem to have contributed at least partly to inflationary<sup>3</sup> pressures in the consumer goods sector (Bimal, 2006). It is misleading however to make a sweeping generalization. Simulation studies on the effects of a doubling of remittances on the Egyptian economy, for instance, have shown that increases in remittances were not inflationary (Choucri & Lahiri, 1983).

The state of Kerala in India accounted for about one third of the country's total remittances and about 20 percent of Kerala's net domestic product, yet the prices in the state's remittance receiving districts did not increase any more than in other districts; nor did prices in Kerala go up any faster than in other parts of India (Lucas, 2005; Nayyar, 1994). To sum up, remittances can contribute to investment and output growth, but this is not automatic, and should not be taken for granted. Much depends on the migrants' remittance behavior and the way in which the funds are actually used. Overarching these factors (and assuming that their volume is of sufficient importance) remittances can make a positive impact on output growth and overall economic performance under two general conditions (Bimal, 2006). First, the economy should be sufficiently integrated, with a flexible labour force and adaptable productive structure, making it capable of responding positively to the stimuli of remittances from abroad. Second, the country should have sound macroeconomic policies, political stability and good governance and an investment friendly environment, including an efficient public administration and financial system<sup>4</sup>. Second condition is not available in our country, political unrest, and lack of good

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<sup>3</sup>Relating to or causing economic inflation

<sup>4</sup>IMF makes a similar point in suggesting that a good investment climate with a well-established financial system and sound institutions would imply a higher share of remittances is invested in physical and human capital (IMF, 2005).



governance always makes a critical situation for external investors as well as migrants of the country.

### **3.11.5 Impact of Remittances on the Economy of a Country**

The remittances are the main source of left behind families to increase their income, which are almost in all the low income developing countries. They utilized remittances for consumption purposes, ranging from necessities of life to adopting luxurious life style through spending on lavish houses and expensive vehicles etc. despite overall economic adversity persisting in their country as is the case with Pakistan. Families of migrants' particularly youth are mostly found extravagant (Akram, 2014). They despite all opportunities available neglect studies and found less considerate towards running family business. However, in general overall impact of remittances at family level result in substantial raise in spending on education and health care of family members, which is a prerequisite for an effective human capital development for the nation as a whole.

In the low income countries especially in Pakistan, mainstream of skilled, unskilled and semi-skilled migrants belong to lower middle income families residing in under developed urban, as well as rural parts of the country. Hence remittances coming from migrants utilized for setting up micro and home based businesses, which in turn have boosted up the economic activity of informal sector. According to World Bank survey report Pakistan on account of fast increase in migrants' remittances in recent years (reaching 5.48% of GDP) has been categorized among 44 countries receiving remittances equivalent to 5% and less than 10% of GDPs of countries concerned.

Overseas Pakistanis remitted an amount of \$13,920.26 million during the last fiscal year (July 2012 June 2013)<sup>5</sup>, showing a growth of 5.56 percent or \$733.64 million compared with \$13,186.62 million received during the same period of the last fiscal year (July- June 2012). The inflow of remittances during July-June 2013 from Saudi Arabia, UAE, USA, UK, GCC countries (including Bahrain, Kuwait, Qatar and Oman) and EU countries amounted to \$4,104.73 million, \$2,750.17 million, \$2,186.21 million, \$1,946.01 million, \$1,607.88 million and \$357.37 million respectively compared with the inflow of \$3,687.00 million, \$2,848.86 million,

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<sup>5</sup>Writer is the former President of First Women Bank Limited KARACHI



\$2,334.47 million, \$1,521.10 million, \$1,495.00 million and \$364.79 million respectively in July-June 2012.

Remittances received from Norway, Switzerland, Australia, Canada, Japan and other countries during the last fiscal year (July-June 2013) amounted to \$967.79 million as against \$935.36 million received in the last fiscal year (July- June 2012). The monthly average remittances for July-June 2013 period comes out to \$1,160.02 million compared to \$1,098.89 million during the corresponding period of the last fiscal year. Last month (June 2013), an amount of \$1,164.79 million was sent home by overseas Pakistanis, up by 4.23 percent, compared with \$1,117.52 million received in the same month of 2012.

In June 2013, the inflow of remittances from Saudi Arabia, UAE, USA, UK, GCC countries (including Bahrain, Kuwait, Qatar and Oman) and EU countries amounted to \$353.18 million, \$218.60 million, \$179.93 million, \$171.94 million, \$138.18 million and \$31.03 million respectively compared with the inflow of \$333.68 million, \$219.14 million, \$206.60 million, \$126.72 million, \$128.12 million and \$29.24 million respectively in June 2012. Remittances received from Norway, Switzerland, Australia, Canada, Japan and other countries during June 2013 amounted to \$71.93 million as against \$73.98 million received in the same month (June 2012) of the last fiscal year.

### **3.12 Economic Implication for the Country of Origin**

The migration has economic, social and cultural implications for both the countries; the remittances from migrants are perhaps the most tangible and least controversial link between migration and development (Ratha, 2007). According to the official estimates, migrants from developing countries sent over \$315 billion to their origin countries in 2009, three times the size of official development assistance (Ratha et al.,2010).

### **3.13 Social Impacts of Remittances on Community and Families**

The impacts of remittances on household community are divided into two categories as positive and negative impacts which are as under:

### **3.13.1 Positive Impacts**

The remittances are helpful for attaining the basic needs and providing help and opportunity for investing in education and health care of left behind families, while compensating the left behind families in rough and tough conditions. The remittances are also playing a vital role for providing social security for the elders of their families, facilitating them for getting proper treatment in case of ailment and acting as a source of encouragement for non-earning elder members of the families.

### **3.13.2 Negative Impacts**

As far as the negative impacts of remittance were concerned of present research, the dependency is the foremost factor where most of the family members depend on the money received from their male members working abroad, and utilized it lavishly without taking into account the problems and difficulties faced by the immigrants. Moreover, the grownup men of the left behind families did not engage into any income generating activity because of the remittances they are receiving every month.

### **3.13.3 Social Problems**

The impact of absence of one of the parents on children has serious implications both social and economic on left behind families in village and particularly in sub-Saharan Africa reported by (Foster, 2004). In many developing countries like Pakistan, assistance among members of extended families arranged through sending children to live with relatives as reciprocal arrangement that contributes to mutually recognized benefits for both families (Pharoah, 2004). For this reason, children in migrant households do not appear to suffer greater social or economic problems than their peers in non-remittance receiving households, with the exception of younger children (Bryant, 2005). However, care by the extended family, or community or institutional care, often does not provide as much protection from abuse and exploitation as parental care, however there is also a potentially adverse effect of migration on human development. Migration and the continued absence of a close family member may disrupt child development and schooling. As family composition and roles change, children may be required to take on more child rearing and household responsibilities (Hanson & Woodruff, 2003). Furthermore, children face significant stress, absence of adult role models, and father absence at an early age could irreversibly damage the child father attachment. In addition, it is very hard to

quantify the social impact of prolonged family separation on children and as such, by only examining variables like the number of grades completed and household expenditure on education, it is not easy to capture full effects of migration on child welfare as cited by (Kristina, 2009) in his work.

There are other non-monetary channels through migration may affect human capital in origin households. Social remittances popularized by Levitt (1998 in De Haas et al, 2008) refer to the cultural diffusion of ideas, beliefs, behaviors and social capital from receiving to source communities. Interaction with migrants may shape household preferences with respect to investment decisions.

#### **3.13.4 Problems of Laborer**

In such destination areas, employers rarely provide anything other than wage subsistence requirements. Migrant laborers have to fend for themselves to meet their health, shelter and other basic requirements. Although the poor condition in which laborers subsist is a result of employers not internalizing the legitimate costs of hiring labor (contravening numerous laws) resulting urban congestion appears to be the result of unplanned mobility (Srivastava & Sasikumar, 2003)<sup>6</sup>.

#### **3.13.5 Moral Hazard of Increased Dependency**

Remittances could be a double edged sword as remittances increase the purchasing power of the recipient and may lead him/her to work less and enjoy more leisure. This is what is called the income effect and there is nothing undesirable about it as increased leisure improves the welfare of the recipient because leisure is a normal good, on the other hand, remittances may also lower the opportunity cost of leisure (non-work) resulting in reduced supply of work. (Chami, Fullenkamp & Jajah 2003; 2005) show that remittances may have a dampening effect on the supply of labor on the part of remittances receiving household members (Mughal et al, 2008).

#### **3.13.6 Social Dimensions of Migration**

Men, women, boys and girls are allocated different positions affecting their entitlements and command over resources. Gender differences are socially constructed characteristics which influence men and women's access to resources. In

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<sup>6</sup> An overview of migration in India, its impacts and key issues by Ravi Srivastava & S.K. Sasikumar in a research paper presented at the Regional Conference on Migration, Development and Pro-Poor Policy Choices in Asia. The Conference was jointly organized by the Refugee and Migratory Movements Research Unit, Bangladesh, and the Department for International Development, UK, held on 22-24 June 2003 in Dhaka, Bangladesh.

this respect, in many cultures domestic provisioning is the women and girls' main responsibility (Rosaila, 2007). The gender perspective in the analysis of migration also contributes to understanding the impacts of migration on girls and boys; in every culture the expectations of family and community regarding children's performance in school, household tasks and work are strongly influenced by the social definition of gender (Rosaila, 2007). Like other parts of the country females are more specific to household activities and male in earning sphere.

### **3.14 Migration and Poverty Reduction**

Migration is widely known by researchers and policy makers as one of the main ways of alleviating poverty in developing countries (Todaro, 1989). Many positive effects have been identified. Having a migrant may increase a household's income per capita significantly (Du et al., 2005). Migrant remittances have been shown to help reduce income inequality in countries such as Mexico (Benjamin et al., 2005; McKenzie & Rapoport, 2007) Pakistan and South Africa. The debate about migration and development may also bring to the surface basic differences about the goals of development assistance. Some see the goal of development assistance as 'putting resources in the hands of the poor' a certain kind of 'poverty reduction'. They see 'increased income' and 'increased living standards' as being 'development'. Others see increased income for the poor as a worthy goal, but not as development. Indeed, depending on how it is done, poverty reduction (for instance, in the form of long-term charitable relief) may even be inimical to development (Ellerman, 2005). In terms of poverty effects, there are growing evidences that remittances reduce poverty among recipient households. For instance, (Adams & Page, 2005) focused on the relationship between international remittances and poverty in developing countries. The authors found that international remittances significantly reduce poverty in the developing world. Their study suggests 10% increase in per capita remittances lead to a 3.5% decline in the share of poor people. In another study conducted in Guatemala, Adams (2004), found that remittances reduce the level, depth and severity of poverty among receiving households.

#### **3.14.1 Benefits of Migrant Family**

Living in a migrant household significantly increases the chances of boys migrating themselves at all school ages (16 to 18 year-old), while girls doing the

housework. This is at an age where work is also an important form of human capital accumulation, so it appears that Mexican females in migrant households are losing out on both schooling and work arenas (Yufusi, 2012). This impact is the sum of three main effects; the effect of remittances on the feasible amount of education investment, which is likely to be positive where liquidity constraints are binding; the effect of having parents absent from the household as a result of migration, which may translate into less parental inputs into education acquisition and maybe into more house and farm work by remaining household members, including children; and the effect of migration prospects on the desired amount of education, which is likely to be negative (McKenzie & Rapoport, 2006; 2009).

### **3.15 Migration and Culture**

Migration does not only imply movement of people, but also movement of cultures (Castles & Miller, 2009, p. 41). Successful assimilation to the destination country requires the migrants to interact with the new society, while keeping the culture of the origin country alive creates a positive environment for the multicultural identity to form (Guarnizo et al., 2003; Faist & Gerdes, 2008). On the other hand, some migrants may resort to the customs of the origin country more rigorously as they would have done back home. This highlights the importance of integration of the immigrants, and supporting them in the creation and formation of their new multicultural identity (Dilip et al, 2011).

If one widens the scope of community-based remittances, the motivations growth still vary, for example, hometown associations comprising of nationality based migrant groups pool and target funds toward public infrastructure projects in their home communities (Orozco, 2003). In addition, they influence home country politics as well as host country foreign policy.

The empirical remittance literature has generally been inconclusive on whether altruistic or more self-interested motives have dominated (Pozo, 2005). An interesting analysis has recently been conducted, however, to test an 'implicit family insurance' hypothesis (Pozo, 2005). The supposition was that many migrant families remit for a combination of altruistic and other motives. For example, one might posit that one indicator of altruistically grounded remittance behavior is an inverse relationship between remittance volume and home country economic conditions. That is, migrants predictably respond with additional resources as economic conditions-



peroxide by per capita income growth, for instance deteriorate for family members left behind. Simultaneously, these same migrants may function as risk-averse economic actors who view remittances as a purchase of family or alternatively, self-insurance against future employment and income uncertainty (Brown, 2006).

### **3.15.1 Food Pattern**

Agricultural commodities like wheat, rice, maize and other food-grains, gram, mung, masoor and other pulses; potato, tomato, onion, peas, beans and other vegetables; apple, mango, citrus, grapes and other fruits; rapeseed/mustard, sunflower and other oilseeds; sugarcane and sugar-beet and livestock and livestock products are human foods that provide carbohydrates, protein, fats, vitamins and other sources of energy needed for human bodies. The very existence of human beings and their day to day routine health depend on the level; composition and quality of the available agricultural commodities constitute the daily items of human food consumption (Shahnaz et al, 2008).

### **3.15.2 Nutrition**

Nutrition impacts might be positive, because remittances contribute to higher household income and therefore, better access to food (Taylor et. al., 2003). Ratha (2003) concludes that remittances not only raise the food consumption level of recipient households in developing countries, but it also has multiplier effects because they are mostly spent on acquiring locally produced goods. IDS (2006) also carried out a similar review on the role of remittances in Latin America and conclude that households receiving remittances tend to have better nutrition and access to health and educational services compared to non-receiving households.

Calorie supply is a measure of diet quantity and energy supply. It represents a good indication of overall household food security, household that does not meet the minimum calorie intake are regarded as food insecure (Smith et. al., 2006). Inadequate calorie supply has been found to be associated with malnutrition, low productivity and ill-health (Aromolaran, 2004). Household calorie supply was derived from the food consumption data based on food recalls of week. The total household calorie supply is divided by each day of week and the number of adult equivalent to obtain the daily calorie supply per capita. There are two ways to measure dietary qualities. One, by using the amount of calorie supply that comes from fruit, vegetables and animal products, and second by the number of food schemes each day out of



seven, from which household acquires food over the week. From the consumption of food items, dietary quality and diversity were calculated.

As nutrition indicator, dietary quality is usually correlated with calorie intake (Smith et. al., 2006). An adult member of the households, surveyed in Dheri Baghbanan (Rural Peshawar, Pakistan) during 2006, consumed on average 340.39 grams of flour, 43.05 gram of meat, 484.41 grams of vegetables, 36.07 grams of rice, 27.80 grams of pulses, 115.45 grams of fruits, 35.23 grams of fats, 156.44 grams of milk, 51.64 grams of sugar/gur and 5.46 grams of tea per day that provide a total of 2412 calories per day to an adult person. Wheat flour contributes the major proportion (1187.95 calories), followed by fats (315.08), sugar (197.85), vegetables (176.48), milk (167.79), rice (131.30), meat (88.22), pulses (71.35), fruits (59.64) and tea (16.01). When compared with previous studies carried out in different areas of NWFP, and Punjab the food consumption of calories (2412) seems higher than the estimates of some of the studies, where calorie intake ranged between 2084 to 2392 and lower than that of some other areas of Southern Punjab, where the estimates ranged between 2510 to 3384 calories. When compared to national and international levels, the study area's calorie intake is about equal to Pakistan's average (2431) for 2000-02, but is lower than the world, developed countries, developing countries and Asia & the Pacific region countries' averages, which, respectively, are 2803, 3314, 2667 and 2674 calories per capita per day respectively.

Since a person requires 2350 calorie daily, he/she is considered on or above poverty line if he/she gets this level of calorie generating food consumption; he/she is considered below poverty line if he/she gets less than 2350 calories. The ratios computed as  $\frac{\text{Calorie Intake}}{2350}$  provide the measuring rod to decide who is on, above or below poverty line. These facts point out the importance of measures aiming at to increase food production and its availability so that food consumption is enhanced and poverty reduced.

## 4. LOCALE OF THE STUDY

The city *Yaroo Khosawas* a structured village, with two primary schools for boys and two for girls\*, a higher secondary school for boys and one High school for girls. There was a union council having administrative staff, sanitation workers and up to date record of births and deaths. The village was located at the edges of city DGK on north side with the bank of *Manka Canal*. The residential area was on the west bank of the *Manka Canal* with one kilometer diameter.

According to the geographical locality of the selected villages, in northern side, a village of *Kot Habit*, in the west, the tribal belt of PATA at distance of five kilometers were situated. In the south the boundaries of the village touched *Chabri Bala* another large town of district Dera Ghazi Khan. The mountain range of Koh-e-Sulman covering the area of 5000 sq kms which divided the boarder of Punjab and Baluchistan Province in district DGK existed. The mountain range easily accessible through link road networks, which linked rural tribal areas to the district DGK. Such tribal areas were not under the administrative control of the Punjab Police, the responsibility of crimes control and maintenances of law and orders situation in the tribal area was Border Military Police (BMP). Indus Highway which starts from DIK and ends at Karachi was accessible at a distance of 3 km from east of the village.

### 4.1 Language

The native language of *Yaroo Khosawas* *Saraiki* spoken by the majority of the population, while in the eastern side of the village *Balochi* language was spoken where a division of migration ratio could easily be observed, *Balochi* speaking were less intended to towards migration. The *Balochi* population also spoke and understood *Saraiki* language but preferred *Balochi* language during their conversation, while they spoke *Saraiki* language when they moved to the urban areas of the village and DGK city.

The village *Yaroo Khosawas* named after a Baloch tribal chief and *Balochi* language was spoken with pride, but the third generation was not familiar with their traditional language; they preferred *Saraiki* language for conversation and Urdu language in educational institutes. In migrant families, mainly children studied in English medium schools they are more inclined towards English language. In two private schools teachers motivate children to use English words in their daily conversation. Urdu was the prominent language of all private schools and in some

families 5 percent children use Urdu in homes as well. Some of the parents 17 percent wished that their children spoke English like they read their lessons. Grandparents also motivate young children to improve their language skills.

## 4.2 Access to the Village

A metal link road alongside *Manka Canal* from South to North (on both sides of Canal) was available, which starts from DGK city and connect Cement Factory road 17 km to the north side of city. The village *Yaroo Khosa* was situated approximately 14 km towards north on the same metal road. There were two main roads which were used for transportation by the inhabitants of the nearby rural areas of DGK city. A metal link road was connecting the Indus Highway to *Yaroo Khosa* village directly from west to east.

For easy access to the village, public pickups known as (*Mazda*) which were used for transportation of people and their belongings were available at DGK vegetable markets from early morning to evening. This Pick-up stand particularly used for travelling between DGK to Cement Factory Road (a town name Kot Habit is situated there). Timings of local convenience were limited up to 5.00 pm. The people of the area also used their own transportation means like cars, pickups, motorbikes for their movement, in the late evening the use of motorbikes considered dangerous because of bike snatcher's, migrant people who afford cars and pickup and those who also can afford rented cars moved safely even in the late nights.

### 4.2.1 Ethnic Groups, Castes & Sub-castes

In the selected village *Yaroo Khosa*, a large number of different castes lived in closed neighborhood. Major ethnic group was *Saraiki* mixture of Baloch who belongs to different Baloch tribes, *Qurashi*, *Muhajar* (Urdu speaking) and some of Punjabi families which were located outside village's central residential territory. Village has agricultural land; all the families of the village were directly or indirectly engaged with the profession of cultivation some have their own lands and some worked on land owners known as '*Hatahain*' (tenants) in the local environment. The number of household which were selected to find out the demographic information of migrants households were filled from different castes and sub-castes according to the number of their households in selected village, that are highlighted with the number of selected household for the present study are as under,

Table 2. Distribution of Castes

Sr. #	Caste	Sub-Caste	No. of Household
1	Baloch	Khosa	7
2		Chandia	6
3		Essani	10
4	Qureshi		14
5	Working Caste	Mochi	6
6		Darkhan	8
7		Nai	6
8		Lohar	7
9		Qassaie	6
10		Kumhar	6
11	Bhatti		9
12	Char-huye		5
13	Muhajar		3
	Total		93

Source: Census, 2013

Ninety three emigrant's households were selected according to the existing castes of the village. The *Qureshi* caste had more household because of more migrants as compared to other castes of the village. From four strata, equal households were selected but from stratum one more households were selected due to large number of households. Other sub-castes of the village were *Khosa*, *Chandia*, *Essani*, *Mochi*, *Tarkhan*, *Nai* and *Lohar*.

#### 4.2.2 Communication

The village was having the communication facilities like other settled areas, almost all the cellular companies were providing cellular services but no franchise was there. People were having mobile phones for maintaining their contacts with friends and relatives, it was observed by the researcher during the survey of the village that almost every adult person had a mobile phone set, moreover, the PTCL landline telephone was on hand, but the utility of land line phones was limited, while the amenity of cable TV network was present there and people were watching channels of their interest. The only cable operator of the village was *Babar Cable Network* managing whole of the village. The availability of newspapers was also made

sure but was limited to *Khabrain* and *Nawai-e-waqt*. The internet DSL facility was also availed by the people of the village, the facility of internet was especially used by the students.

The emigrant household were enjoyed a number of entertainment facilities such as T.V. cable, DSL Internet, DVD players, electric home appliances etc, but there was just a little difference between migrant and non-migrant families, the *Essani* caste households also used modern facilities because they were economically sound.

#### 4.2.3 Dress Patterns

Like other parts of Punjab, the people of the village wore *Shalwar Qamiz*, but pant culture was also there, the young generation preferred to use pants & T-shirts, while wearing of school uniform consisting of pants & collared shirt was mandatory. The population of the village was familiar with new cultural traits, but unconsciously practiced old traditions. Fashionable female dresses were used by the migrant households; women purchased new fashion dresses and consumed a handsome proportion of remittances on dresses and shoes. After the provision of TV cable network, women are more attentive to modern fashioned dresses and shoes. The Baloch tribes used to wear traditional *Pageri*, *Shalwar Qamiz*, and *Chapal*, females used their traditional dress designed in such a way to cover their body. Women of the villages were witnessed properly dressed up, the phenomenon of shopping was also observed, women visited DGK in a month for buying cloths and other commodities of their use but the women of migrant household used to visit the market almost thrice in a month as described by the respondents for purchasing their dresses etc.

#### 4.2.4 Medical Facilities

In the selected area, there was a BHU providing health facilities to the inhabitants of the village having seven compounders and a doctor, while a private hospital was also functional in the village serving twenty four hours located in *Lohar Muhallah*. The migrant families usually visited DGK city for treatment. Almost all the migrant families have their own transport and it was easy for them to take their patients to DGK for treatment. According to a respondent '*we have money and vehicles then why we should waste our time with un-skilled half doctors?*'



#### **4.2.4.1 Common Diseases**

In the selected village, Hepatitis B and C were common diseases due to the impure drinking water on the other hand the people were less educated about the symptoms and cure; they were unaware of latest medical facilities and usually practiced traditional healing methodologies that were the reason of rapid spread of ailments among the people. Mostly people liked to eat at homes but sometimes at hotels, they were fond of tea, but unfortunately hotels do not maintain cleanliness and the condition were unhygienic for health.

Due to contaminated drinking water people of the village faced lot of problems, it was therefore necessary for the immigrants to have a medical checkup for obtaining a health certificate for their travel abroad. It was told by the respondents that most of the people could not have visa without producing medical fitness certificate issued by the competent medical authority. The overall health conditions of the people of the village were not encouraging due to the spread of hepatitis B and C, while other related diseases were also hitting the population for which a proper medical checkup and medication was required.

#### **4.2.5 Occupations**

The major occupation of the people of the village was agriculture that was declining day after day because people preferred to send their male members abroad for which they sold their agriculture land to cope with the travelling expenses. According to the data collected through census survey, 80 percent of the selected migrant households were attached with agricultural profession out of which 60 percent people were directly attached to the agriculture and remaining 20 percent were engaged in wage labor and seasonal labor or doing some labor during harvesting and cultivation, while rest of 20 percent were government servants. Majority govt. servants 12 percent were teachers, 7 percent providing educational services in selected village and remaining taught out-side the village. Rest 5 percent govt. servants lie in lower category like less than 6 pay scales. Some selected households have secondary source of incomes like business etc. they were 8 percent of the whole sample size.

Government servants were less in number because the people were interested to travel abroad for earning their livelihood. Other major occupations were shop keeping, farming, wage labor and transportation.



#### **4.2.6 Migration (Rural to Urban)**

The migration rate of the village was very high; DGK was the nearest city where all the essential necessities were available and educational institutions were in abundance that was attracting the people of the village to migrate to Dera Ghazi Khan City to improve their social status especially for the education of their children. According to the data, twenty seven families migrated for the sake of children's education in last five years from *Yaroo Khosa* village, while other reasons of migration were the non-availability of pure drinking water, lack of medical facilities and transport that was not available at the night time. The situation was ideal for those having financial resources for sending their male children to DGK for education but female students could not be sent to other cities and thus were confined within the households after getting primary level of education at the village school.

#### **4.2.7 Livelihood**

Livelihood is a process in which people earn for the survival of their lives and to fulfill the needs of their families including the education of their children for making their future bright. There were three major types of livelihood activities practiced in the village, the emigration, land holdings, govt. service and local level business. The people of the *Yaroo Khosa* village were hard working, energetic and desirous of bright future; they were used to explore the means of livelihood either within or outside the country, while migration to Middle Eastern countries was a major goal of each and every young man for uplifting the social status of their families.

#### **4.2.8 Land**

The population of the village *Yaroo Khosa* was dependent upon the agriculture as the land was fertile, irrigation water was available and manpower was there at the village level, while they were fond of working in the fields for producing different crops. Each household had 3 acres of land. The tenants and wage labor who does not had land worked as wage labor in the farms and fields owned by the landowners and earned '*Mutta*' after one year from the land owners. But the trend of cultivation and producing crops was on decline because of frequent migration to other countries for better livelihood. They were selling their land for visa and travel expenses, while those having no land got loans from their friends and relatives for the purpose. The land distribution in the village *Yaroo Khosa* has been described in the following table:

Table 3. Frequency of land distribution

Sr. #	Land Cultivated by	Number of people	Percentage
1	Owners	15	15.4
2	Tenants	31	31.9
3	Wage labor	51	52.5
Total		97	100%

Source: Census Survey, 2013

According to the data highlighted in the above table, out of the sample size 15.4% people were land owners, while 9 male members were emigrants, tenant and wage labor class was 84% of the sample size, males left behind with women worked in the fields and producing crops for their daily needs. Land was the basic source of livelihood for the people of the village and there were many land holders having small and big land holdings, the tenant class also cultivated other's land on seasonal wage.

#### 4.2.8.1 Big Land Owners and Wage Labor

The village *Yaroo Khosawas* an agricultural area, people preferred to have land than investing in the local business, while other investment opportunities were not available at the village level. The *Essani* caste had hundreds of acres of land, while most of the caste groups were landless and worked as wage labor in other's land. Thus the major occupation of the people was agriculture in the capacity of landowners, tenants and wage labor. The labor class belonged to *Kami* class that had a dominant population in the village. A handsome number of *kamies* migrated abroad for earning purposes and the number of migrants was increasing day-by-day due to massive migration since last five years. Their frequent migration has brought financial prosperity among their families, while they were hand to mouth before the migration, worked as tenants and wage labor for insufficient earnings, most of them also joined the labor force in the markets of the settled areas for increasing their earnings. The frequent migration of *Kamis* abroad and to urban areas reduced the manpower in the village; the shortage was overcome by the nearest relatives and friends who provided help to the tenants by working in the farms on *Vinegar* system prevalent there. Under the system, they worked as non-paid labor but meal and other needs were fulfilled by the land owner, it was a vice versa process.

#### 4.2.9 Crops & Cropping Patterns

Major crops of the area were wheat, sugarcane, barley, oat, sun flower and rice, rice was the major and prominent crop. South Punjab being famous for its cotton crop, but in the village cotton was not grown, according to the farmers, the cotton was not profitable, while the use of pesticides and fertilizers made it very expensive and less earning crop thus people shifted their energies towards growing sugarcane and rice as secondary crop, wheat was the primary crop of the village like other parts of Pakistan. Majority of people liked to cultivate rice because of its profitability. In the village, Rabi crops were cultivated at the end of October and in the beginning of November and harvested in March and April, while Kharif crops were cultivated in June and July that were barley, oat and pulses.

##### 4.2.9.1 Water & Irrigation

*Manka Canal* provided both the facilities to the inhabitant of the village and nearby areas. There was a water and irrigation authority working at district level which regulates the distribution of water among the farmers and villagers. Mostly tube wells and motor pumps (turbines) were used to irrigate the crops in those areas where underground water was available. The west side of the village including residential area had underground water but was not suitable for drinking or irrigation purposes. People used hand pumps installed at the west bank of the *Manka Canal* for fetching drinking water that was healthy and hygienic. There were also five individuals providing drinking water at the door steps in 30 liter canes and charged 20/- rupees each, almost all the migrant families were used to buy the drinking water to keep them safe from different ailments and to portray their social status.

There was a *DGK Canal* which was connected to *Head Tounsa Berage* on Indus River that was irrigating the area of whole of the south eastern part of Rajanpur district. It has also a great contribution in the irrigation of crops, but the staff of irrigation authority was not working well, powerful land owners were involved in water theft with the support of irrigation staff.

#### 4.2.10 Cultural Life of the Village

People of the village '*Yaro Khossa*' have great orientation with their culture; they strictly followed norms and values of their culture. Respect of elders and love for children was followed by everyone. Migrants on their repatriation to the village, friends most of the time arranged a *Jhoomar* party, full of traditional dances, songs

and stories of love. People spend more on cultural events; migrant families fully participated in cultural as well as birth and marriage rituals. People also believed on rituals and in all the ceremonies, rituals were performed by the families and friends. There were some particular myths prevalent in the society, for example females were not allowed to use perfume at nighttime even on their marriages, because of the evil affect that might cause mental and psychologically problems.

There were some traditionally arts performed at specific occasions, for example in marriages both male and female performed their traditional dance (*Jhoomar*). People preferred their cultural dances on English dances in marriage ceremonies and they only used traditional instruments for music like '*Dhool*' and '*Shrana*'.

#### **4.2.10.1 Community Meeting Places**

In the past, there were common places for meeting and guests, but with the inflow of remittances, the trend has been changed and the *Baithak* has been replaced by the guest rooms constructed separately but the *Baithak* system was not completely vanished because of its traditional significance that was still popular in the village because of its rural background. People of the village used to meet there and shared the common problems with each other for resolving the troubles.

In the village, there was a spacious *Eid Gah* and *Janaza Gah* in the village where children of the village were given religious education and Eid prayers were offered on the occasion of Eids. There were two *Deras* of feudals *Essani* and *Qureshi* that were the prominent sitting places of the village. The traditional justice system of *Jirga* was not anymore functional, the problems and disputes were resolved by the feudal in *Deras*.

#### **4.2.10.2 Religion & Sects**

The religion of the people of the area was Islam but there were also two major sects *Sunni* and *Shehia (Fikah Jaffirea)*. The *Sunni* sect was further divided into Baralvi and Dubandi. The majority belonged to Jamat Ahle Sunnat, Deuband and Ahle Haddess, while Imamiens were in minority with less numbers of people.

The people of the village were soft hearted and generous, they were used to contribute towards charity for helping the poor masses. The emigrant families increased the charity contribution due to increase in their household income in terms of frequent remittances from abroad, while during the happy moments; they also used

to spend a handful of money on the poor people of the area. As they were generous and kind hearted, they always supported the poor families in their hard time. As informed by the respondents, a couple of brothers arranged for the whole dowry to the needy family for their daughter's marriage.

Table 4. Frequency of Sect Distribution

Sr. #	Sect	Number of Individuals	Percentage
1	Sunni	895	81.9
2	Fikah Jaffirea	197	18.0
Total		1092	100%

Source: Census Survey, 2013

#### 4.2.10.3 Time Usage & Leisure Activities

The people of the village were dam busy having less time for leisure activities, in their leisure time mostly they met their relatives and friends either at home or in ‘*Dhaba Hotels*’ known as the tea stalls of the village popular for chit chat. Out of the sample size, 15 individuals were dependent on migrant brothers and 8 their fathers. They spend their time with friends, at *Chaie* hotel making fun all the day. Those who belonged to the migrant families, their leisure activities were different from other villagers; they used to spend their time on eating spicy food stuff at DGK city and on Indus High ways in the famous restaurants, while some of them played games in their leisure time especially cricket that was the favorite game of students and boys of all age. Adults of the village used to play *wali ball* in evening but emergence of Mini Cinema and Snooker Clubs in the village were the common places for spending leisure time.

Some of the people loved to bread animals that might fulfill their physics desires and economic needs, other social functions which were commonly practiced in the village were the participation in local ‘*Melas*’ celebrated in harvesting seasons and marriage ceremonies were also the events of entertainment for the villagers, while sitting with friends in common ‘*Bethik*’ and sharing of all type of domestic, national, political and many more problems with each other was the favorite hobby of the elderly people. People interact at tea stalls, younger children spend most of the time in Mini Cinemas and in the play grounds, in most of the cases they ignored their studies for the sake of their entertainment because their fathers were abroad and mothers were not able to control their activities.



It was observed by the researcher that most of the emigrant families were worried about the future of their young boys and wanted to restrict their out of home activities. Gardening was also the common hobby of the people because of its productivity and profitability.

#### **4.2.10.4 House Decoration**

House decoration was also an important element of cultural trait; most of the village people decorated their houses with cultural artifacts. The people of village are very curious to decorate their households to spend their life in a happy environment. Migrant families refurnished their houses after three year averagely by spending a handful amount out of the remittances they received.

Most of the houses weredesigned by the owners and built traditionally having a long porch,separate space and living rooms for married couples, while unmarried lived in their rooms under the authority of their parents. The trend of gardening was very common; mostly people have their own gardens within or outside their households for the plantation of flowers and fruit trees. Remittances receiving families participated more positively to consume remittances on outlook of their houses.

#### **4.2.10.3 Graveyard of the Village**

There were two graveyards at the eastern end of the village, while a separate graveyard for Imamians 8 kilometers away on the northern side of the village. People of the village paid visits on Thursday for offering '*Fatheha*' at the graves of their love ones and oil lamps were lit near the graves, water was sprinkledand '*Chadars*' were spread over the graves too. Almost more than seventy percent graves were *kachi* and remaining were *semipakki*,while few were *pakki*. The graveyard's environment was cool and pleasant due to cluster of trees there.

Now the trend of brick graves was being practiced by the villagers, migrants change their beloved's graves from mud to bricks. It may be their love, but it is the division of migrant and non-migrant household members after their death that those who have money after death their name remains.

#### **4.2.11 Food Patterns**

Food pattern and pattern of serving was very simple in the village; thepeople used home cooked fresh food mostly consisted of vegetables with homemade bread

known as *Roti Salan*. Like other *Baloch* and *Saraiki* communities, people liked meat cooked with vegetables. People of the village were very hospitable; they considered guests as the blessing of God. For guests and in the ceremonies chicken was preferably cooked, while the migrant households were more meat lovers and consumed less vegetables as well as pulses during the whole month. The distribution of nutritional status taken by villagers varied caste to caste as the non-receiving families and landless people consumed vegetables, while the migrant and land lords of the village consumed meat whole the month with non-periodic intervals.

#### **4.2.11.1 Fuel & Wood Cutting**

The firewood and animal dung was used by the people of the village for cooking and heating purposes. Majority of the people belonged to the lower class even though they have remittances but they were not using LPG (Liquid Petroleum Gas) due to its higher rates and preferred firewood sold at nearby '*Tal* and animal dung available easily. According to the data collected by the researcher, only thirteen landlord families, two businesses oriented families and some of migrant families used cylinder gas (LPG) for cooking and heating. Majority of the people used to cut wood from the nearby jungles and fields or the trees planted by them at the edge of their agricultural land.

According to respondent's views, "Migrant families now are more invest on their cooking fuel, eating habits of the families changed so the consumption of cooking fuel e.g. LPG or wood increased from last ten years".

#### **4.2.11.2 Awareness of Food Habits**

The people of the village were not aware about the type of food better for their health. According to a teacher, "It is our misfortune that we don't teach students about proper food patterns or diet plans".

According to another respondent, "In last government of Q-Leag, they introduce some program about the food nutrition, nutrition supervisors were assigned duties to teach people about proper diet, general hygienic condition, general food habits and the nutritional level as well as nutritious foods which would be helpful for healthy life not only for children but mothers' also."

This problem not only prevailed in the rural areas of the country but the condition of cities is not much different. People don't have any proper plan in their homes to make diet more appropriate and proper. Another respondent shared his view,

“I am teacher here, I lived in DG Khan, in my residential block, there are many well off families and educated families lived there, but they don’t know about proper diet and fitness of their bodies. Even here in school I and my other colleagues are also not well aware about the proper diet plane and ingredients of a proper diet which are necessary for male and female bodies and which items make a complete diet”.

#### **4.2.11.3 Pregnancy and Nutrition**

In the rural areas of Pakistan, people were not aware about proper diet for the pregnant women? They survived because of their strong health and physique, almost all the families had domestic animals, milk and butter were common in use to protect the pregnant women from ailments and miscarriages, while for those who had no animals, the animal proteins were available on reasonable prices in the nearby areas of the village *Yaroo Khos* that helped for safe natural delivery. Moreover, the TBA’s also visited the village and advised food as well as drinkable items for the pregnant women for having safe delivery. Women of the migrant households were very strong because they don’t face any difficulty in attaining animal protein and proper rest. But in non-migrant households condition was diverse, female worked inside and outside of their houses, even during the pregnancy tenure without proper rest that caused complications during the baby birth.

The perception of healthy women in the village varied, some respondents shared their views that, “Even we are not well familiar with proper diet plans and other modern food patterns, our women are more strong and healthy than city’s women. They worked in the fields and also perform household activities, which burn their more calories they take whole day, and make them healthy; they have stamina to do work in any situation. Rather than city women they take calories but didn’t do any hard work that is why they always surrounded by different diseases i.e. obesity etc”.

Some respondent shared that in the village, immune system of women was weak, infectious diseases easily captured them and due to lack of proper medication and proper examination they were caught by different diseases.

### **4.3 Household Demography**

The total strength of population in the Union Council *Yaroo Khos* was approximately 10,010 according to the secretary of union council. The number of households was not identified according to the number of family members in each

household. The demographic profile of selected households was discussed to present a clear picture of the households' members, their ages, household head, gendered division of household members, utilization of remittances and consumption of remittances on kitchen expenses, educational status and other necessary information which would be helpful to understand the dietary as well as consumption patterns of remittances on education and other household accessories.

### 4.3.1 Population

Population is a specific word which is used to present the number of individuals lived in a specific territory. Demographic features of the population are based on the number of men and women. The total population was approximately 10,010 individuals lived in 1800 households within the boundaries of union council *Yaroo Khosa*.

The migrants' households which were made the part of sample size were 93 representing the entire number of households, while the sample population was 1092 individual residing in 93 households including all castes and creeds required for the better understanding of the locale. From the overall strength of the sample size population, there were 147 males migrants.

Table 5. Frequency of Population

Sr. #	Distribution	Number of Household	Population
1	Total	1800	10010
2	Selected	93	1092

Source: Census Survey, 2013

### 4.3.2 Distribution of Male and Female

The total population of the village was consisted of 51% male and 49% female, 18% men worked in the locale and remaining worked outside the village or out of country for earning purposes, educational level of female increased gradually as the people were motivated to send their girls to schools. Being the agricultural area, female of the cultivator families worked with their male members in the fields in addition to their household responsibilities. The population in broader concept was divided into two main categories male and female including children.

Table 6. Frequency of Gender Distribution

Sr. #	Gender	Number of individual	Percentage
1	Male	595	54.4
2	Female	497	45.5
Total		1092	100%

Source: Census Survey, 2013

The numbers of male migrants that were 147 were the part of migrant households but for the present research study they were not including for household expenditure and consumption of remittances on education and nutritional status of left behind families.

#### 4.3.3 Number of Households

The total number of households in the Union Council *Yaroo Khosa* was approximately 1800 and the population was 10010 individuals of all age, while the number of selected household was 93 containing 1092 individuals inclusive of all castes and sects representing the whole population.

The settlement pattern of the village was consisted of *Mohallas* according to the local terms. In the village *Yaroo Khosa* different castes lived there, Barbers lived in a street known as *Mohalla Nai*, Black smith lived at the west side of the village so the area was known as *Mohallah Loharan*, and the landlord caste in the southern area known as *Mohallah Essani*, etc. The demographic pattern revealed their inbuilt urge of maintenance of ethnic solidarity and close ties of kinship among the member of the same *Biraderi* such as '*Kumharain da Mohallah*' etc.

Moreover, it also revealed the attitude of social differentiation in the village, a social structure, which could be better illustrated by the example of *Kammi* (working class) residing with other castes of the village, hence depicting the very nature of social stratification and its rigid observance. A member of *Kammi class* was forbidden to purchase a piece of land for residential purposes some decades ago, that was prohibited because of non-availability of resources but with the migration of their male members abroad and receipt of frequent remittances, they utilized the money for purchasing cultivated land and residential plots. The migration phenomenon changed the socio-economic structure of the village; the landlords lost their influence, while the working class *Kamis* became influential and came out of the grip of the



landowners, they purchased agricultural land adjacent to the fields of the land lords of the area.

#### 4.3.4 Family Structure

Family is the basic unit of socialization for community members; it is the basic unit to measure the development as well. Family consists of married couples and their off-springs and are associated with each other by marriage and blood ties. In the village, the word '*Bal Bachy*' was used for the family. Following types of families were there in the village and were the part of selected sample for the present research.

Table 7. Frequency of Family Structure

Sr. #	Family Structure	Number of families	Percentage
1	Nuclear Families	25	17.9
2	Joint Families	56	40.2
3	Extended Families	58	41.7
Total		139	100%

Source: Census Survey, 2013

The distribution of migrant members belonged to the family structure is highlighted in the following table:

Table 8. Frequency Distribution of Migrants

Sr. #	Family Structure	Number of Migrants	Percentage
1	Nuclear Families	25	17.0
2	Joint Families	47	31.9
3	Extended Families	75	51.0
Total		147	100%

Source: Census Survey, 2013

Table shows the distribution of migrant according to the family structure of the village. More number of extended family members was migrants, and according to in-depth interviews, more were inclined towards migration. They have social and family ties abroad helpful for providing accommodation and for searching jobs.

##### 4.3.4.1 Nuclear Family

The term nuclear family refers simply to two adults of opposite sex living in a socially approved relationship e.g. marriage consisted of mother, father and their

children. Nuclear families were rear as there ratio was 17.9% out of total families. In the selected locale, people used one household entrance, while the households were divided into many portions internally. In such type of houses, people shared it with many families as well except the kitchen as the left behind families lived with their paternal relatives.

#### **4.3.4.2 Joint Families**

The traditional type of family structure was joint families that were common in the village but they were less than the extended families where adult brothers live together with their respective families of procreation in a common household, they also hold property in common. Usually father or the eldest brother assumed the responsibility of running the family. Joint families were 40.2% of the total families of selected population. It was a traditional living pattern of people in the village but it was slowly and gradually changing due to increase of family members and for having financial prosperity because a majority of 39.1% males migrated to foreign countries and earned a handful of money, while newly married 9% migrants were belonged to the joint families of the village.

#### **4.3.4.3 Extended Families**

That was the kin based unit found in the village where three generations lived together under the same roof. Several married couples, their spouses, children and grandparents lived together and formed a residential, economic and educational unit. The extended families were 41.7% out of the selected sample size of households. According to the data collected by the researcher, more than half of the migrants belonged to extended families.

As per the census survey, the nuclear types of families were lesser but increasing rapidly as compared to the past. The change was due to transition of family as a unit of production to unit of consumption. In the past, more hands were needed for agricultural activities but now modern techniques, appliances and availability of labor on wage bases have dissolved the compulsion and here was liner need of the social institutions for which the joint and extended families were leaving their importance.

### 4.3.5 House Settlement Patterns

Living pattern is based on peoples' economic conditions; the residential structure of the village depicted the same situation as in other parts of the country. Though there were large number of migrant families in the village but the situation was not changed tremendously, the households were containing one to three bed rooms, with guest room and kitchen. The nuclear families lived in two bed room houses having kitchen, while the joint and extended families lived in the households containing more than two rooms, kitchen etc.

The extended families in spite of having large number of remittances lived in the households having three to four room with a sitting room and kitchen and so on. Joint families have resources so they managed another room for the married couple. Traditionally, families of the village before arranging marriage for their sons constructed extra rooms for bride and groom. There were only nine double stories households in the village but the majority of the population preferred single story houses.

Siblings shared their parental houses, which were further bifurcated according to the number of married brothers. As the village *Yaroo Khosa* was the central point of UC had households made of mud and bricks and streets by laying brick at the surface. People lived in medium houses having average size consisted of 5 marls where separate room was given to married couples that remained with them even they construct their own houses somewhere else. As the size of the plot was limited that is why people moved to another place for better residential conditions. Double storey houses were not common because people have enough space for their settings at ground floors except three houses. Villagers most of the time didn't move anywhere and preferred to live with their siblings in the same territory of their tribe. Usually every house consisted of two bedrooms, one sitting room, one reset room and some open space for sleeping in the hot summers on in the absence of electricity.

#### 4.3.5.1 Type of Houses

Houses of the inhabitants of the village were of three types; katcha, semi katcha and Pakka (Cemented). The katcha houses were in the countryside made of mud, while within the village, there were semi-katcha houses made of bricks and mud with boundary walls/

Migrants families used to furnish their households usually after two years or at the occasions of marriages to give them a new look, while some of the families renovated and furnished their households for uplifting their social status among the community but the position of streets remained the same as the people were not much serious about the maintenance of streets, while the local government's motivation was almost absent. The sanitation system was not there in the village, even in those areas where the elite class lived due to which the sewerage water passed through the streets making the environment unhealthy and unhygienic, the Municipal staff of the union council rarely cleaned the streets. The distribution of households is given in the following table:

Table 9. Frequency of Household Type

Sr. #	Types of house	Number of Households	Percentage
1	Semi Katcha	15	16.1
2	Pakka (Cemented)	78	83.8
Total		93	100%

Source: Census Survey, 2013

#### 4.3.6 Marriage Patterns in the Village

Marriage is the social, cultural and religious contract between man and woman; it is the starting point of family. In Islam, '*Nikah*<sup>7</sup>' is the best way for the beginning of a family. There are many traditional systems to legalize the physical relationship among men and women practiced all over the world. Different religious schools of thoughts have different practices on that occasion being the appropriate legalized Islamic way of sexual relationship between the men and women.

Pakistan being the victim of hot weather as the summer season was comparatively long especially in the plain areas, the children gained their marriage age early as compared to cool areas, the early marriage system was practiced by almost all the people of the village but the trend was not popular in the cities. Another reason might be the heavy size of children growth not easily manageable within the available resources of agricultural production of the families. According to data collected by the researcher during the course of research study, the total married couples were 25.7% of the total sample size, remaining 37.8% was unmarried, while boys under the age of 18

<sup>7</sup>A religious ceremony, in which some religious recitation and address of Religious leader (Imam), registration of male and female marriage contract

years and girls under the age of 16 years were 36.2%. During the field work, it was observed by the researcher that only five male widowers lived with their grandchildren.

#### 4.3.6.1 Age for Marriage

Villager preferred early marriages; the age of marriage varied by the geographical feature of the area. In the selected village the age for marriage was different in *Yaroo Khosa* village.

According to a respondent, "The average age of marriage in rural settings is 14 and 16, girl and boy respectively, according to the villagers' perception early marriage of boys prevent them from sinful activities and they can secure their selves and use their energies and emotions in right way. Because of restriction on child marriages a standard age of boy must be 18 and girls 16, some sort of modification could be the part of registration process. In villages people are not accurate about the age and birth dates of their children, when a boy and girl looked elder parents arrange their marriage."

With the passage of time and changed cultural environment, the situation was changing, the people preferred to marry their children as and when a proper match found either in the early ages or later. According to research findings, it was observed that the age of marriage varied from 20 to 26 years for both male and female. People were more concerned about the future of married couples, if the selected boy was not working, parents preferably tried to make him economically stable so that he would be able to manage his married life.

A father shared his views who married his son late, "He want to marry and then visit Dubai for work, I asked him chose one Marriage and family life with lots of economic burden and less income or sacrifice for some time and go Dubai, earn enough than I'll arrange your marriage. He got my advice, sold his part of land, I have managed loan and send him to Dubai for work, when he left Pakistan he was 21 years old. I have settled his (Rishta) with my friend's daughter; they asked me again and again for marriage with proper celebrations. I replied, I am not in the favor to engage my son in extra responsibilities (married life is the name of responsible life) even though he get a job; and earn handsome amount which are enough for both. We are Essani, we have land, I can manage the expenditures without any fear of money, but it is the time to realize my son that the time of pampering him almost ends. Now he



made his way to progress by his own. After four years' hard work now he is capable enough to take responsibility of married life and I'll arrange his marriage after Eid-ul-Fitar".

The phenomena of migration and financial prosperity has changed the mindset of the parents regarding the marriages of their children, while the early age marriages were not so fruitful as in the past, the utmost priority of the parents was the happy and prosper life of the sons and daughters instead of pushing them out just for lowering the household budget. The early age marriages where practiced among some of the village families, they preferred to marry their children in the ages ranging from 16 to 23 years of age, while the trend of early marriages was losing its popularity due to different socio-economic and cultural factors.

4.3.6.2 Types of Marriage

The population of the village practiced usually two types of marriages according to the prevalent cultural norms:

- Endogamy-marriage within family;
- Exogamy-marriage outside the family;

According to the South Asian perspective, endogamy and exogamy are divided into two broader categories i.e. Polygamy and Polyandry. In the village, the endogamy type of marriage was practiced as compared to exogamy. The data collected by the researcher has been highlighted in the following table:

Table 10. Frequency of Marriage Types

Sr. #	Type of Marriage	Number of Couples	Percentage
1	Endogamy	129	92.8
2	Exogamy	9	6.4
3	Polygamy	1	0.7
Total		139	100%

Source: Census Survey, 2013

Because of the rural setting and having the lineage ties with the sub-castes of Baloch tribes, people preferred to marry within their caste. Tribal area PATA was only 10 KM away from the selected village, rivalry with different castes was the routine matter.

According to a teacher, “It is money which has made them restless, elders earn money in Dubai or Saudi Arabia and left behind sons and brothers are not able to digest this blessing of God. They are not taking any interest to consume remittances for better purposes, here in our area, policemen and patwaris have been benefited more than families left behind”.

#### 4.3.7 Family Income

Family income of the respondent was consisted of overall number of earning resources. In the area, the family structure was patrilocal residential settings; families shared a common entrance but within the household married children lived in separate settings. The average family income was Rs.48, 000/ per monthly because almost every household received foreign remittances for day-to-day expenses without any other additional income. According to the research findings, more than 7% families have other sources of income from their business in the native town and investment in land holdings etc. It was observed that married brothers were also dependent on the income of migrant brothers; they were less interested to do something for contributing to the family income. There were 15% families that were solely dependent on the migrant brother or father’s remittances and never struggled to find out additional income sources.

Table 11. Monthly Income of Households

Sr. #	Monthly income/Remittances	Number of Households
1	150000-Above	8
2	100000-150000	10
3	80000-100000	22
4	50000-80000	25
5	40000-50000	20
6	20000-40000	6
7	15000-20000	2
Total		93

Source: Census Survey, 2013

The remittances receiving families of the village utilized incoming flow of money entirely for their home based expenses without savings and investing a part of the income to safeguard the future of the children. In above table it has been

highlighted that how much a family earned through the remittances, while among the families, there were 25 nuclear having a migrant, while other had more than one migrant according to census survey undertaken by the researcher.

Table 12. Frequency Distribution of Migrant Members

Sr. #	Monthly income/ Remittances	Number of Migrants	Number of Households
1	150000-Above	21	8
2	100000-150000	30	10
3	80000-100000	34	22
4	50000-80000	29	25
5	40000-50000	25	20
6	20000-40000	6	6
7	15000-20000	2	2
Total		147	93

Source: In-depth Interviews, 2013

Above table depict the number of households and their migrants with income received by the left behind families. Nuclear families got fifteen thousand to fifty thousand per month, while most of the families got more than one hundred thousand to one fifty thousand per month that were among the extended families. As the number of migrants increased in a household the amount of remittances increased and the dependents in country of origin also more than others who received less money.Remaining were joint familieswho received remittance ranging from fifty thousand to one hundred thousandper month. It was documented that in the extended families where younger brothers were the caretaker of the families their families also dependent on the remittances send by the emigrants.

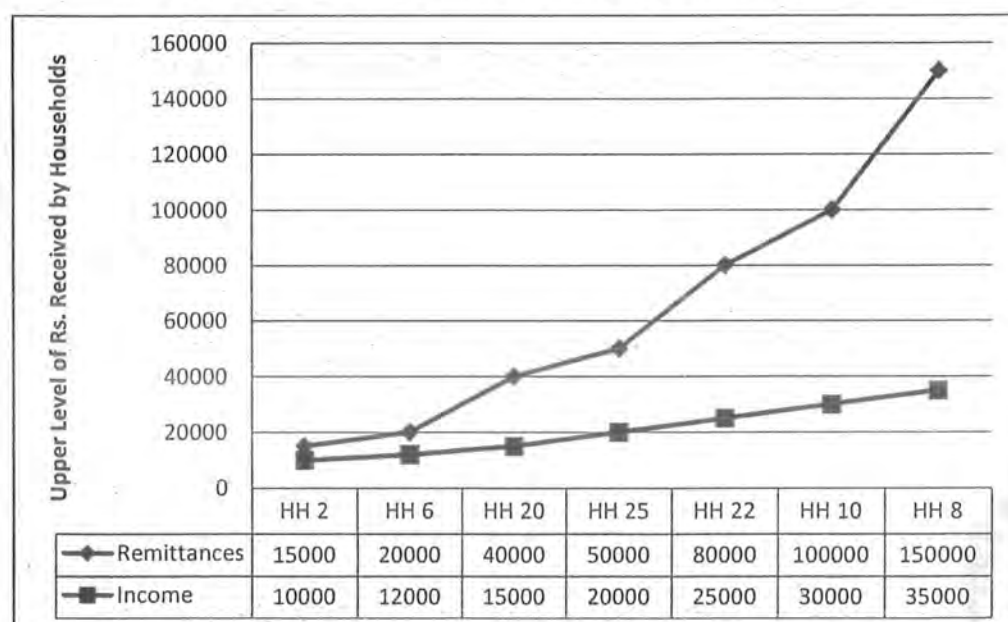
Before and after migration the income of villagers varied. The change in life style after migration was very important to document the positive results of emigration from the area. Somemigrant households' income wasless than 35 thousand per month, while others received 18000 to 25000 per month. It was evident that after migration first two to three months, emigrants send only limited amount to the left behind families. The distribution of family income before and after migration of the family membershas been described as under;

Table 13. Distribution of family income before and after migration

Sr. #	Monthly income/ Remittances	Number of Migrants	Number of Households	Monthly income before migration
1	15000-20000	2	2	8000-10000
2	20000-40000	6	6	10000-12000
3	40000-50000	25	20	12000-15000
4	50000-80000	29	25	15000-20000
5	80000-100000	34	22	20000-25000
6	100000-150000	30	10	25000-30000
7	150000-Above	21	8	30000-35000
Total		147	93	

Source: Census Survey, 2013

Figure 4. Household Income Before and After Migration



Source: Created by Researcher, 2014

Above chart depicts the upper level of households' earnings in both cases before and after migration. The chart clearly shows the difference between the income of a person abroad and how much he used to earn at the destination of origin. According to the table the last category earned more than other households of the selected village. The reason was very simple, the migrant who spent more than thirty years abroad and were the pioneers of migration from the village, they were well

settled there and earned more than new comers therefore, the volume of remittances was generally heavy than others.

## **4.4 Migration and Migrants**

Because of rural background, people of the village were hard-working, energetic and committed to their families, as the socio-economic conditions were not favorable for the masses, they could not migrate to wealthy countries in spite of their struggle for not having financial resources. But when sequential migration started, emigrants helped their relatives and friends to migrate in order to achieve their goals to uplift their financial and social status but their absence caused numerous social, cultural and psychological problems especially the socialization of children was ignored.

### **4.4.1 Starting of Migration from the Area**

Better economic and prosperous life is the dream of every individual and for acquiring better opportunities to fulfill those dreams, people used to move from one place to another. Though the village was agriculturally rich, land was fertile and irrigation water was available, tub-wells also provided help during the drought seasons but the underground water of the city *Yaroo Khosawas* heavy, while underground water of other areas was good which was used for irrigation purposes. The landowners utilized the irrigation water for having heavy amount of crops and earned handful of money for every crop but the low caste groups and landless were left with wage labor on a meager amount of money that was insufficient for their survival.

The young and hardworking skilled and unskilled individuals started efforts to travel to wealthy countries in order to increase their earnings, though they did not have enough resources but with the help of their relatives and friends abroad, they succeeded in achieving their goal, thus one by one migrated with each-others help and got financial prosperity. They used to send remittances to their left behind families to meet household expenses, while some of them also helped their friends and relatives desirous to migrate thus a chain of migrants started from the village that was according to the respondents continued. Moreover, those landowners who had fewer land and growing family size could not managed to support the household economy and children education, for them there were no chances of increasing their income



except to travel to foreign countries where many of their relatives and friends survived. Further, with the internal and external migration, young and energetic persons left the village and for the elders it was not possible to look after the fields and produce the crops efficiently, while the expenses on fertilizer and pesticides increased tremendously which were out of their reach, so most of the farmers and landowners were less interested cultivation for that reason the household income decreased that cause numerous socio-economic problems for their families.

During the interview and FGD it was observed that farmer of the area were least interested in sowing and cultivation. Some of the respondents shared their views which are reproduced below:

*"Abba! Tholi jhai zameen haa, aasan kwvin kherchy pury kroon?, aa koi insaneyat ni jo assan mahangyan khad te bej ghenon te sakon rate vi ghat mily te sads bss kherch pura vada thevay".*

(We have only some acres of land, how can we manage all expenditure? That is not fear we use expensive seeds and fertilizers and get less price of our produce which is not insufficient for our expenditure).

*"Chacha! Aasan te hunr apnri zameen vechan da sochaindy vadan, jo koi kam kroon te sadi roti tury".*

(Uncle<sup>8</sup>! we are thinking to sold our land to do some sort of business which would be more profitable and provide livelihood).

*"Tholi zamen waly te tang hin, jo kia krain, Essani marka theak vadan changi zamen hinan chass vady chadain, muri hun navi zamen ghendy vi vadan"*

(Those who had some acres of land they are living tough lives, *Essani* (land lords of the area) are doing well and enjoying prosperous lives, they are purchasing land from small cultivators).

*"Jo shru la kany zamen vech joly, oo vechandy vady, jo ghen july oo ghenda vady".*

(Those who started selling their land are still selling their wealth, while those who are purchasing land from beginning they are still purchasing)

Respondents discussed their problem with the research why they were not depending on their lands as primary source of their incomes. Three decades ago crop production solved all their financial problems for the whole year but with occurrence

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<sup>8</sup>It was a referential term, which is rottenly used in the Saraiki Belt (Saraiki Speaking areas) mostly in DGK division. If you asked any question with referring respondent with terms like (Father, Uncle, Brother) they replied with same term to giving you honor.

of different changes they got only wheat (staple food) crop hardly sufficient for the family need, while selling of wheat was out of question due to meager production.

#### 4.4.2 Out-Migration from the Area

The era of Zulfiqar Ali Bhotto was the golden one when the first villager emigrated to abroad from the village; the concept of work visa became familiar later on after 1990s because before 90s, people visited Saudi Arabia for *Hajj* and *Umrah* and started work over there without proper documentation. According to the natives, the emigration policies in the beginning were very favorable for those who wished to stay there without having work visa and stayed for couple of years, earned handful of money and sent remittances to their families. According to the respondents that there was a time when National Bank of Pakistan, *Yaroo Khosa* Branch was the richest branch in terms of collecting the remittances.

In 90s, people started moving on work visa, a new destination was added that was Dubai, because the labor visa was easily obtainable from the Dubai embassy, while the working environment was better there, a huge number of Pakistanis more specifically *Dery Wall* (DGK's people native identity term) moved to Saudi Arabia and Dubai for work and earnings. A place in Dubai known as *Dera Dubai* was the den of labor class belonged to DGK division.

Illegal channel was another factor of out-migration from the area, people proceeded abroad without proper visa through illegal channels, while many of the individuals travelled for the purpose of *Hajj* or *Umrah* stayed and worked there illegally with the help and support of their friends and relatives who were already there. They stayed there till they were repatriated back to home by the law enforcement agencies. As they were habitual of violating the immigration laws and needy, after staying home for some time, they again adopted the illegal channel and went to another country most likely to Duabi and worked there with the help of their relatives and friends who were in number there belonged to DGK division.

In the selected area, the phenomenon of migration prevailed for the socio-economic up-lift of their status, though the agriculture was a better source of families' livelihood but with the time and increase in family members and increase in expenditure of cropping and less income, the dependency on agriculture decreased the living standard of the families. People moved outside in search of new opportunities, according to gathered data, more than 83 % migrant of the area worked as laborer,

only 6% worked in good working conditions in the offices and remaining 11% performed the duties of drivers in both the host countries of Saudi Arabia and Dubai.

#### 4.4.3 Family Status after Migration

In the selected locale, the status of families was measured by their wealth and financial status; they were respected, valued and honored irrespective of their source of income, whether legal or illegal. The outmigration was aimed to attain the same status and honor generally by the low caste groups who had no land, no proper source of sufficient income except daily wage labor. When they moved abroad, earned handsome money, sent remittances to their families who further constructed new houses or renovate the old ones, purchased new furniture, decorated their households with television, refrigerators, deep freezers and kitchen appliances they became honorable and respected just for having financial resources, while before the migration of their family members, when there were no incoming remittances, they were *Kamis* and *tenants* born to work for others.

A repatriated migrant respondent shared his family status before and after migration when he came back after four years, "My father has only one brother and don't have any sister. My uncle was Thekidar (Builder) and my father was a Darzi (tailor), we are five brother and sisters and my uncle have four children. Our economic status was different from my uncle's family. My elder brother's Nikah in his child age made to his cousin, but when my father asked my uncle for Rukhshati he delayed saying, 'ask your son to get a better job, I up-bring my daughter as princess and don't want to send her in low facility home' father come back with sad heart, I was at that time trying my luck to go to Saudi Arabia on Umrah, visa was easy to get but I was trying to find someone who give me safe shelter and work over there. A friend of mine promised and I arrived there after two weeks of the incident. With the Grace of Allah, and blessings of my parents, I settled there, and asked my elder brother to come Saudi Arabia, first one year was passed to repay loans. After that our economic condition is improving day by day, we two brother worked very hard in first years most of the time over time to get out our family from low economic level to the good condition. My elder brother married three months ago. They lived a happy life, he come back to Saudi Arabia last day and will come back after nine months. We arranged work visas and now we can move easily".

The migrant households were preferred by the people of the village for their children's marriage, the attitude of the people changed with frequent migration of male members and as a result frequent incoming remittances and uplifting of socio-economic status of left behind families. Moreover, migrant families have importance in the village as were economically stable and have a better social status.

#### **4.4.4 Serial Migration**

The phenomenon of migration practiced in the village was sequential in nature. After the first emigration and receipt of remittance, the migrant family considered it the blessing of Almighty upon them. The economic stability and sustainability of that first migrant family inspired others to send their males to get better economic opportunities and thereafter people started migrating abroad one after one to try their luck, fortunately all of them succeeded to get reasonable jobs there. Those who don't have any source of income here in the village; they managed visa and ticket by loaning money from their friends and relatives working who also provided them shelter and support for having jobs.

Most of the migrants being unskilled they just knew labor work, in the country of destination they worked with multinational organization, in big stores, shopping malls, and with construction companies, they worked as laborer abroad under the supervision of others. After spending two to three years under subordination and doing the same job they became skilled and got better jobs. The latest lot of migrants was consisted on skilled personals qualified in computer sciences and engineers who were accommodated there on very reasonable salaries that resulted in better remittances received by the left behind families.

#### **4.4.5 Rough and Tough Condition of Families**

Village life is very hard, lack of proper sanitation and transportation people suffered through different ways, while the remittances helped them to resolve their problems. According to a respondent:

*"Aada okha tame kahin valy vi aa skdy, je pessy hovin haa paye te assan apmry sohny kon gher mulk kun bhejon ha, oo othan vang te kam kraindain, apna man mraindan te sakon pesy bhjendan. Hunr aah sady te lathi hy jo aasam onhain pesain kon kevain istmal karinday hon".*

(Brother! we faced difficult time anytime, if we have money than why we send our beloveds to abroad? They worked there, worked hard and destroyed all their luxuries and send us money. It depend on us how we spend that money).

Another respondent share, "Brother! They are our hope, we are here suffer from their absence, my mother call my elder brother he is in Dubai from last five years, he is not able to come because he went there illegal. He is still there because his remittances are the main reason of economic sustainability. Not only in rough and tough condition, remittances helpful in monthly household expenses. I am sick and not able to work properly, I am a tailor and just work four days in the whole week I have piles it is not easy for work whole week and maintain the economic condition of the family that is why I am also dependent of my brother's remittance."

Remittances were the only sources helpful in rough and tough conditions of the families. In the village, families lived in close vicinity of relatives and friends, bad and good time was shared by them.

According to a respondent, the problem could be of any kind from misfortune to physical damage etc. It was observed that only migrant families have some saving in-cash with them or of those who were involved in business that used to help others in their needy time. There was a very problem of transportation as the transport was not available in the night time. The problem of transportation during pregnancy was of very much critical situation for the people of the village because of looting incidents on the roads, in such condition, people were forced to hire private vehicles on higher rates but in most of the cases the migrant families provided them the facility of travel to the city.

The spooks men of *Bhati*, *Chandi* and *Qureshicaste* shared, "Brother! Here in village we help each other, if any individual of caste need any type of help, our first priority is to provide help from the same caste if their family is not able to solve the economic problem, friends tried to solve the problem and manage visa. In village we all lived like a family, because we are living here from a long time we are (pointing to other two members of discussion) here is fourth generation of our castes. We know everyone with their names and economic condition as well as need and requirements of the family. We in our caste helped needy, three individuals from Bhatti community send to Dubai with the help of other caste migrants they are working abroad. Remittances solve all the problems because if you have money you can solve every problem".



#### **4.4.6 Reason of Migration**

The human beings around the globe have a common desire to sustain their lives with peace and honor and to provide opportunities to their families and children. A welfare state is responsible for providing them the facilities for social, economic, religious, emotional, educational, nutritional, psychological aspects of life. But it is not practiced in our country rather it is dependent on others for procuring daily use items instead of producing at the local level because of financial constraints. The provision of life necessities is not the priority of the government because of the capitalist economic system which always supports the rich elite and ignores the poor.

The population the village faced same situation like other areas of the country, lack of resources, meager agricultural productivity and increasing expenditures, deficiency of hygienic environment and easy access to national resources pushed the people generate additional resources of income for the sustainability of their families.

For them there was no other alternative except to send their young male members abroad to work and earn to get rid of financial problems. The people left their home and parents to check their luck for economic development of their families where they suffered a lot but they worked in hard environment to support their families. Better education and bright future of their siblings were the pushing factors for the people of the villages.

A migrant respondent shared, "If our sorrows, give happiness to our parents and siblings, it is better for us to take them with us rather to leave the host country and increase the sorrow of whole family".

#### **4.4.7 Occupations Before and after Migration**

It was observed that before migration to Dubai and Saudi Arabia, 45% respondents cultivate their own lands. There were other numerous respondents who migrated due to adverse circumstances and lack of job opportunities as they are not educated and belonged to working class (labor class) of the village that were 41% of the whole sample. Some of the land lords also went abroad for better opportunities who were 10% and remaining 4% from business class (merchants, fertilizer dealers etc.) visited abroad for seeking opportunities.

The sequential migration was the reason of economic race, when people came to know about settlement pattern abroad and learnt about the remittances, they prepared their mind to migrate without taking into consideration the problems faced

by migrants and just considered them a chicken carrier of dozens gold eggs and when the migrants narrated their troubles and sorrows about their work and travel which were not believed by the non-migrants. Receiving remittances and stories of women shopping and luxurious lives of migrant families inspire non-migrants to arrange visa at any cost to migrate for their economic development.

After migration proper and suitable occupation was the main problem for them as they were uneducated and unskilled and were able for laborious tasks. More than 83% migrant who left their country of origin were done laborer there, 11 % worked in good working conditions and remaining 6 % worked in average condition like at clerical level, store keeper, record organizers and shop keepers etc. They were further divided into three categories, 36% were laborers worked at construction sites, 27% worked as laborer in different stores as delivery boys, light work laborer with less physical work. The third category was consisted of those who spend more than three years and gained working experiences thus they were employed as skillful workers and were assigned the supervision duties, while 20% of them worked as handlers / drivers of construction machinery are 20% out of the sample size.

#### **4.4.8 Period of Migration**

Migrants spend three to eleven years in host countries and their visits were limited as they had work visa for a specific period. According to service conditions, some of the migrants came back to their households after two years, while other availed one month vacation every year. More than 30% of the migrants visited back their homes after three years when they managed their legal visa in host country.

There were 45% migrants who spent more than seventeen years abroad, 26% worked in Saudi Arabia and remaining 19% worked in Dubai, while 23% stayed for ten to fifteen years in host countries, 16% in Saudi Arabia and 7% in Dubai. Remaining 17% migrants of the whole sample size spent their three to seven years in both countries of destination. According to the data, the remaining 6% individuals among the sample size hardly stayed abroad more than three years, while 9% for more than two years in Saudi Arabia. The number of Dubai migrants decreased in last decade but the situation in Saudi Arabia was also not favorable for Pakistani workers. The choice left for the villagers was again Dubai because of improved working conditions there. A respondent narrated about the opportunities in Dubai:

*"Adda! Dheer dheer log hunr dubai peya vendy. Meday apnry sakky vi othaien hin pey. Main chutii te aeya vadan, othhan hr bandy kon kam lab vendy pr hr banda vi hr kam ni krenda. Apnri mann marna pandy apni hessyat kolon ghat kam krna pendy ithan assan cheta katan chemkiey vadon je tusaan sakon othan dekho te sujanron na".*

(Brother! Dubai migrant's number increased day by day, my relatives are working there they helped me. Everyone one can get job over there, but everyone cannot do every kind of work. We wear white dress (*Katan Suit*) but it was not the position at work place, we are working in very harsh conditions without any dress code in dusty environment, if any one meets us, he will fee sorry for us. There you just completely ignore yourself, most of the time you may get the work which disgrace your personality but it is the need that you may accept the job against your attitude. We just left our country only to work in respectable environment in the host country but that was not the case, we are treated as the slaves and third category of workers).

#### **4.4.9 Type of Visa and Sponsorship**

The legal permit for traveling from one country to another is called visa. The reason of traveling could be any e.g. marriage, to meet friends, pilgrimage, work and study. The village migrants have their contacts with different companies in the host countries, they preferred their friends and relatives to be inducted if any vacancy came to their knowledge, they asked for their papers for getting visas with their personal efforts and provided financial help.

Being the topmost factor, the caste system of the village was very powerful, each caste helped to send their people abroad for economic purposes to uplift their social and financial status at par with the strongest groups of the village who were landowners or those who received frequent remittances from more than one family member. Power balance was another factor which was growing beneath socio-economic values of the village. Landlords purchased more land, and other castes used to send their male abroad for earning and making their castes wealthy and powerful parallel to land lords of the area. Other castes also took part in the power game and increased the number of migrants for more and more earnings.

The relatives and friends mostly sponsored the visits of those who had no land and were financially weak. People usually sold their lands for obtaining visa and after getting job abroad invested their money in purchasing residential plots. That is why the rates of plots increased in the village. In many of the case loans were given by the

relatives and friends serving abroad or having sound financial position in the village at reciprocal basis and helped the needy families for sending their men abroad that not only strengthened the relations but motivated them to help those who were financially weak and needy that could be the helping hand migrants children and brothers. A respondent narrated the same situation as:

*"Meday chachy nee mekon pesy dety han jo main Saudi vanjan. Main pessy chaa te khush theyan, do sall vhih sara qarza laha detum, wal chacha mekon aadha reh gey jo assan tedy okhy vely kam aey houn tu vi sada kam kr, kam kia haa meday sotar kon jah devni hie te kam vi gulva te devanra haa, main kia karan haa chachy kon aakhim main kr churesan".*

(My paternal uncle sponsored me for Saudi Arabia. I was very happy to get loan which was repaid in two years, uncle reminded me many times for his help and advised me to help others in their critical position. He desired to give a shelter to his son and helped in searching of job in Dubai. I don't have any option except to answer yes I will do).

People of the village visited Saudi Arabia for two purposes, one pilgrimage and other to work there. They worked there on overstay visas and when they got some handsome amount, they managed to change their overstayed visa into legal work permit visa with collaboration of the company where they worked as its employee.

Villagers were practicing Muslims having very strong faith in the religious practices; they had strong attachment with the Saudi Arabia because of *Bait-Ullah* and *Masjid-e-Nabvi*, therefore they preferred to migrate there for dual purpose, for earnings in a better and conducive environment and to visit the holy places of *Bait-Ullah* and *Masjid-e-Nabvi*.

Some of the repatriated migrant respondent shared their feelings with the researcher and argued, "We are Muslims, God give us pure and complete religion with all supporting rules of society. Profit maximization is prohibited in Islam, God blessed us. In Saudi Arabia the working environment is pure Islamic, there are time for prayer, in the month of Ramzan (fasting) the working hours reduced and rescheduled from early morning to the afternoon. We offer our Jumma (Friday Prayer) prayer in Masjid-ul-Haram two respondents worked in Medina and they offer their prayers in Masjid-e-Nabvi. The remittances which we are sending to our left behind families, do you believe if we send ten thousand that would be enough for the whole month it is the blessing of God's House".

#### 4.4.10 Decision for Migration

There in the village, the patriarchal residential system was in practice, father or elder brother was the family head and all the household decisions were taken by the family head, but in the absence of father, the responsibility shifted to the elder brother who has to manage the financial resources for the family. There are 7% families with migrant fathers; elder brothers were responsible for taking care of the households as male dominant societies promote gender differences according to feminist point of view. When a family decided to migrate there male members, the decision of the family head was final but the input of the migrant's mother were sought before arriving at the final decision.

The caste system was strong in the village, different caste groups supported their men to migrate through the process prevalent there, first people migrate and searched job by self; second head of family or the spokesperson of the caste communicated with the migrants in Dubai, Saudi Arabia to adjust them over there. In that race, the first were the relatives and then friend. In the host country, after migration the responsibility was first on the relatives and then friends to provide them with accommodation, help them in the search of jobs and help them financially in the initial phase of their stay. In different cases, the head of the family and sometimes the spokesman of the caste communicated with the migrated person in Dubai and Saudi Arabia and provided information about the qualification and skilled about the desirous migrants with the request to help them in getting work visa and after their arrival in the host country provision of shelter, security and financial help if needed, while in most of the cases the head of the family arranged funds for the migration.

There were two cases brought into the notice of the researcher by the respondents where the complete funding was arranged by the workers abroad for their departure.

As far as the women were concerned, they were not allowed to travel abroad for working purposes that was against the cultural norms of Baloch tribe that was the dominant population of the village, while other castes were against the working of women. The women travelled to Saudi Arabia for performing Hajj or Umrah.



## 5. EDUCATION

Being a rural and agricultural area, most of the people of the village were illiterate and were not aware about the benefits of education for their children. There were some families who considered the education as waste of time and money; their preference was the earnings. The situation of education was worse before 2000 in the village, people focused to send their children abroad for earnings but some families were sending their children to schools. With the frequent interaction with the immigrants who worked in the educationally rich countries, frequent receipt of remittances changed the mindset of the people, they became inclined towards educating their children just to make them to seek better jobs either within the country or abroad.

### 5.1 Educational Facilities of the Area

Getting of education is the fundamental right of any person of the country; the govt. provided educational facilities to its citizens by establishing schools and colleges even in the rural area. But the situation in the village was not very much encouraging, though the people were hesitant to send their children especially the girls to schools, the situation of govt. schools and colleges was other factor for illiteracy.

Due to changed social environment, the people of the village started sending their sons and daughters to schools. As per the official record of the schools it was observed that the enrolment of male and female students was increased as compared to the past years. There some educational institutions imparting education up to 10<sup>th</sup> class. As the village was relatively more populated area of the union council but the educational facilities according to the volume of population were not provided by the government. The existed educational institutions of the area were:

1. Government Primary School (Boys), Yaro Khosa
2. Government Primary School (Girls), Yaro Khosa
3. Government Higher Secondary School (Boys), Yaro Khosa
4. Government High School (Girls), Yaro Khosa

In addition to government schools, the following private schools were functional in the village *Yaroo Khosa* providing educational facilities to the inhabitants of the area:

1. New Flowers Model School
2. Ghazali Model School
3. City Scholar
4. Scholar Inn Grammar School
5. Khan Model School
6. Pak Public Grammar School
7. Iqra Public School

Theschools were established in 2003 providing education up to grade-8, while some of them struggling for registration with BIES DGK to upgrade their teaching capacity to grade-10.

In the village *Yaroo Khosa* there were no facilities of vocational education, the desirous students visited the DGK city where many vocational institutes affiliated with TEVTA and PTB, Lahorewere functional, while for religious education, parents send their children to the village *masjids*, while two *Mudrassas* were also there affiliated with *AWQAF*, providing religious education to the children of the village and the surrounding communities. During the research work it was observed by the researcher that there were eleven students came from other areas of the district that were provided accommodation, food and books by the *Mudrassas* administration free of cost.

Table 14. Frequency of literate people

Sr. #	Gender	Literate	Non-literate	G. Total
1	Male	149	446	595
2	Female	114	383	497
Total		263	829	1092

Source: Census Survey, 2013

The above table depictsthe total number of literateand non-literate and the percentage of literate and non-literate according to gender. The percentage of male literates was 25.0 percent and females were 22.9 percent from the whole sample size. The number of non-literate in the selected village was more than the literate, because first and second generation of the migrant households not in the age to get education. If govt. initiates old schools it may increase the number of literate villagers. The numbers of educated personswas further divided into diverse categories.

### 5.1.1 Informal Education

The informal education is a spontaneous process of helping people to learn, it is organized differently than formal learning because it has no set objectives and often it is referred to as learning by experience. It is a sort of technical education which is given to the students, at homes, Masjids and *Mudrassas*. There were no such institutions for informal education except mosques and *Mudrassas* imparting religious education to the children that was a sort of informal education.

Informal education has two categories in the village, one was the religious education and other was the vocational, for the purpose of religious education mosques and *Mudrassas* was the proper places, while for the vocational education (sewing clothes, *kasheda kari* etc.), girls attended a private tailoring school for girls established by a village women at her home. The skill of cutting and sewing the clothes was given by the tailoring shops, interested males were taught how to cut and stitch the shirts and trousers. A number of boys after completing their education learned the tailoring skills for adopting as their profession especially to migrate to Saudi Arabia and Dubai where they could get numerous job opportunities for earning a handsome of money.

### 5.1.2 Formal Education

There were many government and private schools in the village where children of the village were getting education but there were no proper educational environment, because of traditional mindset inclined towards earnings instead of wasting time and money on education. There were a sufficient number of families which were not interested to send their boys and girls for education.

The drop out ratio was high because of many reasons and behind of every reason the emigration of male household member for earning purpose was documented. Mostly students left their studies either before completing their matriculation or after, while the parents were also not satisfied with the performances of schools and their method of teaching. The situation was not different for females' education in the village as well, after the completion of matriculation level; parents searched their spouses for marriage, according to a respondent, "before 20 and upper 15 years old is the suitable age for the marriage of girls. I do not know why parents lived in cities marry their girls so late".

Table 15. Frequency of male student's level of Education

Sr. #	Educational level	Number of Students	Percentage
1	Primary	29	36.2
2	Middle	30	37.5
3	Matriculation	14	17.5
4	Others	7	8.7
Total		80	100%

Source: Census Survey, 2013

Table 16. Frequency of female students on educational level

Sr. #	Educational level	Number of Students	Percentage
1	Primary	12	19.0
2	Middle	29	46.0
3	Matriculation	9	14.2
4	Others	13	20.6
Total		63	100%

Source: Census Survey, 2013

The above tables depict the number of male and female students who have left education after passing their last examination. The number was 80 and 63 of male and females respectively. Some of the students from the above 143 numbers left schools during their level of education they are also considered according to the level they passed. There were 120 students who continued their studies after passing their examination except 143 who left their education. There were a small number of casual students who were not enrolled in any schools but attend schools with their brothers and sisters.

### 5.1.3 Enrollment Rate

According to the EDO office of district DGK, the annual enrollment at primary level was approximately consisted of 101 children that were 27% of the population in both male and female poles; it is the overall general average of the district. The enrollment at village level in 1<sup>st</sup> grade was approximately 69 children in private and govt. schools as compared to 75 students last year.

The enrollment in the govt. school decreased, while it was increasing in the private schools probably for the better education adopted by the owners of the schools, moreover, with the receipt of remittances, the migrant households preferred privately owned schools for their status and honor that decreased the enrollment of the govt. owned schools where the children of poor non-migrant families studied. There was a competition among the govt. and private schools that was a good sign for the improvement in the education system at both level for the betterment of the students of the village.

#### **5.1.4 Literacy Rate**

The phenomena of education was in transition in the village, in the past education was not the priority of the people but with the changes in the social and economic spheres, the environment was changing in favor of education for both the sexes, while the inflow of remittances also supported the educational atmosphere. The overall literacy rate of the village was 29%, the female literacy ratio was 13% and 16% were males.

The village was progressing in the field of education in spite of the growing population. The massive migration and repeated remittances played their role in the socio-economic development of the area. According to the interviews and other data collected by the researcher, the progress in the field of education was made in the last eight years and literacy rate was on the increase since year 2000.

#### **5.1.5 Availability of Teachers**

The unbalanced staffing in the govt. schools was a problem not only for the students but for their parents. In the govt. higher secondary school for boys and Govt. high school for girls, the staff position was better but there was a shortage of teaching staff in the primary school for boys *Yaroo Khosa* where only five teachers were posted to teach approximately three hundred students. As far as the position of staff in the private school was concerned, there was no complaint from the people of the village; they were completely satisfied with the teaching staff available there.

It was very encouraging for the researcher to observe the motivation of the migrantsfamilies who continuously kept an eye on their school going children, their schools functioning and the overall teaching staff position. In case of any deficiency, they immediately launched a complaint and monitored the outcome, that kind of



attitude brought positive changes in the schools. All government and private schools have sufficient number of students but the primary section of govt. girls' schools were overloaded and needed more staff and class rooms.

#### **5.1.6 Educational Environment of the Area**

The village was less developed area, major source of income was agriculture and remittances from abroad, the land was fertile and irrigation facility was available through canal water, while the ground water was not proper for irrigation and drinking purposes. The people were hardworking and mostly illiterate having traditional mindset considering the education as waste of time and money, while the new generation was considering the education better for their siblings and sending their sons and daughters to schools.

According to the respondents, different schools were established in the areas where the access of students and teachers could be easy, but overall educational facilities were not appropriate, the gap was filled by the private schools where the fee structure was affordable to poor and non-migrant families. The rich landowners and migrant families send their children to private schools, while other to govt. schools where infrastructure and faculty was not according to the student's enrollment. With the characteristic explained, the overall environment of education was as compare to the past. The govt. was improving the schools condition, required strength of faculty was under consideration to compete with the private schools, EMOs visited the schools frequently to monitor the attendance of teachers and overall affairs, while the private schools were more struggling to create conducive environment to attract more children for enrollment.

According to the EMO, "I am working here from three years, I visited surprisingly in both primary (girls, boys) schools of the village Yaroo Khosa, the number of students are increasing from last four to five years (EDO's office have record), many private schools established here, economically stable inhabitants more specifically migrants of the area send their children to private schools".

Because of the developed interest of parents, there was a competitive environment of education amongst govt. and private educational institutions of the village. The interest of parents could be measured through the strength of students in private and govt. schools, while the teachers' serious efforts could also be measured through the number of passed students in each school. The overall position of

increasing illiteracy rate was progressing, people were sending their daughters and sons to schools, teachers were in the environment of competition, and all those changes were encouraging for the local people.

#### **5.1.6.1 Private and Government Educational Institutes**

The total number of schools in the village was eleven, approximately 200 students studied in each private school. There was a competitive environment, every school wanted to increase the number of students, for that purpose, they were hiring more qualified staff, while extra coaching hours were given to those student who have some guts to participate in competitive examination (*Waziffa*) in fifth and eighth classes. According to a respondent, “Teachers of govt. schools just come to schools to make sure their attendance. They are not giving any education to the student that is why we are sending our children to private schools. The monthly fee was on higher side but we don’t have any other option than to pay the huge amount. The situation in govt. schools is same as providing in private schools, according to a respondent”.

Another respondent shared, “My younger daughter is in 8<sup>th</sup> grade, and her school teacher daily asks to give 50 rupees for some funds I forget which type of fund. In every week they have collect new funds twice at the name of education; if government provides us free education, free books then why teachers ask students to take money with them and obey their rules and fully participate in the fund raising activities on weekly basis”.

According to another respondent, “We send our boys to private schools because when they become adults they would be the bread earners of the families, girls at one day left their parents’ home that is why parents are not interested to invest more on their education. At the other hand like on boys, after the completion of their education, families arranged a visa to send them abroad to try their luck. Boys start earning after two or three years, parents’ get them married when they thought boys are enough responsible to bear the pain of family”.

Enrollment of children in educational institutes is the long term investment of parents. Natives of the village spend more on their boys as they were the future bread earners and helping hands in the old age of their parents. In the village *Yaroo Khosa* there was no case of disobedience of elderly parents by the children.

#### 5.1.6.2 Parents' Education

The village was having education facilities, the trend of getting education started after 2001. First generation of the villages (Parents of migrant and grandparents) were illiterate not all but majority of the village. Only three case studies record that parents get formal education at primary and middle level. Natives of the village made fun in native terms when told about their first generation's educational status. The area was agricultural, the elders spend their lives in cultivation and those who had some interest in business they started their business forty to fifty years ago. The education at their time was not so common.

Second generation (migrant fathers, uncles and their age group people of the village), some of them were educated but the number of educated mothers was almost zero in the selected households, seventy percent of them knew reading and writing. In the area villagers preferred to send their girls for religious (Quar'anic) education rather than to provide them formal education in schools, but situation was changing, parents send their girls for formal education. The elders which were seventy percent of the whole sample size have some education from 2<sup>nd</sup> grade to 6<sup>th</sup> grade accordingly, only seventeen fathers have passed their primary level schooling.

Mothers were religiously literate, only five have the degree of *Shria* from different religious *Mudrassas* of DGK.

#### 5.1.6.3 Children's Education

The overall situation was very positive, the children were going to govt. and private schools as there were seven private and four government schools in the village and in the surroundings. According to the research findings, *Chandiacaste* school going children were 65%, *Qureshiscaste* students were 75% children, whereas 63% of *Bhattiacaste* children were going to schools. There 56% children were the part of govt. educational institutes belonged to *Darkhan*, *Lohar*, *Nai*, *Jiyani*, *Churhye*, *Khossa*. From the land lord caste of *Essanicaste*, the percentage of students was 41% due to some other factors e.g. late migration and less number of houses.

#### 5.1.6.4 Division of Male and Female Children's Education

Education of the village children has further been divided into gender groups, male and female children. It was observed that majority of the boys students studied in private schools and the girls studied in government schools. According to the people of the village, boys at the end were the bread earners of the families, while the

girls were the transferable commodity and were not the permanent members of the families and were not responsible for bread earning for their families.

Private schools charged a handsome amount of fee starting from one hundred to three hundred rupees averagely. Boys' govt. school provided education up to 12<sup>th</sup> class, while the girls' school up to 10<sup>th</sup>. At primary level number of girls in private institutions was increasing from last two years, in govt. girls primary school, the situation was also the same as in govt. primary school of boys there was inadequate space and number of rooms for students, therefore they could not accommodated increasing number of students.

#### **5.1.7 Perception and Preference of Parents**

The education of children was a preference for the people of the village *Yaroo Khosa*. Patents provided education to their children according to their financial status. A father of three children shared his views, "We spend our lives in cultivation with our fathers, now time has been change children have their own new world why we create hurdles between their worlds? It is the age of technology which is not understood without education, I will spend on my children's education till they said their selves to stop spending on their education and join any profession they like".

A young and unmarried uncle who was the guardian of his elder brother's children argued, "My brother's three sons are studying in Jampur City, (District Rajanpur, 56 km away towards west) in Hira Public School; the school provides residential facilities to the students of far areas. I am ordered by my brother to visit weekly their school meet their teachers and check their weekly marks sheet and inform him. He is very much interested to get them professional education for their bright future. After completion of their education he is interested to take them with him".

The response rate regarding the question of female education is low, in village only three or four graduate girls according to one of the respondent. The preference of female education was less, it was not the reason they are less intelligent but they don't have enough encouragement and opportunities. Women were not considered the active part of the society; more specifically in the village, people preferred boys' education because they thought they were the bread earner of future and require more care, good food and quality education. At girls end they preferred to send them to govt. schools just to educate them to show off their modernity. Girls who

were engaged in educational institutes, if they performed well studied up to the last grade in the village schools as the parents were not willing to send their daughters to far away institutions for further education outside the village.

A respondent shared his opinion that he was willing to send his son to Dubai but the problem was the age of his son which was less than 18 years, he paid rupees 40,000/- to an officer to change his date of birth. Another interesting thing was observed that his son was studying in 9<sup>th</sup> class, but when officer changed his record he was shown as illiterate. Father was happy because his son was able to migrate abroad for earnings but he was not bothered about the changed status of his son's education.

A respondent shared his perception about educational behavior of the parents and the economy of the families, "Economy matters, parents just want to see their children in earning positions, they don't bother about earning method how they earn, which method is good and which is evil way. Just money is the main source of interest. Education now a day valued according to the amount of earning, people thought if they spend one hundred thousand on children's education, sword of risk always hangs up on their heads, they are in uncertain situation either their children get a handsome job or not? If they invest that amount profit in the form of developed business motivates them to invest in business rather than education of their children. A number of children worked in tea stalls, hotels as waiters from their six to seventh birthday".

Another respondent shared his views, "Here in our area, some families thought that getting education is the most criminal act of the society, getting education is the most adverse activity of the society. That's why people of the area send their children to abroad; the purpose of sending their children abroad are only increases their family income. The purpose of education is to improve your life standards, enhance thinking capability, behavior with others, respect and obedience etc. that are not the personality trait in village anymore".

According to the research findings, only fortyseven percent respondents were in favor of their children education, while some of the parents send their children just to show their modernity and social status as the education was considered the status of family as well, and some families send their children for education just to balance their status with the brothers and uncle's families.



### 5.1.8 Preference and Perception of Children

Children of the village have different opinions regarding their education; some of them were not in favor of their parents' point of views, their preference was different, they took part in educational activities to complete their adulatory, after getting CNIC, but actually they were waiting for attaining their migration age to join their fathers or brothers abroad.

For finding out the student's preference about education, the researcher conduct numerous discussions with the stakeholders and the responses was the same, they just studied because their parents wanted to see them educated. Migrants' household students were talking always about the life of their emigrant fathers, brothers and uncles without knowing the problems they faced. A child shared his perception about his future life, "After the completion of my matriculation, father called me Dubai for his help, he is working there in store as worker (labor worker), the shop manager asked father to get some educated and energetic youngster for handling stores' accounts, father gave him my name and he is interested to give me job over there because my father is working with him from the last four years".

The students of migrant families spent their leisure time with friends and enjoyed a lot because they have sufficient money for spending on friends, they have motor bikes and cell phones as well. Fathers bear all the expenses, while mother's role was very limited and their involvement in social affairs was not observed, they were not able to monitor the social life of their children as the fathers did, while guardians only checked necessary affairs activities not the social life of children. In the absence of fathers, mothers have less hold on their children especially on males because traditionally the role of supervision was the domain of fathers or elder brothers or the grandfather.

A student shared his views, "After the death of my father I left my educational carrier, I was a good student of my class, but after the death, I thought to leave the educational carrier because my elder brother has a family and we are six dependents as well. Elder brother is now the bread earner of the family, I don't want to put my responsibility on his shoulders so I decided to quit the education and trying to go abroad for help of my brother".

### 5.2 Educational Attainments and Educational Services

The educational attainments in village were through the higher secondary school for boys and secondary school for girls. Though the private schools were also functioning in the village *Yaroo Khosa*, the first generation preferred govt. schools for their children. According to a respondent, “In govt. schools teachers are well qualified, govt. recruit professional and skilled individuals they are competent enough to educate students, but in private schools of the village, F.A, Matriculation, Middle pass recruited as teacher and you can imagine the quality of education and socialization of children in private schools under the supervision of such type of teachers”.

From the selected sample size, students’ educational attainments has been divided into two categories, first their marks in the last annual examination and second any other extra circular activity e.g. sports, debating and literary functions etc.

Table 17. Distribution of Students According to their last level

Sr. #	No. of Students	Passing Class	Percentage
1	68	4 <sup>th</sup>	25.8
2	41	5 <sup>th</sup>	15.5
3	60	6 <sup>th</sup>	22.8
4	49	8 <sup>th</sup>	18.6
5	24	10 <sup>th</sup>	9.1
6	21	11 <sup>th</sup>	7.9
Total	263		100.0

Source: Census Survey, 2013

In the above table the numbers of students who have passed last examination and promoted to next class both male and female are shown. The number of students in forth level was higher but after passing fifth (primary) grade number of female students decreased, they left education. Boys taking interest in their educational carrier, they were engaged in educational activities because they wanted to migrate abroad; it was the only compulsion from their parents to pass at least last grade of the school.

Table 18. Distribution of Marks

Sr. #	Passing Marks in %	Number of Students	Percentage
1	More than 60%	121	46.0
2	50%-60%	105	39.9
3	40%-50%	37	14.0
Total		263	100.0

Source: In-depth Interview, 2013

Table shows the distribution of marks' percentage of overall students they have got in their last grade, 46.0% got more than sixty percent marks, 39.9% got fifty to sixty percent and only 14% forty to fifty percent marks in their last examination.

The average rate of success according to the percentage of marks, 121 the 46 percent obtained more than 60% and got 1<sup>st</sup> division, on the second 105 students which were the 39.9 percent got more than 50 to 60 percent marks in their last examination. At last there were 37 that were the 14 percent of the whole students got 40 to 50 percent marks in their last annual exams. According to some teachers the level of percentage increase from last two years record of the students, it seems they are working hard to achieve good marks a private school teacher shared his views.

Students preferred to play cricket, 37% students were selected to perform their cricket skills in the annual function of the school. There were extracurricular activities practiced in the schools which were important for the socialization of students and to groom their personalities. A student shared his views, "It is very inspiring and catchy situation when we are presenting debates in front of our parents, when we got prizes they are happier than us and felt proud on us".

### 5.2.1 Availability of Educational Facilities in the Village

In the selected locale, there are many govt. and private schools providing education to the inhabitants. Staff of the govt. schools was qualified but number of teachers was less, while the number of students was more in spite of lesser number of class rooms and other required facilities. The situation was not much different in private schools, class rooms were less than the number of students but the private schools were the preference of the people because of better management as compared to the govt. schools where the strength of students was on the higher side but the

teachers were less in number. According to a teacher, "We only know two type of students one those who are smart and intelligent and other who are disobedient".

The teachers were not capable of handling large number of students in their classes, they used to sit in their chairs watching the student's activities, while in the govt. schools, teachers gave them homework which they used to complete in the schools because of no proper teaching in the morning time. According to some of the teachers, it was a technique to engage the student in class rooms otherwise they were not easy to handle. Free books and education was provided in govt. schools but the families preferred private schools, where everything was not perfect, teachers were not properly qualified, some were intermediate, some had Bachelor's degrees and few had Masters degrees and were also performing administrative duties in addition to teaching, but they worked hard, engaged the students even in the free time and provided every kind of help to the needy students for improving their status as students. They worked hard not only for the students but also for attaining a higher position of their institutions. The private schools were owned by the influential persons of the village who engaged teaching staff on meager salaries because their focus was the profit out of the noble profession.

The distribution of students according to the govt. and private school enrolled has been given in the following table. The numbers of private students were more because migrant families send their children to private schools for quality education. From the whole number of selected students 69.5% were the part of private schools, and remaining were enrolled in govt. schools. The number of migrant students enrolled in govt. schools was less but averagely it was thirty percent because parents preferred govt. school education for their children. The educational expenses were further discussed with qualification and professional experience. Private and govt. school teachers were included into one category only 27 teachers were selected which were not the part of the sample size who were interviewed with the help of interview guide to have their view point regarding the educational environment and their perceptions for developing the education in the area.

Table 19. Teachers’ Teaching Experience

Sr. #	Number of Teachers	Teaching Experience
1	12	19 years
2	5	15 years
3	7	9 years
4	3	7 years
Total	27	

Source:<sup>9</sup>

Govt. and private school teachers are working in their respective schools from a long time; they are good observers and experienced to find out students’ behavior, a teacher shared, “We know which student is naughty, who is more irritating and which type of treatment he requires for good educational out comes”.

Table 20. Teachers' Professional Degrees

Sr. #	Number of Teachers	Professional Degrees
1	4	B.ed
2	9	CT
3	3	M.Ed
4	2	No
5	9	B.Ed On progress
Total	27	

Source:<sup>10</sup>

Some govt.and private school teachers were the part of data collection, when question were asked from the owners of private schools regarding less qualified and un-trained teachers, in spite of answering the relevant reply they blamed the whole education system. According to a school principal, capabilitiesof individuals could not be judged through the degrees, those who were capable, hardworking and dedicated towards the teaching profession were inducted, while in the government schools, recruiting authorities preferred those who were qualified and have professional degrees. It was observed by the researcher during his visits to different schools that a jealousy factor amongst the private school owners was there; they struggled to

<sup>9</sup>FGD, Students & teachers’ Interviews, Schools recruitment policies

<sup>10</sup>Discussions with private school owners, FGD, Schools recruitment policies



improve the teaching conditions in their schools to have honorable and credible status for their institutions. There were two private schools performing well, their students got very good marks and obtained prominent positions in the DGK board in the last two years.

## **5.2 Accessibility of Educational Institute**

The easy access to educational institutes is the factor for a credible enrollment that also provides opportunity to the parents to be in touch with the teachers to find out the progress and positions of their children, while it was also easy for the students to move easily without wasting time and energy.

In the selected locale, educational institutes were situated within the residential territory of *Yaroo Khosa village*. The govt. primary school for boys and girls were situated in the middle of the village, boys' higher secondary school was outside the residential area but near to the locality, likewise girls' secondary school was in west end of the residential area, while all the private schools within the residential area, thus all the govt. and private schools were easily accessible for the students and their parents as it was obligatory for the parents to enquire their performance through the teachers by visiting the schools frequently.

## **5.3 Students Attitudes towards Goals of their Lives**

During the interview with the students of govt. and private schools, it was observed that the students studying in different grades were having no future goals. Two of them shared their views with the researcher, "Our family has the authority to decide what we do after completion of our educational carrier. They even decided which type of subjects is good for us".

Some of them were of the view that they don't have any choice except to join family business after the completion of their studies, when asked about the level of studies; the reply was till the last level of native schools. Parents were not providing proper guidance to their children for their better future, some were in favor of higher education (university education), some of them considered the education as waste of time and money.

Children of the area were more attracted towards new technologies; they pressurized their parents to purchase high technology cell phones, laptops as well as motor bikes or them. After passing 5<sup>th</sup> grade, students of the area became more

commanded and pressurized their parents to fulfill their demands in spite of their reluctance. The phenomenon of pressurizing the parents was shared by some of the parents during interviews, "When our children wished to purchase new model mobile phones, bikes and other electronic goods, they warn us too if we are not doing the same they will do the things which hurts us, they said you have money and why you let us down in front of other relatives and friends, their parents gave them daily money and provide them all facilities they need or they want. You have to complete our wishes otherwise you would be the responsible for everything".

The migration to abroad, earning of lot of money, having a costly care and cell phones was the major goal of the students. They convinced their parents after passing 8<sup>th</sup> class to migrate abroad for earning purposes though they were aware of the problems and difficulties faced by the migrants but they insisted for their travel. In response to a relevant question, a student shared his views with the researcher, "They enjoyed their lives over there, and when we asked them to send us abroad, they make lame excuses, they told us problems but let me explain, if they face such type of problems than why they stayed there for so long? And come back to home after two or three years mostly. It must be their luxurious life over there which stops them to visit home yearly".

#### **5.4 Family Support for Education**

There were no restrictions for attaining reasonable education except some of the families who considered the education as waste of time and money but the majority of the population was interested to send their children to schools for getting education and to engage them in productive activity to save them from bad company.

There were eight families of the sample size who send their children to DGK and three families send their children to Jampur city for education. The atmosphere of migrants' houses was impressive and good for educational development. Most of the migrant parents wanted to send their children in quality institutions but the major role was of the students whether they fulfilled the desires of their parents or ignored their wishes. According to some of the parents, "Children want to go abroad they are not taking interest in education, they thought the life over there is good and prosperous, but they don't have any idea about the problems faced by emigrants".

Another respondent shared his views regarding family support for education: "We are taking care of our children, those who are studying, we gave them

free hand and prevent them any other activity rather than education. It is not easy to engage them in education because their some cousins are not getting education they spend all their time in mini cinemas of the village and computer games, cruel with others and not doing anything productive rather than wasting their time. One day I asked my brother about his children, he said, I am earning for them there is no need to send them for education, after me, my all property transfer to them, and when they get serious and asks they need work, that would be on their own interest”.

The village people supported their daughters and sons for getting education but a problem existed among them that were the urgent response without knowing that the process of education was a lengthy and tiresome process. The picture was very different when we talk about higher education of girls, general response of the villagers was that the girls were not meant to spend their life in education institutions, for them the education was necessary because they were not the bread winners.

A respondent argued on the issue:

*“Hun assan zananey di kamaie khaason”?*  
(Now we will consume the females’ earnings?)

The villagers never wished to consume the earnings of their females; it was against their tradition to send their females for working outside the households for earnings for the families though the women worked in the urban areas with the permission of their parents but the practice was not considered viable in the rural areas.

#### **5.4.1 Natives’ Perception about Education**

Education is the fundamental right of everyone, the Prophet (PBUH) emphasis on getting education. Like other parts of the country, villagers are more inclined towards religion, but were not offering five time prayers and remained busy with their work but at the time of prayer call (Azaan) they used to stop their work or talking till the end of the call.

Religious education was the important part of village life, every child boy or girls was seeking religious education and learning to recite the holy *Quran in the village mosque or Mudrassa*. Further the recitation of holy Quran was the regular practice of the villagers.

Boys were taught in Masjids by the Imam Sahib and girls were taught by the wife of *Masjid Imam*. There were two main *Masjids* in the village, one in the middle

of the village and other apart from the residential area of the village in the west side. In *Masjids*, there were two shifts for religious education<sup>11</sup>, one after the *Fajar Prayer* and second after the *Zohar Prayer*. In the morning session, lessons were given to the students and in the afternoon, revision of previous lessons was practiced. People of the village shared their views regarding religious education, "We are Muslims, God give us lives, and all other things which we needed, and Mohammad PBUH was His last messenger. He (the Prophet) gave us the way of life, code of conduct show to act and how to behave; Qur'an is the book for all who will come after us till the Day of Judgment. It has two profits for its believers, one recitation (it is the teaching of God) in-touch us with Allah and other whenever we recite it God give us ten Nakis against each word's recitation of the book. We are believers and recitation of the Holy Book gives us strength to our faith".

The response for formal education was different and varied within the families, of the village but there was no technical school, a computer coaching institute provided computer education to the inhabitants of the village. Though the quality of education and skill of the instructor was limited but he provided general know how and office package to the students. Villagers send their children for computer learning; the number of migrant students was more.

According to a migrant respondent, "It is the time of technology; we don't have any knowledge about computer that is why we worked abroad with laborers. If we know computer we earn a lot and become white collar labor. It's not our time to learn such type of technologies, that is why we send our children, and after the completion of their short courses we call them in Dubai and Saudi Arabia with us. They come here with skill and helped us a lot".

Among the migrants who proceed abroad in the past were less educated; they faced lot of problems in reading and writing of contracts, bargaining with the employer etc. They don't have any knowledge and understanding of both English and Arabic language that was the reason that worked as low wage laborers.

Another respondent shared his view on the issue, "I have seen a young boy working in my office approximately my elder son's age, he was earning handsome amount I asked him about his education, he has pass intermediate and have some computer short courses, I thought he is equal to my son's age and earn more than me, why not I

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<sup>11</sup>Recitation of Holy Qur'an

am sending my child for computer education and call him here for better utilization of his qualities”.

The interest of migrants’ regarding education changed after 2000, when second generation of the village visited abroad for acquiring better opportunities, they were aware of technologies and have some information about their use. First generation of the village consisted of non-literate people. They knew only labor work with the hands and after spending years, they became skillful and familiar with the language of host countries. Second generation was partially literate among the migrant and non-migrants families and was progressing together not in the social spheres but in the education also, both of the families send their children to private schools subject to availability of sufficient funds and participated in the development of the village.

People were taking interest to send their children for education; they send them to schools but not taking care of their education. A teacher shared his view, “People have awareness about education, and they send their children to schools but not take any interest to check their educational attainments or occasionally visit schools to check their presence and interest in the class. Children left schools before matriculation or after matriculation and send to abroad for economic earnings. Why they are not become PhDs, professors, and other professional persons because people only follow the idea of earning. People was poor they were not able to spent money on their children’s education, they always in the search of direct and positive relationship of factors. Education is a long term investment and return to the parents after very long time that is why parents invest on other things rather than education; they want quick response and cause and effect relationship”.

A father shares that ‘after taking Master’s degree students remained un-certain about their future’. Another respondent shared an incident of Educators recruitment and said ‘that we send our girls to schools for education, they left household work and spend their time in educational institutes and after completion of their degree, they remains empty handed (un-employed) how can we send our children for education’? When a boy who lived in the city spend sixteen years in education and cannot get any job, likewise a village boy with same age worked and earned ten to twelve thousand rupees within sixteen years, the people therefore, prefer work not the education’.

A respondent shared, “I am a teacher, my all children are studying, how can I managed you don’t have any idea, I want to send my children in good colleges and universities but my small amount salary is not able to bear the expense of those high



qualified educational institutes'. People send their children to schools just for formality or to prevent them from bad company".

The research locale was rich in such type of stories, those who traveled abroad and those who were getting education were two opposite economic pools. The people send their children for education, the change goanna be happened after 2006. Many new private schools were established in the village, people know understood the importance of education. Migrant families more spend on their children's education; they send their children not only to private schools of the village but some families hired pickups for pick and drop of their children in DG Khan's best schools. People have different views; some of them were in the favor of education not only for boys but for girls too. Some were considering the education as waste of time and money; they preferred work for earning capital for their families.

In Pakistan, the process of migration was studied by the social scientists after seventies, but no sufficient work was done in Pakistan. The researcher's main concern was to find out the basic causes which forced them to migrate from their homes to other places and countries. The researcher also studied the effects of migration on the migrant's community, on the emigrant's family members who lived in their native village.

Previously the researcher discussed the process of immigration that was started just after 1962. The rapid flow of migration, however, was noticed after 1971. In the beginning only a small number of persons migrated to Europe for handsome earnings.

They were keenly noticing the observable different and the socio-economic changes occurring in an area near the village. These changes attracted them; they also wished to see those changes and life style. But they also realized that the changes could be brought only by financial prosperity. So, their first problem was to find ways to become rich. The only ways for them to migrate as a great demand for manpower from various foreign countries was coming in that facilitated their way to migration, thus quiet a large number of people migrated from the city to Middle East countries.

The impact of migration was multi-dimensional in the village that could be noticed in almost every aspect of life. The process of migration and the flow of money made the people prosperous that brought changes in all the aspects of the village life in educational level, political affiliation, technological aspects or their personality development and all other aspects of life.

The process of migration started and then it brought development in the area. People moved towards cities and also migrated abroad. Most of the male members of the community migrated to Riyadh, Saudi Arabia. Migration deeply influenced the lifestyle of those families whose male persons were emigrants. It was purely an economic decision taken by the people to migrate to Saudi Arabia for the economic well-being.

Results of overseas migration were proved very fruitfully. It was the source of earning for them to pay off the debt and purchase of land. The result of migration was the availability of facilities of life, they have fridge, TV, internet, air conditioner, bikes and cars. They improved their lifestyle. People built new houses and send their children to schools of the village and nearby cities like Jhang and Gojra. The migration brought development in the area.

People started new business after returning back from abroad, in the village there were two fertilizer agencies established by the migrants who returned back that were very helpful for the people of the village. Villagers returned with the passion to have the same infrastructure in the village, they adopted the lifestyle that they saw abroad. People migrated from one country to another for earning more money. Migration was the sole reason behind the change in the family system that brought division in the joint family system.

### **5.5 Proportion Utilized on Education**

In every household the division of income varied, mostly the income was divided into different proportions according to the priorities of the families. Household expenses, educational expenses, utility bills, house maintenance expenses, dress and cosmetic expenses and some other expenses facilitated by monthly salary of the bread earner and more specifically family income of the migrant household. In village, families have only one source of income (remittances from abroad) which was their monthly income as well as family income too. In the village *Yaroo Khosa* average three individuals from each household migrated and were working abroad and send remittances to the left behind families. The remittances were distributed for different monthly tasks as mentioned above.

For education the utilization amount of remittances varied because in case of more dependents, the distribution of remittances on education decreased and on kitchen increased, if migrant send remittances to the head of the household in

extended families and if they have more than ten inhabitants (depended, younger brothers and sometime their families too) than the proportion of remittances utilization on education squeezed. If parents, father even mother were educated then the proportion increased because of parents' awareness about the education and its future affects. Migrant people send their children to private schools and paid huge tuition fee and school fee for quality education as well as to show off their wealth and house to the relatives as well. There were five cases in which parents send their children to private educational institutes and spend more than 60% of the whole remittances on the education of their children.

Two major portion of remittance utilization i.e. education and kitchen are the emphasis point of research. Here only educational expenses are discussed, the average monthly income of the family was approximately 48000 with minimum 15000 to maximum 150000 PK rupees and the number of private school going students increased in the last five years.

Table 21. Distribution of Students

Sr. #	Number of Students	Type of School
1	166	Private
2	97	Govt.

Source: Census Survey, 2013

Table depicts the variation of private and govt. school number of students discussed earlier, non-migrant villagers who could bear the educational expenses of private schools were send their children to private schools and some migrant who have reservations about the private institution, they send their children to govt. schools, thus the number of private and govt. school students varied in the village.

The utilization of remittances was further divided according to the fee structure and other educational expenses on monthly basis. Students who were studying in private schools spent more remittances on their education. The number of students consisted of both govt. and private schools. The students and the division of monthly expenses are as under:

Table 22.Monthly Fee Distribution of Students

Sr. #	Number of Students	Monthly School Fee Rs.
1	27	170
2	55	200
3	47	250
4	37	150
5	42	30
6	36	20
7	19	00
Total	263	

Source: Census Survey, 2013

In the above table, the numbers of students with their monthly fee expenses previously discussed in private and govt. school. In the above table last three serial numbers belonged to the govt. schools students. Parents who send their children in govt. school shared that teachers asked students to collect funds again and again, if govt. announced free education in all govt. schools than why teachers collected such type of funds every month? The teachers were pressurizing the students to provide illegal funds without any justification. When we not willing to give such funds, teachers punish children and sometimes get out them from class another guardian shared his views.

To find out the proportion utilization of remittances on education, migrant households were selected and data were collected through census survey. There were 19 left behind families who were not getting remittances on monthly bases. As mentioned earlier those who have emigrated since three months they occasionally send money to their families. In some cases first five to six months' money consume to paid loans which were taken for visas. Most of the time loan were given from migrant relatives and migrant friends who can easily afford such amount and and manage wait for such time. Mainly the time of loan return were not given to the loan provider. Money received by the left behind families consumed according to the traditional patters, firstly on utility bills then household expenses and then on other family matters.

Table 23. Monthly Remittances of Households

Sr. #	Monthly income/ Remittances	Number of Households
1	150000-Above	8
2	100000-150000	10
3	80000-100000	22
4	50000-80000	25
5	40000-50000	20
6	20000-40000	6
7	15000-20000	2
Total		93

Source: Census Survey, 2013

Parents' who send their children to English medium private schools spend more on education, the educational expenditure might vary because of the number of students and the quality of private schools. In the above table the remittances described according to the number of households generally. There were 93 households and the majority number 25 households received fifty to eighty thousands rupees per month which was the mean of the total remittances received by the selected migrant households in the village. The table of remittances received by migrant household in the present locale pasted here again to make clear understanding of remittances received by the families and utilization of remittances on the education of left behind children.

Table below showed the number of school going children according to the type of families where they lived and the utilization of remittances on educational expenses on monthly bases. Educated migrant parents spend more than un-educated migrants. It was documented that educated parents if they cannot get remittances get loan to pay the educational expenses, the situation of migrant un-educated parents were exceptional. The monthly expenses on education were consisted of daily pocket money, expense of note books and other stationary items etc.



Table 24. Monthly Expenses on Education

Families	Monthly Remittances Utilization	Number of Students
Nuclear	10000-Above	7
	8000-10000	3
	6000-8000	9
	4000-6000	17
	2000-4000	11
	1000-2000	2
	100-1000	6
Joint	10000-Above	5
	8000-10000	5
	6000-8000	19
	4000-6000	6
	2000-4000	7
	1000-2000	16
	100-1000	15
Extended	10000-Above	11
	8000-10000	13
	6000-8000	38
	4000-6000	17
	2000-4000	9
	1000-2000	21
	100-1000	26
Total		263

Source: Link tabulation by researcher, 2014

In the above table, the number of students and their division of monthly expenses has been documented, students needed pocket money and other amount for stationary varied, those who were studying under primary level in private schools, they get ten to twenty rupees per day. In last three categories govt. school children have been shown with their expenditure on monthly basis. The numbers of children according to the family structure are as follows:

Table 25. Distribution of Students Family-wise

Sr. #	Family Structure	Number of families	Number of Students	Percentage
1	Nuclear Families	25	55	20.9
2	Joint Families	56	73	27.7
3	Extended Families	58	135	51.3
Total		139	263	100.0

Source: Census Survey, 2014

Above table depicts that fifty percent children belonged to the extended migrant families of the village. The number of children lived with extended families was more than other two types of families. Because parents of the migrant extended families were more motivated to send their children for education when they saw other brother's children being educated lived in the same residential family structure. It was also observed that networking of migrants with their families at the countries of origin made extensive motivation for their children to get education. In joint and nuclear families where number of school going children was less they become less motivated and produce less good educational outcomes. In rural areas of the country extended families has been providing two ways support to bind the families in one kinship tie, helped each other in every difficult situation, and socialized children under the supervision of grandparents and other close blood relatives. And secondly it also promotes the moral support of each other and boost up the confidence level of the family members.

Annual expenditure of the migrant families on educational activities including other expenses and utilization of remittances on education was extracted with the help of census survey and through interview schedules. It was observed that majority of the parents were interested to send their children for good education and accomplished their needs and wishes within limits. Educated migrant parents spend more on their children's education rather than un-necessary expenses on the children's wishes. On the other hand non-literate migrant families spend comparatively more on the unnecessary items of the children.

Table beneath depicts the annual educational as well as other necessary expenses;

Table 26.Distribution of Annual Expenses

Families	Monthly Remittances Utilization	Number of Students
Nuclear	8000-10000	14
	10000-15000	11
	15000-20000	5
	20000-25000	3
	25000-30000	7
	30000-40000	6
	40000-Above	9
Joint	8000-10000	16
	10000-15000	18
	15000-20000	11
	20000-25000	14
	25000-30000	9
	30000-40000	1
	40000-Above	4
Extended	8000-10000	18
	10000-15000	12
	15000-20000	16
	20000-25000	17
	25000-30000	27
	30000-40000	24
	40000-Above	21
Total		263

Source: Link tabulation by researcher, 2014

In the above table govt. and private school children have distinctive features. The parents who send their children for education to govt. schools, they spend less than sixteen thousands per annum and migrants spend more than sixteen thousand to forty thousand. In the last category of annual expenditure, six families were included who spend more than 60% of their remittances on their children's education, while the fourth category was the central category which showed the middle class expenditure of parents on their children's education. Some business men also send their children

to private schools and spend equal to migrant families on the education of their children.

The educational expenses on males and females varied in the village, they generally send their boys to private schools and girls to govt. schools. There were 39 female students studying in the private schools, while remaining 75 out of 114 female students were enrolled in govt. schools of the village.

For the migrant's families remittances are the only source of survival that were used on different interests of the family members, 30% of the total sample size families were interested to utilize their money on investment, land holding and purchase of plots (not for construction, but only estate purposes). Expenditure was also dependent on the head of the households that could be mother or fathers etc. The expenses were further divided into different categories, 38% of left behind families utilized remittances according to migrant's wishes that could be show off their financial status but the situation was change, the parents more invested on the children's informal education to learn computer and other related skills.

## **5.6 Socialization of Children**

Fathers and elders of the household migrated abroad for earning purposes, their return back to home depend on the nature of visa they have. In the absence of father, mother's responsibilities have been increased; she has to perform both roles of mother and father at the same time. In the patriarchal societies like in villages, male were the dominant part of the society, that domination power has been given to him by the society.

Like other parts of Pakistan, in the selected village the dominant individual of the home was always the household head (male) but in the absence of household head, closer relative (blood relative) taken over the responsibility of take care of the house and children, most of the time guardian belonged to the paternal relatives and that must be the grandfather of the children. Authoritative structure in the absence of father in the village especially in selected migrant households have different observation that in some cases father were the head and they decided how other family members lived in the country of origin spend their lives. Some facts which were extracted from interviews regarding the authoritative individual in migrant households areas under;

Table 27. Distribution of Household heads in the absence of family head

Sr. #	HHH	Relationship with Migrant	Number of Households	Percentage
1	Father in law	Father	41	44.0
2	Elder Brother	Brother	19	20.4
3	Father-Brother	Uncle	27	29.0
4	Son	Son	5	5.3
5	Wife	Wife	1	1.0
Total			93	100.0

Source: In-depth Interviews, 2014

The above table shows the number of families and their division into different categories that demonstrated the real picture of home guardians. Only one nuclear household was under the supervision of wife, the left behind family lived with her parents because the migrant was the only child of his parents who were two years ago. The authoritative position was given to the elders of migrant households; first priority was given to the father of the migrant, because of his proper involvement and familiarity with household members than brother, and if brother was working abroad and in the absence of elder brothers the responsibility given to the migrant uncle who could be the guardian of left behind family. If no one was available for taking responsibility or the family lived in an autonomous life, than son of the migrant would be the guardian of family members. There were five nuclear families observed in the village where sons were the guardians of left behind families.

After father's departure abroad, household head would be responsible for the socialization of children. Migrant father completed all desires of his children; the smooth and caring attitude sometimes became the main reason of children's waywardness. Problem started when male child passed his middle class or celebrated his 15<sup>th</sup> birth day; the passage of adulthood has different forms. A respondent shared his views, "Adult children are like horses, if you want to get the better of them with power they resist, if you use love and some politics to fix them in circle of obedience, it could be helpful to use their eagerness for good purposes, if you overcome their '*jawani ki garmi*' (the passion of adultery) you make them responsible and hard worker, who utilized their energies in positive manners".



Children of the village spend most of their time in *Mini Cinemas* and in computer game shops. Snooker clubs were the second priority to spend their leisure time. According to a young respondent, "We learnt a lot here (snooker clubs); I didn't understand why our parents are not in the favor of such type of games, if we are not playing here so what we do, you know it is a village and we don't have enough activities? After vacation from school we spend three to four hours here, in the response of a question regarding homework which type of homework? Teachers gave us assignments for home we done it in the schools, for home teachers didn't give any work".

In the absence of father, children's societal life could be spoiled. They could be engaged in anti-societal (disobedience, evil) activities; spend most of the time with friends. Father was not aware of the situation most of the time. If uncle and any other family member asked them to quit such type of activities and live an obedient life, children quarreled with them. In the state of their personality, they only listened to their friends and if father denied their wish, they warn them for bad consequences.

A respondent shared his views regarding his own child, and the reason of his departure, "I was working in Dubai since 2000, I almost visited home after one year, and spend one month with my family. After the completion of middle class my elder son's behavior becomes changed, he always remains in anger and shout at little problems on his younger brothers and sisters. When I visited last year, the situation was unexpected for me. I shocked to see the situation and behavior of my elder son. I complete his all wishes as he whatever he wants e.g. gadgets including mobile phone, motor bike, monthly pocket money and many more. One day I have met his teacher and come to know he was not going school since last two months, I was surprised because my wife always told me that my son is going to school every day. I was in Dubai at that time, I asked my brother to check the routine, and he narrates the situation after two days that was quite exact I was thinking.

My son spent school time with his friends in chasing girls and watching movies in mini cinema house of village. At the time of school off he returned home, he spent hardly one hour with mother and siblings and again went outside to asking that, I have done with your advice, now it's my time to go outside. I applied for urgent vacation and came back to Pakistan within a week, asked my son about his routine life, he denied and warn me if I do anything wrong (e.g. beat) he will drink poison (pesticide). I arranged a visa and send him to his uncle he was working with me in

Dubai within two weeks (his passport was ready and agent was my friend that is why the procedure completed faster) and that two weeks was the horrible time of our family”.

A phenomenon was observed in the area, if father is not present other family members except mother were not taking interest to check the activities of the child. A respondent shared his views, “If we take care of them, mostly mothers are the barriers; they even not know the situation and daily activities of their children. If one of us punished them on their disobedience and other destructive activities and on their wrong attitude and activities they disgrace us. And mothers specially are the reason of their disobedience they loved them and children misused the love of mother”.

It was a common practice in the village that uncle even elder brother were supposed to be the controllers of youngsters in the absence of fathers and if younger brother disgraced the elder brother and uncle or even grandfather, it was presumed that he was spending his times with wrong guys. In the selected village, people were responsible for their own selves and never interrupted in others' lives.

According to the natives, the Mini Cinema and Snooker clubs were the main reasons of the societal disorder and disobedience of children, secondly in the area of male dominant society, children thought that they were young and mature to take their decisions; the role of mother was not working effectively, because she was bound in the home territory. She was not capable to take any step regarding her children without consulting elders of the home.

The phenomenon was not new for the villagers, the village was semi tribal area and had traditional locality, many families send their children for education to city DGK and use of motor bikes was must for the easy mobility of the people. Ownership of motor bikes and weight given to them by the parents made them the young male children rude and disobedient.

6. INESTMENT PATTERNS

The money which came from abroad to the left behind families was spentfor different purposes, re-payment of loans was the priority of the villagers that were borrowed by them from the relatives and friends to meet the expenses for sendingtheir children abroad and when emigrant send remittances parents utilized it to re-pay that loan and on other daily use commodities. The proportion utilization of remittance in different segmentsis given in the following table;

Table 28.: Utilization of Remittances

Sr. #	Utilization/Category	Amount Rs.	Percentage
1	Household Expenses	15072	31.4
2	Educational Expenses	13248	27.6
3	Nutritional Expenses	12336	25.7
4	Investments	7344	15.3
Total		48000	100.0

Source: In-depth Interviews, 2014

Figure 5. Monthly Distribution of Remittances



Source: Researcher, 2014

Above table and pie chart depicts the average (of all selected 93 migrant household) of remittances utilization on the household affairs and consumption on different segments. It was evident that only limited remittances utilized for the

positive investment. Remittances are not the security of migrant families, when emigrant come back to their country of origin, the circle of remittances stopped. Left behind families if used remittances for investment and made another place for monthly earning it could be the positive use of the remittances which were seen occasionally during data collection.

In the first part of the existing chapter utilization of remittances were discussed according to well of migrant household head. In nuclear families women spend on household expenses and remaining was kept for backup.

### 6.1.1Remittances Utilization on Household Expenses

The firstcategory utilized remittances on household expenses, utility bills and other necessary goods for the whole month.In the village everyone has their own houses (father inherited, own purchased), so house rent was not a problem for them, among the utility bills only electricity was consumed, while sui gas was not available there but it was available in the city which was 15 km from the village.

Monthly shopping of clothes, participation in ceremoniese.g. marriages or child births rituals, death funerals and hosting guest wereincluded in the expenditure through the remittances. People were fully dependent on migrant’s remittances, there were twelve cases recorded in which one male member was abroad who supported the family, that kind of huge financial burden overburdened the economic status of migrant’s family and emigrant’s health in host country as well.

Table 29.Distribution of Household Expenses

Sr. #	Household Expenses	Number of Households	Percentage
1	Utility Bills	93	100.0
2	Expansion of Houses	15	16.1
3	Construction of Houses	9	9.6
4	Marriage & Child Birth ceremonies	75	80.6
5	Funeral	91	97.8
6	Other Social events	46	49.4

Source: In-depth Interviews, 2014

Table depicts the household expenses that were 31.4% of the whole remittances whichwere further divided into six sub-categories that were the part of

monthly expenses. All migrant households according to the consumption of remittances the utility bills at top of the list, than remittances consumed on funeral and then marriages, the utilization of remittances on construction of houses from the portion of household expenses only 9 migrant households practiced it.

The phenomenon was observed in the extended families where elder brother was the bread earner, after spending twenty or thirty years abroad and continuously sending of money to the left behind family including siblings' families too, when came back to homeland, he had nothing with him because the savings were the responsibility of the family that were not made and all the money sent by him was consumed except the business established by someone of the family through the remittances but when he was repatriated there was nothing with the family and no one responded positively thus the repatriated immigrant consumed his last penny he had. That was the position of a migrant who spend a long time abroad away from his family and sent all his earnings to the family.

The women of the area were not much socialized, there was a *Baradari System* prevailed, shopping of household items by the women was not observed locally, they visited the main city of DGK city for buying clothes and other needed items of consumption. Household maintenance, construction and infrastructure development also the part of household remittance utilization. A respondent shared his views:

*"Abba! Jeh bheya pasy na bhejasi te aasan kethon khason, ghar da khercha kevain Chelsi te bill kevay chukeson? Sadi te guzran bri okhi hee".*

(Brother, if my brother was not sending money, how can we survive? How can we pay utility bills because we are not earning enough to survive?)

The proportion of remittances utilization on household expenses was 31.4% of the overall monthly income of migrant families of the village.

### **6.1.2 Remittances Utilization on Education**

Utilization of remittances on education was the second largest portion of the remittances utilization. Migrants further divided into two categories, educated migrant and non-educated migrants. The division of educational expenditure in both polls was different but overall average of educated migrants' second generation was higher than non-educated second generation migrant.



Out of nine cases documented, three non-educated migrant families spend more on their children's education. Their children (only males) studied in different private quality educational institutes of DGK but females of the families were studying in village schools, only one family send their girls to private schools, remaining two non-educated and one educated family send their children to govt. schools. An uncle (guardian) shared his views, "In govt. schools teachers are good, they are skilled and qualified that is why our all children studying in govt. schools".

Overall 27.6% remittances were utilized on educational activities. All govt. and private, residential and non-residential, local and other schools, students' monthly fees, fund raising campaigns on monthly and yearly bases, donations, charges collected from the students through different surcharges were the part of that proportion.

Table 30. Distribution of Educational Expenses

Sr. #	Educational Expenses	Number of Students	Percentage
1	Residential Schools	6	2.2
2	Fees of Private Schools	166	63.1
3	Donations	120	45.6
4	Surcharges	78	29.6

Source: In-depth Interview, 2014

Above table depicts the utilization of remittances according to the number of students there was only 2.2 percent students who were living in hostels. There were 63 percent students who have paying the school fee. About to 45 percent students paid donations and about to 30 percent students paid surcharges as punishments.

### 6.1.3 Utilization on Nutrition

Nutrition is the important part for the household members, pure and hygienic food was the requirement not only for health but for the sustainability of any community and its inhabitants. In the village, people preferred fresh and daily cooked food. Due to rural locality, animal protein was easily available; vegetables were also available at cheap rates at the local level on the shops, five chickens and a beef shop were facilitating the people of the village. On Friday, a large level grain and vegetable market (*Mandi*) was held in the area where all type of goods were sold like animals,

vegetables, chicken, animal protein (*Ghee, butter*), cloths and cosmetics. The market was known as *Jumma Bazar*.

Table 31. Distribution of Food Items

Sr. #	Food Items	Number of Households	Percentage
1	Kitchen Items (chili, oil, salt etc.)	93	100.0
2	Vegetables	93	100.0
3	Meat	69	74.1
4	Fruits	59	63.4
5	Animal Protein	75	80.6

Source: In-depth Interviews,2014

The migrant households spend only 25.7% of the whole remittances on nutritional expenditure; the amount was less because of local production of vegetables and cheap kitchen goods, while expenses on fruits for guests, pulses,ghee and other items of use for the whole month were inevitable. The daily use items like vegetables and meat were purchased on daily basis, while onion and potatoeswere purchased on weekly bases.A respondent share his view according to the nutrition level, “In our nearby areas, people cultivate vegetables, some of the merchants purchased vegetables from vegetable market of DGK because that is the only market for whole tehsil. Animal protein like butter, ghee, and meat is available in the village on cheap rates, only here is just water problem people are healthy and good they are doing well and I have not listen any disease in the area except hepatitis B or C”.

According to the respondents, in the village the overall health of inhabitants was good, food was cooked and consumed daily, wheat (staple food) was available in almost all homes, and few of the villagers purchased it from the market.

### 6.1.4Investment of Remittances

A small portion of remittances was invested in the businesses; there were two broader areas to invest, purchase of residential plots and establishing motor bike showrooms.It was a long term policy to invest money into business like purchase of plots and establishment of showrooms but the merchant shops’ investmentwas more viable in the village. In addition, the people purchased residential plots in the nearby

localities as investment out of the remittance because of no other investment opportunities. On the other hand, some of the villagers sold their agricultural land for managing visa and other travelling expenses for sending their family members abroad, while some of them sold their lands just for the sake of migration to the city of DGK for working there as laborer in order to have sufficient income for their families.

Phenomenon of re-selling newly constructed houses was observed at the southern side of the village. Due to availability of remittances, emigrants invested money for having residential plots, due to increased number of buyers, the rates of residential plots gained momentum even than the migrant families continued their habit of purchasing the plots for the purpose of investment and in some cases the migrants established housing colonies and shopping malls. There were two such housing colonies with single Main Street established by the local migrant families. Being the profitable business, the small farmers who had meager land were also inclined towards the estate business either by selling their land or with the help of remittance. The emigrants purchased plots for re-sell after one or two years, while a limited number of emigrants were constructing their houses or establishing residential colonies in the village.

Table 32. Distribution of Remittances in Investment

Sr. #	Investment	Number of Families
1	Purchase of Plots	31
2	Showrooms	2

Source: In-depth Interviews, 2013

For other investments like motor bike showrooms etc., some of the inhabitants of the village moved towards DGK city where they bought small land and established showrooms and temporarily migrated from the village to the city. According to the data highlighted in the above table, only two investors invested their money in showroom business, while 31 migrants invested their remittances residential plots, thus 15.3% of the whole remittances was utilized for investments purposes.

A respondent shared his views, “First of all we paid our loans, then develop life standards, after then focuses on education of the children and then if we have some money people purchased plots, not most of the time for house construction because we use to live with our families (siblings, father), it is very difficult to leave them”.

6.2Mode of remittance

How people got remittances wasanother important factor, the villagemigrants send their money to left behind familiesthrough different channels, the major channel was*Hundi*, second was banks and third through relatives and friends. National Bank and Habib Bank branches providing services in the village, but people of the area were not satisfied with their services, thus the most favorite mean of receiving the money was *Hundi*. A respondent shares his views, “Our relatives send money through *Hundi*,which is a suitable way to transfer,and agentsdelivered money to the receiver’s home. The method of money transfer through *Hundi* is very easy and fast, no need to open account like in banks or any further restriction or even deduction on some specific amount of money transfer”.

Table 33. Distribution of Remittances Transfer

Sr. #	Mode of Remittances	Number of Households
1	Hundi	53
2	Banks	19
3	Relatives & Friends	21

Source: In-depth Interviews,2014

Above table depicts the mode of remittances received by migrant families in country of origin. It was not necessary that migrants always used the same channel to send money back to their homes. In some cases the number may vary in all categories mentioned above.

A couple of years ago, National Bank branch of the village were richest branch all over the country. People used to send their remittances through the banks, when deduction rate increased; migrantssearched for other ways,*Hundi*system suited them for sending money to the left behind families as the transfer rate was quite reasonable and the *Hundi* system was creditable amongst the migrants for the safe and timely transaction of their money.

6.2.1 Components of Remittance (in-kind, in-cash)

For the villagers, the remittances were of two kinds, cashremittances and remittances in kind. The cashremittances were send to the family on monthly bases, but remittances in kind that were sent occasionally consisted of goods of any kinds on

the demand of the family members. Most of the time relative and friends who returned back on vacation were the carriers of in-kind remittances.

Table 34. Distribution of Remittances components

Sr. #	Type of Remittance	Number of Households	Percentage
1	Cash	93	100.0
2	In kind	76	81.7

Source: In-depth Interviews,2014

According to the research findings, only 76householdsof the village were reported to receive in kind remittances which were further divided into goods and cloths:

Table 35. Distribution of in-kind remittances

Sr. #	In-Kind	Number of Households	Percentage
1	Electronic goods	35	37.6
2	Mobile phones	71	76.3
3	Cloths	26	27.9
4	Toys	37	39.7
5	Wrist watches	51	54.8
6	Religious goods	76	81.7
7	Cosmetics	31	33.3
8	Computers	15	16.1

Source: In-depth interviews, 2014

In the category of In-kind remittances the mobile phones and religious goods were on top. Those who have migrated to Saudi Arabia often send Precious Water (*Aa-be-zum-zum*), *dates and prayer mates*. Mostly mobile phones were sending from Dubai to the left behind families.

In-kind remittances receipt were not common in the village as they were based on the left behind family’s demand because of availability of foreign made produce, they just send the money to purchase the desired items, moreover left behind families were more curious about consumption of money. Some of the respondents sharedtheir



view with the researcher, “We don’t know how they spend their day and night after work; they have opportunity to engage with extra-marital relationships, that is why parents send their children after their Nikah ceremony. They are exploited by the employers. Even friends and relatives ask them for loan and in case of giving loan they return never. They are alone and more exposed to evil/bad activities there, because there are more places to hide and act”.

The utilization of received cash was further divided into household expenses by head of left behind families, in only seven cases, migrant send separate allowances to their wives, but most of the time household head used to give some amount for personal use to the wife of migrants.

### **6.3 Kitchen Utilization**

Healthy individuals developed healthy nation, to keep their health intact, the inhabitants of the village usually take meal three times a day, food in most of the houses (migrant, non-migrant) cooked in noon and in some houses in the evening to taken in breakfast, dinner, while the remaining was used in the noon meal. The food was consisted of vegetables and pulses were commonly used, while meat was consumed every day or on alternate days by the 15 wealthy families out of the sample size of 93 households.

The utilization of remittance for kitchen expenses was dependent upon the number of family members. Number of meals and quantity of food items were also important to find out the daily as well as monthly expenses on kitchen items. In the village, vegetables, garlic, chili, onion, ginger root were easily available on cheap rates, while cooking oil was in common use, mostly they used *Banaspati Ghee* for cooking purposes. It was observed that the population of the village used to buy the kitchen items on monthly basis. Whenever people got remittances, their month was started, and usually the remittances were received on 1<sup>st</sup> to 5<sup>th</sup> day of the month.

The utilization of food items varied, the people used meat, chicken and other spicy foods when they got remittance, the expense on kitchen goods were not according to diet plan, though people of the village were not practicing any diet plan, they cooked what they want and eat whenever they needed. Use of fruits was limited but served to the guests with tea or beverages, baked food items were also served to the guests, while the families liked to serve readymade food items to overcome the burden of extra labor of women. A respondent shared his views, “Two or three guests

will come in a day to meet me; mostly they are friends and without giving them meal it become very odd to facilitate, how can I asked again and again my wife to prepare male for them, to overcome this problems I prefer baked market food items to serve”.

This was an exceptional case because the people especially male members were not much interested in the health matters of their families and working burden on females. The locality has a traditional background of female work, it was their duty to facilitate all household affairs like serving meal, and prepare meal for men whenever they need.

Table 36. Distribution of Kitchen Expenses

Sr. #	Monthly Expense on Kitchen	Number of Households	Percentage
1	10000-15000	19	20.4
2	15000-20000	27	29.0
3	20000-25000	41	44.0
4	25000-Above	6	6.4
Total		93	100.0

Source: In-depth Interviews, 2014

The above table shows the number of families and their percentage according to the expense on kitchen goods, 44.0% families out of the sample size were spending more than rupees twenty thousand per month on their kitchen expenses against the average income of forty eight thousand rupees. There were only 6.4% families who spend more than twenty five thousand on kitchen expenses because they were not aware to manage the household budget. According to some respondents during FGD they share, “We just know how much money helpful to complete our needs, sometime migrant were not able to send monthly, they send after two months in this situation the expenses increased not double but more than that, because dependents know migrant will send the money and they will pay all dues of merchants. Familiesutilized more because on month wise utilization people of the family conscious about their expenditure, when days over and over the conscious expense turned into unconscious expense because each and everything purchased on credit”.

### 6.3.1 Understanding of Hygienic Food

The awareness of hygienic food was not there among the people of the village, they mostly preferred high fat food without knowing the proper diet plans, while the use of milk, yogurt, butter and *Desi ghee* was considered important for their health.

According to a respondent, “We just eat good and fresh daily cooked food. What is hygienic food? Tell us which type of food that is? We just eat three time meal, take tea, drink water and at night give milk to our children. We are not citizens; these types of standards (chonchally) are made by citizens and it could be helpful for them. We are just human beings and eat whatever we want”.

Because of the imbalance food pattern, most of the people suffered from different ailments, while only a basic health center functioned in the village for providing medical aid to the ailing persons. Though the doctors of the basic health unit were qualified and experienced, but they never provided information to the villager about the proper diet they should take. A respondent shared his views, “We eat whatever we need or desire, proper diet, hygienic food these are doctorial attitudes to take us away from our fresh and pure diet. We are living happy and strong lives; I am fifty seven years old and have never caught by any type of serious disease, I have caught by fever after three or four years nothing else. Three year before in summer, medical camp held in nearby village (Chabri); I was there some of my friend asked me to check-up, at that time I had pain in my body and regular temperature, doctor diagnose I had hepatitis C, I was shocked and asked doctor I had not experienced any serious symptoms how can I be the patients of this disease? His answers were not satisfied, I took his advice for granted and lived a happy life, If I took his advice now I'll be a patient, and probably you are not taking my interview”.

Another respondent shared his view with the researcher, “What is hygienic food, we are eating daily cooked food, usually use fruits, and hoteling is not so much common practiced, house made eating items preferably used, I think this is pure and healthy diet you are talking about. My family use butter and ghee daily, milk given to the children daily at night”.

### 6.3.2 Public Health of the Area

Due to rural locality, people have strong metabolism, they eat daily cooked food, but the level of nutrition remained low. They have each and everything in their meal but without proper management and proper calories measurement. In breakfast

like other parts of the rural areas of country, people used to eat *paratha* with cooked *sala* made of vegetables, milk and butter.

Table 37. Distribution of daily use items

Sr. #	Items	Number of Households	Percentage
1	Daily Cooked food	93	100.0
2	Milk	64	68.8
3	Drinking water	93	100.0
4	Hygienic Food	15	16.1
5	Fruits	59	63.4
6	Junk food	13	13.9

Source: In-depth Interviews, 2014

Above table depicts the overall daily consumption of hygienic foods. Only 69 percent families used milk for children and tea purposes. There were 63 percent families who consume daily on fruits. From the whole sample of ninety three families there was only fifteen families, they were curious about their health.

The health was looking good apparently; people were hardworking and strong, when the researcher asked about the diet pattern, they shared their views, “People are enjoying healthy and prosper lives, except hepatitis no serious disease is reported. Villagers are not familiar with proper diet but their daily food item contains all necessary minerals, proteins and vitamins”.

The people of the village changed their eating habits, they served backed food items to their guests and according to the respondents, and there were three families that were reported to eat *fretters* and *pies* with tea instead of lunch. Daily use of fruits was not so much common in natives; out of the sample size only two families were reported to use fruits daily after lunch and mostly in evenings. Junk food was not available in the past but it has been introduced by two stores. Villagers were more concerned with what they eaten, what was good for their health and which type of food caused problems.

Third generation of the village was not interested in hygienic food they used to take at the restaurants. Proportion of having spicy food increased, people preferred spicy food at hotels and restaurants and the phenomenon was increasing where low quality food items were cooked with salt and pepper by adding spicy harmful

ingredients to make the food spicy and tasty. The awareness level of proper diet was low, some were practicing the proper diet plans but majority of the inhabitants of the village used usual food items with same quantity they used to take before their migration.

### **6.3.3 Consumption of Food Items**

Each and every household of the village consumed food items according to the need of the inhabitants, but in the migrant households, a phenomenon of show off was prevalent especially on the arrival of the guests. Natives of the village used cooked food; vegetables and meat were purchased on daily bases by the elder son of the family who was responsible for providing food items.

Among the migrant households, only twenty six percent were preparing two types of food for lunch and dinner, while in the breakfast they used traditional food like, *paratha and chaie* (Tea and homemade baked bread with oil or *ghee*) was commonly used, *lassi* (made of yogurt) was also used throughout the year especially in summers during lunch and breakfast. It was also used whole the day instead of water in the hot weather, while it was also served to the guests. With the incoming remittances and modernization, the eating habits were shifting from traditional to modern trends, the modern breakfast like boiled eggs, bakery bread, butter and tea or coffee was increasing not rapidly but constantly.

### **6.3.4 Daily Consumption of Food Items**

The food items including vegetables and fruits brought from the vegetable markets by the local shopkeepers from DGK and their quality as well as prices varied from shop to shop, while the consumption of food items and quantity as well as quality of food items were not same in every migrant household. Where there mothers were the household head the more remittances utilized on food items and where grandfathers and other male members were guardians the food quality and quantity were comparatively low. But eating of wheat bread, vegetables, meat, rice and pulses were common in every migrant household. The researcher prepared a list of daily used items with the help of interviews and interaction with the people to provide readers better understanding about food pattern and financial condition of migrant families in the selected locale. The lists are as,



Table 38. Distribution of Vegetables

Vegetables	Native Names	Vegetables	Native Names
Potato	Allow	Cucumber	Kheera
Tomato	Tamater	Pumpkin	Pentha
Cauliflower	Ghoobhi	Green been	Mattar
White cabbage	Band Ghoobhi	Spring Onion	Sava Thoom
Carrot	Gagar	Ginger	Adrak
Garlic	Thoom	Spinach	Palik
Eggplant	Vatyoun	Peas	Mattar
Onion	Wassal	Courgette	Thori
Parsnip	Mooli	Okra	Bhendi
Turnip	Ghonglon	Bitter Ground	Karela
Bottle Ground	Gheya/kadoo		

Source: In-depth Interviews, 2014

Table 39. Distribution of Fruits

Fruits	Fruits	Fruits
Apple	Melon	Banana
Mango	Watermelon	Date
Apricot	Nuts	Grape
Victoria plum	Pear	

Source: In-depth Interviews, 2014

Table 40. Distribution of Beans, Grams and Pulses

Name	Local Term	Name	Local Term
Chickpeas, brown chickpeas	Chana desi Kala	Mung bean/Green Gram	Dal Moong
Red Lentil	Dhoti dal	Chick peas	Chana Dal
White Chickpeas	Chana kalbi	Brown Lentil	Mohri Dal

Source: In-depth Interviews, 2014

In above all tables local terms of fruits as well as pulses discussed to get over view of food patterns and to get proper calories from different food charts. The key informant doctor was very helpful during the scientific collection of daily food items calories wise.

Table 41. Some other Items used in routine life

Other Items	Other Items
Ghee	Juices
Butter	Beverages
Cream	Fretter
Milk	Pie

Source: In-depth Interviews,2014

The above tables reflects the food items, cooking of food once a day,use of fruits as well as grains and meat for making the food suitable for health. The majority of the people were not aware how to use different eatables effectively, but amazingly there was no case of obesity observed.

Natives of the village used healthy and fresh vegetables daily,milk and butter was also the part of food, meat preferably was cooked on arrival of the guests or on the receipt of the remittances, it was observed that the kitchen expenses increased as and when the remittances were received. The people used to eat oily and more protein carrying food items even four times a day. Frequent eating of food, even for four times was observed among 13 families from the sample size, they used meat, fruits, sweets andbeverages more than a usually family. It was very interesting that 27% migrant households consumed more than fifty percent of the remittances on kitchen expense before the mid of the month and to cope with the remaining days of the month, they decreased the usual allocations for education and food that was troublesome for the whole family.

A respondent shared his view, “If, we are not feeding our siblings well than what is the purpose to sending our elders to abroad for earning and making our live standards well? Whenever we got amount from money exchangers, the first priority would be to pay loan of merchants, the fire of bally (hunger) is the important problem, we live without proper facilities like sanitation system, pure or safe drinking water, proper shelter, less clothes, but we are not able to live without food. It is primary need that is why we spend a lot on it”.

More spending on kitchen were the honoring activity of the migrant families, in such circumstances, other migrant families shared their kitchen expense to maintain their status and honor which for them was most important. A respondent shared his views,“We are spending a lot on kitchen expense it also showed our economic

stability and status of family we have. If we not show the expenditure to our relatives they pull our leg saying that they are poor that is why only spend minimum and lived very miserable condition even though one or two family members are earning, they are saving not spending on family development or even on children”.

The consumption of more amounts of remittances on food items was not related to the family health but for show off their economic status among the relatives and other neighbors. People used spicy food which affected their health badly. Lack of proper planning and maintenance of expenditure in proposed proportion of remittances was missing. Food was not only the need for survival but it was also the matter of honor for the migrant families. The students of the migrant families used to entertained their friends and class mates with the spicy and costly food at the restaurants was also common in the village for the sake of promoting their social status being the members of the migrant families.

According to a student of the migrant family, “My father is working in Dubai and send us more than 50000 per month, mother give me 8-10 thousand including all type of educational dues and pocket money. I have four friends; our fathers are working abroad, there is always a race between us that how much a person will spend on others, we equally spend money on events, If I am not spending money on friends it disgrace my reputation between them, at the end of the month I again ask mother to give some more money I have consumed all. She gave me what I need and always remains angry when I asked her money twice in a month. Mother’s anger is less than my reputation in friends”.

The villagers by spending more money for show off destroyed their economic structure; they loosed their credibility within the households even among the relative families. It was the need of the time to save something out of the remittances for their hard times, for the children marriages, their education expenses but it was not the case with the immigrant families of the village.

#### **6.3.5 Eatery Time and Type of Food**

Consumption of food was of three categories, breakfast, lunch and dinner, according to time and type of foods. The villagers were bound to maintain the cultural and normative structure, according to which the meal was eaten by sitting on the ground on handmade carpet preferably. Male of the family used to eat first, then

females of the family. The concept of *thanda* and *garm* was also prevailed in the village.

#### 6.3.5.1 Breakfast

The people of village used to wake up early in the morning, offered prayer and recited the Holy Qur'an according to prevailed norm of the rural area; the second generation used to wake up early in the morning and participated in the household and field activities, done all activities, while the third generation including the school going children and those who were between the ages of 12-20, just got up to take breakfast and proceeded to their schools without bathing and offering prayer.

In the breakfast, people used *paratha* and tea, baked bread, butter), *lassi* and last night cooked *Salan* with baked wheat bread. There was a further division in breakfast serving among children, adults, young, old age, and females, the grandparents were served early in the morning and most of them eaten wheat bread with *lassi* or tea, then the time of schools going children started, after that business or working men of the family and at last the females of the family. It was the situation of migrant households, but in non-migrant households the breakfast was consisted of tea and *paratha*.

According to a respondent, "Females eat at end of the last family male member because they have time to eat; all females of the migrant households were housewives, female job are prohibited in the village in last decades. But now some educated females taught in private schools. Housewives take care of houses; they eat easily and wind up all utensils when working male and children left houses in morning for school, they washed utensils and take some rest even the lunch time begins".

Keeping of home servants was common because of joint family system, where women worked together within the households and they never felt the need of any servant. While in the joint families, there were number of females in the families, washing of clothes, cleaning and maintenance of household, cooking and handling the children was the sole responsibility of women, Mother-in-law if she lived with her grandchildren, distributed food and participated in the social activities as the bond of mother-in-law was very strong in the selected village, she enjoyed the decision making powers in absence of male head.

6.3.5.2 Lunch

The timing of lunch started after the arrival children from the schools, mother used to prepare the food before their entrance. There were two types of families, landowners and landless, the landowner family members worked in the fields and the landless family members engaged them in other earning activities. The number of landless villagers was increasing constantly because they sole their lands for survival or for the migration of their men. According to the research findings, there were seven families who sold their land and utilized amount for different purposes, the young men of those families usually were engaged in the criminal activities.

Women of the families have two responsibilities; first cooking food and making arrangements for sending food for their male member to the fields, while the responsibility of delivering food at the fields was of either school going children or the elderly women. Anyhow, sending of food to the fields was a problematic practiced faced by the farmer’s households.

The village families prepared two kinds of mealat lunch time, vegetable and meat but the concept of *salad* was not very popular but in summer, people used *Onion*, *green chili* and *pickles* with wheat bread baked in mud oven (*tandoor*) and most importantly *lessi*.

Table 42. Distribution of cooking meal

Sr. #	Time of Meal Cooking	Number of Households	Percentage
1.	Noon	39	41.9
2.	Evening	37	39.7
3.	Night	17	18.2
Total		93	100.0

Source: In-depth Interviews, 2014

During the winter season, the lunch was taken with tea, the amounts of animal protein e.g. butter, milk, ghee was common among the agriculture households. A respondent shared his views with the researcher on the topic, “In winters, the amount of meat and butter increased, people spend their time with friends. The winter was foggy and dry in village, when sun rise people work otherwise they spend their time in homes and with friends in their guest rooms.”

The majority of the villagers spend their lunch time with their families, in summer outside being hot; they used to take rest after the lunch and went back to their



work. The women and children were served lunch after the male members according to the prevalent tradition.

#### 6.3.5.3 Dinner

Before the sunset, the villagers were used to have their dinners as sleeping early getting up early in the morning was essence of village life. Dinner was prepared lighter than lunch because after the dinner there was no outside mobility. After offering the *Eisha* prayer people preferred to go to their beds. A sitting together by the villagers for chit chat was observed after offering prayer in *Masjids* and common guest rooms.

The research finding revealed that only 18.2% families cooked fresh meal for dinner at night. There were 39.7% families who preferred to cook meal in evening and consumed it not only in dinner and in the breakfast. The families who cooked meal at lunch and consumed it till dinner were 41.9%.

A respondent shared his views, "Brother! At night when we sit together we discussed all our problems and their solution, some social as well as religious discussion were made at meeting, most of the time my brothers discussed their routine matters, we were trying to send our third brother Dubai and all the time discussion closed on the same topic which type of work visa good for him".

#### 6.3.5.4 Use of Beverages

The use of beverages has increased in the village, especially among the migrant families and youngsters, while in the past locally made '*Sattu Sharbat*' was the main drink offered to guests in summer because of its cool and soothing affects. Traditional beverages e.g. '*Shekangi*' '*shekangi with Roh-afza*' '*Roh-afza milk*' were common in the village, but with the change of socio-economic environment and electronic media's impact the people became more dependent on factory manufactured beverages like, Pepsi, Coca-Cola, Mirandato entertain their guests, while cola drinks increased in the last three years.

A respondent shared his views with the researcher, "How can we manage drinks for guests like '*Shekanbeen*'? Cola drinks gave us some ease to present readymade drinks to our guests. It is less time consuming as well as more economic and less labor involvement activity".

Use of beverages more than twice in a day was common; people of the village served common beverages and tea to their guests. The drinking of beverages

became a fashion, and most of the time people used beverages to show off their wealth and modernity to others that might affect their health badly.

#### **6.3.5.5 Hygienic Condition of Food**

In the village people prepared food and consumed it within a day, the healthy and fresh food stuff was necessary to prepare a vigorous food which was observed in the village as the unhealthy and unhygienic food was the source of different ailments. Keeping in view the safety measures, they were used to wash the food stuff before cooking. The villagers were well informed about the hygienic condition of food items but they did not know which vegetable or fruit was good on which time. Grandmothers or mothers-in-law were more concerned with the type of food items cooked; she suggested type of foods which were good in winter and summer seasons.

A respondent shared, “Our grandparents well aware about the nature of vegetables, eggplant are not used in summers because they are warm by nature. Use of onion in summers’ stroke is very effective etc. they are our schools, teaches us the way how to live healthy lives. Medical doctors they only know book matters they don’t have native knowledge that is why they didn’t understand the nature of disease. They only prefer book knowledge and want to show their intellectualism but they don’t know how to control diarrhea and other viral disease shortly”.

#### **6.3.5.6 Vegetables and Fruits**

The seasonal fresh vegetables and fruits are nutritionally rich and having vitamins, minerals and fiber needed for a healthy body. The use of vegetables and fruits provided 30 percent calories. The contribution of calories per head per day from roots and tubers were having 12 to 9 calories respectively. That food in comparison with cereals yield has more calories per unit and containing nutritionally desirable supplements to the cereal based diets.

#### **6.3.5.7 Nutritional Quality of Native Diet**

In a well-balanced diet, 10 to 15 percent of total energy is usually derived from protein, 55 to 70 percent from carbohydrates and 20 to 30 percent from fat. It is clear that nutritionally the quality of Pakistani diets was satisfactory but its benefit was limited due to the shortage of overall calories. To achieve nutritional adequacy, efforts should be made to bridge the caloric gap between dietary energy availability

and the requirement and allow sufficient margin in the availability of offset disparities in distribution. To improve the nutritional quality of the native diet, a caloric balance between food groups to be achieved by increasing pulses and animal products and reducing sugar and oil contents in the diet is desirable.

#### **6.3.5.8 Storage of Food-grains**

Food-grains are produced on large scale in Pakistan and many other countries of the world. Their production is continuously increasing each year to meet the requirement of burgeoning world population. Pakistan produced 2158 million tons of wheat during the last decade in wheat season. It is the staple food of people of Pakistan. Paddy and maize are other important grains in the storage, these grains succumb of the onslaughts of insects, mites, moulds, birds, rodents (biological factors) and moisture, temperature, relative humidity (physical factors). There are three major dietary patterns identified during interview of the natives so these three patterns are labeled as 'prudent diet', 'high animal-protein diet', and 'high plant-protein diet'.

- The prudent diet was characterized by a high intake of eggs, uncooked vegetables, juices, and bananas and other fruits;
- The high animal-protein diet pattern was characterized by a high intake of meat, chicken, wheat, bananas, and tea with milk;
- The high plant-protein diet was characterized by a large intake of cooked vegetables and legumes and a small intake of meat;

#### **6.3.6 Nutritional Status and Daily Calories Intake**

A healthy food contains all nutrients a body need, carbohydrates, minerals, protein, vitamins, fat and sugar. If we divide food chain into three portions it could be very easy to understand its functioning and digest system. First what we eat and drink, second is digesting and third one is how bodies utilized these nutrients. First and very first thing is what we eat; it is the only one point which is controlled by individuals. It depends on quantity and number of meals during the whole day an individual take. A good and healthy body is the product of good nutrition.

Villagers were not much familiar with nutrition, they eaten what they wanted and their eating items were recorded to find out the number of calories each day. It

depends upon bodies and type of work an individual has during the whole day either male or female that how much they needed and what they took during the whole day.

Food items were divided into three categories, breakfast, lunch and dinner, while the number of families was also divided according to the number of family members (children were included). Those who shared one kitchen considered one family to find out the nutritional status of families and their calories intake position. In the below chart only those family members were included who lived whole year together, not migrants who were coming back on vacation that were 147.

Table 43. Distribution of family members in household

Sr. #	Total Family members	Number of Households	Percentage
1	21	1	2.2
2	17	4	7.1
3	15	9	14.2
4	14	12	17.7
5	12	19	24.1
6	11	7	8.1
7	9	1	0.9
8	7	12	8.8
9	6	24	15.2
10	3	3	0.9
11	2	1	0.2
Total	945	93	100.0

Source: In-depth Interviews, 2014

Above table shows the number of inhabitants of the village within the same household and the percentage of household members not the number of household consumption. The living structure in the village was mainly extended families, people lived under same roof and married couples lived in separate rooms and shared common household entrance. The consumption of food items varied household to household but even within same household in different families. Those families with one or two migrant male members spend more on their daily food items rather than those who were dependent on male migrants of the same household.

The business class and migrant families of the village have the same characteristics; but migrant families spend more. To find out average family consumption of food items, families were divided into further sub-groups with same consumption of food items and same members of households. A medical practitioner of the village shared his views and calorie chart, "In my family I tried to make them strict on proper diet, but sometimes when children eat from market they skip one meal. I prefer juices and drinkables; I have pasted a calorie chart in kitchen for understanding and division of calories into three time meal. The family consumption of food items is appropriate and gives accurate calories".

Number of individuals was further divided into sub-categories of children and young under the age of marriage, adults and old age mainly grandparents to find out proper utilization of calories per day by each group. In all three divisions male and female of the area were divided by gender in different segments under three sub-groups from each segment to get the percentages. The table is as under,

Table 44, Division of family members according to age group

Sr. #	Division	Male	Female	Total	Percentage
1	Children	Below 18 Year (211)	Below 16 Year (185)	396	41.9
2	Adults	196	276	472	49.9
3	Old Age	41	36	77	8.1
Total		448	497	945	100.0

Source: In-depth Interviews, 2014

Above table depicts the division of male and female into further bifurcation of children 41.9% including students and those who were not going to schools or those who left schools under the age of marriage which was division line according to natives between adults and young children. Adult male and female above the marriage age and under forty five years which were the 49.9% of the whole sample size, remaining were old aged (grandparents) who were 8.1% of the sample size. Grandparents take fewer calories because they do not participate in hard work. Wage laborer and house wives intake more calories because of their hard routine as already mentioned that in the village all domestic work done by the daughter-in-laws of the family. The further division of male and female of the area in different sub-categories shown in table 45 as under,



Table 45. Sub-categories of Inhabitants

Sr. #	Division	Male	Female	Total	Percentage
1	House Wives		169	169	17.8
2	Male Workers	151		151	15.9
3	School Going Children	149	114	263	27.8
4	Vagabond Children <sup>12</sup>	62	71	133	14.0
5	Other Adults un-married	86	143	229	24.2
Total		448	497	945	100.0

Source: In-depth Interviews, 2014

Number of inhabitants was further divided into more sub-categories, if we talk about calories consumption of individuals than daily routine of individuals' matters a lot. Housewives were doing all household activities, as already mentioned, the hiring of servant for a household purpose was not being practiced. Males worked whole the day so they burnt more calories and needed more. School going children also consumed a lot but the other category of children less consumed, at the end remaining adults some of them worked inside home, boys' energy utilized for outdoor household work and female participated indoor work.

#### 6.3.6.1 Calories Intake in Breakfast

Breakfast was the necessary and first feeding activity of the villagers, before taking breakfast, some families used traditional drinks like (lassi, sharbat etc.). *Parattha* was not very much popular during the last decade, but more than thirty percent people take *paratthain* in the breakfast. Tea was the prominent part of the breakfast, wheat backed bread (*rotti*) was eaten; some houses used yogurt and cooked vegetables of last night in the breakfast. The eating of cooked vegetables with *Rooti* was common among those houses where the meal was cooked in the evening for dinner and the breakfast with *rooti* or *parattha*.

Those who were laborers, families gave them solid breakfast because after taking breakfast the second meal they get in the afternoon between breakfast and lunch, but a cup of tea could be served during their work. In the following table, breakfast items have been given used by the selected households:

<sup>12</sup>Those who left education, or not enrolled in any school and those who are doing nothing except a burden on their families are categorizing under one umbrella below the adult age mentioned in last page.

Table 46. Breakfast food items

Sr. #	Food Items	Calories
1	Paratha	280
2	Roti (baked bread medium)	225
4	Tea	30
5	Egg (omelet)	92
6	Egg (Boiled)	79
7	Egg (Fried)	91
8	Cooked Vegetables (one plate)	150

Source: In-depth Interviews, 2014

According to the table, the calculation of an individually intake of different calories has been given:

- |                                 |                  |
|---------------------------------|------------------|
| a. Paratha, Egg (omelet), Tea   | $280+30+92=402$  |
| b. Roti, Cooked vegetables, Tea | $225+150+30=405$ |
| c. Tea, Egg (boiled)            | $30+79=109$      |
| d. Tea                          | 30               |
| e. Paratha, Cooked vegetables   | $280+150=430$    |

Above were the general trend of breakfast taken by individual have been recorded during the in-depth interviews. Those who were doing physical work, they needed more calories and those who were working in laborious jobs, while other needed less.

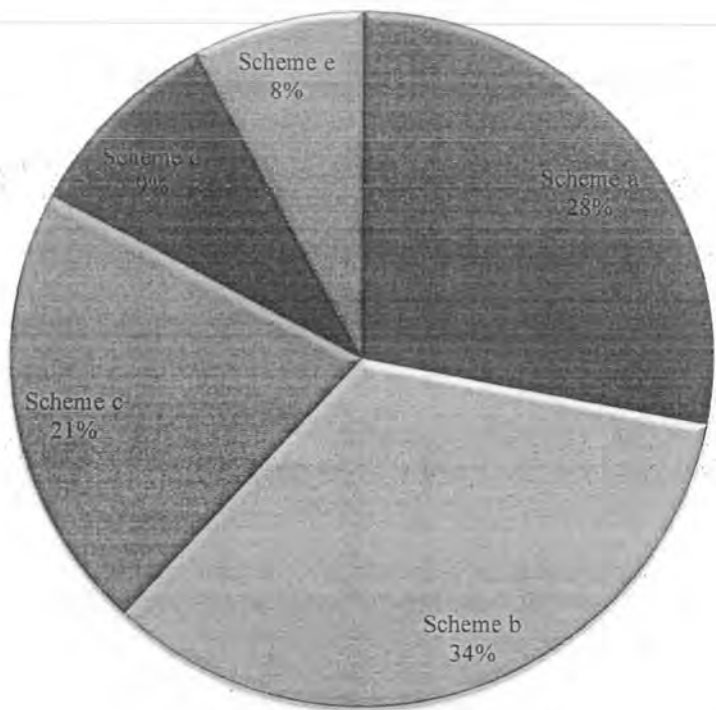
From the sample size of 93 households and 139 families, they were divided according to the utilization of schemes as mentioned above with the help of calories intake in breakfast:

Table 47. Division of Families with Schemes

Scheme a	Scheme b	Scheme c	Scheme d	Scheme e
28%	34%	21%	9%	8%

Source: In-depth Interviews, 2014

Figure 6. Daily In-take calories



Source: Constructed by researcher, 2014

The research was conducted during the winter/spring seasons; the scheme (c) was popular among the students of primary school ranged from three to nine years old. Business and working classes were in scheme (a) and (b) respectively.

6.3.6.2 Calories in take During Lunch

In the selected village, lunch had a major part of food utilization items. People of the village taken light breakfast, they emphasized on lunch, housewives cooked more than one *Salans* for lunch. Vegetables were the prominent part of the food items; villagers cooked vegetables with different schemes such as, Potato & Meat, Potato & Peas, Okra, Potato and cauliflower etc.

Different types of cereals (grains) pulses *dallain* were also the part of cooking material for preparation of lunch. One *vegetable Salan*, *meat Salan* and one pulses *dall salan* with rice was significantly important because people liked to have rice with pulses *dall*. In summer, different type of beverages were also the parts of lunch occasionally generally in friends' gatherings. There were 59 families (63.4%) who

used fruits daily and most of the time served to their gusts. The cooking food items were as under with the average calories:

Table 48. Distribution of vegetables with calories

Vegetables	Calories/100gm	Vegetables	Calories/100gm
Potato	77	Cucumber	15
Tomato	18	Pumpkin	13
Cauliflower	31	Green been	37
White cabbage	27	Ginger root	80
Carrot	30	Spinach	25
Garlic	98	Peas	83
Eggplant	24	Courgette	20
Onion	40	Okra	31
Parsnip	14	Beans	31
Turnip	28	Lemon	29
Balsam-pear	17	Peepers	40
Bottle Ground		Bitter Ground	25

Source: <sup>1314</sup>

In the above table, vegetables have been show with 100mg calories; those who have two individuals (male and female) with three children consumed approximately 1000 gram of vegetables with appropriate cooking ingredients. In the villages families have more than five to nine individuals at each meal so the proportions of vegetables were calculated as under:

Table 49. Quantity of Food consumption

Sr. #	Type of Food	Quantity	Number of Inhabitants
1	Mixed Vegetables	1kg	Two Adults, two child
2	Chicken	1kg	Two Adults, two children
3	Beef	1kg	Two adults, two children
4	Rice	1kg	Three Adults, two children
5	Pulses, Beans, Grams etc.	500mg	Three Adults, three children

Source: In-depth Interviews, 2014

<sup>13</sup> <http://www.healthassist.net/food/calories-chart.shtml>

<sup>14</sup> <http://www.lasting-weight-loss.com/calories-in-vegetables.html>

Distribution given in the above chart is the approximately division of consumption of food items in one time with number of individuals at one time.

Table 50. Other Food Items with calories

Sr. #	Per 100gm	Calories
1	Chickpeas, brown chickpeas	
2	Red Lentil	318
3	White Chickpeas	320
4	Mange bean, Green Gram	32
5	Black eye Peas	312
6	Brown Lentil	148
7	Clarified butter (ghee)	
8	Different type of Vegetables	150
9	Carless	16
10	Roti (baked wheat bread)	20
11	Pickle	
12	Onion	40
13	Rice powder (one cup)	354
14	Chickpea flour ( <i>Bassen</i> )	
15	Curd	
16	Beef	314
17	Butter	750
18	Cream	210
19	Buffalo Milk	110
20	Cow Milk	100

Source: In-depth Interviews, 2014

In the above table, different ingredients which were utilized during cooking food and baking bread have been discussed with calories. It was observed that people used food ingredients according to the behavior of family members, the number of food items and type of food which were cooked also influenced by the gendered division of family members. In some families, it was documented that villagers used ginger roots, onion and garlic. Pickle were normally used, rice could be cooked after two days usually because the areas' major was rice after wheat and people loved to



eat. There were some types of fruits which were served to guests and during or even after lunch to the family members in migrant families. Migrants were more interested to spend more on their food items and wanted to increase their food standards.

Table 51. Fruits with their calories

Sr. #	Fruits 100g	Calories
1	Apple	65
2	Orange	53
3	Mussami	53
4	Banana	153
5	Grapes (half cup)	53
6	Mango	70
7	Melon	33
8	Watermelon	16
9	Strawberries (half cup)	23

Source: In-depth Interview, 2014

Fruits are further divided according to family members of migrant families as under,

Table 52. Utilization of Fruits among Families

Sr. #	Type of Families	No. of Families	Consumption in Kg
1	Nuclear	3	500 mg
2		5	1000 mg
3		4	1500 mg
4		3	1500-Above
5	Joint	3	500 mg
6		9	1000 mg
7		13	1500 mg
8		8	1500-Above
9	Extended	0	500 mg
10		9	1000 mg
11		11	1500 mg
12		14	1500-Above

Source: Census Survey, 2014

There are some schemes people practicing,

- a. Potato, Cauliflower, Mung bean, Basmati Rice, Rooti, Pickles  
77+31+211+00+210+00
- b. Okra, Chicken meat, Rooti, Pickles  
31+190+210+00
- c. Potato, Pea, Brown and Red lentil, Chicken meat, Rotti, Pickles, Orang  
77+83+105+105+190+210+00+00
- d. Chicken meat, Brown lentil, Rooti, fruits  
190+105+210+00
- e. Mix vegetables, Basmati Rice, Pulses, Pickles, Rooti  
00+00+00+00+210
- f. Basmati Rice, Pulses, Pickles  
00+00+00
- g. Vegetable Potato, (pumpkin, bitter ground, bottle ground), rooti  
77+13+00+00+210
- h. Potato, Beef meat, Turnip, Rooti, Salad (Carrot, cucumber, parsnip), Rooti  
77+201+28+210+30+15+14+210
- i. Brown and Red lentil, Pickles, Rooti  
105+105+00+210
- j. Basmati Rice with sweet peas, Pulses, Potato, Bottle ground, Rooti, Beef  
00+83+00+77+00+210
- k. Potato, Spanish, Rooti, Chick peas  
77+25+210+00
- l. Potato, Eggplant, Mash Eggplant, Rooti,  
77+24+30+210

Some necessary ingredients which are the part of cooking food in village are Onion, Garlic, Ginger Roots, Pepper (red powder, black, and green) and Salt; these ingredients remain the part of cooked food.

For desserts people of the village make, Kheer, Swaiyan, it is not very common to make desserts for lunch or dinner because people of the village only love spicy and salty food except tea. Desserts are only prepared in joyful moments, birth of child or marriage for the time of marriage people prefer *Mantangan*.

In the above schemes of cooked food during lunch time it deals with approximate all type of cooking material which have been prepared for lunch meal in village. It had been observed that in village, people prefer to eat at the last capacity of their digestive system. People prefer to eat with their families in lunch time, most of the villagers who work outside the locality they come back at evening and lavish dinner served usually. But families' first priority is to take lunch with together.

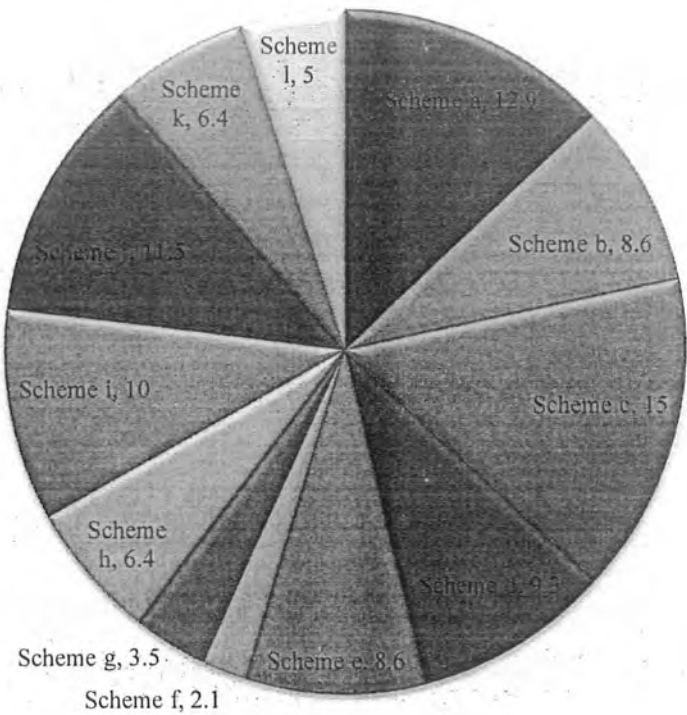
The schemes are again divided according to families utilized at lunches as

Table 53. Number of Families utilized food items in lunch

Sr. #	Scheme	Number of Families
1	A	18
2	B	12
3	C	21
4	D	13
5	E	12
6	F	3
7	G	5
8	H	9
9	I	14
10	J	16
11	K	9
12	L	7

Source: Census Survey, 2013

Figure 7. Percentage Utilization of food items in lunch



Source: Constructed by researcher, 2014

### 6.3.6.3 Proportion of Calories in take in Dinner

Laborers who worked outside the village *Yaroo Khosa* used to dine with other family members in the household as they preferred to return home before sunset. Among the migrant households, members get together after evening. Dinner was the last meeting of family members where everyone shared their problems and listened to others. It was observed that the male members of the migrant families used to come back at any cost to their families in the evening. In most of the houses at lunch time a variety of food was cooked utilized in the lunch and dinner. There were some houses that prepared food at night time or in the evenings that was utilized in dinner and breakfast next day.

The schemes are as under;

- a. Potato, Cauliflower, Rooti,  
77+31+211+00+210
- b. Okra, Chicken meat, Rooti  
31+190+210
- c. Potato, Brown and Red lentil,  
77+83+105+105+190+210
- d. Chicken meat, Brown lentil, Rooti  
190+105+210
- e. Mix vegetables, Basmati Rice, Pulses, Rooti  
00+00+00+210
- f. Chicken meat, Rotti  
00+210
- g. Vegetable Potato-plus (pumpkin, bitter ground, bottle ground), rooti  
77+13+00+00+210
- h. Potato, Beef meat, Turnip, Roti  
77+201+28+210
- i. Brown and Red lentil, Rooti  
105+105+210
- j. Pulses, Rooti  
00+83+00+77+00+210
- k. Potato, Spanish, Rooti  
77+25+210+00
- l. Potato, Eggplant, Mash Eggplant, Rooti,  
77+24+30+210
- m. Mix vegetables and Roti

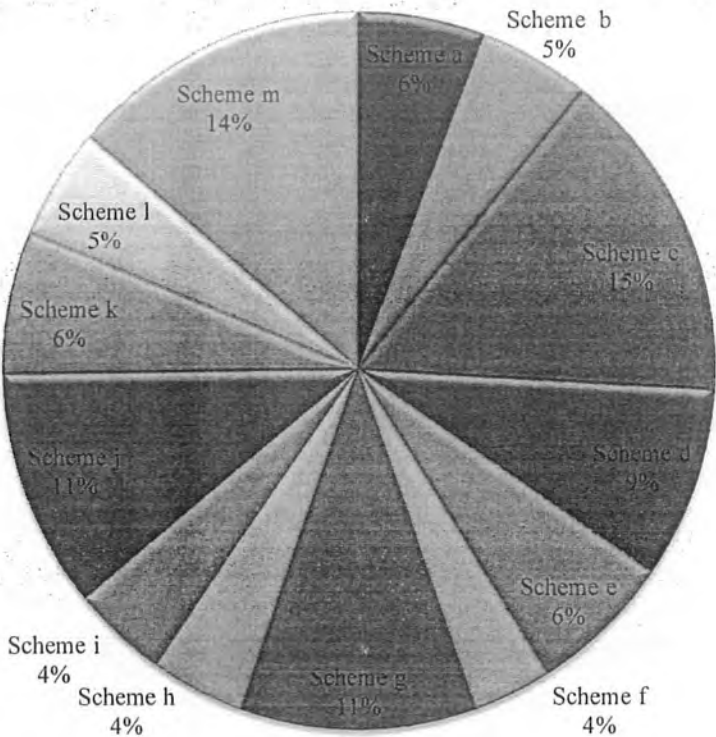
The table depicts the number of household which were used which type of scheme in dinner as,

Table 54: Number of utilized food items in Dinner

Sr. #	Scheme	Number of Families
1	A	8
2	B	7
3	C	21
4	D	12
5	E	9
6	F	5
7	G	15
8	H	6
9	I	6
10	J	15
11	K	9
12	L	7
13	M	19

Source: In-depth Interviews, 2013

Figure 8. Percentage Utilization of food items in Dinner



Source: Constructed by researcher, 2014



### 6.3.7 Routine Calories intake by the Villagers

Routine calories of the migrant households in the village were discussed which were taken by inhabitants during the whole day in three meals. They consumed all eatables but the numbers of calories were not appropriate, they utilized food item which were not appropriate for physical as well as mental health. Healthy food according to the natives' was the only food that provided them energy to work but medically the type of food and proper calories which made human body more efficient and more secure from any diseases were the proper diet necessary for the villagers.

Table 55. Distribution among Male below 18, Female below 16

		Years	Numbers	Sedentary	Moderately Active	Active
Male Members	School Going Children	4-8	66	1200	1200-1300	1300-1400
		9-13	49	1600	1600-2000	2000-2400
		14-18	21	2000	2000-2400	2400-2800
		18-20	10	2100	2100-2300	2300-2500
	Vagabond Children	4-8	13	1300	1300-1450	1450-1800
		9-13	9	1500	1500-2000	2000-2500
		14-18	23	1800	1800-2300	2300-2800
	Children	0.5-4	17	1100		
Female Members	School Going Children	4-8	51	1100	1100-1200	1200-1300
		9-13	37	1550	1550-1850	1850-2100
		14-16	21	1875	1875-1950	1950-2300
		16-20	5	2000	2000-2100	2100-2200
	Vagabond Children	4-8	15	1150	1150-1300	1300-1500
		9-13	11	1500	1500-1650	1650-2000
		14-16	21	1800	1800-2100	2100-2400
	Children	0.5-4	21	1100		

Source: Prepared by researcher, 2014

The utilization of food items for family members was observed in the village through age of family members and their type of daily routine work e.g. students, workers, free men, housewives and grandparents of the left behind families as well.

The number of families with adult individuals was further divided into age groups. In selected locale, families were comprised of more than three adults with two or three children, the group formation and utilization of calories.

The above table depicts the utilization of calories per day according to the age and routine work of the left behind family members of migrant families. As discussed earlier, the division of male and female family members according to age, and their status. The definition of adults according to the villagers was also the part of above table and categorically divided according to gender.

In the first gendered sections, school going children derived from census surveys, 4-7 years old male and female children were enrolled in nursery to three grades. The second category from 9-13 in both section enrolled in more than three and less than six grade. At last those who were the students from 6<sup>th</sup> grade to 12<sup>th</sup> grade were the part of last two categories in both sections of school going children. The distribution of calories where calculated from their meals and other eatables which were usually taken in whole day.

In the second section of vagabond children in male and female section, only male worked outside and they wandered in village, female of the same age lived with their mothers in houses, got religious education and taken part in household's works. In the last category of children, less than four years old, they lived with their mothers and other siblings those who were not enrolled in schools, the first three categories by age children got more pocket money and consumed it to eatenreadymade food items and drinks.

Enrolled less then 5<sup>th</sup> class students in both sections consumed less calories they only visited school and rest of the time in their houses. More than 5<sup>th</sup> to 8<sup>th</sup> grade students generally consumed more calories than their adult siblings because they were engaged in different type of physical games and household work and they are in the age where body needs more food to make a healthy body for future. The students from 9<sup>th</sup> to 12<sup>th</sup> grades'consumed innumerable calories without proper daily consumption patterns. Consumption of their calories were not completely recorded because due to outing with friends and eating lavish food items it was not easy to get accurate percentage of their calories consumption each day. The average calories which were taken by the children under adults' age categories in both sections.

Table 56.Distribution among Adults Male &amp; Female

		Years	Numbers	Sedentary	Moderately Active	Active
Male Members	Male	19-30	92	2300	2300-2500	2500-2800
	Workers	31-49	59	2400	2400-2500	2600-2800
	Un-married	19-30	42	1800	1800-2000	2000-2200
	Adults	31-50	3	1950	1950-2300	2300-2600
Female Members	Housewives	19-30	105	2000	2000-2250	2250-3000
		31-50	64	1700	1700-1900	1900-2100
	Un-married Adults	19-30	107	1900	1900-2100	2100-2400

Source: Prepared by researcher, 2014

In the above table adults under 50s were the part of discussion. In both male and female sections those who were under the age of 19 to 30 consumed more calories. All male workers were divided into two age groups with married and unmarried categories, in the first category, all workers were married and most of them worked. Employed and un-employed of 19 to 30 age were discussed accordingly, hard workers were in third 'Active' and some in second 'Moderately Active' sections of male section, while those have some easy work like business men and worked in shops were in first section of male group.

Unmarried males, most of them were dependent on left behind families, from the whole of 12 were studying, and 3 from remaining occasionally worked, they don't participated in any economic activity for home, parents most of the time gave them monthly allowance for their survival in the society. They were also the care taker of migrant families.

Among the female section, married wives were further divided into two categories according to their age. Those who were in 19-30 years old consumed more calories from other family members of their families. They were fully participated in household activities. Others who were in second age group were active in household activities.

There were 12 grandmothers in that category; administrative parts were under their supervision in migrant households.

Table 57. Distribution among Old Age Villagers

		Years	Numbers	Sedentary	Moderately Active	Active
Male Members	Grandfathers	51- Above	41	1550	1550-1600	1600-1650
Female Members	Grandmothers	51- Above	36	1300	1300-1400	1400-1500

Source: Prepared by researcher, 2014

Table is the last link table which depicts the situation of grandparents' calories utilization during the whole day. The amount of calories utilization was low; a respondent shared his views as, "We don't need too much food; we take one time meal and used more drinkables mostly skipped lunch and during dinner sit with our siblings".

Grandmothers have more variation than grandfathers; they lived in the houses so they consumed less, visited markets with their daughter-in-law, helped in cooking and preparation of cooking items. Fathers visited fields, participated in common meetings, the intake of calories was less because of lack of appetite.

#### 6.3.7.1 Daily Calories Used

Here is the daily calories chart which shows the accurate calories intake during the whole day. It is further divided into three categories by physical work of the individuals at both polls of their gender. If people follow it according to their age and type of work they can enjoy a healthy life.

Before drawing the daily calorie it is very important to share the standard parameters which were the central part of the table 58 deals with the overall physical work and the use of number of calories which required.

- <sup>b</sup> Sedentary means a lifestyle that includes only the light physical activity associated with typical day-to-day life.
- <sup>c</sup> Moderately active means a lifestyle that includes physical activity equivalent to walking about 1.5 to 3 miles per day at 3 to 4 miles per hour, in addition to the light physical activity associated with typical day-to-day life

- <sup>d</sup> Active means a lifestyle that includes physical activity equivalent to walking more than 3 miles per day at 3 to 4 miles per hour, in addition to the light physical activity associated with typical day-to-day life.

Table 58. Daily calories used

Gender	Age (years)	Sedentary <sup>b</sup>	Moderately Active <sup>c</sup>	Active <sup>d</sup>
Child	2-3	1,000	1,000-1,400	1,000-1,400
Male	4-8	1,400	1,400-1,600	1,600-2,000
	9-13	1,800	1,800-2,200	2,000-2,600
	14-18	2,200	2,400-2,800	2,800-3,200
	19-30	2,400	2,600-2,800	3,000
	31-50	2,200	2,400-2,600	2,800-3,000
	51+	2,000	2,200-2,400	2,400-2,800
Female	4-8	1,200	1,400-1,600	1,400-1,800
	9-13	1,600	1,600-2,000	1,800-2,200
	14-18	1,800	2,000	2,400
	19-30	2,000	2,000-2,200	2,400
	31-50	1,800	2,000	2,200
	51+	1,600	1,800	2,000-2,200

Source:<sup>15</sup>

In the above table, and interpretation of calories intake per day has clearly been defined, the division of intake calories depended upon the working condition of inhabitants. Male and female with same age groups needed different calories according to body structure. Male were strong and consumed more calories because of their hard work and busy routine. Though women participated in household activities, they also burnt calories but the weight ages of work were in lower category or in the category of light work which needed less energy.

In the above table, the construction of healthy body depended upon calories, those who wanted to increase their weight they needed 500 calories per day

<sup>15</sup> These levels are based on Estimated Energy Requirements (EER) from the Institute of Medicine Dietary Reference Intakes macronutrients report, 2002, calculated by gender, age, and activity level for reference-sized individuals. 'Reference size,' as determined by IOM, is based on median height and weight for ages up to age 18 years of age and median height and weight for that height to give a BMI of 21.5 for adult females and 22.5 for adult males.



and those who wanted to reduce their weight they excluded 500 calories from their daily routine food chain. In the present study people were not well aware about their physical conditions; they considered the body healthy having power for performing heavy works.

### 6.3.7.2BMI Approximately Weight and Height of the Inhabitants



The Weight Loss Experts™

## Body Mass Index (BMI)

First find your height, then your weight.  
Then find your BMI above.

$$\text{BMI} = \frac{703 \times \text{weight in pounds}}{(\text{height in inches})^2}$$

BMI	HEALTHY (BMI)					OVERWEIGHT (BMI)					OBESITY (BMI)								EXTREME OBESITY (BMI)														
	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	
WEIGHT (IN POUNDS)																																	
HEIGHT	4'10"	91	96	100	105	110	115	119	124	129	134	138	143	148	153	158	162	167	172	177	181	186	191	196	201	205	210	215	220	224	229	234	239
	4'11"	94	99	104	109	114	119	124	128	133	138	143	148	153	158	163	168	173	178	183	188	193	198	203	208	212	217	222	227	232	237	242	247
	5'	97	102	107	112	118	123	128	133	138	143	148	153	158	163	168	173	179	184	189	194	199	204	209	215	220	225	230	235	240	245	250	255
	5'1"	100	106	111	116	122	127	132	137	143	148	153	158	164	169	174	180	185	190	195	201	206	211	217	222	227	232	238	243	248	254	259	264
	5'2"	104	109	115	120	126	131	136	142	147	152	158	164	169	174	180	185	191	196	202	207	213	218	224	229	235	240	246	251	256	262	267	273
	5'3"	107	113	118	124	130	135	141	146	152	158	163	169	174	180	186	192	197	203	209	215	221	226	232	238	244	250	255	261	267	273	279	285
	5'4"	110	116	122	128	134	140	146	151	157	163	169	174	180	186	192	197	204	209	215	221	227	233	239	245	251	257	263	269	275	281	287	293
	5'5"	114	120	126	132	138	144	150	156	162	168	174	180	186	192	198	204	210	216	222	228	234	240	246	252	258	264	270	276	282	288	294	300
	5'6"	118	124	130	136	142	148	154	160	166	172	178	184	190	196	202	208	214	220	226	232	238	244	250	256	262	268	274	280	286	292	298	304
	5'7"	121	127	134	140	146	153	159	165	172	178	184	191	197	204	211	217	224	230	236	242	248	255	261	268	274	280	287	293	299	306	312	319
	5'8"	125	131	138	144	151	158	164	171	177	184	190	197	204	211	218	224	231	238	244	251	258	265	271	278	285	292	299	306	313	320	327	334
	5'9"	128	135	142	149	156	163	169	176	183	189	196	203	210	217	224	231	238	245	252	259	266	273	279	287	294	301	308	315	322	329	336	343
	5'10"	132	139	146	153	160	167	174	181	188	195	202	209	216	223	230	237	244	251	258	265	272	279	286	293	300	307	314	321	328	335	342	349
	5'11"	136	143	150	157	165	172	179	186	193	200	207	214	221	228	235	242	249	256	263	270	277	284	291	298	305	312	319	326	333	340	347	354
	6'	140	147	154	162	169	177	184	191	198	206	213	221	228	235	242	250	257	264	271	279	286	294	301	309	316	324	331	338	346	353	361	368
	6'1"	144	151	159	166	174	182	189	197	204	212	219	227	234	242	250	257	265	272	280	288	295	303	310	318	325	333	340	348	355	363	371	378
	6'2"	148	155	163	171	179	186	194	202	210	218	225	233	241	249	257	264	272	280	288	296	304	311	319	326	334	342	350	358	365	373	381	389
	6'3"	152	160	168	176	184	192	200	208	216	224	232	240	248	256	264	272	280	288	296	304	312	320	328	336	344	352	360	368	375	383	391	399
	6'4"	156	164	172	180	189	197	205	213	221	229	237	245	254	262	271	279	287	296	304	312	320	328	336	344	353	361	369	377	385	394	402	410
<div>Reduced RiskIncreased Risk</div>																																	

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The BMI chart can be used for the better understating about the relationship of weight and height of inhabitants; anyone can use it to find out his/her physical health and proper weight. For better understanding BMI chart is further divided into four portions which showed the exact condition of body you have. If you want to overcome your weight, calculate your calories and decrease 500 per day. Or you have

thin body and want to gain weight then increase calories 500 per day after calculating with the same manners.

### 6.3.7.3 Local Perception of Healthy Body

A healthy body is the source of pleasure and can provide a healthy life. In the area people were well familiar with the healthy body. They have their own standards for healthy and un-healthy body. The perception of healthy body again varied in different lineages as well as among different age group of the villagers and gender. People have their understanding regarding effectiveness of the body for work.

Among the tenants of the village, female performed tough routine work outside their homes in fields with their males, if they spend all the time with their males and properly participated in the domestication of animals and in household activities, their body would be fit and they would be in the category of healthy body. It was depended on the type of work of the household; women in rural areas were more engaged with their household work. Villagers married their girls in the age of sixteen, according to tenants, *'in sixteen girls are energetic'* which was the age of healthy body and they equally participated in the household as well as field routine work. In the village marriage was the expansion of families to engage more hands for work in the fields.

According to a respondent, "We the male needed strong body because we have done different activities, land holding and other hard works, you are talking about healthy body? I think who worked all the day is the healthy man, some other respondent shares, healthy body depends upon the routine work, in our village people engaged with work not by their selves but sometimes they called for VINGAR (a collective work of the community participants). Body structure also provides another way to understand the health, if a man has a masculine body he considered a healthy man. The concept of healthy body in the village mostly depends upon the infrastructure/appearance of the individual".

The views of women regarding healthy body and routine work were different, according to a female respondent, *'we are not animals to work whole day neither in homes but also in fields with our males'*. The routine work of migrant or non-migrant families was different, in migrant families family has an economic source, and the females of the migrant families spend their most of the time in their homes. Male of the migrant houses lived a very happy and tension free life, they were not

participating in any household work, spend mostly their time with friends, it was observed that they have very interesting character in their personalities like the essay 'A man who was a hospital'. More than seven respondents were observed who the victims of different diseases were.

Labor class of the village has different opinion regarding the healthy body either of male or female; Laborers worked whole the day and cameback to home in the evening, according to a respondent, "We are the bread earner you are talking about healthy body? I think brother! Those who perform all day work to sustain his family survival and economic activities are healthy man, except his body structure. Look at me! I am an average man, friends called me 'khado' and make fun all the time that how can I make my married life successful? If a body is masculine and not able to do any hard work, what would be the purpose of the body"?

Male and females who performed all household activities have healthy body according to the labor class of the village. Regarding the female's health condition in the village, villagers stated if females spared some time for their husbands and properly managed all works, taken care of children and in-laws; they were considered healthy.

### **6.3.8 Distribution of Work**

In the rural societies, work distributed is according to gender as well as age of the individuals. In semi-urban areas, most of the domestic works are done by the females of household; in many cases domestic servant facilitate the household members. The situation is changed in villages there is no concept of servants for domestic work, either in land lords' houses, there were only one or two servants but the availability of servants is not so much common.

The locale of study was an agricultural area and the major occupation of the people was cultivation, they have less land which was not enough for their annual expenditure. Therefore, from every family one male member was abroad to earn some money for livelihood of left behind families. Main burden of the housework was upon the women, they worked and maintain equilibrium between children and other family affairs and additionally act as fathers of the children as well in her husband's absence.

#### **6.3.8.1 Routine Work of Male and Female**

In village *Yaroo Khosa*, female lived a tough life than males because they performed domestic as well as outdoor works with their male member of the family in the field, there were seventeen migrant households cultivated their paltry land as most of the villagers have averagely 2 acres of land; majority of the women worked outside their domestic lives as well, while the women of migrant household were engaged in agricultural activities were less. Major land lords cultivated their land through tenants where their whole families worked in the field of land lords. The trend of sending husbands, brothers and fathers abroad among the tenants emerged from the last decade; left behind families of tenants lived in source country and worked for up lifting of their families. Migrants send remittances for economic development of their families, with the passage of time tenants became the land owners.

Totally 29% males of the village out of respondents spent their time in public places, e.g. tea hotels, friends' guest rooms, mini cinema and snooker clubs etc., 21% have their own business they spent their time at their business spots. There were 7% respondents who were on their vacations and after the completion of their leave they have to proceed back to their jobs in Saudi Arabia and Dubai. Remaining were students and daily wage laborers, laborers arranged visa and money for their visit to abroad; where they again work as laborer, although the duration would be same but the currency exchange rate of Riyal and Durham was the pulling factor for abroad migration.

#### **6.3.9 Hygienic Condition of the Area**

Hygienic condition of the area was very low and poor, people were not interested to maintain their health; they just worked in the fields, drank water from hand-pumps and used cold and warm food parallel. They cooked food daily and consumed it within twenty four hours. Mainly the food was cooked in the evening and ended in the breakfast. Some respondents shared their views regarding the hygienic condition of the area as, "Here we are living in semi-urban settings, and we use fresh cooked food, drinking water used from our hand-pumps which are located at the eastern bank of Manaka Canal, water is good but the ground water of the residential area is not good for domestic use. No serious disease had been observed in last year, sanitation system is not good and Main Street becomes pounds in rainy seasons like the other villages of union council. Even in union council rain water remains two to

three days in lawn; it depends on how long raining season. During rainy seasons smell, forge, mosquitoes and flies give us company except govt. departmental officials and workers to solve these types of problems”.

The un-hygienic condition of the area has a long history, there was no appropriate sanitation system, people faced drinking water problem but they lived happily with their families.

#### 6.3.9.1 Sanitation System of the Village

Sanitation system of the area was in very bad condition, every household has its own drainage; houses have water disposal mud holes inside the boundary walls. When the main disposal holes overflowed, the drain water entered in the nearby cultivated land. The drainage was another problem because it was depended on the season of crops. In *Yaroo Khosa* sanitation system worked to some extent as there were brick open drainages in all streets connected to main brick drainage which disposed water into the *Manaka Canal*. The water of the canal was used for drinking as well as cultivation purposes in some nearby villages of the union council *Yaroo Khosa*, where groundwater was not in useable condition. In the whole area, there were some underground water channels; water of different spots was used for drinking and cultivation purposes which was becoming toxic due to the absorbance of domestic as well as irrigated toxic (pesticides, fertilizers etc.) water into fresh water channels. Otherwise a large area faced the problem of underground heavy water which was neither drinkable nor useable for household purposes.

In the village a channel of brick drainage covered the central residential area contented with two main brick drainages known as *nalastaking* sewage water into *Manka Canal*. Drainages of the village were open and there were no proper daily clean up system for which the drainages were full of waste that flowed in the streets. At community level people lived in down areas like the eastern edge of the village *Yaroo Khosa* and with the community participation drained their water into the fields, but the practice has been stopped by the land lords (*Essani*) because a conflict arose on such practice between *Bhatti* and *Essani* castes.

According to a respondent:

*“Aasan chaly havelan da jhuja hissy, assan apni pani kedy saton? Zameen vi pani pe pe te thak gie haa. Sady gharain vichh pani pehnidy, je assan panina kadoh te sady gharain vichh pehndain, ghar sady jheky hin, pavan kety pani assan nalky to bhar aandon dhavan*



*kety ball kethy vanjan? Ghar da latrain haa, bath haa, assan te nehar te vanj ken ye nalky te dhan aandon, ball kedy vanjan? Dhavan ketain kapry te bartn dhovan ketain? Hakomat kon chahiday jo sadi nekasi da rasta devy, pani jhek to lurdehay, sady ghar jhek vchich hin chadhron aazabin wat haon".*

(We are the family of forty households;where we drain our sewage water? Land is not absorbing water anymore. We are residing in low stream water again come back to our houses, we carry drinking water from hand-pumps, where we send our females and children for bath? We have the facility of latrine and bath but if women and children starts bathing and washing clothes and utensils, again the problem of sewage water. Water follows down ward, if we construct latrine and bath rooms up from houses where we drain swage water? Govt. provides us a way for disposal and makes brick channels for better drainage. Our houses were in low altitude land we are surrounded by problems).

According to the respondent of a FGD, drainage of water was another problems of the village;the drain water flowed downwards into the fields. The unavailability of proper drainage system leads towards the hepatitis and other skin disease. Two cases of *Dangi* were reported according to a dispenser last year, open drainage most of the time becomes threat for the little/small children. A case history of broken leg of four year child was narrated by a respondent as, "Nasir khan's youngest boy child come out from home to take some candies from a nearby shop approximately three meter from the home when he cannot come back after ten mints mother send his elder brother to know what is the matter he is not come back to home, he come back with youngest brother who was full of drainage wastage, and bleeding from his left leg. Mother shouts at elder brother what happened to him (she tried to wash dirt from him), brother told that he slipped in open drainage and there were no one in the street to help him, when I reached there shop keeper trying to pull him out".

Such types of incidents were the routine matters in the village. Staff of union council was not taking any positive steps to upgrade the drainage system and to cover such main open drainages which were the reasons of such incidents.

#### **6.3.9.2 Availability of Drinking Water**

The quality of drinking water of the area varied in *Yaroo Khosa* that was distributed through govt. channel through the pipeline system but it was dusty and smells full and was of bad taste and was not drinkable but it provided help the

households for washing and cleaning but at the bank of *Manaka Canal*, the water obtained through the hand pumps was used for the drinking purposes.

According to a NGO '*Hilal-e-nau Welfare Society*' mediated between govt. stakeholders and natives, a survey and water tests was conducted in 2011 for investigating the quality of water that was used for drinking purposes by many of the families and according to the findings of the NGO, the water was injurious to health according to the spokes-man of the organization. The samples of the water that was considered suitable for drinking purposes were also taken and tested in the laboratory but the results were worse, accordingly the water was also not drinkable because it was contaminated and was the source of Hepatitis. The view point of people was quite apposite. According to them the supply water was not drinkable and they used that water for other purposes but govt. water channels provided to them purified water of *Manaka Canal*, while others used hand-pumps' water installed in the eastern side of *Manaka Canal*, the number of the hand pumps was three. Underground water in the village was heavy (*khara*) but eastern side's underground water was quite drinkable. Because of the shortage of drinking water in the village, some of the poor men started selling pure water to the households at their door step in 25 liter cans and charged twenty rupees for each can.

According to the respondent:

*"Aehey doctor kam khrab kete kharan, henien kon pata ni lagda jo bemari kia hee. Sakon itny sal thi geyan medii umran dekh mekon te aaj taien aa bemari yarqaan ni chambri, aasan te theak vadon thaey te aeh aahdin nalkain da pani na pevo".*

(These doctors are the main reason of disturbance; they don't have idea how to identify any disease. Look at my age, I have never been the victim of hepatitis, I am perfect and doing well, they said us not to drink hand-pump water it is contaminated).

People were not aware about the danger of hepatitis disease; at the other hand they don't have any other drinking water resource. Govt. established a water filtration plant in govt. boy's primary school, in the beginning people used filtered water but discontinued because of its bad taste.

#### **6.3.9.3 Dumping of Waste (Household garbage)**

The dumping of household waste was another issue of the village; people used to throw their household garbage in their streets as there was no arrangement of collecting the garbage by the municipal administration to save 10,010 inhabitants

from dieses. There was a Union Council which administratively handled all issues of the area; they have only one donkey and cart, one handcart for collecting the garbage and cleaning the streets and brick drainages, the number of streets was four all were dirty having garbage dumps because of people's attitude that were habitual of living in dirty and unhygienic environment, they never showed their concern to clean the streets or dumping of garbage at a common place outside the residential area.

UC cleaning staff actively participated in cleaning activities and garbage disposal outside the residential setting in rainy seasons. Main Street known as bazar was the only territory under their administrative control, other streets like *Muhallah* streets remained full of waste and sewerage water.

Outside the residential area of the village, there were nearby villages and small residential pockets having small households and muddy boundary walls, all the families lived there faced the same problem of drainage and sanitation, while garbage dumps were scattered in different place within the residential area.

#### **6.3.9.4 Health Facilities Available for the Inhabitants**

There was a BHU for fulfilling the need of inhabitants, but the facilities provided there were not enough for the whole population. There were no arrangements of different tests required to find out the dieses but to some extent it provided quite better health facilities to the inhabitants of the village. The medical and Para-medical staff of BHU was very responsible and well mannered, while the average of any misconduct was not only 1%, reported by the inhabitants of the village.

The views of villagers about the BHU were:

*"Abba!jeh doctor vi changy na hovin te assan kethan veson? Hakomat kon te chahdy jo oo sakon changy doctor devy, ithan dehat he logain kon pata vi nilgda jo kia hy, neka kossa the panday, balgum vi hondi hy, aasan aahdon bukhari haa, wat doctor kon vanj te dekharon tan pata lgdy ae te yarqan thi gey".*

(Father! If doctors in BHU are not well educated than where we go to examine? Government should provide us good doctors, here in the village people are not well aware of symptoms of any disease, hepatitis is very common disease here, even after spending many days in fever and Bulgam after examine to the doctor; we come to know that it was the symptoms of hepatitis not a fever).

There were several non-qualified doctors (*compoders, Attai*) in the Basic Health Unit, while only a MBBS doctor Mr. Mujahid was posted there providing health facilities not only to the village inhabitants but of neighboring communities. There were three TBAs for mother child health care, an old aged lady who got training from her mother and worked there for the last thirty years, while other two were not in contact but were the part of the medical team of the BHU.

Those who have their own vehicles, they preferred to visit city DGKhan than taking the advice from local BHU's doctors. There in DGK, medical facilities were sufficient including tests laborites and private medical clinics providing services 24/7. Qualified doctors and medical staff was the source of encouragement for patients. NRSP was taking care of health facilities in the village's health unit; according to a key informant, they provided equipment, technical help and funds for better health facilities.

## **6.4 Role of Women: Women Participation**

Among the tenant class not only men worked in the fields but their women participated with them in addition to their household activities including domestication of animals. They used to get up early and prepared breakfast for the family members and after cleaning the house, they went to the fields to help their male members from sowing to harvesting, but they were non-paid labor.

Women are the largest part of our country, in the villages; they worked inside and outside the houses, while working women contributed towards the household economy. In the village, women participated in indoor activities and also worked outside their homes in the fields with their males and domestic their animals that were the source of providing an economic aid to the families as well. Women domesticate animals and whenever family needed money in rough conditions; they sold animals and used money to make equilibrium in economic condition of the household but among the migrant households, they don't have any proper role; male were the head of family even sons. Their role was to up-bring their children and take good care of husband's parents.

### **6.4.1 Household Responsibility of Women**

In migrant families, where household head or elder male members were not present, women were responsible for domestic affairs. In the extended families the

elderly mother-in-law was the person responsible for the family affairs that distributed remittances for other needs and kept a proportion for livelihood expenses, investment and repaying of loans etc. while wives worked under the subordination of mother-in-laws. In *Yaroo Khosa* village, two household heads took part in the family affairs, male heads of the family were responsible for outdoor work and female for family affairs; most of the time mother-in-law was the in charge of family affairs having command over all the family members even the wives of the household could not visit their parent without her permission. Although she had all administrative powers, but the daughters-in-law were never satisfied rather unhappy with her authoritative and strict attitude.

A respondent shared her views as, “It is our responsibility to obey our mother-in-laws’ decision and recommendations, but we are also humans we have our opinions, if she share and ask us for suggestion regarding any family affair, it is not challenging her position but she (mother-in-law) didn’t share any family affair with us, she might understand if she shares anything with us it may reduce her authoritative position”.

It was not very much common in the village to disgrace mother-in-laws openly, but when a group of daughters-in-law get together and they shared their behavior of their mother-in-laws with the friends but common meetings of daughters-in-law were not practiced.

According to a male respondent, “It is not commonly practiced that women get together without any event or incident. Mostly in marriages and death funerals they get together”.

#### **6.4.2 Mobility of Women**

Movement of married women, in a migrant family was not so easy; if she belonged to the left behind family, it was very difficult for her to move freely for shopping etc. The village *Yaroo Khosa* at one hand was the rural locality, and at the other hand the people belonged to different lineages of Baloch tribe which practiced restriction on women mobility alone.

A female respondent shared her feelings, “It looks very odd if we visit city DGK for shopping and for medical treatment alone or with our mother-in-laws. One male member must go with us, here in the area male member of family prefer to go with their women”.



Because of closed locality, people knew each other, thus all the families were exposed in terms of internal and external affairs including family conflicting cases registered. According to the cultural norms, villagers always send male member with their female either for shopping or meeting their parents or participating in a marriage ceremony etc. During the field work, it was observed that male members took part in all household matters, they purchased daily goods, food items, vegetables, grocery items and other kitchen commodities as well as some shopping for women like their cloths etc., but from the last decade, a woman felt liberty to move outside the household to visit her relatives in the same locality with mother-in-law or younger sons. Male family members most of the time sons, brothers were must with them if they wanted to visit nearby city for shopping of kitchen utensils or clothing. A respondent shared her views regarding local and outside village mobility as, "Now our parents-in-law value our voices, we visit relatives and neighbors without any problem mother-in-law gave permission easily. Now pattern of mobility in village at transition, in some families women can easily shop from DGK city alone, mother-in-law or any male member of the family are not necessary, this trend is becoming popular but not so far".

Another male respondent shared his view about mobility of women in village as, "Brother! Here in our village, different type of castes living in closed settings, now you know internet and cable channels are foreign agents, they are destroying our traditional values, male and female mobile phone chatting and calling is first evil which is destroying our family system too. It is not easy to give cell phones to our women, because when husband went abroad that is only one source of half meeting. But the use of cell phone for wrong purposes still very challenging and needed to overcome".

#### **6.4.3 Role of Women in Decision Making**

As stated earlier only mothers-in-law were enjoying the authority of decision making in extended and joint families, only 17.9% families were in the category of nuclear families where wife of migrants fully enjoyed the authoritative power in the household affairs. She became more dominant and independent in her decision and opinions even when migrant husband visited back home, they never lost their authorities.

From 79.1% remaining families, more than 50% lived in extended family settings. In both joint and extended families mothers-in-law were the authoritative persons of the family not only in the household affairs but also out-side activities, in such an environment, the daughters-in-laws faced problems in their autonomy.

#### **6.4.4 Role of Women in Children Socialization**

Get education from lap of mother to the lap of grave is a famous religious proverb for the importance of education. Mother is the complete institution for children socialization; she knew the character of her children and has tactics how to overcome negative attitudes for making them good citizen as well as helpful human being for others. In the village *Yaroo Khosa*, the role of mothers' influenced by external environment and other family members of the joint and extended families. A case was reported by a respondent, who argued, "Here in our village, a family of Qureshi caste has very irregular behavior regarding the education of children, if mother send her children to schools father-in-law go school and returned his grandchildren to saying, 'Baal kharab krendi pie hee' (Mother of the children wasting their capacities, to sending them un-profitable institution). Her comments in the favor of education cannot satisfy her father-in-law. If she complained the behavior of father-in-law to the husband, husband always remains on father's side and want his children to join family business in abroad".

The village women's participation was less for socialization of children in migrants' left behind families because of the male dominant society. There a clear division for the gender role. Male and female have their own responsibilities, female children of the family were more inclined towards mothers but it was not the case among the male children of the left behind families, they were least interested to listen mothers' suggestions and observations. There was an atmosphere that male children felt proud being males and they acted how their male elders act.

## 7. DISCUSSION

The research initiative was undertaken in the village *Yaro Khosa* village of district Degra Ghazi Khan of Punjab, a rural setting where the phenomena of migration to foreign countries was practiced by most of the families for uplifting their socio-economic status irrespective of their educational and skill status. First generation of the migrants were un-educated and unskilled, a very small number of migrants taught some skills in host countries, majority of the migrants were working as laborers in the host countries. The community of the village was mostly consisted of farmers and tenants; the education for them was irrelevant and waste of time and resource if they correlated education with their profession, their focus was to earn more money and to spend lavishly. They spend remittances on food, clothes, renovation and decoration of their households just to show off their wealth and superior status without saving even a single penny.

The process of migration was started after 1962 and got its momentum after the govt. by Prime Minister Zulfiqar Ali Bhutto, many of the young men migrated to Saudi Arabia and Dubai who sent sufficient amount to the left behind families, who consumed the money on unproductive activities but the education of children and their socialization was not given priority for building a credible social environment for the community, they never preferred to consume a small part of the remittances they were receiving frequently either on the health and infrastructure, the drinking water was not available to the people, health conditions were inferior, roads and streets were rotten, cleanliness conditions were worsen, while the proper mode of transportation was inadequate in the village.

The incoming flow of money though brought numerous social and cultural changes in the area, the people like to use western food and a sufficient respondents from left behind migrant families wear western clothes, an amount of seven percent decorated their household with costly furniture and fixtures, used foreign made home appliances, purchased motorbikes but because the danger of robbery (area settled fifteen kilometers after sun set there were the danger of robbery) migrants more interested to purchase cars, entertain their guests with lavish food and drinks, forty three percent enjoyed internet and other means of entertainment and leisure but there were no positive changes among the community, they were having the same mindset as they had in the past, daughters were considered burden on their economy, a sufficient number of fifty one household send their female children for education but

at matriculation level. There were nine families who interestingly participated in the higher education of females. Early marriages were practiced commonly in nearby areas and to some extent in selected village, though their age (male, female) parameters were not according to the standards of urban areas they married their boys and girls early, girls' education was preferred to the available resources at village level, whereas boys were given access to higher education. It was documented due to absence of father male children behave more deviant. They visit openly mini cinemas, snooker clubs, hotels and restaurants in DG Khan city because of their future status as earners. According to respondents guardians are helpless because if boy returns back their words (behave poorly), or complaint mothers about the behavior of guardians that they restricted their daily routine life, mothers always take their children's side. Such situations were hurdles to give advised to the left behind children to not participate in social evils and not visit mini cinemas of the village. In the village the prestige matters a lot either boys or elders they very curious about their pride and dignity. Left behind children was not listening any elder and if anyone forcefully stops them either for the best, they disgrace elders not commonly but occasionally. As main livelihood of the villagers was dependent on agriculture, land of the area was fertile; water for irrigation purposes was available, while the labor was easily obtainable but the measures for improvement of agricultural procedure were not visible, the mechanize machinery, modern methods of cultivation and viable pesticides and chemicals were not procured by the landowners of the migrant families but instead they sold their land for the purpose of meeting the expenses of migration of their family members in some families.

At one hand the frequent migrations and incoming remittances though were the source of prosperity for the community and on the hand the process was diminishing the cultural values, the modernization and globalization were impacting on the community and the life pattern in the village was in rapid transition from conservative to modern. Villagers becomes more dependent on remittances, there were thirty one percent migrant families who also shared the livelihood burden of their siblings as well. Care takers most of the time brothers even younger or elder take the advantage of brothers' remittances and invested in personal business after returning of migrant, they were not even able to ask the share of business which established on their money.

The people of the village were keenly observing the socio-economic changes occurring in the area. Those changes attracted them; they also wanted to bring the same changes in their lives and were motivated to become the part of migration process, sending their men abroad because a great demand for manpower from various foreign companies was coming in that facilitated their way to migration, thus quite a large number of people migrated from the village to Middle East countries. It affects badly the ration of manpower in sending village, though a large number of non-migrant male available but they were not participating in economic activities. There were only eleven percent of the whole run their business in village. Fifteen percent participating economic activities as wage laborer outside village. There were nine percent who run their business in DGK city.

The impact of migration was multi-dimensional in the village that could be observed in almost every aspect of life. The process of migration and the flow of money made the people prosperous, but there were no sufficient changes with respect to education, infrastructure, health, basic amenities, political affiliation, technology and socialization of children. From last five to seven years villagers motivated to send their children for education but the increase of female students were not appropriate but attentive. Overall household structures remain same but with increase of one or two bedrooms. Health arrangements were not developed as increase in the number of inhabitants, number of private clinics increased with cheap medical facilities without proper checkup by dispensers which are known as doctors in villages. There was only one MBBS doctor who was practicing in the middle of the village in his private clinic at his residence.

The massive level of migration to Saudi Arabia and Dubai influenced lifestyle of the left behind families. It was an economic decision that was proved useful for changing the socio-economic conditions of the villagers, they not only renovated their households, but constructed new houses, decorated with modern and costly commodities but it also changed the traditional family patterns from joint/extended to nuclear family system that reduced the land holdings and manpower. Cultivated land was not any more productive and attractive asset for villagers migrant family members replace the value of cultivated land. The burden of new house construction shifts toward the east and south of the village; these areas were easy to access, and suitable for personal vehicle convenience near the main metal road which links the village to the nearby urban areas. Migrant households compare their land with earning



male members of the family; agriculture now a day because of expensive cropping material on credits a very expensive activity for farmers who have less than five acres. Another trend which was documented during study that land less families now purchasing land and the number of lower caste families in this investment rapidly increasing.

Those who repatriated back to their homeland, started their business, construct hotels and motorbike showrooms for the purpose of earnings in urban areas and invest in real estates, some more than forty percent of them invested their money to develop housing schemes, ten percent migrants invest a lot and as mentioned in investment section of the present research only fifteen percent remittance were utilized in investments. Accordingly, the migration of the people from the village *Yaroo Khosa* abroad changed the whole family structure and brought new concept in their daily household routine. The concept of sending their children for education and spend money on health activities, becoming modern in thinking and less fundamental on their cultural traits is the positive aspects of migrants on left behind community. But on the other hand there were some negative effects which also influence children and wives of migrants in left behind homes as mentioned in left behind section of present research.

## 7.1 Analysis

The research study was conducted with the help of different anthropological methodologies for the accomplishment of the research goals within a stipulated time. According to the research findings, the village *Yaroo Khosa* was the place where majority of migrant families lived having 1-2 family members abroad. The flow of remittances changed their socio-economic status and brought numerous changes in their livings. The changes were restricted to the migrant's households that were not enjoyed by a common person.

The people were least interested for their children's education, their preference was to send their grown up children to foreign countries just for earning more for their families to become the part of the migrant elite class that was enjoying social status in the village.

It was observed during the research work in the village that people had different ideas and perceptions about females; some considered education for them necessary, while some of them of the view that educating the girls was not advisable

being the transferable commodity. They were born to bear the household responsibilities and to serve their parents before and after marriage they served their husbands and their parents.

The health conditions were not encouraging in the village; most of the people suffered from Hepatitis B and C because of impure drinking water and unhygienic living environment that was not the priority of the influential people, they have purchased safe and pure drinking water at their door steps.

The socialization of children was at risk, especially among the left behind families, mothers were not capable of handling the movement of their male children in the absence of their fathers, and they never knew that their children were attending the schools or wandered with their friends during the school time.

The major emphasis of the migrant families was eating and wearing of fashionable clothes procured from the main market of *Dera Ghazi Khan* and to entertain their guests with readymade eating stuff and cold drinks to maintain their status as remittances receiving families. They consumed all the money received through the remittances on kitchen and other household un-necessary requirements instead of children education and additionally for investment.

In the village, most of the migrant families preferred to marry their children in the migrant families without considering their character and social behavior. In case of their daughter's marriage, they never wanted to know the activities of the boy, whether he was the earning hand, qualified and having good character or wandering all the day with his friends and involved in immoral activities, while in case of their boy's marriage they were least interested in the characteristics of the girls and her family, caste and religious affiliation just for the heavy and costly dowry, now the concept of dowry becoming less popular but a large number of families still practiced.

As observed during the stay in the village, the overall position of the community was mixed; some of them followed the prevailed norms, while some of the migrant families were unsocial and so-called moderate. They lived apart from other non-migrant families, knew nothing about their problems and sorrows, hardly participated in their hard times and always kept a distance between them.

## 7.2 Conclusion

In Pakistan, the process of migration was studied by the social scientists after seventies, but no credible research work was initiated after that to examine the

new trends emerging in the societies. The current research was concerned to find out the basic causes which forced the people to migrate from their homes to other countries. The researcher also studied the effects of migration on the migrant's families and the community as a whole. The flow of migration that was started after 1962 and taken its momentum after 1971, in the beginning only few migrated to Middle East countries and afterwards the migration at massive was on track. Now a day at district level district DGK one of the major districts famous for emigration population. Migration has both positive and negative effects on left behind families and the whole are general. Positively migration increased the economic level of left behind families but generally it introduces a new class on the concept of have and have not.

The prices of construction plots abruptly increased, and construction of new house in DGK is the dream of a common man or even a govt. servant that would never be accomplished in their lives. Because of such huge class bifurcation of the society people motivated to become the part of migration chain process deliberately.

Anyhow, the social and culture of the village was in transition, changes have been occurring on daily basis, people were searching the ways and means to increase their earnings, preparing their adult men to migrate and arranging funds for their visas and travel expenses, contacting their friends and relatives for their facilitation. Though most of them were engaged in the agricultural activities, but their focus was the out-migration of their men for which they sold their existing property and purchased lands and construction plots on high prices after two or three years of their emigration. While there was no development in terms of jobs, business and other means of earnings especially in village, families moving to DGK city to get better educational as well as health facilities.

### **7.3 Recommendation/Suggestions**

The present study has outlined a number of issues and risks that migration poses to families and in particular to the left behind families. By addressing some of the vulnerabilities that migration place on the left behind families, particularly on children and wives, it could be addressed accordingly with the help of elders' perception and promoting the concept of wife as a life partner instead a burden of responsibility on husband. At the end of the research work some suggestions which may be helpful to overcome the negative impacts of migration on left behind families and may provide a way for positive investment of remittances.

- a. There is no proper check and balance on departure and arrival of migrants on working permit; the missing number of illegal migrants create hinder in the policy development for the wellbeing of migrants.
- b. At local level, if emigrants will established a committee who provide financial help to resolve patty matters of the village e.g. cleanliness etc. and consume some remittances on the wellbeing of the area, it would be the positive side of the migrants which facilities all whether they belongs to migrant or non-migrant families.
- c. Community and educationists' collaboration may increase the number of students in schools; there should be awareness sessions for parents about the importance of education.
- d. Consumption of remittances on dump investment like modification of houses to show off, strictly forbidden by the local authorities.
- e. For the provision of good health and educational facilities villagers collaborate with govt. departments to make such facilities more reliable.
- f. To overcome the deviant and unethical behavior of left behind children with the help of community members, social evils like the mini cinemas, snooker clubs must be banned in the area.
- g. Private and govt. educational institutes promote challenging educational as well as extracurricular activities may promote positive change in students' lives.

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