

Perceptions of Local Communities Toward Migrant Students

Munu Sharma

Lecturer, National College of Computer Studies
Paknajol Marg, Kathmandu

Ram Raj Pokharel, PhD

Email: ram.pokharel240@gmail.com
Assistant Professor, Faculty of Humanities
Tribhuvan University

A peer-reviewed open-access journal

Published by National College of Computer Studies (NCCS), Paknajol Marg,
Kathmandu, Nepal

ISSN: 2822-1605

Received: March 2026; Revised: May 2026; Accepted: July 2026

Doi: <https://doi.org/10.3126/nccsrj.v5i1.99776>

Abstract

The perspectives of local communities toward migrant students was the goal of this study. A semi-structured interview schedule comprising both open-ended and closed-ended questions based on the study's objectives was used to acquire important primary data. The impact of migrant students in Kirtipur Municipality Ward No. 5, Char Dhara of Panga, was investigated through a personal interview. The respondents were residents of Kirtipur who were at least 60 years old. Purposive sampling was used to choose 50 local respondents between the ages of 20 and 59. The majority of respondents had a positive perception of the migrant students because over 50% of them claimed that they were amiable, helpful, and behaved respectfully toward the locals. Similarly, over 40% of respondents claimed that the locals have a bad opinion of them because of their drinking, smoking, and fashion choices. This result corroborates the findings of Subedi and Upreti's research, which claimed that similar trends may be seen in Nepal, where internal migration creates both economic advantages and social unrest (Subedi & Upreti, 2019).

Keywords: perception, migration, student, local community, respondents.

1. Introduction

Perceptions of local communities toward Migrant students

One of the three aspects of population change that has received less research attention than fertility and mortality is migration. Compared to death and fertility, migration has a varied effect on population size. While both mortality and fertility function within the biological framework, migration is not a biological characteristic, although it is influenced by social, cultural, economic, and political variables. (Kanitkar & Hende, 1978).

Students that come to study in Kathmandu from their native districts or provinces are known as migrant students, and this phenomenon has grown in popularity. Compared to transitory migrant labor, these students typically stay longer, which leads to a deeper level of social connection with local populations. The host community's social structure, way of life, and cultural dynamics are all impacted by their extended presence. Kirtipur, a semi-urban neighborhood in the Kathmandu valley, has seen an increase in the number of out-of-town students because of its close proximity to educational institutions, reasonably priced housing, and enhanced connectivity.

While migration and student inflows have beneficial cultural and economic effects, such as diversity, innovation, and economic activity, they also lead to social conflict, competitiveness, and misunderstandings. Stereotypes and discrimination can arise when locals view immigrant students as rivals for opportunities, resources, or jobs. Disparities in customs, habits, and cultural practices can sometimes lead to miscommunication or bias. Acceptance and mutual respect are therefore essential to fostering peaceful coexistence and integration between the two groups.

In this sense, perception describes how people interpret and comprehend others in light of their experiences, values, and beliefs. The degree of acceptance, collaboration, and peace within a community is determined by how local

communities view immigrant pupils. Since every person sees the world through a different lens, perceptions frequently differ based on social background and individual experiences. This study aims to comprehend how Kirtipur locals see the presence, conduct, and contributions of immigrant students.

In the midst of political unrest, Kumar (2024) noted that students from different provinces temporarily left Kathmandu colleges, demonstrating how macro-level events affect migration patterns. Similar results by Paudel and Bhatt (2021) demonstrate how students' sense of security and belonging are influenced by regional disturbance.

According to Borjas (2017), migration increases the labor supply but, if handled poorly, might lower local wages. Similar effects of rural-to-urban migration on local employment markets and social cohesiveness are reported by Gurung and KC (2020) in Nepal. However, exposure to a variety of people fosters interregional understanding and innovation (World Bank, 2020).

Research by Olneck (1993) and Portes and Rumbaut (1990) connects successful integration with education. Pant (2022) discovered that schools in Nepal that support inclusive pedagogy lessen cultural stereotyping by fostering mutual respect among local and out-of-town pupils.

Putnam (2007) discovered that while ethnic variety initially lowers generic trust, it eventually creates larger networks. Similar patterns may be seen in the mixed communities of Kathmandu, where regular interactions between migrants and locals foster social cohesion despite initial conflict (Upreti, 2010).

The above literature emphasizes the complexity of cultural integration, which includes assimilation, multicultural coexistence, and structural adaptation. Although there is a lot of research conducted worldwide, there are still few empirical studies conducted in Nepal, particularly on local attitudes on migrant students. This study looks at Kirtipur inhabitants' actual experiences in an effort to

close that gap.

The evolution of cultural diversity in host societies is explained by theoretical stances such as assimilation, multiculturalism, and social capital theory. The advantages and disadvantages of migration are both demonstrated by empirical data. Fostering peaceful cohabitation and policy frameworks that promote equal integration among Nepal's increasingly varied urban populations require an understanding of local attitudes.

2. Theoretical Framework

According to the UK government's Office for National Statistics, international migration is "the movement of people from one country to another and is often defined by the period they live in each country." White (2019). "Shifting of people or an individual or group of individuals from one cultural area to another, which may be permanent or temporary" is the literal definition of migration (Rajan & Neetha, 2018). Atkinson (2015) defines a community as a group of people sharing beliefs that create a single, shared understanding, incorporating the collective character of the group. Community thus reflects social connectedness, shared norms, and a sense of belonging. In the present study, "community" includes both local residents and outstation students living together in Kirtipur, whose interaction shapes social perceptions and integration.

According to Algan (2015), cultural identity and diversity have taken center stage in European political and social discussions. Coexistence, social cohesiveness, and institutional adaptation are all called into question by immigration. These issues are similar to Nepal's internal migration situation, where out-of-town students contribute to cultural diversity in metropolitan areas like Kirtipur (Kshetri, & Thapa, 2022). The process by which various people come to share a common culture is explained by assimilation theory. According to Algan

(2015), there are three stages: (a) cultural exchange, (b) the gradual loss of indigenous patterns, and (c) total assimilation. In a similar vein, Gordon (1964) and Alba and Nee (2003) contend that assimilation can result in inclusion within prevailing social structures and can be cultural, structural, or civic. Assimilation for out-of-town students entails incorporating new ideas and habits while adjusting to the conventions of the host society. On the other hand, multiculturalism encourages the coexistence of various cultural identities. According to Glazer (1997), minority communities actively participate in shared public life while preserving their traditions. By claiming that multiculturalism guarantees the acceptance and equitable participation of minority cultures, Kymlicka (2011) broadens this perspective. Multiculturalism in Nepal's urban environments is demonstrated by the coexistence of linguistic, ethnic, and geographical variety within individual neighborhoods (Gurung et al., 2024).

According to structuralism, integration is based on socioeconomic disparities in power, housing, and educational opportunities. According to Portes (2006), structural impediments prevent migrants from integrating, resulting in class-based divisions. In Kathmandu, social gap between locals and out-of-town students is frequently strengthened by unequal access to inexpensive housing and jobs (Poudel, 2021). According to the economic perspective, integration results from incentives and sensible behavior. According to Algan (2018) and Borjas (1999), migrants modify their cultural preferences in order to optimize their educational and professional opportunities. Similar to this, Shrestha (2024) discovered that community acceptability levels are influenced by perceived academic and economic prospects when it comes to student migration inside Nepal.

Cultural assimilation and adaptability are accelerated by education. Higher education improves intergroup contact and openness, as demonstrated by Lieberman and Waters (1988) and Chiswick and Houseworth (2011). Three
NCCS Research Journal, 5 (1), 65-85

mechanisms are identified by Furtado (2006): assortative matching effects, enclave, and cultural adaptability. Pokhrel (2020) found that students in Nepal who have achieved more academically show more tolerance and acceptance of cultural diversity in their host communities.

Assimilation and multiculturalism are two theoretical stances that describe how cultural diversity changes within host nations. Empirical data demonstrates the advantages and disadvantages of migration. Fostering peaceful cohabitation and policy frameworks that promote equal integration among Nepal's increasingly varied urban populations requires an understanding of local attitudes.

3. Methodological Approach

The foundation of scientific inquiry that describes the general study plan is research philosophy. This study views the phenomena assuming objective reality and employs scientific methods to acquire knowledge. The fundamental foundation of this study is a survey that evaluates respondents' socioeconomic backgrounds. A semi-structured interview schedule containing both open-ended and closed-ended questions based on the study's objectives was used to gather the primary data. To learn more about the effects of migrant students in Kirtipur, a firsthand interview was conducted. All adult Kirtipur residents between the ages of 20 and 59 make up the study's universe. The Kirtipur Municipality's ward number 5 was chosen because, in comparison to the other nine wards, it has a significant concentration of migrant students. Fifty locals (respondents) were purposefully chosen from the study area in order to achieve the goal. This method was suitable since it enabled the researcher to choose people who most accurately reflected the attitudes and opinions of the local community regarding out-of-town students. Purposive sampling was used to choose a sample of 50 responders in total. Excel was used to organize, modify, verify, and tabulate the data. Descriptive statistical

measures were then used to analyze the results. Informant permission, minimum similarity index, no harm to local customs and culture, and personal security were all upheld in order to preserve academic ethics. This study, however, is restricted to a specific number of producers in Char Dhara, Panga's Kirtipur Municipality ward number five.

4. Result and Discussion

The researcher concentrates on evaluating the local population's socioeconomic status and attitudes toward immigrant students. This section covers topics about the respondents' age, level of education, and gender. For this reason, the researcher collected this data.

General Information of the Respondents

Employees, housewives, company owners, and public and private authorities are among the many backgrounds of the research participants in Kirtipur-5, Char Dhara, Panga. The following table displays the age, gender, occupation, education, and religion of 50 respondents that were gathered from the interview schedule.

Table 1

General information of the respondents

Age Group Variables		20-29	30-39	40-49	50-59	Total	Grand Total
Gender	Male	12	5	5	4	26	50
	Female	7	9	5	3	24	
Education	1st - 5 th	0	1	1	1	3	50
	6th - 8 th	2	3	2	0	7	
	9th - 10th	1	5	5	2	13	
	11th - 12th (diploma)	4	2	2	2	10	
	Bachelor and above	12	1	0	2	15	
	illiterate	0	2	0	0	2	
Religion	Hindu	17	10	6	4	37	50
	Christian	2	3	3	3	11	
	Muslim	0	1	1	0	2	
Occupation	Skilled	8	0	0	3	11	50
	Semi-skilled	4	14	10	4	32	
	Students	7	0	0	0	7	

Source: Field survey, 2025

The general information of the respondents according to their age group is shown in Table 1. The researcher selected 26 men and 24 women between the ages of 20 and 59 to participate in the study. Two of them were illiterate, while 48 of

them had at least a primary education and a bachelor's degree. There were two Muslims, eleven Christians, and 37 Hindus among the responders. Of the respondents, 32 had semi-skilled jobs, 11 had skilled jobs, and 7 were students. There were 19 responders in the 20–29 age group, 14 in the 30–39 age group, 10 in the 40–49 age group, and 7 in the 50–59 age group.

Perception on helpful attitude of migrant students

The way people interpret and comprehend others in light of their experiences, values, and beliefs is referred to as perception. The degree of acceptance, collaboration, and harmony within a community is determined by how local communities view out-of-town students. Since every person sees the world through a different lens, perceptions frequently differ based on social background and individual experiences. The perceptions of locals toward immigrant pupils in Kirtipur municipality ward number 5, Char Dhara of Panga, are shown in table 2.

Table 2:

Perception towards attitude of migrant students

Attitude	Numbers	Percentage (%)
Helpful	28	56
Not helpful	21	42
No response	1	2
Total	50	100

Source: Field survey, 2025

Table 2 shows respondents' perceptions of the usefulness of migrant students. Less than half (42%) of the respondents stated they are not helpful at all, and 2% did not answer the question. Over half (56%) of the respondents claimed

NCCS Research Journal, 5 (1), 65-85

they are helpful. When students in the neighborhood need modest amounts of money immediately, the locals, especially the neighbors, approach them and provide assistance. They also assist with environmental cleanup. Regarding not being helpful, they stated that they are mostly preoccupied with their own kind and don't give a damn about their neighborhood. They are just concerned with paying their rent and using the facilities that come with it.

Impact of migration in local culture

In Nepal, migration patterns have become more intense due to urbanization and industrialization. New urban social structures have emerged because of the decline of old social institutions like the joint family system, caste-based hierarchy, and rural communal norms. New social interactions and challenges are arising as migration increases. As a result, migrants also bring their culture with them to their new location. The impact of migration on the destination's culture is displayed in the table below.

Table 3:

Impact of migration in local culture

Impact	Numbers	Percentage (%)
Dress code and Hair	9	18
Food Habits	8	16
Lack of Respect	6	12
Not affected	27	54
Total	50	100

Source: Field survey, 2025

The ways that immigrant students impact the culture of the neighborhood were shown in Table 3. More than half (54%) of the respondents said that the community's culture has not changed since the beginning, while a sizable portion (18%) said that there has been a slight but noticeable change in the youths' dress code and hairstyles; another sizable portion (16%) said that people, mostly young people, prefer fast food and frequently visit restaurants that serve a variety of foods; and 12% said that moral values, such as respecting the elderly and gender roles, have drastically changed.

Impact of migration on community life

While student movement promotes diversity, creativity, and economic activity, it also creates problems with rivalry, miscommunication, and social unrest. Stereotypes and discrimination can arise when locals view immigrant students as rivals for opportunities, resources, or jobs. Disparities in customs, habits, and cultural practices can sometimes lead to miscommunication or bias. Therefore, encouraging peaceful cohabitation and integration between the two groups requires mutual respect and acceptance. The impact of immigrant students on community life is displayed in the following table.

Table 4:

Impact of migrant students on community life

Impact on	Numbers	Percentage (%)
Bad Influence	10	20
Fights	4	8
Rent issue	2	4
No problem	34	68
Total	50	100

Source: Field survey, 2025

The kinds of issues that the community faces as a result of the presence of migrant students were shown in Table 4. Less than one-fourth (20%) of the respondents said that because the students freely used drugs in the community, they were a detrimental influence. Additionally, they said that the way most girls dress is unacceptable. Young people in the community tend to view college life as less educational and more enjoyable, and they value the freedom of being far from home more than their studies. There is unseen tension between the local youth and students, primarily due to dominance and jealousy over the freedom that out-of-town students have over the local youth, according to a significant portion of the respondents (8%) who said that they fought among themselves, made a big scene, and moved houses overnight. According to 4% of them, neighboring homeowners had issues with late rent payments and complaints from neighbors about students making a lot of noise at night and inviting men or women into their rented homes. Over two thirds of the people claimed that there were no issues or that they had not yet noticed.

Perception of respondents on migrant students

The way people interpret and comprehend others in light of their experiences, values, and beliefs is referred to as perception. The degree of acceptance, collaboration, and peace within a community is determined by how local communities view immigrant pupils. Since every person sees the world through a different lens, perceptions frequently differ based on social background and individual experiences. The local community's assessment of the presence, conduct, and contributions of migrant students in their community is displayed in the table below.

Table 5:

Perception of respondents on migrant students

Perception	Respondents	Percentage (%)
Liked	42	84
Dislike	7	14
No Response	1	2
Total	50	100

Source: Field survey, 2025

The opinions of the local population regarding whether or not migrant students are liked were shown in Table 5. While a sizable minority (14%) of respondents stated that they disliked students and 2% of respondents did not answer the question, the overwhelming majority (84%) of respondents responded that they loved the migrant students.

Positive perception of respondents towards migrant students

The process by which various people come to share a common culture is explained by assimilation theory. According to Algan (2015), there are three stages: (a) cultural exchange, (b) the gradual loss of indigenous patterns, and (c) total assimilation. In a similar vein, Gordon (1964) and Alba and Nee (2003) contend that assimilation can result in inclusion within prevailing social structures and can be cultural, structural, or civic. Assimilation for immigrant students entails bringing new viewpoints and actions while adjusting to the standards of the host community.

Table 6:

Positive perception of respondents towards migrant students

Positive characteristic Opinion	Helpful	Educate d	Respect	Friendl y	Others
Noticed	28 (56%)	20 (40%)	13 (26%)	28 (56%)	29 (58%)
Unnoticed	22 (44%)	30 (60%)	37 (74%)	22 (44%)	21 (42%)

Source: Field survey, 2025

The respondents' perceptions of the migrant students' favorable traits were displayed in Table 6. According to assimilation theory, according to Algan (2015), Gordon (1964), and Alba and Nee (2003), over half (56%) of the respondents reported that they are very helpful and pleasant. The fact that over one-third (40%) of the respondents claimed to be educated is one of their many favorable traits. Few respondents were particularly pleased that people traveled hundreds of kilometers from their hometown to get an education. Of those surveyed, one-fourth (26%) claimed to be courteous to people and to always greet them. When they encountered someone they knew or had previously spoken to, they invariably grinned and bowed slightly. They also discussed the second group of out-of-town students who were peaceful, kept to themselves, and attended college voluntarily. They also talked about how they were able to live distant from home without anyone to help them or keep them under strict supervision. Additionally, respondents stated that traveling far from home allows them to obtain firsthand knowledge of the outside world and other people's lives as well as beneficial experiences, which has contributed to the positive aspects of the migrant students.

Negative perception of respondents towards migrant students

Although migration is linked to economic progress, the UNDP Human Development Report (2009) cautions against social strain in the absence of integration initiatives. Adepoju (2003) draws comparisons to West Africa, where war was sparked by unchecked migration. Similar trends can be seen in Nepal, where internal migration causes both social unrest and economic advantages (Subedi & Upreti, 2019).

Table 7:

Negative perception of respondents towards migrant students

Negative characteristic Opinion	Dressin g	Drinkin g	Smokin g	Lazy	Others
Noticed	20 (40%)	24 (48%)	23 (46%)	17 (34%)	25 (50%)
Unnoticed	30 (60%)	26 (52%)	27 (54%)	33 (66%)	25 (50%)

Source: Field survey, 2025

The negative traits of the out-of-town pupils were emphasized in Table 7. Less than half (48%) of the respondents claimed to have a bad drinking habit, according to Subedi & Upreti, 2019 (internal migration produces economic benefits but also community friction). According to the aforementioned tables, the majority of migrant students congregate most days, drink in their homes, and then play loud music to disturb social harmony. Smoking is a negative habit, according to slightly less than half (46%) of the respondents. Most of the time, they use their college ID cards to smoke in public, and they don't care whether kids see them. One of the

respondents, who operates a retail store and sells cigarettes, stated that the majority of her clients are students and that one individual buys roughly a packet or two in addition to a packet of chewing tobacco. According to the remaining 40% of respondents, one of their bad traits is how they dress. Respondents expressed dissatisfaction with their own attire and recommended wearing at least respectable clothing when strolling in the neighborhood. Of those surveyed, one-third (34%) claimed to be lazy, wake up late, and attend college. A few of them specifically noted that they witness pupils attending college from early in the morning till four or five o'clock in the evening. Nighttime wandering and public displays of affection like embracing, kissing, and hugging were other negative traits.

5. Discussion

The purpose of this study is to ascertain how local populations see immigrant pupils. Migrant students are viewed both favorably and unfavorably by local populations. Positive perceptions of immigrant students in the research area include their helpfulness, education, respect, and friendliness. Similar to this, local people have unfavorable opinions of immigrant students due to their attire, alcohol consumption, smoking, and lethargy. This result was in line with Adepoju's (2003) research. Adepoju draws comparisons to West Africa, where conflict was sparked by unchecked migration. The results of Subedi and Upreti (2019) were consistent with both the positive and negative effects of internal migration. According to Subedi and Upreti, similar trends may be seen in Nepal, where internal migration creates both economic advantages and social unrest (Subedi & Upreti, 2019). The study's conclusions are accepted in theory. According to Sharma and Gurung's (2019) explanation of suggested theoretical methods, multiculturalism in Nepal's urban settings takes the form of linguistic, ethnic, and regional variety coexisting within individual neighborhoods. The coexistence of various cultural identities in the research region is supported by the suggested theoretical approach, NCCS Research Journal, 5 (1), 65-85

multiculturalism. While a sizable number of respondents (14%) disliked migrant students and 2% did not answer the question, the majority of respondents (84%) in the study area preferred migrant students.

6. Conclusion

The attitudes of local residents toward immigrant students in Kirtipur Municipality Ward No. 5, Char Dhara, Panga, are the main subject of this study. Local communities have both favorable and unfavorable opinions on immigrant pupils. First off, most respondents said that migrant students are amiable and helpful. Second, they enjoyed the immigrant kids and had no issues. Lastly, locals view immigrant students favorably due to their helpfulness, knowledgeable attitude, respect, and amiable disposition; on the other hand, they view them negatively due to their lethargy, drinking habits, smoking, and fashion choices.

Acknowledgments

The perspectives of local residents toward migrant students in Kirtipur Municipality ward no. 5, Char Dhara, Panga, served as the basis for this study. I want to express my sincere gratitude to the responders who provided important information, without which this study would not have been possible. We would especially like to thank the editor and the anonymous reviewer or reviewers who offered helpful criticism to make the study's conclusions more reliable.

References

- Algan, Y., Bisin, A., & Verdier, T. (2012). Perspectives on cultural integration of immigrants: An introduction. In Y. Algan, A. Bisin, A. Manning, & T. Verdier (Eds.), *Cultural integration of immigrants in Europe* (pp. 1–30).

Oxford University Press.

<https://doi.org/10.1093/acprof:oso/9780199660094.001.0001>

Algan, Y. (2018). Trust and social capital. In *For good measure: Advancing research on well-being metrics beyond GDP* (pp. 283–320). OECD Publishing.

Atkinson, P. (2015). *A study of our decline*. Self-Published.

Bhatt, D. C. (2022). *Cross-border labour migration between Nepal and India: A comparative study* [Doctoral dissertation, Tribhuvan University]. Tribhuvan University Central Library Catalog. <https://opac.tucl.edu.np/cgi-bin/koha/opac-detail.pl?biblionumber=108362>

Bhende, A. A., & Kanitkar, T. (1978). *Principles of population studies*. Himalaya Publishing House.

Borjas, G. J. (1999). The economic analysis of immigration. In *Ashenfelter & D. Card (Eds.), Handbook of labor economics* (Vol. 3, pp. 1697–1760). Elsevier.

Borjas, G. J. (2003). The labor demand curve is downward sloping: Reexamining the impact of immigration on the labor market. *The Quarterly Journal of Economics*, 118(4), 1335–1374. <https://doi.org/10.1162/003355303322552810>

Chiswick, B. R., & Houseworth, C. (2011). Ethnic intermarriage among immigrants: Human capital and assortative mating. *Review of Economics of the Household*, 9(2), 149–180. [doi.org](https://doi.org/10.1111/j.1475-2875.2011.00401.x)

Glazer, N. (1997). *We are all multiculturalists now*. Harvard University Press.

Gurung, A. K., Amit, K. C., Sharma, A., & Timalina, P. K. (2024). Assessing the role of cultural diversity in shaping organizational performance and customer satisfaction in the hospitality sector: A quantitative approach. *NPRC Journal of Multidisciplinary Research*, 1(3), 144–160.

- Karki, B. (2024). Factors influencing of college students' choice to abroad: A survey study. *International Research Journal of MMC*, 5(5), 88–98. <https://doi.org/10.3126/irjmmc.v5i5.73626>
- Kshetri, T., & Thapa-Parajuli, R. (2022). Determinants of foreign migration destinations selection in Nepali rural households. *Journal of Development and Administrative Studies*, 30(1-2), 45–52.
- Kymlicka, W. (2011). Multicultural citizenship within multination states. *Ethnicities*, 11(3), 281–302. [doi.org](https://doi.org/10.1215/00141801-1276111)
- Lieberson, S., & Waters, M. C. (1990). *From many strands: Ethnic and racial groups in contemporary America*. Russell Sage Foundation.
- Olneck, M. R. (1993). Terms of inclusion: Has multiculturalism redefined equality in American education? *American Journal of Education*, 101(3), 234–260.
- Pokhrel, K. (2020). *Parental engagement in caring for and educating children with disabilities in a western region of Nepal: Experiences and perspectives of parents and professionals* [Doctoral dissertation, Flinders University]. Flinders University Research Repository. <https://flex.flinders.edu.au/items/a60523cf-4041-4e89-903e-081e4c75b0b0/1>
- Portes, A. (2006). *Migration and development: A conceptual review of the evidence* (Working Paper No. 23). Princeton University, Center for Migration and Development.
- Poudel, A. (2021). Migration, youth workshops and forestry: Case studies from Nepal. *Trees, Forests and People*, 3, Article 100057. [doi.org](https://doi.org/10.1016/j.trepe.2021.100057)
- Putnam, R. D. (2007). E pluribus unum: Diversity and community in the twenty-first century the 2006 Johan Skytte Prize Lecture. *Scandinavian Political Studies*, 30(2), 137–174. [doi.org](https://doi.org/10.1016/j.scandipol.2007.05.001)

- Rajan, S. I., & Neetha, N. (Eds.). (2018). Migration, gender and care economy (1st ed.). Routledge India. <https://doi.org/10.4324/9780429426704>
- Rumbaut, R. G., & Portes, A. (2001). Ethnogenesis: Coming of age in immigrant America. In R. G. Rumbaut & A. Portes (Eds.), *Ethnicities: Children of immigrants in America* (pp. 1–19). University of California Press.
- Shrestha, A. (2024). *Brain drain and its impact on Nepalese students* [Master's thesis, Shanker Dev Campus]. Tribhuvan University Central Library Catalog.
- Upreti, B. R. (2010). Conflict induced displacement: An emerging phenomenon of internal migration in Nepal. In B. R. Upreti & U. Müller-Böcker (Eds.), *Livelihood insecurity and social conflict in Nepal* (pp. 101–139). NCCR.
- White, A. (2019). Migration impact inside-out: Stayers, sociology and social remittances. *Journal of Ethnic and Migration Studies*, 45(16), 3190–3208.