



## SOCIAL TRANSITION AND RE-INTEGRATION OF THE RETURN MIGRANTS

MUHAMMAD ESFANDYAR KHAN  
Quaid-i-Azam University, Islamabad  
esfandkhan93@gmail.com

### **Abstract**

This paper primarily addresses the phases of social change that the migrants experienced because of their global migration. The literature review focused on how migration has been a universal phenomenon since the start of mankind. Also, it incorporated the social transition of the members and their families because of the migrant's movements. Such qualities would consist of the changes in the occupational, educational (awareness), and religious aspects of the individuals that have gone under the impact of their respective relocation/s. The sample size was 20 people who had returned to their homes in the Union Council of Bewal, of the village Gujar Khan, in Punjab, Pakistan, after spending a few years abroad. Such factors are particularly significant in the lives of the individuals as they can make the re-emergence of the other similar returnees or relatives both motivating just as equally as challenging and a lesson for anyone who wishes to or has gone through an international migration.

**Keywords:** *Social change, Migration, re-adjustment, transmigrant, home-comer, expatriate, grandiosity*

### **INTRODUCTION**

Migration is known as an old and developing phenomenon. It is a piece of mankind's history from the earliest starting point of an individual's life with one landmass then onto the next, in each nation or inside a similar nation. The connection between relocation and developing nations isn't a current wonder. Relocation can be characterized as a procedure of evacuating in excess of one worldwide limit or inside a state that incorporates any sort of individual activity, paying little respect to length, organization, and reasons: these incorporate evacuees, dislodged people groups, and monetary transients. During the most recent two decades, migration has transformed into something of a brilliant goose up. The relation between economic and familial transition is one of the important aspects of social sciences. (Iqbal, Idrees, & Mohyuddin, 2014, p. 480)

For the underprivileged people or the ones who go under the minimized typology of residents, moving to urban regions or abroad for work is one of the compelled options that are available to them. In any case, some stay in the town paying little respect to whether they have the means to work outside while others leave the town for business.

Most migrants are masters of having their very own various encounters, and non-risk-taking fellows or representatives, and they want to be watchful in their own particular hypotheses. At the point when they return, they don't have noteworthy resources to fall back on if they endeavor a theory that winds up being a mistake. In such a case, everything would be lost, or then again, and, at least two years of discouragement and drudgery would have proceeded to no end. Under the circumstances, it is sincere to expect that the outside work experience will change a poor working laborer into a mechanical businessman. Hence, the contact with the old neighborhood may to some extent, decline the impact of the downturn in the lives of migrants.

The term *return migration* alludes to the individuals who have come back to their nation of a starting point in the wake of investing some measure of energy abroad. The relocation has been the investigation of the social sciences for numerous decades. In the current period, the movement has become a measuring stick of globalization. In any case, the idea of the return movement is something that isn't talked about all the time in the social and cutting-edge issues of Pakistan.



It essentially incorporates how the migrants associate with the businesses abroad and furthermore back in Pakistan. How they did as such before and how they would do as such later, and what counsel would they provide for their companions or family members who wish to relocate later on. From that point onwards, what prompt they might want to provide for others, why should they arrange travel to another country for business or settlement? Also, expanding mindfulness among adolescents in the present-day time may additionally reinforce the relationship later for both the migrants and their bosses.

There has been a significant increase in the number of three-storey Bungalows or houses after each couple of fields or fixes of place that is known for (agriculture/horticulture). These houses are very large and every one of them contains top-notch furniture and outfitting and different resources too. There are regular cornfields in the region of Bewal. There have been very few endeavors by our legislature to enable the migrants to secure quality work and the correct training abroad and furthermore upon their arrival in local work markets. The people who move to another country need to do such an examination all alone. Consequently, there is no directing session with respect to the government for the concerned individuals.

Furthermore, there are rules for the foreign recruitment of the neighborhood individuals. At the end of the day, the legitimate enlistment rule requires the businesses to give an arrival air passage (tickets). Regardless of whether this standard exists, a few nations try not to anticipate its usage since they know about the way that individuals from developing nations need more instruction or don't know about their own national rules and guidelines with respect to work laws or business laws of the foreign nations.

On the other hand, there are agents through which people go abroad. How do agents guide the people who want to go abroad and upon their return? Plus, what skills they retain when they move abroad and what falls in their category of de-skilling is also a factor of concern.

### CONCEPTUAL FRAMEWORK

The conceptual framework of the investigation will control the structure of the literature, the objectives of the examination, and the discoveries of the investigation. This respective framework depends on an intelligent examination of proof from around the globe and furthermore from Pakistan on the relationship between the setting of return movement and the families left behind.

**Migration** is an entangled term that is considered a dynamic and long-haul process. It starts when a person of a certain family moves deliberately; to leave a region is a worldwide phenomenon that is developing in its extension, with many-sided qualities and effects. It is both a circumstance and the result of outskirt improvement that forms and a natural element of a globalizing world. While on option of improvement, movement is a positive power for advancement when bolstered by the right arrangement of strategies.

The expansion in worldwide portability, the developing unpredictability of transitory examples, and its effect on nations, vagrants, families, and groups have all contributed to turning into a need for the global group. As per the skeptical perspective of globalization, migration is as old as human history or since the start of humanity. It is not a new phenomenon or something that is new to the common man.

**Social change** refers to any significant alteration over time in behavior patterns and cultural values and norms. By "significant" alteration, anthropologists mean changes yielding *profound* social consequences. Examples of significant social changes having long-term effects include the Industrial Revolution, the abolition of slavery, the feminist movement etc.

The **Transmigrants** are those whose lives rely upon numerous and consistent interconnections crosswise over worldwide fringes and whose open personalities are designed in relationship to more than one country state. They are not sojourners since they settle and get fused in the economy and political establishments, areas, and examples of everyday life of the nation in which they dwell. (Schiller, 1995)

The term **Narcissistic Grandiosity** or (**vainglory**) incorporates emphatically felt necessities for affirmation and significant regard offering climb to basic aims to seek out personal growth



experiences. Right when this changes the character, the individual is correspondingly frail against in-wrinkled affectability to a feeling of self-peril and resulting self, feeling, and social dysregulation (i.e., narcissistic feeling or a lack of protection). (Pincus, 2014, p. 2)

The *Home Comers* are the lads who return to their home countries after spending some time abroad as part of their occupation or education abroad. They are also known as repatriates or sojourners. Besides, they are also known as expatriates at the time of their migration abroad.

*Expatriation* is a procedure including components of determination, preparation, foreign experience, and repatriation. An expatriate or a Foreign Service worker is working outside his or her nation of origin but intending to return after a specific day and age. (Bester & Schurink, 2012)

An arrangement of estimation strategies or techniques that develops an *operational definition* (i.e., a definition as far as the particular activity or activities are concerned) is essential in order to explore the practicality of the nature of the conceptual framework of social research. An operational definition would incorporate a strategy for watching occasions in a field setting, an approach to quantify representative substance in broad communications or any procedure that reflects, reports, or speaks to the dynamic build as it is communicated in the theoretical definition. Therefore, the above six concepts have all been applied by the researcher within the context of the International Migration of the respective migrants alongside their rural communities or their hometowns.

### INTERNATIONAL MIGRATION

In the present study, the researcher used this term in the context of migration to refer to those people who have migrated to and from the locale of Bewal. It was roughly referred to as *emigration* or *immigration* as well.

### RURAL COMMUNITY

It refers to the *local people* of Bewal or they are also referred to as the villagers. Even though they may be from the nearby city or nearby towns. This included all those people who are in connection with the people who fall in the category of the understudy and do not necessarily refer to the respondents.

Both the host and the home nations have a significant task to carry out in giving satisfactory services to the transients upon their arrival. However, there has been no such case. At the end of the day, there had been no solitary indication of any helped intentional return programs that had given help to the returnees to settle back in their nations of origin, neither by private organizations nor government-owned foundations.

Movement has become a purpose behind an adjustment in the way of life of individuals. Individuals acknowledge change since it is something that is advantageous for them. While some think that it was troublesome. Some acknowledge it gradually. To put it plainly, the movement is said to improve globalization. This examination is completed to realize how much a migrant changes abroad and the extent he is different abroad from others and upon his arrival.

### OBJECTIVES

The present study was an attempt to study and examine the impacts of return migration on the local community and of course, the migrants' households. The objectives are divided as follows.

- To explore the change in the level of the migrant's awareness and their household members
- To analyze the qualitative change in the migrants' lives

### LITERATURE REVIEW

The literature review is known as a basic rundown and evaluation of the flow conditions of information in a specific region of enthusiasm of the analyst. The reviews helped a great deal in understanding the significant parts of the analyst's subject. It has additionally reinforced current information and opened new data and new discussions at the worldwide level. It likewise outlined the proper outcomes of the particular queries.



The cultural transition is something visible from all corners of the world. As Smollen and Sayers claimed 'feelings are immediate reactions to occasions, issues, connections, and items that are critical to individuals, while the state of mind is enduring, increasingly diffuse and not constantly connected to something explicit. Influence is an expansive term including feeling, state of mind, and aura.' (Smollan & Sayers, 2009, p. 2)

International migration today differs from that of the last century. Then, the migration was largely a one-way movement with major streams of migrants leaving Europe and Asia for North America. It was generally assumed that those who left the Old World never returned. Whenever there is a one-way migration, there is a response to that migration in the form of return migration.

It is noted that many immigrants work based on the opportunities provided by the new society. This is a common situation for the lower middle class. But there is always a slight difference between the motivation of each immigrant and his / her family.

Some people are often not accustomed to factory life and urban life. They miss their homeland and the local blue sky, fresh air, carefree speed of life, and friendly people. In several studies, the downsizing was due to regression and quantitative measures, and the notion of "patriotism" or its formulation was listed as the single most important factor in determining the rate of return. This is especially true of immigrants from Israel, Ireland, and other similar developed nations. For those returnees with a high social and cultural life, the economic costs prevalent in their own society - the cost of mobile and the loss of income capacity - pay off.

The principal approach inspects the genuine monetary and social states of returnees: regardless of whether they have secured positions, sufficient lodging created individual connections, took an interest in community-based associations/work, etc. Achievement or disappointment in adjustment would rely on how much the vagrant has fulfilled these goals criteria. The subsequent methodology centers upon the migrants' own impression of their change and the degree to which they feel the country has fulfilled self-characterized needs and given them a feeling of prosperity. (Gmelch, 1980, p. 142)

The home comers who have migrated face numerous challenges for their spouses and children. Upon their return, they must keep a balance between their home and work. The migrants may feel out of the others because they may cling back to the lifestyle they had abroad and may not feel satisfied as they were abroad. They may feel that they have a disorganized place.

Re-alteration for vocation-orientated life partners can be explicitly basic in the event that they experience an extreme disturbance or discontinuance of their business and the expatriate's association profits by giving direct help to the companion just as the expats to encourage the repatriation procedure in general. Expats who stay without their life partner may leave them subject to an expanded tendency to feel desolate and discouraged just as progressively worried because of an expanded remaining task at hand and obligation with their spouses abroad. Youngsters specifically may battle to change in accordance with life in the nation of origin they regularly grow altogether during their time abroad, turning out to be progressively advanced and common contrasted with kids their age who have not lived abroad. They may likewise battle not knowing the most recent music and TV stars, what direction to dress, or the most recent slang. (Penke, 2016, p. 19)

If the expatriate's organization benefits the spouses of the repatriates, then they are apt to get a greater edge when compared to those who do not have such a custom. There is a gap between spouses which often leads to the feeling of loneliness for both. Thus, if such life partners have children, then they are likely to face trouble as their presence cannot be replaced by other people, not even the in-laws or the grandparents. Such hardships are also common if the parent of a child is living in a distant urban region of the same country.

#### RESEARCH METHODOLOGY

In social sciences, researchers make use of different methodologies which help them in seeking answers to questions and finding true and useful information about a particular domain. At many points in time, in any discipline, there are many techniques and methods available for collecting

data. This research was mostly composed of qualitative methods for data collection and analysis. The major techniques used were the key informants, unstructured interviews, and techniques through the audio recording and field notes while the researcher was on the field. The sampling used was theoretical sampling. The sample size taken was 20 people. Participant observation was used throughout the activity. As per Russell, participant observation is the establishment of social human sciences. It includes drawing near to individuals and causing them to feel good enough with your quality so you can watch and record data about their lives. (Bernard, 2006, p. 342)

### LOCALE

In the present study, the district was the local council of Bewal, from the tehsil of Gujar Khan. The Gujar Khan Tehsil is one of the main locales from the migration and relocation perspective. Relatively every family unit comprises migrants either as return transients or the ones who are as yet living abroad.

As per the visit, Gujar Khan is two kilometers from the Dohngi Dam and around 35 kilometers from the substantially bigger Mangla Dam. There is an old and deserted Hindu sanctuary in the town of *Dera Bakhshian*. There is an old sanctuary of Sikhs and a lake in the town of *Narali*. There is a little dam there too. Fundamental shopping places are Main Bazaar, *Halwai Gali*, Railway Road, *Sabzi-Mandi* (vegetable and organic product market).

### RESULTS AND DISCUSSION

#### Change in Awareness and Education of Migrants

The changes in the level of education and awareness of the migrants and people in their households are not very different after the migration. However, due to the experience abroad, the migrants are very much interested in making their children focus on understanding the concepts of their lectures instead of just going for rote learning. This concept was seen by almost all the respondents. The reason for this was that the students of Pakistan will not succeed without conceptual learning whether it is a school child or a student of Masters.

The respondent from Saudi Arabia claimed;

“The living standard there was not good at all. My education is till 10<sup>th</sup> standard, and it was the same, both before and after migration. Whenever the migrant talks to other people or asks someone for help or guidance, they in return ask about the migrants’ education. I observed that if one has a good education, then he or she might land in a good occupation. I had faced this issue so much that it had become my habit to keep my education documents with me. Whenever I would go to meet a client or apply for a new job. In our family, our parents had education till the 8<sup>th</sup> standard, but the youngsters have education till the 10<sup>th</sup> standard or more, in our family. That is, of my age group and the younger ones.”

“We cannot compare their workplace discrimination to ours. They use psychological tactics against the non-Arabs. They call themselves Arabic and the non-Arabs as *Ajmi*. And if one observes, we are more educated than their people.”

Another respondent said; “When a villager returns, his topmost priority is to provide his children with good education, that is, quality education. It also depends on his country of destination. If one is coming from an Arab country, then he would be very happy and would encourage his children to work hard, even in the government education because, he knows that the education in Arab nations is not a quality education. Instead, our local or government education is much better than theirs.”

Another respondent claimed that *fatalism* is not always a very good thing for any person to rely upon. The reason is that the transmigrant has to work hard when one needs to get the desired results. For example, if one does not spend time learning a new language, he would face a lot of problems. In the end, he would say that it was written in my fate. I worked hard abroad and so, I am good in Arabic.”

A respondent from the UK claimed;

“The British education system is said to be one of the best in the world. I have six children and I am willing to enroll them in such an education system if I get an opportunity. Otherwise, if they work

hard here, they can get good results in the same way here as well and they would not have to go abroad for higher studies there. Since I moved abroad for six months, I would say that there has not been much change in my children's attitude. My wife played a very significant role in such a situation. I contacted my wife daily and asked how the children were doing. However, although my children did not face any such problem, my wife faced a small friction from the neighborhood, as to why a man would leave his wife back at home for such a short time. My in-laws also had the same views, but since I had contact with them, I did not face any problems from their side. But there is always a fear or thought clicking at the back of the migrant's mind. I did learn about the housing patterns of the British but I cannot apply it back in Pakistan, because of my short-term visit. Besides all this, when I returned, I worked as the Zakat Committee Chairman for about three years. Even though my education is just till the 12<sup>th</sup> standard, and others in my family are also with the same level of education, this distance taught me to be a better human being than just an educated one."

"My wife is not very educated, but she also feels the same thing that I feel. That is, she understands how the underprivileged ones are provoked and then cause problems in society due to the differences in the classes of people. Education with proper upbringing go hand-in-hand. I had some on-the-job training there, which included fire alarms at the workplace during emergencies. These types of training should be applied here at the workplace as well. I also learned that doing business is the only way one can get to have all the needs fulfilled. So that is why, I am running a successful business of rent-a-car nowadays."

"The language is easy once a person uses it every day, but the accent is not. I also felt happy that the people of Bradford did not feel any problem speaking to the ones with a poor accent. It is us Pakistanis, who make other people feel inferior when they cannot pronounce the words properly. It is not a new thing for me, but rather a disappointing factor. The graduates are given the same respect and attention as compared to the professional ones back in Bewal. The reason is that those students who go to the UK to get an education are given great respect, not only in Pakistan but also in other countries of the world. Bradford University is one of the top universities in the world. I myself dreamt of such a thing, but now, I have other plans. When I will get married, I will get my child the best quality education as it is a father's duty to provide his child with the best education."


#### SUBJECTIVE (QUALITATIVE) TRANSITION

It can be said that the migratory movements and the arrival of sojourners to their nation of origin likewise result in the transmission of learning, thoughts, and social standards, which may benefit the hometown and the home country as well.

International migration results in an exchange of social standards, for example, those identified with ripeness from host to home nation. A couple of studies find that returnees modify their fruitful decisions to the standards that win in the nation to which they had emigrated. Nonetheless, the empirical confirmation recommends that the exchanged standards are not constantly great or helpful to the nation of birth, as returnees may likewise exchange an inclination for higher prolificacy rates.

Return migrants can influence political results in the nation of origin by partaking in decision-making. Thus, the host nation matters relocating to less equitable nations can affect the conduct and state of mind of the returnees. (Wahba, 2014, p. 8)

There is a short clash or disconnection in the lives of sojourners upon their return to their native land. For example, when the return migrants return from developed countries like UK, US, France, and Australia, they are likely to be susceptible to adjust back in the contrasting cultural exercises in their native Potohar land, Bewal - for example, the education and the strenuous learning in local Bewal educational institutions against the free-way learning and independence in the learning environment of British schools and universities. The sense of *Grandiosity* exists in the minds of such return migrants even though they must have hated such things before their migration abroad. This



is something due to the change of atmosphere experienced or simply termed as the ‘before and after’ phase of migration.

The occupations found there were diverse. It was observed that many people had returned from Al-Khubar (Saudi Arabia), Oman (Salalah), Dubai/Sharjah (UAE), Birmingham/Leeds/Bradford (UK), and Johannesburg (South Africa). They had started their own shop (businesses) which were mostly barber, chicken poultry, husbandry, taxi drivers, and goldsmith businessmen, and some were educated in the IT field. The problems that the people of Computer Sciences had faced were that there were not many jobs of such profession in Bewal. They had to move to the city to settle down. However, some also migrated to far-off cities like Karachi, and Quetta, but it was not for more than a year. Some respondents had families in other cities as well.

Some of the migrants were interested in the opening of the Barbershop. These expatriates chose this because it is a way of positive public dealing. It makes them earn daily or work on the daily wages. Even though they were not educated, their observation and experience played a major role in diffusing those ideas here in the local context in Bewal.

The respondents from Dubai claimed;

“The teachers here are mostly enrolled in government schools or in government colleges. There are not many private institutes here in Bewal. They fall outside the Bewal Union Council. The people here are very caring for each other. This is because whenever there is a person in need of a ride, people passing by offer them a ride to their nearest destination. Those teachers who do not have their own conveyance are given a lift by their colleagues or their neighbors whenever they go in the same direction. This was something that I did not see abroad.”

“I believe that the repatriates who have earned a handsome much are willing to start their own businesses back at their rural/home town, in order to generate further capital and also to raise the productive capacity. But there is also an equally likely appearance of the fact that the people just see their own status instead of bringing a positive social change. I will not work in agriculture here in our area, even if there is an offer before or after migration, because there is no return in it now and people are either moving to the cities for jobs or moving abroad. There is no scope for it nowadays. I have faced a lot of discrimination abroad as the expectations I had were shattered once I saw the true colors of those agents and employers who sent the people abroad. Even though there is not much earning here, one thing is for sure, that I got the respect much more than I had abroad. They say they pay their people well, but they don’t give us the respect we deserve.”

A female respondent claimed;

“When my husband was working here, our first child was born. He was not able to provide us with what my siblings and their families had, i.e. latest mobile phones and good quality furniture in every room, brightly colored clothing etc. He was working as a taxi driver here and as a construction worker. When I thought about it, I told him to go abroad while I would take care of our son at all costs. After his migration abroad, we have been able to get a lot of what our heart has desired for a long time. After he went abroad, I realized that there was a gap that was more important than the occupation. That is family love. I felt lonely and I had to listen to my mother and sisters a lot as to when my husband would come back and take care of the things he had left behind. This gap will only be dealt with when my husband returns to his family. The use of microblogs is something I have never heard about, and it is not in the knowledge of most of the people here. The gap that I had mentioned is something which cannot be dealt with with such technology.”

“I am currently doing agriculture, and I believe that there is no shame in having it either as your hobby or as your occupation. I would say that I worked there as a butcher, and I learned that their way of working is much cleaner than ours. But I try my best to have the same standard as it was there. I believe that our own country has much more freedom to choose an occupation than what one had abroad. The agricultural practices here are the same as in my paternal grandfather’s time. Such practices are the traditional ones that have not been subject to change. The other reason may be because there is not much technology here. Plus, the crofting ideas there are expensive to be applied back in Pakistan. This would sound odd, but my current earnings here are more than I had

abroad. Even though the currency is not good as compared to the *dirham*, my two occupations have made it possible to say that it is not always true.”

### STATUS

The returnees were asked about raising their status to which they responded that the family and relatives come first. By asking the padding and probing questions in between to which they replied that the returnees would normally be willing to help others, but the primary duty is by helping and fulfilling the needs of the household members first. The respondents were also asked if they ever took part in helping the poor and the needy. To which they replied that they did. But they do so, on their own terms. The trust factor is going on a constant decline when it comes to the welfare organizations that are responsible for such activities.

A returnee from Southern African country *Uganda* claimed something strange. He stated that the Pakistanis here are a lot more astute than the Ugandan individuals. He said this because the waiters in Pakistan cross-question the client on the off chance that he doesn't comprehend the provided request. In any case, there is no such idea there. Once in Kampala, he and four different companions requested a Platter (BBQ) of two pieces for everyone. At that point, after the request was given, the server didn't return for about 60 minutes. They at that point asked about the request, with respect to what was wrong. At that point following 75 minutes, the waiter showed up with 2 platters for every individual. They couldn't do anything, so they got it packed up and took it to their hotels. By contrasting this model and our local eateries, the waiter cross-questions the clients and afterward brings the right quantity of nourishment according to the request given. At the end of the day, the customer needed to clarify the work of the waiter to the waiter. There was no communication gap at the hour of request as the Ugandan individuals regularly utilize English with outsiders. English and Swahili are the essential dialects there.

Not just in ordering food, however, there were various different models throughout his life too which were a lot of equivalents to the one referenced previously. The outsiders needed to clarify with the Ugandan locals about how to accomplish the work and one thing that the respondent expressed about their unknown dialect was that they don't lean toward the outsiders to communicate in their local language before the locals of their host nations. This is something that the individuals of Pakistan don't know about however the respondent unquestionably feels that this law ought to likewise be applied here as it is watched in the world abroad. As a returnee, he felt that adjustment and re-adjustment in values originate from one's family. It isn't something to learn outside one's individual family. One ought to know about his own status both at home and in the working environment. He figured out how to manage individuals of various statuses likewise. This was something not present in him before his relocation.

One great example is that when the researcher asked the questions of the participants, there were many beggars who asked for money, to which the respondent and the key informants gave money so this action reinforced the minds of the participants, and they would reveal the true words. This action did prove this theory right. The participants responded with relaxation in their eyes. They also said that the migrant is more helpful after returning to his homeland instead of before going abroad. Only a few respondents said that they worked in an NGO to help the needy. The NGOs were Etihad Welfare Society (the 2005 earthquake receipt record), Zakat Committee Trust, Abdullah Naz, and Asmaan Foundation.

When the migrant returns to his country, he faces a phase of *euphoria*, but he settles down, much more quickly than the time he took to settle down abroad. When the migrant returns, it all depends on how much capital he has brought to the country. If he brought nothing to his country, then he would face problems as his friends and close kinsmen would not give him their time or would not meet him. No matter what he brings back home, the economic standpoint plays a big role in his life. If he does not have a good occupation or does not make his and his family's ends meet his duty, then he would face alienation like an outsider does in a new place.





## CONCLUSION

The researcher has provided the summary of the research, alongside the whole theme of the Union Council of Bewal, Punjab. The objectives of the research were to know the role of education and awareness in the migrants' lives. Personality change is a huge factor in reentry, and there is frequently a "character gap" between the migrants' self-recognition and the way the returnees are seen by his or her locale.

The migrants have been subject to homesickness in the first few months abroad. There has been a sense of insecurity when meeting foreigners in the first few days abroad. But they felt relieved when they returned, and then the delightful memories of their foreign world came into their minds. There has been a constant desire of the returnees to go abroad but to settle abroad is something that is not very much preferred by them after their return to their home countries.

There had been the slightest difference in the lives of migrants depending upon their occupation. For instance, the student returnees are said to be very well informed of their foreign experience and try to communicate or express their feelings through the foreign language. Those with other occupations or professions do not emphasize much on the foreign language, they prefer to use the local language to make one understand his experience and phases differently than the student returnees.

Such social studies can assist the public in exploring how much difference the returnees in other countries face as compared to the ones in the local setup. This contrast may bring out further exhortations for the policymakers to find solutions to the prevailing and upcoming problems in a more deep-rooted manner of migrants not just in Bewal, but in other rural regions as well.

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