

Article History: Received: 13 December 2022; Revised: 26 February 2023; Accepted: 18 March 2023

Original Research

Lived Experiences of Nepali Mothers Concerning Educational Support to Children in Migrant Families: A Phenomenological Study

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Abstract

Nepali labour migrants have serious concerns about their children's education due to their global exposure. Mostly, migrant men are abroad, and their stay-home wives care for their children and their education. The purpose of the research is to draw the essence of the lived experience of the Nepali labour migrants' wives towards their educational support to their children. This paper addresses the research question "How do the migrants' wives describe their lived experiences of educational support to their children?" using phenomenological research design. I used role theory and the theory of ethics of care to analyze the lived experiences of migrants' wives. Due to the difficult situation created by the COVID-19 pandemic, in-depth telephone interviews were conducted, deploying open-ended questions to seven purposefully selected migrants' wives in rural areas of Nepal. The research finds that despite different levels of educational attainment, all seven women participants seem very concerned about their children's education and provide different types of educational support to their children. Interestingly, the fathers of the children working abroad are more conscious about their children's education. The mothers living in joint families receive more support from their in-laws than those living in nuclear families for their children's education. Finally, the research can be useful to the policymakers at local

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ISSN: 2091-0118 (Print) / 2091-2560 (Online)

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Journal homepages: ¹<http://www.kusoed.edu.np/journal/index.php/je>

²<https://www.nepjol.info/index.php/JER/index>



Published by Kathmandu University School of Education, Lalitpur, Nepal.

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levels to implement programs to support the children's education of migrant families.

Keywords: *stay home mother, labour migrants, bracketing, transcendental phenomenology*

Introduction

Currently, Nepali society is characterised by foreign migration of at least one family member (mostly male parent), and the households are managed by their spouse. Managing the household also includes taking care of the children and their education. According to National Statistics Office (2023), 2.2 million Nepali people live outside the country; among them, 81 percent are male, and nearly 19 percent are female. It implies that women are more responsible for looking after the children back home. In this context, I want to state that when parents are absent from home, children feel difficulty getting educational support. Educational support indicates the different types of support such as financial, emotional, educational materials, motivation, scholarship, or mentoring during the studies.

Once, I asked a mother of a school dropout girl about why her daughter left school. She replied that the child had more responsibilities at home after her husband went abroad for foreign employment. So the girl could not continue her education. From the version of that mother, I believe that children need care, guidance, and educational support at home to continue their education. As per Đurišić and Bunijevac (2017), student success is associated with parental involvement in education. They further claim that low socio-economic condition allows parents to engage in their children's education. Raut and Tanaka (2018) claim that in a labour migrant's family, educational support to the children differs by the level of the mother's education. Likewise, Lara and Saracostti (2019) conclude that educational support results in students' academic progress at elementary schools in Chile.

Similarly, Li and Qiu (2018) argue that children feel encouraged to learn due to the abundant educational resources provided by parents in urban areas of China. In this context, it is important to know the mothers' experience in providing educational support to their children. I felt that the experiences of stay-at-home mothers will be useful to dig further into the educational support to children in labour migrant's family.

And exploring the experience of the woman in providing educational support to her children is a researchable issue.

In this paper, people who have migrated to a foreign land for labour employment are considered migrants, and their families are considered migrants' families. The people who received permission from the Department of Foreign Employment/Government of Nepal and joined a semi-skilled or skilled job in Gulf countries for at least one year are considered labour migrants.

Parental Involvement in Children's Education

Acharya and Leon-Gonzalez (2018) point out that families who receive international remittances invest more money in their children's education and spend more time in their children's education in comparison to native urban people with similar educational levels. Interestingly, Acharya and Leon-Gonzalez further stated that the migrants expect better future returns from their children. Again, Acharya and Leon-Gonzalez (2018) argue that the opportunity to witness the socio-economic transformation outside the country encourages migrants to invest in their children's education.

A longitudinal survey in rural China by Shen et al. (2021) reveals that a father's absence at home negatively affects the long-term educational outcome of children. Similarly, Pangeni (2014) claims that children with enough educational materials, parental monitoring, and involvement in children's education showed better performance in Mathematics exams in Nepal. Through qualitative research in a village in Nepal, Bharati and Takao (2010) conclude that parental involvement matters in making the children regular in school. They argue that the attendance rate of those students is higher when parents assist the children with their homework and keep concerned about children's activities at school.

The above studies by Acharya and Leon-Gonzalez (2018), Shen et al. (2021), Pangeni (2014), and Bharati and Takao (2010) provide additional insights to know how taking care of children can bring good results in children's education. It is seen that mothers' support for their children is equally important not in the context of Nepal but also other countries also. I believe that the mothers' experiences in migrants' families are valuable to know about the scenario of educational support for the children.

Through empirical evidence, it is seen that educational support for children makes a difference in the learning of children. Moreover, a father's absence at home creates additional responsibilities for a mother in providing her children with different types of educational support. I argue that different types of support from a mother to her school-going children matter in children's overall development. Hence there is a necessity for research to know a mother's lived experience about her educational support to her children.

Government Policy and Educational Support to Migrants' Children

Policy review helps examine how the policies in Nepal are helpful in providing educational support to the children in a migrant's family. It is found that the National Education Policy 2019 is more focused on the regulatory provision and less focused on the support system (Ministry of Education, Science and Technology, 2019). The positive aspect of the National Education Policy is the concept of inclusive education. It aims to provide educational support to children with disabilities. However, the policy does not make provisions to support the children of migrants' families.

Likewise, the Government of Nepal enacted the Compulsory and Free Education Act to implement the provision of free education up to the basic level as directed by the Constitution of Nepal 2015. The act states that the federal government provides financial assistance at the local level to buy textbooks for disadvantaged children. And the local level is liable to provide educational materials and scholarships to the children of disadvantaged groups (Nepal Law Commission, 2021). The act considers children from backward castes and minority groups as disadvantaged. It seems that compulsory and free education has made easy access to education for the children of poor and disadvantaged groups.

On the other hand, Foreign Employment Scholarship Operating Procedural has made some scholarship provisions for the children of migrant workers who died or were completely handicapped during foreign employment (Ministry of Labour and Employment, 2017). Certainly, it is a good step to assist in educating the children of migrant workers who seriously get injured or die during foreign employment. Still, in the foreign employment scholarship operating procedure, there is no provision to provide educational support to the children of migrant workers. However, remittance constitutes an important part of Nepal's Gross Domestic Product (GDP). Khanal (2022)

stated that the remittance sent by people who work abroad comprised 20.8 percent of the GDP of Nepal in 2021.

Article 31 of the Constitution of Nepal 2015 has made provision for compulsory education up to the basic level and free education up to the secondary level as well as guarantees the child's rights. I find that the Constitution is progressive in making provisions for children's educational rights. However, educational rights cannot guarantee good learning. Children need encouragement, guidance, support, and motivation to be regular and excel in their studies.

In the policy documents that I reviewed, I found that the policy documents as a whole mention educational rights. However, particularly do not provide educational support to the migrant's children. I believe that the research is an opportunity for the municipalities and provincial governments to formulate policies to provide educational support to the children of migrant workers.

Many studies are found on labour migration and children's education, and they are mainly focused on students' academic performance. However, in the literature I reviewed, there is limited research on the experience of stay-at-home mothers relating to educational support, which is a research opportunity.

The purpose of the article is to describe the experience of the migrants' spouses towards educational support to their children at home. The research question is "How do migrants' wives describe their lived experience of educational support to their children at home?" The reason behind taking the lived experiences of migrants' wives is women are at home and providing educational support to their children. According to the Labour Migration report of the year 2022, nearly ninety percent male but only ten percent of women have taken labour approval from the government to go abroad for work between the years 2019/2020 and 2021/2022 (Ministry of Labour, Employment and Social Security, 2022).

The research brings out the firsthand experience of stay-at-home mothers about the educational support to their children. Moreover, the research can be beneficial for the policymakers of the concerned province and local-level government. The provinces as well as the local governments, could bring new plans and programs to support the children of migrant families in their education. Along with this, the research will also

be valuable for researchers interested in population and migration to further dig into the consequences of labour migration.

Methodology

My research in exploring the lived experiences of the mothers towards education support to their children in Nepal fits in the phenomenology. Van Manen (2017) stated that phenomenology is the study of the original meaning of an experience before people conceptualize it. It attempts to unfold and explain the meaning of lived experiences which is perceived. Drawing from van Manen (2017), I have used phenomenology to know the participants' lived experiences. Here, what the labour migrants' wives shared as lived experiences, whatever they perceived while providing educational support to their children in their everyday lives, are captured.

To get subjective opinions, I contacted the research participants through mobile phones and conducted in-depth interviews with them participants at their convenient time. The women with school-going children at home and their husbands abroad for labour were selected as the participants. The movement of people was restricted in Nepal also due to the global coronavirus pandemic; that's why I did telephonic interviews with the participants. I interviewed seven participants from 13 June 2021 to 16 July 2021 in three rounds, and the interviews were recorded over a mobile phone. The participants were reached with the help of a local school teacher. Telephonic interviews were conducted, and the participants' sense of feeling and reactions through bodily gestures could not be captured, which I considered a limitation of the research.

In order to capture the lived experiences during the interview, I set aside my feelings, prejudice, and assumptions and only focused on the individual experience of the phenomenon to get the basic essence of the participants' experience. This is also called transcendental phenomenology. Finally, I analyzed the information to generate ideas and made interpretations of what and how they experienced.

The unit of analysis for the research was the phenomenon. In this study, participants' lived experiences were analyzed to meet the purpose of the research and answer the research questions. First, the participants' experiences that were recorded over mobile phones were transcribed in the English language from Nepali. After that, the information was analyzed based on the research questions. Since it is phenomenology research, while analyzing the information, significant statements were taken from

transcripts to describe the participants' experience, which is called horizontalization (Moustakas, 1994). After this, what and how the participants experienced the phenomena was described. Finally, the participants' experiences were analyzed using the role theory, theory of ethics of care, and relevant literature to make the meaning of the participants' experiences.

I seriously considered the necessary ethical protocols of 'responsible research practice' (Dhakal, 2016) throughout this research. For instance, I took informed consent orally from participants before the interview. The participants had the right to withdraw their participation during any stage of their interview. However, no participants withdrew their participation. Some key issues, such as honesty, confidentiality, informed consent, and security of the respondents/participants, were seriously considered in this study.

Lived Experiences of the Participants

This research was conducted with the purpose of exploring the experience of the migrants' wives towards educational support to their children. The experience which the participants felt or perceived while providing educational support to their children when their husbands were abroad for labour employment is considered a lived experience.

In the following subsections, I have categorized the lived experiences shared by the participants in six themes, including experiences about children's education in the absence of the husband, supporting children in studies and fulfilling their educational needs, difficulty or obstacles while fulfilling educational needs, communication with husband about children's education, getting help from in-laws to support children's educational needs and support from schools, municipality or others.

Experience of Children's Education in Absence of Partners

The participants expressed their feelings about their children's education after their husbands left home for foreign employment. However, a common aspect among their sharing was that all of them said it was difficult to manage their household chores and their children's education. From this common opinion of the participants, it can be inferred that women have more workloads and responsibilities in the absence of their husbands. One of the participants, Anita, said that along with other problems she also

faced financial difficulty when her husband sent money late. Five of the participants Anita, Beda, Deva, Fewa and Ganga, shared their experiences stating that they had additional responsibilities due to the absence of their husbands. Interestingly, only Chitra stated that she has no problem because she gets help from her brother-in-law. Deva expressed that due to the absence of their husbands, she felt that her children did not obey and didn't listen to her. Deva again shared that her sons wanted their father to be with them because they saw their friends' fathers at their houses.

From the participants' sharing, I got two important issues: the children feeling frustrated in the absence of a father and the mother feeling more workload. Similarly, when a woman is very busy with household work, there is nobody to spend time with children. So, the children may have become frustrated and unhappy with their mother. In this situation, due to frustration, the children may compare themselves with their friends and may complain to their mothers about why their fathers are not at their houses.

Supporting Children in Studies and Fulfilling Their Educational Needs

The participants shared experiences supporting their children in their studies, homework, and fulfilling their educational needs. According to Anita, if her children need any support, they ask her, and then she buys books and uniforms for them. Beda stated that nobody is there to help her daughter in her studies, and she completely relies on school for her daughter's education. But nowadays, in her leisure time, Beda assists her daughter in her writing. Beda's opinion indicates the mother's interest in and responsibility toward her daughter's education. Although she is alone at home, looks after her farm, and manages household chores but she is still concerned about her daughter's education.

On the other hand, Chitra, who owns a grocery business, had a different experience than others. She indicated that her brother-in-law helps in her children's studies. She also pointed out that she has no financial difficulty buying her children educational materials. Deva expressed that although she cannot support her children's homework, she monitors her children's activities. She shared that she manages the educational needs of her children. But if she could not handle it immediately, she would provide them after some time.

Ekta has a very young daughter. According to Ekta, she tries to make her daughter learning interesting by playing with her. She said she takes and brings her daughter back from school and buys educational materials for her. Similarly, Fewa indicated that if she cannot help her children, she takes help from her neighbors to complete her children's homework. She also said that she buys educational materials for her children. The experience Fewa shared made me think she is very dedicated to her children's education. Finally, Ganga expressed that she is like a mentor to her children, guiding them in their homework and even minor things. She stated that she prepares their books and tiffin to take to school. In addition to this, she stated that she prepares a timetable for her children to manage their time.

Obstacles in Fulfilling Educational Needs

The participants were asked to share their experiences on how they feel while supporting or fulfilling their children's educational needs. They were also asked to share whether they felt any kinds of difficulties or obstacles in fulfilling their children's educational needs. Anita expressed that she asks her children to wait for some time if she lacks money. Next, Beda stated that when she has a shortage of money, she calls and requests the school to provide educational materials and also asks to provide admit cards to her child during the exams. However, she pays the due amount later. She added that she only visits the school twice a year to pay the bill because she is alone at home. On the other hand, Chitra shared that she does not feel any difficulty or obstacle because her brother-in-law handles everything related to children's education.

Deva shared that sometimes there are minor obstacles; however, she has not suffered any major ones. She said that she gets support from her family, also. If the children inform her in advance, then she has no problem fulfilling the educational needs of her children. Similarly, Ekta shared that she is busy at home and cannot manage time for her child.

Fewa shared that there are no obstacles or difficulties for her. She said she has supported her children in fulfilling their needs, and there are no problems. The other participant Ganga stated that she does not feel any other problem except for economic hardship. She stated that due to COVID-19, her husband's income abroad is not good, so she has to manage school fees for her children.

Communication With Spouces About Children's Education

The participants were asked about their communication with their husbands to discuss a matter relating to children's education and providing educational support. They were also asked to what extent their opinions were similar or different. Anita said they talk daily through the internet, and her husband insists she visit the school to learn about their children's progress. She stated that their opinions towards their children's education are not different.

Similarly, the next participant Beda also shared that they communicate daily, and her husband keeps concerned about her daughter's education. It was learned from all the participants' sharing that they have access to internet facilities and they are in regular contact with their husbands. The other participant Chitra expressed similar views to the last two participants. She stated that there is regular communication with her husband, and her husband suggests making the children learn in a child-friendly way.

Likewise, Deva shared that her husband warns her to be serious about the children's education. He asks to monitor the child regularly. This participant shared that their opinions are different due to a lack of understanding because he does not easily trust the matter of what she says. She also said that the misunderstanding might be due to the physical distance, and he speaks in very short. However, they have regular communication via the Internet.

The other participant Ekta shared that her communication with her husband through the Internet is regular, and he instructs her to pay attention to her daughter's education. She stated that both have similar views toward their girl's education. Likewise, Fewa shared that her husband and her opinion are not similar because he is well-educated, and she is not. She stated that he is unhappy with their children's education progress. She further stated that he often asks her to teach the children from books, but she cannot do so because she has a less formal education. She blamed that he did not understand her limitation relating to her formal education. However, they have regular communication through the Internet, and both agree that they should educate their children.

Ganga opined that they communicate daily through the internet and have similar views towards their children's education. She stressed that he is in a foreign land for their children's future, and both give high value to their children's education. Finally,

after going through the lived experiences of all seven participants regarding communication between migrant husbands and stay home mothers, one similarity was found among all. There was a regular conversation between husbands and wives, and husbands had serious concerns about their children's education. And this concern might be due to the influence of international exposure.

Getting Help From In-Laws to Support Children's Educational Needs

The participants were also asked about how they explain their experience in getting help from their in-laws to support their children's educational needs in the absence of their husbands. Anita stated that she gets help from her in-laws with financial problems. However, she stated that she gets help in her child's education if she requests it. Beda shared that although her father and mother-in-law live in a different house. But her daughter often sits with her grandparents, gets snacks, and completes her homework when Beda returns late in the evening from the farm. She added that her daughter goes to school with her cousins.

Another participant, Chitra, stated that she was getting more help from her household members, for example, her brother-in-law. She also said that she lives in a joint family, and her girl gets help from her cousins to complete her homework. Similarly, another participant, Deva, opined that her children are not getting any financial support from her relatives to support her children's education. However, she stated that her father-in-law takes care of her elder son. Her elder son stays with him, and the grandfather provides him with food and shelter.

On the other hand, Ekta shared that she gets good support from her in-laws. Her father and mother-in-law also bring educational material for her daughter in need. Her father-in-law asks her child to read, and he also instructs her. She added that her sister-in-law teaches her to read and write her daughter frequently. Here, Ekta's experience is supported by Chitra's lived experience because both are in a joint family. It can be argued that the women who live in a joint family get educational support for their children from their in-laws.

Another participant, Fewa, shared that she receives good support from her sister to support her children's education. She added that she gets support in need from her brother-in-law, also. The next participant, Ganga, shared that till now, she and her

husband have managed themselves, and now they have neither asked for support from their relatives nor received any support for their children's education.

Support From Schools, Municipality or Any Other Places

The participants were asked about their feelings towards whether they need support from schools, municipalities, or any other place to support their children's educational needs. Six participants stated that they had not received any support from the school and municipality for their children's education. However, one participant, Fewa, shared that after the devastating earthquake in 2015, her children had received a small amount of money from the municipality office.

According to Anita, she does not wish to get support from other places right now, but she wishes to get support for her children's higher education in the future. For me, Anita's narrative indicates the serious concern of Nepali mothers toward their children's higher education. The next participant, Beda, shared that she wishes to get support when she has a shortage of money. On the other hand, Chitra said she does not expect support from other places. Deva shared that it would be easier for her if her children received any support. She wishes for support in her children's education, but she said that she has not received any support yet. She also added that if her children get practical education, that will become useful for them. The narrative of Deva indirectly indicates that she is conscious about the quality of education that her children get. She also seems to be aware that if education is not practical, then it cannot give good returns in the future.

Another participant Ekta expects that it would be good if her child gets a scholarship, but she stated that she had not received any support for her children's education from the schools and municipality. She said that she wants her child to join tuition classes. However, no tutors are available near her home. Fewa has different experiences than others. She said that it has become difficult for her to afford the cost of her child's education. She wishes to have support from the municipality because her next child will also join the school soon. Fewa's opinion contains the gloomy story of a Nepali mother providing educational support to her children without her husband at home. Likewise, Ganga shared that her children have not received any support for their education from any place, and she stated that she had no idea about any forms of support available. However, she said receiving support for her children's education

would be nice. Finally, it was observed that only a participant Chitra who owns her shop and is engaged in a business occupation shared that she does not expect any support for her child's education. On the other hand, others expect to get support for their children's education, although they have not received any support.

Discussion

The phenomenological research explored the lived experiences of Nepali mothers regarding educational support to their children in migrant families. After analyzing the lived experiences, primarily three thematic issues emerged. The first theme was that mothers support their children in fulfilling their educational needs. The second theme that emerged was mother's role is important in providing educational support to the children. And the third theme that emerged was the husband working abroad keeps serious concern about his children's education. The three themes are discussed below in connection with theory and literature.

First, from the participant's lived experience, it is learned that Nepali women support their children's educational needs by buying educational materials and encouraging them to complete their homework. I believe that educational materials are the basic things for children in school, so women prioritize those things. Next, it is also learned from the participant's experience that the woman sends her child to the neighbour's home to complete the homework. I believe that when a mother cannot help her child with her assignment, then she takes the help of others. I also would like to claim that this might be due to the relationship with her child or a reflection of her responsibility towards her child. The responsibility of women can also be examined with the theory of ethics of care. Cockburn (2005) argued that ethics of care is a constructive approach to child rights, and it allows children to be participatory and engage in social activities rather than passive recipients of their rights.

Adhariani et al. (2017) claimed that women take care of other people's needs, and their relationship is also reflected in the form of responsibility and attention, which aligns with the theory of ethics of care. From the participants' lived experiences regarding supporting children in their studies and fulfilling educational needs, I argue that the experiences of the participants support the theory of ethics of care. In this study, the participants expressed that they help their children in many ways as a form of responsibility and care because they are mothers. Some of them pointed out that they

send their children to their neighbours to complete their homework, buy educational materials and arrange other kinds of stuff for them.

It was found that women's responsibilities towards their children were reflected in various forms. For example: buying textbooks, monitoring children's studies, managing financial resources, arranging people to assist with their homework, and discussing with their husbands to fulfill their educational needs. I believe these all types of support are due to the feeling of care and responsibility towards the children.

Second, from the participants' lived experience, it is also learned that mothers play various roles in fulfilling their children's educational needs. It can also be understood by an example discussed below. The participants indicated economic problems as one of the major challenges in fulfilling the educational needs of children. I think that when a woman is at home and responsible for looking after all household work, then at that time, one of the most important sources of security is money. But if she does not get her husband's remittances on time, she feels insecure and considers it the main challenge. In this situation, it seems that for a stay home mother, the major problem could be financial matters in providing educational support to her children. However, two of the participants indicated that they manage the financial hardship by taking assistance from their closest relatives in providing educational support to their children. This example can be examined as the mother's role in the father's absence in supporting their children's educational needs.

According to role theory, parents belong to certain groups, such as the workplace and community, and those groups, where parents belong expect roles of parents in educating their children (Hoover-Dempsey & Sandler, 1997). Due to the expectations of such groups, people feel pressure, and they support their children in their education. Here when I make meaning of the participants' experiences linking with the role theory, I find some alignment. For example, in a migrant's family where a father is migrated to a foreign country, there is an absence of a member to take responsibility and provide educational support to school-going children. And in this case, the mother is responsible for playing the role of both father and mother. I find that the mother's role is in alignment with the role theory.

The role of the mother can also be discussed in the study conducted among Hispanic mothers in the United States. Hutto (2014) studied the lived experiences of Hispanic

mothers about home and school relationships and concluded that the mothers were serious and interested in their children's studies. The Hispanic mothers who were the study participants shared that when they could not help their children with their homework, the mothers arranged for the children's cousins or elder siblings to help their children with their homework. Based on the research conducted by Hutto, I would like to assert that the mother's role is important in providing educational support. I believe that encouraging children to study and arranging for someone to help them with their homework are some types of educational support.

Third, all participants had a common experience in that they communicated with their husbands via the Internet almost daily. All of them expressed that their husbands are very keen and keep serious concern about their children's education. They also ask their wives to watch their children's activities, monitor their studies and visit their schools time and again. Here, the communication of the participants with their husbands about children's education can be discussed in connection with Epstein's framework of involvement.

Epstein (2018), in her framework, presented six types of parental involvement in children's education and stated that communication is one of them, which benefits students, teachers, and parents. She claimed that communication makes parents aware of children's progress. It was learned through the participants' lived experiences that the women communicate daily with their husbands about their children's education. Based on their conversation, I argue that the migrant husbands and the stay-at-home wives are conscious of their children's education, and communication enhances the engagement of the migrants' wives in their children's education.

I believe that when a person leaves his family at home and goes to a foreign land to earn money, he certainly has expectations and commitments to make the life of his family and children prosperous. Hence, from the participants' experiences, I argue that migrant Nepali men's seriousness towards their children's education aligns with the Epstein framework of parental involvement.

Watkins et al. (2017) discussed successes in children's education through cultural essentialism lens. They stated that the students from middle-class Asian migrant family backgrounds did well in their formal education, similar to the middle-class white students of the Anglosphere (Australia, USA, UK, and Canada). The researchers argued

that migrant parents of Asian background inherit a culture believing that they should make their children good in their studies and that culture has impacted the students' educational outcomes.

Migrants' regular communication and interest in their children's education can also be discussed as an example of cultural essentialism. People born in Nepal's rural and agricultural background inherit a culture that prioritizes formal education. They believe parents should make their children good in education because good educational outcomes give better returns. In this research also, participants stated that their husbands sincerely instructed them to keep an eye on their children's education. The deep concern of migrants about their children's education aligns with the concept of cultural essentialism.

Conclusion

All the participants provide educational support to their children in different ways including buying educational materials, helping in their homework, paying tuition fees, encouraging them, and managing financial resources. I want to assert that the participants provide educational support to the children because of their role as mother and their feeling of responsibility towards their children. Similarly, the participants have different understandings and experiences regarding educational support. But they have a common belief that educational support is necessary for their children and are trying to provide such support. I want to argue that their consciousness was also shaped by the culture that they follow and the prior knowledge that they already have. I explored that the participants had strong values towards education and educational support, which might reflect their inherited culture. The priority of mothers toward children's education was more visible in families where women live separately from their in-laws and are not engaged in agricultural work. Finally, the experiences of stay-home mothers will be valuable for local policymakers and future researchers in Nepal.

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To cite this article:

Niroula, G. (2023). Lived experiences of Nepali mothers concerning educational support to children in migrant families: A phenomenological study. *Journal of Education and Research*, 13(1), 83-100. <https://doi.org/10.51474/jer.v13i1.665>