

DETERMINANTS OF MIGRATION AND FAMILY SIZE WITH LEVEL OF EDUCATIONAL ATTAINMENT IN CHITRAL, PAKISTAN

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Abstract

The research article of the study as “Determinants of migration and family size with level of educational attainment” (with special reference to District Chitral, KPK.). out of total 5000, a sample of 500 (250 migrants in Peshawar and 250 respondents of their dependent families living back in district Chitral) was chosen for the collection of primary data through simple random sampling method. Interview schedule as a tool for collection of data was used in the targeted areas . Chi-square test was used to digout the association between dependent and independent variables. The findings of the study explored that a non-significant ($P=0.168$) association between nature of education and family type was found. Likewise, a non-significant ($P=0.771$) association was disclosed between years of schooling and family type. In same way, a non-significant ($P=0.003$) association was also found between occupation of the household and family type. In contrast to above results, a significant ($P=0.029$) relationship was found between pre-migration occupation of the respondents and family type. Also, a significant relationship ($p=0.024$) was explored between number of members in the family and family type. It is suggested that poverty and un-employment were the main push factors, which have compelled the respondents to leave their area of destination to other parts of the country especially Peshawar was suggested as a policy recommendation.

Introduction

Hijrah is a term, which is applied normally for resettlement in Islam while Muhajir is the participle of this word. Similarly, Ghurba and Gharib are the inter-linked expressions as per Islamic tradition. At a definite point, both expressions contain a repercussion of being extraordinary. Hijrah and Ghurba are the opposing terms. Hijrah is an eternal replacement whereas Ghurba can either be eternal or short-term. An outsider or stranger is always in danger and, therefore, needs co-

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operation and direction as outlined by a well-known Arabic statement. "The outsider is blind even if he has eyes". According to Holy Quran, a number of prophets such as Hazrat Adam, Hazrat , Abraham, , Hazrat Lot, Hazrat Jonah, Hazrat Jacob, and Hazrat Moses had migrated from one place to another before Islam. Islam deems each and every person as a migrant, in view of the fact that Father of Human being i.e "Hazrat Adam" traveled from paradise to earth. So, it is said that earth is a short-term place while paradise is a permanent abode of humanity. In this regard, a number of traditions of the Holy Prophet (PBUH) support this view as well. It is stated that our Holy Prophet (PBUH) travelled from Mecca to Medina, which was the most significant and biggest travelling in the annals of Islam. Both holy cities are located at a distance of 280 miles from each other. Our Holy Prophet (PBUH) was so emotionally involved with his home town i.e. "Mecca" that when he was going to leave the city of Mecca, he turned back to it and loudly said " O Mecca, I know, you(city of Mecca) are the most sacred (Khayr) of the land of God. If I was not compelled by the people of Mecca to depart, I would never have left you".¹

In line with as stated above, when a few people who had newly embraced Islam were put to humanly intolerable hardships, the second migration took place. Slaves and women were the people who were in great trouble. The privileged class of Mecca believed that the weaker people of Mecca would be mentally and physically tormented to disconnect them from Islam. But, the situation was altogether different because their being harassed at the hands of the privileged class of Mecca instead increased their faith in Islam and allegiance to the holy Prophet (PBUH). It was at this moment that the holy Prophet (PBUH) told them to travel / migrate to Abyssinia because He felt the hurting situation they were facing. It is an irrefutable fact that the holy Prophet did not take part in this migration himself but it was carried out as he said. This migration was one of those early encounters that occurred between Muslims and Christians. At this occasion, the Christian king of Abyssinia fully cooperated and assisted the Muslims, giving them full back-up and support. It was rightly in accordance with the holy thought of Hazrat Muhammad (PBUH) that Abyssinia was a safe place for his followers, he, therefore, asked them to migrate to it. In this migration, almost eighty three Muslims – both male and female took part and left the city of Mecca for Abyssinia under the dynamic headship of Jafar bin Abutalib – a Prophet's Cousin, in around 617A.D. It was, in fact, the sixth year of the prophet's prophet hood. Hazrat Uthman bin Affan who later became the Caliph of Islam and his wife had also joined the migrating group.²

In this regard, the story as follows as described by a well-known Qur'anic commentator al-Tabari (d. 923 C.E) is that one of the migrants who was hungry appeared before the holy Prophet as his guest. There was no food with the holy Prophet (PBUH) to serve him with, so he asked "is there anyone who can host this hungry man". At this, Abu-Talha who was from Madina and was one of the helpers took that guest to his home. Although, they were not much well-off yet he asked his noble wife to respect the guest of the holy Prophet (PBUH). Since the food was sufficient enough just for one person, Abu-Talha (R.A.) asked his wife to put the children to bed and dim the light so that he did not feel alone while eating. Their sacrifices and generosity is praised by Quranic verse.³

In this connection it is stated that migration from one place to the other greatly influences the financial and social fabrics of the cities as well as their politics and ecological structures. It is not only the in-migration towards the cities that carries great influence but also out-migration plays the same role, particularly, when the social organization of 'in and out-migration flow' is not similar. The social composition of cities might be reformed during next some decades through different healthy migration for resolution of social and economic problems such as health, education, employment opportunities and other social amenities. It is stated that out of total population raised by 55% during 1981-1998 in Pakistan, urban and rural population increased at the ratio of 60% and 40% respectively. According to the statistics of the GoP 2002-2003, In 2003, the rural and urban population was estimated as 9.7 million (61%) and 53.3% million (39%) respectively. Likewise, 8% of entire population i.e. ten million, comprised the internal and international migrants. The main purpose of migration is to ensure job opportunities to the jobless people of rural areas in order to decrease pressure on farming land and, further, to lift up the living standard of the families and communalities associated with agriculture.⁴ Another study examined and analyzed the impact of internal migration on multiculturalism in Faisalabad, which is one of the largest cities of Pakistan. It is worth-mentioning here that migration, which is a demographic process, contributes a lot to cultural pluralism. In 1947, the Muslim migration from India to Pakistan disturbed different areas of the country and also Faisal Abad. As a result, the physical, social, and cultural arrangements of cities and villages have altered altogether in terms of population and houses and also in terms of economic, political and families. The point to note is that it is constantly altering through demographic process of rural-urban migration. The life style of the people of Faisalabad has changed due to migration of the people belonging to different cultures.⁵ It is mentioned here that Karim (1984) has carried out a similar kind of

study in Peshawar – capital city of Khyber Pakhtunkhwa. In his study, he stated that number of migrants coming from far flung areas is comparatively smaller than those coming from short distances. He further mentioned in his study that those coming from long distances normally join the commercial and industrial centers. According to him, the first stage of migration is the nearest areas, which is followed by migrations to the fast growing cities. A compensating opposing current is created for every main current of the migration. It is mentioned here that migration by the people of rural areas is more than the people of the cities. Short distance migrations are normally carried out by female folk due to the under-developed transport system of the country. It is a fact that ratio of migration increases at the same space as industrial and commercial development takes place. It is actually the Push and Pull factors that dominate the financial motivations. A number of investigators have systematized and prolonged the fundamental laws of Ravenstein and have also highlighted the significance of step-migration as well as negative impact of distance and financial motivations.⁶ In 1962, Shasta produced a migration theory wherein the migration decision has been handled as an investment decision, exhibiting an estimated cost and returns of an individual. Property disposal, transportation cost and labour wages during transit and training for a new job bear financial costs.⁷

It is further mentioned here that leaving the well-known surroundings, following new social traditions as well as adopting the dietary habits all carry the psychological prices. Shasta has mentioned that maximizing the income is the desire of a number of people both at the birth place as well as in all other possible places. In this regard it is stated that small scale manufacturing industries in district Chitral are popular. A few of the finished products of district Chitral i.e. Chitrali-Patti, Chitrali caps; woolen shawls and long coats, are popular the country-wide. It was this fact in view that majority of the skilled laborers migrated to Peshawar and started business of the Chitral products. It is mentioned here that Peshawar is the capital city of Khyber Pakhtunkhwa where financial activities at large scale are carried out. Here, industrial establishments and big markets also exist. It is worth-mentioning that these days, some of Chitral products of best quality are produced by local Chitrali people in Peshawar. The same is marketed to other parts of the country. The income earned is sent to the families living in Chitral. The income is used to meet the needs of the families. Hence, the main significance of exploring the cultural and traditional factors of the migration, which is supposed to be in future as well, is the significant objective of this research study, which cannot be avoided in terms of its importance. This study is being carried out in the hope that that it will help the policy makers, planners and other

• Methods and Material

To achieve the targets of the research study in hand, people of district Peshawar particularly those migrated from Chitral were selected as target universe in destination area and also the migrants' families living in district Chitral. To arrive at a right conclusion, two variables i.e. monthly income as independent variable and migration as dependent variable were tested against the socio-economic parameters of the study. It is stated that interview schedule as prepared jointly in consultation with experts in the field was used as tool for collection of data from the targeted areas. Questionnaires designed were of two types - one for people of Chitral working in Peshawar and sending money to their families in Chitral while the other was for the migrants' families residing in district Chitral.

Out of the total migrants from district of Chitral, data was gathered by using proportionate allocation i.e. 50: 450 for businessmen and workers respectively. It is stated that 500 people were interviewed including 250 migrants in Peshawar while 250 in Chitral (Table 1). It is mentioned here that in the destination area, a standard questionnaire was got filled from 250 migrants from Chitrali who are now living in ten areas of district Peshawar. The areas selected are: Qissa Khwani Bazar, Hashtnagari, Saddar Bazar, Afghan colony, Police colony, Ameen colony, Danish Abad, Hayatabad, Chitrali Bazar and Dabgari. The aforesaid sample areas were selected because they host a number of Chitrali migrants. It is worth-mentioning here that some of the selected areas are those areas where the skilled Chitrali people are in majority i.e. Chitrali Bazar and Qissa Khwani Bazar.

In each sample area, the respondents were chosen through random means and that in the chosen area / community, the sample respondents vary from 10 to 30, depending mostly on concentration of the migrants. Anyhow, the Chitrali Bazar and Qissa Khawni Bazar were both pre-dominantly occupied by the Chitrali migrants. In addition to the important data about the remittances, complete home addresses as well as phone numbers of the respondents' families residing in Chitral were also obtained. It is stated that in Peshawar, the respondents were mostly the businessmen as well as the skilled and unskilled workers, etc. It is worth-mentioning here that all the respondents were helpful and cooperative in filling the questionnaires and giving the data needed. It is stated that none of the respondents refused to fill-up the questionnaire.

The migrants' families reported from thirteen villages of Chitral were from tehsil Mastuj and tehsil Chitral. All the 250 migrants' families were interviewed. All of them were helpful and cooperative in filling up the questionnaires as well as in providing other

non-structural data needed for successful completion of the research study. To keep the reader of this study apprised of the residences of the migrants’ families, it is stated that they were living in the villages / areas namely Shongosh, Nichagh, Pakhturi, Barum, Mujhen, Reri, Molkoh of tehsil Mastuj, Chitral town, village Garam Chashma, Mogh, Momi, Arkari and Owirk from tehsil Chitral. In addition to the above, the data gathered was examined and analyzed. In order to find out the co-relation between the independent and dependent variables, the data was calculated and computed on the basis of significance level. The data gathered was, at last, analyzed and examined, utilizing the statistical and cartographic techniques and, then, presented in shape of tables, maps and statistical diagrams.

Table-1 indicating distribution of respondents and their characteristics

| <i>Nature of respondents</i> | <i>Area</i> | <i>Number</i> |
|---------------------------------|-------------|---------------|
| Businessmen | Peshawar | 25 |
| Skilled workers | Peshawar | 225 |
| Families of the Skilled workers | Chitral | 225 |
| Businessmen workers families | Chitral | 25 |
| Total | | 500 |

Source: Field Survey, 2011

• Results and Discussion

Under this section, the main focus has been on the perception-based data relevant to the frequencies and percentages.

Table No. 2 Frequency and Percentage Distribution of Respondents on the basis of education

| Nature of education | Frequency | Percent |
|---------------------|-----------|---------|
| Formal | 122 | 48.8 |
| Religious | 13 | 5.2 |
| Technical | 5 | 2.0 |
| Uneducated | 110 | 44.0 |
| Total | 250 | 100.0 |

Table – 2 tells about the educational level of the respondents. Out of total respondents, (48.8%) had obtained formal education and (5.2%) had attained religious education while (2%) of the respondents were with technical background. The point to note is that the educated people take less interest in taking agriculture as profession as indicated by Singh and Yadava in their study (1981b).

Table-3: Frequency and Percentage Distribution of Respondents on the basis of Years of Schooling

| Years of schooling | Frequency | Percent |
|--------------------|-----------|---------|
| 1–5 | 135 | 54 |
| 6–10 | 101 | 40.4 |
| 11–15 | 14 | 5.6 |
| Total | 250 | 100.0 |

Table – 3 shows the years of schooling / education the respondents underwent. A huge number of respondents i.e. (54 %) had attained education up to primary level. 40.4 %) of the respondents had attained education up to the higher school level while the rest i.e. (5.6%) got education at the college and university level.

As per a number of research studies conducted in this regard, the migrants are more educated than the non-migrants in respect of native place and are less learned than the non-migrants with respect to the place of destination (Singh and Yadava, 1981b).

As per report of the World Bank published in (1995), the basic education i.e. (primary, lower and secondary) plays a significant role in lessening the poverty. It betters the productivity quality of the poor. It improves the health position of the poor. Similarly, it equips the people with variety of skills, enabling them to contribute fully towards betterment of the society.

Table-4: Frequency and Percentage Distribution of Respondents on the basis of Occupation of the household

| Category | Frequency | Percent |
|------------------------|-----------|---------|
| Agriculture (own land) | 228 | 91.2 |
| agriculture (rented) | 1 | 0.4 |
| Business | 9 | 3.6 |
| Non-agricultural labor | 12 | 4.8 |
| Total | 250 | 100.0 |

Table – 4 is about the different professions of the respondents. Majority of the respondents i.e. (91.2%) were landlords and agriculturists while just (0.4%) of the respondents were landless. It is stated that 3.6% of

the respondents were associated with business while only (4.8 %) belonged to the laborer class. The aforesaid data shows that most of the migrants are associated with farming / agriculture. It's because agriculture was non-profitable profession at local level or because it worked as Pull Factors, having demand in the migrated areas. However, the outcomes are in total negation to the earlier conclusions as advanced / forwarded by Sovani .⁹

Table-5: Frequency and Percentage Distribution of Respondents on the basis of Pre-migration Occupation of the migrants

| Category | Frequency | Percent |
|----------------|-----------|---------|
| Business | 12 | 4.8 |
| Education | 3 | 1.2 |
| Farming | 134 | 53.6 |
| Imam in mosque | 1 | 0.4 |
| Labour | 100 | 40.0 |
| Total | 250 | 100.0 |

Table-5 shows different types of professions of the respondents. 4.8. % found associated with business while 1.2% were educationists. A major part of the respondents i.e. (53.6%) belonged to the farming field while 40% were connected with laboring class. It may, however, be derived from the aforesaid data that a huge segment of the population that migrated was either from the farming or laboring class. The figures are in conformity with the findings of Hill (1972) wherein it is stated that mostly the poor and landless people had opted for migration.¹⁰ Furthermore, according to some of research studies, a major part of the educated people is least interested in leaving their homes, which, in no way, establishes any connection with findings of the current study.

Table-6: Frequency and Percentage Distribution of Respondents on the basis of family strength

| Category | Frequency | Percentage |
|--------------|-----------|------------|
| 1-10 | 236 | 94.4 |
| 11-20 | 11 | 4.4 |
| 21 and above | 3 | 1.2 |
| Total | 250 | 100.0 |

Table –6 shows the number of people the respondents had in their families. According to it, 94.4% of the respondents had a family of 1–10 persons, followed by 4.4% of the respondents with members ranging between 11 to 20 while, 1.2% of the respondents had a family of 21 members and above. The aforesaid data depicts that joint and extended type of families were living in the study areas.

Table-7: Distribution of respondents on the basis of Marital Status before migration.

| Category | Frequency | Percent |
|------------|-----------|---------|
| Married | 51 | 20.4 |
| Un-married | 199 | 79.6 |
| Total | 250 | 100.0 |

As showing the aforesaid table-7, 20.4% of the respondents were married before migration while 79.6% were unmarried. The results are in line with conclusions of Rogaia (1997).¹¹ Who opined that adult males are taking interest in migration than other members of society. Un-married persons are more prone to migration as compared by married persons.¹²

Table-8: Association between family type and effects of migration.

| Profiling information | | Family Type | | | Total | Chi-square (p-value) |
|-----------------------|------------|-------------------------|--------------|------------------------|------------|-----------------------------|
| | | extended type of family | joint family | Nuclear type of family | | |
| Nature of education | Formal | 11 (4.4)% | 97 (38.8) | 14 (5.6) | 122 (48.8) | $\chi^2 = 9.092$ (0.168) |
| | Religious | 1 (0.4) | 10 (4.0) | 2 (0.8) | 13 (5.2) | |
| | Technical | 2 (0.8) | 3 (1.2) | 0 (0.0) | 5 (2.0) | |
| | Uneducated | 12 (4.8) | 76 (30.4) | 22 (8.8) | 110 (44.0) | |

| | | | | | | |
|--|-------------------------|-----------|------------|-----------|------------|------------------------------|
| Years of Schooling | 0-5 | 14 (5.6) | 98 (39.2) | 23 (9.2) | 135 (54) | $\chi^2 = 18.630$ (0.771) |
| | 6-10 | 12 (4.8) | 77 (30.8) | 12 (4.8) | 101 (40.4) | |
| | 11 and above | 0 | 11 (4.4) | 3 (1.2) | 14 (5.6) | |
| Occupation of the household | agriculture (own land) | 25 (10.0) | 169 (67.6) | 34 (13.6) | 228 (91.2) | $\chi^2 = 2.553$ (0.863) |
| | agriculture (rented) | 0 (0.0) | 1 (0.4) | 0 (0.0) | 1 (0.4) | |
| | Business | 1 (0.4) | 7 (2.8) | 1 (0.4) | 9 (3.6) | |
| | Non-agricultural labour | 0 (0.0) | 9 (3.6) | 3 (1.2) | 12 (4.8) | |
| Pre-migration Occupation of the respondent | Business | 1 (0.4) | 10 (4.0) | 1 (0.4) | 12 (4.8) | $\chi^2 = 17.096$ (0.029) |
| | Education | 0 (0) | 3 (1.2) | 0 (0) | 3 (1.2) | |
| | Farming | 8 (3.2) | 106 (42.4) | 20 (8.0) | 134 (53.6) | |
| | Imam in mosque | 1 (0.4) | 0 (0) | 0 (0) | 1 (0.4) | |
| | Labor | 16 (6.4) | 67 (26.8) | 17 (6.8) | 100 (40.0) | |
| Number of persons in the family | 0-10 | 22 (8.8) | 130 (70.8) | 37 (14.8) | 236 (94.4) | $\chi^2 = 47.142$ (0.024) |
| | 11-20 | 3 (1.2) | 7 (2.8) | 1 (0.4) | 11 (4.4) | |
| | 21 & above | 1 (0.4) | 2 (0.8) | 0 | 3 (1.2) | |

| | | | | | | |
|---------------------------------------|------------|----------|---------------|--------------|---------------|-------------------------------|
| Marital Status before migration | Married | 3 (1.2) | 39 (15.6) | 9 (3.6) | 51 (20.4) | $\chi^2=$ 1.547 (0.461) |
| | Un-married | 23 (9.2) | 147 (58.8) | 29 (11.6) | 199 (79.6) | |

Family, being the most influencing institution, dictates its own importance in terms of finance. Socio-economic condition, being most effective variable, reflects the economic status of an individual in current social environment. The above table shows the relationship between family type and nature of education. Further, the findings also explore that education has become a serious investment. It is, therefore, people try to receive education irrespective of the fact whether they are part and parcel of a nuclear family or joint family. The purpose in focus is to achieve higher place in the society. The results further show that each type of family supports education and believes that it's only through education that one can get better status in the society. In view of it, it is safely said that education has achieved a remarkable position in the society. The results gathered from the above table show that each has made it obligatory upon himself to attain education in order to be self sufficient and self dependent in life. These outcomes are in conformity to the conclusions of (Boyle et al., 1998) where a close link was discovered between a high profile family and education as an outcome of migration.¹³

Likewise, a non-significant link was discovered between the years of education and the type of family. As these results have shown, each and every family gives education top priority and desires its members to be educated in order to be prosperous and well-off in life. It is the education that makes people capable to contribute to the betterment and prosperity of the country as well as outside the country. Hussain (2001) has been of the opinion as he mentioned in his studies that future needs in different fields of life can better be met with education as it also contributes in shape of reducing the trend of migration, which is normally adopted by the educated youth of a country.¹⁴

Moreover, a non-significant connection was found between the occupation of the households and the family type. The results have proved no relationship between the nature of education and the family. It is, therefore, occupation is being adopted regardless of the family interests because a number of educated young men have preferred farming as profession and also wishing migration to other parts of the country for good jobs (Singh and Yadava, 1981b).¹⁵

In addition to the above, a major link between the pre-migration occupation of the respondents and family type was discovered. As attained from the results, almost those families, which are more in numbers or suffering from poverty, prefer to migrate. Kuhn (1999) is of the same view, stating that mostly the deprived and landless people of the society opt for migration to urban areas in search of jobs while those having a piece of land in their native villages prefer individual migration.¹⁶

Besides the above, an important link was ascertained between the number of persons of a family and the type of family in the study area. It could be derived from the aforesaid results that poverty compels each type of family for migration in order to earn money for survival. According to Murphy (2002), confirming the Chayanoyan theory, the family with more adult laborers are better off income-wise than the families with fewer adult labors.¹⁷

The relationship between family type and marital status before migration was disclosed non-significant. This is concluded from the results that migration in no way depends upon the matrimonial status of an individual. It is basically the economic position of a family that compels an individual to leave the place of origin. This view endorses the view of Yadava (1988) that not only the un-married but also the married people migrate. They may, however, be less in number to the un-married.¹⁸

Conclusions and Suggestion on the basis of findings.

The striving for a better life is the longing of every one. According to the saying of the Holy Prophet Muhammad (peace be upon him) that worker is the friend of Allah (al-Mighty). The parameters of the study give a clear picture of the fact that poverty existed abundantly in the study areas. Further, majority of the respondents were uneducated, living both in the joint and extended family systems. Agriculture being the main occupation of the respondents contributed towards their migration to different areas. It is worth-mentioning that regular sending of remittances by the migrants to their families in their native villages has played a considerable role in poverty elimination and also in raising the socio-economic condition of the families. Proper utilization of the remittances under the umbrella of community supervision is proposed as policy recommendation. .

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