



Breaking Barriers: Perspectives from Nepali Women on Their Experiences While Studying Abroad.



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ABSTRACT

The study investigates how Nepali women face cultural and societal obstacles while they study abroad for their higher education. The study examines how these women navigate new educational and social environments while facing both traditional gender roles and societal expectations from their home culture. The research investigates three main issues, which include how people from both countries establish their identities and adapt to new cultures while facing gender bias. The research investigates how people develop new social connections and change their professional and personal objectives. The research shows that international education provides Nepali women with a powerful means to achieve personal growth, which brings them the ability to defy established social customs. The research provides evidence which helps create better policies for gender issues and international student mobility.

Background

International education has become increasingly popular among students from developing countries because it provides better educational opportunities and job prospects. For Nepali women, studying abroad provides them with educational opportunities which help them break through cultural, social and gender-related obstacles. The patriarchal system in Nepal has historically denied women access to education because it considered early marriage and family duties to be more important. Despite this, an increasing number of Nepali women are pursuing higher education overseas to pursue global opportunities and achieve personal empowerment (Sharma, 2018).

Quality education remains a primary driver, as advanced programmes in STEM, business, and healthcare are limited in Nepal (Thapa, 2017; Shrestha & Shrestha, 2022). Adhikari 2019 states that studying abroad creates opportunities for people to break free from traditional gender roles while developing their personal independence. The study by Bista et al. (2019) reveals that students encounter three main difficulties, which include financial limitations, the complexity of visa procedures, and the need to adjust to new educational systems. Cultural adjustment presents major challenges for international students who experience culture shock. The transition process from Nepal's collective hierarchical culture to Western academic environments, which value individualism, results in students experiencing culture shock, social isolation

and identity crises (Pandey 2020). The process of integration becomes more difficult because of language obstacles and different expectations about gender roles (Karki 2021). South Asian women face additional layers of marginalisation due to safety issues and stereotypes which present them as submissive, according to Adhikari 2019 and Pandey 2020. According to Bista et al. (2019) many women send money back home while also providing emotional support to their family members who live in different countries. The combined effects of both advantages and obstacles require researchers to conduct qualitative studies which focus on the perspectives of Nepali women to create solutions for gender equality and international education.

Research Objectives

To investigate the cultural and societal obstacles faced by Nepali women as they adapt to academic and social settings during their study abroad experiences.

To analyse how gender norms and societal expectations influence the motivations and experiences of Nepali women in their pursuit of international education.

Research Questions

What cultural and social issues do Nepali women contend with when adapting to the academic and social environments of their host countries, and how do they cope with such issues?

In what ways do traditional gender norms and societal expectations in Nepal influence Nepali women's decisions to study abroad as

well as their experiences in foreign academic environments?

Literature Review

The experiences of Nepali women studying abroad provide a valuable site for qualitative inquiry into cultural adaptation, gender dynamics, motivations, aspirations, and resilience. Moving from Nepal's collectivist culture to individualistic host environments frequently triggers culture shock, particularly in classroom dynamics and social customs (Pandey, 2020; Karki, 2021). Language barriers exacerbate marginalisation, while identity negotiation involves balancing Nepali heritage with host-country expectations (Sharma, 2018; Adhikari, 2019). The process gets assistance from diaspora networks because they provide two things which are cultural support and ways to achieve bicultural identities. The patriarchal system of Nepal has historically restricted women to household duties which resulted in decreased educational opportunities (Acharya & Joshi, 2020). Women face two obstacles which include pursuing education abroad and meeting societal expectations to marry early and fulfill family responsibilities (Shrestha & Shrestha, 2022; Karki, 2021). Women who travel abroad face two challenges which include submissiveness stereotypes and safety issues, but they find empowerment together with increased control over their lives (Bista et al., 2019; Pandey, 2020). The primary motivations people have for their actions include three objectives, which are to obtain quality STEM education and

business education and healthcare education, and to achieve better career opportunities and financial independence while escaping restrictive gender norms (Thapa, 2017; Adhikari, 2019; Shrestha & Shrestha, 2022). Many women also seek to contribute to their families and communities while pursuing personal growth (Sharma, 2018). Women demonstrate resilience against financial pressures, academic demands, emotional challenges, and marginalisation through support networks, adaptability, and determination (Bista et al., 2019; Karki, 2021; Pandey, 2020). The existing research offers the essential groundwork needed for future research. Ghimire (2020) examined shifting gender perceptions among Nepali female students in Brisbane, finding increased self-confidence in more egalitarian settings, though limited to one Australian city. Tamang (2018) used narrative inquiry to study Nepali students' abroad experiences. The study revealed students' financial and cultural and emotional challenges together with their personal development process. The study investigated domestic obstacles which included early marriage and caste discrimination and patriarchal norms (Bhandary, 2017; Dahal et al., 2021; Bhushal, 2008; Watson et al., 2019; Gupta & Poudel, 2024). This study builds on these by centring Nepali women's voices through empirical data.

Methodology

A qualitative phenomenological approach was adopted to explore the lived experiences of Nepali women studying abroad (Creswell & Poth, 2018). This design is well-suited

to understanding subjective perceptions of cultural adaptation, gender norms, motivations, and resilience.

Participant Selection

Purposive sampling, supplemented by snowballing, was used to recruit 12 Nepali women aged 18–35 who had studied or were studying undergraduate or postgraduate programmes abroad for at least one academic year (Patton, 2015). Participants represented diverse disciplines, socioeconomic backgrounds, and host countries (Australia, USA, Canada, UK). Recruitment occurred through Nepali student associations, alumni networks, and social media.

Data saturation was achieved after the 12th interview; the final three interviews yielded no new codes or themes (Creswell & Poth, 2018).

Data Collection

Semi-structured interviews lasting 60–90 minutes were conducted via secure video platforms. An interview guide with open-

ended questions addressed motivations, challenges, coping strategies, and identity shifts. Interviews were audio-recorded with consent and transcribed verbatim. Optional reflective journals or artefacts supplemented the data.

Data Analysis

Thematic analysis followed Braun and Clarke (2006). Steps included familiarisation with transcripts, initial coding, theme development, review, definition, and reporting. NVivo software supported organisation. Member checking enhanced credibility (Lincoln & Guba, 1985).

Ethical Considerations

Institutional ethics approval was obtained. Informed consent emphasised voluntary participation and the right to withdraw. Confidentiality was maintained through pseudonyms and secure data storage. Cultural sensitivity guided discussions of sensitive topics, and counselling resources were provided to minimise harm (Kvale & Brinkmann, 2015).

Thematic Framework

Thematic Framework: Nepali Women’s Study Abroad Experiences

Theme	Description	Codes
Cultural Adaptation and Identity Negotiation	Experiences of adjusting to new cultural and academic environments, including challenges and strategies for balancing Nepali identity with host-country norms.	<ul style="list-style-type: none"> - Culture shock - Language barriers - Academic adjustment - Identity conflict - Cultural integration - Diaspora networks - Assertiveness in new settings

Theme	Description	Codes
Gender Norms and Societal Expectations	Influence of Nepal's patriarchal norms and gender expectations on decisions to study abroad and experiences in host countries, including stereotypes and empowerment.	<ul style="list-style-type: none"> - Patriarchal pressures - Family expectations - Gender stereotypes - Safety concerns - Empowerment through education - Challenging traditional roles
Motivations and Aspirations	Factors driving Nepali women to pursue international education include academic, professional, and personal goals, and their vision for the future.	<ul style="list-style-type: none"> - Academic quality - Career aspirations - Financial independence - Escaping gender norms - Family contribution - Personal growth
Resilience and Overcoming Barriers	Strategies and strengths Nepali women employ to navigate financial, academic, emotional, and social challenges while studying abroad.	<ul style="list-style-type: none"> - Financial struggles - Academic perseverance - Emotional coping - Support networks - Stereotype resistance - Transnational family ties - Agency and adaptability

Results and Analysis

Thematic analysis of interviews with 12 Nepali women revealed four key themes. Participant demographics appear in Table 1.

Table 1:

Participant Demographics

Participant	Age	Host Country	Field of Study	Duration Abroad (years)
P1	25	Australia	Business	2.5
P2	28	USA	Engineering	3
P3	24	Canada	Public Health	1.8
P4	29	UK	Biology	3.2
P5	26	Australia	Business	2
P6	23	USA	Humanities	1.5
P7	31	Canada	IT	4

P8	27	Australia	Public Health	2.3
P9	22	UK	Business	1.5
P10	30	Canada	Nursing	3.5
P11	25	Australia	Humanities	2
P12	28	USA	Engineering	2

support services for female

1. Cultural Adaptation and Identity Negotiation

Participants consistently described initial culture shock and language difficulties affecting classroom participation and social integration.

P2 (28, USA, Engineering): “In Nepal, we were taught to listen respectfully and never interrupt. Here, if you don’t speak up in seminars, professors think you don’t know the material. I felt completely lost for the first semester.”

P7 (31, Canada, IT): “The biggest shock was the individualism. Back home, everything is family first; here it’s ‘me first’. I started questioning who I really am.”

Many gradually built bicultural identities through diaspora networks and increased assertiveness.

This early phase frequently involves heightened anxiety, diminished academic confidence, and social withdrawal, especially among students transitioning from collectivist, high-power-distance cultures to more individualistic and participatory Western academic settings. Language barriers further intensify these challenges by constraining spontaneous engagement and heightening self-consciousness (Ward

et al., 2001; Mustafa, n.d.; Liu, 2001). Many participants gradually developed bicultural identities by engaging with diaspora networks and cultivating greater assertiveness in academic and social contexts. This trajectory illustrates the dynamic negotiation of multiple cultural selves, whereby individuals selectively integrate aspects of both heritage and host cultures instead of pursuing full assimilation or separation (Benet-Martínez et al., 2002; Gunasekara, 2021; Berry, 2005). The reported experiences of culture shock and questioning of identity seem to be more than just temporary sources of discomfort. They also appear to be catalysts for a deeper process of identity reconstruction. The classroom cultural scripts show a fundamental mismatch between two educational practices, which require respectful non-interruptive listening and active verbal participation. The observed mismatches between classroom expectations and student behaviour lead to academic competence loss for students, which matches the way East Asian students use "silent strategy" in Western classrooms. The family-oriented co-presentation at P7 creates tension between family responsibilities and student needs.

The P7 participants experienced existential

self-doubt because they faced conflicting cultural values between family-centred collectivism and individualistic host culture practices. The research supports acculturation frameworks, which state that value conflicts lead to identity development through temporary psychological discomfort (Ward et al., 2001; Szabo, 2015; Padilla & Perez, 2003). The people who depended on their diaspora networks, which included their ethnic partners who experienced similar life changes, needed this connection as their main source of support. The networks provided emotional support together with practical assistance and safe spaces, which enabled people to practice their bicultural skills through these activities. People achieved their cultural integration goals while decreasing their feelings of isolation (Kristiana et al., 2022; Rivas, 2019; Joseph & Baker, 2012, as cited in Yale, 2017). People who adopt more assertive behaviour patterns combined with their ability to adopt different cultural norms will experience positive results because this combination leads to better cultural adaptation and self-confidence, and the development of mixed cultural identities. The process follows existing frameworks, which view bicultural identity development as a continuous social system which changes based on environmental factors, personal assets and the purposes of social interactions. The process leads to better psychological results and academic achievements (Benet-Martínez et al., 2002; Gunasekara, 2021; Ward et al., 2018). Higher education institutions and instructors can support this developmental pathway by clearly articulating participation norms from

the outset, implementing inclusive classroom practices, and actively encouraging balanced engagement with both co-ethnic and host-culture networks. The initial junction because of their design helps people move into their bicultural period because of their design (Yale, 2017; Rivas, 2019).

2. Gender Norms and Societal Expectations

The decisions made before departure resulted from patriarchal pressures, which continued to impact their travels through stereotypes and safety worries.

P4 (29, UK, Biology): "My relatives kept calling, asking when I would return to settle down and get married. My family viewed studying abroad as a delay of my ultimate obligations to my duties as a daughter and future wife."

The statement demonstrates that traditional Nepali societal standards maintain their impact on women's educational pursuits after they leave the country for their studies. Family members assume that studying abroad will lead to a return to their original life paths, which include marriage and family responsibilities. The societal expectation for women to prioritize motherhood and domestic duties above their personal ambitions and career aspirations shows how deeply entrenched gender stereotypes control society (Adhikari, 2019; Kabeer, 2000). Patriarchal control extends its reach beyond borders through the unending observation of family members, who permit women to pursue education only when it does not disrupt their designated route toward marriage.

P8 (27, Australia, Public Health): “In group projects, some male classmates assumed I was quiet because of my Nepali background. My voice needed to be twice as loud to reach people.

The participant explains how cultural stereotypes interact with gender bias to create particular challenges within their new setting. Her Nepali heritage creates an expectation of silent behaviour, which she must overcome to attain academic success within her field of study. The research shows how migrant women from collectivist backgrounds face stereotypes of "model minority" and "submissive Asian woman" which limit their ability to act while requiring them to work harder to combat those restrictions (Lee & Rice, 2007; Ong, 2006). The need to "fight twice as hard" highlights the extra emotional and mental effort required by the overlapping responsibilities that people have between their work and their home life.

Exposure to egalitarian environments fostered empowerment.

P11 (25, Australia, Humanities): “For the first time, I realised my worth is not defined by marriage or family approval. That freedom changed everything.”

The first time I realized my worth existed beyond marriage and family approval brought me freedom which transformed my entire life. The study shows how gender-egalitarian societies enable students to achieve their full potential through educational programs. The participant experiences a change in self-perception because she moves away

from the continuous family and community observation which allows her to separate her identity and worth from conventional success standards that include marriage and family validation. The research shows that international educational programs enable South Asian women to develop their identity through which they can challenge traditional gender roles while gaining independence from male authority (Mukhopadhyay & Seymour, 1994; Findlay et al., 2012). The phrase "that freedom changed everything" represents how people attain deep personal power together with broader self-awareness through cultural transitions.

3. Motivations and Aspirations

Key drivers included academic quality, career prospects, financial independence, and escape from gender constraints. The master's program in my field at Nepal P3 had only 12 seats, and its labs were not modern. I needed to come here because it offered proper training for my work to improve health services in my home country. The narrative demonstrates how higher education in Nepal faces structural barriers because universities limit their student intake through restrictive enrollment policies, and they lack proper resources, which include modern laboratory facilities (Bista, 2019; Ghimire, 2021). Overseas study serves as the primary path for most Nepali students who study applied fields because it provides them with practical training and high-quality instruction, which they need to advance their national development after they return home. The motivation shows how students use

international education to achieve personal development while they work to solve the systemic problems which exist in Nepal's domestic higher education system (Sharma & Bista, 2020).

The speaker used his financial independence to show his achievement to himself and his family because he wanted to demonstrate that a girl from Kathmandu could achieve economic self-sufficiency. The research shows that Nepali women who study abroad use their financial independence as their main driver to pursue education while they simultaneously work to dismantle traditional systems of male authority (Adhikari 2019, Kabeer 2000). The participant selects a business program in the UK to show her ability to achieve economic independence because she wants to prove that women should not be restricted to domestic duties and marriage responsibilities. The research shows that South Asian women who study abroad can expand their gender roles through international education because it provides them with opportunities to gain independence and exercise their abilities outside traditional gender roles (Mukhopadhyay & Seymour 1994 Findlay et al. 2012).

Women used their determination and their support networks to overcome their financial hurdles and their academic difficulties and their emotional struggles. P5 (26, Australia, Business): "I worked part-time at a café until 11 p.m. while studying full-time, but I kept reminding myself why I left Nepal. This account illustrates the intense financial pressures and demanding work-study balance

commonly faced by Nepali international students who work late-night service jobs to pay for their expensive tuition and housing and living expenses because of the Nepali rupee's low currency value. The participant used her original reasons for studying as a basis, which resulted in her sustaining both physical and mental work while studying full-time and working part-time jobs. The study found that Nepali students studying abroad need financial support, which leads them to work during their studies because they believe this will help them achieve their professional goals, but they face difficulties because educational costs exceed their financial capabilities (Khanal, 2019; Pokharel, n.d.; Expert Education, 2023).

4. Resilience and Overcoming Barriers

Through their determination and their connections with others, women were able to handle their financial difficulties and academic problems and emotional difficulties. P5 (26, Australia, Business) explained that he worked at a café from 11 p.m. to 11 p.m. The participant could not attend classes because his memory of his reasons for leaving Nepal kept bothering him. The experience of the participant demonstrates the challenging academic and employment duties that international students from Nepal must manage.. These challenges arise from high tuition and living costs, along with insufficient financial support from their home countries. The combination of full-time academic commitments with late-night service job shifts leads to physical fatigue and sleep deprivation, and increased stress levels

for women who must navigate night work safety risks. Her ability to remember her initial reasons for leaving Nepal shows her determination to overcome challenges and achieve her goals through mindful activities. Students use self-motivation to convert their financial challenges into personal strength, which leads them to achieve their career and personal development goals. Nepali students who study abroad face financial difficulties and need to work part-time, which creates major stress, but many students succeed because they view these difficulties as essential elements that will create their future success (Vaidya et al., 2024; Khanal, 2019).

The nursing student from Canada who studied at P10 (30) University used two different types of support because she needed both emotional support from her mother and practical guidance from her study partner. The participant used two different types of support to create a combined coping mechanism, which helped her manage various challenges from her adjustment process. Homesickness, self-doubt and emotional isolation represent common challenges which Nepali students face because they must manage academic demands which come with their nursing programs while facing cultural changes and remaining away from their families. The study buddy from Canada provides students with practical information about their new environment, while students establish contact with their home country to maintain "emotional roots" which protects their psychological well-being through their cultural background. This method helps

people handle social isolation while their energy levels remain stable during periods when they should be resting. Research shows that international students from Nepal who maintain relationships with their families and local friends experience better outcomes in coping with homesickness and acculturative stress compared to those who isolate themselves from both groups (Newton et al., n.d.; Khanal, 2019; Saravanan & Mohamad, 2019).

Summary of Findings

The researchers conducted a qualitative study which examines how Nepali women experience life while studying for their advanced degrees in foreign countries. The research examines how pre-departure motivations interact with societal gender expectations, cultural challenges and personal resilience capacity during international travel. The research demonstrates through participant stories that women from Nepalian higher education institutions use their homeland educational challenges and societal expectations to create their identities in the UK, Australia, Canada and the USA. The main reasons students choose to study abroad stem from their desire to access better academic opportunities and resources, which their homeland, Nepal, lacks because of its educational infrastructure limitations. The research study found that patriarchal societal pressures find their way into transnational spaces because families see overseas education as a delay for women who should fulfil their responsibilities as daughters and future wives, while Nepali and South Asian

women need to work harder than their male counterparts to gain recognition in academic settings.

The first cultural adjustment process caused major cultural disruption through classroom participation, which required students to shift between the Nepali practice of listening respectfully and the Western practice of active classroom discussion. Students in the first three months of the program experienced anxiety, which caused them to lose confidence, question their identity and withdraw from social activities. The participants established bicultural identities through their diaspora networks, which provided them both emotional assistance and practical help, while they developed the assertiveness skills that enabled them to create new self-worth definitions, which existed independently from marriage and family recognition.

International students experienced three main difficulties, which included financial problems, academic issues and emotional distress. Women needed to work demanding part-time jobs, which required them to study full-time, because they faced high expenses and received little assistance while they battled homesickness and self-doubt. The individuals developed their resilience through two main methods, which included purpose-based determination to achieve their original goals and combined familial emotional support networks with practical assistance from family members and home country friends. The strategies helped students connect with peers while they dealt with stress from cultural adjustment to new

environments.

The research shows that international education provides Nepali women with opportunities for transformation through its challenging educational process. The program enables personal development and self-governing power and identity transformation through its response to existing domestic limitations, which include substandard infrastructure and gender limitations and education quality deficiencies. The initial discomfort and multiple burdens that people experience when they enter new environments become their bilingual skills and empowerment tools when they learn to navigate their new environments through strategic coping methods. The research findings support existing studies about international students from South Asia and Nepal because host institutions need to develop precise guidelines for student involvement and create accessible campus spaces, together with special assistance programs for hybrid networks that help students adjust to their new environment. The research shows that women's experiences in Nepalian outbound student mobility demonstrate how their personal struggles connect to the larger structural systems that control gender and educational access and migration patterns. The women's adaptive methods lead to stronger agency, which will produce effects on international brain circulation and societal change in gender norms when they return home and improvements to support systems in both their home country and their destination country.

Discussion

The findings align with and extend existing literature. Culture shock and identity conflicts reported here mirror those documented by Pandey (2020) and Karki (2021). Diaspora networks served as both anchors and bridges, consistent with Sharma (2018) and Adhikari (2019). Gender norms continued to exert influence, supporting Dahal et al. (2021) and Bhandary (2017), yet many participants transformed constraints into opportunities for agency, reinforcing the empowerment narratives in Gupta and Poudel (2024) and Tamang (2018).

Motivations reflected multi-layered goals of educational excellence, economic independence, and family contribution, echoing Thapa (2017) and Shrestha and Shrestha (2022). Resilience strategies, particularly transnational ties and support networks, align with Bista et al. (2019). By grounding themes in participants' own voices and achieving data saturation, this study offers richer empirical insight than many prior works reliant on secondary data or single-location samples.

International education thus functions for Nepali women as a gendered journey of resistance, negotiation, and self-redefinition. Findings can inform targeted international students.

Conclusion

The research studied how Nepali women experience their educational studies at universities in the United Kingdom, Australia, Canada, and the United States.

The research work had two main goals which included (1) studying the cultural and societal barriers which these women face when they try to adjust to their new academic and social surroundings at foreign educational institutions. The researchers conducted a study to examine how Nepalese traditional gender roles together with societal norms, affected their international educational experiences and study motivations. Correspondingly, the research questions explored the cultural and social issues encountered during adaptation (along with coping mechanisms) and the influence of Nepali gender norms on decisions to study abroad and subsequent experiences in host countries. Nepali women pursue international education because they have multiple reasons, which include their desire to study better academic programs and access resources that Nepal's limited higher education system cannot provide, their career goals, financial independence and their need for temporary relief from restrictive social norms which prioritise marriage and domestic duties. The patriarchal pressures that women face do not end when they leave their home country because these pressures follow them into exile through family obligations and the ongoing belief that Nepali and South Asian women should remain submissive, which forces them to work harder to make their voices heard in academic settings.

Initial cultural adaptation proved challenging, marked by culture shock arising from mismatches in classroom norms—from respectful, non-interruptive listening in Nepal

to assertive participation expected in Western seminars as well as the shift from collectivist, family-centred values to individualistic host cultures. The people experienced multiple transitions, which created anxiety and decreased their academic abilities while making them doubt their cultural identities and withdraw from social interactions because of their difficulty understanding different languages. Academic researchers found that participants through their diaspora networks developed bicultural identities while becoming more confident. Women achieved self-empowerment through the process, which created new opportunities to reconstruct their identity after passing through their initial uncomfortable state. Women who studied abroad faced major challenges in their financial situation, academic performance and emotional well-being. Women who studied full-time needed to work multiple part-time jobs, which included late-night service shifts, because they had to pay for education costs while receiving no financial assistance from their families. Although homesickness and self-doubt appeared frequently, individuals developed resilience through two sources: their determination to achieve their original goals and their networks of family members who provided emotional support and their local friends who offered practical assistance. The methods successfully reduced the feeling of loneliness, which made it possible for people to keep their motivation during the process of adapting to different cultural environments.

The study results show that international

education functions as a gendered path through which Nepali women fight against obstacles and develop their identities. The program helps students develop personal power and independence while addressing domestic challenges in infrastructure and educational quality, and gender-related practices. People who want to achieve their objectives should treat their first experiences of discomfort as actual power-building opportunities. The research results support current studies about how Nepali students and South Asian students travel abroad while experiencing culture shock and adapting to new environments, and dealing with gender issues. The study abroad experience has the power to change students' lives, but requires specific help from institutions. Higher education institutions in host nations support student transitions by explaining their expectations for participation through inclusive teaching methods and by promoting student involvement with both their own ethnic group and the local culture.

Upon return, the enhanced agency and skills acquired by these women hold implications for brain circulation, challenges to traditional gender norms in Nepal, and contributions to national development. Policymakers and institutions in both sending and receiving contexts should strengthen support systems—pre-departure orientation, financial aid mechanisms, and mental health resources—to maximise positive outcomes and reduce unnecessary hardships. The outbound student mobility of Nepali women demonstrates how gender, education

and migration flows create major structural impacts. The study reveals how its research findings through study materials show Nepalese women develop educational paths despite their limitations.

Limitations

Self-reported data may involve recall or social desirability bias. The sample, while diverse, does not fully represent all disciplines or rural backgrounds. Future research could adopt longitudinal designs, explore intersectionality with caste and class, include non-Western host countries, or employ mixed methods for broader generalisability.

Recommendations for Future Research

Examine intersections of gender with caste,

ethnicity, and class.

Conduct comparative studies of male and female Nepali students.

Adopt longitudinal approaches tracking experiences from pre-departure through post-graduation reintegration.

Investigate the role of institutional and diaspora support systems.

Assess psychological well-being and emotional impacts.

Compare motivations and experiences between urban and rural women.

Analyse how returnees influence gender norms in Nepal.

Integrate quantitative measures with qualitative narratives.

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