

**RURAL TO URBAN MIGRATION, PLACE
ATTACHMENT, AND SUPPORT TO THE PLACE OF
ORIGIN IN POKHARA NEPAL**

**A THESIS
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THE DEGREE OF MASTER OF PHILOSOPHY IN POPULATION
STUDIES**

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April 2022

DECLARATION

Except where otherwise acknowledged in the text, the analysis in this thesis represents my own original research.

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April 2022

RECOMMENDATION LETTER

This is to certify that the thesis

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and find that the thesis is an independent work of the student written according to prescribed format. We recommend the thesis to accept the partial fulfillment of the requirements for Master of Philosophy in Population Studies.

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ABSTRACT

This study reveals the rural migrants support to their *gaun* in respect to place attachment. This study aims to explore internal migrants' support to their *gaun* (place of origin) who are currently associated with *samas* (migrants' associations) as urban dwellers at current place of living that is Pokhara Metropolitan City, Nepal. It also identified their rural to urban migration, place attachment and support to the place of origin.

This study has been set out in a culturally diversified settlement of internal migrants at Pokhara Metropolitan City Ward Number 13, Kaski, Nepal. Out of 22 *Samajs* which were found by internal migrants at current place of living, 14 *samajs* were selected purposively and 301 households were proportionately selected using systematic random sampling. And respondents were selected conveniently. Explorative and descriptive research design was applied because it explained the supporting situation by the migrants.

Place attachment was examined on the basis of their supports on infrastructure, education, income generating activities, sharing of ideas and networking for rural development. Respondents having monthly income less than average, those who were not related to political parties and janajatis visit their *gaun* frequently.

By applying multiple linear regression test; sex, caste/ ethnicity (Brahmin and Chhetri), religion, types of family, numbers of the family members, education, occupation, monthly family income, political participation, distance by road (in travelling hours) between current place of living and *gaun* and land at *gaun* have positively significant association on support. Furthermore, it also found that in-terms of caste/ethnicity (with reference to Brahmin and Chhetri), frequency of visit at *gaun* during last 12 months and monthly income of the households were found determinants of support.

These findings revealed that place attachment was admirable and migrants involved maintaining old social networks as well as in maintaining attachment to their *gaun* with money, *shramdan*, materials and networking are also be concerning source of rural development. Migrants were supporting their *gaun* from the city in the past and will have support in the future too.

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ACRONYMS AND ABBREVIATIONS

AD	:	Anno Domini
BS	:	<i>Bikram Sambat</i>
CBOs	:	Community Based Organizations
CBS	:	Central Bureau of Statistics
CDPS	:	Central Department of Population Studies
CPL	:	Current place of living
FGD	:	Focus Group Discussion
HH	:	Household
HHH	:	Household Head
INGOs	:	International Non-government Organizations
IOM	:	International Organization for Migration
KII	:	Key Informants Interviews
MUAN	:	Municipal Association of Nepal
NELM	:	New Economics of Labor Migration
NGOs	:	Non-government Organizations
No.	:	Number
PMC	:	Pokhara Metropolitan City
SPSS	:	Statically Package for Social Science
UDs	:	Urban Dwellers
UN	:	United Nations
VDC	:	Village Development Committee
WTP	:	Willingness to Pay

:

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Migration is an important phenomenon in human life in national and international context. Both internal and international migration played vital role in human socio-economic development. Mostly in internal migration rural to urban migration is dominating factor in Nepalese context. International Organization of Migration (IOM, 2018) reported that migration can also provide the transfer of skills, knowledge and technology but the effects that are hard to measure, and that could have considerable positive impacts on productivity and economic growth. Similarly, Akinyemi (2005) examined the two contrasting theoretical views on the effect of rural-urban migration; that at first remittances from urban areas help in developing rural areas and second rural out-migrants rob villagers of income as agricultural productivity is adversely affected and investment in youths lost due to migration to the urban areas.

In Nepal migration has been taken a part of prosperity. It has been observed that migration is both positive and negative indicators for development of place of origins and destinations. The Urban Dwellers (UDs) in Nepal at present were rural dwellers almost a half century ago besides some of the Kathmandu Valley dwellers. These UD's have significant roles in rural development as urban centres supply the remittances and sources of infrastructures of development. This research has been investigated existing practices, motivational factors, behavioural and emotional attachment and factors associated with the internal migrants' support to their place of origin (*gaun*).

Further continued interaction between the migrants and those remaining in rural may have several implications such as serve as a catalyst on the part of those left behind serving for the modernization of village life. Moreover, the diffusion of ideas, as well introduction of technological innovations and the transfer of monetary resources may well be among the important by-products of migration from rural places or from smaller to larger urban places (Goldstein, 1977).

The UN migration agency (IOM) defines a migrant as any person which moving or has move across an international border or within a State away from his/her habitual place of residence, regardless of the person's legal status; whether the movement voluntary or involuntary; what are the causes for the movement are; or what the length of stay is.

Migration is movement of humanity. At past some people move in search of work or economic opportunities, to join family, or to study. Others move to escape conflict, persecution, terrorism or human rights violations. Still others move in response to the adverse effects of climate change, natural disasters or other environment factors (IOM, 2019).

According to Azam and Gubert (2006), the welfare of the household, the home community, and in the end the whole economy migration played various roles and put impacts. Migration produce very large benefits for migrants, their families and countries of origin further the wages that migrants earn abroad can be more of what they could earn doing similar jobs at home (Ruhs, 2018). Likewise, Nigerian study revealed that migrants support significantly to the development of places of origin based on their status (Akinyemi et al., 2005). The status referred to the socio-economic status of the migrants in place of destinations. Hence, in Nepalese context rural to urban migration play vital role to the both rural and urban development. The rural people who migrated to urban area sent supports to their *gaun* in both monetary and nonmonetary aspects.

Many scholars have studied about rural-urban linkages. Tacoli (2003) argued that the flows of agricultural and other commodities along with human population from rural based producers to urban markets, both for local consumers and for forwarding to regional, national and international markets; and, in the opposite direction, flows of manufactured and imported goods from urban centers to rural settlements. Also flows of information between rural and urban areas helped on employment opportunities for potential migrants. Financial flows such as remittances pensions, investments and credit from urban-based institutions towards rural areas played important roles.

At the local level, geographical and demographic characteristics (including the nature of agricultural land, population density and distribution patterns) to farming systems

(based on land tenure and access to natural resources) to the availability of roads and transport networks linking local settlements to a number of urban centers where markets and services are located (Tacoli, 2003).

The study area was barren land some half century ago. A few settlements were identified at that time. Muslims community was resident in the same area during 18th century. Sigdel *Bahun*s and *Sarkis* came from nearer rural villages i.e. Arva, Kahun, Taprang, Tarkang etc. The *Gurungs* and *Tamang* came later. These migrants formed community associated associations, in Nepali these associations are called *Samaj*. Most of these rural migrants visited their *gaun* during the holidays, functions, plantation and harvesting time. Their support to their *gaun*, either in monetary and nonmonetary aspects was identified.

This study aimed to explore the migrants' desire to support, the ways of contribution, common practices of support in their place of origin. Roles of migrants (UDs) in rural development from individual, family and organized institutional level as their own or ancestors' place of origin is depend upon their will.

The concept of rural area has been considered as the villages having less infrastructures such as road, communication facilities, educational facilities, health facilities as well as low density of population etc. and remaining with distances with the city area. Here, the rural area has been called *gaun*. Similarly, the urban area has more facilities than the rural area, having high density of population and people are working in industrial and service sector.

For the study rural migrants whose current place of living at least from last five years at Pokhara Metropolitan City (PLMC) Ward number thirteen was chosen. The communities of Gurungs, Bhramin /Chhetri, Thakuri Magar, Tamang, Kami, Damai, Sarki who were currently associated with the associations (*Samajghar*) and had got links to their place of origin (*gaun*) were studied. The respondents were the household head or representative of the HHH.

So, this research explored the Desire to supports of migrants to their place of origin (*gaun*) whose current place of living (CPL) is Pokhara Metropolitan City Ward number 13 in Kaski District, Gandaki Province Nepal.

1.2 Problem Statement

Global literature on human migration focused on many aspects of the migration process, including initial departure, the journey, arrival, settlement, support to their place of origin and integration but how the migrants are supporting to their place of origin has received less attention, although it has important implications for migration sending and destination communities (King, 2000). Most of the internal migrants sending places have been both grossly underestimated and largely neglected the potentiality of migrants' supports for economic development of the particular places.

Remittance and return migration can help to revitalize economy and alleviate poverty (King, 2000). Repatriate capital as well as skill from abroad is a key stimulating factor in promoting self-employment and entrepreneurial activities of returnee migrants (Mesnard, 2004; Piracha & Vadean, 2010; Wahba & Zenou, 2009; Woodruff & Zenteno, 2007). Evidences suggest that migration is not only the relocate of human capital but also reassign of knowledge, skills, information, shared learning as well as capital between sending and destination countries (Haas, 2007; Ellis, 2003). For destinations, departing migrants who previously contributed productive labor, paid taxes, or consumed social services can have a significant fiscal impact. For sending regions, returnees can replenish human capital lost through initial out-migration of skilled migrants, or can bring back financial capital needed to start a family business (Ahlburg & Brown, 1998; Thomas, 2008). Evidences show that return migration is a key stimulating factors for the economic development particular to the self-employment activities in the place of origin.

In the context of massive internal migration in Nepal, study about the situation of internal migrants and their involvement in economic development is a key issue. By absorbing the theoretical agreement of migration and development relationship corresponding to the supports to some extent the migrants and their saving income would be the beneficial to the long run period in the context of Nepal. Migrants' place attachment to their *gaun* and supports vital role in rural development.

Conway and Cohen (1998) argue that activities, expenditure and investment patterns are likely to change over the course of migration and household lifecycles. On the basis of these arguments, it is assumed that the migration cycle of Nepal generates the

significant numbers of internal migrants and it has the specific implication to the national economy such as increased the income generating activities, infrastructural development, educational development and cultural promotion.

In analyzing experiences outside Nepal, similar research in other developing (African) countries experiencing high levels of in-migration as Nepal has shown the positive association between migrants' support and development of their place of origin. Research also suggests that migrants' support and the development of infrastructure can be catalytic in poverty reduction. Accumulation of financial, as well as human capital is some of the immediate benefits from in-migrants to their place of origin (Akinyemi et. al.,2005).

However the significant numbers of in-migrants in Nepal, no specific study has been conducted particular focus to their support. However study of World Bank (2011) partially explores the situation of returnee migrants in Nepal based on Nepal Migration Survey 2009. Similarly, some of the studies identified rural-urban linkages only. Likewise, the Kaski district this research is focused on both internal and international migration phenomenon is highly prevailed (CBS, 2014).

There are no study conducted on focusing on migrants' supports to their place of origin(*gaun*). Due to the scarcity of data on in-migration as well as their supports , researcher conduct a pilot study based on 14 *Samajghar* in Pokhara-13 Kaski Nepal, concerning to the in-migrants' associations about desire and reality of supports. The initial study shows that in-migrants were providing supports to construct the roads, building schools, health-posts, pioneering income generating activities such as *Gharbas* (home-stay),commercial farming like poultry, cow; some are promoting their culture which were basic characteristics of their place of origin such as producing village related songs, movies, dances. Similarly some of them were bought passenger vehicles for their business purposes which help to link their place of origin.

In this vein, the construct of the support may be viewed as; the individual migrants contribution to support individuals left behind as well as to development of the community; the emergence of village group (*samaj*) in supporting both community and community members in place of origin(*gaun*) and also in the development of their

community. Although this has been explained as a function of altruistic or contractual motives. This research aims to answers the following research questions.

- What are the existing practices of support in place of origin (*gaun*) by internal migrants?
- What may be the motivational factors for internal migrants for supporting to their place of origin (*gaun*)?
- At what extent the behavioural and emotional attachment of the migrants is towards the Place of origin?
- What factors are associated with the internal migrants' support to their place of origin (*gaun*)?

1.3 Research Objectives

The general objective of this study is to explore the internal migrants' support to their place of origin (*gaun*) with the socio-demographic and economic characteristics. The specific objectives of the study are:

- To assess the existing practices of support in place of origin (*gaun*) by internal migrants.
- To explore the motivational factors for internal migrants for supporting to their place of origin (*gaun*).
- To explain the behavioural and emotional attachment of the migrants to the Place of origin
- To analyze the factors associated with the internal migrants' support to their place of origin (*gaun*).

1.4 Rationale/ Scope/ Significance of the Study

This research has been investigated existing practices, motivational factors, behavioural and emotional attachment and factors associated with the internal migrants' support to their place of origin (*gaun*). For this place attachment theory was applied in reference to behavioural and emotional attachment of internal migrants and studied explanatory.

This research is beneficial to the rural municipalities for using the internal migrant's supports to their development. The rural developmental agents would know the current practices, motivational factors, behavioural and emotional attachment and factors associated with the internal migrants' support to their place of origin (*gaun*) and hence would incorporate to their policies.

1.5 Limitations

This study had been carried out among the migrant respondents who are currently associated with the migrant associations (*samaj*) in the place of destination in the study area Pokhara ward no. 13. So, this study excludes the other migrants who are not associated in the *samaj*. The migrants whose place of origin is not well defined are also excluded such as muslims and Sigdel *bahun*s. This study is limited to the support in social, economic, cultural, infrastructural development and income generating activities at their place of origin called *gaun*.

The ways of supporting is limited to means of support. The types of support covers both monetary and nonmonetary. Under the monetary support this research covered the areas like monetary donation, membership charge, loan only. Nonmonetary support includes *sramadan*, networking, idea generation and designing, public mobilization and motivation.

1.6 Organization of the Study

This research includes six chapters. The first chapter included introduction, statement of the problems, research questions, objectives, rationale and limitation of the study. The second chapter included literature review with migration theoretical review, place attachment theory, empirical studies review and methodological review. Similarly chapter three deals about methodological strategy for the research.

Chapter four explains about socio-economic characteristics of sampled population, chapter five discuss the migration characteristics, chapter six is about place attachment and support to the place of origin and chapter seven explain migrants support and future plan. Ultimately in chapter eight summary, conclusion and recommendations is included.

CHAPTER TWO

LITERATURE REVIEW

This Chapter contains four sections. The first section presents the theories of migration. The second section of the chapter presents the literature review on place attachment. The third section presents a review of literature on the international practices, the fourth section explain Nepalese practices of supports by the migrants, in fifth section it had discussed about support and finally a conceptual framework had been developed on the basis of literatures studied.

2.1 Theories of Migration

Migration theories deal about the causes and ramification of migration process. The Classical migration theories such as Ravenstien (1889), Lee (1966) and Zelinsky (1971) argue that migration is selective in terms of age, sex and other socio-economic characteristics at the individual level. Lee focuses on the push-pull hypothesis and Zelinsky on kinship ties and networks as determinants of migration (cited, Gurung, 2008). Neo-classical economic theory argues that migration is the rational choice of individuals based on wage differentials between the origin and destination (Lewis, 1954; Harris & Todaro, 1970; Todaro, 1976).

Relative deprivation is the basis for a new approach called New Economics of Labor Migration (NELM), which regards household as the primary decision making unit for migration. Household or individual made migration decision for improving their livelihood when they feel relative deprive compared to other reference group (Stark, 1984, 1991). The livelihood approach relates to households' and communities' conditions of poverty, well-being and capabilities, resilience, and their natural resource base (Haan et al., 2002). Migration is one of the strategies of households to improve livelihoods by way of remittances and use of human capital (knowledge, health, skills, labor, etc.), which reduces risk and vulnerability and increases assets (human, physical, social, and environmental) (Ellis, 2003). In a similar vein, Kothari (2002) argues that poverty related capital (e.g., economic, human, social, cultural, geographical and political capital) may explain migration.

United Nations (UN) defined migration as a demographic process (UN, 1973). Along with fertility and mortality, migration plays an important role in demographic change. Migration systems theory explains the linkages between countries (Portes & Walton, 1981; Faist, 2000), and flows of goods, services, information, and ideas. These theories explain the causes of migration. It helps to conceptualize the migration decision which is equally important to understand the migrants' supports at their place of origin (*gaun*).

2.2 Place Attachment Theory

Attachment to places is one of most important concepts in relationship between place and people (Hashem et al., 2013). As Tuan believed, each geographical place has a character and spirit that is related to its natural properties. The concept of place is attributed to humankind. Reduction of this concept to a symbolic meaning which is important for some co temporary architects, Prevented from addressing the concepts that people are experiencing in their lives. It is not just a visual experience while is associated with all our senses with places (Tuan, 1974).

As Tuan believed, the structure of place without people is just only a geographical location and the concept of place is signified only with existence of human. He defined the place in tow general status: first are general symbols and second is people's experiences. The first definition is affected by spatial structures and second definition is affected by people routine experiences. Tuan names the second definition as place, so the meaning of place is going to be so important for him. What is significant in Tuan literature is the concept of "Topophilia". This concept implies a strong link between person and environment in terms of mental, emotional and cognitive (Tuan, 1977).

According to the definition of Massey, that space is a product of interrelations constituted through interactions and always under construction (Massey 2005), urban-rural linkages must be defined in a new way. Important aspects are the analysis of interrelations as well as the relative governance structures (Massey 2005).

Place attachment mentioned to the emotional impact of one place that people are attracted to it by emotional and cultural bonds. In fact place attachment is a symbolic

relationship with the place which is formed by giving the emotional meanings and common sense to a particular place or territory and that explain how people percept of places and how they relate to their (Altman and Low, 1992).

Place attachment is one dimension of total place sensitivity and positive emotional attachment that develop between place and individual (Stedman, 2003b) and clarify ones sensitivity to especial geographical situation that bond individual to place sensitively. In fact a positive experience of place is the consequence of positive beliefs and emotions that individual create in interaction with place and giving meaning to it (Rubinstein, 1993).

In this process, people develop their relationship with others and place. There is direct relationship between place attachment rate and his interest to place, that is when somebody attach a place, he care more about it (Mesch and Monar, 1998). This is raised from activities and interaction between human-place and human-human in a special place. (Relph, 1976; Altman and Low, 1992) and with bilateral interaction of feelings, knowledge, believes and behaviors with especial place (Proshansky et al.,1983).

Place attachment, at the same time is the emphasis on emotional communication with place based on itself and when interaction took place during facing with place, it is based on attachment theory and belonging to society setting than mere devotion to place (Kyle et al., 2004), so that this word is equal with social attachment and place sensitivity. Shumaker et al. also express this word as positive emotional dependence between place and person in neighborhood units that social groups, physical appropriateness, individual personality and perceived position of place where people live play important role in it (Shumaker and Taylor, 1983).

Place attachment was build due to individuals' interest, understanding and experience to place based on various personal, group and cultural features and social communication among them (Altman and Low, 1992). In fact, this affair formed based on behavioral, emotional and cognitive interactions among people, groups and social-physical places consciously or unconsciously (Brown and Perkins, 1992), also, it was established between individuals emotional relationship between people and place based on how people judge, prefer and understand or perceive a place (Riley,

1992). Benito also defined place attachment as emotional dependency to special place and convert person to an element of place identity and claimed that this case emerged in psychological and social process setting between person and place and its results in place sense and dependence (Sime, 1986). Jean Jacob in this case, in addition to point about place attachment as a deep human characteristic, suggest that people when face some of these places express that “I belong to it.” And so they give it home identity (Layder, 1993).

2.2.1 Affecting Factors for Place Attachment

A review of literatures about place attachment might classify factors which influenced on creation or promotion of place attachment that comes in follow (Hashem et al., 2013):

Physical factors: Many researches performed in place attachment field that relied on physical place. Stedman (2003a) studied physical place role on place attachment and pointed to direct role of it on satisfaction and its indirect role on place attachment, at the same time, it deviate from place symbolic meaning. Other features that have been indicated includes: place setting and bed, facility and services, place status in urban or rural setting, and its relationship to environment and other features.

Social factors: Positive relationship between physical place and personal satisfaction related to social communications, so that in social experiments and interaction that took place facilitate meaningfulness that place given for individuals. Place attachment based on people participation, social network engagement and cultural interactions, there are equal or more importance than physical place. Place attachment develops with people positive interaction and social compatibility in place and place attachment power has direct relationship with these communication power and rate.

Cultural factors: Groups, families and society members and similar cultures are common in place attachment. Place attachment related to those activities that people do in their cultural requirement setting.

Personal factors: Place attachment is different among people. People select and attach place due to their conscious tendencies that result from personal characteristics

and factors. Individualism is more important factor in social orientation and how to develop intimacy of social communication that known as mental identities based on initial tendencies. Place reflect identities, differences and competitions in different groups based on gender, class, race, ethnic, and culture and indicate individual political tendencies, power, liberty, interest and social system and common interests in consumption motives.

Memories and experiences: Totally, place attachment took place when people experienced powerful, long period of time in that place and in this process, place serve vast meaning.

Tuan (1974) pointed to a factor like root in place that is correlation and integrity of person and place. Hidalgo and Hernandez (2001) in their study of place attachment found that, place attachment deviated from development period memories and communication took place in areas not just a simple mere place. He believes that we remember a place that we experience and favorite adventures and place is part of our experiences and might be a symbol of that experience.

In fact, person-place relationship is an interaction process rather cause and effect. Childress (1994, 73) in his study of place attachment in Childress said “place attachment might have permanent effects on children life because it contributes in child's life quality”. Also, he points in his studies that in place, assessment, children never point body or physical needs but pointed to qualities like appropriate mental image of place.

Place satisfaction: Emotional relationship person and place depends his place satisfaction and how it assess, and its rate depends on person perceptions of place and place satisfaction and quality and security (physical, social, emotional) that such a perception are conscious, unconscious, objective, subjective, personal or social and results in security and conservation and development of place. Attachment theory showed that not only urgently but probably it took place to meet people needs and expectations about place.

Satisfaction factor depends on factors like facilities, place adaptation, with performance and setting sustainability, visual characteristics and management, place

economic values, resident's image of similar unit and place social setting and architecture and urban planning features, social communication, background features.

Interaction and activity features: One important factor of place that play important role in promotion of place attachment are activities and interaction between human-place and human-human interactions. In fact, these cases rooted in individual interaction with social and physical place in form of meaning, behavioral and emotional and cognitive interactions result in place attachment, in turn, place activities results in place meaning and finally place meaning cause place attachment. Studies showed that place attachment promoted even with periodical celebration and events or permanent activities dominated on places, so that, in some intercultural studies, festivals, celebrations, story activity featured as more important factors in different cultures attraction to people.

Time factor: As mentioned before, time factor or residency in long time increase place attachment and many researchers supported this finding. Time factor is raised as deterministic features of place attachment among children and individuals.

2.2.2 Proposed Approach of the Place Attachment Study

In general, interaction between humans and places is in three dimensions: Cognitive, behavioral and emotional. Cognitive aspects of the interaction are led to spatial perception and during that, people know the environmental elements and use them to navigate their way. Behavioral aspects of the interaction are mentioned to activities and functional relationship between people and environment. Emotional interaction with place points to satisfaction and attachment to place (Altman and Low, 1992).

According to Hashem et al., (2013) human attraction with the environment and its association has been interacted between human and places. The types of relationship discussed under cognitive, behavioral and emotional respectively. Further, cognitive relationship is describe as general perception in order to understand the geometry of space and orientation, behavioral is explained as perception of space capabilities to avoid the needs and emotion is perception of satisfaction and attachment to place. Cognitive relationship is predicted as form, behavior as function and emotion with meaning to the place components.

In this study to assess the migrants' place attachment cognitive relationship is discarded because each of the respondents has visited their *gaun* at least once. Migrants perception in order to understand the geometry of space and orientation of their *gaun* has already been fulfilled by own's observation. Behavioral relationship was examined through number of visits at *gaun*, real and perceived situation of migrants' support i.e. leadership taken *gaun*, monetary-non money supports, having land at *gaun* etc.. Emotional relationship was examined on the basis of perception of satisfaction on support, *samaj*'s programmes to remember *gaun*, main relative(s) at *gaun*, willingness or not to sale the land at *gaun*, motivational factors to support *gaun*, and continuity of their existence at past.

2.3 International Practices of Rural to Urban Migration

The distinction between "rural" and "urban" is probably inescapable for descriptive purposes; however, it often implies a dichotomy which encompasses both spatial and sectoral dimensions. In censuses and other similar statistical exercises, rural and urban populations are usually defined by residence in settlements above or below a certain size; agriculture is assumed to be the principal activity of rural populations whereas urban dwellers are thought to engage primarily in industrial production and services. In reality, however, things tend to be far more complex: the ways in which nations define what is urban and what is rural can be very different; the boundaries of urban settlements are usually more blurred than portrayed by administrative delimitations, especially when towns' use of rural resources is considered; population movement, especially temporary and seasonal migration, is not usually reflected in census figures and can make enumerations of rural and urban populations unreliable; finally, a large number of households in urban areas tend to rely on rural resources, and rural populations are increasingly engaged in nonagricultural activities (Tacoli, 1998).

The rural-urban linkages expressed in the form of flows of ideas, diffusion of innovations, influence on forms of government and organization and remittances in terms of goods, social capital and cash are carried out by migrants (either as individuals or groups), in the development of the rural centers (Akinyemi et. al.,2005).

A study in Kenya revealed that rural areas as engines of agricultural development; produce and are the main suppliers of food and other agro based raw materials used in industrial and commercial functions in the urban areas. Equally, urban areas are instrumental in the provision of basic necessities including economic, social, and political amenities relied upon by the rural areas. In strengthening the relationship between the two areas, the significance of infrastructural base cannot be underestimated (Mulongo, Erute and Kerre, 2010).

A comparative study carried out in India, Jamaica, Kenya, Sri Lanka, St Vincent and the Grenadines, Tonga and Jamaica with the central question of : in what ways and to what extent can migration be an instrument to combat rural underdevelopment, poverty and food insecurity in rural areas? It provides mixed evidence regarding the development potential of migration in rural areas. The various forms of remittances have a positive impact on the productivity of migrant households' farms. The introduction of new production techniques can also have beneficial spill-over effects on non-migrants' farming. However, there is no evidence of a substantial improvement of agriculture at the regional or national level in the countries investigated (Lacroix, 2011).hence, monetary (financial) and non-monetary (social) supports were key solutions for the rural development.

Rural development in parts of Nigeria is functions of two comparable, if not, coordinate variables: the government and the townsmen residing in the urban areas. The government provides the access roads, run a school and health clinics or hospitals built by the townsmen. These urban migrants, as we shall henceforth refer to them for reasons to be explained later, in addition to providing other infrastructural facilities, are the political and economic backbone of the rural communities as well as their source of modernization. Smock (1971) dwelt upon the political and modernity role of ethnic unions in Nigerian cities. She showed how these unions "facilitated the accommodation between tradition and modernity in the Eastern political system...," linked "traditional commitments with the modern political and administrative structures," and prevented discontinuities, a characteristic feature of transitional political systems. For Smock, urban migrants, successfully manipulated tradition to politically modernize their rural villages. Little (1970) reasoned slightly differently. He saw the major functions of urban associations as the adaptation of traditional

institutions and the integration of institutions whose *raison d'être* is alien to traditional culture. These associations nurtured political leaders and the formation of political parties resulting in modernist ambition and nationalist aspirations for self-government. Meillassoux (1968) perceived urban migrants associations or voluntary associations as he referred to them, as the mechanism by which the migrants approached the problems of social security and created new social networks. Meillassoux also saw a clear nexus between the norms of these associations and their rural origins in terms of their derivation, their roots, and their purposes.

Through the reflection of interactions or rather interrelations an integrative view on urban and rural is possible. Spatial linkages, synonymously named as relations, interdependencies or interrelations, are cause-and-effect relationships between different types of area, locations or stakeholders that transcend space. They can be displayed as functions beyond a location where they occur by activities and uses with space requirements. Considering spatial linkages particularly urban-rural ones helps us understanding key territorial development issues, strengthening benefits and mitigating negative impacts. Although the discussion about urban-rural linkages is not new, it remained general and superficial to date. Especially in terms of theories and concepts deficits exist (Stead, 2002). Up to now an overview about different linkages as well as concepts is missing.

Much of the literature on the consequences of rapid rural-to-urban migration in developing countries has focused on the actual and potential impact of this migration on rural development. While the debate has by no means been resolved, the majority of studies conclude that migration on balance has a negative impact on rural development. The reason lies primarily in the selective nature of rural migrants, with most being young, able-bodied men and women whose marginal products are likely to be substantially higher than those who are left behind. Although many migrants to the city remit part of their higher earnings to relatives in rural areas, thus constituting a short-run positive benefit for the sending region, the longer term impacts tend to be largely negative as both agricultural and nonfarm output stagnates (Chilivumbo, 1985).

In the Nigerian context, however, these migrants, with the exception of civil and public servants, are independent traders, and skilled and unskilled workers. They

absorb inflation more easily than public or civil servants whose incomes are fixed because they can raise the price of their labor and merchandise to conform to current market prices. Thus they are able not only to survive but to commit some of their income for rural development. Rural development here refers to the direct and indirect stimulation and encouragement of private and public capital investment, the provision of educational or vocational facilities and the general improvement of the standard of living of the rural community.

In many low and middle-income nations, demand for food by urban households is far more important than exports for most producers, especially small-scale family farmers in rural and peri-urban areas. Access to urban markets depends on: physical infrastructure (including road networks and affordable transport); the relations between producers and traders; and farmers' information on how markets operate, including price fluctuations and consumer preferences. Appropriate policies need to be built on detailed, location-specific information on these issues (Iied, 2017).

Adepoju (1982) showed that monetary remittances are made by a relatively high percentage of migrants. According to him, most of the remittances are sent to parents and are used for food and clothing, as well as for payment of the school fees of younger children in the family. He suggests that these remittances function as a social security system for old people (Trager, 1988).

As Mc Nulty has pointed out, the phrase "rural-urban linkage" covers a multitude of formal and informal flows of goods, services, messages, capital and people between rural and urban areas in Africa" (1985). He lists a variety of types of linkages, such as migration, flows of goods and information, administrative ties, etc. and stresses their strength and importance in Africa, arguing that "the city and countryside seem inextricably bound to one another (Nulty, 1985).

Early studies in Nigeria of urban migration, for example, discussed home town or community associations as organizations useful for assisting the adaptation of migrants to large cities, rather than in terms of their activities at home. More recently, there have been some studies that note home town ties and the sending of remittances among Yoruba migrants (Trager, 1988).

Similarly in the study in Nigeria probably, one of the best worked out and most explicit efforts is that being undertaken by a group in the town of Awe, in Oyo State, the Egbe Omo Ibile Awe, described as a "broad-based association of indigenes of Awe"(Adalemo,1 984:1 60). The Central Planning Committee of the Egbe Omo Ibile Awe has drawn up and published a development plan which lays out in some detail a set of development activities to be undertaken within Aweland, including the town of Awe and its surrounding hinterland (Egbe Omo Ibile Awe, 1982). In outlining the strategy to be followed, this publication is explicit about the role of those Awe indigenes not currently residing in the town; it stresses their potential both as resources and links to the larger society and as sources of financial assistance(Trager,1988).

In Rivers State, residents of one community with a population of between ten and fifteen thousand have joined with those currently living outside it in several community development efforts. A small group of about twenty people, mainly professionals based in Port Harcourt, the state capital, meets regularly to suggest activities; this group then meets with a larger Port Harcourt-based group before bringing proposals to the home community. The most ambitious undertaking so far has been the construction of a 4.3 kilometer feeder road to link the community with a nearby highway. In 1984, N 50,000 (equivalent of about\$ 50,000 at the 1984 exchange rate) was collected, mainly from those living outside the town. Local residents contributed both money and labor to construct what is now a good dry season road. More recently, efforts have begun to build a community church and a small hospital (Trager, 1988).

A study done in south-west Nigeria revealed a strong relationship between migrants' empowerment and rural-urban linkages. Migrants with higher income as well as high educational status are more likely to support homestead. Those with lower status are less likely to contribute to the homestead. This point is evident in this study. This is a major factor in the linkages considered. Those who are empowered have very high tendencies to influence rural development. They are more likely to participate in village associations, politics, own property in hometown as well as promote contraceptive use (Akinyemi et. al.,2005).

2.3.1 Development Implications of International Migration for the Origin Countries

Migration is a decision that impacts the welfare of the household, the home community, and in the end the whole economy in various ways (Azam and Gubert 2006). The welfare implications of migration on the origin country are most often, though not always, sizable and positive. The Main channels through which migration alleviates poverty are increased incomes from remittances, ability to smooth consumption, access to finance for starting a new business, as well as tapping on to the knowledge and resources provided by the international community of the migrant diaspora. Besides pure monetary gains, migration and remittances allow for higher investment in health care and education. Yet, not all impacts are positive: exploitation of migrants by unscrupulous recruiters or employers is reportedly widespread; separation from family can be stressful for migrants; and large scale immigration can pose serious challenges to a nation's identity and sovereignty.

Economic implications for the origin country

While migration has economic, social, and cultural implications for the sending and host societies, remittances the migrants send home 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).

Migration and remittances have both direct and indirect effects on the welfare of the population in the migrant sending countries. A cross-country study of 71 developing countries found that a 10 percent increase in per capita official international remittances will lead to 3.5 percent decline in the share of people living in poverty (Adams & Page 2005). Evidence from Latin America, Africa, South Asia and other regions suggests that remittances reduce the depth and severity of poverty, as well as indirectly stimulate economic activity (Adams 1991, Lachaud 1999, Fajnzylber & Lopez 2007, Adams 2006b, Gupta et al. 2007, Anyanwu and Erhijakpor 2010, Ajayi et al. 2009). The dramatic increase in remittances was responsible for one third to one

half of the overall reduction in headcount poverty rate in Nepal from 42 percent in 1995-96 to 31 percent in 2003-04 (World Bank 2006a).

Social impacts on the origin country

Especially temporary circular migration increases the risk for family breakdown, fragmentation of social networks and psychosocial stress (Kahn et al. 2003). The emotional impact is not just limited to the migrants themselves, but also to the family left behind. Especially in poorer households where the whole family cannot afford to emigrate together, they emigrate one member at a time resulting in eroded family structures and relationships. As described by D'Emilio et al. (2007), the longer the separation between the migrating parents and their children, the more children lose parents' reference in the management of the household, their authority and their role as providers of love and material care. Parents are gradually replaced by other family members, or the children take upon themselves the task of parenting. The feelings of rejection, abandonment and loss follow the children left behind, and cannot be compensated by the material gifts and remittances sent from abroad. To some extent the recent technological advances in terms of e-mail and affordable telephone calls might allow the transnational families to form and foster social ties even at a distance (UNDP 2009, p. 76).

Families in migration and development research

The focus of research and debates on the effects of migration for developing countries has largely revolved around remittances (Adams and Page, 2005; Ratha, 2003), with the main questions being why do migrants remit, how much and what is the effect of their remittances on poverty levels of people back home. How migration impacts the various family members however, is left open yet it too, will have development outcomes. If children or elderly lose care as a result of migration, this creates social costs for society, in the first case because children may not be able to act as productive citizens of a sending country, in the latter case because an entire generation is left without care. If, on the other hand, children are given better prospects and elderly care can be organized in other ways, paid for by migrant remittances, migration may have positive outcomes for families. Yet studies focusing on remittances do not consider non-economic effects such as psychological,

emotional and health outcomes for spouses, children and elderly who stay behind. Furthermore, economic studies on migration treat the household as one homogenous unit with one set of preferences (Alderman et al., 1995; Becker, 1981). Even New Economics of Labor Migration (NELM) studies, which conceive of migration as a family decision to explain why migrants remit, do not distinguish between who receives remittances within the family and whether their use benefits some members more than others.

2.4 Methodological Review

Some recent studies have begun to look at differential effects and show that split families do have an impact on the distribution of resources between migrants and the stay-behinds. For example, Chen (2006) uses a household bargaining model to study migrant husbands and their stay-behind wives in China using the China Health and Nutrition Survey. She argues that mothers seem to consume more leisure when fathers migrate as they reduce their labor supply in income-generating activities as well as in household activities. Another example is De Laat's (2006) study of split families between rural and urban areas in Kenya, which argues that asymmetric information leads migrant husbands to spend considerable resources on monitoring their rural wives through rural-based siblings. He finds that better information through monitoring does not lead to different behavior of wives, but it does allow husbands to reduce remittances to their wives.

Transnationalism Studies

Transnationalism studies emerged in the early 1990s in reaction to the bifocal conceptualization of migration studies dominant at the time. These studies were fundamental for drawing researchers' attention to the linkages that migrants maintain with their home regions (Glick Schiller 1992; Levitt 2001; Smith and Guarnizo 1998; Vertovec 1999; Watson 1977). Although not a new phenomenon, transnationalism scholars argue that modern production relations, and greater and cheaper travel and communication technologies make it easier for people to move and maintain linkages with the regions they come from, as well as other regions they pass through. These linkages result in flows of people, goods, money and ideas that affect the way

migrants conduct their lives in the new country as well as the lives of people back home.

Surprisingly, transnational families only became a topic of focus after the year 2000. Various authors on transnationalism mentioned some of the issues facing transnational families, but more by way of side information rather than the focus of research. Levitt (2001; 74-89) discusses the challenges that come with raising children transnationally. Focusing on children left behind by their parents, and especially mothers, she highlights the emotional consequences, the problems with managing decision-making and power sharing between parents and grandparents, and the problems that occur if parents start a new family in the host country.

Schmalzbauer (2004) draws on data from a 2-year two-country study that included 157 people to explore the survival strategies of poor Honduran transnational families. She notes the gendered structure of the transnational division of labor. When women migrate, their care work is handed over to 'other-mothers', usually grandmothers or other female relatives. Schmalzbauer also notes that trans-migrants endure great sacrifice in order to accumulate a surplus to send to their families back home. Not only do they face the emotional burden of separation from their families and home country, they also have to deal with the economic and physical insecurity that comes from working in low paying jobs.

Psychology

Migration has never been a core issue in psychology (Berry 2001). Although recently attention has been directed towards the types of psychological problems migrants face while integrating into the host society, few studies address the potential impact of family separations arising out of the immigrant experience for parent-child relationships and psychological wellbeing.

2.5 In Nepalese Context

Very few studies on migrants support to their place of origin have conducted in Nepal. Migration trends did not remain within the limited scope of classical push and

pull factors; it got a paradigm shift from the voluntary forced dichotomy to the post conflict relative deprivation, decision-making and livelihood approach.

Traditionally, studies of migration were confined to the Marxist, capitalist, social, cultural, religious, developmental and economic approaches in the realm of mainly the push and pull factors. Several ebbs and flows have occurred during the last 100 years of human mobility. As a result, approaches to migration studies can be analysed as a shift from traditional Marxist/capitalist to legal, social-development, political economy and security approaches (Khatiwada, 2014).

The census data indicates that over the last 40 years or so, the volume of internal migration has increased tremendously and it has increased more rapidly after 1991. Over the period, hill continues to be the largest area of origin of internal migrants and the net loser of population. A large majority of the districts, mostly from mountain and hills, are net losers and some districts from eastern and western hill lost up to 50% of its population. Tarai and Kathmandu Valley on the other hand continue to be the largest areas of destination of internal migrants and net gainers.

Nepal has witnessed three distinct waves of internal migration. The first wave of internal migration came during the unification of Nepal by King Prithivi Narayan Shah and his successors until the early eighteen century.

The second wave of internal migration emerged in the mid-50s with the implementation of the state sponsored resettlement programme of hill people to Tarai. The main objective of the resettlement programme was land colonisation of Tarai and increased agricultural production.

The third wave of internal migration emerged with the socio-economic transformation of the country. With the advent of democracy in 1951, the country embarked upon planned economic development of the country. This required increasing investment in various sectors of the economy, such as expansion of roads and transport, development of agriculture, health, education, and industrial development. It can be inferred that people from less developed areas started migrating to more developed areas, especially to areas where there was better infrastructure and economic opportunities. After the restoration of democracy in 1991, the country witnessed a

rapid increase in the volume of internal migrants. This rise may be largely associated with the expansion of employment opportunities in informal sectors after the restoration of democracy. Internal migration in Nepal is considered to be a survival strategy of mountain and hill people to cope with the hardships of their lives, arising from low agricultural productivity, lack of employment and poor infrastructural development (Suwal, 2014).

Empirical studies of Nepal suggest that the remittances sent home by the migrants affect development at both the household and national levels. At the household level, remittances help to reduce poverty, improve standard of living and attain higher educational levels in Nepal. Labor migration contributes substantially poverty alleviation and infrastructure building with their international remittances in Nepal (Graner, 2001; Seddon, Adhikari & Gurung, 2002; Thieme, 2006, World Bank, 2005, World Bank, 2011, Lokshin, Bontch, & Glinskaya, 2007). Ratha, Mohapatra and Silwal, (2010), Russell (1997), Regmi and Tisdell (2002), Bansak and Chezum, (2009), Bohra and Massey (2009) investigated the uses of remittance in Nepal.

Subedi (1993) concluded as, unlike more industrialized societies, mobility does not entail the abandonment or rejection of a rural 'home' for another 'reach', but rather full participation in social, cultural and economic lifestyle(Subedi,1993).

This gap of studies motivates the researcher for the further study.

Nepal is a grooming country for urbanization as the percent of Urban Dwellers (UDs) raised 55 percent in 2017 from 2.9 percent in 1952/54(CBS, 2012) as of urban centres 293 from 10 in the respective years (MUAN, 2018).

2.6 Desire to Support

Desire to support is the voluntary. It may be in the form of monetary and or non-monetary. In economics desire to support is explained as willingness to pay for particular service. Mould (2009) highlighted that willingness to pay (WTP) is a variable indicator that depends on the economic and social stratum. WTP measurement has a strong impact on decision making. For example, if only a high socioeconomic stratum is considered, it might be that a large number of cost-

effectiveness studies that evaluate treatment with different medications or health programs are accepted as cost-effective if the decision variable is precisely willingness to pay. (Mould, 2009).

Household size is another factor that influences WTP for waste management. Chuen-Khee & Othman (2002) pointed out that the more the number of people in the household, the more willing the household will appreciate a clean environment. Tamura (2005) in analysing the individual attributes of the demand for solid waste collection in Accra, Ghana found that the more income people have, the more willing they are to pay for solid waste collection.

Ifabiyi (2011) found that household size had no bearings on the water demand of the study area. People with low educational status and low family size found to have consumed more water. Water consumption was controlled by economic factor and found not serious about environmental factor. Majority of the consumers were found WTP for improved services. Those who lost the confidence in water supply service system were found not willing to pay. It was found that people with regular water supply from public water supply system did not want private sector's involvement while with the opposite case the answer was yes. The first factor, Household Income Factor contributed 64.5% explanation to the variance. The second factor contributed 22.4% explanation to the variance in the equation. It was interesting that, young respondents were to pay more for water in contrast to elder ones. Similarly, females were to pay more than male counterpart. It is also found that culture and tradition put some influence to these women. The third factor was educational variables with 11.3% contribution to the variance to explain the WTP Higher the educational level higher the WTP for water. In this study the concept of willingness to pay is exchanged with willingness to support. The economic concept of WTP is used social concept as WTS.

2.7 Research Gaps

There is no study conducted on focusing on migrants' supports to their place of origin (*gaun*). Due to the scarcity of data on in-migration as well as their supports , researcher conduct a pilot study based on 14 *Samajghar*, concerning to the in-migrants' associations about Desire and reality of supports. The initial study shows

that in-migrants were providing supports to construct the roads, building schools, health-posts, pioneering income generating activities such as *Gharbas* (home-stay), commercial farming like poultry, cow; some are promoting their culture which were basic characteristics of their place of origin such as producing village related songs, movies, dances. Similarly some of them were bought passenger vehicles for their business purposes which help to link their place of origin. This initial study suggested some issues that need to investigate the various supports of in-migrants in their place of origin.

2.8 Conceptual Framework

Rural peoples started to Migrate in Pokhara in early 1950's after the re-restoration of democracy. According to Hop Bahadur Gurung (85), he was migrated to Pokhara in 1917 AD (2028 BS) from Bijayapur Dihi *Gaun* the then Arba Vijaya *Gaun* Panchayat (Now, Pokhara-13 itself). Hop Bahadur Gurung's family is the first gurung migrant family at that time. Likewise neighbors from the Bijayapur Village and other neighboring village peoples started to come to Pokhara. Though the migrant's family resides to Pokhara they used to go to village from Pokhara almost every day in the beginning to collect firewood, to bring milk and milk products. They had their parents and relatives at the village on 1970's. Gradually migrants' mobility to other places from Pokhara starts for the income generating activities. Most of the Gurungs became *Lahure* in Indian and British Army.

Bhramin/chhetri started cultivation in around and also found jobs in government and private sectors. Some of them established own business firms. *Dalits* used to serve the locals providing daily wages labours. From 1985 the massive migration of labor force to Arabian Countries, the rural inhabitants started to migrate in large flow towards Pokhara from the peripherals. Though the peoples reside in Pokhara, they are common practices of *gaun jane* (visiting villages) in their leisures, during weekends etc. Specially the school going children were fond of visiting their villages in leisure's and in vacations.

The adults and *lahures* provide monetary and nonmonetary (i.e. labors called *jhara*, networking, leadership, political..... etc) support to their villages. Gradually the migrant's peoples were associated in the association called *samaj*. *Samaj* became the

main factor of union of the in migrants at current place of living. Through the *samaj* the migrants started to support their place of origin (*gaun*).

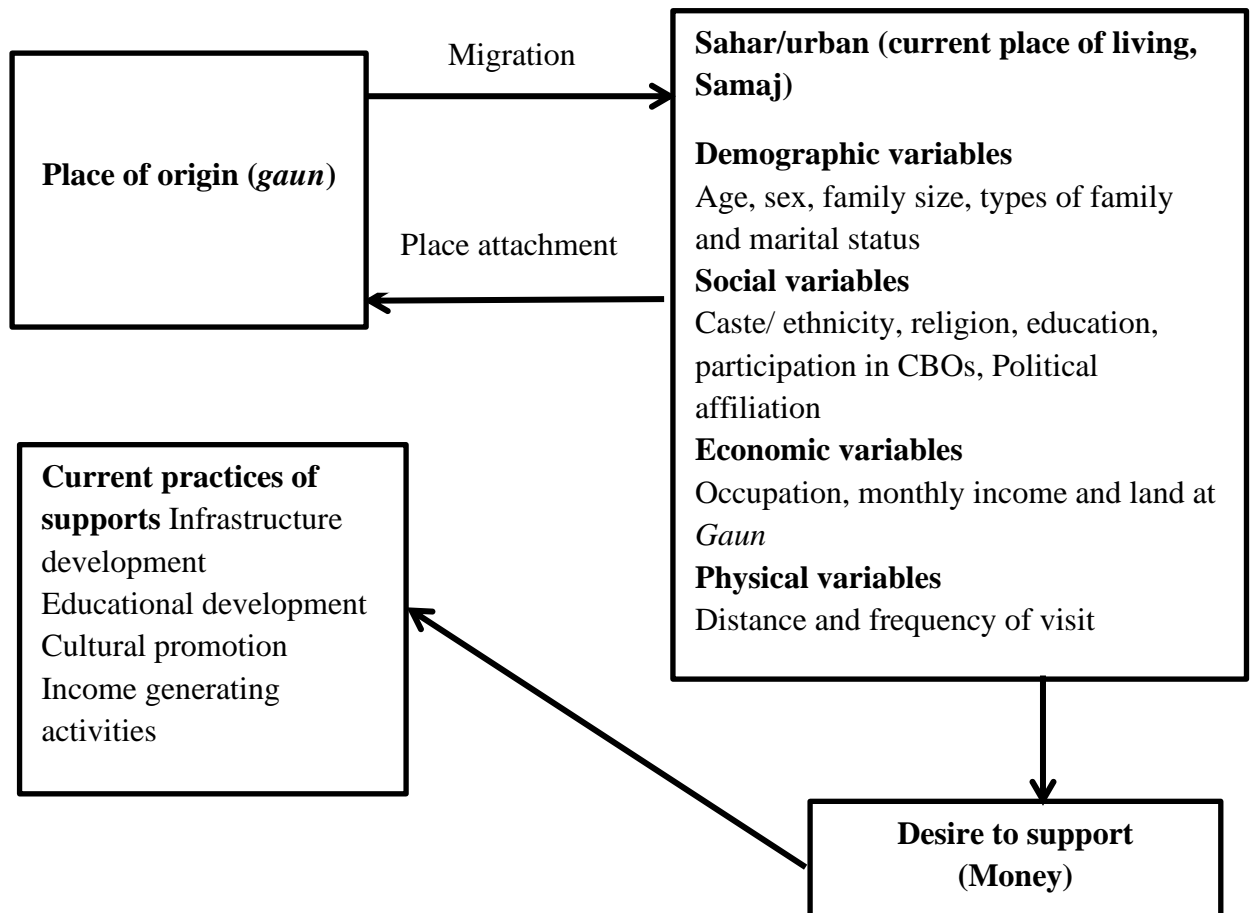


Fig 2.1: Conceptual Framework

They also celebrate the village remembering activities, rites and rituals (i.e. *arghon* (death ritual in guring community), *chelibeti khuwaune* (party to daughters and relatives), marriage, *putbude*, celebrating *lhoshar* (new year), *tahote*. Individually and through *samaj* the migrants people built schools, roads, *patipauwa*, water connections, electricity expansion, cultural promotion, provide trainings, income generating activities such as business agro farms, establishing domestic industries etc.

During the observation it is found that some of the migrants, their families and *samajghar* are highly devoted to support their *gaun* but they are also facing some obstacles. In the study the urban dweller migrants' demographic, social, economic and physical characteristics are independent variables which will be studied in depth.

The current practices were identified with the obstacles. The four aspects of development i.e. education, infrastructure, cultural promotion and income generating activities are background variables for this study. When people migrated from rural to urban area there exists place attachment to the place of origin in the form of behavioral and emotional. The migrant's Desire to support to their *gaun* would be assessing converting their supports in monetary form and non-monetary form. Overall the current practices of support, Desire to supports were the theme of the study. Some of the case studies of *gaun* were developed to triangulate the information.

CHAPTER THREE

METHODS OF STUDY

The preceding chapter presented a review of the existing literature with more focus on desire to support to place of origin. It is measured by applying variables of place attachment theory. This chapter presents the methods of study employed for this study. Research approaches, designs and the research method used to collect the data was discussed in this chapter. The research area, nature and source of data, research design, sample size and sampling procedure, data collection tools /techniques/methods, validity and reliability of study tools and data analysis and management are presented in this chapter.

3.1 Study Area

Pokhara Metropolitan City ward number 13 is the study area. In the history of human settlement in Ward no. 13 of Pokhara Metropolitan City Muslims came from Merath, India during 16th century, Newar came from Bhaktapur in 17th century, Sigdel (Bahun community) came from Arva *gaun* in the mid of 17th century and Thapa(Chetri community) came from the south in the same time. The muslims, newars and Sigdel bahuns had no relations to their place of origin (*gaun*) at present. They did not know whether they have any relatives or properties even at their *gaun*. So these communities were excluded for the study. Later the Sarki community, Damai community, Acharya bahun community, Kami community, Gurung community, Bahun and Chhetri community, Tamang Community, Magar, Thakuri, Ranabhat came to Pokhara and resided in ward no. 13.

As this area is the residents of migrants and whose place of origin is well defined and some of their not i. e. some individual knows their place of origin and some are not. Those whose place of origin is well defined; during the vacation, festivals and important days there is a popular culture of visiting their place of origin is called *gaun jane* (a visit to the villages as place of origins). From the pilot survey it is found that most of the inhabitants of Ward No. 13 are migrants and are associated in such associations which have close relations with their place of origin. The study area is

culturally diversified as Gurung, Magar, Tamang, Newar, Bahun, Chhetri, Musalman, Kami, Damai, Sarki, Ranabhat, Takuri etc. From the observation it was explored that people were keen interested to support to their place of origin and they are practicing various aspects of supporting as well as want to keep close connections too. On the basis of above mentioned characteristics, Pokhara ward no. 13 was chosen for the study area.

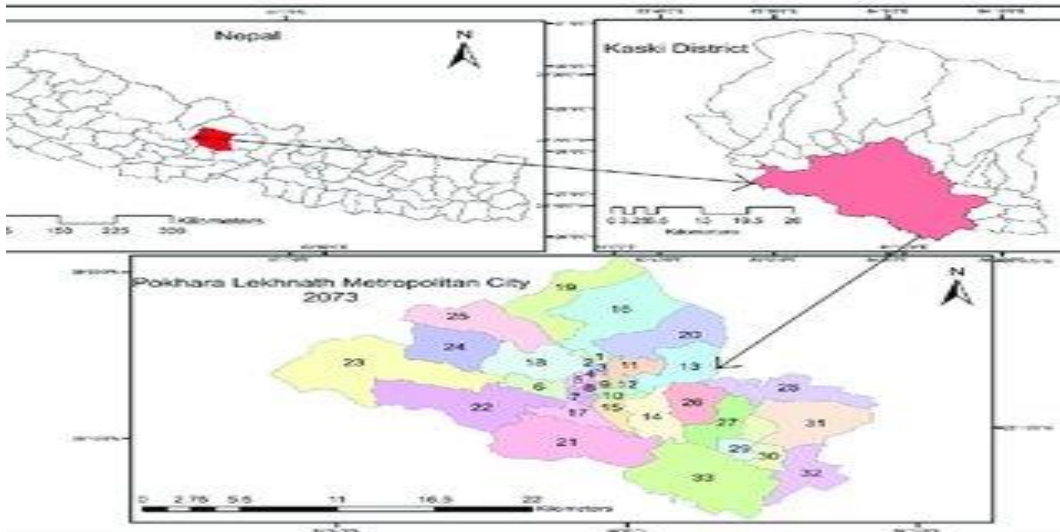


Figure 3.1: Map of Study Area

3.2 Nature and Sources of Data

The nature of the data used in this study was primary. The data was collected from the field in between January, 2019. For collecting the information from 301 HHs, semi-structured questionnaire was used for quantitative data. Both open and closed ended questions were included in the questionnaire. Face to face interview technique was carried out for collecting the information from the respondents using questionnaire. Qualitative data was collected through focused group discussions (FGD); key informants interview (KII), case studies and observations.

3.3 Research Design

This research was based on mix-methods research design. Also, cross-sectional type of study was carried out. Mix-methods were applied to triangulate the findings of the research. For this study descriptive, explorative and analytical research design has been applied, as it has described linkage of migrants to their *gaun*, migrants' current practices of supporting to their *gaun*, explored the motivating factors associated with

place attachment and analyzes the determinants that influence on desire support to their *gaun*.

3.4 Sampling Design

At first, Pokhara Metropolitan city is selected purposively. At second stage, ward number 13 has been selected purposively. For the study in-migrants or urban dwellers that were associated to their *samaj* in CPL, had relations with their *gaun* which means their place of origin is well defined were chosen. In the area 22 *Samaj* are identified in the pilot survey. Among them 14 *samaj* were selected including 10 communities of castes/ethnicities. The total households of the migrants communities in these 14 *samaj* was 1367. Then, 301 households (allowable error = 5% and level of significance = 5%) were proportionately distributed among these migrant communities (Table 1). So, the total sample size for this study is 301. In this study the household Head or a representative above 20 years (marriageable age) were the respondents.

Table 3. 1: Sample Size Distribution

SN	Migrants' Associations	HHs Associated	Percent	Sample Size	Remarks
1	Bajhapatan Tamu <i>Samaj</i>	62	4.53	14	Gurung Community
2	Bijaypur Tamu <i>Samaj</i>	69	5.04	15	Gurung Community
3	Bhujung Tamu Samj	122	8.92	27	Gurung Community
4	Pahurikot Tamu <i>Samaj</i>	93	6.80	20	Gurung Community
5	Mapyang Ghamrang Tamu <i>Samaj</i>	42	3.07	9	Gurung Community
6	Janakalyan Samitee	204	14.92	45	Bahun/Chhetri Community
7	Tamang Ghedung	222	16.23	49	Tamang Community
8	Nepal Magar Sangh	41	2.99	9	Magar Community
9	Annapurna Mijar Samitee	109	7.97	24	Sarki Community
10	Nava DurgaPariyar <i>Samaj</i>	63	4.60	14	Damai Community
11	Kamal Pokhari <i>Samaj</i>	122	8.92	27	Kami Community
12	Ranabhat <i>Samaj</i>	122	8.92	27	Ranabhat Community
13	Thakuri Sangam <i>Samaj</i>	19	1.38	4	Thakuri Community
14	Chiule Parchya Tamu <i>Samaj</i>	77	5.63	17	Gurung Community
	Total	1367	100.00	301	

Source: Pilot Survey, 2016 and self-calculation

At final stage, from the proportionate samples, households were selected by using systematic random sampling from the list of the households of the registered associations (*samaj*). For this, we select the respondents in the interval of $k = N/n = 1367/301 = 4.54 = 5$ from the list of total respondents. Hence multistage sampling technique was applied during this study.

3.5 Research Instruments

Both quantitative and qualitative data were collected for the study. Similarly primary and secondary sources of data were also used. For collecting the information from 301 HHs, semi-structured questionnaire was used for quantitative data. Both open and closed ended questions were included in the questionnaire. Face to face interview technique was carried out for collecting the information from the respondents using questionnaire. Qualitative was collected through focused group discussions (FGD), key informants interview (KII), case studies and observation.

Two Focus Group Discussions were carried out in Bijaypur Tamu *Samaj* and Pakhurikot Tamu *Samaj* with the leaders and members of the migrants associations i.e. *samaj*. Three Key Informant Interviews was carried out using checklist along with non-participant observation. Two case studies of rural areas i.e. Bandipur at Tanahu and Sirubari at Syangja were prepared among the best practiced of supports by internal migrants. Two cases of Bijaypur Tamu *Samaj* and Pakhurikot Tamu *Samaj* were prepared identifying in local level.

3.6 Validity and Reliability

For the validity and reliability, questionnaire was pre-tested among 30 respondents at Pokhara Ward Number 30 and final questionnaire was prepared on the basis of the result and suggestions from pre-test. FGD and KII was carried out to collect the qualitative data and to support the quantitative data. Different variables were studied through different literatures and final study variable was chosen through these literatures.

3.7 Techniques of Data Analysis and Management

The collected information from 301 respondents was reviewed, screened, edited and entered in SPSS. Qualitative data was manually and carefully analyzed. The quantitative data was analyzed by using both descriptive as well as inferential statistics. Univariate analysis like, percentage, frequency analysis, graphical presentation was carried out to explore the migrants' Support. Chi-squared test was applied to show the factors associated with support for their place of origin. Multiple linear regression analysis was carried out to find the determinants of support for their *gaun*.

Dependent

- Desire to support is in scale (monetary) form

At first support means to support on education; infrastructure; cultural activities and income generating activities.

Secondly, support means the perception of migrants who had supported for their *gaun* with respect money, *sramdan*, networking, materials, ideas and motivation at past.

- **Independent Variables**

Demographic Variables

- Age
- Sex
- Family Size
- Types of Family
- Marital Status of Respondent

Social Variables

- Caste/ Ethnicity
- Religion

- Education status of Respondent
- Participation in Community Based Organizations at Place of Origin
- Current Political Participation

Economic Variables

- Occupation of the Respondent
- Monthly family income
- Land at Place of Origin

Physical Variables

- Distances between Place of Destination and Place of Origin
- Number of Visits in Place of Origin at last Twelve Months

Place attachment

- Emotional
- Behavioral

Multiple Linear Regression Model

The multiple linear Regression Model for this study was,

$$Y_{\text{support}} = b_0 + \sum b_i X_i \text{ where } i= 1,2,\dots,15. \dots\dots\dots (i)$$

Where, Y_{support} = Moneytary support for their place of origin, it is the maximum price that the people want to support to their place of origin towards education, infrastructure, cultural activities and income generating activities. We can take dependent variable any one of the above four category at a time to run the multiple regression model while independent variables remains same for all four dependent variables.

$X_1, X_2, \dots\dots\dots$ and X_{15} are the independent variables as above mentioned.

b_0 = Constant or intercept made of regression plane.

X_1 = Age

- X₂ = Sex
- X₃ = No. of family members
- X₄ = Types of family
- X₅ = Marital status
- X₆ = Caste/ethnicity
- X₇ = Religion
- X₈ = Education
- X₉ = Participation in COBs in *gaun*
- X₁₀ = Political participation
- X₁₁ = Occupation
- X₁₂ = Family income
- X₁₃ = Land in *gaun*
- X₁₄ = Distance between *gaun* and place of destination
- X₁₅ = Time to visited in *gaun*

Similarly b₁, b₂.....and b₁₅ represents the regression coefficients of the independent variable as defined above. Where, b₁ is the beta coefficient of age, b₂ is the beta coefficients of sex, b₃ is the beta coefficients of number of family members..... and b₁₅ is the beta coefficients of frequency of visiting *gaun*. Before finalizing the multiple linear regression models, the condition to apply this model was checked.

For the quantitative research design

Quantitative data was collected to meet the objectives of the research. For this 301 households were selected proportionately and the households were selected by using systematic random sampling from the list of the households of the registered associations (*samaj*). The respondents were selected purposively those who are active in *Samaj*.

For the qualitative research design

Qualitative was collected to triangulate the information. The data was collected from focused group discussions (FGD); key informants interview (KII), case studies and observation. For the focused group discussion the *Samaj* which are active were

chosen. For KII, the persons who are familiar to the place of destination (present study area) and most of the place of origins in Kaski, Lamjung, Tanahun and Syangja was chosen. All qualitative data was collected through checklist and face to face interview method See ANNEX-III.

Two Focus Group Discussions were carried out in Bijaypur Tamu *Samaj* and Pakhurikot Tamu *Samaj* with the leaders and members of the migrants associations i.e. *samaj* .Three Key Informant Interviews was carried out using checklist along with non-participant observation. Two case studies of rural areas i.e. Bandipur at Tanahu and Sirubari at Syangja were prepared among the best practiced of supports by internal migrants. Two cases of Bijaypur Tamu *Samaj* and Pakhurikot Tamu *Samaj* were prepared identifying in local level. The data was analyzed manually.

CHAPTER FOUR

SOCIO-ECONOMIC CHARACTERISTICS OF SAMPLE POPULATION

4.1 Socio- Demographic and Economic Characteristics of Migrants

Socio-demographic and economic aspects deal with the age, sex, population structure, educational level, languages, religion, occupation, monthly income, and number of family members at foreign country ; however, very few statistics for the sake of present study is taken into account.

4.1.1 Demographic Characteristics of the Migrants

Sex played vital roles in Nepalese patriarchal society. Generally male is considered as the HHH and grab powers of decision making. About two thirds (65.8%) migrants were male and more than one third (34.2%) were female. More than two-fifths (43.2%) migrants were age group of 40 to 59 years, more than one third (35.5%) were of 60 to 79 years, one in six (17.6%) were of 20-39 years and few (3.7%) were 80 years and above. The maximum age of the migrant respondent was 97 years and the least was 21 years. The mean year of migrants was 54.34 years.

There are basically three types of families operating all over the world; namely nuclear, joint and extended. The family which consists of members like parents and their unmarried offspring are nuclear. Those which consists parents and married offspring come under joint family. And those which live more than two generations together even after they got married are the extended ones. The families are undergoing changes around the world along with the wave of modernization and urbanization from extended to joint and then to nuclear. In the present times, the living arrangement of people is far more complex than these three pervasive models. A single family member are scattered in several different places based on the convenience of study, work and other businesses.

More than half (54.5%) of the migrants stayed in nuclear family and 45.5 percent in to joint family. Minimum a single person and maximum of 15persons lived in the

family. Number of family members 5 to 8 in a house lived is higher (47.2%), family members having 4 and below in a house is 45.2 percent and HHs having more than 9 members were 7.6 percent. The average size of the family members was 5.10 which is slightly bigger than the national average 4.78(CBS, 2014).

One's marital status can be termed as unmarried, married, divorced, widowed, separated and others. In the study sample married, widow, widower and an unmarried were found. Later an unmarried was mixed with married. Nine out of ten (90.7%) migrants were married, 7.3 percent were widower and 2.0 percent were widow. Forty four point two percent migrants informed that there were no family members in abroad at present. One third (34.6%) said there was at least one member at abroad and 21.3 percent said there were two and more members at abroad at present.

Table 4. 1: Demographic Characteristics of the Respondents

Particulars		Number	Percent
Sex	Male	200	65.8
	Female	101	34.2
Age(years)	40-59	130	43.2
	60-79	107	35.5
	20-39	53	17.6
	80 and above	11	3.7
	Min= 97 year Max= 21 year	Mean= 54.34,	S.D= 14.619
Number of Family Members	4 and below	136	45.2
	5-8	142	47.2
	9 and above	23	7.6
	Min =1 Max=15	Mean = 5.10	S.D=2.263
Marital Status	Married	273	90.7
	Widower	22	7.3
	Widow	6	2.0
Types of family	Nuclear	164	54.5
	Joint	137	45.5
No. of family member in abroad	None	133	44.2
	One	104	34.6
	2 and more	64	21.3
	Min =0, Max=11	Mean = 0.9369	S.D=1.30869
Total		301	100

Source: Field Survey, 2019

Still large number of family size found in the study area because there was high fertility rate at past in Nepal. All of the respondents were married because marriage is the universal phenomena, more families live in nuclear family because the trend is increasing in living nuclear family, the preliminary findings of census 2021 has also

shown the remarkable increment of number of families, more than half of the family had atleast one member at aboard, because this is the trend in Nepal.

4.1.2 Social and Economic Status or the Respondents

Education is essential ingredient for human capital formation, employment and social changes. Regarding the migrants' educational level more than one third (36.5%) had secondary level, almost a quarter (24.3%) had primary level, one in five (20.9%) were illiterate, 12 percent were 10+2, 5 percent were bachelor and a few (1.3%) had masters and above.

Regarding the migrants' occupations, more than a quarter (27.2%) were retired army/workers, similar percent (25.9%) were house makers, one in five (19.3%) had owned business, 9.3 percent were currently engaged in government or private services, 8 percent were in agriculture, 5 percent were in foreign labor, 4 percent owned cottage industries and 1.3 percent were contractors and brokers.

Almost half (48.2%) of the migrants reported that their household monthly income range from Rs.20001 to 50000 a quarter (26.6%) of them had Rs 20000 and below, 18.6 percent had Rs.50001 to 1 Lakh and 6.6 percent reported that their household income exceeds one Lakh. The average income is Rs. (Table 4.2).

Religion is the faith on the existence of god in different forms and ways. It is closely connected with one's social background, family and culture. Nepal is historically a Hindu state but the constitution of 2015 AD has declared it a secular having complete freedom on one's religion. In this study more than half (54.4%) of the migrants followed Hinduism, about two fifth (38.5%) were Buddhist, 6.6 percent were Bonism and a few (0.7 %) followed Christianity.

Caste/ethnicity is an important variable in the study and important socio-economic variable in Nepalese context affecting almost every aspect of job, study, businesses and other spheres of the lives of people. In Nepal, some places are dominant inhabitation of certain caste/ethnic groups and other places are mixed or heterogeneous. Mostly new urban clusters and migration destinations are inhabited by several caste ethnic groups while the origin places are domination of one particular caste and ethnic group. In Nepal, 125 castes are categorized into few ethnic groups

representing nearly 29 percent Brahmin Chhetri, 5 percent Newar, 27 percent disadvantaged Janajatis, 12 percent Dalits, 4 percent Muslims and other unidentified castes (CBS, 2011; CBS, 2014).

Ten various castes/ethnicities migrants were enumerated in the study. More than one-third (33.9%) migrants were from Gurung Community, followed by Tamang (16.3%), *Bahun* (10%), Kami and Ranabhat each (9.0%), Sarki (8.0%), Chhetri (5%), Damai (4.7%), Magar (3%) and Thakuri 1.3 percent respectively.

Further, Gurung, Tamang and Magar were categorized into Janajati and were more than half (53.2%); *Bahun*, Chhetri, Ranabhat and Thakuri were re categorized into *Bahun/Chhetri* which comprised almost a quarter (25.2%); similarly Damai, Sarki and Kami in Dalits were of 21.6 percent.

Table 4. 2: Socio- economic Characteristics of Respondents

Particulars		Number	Percent
Caste categories	Janajati	160	53.2
	Bahun/Chhetri	76	25.2
	Dalits	65	21.6
Religion	Hinduism	163	54.2
	Buddhism	116	38.5
	Bonism	20	6.6
	Christian	2	.7
Education Level	Illiterate	63	20.9
	Primary	73	24.3
	Secondary	110	36.5
	10+2	36	12.0
	Bachelor	15	5.0
	Master and above	4	1.3
	Occupation	Retired army/worker	82
	House makers	78	25.9
	Business	58	19.3
	Service	28	9.3
	Agriculture	24	8.0
	Foreign labour	15	5.0
	Cottage industry	12	4.0
	Others	4	1.3
Monthly Income (Rs)	20000 and below	80	26.6
	20001-50000	145	48.2
	50001-100000	56	18.6
	100001 and above	20	6.6
Min =1000,	Max=600000	Mean= 54431	S.D= 68210
Total		301	100

Source: Field Survey, 2019

Most of the respondents were janajati because Kaski district is dominated by janajati, similarly more than half of the respondents followed Hinduism because Nepal is dominated by Hinduism. Four out of five were illiterate because the trend of school going is increasing. Most of the respondents were retired army because the Gurung had culture of joining army and becoming *Lahure*. Monthly income is also remarkable because the average income is around 55 thousand.

CHAPTER FIVE

MIGRATION CHARACTERISTICS OF SAMPLE POPULATION

5.1 Migration Characteristics of the Respondents

Nine out of ten (90.4%) migrants reported that they themselves were the migrants. They migrated to Pokhara-13 in the leadership of self or with parents. One in ten (9.6%) reported that they were not the first generation migrants at current place of living. Out of them 62.06 percent said that their father was the migrant at current place of living, a quarter (24.13%) said their parents (both father and mother) were the migrants, and 13.79 percent reported that their *Sasu-sasura* were the migrants and later they joined at current place of living. Some 1.67 percent of these were born at current place of living too.

Large numbers of migrants (77.4%) were from the Kaski District, followed by Lamjung (11.6%), Syangja (2.0%) and Baglung (1.7%). Migrants were also from Chitwan, Dhading, Myagdi, Gorkha, Arghakachi, Gulmi, Makawanpur, Mahottari, Morang, Nuwakot, Parbat, Tanahu and Banke districts as well.

About three quarters (72.2%) of migrants reported that their place of birth is the immediate place of origin. In this case the places within the previous Village Development Committee were integrated. The marriage migrations within the VDCs are also considered. More than a quarter (27.8%) migrants' place of birth is differed from immediate place of origin that means these migrants experienced step migration.

Almost half (47.5%) of the migrants were in age group 20-39 years when they were migrated to current place of living. Similarly a quarter (26.6%) and 25.9 percent were of below 20 years and 40 years and above respectively.

More than two thirds (68.1%) migrants were willing to stay permanently at current place of living and 7.6 percent were not willing to stay permanently. About a quarter (23.9%) had not decided whether they would stay at current place of living or not.

Table 5. 1: Migration Characteristics of the Respondents

Particular		Number	Percent
Status of self-migration	Yes	272	90.4
	No	29	9.6
If no, with whom (n=29)	Father	18	62.06
	Father and Mother	7	24.13
	Father/Mother in Law (<i>Sasu/sasura</i>)	4	13.79
Place of origin	Same district	233	77.4
	Other district	68	22.6
Place of birth is place of Origin	Yes	219	72.8
	No	82	27.2
Age at migration (in years)	below 20	80	26.6
	20-39	143	47.5
	40 and above	78	25.9
Want to permanently reside at current place	Yes	205	68.1
	No	23	7.6
	Not decided	72	23.9

Source: Field Survey, 2019

5.2 Access to Place of Origin and Current Place of Residence of the Respondents

Two third (66.4%) migrants were migrated to current place of living in between 5 to 29 years. One third (33.6%) were migrated before 30 years and ago. Here 1.67 percent respondents were born at current place of living, and were incorporated in 30 years and above. Likewise, four fifth (81.4%) of the migrants had visited at least once to their *gaun* during last 12 months. One in five (18.6%) had not visited. Furthermore, most (45.2) of the migrants reported that their *gaun* had got modern transportation services in between 6-10 years period.

Table 5. 2: Access to Place of Origin and Visiting Channels

Particulars		Number	Percent
Total years of first generation migration	5-29 years	200	66.4
	30 years and ago	101	33.6
Travelling hours to <i>gaun</i> (bus time in hour)	1 and below	101	33.6
	2-8	189	62.8
	9 and above	11	3.7
Transportation services available in <i>gaun</i> (in years)	5 and below	96	31.9
	6-10	136	45.2
	11 and above	69	22.9
Time to walked at <i>gaun</i> (in hour)	Not walked	18	6.0
	1-4	117	38.9
	5-8	86	28.6
	9 and above	80	26.6
Times of visit at <i>gaun</i> during last 12 months	Visited	245	81.4
	None	56	18.6

Source: Field Survey, 2019

One third of the respondents were living more than 30 years at CPL, it showed that the migration history of the study area is not new. Most of the *gaun* had transportation services available because after the re-storation of democracy in Nepal in 1990 AD the road construction process was rapid. More than quarter of the migrants had to walk more than 9 hours; it showed that they migrated from far *gauns*. Most of them visited their *gaun* during last 12 months. It showed that there is place attachment to the *gaun*.

5.3 Possession and Use of Land at Place of Origin (*Gaun*)

Six out of seven (85%) migrants possessed land at their *gaun*. Only 15 percent migrants had not got land at their *gaun* during the time of study. Those who possessed/owned land 44.9 percent migrants' land were used by relatives, a quarter of migrants' land was uselessness or kept it without cultivation, 16.4 percent migrants' land was used by neighbors and interestingly 13.7 percent migrants were using their land themselves.

Two fifth (41.4%) migrants' land was registered in the name of father, 34 percent migrants self-owned the land, 16 percent migrants' in mother's name and 8.6 percent was owned by either spouse. The mentioned information was on the basis of *Lalpurja* received. Nine out ten (88.3%) migrants were not willing to sale their land where as 8.2 percent were willing to sale and 3.5 percent had no idea whether to sale or not.

Almost two third (63.7%) migrants were planning to use their land as cooperative agriculture, self-agro-farm, home stay management, horticulture and floriculture etc. More than one third (36.3%) migrants had no plan to use the land at current time (Table 4.5).

Table 5. 3: Possession and Use of Land at Place of Origin (Gaun)

Particulars		Number	Percent
Possession of land at <i>gaun</i>	Yes	256	85.0
	No	45	15.0
Persons using land	Relatives	115	44.9
	Uselessness	64	25.0
	Neighbors	42	16.4
	Self	35	13.7
Owner of land (Name in <i>Lalpurja</i>)	Father	106	41.4
	Self	87	34.0
	Mother	41	16.0
	Spouse	22	8.6
Want to sale land(land at <i>gaun</i>)	Yes	21	8.2
	No	226	88.3
	Don't know	9	3.5
Plan of using land	Start something	163	63.7
	No plan	93	36.3

Source: Field Survey, 2019

Most of the respondents' had own land at *gaun* showed the more attachment to the *gaun*. Their land is mainly used by relatives mean there is good relation with their relatives. Still nine out of ten didn't like to sale the land and had planned to use land doing something showed the impressive place attachment.

5.4 Socio-Political Relations of Migrants

One in five (19.3%) migrants reported that they were affiliated to political parties either *gaun* or current place of living. Among those who affiliated to political parties, about two third (63.8%) were active members and remaining 36.2 percent were ordinary members in their respective parties. Almost three fifth (58.5%) migrants cast vote in recent political election from current place of living, three out of ten (29.6%) casted vote at *gaun* and 12 percent had not casted vote in either places.

A quarter (24.6%) migrants were currently affiliated to some sorts of community based organization at their place of origin (*gaun*) whereas cent percent were the member of at least one CBO organization at current place of living. Two fifth (42.2%) migrants were involved in such CBO's from last 13 years and above, about three in ten(28.6%) migrants were in between 6 to 13 years, one in seven(14.3%) were less than 5 years. 15 percent migrants had no ideas. Since, when they were joined on such CBOs (Table 5.4).

Table 5. 4: Socio-political Relations of Migrants

Particulars		Number	Percent
Place of vote cast in recent election	Current place of living	176	58.5
	In village(<i>gaun</i>)	89	29.6
	No where	36	12.0
Affiliation of political parties in <i>gaun</i> or CPL	Yes	58	19.3
	No	243	80.7
Situation in political parties	Active	37	63.8
	Ordinary	21	36.2
	No	243	80.7
Currently belong to CBO in <i>gaun</i>	Yes	74	24.6
	No	227	75.4
Years of involvement in CBOs at CPL	None	45	15.0
	less than 5 year	43	14.3
	6-12 year	86	28.6
	13 and above	127	42.2

Source: Field Survey, 2019

Still some of the migrants cast vote at the *gaun* showed that they had not taken migration certificate it further showed high attachment to *gaun*. Large number of respondents were not affiliated to political parties may be because of political frustration and those who were affiliated had got active roles. Some of the migrants were affiliated to CBOs at *gaun* for more than 13 years reflected that they had strong attachment to their *gaun* doing social services.

5.5 Migrants' Involvement in CBO'S

Participation in CBOs only about a quarter (24.6%) migrants were currently involved in at least a CBO in *gaun*. Among them about three fifth (58.1%) were involved at community development committee, one third (33.8%) involved at forest users group, more than a quarter (27%) in road, more than one fifth(21.6%) in cooperatives, one in five in (20.3%) agriculture, one in seven(14.9%) in education, 5.4 percent in health and 2.7 percent in electrification related committees.

Cent percent migrants were involved at their *samaj* at current place of living. two fifth(40.6%) were in cooperatives, one fifth(20.3%) in roads, 13 percent in religious, 9 percent in forest, 8 percent in education, 7 percent agriculture and 3 percent in health related CBOs (Table 5.5).

Table 5. 5: Migrants' Participation in CBOs

Particulars	Responses	
	N	Percent of cases
Involvement in CBO at <i>gaun</i>		
Community development organization	43	58.1
Forest	25	33.8
Road	20	27.0
Cooperatives	16	21.6
Agriculture	15	20.3
Religious	11	14.9
Education	11	14.9
Health	4	5.4
Electrification	2	2.7
Total	147	198.6
involved in CBO at place of living ^a		
Community development Organization	301	100
Cooperatives	122	40.5
Road	61	20.3
Religious	39	13
Forest	27	9
Education	24	8
Agriculture	21	7
Electrification	20	6.6
Health	9	3
Total	624	207.3

a. Dichotomy group tabulated at value 1, N>301 because of on multiple responses

Source: Field Survey, 2019

As the migrants involved in community development organization, forest users group, road construction, cooperatives, agricultural activities, religious programme, educational activities, health sectors and electrification of *gaun* it explained the place attachment in depth.

CHAPTER SIX

PLACE ATTACHMENT AND SUPPORT TO THE PLACE OF ORIGIN

6.1 Migrants Support to their *Gaun*

More interestingly about nine in ten (87%) migrants had supported their *gaun* and only 13 percent had not. Again nineteen in twenty (95.3%) were willing to support in future too, whereas only 4.7 percent were not interested to their *gaun* even in future.

Only 19.3 percent migrants had led to development works carried out at their *gaun* after their migration. Among them more than half (53.4%) led in infrastructural development such as road, electrification, water pipe supply, construction of *samajghar* etc. One in five (20.6%) had led to cultural promotion their *gaun* such as making short films of songs, organization, respective *gaun* related cultural activities, one in seven (15.5%) led on educational activities and one in ten (10.5%) in income generating activities such as cooperatives, combined farming, home stay management etc.

Among them who provided various supports to their *gaun* four fifths (82.1%) supported individually, one in ten (10.6%) supported together with relatives and 7.3 percent through *Samaj*. Those who were willing to support at future mainly at education (42.5%), infrastructure development (37.6%), culture promotion (14.9%), income generating activities (3.1%) and Sports (1.7%) were identified respectively (Table 6.1).

Table 6. 1: Migrants Support to their Gaun

Particulars		Number	Percent
Leadership in village development	Yes	58	19.3
	No	243	80.7
Sectors of leading	Infrastructure	31	53.4
	Cultural promotion	12	20.6
	Education	9	15.5
	Income generating actives	6	10.5
Supported in Gaun	Yes	262	87.0
	No	39	13.0
Mode of support	Individual	215	82
	With relatives <i>Samaj</i>	28	10.6
	Through association	19	7.3
Interested to support in future	Yes	287	95.3
	No	14	4.7
Main support sector in Gaun(Future)	Education	122	42.5
	Infrastructure	108	37.6
	Cultural promotion	43	14.9
	Income generating activities	9	3.1
	Sports	5	1.7

Source: Field Survey, 2019

A few migrants had led the *gaun* development activities; it showed the common human behavior because not all the humans engaged in social work. They had contributed in infrastructural development showed they wanted to develop infrastructures such as road, drinking water supply and community hall.

As around nine in ten migrants land already supported their *gaun* through individual, with relatives and through *Samaj* it showed good place attachment. Further they wanted to support in future especially on education and infrastructural development.

6.2 Migrants' Realities, Means and Types of Support

Those who had supported at *gaun*, in multiple response 78.2 percent such as road, electrification, water pipe supply, construction of *Samajghar* etc. 66.8 percent had in cultural development, 61.5 percent in educational sectors, 9.9 percent in income generating activities and a few (1.5%) had supported in other parts such as victims of health, flood, earthquakes etc.

Regarding the means of support in multiple response 95 percent had supported through money, 44.3 percent had supported with labour (*sramadan*), 16.4 percent had

given material goods, and 2.7 percent had supported through money, material and labour as well. In future, 82.6 percent were willing to support individually, 39.4 percent with relatives and 36.9 percent through *Samaj*.

In multiple response 88.9 percent migrants were willing to support in infrastructural development, 87.5 percent in educational sectors, 73.5 percent in cultural promotion, 35.2 percent in income generating activities and 2.1 percent in various other sectors respectively (Table 6.2).

Table 6. 2: Migrants’ Realities, Means and Types of Support

Particulars	Responses		
	N	Percent of cases	
Sector of support	Infrastructure development	205	78.2
	Culture promotion	175	66.8
	Education	161	61.5
	Income generating	26	9.9
	Others	4	1.5
	Total	571	217.9
Types to supports in <i>gaun</i>	Money	249	95
	<i>Shramadam</i>	116	44.3
	Materials	45	17.2
	All of above	7	2.7
	Total	417	159.2
Mode of support in <i>gaun</i>	Individual	237	82.6
	Relatives	113	39.4
	Through <i>Samaj</i>	106	36.9
	Total	456	158.9
Sector to support in future ^a	Infrastructure	255	88.9
	Education	251	87.5
	Cultural	211	73.5
	Income generating	101	35.2
	Others	6	2.1

a. Dichotomy group tabulated at value 1. N>301 because of multiple responses

Source: Field Survey, 2019

Migrants had already supported for infrastructural development, cultural promotion, education, income generating activities showed the important place attachment. Most of them had supported money, materials. More interestingly they had given *Sramadan* (Labor service), providing *Sramadan* is more psychological and desired place attachment. As migrants were supporting individually, with relatives and through *samaj*, the place attachment is tied in various levels.

6.3 Perception and Views towards Education

Regarding education status at their *gaun*, seven out of ten (70.4%) migrants said that there is good, 15.6 percent had bad situation of education and 14 percent said that the education situation of *gaun* was very good. Three fifth (60.1%) of the migrants had already been supported to the educational development at their *gaun*. Among who had supported 98.3 percent were satisfied with utilizations of their supports towards educational development (Table 6.3).

Table 6. 3: Perception and Views towards Education

Particulars	Number	Percent
Education situation in <i>Gaun</i>	Very good	42
	Good	212
	Bad	47
Supported to education sector in village	Yes	181
	No	120
Satisfy to support at village education system	Yes	178
	No	3

Source: Field Survey, 2019

6.4 Support Provided towards Educational Development

In multiple response 72.4 percent migrants had supported to schools through cash, 45.9 percent had labour (*sramadan*) supported, 18.8 percent had provided material to school building, 7.7 percent had given materials (copies, dress) to the students, 7.2 percent had already established trust and 2.2 percent had given scholarship to students respectively (Table 6.4).

Table 6. 4: Support Provided towards Educational Development

		Responses	
		N	Percent of cases
Types of support provided	Cash gives to school	131	72.4
	Labour support	83	45.9
	Materials provided to school building	34	18.8
	Materials give to student	14	7.7
	Established trust	13	7.2
	Provided scholarship	4	2.2

a. Dichotomy group tabulated at value 1. N>301 because of multiple responses

Source: Field Survey, 2019

Migrants rated education situation *gaun* is good. Most of them had supported to educational sector. Those who supported to the educational sectors almost they were satisfied. They had given cash, labor, materials, provided scholarship and trust. It showed that migrants wanted to support the educational sectors and had quality education at *gaun*, had place attachment.

6.5 Supports through Samaj to Migrants' *Gaun*

As earlier presented that Cent percent of the migrants were associated with their *Samaj* at current place of living. More than three quarter (76.4%) said that their *Samaj* celebrate *gaun* remembering days such as Tahote, Lhosar, Chelibeti Khulaune (feast to women) in Janajati, Bahun- Chhetri and Dalit *Samajs*.

More than three fifth (62.1%) responded that their *Samaj* is actively participated for providing supports to their *gaun*.

Only few (5.3%) migrants' had perception that the *Samaj* (villagers) to migrate to Pokhara and other cities. About one fifth (19.9%) had a perception that their *Samaj* motive the Urban Dwellers to return at their *gaun*. A few persons in different *gaun* had received the returned migrants told at focus group discussion (Table 6.5).

Table 6. 5: Support through Samaj to Migrants' Gaun

Particulars	Yes	No	Don't know
<i>Samaj</i> celebrate <i>gaun</i> remember day	230 (76.4)	71 (2.6)	0 (0.0)
<i>Samaj</i> support to <i>gaun</i>	187 (62.1)	114 (37.9)	0 (0.0)
Incentive to out migration from <i>Gaun</i>	16 (5.3)	275 (91.4)	10 (3.3)
<i>Samaj</i> Motivation to return migration	60 (19.9)	223 (74.1)	18 (6.0)

Source: Field Survey, 2019

It is creditable that 93.5 percent migrants who had supported to their *gaun* had not faced any obstacles during or after the support. A few of them(6.5%) had felt various obstacles such as wrong perception of illiterate people at *gaun*, creating problems at works, bad politics, difficult to convince, no devotees to work at *gaun*, not good used of scholarships, supports had been used differently and asked, even not getting opportunities after supports

Table 6. 6: Obstacles Faced by Respondents during Support

Particulars	Number	Percent
Obstacles during No support	284	94.4
Wrong perception in illiterate people	2	.6
Problem in work	2	.6
Bad Politics	1	.3
Busy life, politics, and home sick	1	.3
Difficult to teach	1	.3
Discrimination	1	.3
Don't know	1	.3
Don't have any opportunity.	1	.3
It hard to devotion	1	.3
No Hindrance	1	.3
No use of scholarship and not taking care privately	1	.3
Not help in road and water development	1	.3
Obstacles while working.	1	.3
Poling habits	1	.3
Too far	1	.3

Source: Field Survey, 2019

6.6 Role of Samaj for Supporting

95.2 percent migrants told that frequently they got together at *Samajghar* and discussed about their *gaun*, 87.4 percent said *Samaj* arranging good cultural programmatic remember their *gaun*.

In multiple response their *Samaj* had inspired support economically (85.6%), 71.7 percent said group support, 65.8 percent *Samaj* had linked their *gaun* to others government organization/ INGO's/NGO's and political parties, 54.5 percent told *Samaj* had developed short or musical videos of their *gaun* and eventually 40.6 percent had said that *Samaj* also provided labour support to their *gaun* in various development and socio-ritual activities (Table 4.13).

Table 6. 7: Support through Samaj to Migrants' Gaun

		Responses	
		N	Percent of cases
Celebrated village culture at CPL ^a	Arranging culture program	201	87.4
	Get together	219	95.2
Total		420	182.6
Support to village to <i>Samaj</i> /association	Inspired to economical support in village development	160	85.6
	Group support in village development	134	71.7
	Linkage to another parties	123	65.8
	Music and video making	102	54.5
	Labour support in village	76	40.6
Total		595	318.2

a. Dichotomy group tabulated at value 1.

Source: Field Survey, 2019

6.7 Reasons behind Migration

In response to the query, why the present urban dwellers migrated from *gaun*, various reasons were expressed (Table 6.8).

Table 6. 8: Reasons behind Migration from Gaun to CPL

Agriculture problem in <i>gaun</i>	Children education	Job opportunity
Business and due to marriage	Health Facilities	Fire catch by house
Due to social evils, war and unsafe	All people migrated	Plain areas
Low condition on family income	Due to landslide	Quality of life
All relatives live together concept	Land and house in CPL	Torture to Moist

Source: Field Survey, 2019

6.8 Reasons Not Visiting *Gaun* at last 12 Months

In response to why respondents could not visit their *gaun* during last 12 months, most of the elder people said because of their ages and health problems. Some others replies because of business, disability, no relatives at *gaun*, having domestic problems at CPL, to take care to elderly people, no land at *gaun*, no specific work at *gaun* and some have no reason why they could not visit.

Table 6. 9: Reasons Not Visiting *Gaun* at last 12 Months

Age	Health problem
Busy	Don't know
Disable	To take care of elderly people
No relatives at <i>gaun</i>	No land at <i>gaun</i>
Domestic problem	No work at <i>gaun</i>

Source: Field Survey, 2019

6.9 Motivations for Supporting *Gaun*

It is explored that almost all 95.3 percent migrants had shown interested to support their *gaun* in future. The most motivational factors identified were *janma thalo* (birth place), better education for children in future, over all development of their *gaun* , having relatives at *gaun*, to maintain the prestige, to unite, *gaun* as the place for future residents, having land and houses at *gaun*, to connect sustainable realtions with *gaun*, for tourism development, *gaun* is like a place of worship and their exist tgeir ancestors' worshipping places such as *Kulinethan*, *Deutathan*, *Vayarthan* , *Jhankrithan* , etc. Some of the migrants were motivated to build sports ground for the youths, for the sake of elderly people, to reduce rural unemployment and most enthusiastically the place where the respondents were grown up, they remembered their childhood, worked performed, cultural activities performed. Some also remembered the notorious activities performed in early ages. The above mentioned factors of motivational were repeated during the KII and FGDs too.

Table 6. 10: Motivations for Supporting Gaun

<i>Emotional</i>	<i>Behavioral</i>
<ul style="list-style-type: none">• <i>Janmathalo</i> (birth place)• Culture• Future place of stay• Sake of old peoples• Having Relatives• To connect sustainable relations• Fresh environment• Prestige• To unite <i>gaunle</i>• The place of grown in earlier age	<ul style="list-style-type: none">• Tourism development• Reducing Unemployment• Improvement of Worshipping places• Development on sports• Better education for children• Infrastructure development• <i>Gaun ko bikash</i>• Having land and house at <i>gaun</i>

Source: Field Survey, 2019

6.10 Suggestions Given to further Development of Gaun

As the migrants were more interests to support their *gaun*, they had given some suggestion for further development of their *gaun*. Most of the repeated term was road and followed by pitch road. They also gave equal importance for the educational development with quality teachers, water supply with a house a tap, electrification, bridge, hospitals, health post extension. They also emphasize for peace and public awareness. To create job opportunities, organic food production, market extension, agricultural development, animal husbandry, irrigation facilities, floriculture, afforestation were also equally raised suggestions to their *gaun*.

Participants also suggested for good governance and stable government which can provide justice for women and lower caste/ ethnicities, elimination of caste discriminations' balance in migration; to the people who at *gaun* to start home stay, water tourism, better utilization of local resources for income generation. Some also suggested extending cable car next to road extension. They suggested local body of government for well planned development attracting youth in agriculture and providing skills to *Dalits* and poor peoples.

Table 6. 11: Migrants Suggestions for further Support and Development of Gaun

Road	Food production	Tourist development/ home stay
Pitch Road	Market for production	Justice for women and lower caste
Education	Advertisement	Strong government commitment for rural development
Water supply /A house a tap	Agriculture development	Utilization of resource, fund collection, labour
Electricity	A forestation	Conduct income generating activities
Bridge constriction	Floriculture	Organizes skill training for Dalits
Infrastructure development	Animal Husbandry	Balance in migration
Hospital/ health facilities	Environmental Security	Attract youth in agriculture
Peace	Water tourism	Protection of land and forest
Organic production	Irrigation facilities	Introduce cable car
Public awareness	Attract youth in agriculture	Eliminate caste discrimination
Create job opportunity	Good governance	Well plan for development
Grass root development	Agriculture through cooperatives	

Source: Field Survey, 2019

Migrants had suggested above mentioned (Table 6.11) infrastructural development at their *gaun*. It showed that they had observed their *gaun* closely. They had identified the problems of their *gaun*. They wanted to develop their *gaun* in future. which are strong indicators of place attachment.

CHAPTER SEVEN

MIGRANTS' SUPPORTS AND FUTURE PLAN

In this chapter migrant previous supports sectors and association were discussed in the first part. In second part migrant's future plan had been summarized.

7.1 Migrants Supports Sectors at Place of Origin

In this section migrant's mainly supported sectors is discussed with background characteristics and place attachment variables.

7.1.1 Factors Associated between Mainly Supported Sectors with Background Characteristics

Table shows that, gender wise support on main supported sectors where most of the female respondents had supported on infrastructure development sectors similarly with reference to male respondents most of them had supported into education support. The study finding also shows that there is significantly association between main supported sectors and sex ($p < 0.1$). Regarding to caste, more than half (55.6%) Brahmin/ Chhetri had supported into infrastructure sectors, Janajati (46.3%) and *dalits* (49.0%) supported into educational sector. There is highly significant between caste/ethnicity and main supported sectors ($p < 0.01$).

With reference to age groups most of the respondents (46.9%) supported in educational sector. Similarly, respondents (63.2%) who had literate most of them had supported into educational sector as well as illiterate (43.6%) respondents also supported in same sector. Respondents (43.1%) who had monthly income almost 20000 they had supported for infrastructural development sectors where respondents (46.5%) who had above Rs20000 monthly income they had supported into educational sectors. On the other hand, there is no significant association between monthly income, education and age with main supported sectors ($p > 0.05$). But respondent who followed Hinduism (49.6%), supported for infrastructure development sectors whereas, Buddhist supported into education sector (46.4%) and there is strong association between religion and main supported sectors ($p < 0.05$). At

the conclusion, people who were migrated into study area they had mainly supported in educational sectors.

Table 7. 1: Factors Associated between Mainly Supported Sectors with Age, Sex, Caste/Ethnicity, Education, Religion and Monthly Income

Variables	Main supported areas			p-value
	Education support	Infrastructure	Cultural promotional	
Age				
Below 60 years	82 (43.9)	76 (40.6)	29 (15.5)	0.880
60 years and above	46 (46.9)	38 (38.8)	14 (14.3)	
Sex				
Female	34 (37.4)	38 (41.8)	19 (20.9)	0.092
Male	94 (48.5)	76 (39.2)	24 (12.4)	
Caste/ethnicity				
Brahimin/Chhetri	28 (38.9)	40 (55.6)	4 (5.6)	0.000
Janajati	76 (46.3)	51 (31.1)	37 (22.6)	
Dalits	24 (49.0)	23 (46.9)	2 (4.1)	
Education				
Illiterate	24 (43.6)	18 (32.7)	13 (23.6)	0.134
Below Secondary	92 (43.6)	91 (43.1)	28 (13.3)	
Bachelor and above	12 (63.2)	5 (26.3)	2 (10.5)	
Religion				
Hinduism	64 (43.5)	73 (49.6)	10 (6.8)	0.004
Buddhism	63 (46.4)	41 (29.4)	32 (24.3)	
Monthly income (Rs)				
Almost 20000	29 (40.3)	31 (43.1)	12 (16.7)	0.655
Above 20000	99 (46.5)	83 (39.0)	31 (14.6)	

Sources: Field Survey, 2019

7.1.2 Factors Associated between Mainly Support Sectors with Attachment Variables

Respondents who had land in *gaun*, most (45.7%) of them had supported into educational sector. Similarly, those who visited or not their *gaun* frequently supported in education sector. Based on the respondent perception on permanently/ Semi permanently/ not decided to current place, most of the respondents had supported into education sector. Also there is no statistically significant between permanently resident in POD, frequency of visit and land in *gaun* with mainly supported sectors. Likewise most of the respondents who participated or not in CBOs at *gaun* they supported into educational sector and there is strong significant relationship between participation in CBOs at *gaun* and mainly supported sectors. At the conclusion,

people who were migrated into study area they had mainly supported in educational sectors.

Table 7.2: Factors Associated between Mainly Support Sectors with Land in *Gaun*, Frequency to Visit, Participated in CBOs at *Gaun* and Permanently Resident in POD

Variables	Main supported areas			p-value
	Education support	Infrastructure	Cultural promotional	
Land in village				
No	15 (40.5)	15 (40.5)	7 (18.9)	0.741
Yes	113 (45.7)	98 (39.7)	36 (14.6)	
Frequency to visit				
No	27 (55.1)	14 (28.6)	8 (16.3)	0.434
Yes (Number of Visit)	102 (43.2)	99 (41.9)	35 (14.8)	
CBOs in place of origin				
No	96 (45.7)	84 (40.0)	30 (14.3)	0.003
Yes	32 (42.7)	30 (40.0)	13 (17.3)	
Permanently resident in POD				
Yes	85 (44.5)	76 (41.5)	24 (12.6)	0.692
No	10 (45.5)	10 (45.5)	2 (9.1)	
No decided	29 (39.4)	25 (34.2)	17 (23.9)	

Sources: Field Survey, 2019

7.2 Place Attachment and Future Support

In this section migrants' place attachment and future support plan has been discussed.

7.2.1 Sense of Place Attachment with Respect to Migrants' Interest on Future Support

Migrants' place of birth was their place of origin 95.9 percent and 93.2 percent migrants whose place of birth was not their immediate place of origin were interested to support their *gaun* in the days to come. In response to visits of their *gaun* at last 12 months at least once, 97.1 percent and those who could not visit at least once at the same tenure 87.5 percent had shown interest to support.

Regarding to stay at CPL permanently 94.2 percent migrants want to support in future at their place of origin. Similarly, respondents' (95.7%) who were not willing to stay

permanently they wanted to support in future. Whereas, 98.6 percent those even not decided to stay at CPL were interested to support at their *gaun* in future. Having land at *gaun* and used of land was one of the important variables for the study. The situation of support and further attachment 96.5 percent migrant who owned land at *gaun* and 88.9 percent who didn't showed interest to support. It is concluded that migrants who owned land at *gaun* are more interested to support.

Regarding to the migrants having land (96.9%) at *gaun* and didn't want to sale of their land would support more in future even 95.2 percent who wanted to sale their land were interested to support in future. Similarly, 95.7 percent who had at least a plan to use their land in near future had shown interest to support.

Similarly, 98.6 percent migrants those who were a member of at least a CBO at *gaun* and 94.3 percent not a formal member even in a CBO at *gaun* were interested to support. In response to the query whether the migrants had lead the developmental activities at their *gaun* after their migration, one fifth (19.3%) had leaded program/project. Those who were leading cent percent and 94.2 percent who had not leaded were interested to support.

Regarding to the previous support to their *gaun*, who had provided support among them 97.3 percent are still to support and who had not supported previously among them 82.1 percent were ready to support at present and future.

Migrants had supported their *gaun* from the individual level, with group of family members and relatives and through the *Samaj*. Who provided support through *Samaj* cent percent (100%), from individual level (97.2%) and with group of family members and relatives 96.4 percent were willing to support. In future also migrants would support through individual, group and *Samaj*.

Table 7. 3: Place Attachment Variables and Interest on Future Support

		Interest to support in future	
		Yes	No
Place of birth is place of Origin	Yes	232(95.9)	10(4.1)
	No	55(93.2)	4(6.8)
Frequency of visit	None	49(87.5)	7(12.5)
	Visited	238(97.1)	7(2.9)
Permanently resident in here	Yes	194(94.2)	12(5.8)
	No	22(95.7)	1(4.3)
	Not decided	71(98.6)	1(1.4)
Own land at village	Yes	247(96.5)	9(3.5)
	No	40(88.9)	5(11.1)
Want to sale that land	Yes	20(95.2)	1(4.8)
	No	219(96.9)	7(3.1)
	Don't know	8(88.9)	1(11.1)
Plan to use land	Start something	156(95.7)	7(4.3)
	No planned	91(97.8)	2(2.2)
Currently belong to any CBOs at your <i>Gaun</i>	Yes	73(98.6)	1(1.4)
	No	214(94.3)	13(5.7)
Leading to working in village development	Yes	58(100)	0(0.0)
	No	229(94.2)	14(5.8)
Support to <i>gaun</i>	Yes	255(97.3)	7(2.7)
	No	32(82.1)	7(17.9)
	Individual	209(97.2)	6(2.8)
Mode of support	Groups	27(96.4)	1(3.6)
	Through association	19(100.0)	0(0.0)

Sources: Field Survey, 2019

7.3 Migrants Future Plan to Supports at Place of Origin with Antecedent Variables

In this section migrants' future plan of supporting their place of origin has been discussed on the basis of background characteristics along with Antecedent Variables.

7.3.1 Socio-Demographic and Economic Characteristic and Future Plan to Support

In response to the question would you like to support to your *gaun* in future 95.3 percent migrants were ready to support. Among them 98 percent males and 90.3 percent females expressed their desire/ Desire. It is explored that 97.7 percent migrants of age group 40-59 years, 96.2 percent of 20-39 years, 92.5 percent of 60-79 years and 90 percent of age group 80 and above shown their Desire to support.

Having family members 4 and below 98.5 percent migrants, family member having 9 and above 95.7 percent and having 5-8 members 92.3 percent were shown their Desire to support. Cent percent migrants having monthly income more than Rs.1 Lakh one rupee were willing to support followed by 98.2 percent having income Rs. 50000 to 1 Lakh, 96.6 percent having Rs.20001 to 50000 and 90.0 percent having less than 20000 income were shown their interest to help in future. It is concluded that higher the income levels higher the percentages of their Desire of support.

Even none of family members were abroad 94.7 percent migrants were interested to support to their *gaun*. Having a single person abroad (96.2%) and two and more member abroad (95.3%) had shown their interest. Cent percent religious belief following Buddhism, Bonism and Christianity and 91.4 percent Hindus expressed their perception to support to their *gaun*. Cent percent widow, 97.1 percent married and only 72.7 percent widower had shown their interests to support to their *gaun*.

Ninety eight percent migrants residing with nuclear family and 92.0 percent residing with joint family had Desire to support their *gaun*. Cent percent migrants having educational level 10+2 and above, 98.2 percent having secondary, 94.5 percent primary and 87.3 percent illiterate were planning to support their *gaun* in future.

Cent percent migrants who were currently involved in services sector and retired worker/army, 96.6 percent in business, 95.8 percent in agriculture, 93.3 percent in foreign labor, 91.7 percent engaged in cottage industries, 89.7 percent housewife were informed that they were interested to support their *gaun*. In case of caste/ ethnicity cent percent Janjati and Bahun/ Chhetri and more than three quarters (78.5%) *Dalits* were interested to support their *gaun* in future (Table 7.4).

Table 7. 4: Socio-demographic and Economic Characteristic and Future Plan to Support

Particular		Interest to support in future	
		Yes	No
Sex of the respondents	Male	194(98)	4(2)
	Female	93(90.3)	10(9.7)
Age of the respondents	20-39	51(96.2)	2(3.8)
	40-59	127(97.7)	3(2.3)
	60-79	99(92.5)	8(7.5)
	80 and above	10(90.9)	1(9.1)
Number of family members	4 and below	134(98.5)	2(1.5)
	5-8	131(92.3)	11(7.7)
	9 and above	22(95.7)	1(4.3)
Monthly income of family	20000 and below	72(90.0)	8(10.0)
	20001-50000	140(96.6)	5(3.4)
	50001-100000	55(98.2)	1(1.8)
	100001 and above	20(100.0)	0(0.0)
Number of family member aboard	None	126(94.7)	7(5.3)
	One	100(96.2)	4(3.8)
	2 and more	61(95.3)	3(4.7)
Religions of the respondents	Buddhism	116(100.0)	0(0.0)
	Bonism	20(100.0)	0(0.0)
	Hinduism	149(91.4)	14(8.6)
	Christian	2(100.0)	0(0.0)
Marital status of the respondents	Married	265(97.1)	8(2.9)
	Widow	6(100.0)	0(0.0)
	Widower	16(72.7)	6(27.3)
Types of family	Nuclear	161(98.2)	3(1.8)
	Joint	126(92.0)	11(8.0)
Education of the respondents	Illiterate	55(87.3)	8(12.7)
	Primary	69(94.5)	4(5.5)
	Secondary	108(98.2)	2(1.8)
	10+2	36 (100.0)	0(0.0)
	Bachelor	15(100)	0(0.0)
	Master and above	4(100)	0(0.0)
Occupation of the respondents	Retired army/worker	82(100.0)	0(0.0)
	Business	56(96.6)	2(3.4)
	Agriculture	23(95.8)	1(4.2)
	Service	28(100.0)	0(0.0)
	Cottage industry	11 (91.7)	1(8.3)
	Foreign labour	14(93.3)	1(6.7)
	House wife	70 (89.7)	8(10.3)
	Others	3(75.0)	1(25.0)
Caste/ ethnicity	Bahun/Chhetri	76(100.0)	0(0.0)
	Janajati	160(100.0)	0(0.0)
	<i>Dalits</i>	51(78.5)	14(21.5)

Sources: Field Survey, 2019 NB: The number inside the parenthesis denoted percentage

7.3.2 Migrants' Background Characteristics and Future Plan to Support

With respect to the generation of migrants, 95.2 percent migrants of the first generation and 96.6 percent migrants of the second generation were interested to support at their *gaun* in future. Those migrants who were staying at CPL 30 years and above 97 percent and those who are staying 5 to 29 years 94.5 percent respectively were found willing to support.

Migrant during the migration whose age was below 20 years 97.5 percent, ages between 20-39 years 95.5 percent and ages 40 years and above 92.3 percent was willing to support. It is concluded that those who had migrated earlier age of their life had higher level of Desire to support to their *gaun*.

Table 7. 5: Migration Attributes and Desire to Support

	Interest to support in future	
	Yes	No
Situation of self-migration	Yes	259(95.2)
	No	13(4.80)
Total years of migration	5-29 years	28(96.6)
	30 and above years	1(3.4)
Age during migration	below 20	189(94.5)
	20-39	11(5.5)
	40 and above	98(97.0)
Travelling distance in hours	1 and below	3(3.0)
	2-8	78(97.5)
	9 and above	2(2.5)
Cast of vote in the last election	Current place of residence	137(95.8)
	In village	6(4.2)
	No where	72(92.3)
Currently affiliation to political parties	Yes	99(98.0)
	No	2(2.0)
	Active	177(93.7)
Types of affiliation	Ordinary	11(100.0)
	None	0(0.0)
	None	44(97.8)
Years of involvement in CBO's	less than 5 year	1(2.2)
	6-12 year	42(97.7)
	13 and above	82(95.3)
		119(93.7)
		8(6.3)

Source: Field Survey, 2019 NB: The number inside the parenthesis denoted percentage

Involvement in organization and political parties related to the interaction and activity features of individuals related to their place attachment. 96.6 percent those who were

currently affiliated to the political parties and 95.1 percent those who were not affiliated to any political party had shown the interest of support to their *gaun*.

Similarly, 98.6 percent migrants those who were a member of at least a CBO at *gaun* and 94.3 percent not a formal member even in a CBO at *gaun* were interested to support. 95.3 percent urban dwellers who were currently a member of at least a CBO in CPL had expressed their view to support

7.4 Analysis of Association, Relationship and Determinants of Supports

In this section, association & determinants of supports through chi-square test and multiple linear regressions.

7.4.1 Association between Supporting in Future and Other Variables

Based on the data collected from 301 households, statistical association of socio-demographic and economic factors with Desire to support to the migrants' *gaun* has been examined in this study. In this context, age, sex, education, number of family member, caste/ethnicity, religion, occupation, marital status, types of family, monthly income, own land at *gaun*, belong to CBOs at *gaun*, affiliated to any political parties, travelling distance in hours, frequency of visit to *gaun* in last 12 months, support provided to *gaun*, support to education sector in *gaun*, *samaj* celebrate *gaun* remember program and *samaj* support to *gaun* are considered as socio-economic and demographic variables. Table 5.6 shows the relationship of these socio-economic and demographic variables with one's Desire to support to *gaun* for the development.

However there is no significant association of respondents' Desire to support to their *gaun* with age of the respondents, number of family member, monthly income, number of family member in abroad, types of family, education, occupation, self-migration, place of birth place of origin, total years of migration, age during migration, travelling distance, perception on residing permanently CPL, own land in *gaun*, want to sale land at *gaun*, place of vote cast, affiliated to any political parties, involved CBO's in *gaun*, involved CBO's in place of living, leadership taken for *gaun* development, situation of education in *gaun*, satisfaction to support in education,

incentive to migration to *gaun* people, samaj obligation to return migration(Annex: Table 2).

Table 7. 6: Significant Variables of Supporting to Future

Particular	Pearson Square	Chi-Value	Df	Asymp. Sig. (2-sided)
Sex		9.031 ^a	1	.003
Frequency of visit		9.557 ^a	1	.002
Support provided to <i>gaun</i>		17.865 ^a	1	.000
Support to education sector in <i>gaun</i>		9.175 ^a	1	.002
<i>Samaj</i> celebrate <i>gaun</i> remember program		9.172 ^a	1	.002
Support thought <i>Samaj</i> to <i>gaun</i>		7.026 ^a	1	.008

a. 1 cells (25.0%) have expected count less than 5. The minimum expected count is 4.79.

Source: Field Survey, 2019

It is concluded that, future support to *gaun* was statistically significant difference by the sex (p=0.003), frequency of visit (p=0.002), support provided to *gaun* (p=0.000), support to education sector in *gaun* (p=0.002), association celebrate village remember program (p=0.002) and association support to *gaun* (p=0.008).

It showed that male members supported their *gaun* than females, because it is their place of birth. In Nepalese context females are migrated to husband's house after marriage. So female has less attachment to the husband's *gaun*. Likewise frequency of visits at *gaun* had also created more attachment to the *gaun*. Who visited more ofcourse would know more about *gaun* and support in future. Similarly, most of migrants told that the main reason for migration was education of their children, hence they wanted to promote education situation of the *gaun* and they would support to education. Those who had already supported to *gaun* would support in future too. When the *samaj* celebrate the *gaun* remembering programme at current place of living, people would conceptualize the *gaun*'s development and would encourage supporting and when *samaj* itself support to *gaun* it motivate their members to support for the future too.

7.4.2 Determinants of Desire to Support to their *Gaun*

In this section, determinants of Desire to support for *gaun* are analyzed. For this purpose, we perform multiple regression analysis taking the dependent variable as Desire to support i.e. maximum price that the respondent want to support for *gaun* and the independent variables as age, sex, education, number of family member, caste/ethnicity (based on dummy variables computed) , religion, occupation, marital status, types of family, monthly income, own land at *gaun*, belong to CBOs at *gaun*, affiliated to any political parties, travelling distance in hours and time of visit to *gaun* in last 12 months.

Table 7. 7: Determinants of Desire to Support to *Gaun*

Predictors	B	Std. Error	T	Sig.	Collinearity Statistics	
					Tolerance	VIF
(Constant)	27054.350	48288.022	.560	.576		
Age	-11565.148	14568.820	-.794	.428	.609	1.641
Sex	35114.386	23111.119	1.519	.130	.637	1.569
Number of family	2379.009	12330.363	.193	.847	.849	1.178
Types of family	18797.368	19673.612	.955	.340	.820	1.220
Marital status	-2710.683	12813.526	-.212	.833	.698	1.432
Caste/ethnicity (BC reference)	74783.839	33538.618	2.230	.027	.378	2.644
Caste/ethnicity (Dalit reference)	-808.624	33448.577	-.024	.981	.413	2.421
Religion	5567.374	28608.362	.195	.846	.367	2.725
Education level	13120.550	22579.724	.581	.562	.613	1.631
Participation in CBOs at <i>gaun</i>	-10325.824	22029.316	-.469	.640	.853	1.172
Participation in Political party	46246.183	24496.227	1.888	.060	.850	1.176
Occupation	9680.082	11259.771	.860	.391	.902	1.109
Monthly income of family	49664.920	11176.740	4.444	.000	.869	1.151
Land in <i>gaun</i>	7573.482	26827.845	.282	.778	.876	1.142
Distance between current place of residence and place of origin(In KM)	176.321	181.822	.970	.333	.898	1.114
Frequency of visit at <i>gaun</i> during last 12 months	-10624.467	4553.413	-2.333	.020	.770	1.298

Source: Field survey, 2019

As evident from the amount that the respondent has Desire to support to their *gaun*, the coefficient of multiple determinations (R^2) of the estimated linear function is 0.170. This shows that 17 percent variation in the dependent variable (Maximum amount that the respondent has Desire to support for *gaun*) is explained by the variation in independent variables taken under consideration. The F-value is found to be highly significant which indicated a “good fit” of the estimated equation. The intercept is found to be positive but not significant. All the conditions for using this multiple linear regression model is checked and found applicable (Annex Table 3).

Sex, Caste/ ethnicity (Brahmin and Chhetri), Religion, Types of family, Number of the family, Education, Occupation, Monthly family income, Political participation, Distance by road (in travelling hours) between current place of living and *gaun* and land at *gaun* had positive significance on support. Further, it is also found that caste/ethnicity (with reference to Brahmin& Chhteri) and frequency of visit at *gaun* during last 12 months had significant relationship with support at 5 percent level of significant ($p<0.05$). Similarly, monthly income of the household had significant impact on support at one percent level of significance ($p<0.01$).

From the linear equation above, the study shows that there is positive relationship between sex, education, number of family member, caste/ethnicity (based on BC), religion, occupation, types of family, monthly income, own land at *gaun*, affiliated to any political parties and travelling distance in hours with money to support. Whereas, there is negative relationship between age, marital status, caste/ethnicity (based on Dalits), participation in CBOs in *gaun* and frequency of visit at *gaun* last 12 months with money to support.

The multiple linear regression models for the estimated support is,

$$\begin{aligned} \text{Amount to support (NRs)} = & 27054.350 - \\ & 11565.148X_1 + 35114.386X_2 + 2379.009X_3 + 18797.368X_4 - 2710.683X_5 + 74783.839X_{6i} - \\ & 808.624X_{6ii} + 5567.374X_7 + 13120.550X_8 - \\ & 10325.824X_9 + 46246.183X_{10} + 9680.082X_{11} + 49664.920X_{12} + 7573.482X_{13} + 176.321X_{14} - \\ & 10624.467X_{15} \end{aligned}$$

This study shows that when there is increase 1 year in age, money to support will be decreased by 11565.148 and other independent variables remain the same. Similarly

adding 1 number of family member, money to support will be increased by 2379.009 other independent variables remain the same. When monthly family income is increased by Rs. 1 unit then money to support will increased by 49664.920 and other independent variables remain the same. Likewise increased 1 kilometer in distance between *gaun* and current place of living increased in money to support by 176.321 and other independent variables remains constant. So, it is found that caste/ ethnicity of (Brahmin& Chherti), monthly income of the household and frequency of visit at *gaun* during last 12 months were the major determining factors for support.

7.5 Discussion

According to the Ravenstein law of migration, the rate of migration between two points will be inversely related to the distance between these two points. This means, there is inverse relationship between the distance and the no of migrants (volume of migration). The no. of migrants varies with the distance between the place of origin and place of destination. If there is short distance between the place of origin and destination, the volume of migration will be high compare to the longer distance. So the majority of migrants go only short distance. In the study more than three quarters (77.4%) migrants were found from Kaski District itself. Zif's hypothesis , an inverse relationship between the numbers of people moving and the distance moved has also been approved .As Lamjung ,Syangja and Tanahu are adjacent districts of Kaski, more number of migrants were from Lamjung because Ward No. 13 is convenience place for *Lamjunge*.

The hypothesis of mobility transition of Zelinsky expressed that the growth of person mobility through space time during recent history and these regularities comprise on essential component of the modernization process. It is explored that in the study two third of migrants were migrated to current place of living in between 5 to 29 years and one third were migrated before 30 years and ago. It proved that the modernization process has been taken in Pokhara Ward no. 13 after 2046 BS(1990 AD). In KII, Kesh Bahadur BK mentioned that the black topped road was constructed only in 2050 BS(1993 AD), full supply of electricity, the *Nagar Bus* started been regular, private schools were established , irrigation canal was constructed, vegetable vendors started to come regularly almost at the same era. High rate of migration after 1990 AD, especially restoration of democracy has been found dominant in the study area.

Behavioral aspects of the interaction are mentioned to activities and functional relationship between people and environment. Emotional interaction with place points to satisfaction and attachment to place (Altman and Low, 1992).

With respect to place attachment of migrants on Pokhara Ward no.13 to their *gaun*, behavioral relationship was examined through number of visits at *gaun* as more than four fifth of the migrants visited their *gaun* atleast once during last 12 months. Real and perceived situation of migrants' support i.e. leadership taken *gaun* even after their migration was noteworthy. One out of five migrants had leaded the developmental activities. Almost nine in ten (87%) migrants had supported either monetary or non-monetary items to their *gaun*. More than six in seven migrants still owned land at *gaun* and nine in ten migrants were unwilling to sale their land. As two out of three migrants had plan to use their land and houses in near future proved strong attachment of migrants to their *gaun*.

Emotional relationship was examined on the basis of perception of their birth place as it is described by themselves had high motivation to support to their *gaun* as their birth place (*Janmathalo*). In FGD, one of them was excited to express that because of his *gaun* as *Janmathalo* he has been existed in the earth. Almost all migrants who had supported to their *gaun* in educational developmental were found satisfied. They were happy to shared that the programmes organized by *samaj* had motivated to provide supports in future as well. "Specially the Gurungs' *samaj* organized the culturally related activities which were conducted in *gaun* such as tahote, argoh, chelibeti khulaune, putbude, etc", said Major Tulasi Prasad Gurung, the only president of Pakhurikot Tamu Samaj from the establishment in 2065 BS(2009 AD).

The other motivational factors identified were better education for children in future, over all development of their *gaun*, having relatives at *gaun*, to maintain the prestige, to unite, *gaun* as the place for future residents, having land and houses at *gaun*, to connect sustainable realtions with *gaun*, for tourism development, *gaun* is like a place of worship and their exist tgeir ancestors' worshipping places such as *Kulinethan*, *Deutatham*, *Vayarthan*, *Jhankrithan*, etc. Some of the migrants were motivated to build sports ground for the youths, for the sake of elderly people, to reduce rural unemployment and most enthusiastically the place where the respondents were grown

up, they remembered their childhood, worked performed, cultural activities performed. Some also remembered the notorious activities performed in early ages.

Sex of the migrants, time of visit to their *gaun* during last 12 months , supports provided to *gaun*, support to education sector in *gaun*, *samaj* celebrate village remember program and *samaj* support to village is significant on 0.01(P<0.01) level of significant. The above discussed variables are closely associated to support on *gaun*.

Case Study 1: Sirubari, Syangja

Late Rudraman Gurung was British retired army. He was living in Pokhara ward number 7 after migrating from Sirubari, Syangja. He was pioneer of Homestay programme in Nepal. When he was in army he visited homestay in Phillipines and Malaysia during his duty. Now Sirubari is one of the popular village for income generating activities. Rudraman coordinated his colleagues, the villagers, the then District Development Committee, Nepal Tourism Board in Pokhara and in 2065 BS the Homestay programme was started.

The Sirubari Village Homestay program gives visitors a firsthand experience of village life in Sirubari, a pristine Gurung village in Syangja district of Nepal. Throughout the year, the weather remains pleasant in this beautiful hamlet. From Pokhara, a short drive and walk across a picturesque landscape leads us to Sirubari. The inhabitants of Sirubari who are well known for their hospitality, will do their best to make you comfortable in their homes and village. Sirubari Village Homestay is one of the best ways to explore local life of Nepali people. And it is one of the famous packages in Nepal for the travelers. Sirubari village Homestay tour is a model home-stay tour package in Nepal.

Sirubari, a village in Syangja district southwest of Pokhara, is a short drive from Pokhara followed by a comfortable walk. The village is on a south-facing slope at 1,700 m above sea level. The climate is ideal at all times of the year with no snow ever falling in the village itself. However, the ideal time to visit is between September and June. The houses are mostly built from local materials and are well constructed and comfortable.

Under this 'Village Homestay in Nepal' program travelers get to spend two days in the beautiful village of Sirubari. During these two days they stay in the homes of their hosts and observe their daily activities. During homestays, tourists also eat the same local delicacies as their hosts do.

Case Study 2: Bandipur

Midway on the day-long drive between Kathmandu and Pokhara lies the hilltop settlement of Bandipur, a Newar town with its age-old flavor still intact. Climb through pristine forests on the historical trail at Dumre Bazaar to a town that has hardly changed. Well preserved Bandipur today invites travelers to experience its unique offerings: rich hill culture, mountain views, and hiking.

Unlike most trading posts in the Nepal hills, Bandipur has retained its age-old cultural attributes - temples, shrines, sacred caves, innumerable festivals, and a Newari architecture that harks back to the Kathmandu Valley of old.

Located on a wide saddle at a height of 1,030 m the surrounding hills of Bandipur are ideal for hiking along trails that take you through tribal villages, verdant forests, and hilltop shrines that once doubled as fortresses.

Following the conquest of the Kathmandu Valley in 1768 by King Prithvi Narayan Shah, many of the valley's Newar inhabitants fanned out to establish trading posts in the hills. Some traders made their way to Bandipur, from where they began to meet the needs of an increasingly mercantile British India and the Himalayan hinterland.

An obscure mountain village was transformed into a bustling commercial center, and Bandipur became a funneling point where all trails from central Nepal (and Tibet to the north) converged to head southward, crossing the great Narayani River and the Chitwan jungle to reach the Indian railhead of Narkatia Ganj.

In the 1800s, this bazaar town grew in wealth and importance. Traders came from Tibet with musk pods, mountain herbs, animal skins, and horses. Calico, tobacco, glassware, and kerosene came in from British India. However, when Nepal opened her doors to the world in the 1950s, Pokhara with its airfield began to gain importance, and in 1972 the Kathmandu-Pokhara highway by-passed Bandipur.

However, when Nepal opened her doors to the world in the 1950s, Pokhara with its airfield began to gain importance, and in 1972 the Kathmandu-Pokhara highway bypassed Bandipur altogether.

But, the road's alignment was a blessing in disguise - while many Newar hill towns lost their distinctiveness after joining the highway grid, Bandipur retained its originality. Because Bandipur's merchant class had built sturdily, their buildings have stood firm and are used today once more to house shops, cafes and lodgings.

The migration from Bandipur to Narayangardh in Chitawan District was massive in 1980s. Bandipur was almost dead during 1980s and 1990s. After the restoration of democracy in 1990s the out-migrants merchants from Bandipur at Narayangardh and Kathmandu jointly initiated the rebuilding process. They formed Bandipur Bikash Samaj. The leaders of Bandipur Bikash Samaj were the out-migrants of Bandipur.

The place names around Bandipur indicate that Magars, whose chieftains ruled numerous principalities of today's central Nepal, originally inhabited the surrounding region, known as Tanahun. When Prithvi Narayan Shah of Gorkha set out to expand his dominion, Tanahun was a powerful adversary that was overcome only after a hard battle.

Majority of the current residents are originally traders from Bhaktapur in the Kathmandu Valley who made their way to Bandipur and settled here. While the Newars are predominant in Bandipur, the Magar and Gurung ethnic groups inhabit the hillsides growing rice, millet, corn and mustard on terrace fields (<https://www.welcomenepal.com/places-to-see/bandipur.html>).

Case 3: Millijui Bijaypur Tamu Samaj (MBTS)

Milijui Bijaypur Tamu Samaj was established informally at 2051/ 09/07 BS (1994AD) at Bajapatan, Pokhara 13. But it was registered at District Administrative Office at 2070 BS (2014 AD). MBTS has now 69 HHs as the member. There HHs whose current place of living is Ward No. 13. These migrants came from the 14 different gauns. Siklesh, Taprang, Thak, Lamidanda, Kaure, Kuragaun, Pokhariswara, Bhalamdanda, Nauldanda, Panighat, Tham, Yanjakot, Gairi gaun, Dihigaun.

According to subedar Chandra Bahadur Gurung, the president of MBTS highlighted the essence of establishment of samajghar as, "to handle the various works related to rites and rituals during the happiness and sorrow".

Joint secretary, retired engineer Subba Gurung said that after the establishment of samajghar it became easier to handle the social and economic activities related to their member HHs. Secretary of MBTS Chin Bahadur Gurung informed that most of these HHs migrated to CPL for the Education of children for making coming generation "Batho" (clever), for health facilities and the employment.

As their gauns were scattered they could not support for particular gaun specifically. They are providing supports for the needy and sick persons. They are working as the mediators for building schools at present. Himalaya Secondary school at Mauja and Bijay basic school at Bijaypur gaun are the examples. The Pahar Trust Nepal, an NGO is supporting to bud schools. They are ready to support their gaun in the villagers bring good proposal to them. They owned a three storied Samajghar where they perform various rites and rituals.

Case 4: Pakhurikot Tamu Samaj (PTS)

Pakhurikot Tamu Samaj was established for the record keeping of the migrants from Pakhurikot Gaun Madi Rural Municipality Ward NO 8, at the first time secretary Kesh Bahadur Gurung said, to serve in happiness and sorrow, to serve in problem, to support to each other as in gaun i.e. sramadan, during the birth, death and marriage of the HH members are additional objectives of the establishment of samaj in 2065 BS (2009AD)

"We were entirely close at gaun, when neighbors and own selves migrated to Pokhara we were departed, the samajghar has brought us together," 97 years old Hari Darg Gurung expressed his view.

PTS has 93 HHs as the member at present. These all HHs came from the same locality. Even in gaun their houses are within the 15 minutes walking distance. PTS had contributed a lot to their gaun. They re-constructed the historical 'KOT' (palace), constructed Bhairav Mandir, to construct gaun jane bato, they donated money,

materials and sramadan, they also constructed sports ground, helped in Shree Prabhat Adharbuth Vidhyalaya the Nepalese System of burning crematory (Sabdah) collectively. They have UK Pakhurikot Tamu Samaj at United Kingdom, which helped a lot to serve their gaun. We have not sold our land at gaun, said Bir Kumari Gurung (65) the president of Ama Samuha.

More interestingly the migrants from Pakhurikot surrounding have made a rule not to abandon their houses alone at gaun. At least a family member must visit gaun once a week if their house is empty. Members would like to see their gaun as the heaven in near future. PTS owned two storied multifunctional building at Gaudamukh, Sangam Tole Pokhara-13. They have a plan to establish Gurung Museum in this place very soon.

CHAPTER EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Summary

This study revealed the rural migrants support to their *gaun* with respect to place attachment. For this study research questions such as: why do urban dwellers visit their *gaun*?, how often urban dwellers visit their *gaun*?, do these urban dwellers support to their *gaun*? And the general research objectives was to explore the internal migrants' support to their place of origin (*gaun*) with the socio-demographic and economic characteristics and supported other objectives were to assess the existing practices of support in place of origin (*gaun*) by internal migrants, to explore the motivational factors for internal migrants for supporting to their place of origin (*gaun*), to explain the behavioural and emotional attachment of the migrants to the Place of origin and to analyze the factors associated with the internal migrants' support to their place of origin (*gaun*). For the study Pokhara ward-13 was selected purposively along with 14 registered samaj. The total household number of registered samaj was 1367 and they were rural migrants. Out of the 1367 HHs, 301 HHs were selected using systematic random sampling methods. For the data presentation both descriptive as well as explanatory research design with mixed method was applied. To the descriptive analysis percentage and bivariate analysis was carried out whereas chi-square test and multiple linear regression was carried out the inferential statistics. FGD, KII and Case studies were also done for qualitative study.

Based on the findings of the study, most of the respondents were male, gurung, Hindus, literate, retire army and house-makers, 40-59 years age group and average monthly income of family was Rs 54431. Similarly, majority of the respondent's family number is five to 8 and where most of the respondents belonged to nuclear family. As well as most of the respondents' family member had a person in foreign country.

Most of the migrants migrated at current place of living for children education, searching health facility, low condition of family income, torture from Maoist party etc. Similarly most of the respondents were first generation migrants (self-migrated). Those who were second generation migrants came with father and with both (father and mother). Most migrants were from Kaski district and their place of birth is place of origin. Some migrants migrated below 20 years of their ages. Majority of the migrants would like to stay at current place of living.

Almost all *gaun* had transportation services. Most of the migrants had visited at least once during last 12 months to their *gaun*, some of them did not visit because of elder age, business, health problem and no relatives and land at *gaun* etc. Most of the migrants had land at *gaun* and they wanted to use the land by any methods. Few of the migrants were affiliated to political parties and CBOs. Few of them had led in *gaun* development activities and supported their *gaun* through individual, with relatives and through *samaj* providing money, *sramadhan* and materials.

Migrants identified the situation of education at *gaun* was good and supported to the same sector and remained satisfied. *Samaj* also provided support to their respective *gaun*. They celebrated *gaun* remembering program, also motivated migrants to return back to their *gaun*. Migrants were motivated to support their *gaun* with behavioral and emotional attachment such as *janmathalo*, culture, future place of stay, having relatives, improvement of worshipping places, better education for children and reducing unemployment etc.

The study finding showed that most of the migrants had currently mainly supporting into education and infrastructure development. The future support to *gaun* was statistically significant difference by the sex, frequency of visit, support provided to *gaun*, support to education sector in *gaun*, *Samaj* celebrate village remember program and *Samaj* support to *gaun*.

From the multiple linear regression analysis, the study showed that there is positive relationship between sex, education, number of family member, caste/ethnicity (based on BC), religion, occupation, types of family, monthly income, own land at *gaun*, affiliated to any political parties and travelling distance in hours with money to support. Whereas, there is negative relationship between age, marital status,

caste/ethnicity (based on Dalits), participation in CBOs in *gaun* and frequency of visit at *gaun* last 12 months with money to support. Finally, it is concluded that caste/ethnicity of (Brahmin& Chherti), monthly income of the household and frequency of visit at *gaun* during last 12 months were the major determining factors for support.

8.2 Conclusion

This study focused on rural migrants supports to their *gaun* as current practices of support, place attachment of their *gaun* and future plan to support. most migrants were male, gurung, Hindus, literate, retire army and house-makers. Reasons behinds migration was children education, searching health facility, low condition of family income, torture from Maoist party etc. Most migrants were from same district and their place of birth is place of origin.

Most of the migrants had land at *gaun* and they wanted to use the land by any methods. Few of the migrants were affiliated to political parties and CBOs in *gaun*. Few of them had leaded in *gaun* development activities and supported their *gaun* through individual, with relatives and through *samaj* providing money, *sramadhan* and materials.

Migrants were motivated to support their *gaun* with behavioral and emotional attachment such as *janmathalo*, culture, future place of stay, having relatives, improvement of worshipping places, better education for children and reducing unemployment etc. The study finding showed that most of the migrants had currently mainly supporting into education and infrastructure development. The future support to *gaun* was statistically significant difference by the sex, frequency of visit, support provided to *gaun*, support to education sector in *gaun*, *Samaj* celebrate village remember program and *Samaj* support to *gaun*. The caste/ ethnicity of (Brahmin& Chherti), monthly income of the household and frequency of visit at *gaun* during last 12 months were the major determining factors for support.

8.3 Recommendations

As the study revealed, the researcher would like to recommend as accordance.

For the migrants and *samaj*:

- Keep on present practices of bonding with both current place of living (city) and *gaun*.
- Develop projects after the need base assessment of particular *gaun* in association with local body of government, and take the leadership for implementation.

For the government:

- Propose the part of development projects of particular *gaun* to such migrants and their *samaj*.
- Identify the most effective such *samaj* who is continuously supporting *gaun* and reward.

For the further researcher:

- Study with both current places of living and *gaun* as a control and experimental variables.
- Study on particular age group i.e. children, youth, adult and elderly population.

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ANNEXES

ANNEXE I: QUESTIONNAIRES IN NEPALI

आदरणीय उत्तरदाता ज्यू
नमस्कार।

प्रस्तुत शोधपत्र विगतमा गाउँबाट बसाई सराई गरि हाल पोखरा महानगरपालिका वडा. न.१३ मा वस्दै आएका र कुनै न कुनै समाजसंग आबद्ध भएका व्यक्तिहरूले आफ्नो गाउँ (पुरानो ठाउँ) को विकासमा के कस्तो योगदान पुऱ्याउनु भएको छ ? योगदान कसरी गर्नु भएको छ? योगदान गर्न खोज्दा कुनै अठ्यारो परेको छ कि छैन? भविष्यमा कस्तो र कसरी सहयोग गर्ने योजना छ भन्ने विषयमा रहेको छ ।

यो अध्ययन नितान्त शैक्षिक प्रयोजनको लागि भएको जानाकारी गराउदछु । तल उल्लेखित जिज्ञासाहरूको उत्तरदिई सहयोग पुऱ्याई दिनुहुन विनम्र अनुरोध गर्दछु । शोधकर्ता युवराज त्रिपाठी पोखरा महानगरपालिका वडा.न.१३

फोन: ९८५६०२८६४५

मिति:

समय:

संकलनकर्ता:

संख्या:

उत्तरदाताको जनसांख्यिकिय विवरण

क.स	प्रश्नवाली	उत्तर	कैफियत
	उत्तरदाताको नाम		
१	लिङ्ग	पुरुष	
		महिला	
		अन्य	
२	उमेर		
३	जातजाति	गुरुङ्ग	
		बाह्रमण	
		क्षेत्री	
		दमाई	
		कामी	

		सार्की	
		तामाङ्ग	
		नेवार	
		अन्य	
४	धर्म	कुनैपनि होइन	
		बौद्ध	
		बोन	
		हिन्दु	
		क्रिश्चियन	
		अन्य	
५	बैवाहिक सम्बन्ध	विवाहित	
		अविवाहित	
		विदुर	
		विधवा	
		सम्बन्ध विच्छेद	
६	परिवारको प्रकार	एकल	
		संयुक्त	
७	परिवारको संख्या... ७ क) हाल संगै को को हुनुहुन्छ?		
८	उत्तरदाताको शिक्षा	अशिक्षित	
		प्राथमिक	
		माध्यमिक	
		१० जोड रं	
		स्नातक	
		स्नातक भन्दा माथि	
९	पेशा	भु.पु सैनिक	
		ब्यापार	

		कृषि	
		जागिर	
		घरेलु उद्योग	
		वैदेशिक रोजगार	
		अन्य	
१०	तपाईंको मासिक आमदानी कति हुन्छ		

११. वैदेशिक रोजगारमा आवद्ध परिवार सदस्यको संख्या.....

१२. हाल बसोबास गरेको ठाउँको टोल.....

२ बसाईसराईको अवस्था

१२. तपाईं नै बसाईसरि आउनु भएको हो ?

०. हो १. होइन

१३. यदि होइन, भने को आएको हो?

०. हजुरबा १. हजुरआमा २. बा ३. आमा ४. दाजु ५. भाई ६.

दिदिबहिनी

१४. तपाईं यहाँ किन बसाईसरि आउनु भएको हो?

.....

१५. कहाँबाट बसाईसरि आउनु भएको हो?

जिल्ला..... गाविस/गाउँपालिका/नगरपालिका..... वार्डनम्बर.....

टोल/गाउँ.....

१५. क. तपाईं/उहाँको जन्म स्थान.....

१६. तपाईं/उहाँ अहिले बसेको ठाउँमा बसाई सरी आएको कति वर्ष भयो

।.....

१७. तपाईं/उहाँ कति वर्षको हुदा बसाई सराई गर्नु भएको थियो ?.....

१८. तपाईं अहिले बसेका ठाउँ बाट तपाईंको गाउँमा हिडेर जान कति समय लाग्छ

?.....

१९. तपाईं अहिले बसेका ठाउँ बाट तपाईंको गाउँमा गाडीमा जान कति समय लाग्छ?

.....

२०. तपाईंको गाउँजान कहिले देखि गाडीको सुविधा भएको हो?

२१. तपाईं अहिले बसेका ठाउँ बाट तपाईंको गाउँ कति किलोमिटर टाढा छ?

.....

२२. के तपाईं स्थायीरूपले यहि ठाउँमा बस्न इच्छुक हुनुहुन्छ?

१) छु

२) छैन

३) थाहा छैन

२३. गएको वर्षमा तपाईं कति चोटी गाउँमा जानुभयो?

१) गेईन

२) एक चोटी

३) दुई चोटि

४) तिन चोटि

५)

चार चोटि

६) पाँच चोटि

७) छ चोटि र बढि

२४. यदि जानुभएको छैन भने के कारणले गर्दा खेरी नजानु भएको हो?

.....

३. बसाईसरी आएको ठाउँको जग्गा प्राप्ती र प्रयोग

क्र.स	प्रश्नवाली	उत्तर	कैफियत
२५	तपाईंको गाउँमा आफ्नो जग्गा जमिन छ कि छैन?	छ	
		छैन	
२६	यदि छ भने, कसले प्रयोग गर्नु हुन्छ?	आफै	
		नातेदार ले	
		छिमेकी	
		त्यति कै छ	
२६ क)	गाउँमा तपाईंको मूख्य नातेदारको छ?		
२७	तपाईंको गाउँको जग्गा कसको नाममा छ?	श्रीमान	
		श्रीमती	
		बा	
		आमा	
		आफ्नौ नाममा	
२८	के तपाईं गाउँको जग्गा बिक्री गर्न इच्छुक हुनुहुन्छ?	छु	
		छैन	

		थाहा छैन्	
२९	बिक्री गर्न इच्छुक नभए के को लागि प्रयोग गर्नु हुन्छ?	तेसै राख्ने	
		समुदमयलाई दान दिने	
		आफ्नो केहि काम सुरु गर्ने.....	
		हाल योजना छैन्	

४. राजनैतिक एवं सांगठनिक सहभागिता

क्र.स	प्रश्नवाली	उत्तर	कैफियत
३०	तपाईंले गएको चुनावमा कुन ठाउँबाट मत हाल्नु भयो?	अहिले बसेको ठाउँ बाट	
		गाउँ बाट	
		कतै पनि हालिन्	
३१	तपाईं अहिले बसेको ठाउँमा/गाउँमा कुनै राजनैतिक पार्टीमा हुनुहुन्छ?	छु	
		छैन्	
३२	हुनुहुन्छ भन्ने, कुन पद हुनुहुन्छ?	सक्रिय	
		साधारण	
३४	के तपाईं अहिले गाउँको कुनै सामुदायिक संगठनमा आवद्ध हुनुहुन्छ?	छु	
		छैन्	
३५	के तपाईं अहिले बसेको ठाउँमा कुनै सामुदायिक संगठनमा आवद्ध हुनुहुन्छ?	छु	
		छैन्	
३६	तपाईं कुन कुन सामुदायिक संगठनमा आवद्ध हुनुहुन्छ?	गाउँ	यहाँ
		शिक्षा	शिक्षा
		स्वस्थ	स्वस्थ
		कृषि	कृषि

		बाटो	बाटो
		बत्ती	बत्ती
		धार्मिक	धार्मिक
		सामुदायको ल्कव,आमा समुह,समाज	सामुदायको ल्कव,आमा समुह,समाज
		बन	बन
		सहकारी	सहकारी
३७	तपाईं कति वर्ष देखि यि सामुदायिक संगठनमा आबद्ध हुनुहुन्छ?		

५.गाउँको विकासका लागि सहयोगको अवस्था

क्र.स	प्रश्नवाली	उत्तर	कैफियत
३८	के तपाईं आफ्नो गाउँबाट बसाँइ सराई गरेर आएपछि कुनै पनि काम गर्नको लागि गाउँमा नेतृत्वदायी भुमिका लिनुभएको छ?	छु	
		छैन	
३९	लिनुभएको छ भने , कुन क्षेत्रमा?	शिक्षा	
		पुर्वाधारको विकास	
		सास्कृतिक प्रवर्द्धन	
		आर्थिक उर्पाजन	
४०	तपाईंले आफ्नो गाउँको लागि कुनै किसिमले सहयोग गर्नु भएको छ?	छु	
		छैन	
४१	छ भने, कुन क्षेत्रमा गर्नुभएको छ?	शिक्षा	
		पुर्वाधारको स्रोत	
		संस्कृतिक	

		प्रवर्द्धन	
		आर्थिक उर्पाजन	
		अन्य	
४२	कस्ता कस्तो प्रकारको सहयोग गर्नुभएको छ?	पैसा	
		जिन्सी। सामान	
		श्रम दान	
		माथिका सबै	
		अन्य	
४३	यदि सहयोग गर्नुभएको थियो भने, कसरी सहयोग गर्ने भयो?	एकलै	
		नातागोता संग मिलेर	
		संघसंस्थाद्वारा	
४४	तपाईं गाउँको विकासको लागि आगामी दिनमा सहयोग दिन इच्छुक हुनुहुन्छ?	छु	
		छैन	
		थाहा छैन	
४५	यदि, छ भने कसरी सहयोग गर्ने चाहानु हुन्छ तपाईंले एकलै कि संघसंस्थासंग मिलेर सहयोग गर्नु हुन्छ?	एकलै	
		नातागोता संग मिलेर	
		संघसंस्थाद्वारा	
४६	तपाईंले कुन कुन क्षेत्रमा सहयोग गर्न इच्छुक हुनुहुन्छ?		
		पूर्वाधारको विकास	
		संस्कृतिक विकास	
		आर्थिक उर्पाजन	

		शिक्षा	
		अन्य	
४७	मुख्य, तपाईले के मा बढि सहयोग गर्न चाहानु हुन्छ?	शिक्षा	
		पूर्वाधारको विकास	
		संस्कृतिक विकास	
		आर्थिक उर्पाजन	
		अन्य	
४८	तपाईले यस क्षेत्रमा कति सहयोग गर्न सक्नु हुन्छ? (रकममा बताउनु होस)		
४९	तपाईलाई आफ्नो गाउँमा सहयोग गर्न के कुराले प्रेरित गरेको छ ?		

६. गाउँमा शिक्षा क्षेत्रमा सहयोगको अवस्था

क्र.स	प्रश्नवाली	उत्तर	कैफियत
५०	तपाईको गाउँको शैक्षिक अवस्था कस्तो छ ।	उत्तम	
		ठिकै	
		राम्रो छैन	
५१	तपाईले शिक्षा क्षेत्रमा विशेष सहयोग गर्नु भएको छ ।	छ	
		छैन	
५२	तपाईले गाउँको शिक्षा क्षेत्रमा कस्तो किसिमको सहयोग गर्नुभएको छ। थियो?	छात्रवृत्ती प्रदान	
		अक्षय कोष स्थापना	
		विधार्थीलाई शैक्षिक सामग्री प्रदान	

		विधालयको लागी नगद सहयोग	
		विधालय भवन निमार्ण गर्न जिन्स सहयोग	
		श्रम दान	
५३	तपाईंले गाउँको शिक्षा क्षेत्रमा विकासका लागि अब पछि कस्तो किसिमको सहयोग गर्न चाहानु हुन्छ?		
५४	के यस क्षेत्रमा सहयोग गरेकोमा संतुष्ट हुनुहुन्छ?	छु	
		छैन	
		अलि अलि छु	

८. गाउँ विकासका लागि संगठनिकासंगठन सहयोगको अवस्था

क्र.स	प्रश्नवाली	उत्तर	कैफियत
५५	के तपाईंको समाजले गाउँ सम्झने खालका कार्यक्रमहरु गर्दछन्?	गर्दछन्	
		गर्दैनन्	
५६	तपाईंको समाजले गाउँमा हुने कस्तो सांस्कृतिक क्रियाकलाप यहाँ गर्छ?	केहि	
		सांस्कृतिक कार्यक्रम	
		भेट् घाट	
		अन्य	
५७	के तपाईंको समाजले गाउँ विकासको लागि कुनै योगदान दिएको छ?	छ	
		छैन	
५८	तपाईंको समाजले तपाईंको गाउँलाई कस्तो कस्तो योगदान दिएका छन्?	आर्थिक	
		योगदान	
		सामुहिक	

		योगदान	
		श्रम योगदान	
		सहकार्य गरिदिने	
		भिडियो, गीतको निर्माण	
५९	के तपाईंको समाजले गाउँबाट बसाई सरेर आउन प्रेरित गरेको छ?	छ	
		छैन	
		थाहा छैन	
६०	के तपाईंको समाजले याहाँबाट गाउँ फर्कन मद्दत गरेको छ?	छ	
		छैन	
		थाहा छैन	
६१	तपाईंले गाउँमा सहयोग गर्दा कस्तो किसिमको बाधाहरु आएका छन्?		
६२	अन्तमा गाउँको विकासको लागि केहि सुझाव दिनु हुन्छ?		

समापन समय.....

कैफियत.....

ANNEXE II
QUESTIONNAIRES IN ENGLISH

Interview Schedule

Namaskar, my name is Yuba Raj Tripathi and I am part of a study team looking into Internal Migrants' Support To Their *Gaun* : Study On Dwellers Of Pokhara Metropolitan City Ward Number Thirteen.

The study includes a discussion of this issue and will take about 30 minutes. I would like to hear your views on this topic. You are not obligated to participate in the study and no services will be withheld if you decide not to. Likewise, if you decide to be interviewed, you will not be compensated in any way or receive any gifts or services. Everything we discuss will be held in strict confidence. The findings will be used only for academic purpose.

Would you like to talk with me?

Date:-

Time:-

Sample Code:-

I) Demographic Information of the respondent:

QN	Questions	Answers	Remarks
	Name of the respondent		
1	Sex	Male	
		Female	
2	Age (in completed years)		
3	Caste	Gurung	
		Bhramin	
		Chhetri	
		Damai	
		Kami	
		Sarki	
		Tamang	
		Ranabhat	
	Others (specify)....		
4	Religion	None	

		Buddhism	
		Bonism	
		Hinduism	
		Christian	
		Other (specify).....	
5	Marital Status	Married	
		Widow	
		Widower	
		Separated	
		Single	
6	Family types	Nuclear	
		Joint	
7	Total Family size(Number)..... 7.1) Currently who are living with you	1	
		2	
		3	
		4	
8	Education of the respondents	Illiterate	
		Primary	
		Secondary	
		10+2	
		Bachelor and above	
9	Occupation	Retired Army	
		Business	
		Agriculture	
		Service	
		Cottage Industry	
		Foreign labour	
10	Monthly income		

11. No. of family members at foreign country

12. Current place of living: - Tole:

II) Migration Status

13. Are you migrated?

- 1) Yes 2) No

14. If no, who migrated?

- 1) Grandfather 2) Grandmother 3) Father 4) Mother
5) Brother's 6) Sister's

15. Why you migrated in here (Place of Living)?

.....

16. Where (Place of Origin) are you migrated?

District VDC/Rural

Municipality/Municipality.....Ward.No.....

Tole/Village.....

17. Birth place.....

18. Total years of migration to current place of

living.....

19. Age of respondents at the time of migration to current

place.....

20. Distance by road (in walking hours) between current place of residence and

gaun.....

21. Distance by road (in travelling hours) between current place of residence and

gaun.....

22. From when the transportation was available in your village.....

23. Approximate distance between current place of residence and *gaun* (In

KM).....

24. Do you want to reside permanently in current place of residence?

- 1) Yes 2) No 3) Not decided

25 How many times have you visited your village in last 12 months?

- 1) None 2) Once 3) Two 4) Three 5) Four 6) Five
7) Six and more

26. If not to visited village, why?

.....

III) Land in *gaun* and their utilization

S.N	Questions	Answer	Remarks
27	Do you have your own land at village?	Yes	
		No	
28	If yes, who used the land at village?	Self	
		Relatives	
		Neighbors	
	Main relatives in <i>gaun</i>		
29	Who own the land in place of origin?	Husband	
		Wife	
		Father	
		Mother	
		Other	
30	Do you want to sale the land?	Yes	
		No	
31	If you do not want to sale the land, what is your plan to?	Keep as it is	
		Donate to the Community	
		Start something	
		Not planned	

IV) Social and political participation

S.N	Questions	Answer	Remarks
32	Where have you cast your vote in the last election?	Current place of residence	
		In Village(PoO)	
		No where	
33	Do you currently affiliated to any political party at current place of residence and <i>gaun</i> ?	Yes	
		No	
34	If yes, what is situation?	Active	
		Ordinary	
35	Do you currently belong to any	Yes	

	CBOs at your village?	No	
36	Do you currently belong to any CBOs at place of living?	Yes	
		No	
37	In which CBO(s)?	Gaun	Place of living
		Education	Education
		Health	Health
		Agriculture	Agriculture
		Road	Road
		Electrification	Electrification
		Religious	Religious
		Community Dev(Clubs/Ama Samuha)	Community Dev(Clubs/Ama Samuha)
		Forest	Forest
38	How long to you involve these CBOs?		

V) Support to village development

S.N	Question	Answer	Remarks
39	After migration, have you leading any social development activities in <i>gaun</i>	Yes	
		No	
40	If yes, in which sector are you leading	Education	
		Infrastructure	
		Cultural program	
		Income generating activities	
41	Have you been supporting to your place of origin in any way?	Yes	
		No	
42	If yes, what are the fields that you	Education	
		Infrastructure	
		Cultural program	

	are supporting?	Income generating activities	
		Others	
43	What types supporting	Cash	
		Material	
		Labor supports	
		All of above	
		Others	
44	If yes, how to supporting <i>gaun</i> ?	Single	
		Group	
		Through association	
45	Have you interested to support in future for village development	Yes	
		No	
		Don't know	
46	If yes, how to supporting <i>gaun</i> in future? Single or association supports	Single	
		Group	
		Through association	
47	In which sector have you support in future	Education	
		Infrastructure	
		Cultural program	
		Income generating activities	
		Others	
48	Mainly supporting sector in future	Education	
		Infrastructure	
		Cultural program	
		Income generating activities	
		Others	
49	In this sector how much have you support		
50	What motivated factors you to support in your village		

VI) Support to Educational sector in *Gaun*

S.N	Question	Answer	Remarks
51	In what situation of education in <i>gaun</i>	Better	
		Good	
		Bad	
52	Are you supporting in education sectors	Yes	
		No	
53	In what way are you supporting education	Provide scholarship	
		Establishing trust	
		Provide materials for student	
		Provide cash for school	
		Labour support	
54	What type to supporting education in future		
55	Are you satisfy to support in education sector	Yes	
		No	
		A little bit	

VII) Association support for Village Development

S.N	Question	Answer	Remarks
56	Does your Association celebrate Village remembering day(s) at current place of living?	Yes	
		No	
57	In what ways do your association celebrated function/event?	Arranging some culture program	
		Get together	
		Other	
58	Does your association supporting to <i>gaun</i>	Yes	
		No	
		Financial support	
		Group support	

59	If yes, what types to support	Labour support	
		Linkage between <i>gaun</i> and other association	
		Video, music making	
60	Does your association have any obligation toward income migrants	Yes	
		No	
		Don't know	
61	Does your association have support toward return migrants	Yes	
		No	
		Don't know	
62	Came any obstacles to support in place of origin (<i>gaun</i>)		
63	Gives some recommendation to village development		

Time to finish.....

Remarks.....

ANNEX III

CHECKLIST FOR KII AND FGD

1. Do you have village as place of origin?
2. Have you visited your village during last 12 months?
3. Do you have relatives at your village?
4. Do you have property at your Village?
5. Have you previously supported to your village?
6. What things motivated you to support your village?
7. Why do you love your village?

Name of KII

1. Tilak Gurung: former ward chairperson
2. Khem Prasad Parajuli an old man
3. Lal Bdr Sarki

Name of the *Samaj* for FGD

1. Bijaypur Tamu *Samaj*
2. Pakhurikot Tamu *Samaj*

ANNEX IV

OPERATIONAL DEFINITIONS, LOCAL TERMS AND ASSUMPTIONS

Arghon : death ritual in gurung community

Chelibeti Khulaune: A feast organized by *samaj* for the sisters, daughters especially for women.

Deutathan, Vayarthan , Jhankrithan: Places for worshipping gods

Gaun jane: A visit to respective villages as place of origin. A famous cultural practices of urban dwellers in the study area to go to *gaun* for leisure, relations set up and recreation.

Gaun: Village: A human settlement not city,

Gaupalika : Rural Municipality

Kulinethan: A place for worshipping ancestors

Lal purja: An official certificate of landholdings in Nepal having red cover

Lahure : A person who joined army or police or general services in foreign country

Lhosar: The New Year day. Falls on 15th of *Poush* (the 9th month of the *Bikram Sambat* calendar)

Mamaghar: House of maternal Uncle

One *Lakh*: One hundred thousand

Sabdah: A place for incineration of human death body

Samaj Ghar: A multifunctional house/party palace and office of the *Samaj*.

Samaj: An association of migrants at current place of living. *Samaj* helps members at their happy and sad time as well as share their sufferings and happenings.

Sasu: The mother in law

Sasura: The father in law

Sramadan: Labour support free of cost for either public or *samaj*.

Tahote: A cultural practices of Gurung Community Celebrated at the first Tuesday of *Shrawon*(the 4th calendar month in *Bikram Sambat*- Nepali year and the last Tuesday of the *Chaitra* (the 12th month).

Tamu Lhosar: The Gurungs' New Year

Lifetime migrants and non-migrants: According to the migration status, the total population of a country can be classified into two categories: lifetime migrants (migrant) and non-migrants. A person is a lifetime migrant whose current area of residence is different from his area of birth, regardless of intervening migrations (Shrock, Seiegel and Associates, 1976)

First Generation Migrant: A migrant who him/herself migrated to CPL from the *gaun*.

Migrant: A person who has left their place of origin especially the place where they were born and currently left the place formally or informally and living at Pokhara Ward no. 13 from last five years.

Urban Dwellers: Urban dwellers are the residents of Pokhara Ward no. 13 who migrated from *gaun* atleast 5 years ago

ANNEX V
TABLES AND CHARTS

Table 1.

		Interest to support in future
		Yes
How to support village ^a	Individual	237(100.0%)
	Relatives	113(100.0%)
	Through association	106(100.0%)
Total		287

		Interest to support in future
		Yes
in which sector to support in future	Education ³	251(100.0%)
	Infrastructure ³	255(100.0%)
	Cultural ³	211(100.0%)
	Incomegenerating ³	101(100.0%)
	Others ³	6(100.0%)
Total		287

Table 2

Particulars	Pearson Chi-Square	Value	Df	Asymp. Sig. (2-sided)
Age		4.117 ^a	3	.249
Number of family		6.175 ^a	2	.046
Monthly income		7.646 ^a	3	.054
Number of family member in abroad		.264 ^a	2	.876
Types of family		6.470 ^a	1	.011
Education		13.986 ^a	5	.016
Occupation		15.333 ^a	7	.032
Self migration		.105 ^a	1	.746

Place of birth is place of origin	.750 ^a	1	.387
Total years of migration	.968 ^a	1	.325
Age of migration	2.528 ^a	2	.282
Travelling distance	3.390 ^a	2	.184
Permanently resident in here	2.373 ^a	2	.305
Own land in village	4.979 ^a	1	.026
Want to sale land	1.743 ^a	2	.418
Cast in vote	.375 ^a	2	.829
Affiliated any political parties	.234 ^a	1	.628
Involved CBO's in <i>Gaun</i>	2.409 ^a	1	.121
Involved CBO's in place of living	1.901 ^a	3	.593
Leadership for village development	3.505 ^a	1	.061
Situation of education in <i>Gaun</i>	3.002 ^a	2	.223
Satisfaction to support	.051 ^a	1	.821
Incentive to migration to village people	1.388 ^a	2	.500
Association obligation to return migration	5.136 ^a	2	.077

Source: Field Survey, 2019

Table 3: Regression Analysis**Model Summary^b**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.412 ^a	.170	.122	152095.986	1.796

a. Predictors: (Constant), How many times have you visited your village in last 12 months?, Number of family member aboard, Types of family, Approximate distance between current place of residence and place of origin(In KM), Occupation , Religion, Monthly income of family , Political party, Land in village, Marital status of the respondent, participation in CBOs Age of the respondent categories, Sex of the respondent, caste wit dalits and caste with BC and education

b. Dependent Variable: Money to support/ how much to support
annova

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13123483910 40.752	16	82021774440. 047	3.546	.000 ^b
	Residual	64078933402 51.764	277	23133188953. 977		
	Total	77202417312 92.516	293			

a. Dependent Variable: Money to support/ how much to support

b. Predictors: (Constant), How many times have you visited your village in last 12 months?, Number of family member aboard, Types of family, Approximate distance between current place of residence and place of origin(In KM), Occupation , Religion, Monthly income of family , Political party, Land in village , Marital status of the respondent, participation in CBOs, Age of the respondent categories, Sex of the respondent, , education, caste of BC and Dalits

CHART 1

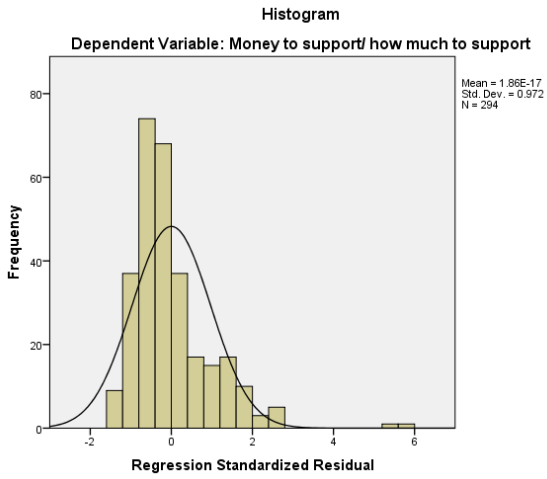


CHART II

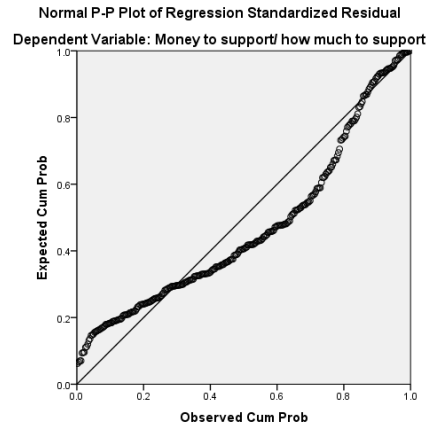
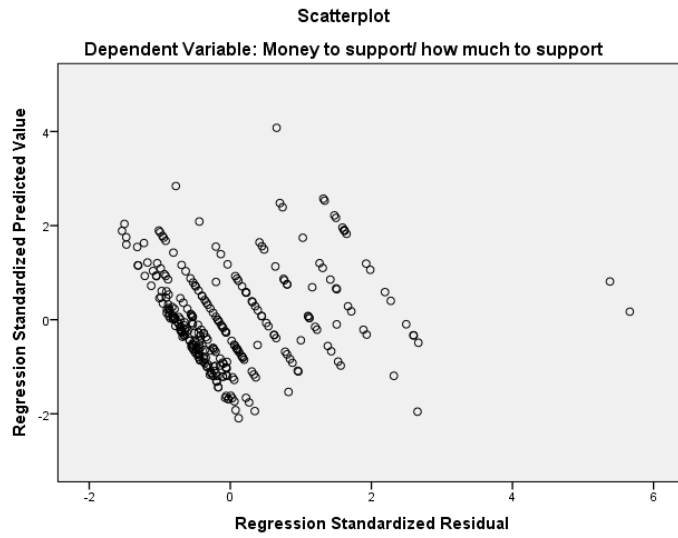


CHART III



ANNEX IV
PHOTOGRAPHS RELATED TO STUDY



Researcher interviewing with KII Tilak Gurung a political and social leader



Researcher interviewing with one of the old respondent



Min Kumari Tamang of Nepal Tamang Ghedung , Pokhara 13 is collecting data



FGD with Milijuli Bijaypur Tamu Samaj



Tirtha Gurung of Chiule Pache Tamu Samaj is on data collection



Ranjit Sunar, student of MDEVS Programme is on data collection



Shovakant Lamichhane, student of MDEVS Programme is on data collection.



Researcher interviewing with respondent