

**Impact of Labour Migration and Remittance on the
Development of Rural Community: A Case Study on
Tangail District.**

M.Phil Dissertation



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DECLARATION

I hereby declare that this thesis titled “**Impact of Labour Migration and Remittance on the Development of Rural Community: A Case Study on Tangail District**” is the result of my own investigation, except where otherwise stated. I also declare that it has not previously or currently been submitted as a whole for any other degree at the University of Dhaka or other institution.

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CERTIFICATE BY SUPERVISOR

I am certifying that the thesis entitled, **Impact of Labour Migration and Remittance on the Development of Rural Community: A Case Study on Tangail District** has been prepared by Mst. Ayesha Khatun (Reg. No-269 /Session 2013-2014), Department of Political Science, University of Dhaka through an empirical research. It is an original work that explores role of labour migration and remittance on the development of rural community. To the best of my knowledge, no other person has covered the area that this research has done. I have supervised this research from the beginning to the end and also have gone through the draft and final version of the thesis thoroughly and found it up to the mark for submission to the Department of Political Science, University of Dhaka, for the fulfillment of the degree of Master of Philosophy.

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Lastly, I am personally responsible for all errors and incompatibilities related to this research.

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ABSTRACT

This thesis is on impact of labour migration and remittance on development of rural community. The aim of this thesis is to explain how migrations and remittances affect the development of six villages (Nagbari, Chatihati, Dangora, Pakutia, Kumiriabari and Khilgati) of Nagbari Union of Kalihati upazila of Tangail district. Currently, many people in the world are choosing migration to their better lives. A large number of the youth of these six villages are working as labour migrants outside the country to pursue a dream of safe and secure future. In this community, labour migration started largely from the decade of 1990s. Most people of this area have migrated to Middle Eastern countries. A section of them have returned to the Bangladesh after working for a certain period.

The main objective of this study is to find out the impact of labour migration and remittance of the rural community. The questions were formulated based on this. Data has been collected through survey of 100 (hundred) migrants, local government representatives, leaders of community institutions, shopkeepers and some other professions from six villages of Nagbari Union. Both qualitative and quantitative method is used in this study. The data obtained from the survey is used as the primary data in this study. Secondary data was also used in this research. Descriptive method was used to complete the study. The research identified contribution of remittance sent by migrants to various spheres of rural communities, these are educational and religious institutions, local markets, social organizations and changing attitude of rural society. At the same time, some recommendations have been presented at the end.

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Acronyms

BRAC	-	Building Resource Across Community
CNG	-	Natural Gas Compressed
DD	-	Demand Draft
EFT	-	Electronic Fund Transfer
EZ	-	Easy
GDP	-	Gross Domestic Product
HH	-	Household
ILO	-	International Labor Organization
IOM	-	International Organization of Migration
MoA	-	Memorandum of Association
MEWOE	-	Ministry of Expatriates' Welfare and Overseas Employment
NELM	-	New Economic of Labour Migration
NGO	-	Non-Governmental Organization
PIN	-	Personal Identification Number
RAMMRU	-	Refugee and Migratory Movements Research Unit
SDC	-	(Swiss Agency for Development and Cooperation)
SDGs	-	Sustainable Development Goals
STIM	-	Short Term Labor Migration
UP	-	Union Parishad
UNICEF	-	United Nations Children's Fund

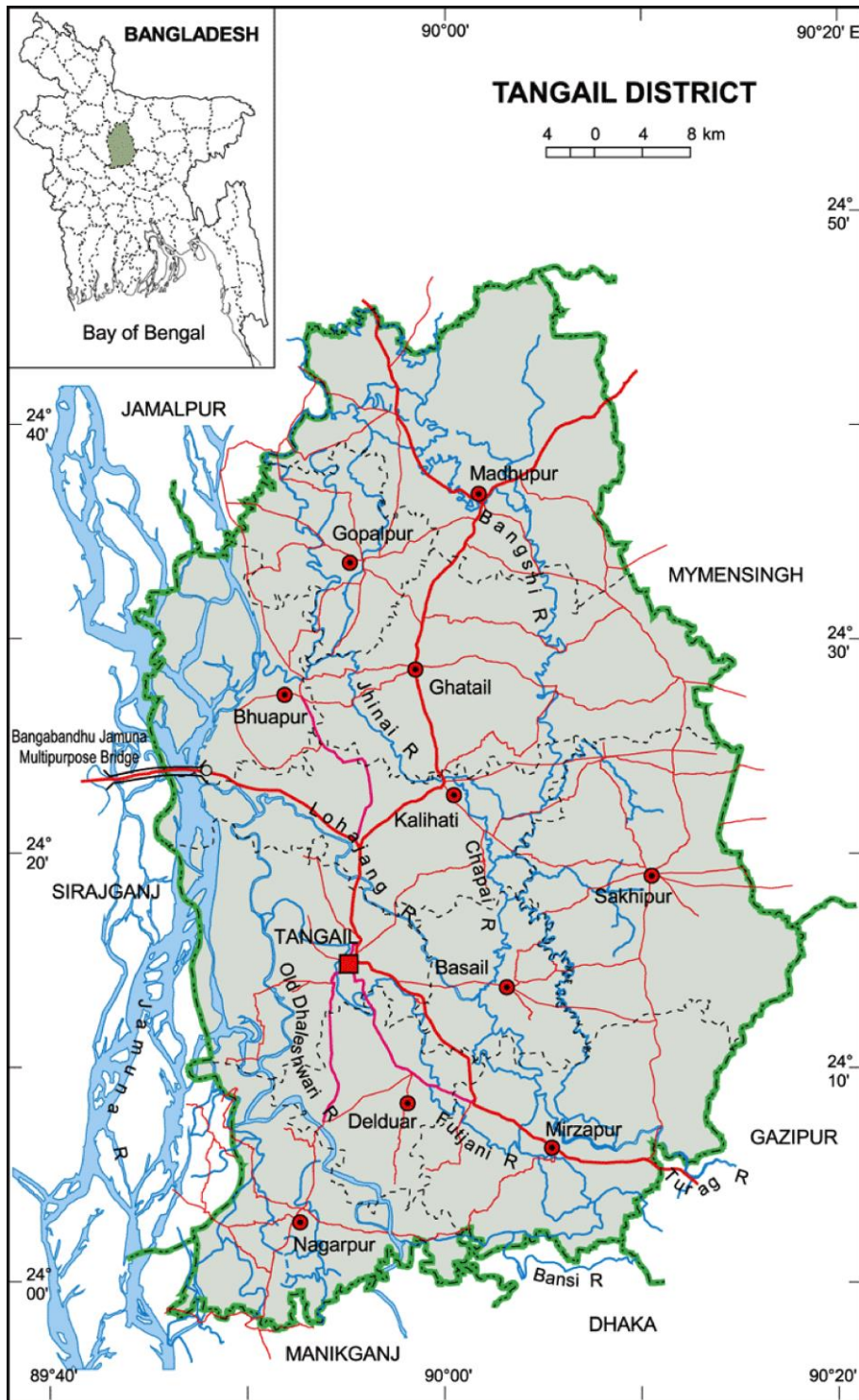
Glossary of Non-English Terms

Akika	-	Islamic occasion of child birth
Bazar	-	Market
Burqa	-	Vail
Dan	-	Donation
Eid	-	Muslim religious festival
Jainamaz	-	Prayer mat
Jumma	-	Muslims holy Friday
Kamla	-	Labour who works monthly basis
Katcha Road	-	Local muds road
Kulkhani	-	Prayer for the dead soul
Madrassa	-	Religious educational institution
Mazar	-	Shrine
Milad-Mahfil	-	Religious congregation
Mond	-	Unit of measurement
Para	-	Small part of a village
Paka Road	-	Brick building
Puja	-	Religious festival of Hindu community
Shab-e Barat	-	Muslim Religious Festival
Sharee	-	Female outfit
Tablig	-	Religious congregation
Tasbih	-	Rosary
Zubba	-	Male outfit

Bangladesh Map



Tangail District Map



Map of Nagbari Union



Chapter: One

Introduction

1.1 Introduction

Bangladesh, which was branded as a “bottomless basket” by foreign political pundits, has turned into a lower-middle income country within five decades of its independence. In the breakthrough journey towards development, international migration and the remittance sent by the Bangladeshi labour migrants has played a significant role (RAMMRU, 2018)¹. Migration is considered as an effective tool for poverty reduction, combating unemployment crisis and increasing foreign reserve. Although violent conflict, political persecution, and trafficking are important causes for international mobility, more than 9 out of 10 international migrants move for economic reasons (WPS5558, 2011)². The economy of Bangladesh is deeply influenced by foreign remittance. Remittance has potential impact on rural communities. At the community level, remittance generates multiplier effects. It can create jobs and spurs new economic and social infrastructure and service, particularly where effective structure and institutions have been established to pool and direct remittance. Where the state is supportive, remittance can make a difference particularly in remote rural location where state resources have not been effective (Alarcon, 2002). While remittance has positive impacts in the socio-economic conditions, it has some negative impacts too. Although international migration increases rapid economic development, income opportunity, better living conditions, infrastructural development, it also creates income inequality, cultural lag and class distinction among the remittance recipient and non-recipient household.

This research has been conducted on the impact of migration and remittance on rural community based on case study of six villages of Tangail district. To understand the impact of migration and remittance for the development of this rural community, this thesis has analyzed the spheres of educational and religious institutions, local markets, social organizations, and social customs of rural society because these areas are easily depict the real secenario of rural community.

1.2 Research Problem:

Research problem is one which requires a researcher to find out the best solution for the given problem. With four decades of active participation in the global market, international labour market has become a key social, political and economic discourse in Bangladesh. Migration is not only an avenue of employment for a section of those who join the labour force each year and a source of foreign exchange for the country, it also contributes immensely for attaining various social and economic development targets of Sustainable Development Goals 2030 (SDGs).

Studies have been conducted on different aspects of impact of migration but no work has been undertaken on the impact of migration on rural community. This lack of initiative has encouraged me to frame my M.Phil research.

1.3 Significance of the Research:

From my research I get the point that migrant remittance helps to enhance understanding toward sustainable development in the rural communities. Blessing of migrant remittance directly influence the economy of rural community. It shows that those families in the rural areas use of remittance in household consumption are resulted in higher nutritional levels of young members. In addition to this, in those rural areas migrant labour is more these area availed quality health services, provided better educational opportunity, generated income and employment, good communication system of roads and highway, well-improved religious institutions. Besides, capacities of buying consumable items of migrants help to sustain local small business and producers. This study is very important in determining the contributions of migrants to the development of rural community.

1.4 Aim and Objectives of Research

The aim of research is to find out the impact of labour migration and remittance which has not been discovered yet. So, the aim of this research is to find out the impact of labour migration and remittance of the rural community on the basis of six villages of Tangail District. Here, some objectives have been identified to reach the aim.

Objectives of research are-

- To understand the impact of migration on rural community;
- To analyze the role of migrant remittance in supporting educational and religious institutions;
- To find out the influence of migrant remittance in local market;
- To explore the contribution of migration on social organization;
- To understand change in attitude if any of community members due to migration.

1.5 Research Questions

Research questions are very important for getting expected result from research. The study investigates the impact of labour migration and remittance on the development of rural community in Tangail. For this purpose, the following research questions have been developed.

Primary Question

1. How migrants help in community Development?

Secondary Questions

1. What is the role of migration on rural educational, religious institutions and social organizations?
2. What is the influence of remittance in local market and in changing attitude of community members?
3. Does the community face labour shortage for migration? How do they meet it?

1.6 Limitation of the Research:

Researcher had to dependent on primary sources due to the shortage of secondary sources of data in the case of migration and community development. But it was difficult to collect information accurately because respondents did not want to respond spontaneously. As many migrants live abroad, they could not be interviewed enough. Besides, data were collected solely by researcher. So, there might be a possibility of biasness. As a student I had to face funding crisis to conduct this research. In spite of these limitations, I tried my best to make a good and effective research.

1.7 Organization of the Research

The aim of this research statement is- to find out the impact of labour migration and remittance of the rural community on the basis of six villages of Tangail District. To analyze the fact, the study has been conducted by the following structure.

Chapter One introduces the research problem. Then it discusses about aims and objectives of research, significance of research, research questions, and structure of the study and definition used in the study.

Chapter Two reviews existing literature and it also presents the methodology of the research.

Chapter Three discuss about analytical framework of the research. Theoretical framework and terminologies has been developed in this chapter.

Chapter Four sketches migration scenario of Bangladesh. It looks at flow of labour migration, flow of female migration; destination countries of Bangladeshi labour migrants, flow of remittance, country wise remittance have been explained.

Chapter Five presents migration and socio-economic profile of six villages. The profile includes demographic profile, international and internal migration scenario, infrastructural scenario, local market, social organization and social customs and so on.

Chapter Six illustrate the findings on impact of migration on community: educational institutions.

Chapter Seven contains the migrants' contribution in the religious institutions such as, mosque and temple. Migrants' contributions in these institutions have been highlighted according to respondents' opinion followed by case study.

Chapter Eight presents migrant influence on community local market.

Chapter Nine illuminates the impact of migration on community social organization. It included the six villages' cultural organization, social youth club, local library and migrants' contribution to these organizations.

Chapter Ten interprets the impact of migration on rural society. It indicates social values and customs and also shows the changing attitude of community people in different

aspects of the society. It is mainly divided into three main issues, such as- marriage and family, social trend and community labour demand.

Chapter Eleven provides the discussion and analysis of research. It helps to find out the impact of labour migration and remittance on the development of rural community on the basis of a case study on Tangail district

Chapter Twelve provides conclusion and recommendations on the basis of research findings.

Chapter Two

Literature Review and Methodology

2.1 Introduction

Bangladesh is a hugely labour surplus country and consequently participates in the supply work. Migration plays a significant role for the development of national economy of a country side by side with development of rural community. To conduct my research I have to review some related studies which I discuss in following chapter. Methodology of this research also has explained in this chapter.

2.2 Literature Review

1. Impact of migration on poverty and local development in Bangladesh (2015) conducted by Tasneem Siddiqui and Raisul Awal Mahmood.

The aim of this book is to understand the role of short term international labour migration in reducing poverty and supporting local development in Bangladesh. To examine the aims of the research, the study presented under different heading, migration and community is one of them. The study shows the migrant contribution to their origin communities to identify the level and extent of community welfare activities of Short-Term International Migration (STIMs) and their implications of local level development. This is explored in five areas: Migrant support for education at both the institutional and individual levels, infrastructure development of the village, developing the skills of poor villagers, providing support for religious and spiritual institutions and giving charity to those in need.

Among the five areas, religious institutions topped the contribution list of all three groups. This was partly because of the desire to engage in philanthropy, earning blessings for the life hereafter, but also partly because the mosque committees run door-to-door for fund raising campaigns.

Migrants also contribute in establishing new schools, colleges and madrasa. They also contributed to the construction of classrooms for the existing schools and provide financial support. The migrant Household (HHs) had contributed towards establishing links between the main rural roads and certain dwellings which were previously

unconnected. They helped villagers to maintain their livelihood and extended financial support to perform the Hajj.

2. International Migration and Community Development, J. Edward Taylor, J. Arango, G. Hugo, Ali Kouaouci, D.S. Massey And Adela Pellegrino, 1996.

In this article they examined the relationship between international migration and development at the community level. In this study advanced econometric methods were used at the community level to model and then measure the direct and indirect effects of migration on development. A very different and much more optimistic picture emerged. Some points of these-

First, although the loss of labour through international migration may indirectly lower household income, on the other hand remittance from international labour migration loosen financial and risk constraints on local production and thereby play an important role in promoting economic growth.

Second, many of the indirect benefits do not accrue to migrant households themselves, but to others who provide them with goods and service. Sometimes remittance creates the path of employment, increase income and production.

Third, land housing and other speculative investments for which migrant families have been much criticized. Uncongenial policies of Government discourage productive investments not only by migrant but also by non-migrant.

Labour exports are neither a panacea nor a substitute for sound development policy, they can be a useful component of community development strategies in labour abundant countries to invest in providing a labour export pool with skills for which there is a high return abroad and then creating arrangements and incentives for migrants to repatriate their earnings in the form of remittance and savings.

In this study, the given best way for a country to promote community development through migration is to get its economic condition in order and to finance public works and infrastructure that will ensure a high return to investment made by migrants in their home communities.

3. Mexican Seasonal Migration to Canada and Development: A Community-based Comparison, Tanya Basok, 2003, IOM.

This article draws attention on the impact of Migration on community development. Development is analyzed in the article from both the ‘growth’ and the ‘quality of living’ perspective which has been associated with such economic growth-related variables as generation of employment and increase in agricultural production , as well as welfare-related variables such as reduction of poverty, increase in average income and decrease in inequality.

Actually this article try to discuss a community based comparison about migration and the use of remittance. To conduct this comparison the article identified some common characteristics of the worst, better, best endowed communities of Mexico and their use of remittance in the community. Tanya Basok (2003) explains that most participants of the Canadian Mexican Seasonal Workers Programme are poor. They have no savings to rely on and the Canadian-earned money permits them to buy inexpensive land and used to cover the household’s consumption, children education and medical bills. To a certain extent, migrant in communities with better commercial infrastructure tended to invest in small businesses more than migrants from other communities.

All Canada-bound migrants, regardless of whether they invest their Canadian-earned incomes in land, business, children’s education, housing, clothing, medical treatments, or other consumption-related items, improve their quality of life, whether it is their nutrition, health, knowledge, children’s career opportunities, self growth or domestic relationships as well as stimulate local economic growth.

4. Impact of migration on Economic and Social Development, Dilip Ratha, Sanket Mohapatra, Elina Scheja (Policy Research Working Paper, 5558), 2011.

This paper provides a review of the literature on the development impact of migration and remittance on origin countries and destination countries in south. International migration is an ever-growing phenomenon that has important development implications for both sending and receiving countries. Migration and the resulting remittance lead to increase income and poverty reduction and improved health and educational outcomes and promote economic development for a sending country. This paper is organized as

four sections, among these Section-2 provides a discussion of the development implications, first economic and then social impacts of migration for origin countries.

According to this paper, **economic implication of migration for the country** of origin has both direct and indirect effects on the welfare of the population.

- Remittance reduce the depth and severity of poverty, as well as indirectly stimulate economic activity(Adams,1991);
- Migrant remittance increase domestic savings as well as improve financial intermediation (Aggrawal et al, 2006);
- The Diaspora serves as a link between the sending and receiving communities, expand the opportunities to access international financing and facilitates networking;
- Migration contributes to human capital formation;
- High-skilled emigration or the so called ‘brain drain’ can imply a loss of public resources invested in their education, can reduce the sending country’s productive capacity and can worsen the business environment, especially in small economics.

Social impact of migration on the origin country,

As it best, migration can be a rewarding experience that is made in the interest of the household welfare, but in most cases moving to another country gives rise to a lot of unpleasant condition. Among these-

- Increase the risk for family breakdown;
- Fragmentation of social networks and psychological stress (khan et al,2003)
- Absence of mother has been found to be associated with the involvement of children with violence, abuse of drugs and alcohol as well as reduced school attendance;
- Young women are exploited as sex workers abroad, forced into prostitution upon arrival (kebede, 2001).

All are the economic and social impact of migration of the country of origin.

5. The Impact of Migration and Remittance on Communities, Families and Children in Moldova, UNICEF, 2008.

The main objectives of the study were to identify the impact of migration and remittances on communities, families and children. The study found that because remittance, the appearance of the communities had changed. The house of those who had a family member working abroad had been renovated. People receiving remittance also dressed better. These were the main positive outcomes of migration and remittances on communities. The most frequently cited negative outcomes were demographic and economic.

Labour migration has had a negative impact on the demographic situation in the country because generally young people leave to work abroad; this directly affects the birth rate and contributes to the aging of society. Some parents who have settled legally in the countries where they found jobs have taken their children with them. Seasonal migrants from urban areas stayed abroad longer than their rural counterparts and more planned to settle abroad. The exodus of people from rural areas has created a labour force deficit in agriculture and in construction. Most local leaders as well as some parents were further concerned about the brain drain of highly qualified persons.

The division of community members by economic criteria is becoming increasingly obvious: the families of people who go abroad become richer while those who stay in the community do not. This latent conflicts between rich and poor surfaces when support is required for an activity to benefit the community. When initiating community development projects like the installation of gas pipes or water pipes or repairs to public buildings, conflicts arise due to the inability of those working in Moldova to contribute at the same rate as those receiving remittances. Migrants want better living standards only for their own households.

Migration also affects social relations. Social networks are destroyed which makes cooperating on community projects difficult and it creates a gap between migrants and the community and a loss of human and social capital. Remittances from migrants to a great extent improve the living standards of family, but they play an insignificant role in the development of local infrastructure. Without this it also affect the family and children also. Likewise, divorce was a consequence of working abroad that was frequently mentioned by the participants. The departure of the father has fewer negative

consequences on a child's development but the absence of mother affects children most with respect to their psychological and emotional states, nutrition, health and academic performance.

6. Remittances, Migration and Social Development: A Conceptual Review of the Literature, Hein de Haas (2007)

The aim of this paper is to review the empirical literature on the relationship between international remittances and various dimensions of the social development in the developing world. It looks at both the economic and non-economic impacts of remittances; it draws on the relevant economic, sociological, anthropological and demographic literature. The analysis distinguishes household/family, community/seasonal and national levels of analysis.

The study analyzes the indirect effects of remittances on migrant sending communities. Most migration impact studies have focused only on the direct social and economic effects of migration. However, remittances may also have significant impacts on non-migrant households and hence reshape sending communities as a whole. Such indirect effects are- consumption by migrant households can lead, via multiplier effects, to higher incomes for non-migrant households (Adelman et al. 1988, Durand et al.1996a). Construction activities can generate considerable employment and income for non-migrants (Taylor et al.1996) This also applies to many other expenses such as feasts and funerals (Mazzucato et al.2006).

Emigration and remittance expenditure also have the tendency to increase wages in sending regions and countries. In a Moroccan Oasis, the price of agricultural labour has considerably increased, as a result of out-migration and increased demand for agricultural land. Although (migrant) entrepreneurs might view increasing local wage levels as negative, this is obviously to the benefits of non-migrants and migrants living in such regions.

Migration can disrupt traditional care arrangements for children and the elderly; on the other hand, remittances may enable households to improve their livelihoods and to substitute family carers for paid carers. International migration also deterred marriage while migrants were abroad, after return home community the remittances and savings

accumulated by the Mexican migrants facilitated the purchase of housing, business and land as such helped them to accumulate the necessary capital to marry and start a family.

The effects of migration and remittances on wider community structures and traditional institutions is an equally ambiguous and potentially value laden affair. On one side, it undermines the maintenance of collectively managed irrigation systems. On the other side, the influx of international remittances has enabled households to pump this water through individual pumping and even to start new farm in the desert.

The impacts of migration and remittances on social, economic and gender inequality as well as on community cohesion are much more ambiguous. The specific nature of such impacts partly depends on migration selectivity and temporal and spatial scales as well as value judgments. The analysis also exemplifies that the developmental impacts of migration and remittances tend to change over the different stages of household and community-level migration cycles.

7. The Effects of Rural Urban Migration on Rural Communities of Southeastern Nigeria. Chukwuedozie K. Ajero and Patience C. Onokala, International Journal of Population Research, Volume 2013.

This paper examined the effects of rural-urban migration on the rural communities of Southeastern Nigeria. Migration has been identified as a survival strategy utilized by the poor, especially the rural dwellers. The assessment of the effects of migration on rural areas has remained relevant since migration acts as a catalyst in the transformation process of not only the destiny of individual migrants but also the conditions of family members left behind, local communities, and the wider sending regions. Households that receive these remittances tend to use the proceeds primarily for current consumption as well as investment in children education, health care, improvement in household food and security, and water and sanitation. Nevertheless, the ability of remittances to compensate the labour shortage in rural areas is still a function of the amounts and value of remittances received by migrants' households at home, especially in the developing countries.

The effects of rural-urban migration in the rural places of origin of migrants may be manifest in two ways. First, the rural-urban migrants send remittances to their relatives in the rural areas and these remittance receiving households use remittances for various

purpose. Secondly, these rural-urban migrants execute various rural development projects in their rural areas of origin. In Nigeria, many migrants come from a particular rural community to live in an urban area, usually from rural community associations in the urban area. The rural community association in the urban areas articulate, from time to time, the developmental needs of their rural communities of origin and contribute resources to execute projects such as road construction and rehabilitation, sinking of community water borehole rehabilitation of school and awarding of educational scholarships to students in the rural areas.

This study revealed that upon migration, the rural-urban migrants usually send back remittances in the forms of money, food, and clothing at a definite interval with most of them remitting once a month. In addition, the rural urban migrants also embark on and executes on development projects in their rural communities of origin. Consequently, as long as the projects and the uses of the remittances are concerned, they improve the population's quality of life and well being and increase their happiness and satisfaction, all of which according to respondents represents socio-economic development.

8. Remittance: Development Impact and Future Prospects, Samuel Munzele Maimbo and Dilip Ratha (2005).

International migrant remittances are perhaps the largest sources of external finance in developing countries. This book is an attempt to identify and discuss what is needed to develop policies; process and infrastructure to foster a development-oriented transfer of financial resources between migrants in developed economies and their families in developing countries. The book is intended for policy makers who legislate and regulate the financial sector as well as for researchers and providers of remittance service. This book loosely organized the chapter according to five broad themes. Among these in Part-2, Chapter-3, discusses the social and community impacts of remittance. According to this study, remittance can change social structures and cultural practices, the concept of social remittance that is transfers of ideas and attitudes, particularly when migrants return home is receiving increasing attention. For example - remittance may enable girls to complete their schooling rather than having to leave school early to work in the home or on the farm. The empowerment resulting in this type of social change can increase the aspirations of young women to continue education and training, leading to higher earnings in the futures, those are positive. However, a negative result can occur when

migrants return with non-traditional attitudes that can cause disharmony in the family or community.

Large numbers of remittance receiving households are headed by women. In where, decisions are made by women (Hadi& Kothari). Male migrants tend to remit money to savings accounts for themselves or for investment on their behalf in land and housing for the future. Males are more likely to take home consumer goods for their own use, such as televisions and cars (Adams, 1991). Provide economic support and help to maintain kinship ties for long-term or permanent migrants; they can increase inequality in the receiving community if some households are remittance recipients and others are not. As a result, a previously cohesive community can become divided, sometimes leading conflicts (Ballad 2002, Hadi, 1999, Russell, 1992).

2.3 Methodology

Explanatory and analytical method has been followed to conduct the research. Both qualitative and quantitative data has been collected. The following methods have been pursued to collect the data, such as:

- a) Interview
- b) Case study
- c) Observation

Study Area:

Six villages of Nagbari Union in Tangail district of Bangladesh were visited for data collection, namely-Nagbari, Chatihati, Dangora, Pakutia, Kumiriabari and Khilgati at Kalihati upazila in Tangail district. These villages were selected from Bureau of Manpower, Employment and Training (BMET) data set of high migration prone villages of Tangail.

Data collection tool:

Questionnaires were used during field survey. Interviews were conducted through questionnaires. There were both open-ended and close-ended questions in the questionnaires. Besides, check-list was developed and followed during observation.

Sample size:

Random and purposive sampling methods were adopted to determine sample size. One hundred (100) respondents from different categories mentioned below were identified to gather most authentic data. The categories were as follows:

Serial No.	Respondents	Number of Respondant
1.	Union Parishad Chairman	1
2.	Union Parishad Members	6
3.	Union Parishad Secretary	1
4.	Imam/Mosque Committee Members and Secretary	6
5.	Temple Secretary	3
6.	School Teachers	20
7.	Villagers	32
8.	Shopkeepers	8
9.	Migrants	9
10.	Return Migrants	13
11.	Journalist	1
Total		100

Study Design:

Descriptive research design was followed in this study. Qualitative and quantitative methods were adopted in data analysis procedures. Interviews were conducted during data collection.

Source of Data:

Primary and secondary data was collected.

Primary Data:

Questionnaire survey, case study and observation were used to collect primary data. One hundred (100) respondents shared their opinions to make happened a fruitful research.

Secondary data:

Secondary data was collected from newspaper reports, journal articles, books, research papers.

Validation of data:

Researcher has visited the study area to collect data through questionnaires and observation in the year of 2016 and 2018. Researcher also communicated with the respondent over phone. The data were combined during January to April 2019. The data have been cross checked to avoid mistakes.

Data Analysis:

Qualitative data was categorized and case study method was used in analyzing communities institutions. Microsoft office applied for quantitative data analysis. I also used Tables for analyzing data.

Chapter Conclusion:

A total of eight literatures have been reviewed in this chapter. Each author presented their view in different way about the impact of migration and remittance in community level. Some have discussed the positive aspect and some others explained negative aspects of migration. According to their discussion, positive and negative outlook of migration in communities are - supports for educational and religious levels, infrastructural development, charitable works, creating the opportunities of employment, managing irrigation system, and creating income inequality among the community people, increasing the risk of family breakdown, decreasing birth rate, deterioration of the marriage of migrants and increase in the expense of agricultural labour are the causes of migration.

To conduct the thesis researcher have collected data through interview, case study and observation method. According to 100 respondents' opinion, study sets on qualitative and quantitative method. Nature of study is descriptive and analytical and case study method has used in analyzing communities institutions. Along with primary data, secondary data also have used in this thesis. Microsoft office has been used for data analysis.

Chapter Three

Analytical Framework

3.1 Theoretical Framework

Different types of transitions of society can be discovered from migration such as economic transition, cultural transition and social transition. Migration changes norms, behaviors, diets and lifestyles of community members. STIMs of Bangladesh contribute to community welfare activities in five areas: support to education Institution at both the institutional and individual levels, infrastructure development of the village, developing the skills of poor villagers, providing support for religious and spiritual institutions and giving charity to those in need (Siddiqui and Mahmood, 2015). Mexican seasonal migrant to Canada invest their earned incomes in land, business, children's education, housing, clothing, medical treatments, or other consumption-related items, improve their quality of life, whether it is their nutrition, health, knowledge, children's career opportunities, self-growth or domestic relationships as well as stimulate local economic growth (Basok,2003). Ratha, Mohapatra, Scheja (2011) found that remittance reduce the depth and severity of poverty, as well as indirectly stimulate economic activity(Adams,1991), increase domestic savings as well as improve financial intermediation (Aggrawal et al, 2006), increase the risk for family breakdown, fragmentation of social networks and psychological stress (khan et al,2003), absence of mother has been found to be associated with the involvement of children with violence, abuse of drugs and alcohol as well as reduced school attendance. The UNICEF(2008) study depict the impact of migration on communities, families and children. In positive side, the appearance of remittance receiving communities had changed, people dressed better, contribute to installation of gas pipes or water pipes or repairs to public buildings, improve the living standards of family, play an insignificant role in the development of local infrastructure. In negative outcomes, labour force deficit in agriculture and in construction, social networks are destroyed, divorce was a consequence of working abroad. The departure of the father has fewer negative consequences on a child's development but the absences of mother affects children most with respect to their psychological and emotional states, nutrition, health and academic performance. Haas (2007) review the relationship between international remittances and social

development. Migrants impact on construction activities which generate considerable employment and income for non-migrants (Taylor et al.1996), many other expenses such as feasts and funerals (Mazzucato et al.2006), price of agricultural labour has considerably increased, disrupt traditional care arrangements for children and the elderly, deterred marriage, facilitated the purchase of housing, business and land. Ajero and Onokala (2013) examined the effects of rural-urban migration on the rural communities. Households that receive remittances tend to use for investment in children education, health care, improvement in household food and security, and water and sanitation. It also contributes to road construction and rehabilitation, sinking of community water borehole rehabilitation of school and awarding of educational scholarships.

My study is different from others researchers in that sense it identified five sectors as key criteria for analysing the contribution of migration to the community development, such as- educational institutions, religious institutions, local market, social organizations and changing attitude of rural people. No previous study finds it indistinguishably for community development. No previous study has explained these individually for the development of the community as a whole.

3.2 Terminologies

Migration

Migration is the movement of people from one place to another with the intentions of settling, permanently or temporarily in a new location. The movement is often over long distances and from one country to another, but internal migration is also possible; indeed, this is the dominant form globally. People may migrate as individual, in family units or in large groups (*"Migration country wise". Retrieved 7June 2014*).

Short-term contract international labour migration (STIM): A person who is a member of a HH (Household) and has left to work in another country on a contractual basis for a stipulated period of time (Siddiqui and Mahmood, 2015)³.

Internal labour migration(IM): A person who is a member of a HH who left to work in another location within the country, and has been away from home, or intends to, for at least 3 months or has been continuously moving between the origin and destination for at least a year (Bilsborrow, Oberai, Standing 1984, p.146)⁴.

Return migrant (RM): An individual who was away for the purpose of work but who has returned to his/her native village within the last 12 months (Carletto and de Brauw, 2008).

Remittance

A remittance is a transfer of money by a foreign worker to an individual in their home country. Money sent home by migrants competes with international aid as one of the largest financial inflows to developing countries. Workers' remittances are a significant part of international capital flows, especially with regard to labour-exporting countries (Al-Assaf, Ghazi and Al-Malik, Abdullah M. 2014)⁵. Generally; it is the portion of migrants' income, which they usually send to their family, friends or community in their country or areas of origin. Remittance can be both in cash and kind (Tasneem Siddiqui and Raisul Awal Mahmood, 2014)⁶.

Community

Community is a common territorial area where a group of people live together in a sense of belongingness or a sense of we-feeling that embrace all aspects of social life. It includes (a) a group of people, (b) within a geographic, area, (c) with a common culture and a social system, (d) whose members are conscious of their unity, and (e) who can act collectively in an agreed and organized manner.

Community development

Development means "improvement in country's economic and social conditions". More specially, it refers to improvements in way of managing an area's natural and human resources. In order to creates wealth and improve people's lives. The United Nations defines community development as "a process where community members come together to take collective action and generate solutions to common problem".⁷ It seeks to empower individuals and groups of people with the skills they need to effect change within their communities. These skills are often created through the formation of social groups working for a common agenda. Community developers must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions. Community development includes a number of areas, spanning the economic, the social/demographic, and the culture.

In this research, researcher explains the socio-economic and cultural indicator of community development on given area. But in other chapters, researchers define five specific areas (educational institutions, religious institutions, local market, social organizations and changing attitude of rural people) to measure the community development. These five areas easily can touch the heart of community. That's why research chooses these sectors to identify the community development genuinely.

Chapter Conclusion

Remittance is common and influential factor in the world economic system. It develops the household investment and economic development of family as well as community. It permits to boost household consumption of local goods and services. Migration facilitates to improve the livelihood quality, create jobs, develop local infrastructure of rural community.

Chapter: Four

Migration Scenario of Bangladesh

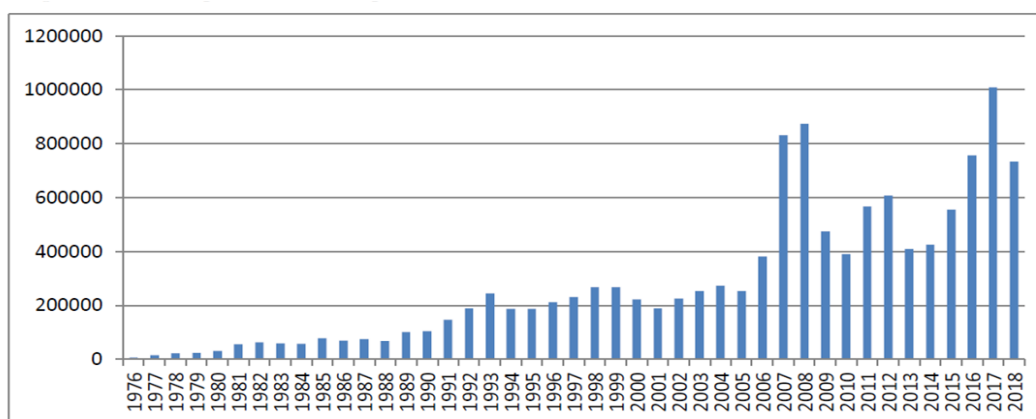
4.1 Introduction

The economy of Bangladesh is progressing significantly. During the British period; people were migrated to UK and USA for business and educational purposes. But the flow of migration has been increasing in Middle East countries since 1970, due to increasing oil expiation in these countries and increasing the demand of labour force (Islam, 2010). Bangladesh is one of the top nine remittance recipient countries in the world. In Bangladesh, international migration is the major driver of the economic development because it diffuses knowledge, technology, idea and skill. Remittance is also the source of capital for startup new small scale - SMEs and entrepreneurship (Hatemi-j &Uddin, 2014). Highlighting the achievements and various challenges around migration, the Refugee and Migratory Movements Research Unit (RMMRU) has published annual report that brings out the dynamics and achievements of migration in Bangladesh in 2018. In this chapter, information about migration and remittance has been provided from RMMRU's Annual Report-2018 and Bangladesh Economic Survey 2018.

4.2 Flow of Migrants

In 2018, a total of 734,181 Bangladeshi workers migrated to the Gulf and other Arab countries, South East Asian countries data reveals from Bureau of Manpower Employment and Training (BMET) and RAMMRU. In 2017, the number was 1,008,525.

Graph 1: Labour migration from Bangladesh from 1976 to 2018



Source: Prepared by RAMMRU from BMET data

In the above chart, it has been demonstrated that the migration was fluctuating from 1976. It reached at about two hundred thousand in 1992. It took fourteen (14) years to become double at almost four hundred thousand in 2006. But, surprisingly migration increased at eight hundred thousand within only one year in 2007. Though it rose to ten hundred thousand in 2017, it decreased at seven hundred and fifty thousand in 2018.

According to BMET and RAMMRU data, an amount of 12,199,124⁸ Bangladeshis have migrated overseas for employment from the 1976 to 2018. Bangladeshi workers mainly migrate in short-term contract; and so they have to return completing their contracts. It is not possible to estimate the total number of returnee migrants. Then in 2018, it was found that 21 % were returnee migrants and 79% were current migrants among the migrant households of 20 districts according to RMMRU and SDC (Swiss Agency for Development and Cooperation) panel data.

4.3 Female Migration

Table-1: Female employment from 2005 to December, 2017

Year	Total	Yearly increase
2005	13570	20.53
2006	18045	32.98
2007	19094	5.81
2008	20842	9.15
2009	22224	6.83
2010	27706	24.67

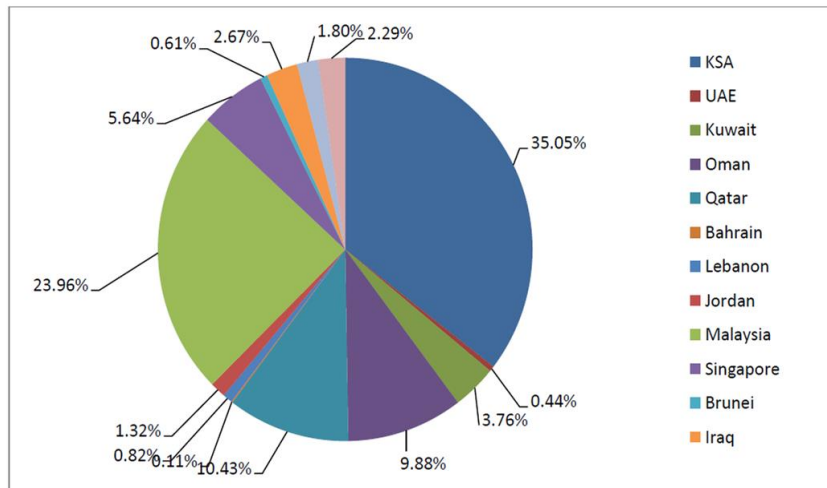
2011	30579	10.37
2012	37304	21.99
2013	56400	51.19
2014	76007	34.76
2015	103718	36.48
2016	118088	13.85
2017	121925	3.25

Source: Bangladesh Economic Review

For the stable economic growth, international female migration has a significant effect on the developmental process of Bangladesh. A rapid increase of female migration has been observed from 2005 to 2017⁹. Female migration from Bangladesh has been increasing significantly from 2015. The highest number of female workers migrated in 2017. The total number was 121,925.

4.4 Destination Countries

Chart 1: Destination countries of Bangladeshi migrant workers in 2018

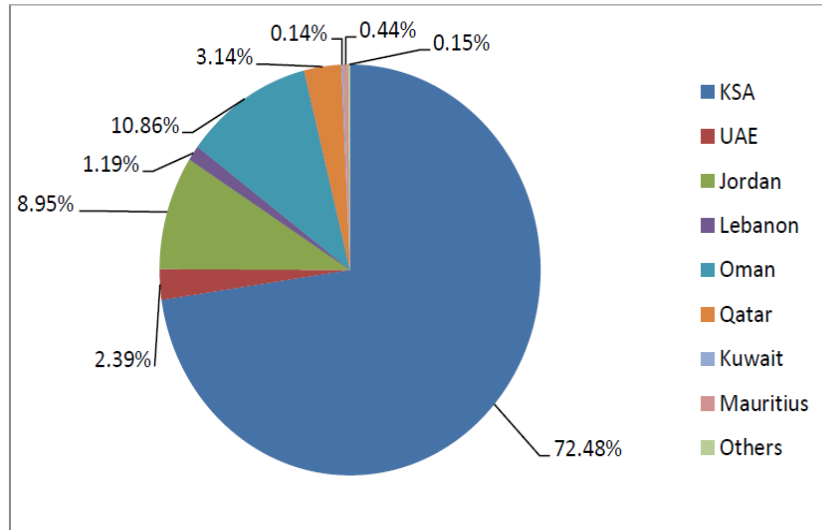


Source: Prepared by RAMMRU from BMET data

Most of the Bangladeshi workers went to Saudi Arabia. 35.05% which is 257,317 of total migrated workers migrated to this country in 2018. Securing second position, Malaysia received 175,927 workers which show the 23.96% in pie chart. Qatar is in third position getting 76,560 workers which is 10.43% of total migrated workers. Oman in 4th position received 9.88% of total migrated workers which is 72,504 of entire

workers. Singapore holds in the fifth position receiving 41,393 workers. It is interesting matter that Qatar and Oman are in similar position in 2018.

Chart 2: Destination Countries of Female Bangladeshi Migrant Workers in 2018



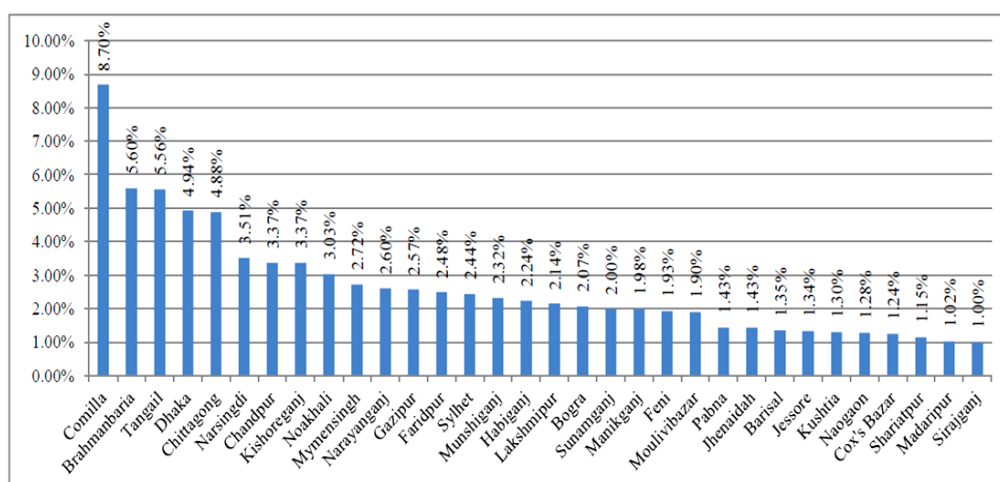
Source: Prepared by RAMMRU from BMET data

Majority of female workers went to Saudi Arabia in 2018. 73,713 female workers which is about 72.48% of the total female workers went there. Oman received 11,034 workers and similarly, Jordan received 9,100 female workers. Mostly 92.28% female workers have gone to these three countries.

4.5 Migration Prone District

As in the previous year, Cumilla tops the international migrants' source district list (62,562) that accounts 8.52% of the total workers. Brahmanbaria ranks second in the list (5.49%). The next 8 important source districts are Tangail (5.44%), Dhaka (4.84%), Chittagong (4.78%), Narsingdi (3.44%), Chandpur (3.30%), Kishoreganj (3.30%), Noakhali (2.97%) and Mymensingh (2.66%).

Graph 2: Sources areas of Bangladeshi migrant workers in 2018



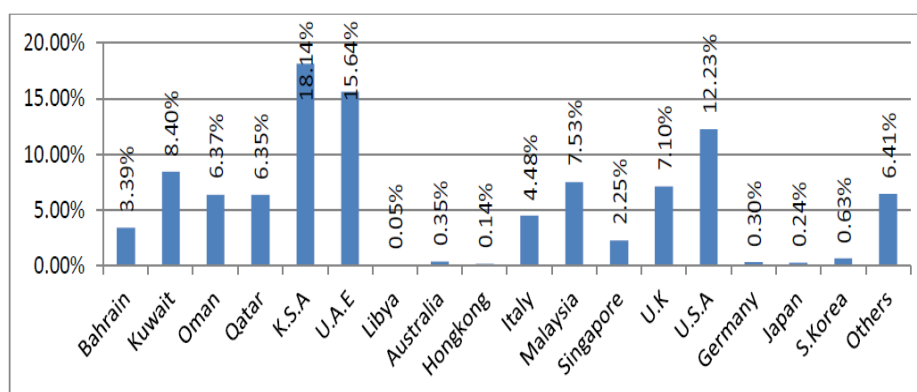
Source: Prepared by RAMMRU from BMET data

According to RAMMRU data, Khagrachori contributed 0.10%. Migrated workers from this area are mostly from ethnic Bengali community. Indigenous communities are basically live in this region. They follow different culture and language and are constantly neglected. There is no noticeable effort to bring them into the conventional migration stream.

4.6 Flow of Remittance

RAMMRU reveals that according to Bangladesh Bank, the migrants have remitted \$15.54 billion in 2018 that is 14.86% higher than 2017(\$13.53 billion). Generally, migrants can remit regularly from the following year of their migration. The scenario was alike in 2018. The recorded increase in remittance of 2018 is actually the result of huge migration from Bangladesh in 2017.

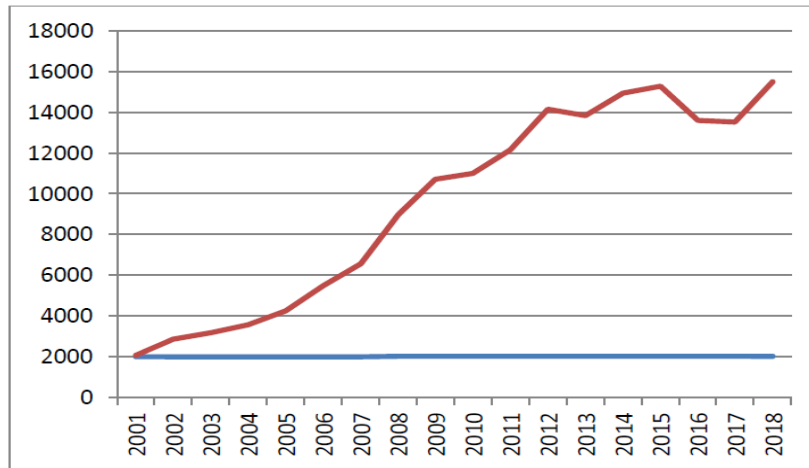
Graph 3: Source countries of major remittance flow in 2018



Source: Prepared by RAMMRU from BMET data

In the above chart, it is showed that majority of remittance which is 18.14% has been sent from Saudi Arabia. Remittance of 15.64% from UAE, 12.23% from USA, 8.40% from Kuwait, 7.53% from Malaysia and 7.10% from UK was sent.

Graph 4: Remittance flow from 2001-2018



Source: Prepared by RAMMRU from BMET data

We can see in the above chart, remittance flow was increasing from 2001 without any interruption. Similarly, in 2015 and 2018, it rose to about 15000. But, sudden fall of remittance flow was observed in 2016. It was constant till 2017 at about 14000. However, the remittance flow increased suddenly at almost 16000 in 2018 within one year.

Table-2: Country wise remittance (In million US\$)

FY	KSA	UAE	USA	Kuwait	UK	Qatar	Oman	Singapore	Bahrain	Malaysia	Others	Total
2012-13	3829.5	2829.4	1859.8	1186.9	991.6	286.9	610.1	498.8	361.7	997.4	1009.1	14461.1
2013-14	3118.9	2684.9	2323.3	1106.9	901.3	257.5	701.1	429.1	459.4	1064.7	1181.3	14228.3
2014-15	3345.2	2823.8	2380.2	1077.8	812.3	310.2	915.3	443.4	554.3	1381.5	1263.9	15316.91
2015-16	2955.5	2711.74	2424.32	1039.95	863.28	435.61	909.65	387.24	489.99	1337.14	1376.67	14931.14
2016-17	2267.2	2093.5	1688.9	1033.3	808.2	576.0	897.7	300.9	437.1	1103.6	1563.1	12769.5

Source: Bangladesh economic review, 2017

Majority of the remittance comes from KSA, but the data reveals that recently there is a rapid decrease of remittance has been noticed in KSA. Remittance flows from this country reduced from FY 38295.5 in FY2012-2013 to 2267.2 in FY 2016-17. On the other hand, the remittance from the USA increased dramatically from US\$ 1859.8 in FY

2012-2013 to 2424.32 in FY2015-16 1859.8. Finally, in FY 2016-17 periods total remittance is estimated US\$12769.5 which was less than previous year, which accounts for US\$14931.14. So, data showed that remittance flow decreased in 2017. But, this flow has increased than previous year in 2018.

Chapter Conclusion

In this chapter, the labour migration of Bangladesh has been discussed. The position of Bangladesh is 9th in case of labour migration in the world. In this portion of the research it has noticed that the labour migration has decreased now compared to the previous years, but remittance has increased more than before. This scenario is changeable. As there is a high demand of Bangladeshi labourers in Saudi Arab, a huge amount of labourers are working there. As a result, Bangladesh receives the highest amount of remittance from Saudi Arab. According to statistics, Cumilla lies on top in terms of supplying labourers while Tangail is in third position. More labour migration is necessary from each district for strengthening the economy of Bangladesh.

Chapter: Five

Migration and Socio-Economic Profile of Six Villages

Socio-economic profile describe the demographics, jobs and income, housing and commuting patterns, poverty and schools, religious rituals, markets and economics, entertainment and communication etc. of a community. There is a close link between migration and socio-economic development. Above socio-economic indicators are greatly influenced by migrant remittance. In this chapter, researcher tried to highlight the migration tendency and socio-economic issues of six villages likely- Nagbari, Chatihati, Dangora, Pakutia, Kumiriabari, and Khilgati of Nagbari union of Tangail District. These profiles help to conduct the study fairly. Following data portrays the total view of study area. Most of the information used in this chapter has been collected from Nagbari union parishad and other community leaders.

Table 3: Information of Six Villages of Tangail

SL. No	Village name	Population (approximate)	Size(sq.km)	Religion in %	
				Hindu	Muslim
1	Nagbari	1250	2.00	8	92
2	Chatihati	1386	.73		100
3	Dangora	2107	1.975	5	95
4	Pakutia	2253	1.943	3	97
5	Kumiriabari	877	.55	30	70
6	Khilgati	540	.59		100
Total		8413	7.788	11.50	92.33

Source: Nagbari Union Parishad, Kalihati, Tangail.

Nagbari Union is situated in the bank of Bongsai River at Khalihati Upazila in Tangail District. Total villages of this union are twenty six. Among these my research area is six villages of Nagbari Union in Tangail District, namely-Nagbari, Chatihati, Dangora, Pakutia, Kumiriabari, Khilgati. Total population of these villages is about eight thousand four hundred and thirteen. The highest number of people lives in Pakutia (2253) and the

lowest number of people lives in Khilgati (540) according to my study. The population of Chatihati, Dangora, Pakutia and Kumiriabari are 1386, 2107, 2253, 877 respectively. Total area of these villages is approximately 7.788 sq. k. The highest and the lowest area of villages are respectively in Nagbari (2 sq.k) and Kumiriabari (.55 sq.k). On the other side, area of Chatihati is 0.73sq.k. Dangora is 1.975sq.k. Pakutia is 1.943 and Khilgati 0.59sq.k. Only Muslim (92.33%) and Hindu (11.50%) religious people live in this area. Among these villages, two are 100% Muslim inhabitant (Chatihati and Khilgati). People of other four villages live in harmoniously without any religious incoherence. Nagbari Union is important place of Tangail district where some of the prominent people are born. Notable among them are Late Chief Justice Abu Sayeed Chowdhury; poet, researcher, folklorist and essayist Ashraf Siddiqui; Bangabir Kader Siddiqui; honourable minister Abdul Latif Siddiqui as well as many other renowned persons.

Table 4: Out-Migration to Europe and America

Village name	Very common	Moderately common	Not so common	Not practiced at all
Nagbari			1	
Chatihati			1	
Dangora			1	
Pakutia				1
Kumiriabari				1
Khilgati				1

According to above table out migration scenario to Europe and America in the top six villages is not 'very common' or 'moderately common'. According to my survey going to Europe and America is 'not so common' resulted by three villages mentioned above as, Nagbari, Chatihati, Dangora, and people of other three villages (Pakutia, Kumiriabari, and Khilgati) responded 'not practiced at all' in these areas. Very few people of this community go to Europe and America for higher education. Entrance to these countries is expensive, so labour oriented entry is not noticeable. People of this area go to those countries where there is a demand of the labour.

Table 5: Short Term International Contract Migration (STIMs)

Village name	Very common	Moderately common	Not common so	Not practice at all
Nagbari	1			
Chatihati	1			
Dangora	1			
Pakutia	1			
Kumiriabari	1			
Khilgati	1			

Short term international contract migration is very common in this community. Six villages are very much acquainted with this type of migration. Short term international migration began in this area since 1990s. People of this area mostly go to Malaysia, Singapore and Middle Eastern countries as that they offer attractive labour market. Most workers in this area choose migration to improve their financial condition. That's why workers of this area chose short term international contract migration. After a certain period migrants are coming back to their home countries and they get involved in different kind of occupation to earn their livelihood. They are coming back because they feel that they can't get fair treatment by the host country and they also feel unsafe in destination countries. The Government of Bangladesh does not communicate with the migrants in any situation. Labourers of Bangladesh are not skilled, so they cannot cope up with that countries. Labour market is not congenial for migrated people and labour demand is very low over there.

Table 6: Cross Border migration to India and Pakistan

Village name	Very common	Moderately common	Not common so	Not practiced at all
Nagbari				1
Chatihati				1
Dangora				1
Pakutia				1
Kumiriabari				1
Khilgati				1

Cross border migration is 'not practiced at all' in the six villages. Causes behind this are border is not near in this area and social network is not available here. India and Pakistan rarely offered for Bangladeshi labour. People do not want to go to India because religious difference is noteworthy there. Being a Hindu majority country, people are less interested to go in India. Besides, currency of India and Pakistan does not vary much with the money of Bangladesh. As a result most of them are interested to go in Middle East countries because it is easier to cope up as their relatives, neighbors and fellow villagers migrated in these countries in the previous years. In the Middle Eastern countries, there is a demand of Bangladesh cheap labour and they get an environment for working in there.

Table 7: Rural-rural migrations

Village name	Very common	Moderately common	Not so common	Not practice at all
Nagbari			1	
Chatihati			1	
Dangora			1	
Pakutia			1	
Kumiriabari	1			
Khilgati				1

Rural-rural migration refers to the tendency to work from one village to another. Rural-rural migration is 'not so common' in this area; the reason is that villages are adjacent to each area according to survey in Nagbari, Chatihati and Pakutia survey statement. People only go for working purpose in other village for certain hours because day labourers also have permanent residence in their own village. But it is 'very common' in Kumiriabari because this is low land area. Due to limited scope of work in this village, people of this village go to work in other villages. But there is no permanent residence although they go there for a long period of time. On the other hand, it is 'not practiced at all' in Khilgati followed by the respondents. Villagers mainly go abroad and other cities of Bangladesh for working purpose.

Table 8: Rural-urban migrations

Village name	Very common	Moderately common	Not so common	Not practice at all
Nagbari	1			
Chatihati		1		
Dangora	1			
Pakutia		1		
Kumiriabari			1	
Khilgati	1			

A trend to migration in urban area by the people of six villages has been noticed. Rural-urban migration is 'very common' at Nagbari, Dangora and Khilgati. It is 'moderately common' in Chatihati and Pakutia. But it is 'not so common' in Kumiriabari. They migrated in urban area for education, job and different types of activities because in urban area, getting access to work is easier than in rural area. After completing of higher education many of them permanently live in city if they get better job for sustenance in urban area. Lower income people such as- Ricshawala, Feriwala also migrate in urban area for earning livelihood. Only in Kumiriabari, it is 'not so common'. Rural-rural migration is very common in this village. People of this village are very much agro-based; so they are inclined to the homestead.

Table 9: In-migration scenarios of six villages

Village name	Receive internal migrants	Season of coming	District of origin	Type of work	place of stay	Duration of stay	Permanent migrant	Female migrant worker
Nagbari	Yes	Harvest season	Kurigram, Panchagar, Bogra, Sherpur, Sirajganj	Agriculture, hand-loomed industry, Fishing	Employer's house, nearer market place or school premises and rental house	2.00	No	No
Chatihati	Yes	Harvest season	Panchagar, Kurigram, Bogra, Sherpur	Agriculture, hand-loomed industry	Employer's house nearer market place or school premises	1.00	No	No
Dangora	Yes	Harvest season	Dinajpur, Panchagar, Sherpur	Agriculture, hand-loomed industry	Employer's house nearer market place or school premises	1.00	No	No
Pakutia	Yes	Harvest season	Sherpur, Panchagar, Bogra	Agriculture	Employer's house nearer market place or school premises	2.00	No	No
Kumiriabari	Yes	Harvest season	Panchagar, Sirajganj, Bogra	Agriculture, hand-loomed industry	Employer's house nearer market place or school premises	6.00	Yes	Yes
Khilgati	Yes	Harvest season	Mymensingh, Panchagar, Bogra	Agriculture, furniture	Employer's house nearer market place or school premises	1.00	No	No

Nagbari village accepted seasonal workers from different places of the country. Seasonal workers of this village come from Sherpur, Bogra, Sirajganj, and Panchagar. These workers mainly come during the time of harvesting. Most of the young people of this village go to work outside in the country. As a result, labour shortages are faced by the villagers during harvesting. In order to meet the demand of labour seasonal workers arrive in this village. Apart from harvesting these workers work for farming, weaving industry, fishing in the village. Workers come to village for one or two months, after the seasonal period they return to their respective areas. As a seasonal worker they stay in their owner's house/village market premises/school premises/renting house. Women's presence as seasonal workers is not noticed here. It is to be noted that there are many seasonal men coming to the village for buying Shares.

In Chatihati, seasonal workers also come during harvesting period. Workers from Panchagar, Kurigram, Bogra, and Sherpur come to this village. Here they work on reaping paddy, other agricultural works and hand-loom industries. Because of the handloom industry in this village, there are a lot of people who come to buy Sharee. From here they can easily buy different coloured Sharees at a cheap price. Seasonal workers essentially come to this village for a month. Here they live at the house of the person whose work is to be done or rural markets or the courtyard of the school. No worker has come to live in this village permanently and there is no female seasonal worker here.

Seasonal workers come in Dangora in harvesting time just like Nagbari and Chatihati. They come from Dinajpur, Panchagar and Sherpur. Worker from Dinajpur are not seen in other villages. Workers come to village for one or two months; after the work they return to their respective areas. When they come to work, they stay in the area at their owner's house/village market premises/school premises/renting house. Women presence as seasonal worker is not noticed here. It is to be noted that there are many seasonal men coming to the village for purchasing Sharees.

In Pakutia village, seasonal worker come only for agricultural work because there is no weaver house in this village. Notable agricultural works are- cutting paddy and threshing, seedling and weeds hoe etc. Seasonal worker of this village come from Sherpur, Bogra and Panchagar. Workers come to village for one or two months after the work they return to their respective areas. When they come to work, they stay in the area at their owner's house/village market premises/school premises/renting house. Here men come as seasonal workers. Women's presence is not noticed here. It is to be noted that there are many seasonal men coming to the village for buying Sharees.

Kumiriabari village offered seasonal worker from different places of the country. Seasonal worker of this village come from Bogra, Sirajganj and Panchagar. These workers mainly come during time of harvesting. Most of the young people of this village go to work outside of the country. As a result, labour shortages arise during harvesting time. In order fill the labour shortage, seasonal workers arrive in this village. Apart from rice harvesting, these worker work for farming and waving industry in the village. The seasonal workers of Kumiriabari stay in here for one to six months. There are two or three families who came here as a seasonal worker and eventually started living

permanently in this area. Seasonal women worker come to this village. They work here as home servant and cooperate during harvesting season.

Seasonal workers go to every village during harvesting period. There is no exception in the village of Khilgati. But in this village an exception is noticed - the workers of Mymensingh come here. At the same time the people of Panchagar and Bogra districts come to this village. They work as agricultural worker as well as for the works related to furniture manufacture. They work as carpenter, like- cutting wood, painting furniture etc. Here they live in the house of the person whose work is being done or rural markets or the courtyard of the school. No worker has come to live in this village permanently and there is no female seasonal worker here.

Table 10: Educational Institutions of Six Villages

Village name	Primary school	Secondary school	Kindergarten	Madrassa	Vocational school	Non-formal BRAC school	College
Nagbari	1	1	1	1		1	
Chatihati	1			1			
Dangora	1		1	2		2	
Kumiriabari				1			
Pakutia			1	1		1	
Khilgati							

Among the six villages, each of Nagbari, Chatihati and Dangora has a primary school. There is no primary school in the other three villages (Kumiriabari, Pakutia and Khilgati). On the other hand, Nagbari village has only one secondary school which is named Hasina Chowdhury High School. There is no secondary school in other five villages. There is a kindergarten in Nagbari, Dangora and Pakutia village, which is absent in Chatihati, Kumiriabari and Khilgati. Children of well-off families are studying in these kindergartens. There are four non-formal BRAC school in the study area. One of these schools is in Nagbari and other is in Pakutia village. The rest of the two schools are in the village of Dangora. Children of poor families study in these schools.

(BRAC- Building Resource Across Communities, an international development organization based in Bangladesh, is the largest non-governmental development organization in the world. Established by Sir Fazle Hasan Abed, in 1972, it is present in all districts of Bangladesh as well as 13 other countries in Asia, Africa and the America. BRAC's educational programme provides non-formal primary education to those left out of the formal education system, especially poor, rural, or disadvantaged children and dropouts¹⁰.

Among the educational institutions, Madrasa is present at the highest number in the area as per the study. Except Khilgati, other four villages have the Madrasa. The children of the village receive religious education from these madrasas. Some of these madrasas are residential and some are non-residential. There is no vocational school or college in the six villages. For vocational and higher secondary education, students go other village in the union or at upazila and district level.

Training Centers of Six Villages

In this community a training center is located in Nagbari village where peoples are given training on sewing. The name of this center is Union Parishad Training Complex. Chatihati, Dangora, Kumiriabari, Pakutia and Khilgati have no training center. People of these villages come to Nagbari to learn how to sew in different patterns. Both male and female come here to be trained up. Migrants have not taken any initiatives to set up new training centre where villagers can develop their skill. Although the necessities of training centre is irrefutable to develop men as a human resource, but such initiative is absent here. Local government should take necessary action to set up various training center in this area where the local people can take appropriate training for working home and abroad.

Table 11: Religious Institutions of Six Villages

Village name	Mosque	Temple	Pagodah	Church	Orphanage	Mazar	Graveyard	Prayer premises (Eid-gah)
Nagbari	6	1				1		1
Chatihati	1							
Dangora	4						1	2
Kumiriabari	1	1					1	1
Pakutia	1						1	
Khilgati	1							

As people in this community are Muslim majority so, Muslim religious institution is more in here. There are 14 Mosques for Muslim community. The highest number of mosque is located in Nagbari village which is 6 in number. The second highest number of mosque is in the village of Dangora which is 4 in number. There is also 1 in Chatihati, Kumiriabari, Pakutia and Khilgati each. These mosques are established by the initiative of all the migrants and non-migrants in the villages. In this study area, there are two temples for Hindu community; one is at Nagbari and the other at Kumiriabari, where the people of this community engage in the worship of God. These temples are established by the effort of Hindu people of this community. People of the other four villages come here occasionally to celebrate Hindu festival. There is no Pagoda and Church because there is no Buddhist or Christian in the six villages along with no orphanages in here. However, there is a shrine only in Nagbari village where many people of six villages offer charity and vow of different purposes. In case of Dangora, Kumiriabari and Pakutia, each village has a graveyard where the deceased are entombed for their eternal peace. All three are used by the people of other villages. Not only this, at Nagbari, Dangora and Kumiriabari there one, two and one Eid-gah respectively where people offer their Eid prayer devotedly. There is no Eid-gah at Chatihati, Pakutia and Khilgati; so people of these villages go to the nearest village prayer premises.



A Mazar located at Nagbari

Table 12: Health Facilities of Six Villages

Village name	Dispensary/ Pharmacy	Community Clinic(Govt.)	Hospital Govt.	Private hospital	Hospital (NGO)
Nagbari		1	1		
Chatihati					
Dangora	2				
Kumiriabari	2				
Pakutia					
Khilgati					

There are four dispensary/pharmacy situated in two villages (Dangora and Kumiriabari) among the six villages. On the side of Nagbari village, there is a big market named Ratanganj and there are several medical shops from where people of Nagbari and other villages buy medicines. Although there are no dispensary and pharmacy in Chatihati, Pakutia and Khilgati, people can easily buy the required medicine from the other three villages. Two pictures of pharmacy have been given below which were founded by the return migrants. There is a community clinic in Nagbari which was established on 21 January, 1984. In this clinic there are five people working with the doctors. From here, people of all six villages take treatment. There is no other clinic like this one in the other

five villages. There are five other villages located near Nagbari; people of those villages also come here for treatment. Patients are both from migrant and non-migrant family. Only one government hospital is located in Nagbari village which has established in 1972. In this hospital there are three employees to provide services. Villagers from Chatihati, Dangora, Kumiriabari, Pakutia and Khilgati take medical facilities from this hospital because they have no government hospital in their village. There is discernible absence of any kind hospital (private/NGO). People of this community also go to their nearer villages/union/upazila for better treatment facilities according to their problems. It is notable that NGO establishes temporary hospital during disaster period for the victims. Migrant contribution is not mentionable here. They did not establish any community clinic/private hospital/others. Migrant families go to take health facilities from upazila or district for better treatment. They spend a portion of remittance for their better health.



Dispensary/Pharmacy set up by return migrants

Table 13: Road Infrastructures of Six Villages

Village name	Fully soil	Main road paka but link road is kacha	Local migrant contribution to the construction of link roads
Nagbari		1	No
Chatihati		1	Yes
Dangora		1	Yes
Kumiriabari	1		No
Pakutia		1	Yes
Khilgati	1		No

Road infrastructure is not bad at all in the six village of Tangail. According to my survey, main road of four villages (Nagbari, Chatihati, Dangora and Pakutia) is 'Paka' but link road is 'Kacha'; and fully earthen roads are there in only two villages (Kumiriabari and Khilgati). Roads of Nagbari village are better than other villages of this community. Most of the roads of Nagbari village are 'Paka' and high, so the area does not get muddy in the rainy season. In the rainy season, the people of Kumirabari and Khilghti villages suffer as most of the roads are Kacha. Migrant contributions are very poor in this sector. Respondents said that migrants from Chatihati, Danagora and Pakutia villages assisted in the construction of roads. But in the other three villages, migrants did not make much contribution. They only help to construct the link roads by giving land, labour and monetary donation. They are mostly inclined for the development of their own surroundings and households, as told by the respondent. People of this community are highly dependent on the government for construction and improvement of roads.

Table: 14 Transportations of Six Villages

Village name	Rickshaw/ Van	Nosimon /korimon	Tempu	CNG/ baby taxi	EZ bike	Private car	Micro bus	Bus/ truck
Nagbari	1			1	1	1		
Chatihati	1			1	1		1	1
Dangora	1			1	1			
Kumiriabari	1				1			
Pakutia	1				1	1		
Khilgati	1							

Above transportations are noticeable in the six villages of Tangail. Rickshaw/van is very common in all of the six villages. EZ bike makes life easier to travel from one place to another of the village. EZ bike is also common in all villages except Khilgati. Nosimon/Korimon and tempu is rare in here. Because the people can easily accomplish their work with other vehicles, such as rickshaw, van, CNG, Easy bike. Private car is seen in the village of Nagbari and Pakutia. One or two families of local rich people of Nagbari and Pakutia have their own private car. Other four villages are known to have no

private cars. People rent private cars for different needs. Microbuses are only seen in the village of Chatihati because there is a big Sharee factory. Many people carry Sharees to different places through the microbus. Microbus is not seen in the other five villages. At the same time, buses / trucks are seen more in Chatihati village. They are not seen in other villages. It is mentionable that migrants and their family invest in rickshaw/van, EZ bike (battery run) and microbus; truck transport business. They buy different types of vehicles and rent it to others. The money received from the rent helps to run their family. Some other short-term migrants after coming back to their origin countries get engaged in driving different kinds of vehicles. Those migrants who cannot make a fortune abroad come to the country and sit in the driver's seat. Some people buy CNG and earn a living through renting. In the figure below, a returned migrant has been seen driving the EZ bike in the village street.



A returned migrant driving EZ bike in the roads of Pakutia

Table: 15 Price of land of Six Villages

Village name	Homestead land (decimal unit)		Agricultural land (decimal unit)	
	Price-high end	Price-low end	Price-high end	Price-low end
Nagbari	300000.00	60000.00	60000.00	30000.00
Chatihati	200000.00	60000.00	60000.00	30000.00
Dangora	100000.00	50000.00	40000.00	25000.00
Kumiriabari	50000.00	30000.00	30000.00	20000.00
Pakutia	200000.00	40000.00	50000.00	30000.00
Khilgati	100000.00	40000.00	50000.00	20000.00

Nagbari's homestead price is the highest among the villages. The maximum price here is 3 lakh taka and minimum 80 thousand taka. Nagbari's homestead is more expensive than other villages because infrastructure of this village is quite good. In Chatihati and Pakutia, the highest homestead price is Tk 2 lakh and the lowest price is 60000 taka and 40000 taka respectively. The highest price for land in Dangora and Khilgati is the same as – tk. 1 lakh and the lowest price is 50000 taka and 40000 taka respectively. The price of the land of Kumariabari is comparatively low. The highest value of land is 50000 taka and minimum value is 30000 taka.

In the case of agricultural land, the prices of Nagbari and Chatihati villages are the same, with the highest price being 60000 taka and the lowest price is 30000 taka. In Pakutia and Khilgati, the highest agricultural land price is 50000 taka for both and the lowest price is 30000 taka and 20000 taka respectively. Dangora, the highest agricultural land price is Tk 40000 taka and the lowest price is 25000 taka. Lastly, in Kumiriabari, the highest agricultural land price is 30000 taka and the lowest price is 20000 taka. Because of the financial well-being of people of Nagbari village, the price of the land is high. Besides, there is a large market named Ratanganj beside this village. Hence the importance of this village is more. There are many hand-loom industries in this village; this is why people come here more. As a result, the land prices here are more. In addition, there are enough migrants in this village; they spend a large portion of their earning on the land purchase. Migrant investment, in most instances, is for land purchase; not for entrepreneurship development.

Table: 16 Crop Price of Six Villages

Village name	Price of paddy (Per mond in tk.)		New crops production in the last 10 years	Contribution of migrants and their families to produce of new crops
	Lean-season	Peak-season		
Nagbari	400-500/-	800-900/-	Yes	Yes
Chatihati	400-500/-	800-900/-	Yes	No
Dangora	400-500/-	800-900/-	No	Yes
Kumiriabari	400-450/-	700-800/-	No	No
Pakutia	400-500/-	800-900/-	Yes	No
Khilgati	400-500/-	800-900/-	No	No

Price of paddy is the same in all the six villages of Nagbari union. Crop price is comparatively low in the season of cutting paddy but it remains high in the off season. Price of paddy in the lean season is about 400 to 500 tk. per mond and in the peak-season is about 800 taka to 900 taka mond. Except Kumiriabari, the price of rice in the lean season is about 400-500 taka in the other five villages. On the other hand, the peak season cost of rice is about 800-900 per mond in the five villages, which is 700-800 taka in Kumiriabari. However, according to villagers, sometimes it is sold at Tk 1000 per mond during peak season. To some extent, price of paddy depends on its production. Prices are low if production is high and prices are high when production is low. Since the last ten years, non-migrant villagers started jute and strawberry cultivation. It is also noticed that fish and vegetable cultivation have been started by migrant and non-migrant villagers. Recently, a migrant has started to cultivate native fruit 'Bail' in the village. Each fruit weights 5 kg. The respondents said that migrants have significant contribution in producing new crops at Nagbari and Dangora villages. But in other four villages, they have no role in this.

Table 17: Wage Levels of Six Villages

Village name	daily wage of day labourer				monthly wage of Kamla			
	Lean-season (last year)		Peak-season (last year)		Lean-season (last year)		Peak-season (last year)	
	Women	Men	Women	Men	Women	men	women	Men
Nagbari	200/-	300/-	300/-	400/-		5000/-		7000/-
Chatihati	200/-	200/-	300/-	400/-	4000/-	4000/-	5500/-	7000/-
Dangora	100/-	300/-	300/-	400/-	4000/-	5000/-	5500/-	6500/-
Kumiriabari	200/-	300/-	300/-	400/-		5000/-		6000/-
Pakutia	200/-	300/-	300/-	400/-		5000/-		7000/-
Khilgati	100/-	200/-	300/-	400/-	3000/-	4000/-	5000/-	6000/-

According to field survey of the six villages of Tangail, it is seen that daily wage of day labourers is changeable in the lean and peak season. In the village of Nagbari, Chatihati, Kumiriabari and Pakutia, the daily wages of female day labourers is Tk. 200 in the lean season, where the other two villages paid 100 taka. On the other hand, the daily male labourers get Tk 300, which is the same amount for Nagbari, Dangora and Pakutia villages. It was given at the rate of Tk. 200 in Chatihati and Khilgati. On the other hand; day labourers are given Tk.300 for women and Tk.400 for men, which is equally applicable in every village during the peak season. One thing is to be noted that there is a difference of daily wages between men and women. Women are usually given light work; this is why the wages vary.

In Nagbari, Kumiriabari and Pakutia, there is no Kamla in any season. However, in the villages of Chatihati, Dangora and Khilgati, the women who work in the lean season earn 4000 taka as the maximum monthly wage and 3000 taka minimum. In case of male worker, wage is 4000 taka in Chatihati and Khilgati villages, and 5000 taka in other four villages. On the other hand, women Kamla gets maximum wage of Tk 5500 and minimum Tk 5000 while male Kamla gets maximum wage of Tk 7000 and minimum Tk 6000 for the peak season. Most of the young people in the six villages go to work outside of the country. So, a labour shortage is seen in this area. For this reason, the workers who work in the area have to be paid a higher rate.

In the lean season, lower rate of wage is one hundred and in peak season, this rate rises at tk. four hundred in Nagbari Union. Likewise, monthly wage of Kamla is changed in both seasons. It is also noticed that there are wage differences between men and women in the villages. Daily base women worker get 100/--200/- where men get 200/--300/-in the lean season while on the peak season, females are paid 300/- and 400/-. The study shows that women are not interested to work as Kamla. As most of the young people migrate abroad for working purpose so, villagers' face labour shortage for different activities, according to the opinion of the villagers.

Table 18: Tea Stalls of Six Villages

Village name	No. of tea stall	Selling ingredients	Tea stall of migrant families	Customers are migrant family members
Nagbari	6	Tea, Biscuit, Bread Cake, Banana, Chocolate, Betel leaf and nut, Laddu	Yes	No
Chatihati	6	Tea, Biscuit, Bread, Cake, Banana	Yes	No
Dangora	12	Tea, Biscuit, Bread, Cake, Chocolate, Banana	Yes	No
Kumiriabari	1	Tea, Biscuit, Bread, Cake, Banana, Cigarette	No	No
Pakutia	7	Tea, Biscuit, Bread Cake, Banana, Betel leaf and nut	Yes	No
Khilgati	1	Tea, Biscuit, Bread, Cake, Banana, Cigarette	No	No

Tea stalls are present in every six villages of Tangail. The highest numbers of tea stall are in Dangora, which are twelve in number. In Pakutia, the number of tea shops in the seven. In Nagbari and Chatihati, number of tea shops in each village is six and lowest number of tea stall is at Kumiriabari and Khilgati; only one in each village. Besides tea, biscuits, bread, cake, banana, chocolate, betel leaf and nut, laddu (indigenous sweet), cigarettes are also sold in these stalls. All of these are established by the migrant and non-migrant families. There are some migrants who did not have decent jobs abroad; so they came back to the country and established tea stall in the village bazar. Below is a picture of a return migrant that has a tea stall in the village bazar. Migrants and non-migrants - all are the customers of these stalls.



A tea stall runs by a returned migrant

Table 19: Markets of Six Villages

Village name	Name of market	shops	Year of establishment	New types product are sold	technology related store	agri-input related store	agri-equipment rental stores	New types of food are sold	Migrant market place in the area
Nagbari									
Chatihati									
Dangora	Bangla Bazar	36	2007	Rods, Cements, cloths, tea, medicine and grocery, electronics material	1	2		All are common food	24 shop will be started by migrants and their family
Kumiriabari									
Pakutia	Hazi Market	6	2014	Rods, Cements, grocery, tea	1	1		All are common food	Hazi market establish by migrants and their family
Khilgati									

Market is a place from where people buy their daily necessities. There are two markets in six village of Nagbari Union. One is Bangla Bazar (2007) located in Dangora and other is in Pakutia, called Hazi market (2014). The number of stall in Bangla Bazar is about thirty six, among these only four shops are established by migrant. Twenty four shops are to be opened very soon by the efforts of migrant, as told by the shopkeepers. One is technology related store and two are agricultural equipment related store in there. Besides, the products sold in this market are- construction materials (rod, cements), cloths, mobile flexi load, seeds and fertilizers, traditional foods, grocery, electronics appliance, furniture, medicine and so on. There is no shoe shop in this market. All are common food sold by the shopkeepers on this market. On the other hand, the number of stall in Hazi market is about six. Hazi market was established by the migrants and their family members only. Products sold in this market are- construction materials (rod, cements), mobile flexi load, seeds and fertilizers, traditional foods, grocery and so on. One is agriculture related store; also technology related stores are noticed in this market. There is no market in Nagbari, Chatihati, Kumiriabari and Khilgatiyas there are two big markets located near them: one is Ratanganj Bazar and other is Aoulbad market. In Ratanganj Bazar there are almost three hundred different types of shops from where people buy their daily necessities. Migrant families' purchasing capacity is higher than that of non-migrants.



A Stationary shop established by a returned migrant in the village market.



Mobile service shop in Bangla Bazar

Table 20: Enterprises of Six Villages

Village name	Factories have been established in the last 10 years	Enterprises have been established in the last 10 years	Migrant families establishment
Nagbari	Bakery factory		No
Chatihati	Sharee factory		Yes
Dangora	Hand-loom factory, chicken firm		Yes
Kumiriabari			
Pakutia			
Khilgati			

Above enterprises were established by the efforts of migrants and non-migrants of the six village of Tangail during the last ten years. At first, there was a bakery factory named- 'Arif Bread and Biscuit Factory' located at Nagbari village. It was established by Md. Abu Taleb, who is a non-migrant, on 2003. Biscuits and breads produced in this factory are provided in the village shops. The products of this factory are bought by different shops in the city. A picture of this factory's shop is given below.



A picture of bakery factory shop

There is 2 or 3 Sharee factory in Chatihati. Among these one has established by Latif Siddiqui, which is named as 'Chatihati Sharee Factory'. Founder of this factory is an internal migrant who lives in Dhaka city. A lot of labourers work in this factory. Apart from Chatihati, the people of other villages also work here. The name of another Sharee factory is 'Tangail Sharee', which was established by Mr. Md. Bahadur, who is a non-migrant. During the Eid festival, he distributed clothes among poor people of the village.

On the other hand, there are three handloom industries in the village of Dangora. One was established by Md. Asaduzzaman, who is a non-migrant, in 1977. The name of this industry is 'Dui Vai Bridal Factory'. Apart from 'Tat Sharee', there are various collections of wedding Sharee. The second Sharee factory was established in 2003 by Md. Joinal Abedin. He is a return migrant. As a migrant, he gives donations to the mosque at different times and during Eid, he distributes clothes among the poor people in the village. 'Ananna Sharee House' was established in 1999 at Dangora village. This Sharee house has been established by the effort of four migrant and non- migrants. They are Mokbul Mia, Saiful Islam, MasudRana and Din Islam. Among them, Din Islam is a migrant who works at Saudi Arab as a labour. He helps in road construction, donates money for mosque purpose, distributes clothes for hapless people in the month of Ramadan and gives financial support to the poor parents for marriage of their daughter. From the above figure we notice that there is no factory and enterprise in the village of Kumiriabari, Pakutia and Khilgati although there are a lot of migrants in these villages.

In addition to these, poultry firm and fish farming has started in the villages from which the demand of meat and fish are fulfilled. However, migrant workers are not interested in entrepreneurship development because of uncongenial business climate of this community.



A labourer is working in the Sharee factory

Table 21: Social Organizations of Six Villages

Social org.	Name of villages						Function
	Nagbari	Chatihati	Dangora	Kumirabari	Pakutia	Khilgati	
Cultural organization		1					Fight for drug
Social club							
Library			1				Encouraging people to read books
Social Youth club			1				Instructing about social activities
Tablig							
Puja, Mosque and Madrasa committee	5	1	2	1	1	1	Managing religious activities
Hut Bazar committee			1				Ensure bazar security and discipline
Cooperative society-farmer					1		Animal husbandry
NGO			1		2	1	Giving loan

Social organizations work for the overall development of community level. There are different types of social organizations in the six villages. Among the six villages, there is only one cultural organization in Chatihati village. Its name is Uthsob Committee Chatihati. It has founded by the Nagbari Union Parishad chairman of Md. Milton Siddiqui who is a return migrant. This committee works against drug and assists in organizing different festivals in the area.



A social organization of Chatihati

There is no library in any village except in Dangora. This library is known as 'Dangora Alor Dishari Pathagar'. The members of this library encourage everyone to read books. It was founded by the initiative of all the village migrants and non-migrants.

There is no social club in the six villages. But a social youth club exists in the Dangora village, known as Jagaroni Jubo Songho. Other villages do not have any such type of youth organization. The activities of this club are providing assistance during disaster period, working against drug, leading in development activities, working for hapless people and so on.

There is no tablig committee in the six villages. However, there are several mosques, madrasa and puja committees in the six villages, for example- Nagbari has five, and Dangora has two and one in each of the rest four villages. Organizing religious activities is the core purpose of these committees.

Hut-bazar committee ensures the bazar security and discipline. This type of committee is seen in market area. Dangora Bangla Bazar has a hut bazar committee. It is absent in the other five villages. In Pakutia village, only one co-operative farmer society exists that is inculcated for animal husbandry.

Aside from the above social organization, there some NGOs which work for the village people. They give loans to people for various purposes. There are various types of NGOs in these villages, including Buro Bangladesh, BRAC, Digital Saving and Credit Co-operative Societies etc. From these NGOs, people are taking loan for various tasks, such as- to purchase land, to build house, to cultivate land etc. Here migrants and non-migrants' family members cantake loan for family purposes.

(Non-governmental Organizations, commonly referred to as NGOs, are usually non-profit and sometimes international organizations independent of government and international governmental organizations (though often funded by government) that are active in humanitarian, educational, health care public policy, social, human rights, environmental and other areas to effect changes according to their objectives)¹¹

Table 22: Natural Disasters of Six Villages

Village name	Types of natural disaster	Affected	Displaced due to natural disaster
		Deeply=01 Moderately=02 Not at all=03 Not applicable=04	Y=01, N=02
Nagbari	Flood	03	02
Chatihati	Cyclone	04	02
Dangora	River bank and erosion	03	02
Kumiriabari	Drought	03	02
Pakutia	Too much rainfall	03	02
Khilgati	Too little rainfall	02	02

Geographically, weather and climate of these six villages of Tangail is moderate. People of this area is slightly bit affected by natural disasters, such as- flood, cyclone, river bank erosion, drought and rainfall. Respondents of the six villages said that the natural disaster does not do any harm to them. Due to this, community people do not shift from one place to another. “So, they live harmoniously in here”, said by the villagers.

Table 23: Marriages of Six Villages

Village name	Average age of marriage		Difference of age between migrant and non migrant families	migrant men/women affect his/her daughter's marriage	Husband and wife relation changed in migration	Range for dowry in village		Migrant families pay more dowry for their daughters marriage
	Women	Men				Low end	High end	
Nagbari	19	22	No	No	Yes	50000.00	500000.00	Yes
Chatihati	19	21	No	No	Yes	50000.00	200000.00	Yes
Dangora	18	21	No	No	No	30000.00	700000.00	Yes
Kumiriabari	18	22	No	No	No	30000.00	200000.00	Yes
Pakutia	18	21	No	No	Yes	50000.00	300000.00	Yes
Khilgati	17	22	No	No	No	30000.00	500000.00	Yes

In case of six villages, the average age of marriage of women and men is 18 and 22 respectively. The study shows that in Nagbari and Chatihati, the average age of girl's marriage is 19 years; in Dangora, Kumiriabari and Pakutia it is 18 years; but it is 17 years for Khilgati village. Although the average age of marriage of women is 18, while data collection it was seen that girls are married off between 15 and 16 years old. In Nagbari, Kumiriabari and Khilgati, men get married at the age of 22 years and in rest of three villages it is at 21 years. Age differences have not been observed in the marriage of male and female, according to the respondents of six villages. Villagers said that if the parents' are migrants' then positive attitude is noticed about their daughter's marriage. Some of the respondents of Nagbari, Chatihati and Pakutia villages said that due to migration there is a change in the relationship between husband and wife. Many marriages broke up. As a cause behind this they mentioned long distance, not giving money, engaging in extra-marital love etc. However, Dangora, Kumiriabari and Khilgati respondents did not have any comment on this. In these villages, the practice of dowry is common in marriage. The minimum amount of dowry is Tk fifty thousand in Nagbari, Chatihati and Pakutia; it is thirty thousand taka at Dangora and Kumiriabari and twenty thousand taka in Khilgati. The highest dowry accepted in the village of Dangora is Tk 7 lakh. After this, the second highest dowry was taken in Nagbari and Khilgati villages,

which amounted to Tk 5 lakh. In Pakutia village, the maximum amount is 3 lakh and in Chatihati and Kumiriabaria mounted to Tk 2 lakh. Due to the practice of dowry in these villages, migrants provide support to the poor parents during their daughter's marriage.

Chapter Conclusion

This chapter shows that total population of the six villages is approximately 8413. The land size of this area is 7.788sq.km. In this community, 92% are Muslim and 11.50% are Hindu. In three villages out migration to Europe and America is not so common and other three villages, it is not practiced at all. Cross border migration is not practice at all in this area. Labour migrated from these village mainly short term contract. Rural-rural migration is not so common in the four villages, in one village it very common and other it is not practice at all. Rural-urban migration is very common in three villages; it is moderately common in two villages and it is not so common in one village. In migration scenario is noticed in all villages, seasonal worker come from different district of Bangladesh. Except Khilgati all have different types of educational institutions. I all villages, a lot of religious institutions are existed. In Nagbari, community clinic and government hospital are operational. Most of the main roads of these villages are well constructed. Different forms of transportation are visible in here. Prices of crops are varying according to season. 2 villages have their own market. But others have quick access to markets of their villages. Major enterprises are weaving, besides other businesses are also there. All villages are less prone to natural disaster. In all villages dowries are practiced. Migrants' families may more dowries for their daughter marriage.

Chapter: Six

The Impact on Community: Educational Institutions

6.1 Introduction

Educational Institutions play an important role in spreading education among the community. Through education, moral values and social qualities are flourished among the people of society. Migrants have a lot of influence in the educational institutions and education system of a community. Surveys are run in different schools in six villages of Tangail to determine the contribution of migrants to the educational institutions. Here the target group is being held by school teachers and school committee members, who provided answer based on specific questions. In this regard, the opinions of the migrants are collected along with teachers. The opinions of the respondents are highlighted below.

6.2 Schools (Primary and Secondary):

Here my respondents were the teachers of primary school and high school. Their views are discussed below.

Case study: 1

Thirty four years old Mr. Md. Atikur Rahman, Head Master of Nagbari Government primary School, and his colleagues presented information about the contribution of migrants to this school. According to him, this school was founded in 1938 by the late Speaker Abdul Hamid Chowdhury who lived in the capital city of Dhaka. He was also the donator of this school place. Currently his family members are associated with this school committee. According to Md. Atikur Rahman, migrants often donate land for schools and help to repair the school at different times. When we asked about the contribution of villagers and migrants to school he said that the contribution of villagers is average and the external and internal migrants contributed less in this sector.

Lastly, he said that those who worked abroad in the past supported the school. People who work now do not help much. Now schools are operated at government expense.

Case study: 2

Forty five years old Mr. Mohammad Abdullah is engaged in the teaching profession for 30 years. His village is situated in Awliabad in Nagbari Union. He is the father of a daughter and a son. He is the assistant teacher of Nagbari Hasina Chowdhury High School. He and his colleagues have discussed the contribution of migrants to this village.

This school was established by the late speaker Abdul Hamid Chowdhury in 1965. He was also the donator of this school's land. He was born in Nagbari village. He established this school to spread the light of education among the people of this village. He lived in Dhaka City, so he can be called an internal migrant. There are 501 students and 12 teachers in the school now. At present, members of his family are associated with the school committee and provide support to the school as required, for example giving space for school extension. Rural people and internal migrant contribute more to this school's work. Migrants who work abroad do not contribute much to this school. Because they think school gets Government funding; so there is no need to help them. Besides, respondent also said that those who go abroad to work mainly do so to meet the financial need of their families. So, they pay very little attention in this regard.

Case study: 3

Mr. Md Habibur Rahman is 55 years old. Name of his village is Dangora. He is the Head Teacher of the Ratanganj Govt. Primary School. This school was established in 1935. According to him and his colleagues, Late Binod Das Bairaghi donated land for this school initially; he was a non-migrant. Respondent said that migrants who work abroad contribute to school by giving money. But the amount of financial aid is very low. He said that sometimes ex-students of this school donate fan, bench etc. to the school.

Case study: 4

To know about how migrants contribute to Dangora Govt. Primary School, I have talked with the villagers and the founders of this school. Mr. Israfil was a founding member of this school. He said that this school was established under the initiative of Jagrani Juba Sangha and later it was officially listed as Government establishment. The residents of the village who were involved in the establishment of the school are not affiliated today. But there were two migrants as founding member of this school. According to the respondent, this school is currently operated fully by the public sector, where the contribution of migrants is not significant.



New building under construction of Dangora primary school by the government support

Case study: 5

Rubina Yasmin is employed in the Chatihati Government Primary School as a teacher. She is 37 years old. She has been in this profession for 20 years. She is the mother of two children. She is a resident of Chatihati village. Explaining the contribution of migrant to this school, she said that this school was established by the government initiative in 1995. Currently, there are 140 students and 3 teachers of this school.

She said that this school has been established by the government initiative, so migrants did not make any contribution here. Rather than migrants, those who are lived in the villages contribute more to the school in different ways. Those who are outside the village or country do not have much responsiveness towards the school. So they do not contribute much to this school.

6.3 Kindergartens

I have collected data from four persons who are directly involved to the kindergarten. Here I have put forward their opinion as per my questionnaire.

Case study: 1

Mr. Md. Abdul Aziz is forty six years old. He is the teacher of Ratanganj Pre-Cadet Kindergarten at Nagbari. This kindergarten has been established in 1998. Founder of this intuition is Ferdous Alam Firoj who lives in Dhaka city for working purpose, said by Abdul Aziz. Now, he is not involved with present school committee. According to Md.

Abdul Aziz, most of students of this school are migrants' child. Ratio of migrants and non-migrant parents' child in this school is 90:10.



Main gate of Ratanganj kindergarten

Regarding migrant contribution, he said that people's financial insolvency is less than before in the present society. So the migrants and the well-off families send their children to this school (Ratanganj Pre-Cadet Kindergarten). Migrants do not donate much because the school is solvent by the fees paid by them.

Case study: 2

My second respondent was the secretary of guardian committee of Confidence Kindergarten. "Sixteen years ago, this Kindergarten was set off by the young generation of this village for quality education", said by the secretary. Now the number of teacher of this school is eleven and total number of students is about five hundred. He said eighty percent students of this school are migrant parent's child.

Secretary's opinion is that as the parents admit the kids to school with more tuition fees, they do not provide additional support. When there is an annual meeting arranged by the school committee, members of guardian committee help by giving fan, paddy sacks, subscription in cultural program of school.

Case study: 3

Dangora Alor Dishari Kindergarten has been established in 2016. Information about this school was collected from Mr. Md. Abbas Ali. He is 32 years old and resident of the village. He has one child. He said that the number of current students of this kindergarten is seventy five and the number of teacher is seven.

He said that the school was established by the initiative of the members of Dangora Alor Dishari Pathagar, which includes both types of migrants and non-migrant people and they are associated with this school committee. He also said that the founding members are working regularly for the development of this school. The children of both the migrants and non-migrant students studied in this school.



A picture of Dangora Alor Dishari Kindergarten

Case study: 4

New Model Kindergarten has been established in 2019. Information about this school was collected from Mr. Sofiqur Rahman. He is 30 years old and is resident of Nagbari village. He has one child. He said that the number of current students of this kindergarten is fifty five and the number of teacher is five.

It has been established by joint initiative of the young people in this area. They are- Mr. Nural Islam, Sofiqul Islam, Khadiza Akter, Md. Arif and Shely Easmin. All of them are non-migrant. He said that the founding members are working regularly for the development of this school. “The children of the migrants are more in number than non-migrant in this school”, he said. Migrants have no contribution in this school.

6.4 BRAC School

Case study: 1

Alomoti is a teacher at Ananda School, directed by BRAC. He is thirty five years old. He is the resident of Pakutia village. He did not know the time of establishment of this school. The number of students in this school is 25 and there is one teacher. He said that the children of poor families' study in this school, but the children of migrants do not come here. The children of the migrants study in the schools of the village with better quality. There is no contribution of migrants to this school because their children do not study here.

6.5 Madrasa

I talked to madrasa teachers in my research area to know about the contribution of the migrants to the madrasa as an educational institution. Their opinions are highlighted below.

Case study: 1

Abdus Salam Arif is the Imam of Nagbari mosque and he also taught at Nagbari Maktab-based madrasa. Chief Justice Abu Syed was the founder of this Madrasa. His family members are now connected with the madrasa committee. Forty to fifty students learn how to read the holy Quran from here. It is not residential. This madrasa has morning and day shift. Here migrants and non-migrants' children learn to read the Quran. But attendance rate of migrant children is 10%.

Case study: 2

Maoulana Md. Mosaraf Hossain is a teacher of Hz. Sumaya (R) Mohila Madrasa which was established in the year of 2016. He is twenty four years old. He has been in this profession for three years. His village's name is Nagbari. He is father of one child. According to him this madrasa has set up by the Alhaz Abdul Motaleb Mia who lives in this village and is connected with the present madrasa committee.

According to him, total number of student in this school is one hundred and twenty four. In this madrasa, residential facilities are provided by the madrasa authority. Admission ratio of non-migrant and migrant children in this madrasa is 80:20. Most of the students come from poor families. Madrasa authority provides books for very poor and talented students. In 2018, for the development of madrasa, they had received financial support

and rice bag from migrant family; but it was inadequate. There is no migrant who regularly contributes to this madrasa.

Case study: 3

H. Marium Nurani madrasa is established by the Mufti Md. Al-Amin, Mufti Md. Mostafa Kamal and M. Md. Mosaref Hossain. Founders of this madrasa are also the teachers. I talked with them about the madrasa and migrant contribution here. All of them live in this village and they are very young in age, about 25 to 30 years old. Founders are linked with running the madrasa committee.



A Madrasa for Women

According to the respondent, migrants children do not study here. Most of the students come here from very needy family from different villages in this area. So, migrant contribution is not mentionable here. Since the year of establishment, 10-15 Quran and two fans have been given by the villagers.

Case study: 4

I have collected data of Kumiribari Mosjidvittik Moktab from the Imam of Kumiriabari Jame Mosjid who teaches in this Moktab. He is 25 years old and lives in this village and his village's name is Kalihati. He said about this madrasa that it was established by the effort of village people. Land for this madrasa was given by the Khatas Matubbor who lived in Kumiriabari. He was a childless person. Now his relatives are the member of mosque and madrasa committee. Total number of student in this Moktab is about 25 to

30. It is a non-residential madrasa. Children of this village come here at morning and day shift. Here migrants and non-migratory parent's children learn the Quran. The ratio of migrant and non-migrant child is 50:50. Migrant families contribute to this Madrasa by giving money, rice, holy book and other kinds of help for this madrasa.

Case study: 5

Dangora Talemul Quran Hafizia Nurani Madrasa was established in 2008. Information about the contribution of migrant to this madrasa was collected from Maulana Md. Sanowar Hossain. He is 25 years old. He has been working as Madrasa for three months and he is a resident of Dangora village.

He said that there are currently 59 students and three teachers of madrasa. This Madrasa has been established jointly by migrants and non-migrants. Those migrants who have played the role of establishing this madrasa are still in madrasa committee. But he could not convey the details of them. All the children of the village come to receive religious education in madrasa. He said those who are staying in the village and those who are working abroad contribute to the madrasa. However those who live in the city do not contribute much to this mosque. Referring to the contribution of migrants to the madrasa he said, “They help by paying zakat, providing rice during the harvesting season, providing bricks, cement, rod etc. They also paid in the annual Mahfil of madrasa.”

Case study: 6

Darul Akram (Ibtadai) Madrasa is located in Pakutia village. It has been established by the initiative of the present government. Information about this madrasa was given by Mr. Md. Akbar Ali, 28 years old. He is a service holder and resident of Pakutia village. He said that the number of students of madrasa is 60 and the number of teacher is 3. Migrants do not contribute here. In madrasa, children of the very poor family of the village study. Here the rate of admission from migrant family is very low.

Figure-1: Migrants contribution in educational institutions

Establishing school	Donating school premises	Helping for repairing infrastructure
donate money	providing fans, benches	Admitting children in high paid schools for standard education
Donating paddy sacks	Giving subscription in cultural program	Giving books for madrasas

6.6 Migrants opinion

Case study: 1

The name of migrant is Sozib Mia. His age is 25. He is working in Saudi Arabia since 2016. After going abroad he distributed sweets in his own para and relatives. According to his opinion, after going to abroad he donated money for school activities. But he did not mention the amount of help.

Case study: 2

The name of return migrant is Md.Abdul Khalek. His is 60 years old. His village's name is Pakutia. He is a father of three children. He was in Saudi Arabia from 1995- 2018. Now he is a farmer. He said that migrants give donations to the cultural program of the school. They also support the school in various needs.

Case study: 3

The name of migrant is Mehedi Hasan Rimon. His age is 22. He has been working in a Pepsi company in Saudi Arabia since 2017. After going abroad he distributed sweets in his own para, relatives and mosque by his first salary. Till now he has no contribution in the development of his village. According to his opinion, schools are run by government; so there is no need of any other help. In kindergarten, parents send their children and pay high; so there is also no need any other help.

Case study: 4

Md. Nazrul Islam lives in Chatihati village. Since 2008, he has been working in a medical store at Saudi Arabia. He never provided any financial help for the conduction of mosque. Besides, he has no contribution in the educational institutions, social institutions and others. According to his opinion, “Now poor people go to the members and chairman of the union parishad for help and get help from them. Now no one comes to us as we can’t help.” He also mentioned that they go abroad due to their necessity. So they can’t participate in the development work.

Case study: 5

Md. Nurul Islam, age 33 lives in Pakutia. He worked in a company at Saudi Arabia from 2005-2016. In 2017, he returned to Bangladesh and now he subsists by driving CNG. He went abroad by taking loan for steering family. The company where he worked kicked out workers frequently and paid less salary. So he has returned to his country. During his stay in abroad he did not have any significant contribution to the educational institution.

Case study: 6

Md. Shahinur Islam, age 32 lives in Dangora. He passed his life in South Africa from 2011-2016. To remove his family’s financial crisis, he and his brother went abroad by taking loan. Due to security problems in South Africa he returned to Bangladesh. After returning, he has started a small business, established a poultry farm and also built a house. According to his opinion, migrants go abroad for their own need; so they can’t help in the village development work. He never provided help to the educational institution.

Case study: 7

Md. Sohikul Islam is a returned migrant. He is 45 year old. His village’s name is Nagbari. He is the father of a daughter and a son. He worked at Singapore as a labour since 1996 to 2008. After returning home, he supervised his property. He said that when he was a migrant, he donated a Fan at primary school and mosque at Nagbari. He also helped poor people in this village when he worked abroad. He said, “Actually we went abroad for our own family crisis. So we could not contribute to the development of the society.”

Chapter Conclusion

Migrants' contribution to the establishment and management of educational institutions is notable. According to the study, at the initial stage of the establishment of schools (primary and secondary) who live in urban area donate land for schools and run the schools jointly. When founders who had primarily involved in setting up of schools pass away, the family members of the founders who also live in urban areas inheritably become members of school managing committees. When schools are transferred to the government authority as a Government primary school or high school, the contribution of migrants gradually lessens. The types of contribution of migrants in community schools are as follows: donating land for school premise, supporting with money, helping for repairing schools and donating of fans for school children for combating hot weather etc.

At kinder garden school, the number of students becomes doubled then that of government run schools. The pupils admitted here are mostly migrant parents' children. Although, education expenses is higher than that of public institutions, but parents want a standard education for their children. As the tuition fee of this institution is high, migrants do not generally have any contribution for infrastructural development. But, migrants indirectly contribute much to it, for example: most of the students in such schools are from migrants' families. Non-migrants also have the contribution for establishing these types of schools.

In the six villages, there have a number of Madrasas. A few of these were founded by the internal migrants and others were established by the effort of non-migrants who live in villages. Migrants contribute in Madrasa by giving money, providing Islamic books and holy Qurans, distributing fans and bags of rice and organizing 'Milad- mahfil'. They also support by supplying construction material for the madrasas. Migrant's children studies here are very few. Students of this Madrasa come from needy family because education cost is comparatively low here. Migrants contribute here from the spiritual feelings.

Chapter: Seven

The Impact on Community: Religious Institutions

7.1 Introduction

In this chapter I have discussed the contribution of migrants on community religious institution, as per the respondent's opinion according to the questionnaire and other related issues. On the basis of specific questions, regarding the contribution of migrants to the religious establishment data was collected. A target group was set to collect mosque-based information from the Imam/Secretary of mosque committee. Moreover, the interviews of the migrants were also taken.

7.2 Mosque:

The case study, which is a collection of the contributions of migrants to the mosque, has been presented as follows.

Case study: 1

Abdul MajidTuta is the Vice President of Kalihati Upazila and Secretary of Pakutia Jame Mosque Committee. He is 61 years old. He is the son of Pakutia village of Nagbari union. According to him, the Pakutia Jame Mosque is a very old mosque. This mosque was established in collaboration with all the religious people of the village.

Migrants and non-migrants all contributed equally in this mosque. Apart from this, in reply to the question whether the migrants helped financially in the mosque, he said that those who work abroad as well as those who live in the village donate money to the mosque. As an example, he mentioned the names of Monir Hossain and Mohammad Anwar Islam who are the migrants and they recently donated 20-25 thousand taka only for the mosques' purpose.

Range of financial support by migrant in mosque	
Amount of money	Tk.20000/-to 25000/-

Did the migrants help the poor people of this village during Shab-e-barat and Eid festival? In reply to such question, he said, “Yes, they help the poor people in the village.” According to him, villagers' contributions to the mosque’s work are higher than the migrants. He thinks that those who worked abroad in the past contributed more to the development of the village than the present migrants.

He mentioned an overall assessment that recently Tk. 6-7 lakhs has been donated for constructing the boundary wall of the graveyard of this village. Here, along with government assistance, migrants and non-migrants have contributed equally.

Case study: 2

Israfil Master is 65 years old man. He is a retired service holder and former president of Dangora Ahle Hadis Jame Mosque. He is a permanent resident of Dangora village. According to him, late Alhaj Gazi and Montaj Sarkar donated the land for Dangora Ahle Hadis Jame Mosque. They were residents of this village. Later, construction of the mosque began with the initiative of late Lili Begum, the wife of late Alhaj Gazi. Now his son's are associated with the mosque committee.

According to him, the migrants donate money for the work of the mosque, but the amount is very low. For example, the maximum amount is tk.5-10 in the donation box. In addition to financial assistance, migrants assist in the construction, land donation, toilets, providing Quran and Hadith books, Jainamaj, Tasbih, fan etc. The migrants have given charity to the poor people of village during Shab-e-barat and Eid. However, donations are given more to their own relatives than others.

Range of financial support given by migrants to mosque	
Amount of money	Tk.2/-to 5/-

He thinks that the contribution of internal migrants is more than the villagers and migrants in the work of the mosque. In light of his experience, he said that those who worked abroad in the past contributed more to the development of the village. As an example of a person who regularly donates money to the mosque, he mentioned the name of Ijaz Mahmud Pinku who works in a Buying House in Dhaka.

As an overall assessment of the contribution of the migrants to the development of the village, he said that all the facilities are now available in the village and the villagers do not want much help from the migrants; so people do not feel so enthusiastic about doing something new. So migrants cannot contribute much. It can be said that they help in the religious arena due to pious feelings. But they have no significant contribution in education and cultural fields.

Case study: 3

Abdus Salam Arif is 50 years old. He has been engaged in Imamati profession for 31 years. He is a resident of Nagbari village. Currently he is serving as the Imam of Nagbari Jame Mosque. According to him, late chief justice Abu Sayed Chowdhury played an important role in building this mosque. In addition to this, the village people also work as an entrepreneur. Abu Sayed Chowdhury lived in Dhaka city and was associated with the Mosque Committee. Currently his family members are associated with the mosque committee. Arif said, “Those who work abroad and town donate money to the mosque.” They donated up to 2, 50,000/- to 5, 00,000/- of financial help.

Range of financial support by migrant in mosque	
Amount of money	Tk. to 2,50,000/- to 5,00,000/-

Apart from this, they also cooperate in other matters, such as land donation, construction support, toilet facility, providing religious books and other equipment to set up water motors, to provide assistance to the Milad Mahfil annually. If the poor people ask for help, the migrant families help with charity on the occasion of Shab-e-barat or Eid or other religious occasions. Likewise, those who are rich pay Zakat in Eid-ul-Fitar. According to the Imam, regarding the contribution of village people to the mosque, the involvement of internal migrants is more than that of external migrants. Rumi Chowdhury, who is a regular donor in the mosque's work, belongs to this village and is currently living in Dhaka city.

Case study: 4

The Donia para Jame Mosque has been established in the year 2018. Mr. Mohammad Abul Kashem, who is about 35 years old, is serving as the Imam of this mosque. He is a resident of Kumariabari village. This mosque has established by the initiative of Mr. Md. Abu Sayed who is an external migrant. He received Tk 23 lakh from a man of Dubai for the construction of a mosque in this village. So, the construction of the mosque started with that money. Mr. Amaser Ali and Abdul Malek have donated the land for this mosque. They are the people of this village. Mr. Abu Sayed has been working for 8 years in a residential hotel in Dubai. Currently he is a member of the mosque committee.



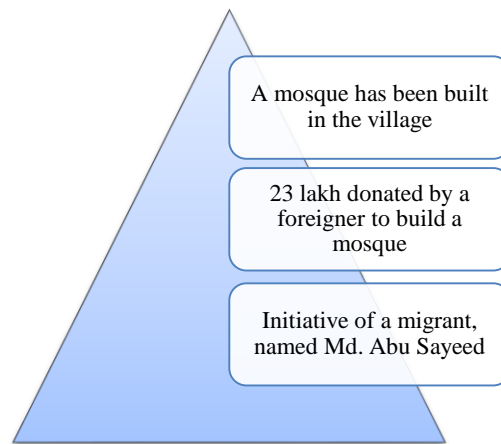
Donia Para Jame Mosque

Besides, migrants also donated money to build this mosque.

Range of financial support by migrant in mosque	
Amount of money	Tk.500/-to 1000/-

Imam of the mosque said that the mosque has built on two-storied foundation. Migrants have helped by providing support for construction works, toilet and religious books. He said, “The migrants donate among poor people on Shab-e-barat or Eid.” According to him, the contribution of external migrants is more than the rural people and internal migrants in the activities of the mosque. “At present, those who work abroad donate more to the mosque”, he said.

Figure 2: Migrants contribution to establish mosque



Case study: 5

Mohammad Zahidul Islam, age 25, is an Imam. He is leading Imam in the Kumariabari Jame Mosque. This mosque was established in 2001. Anwar Peskar, a resident of the village, established it. Currently he lives in Tangail town. Although he played a leading role in the establishment of the mosque, he is not yet in the mosque committee. According to the respondent, those who work abroad give money to the mosque, but the amount of money is very low; for example, only two thousand to five thousand taka.

Range of financial support by migrant in mosque	
Amount of money	Tk.2000/-to 5000/-

Migrants also help in the construction of the mosque, setting up water motors and donation of Qur'an, Hadith, Jainamaj, Tasbih, Fan etc. According to him, migrants do not donate to the poor people of the village on Shab-e-barat or Eid. They charities of Eid-ul-Fitars that was supposed to be divided among the poor people give Zakat and gifts to their relatives. He said that the people of the village contribute a lot to the work of the mosque; the contribution of the internal migrant is less and the contribution of external migrants is more. He thinks that those who were working overseas in the past have contributed more to the society than those currently working abroad. He mentioned that there is no one who has donated regularly to this mosque. Everybody in the village donates on Jumma day.

Case study: 6

The Khilgati Jame Mosque is located in Khilgati village. The mosque's Imam Mr. Md. Shuja Haq, 54 years of age, commented on the contribution of migrants to the development of this mosque. He said that he did not know the name of the founder of this mosque. However, the founder was the grandfather of Sirajul Islam, the current secretary of the mosque committee. He was a man of the village; now he is dead. According to the Imam of this mosque, those who work abroad offer little financial help to this mosque when they are asked to donate 2-10 thousand tk. Besides, the migrants also give the Qur'an Sharif, Hadith books, Jainamaj, Tasbih, and Fan etc. among others. According to him, the migrants do not cooperate with poor people in religious activities. According to him, the contribution of people living in the village is more to work in the mosque.

Range of financial support by migrant in mosque	
Amount of money	Tk.2000/-to 10000/-

He also mentioned that there is a Khilgati graveyard. Mr. Md. Delwar Hossain, who lives in this village and does domestic work, donated the land for this graveyard.

Case study: 7

Bangla Bazar Mosque at Dangora was established in 2013. The information about the contribution of migrants to the mosque was given by the son of Saiful Islam Raju, an migrant and a kindergarten committee member of the village. He said that this mosque was established by the initiative of everyone in the village where the contribution of migrants and non-migrants are equal. According to him, the migrants in this mosque have very little financial and other contribution. They help in construction, setting up water motors, and giving Qur'an Sharif etc. In this village, migrants do not give much charity to the people on Shab-e-barat or Eid. He said that compared to the migrants who helped in the mosque's work; those who regularly pray in the mosque help more.

Case study: 8

Mr. Md. Sanower, who is a recurrent migrant, gave information about Chatihati Jame Mosque. He is currently working in a Sharee factory of Chatihati village. Regarding the contribution of the migrants to the Chatihati Jame Mosque, he said that the mosque was established by MP Latif Siddiqi of this area who lives in Dhaka city. He said that this mosque is run by Latif Siddiqui under his own funds.

Figure-3: Migrant's contribution in mosque purpose

Donating land	Supporting with money	Helping in construction
Donating mats/jainamazes	Providing Islamic books	Donating fans/doors
Establishing water motor	Arranging Milad - Mahfil	facilitating toilets

7.3 Temple:

Among the six villages, there are two temples located; one is at Nagbari and other Kumiriabari. To know about the migrants' contribution in the temple, I have asked some questions to the temple committee members.

Case study: 1

Vojon Kormoker and Ashis Kumer are the Mondir committee President and the Secretary. Vojon Kormoker is 35 years old and Ashis Kumer is 40 years old. They are the resident of Nagbari. They said that Modon Mohon Asrom is a central temple of Nagbari union which was established by the Binod Das Boiragi, who was a non-migrant. He is no more in the world. In this Hindu Para, only a few numbers of Hindu families are migrants and they are very poor. They work abroad for their needs. This Asrom is

directed by the assistance of Hindu community who lives in here. People from other village come here to worship. Fairs are held in this Mondir premises at the time of Durga Puja. So many people come here to celebrate this occasion. This community expected donation to build a new temple, but did not get any help from the government.



Temple images at Nagbari

Case study: 2

The UP member and the villagers said that Kumiriarbari temple was launched by the village people for their daily worship in small range. It is run by help of Hindu community who live here. There is no Hindu migrant family in this village. So, their contribution is not mentionable.



Kumiriabari temple images

7.4 Migrants' opinion

Case Study: 1

Khilgati village resident Ruhul Amin is a migrant. The 31-year-old man has been in Saudi Arabia for 14 years. He is a father of two children. He told that as a migrant he contributes to the development of mosque, for example providing financial help, donating fan in summer, donating Tasbih, Jainamaz and holy book' Quran.

Case study: 2

Md. Taher Ali, age 36 lives in Khilgati. He is a return migrant. He worked in the company at Saudi Arabia from 2000-2017. In 2017, he has returned to Bangladesh and now he subsists by driving CNG. He went abroad by taking loan for steering family. During his staying in abroad, he donated 10000 taka at mosque.

Case Study: 3

West Pakutia village resident Abul Hossain is a returned migrant. The 58-year-old man was in Saudi Arabia for five years from 2001-2005. He is a father of four children. He said that as a return migrant he contributes to the development of mosque, for example providing financial help, donating fan in summer, donating Tasbih, Jainamaz and holy book' Quran. He said that recently the village migrants gave 1, 00,000 taka and 13 bags of cement for the mosque's work.

Case study: 4

Md. Nurul Islam, age 33 lives in Pakutia. He worked in a company at Saudi Arabia from 2005-2016. In 2017, he has returned to Bangladesh and now he subsists by driving CNG. He went abroad by taking loan for steering family. The company in which he worked there used to kick out workers frequently and paid less salary; so he has returned to his country. During his stay in abroad, he did not have any significant contribution; only donated at mosque's 'Dan Box' as per his ability. He wants to go abroad again for his own development.

Case study: 5

The name of migrant is Md. Biplob. His age is 23. He has been working as a road cleaner at Saudi Arabia since 2016. He has gone to abroad for bringing economic solvency in his

family. Till now; he did not provide any financial help for developing his village. But he and his family members donate 2-5 taka in the mosque during every 'Jumma' prayer.

Case study: 6

The name of migrant is Mehedi Hasan Rimon. His age is 22. He is working in a Pepsi company in Saudi Arabia since 2017. After going abroad he distributed sweets in his own para, relatives and mosque by his first salary. He has no contribution in the development of his village yet.

Case study: 7

Md. Nazrul Islam lives in Chatihati village. From 2008, he has been working in the store of a hospital at Saudi Arabia. He never gave any financial help for the activities of mosque. Besides this, he has no contribution in the educational institutions, social institutions and others.

Case study: 8

Md. Shahinur Islam, age 32 lives in Dangora. He passed his life in South Africa from 2011-2016. To remove his family's financial crisis, he and his brother went abroad by taking loan. During his stay in abroad, he donated 5,000 taka for constructing Mosque and Grave. According to his opinion, they go to abroad for their own need; so that they can't help in the village work.

Case study: 9

The name of migrant is Md. Morshedul Alam. He is 48 years old. He is the resident of Kumiriabari. He is working at Qatar since 2016. He has gone abroad due to his family's economic insolvency. He gave fifty thousand taka for the mosque purpose. Apart from this, he and his family members donate 2-5 taka in the mosque during every 'Jumma' prayer.

Case study: 10

Md. Kashem is 30 years old. His village name is Kumiriabari. He has been working at Saudi Arab in a vegetable farm land from the year 2013. After going abroad, he donated for mosque's purpose at different times and helped his relative during their hardships. But he does not participate in other social activities for the community development. He works for family member and their development.

Chapter Conclusion

As village people are Muslim majority, there have number of Mosques we saw in previous chapter. At initial stages, the people who contributed to establish the Mosques, most of them were deceased. But, their descendants are supervising the institutions.

Migrants have significant contribution in religious institutions. The migrants and villagers work together for establishing and protecting the Islamic intuitions. Involvement of the migrants in religious institutions are establishing mosques, donating land, providing financial assistance. Besides, they also provide support for construction, donate fans, doors, Jainamaz, Quran, hadith books, and establish toilets, water pumps and so on. Migrants of this community also constructed mosques with the help of a foreigner. Also, the migrants have spontaneously assisted in the establishment of Eid-gah. On the other hand, as there are very few Hindu people in this community and not many migrants among the Hindus, they do not have noteworthy contribution in this arena. So, it can be observed from the research that the migrants and their families are very liberal about providing support for religious matters, which plays a role in the development of the area and spreading religious education among the people.

Chapter: Eight

The Impact on Community: Local Market

8.1 Introduction

Local market is a place to purchase locally produced goods and services¹².The local market includes customers located within the region the product or service is produced or made available¹³.The local market shows the overall picture of a village such as the people's food, clothing, education, culture, habits and socio-economic status of the people of this village. We have already discussed the overall issues of the market in the six villages. This chapter will focus on how the migrants affect local markets. To identify the migrant influence in local market, I visited the local market of research area and interviewed the shopkeepers and migrant. I inquired into how the migrants affect the local bazar. Their opinions respondents are given below.

8.2 Ratanganj Bazar

Case study: 1

Mr. Md. Selim Mia, age 48, is a businessman. The name of his village is Pakutia. He has a shop in the Ratanganj market where he sells Sharee. He expressed his opinion about the impact of migrants on the local market.

According to him, he has no idea when this market had been established. The number of shops in Ratanganj market is around 250. Of these, there are about 100 shops of migrants and their family. In the shops of migrants, rods, cement, electronic equipment, clothing and many other types of products are sold. All the items of daily necessities are available in the market, such as agricultural products, everyday requirements (rice, pulses etc.), electronic products, medicine, clothes, tea etc.

Migrants shops in Market		
No. of shops	Shops of migrants	Products
250	100	Construction material (rod, cement) electrical equipment, clothes etc.

According to him, the migrant and his family bought more products from the shop. Migrant families also use new things or cosmetics. He said that the country in which the migrants migrated affects the garment sector of the country, for example in case of women's Burqa. The use of women's Burqa in the area is very much evident. It is made by village tailors. He also said that the use of modern machinery in agriculture is done more by migrants and their family. However, there is no cyber cafe in the market where young people in the area can get computer training.

Case study: 2

Ether Siddiqi, a businessman in profession, has been involved in business for 18 years. He is a resident of Nagbari village. He has its own shop in the market of Ratanganj. According to him, Ratanganj market is a very old market. All the necessary things are available in this market, such as agricultural products, daily necessities, electronic products, rod cement etc.

Migrants shops in Market		
No. of shops	Shops of migrants	Product
300	50-60	Construction material (rod, cement), agricultural products, daily necessities electrical products, clothes etc.

There are around 300 shops there. Of these, 50-60 shops are migrants and their families. According to him, the migrant family bought more products from the shop. Besides, in response to the question of the migrants' impact on the area's clothing, he said, “Yes, there is an impact.” He said that women used to wear Burqa more. Migrants brought these to their families for women.

According to him, in the field of agricultural work, the use of new equipment in case of migrants is more than non-migrants. However, there is no cyber cafe in this area. Now all the work are done using computer. The boys of this area take computer training in Kalihati or Tangail city.

Case study: 3

Obaidul Huq Siddiqi's age is 51. He is a businessman. At Ratanganj market he has an electronics store. He is a return migrant. According to him, there are all kinds of things available in the market which is needed in everyday life. He also said that both migrants and non-migrants from the market buy things equally. According to him, there are about 300 shops in Ratanganj market. Of these, the number of migrant shops is 70-80. He said that all things are bought for the sake of the necessity, whether by the migrants or the non-migrants. However, migrants influence on local clothing. For example, migrants who work in Saudi Arabia bring Burqa for the women in the family and Jubbah for male. He thinks that modern agricultural applications of agricultural work are used by both migrants and non-migrants alike. Because when there are new facilities in the new equipment, everyone is interested in innovation at the workplace.

8.3 Bangla Bazar

Case study: 1

Md. Abdus Samad, his age is 34. He is a businessman. He lives in the village of Dangora. He said that the name of the market in the village of Dangora is the Bangla Bazar. It was founded in 2007. In this market, the product of daily necessities (such as rice, pulses etc), electrical material, medicines, clothes tea etc. are sold. He said that migrants buy more products and new items and cosmetics from the store. He said that migrants have no impact on the area's clothing by the country where they live in. There are about 36 stores in the market, of which 4 are migrants' shops.

Migrants shops in Market		
No. of shops	Shops of migrants	Products
36	04	Daily necessities (rice, pulses, oil etc), electrical equipment, medicine, cloths, tea etc.

Who uses more of modern machinery in agriculture? In response to such a question, he said, "Our village is agriculture dependent. So, use of modern agricultural machinery is noticed in case of both migrants and non- migrants."

Case study: 2

Md. Shamim Al Mamun's age is 34. He is working in the education sector. He lives in the village of Dangora. He said that the name of the market in the village of Dangora is Bangla Bazar. It was founded in 2007. In this market, daily necessities (such as rice, pulses etc), medicines, clothes, shoes, tea etc. are sold. There are about 36 stores in the market, of which 4 are migrants' shops.

He said that various products from the market and new items and cosmetics are bought more by the migrants. He said that migrants have an impact on the area's clothing by the country where they migrated. In particular, women use foreign Burqa, which is brought by their family members from abroad.

Who uses more of modern machinery in agriculture? In response to such a question, he said, "Our village is agriculture dependent. So use of modern agricultural machinery is noticed by all – migrants and non migrants equally."

Case study: 3

Masud Rana is a businessman. He has a Sharee shop in the Bangla Bazar in the village of Dangora. I asked him about how the migrants influence this market and some other issues. He said that the local market of Dangora village is Bangla Bazar. There are 35 shops here. Among these the number of migrants' shops is 10-12. He said that the essential things are available in this market. Rods, Cements, clothes, tea, medicine, grocery, electronics material and fruits are also sold in this Bazar. According to him, the migrant family bought more products than the rest.

They are more likely to buy something new or cosmetics. As the respondent was a cloth shopkeeper, he said that migrant people have bought new clothes for family members and their relative when they visit home. He said that Middle Eastern clothes such as women's Burqa are fairly visible in the areas.

Case study: 4

Nur Md. Abdul Aziz Soudagar is a businessman. He is a cloth trader. He has a Sharee shop in the Bangla Bazar in the village of Dangora. I asked him about how the migrants influence this market and some other issues. He said that the local market of Dangora

village is Bangla Bazar. There are 35 to 37 shops here. The number of migrants' shops is 4-5. Rods, Cements, clothes, tea, medicine, grocery, electronics material, fruits and mobile phone are also sold in this Bazar. According to him, the migrant family bought more products than the rest. He said non-migrants bought more daily necessities than the migrants. But migrants are more likely to buy something new or cosmetics.

8.4 Hazi Market

Case study: 1

Aziz Mia, age 50, has his grocery store at Haji Market of Pakutia village. He said this market was established in 2014. And there are 7 shops in the market and all the migrants are set up by families and return migrants. The daily necessities and rods and cement are available in this market. He said the migrant family bought more items from the market. There is no clothing store in this market. However, he said that clothes of those countries where migrants stay affect the people of the area; for example, women's Burqa, hijab etc. These designs are often made by village tailors.

Migrants shops in Market		
No. of shops	Shops of migrants	Product
7	7	Construction material (rod, cement), daily necessities, tea.

According to the respondent, for the convenience of modern machinery work in agricultural work, everyone equally uses it. As an overall assessment, he said that 7 shops of this market belong to migrant families. Also some shops are running in the establishment by migrants.

8.5 Migrants Opinion

Case study: 1

Md Forid is 35 years old. He is a returned migrant. He was employed as a labour in Saudi Arab since 2001 to 2007. His village's name is Pakutia. He started fish farming and farm back to the area. According to him, the migrant and his family members established a shop in the village markets. Migrants stores basically sell mobile, electronics, clothes and medicine. The shop which has been established by migrant sells

new product than existing others. Migrant family bought more new products than the non-migrant.

Case study: 2

Md Sojib Mia is a migrant. He is twenty five years old. His village name is Nagbari. He works at Saudi Arab for three years. According to him the migrant and his family members gave a shop in the village markets. He said, “We or migrant families spend a large part of our income on eating and dressing which is a great help in the development of village market.”The shop which has been established by migrant sells new product than existing others. Migrant family bought more new products than the non-migrants.

Chapter Conclusion

For evaluating the influence of the migrants in the local markets, data has been collected from Ratanganj bazar, Bangla bazar and Haji market. From the data obtained it has observed that the migrants have clear influence on the village markets. Many return migrants have established stores in the market place. As a result, the area of the market is continuously expanding. Migrants buy more products and use update fashion collections than the no-migrants. The people who are the migrants sometimes dominate the local markets by European and Middle East fashions such as: half pant, jeans, ladies Burqa, Hijab and new fashion baby dress and so on. Besides, modern agricultural instruments to some extents are highly used by the migrants and their families. From the remark of interviewer and my observation, it may be opined that in the local markets, migrants have a positive contribution which develop the Bazar directly and indirectly in this area.

Chapter: Nine

The Impact on Community: Social organizations

9.1 Introduction

Social organization plays an important role for the development of a society which draws the social coherence among the people of a community. Social organizations work for removing the social barrier and moving forward a liberal society. Among the six villages of Tangail, there are 1 cultural organization, 1 youth club and 1 library for the social activities of these villages. 'Uthsob Committee Chatihati' is a cultural organization and 'Jagoroni Jubo Songho-Dangora' is a youth club and the name of the library is 'Alor Dishari Pathagar'. To identify the migrant contribution in these social organizations I have collected data from the members of these organizations. Here, I have explained all in light of the interviewee's opinion.

9.2 Cultural Organization:

Case study: 1

Uthsob Committee Chatihati was launched by the local UP Chairman, Makshudur Rahman Milton. He is a return migrant and now is in local political figure. His village's name is Chatihati. Information was collected from the founder of this committee. This committee has been established in 3 years ago. This committee fights against drug. To build a drug free society is the main theme of this committee. Along with this, the committee cooperates to arrange in different types cultural and other program in the village. No other cultural organization has been established in these six villages ever. This committee is run by the chairman; migrants have no contribution in here.

9.3 Social Youth Club

Case study: 1

Mr. Md. Israfil Master, who is the founding member of the club, has provided information about the club and the migrant contribution in it. He is 65 years old. He is the resident of Dangora village. He said that Jagoroni Jubo Songho is the only social youth club located at Dangora village. In 1982, it was started for the welfare of the village people by the young generation. Three of them played a significant role, like-

Israfil Hossain, Tofazzal Hosain and Nuruzzaman at that time who were resident of Dangora village. According to him, at the very primary stage, member of this club worked on voluntary basis for the following activities- to reduce poverty, to arrange treatment for helpless people, to help the poor people for marriage of their daughter and the funeral occasion and so on. By the initiatives of the club member, Dangora Primary School was formed. Subsequently, it was established as Government Primary School of Dangora.

At present, the activities of this club are not effective like that was in past. Life style of village people has changed ever than before. One or two member in every family works abroad for their betterment. So, number of poor people has gradually lessened in this village. Each and every people try to be dependent on own fate. In reality, there is a club for community but in true sense its utility is not mentionable in the today's perspective. So, migrant people's contribution in this club is not mentionable. Among the six villages this is the only social youth club in Dangora.

9.4 Library:

Case study: 1

Data has been collected from Saiful Islam Raju, who is a migrant and founding member of this Library. He is 35 years old. He is the resident of Dangora village. As per his opinion, there is only library located at Dangora village. It is known as 'Alor Dishari Pathagar', which was established in 2016 in a very small scale.



Dangora Alor Dishari Pathagar

Number of founding member of this library is eleven. This library is set off by the joint effort of migrant and non-migrant. The number of books of this library is about two hundred and fifty. According to the respondent, the members of this library do not want any help from the migrant people. They want to flourish it by their own capacity. It is the only library among the six villages.

Chapter Conclusion

Social organization plays an important role for the development of a society which draws the social coherence among the people of a community. From research it was seen that this community consists of 01(one) cultural organization, which was established by a return migrant. This organization works for arranging cultural programmes and for developing a drug-free society. There is also a youth club which has been established by the united efforts of the villagers. It performs a limited amount of functions at present. For developing enthusiasm among the people for reading books, this community has a library. A migrant is included among its founding member, who is a current member of the library committee. He has helped for constructing this library and for buying books. So, migrants also have a role in establishing and conducting social organizations.

Chapter: Ten

The Impact of Migration on Rural Society

To measure the impact of migration on rural society, the study observed the social values and customs. Social values form an important part of the culture of the society. Values account for the stability of social order. They provide the general guidelines for social conduct. Values such as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, democracy etc. guide our behavior in many ways. Values are the criteria people use in assessing their priorities and choosing between alternative courses of action¹⁴. Key indicators of this chapter are marriage and family issues, social trend and demand of labour. Information was collected through questions and interviews to know the impact of the migrants in the social aspect of six villages (Nagbari, Chatihati, Dangora, Pakutia, Kumiriabari and Khilgati) of Tangail. The target group was - school teachers, union council members, migrants and others people of the research area, from 16 people in total. The information obtained on the basis of the questionnaire has been described in the context of the opinion of the respondents.

Case study: 1

Mr. Md. Habibur Rahman's age is 50. He is serving as head teacher in Government Primary School. He has been working for 28 years in the teaching profession. He is the father of two daughters. His village house is at Dangora. The information obtained from him about social norms is discussed below.

Marriage and family issues:

Regarding marriage and family, he said that the average age of marriage for men and women in this village is 20 and 17 respectively. Here, he thinks that there is a difference of age in marriage among migrants and non-migrant families. The migrant family marries their daughter off at an early age for the sake of their daughter's safety. In the case of marriage, dowry system is in operation in this village. However, he also said that the educated family does not take dowry anymore. Those who are illiterate and poor in society accept dowry. As the amount of dowry he mentioned -

Range of dowry (In tk.)	
Lower	Higher
40,000/-	3,00,000/-

He said that due to the marriage of the daughter of a migrant family, the boy has to give more dowries. Everybody thinks the migrant family is financially well, so they demand more dowries. Even the financially well bride's father gives dowries to the migrant grooms so that their daughters can have a happy married life. Apart from illiteracy and greed, dowry is accepted by the bridegroom party. It is to be noted that the migrant family does not help the poor parents of the village with their money at the time of their marriage, he expressed his opinion.

He said “Yes” to the question of whether the relationship between husband and wife is broken due to migration. “However, the tendency to lose relationship is less”, he said. He also gave an opinion that villagers refrain from disturbing migrants' family member. Do the children of migrant parents get involved in bad habits in the absence of guardian? In response to this, he said, “No, they do not get involved in bad works.” However, in early youth, they become involved in politics and become incompetent in studies.

Social trend:

Regarding social trends, he said that migrants and villagers all have a tendency to celebrate child's birthday party and Akika. Nowadays, the trend of observing festivals among people has increased than earlier. So now everyone is doing such programs equally. Migrants help poor people in the village to help for the funeral of the deceased member of family. “This help is done by financial support or buying cooking items”, he said.

Demand of Labour:

When the migrant goes out of the country and labour crisis arises in this community, the people of this village fulfill this deficiency with seasonal workers. When seasonal workers come to this area, they have to be paid more on their daily rates. The daily wage amount is 500-600 taka. Again, more wages are paid when workers are less available. It

basically depends on the arrival of workers. If the labourers are less than the demand, they have to be hired with more wages.

Case study: 2

Ananta Sutradhar’s age is 48. He is an assistant teacher in profession and has been engaged in this profession for six years. He has a daughter. His village is named Nagbari.

Marriage and family issues:

Answering the questions related to marriage and family, he said that the average age of marriage for men and women in this village is 20 and 17 respectively. There is age difference between migrant and non-migrant families. However, in this village dowry system is practiced in marriage.

Range of dowry (In tk.)	
Lower	Higher
50000/-	200000/-

Do you have to give more dowries in the marriage of the daughter of the migrant family? To answer such a question, he said, "Yes." As the girl's father works abroad so he has money. Therefore, the bridegroom wants more dowries due to greed. “Also, the migrant boy has to be given more dowries in marriage”, he said. He said that because of the marriage, many migrants return to the home country from abroad. After coming to the country they start business with the money received through dowry.

Does the migrant family help poor parents in the village with their money at the time of their daughter’s marriage? He replied, “No, they do not help.” However, the daughter of close relatives might get some help during the marriage.

Is the relationship of husband and wife broken due to migration? In this regard, he said, “Yes, it is.” As the reason behind the breaking of the relationship, he mentions that long periods of distance, getting involved in extra-marital love, not finding the information of each other regularly etc.

Do the wicked people of the village bother the migrant man's wife and daughter? Being asked about this, he said, "Sometimes it happens." However, such case is very few. In such a situation, the rural society punishes the culprit in favour of victim family, according to the nature of the crime. Such as providing physical punishment, financing, and if both parties agree then they may get married.

Do the children of migrant parents get involved in bad habits in the absence of guardian? In response to this question, he said, "Yes." When the children of migrant children are engaged in bad work, the people of the society, especially the school teachers, communicate with their family about the child. The people of the village keep an eye on them so that they can refrain from criminal acts.

Social trend:

Regarding social trends of the present society, he said that the trend of observing children's birthdays or Akikas is seen in the people of the village. It is basically more in the migrant family. Because the migrant families have more financial capacity; so they celebrate birthday of their children by inviting relatives. The migrant family is more interested in trending fashion. He said that migrants helped poor people of the village at the time of their family member's departure/milad and Quran khani etc. Some donates money and other help in work.

Demand of Labour:

Most of the youth of this village go abroad in search of work to bring financial security to the family. For this reason, the labour shortage in this area is met by seasonal workers. These seasonal workers come from different districts of Bangladesh. They basically come at the time of harvesting. At other times, the work is done by the local workers. If the labour shortage is crops up, the daily wages of the workers increases. The amount of this wage is approximately 700-800 tk daily.

Case study: 3

Mr Maksudur Rahman Siddiqui's age is 50. He is serving as the chairman of Nagbari union parishad. He is the father of two children. His village house is at Chatihati. The information obtained from him is discussed below.

Marriage and family issues:

Regarding marriage and family, he said that the average age of marriage for men and women in this village is 25 and 20 respectively. Here, he thinks that there is no difference of age in marriage among migrants and non-migrant families. According to him dowry system is absent in the six village. But migrant man and union parishad help the poor parents to arrange their daughter's marriage ceremony.

He said “Yes” to the question of whether the relationship between husband and wife is broken due to migration. Irregular communication between husband and wife is the main reason of divorce. He also gave an opinion that no one disturbs the migrant wife and daughter in the village. Do the children of migrant parents get involved in bad habits in the absence of guardian? In response to this, he said, “No, they do not get involved in bad works.”

Social trend:

Regarding social trends, he said that migrants and villagers all have a tendency to celebrate child's birthday party and Akika. Nowadays, the trend of observing festivals among people has increased than earlier. So now everyone is doing such programs equally. Migrants help poor people in the village to help for the funeral of the deceased member of family. “This help is done by financial support or buying cooking items”, he said.

Demand of Labour:

When the migrants go outside of the country and labour crisis arises in this community, the people of this village fulfill this deficiency with seasonal workers. When seasonal workers come to this area, they have to pay more on their daily rates. The daily wage is 500 taka. Again, more wages are paid when workers are less available. It basically depends on the arrival of workers. If the labourers are less than the demand, they have to be hired with more wages.

Case study: 4

Morzina Khatun's age is 37. She is a teacher in a kindergarten school. Her village is named Nagbari. I talked with her about the impact of migration in society. The information found in light of her opinion is presented below.

Marriage and family issues:

She said about marriage and family matter that the average age of marriage for girls in this village is 16 and the average age of boys is 21. Although there are more migrant families in this area, there is no difference between migrant and non-migrant families in the age of marriage. If the boy or girl is suitable for marriage, then the parents or they themselves prefer to marry. She said that dowry system prevails in marriage in this area. The range of dowry for this village is -

Range of dowry (In tk.)	
Lower	Higher
7,00,00/-	3,00,000/-

“The daughter of migrant family has to give dowry in case of marriage”, she said. She mentioned that many times more dowry is to be given according to physical appearance of the bride. Parents also give more dowries for better future of their daughters. However, she said that the migrant boys do not want more dowries for marriage.

In response to the question whether the migrant families help the poor parents of the village with their money at the time of their daughter's marriage, she said - No, they do not help the poor. But they help their close relatives. “Because of the migration, the husband-wife relationship does not break up”, she said. She also feels that the villagers do not disturb the wife and daughter of the migrant men.

Social trend:

In the case of social trends, she said that there are both migrants and non-migrants who are financially well-off that arrange children's akika and birthday. She said that migrants and their families helped poor people of the village at the time of their family member's departure/milad and Quran khani etc. through financial means and other ways.

Demand of Labour:

Regarding labour shortage, she said that the labour shortage is seen as most of the people in the country work abroad. This is especially high during rice harvesting. During this

time seasonal workers come from different districts of the country. These seasonal workers have to be paid at a higher rate; average daily wage is tk. 700-800.

Case study: 5

Ramesa Begum is a former union council member. Her age is 55. She is the mother of one child. The name of her village is Pakutia. Regarding social norms, she said that the average age of marriage for men and women in this village is 20 and 17 respectively. There is no difference between migrant and non-migrant families regarding the age of marriage. She said in response to the question of dowry, “There is a tradition of dowry in this village.”

Range of dowry (In tk.)	
Lower	Higher
30,000/-	3,00,000/-

“The daughter of migrant’s family has to give more dowries in marriage”, she said. She also said that if the daughter's father is a migrant and if he has more money, then he willingly gives dowry. This often encourages others to accept dowry. “Even the migrant boy also takes more dowries”, she said. As reason of giving dowry, she said the migrant boy has better accommodation and property.

Does the migrant family help the poor parents of the village with money in their daughter's marriage? In response to such a question, she said, “Yes.” However, this amount of help is very low. The poor parents often asked for help from the UP chairman and the members.

She said that due to migration, many times the relationship between husband and wife is broken, which results in divorce. I wanted to know if the villagers bother the wife and daughter of the migrant. She replied, "No, there is nothing like that". Do the children of migrant parents get involved in bad habits in the absence of guardian? In reply to this question, she said, “No.” However, among the child of migrant's, a trend of school bunking is seen. “In that case, other family members or school teachers take care of those students”, she said.

Case study: 6

Mr. Md. Saiyed Halim's age is 35. He represents as the member of Nagbari union. His village house is at Pakutia. The information obtained from him about social norms is discussed below.

Marriage and family issues:

Regarding marriage and family, he said that the average age of marriage for men and women in this village is 21 and 18 respectively. Here, he thinks that there is no difference of age in marriage among migrants and non-migrant families. The migrant family marriage their daughter off at an early age for their daughter's safety. In the case of marriage, dowry system is in operation in this village.

Range of dowry (In tk.)	
Lower	Higher
50000/-	200000/-

He said that due to the marriage of the daughter of a migrant family, the boy has to give more dowries. Everybody thinks the migrant family is financially well, so they demand more dowries. Migrant boys do not take dowry because they marry after having savings as a migrant worker.

He said "Yes" to the question of whether the relationship between husband and wife is broken due to migration. "However, he is less prone to losing the relationship", he said. He also gave an opinion that migrant men's wives refrain from disturbing the villagers of the village. Do the children of migrant parents get involved in bad habits in the absence of guardian? In response to this, he said "Yes." In this case, people of the society complain about him to UP chairman. Then UP authority takes action against him according to the offence.

Social trend:

Regarding social trends, he said that the child's Akika or birthday celebration is seen mostly in the village's migrant's families. Migrants help poor people in the village for the

funeral of the deceased in their family. This help is done by financial means or buying cooking items and others, he said.

Demand of Labour:

When the migrant goes out of the country and labour crisis arises in this community, the people of this village fulfill this deficiency with seasonal workers. When seasonal workers come to this area, they have to be paid more on their daily rates. The daily wage amount is 800-900 taka. Again, more wages are paid when workers are less available. It basically depends on the arrival of workers. If the labourers are less than the demand, they have to be hired with more wages.

Case study: 7

Shah Md. Elias's age is 55. He is an UP Secretary. His village is named Nagbari. The information obtained from him about social norms is discussed below.

Marriage and family issues:

Answering the questions related to marriage and family, he said that the average age of marriage for men and women in this village is 22 and 18 respectively. There is no difference between migrant and non-migrant families here. However, in this village dowry system is not practiced in the marriage according to him. He said that migrants family help poor parents at the time of their child marriage. Relationship of husband and wife is broken due to migration. But, he cannot remember such a case for example. Wicked people of the village bother the migrant man's wife and daughter when the male member migrated. Children of migrant children are engaged in bad work, the people of the society, especially the school teachers, communicate with their family about the child and try to make him understand as he is not in right way.

Social Trend:

Regarding social trends of the present society, he said that the trend of observing children's birthdays or Akikas is seen among the people of the village. It is basically more in the migrant family. He said that migrants do not help the poor people of the village for their family member's departure/milad and Quran khani etc. Now poor people ask for help from the people's representatives during the serious conditions.

Demand of Labour:

Most of the youth of this village go abroad in search of work to bring financial security to the family. For this reason, the labour shortage in this area is met by seasonal workers. These seasonal workers come from different districts of Bangladesh. They basically come at the time of harvesting. At other times, the work is done by the local workers themselves. If the labour shortage is created, the daily wages of the workers increases. The amount of this wage is approximately 800-1000 tk. daily.

Case study: 8

Selina Begum is a teacher. She has been teaching for 8 years. She is 27 years old and she is the mother of one child. She is a resident of Dangora village. According to Selina Begum, matters on how the migrants affect social norms are given below.

Marriage and family issues:

In response to questions related to marriage and family, she said that the average age of marriage for men and women in this village is 19 and 16 respectively. “The migrant and non-migrant families have a difference in the age of marriage”, she said. The daughters of the migrant family are getting married faster because their parents who live outside the country feel insecure about their daughter insecurity. As a result, the girl gets married at an early age. Dowry is accepted in this village in the case of marriage.

Range of dowry (In tk.)	
Lower	Higher
80000/-	500000/-

The minimum amount of dowry is 80000 taka and maximum is Tk 500000 lakh. Also, bicycle, motorcycles, television and refrigerators are accepted as dowry.

The daughter of a migrant family has to give more dowries in marriage. Gold being demanded for a dowry is a very common phenomenon. The migrant family has to give more dowries to the daughter's marriage because it is believed that the family's financial capacity is more. However, migrant sons do not have to pay dowry in marriage. It is to

be noted that migrant families do not to help other poor parents of the village in support of their daughter's marriage according to the study. Responding to the question of separation of husband or wife because of migration, she said “Yes”. According to her knowledge, two relationships have been separated. However, she did not give details on them.

The reasons for divorce are-

- For the sake of more money, the father marries their daughters off to migrants. But if the husband and wife do not get along very well then girls abandons their husband.
- When the migrant husband stops his wife from studying, wife breaks up the relationship. “In the absence of a husband, if the wife takes the higher education, the probabilities of an extra-marital love increases. So husbands do it”, she said.
- In a short time, when a migrant man becomes the owner of a lot of money, he loses his balance and divorces his wife.
- If there is no regular contact with family.

In reply to a question whether the migrant's wife and daughter are disturbed by the miscreants in the village, she said, “Yes” If someone is facing such a problem, then the village society helps the family. But in this case there is a possibility of getting injustice if that annoying person is financially strong or influential in society. She said that the children of migrant parents are involved in bad work in the absence of guardian. In this situation, the people of the society try to solve the problem by calling their family members.

Social Trend:

All sections of the rural society have a tendency to celebrate Akika or birthday celebrations of their child. Now, people take one or two child. So the parents observe their birthday almost regularly for their happiness

Demand of labour:

The labour crisis arises in the area when migrant workers are working outside the country. In this time, labourers demand more wages.

Case study: 9

Md. Abdur Razzaq Mia is a teacher. He has been teaching for nineteen years. He is fifty years old and he is the father of one child. He is a resident of Khilgati village. According to Abdur Razzaq, discussions on how the migrants affect social customs are given below.

Marriage and family issues:

In response to questions related to marriage and family, he said that the average age of marriage for men and women in this village is 22 and 15 respectively. The migrant and non-migrant families have a difference in the age of marriage, he said. The daughters of the migrant family are getting married faster. If their parents are out of the country, they feel insecure about their daughters. As a result, the girl gets married at an early age. Dowry is accepted in this village in the case of marriage.

Range of dowry (In tk.)	
Lower	Higher
10000/-	500000/-

The minimum amount of dowry is 100000 / taka and maximum is Tk 500000 lakh. Gold is also accepted as dowry. Migrants' family has to give more dowries because it is believed that the family's financial capacity is more. However, migrant sons do not have to pay dowry in marriage. It is to be noted that migrant families do not help the poor parents of the village to support their daughter's marriage, according to his opinion. Responding to the question of separation of husband or wife because of migration, he said, "Yes". According to his knowledge, the main reasons for divorce is-

- In the absence of husband, wife involves in extra-marital love.
- Irregular contact of migrant man with his family.

In reply to a question whether the migrant's wife and daughter are disturbed by the miscreants in the village, he said, "Yes". If someone is facing such a problem, then the village society helps the family. He said that the children of migrant parents get involved in bad work in the absence of guardian. In this situation, the people of the society try to solve the problem by calling their family members.

Social Trend:

To celebrate Akika or birthday party of children are seen more in migrant family because their financial capacity is high than non-migrant families. He said that migrants and their family do not help poor people in the village at the time of their family's funeral / Milad and Qur'an khani through financial means and other ways.

Demand of Labour:

When the migrant goes out of the country and labour crisis arises in this community, the people of this village fulfill this deficiency with seasonal workers. When seasonal workers come to this area, they have to be paid more on their daily rates. The daily minimum wage is 500 taka and maximum amount is 800-900 taka. Again, more wages are paid when workers are less. It basically depends on the arrival of workers. If the labourers are less than the demand, they have to be hired with more wages.

Case study: 10

Md. Sheikh Mohammad Asraf Hossain is a teacher. He has been teaching for sixteen years. He is 42 years old and he is the father of one child. He is a resident of Dangora village. According to his opinion, discussions on how the migrants affect social norms are given below.

Marriage and family issue

In response to questions related to marriage and family, he said that the average age of marriage for men and women in this village is 20 and 16 respectively. The migrant and non-migrant families have a difference in the age of marriage, he said. The daughters of the migrant family are married off faster. The migrant family is financially well-off, so the girl gets married at an early age. Dowry is accepted in this village in the case of marriage.

Range of dowry (In tk.)	
Lower	Higher
20000/-	500000/-

The minimum amount of dowry is 20000 taka and maximum is Tk.50000 lakh. Gold, motorcycle, refrigerator, television are common as dowry.

The daughter of a migrant family has to give more dowries in marriage. The daughter of the migrant family has to give more dowries because it is believed that the family's financial capacity is good. However, migrant sons do not have to give dowry in marriage. Does the migrant family help poor parents in the village with their money at the time of their daughter's marriage? He replied to the question, "Yes, they help".

Migrants support in marriage (In tk.)
5000/- to 20000/-

Responding to the question of separation of husband or wife because of migration, he said, "Yes". According to his knowledge, the main reasons for divorce is-

- If migrants' wife sends money or other valuable things to her father's house, she gets mentally tortured at her father-in-law house. At one stage, the separation between husband and wife takes place.

In reply to a question whether the migrant's wife and daughter are disturbed by the miscreants in the village, he said, "Yes". If someone faces such a problem, then the village society helps the family. But in this case there is a possibility of getting injustice if that annoying person is financially strong or influential in society. He said that the children of migrant parents get involved in bad work in the absence of guardian. In this situation, the people of the society try to solve the problem by calling their family members.

Social Trend:

To celebrate Akika or birthday party of children are seen more in migrant family because their financial capacity is high than non-migrant family. He said that migrants and their family help poor people in the village at the time of their family's funeral/Milad and Qur'an khani by financial means and other ways.

Demand of Labour:

When the migrant goes out of the country and labour crisis arises in this community, the people of this village fulfill this deficiency with seasonal workers. When seasonal workers come to this area, they have to be paid more on their daily rates. The daily minimum wage is 300 taka and maximum amount is 700 taka. Again, more wages are paid when workers are seen in this village. It basically depends on the arrival of workers. If the labourers are less than the demand, they have to be hired with more wages.

Chapter Conclusion

In this chapter, the influence of migrants in social issues like–marriage and family related matters, social trends, agriculture and labour shortage has been portrayed. In terms of issues related to marriage and family, it was seen that dowry system prevails in these villages and the migrant families have to pay more dowry for their daughter's marriage. Sometimes the migrant men also accept dowry, but in very few cases. On the other hand, family ties break down due to migration, specifically- understanding problem, extra-marital love, irregular contact. The wife and daughters of migrants fall victim to wicked people at times. In many cases, the children of migrant families become indifferent to studies and it has been revealed from the research that their rate of attendance is very low in the educational institutions. It happened in the absence of parents, getting mobile handset at a very early age. They cannot use it properly and they go astray unconsciously. In case of social trends it is seen that the migrant families have a tendency to celebrate the birthdays and akika of children. Besides, these families are more prone to following the latest fashion trends. In addition, they assist the poor people of the society in many ways. As majority of the people capable of working are employed abroad, there is a shortage of labour in this community. This labour shortage is met by employing seasonal workers during the harvesting season with extra wage. At the other times, the local labourers work with extra payment.

Chapter: Eleven

Discussion and Analysis

This chapter attempts to reveal the impact of labour migration and remittance on the development of rural community on the basis of previous discussion by following grounds as such- the contribution of the migrants in educational institutions, religious institutions, local markets, social organizations and other aspects of the rural society.

11.1 Role of migration to community educational institutions

Role of migration in community educational institutions has been analyzed on the basis of respondents opinion. Most of the respondents said that migrants have participated to spread the light of education among the people of this community. Siddiqui and Mahmood, (2015) shows that migrants have participated in establishing new schools or supporting the existing schools and colleges, contributed to the construction of classrooms for the existing school, provided financial support for school teams during various inter-school sports tournaments, provided bags and educational materials to the students. Basok(2003), migrants earned money permits them to expense on children education and their babies career opportunities. Ajero and Onokala(2013), household that receive remittances tend to invest money in children education. Maimbo and Ratha(2005), remittance may enable girls to complete their schooling rather than having to leave school early to work in the home or farm.

My study found that government primary school and secondary school were established by migrant to spread education among the people of this community initially. At present, members of their family (internal migrant) are associated with the school committee and provide support to the school as required. One of the respondent said that those who go abroad to work mainly do so to meet the financial need of their families. So, their contribution on government run school is not so significant. Alongside with his opinion some contribution of migrant are shows from the study, these are donating land for school premise, supporting with money, helping for repairing schools and donating of fans for school children for combating hot weather, giving subscription in annual cultural program etc.

Migrants and non-migrants jointly have participated in establishing kindergartens schools in this community. At these schools, students are mostly migrant parents' children. Although, education cost is expensive of these institution but parents want to quality education for their children. So, they admitted their child in good school and invest their money for their children education. Migrants indirectly contribute to run this school by admitting their children which encourage community non-migrant people to establish standard education institutions.

Community also has a number of Madrasas which have been established through the efforts of migrant and non-migrants. Siddiqui and Mahmood, (2015) found that migrant and non-migrant supported establishment/contruction/maintenance of madrasas. They contributed to madrasa fund during Eid festivals, participated in madrasa committees. Migrant donated land for madrasas. Migrant and non-migrant donated to madrasa but only around 8 percent sent their children to those institutions. This meant they donated from charity thinking. My study found that both migrant and non-migrant involve in establishing madrasas. All are contribute in this institution. Specifically, migrants contribute in Madrasa by paying Zakat, giving money, proving construction materials, providing Islamic books and holy Qurans, distributing fans and bags of rice and organizing 'Milad- mahfil'. They also support by providing construction material for the madrasas. Migrant's children studies here are very few but they contribute here from the spiritual feelings. Thus, the migrant remittance contribute to preserve the community educational institutions and to ensure better education for community children.

11.2 Role of migration to community religious institutions

Migrants remittance have played a crucial role in rural community religious institutions which is discussed broadly in Chapter Six on the ground of migrant and non-migrant view. Siddiqui and Mahmood, (2015) shows that the highest number of contributions by both the migrant and non-migrant HHs was to religious institutions. In mosques purpose, migrant donated to buy land, donate money during construction and maintenance. Both the migrant and non-migrant support in carpeting the floor for mosque, donating Quran and other religious books, fans, prayers mats, tasbih, caps. The members of migrant HHs or returnee migrants were represented on the mosque committees. My study finds that migrant remittances provide constant support for developing the community's religious

institutions. Respondents provide that both migrant and non-migrant villagers are equally contributed in religious institutions. In mosque, both migrant and non-migrant facilitate in establishing mosques, supporting with money, helping construction by providing construction materials. They also are donating mats/Jainamaz/Tasbih/Quran/Islamic books/fans/door/water motor, facilitating toilets, arranging Milad-Mahfil in mosque. They also contribute in setting up Eid-gah for Eid prayer. Migrants of this community also constructed mosques with the help of a foreigner. Both the migrant and non-migrant family members are associated with the mosque. Recently Tk. 6-7 lakhs has been donated for constructing the boundary wall of the graveyard of this village. Here, along with government assistance, migrants and non-migrants have contributed equally, one of the respondents told it.

On the other side, there are very few Hindus in this community and there are not many migrants among them. So, they do not have noteworthy contribution in this arena. Although the migrant HHs supported the construction and maintenance of temples, providing labour and time, representing on the temple management according to Siddiqui and Mahmood (2015). Research depicts that this community is surrounding with Muslim majority. So, migrant and non-migrant contribute in their own religious arena from their pious attitude.

11.3 Role of migration to community local markets

Respondents said that migrants remittance have added new dimensions to the community local markets in different way. Basok (2003) draws that migrants invest their Canadian-earned incomes in land, business, children's education, housing, clothing, medical treatments, or other consumption-related items, improve their quality of life. It means better life of migrant household mostly depend on local market. Availability of goods in local market helps to easy the life of community people. Consumption by migrant households can lead to higher incomes for non-migrant households (Adelman et al. 1988, Durand et al.1996a). It indicates that migrant family buy more product from non-migrant shops which help to generate income for non-migrant. After return home community migrants facilitated their savings to purchase of house, business and land (Haas, 2007).

My study finds how migrants and their family contribute in local market. A migrant respondent said that migrant families spend a large part of income on eating and dressing which helps in developing village market. Migrant family, return migrant and non-migrant contribute in establishing shops in market. Migrant headed shops supplying new products. Construction materials, electrical equipment, cloths, agricultural product, medicine and daily necessities are sold in these shops. Migrants always try to ensure better life of their family member so they purchase more products and use update fashion collections than the non-migrants. Purchasing capacity of migrant influenced on non-migrant income. The people who are the migrants sometimes dominate the local markets by European and Middle East fashions such as: half pant, jeans, ladies Burqa, Hijab and new fashion baby dress and so on. People receiving remittance dressed better (UNICEF, 2008). Besides, modern agricultural instruments to some extents are highly used by the migrants and their families. The effects of migration and remittances on wider community structures and traditional institutions is an equally ambiguous and potentially value laden affair. On one side, it undermines the maintenance of collectively managed irrigation systems. On the other side, the influx of international remittances has enabled households to pump this water through individual pumping and even to start new farm in the desert (Haas, 2007). So, community local markets are highly influenced by the income capacity of migrant HHs.

11.4 Role of migration to community social organization

Social organization is a key indicator of community development. Migrants directly play a vital role to establish a cultural organization for community people. Siddiqui and Mahmood (2015) shows that STIMs HHs supported the community libraries by helping them to purchase books to develop the reading habit and to avoid anti-social activities of young generation. This study finds that there is a Uthsob committee in Chatihati village. This committee works against drug and arranging cultural programs of society. It has been established by a return migrant. There is another social organization, named, Jagoroni Jubo Songho. It was established by return migrant and village people jointly. It worked primarily to combat poverty, to arrange treatment for hapless people for marriage of their daughter and the funeral occasion. At present, activities of this club are not mentionable. Now people find help from Union Parishad in their bad times. However,

for developing enthusiasm among the people for reading books, this community has a library. Migrant and non-migrant jointly set up this library. As a founding member migrants also involved in library committee to take part in decision making about this library. It has been established to develop the practice of reading of new generation. Members of library do not want any help from migrants. They want to flourish it by their own capacity. So, we see that social organization play a vital role to develop community behavior and culture. Existing social organization is not enough for this community so people of this area should form different social organizations with collective effort and come forward with some development works by the help of migrants.

11.5 Role of migration to change attitude of rural people

In Chapter Nine, the influence of migration in social issues like—marriage and family related matters, social trends, agriculture and labour shortage has been portrayed largely. It has been explained in light of migrant view. In terms of marriage and family, it has seen that dowry system prevails in community and the migrant families have to pay more dowries for their daughter's marriage. Sometimes the migrant men also accept dowry, but in very few cases. My study found that minimum range of dowry is tk.40000/- (forty thousand) and maximum range of dowry is tk.500000/- (five lac), gold is also demanding as dowry. There are common reasons for dowry are as follows, migrant family gives dowry for their daughter safety, bridegroom wants more dowries due to greed, if the bride is not beautiful etc. Sometimes migrants financially help poor family to arrange their daughters marriage. Migrant man rarely accept dowry for their own marriage. They save money for marriage purpose and start their family life. International migration deterred marriage while migrants were abroad, after return home community the remittances and saving helped them to start a family (Haas, 2007). On the other hand, family ties break down due to migration. Understanding problem between husband and wife, extra-marital love, irregular contact, long periods of distance are the main causes to lessen family ties. The study also shows that the wives and daughters of migrants fall victim of the harassment of miscreants sometimes, the rural society punishes the culprit in favour of victim family by giving physical punishment, financing and if both parties agree then they may get married. Participants uttered that the children of migrant families become inattentive to studies and become derailed for the absence of guardian.

In these cases school teachers communicate with their parents and try to understand their children to take a right path for their life. Ratha, Mohapatra, Scheja (2011) provides a discussion that most cases moving to another country give rise to a lot of unpleasant conditions. Among these, increase the risk for family breakdown, fragmentation of social networks and psychological stress (Khan et al, 2003), absence of mother has been found to be associated with the involvement of children with violence, abuse of drugs and alcohol as well as reduced school attendance. Migration affects family and children. Likewise, divorce was a consequence of working abroad. The departure of the father has fewer negative consequences on a child's development but the absence of mother affects children most with respect to their psychological and emotional states, nutrition, health and academic performance (UNICEF, 2008).

In case of social trends it is seen that the migrant families have a tendency to celebrate the birthdays and *akika* of children and they are more prone to following the latest fashion trends. Nowadays, celebrating different occasions and festivals has increased among the people than in earlier. Respondents said that migrants helped poor people of the village at the time of their family member's departure/*milad* and *Quran khani* etc. Some donate money, help to give cooking items and help in work. Migrants help the poor people during *Shab-e-barat* and *Eid*. They also help their relatives during those festivals. According to Siddiqui and Mahmood (2015), migrant HHs provided support for their poor relatives and villagers to alleviate their hardship. They bought goats or calves for poor relatives to help to maintain their livelihood and extended financial support to fellow villagers to perform the *hajj*. Migrants also expense such as feasts and funerals for non-migrants (Mazzucato et al. 2006).

Study draws migration results in a lack of community labour because most of the youth go abroad for their financial security and to ensure a better life for their family member. This labour deficit is filled by hiring seasonal workers during the harvest season with extra wage. At other times, local workers work with extra money. Ajero and Onokala (2013), the ability of remittances to compensate the labour shortage in rural areas is still a function of the amounts and value of remittances received by migrants' households at home, especially in the developing countries. Haas (2007), emigration and remittance expenditure also have the tendency to increase wages in sending regions and countries. In a Moroccan Oasis, the price of agricultural labour has considerably increased, as a result of out-migration and increased demand for agricultural land. Although (migrant)

entrepreneurs might view increasing local wage levels as negative, this is obviously to the benefits of non-migrants and migrants living in such regions.

Research also finds some other contribution of the migrant on the development of rural community from the discussion of socio-economic feature of community. Migrants mostly invest their money for their household activities and then they are participated in community concern. They are creating employment opportunities for non-migrants by establishing factories, enterprises and firms in their own areas. Sometimes remittance creates the path of employment, increase income and production (Taylor, Arango, Hugo, Kouaouci, Massey and Pellegrino, 1996). They also help to construct the link roads by giving land, labour and monetary donation. Migrants impact on construction activities which generate considerable employment and income for non-migrants (Taylor et al.1996). Migrants have a contribution to produce new fruits in the community. Migrants and their family invest in rickshaw/van, EZ bike (battery run) and microbus; truck transport business which develop the community communication system.

Thus remittance can change social structures and cultural practices, the concept of social remittance that is transfers of ideas and attitudes, particularly when migrants return home is receiving increasing attention (Maimbo and Ratha, 2005). It draws both positive and negative impact in social structure and behavior.

Chapter Conclusion

Findings of the research have uncovered that there are far-reaching impacts of labour migration and remittance in the development of rural community. Although, at the very first people are actually migrated for their own development. Thereafter, they concentrated for the welfare of the community. Migrants remittance directly influence on communities socio-economic development. Migrants remittance contribute to spread communities education, to maintain religious sentiment, to observe social culture, to expand local market and goods, to facilitate road and transport, to create employment for non-migrants and seasonal workers, to help the poor people and to change of attitude of people. Though, community faces some negative consequences for migrant, as such-increase risk of family breakdown, affects baby's psychology and emotion, increases social incoherence and raises the wage rate of day labour for labour deficit.

Chapter Twelve

Conclusion and Recommendations

12.1 Conclusion

This research has examined the impact of labour migration and remittance on the development of rural community on the basis of a case study of Tangail district. My study is different from the previous studies in terms of inclusion of the contribution of the migration in educational and religious institutions, local markets, social organizations and other aspects of the rural society/changing attitude of rural people. It has been demonstrate that the migrants have played crucial roles in spreading rural community education by establishing school, donating school premises, helping construction, donating money, providing fans/Islamic books/door/paddy sacks, giving subscription in annual cultural programme, organizing madrassa committee Milad-Mahfil, admitting children in high paid school for quality education of their children. They also provide constant support for developing the religious institutions by donating land, supporting with money, helping construction, donating mats/Jainamaz/Tasbih/Quran/Islamic books/fans/door/water motor, facilitating toilets, arranging Milad-Mahfil. They also contribute in establishing Eid-gha and graveyard for the community. They have added new dimensions to the local markets by establishing new shops, supplying new products and purchasing more products. They are also conducting social awareness programme through the social organization, such as – preventing drug and book reading workshops. Besides, they also help their relatives and hapless people of the society to reduce their hard time. They are also creating employment opportunities by constructing home, establishing factories, enterprises and firms in their own areas. Migrants have a significant contribution to produce new fruits in the community. Apart from the positive sides of migration in the community, there are some negative sides have also been revealed from the research, like – the bride has to give more dowries during marriage if her parents are migrants, sometime migrants parents willingly give dowry for their daughter happiness, marital relationships break down due to migration, the wives and daughters of migrants fall victim of the harassment of miscreants at times of absent of male family member, the children of migrant families become inattentive to studies and become derailed for the absence of their parents. So, from the outcome of the research it is evident that there are far-reaching impacts of labour migration and remittance in the development of rural community excluding some undesirable factors.

12.2 Recommendations:

On behalf of the researcher, some key recommendations for the development of rural community through migrants' remittance are highlighted:

- It has noticed that one or two members of every family work in abroad but there is no 'Migrant Association' in this village through which they can donate money for the advancement of the community. Migrants donate money to the society for different purposes but it remains unlisted due to the absence of migrant association. For getting more benefits from the migrant people, necessity of an association is undeniable. Government and local authority should establish migrant association in this community.
- Community has few social organizations. People of this area should develop different social organizations with collective effort and come forward with some development works by the help of migrants.
- At present, technical education is essential for self-development and betterment of social development. But there is no technical education institution in this community. This type of institution needs to be set up by the effort of the community member for the youth development. Government and migrants assistance can be taken by the local authority to set up this establishment.
- Government, NGO and public have to keep an eye to the migrants so that they can create the opportunity of employment for the unemployed people of the community by investing to establish the factories and enterprises in the area as a safe investment. Because of the risk of investment in the village, the migrants are more focused on personal development. They spend a large part of their income for nutritious food, better clothing, building house, better treatment, buying land etc.
- School authorities should launch scholarships for the children of migrant parents so that they can be attentive on education in absence of guardian.
- Government and villagers should be humane to the people of migrant families so that they do not face any trouble.

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Appendices

Questionnaires

KEY INFORMANTGS INTERVIEW

KEY INFORMANT INTERVIEW VILLAGE DETAILS		
Sl. No:	Site ID:	Key Informants:
Name of Interviewer 1:		UP Chairman
Name of Interviewer 2:		UP Secretary
Name of Village :		UP member
Union:		School teacher
Upazila		Journalist
District		Other

Village Information		
1	What is the total population of the union?	
2	No. of villages in this union	
3	Size of village (in sq. Km)	
4	Total population of the village	
5	Name of paras in the village	
6	What religious communities are in the village? Provide approximate percentage	

7. Information of going abroad of villagers	8: Which types of out-migration are common in this village?	9: Which year did it begin?
	Very common =01 Moderately common=02 Not so common=03 Not practiced at all=04	
Migration to Europe and America		
Short term contract migration		
Cross border migration (India, Pakistan)		
Rural-rural migration		
Rural-peri-urban and urban migration		

10. Arrival of seasonal worker	
From which district they come?	
Which seasons they come?	
What types of work they do?	

Where they live?	
Period of stay	
Are they permanent in this area?	
Is there any female worker?	

11: Educational Institutions	Number	12.If this is not in the village?	13: How did migrants contribute to these institutions?
		In the same union=1 In another union=2 In upazilla=03	Helped purchase land=1 Supported construction=2 Gave monetary donation=3 Gave in-kind donation (i.e books)=4 Gave labour=5 Site in the committees=7
Primary School			
Secondary School			
Kindergarten			
Mardasa			
Vocational School			
Non-formal BRAC School			
College			

Si No.	14: Training Centers	Name	15: If not in village, where?	16: How did migrants contribute to this institution?
			In union=1 In another union=02 In upazilla=3	Helped purchase land=01 Supported construction=02 Gave monetary donation=03 Gave in-kind donation(i.e books)=04 Gave labour=05 Site in the committees=7
1				
2				

17. Religious Institutions	Number	18: How did migrants contribute?
		Helped purchase land=01 Supported construction=02 Gave monetary donation=03 Gave in-kind donation (i.e books)=04 Gave labour=5 Site in the committees=07
Mosques		
Temples		

Pagodashs		
Churches		
Orphanages		
Mazar		

19: Health facilities	Number	20: If not in village, Where?	21: How did migrants contribute?
		In the same union=1 In another union=02 In upazilla=3	Helped purchase land=01 Supported construction=02 Gave monetary donation=03 Gave in-kind donation=04 Gave labour=05 Site in the committees=07
Dispensary/Pharmacy			
Community Clinic (Govt)			
Hospital (Govt)			
Private Hospital			
Hospital (NGO)			

22: Road Infrastructure	
What types of roads does the village have?	Did local migrants contribute to the construction of link roads?

23: Type of Transport in village	24: Does village have this transport?(by observation) Y=01, N=02)	25: Did migrants or their family invest in transport business? Y=01, N=02
Rickshaw/van		
Nosimon/korimon		
Tempu		
CNG/baby taxi		
EZ bike (battery run)		
Private car		
Microbus		
Bus/truck		

26. Price of land	Price high end	Price-low end
Homestead land		
Agricultural land		

27 Crop Price	In harvesting period	Others time
Price of Paddy		
28: In the last 10 years, are any new crops being produced in this area?		
29: Do migrants or their families have any contribution to production of new crops?		

30. Wage level	Wage in lean season (last year)		Wage in peak season (last year)	
	women	men	women	Men
31. Daily wage of day labourer				
32. Monthly wage of Kamla				

33: Tea Stalls	
How many tea stalls are in the village?	
What do they sell?	
Did migrant families establish any of these stalls	
Are a significant portion of customers migrant family members?	

34: Markets: Provide information on 3 most popular market places where people from this village go			
	Market1	Market2	Market3
Name			
Year of Establishment			
No. Shops in market (y observation)			
New types of products sold in market? (by observation, attention to construction related material)			
How many technology related stores (mobile, computer, photocopy)/			
How many agricultural input related stores			

(seeds, fertilizer)? (by observation)			
How many agricultural equipment rental stores? (by observation)			
what new food items sold in market place			
Did migrants construct new marketplaces in the area?			
Did migrants buy more products than others?			

35: Name of enterprises	
What factories have been established in the village in the last 10 years?	
What other enterprises have been established in the last 10 years?	
Did migrant families establish any of the above	

36: Types of Natural Disaster	How did it affect?	Did people migrate from one place to another?
	Deeply=01 Moderately=02 Not at all=03 Not applicable=4	
Flood		
Cyclone		
River bank erosion		
drought		
Too much rainfall		
Too little rainfall		

37: Social Organizations	Number	Function and achievements	Contribution of migrants in these organizations
Cultural organizations			
Social Clubs			
Library			
Women's Social Groups			
Social Youth Development Centre			
Child Development Centers			
Spiritual community organizations (Sufi)			
Tablig(orthodox religious body)			

Puja, Mosque and Madrasa committees			
Hut Bazar committee			
Cooperative society (farmer)			
Cooperative society (other)			
NGO			

38. Migrant associations	
What types of migrant associations are in village?	
What are the functions of migrant associations in village?	
Name the organizations, if any, that are supporting migrant associations	

39: Marriage		
What is the average age of marriage in the village?	For women	For men
Is there any difference in marriage age between marriage and non- migrant families?		
How does migration of women affect her daughter's marriage		
Does migration change the relationship between husband and wife?		
What is the price range for dowries in village?		
Do migrant families have to pay more dowries for their daughters?		
In marriage negotiations of daughters, do some of the migrants agree to take the son-in-law to this country of migration for work? In these cases, do they still have to pay down?		
What type of problems does migration of men or women create for their marriages?		

40. Does respondent want to say anything more about the consequences of migration in society?

Community Questionnaire

Interviewer Details

ইম		
উয়স		
লিঙ্গ	নারী / পুরুষ	
পেশা		
কত দিন থেকে এ পেশায় আছেন		
সন্তান-সন্ততির সংখ্যা		
মোবাইল নং-		
গ্রামের নাম		
ইউনিয়ন-নাগবাড়ী	উপজেলা-কালিহাতী	জেলা-টাঙ্গাইল

শিক্ষাপ্রতিষ্ঠান সম্পর্কিত বিষয়				
স্কুল-প্রাথমিক/মাধ্যমিক বিদ্যালয় (টার্গেট গ্রুপ- শিক্ষক/স্কুল কমিটির মেম্বর)				
১.	স্কুলের নাম ও প্রতিষ্ঠার সাল			
২.	কে/কারা এটি প্রতিষ্ঠা করেছে			
৩.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ	২.না	
৪.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;		
৫.	প্রতিষ্ঠাতা গ্রামের বাইরে থাকলে স্কুল কমিটির সাথে যুক্ত আছেন কি?	১.হ্যাঁ	২.না	
৬.	যারা বিদেশে কাজ করে তারা স্কুলের কাজে কোন টাকা পয়সা দান করে কি?	১.হ্যাঁ	২.না	
৭.	আর্থিক সাহায্যের পরিমাণ কত?			
৮.	আর্থিক সাহায্য ছাড়া আর কোন সাহায্য-সহযোগিতা করে কি, যেমন-	১.স্কুলের জন্য জায়গা দিয়ে; ২.স্কুল মেরামত করতে; ৩.খেলাধুলার ব্যবস্থা করা; ৪. বৃত্তি প্রদান করা; ৫.স্কুলের জন্য বই-পুস্তক,বেঞ্চ, ফ্যান ইত্যাদি দিয়ে; ৬. গরিব ও মেধাবী ছাত্রদের বই-খাতা, টিউশন ফি'র ব্যবস্থা করে; ৭.শিক্ষা প্রতিষ্ঠানের আলোচনা সভায় যোগদান করে; ৯.অন্যান্য.....		
৯.	স্কুলের কাজে গ্রামের মানুষ এবং অভিবাসীদের (শহরে ও বিদেশে) কার কেমন অবদান-	গ্রামবাসী	অভিবাসী (শহরে)	অভিবাসী (বিদেশে)
		১.নাই	১.নাই	১.নাই

		২.কম ৩.মাঝামাঝি ৪.বেশি	২.কম ৩.মাঝামাঝি ৪.বেশি	২.কম ৩.মাঝামাঝি ৪.বেশি
১০.	স্কুলের কাজে কাদের বেশি অবদান?	১.বর্তমানে যারা বিদেশে কাজ করে তাদের; ২.যারা ফিরে আসেছে তাদের;		
১১.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি			
স্কুল-কিন্ডার গার্টেন (টাগেট গ্রুপ- শিক্ষক/স্কুল কমিটির মেম্বর)				
১২.	নাম ও প্রতিষ্ঠার সাল			
১৩.	কে/কারা এটি প্রতিষ্ঠা করেছে			
১৪.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ ২.না		
১৫.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;		
১৬.	প্রতিষ্ঠাতা গ্রামের বাইরে থাকলে স্কুল কমিটির সাথে যুক্ত আছেন কি?	১.হ্যাঁ ২.না		
১৭.	এখানে অভিবাসীদের বাচ্চারা লেখাপড়া করে কি?	১.হ্যাঁ ২.না		
১৮.	এখানে অভিবাসীদের এবং সাধারণ মানুষের বাচ্চার লেখাপড়ার /ভর্তি হার কেমন-			
১৯.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি			
মাদ্রাসা(টাগেট গ্রুপ- শিক্ষক/ মাদ্রাসাকমিটির মেম্বর)				
২০.	নাম ও প্রতিষ্ঠার সাল			
২১.	কে/কারা এটি প্রতিষ্ঠা করেছে			
২২.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ ২.না		
২৩.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;		
২৪.	প্রতিষ্ঠাতা গ্রামের বাইরে থাকলে মাদ্রাসা কমিটির সাথে যুক্ত আছেন কি?	১.হ্যাঁ ২.না		
২৫.	এখানে অভিবাসীদের বাচ্চারা লেখাপড়া করে কি?	১.হ্যাঁ ২.না		
২৬.	মাদ্রাসার কাজে গ্রামের মানুষ এবং অভিবাসীদের (শহরে ও বিদেশে) কার কেমন অবদান-	গ্রামবাসী	অভিবাসী (শহরে)	অভিবাসী (বিদেশে)
		১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি	১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি	১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি

২৭.	এখানে অভিবাসীদের এবং সাধারণ মানুষের বাচ্চার লেখাপড়ার /ভর্তি হার কেমন-	
২৮.	অভিবাসীরা মাদ্রাসার কাজে কি ধরনের সাহায্য করে থাকে-	
২৯.	এই মাদ্রাসায় নিয়মিত দান-খয়রাত করে এমন কোন অভিবাসী থাকলে তার সম্পর্কে বলুন-	
৩০.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি	

২. ধর্মীয় প্রতিষ্ঠান সম্পর্কিত বিষয়		
মসজিদ (টার্গেট গ্রুপ- ইমাম/ মসজিদের কর্মচারী ও মসজিদ কমিটির মেম্বর)		
১.	মসজিদের নাম ও প্রতিষ্ঠার সাল	
২.	কে/কারা এটি প্রতিষ্ঠা করেছে	
৩.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	
৪.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;
৫.	প্রতিষ্ঠাতা গ্রামের বাইরে থাকলে মসজিদ কমিটির সাথে যুক্ত আছে কি?	১.হ্যাঁ ২.না
৬.	যারা বিদেশে কাজ করে তারা মসজিদের কাজে কোন টাকা পয়সা দান করে কি?	১.হ্যাঁ ২.না
৭.	টাকা পয়সা দান করে থাকলে কি পরিমাণ করে থাকে-	টা:
৮.	টাকা পয়সা ছাড়া অন্যান্য সহযোগিতা করে থাকে কি? যেমন-	১.জমি দান করে; ২.নির্মাণে সহায়তা করে; ৩.টয়লেট বানিয়ে দিয়ে; ৪.পানির মটর স্থাপন করে; ৫.কোরআন শরীফ, হাদিসের বই, জায়নামাজ, তসবিহ, ফ্যান ইত্যাদি দিয়ে; ৬.কোরবানির সময় মসজিদের পক্ষ হয়ে দরিদ্র মানুষকে মাংস বিতরণ করে ; ৭.ওয়াজ মাহফিলের ব্যবস্থা করে; ৮.আলোচনা সভায় যোগদান করে; ৯.অন্যান্য.....
৯.	শবেবরাত বা ঈদে অভিবাসীরা এ গ্রামের দরিদ্র মানুষকে দান খয়রাত করে কি?	১.হ্যাঁ ২.না

১০.	মসজিদের কাজে গ্রামের মানুষ এবং অভিবাসীদের (শহরে ও বিদেশে) কার কেমন অবদান-	গ্রামবাসী	অভিবাসী (শহরে)	অভিবাসী (বিদেশে)
		১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি	১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি	১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি
১১.	মসজিদের কাজে কাদের বেশি অবদান?	১.বর্তমানে যারা বিদেশে কাজ করে তাদের; ২.যারা ফিরে আসেছে তাদের;		
১২.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি			
মন্দির (টার্গেট গ্রুপ- পুরোহিত/ মন্দিরের কর্মচারী ও মন্দির কমিটির মেম্বর)				
১৩.	মন্দিরের নাম ও প্রতিষ্ঠার সাল			
১৪.	কে/কারা এটি প্রতিষ্ঠা করেছে			
১৫.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ ২.না		
১৬.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতাই; ২.অন্য শহরে; ৩.বিদেশে;		
১৭.	যারা বিদেশে কাজ করে তারা মন্দিরের কাজে কোন টাকা পয়সা দান করে কি?	১.হ্যাঁ ২.না		
১৮.	টাকা পয়সা দান করে থাকলে কি পরিমাণ করে থাকে-	টা:		
১৯.	টাকা পয়সা ছাড়া অন্যান্য সহযোগিতা করে থাকে কি? যেমন-	১.জমি দান করে; ২.নির্মাণে সহায়তা করে; ৩.টয়লেট বানিয়ে দিয়ে; ৪.পানির মটর স্থাপন করে; ৫.গীতা দিয়ে; ৬.প্রতিমা স্থাপন করে; ৭.ফ্যান, কার্পেট দিয়ে; ৮.আলোচনা সভায় যোগদান করে; ৯. বিভিন্ন কাজে শ্রম দিয়ে; ১০.অন্যান্য.....		
২০.	পূজার সময় অভিবাসীরা গ্রামের দরিদ্র মানুষকে সহযোগিতা করে?	১.হ্যাঁ ২.না		
২১.	সহযোগিতা করে থাকলে তা কিভাবে?	১.আর্থিক সাহায্য; ২.পোশাক কিনে দিয়ে; ৩.রান্নার জিনিস কিনে দিয়ে; ৪.নাড়ু বিতরণ করে ; ৫.একবেলা দাওয়াত করে খাওয়ানো; ৬. অন্যান্য.....		
২২.	মন্দিরের কাজে গ্রামের মানুষ এবং অভিবাসীদের (শহরে ও বিদেশে) কার কেমন অবদান-	গ্রামবাসী	অভিবাসী (শহরে)	অভিবাসী (বিদেশে)

		১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি	১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি	১.নাই ২.কম ৩.মাঝামাঝি ৪.বেশি
২৩.	মন্দিরের কাজে কাদের বেশি অবদান?	১.বর্তমানে যারা বিদেশে কাজ করে তাদের; ২.যারা ফিরে আসেছে তাদের;		
২৪.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি			

৩. বাজার (টার্গেট গ্রুপ- বাজার কমিটির মেম্বর/দোকানদার-মাইগ্রেন্ট ও নন মাইগ্রেন্ট)		
১.	বাজারের নাম ও প্রতিষ্ঠার বছর	
২.	বাজারে মোট দোকান কয়টি?	
৩.	অভিবাসীদের দোকান সংখ্যা কত?	
৪.	দোকানে কি ধরনের পণ্য বিক্রি হয়-	১.কৃষি পণ্য; ২.নিত্য প্রয়োজনীয় জিনিস,যেমন- চাল, ডাল ইত্যাদি; ৩.ইলেকট্রনিক্স পণ্য; ৪.ঔষুধ; ৫. জামা-কাপড়; ৬.জুতা; ৭.চায়ের; ৮.অন্যান্য----
৫.	দোকান থেকে কারা বেশি পণ্য কেনে	১.মাইগ্রেন্ট ২.নন-মাইগ্রেন্ট
৬.	বাজারে নিত্য নতুন জিনিস বা প্রসাধনী কারা বেশি কিনে-	১.মাইগ্রেন্ট ২.নন-মাইগ্রেন্ট
৭.	অভিবাসীরা যে দেশে থাকে (ইউরোপ, আমেরিকা, মধ্যপ্রাচ্য) তাদের দ্বারা এলাকার পোশাকের উপর কোন প্রভাব পড়ে কিনা? উদাহরণসহ-	১.হ্যাঁ ২.না
৮.	মধ্যপ্রাচ্যের পোশাক, যেমন- মহিলাদের বোরখার ব্যবহার এলাকায় কেমন দেখা যায়?	১.দেখা যায় না; ২.কম দেখা যায়; ৩.মোটামুটি দেখা যায়; ৪.বেশি দেখা যায়
৯.	এগুলো কি অভিবাসীরা নিয়ে আসে নাকি গ্রামে তৈরি হয়?	
১০.	কৃষি কাজে আধুনিক যন্ত্রপাতি কারা বেশি ব্যবহার করে	১.মাইগ্রেন্ট ২.নন-মাইগ্রেন্ট
১১.	এখানে কি কোন সাইবার ক্যাফে আছে?	১.হ্যাঁ ২.না
১২.	সাইবার ক্যাফে থাকলে কারা এটা তৈরি করেছে?	
১৩.	এটা বেশি ব্যবহার করে কারা?	১.মাইগ্রেন্ট ২.নন-মাইগ্রেন্ট
১৪.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি	

৪. সামাজিক সংগঠন- সাংস্কৃতিক প্রতিষ্ঠান (টার্গেট গ্রুপ-কর্মরত কর্মকর্তা)		
১.	নাম ও প্রতিষ্ঠার সাল	
২.	কে/কারা এটি প্রতিষ্ঠা করেছে	
৩.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ ২.না
৪.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;
৫.	প্রতিষ্ঠাতাগ্রামের বাইরে থাকলে প্রতিষ্ঠানের সাথে যুক্ত আছেন কিনা?	১.হ্যাঁ ২.না
৬.	এ প্রতিষ্ঠানের কাজ কি?	
৭.	এ প্রতিষ্ঠান কি ধরনের অনুষ্ঠান আয়োজন করে-	১.মেলা ২.নজরুল/রবীন্দ্র জয়ন্তী ৩.বিজয় দিবস ৪.পহেলা বৈশাখ ৫.কনসার্ট ৬.অন্যান্য..
৮.	এই ধরনের অনুষ্ঠান করতে কি অভিবাসীরা সাহায্য করে?	
৯.	কিভাবে সাহায্য করে?	
১০.	কোন অভিবাসী সাহায্য করে থাকলে তার সম্পর্কে বলুন-	
১১.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি	
সামাজিক সংগঠন-সোশ্যাল ক্লাব (টার্গেট গ্রুপ-কর্মরত কর্মকর্তা)		
১২.	নাম ও প্রতিষ্ঠার সাল	
১৩.	কে/কারা এটি প্রতিষ্ঠা করেছে	
১৪.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ ২.না
১৫.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;
১৬.	প্রতিষ্ঠাতা গ্রামের বাইরে থাকলে প্রতিষ্ঠানের সাথে যুক্ত আছেন কি?	১.হ্যাঁ ২.না
১৭.	এ প্রতিষ্ঠানের কাজ কি?	
১৮.	এই ক্লাবে কি অভিবাসীরা সাহায্য করে?	
১৯.	কিভাবে সাহায্য করে?	
২০.	কোন অভিবাসী সাহায্য করে থাকলে তার সম্পর্কে বলুন-	
২১.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি	

সামাজিক সংগঠন- লাইব্রেরী (টার্গেট গ্রুপ-কর্মরত কর্মকর্তা)		
২২.	নাম ও প্রতিষ্ঠার সাল	
২৩.	কে/কারা এটি প্রতিষ্ঠা করেছে	
২৪.	যিনি/যারা প্রতিষ্ঠা করেছেন তাদের কেউ কি বিদেশে কাজ করে /অভিবাসী ?	১.হ্যাঁ ২.না
২৫.	অভিবাসী হলে তিনি এখন কোথায় আছেন?	১.এই এলাকাতেই; ২.অন্য শহরে; ৩.বিদেশে;
২৬.	প্রতিষ্ঠাতা গ্রামের বাইরে থাকলে প্রতিষ্ঠানের সাথে যুক্ত আছেন কি?	১.হ্যাঁ ২.না
২৭.	অভিবাসীরা কি এই লাইব্রেরীতে কোন সহযোগিতা করে?	
২৮.	সহযোগিতা করে থাকলে তা কিভাবে?	১.টাকা দিয়ে; ২.বই দিয়ে; ৩.চেয়ার, টেবিল, ফ্যান দিয়ে; ৪.আলমিরা দিয়ে; ৫.অন্যান্য..
২৯.	কারো কথা মনে থাকলে তার সম্পর্কে বলুন...	

৫. সামাজিক আচার-রীতিনীতি (শিক্ষক/ইউপি চেয়ারম্যান/মেম্বার/অন্যান্য)			
১.	এ গ্রামে নারী-পুরুষের বিবাহের গড় বয়স কত?	নারী	পুরুষ
২.	মাইগ্রেন্ট এবং নন-মাইগ্রেন্ট পরিবারের মধ্যে বিয়ের বয়সের ক্ষেত্রে কোন পার্থক্য আছে কি?	১. হ্যাঁ ২. না	
৩.	এ গ্রামে যৌতুকের প্রথা চালু আছে?	১.হ্যাঁ ২.না	
৪.	যৌতুকের পরিমাণ কত?	সর্বনিম্ন টা:	সর্বোচ্চ টা:
৫.	টাকা ছাড়া যৌতুক হিসাবে আর কি দেয়া হয়?		
৬.	অভিবাসি পরিবারের কন্যা সন্তান বিয়ের ক্ষেত্রে কি বেশি যৌতুক দিতে হয়?	১.হ্যাঁ ২.না	
৭.	কেন অভিবাসি পরিবারের কন্যা সন্তান বিয়ের ক্ষেত্রে কি বেশি যৌতুক দিতে হয়?		
৮.	অভিবাসী ছেলেকে যৌতুক বেশি দিতে হয় কি ?	১.হ্যাঁ ২.না	
৯.	কেন তাদেরকে বেশি যৌতুক দিতে হয়?		
১০.	অভিবাসী পরিবার গ্রামের দরিদ্র পিতা-মাতাকে তাদের সন্তান বিবাহের সময় টাকা পয়সা দিয়ে সাহায্য করে কি?	১.হ্যাঁ ২.না	
১১.	সাহায্যের পরিমাণ কতটুকু হয়?	টা:	

১২.	অভিবাসনের কারণে স্বামী-স্ত্রীর সম্পর্ক নষ্ট হয় কি?	১.হ্যাঁ ২.না
১৩.	সম্পর্ক কয়টা নষ্ট হয়েছে, উদাহরণসহ(গল্প আকারে)-	
১৪.	অভিবাসী পুরুষের স্ত্রী কন্যাকে গ্রামের দুষ্ট লোকেরা বিরক্ত করে কি? উদাহরণ-	১.হ্যাঁ ২.না
১৫.	যদি বিরক্ত করে থাকে সেক্ষেত্রে গ্রামীন সমাজ কিভাবে এইসব পরিবারকে সহায়তা করে?	
১৬.	অভিবাসী পিতা-মাতার সম্ভান কি অভিভাবকের অনুপস্থিতিতে খারাপ কোন কাজে জড়িত হয়?	১.হ্যাঁ ২.না
১৭.	জড়িত হলে অভিবাসীর অবর্তমানে গ্রামের অন্যান্যরা কিভাবে সেই পরিবারকে সাহায্য করে?- গল্পআকারে বলুন	
১৮.	সন্তাদের আকিকা বা জন্মদিন পালনের প্রবণতা কাদের মধ্যে বেশি দেখা যায়-	১.মাইগ্রেন্ট ২.নন- মাইগ্রেন্ট ৩.উভয়ই
১৯.	অভিবাসীরা গ্রামের গরিব মানুষকে তাদের পরিবারের মৃত কোন ব্যক্তির অন্ত্যেষ্টিক্রিয়ায়/মিলাদ ও কোরআনখানি/চল্লিশায় কোন সাহায্য করে কি?	১.হ্যাঁ ২.না
২০.	কিভাবে সাহায্য করে?	১.টাকা-পয়সা দান করে; ২.রান্নার জিনিস কিনে দিয়ে; ৩.অন্যান্য..
২১.	মাইগ্রেন্টরা দেশের বাইরে চলে গেলে এ কমিউনিটিতে যে শ্রমিক সংকট দেখা দেয় তা আপনারা কিভাবে সমাধান করে থাকেন?	
২২.	শ্রমিক স্বল্পতার কারণে দিন মজুরদের অধিক হারে পারিশ্রমিক দিতে হয়?	১.হ্যাঁ ২.না
২৩.	দৈনিক মজুরী কত দিতে হয়?	টা:
২৪.	অভিবাসীরা এই গ্রামে নতুন কোন ফসল উৎপাদন করেছে কি? যেমন-	
২৫.	সমাজে অভিবাসীদের অবদান সামগ্রিকভাবে মূল্যায়ন করুন, যেমন- ধর্মীয়, শিক্ষা, সাংস্কৃতিক ইত্যাদি	