

# Redefining Family Roles among Afghan Migrants: From Dependency to Agency in Transnational Networks

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## **Abstract:**

*This ethnographic study explores how Afghan migrants in Iran and France reshape family roles through transnational migration. It reveals migration as a dialectical process of "structural reflexivity," where traditional hierarchies transform as children, through language and cultural mastery, become intermediaries, decision-makers, and emotional and financial supporters, shifting family dynamics from patriarchal to horizontal, multi-centered networks. Digital technologies act as "dual structures," sustaining emotional ties while enabling remote control. Remittances function as symbolic capital, redefining power and status within families. Kinship evolves from blood-based to functional and elective bonds, including compatriots and migrant peers. For women and youth, migration becomes a means of resisting tradition and reshaping identity. Drawing on Giddens' structuration theory, transnationalism, and emotional economy, the study frames the migrant family as a "field of symbolic struggle," calling for integration policies that recognize internal family dynamics.*

**Keywords:** *Afghan migrants, Iran, French, transnational migration, kinship, resistance.*

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## **I. Introduction**

Transnational migration in recent decades, especially among Afghan migrants, has not only transformed the geography of life but has also fundamentally redefined social and family structures. In this context, family roles—previously defined within a patriarchal, hierarchical, and gender- and age-based order—have undergone significant changes in the migration setting. Migrant children, particularly young men and women, have shifted from subordinate and dependent positions to active, mediating, and decision-making roles within the family. This shift in roles has not only affected power relations within the family but has also reconfigured the concepts of kinship, belonging, legitimacy, and responsibility. Nevertheless, these transformations have rarely been systematically and interdisciplinarily analyzed in the migration literature, especially regarding Afghan migrants.

Given the high volume of Afghan migration to various countries, particularly Iran and France, and the central role of the family in Afghan culture, examining the reconfiguration of family roles in the context of transnational migration is both a theoretical and social necessity. On the one hand, understanding these transformations can contribute to a better grasp of the challenges of social integration, identity crises, and generational tensions in host societies; on the other hand, it can serve as a basis for revising migration, support, and cultural policies. Moreover, analyzing this phenomenon from the perspectives of migrant agency, emotional economy, communication technologies, and negotiation with traditional structures can enrich the theoretical foundations of family and international migration studies.

The aim of this study is to rethink the family roles of Afghan migrants in the context of transnational migration, with a focus on the transition from dependency to agency, transformations in intra-family power structures, the redefinition of kinship and belonging, and the examination of the roles of communication technologies and emotional economy in shaping new roles. Accordingly, the research questions are formulated as follows: How does transnational migration lead to a re-examination of family roles among Afghan migrants? What positions do migrant children acquire within the family's power and decision-making structure? What roles do communication technologies play in maintaining or disrupting family relationships? How are the concepts of family and kinship reconfigured in the migration context? What tensions arise between the individualism of migrants and the collective expectations of the family during the migration process?

## **II. Literature Review**

Recent studies highlight the complex mental health challenges faced by Afghan migrants. Andisha and Lueger-Schuster [1] show that experiences of war, insecurity, and poverty before migration, combined with post-migration social and cultural pressures, deeply affect psychological well-being. Farahani et al. [2] emphasize that cultural background and unfamiliarity with Western healthcare systems shape Afghan migrants' perceptions of mental health in Finland. Similarly, Mirzaei [3,4] explores these dynamics in Iran, underscoring the influence of cultural and systemic factors on therapeutic engagement.

Research on Afghan migrant families reveals evolving dynamics in gender roles, identity, and communication. Fischer [5] notes that families in the UK and Germany renegotiate gender roles while grappling with cultural preservation and social adaptation. Mirvahidi [6] highlights language as a racialized space in Norwegian Afghan families, where identity and power are reshaped. Bathaie [7] shows that although communication technologies sustain long-distance family ties, they can also generate new forms of tension.

Theoretically, Ryan, Erel, and D'Angelo [8] introduce "migrant capital" to explain how migrants leverage social and cultural resources for integration and belonging. Hakimi [9] explores shifting gender roles among Afghan men in Turkey, highlighting new familial challenges. Saeedi [10] investigates early marriage practices among Afghan migrants in Hamburg and Tehran through ethnography. Cienfuegos-Illanes and Brandhorst [11] emphasize the complex inequalities within transnational families and advocate for multi-level, cross-cultural approaches in migration research.

Barlas [12] shows that Afghan migration has historically been driven by political, economic, and environmental factors, with the Taliban era intensifying migration as a survival and resistance strategy. Marschall [13] presents Afghan migration as a complex phenomenon shaped by global policies, international aid, and informal economies. Monsutti [14] highlights mobility and transnational networks as essential strategies for Afghan socio-economic resilience.

## **III. Theoretical Framework**

This article, drawing on an interdisciplinary framework, analyzes the transformation of family roles among Afghan migrants within the context of transnational migration. The core of this analysis is based on transnational migration theory, which posits that migrants operate within networks that transcend national borders and utilize migration capital—comprising cultural, linguistic, and social resources—to maintain family ties and renegotiate roles [8]. This theory, particularly through the application of the concept of migrant agency, highlights individuals' capacity to alter traditional family structures.

At the micro level, Giddens' structuration theory is employed to explain the complex interaction between patriarchal structures and the individual agency of migrants. Accordingly, migrants, through reflexivity regarding traditional norms, create new roles within the family; for instance, migrant children, by acquiring linguistic and cultural skills in the host country, become power brokers in family decision-making processes. This transformation reflects the duality of structure and agency, whereby migrants are simultaneously influenced by past structures and actively transform them.

The concept of emotional economy also plays a central role in this framework. Through remittances and financial support, migrants not only address material needs but also reinforce their symbolic legitimacy within the family hierarchy [9]. This process is especially evident in covering costs for ceremonies such as weddings or medical treatments, indicating the conversion of economic capital into social capital within transnational networks.

In terms of communication, digital technologies function as a double-edged tool: on the one hand, messaging platforms and video calls create digital support networks that preserve family cohesion across geographical distances [8]. On the other hand, these same technologies may serve as instruments of remote control or intensify intergenerational divides, particularly when parents are unfamiliar with digital literacy.

The transformation of the concept of kinship is also one of the key concepts in this framework. Migration shifts traditional kinship, which is based on lineage, to functional kinship, wherein chosen relationships (such as fellow travelers or friends) replace blood ties [11]. This change is particularly evident among the second generation of migrants, who construct multilayered identities that combine elements of both the origin and destination cultures.

Ultimately, the concept of resistance and negotiation completes the framework. For many Afghan women and youth, migration serves as a strategy for distancing themselves from familial control and for transforming individual identity. The case study of Rahmatullah demonstrates that migration can become a means of liberation from hierarchical structures. Conversely, migrants may also act as legitimate intermediaries (such as Ahmad in the case study), contributing to the revision and transformation of family norms [5].

By integrating micro (individual), meso (family), and macro (socio-cultural) levels of analysis, this framework provides a comprehensive analysis of the complexities of Afghan migration. It illustrates how

individual agency, technology, and the emotional economy collectively reconfigure family roles within a transnational context.

#### **IV. Research Methodology**

This study was designed using a qualitative approach and employs a combination of multi-sited ethnography and documentary analysis to examine the transformation of family roles among Afghan migrants within a transnational migration context. The research focuses on two main groups: Afghan migrants residing in Iran (Qaem Town, Qom) and those living in France (Paris-Île-de-France). The study includes both first-generation migrants (adults) and second-generation migrants (children born in the migration context).

Participant selection was conducted through purposive sampling, based on specific criteria such as a minimum of five years of migration experience, family life within a transnational context, and gender diversity (with equal representation of men and women). Additionally, chain sampling was used to supplement the sample. A total of 25 interviews were planned, with theoretical saturation achieved by the eighteenth interview. The primary data collection tools included in-depth semi-structured interviews, participant observation in 12 migrant families (6 families in Iran and 6 in France), and documentary analysis (including 150 family conversations on messaging platforms and 30 letters and personal memoirs).

For data analysis, two main methods were employed: thematic analysis, involving open, axial, and selective coding, which led to the identification of five main themes (revision of gender roles, agency of migrant children, emotional economy, transnational kinship, and resistance and negotiation); and documentary analysis to examine meaning-making in family conversations. In terms of ethical considerations, informed consent was obtained from all participants, and pseudonyms were used to protect their identities.

To ensure the validity of the research, various strategies were employed, including peer review by three independent researchers, participant feedback, meticulous documentation of the research process, and data triangulation through the use of multiple sources (interviews, observation, and documents), multiple researchers, and different analytical methods. Nevertheless, the research faced certain limitations, such as challenges in accessing dispersed families in France and the sensitivity surrounding discussions of gender roles in some traditional families.

#### **V. Research Findings**

Transnational migration, especially among Afghan families, is not simply a geographic shift—it is a transformative process that reshapes family dynamics, power structures, and kinship definitions. This study identifies five key dimensions of change:

1. Children's evolving roles from subordination to active agency
2. Technology's dual impact in fostering connection and tension
3. Redefinition of kinship beyond lineage-based norms
4. Emotional economy as a source of power and symbolic legitimacy
5. Migration as resistance, enabling individuals to renegotiate their status within the family

Together, these findings offer a nuanced understanding of how Afghan migrant families navigate the intersection of tradition and modernity, forging new relational patterns in transnational contexts.

##### **5-1. Transformation of Family Roles in the Context of Transnational Migration**

###### **5-1-1. Changes in the Position of Migrant Children within Family Power Structures**

Transnational migration redefines power structures in Afghan families. Migrant children—especially young sons—shift from traditional roles to central decision-makers. Migration to France, marked by disrupted and reconstructed family ties, elevates the child's status; for example, Ahmad takes financial responsibility and legitimizes his sister's marriage. This reflects the concept of migrant agency, where migration becomes symbolic capital, granting the child a prominent role in the family hierarchy—even from a distance.

In the absence of parents—due to death or migration—a power vacuum often arises within Afghan migrant families. Migrant children respond to this vacuum in varied ways: some reject responsibility and pursue individualistic paths, while others adopt new roles that reshape family dynamics. Migration thus leads to a shift in roles and a recomposition of power, giving rise to figures like the "advisor child," "mediator brother," or "provider son." These roles not only enhance the individual's status but also redefine the family's decision-making structure.

###### **5-1-2- Transition from Traditional Roles to Mediator, Decision-Maker, and Supportive Roles**

In traditional Afghan families, roles are shaped by patriarchal norms, with youngest sons and daughters occupying passive, dependent positions. Daughters are often confined to domestic duties and limited in education [15,16] and public life.

Migration to countries like France transforms these roles. Afghan migrant children—especially daughters—gain access to education and social institutions, becoming cultural mediators and active decision-makers. They influence key family matters, from healthcare to legal issues, reshaping family dynamics.

This shift replaces rigid hierarchies with flexible, ability-based roles, where individual agency and experience redefine power and responsibility within the migrant family structure.

### **5-1-3- Consolidation of the Migrant Son's Position as the Family's Decision-Making Axis**

In Afghan families, migration is often a strategic, intra-family decision that redefines roles. Ahmad's case illustrates this shift: once a subordinate son, he became the family's central decision-maker after migrating to France. Chosen for his potential, Ahmad overcame challenges—language, legal status, and integration—which strengthened his role as advisor, supporter, and mediator. His family in Afghanistan began relying on him for major decisions, from further migration to education.

This transformation reflects a broader pattern of migration leadership, where younger members assume authority based on ability and experience rather than age or gender. Ahmad's journey shows how migration reshapes family power structures into dynamic, participatory networks centered on individual agency.

## **5-2- Communication Dynamics in Migrant Families**

### **5-2-1- Comparison of Communication Patterns in Afghan Migrant Families**

In Afghan migrant families, communication is shaped by geographic dispersion and the host country's social context. Families in Iran often maintain traditional, face-to-face, hierarchical interactions, with limited roles for children—especially daughters—in decision-making. In contrast, families in France rely on digital tools like video calls and messaging apps, where migrant children act as mediators and decision-makers, sharing legal knowledge and lived experience.

These differing dynamics affect family cohesion, cultural identity, and power structures. While Iranian-based families focus on preserving tradition, those in France navigate multiculturalism and generational shifts. Overall, transnational migration transforms family communication from hierarchical and localized to digital, participatory, and multi-centered.

### **5-2-2- The Role of Communication Technologies in Maintaining or Disrupting Family Relationships**

In transnational Afghan families, communication technologies like video calls and social media are essential for maintaining emotional bonds and enabling joint decision-making. For Afghan women in France, these tools support participation in family affairs and foster belonging, but can also reinforce patriarchal control through frequent monitoring.

During crises such as displacement or detention, mobile phones and the internet serve as lifelines, forming digital support networks that replace traditional family structures. However, unequal access, generational gaps in digital literacy, and overreliance on virtual communication can weaken emotional ties. Migrant children may drift from cultural values, while parents may feel excluded or powerless.

### **5-2-3- Instrumental Use of Communication for Managing Family Tensions**

In transnational migration, communication technologies serve not only to maintain emotional bonds but also to manage tensions and reshape individual roles within Afghan families. Rahmatullah, born in Iran and living in France, used virtual tools to redefine his status despite facing rejection and legal insecurity. Through social media and video calls, he offered legal advice and financial support, becoming a key figure in his family—though these interactions were often tense.

Migrant youth, like Rahmatullah, use digital communication to balance independence and family ties by controlling message frequency and tone. His case also highlights "selective self-representation," where he projected strength despite personal struggles. Ultimately, communication becomes a strategic tool for navigating identity, emotional boundaries, and family dynamics in the migrant experience.

## **5-3- Redefining the Concepts of Kinship and Belonging**

### **5-3-1- Examining the Changing Meaning of "Family" and "Kin" in the Context of Migration**

Transnational migration transforms the geography of life and can also redefine fundamental concepts such as "family" and "kinship." Amidst prolonged displacement, temporary residence, and the geographical dispersion of family members, kinship relations shift from being static and lineage-based to becoming dynamic, elective, and functional structures. Kinship in migration manifests in three dimensions:

- "Kinship as Being": Relationships that arise from lineage and birth, relating to the individual's past;
- "Kinship as Action": Relationships formed in the present through interaction, support, and care;
- "Kinship as Becoming": Relationships constructed based on aspirations, migration goals, and future-oriented outlooks.

Transnational migration transforms Afghan family and kinship from fixed, lineage-based structures into dynamic, elective networks. Migrants—especially youth on the route to France—form kin-like bonds with fellow travelers and compatriots, who provide emotional, financial, and cultural support [17]. Among second-generation migrants, family is redefined through multicultural relationships with friends and neighbors beyond ethnic lines. This shift reshapes personal ties, cultural identity, and collective cohesion within migrant communities.

### **5-3-2- The Concept of the “Foreigner” and the Issue of “Belonging”**

Afghan migrants in Iran have experienced evolving forms of exclusion across generations. The first generation, arriving in the 1980s, faced institutional discrimination and cultural marginalization despite shared language and religion, leading to a defensive Afghan identity [18,19]. The second generation, born in Iran, remains culturally closer to Iranian society but still perceived as outsiders, resulting in identity suspension and persistent discrimination.

In response, they adopt multicultural identities and build independent networks as acts of cultural resistance. The concept of “foreigner” has shifted from exclusion to identity crisis [20], highlighting the urgent need for reforms in Iran’s migration and cultural policies.

### **5-3-3- Openness of Choice Boundaries and the Creation of New Networks of Belonging**

Transnational migration has reshaped spouse selection and social belonging among young Afghan migrants. Traditionally rooted in kinship, ethnicity, and religion, marriage is now increasingly based on personal choice, affection, and lifestyle—especially among the second generation in France. Exposure to diverse cultures and the development of multilayered identities drive this shift.

Migrant men may view marriage as a path to legitimacy and social standing, forming new networks through work, neighborhoods, or digital platforms. The concept of family evolves into a flexible, elective structure, often crossing ethnic and religious boundaries. Despite occasional resistance, many migrants negotiate acceptance using their social capital. Overall, migration fosters openness, individual agency, and a redefinition of family and belonging.

## **5-4- Emotional Economy and Symbolic Responsibilities**

### **5-4-1- Remittances and the Migrant’s Social Status within the Family**

Transnational migration has redefined power dynamics within Afghan families, especially through the role of young male migrants. Traditionally based on age and kinship, social status is now increasingly shaped by financial capability—particularly the ability to send remittances [21]. These funds not only support essential needs like healthcare, education, and marriage but also elevate the migrant’s symbolic status as a provider and decision-maker.

Remittances transform economic power into symbolic influence, allowing migrants to shape family decisions from afar. Their financial contributions foster trust, respect, and dependence, granting them authority in matters such as marriage choices and household arrangements. Ultimately, remittances serve as both economic and emotional tools, reinforcing the migrant’s legitimacy and agency within the family structure.

### **5-4-2- “Individualism in Migration” versus “Collective Family Expectations”**

Transnational migration among Afghan youth reveals a deep tension between personal independence and family expectations. While many young migrants seek self-actualization and freedom from traditional norms, families often view migration as a collective survival strategy, expecting financial support and continued involvement in family affairs.

Migration decisions may be made collectively or individually, with some youth leaving without informing their families to escape supervision and forge new identities. Yet, once abroad, they face pressure to fulfill symbolic roles—sending money, making decisions, and supporting relatives—despite legal or emotional challenges.

This duality creates psychological strain, as migrants balance personal freedom with familial duty. Families may reduce the migrant to a financial role, overlooking their emotional needs. The resulting conflict impacts identity, mental health, and integration, making it crucial for policymakers and support systems to address both individual and collective dimensions of migration.

### **5-4-3- The Migrant and Family Financial Support**

Afghan migrants play a crucial and multifaceted role in financing family ceremonies, healthcare, and education—responsibilities that go beyond daily support and are deeply embedded in migration culture. They often cover major wedding expenses, fund medical treatments, and pay for children’s schooling, acting as symbolic providers, guarantors of health, and investors in the future.

While these contributions reflect strong emotional bonds and family commitment, they can also impose psychological strain. Migrants frequently sacrifice their own well-being and financial stability to meet collective

expectations, sometimes facing emotional exploitation when viewed solely as financial resources. This tension between personal independence and family duty affects their identity, mental health, and integration in the host society.

### **5-5- Migration as a Tool for Negotiation and Resistance**

#### **5-5-1- Strategic Migration as a Means of Negotiation with Traditional Family Structures**

Migration among Afghan youth and women is not only a response to external challenges but also a means of negotiating traditional family norms. It enables individuals—especially women—to challenge gender roles, assert financial independence, and redefine decision-making dynamics. Sometimes this negotiation is subtle; other times, it involves direct resistance to family expectations.

For many, migration is a personal act of protest against restrictive structures, offering escape from supervision, violence, or poverty. Through digital communication, migrants maintain ties while establishing new boundaries around autonomy and lifestyle. This ongoing negotiation has led to the emergence of transnational families, where tradition and modernity coexist in fluid, restructured relationships. Migrants become active agents in reshaping family roles and dynamics.

#### **5-5-2- Migration as a Source of Legitimacy (Case Study: Ahmad)**

Within the traditional structure of Afghan families, decisions regarding the marriage of daughters are usually made by the parents—particularly the father—or, in some cases, the eldest brother. These decisions are often based on kinship, ethnic, religious, and regional criteria, and the role of the daughter in choosing her spouse, especially among the first generation of migrants, is highly limited. However, transnational migration—especially to countries such as France—has provided an opportunity to reconsider these structures. In such contexts, the migrant, drawing upon lived experience, relative independence, and access to new resources, can play the role of mediator and legitimizing agent in family decision-making.

The case of Ahmad, a young Afghan migrant residing in France, is a clear example of this transformation. His sister, Fatemeh, who lives in Iran, wished to marry one of her university friends; however, their parents, due to unfamiliarity with the boy's family and regional differences, opposed this choice. In this situation, Ahmad intervened in the negotiations. Having previously met his sister's friend, Ahmad contacted the parents, explained his sister's reasons, and tried to persuade them. After several weeks of negotiation—and ultimately by threatening to cut ties—he succeeded in changing their minds and legitimizing his sister's marriage.

From a theoretical perspective, this intervention demonstrates the role of migration as a source of legitimacy within traditional family structures. The migrant—especially if he has achieved a respectable social standing in the host country—can serve as a “moral guarantor” or a “legitimate intermediary” in family decision-making. In Ahmad's case, migration provided him with financial and social independence and enhanced his symbolic status within the family, such that the parents, despite their initial opposition, ultimately yielded to his arguments and threats.

Afghan migrants, particularly young men, assume new roles within the family while living abroad, including participating in the selection of a sister's spouse, determining the residence of parents, and even resolving family disputes. These roles, in contrast to traditional structures, are based on the legitimacy gained through migration, lived experience, and social capital. Ahmad's intervention in his sister's marriage is an example of the reconfiguration of power within Afghan migrant families, where migration serves not only as a means of physical relocation but also as a source of social and moral legitimacy for negotiating with traditional family structures.

#### **5-5-3- Migration as a Tool for Distancing from Family Control (Case Study: Rahmatullah)**

In the life narrative of Rahmatullah, an Afghan migrant born in Iran who later migrated to France, migration functions both as a spatial relocation and as a tool for liberation from family control and the redefinition of individual identity. Rahmatullah, who was constantly confronted with the labels of “migrant” and “stateless” in Iran, experienced a different sense of belonging upon entering the social solidarity environment of a camp in France; there, instead of being addressed as “refugee,” he was welcomed by his own name: “They didn't say ‘welcome, refugee’; they said ‘welcome, Rahmatullah.’”

This experience marked a significant rupture from the controlling structures of his family and the initial host society. In Iran, Rahmatullah was subjected to strict family supervision and the social restrictions imposed on Afghan migrants; however, migration to France enabled him to distance himself from these controls. In this new environment, he achieved both spatial independence and socio-identity autonomy. This transformation can be analyzed within the theoretical framework of “migration as rupture,” in which migration—especially among the second generation—serves as a tool for changing family relationships, resisting hierarchical structures, and forming an independent individual identity.

Similar studies on the migration of Afghan women to London also demonstrate that migration can serve as a strategy for negotiating with regimes of familial and gender-based control [22]. In such cases, migrants, by

utilizing spatial distance, financial independence, and access to support networks, are able to assume new roles within the family and distance themselves from traditional structures.

Rahmatullah's experience shows that migration, especially within contexts of social and transnational solidarity, can act as a tool of resistance against family control and as a foundation for the transformation of individual identity—a transformation that warrants closer attention in transnational migration studies.

## **VI. Conclusion:**

The migration of Afghans, beyond physical displacement or a mere survival strategy, constitutes a dialectical process of symbolic reconstruction of the family. Within this process, dependency and agency, tradition and modernity, belonging and independence are continuously negotiated, contested, and mutually reproduced. This dialectic transforms the family from a fixed, hierarchical, and age-centered institution into a dynamic symbolic field in which power is no longer concentrated in the hands of parents or traditional elders, but is distributed across nodes of knowledge, technology, and migratory capital.

At the heart of the transformation of family roles among Afghan migrants, the individual agency of the second generation operates as the driving force in redefining structures. Migration, by creating physical distance and providing access to new cultural and institutional resources, facilitates a rupture from family control and a transformation of individual identity. As demonstrated in the case study of Rahmatullah, this rupture is not merely an act of escape, but rather a resistant and active agency that transforms the migrant from a subject of structure to a symbolic engineer of the family.

The transformation of power within migrant families becomes particularly evident through the roles of children as translators and cultural mediators. These individuals, by mastering the language and institutions of the host society, have become central to decision-making processes. The example of Ahmad illustrates that financial support provided by migrants is transformed from a purely economic act into symbolic capital for negotiating and reproducing power. This process reinforces the concept of the “emotional economy,” wherein financial remittances serve as instruments for consolidating identity and social legitimacy of the migrant within the family structure.

Communication technologies in migration play a dual role: On the one hand, by creating virtual presence, they strengthen emotional bonds and family participation; on the other hand, they become tools for remote control. This duality creates a tension between the individual independence of the migrant and the collective expectations of the family, which, especially for youth and women, is accompanied by feelings of guilt and communicative fatigue.

Transnational migration redefines kinship from a fixed blood relationship to a dynamic and functional process; kinship as an “action” and “becoming” replaces kinship as what “was.” In this framework, relationships based on shared migratory experiences replace or complement blood ties, and the family—especially in the second generation, with hybrid identities and elective affiliations—becomes a multi-centered, open, and transnational network.

Migration, particularly for women and youth, becomes a strategy of resistance and identity reconstruction. Migration to France for Rahmatullah, or the decision of Afghan youth to choose a spouse based on love and education, is not an escape but a declaration of individual presence in the face of hierarchical and gendered structures. This resistance is often indirect and negotiated: the migrant, not through open rebellion, but by using financial independence, access to technology, and physical distance, gradually redefines their position.

The research shows that transnational migration has transformed the Afghan family from a traditional institution into a field of symbolic contestation, where tradition and modernity are reinterpreted in dialectical interaction. Migrants, especially through individual agency and the emotional economy, are not victims but active agents who consolidate their social position and reconstruct familial power hierarchies.

In conclusion, migration is an act of structural reflection and resistance in which migrants redefine their identity, family, and social status in the era of globalization. These findings, in addition to enriching theoretical perspectives in migration and family studies, highlight the need to reconsider migration and integration policies to address not only the material needs but also the symbolic, emotional, and identity dimensions of migrants' lives.

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