

Measurement of Women's Effect on Migration

Shayesta Gull¹ and Syed Sabahat Shaheen²

¹Department of Political Science, Manav Bharti University, Himanchal Pradesh, INDIA.

²Department of Political Science, Manav Bharti University, Himanchal Pradesh, INDIA.

²Corresponding Author: mdsyedshaheen@gmail.com



www.ijrah.com || Vol. 1 No. 1 (2021): November Issue

Date of Submission: 15-10-2021

Date of Acceptance: 01-11-2021

Date of Publication: 30-11-2021

ABSTRACT

The most often utilised approach to migration research has traditionally focused on movement of persons because of economic mobility. Improving the financial status of migrants and having an influence on their socioeconomic status is just as crucial, but when it comes to analysing the effects of migration, it does not truly enhance the economic and social standing of the migrants. This paper compiles the many ways in which people of various demographics are burdened by migration, including the social isolation and constrained mobility that it causes, and the ramifications of this confinement for migrant women, specifically the propensity to stay inside their homes and rise up the social ladder. Other subjects touched on in the study include the different effects that shape migrant women's perspectives, with a focus on matters beyond their initial choice and those brought on by social and political environments.

Keywords- collection & conservation, evaluation: future thrust, millets, community seed bank: trait specific germplasm

I. INTRODUCTION

It has a big influence on the family members who are migrants because of the fact that they are present in the home. To ensure that these dynamic relationships are formed, substantial and lasting change in the families is required. This leads to the emergence of a diverse range of other elements of life, in addition to the expansion of the lives experienced. When there is considerable social stratification, such as that found between men and women, migratory activities can impact a variety of different group relationships. Among them are intra-household and inter-household activities, with women who can do household tasks better leaving the workforce to handle things that can be done at home. The article evaluates the personal and household effects on various family members, the broader household, and those who are likely to have to leave their homes because of migration^[1]. This example indicates that when one parent worries about his or her child's absence from the other, the complete family experiences the

same degree of stress regardless of the child's departure via an unknown source.

I performed, which investigated the present status and understanding of the women of the United Arab Emirates about the issues Middle Eastern migrant women face, and produced conclusions from that study based on the major results with regard to Indian migrants (UAE). It endeavors to better understand the many components of female migration in order to determine what, if anything, can be done to lessen the inequities between women and men. "Sales & Cleaning" includes employment in fields such as sales, customer service, accounting, customer service supervisor, accountants, customer service supervisors, sales managers, and managers of any kind in sales & cleaning. This method, where questionnaires are sent to people in secret and gathered anonymous responses are then used to get new information, is applied in a study of Indian migrant women in the United Arab Emirates^[2]. Employees from the construction and manufacturing divisions of the organisation were observed in their daily work surroundings, as well as in their residential locations, in

order to better appreciate spatiality as a personality. as a result, the study's case study selected the United Arab Emirates (UAE) as the study's case since it was discovered that they have the biggest number of Indian emigrants overseas. According to information obtained via censorship and propaganda constraints, little has been researched about the Indian Diaspora in the United Arab Emirates, and so, much of it remains unknown to the public.

As opposed to a range of topics the original research focused on, this paper specifically examines the impact of migration on the nature of families and the division of labour, particularly on the division of labour at home between men and women, and how it influences gender relations and roles, as well as specific groups, such as immediate and nearby communities and the household populations. Section 1 is to draw attention to the growing importance of international care chains that was described by Arlie Russell with regards to the care staff who are becoming migrants. The focus of this section is to expand to include everyone working in household care to help other individuals understand how their responsibilities increase.

In the second section of the study, we look at the effects of migration on the receiving communities by examining the function of remittances. To find out how much it finances and the number of friends you have at your disposal, it is calculated into two components, social and fiscal. It is very vital for families with someone who is behind in the nation to remain in contact with their loved ones in the United States. When people have expanded their capabilities, they are better able to fulfill fundamental requirements but also have the opportunity to fulfill other significant wants, such as the desire for long-term wellness, the need for an education, investment in housing, and the pursuit of permanent commodities. People who labour on behalf of others after their deaths, even if they are only doing it for the benefit of others, exacerbate the socioeconomic gap between the rich and the rest of the population.

There is a tremendous quantity of literature on economic migration, notably in the Middle East, which deals with the process of remittance transfers. To explore different social welfare systems and different migratory patterns throughout the world, they are opening the doors to perform an analysis of principles and ideals, some of which might support and others that might transform migration as a whole. The examination and evaluation of Indian behaviour is done utilising a natural living technique to investigate and explore how and to what degree the indigenous behaviour is altered^[3]. Even in the case of just one person, consideration of her migration experiences and the consequences on her family are all important considerations, thus the assessment includes them all.

II. THE IMPACT OF MIGRATION

Effects on the household's members

The increased number of women entering the workforce and the population's increasing age are going to lead to a rise in the need for domestic employees. As a result, poorer nations will increasingly see the flight of women from their country to more prosperous countries, resulting in what social theorist Arlie Hochschild refers to as global care chains growing. A global care chain (also known as a global care web) is described as a sequence of personal relationships between individuals throughout the world, connecting individuals based on their participation in caring. Awarding contracts in these countries, starting with this country's high-income residents, put foreign domestic workers to work in these countries. As she moves to another nation, the lady from the poorer nation leaves her own children behind, either in the care of her husband with hired domestic servants from a poorer family, as shown in Figure 1. or she leaves her children with her extended family. Also, as we go down the chain, the amount of value that we identify with labour declines, and that value is almost always unpaid by the time we reach the end of the chain.

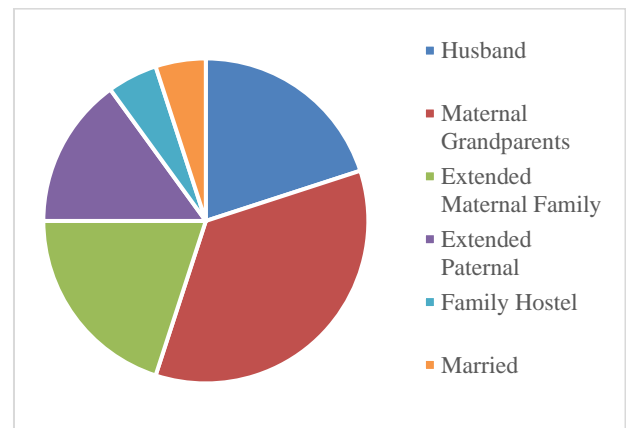


Figure 1: Responsibility of caregiving upon migration (select participants)

The phenomena of global care chains are apparent in the cases of domestic workers participating in the programme. All of the married domestic employees, with the exception of two, live inside the family and rely on their family to take care of any children who are left behind. Due to the fact that the poorest workers in the chain cannot afford paid domestic labour, global care networks symbolise the financial gaps and social divides that result. All forms of inequality are exacerbated when outsourcing leads to hiring of domestic workers, since it implies consumers are keeping their lifestyles and social positions the same, even if it is at a lower quality.

Global care chains have the potential to affect the allocation of caring responsibilities along racial and gender lines. As the popularity of global care chains grows, the children of domestic workers who are employed abroad may expect to see their love and

attention transferred from them to the children they are caring for in the country of destination^[4]. Displacement is usually upward when it comes to money and power. It is analogous to Marx's concept of 'surplus value' as referred to as 'emotional surplus value' in the manner mentioned above. This vast reservoir of excess emotional worth, which is spent on a dependent kid in the family, results in tremendous psychological stress for the domestic worker, especially when her own kid acts in a childish way.

While global care chains solely concern themselves with workers residing within their own countries, all migrant workers who are prohibited or unable to financially sponsor their families in the country of destination are forced to experience the emotional and psychological distress of separation from their families, particularly children. Migrants who are not employed in a particular occupational category have the resources to mobilise extended family assistance for their children. They get by with help from family members, in the form of unpaid caregiving, to cover the costs of love and affection that are relocated by migration, as shown in Figure 2.

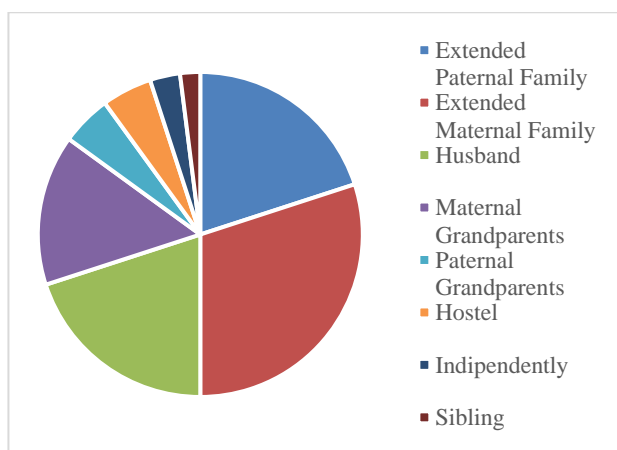


Figure 2: Responsibility of caregiving upon migration

Most of the caregiving obligation is outsourced to members of the family who are considered to be extended relatives. Many families have many different types of responsibilities, such as those which go over generations and those which are unique to each bond between parent and child. Although spouses may take up caregiving roles during the movement of women as seen in figure 2, they are not primarily responsible for caring. Most of the males who have an ongoing paternal or maternal grandparent relationship reside and are supported by their grandparents or an extended grandparental family member. Because of this, women are at the heart of both global health care systems and caring. Men are excluded from providing caring and household duties because of the strict gender roles that stem from patriarchal societal systems. In both sending and receiving nations, this results in gendered divisions of labour that follow a gendered division of labour^[5].

This causes the majority of caregiving duties to fall on maternal grandparents and extended maternal relatives, as societal conventions do not apportion domestic chores to the paternal side. Migration reinforces and reinvigorates discriminatory social norms because of how it expands and promotes population growth.

In rare circumstances, a lack of money might prevent families from bringing all of their children to the UAE. Because of the high living expenditures in the nation, women are need to find supplementary sources of income. This is unfortunate, but it's the only option the family has, since it is financially unable to sponsor a domestic worker on their visa to prevent the ladies from working a 'double day.' If you decide to expand the family, you can leave your smaller kid behind in the previous country and move your older kid to the new country of residence. A case in point is Rose, who is one of the participants. She has three children. Her husband and family live in Abu Dhabi, while she works as a nurse at a clinic in Dubai and is home for just eight hours each day. Only her eldest daughter, who is nine years old, resides in Dubai with her. There are also additional children who are toddlers, such as one who is 2 years old and has a son who is just 6 months old. Due to the fact that they would need attention during work hours, she placed them in her parents' care in Tamil Nadu.

In places where family breakup has occurred, children who are left behind are referred to be "mobility orphans." They are forced to live without the presence, support, and supervision of one or both parents. Though parents leave their children behind in order to provide them with a better quality of life, in certain instances they do not provide their children the attention and care they need throughout childhood. As a result, their children are not able to properly grow into emotionally stable adults. It was shown that children with migrant moms do badly in academic settings and are far behind their peers when it comes to emotional and physical well-being. Since children who are left behind must have a complete support structure in place to guarantee they get care, direction, and attention, these children should be supported.

A number of migrant moms have told me about how their children face loneliness on occasions such as birthdays and festivals. It is common for children with both parents working abroad to express dissatisfaction because their parents do not care about them. But unlike everyone else at school, their parents celebrated their birthdays at midnight on the day that they were born. It also has the effect of creating emotions of abandonment and solitude.

In order to make up for their absence, migrant women contribute by sending many useful and presentable items such as toys and clothing, as well as a continuous supply of monthly transfer money. A connection between a mother and her kid is reduced to a connection that involves the exchange of material and is

known as the "commodification of love." The satisfaction of the financial demands of the children has had the effect of empowering their mothers, allowing them to establish a new, independent model of relationships that rejects the love shown to them by other members of their family^[6]. During the first periods of migration, both the migrant and his or her family members become used to regular incomes and presents provided by the person who is moving overseas. This necessitates working overseas, which can only be supported by receiving the money and presents in the long term. As a result, the woman's absence from the family is taken for granted, and her return is not until a constant flow of revenue is obtained. The longer she stays in the UAE, the more likely it is that she will extend her stay, as well as to initiate circular migration. On the basis of primary data, participants tend to remain in the UAE for a lengthy amount of time, for an average of 6.38 years. Additionally, there are 19% of people who are cyclical migrants. As conventional ideas of mothering are often negative and focused on being responsible for children, transnational moms, who may or may not be accepted in their countries of origin, are in a disadvantaged position when they adopt these ideals of motherhood.

Impact on women

In working abroad, whether for many years or on a short-term basis, you will inevitably alter the relationships between the individual, the people they know, the community, and even their concept of "home." Widowhood enables women to atomize their life and become free of the constraints placed on them by their family members in India. Some people find it difficult to return to their normal family life, which is ruled by the pressure of relatives and depends on the norms of the community. Many ladies who have been away for lengthy periods of time will have no feelings for their family members upon their return. While many family members sometimes may not return the migrant's emotions of love and concern, this is due in part to the increased migration to the United States. She works as a conductor and janitress in the United Arab Emirates. Her migration occurred in 2013, and she has made it clear that she wishes to return to India. I work as well as my hubby in the UAE. When we first arrived, we had to move in with my husband's family in a two-bedroom rented home in Kerala. I have no desire to move in with my husband's family^[7]. As long as I am still able to save up enough money to buy a home in India, I want to continue working in Dubai till then.

Due to the need to support their families while keeping their own freedom, women are experiencing an extreme level of stress. Because of this, regions like the UAE don't provide permanent settlement options for migrants, meaning that this concern is amplified in these locations. As a result, women often choose circular migration since this option allows them to remain in India for a short period of time, with the aim of not

assimilating; and when they decide to migrate again, they search for fresh migratory pastures.

The movement of women has the effect of altering the manner in which males in the home project and practise their masculinity. In this situation, the other caregiver may step in, as it is unusual for someone to take on responsibilities in the event that the primary caregiver has been incapacitated. However, another option is to look for work that helps supplement the family's payments in the event that the primary caregiver is unable to do so. Despite this, there is a tendency to believe they deserve to be considered the patriarch because of their close control of the remittances they get. For personal spending, they may be utilised. However, they might also be utilised for being wasteful when it comes to drinking and having women. Displacement as a result of divorce and desertion leaves many women without a home, making them reluctant to return to their native countries. While she may also have to curtail her stay overseas owing to a lack of a caretaker, she will have to shorten her work as well.

Mothering in rural areas takes on unique shapes due to the physical distance between the parent and their kid. Women in India have benefited greatly from advances in information and communication technology because of which they are able to be active participants in their child's life. As the link between mother and child develops, it incorporates a global characteristic. Women on their way home from work would sometimes speak to their children, and during fieldwork, they were seen doing so after having returned from work. Almost all of them had headphones on as they were doing their evening duties. To this end, mothers use a variety of techniques to keep in touch with their children and to provide emotional support when necessary, which may be greater than what they are getting from their family locally^[8]. There is significant involvement for such projects in India, but this engagement is endangered by the negative effects of the family and government policies of the UAE such as the restriction of Voice over Internet Protocol (VoIP) services. 3 When it comes to communicating with their kid, most mothers have found themselves blocked off from the connection as they can't afford to pay the high international calling fees. The only thing that fuels their vulnerability and anxiety is this.

Additionally, migration has the effect of changing the ties women have with the community at large. In the case of domestic workers, it is believed that they have transgressed against the concepts of morality and sexuality, placing their family in a disadvantageous situation. Having paid their debt to society, their ability to economically improve their lives is seen to be compromised by their offences. Many others of all genders, including other migrant women, believe that the individual who has the financial ability to support themselves generally obtains more power than the person who acquired that money. In the context of this example, it's specifically women that are affected.

A policy that systematically degrades the value of all female migrant work and wages has been in place for some time. For women who are migrants, their conception of home changes from a concept of physical closeness that varies from individual to individual into a concept that crosses geography and considers non-traditional norms of femininity. A family breakdown may occur, when her family seizes control of her house from her, or when she is separated from her family, which leads to a house that is empty and lost. Alternatively, her house may be turned into collateral, to exchange for travel.

III. REMITTANCES AND THEIR USE

Economic remittances

A lot of people feel that when women work their way to better lives back in their native countries, they bore the fruit of their labour, which may be difficult to carry because of its weight. Although some studies have revealed that female migrants experience the loss of gender-based advantages upon return, returnees do not always experience these losses. Additionally, there are considerable additional personal and societal costs associated with repatriation for women migrants, as opposed to males, who do not have gender-responsive resources to meet their needs. The men return to the same gendered and discriminatory work market, with them being relegated to doing housework or being in the informal sector once more. Vasudha is a domestic worker and a cyclical migrant whose experience illustrates some of the challenges that migrant workers encounter when they return to India. For the first time in my life, I travelled some decades ago. Both in Saudi

Arabia and Kuwait, I was a full-time employee. When I got back to Mumbai, I resumed my training. Since my husband had gone away, and because we were in a financial condition that prevented us from remaining in the country, I relocated to the United Arab Emirates when I found a job there. My home in India is not mine, since I do not own it. I'm working to earn the money I'll need to construct one^[9]. When I was younger, I used to work as an electrician in India, but that was a long time ago. If I return to being unemployed, I will have to be always hungry.

To now, as noted by Vasudha, migrants in India have found employment in their chosen profession for just a short period of time. It is really difficult to find jobs that provide comparable compensation to those who have experience. Increasing reliance on migration as a livelihood strategy puts women vulnerable. Additionally, the practise of waiting for marriage and having children before obtaining an education is because of the lack of investment in education by women for themselves. A primary reason for migrating in the first place is to satisfy day-to-day survival necessities, therefore women do not save or invest their salaries. Migrants often place food, clothes, and educating children at the top of their priorities, with procuring property to construct a home last. However, the confluence of multiple influences such as the high cost of migration, the lack of control over remittances provided, and the changing requirements of household members has impeded the people's ability to rise economically. As is evident from the example of Vasudha, 20 years of migratory life has not improved the financial status of the family as shown in Figure 3.

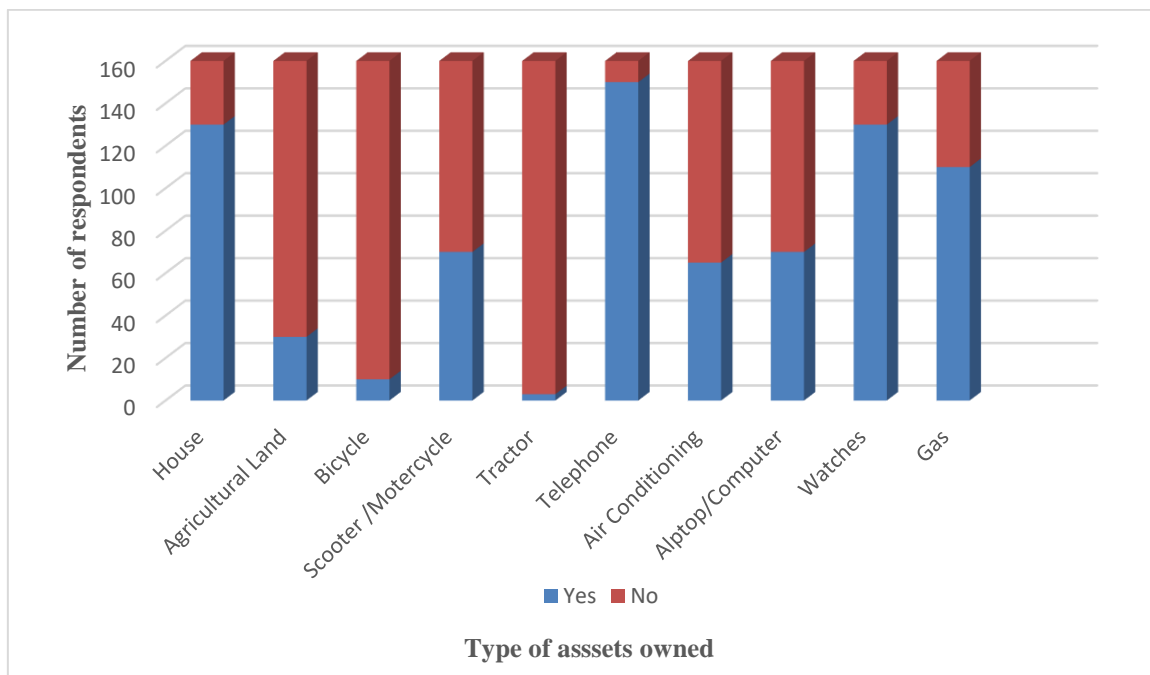


Figure 3: Ownership of assets in India by participants

There are many contributing factors to the failure to reinvest remittances, including that receiving an adequate sum of money reliably improves people's financial outlook, thereby giving them more hope for future financial security. One of the requirements for achieving or maintaining a middle-class standard of living is a significant amount of incoming remittances being used to buy durable goods.

The chart above illustrates the data gathered about participants in the study. According to it, a relatively tiny number of participants hold income-generating assets such as stores, commercial operations, agricultural land, and animals. A strong tendency toward asset ownership is in accordance with the literature, which states that most money is spent on consumer durables^[10]. This has a direct influence on those who return to their country of origin, since they are once again dependent on their spouse or family and, if they were able, are likely to take up risky or demeaning work. They don't have a large pool of friends and contacts in the area to help them find job, since they have been away from the local labour market for so long. The liberty of women gets whittled away in all conditions.

2.2 Social remittances

Migration caused transience in the UAE due to the large Indian population, and these factors combine to help maintain interconnectivity between those who migrate and their countries of origin. The ability to form partnerships with nationals and Indians from other countries as well as to connect with them and their ideas all around the country enable for practises and ideas to be moulded in the UAE. Family members hear these views when women phone or visit, therefore women should avoid speaking to or visiting with their families for long periods of time. When new values and behaviours are added to a system, it is referred to be social remittances. When social remittances are sent to countries owing to increased relationship between two nations and acceptance, a transnational public space is formed. This location permits people in both India and the UAE to be involved in simultaneous events, albeit they are not placed on an equal playing field. It is aided by the circulation of cultural and social influences, making cultural dissemination and social influence easier to accomplish.

However, regardless of how strong a woman's agency is while taking the choice to move or how independent she feels when abroad, she nonetheless falls prey to the limits of patriarchy. Even though they continue to conform to prevalent social standards of family and society, they expand. Additionally, they believe that their daughters and daughters-in-law must meet traditional gender roles of becoming breadwinners and homemakers. As one can see from Shazia's storey, this is true^[11]. I have two boys and two daughters. My daughters have both gotten married. The one resides in Andhra Pradesh, while the other resides in Dubai. They have both completed their degrees in nursing, but they

are stay-at-home moms. As their husbands earn enough, the wives are no longer need to work.

Actually, many of the participants in the study had daughters, and most of these people comply with the male breadwinner and domesticity standards. The bulk of participants' daughters are now in school, whereas the rest are mostly homemakers. Daughters of the two participants are the only participants' daughters who are employed. Although not everyone who is a housewife has had formal education, this is not to mean that all housewives are uneducated. This is Figure 4, which depicts their educational credentials.

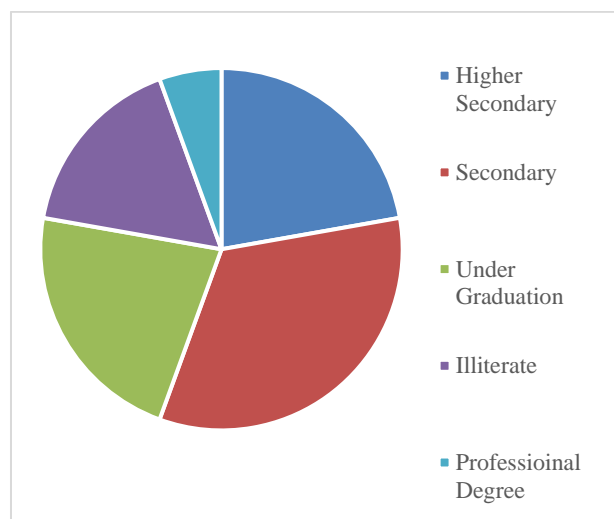


Figure 4: Educational qualifications of daughters of select participants

While the sons of participants may not necessarily possess more qualifications than the girls, their involvement in the company has the added benefit of providing them with experience. While the daughters have an above-average literacy level, they often have a lesser degree of literacy than their mothers. In some regards, this might be seen as a representation of the growing value of well-educated women in the marriage market. An example of this is Sonal, who works as a domestic worker in Dubai. Her daughter has graduated with a Bachelors degree. The little girl used to work at a beauty parlour in Dubai before she got married. She has recently become a stay-at-home housewife. While everything is happening, she lost her son who could not complete his schooling because of the family troubles, and now he is hired in an office job in India. As his wife has a Masters in Business Administration (MBA), he is somewhat less qualified than she is. Even if she has a larger earning potential in the marketplace, she is a housewife at the moment. In light of what the public knows about the connection between a working mother and her daughter's chances of participating in the workforce and earning a high pay, this goes against all that is believed.

Women are furthermore constrained by traditional values of marriage and dowry. They do their

part to ensure that their daughters get married in socially suitable ways by spending substantial money on weddings and dowries. Women using loans to pay for their social commitments are not an uncommon occurrence. A common example is that Tenzin used two loans to help her daughter's wedding since she was a domestic worker. She obtained loans totaling three thousand rupees from a bank and two thousand rupees from her family. People who do not have enough collateral to get bank loans and who do not have the social capital needed to borrow from family must turn to unlicensed informal sources of borrowing. Tasneem was forced to borrow money from a gold pawn broker. Even though she took out a loan totaling Rs 1,50,000 in 2012, she still has Rs 35,000 of the original sum due. Based on what she has said, she pays around 54% every year in interest on the loan she took. For these goals, most of the lifetime earnings of an individual are spent.

IV. AN EVALUATION OF FUTURE PLANS

While several outside influences have a role in the choice to leave the UAE, certain forces are beyond the control of migrant women. Socio-political events in the local community may affect migratory trends of employees, and in certain circumstances, are factors that decide the choice for them. There are three recent changes that have the potential to significantly impact the flow of migrants to and from the nation. One of them is the Project Emiratisation, the oil crisis, and the adoption of indirect taxes.

In order to lessen the huge amount of regional labour market segregation between the national and foreign labour forces, the United Arab Emirates government developed a strategy of Emiratisation. Using a quota system, the programme has as its goal to enhance Emirati engagement in the private sector in order to diminish the country's dependency on foreign labour. This issue caused a massive amount of anxiety for migrant workers when it was initially implemented, and it was an issue that dominated the public discussion on the issue. Although it has had little effect on the workforce's employment in non-skilled positions, the impact of Emiratisation on the foreign workforce is predicted to be minor in the immediate future and long-term. There are just a few types of occupations in the Emirati workforce: low-skilled, semi-skilled, and nursing positions. The result is that these occupations are filled entirely by migrant labour. While it is possible that teaching positions will be negatively impacted by the legislation, schools are organised based on nationality, therefore limiting the effect on Indian instructors. Thus, the nationalisation strategy, by virtue of its having as one of its aims the preservation of the status quo of racial superiority and class differentiation, is polluted with the motives of the racial hierarchy and class system.

Migrant community members and participants

of the workshop should be concerned about decreasing global oil costs, which might negatively impact their ability to purchase necessities. This has significantly affected government income, resulting in a budgetary deficit of 5.2% of GDP in 2016. As part of the UAE federal government's strategy to stimulate the economy, they have begun directing capital flows into non-oil industries such as real estate, international banking, transportation, and retail commerce^[12]. The rise of these new industries, as well as concentration on these areas, transfers demand from unskilled and semi-skilled employees to skilled people.

Even if current socio-political conditions in the UAE make it difficult for women to build plans for the future, they plan their futures based on what is essential to them. More or less, they focus on economic and social mobility, and improving the opportunities for their children. As long as people are employed in the UAE with these goals in mind, few migrants modify their migratory intentions because of situations that are happening elsewhere a better understanding of these motivations was established by participants' comments when questioned about their intentions to return to India.

In the vast majority of cases, women in the interview were questioned about their long-term migration intentions, and visa expiry was their most often cited variable. They are hopeful that they will remain in the nation for as long as possible to achieve their goals and that of their family. In Farhana's storey, this method is shown. Due to my husband's joblessness, we have two children to raise. We financed the purchase of a property in 2015 by taking out a loan for Rs 12,00,000 from the bank. Working circumstances are terrible, yet there is no choice but to work in the UAE. Even though I have been in the UAE for nine years, I am not thinking of returning home just yet since I do not know where and how to get job there since I have only been in India for a short time.

The stories of Farhana and Rigzen are very similar. She went to the United Arab Emirates in 2009 and works as a maid. In order for my children to study, I moved to the area^[13]. My daughter is 15, she is in ninth grade and learns in class. However, my 9-year-old kid works at a kirana store, since we need the income as a result of our financial predicament. I'm here because the working and living circumstances are acceptable, but it isn't voluntary. I cannot return to India at this time since I do not have enough money saved up now.

While Farhana's and Rigzen's tales have much in common, their experiences vary greatly. They demonstrate how migration will follow a certain path and has little variation regardless of external conditions. As long as her primary objective continues to be completed, the migrant is permitted to stay in the nation. Still, there are some who have not given the matter any consideration, choosing instead to return to India. For them, migration has become a way of life, with the idea of returning to India some years in the future an entirely

feasible option. After years of hardship, they have become used to their situation and are trying to remain in the country as long as possible in order to stay and work. Family commitment is yet another aspect that is shown to affect the migratory plans of women. Decisions are more flexible when the family's requirements are taken into consideration. Even if their methods differed, the goal of each of them was shared: family welfare and the ability to provide a better future for the next generation. Alisha's migration plan shows the fact that many mothers will choose to remain in the UAE when their children are no longer dependent on them.

I have worked in Muscat in the past. After my spouse died, I decided to go to the UAE since I had two children who need financial support. My son is in the twelfth grade and my daughter is in the tenth grade. I'm here because I have no other option. I plan to return to India after my son obtains a job and when my daughter gets married.

One of the most significant motivators for changing migratory intentions is the well-being of the next generation. A number of women, both those who reside in the UAE with their families and those who relocate to another country for scholastic reasons, opt to return to India or make the other nation their new home. Even in the UAE, the gap between the wealthy and the poor is greater owing to a lack of colleges and universities^[14]. Therefore, if migration is involved, then migration must be a major family plan that has the children's future as the priority.

People erroneously believe that women base their decisions on socio-political and economic circumstances, but the truth is that women consider personal considerations while making decisions. As you can see, they are making an effort to get past these obstacles in order to satisfy their migration aims. Women exercise their agency and autonomy by deciding on and prioritising the many parts of their existence. This ends up making them choose to remain in a location that emphasises these elements rather than everything else, which is therefore all about making sacrifices and being ambivalent.

V. CONCLUSION

The expatriate woman who is an employee, an economic provider, a transnational mother, and a migrant is required to juggle many tasks when she is away from home. Conventional normative expectations predict that the positions in question are incompatible with one another, and as a result, the home and the community collectively experience a moral panic. Despite the important role, migrant women play in supporting their families, expectations and stereotypes about gender roles do not shift. It is anticipated that she would attend to the emotional needs of the family and often bears the weight of family breakdowns, as a result of the social stigma attached to her violations of social

standards. Empirical evidence indicates that the value of a woman's labour rises as a result of the growing use of her financial and social resources as a source of remittances. However, when evaluated through the limited spectrum of gender roles, which might exclude migrant women, their position has been relegated to one of relative disadvantage. The fact that she is missing does become normalised, making it such that the person who spent the money has more social prestige than the one who earned it^[15]. Moreover, participants' lack of exposure to women of various ethnicities and cultures, as well as a paucity of interactions with them, leads to these participants acquiring new abilities and practises, even when their established behaviours and attitudes remain unchanged. They will not try to break from patriarchy as a result of this. Rather, women design their migratory options so as to skirt the patriarchal structures that impose constraints on their movements.

Despite this, when considered on a broader scale, everything they do is the result of exercising their free will. While women are influenced by their families' desires for the future well-being, they instead choose for a personalised strategy based on their own judgement, frequently in contrast to family and community opinion. While they are confronted with unfairness and difficulties while on their journey, they see their migration as a good and optimistic event, as long as they manage to accomplish their goals. For the most part, women do not regret their choice to move; rather, they are happy with their accomplishments and the contributions they have made in better the lives of their families.

REFERENCES

- [1] Caritas Internationalis. (2012). *The Female Face of Migration: Background paper*. Austria: Caritas Internationalis.
- [2] Hochschild, A. R. (2000, January 3). The Nanny Chain. *The American Prospect*, 11, 1-4.
- [3] Izuhara, M., & Shibata, H. (2002). Breaking the Generational Contract? Japanese Migration and Old-age Care in Britain. In D. Bryceso, & U. Vuorela, *The Transnational Family: new European frontiers and global networks* (pp. 155-169). Oxford: Berg.
- [4] Kandiyoti, D. (1988, September). Bargaining with Patriarchy. *Gender and Society*, 2(3), 274-290.
- [5] Levitt, P. (1998). Social Remittances: Migration Driven Local-Level Forms of Cultural Diffusion. *The International Migration Review*, 32(4), 926-948.
- [6] McGinn, K. L., Castro, M. R., & Lino, E. L. (2015). *Mums the Word! Cross-national Effects of Maternal Employment on Gender Inequalities at Work and at Home*. Massachusetts: Harvard Business School Working Paper, No. 15-094.
- [7] Moors, A. (2003). Migrant Domestic Workers: Debating Transnationalism, Identity Politics, and Family

Relations. A Review Essay. *Society for Comparative Study of Society and History*, 386-394.

[8] Oishi, N. (2005). *Women in Motion: Globalization, State Policies, and Labor Migration in Asia*. California: Stanford University Press

[9] Osella, C., & Osella, F. (2008). Nuancing the migrant experience: perspectives from Kerala, South India. In S. Koshy, & R. (. Radhakrishnan, *Transnational South Asians: the making of a neo-diaspora* (pp. 146-178). Oxford University Press.

[10] The World Bank. (n.d.). *How is the United Arab Emirates Reacting to Low Oil Prices?* Retrieved from The World Bank:

<http://www.worldbank.org/en/country/gcc/publications/economic-brief-uae-july-2016>

[11] Yeates, N. (2005). *Global care chains: a critical introduction*. Geneva: Global Commission on International Migration.

[12] Yeoh, B. S., & Lam, T. (2006). *The Costs of (Im)mobility: children left behind and children who migrate with a parent*. United Nations, Economic and Social Commission for Asia and the Pacific. Bangkok: United Nations.

[13] Tomei, M., and P. Belser. 2011. "New ILO Standards on Decent Work for Domestic Workers: A Summary of the Issues and Discussions." *International Labour Review* 150 (3-4): 431-38.

[14] Muliaina, T. 2005. "Mismatched Perceptions: Views on Remittance Obligations among Remittance Senders and Recipients." In *Remittances, Microfinance and Development: Building the Links*, edited by J. Shaw. Brisbane, Australia: The Foundation for Development Cooperation.

[15] Muula, A. S., B. Panulo, Jr., and F. C. Maseko. 2006. "The Financial Losses from the Migration of Nurses from Malawi." *BMC Nursing* 5: 9.