JKKNIU Journal of Social Sciences *Vol. 5, Number 1, June, 2026*
p-ISSN: 2521-3105 e-ISSN: 3135-7989 https://jkkniujss.edu.bd

Social Capital for Enhancing Family and Community Networks of Remittance-Receiving Households in Northern Bangladesh

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ABSTRACT

Social capital is related to enhancing family and community networks. It promotes wellbeing to the remittance-receiving households. This study investigates how three types of social capital (bonding, bridging, and linking) contribute to improving family and community networks. This study employed both quantitative and qualitative (mixed-methods) approaches. For quantitative data, structured questionnaires were administered through interview schedules to 400 respondents (the dependent heads of migrant workers' families) across four districts in two divisions of northern Bangladesh. For qualitative data, 18 key informants and nine in-depth interviews were conducted among experts, community leaders, former migrant workers, and academics in the field of migration. Individuals can maintain family and community-related communication through applying these three types of social capital on offer. Bridging and linking social capital instrumentally helps reconnect people by accomplishing humanitarian actions and fulfilling social needs in the community. As mitigating social problems alongside the economic needs of the community people, social capital facilitates increasing social engagement and cooperation. With the help of bonding social capital in the decision-making process, migrant workers and their left-behind families can particularly overcome family-related challenges. At the same time, it offers them the opportunity to preserve psycho-social integrity and wellbeing by increasing family and community networks, which can lead to improved emotional support and a stronger sense of belonging. As community resilience during post-migration, social capital applies to mitigate socio-economic and cultural threats to remittance-receiving households in Northern Bangladesh. Bridging social capital enhances social networks within community settings. Therefore, the application of these social capitals works for the improvement of the family and community networks of the left-behind households of northern Bangladesh.

JEL Classifications: A13, F22 & 24, 01, R23, Z13
Keywords: Community Network, Family Network, Social Capital, Northern Bangladesh

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Article History: Received 31 August 2025**; Accepted** 27 January 2026**; Published online** 06 May 2026; **Published in print** 30 June 2026; **DOI**: https://doi.org/10.67120/j3nefm40

INTRODUCTION

Social capital is related to social relations, which increase the ability of an individual in dealing with economic, cultural, and social resources. 'Social capital' refers to keeping attachments among family members, neighbours, friends, near or distant relatives, and other associated people in a community (Putnam 1993). Individuals in modern society are based on interconnected networks with adequate trust — among family members, community people and institutional settings (Seligman 1997). By practising social networks, individuals use them to manage their social and family struggles. Thus, social capital is connected with different groups of people in the community (Bourdieu, 1986). However, there is a nexus between social capital and migration. This connection enhances family and community networks by fostering bonding relationships that contribute to their wellbeing (Prayitno, 2014). The key purpose of applying social capital (bonding, bridging, and linking) is to improve connectivity among family members, neighbours, close relatives, and other corresponding people (Babaei et al. 2012).

Study findings have revealed that migrant workers positively participate in conducting social cooperative activities through using social capital. Along with maintaining family and social communication, migrant workers, along with LBFMs, jointly are aware of exchanging social and psychological support for their wellbeing. Therefore, the contribution of applying social capital instrumentally offers to maintain a peaceful relationship that particularly enhances family and social networks for the wellbeing of remittance-receiving families in northern Bangladesh. Consequently, family and community networks have been positively improved through using the social capital concept.

STATEMENT OF THE PROBLEM

Being a social institution, family plays a significant part for human beings, taught socialisation by birth. Individuals have to learn how to maintain connection with family members. At the same time, they have to build social attachment with corresponding people in the community. But in reality, it is a challenging thing to properly maintain family and social communication. Particularly, it is difficult during the conducting of community-based initiatives collectively (Prayitno et al. 2014). Fundamentally, the family with migrant worker has been struggling to keep family and social network for numerous reasons in daily life. In this point, the application of social capital works to enhance family and social networks by reconnecting associated people (Ponthieux 2004). To deal with community-related matters, mutual relationship and cooperation can be increased through applying the social capital concept (Palloni et al. 2001). Because it is required to grow positive mindsets in the other people, which is related to the relational and family wellbeing of them (Grootaert & Bastelar, 2022). As the scope of the study, to what extents social capital facilitate the enhancement of family and community networks for the betterment of families with migrant workers in northern Bangladesh mostly?

REVIEW OF LITERATURE

Social capital basically consists of three main components, namely, trust, norms, and reciprocity. Moreover, social capital has a connection with social support, family or

community engagement toward promoting wellbeing (Ponthieux 2004). Modern society is interconnected for numerous reasons, stating social capital as the feature of family and social life (Putnam 1993). Reversely, social capital demonstrates dealing with family- and society-related barriers in daily activity (Bourdieu, 1986). In both family and community settings, social capital facilitates individuals to improve mutual networks and relationships with all corresponding people (Aral & Alytyne 2011). Four important pillars are contextualised in the application of social capital, namely, a) individual relationships, b) social networks, c) mutual cooperation, and d) community engagement. These contribute to keeping a connection of family and social activities in association with the wellbeing of them (Scrivens & Smith 2013). The issues raised by the society have a significant impact on having homogeneous communication or networks (Wang 2014). Therefore, social capital is necessary to maintain purposive communication, offering individuals to tackle crisis situations (Van Deth & Zmerli 2010).

Literature suggests that social capital has a significant impact on enhancing family and community networks toward socio-economic, psychological, and relational wellbeing (Sun et al., 2008). And social capital is associated with having mutual trust, honour, and a supportive attitude of solving problems (Bai et al. 2019). Nowadays, social capital is used to conduct research in the fields of sociology, social work, economics, anthropology, and psychology for generating new knowledge (Portes 1998). In this study, three types of social capital (bonding, bridging, and linking) are mainly considered for reaching the objectives of this study. Hence, bridging social capital helps individuals to maintain social relationships and cooperation for numerous reasons in community settings offering psychosocial wellbeing (Grootaert & Bastelar 2022).

SOCIAL CAPITAL THEORY

Social capital has a connection with social supports, family or community engagement toward promoting wellbeing (Ponthieux 2004). Social connection exists in keeping the socio-economic, cultural and psychological well-being of the households. These outcomes using social capital are vastly interconnected with the social and psychological wellbeing of the households (Vermaak 2006). According to the main characteristics and functions, social capital has been categorised into (i) bonding, bridging and linking (Ferlander 2007; Harpham 2002; DiClemente 2002; Woolcock & Narayan 2000) and (ii) structural, cognitive and relational (Krishna 2001; Uphoff & Wijayaratna 2000). Social capital works to strengthen social identities by sharing thoughts among them. Bridging social capital refers to maintaining distant connections among the people from a heterogeneous group (Harpham 2002; DiClemente 2002; Putnam 2000). Linking social capital works to maintain a vertical communication and relationship of persons at institutional levels in a formal environment (DiClemente 2002; Szreter & Woolcock 2004; Woolcock & Narayan 2000). At this point, structural social capital refers to maintaining external relationships within social constructions such as intimate relationships. But cognitive social capital defines two intangible aspects of communication and relationships leading to trust and reciprocity (Harpham 2002; Uphoff & Wijayaratna 2000). In the end, relational social capital means the trend and purpose of social relationships (Nahapiet and Ghoshal 1998). However, this

dimension is not widely applied with cognitive and structural social capital (Murayama, Fujiwara & Kawachi 2012).

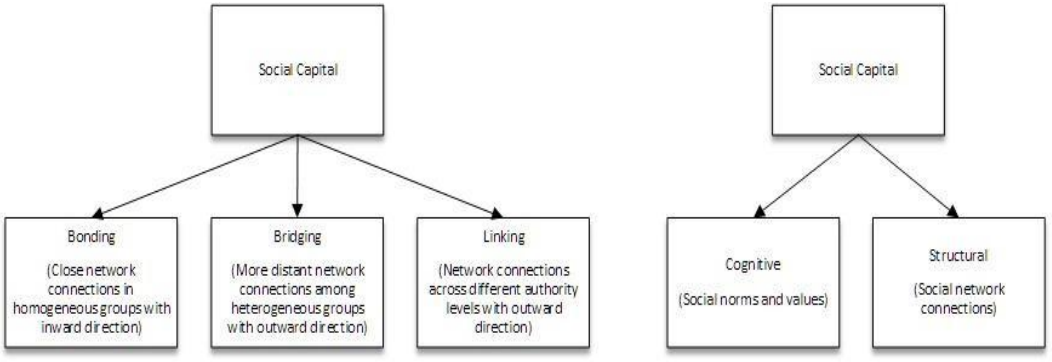


FIGURE 1. CATEGORIES OF SOCIAL CAPITAL – DISTINCTION BASED ON THE PROXIMITY OF LINKAGES AND THE WAY OF THE SOCIAL ACTION – DIRECTIONS AND DIMENSIONS OF SOCIAL CAPITAL

Source: *Theory of social capital cited from Putnam, 2000*

OBJECTIVES OF THE STUDY

The core purpose of the study is to investigate the application of social capital (bonding, bridging, and linking) for improving family- and community-related networks of the family with migrant workers in northern Bangladesh. Here, specific objectives of this study are as follows: -

- To explore socio-economic conditions, and the current scenario of taking daily meals of remittance-receiving households in northern Bangladesh;
- To find whether or to what extent social capital facilitates improving friendship relations between family persons and community people;
- To demonstrate the concept of bonding, bridging and linking social capital for reconnecting mutual connection, thoughts, and decisions; and
- To investigate what extents social capital contributes to enhancing family and community networks to the wellbeing of left-behind family with migrant workers.

METHODS OF THE STUDY

Both quantitative and qualitative (mixed-methods) approaches were used in this study. For selecting study areas, four districts of two divisions (Rangpur and Rajshahi) in Northern Bangladesh were chosen purposively, namely, Rangpur, Gaibandha, Bogura and Joypurhat, respectively. In this regard, *Tambulpur Union* from *Pirgacha Upazila in* Rangpur, *Sarbanda Union* from *Sundargonj Upazila* in Gaibandha, *Namuja Union* from Bogura *Sadar Upazila* in Bogura, and *Zinderpur Union* from *Kalai Upazila* in Joypurhat were taken purposively (Trochim, 2002). For determining study respondents, the dependent heads of the migrant workers who had at least one migrant family member abroad for 2 years or more were considered study respondents. In addition, the researcher first created a list of the families with migrant workers in the studied areas of Northern Bangladesh. Then, 400 study

respondents were selected (100 respondents from each district of two divisions) by using systematic random sampling (Kothari 2014). Government data on migrant workers was only available up to district levels. From union levels, the researcher has initially created a list of migrant workers in the studied districts of northern Bangladesh. In case of applying the systematic random sampling technique, sample households for each union have been calculated by using the following formula:-

$$n=\frac{z^2.p.q.N}{e^2\,(N-1)+z^2.p.q}$$

$$n=\frac{z^2.p.q.N}{e^2\,(N-1)+z^2.p.q}=\frac{(1.96)^2\times0.5\times0.5\times91714}{(0.05)^2(91714-1)+(1.96)^2\times0.5\times0.5}=\frac{88068.368}{230.242}=382.503\approx383$$

Here,

n= Sample size

N= **91,714** of listed migrant workers at district-levels of northern Bangladesh only

z= Confidence level (at 95% probability = 1.96)

e= Acceptable error (error limit 5%, i.e., 0.05)

p= Estimated population proportion (0.5 this maximizes the sample size)

q= 1–p = (1-0.5) =0.5

Therefore, the number of calculated sample sizes is 383. But, 400 sample sizes were taken for this study.[4]

For collecting qualitative data, 18 KIIs were conducted among migrant workers (currently staying abroad), former migrant workers (permanently living in Bangladesh), community leaders (*Union Parishad* chairmen/members) or community social workers, and field activists of NGOs (Non-Governmental Organisations) connected with migrant workers' families in the studied areas of Northern Bangladesh. Besides, 9 in-depth interviews were also conducted among experts in the field of migration for justifying the results taken from quantitative data.

SOCIO-ECONOMIC AND DEMOGRAPHIC INFORMATION

Age of Migrant Workers

The age structure of migrant workers has been divided into five groups according to the age distribution. The average age of the migrant workers is 34.16 years, with a *standard deviation (SD)* of 8.45 years. Here, 31.2% of the migrant workers are between 18 and 29 years, 36% between 30 and 39 years, 24.9% between 40 and 49 years, and 7.1% between 50 and 59 years, respectively. The rest of the migrant workers (0.3%) are 60 years or above.

[4] The researcher has included more 17 samples (383+17=400) as government data of migrant workers were available up to the district levels only. From union levels, using systematic sampling, more 17 samples have been added purposively.

The majority of the migrant workers from Bangladesh go to foreign countries between 15 and 35 years of age, which is 55.65 per cent. Besides, another 42.43 per cent of the migrant workers are between 35 and 55 years of age (Akter et al. 2017).

Status of Working Countries

In terms of having the categorisation of working countries of the migrant workers from Bangladesh, a list of countries has been divided into three categories, namely, Middle Eastern countries, South Eastern Asian countries and the rest of the countries across the world.

TABLE 1. CLASSIFICATION OF WORKING COUNTRIES OF MIGRANT WORKERS (N=400)

Regions	Name of Working Countries	(n)	(%)	Total (%)
Middle-Eastern Asia	Saudi Arabia	122	30.1	**49.8**
	Oman	5	1.3	
	Qatar	25	6.3	
	Kuwait	9	2.3	
	UAE	6	1.5	
	Yemen	1	0.3	
	Dubai	26	6.5	
	Iraq	6	1.5	
South-Eastern Asia	Malaysia	171	42.6	46.7
	Singapore	12	3.0	
	Vietnam	1	0.3	
	Brunei	3	0.8	
Rest of the World	Rumania	5	1.3	3.5
	Italy	2	0.5	
	Greece	1	0.3	
	Libya	2	0.5	
	Moraceous	1	0.3	
	South Korea	1	0.3	
	Maldives	1	0.3	
	Total	**N=400**	**100%**	**100%**

Source: Field Survey, 2022

Table 1 suggests that the highest per percent of the migrant workers work in Middle-East countries (nearly 50%), in which maximum cent of the migrant workers (30.1 per percent) have migrated to Saudi Arabia, followed by Dubai and Qatar (6.5 per cent and 6.3 per cent, respectively). One of the migrant workers has said that “I have been working in

Malaysia for 13 years now. There are over 2,000 Bangladeshi migrant workers in my working province in Malaysia. Therefore, the number of Bangladeshi workers in Malaysia has been increasing in recent decades. And I can assume that Malaysia is going to be one of the favourite working destination countries of the world." (In-depth Interview-08).

Employment Period

According to Figure 2, it represents the working status of the migrant workers. Working years of the migrant workers have been classified in five categories, namely, 1-5 years, 6-10 years, 11-16 years, 16-20 years, and above 20 years. According to the respondents' statement, 77.1% of the migrant workers have been staying away from family between 1 year and 5 years, which is the highest.

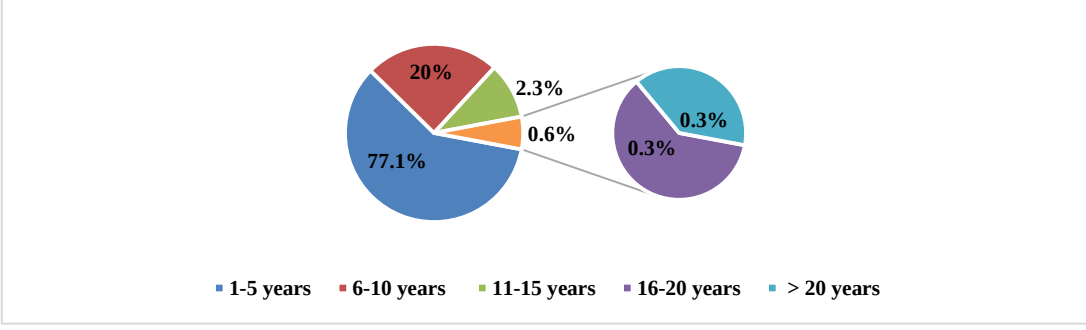


FIGURE 2. EMPLOYEE TENURE OF MIGRANT WORKERS (N=400)
Source: *Field Survey, 2022*

Another 20 per cent of the migrant workers have been working in foreign countries for 6-10 years. But the migrant workers have been working for 11-15 years, 16-20 years, and above 20 years (2.3%, 0.3% and 0.3%, respectively). The reason is that migrant workers are more interested in staying abroad due to a lack of unemployment opportunities, lower wages in the labour market, socio-political instability, etc. in Bangladesh (KII-13).

Sources of Family Income

The economic development of the migrant workers' families is vastly dependent on remittances from the migrated family member(s) alongside income from the left-behind earning family member, selling crops from agriculture, family income from livestock, and business. The sources of family income are as follows:

Remittance from Migrant Worker

The family of the migrant workers mostly relies on receiving remittances from the migrated family member(s). Remittance undoubtedly plays an important role for paying off debt after migration, particularly. Furthermore, remittances offer to increase the earning opportunities for the family members of the migrant workers (Carletto 2006). In this regard, the duration of the working years, types of profession, and working country of the migration workers abroad affect sending remittances to their families in their home country (Salam 2003). Therefore, remittance offers the economic development of the migrant workers' families as a whole.

Income of Family Members

Income from earning members of the family facilitates economic development of the family. Male earning members of the family mostly contribute money to the family more than female family members. Nowadays, female family members like spouses get involved in earning activities both inside and outside of the family. In a crisis situation for the family, the contribution of money from the earning female family member instrumentally works to mitigate the money crisis of their family (Branden 2013).

Income from Agriculture

The findings of this study reveal that the migrant workers' families mostly cultivate inheritance lands. One of the KIIs has shared wonderful insights in this regard. He says many of the migrant workers' families invest money from remittances. But the profitable money from agriculture deposit banks is for the betterment of the family (KII-05, 16 March 2023). That means money from agriculture is considered one of the important sectors of savings among the families of the migrant workers mainly.

Income from Live-stock Farming

In Bangladesh, livestock farming is considered one of the sustainable profit-making sectors, where all family members of the migrant workers can equally contribute to carrying out livestock farming as a whole. Live-stock farming is one of the promising sectors of Bangladesh. Hence, nowadays, the trend of investing money in livestock farming is increasing day by day. One of the in-depth interviewees has shared that the migrant workers' families have at least 1 to 3 head of livestock in their house. Afterward, the selling money of livestock deposits as their family savings (KII-17).

Income from Business

In recent decades, the families of the migrant workers have been investing more money in developing their own businesses through entrepreneurs rather than investing money in agriculture and other economic sectors of the family. Consequently, the contribution of money from business instrumentally works to deal with a quick recovery from the economic crisis or debt of the family. On the other hand, investing money in a business has threats of losing a huge amount substantial investing money within a short period of the entrepreneurship journey.

TABLE 2. TABULATION OF MEAN DIFFERENCES OF FAMILY INCOME SOURCES

Sources of Family Income (n)	Frequency	Mean	Std. Deviation
Remittance from Migrant Worker	400	360875.00	142398.605
Income of Family Member (s)	82	114646.34	71220.467
Income from Agriculture	182	117909.34	68584.777
Income from Live-stock	42	87023.81	53255.247
Income from Business	6	174666.67	135685.912

Source: Field Survey, 2022

Based on Table 2, the sources of the family incomes have been demonstrated, where the mean of remittance is 360875 as the highest family income. The lowest mean from livestock is 87023.81 (SD=53255.247).

TABLE 3. ASSOCIATION AMONG FAMILY INCOME VARIABLES WITH REMITTANCE

Categories of Family Income		Remittance	Family Member	Agriculture	Live-stock
Remittance	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	400			
Family Member	Pearson Correlation	0.242	1		
	Sig. (2-tailed)	0.028*			
	N	82	82		
Agriculture	Pearson Correlation	0.252	0.511	1	
	Sig. (2-tailed)	0.001**	0.001**		
	N	182	36	182	
Live-stock	Pearson Correlation	0.366	1.000	-0.011	1
	Sig. (2-tailed)	0.017*	.	0.963	
	N	42	2	21	42

Source: Field Survey 2022 **.p<0.05; ** p<0.01*

As shown in the Table 3, it demonstrates among different categories of family income. Here, it is clearly seen that *r* value from income of family members excluding migrant workers is 0.242 with p=0.028<0.05. It indicates that the contribution of income of family members is statistically significant.

FAMILY RELATION AND WELLBEING

Frequency of Family Interaction

To carry out family relations, meaningful communication is required to lead a peaceful family life for numerous reasons of daily life. Internal communication among family members of migrant workers is essential not only for maintaining relationships but also for addressing economic needs and supporting the family's growth. It offers conveying family-related messages among each of the family members purposively (Haug 2008). This study finds that migrant workers always want to virtually stay connected with family members, as stated by their dependent family members. At this point, social capital applies to improve connectivity for the betterment of the family. That means bonding social capital facilitates reconnecting them for discussing and resolving family-related issues. One of the participants of KII stated the following:

Although having countless constraints, migrant workers never feel alone by physically being far from family. And they frequently can communicate with the rest of the family members by using the internet and social media devices, not only for the purpose of economic matters but also for other relevant matters of households. (KII-03)

TABLE 4. COMMUNICATION PREVALENCE OF FAMILY MEMBERS WITH MIGRANT WORKERS

Frequency of Communication	With Elderly People			With Children			With Rest of the Family Members		
	(n)	(%)	Mean	(n)	(%)	Mean	(n)	(%)	Mean
Always	182	45.5		160	40.0		270	67.5	
Often	153	38.3		122	30.5		72	18.0	
Sometime	36	9.0		51	12.8		41	10.3	
Seldom	16	4.0	1.82	27	6.8	2.19	11	2.8	1.53
Never	10	2.5		29	7.3		4	1.0	
No Answer	3	0.8		11	2.8		2	0.5	
Total (N & %)	**400**	**100**		**400**	**100**		**400**	**100**	

(0=No Answer, 1=Never, 2=Seldom, 3=Sometime, 4=Often, 5=Always)
Source: Field Survey, 2022

The findings from Table 4 suggest that migrant workers are enabled to communicate with the left-behind family members (LBFMs) as their internal communication. Here, it is clearly seen that highest percent of the total 400 respondents have given the statement "Always" (67.5% of all family members, 45.5% of ageing people, and 40% of children, respectively). In this regard, migrant workers can provide the facilitation of social care and play a role for ageing people to ensure quality care through social communication (Cangiano 2010).

Family Bonding and Relational Wellbeing

Family bonding and relational wellbeing vastly depend on how family members, including migrant workers, carry out cooperative engagement among themselves. Wellbeing is impossible without having close attachment and cooperation among each family member. In this regard, cooperative hands from migrant workers are helpful in preserving family bonding and the relational wellbeing of the LBFMs. Similarly, LBFMs also can play a few crucial roles in terms of getting the protection of migrant workers toward migratory movements and other relevant issues. They can collectively force the government against any illegal steps to their migrant family members, whether at home or abroad. That has to be improved or ensured total well-being (social, economic, psycho-social, occupational, and environmental well-being mostly) through the cooperative intervention of LBFMs during post-migration situations (Juddi, Perbawasari & Zubair 2021).

We, as individuals, either migrant workers or LBFMs, are used to seeing the very front side of migration, like remittances, development of family lifestyle, improvement of households, increasing savings, etc. But in reality, according to my experience as an ex. Remittances' sender, I practically understand what constraints are actually faced by a migrant worker in a challenging situation. Whenever migrant workers are forced by agencies to change jobs or location, it is very difficult to be psychologically and mentally fit enough. Meanwhile, they (migrant workers) communicate with LBFMs and all corresponding people back home, and they are not able to keep bonding relationships with LBFMs properly. This is actually not the default of migrant workers only, but it might be hampered and have negative consequences of working environments throughout the migration period, unfortunately (In-depth Interview 03).

TABLE 5. FAMILY-RELATED RESPONSIBILITIES OF MIGRANT WORKERS (N=400)

Statement	Family Cooperation to Relational Wellbeing	
	Frequency (n)	**Percent (%)**
Strongly Disagree	6	1.5
Disagree	37	9.3
Neutral	93	23.3
Agree	174	43.5
Strongly Agree	90	22.5
Total	**400**	**100**
Mean±SD	3.76±0.953	

(1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree)
Source: Field Survey, 2022

According to the demonstration of Table 5, about 44 per cent of the respondents have claimed that migrant workers are cooperative to the family members. And the lowest per cent (only 1.5%) of the migrant workers are not cooperative in family matters. According to average study data, the mean is 3.76 with a standard deviation (SD) of 0.953. The majority percentage of the respondents on average have agreed that migrant workers extend cooperative hands to the family members.

SOCIAL NETWORK AND WELLBEING

Social Communication with Neighbours

Migrant workers, through bridging social capital, try to keep social attachment with neighbours as external communication. Social communication always offers to make a peaceful relationship for numerous reasons. For instance, minimising the gender gap based on mutual communication in the community, mitigating the economic class of people in the community, reducing social threats in the community and so forth. It has a linkage between social capital and social wellbeing in a community (Octavianti, 2021).

As far as I know, both migrant workers and neighbours purposefully communicate with each other during post-migration situations. Although there are few barriers faced by migrant workers to communicate with senior community people whenever they are called for. In this regard, migrant workers can reach them by helping other

relatives. Hence, this sort of social communication offers them to mitigate any types of family- or society-related crises in society (KII-03).

Prevalence of Communication with Near Relatives

Communication between migrant workers and their near relatives is necessary for many reasons. Here, bonding social capital helps to carry out such relationships. In terms of building a liveable community, participatory communication and its proliferation among them are considered one of the fundamental requirements. For example, to minimise relationship gaps and communication, to mitigate the economic class of individuals or families, to reduce the unemployment rate, etc. Furthermore, communication between migrant workers and community people has a high impact on family, economy, and a few aspects of the community (Wong & Leung 2008).

Despite the physically far distance from the family, migrant workers always try to stay connected with all family members by continuing bonding relationships and responsibilities for the betterment of their families. Whenever unexpected situations arise during changing jobs or location, migrant workers often face difficulties carrying out such communication with near relatives in reality

(In-depth Interview -07).

TABLE 6. SOCIAL NETWORK OF MIGRANT WORKERS, NEIGHBOURS, AND NEAR RELATIVES

Types of Communication	with Neighbours		with Near Relatives	
	Frequency (n)	Percent (%)	Frequency (n)	Percent (%)
Always	122	30.5	89	22.3
Often	125	31.3	161	40.3
Sometime	87	21.6	84	21.0
Seldom	41	10.3	43	10.6
Never	22	5.5	20	5.0
No Answer	3	0.8	3	0.8
Total	**N=400**	**100%**	**N=400**	**100%**
Mean±SD	2.31±1.206		2.38±1.136	

(0=No Answer, 1=Never, 2=Seldom, 3=Sometime, 4=Often, 5=Always)
Source: Field Survey, 2022

From the essence of Table 6, there is a status of communication conducted by migrant workers with neighbours. Based on study results, about 60 per cent of the migrant workers communicate with neighbours either "always" or "often". Here, family, friendship, and community networks facilitate macro- and micro-level determinants of migration and its benefits. That means scopes of further migration are likely to open for other community people, including LBFMs of the migrant workers (Boyd 1989).

SOCIAL RELATION AND WELLBEING

Humanitarian Activity

The contribution of remittance from migrant workers is useful in conducting humanitarian activities for numerous aspects of community settings. Especially it works with neighbours of LBFMs of migrant workers with the help of bridging social capital (Savage & Harvey 2007). Figure 7.2 represents that 34.8 per cent of the respondents have agreed that migrant workers often participate in improving humanitarian or social activities, while 24.6 per cent have strongly agreed with the given statement. Another 21.3 per cent of them have disagreed that migrant workers never improve with such activities either. Although about 20 per cent of the respondents have never given an answer. An average role has been played by migrant workers in improving humanitarian or social activities offered by migrant workers to neighbours.

> *When I was in the UAE (United Arab Emirates) for about 7 years, I returned to Bangladesh about 2 years ago. Before migrating abroad, my family was under poverty. To be honest, I, along with the rest of my family members, passed a horrible economic crisis only for the survival of the family. But, after migrating myself, I had sent money consistently, although I did struggle brutally with things like food, residence, and getting and changing jobs during my early times of migration. In the last 3 years of my migration period, I took part in several humanitarian and social activities. And I donated adequate money to the unprivileged madrasha (a type of recognised educational system in Bangladesh) students for arranging food and education. Actually, I basically tried to send money for that particular purpose 2 times per year* (In-depth Interview-03).

Social Mystery

Social integrity is needed for mitigating society-related issues in the community. It is also used for reconstructing social behaviours, norms, and culture (Rublee & Shaw 1991). In terms of having the proliferation of social development activities, social connection with community people is required for creating opportunities, like social welfare, employability, economic welfare and so forth. Figure 7.2 suggests that 28 per cent of the respondents as highest have strongly agreed that migrant workers often play a role in mitigating social problems in the community. Meanwhile, 29 per cent have agreed with the given statement. Another 18.2 per cent of the respondents have disagreed that migrant workers are not able to play such roles in community settings. That means roles have been played in mitigating social problems by migrant workers to neighbours.

> *Despite the physical distance of migrant workers from family, they often engage in volunteering deeds in society. Therefore, migrant workers have to make a communication bridge between two individuals or families or groups during social interaction. For example, one of my neighbours' families with a migrant member was faced with societal problems about 2 years ago. That time, family did not enable convincing between two groups. Here, migrant workers took interruption on behalf of their family, and then it was easier for us as community social leaders to take initiatives toward solving social problems that arose in the community* (KII-01).

Economic Instability

Bridging social capital facilitates keeping social cooperative activities among associate people in the community. In this case, remittance promotes access to the scopes of the economic activities (Rapoport & Docquier 2006). For instance, offering education to all children, improving health facilities, dealing with disaster-led threats, taking initiatives for the underprivileged people, and so forth. Figure 7.2 demonstrates that 34.5 per cent of the respondents have provided an "Agree" opinion. That means migrant workers usually attempt to minimise economic threats by raising social funds in the community, while only 16.2 per cent have given a statement on "Strongly Agree". In this regard, surprisingly, about 30 per cent of the respondents have not provided their opinion on the given statements. Based on study results, the mean is 3.49, with a *standard deviation (SD)* of 0.984. That means migrant workers have been playing an optimum level of roles toward minimising economic threats in the community.

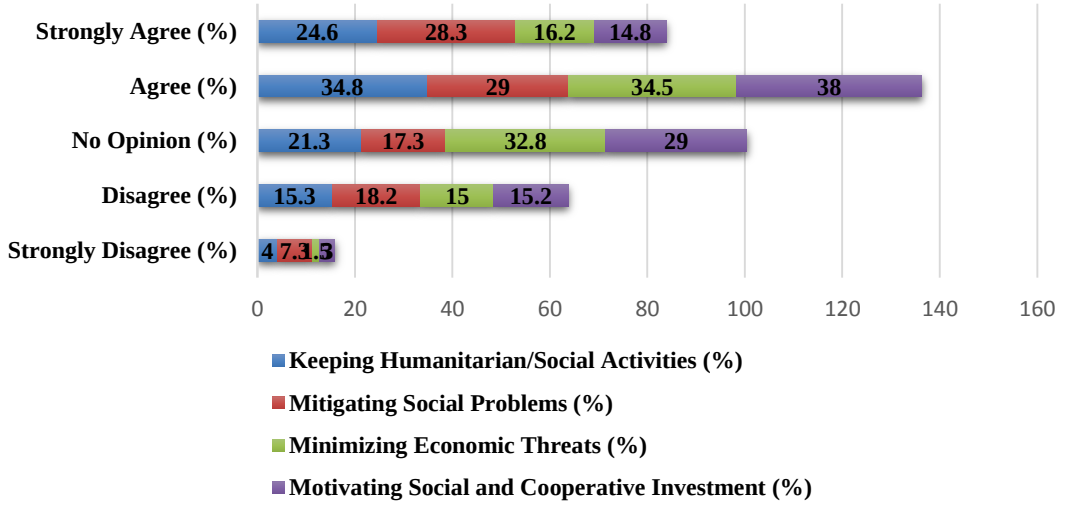
> *Look, I have been working at grassroots level on behalf of my organisation for 7 years now. Since then, I have been dealing with migrant workers' families for implementing microfinance and other skill-based projects. However, my observation is that overall economic conditions of the migrant workers' families during pre- and post-migration situations are comparable. To pay off loans, LBFMs almost depend on remittances from the migrated family member. They, on average, enable returning back loans due time. Simultaneously, the contribution of migrant workers in carrying other economic issues like buying daily rice and foods, carrying kids' health and educational expenses, paying housing rent if needed, emergencies, continuing health expenses, etc. is truly worthy for minimising economic threats to their families* (KII-07).

Social Collaboration

Remittance from migrant workers contributes to inspiring other persons inside and outside of the family to participate in social and charity activities by donating money in the moment of family or societal needs (Rapoport & Docquier 2006). For instance, starting entrepreneurs like small social businesses, conducting sports or religious events, establishing social or community clubs with purposes like health services, making unity among community people, and so forth.

> *According to my witness, migrant workers motivate others, who likely want to donate money to social and cooperative activities. Last year, we had to create a fund for the construction of a local mosque, and we proposed one of the migrant workers donate money in this regard. Afterwards, he immediately responded and donated money. Hence, migrant workers exemplified previously in terms of keeping donations and motivating others in social and cooperative activities.* (KII-09)

FIGURE 3. STATUS OF SOCIAL RELATION WITH NEIGHBORS THROUGH SOCIAL CAPITAL (N=400)



Source: Field Survey, 2022

An overview of Figure 3 shows 38% of the respondents have given an 'Agree' opinion. That means migrant workers play an anchor role to motivate other people in the community who dedicatedly want to invest their money in social and cooperative activities. Another 14.8% of the respondents have strongly agreed with the given statement.

Psychological Assistance and Wellbeing

By exchanging thoughts with neighbours and near relatives, LBFMs, and migrant workers along with corresponding people, psychologically feel comfortable in dealing with numerous aspects of family and community-based activities in everyday life. At this point, bridging social capital particularly works to keep sharing thoughts between them. Because social capital increases the involvement of psychological support and wellbeing for unleashing productivities of individual, family and community settings. In this regard, again, the effect of remittances on psychological integrity and supports is highly correlated, which contributes to improving psychological and mental health (Yang & Wu 2021).

> *During post-migration situations, family members of the migrant workers spend very stressful times both mentally and psychologically in many ways, like carrying livelihoods, paying debt, caring for children and ageing people, etc. By maintaining regular communication, migrant workers negotiate with the owner of the money sender. In the same way, they enable the mitigation of economic crises through sending money or remittances on a regular basis toward the betterment of the family.* (KII-04)

TABLE 7. PSYCHOLOGICAL CARE OF NEIGHBOURS AND NEAR RELATIVES

Statement	Neighbour		Near Relative	
	Frequency (n)	Percent (%)	Frequency (n)	Percent (%)
Strongly Disagree	28	7.0	20	5.0
Disagree	64	16.0	77	19.3
Neutral	97	24.3	78	19.5
Agree	140	35.0	135	33.8
Strongly Agree	71	17.8	90	22.5
Total	**N=400**	**100%**	**N=400**	**100%**
Mean±SD	3.41±1.157		3.50±1.178	

Source: Field Survey, 2022

The demonstration of Table 7 explains that social capital upholds the promotion of psychological integrity or supports wellbeing. About 50% of the respondents have given either 'Agree' or 'Strongly Agree' statements. But surprisingly, about 25% of the respondents are confused about giving answers.

RESULTS AND DISCUSSION

Communication between migrant workers and LBFMs is associated with bonding social capital. It works to preserve intimate family relationships and social attachment. This study has found that the majority of the migrant workers are able to communicate with LBFMs during post-migration situations, in particular. A connection with a spouse, children and ageing people of the family is there. For instance, 40% and 45.5% of the migrant workers carry communications with children and ageing members of the family, while 67.7% of the migrant workers, at highest, are connected with their spouse. Likewise, communication with children and ageing people of the family, migrant workers carry an intimate relationship with them.

In terms of maintaining social communication with neighbours and near relatives, bridging social capital contributes to dealing with social issues in the community. Hence, social cooperation offers to enhance bonding networks through participating in humanitarian activities. In this point, people in community settings enable purposive communication and engagement with the help of applying bridging social capital. Among remittance-receiving families, the contribution of migrant workers to both family and social issues is important because they often extend helping hands to mitigate social challenges, such as participating in humanitarian activities within the the community. Besides, 22.5% of the respondents in total have claimed that migrant workers can provide psychological support to the LBFMs and their neighbours through bonding and bridging networks. Therefore, the application of social capital promotes the improvement of family and social attachment on the whole.

CONCLUSION

Social capital is required to conduct internal and external communication through social cooperation and well-being. Particularly, the remittance-receiving families need to keep a

bonding relationship with neighbours and other corresponding people to avail opportunities offered by the community. Again, bonding and bridging social capital facilitate those families in performing and engaging in society-led activities. Hence, it works to improve family and community networks for their wellbeing and betterment.

Policy Implications

As policy implications, this study comes up with a few suggestions to the policymakers. According to the findings of this study, community engagement through social capital is considered a component of conducting/executing social and humanitarian activities. This study might be helpful to the policymakers for undertaking new policies related to the enhancement of family and community networks among the associated stakeholders from district to union levels.

Acknowledgements

The authors are thankful to those who participated in the study, and helped to facilitate the research process.

Funding

This research work was funded by the University Grants Commission (UGC) for conducting field surveys.

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Conflict of Interest: No conflict of interests has been declared by the authors.

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