

Formation of Diaspora Governance for Bangladesh: An Overview from Indian Diaspora Policies

Muhammad Sajidul Islam¹
Sabbir Hasan²

Keywords: Diaspora, India, Bangladesh, Relationship, Governance.

Abstract: Now a days 30 million strong Indian diaspora becomes India's great economic stakeholder where During his stint as Prime Minister, Atal Bihari Vajpayee is recognized for promoting genuine interaction with the Indian diaspora in order to build mutually beneficial links. So it is proved that Diasporas are one of the strongest stakeholders for developing countries. From the time immemorial citizens from under developed or developing countries were started to shifting towards a new destination. But due to undeveloped structural conditions; sending countries were unable to govern diaspora communities and Bangladesh is one of them. After the independence in 1971, Bangladeshis are started to migrate to different countries. Having four different engagements with sending countries such as Progress of payment technology, Advancement of digital identity, Enhancement of diaspora engagement and Platform Technology; improving Diaspora engagement with sending countries which accelerate Diaspora Governing in developing countries. Like other under-developed countries Bangladeshi Diaspora started from labor migration. In early 71's a large number of Bangladeshi citizens were migrated as unskilled labor to different countries like the USA, the UK and many other countries. So; to turn Diaspora communities as a soft power; sending country need to govern diaspora community. This study will focus different methods and technique taken by developing countries especially in India and by using both descriptive and content analysis methods to accumulate their diaspora communities. By scrutinizing Institutional Twinning, Municipal Twinning, Practitioners approach, TOKTEN approach; this research will propose a standard model to govern near about 1.5 million Bangladeshi diaspora communities all around the world.

Introduction

This is due to the increasing importance of informal aid in socio-economic growth, or in more contemporary works, to a key role that remittance plays. According to the World Bank, 2013, a number of developing countries had ODA, PE, and foreign currency (foreign stock), or exchange (currency stock) and private debt being remittances both surpassed the ODA (official development assistance) and were beyond their reserves (World Bank, 2013). As noted above, the gross reserve requirements of the national economies of Tajikistan, Pakistan, and Ecuador are respectively as much as remittances to 1839%, but smaller than that of the gross currency demand in the respective economies. According to a World Bank estimate, remittances to South Asia totaled \$75 billion in 2009, and \$107 billion in 2011 (World Bank, 2009). The remittance flows to developing countries are also expected to reach \$540b by 2016. Since there are obviously countries where the burden of international remittance growth is heavier, it follows that this need is magnified in the contexts of developing countries. There is no doubt that the positive impact of remittance on the socio-economic and cultural advancement of a developing

¹ Lecturer, Department of General Educational Development, Daffodil International University

² Lecturer, Department of General Educational Development, Daffodil International University

nation can be seen today in Bangladesh. During the course of its history, the country has seen a considerable increase in immigration, as immigrants began to return home from abroad. There are large numbers of people who leave the country every year for various places around the world. As a result, the amount of money sent home has been one of the key elements of socioeconomic progress in Bangladesh.

According to Bangladesh's Bureau of Manpower, Jobs, and Training (BMET), 96068 people migrated to the Middle East, Europe, America, Canada, and other parts of the world in the first two months of 2014 (January and February).

The number of Bangladeshi expatriates increased from 6087 in 1976 to 409253 in 2013. With the rise in the number of refugees, the amount of remittance has also increased. For example, in the fiscal year 1994-1994, transnational migrants sent US\$ 1197.63 million in remittances, while in the fiscal year 2000-2001, it was US\$ 1882.10 million, and in the fiscal year 2012-2013, it was US\$ 14461.14 million (World Bank, 2013). The massive exodus of labor and subsequent remittance flows help to alleviate Bangladesh's precarious job situation, generate foreign exchange earnings, contribute to poverty reduction, provide opportunities to boost social status, and improve the country's unfavorable balance of payments. As a result, they make it easier for Bangladesh's socioeconomic conditions to improve. Furthermore, labor migration has a major effect on the income distribution between Bangladesh's receiving and non-receiving populations. According to a World Bank survey, remittances in Bangladesh have surpassed both foreign direct investment and foreign exchange reserves. For example, in 2011, remittances were 117 percent greater than Bangladesh's foreign exchange reserves (World Bank, 2013). Furthermore, Bangladesh received US\$ 960, 60 million in FDI in the fiscal year 2008-2009, and FDI increased by 13.75 percent in 2012. It is also expected to rise in the coming years as a result of the adoption of several policies that encourage remittances. Although remittances have a positive effect on socioeconomic conditions, they also have some drawbacks. In another research we have observed that, while international migration promotes rapid economic growth, increased income opportunities, improved living standards, and infrastructure development, it also generates income inequality, cultural legalism, and class distinctions between remittance recipient and non-recipient households. Similar debates can also be found in Bangladesh's development discourse.

Understanding 'Diaspora'

Diaspora has evolved from a concept referring to a traumatic or forced exile and associated with a desire to return to the 'homeland' to a more generic concept describing a transnational population whose cultural origins are said to have arisen in a land other than that in which they now reside and whose social, economic, and political networks cut across national borders. There is no longer any tension between becoming responsible citizens of the host nation and maintaining social and cultural links to one's homeland.

Any moving, displaced, or scattered population, however, does not inherently qualify as a Diaspora. Despite the fact that migration is the source of all Diasporas, not all migrations result in Diaspora development. Diasporas require more than simply an expat population to exist. It necessitates community members maintaining a sense of connection to their country and forging connections with it. Diaspora communities are defined by their ongoing or rekindled links to

their forefathers' cultures, especially the homeland. One of the major factors that makes the word meaningful and valid to use is their self-mobilization around their perception of themselves as Diaspora. Migrant populations contribute to the development of diasporas by providing "Self Consciousness," "Self Imagination," and "Connection" to their motherland. Diaspora societies devote time and effort to effectively organize themselves in order to establish links with their nations of origin, countries of settlement, other groups of the same nation living in other parts of the world, and other global and regional players. These webs of linkages often carry information and resources as part of complex trans-state cultural, political, economic, and scientific exchanges, especially between countries of origin and their Diasporas.

There have been several efforts to define Diaspora. The notion of diaspora has evolved in tandem with the history of migration and the settlement of peoples who have moved throughout the globe. The term "diaspora" is inextricably linked to the concept of "home." The same communication networks and increased mobility that enable Diaspora participation (or involvement) in homeland politics might help Diaspora engagement (or involvement) in homeland politics. Adamson discusses the effect of Diaspora cultures on the emergence of the notion of "home" from three angles. Individuals in Diaspora communities may mobilize identities and either support or question the dominant discourse of homeland by using the 'political space' of Diaspora communities. Second, members may work toward political reform by forming alliances with a variety of government and non-government groups.

Finally, they have the ability to mobilize capital and deliver it directly to domestic actors. Sending remittances home, funding civic initiatives in their home country, voting in home country elections, long-distance contact, joining lobbying groups to lobby home or host governments, engaging in transnational criminal activity, supporting transnational terrorism, or funding insurgencies in their home or host countries are all ways they stay connected to their home or host countries. In this sense, the Diaspora's idea of 'home' has always been essential, and it is as intellectually varied as the Diaspora itself.

Assessment Methodology

The current study is centered on analyzing, evaluating, and interpreting literature and research papers using content analysis, close assessment, and interpretation methodologies. To trace diaspora sensibility, an exhaustive analysis of selected publications and periodicals will be conducted. The difficulties experienced by the Bangladeshi diaspora will be investigated using an analytical manner. Almost all of the important people and themes in both the Bangladeshi and Indian diaspora issues will be covered in this chapter. Memory and Nostalgia, Alienation, Identity Crisis, Cultural Assimilation, and Generation Gap, the five components of diaspora theory chosen as the foundation for this research, will be employed to analyze both the selected literature of Bangladeshi and Indian diaspora.

A method for obtaining and assessing the content of a text" is content analysis (Neuman, 2006). The process of identifying the presence of certain words or concepts in texts or sets of texts is known as content analysis. Using this approach, researchers may measure and analyze the existence, meanings, and connections of such words and concepts, then make inferences about the messages contained within the texts, the writer, the audience, and even the culture and time. (Neuman, 2006).

Qualitative and quantitative content analysis is the two types of content analysis. Quantitative content analysis is gathering information about diaspora contents such as subjects or issues, messages determined by key phrases in context, audience reach and frequency, and information from television, newspaper, and audio, among other things. Qualitative content analysis investigates the relationship between a text and its likely audience, attempting to discover the likely meaning of texts to audiences—recognizing that texts are related to diaspora; open to numerous meanings for different readers. As a result, a qualitative content analysis considers more than just the manuscript; it also considers the audience, media, and contextual aspects inside a 'text.' This research is attempting to determine how Bangladesh might develop their own, independent diaspora policy by studying Indian diaspora policy. Because an in-depth analysis of the news stories is required in order to completely appreciate the potential meanings, this study used the qualitative content analysis methodology to explicitly address this research topic.

Formation of Diaspora: Theoretical Framework

We present the influential diaspora model explored by (Safran, 1991) and (Cohen, 1996) in order to present the theoretical context of this paper. In addition, two recent diaspora creation discussions, those of (Vertovec, 1999) and (Brubaker, 2006) are discussed.

First, William Safran mentioned that proposes some feature of diaspora in his study 'Diasporas in Modern Societies; Myths of Homelands and Return.' In this context, diaspora refers to a group of expatriate minorities who share the following characteristics:

They have been dispersed from a single original "middle" to two or more "peripheral," or alien, regions; they have a collective memory, vision, or myth about their original homeland—its physical location, history, and achievements; and they have a collective memory, vision, or myth about their original homeland—its physical location, history, and achievements. They believe they are not — and may never be — totally accepted by their host society, and thus feel alienated and insulated from it; they see their ancestral country as their true, ideal home, to which they or their descendants will (or should) return when the conditions are right.

They believe that they should be collectively committed to the preservation or reconstruction of their original homeland, as well as to its protection and prosperity; and 6) they continue to relate to that homeland in some way, whether directly or indirectly, and that this connection is important in defining their ethno communal consciousness and solidarity. (Safran, 1991)

Second, Cohen's presentation includes yet another set of main aspects of diaspora; he utilizes "Safran's parameters" but adds to them. He mixes Safran's criteria four and five, which are "their ancestral homeland as their true, ideal home with devoted to the maintenance or repair" and "even to its development." He, on the other hand, adds four further requirements to Safran's: establish a shared identity in the diaspora; in solidarity with coethnic members in other countries (Cohen, 1996). As a result, (Cohen, 1996) has come up with a list of nine criteria that constitute diaspora.

Expansion out from one's homeland in quest of work, commerce, or imperial ambitions. Dispersal from one's original country, sometimes traumatically to two or foreign places, as an

alternative or in addition. A myth and communal memory about the motherland, encompassing its location, history, misery, and accomplishments. A collective dedication to the maintenance, rebuilding, protection, and prosperity of the ancestral house, actual or imagined, even to its invention. A strong ethnic group consciousness based on a sense of identity, a common history, and the transmission of a common cultural and religious heritage that has been sustained over time. A strong ethnic group consciousness based on a sense of identity, a common history, and the transmission of a common cultural and religious heritage that has been sustained over time. A difficult connection with the host culture, signifying a lack of acceptance or the possibility of another calamity. Even though home has become more vestigial, a sense of empathy and shared obligation with co-ethnic members in other nations of settlement; and In host countries that permit plurality, the prospect of a unique innovative and exciting life. (Cohen, 1996).

Third, After researching Sarfen and Cohen as well as some other proponents, Brubaker (2006) identified the three criteria for diaspora formation that he classified as fundamental aspects for diaspora formation. 1. Dispersion: Dispersion refers to any type of dispersion in space that spans state borders. According to him, it is widely recognized but not universal (ibid). 2. National Orientation: The national orientation criterion is the second criterion. In this scene, he employs four of Safran's six homeland orientation needs. Preserve a memory, image, or myth about the homeland; ancestral home as a location of future return to homeland; commitment to the protection and restoration of this homeland; and a continued link with the motherland (ibid). Boundary-Maintenance: it is concerned with the maintenance of distinct identity in which one may be a part of a diaspora with a distinct and relatively dense social link as a transnational group through their relationships that cross state borders (Brubaker, 2006).

Fourth, When it comes to diaspora transnationalism, (Vertovec, 1999) defines it as a social structure, a style of cultural development, and a type of consciousness. He explores the social, economic, and political networks of transnational communities as a social form. In this definition, he includes three social categories. The first is a type of social relationship in which the diaspora is viewed as a result of voluntary or forced migration; actively preserving group identity; institutionalizing trade and communication networks; maintaining a number of overt and implicit links with their homelands; establishing unity with co-ethnic members; and so on. The second category is political orientation, in which individual immigrants are prominent actors who exert pressure on their host country's domestic politics in favor of their home country through their collective organization. The author portrays transnational groups' economic policies as a substantial source and power of international money in the third category. When he talks about diaspora as a sort of consciousness, he's referring to a certain kind of awareness that's centered on a variety of experiences that have evolved among today's global communities. He describes diaspora as a process of cultural development as the creation and repetition of transnational social and cultural phenomena that impacted the styles and identities of diaspora populations.

In this light, it is clear that there are no common features of a diaspora. As a result, the characteristics used to designate an immigrant group as diaspora are heavily influenced by their dispersion and ties to their origin. However, it appears that the writers agree on three main categories of diaspora components, based on the preceding discussion. These include voluntary and non-voluntary dispersion, preserving a unique identity in the host society, and keeping ties to

homelands. As a result, this study will focus on three major elements of diaspora characteristics: dispersion, homeland association, and maintaining a unique identity, in order to better understand the creation of the Bangladeshi diaspora in other nations.

Understanding Indian Diaspora Policies

For coping with the diaspora, the government has two strategies. They perform consular services, provide security, and engage in outreach activities to meet the needs of NRIs and OCIs, for example. Simultaneously, they construct policies that enable the diaspora to contribute to India's development through charitable giving, knowledge transfer, and investments in innovation, among other things. The Modi administration has responded by launching a host of new programmes and repackaging old ones, such as the "Know India Program" (KIP). In the last three years, Head Post Offices have converted into passport centers, allowing thousands of people to apply for passports. Training facilities and orientation services are available to persons interested in working abroad in order to prepare potential workers with the essential skills and to reduce culture shock. In order to protect the security and interests of Indians living abroad, a variety of policies have been announced. The Minimum Referral Wages (MRW) of 2014, for example, increased the minimum wage for Indian industrial workers, domestic servants, cleaners, and laborers in Emigration Check Required (ECR) countries. Nurses, for example, will only work for one of six state government placement agencies from now on, reducing the danger of fraudulent contracts. In addition, the Ministry of International Affairs established the e-migrate project in 2015, which allows all international employers to register with the database. Although these regulations are a step in the right direction, other countries, such as the United Arab Emirates, have criticized them, arguing that registering employers in the database is a "breach of our sovereignty." These rules are a step in the right direction, but they have been criticized by other countries, including the United Arab Emirates, as a "breach of national sovereignty."

Every year, Atal Bihari Vajpayee's popular KIP is revised to incorporate new participants and sessions. In 2006, India hosted 55 people in two sessions; in 2017, it welcomed 160 people in four sessions. Furthermore, the current administration has developed a website where job searchers can apply for jobs online. The initiative's purpose is to help Girmitya youth "better understand and appreciate contemporary India, increase their connection with India, and develop deeper links with their forefathers' motherland." Some academics argue that diaspora tourism (visiting one's homeland) is a requirement for constructively contributing to one's motherland. Because the majority of program participants will be visiting India for the first time, focusing on Girmitya youth is a smart concept. The idea is for them to become unofficial Indian ambassadors in the future.

Scholarships to pursue undergraduate degrees at accredited University Grants Commission universities in India, as well as Bharat Ko Jano online quizzes that assess users' knowledge of India's heritage, history, and culture, are among the other youth-oriented outreach efforts. Around 5,000 diaspora youth attended the first quiz, which took place in 2016. In reality, Prime Minister Modi is attempting to bring Atal Bihari Vajpayee's vision of a powerful Pravasi to life on a larger scale. Modi has hosted several Pravasi Bharatiya Divas (PBD) since becoming Prime Minister, with the goal of attracting the diaspora. However, it may be said that the Pravasi Bharatiya Divas have devolved into a show in which he caters to the well-heeled diaspora while

ignoring those who actually contribute to India. As a result, the celebration's worth and effectiveness are debatable. For Modi, the PBD, on the other hand, is a win-win situation. He has dedicated a building in New Delhi to them, dubbed the Pravasi Bhartiya Kendra, to further emphasize the importance of their efforts. These deceitful methods are having an effect on a diaspora that previously felt ignored. A greater focus on the diaspora, on the other hand, brings its own set of issues.

Diaspora Activities that Impact Development

i) Remittances

The economic consequences of diaspora, which have a significant financial economic contribution to the country of origin, are based on remittances, a private transfer from migrants to their families. Remittances have been shown to be one of the most important sources of income for developing countries. Remittances to developing countries increased by 12.1 percent in 2011 to \$372 billion, according to a World Bank study released in 2012. In 2009, US\$414 billion in remittances were sent out, with US\$316 going to less developed countries. Remittances are not only a major source of national revenue, but also a major source of foreign funding in all LDCs. Remittances, on the other hand, are often made in an unofficial manner.

Bangladesh's economy is directly affected by remittances. Increased remittances to Bangladesh contribute to the country's rapid economic growth, provide income opportunities, improve living conditions, and promote infrastructural development. Remittance has become a major source of growth for Bangladesh due to its beneficial effects on the economy. Bangladeshi migration began in 1976 with a small group of 6078 people (BMET, 2014). About 8.5 million Bangladeshi migrants are currently working around the world. In 2013, 409253 people migrated from Bangladesh to other nations, with 96068 people migrating in the first two months of 2014. Bangladeshi staff mostly move to 143 countries around the world. Approximately 90% of them move to the Middle East and Malaysia. Bahrain, Libya, Qatar, Saudi Arabia, the United Arab Emirates, Kuwait, Oman, Malaysia, and Singapore are all common destinations for Bangladeshi workers. Migrants send money and goods through a variety of channels in Bangladesh, including relatives, friends, and informal or semi-formal channels known as HUNDI. According to Ludger Pries in Sahoo and Maharaj, only migrant remittances have shown a positive growth trend in the past decade across all forms of transfer flows to developing countries. It is also compared to the declining flows of foreign direct investment, capital markets, and public development assistance. But, according to a statement from the International Organization for Migration (IOM), there are three spending stages, followed by a tendency for remittances. They include i) family and housing issues, ii) crisis situations, iii) fixed asset-related practices, and iv) reducing household poverty, among others. (According to Sorenson) Remittance, on the other hand, according to the World Bank, eliminates illegal labor, invests in social development programs, and accelerates entrepreneurship.

Despite the lack of evidence, it is frequently claimed that diasporas send significantly less money to Bangladesh than temporary migrant workers. This theory, however, can be disproved by a simple calculation. The United Kingdom and the United States are clearly the most common destinations for Bangladeshi diaspora members. According to main informants, there are approximately 1,000,000 Bangladeshi diaspora members in these two nations. This represents

approximately 12% of all Bangladeshi migrant workers who have migrated since 1976. If only data for FY2011/12 is considered, the United States and the United Kingdom accounted for 19.4% of total remittance in that fiscal year. These two diasporas, which account for just 12% of the overall migrant population, account for roughly 20% of total remittance. As a result, it can be shown that Bangladeshi diaspora members make a substantial direct contribution to the country's economic growth.

ii) Investment

Following remittances, investment is the second-largest contribution made by Diasporas to their home nations. Transnational entrepreneurship, FDI, SME, and a slew of other sorts of investment have all been ushered in by the diasporas. This involvement is a way for Diasporas to broaden their talents and experience earned abroad. This investment also brings their established international networks (Cohen, GLOBAL DIASPORAS:An Introduction, 208). They develop into the most audacious risk takers, while others avoid high-risk circumstances. Diasporas take use of these chances, according to Wesscoot and Brinkerhoff, to offer their skills and experiences earned overseas. The differences between diaspora and non-diaspora investments are significant. To begin with, diaspora investment attempted to strengthen relationships with their home nations, which acted as a base in their countries of origin, as well as to maximize marginal income. Second, diasporas are more likely to be well-known than local designers and workers. Finally, this investment helps them build ties with their home countries.

iii) Diasporas Knowledge Transfer

Nowadays, diaspora societies are moving knowledge resources back to their home countries. As Rapoport points out, skilled migrants are the primary source of disposable income, allowing credit restrictions on human and physical capital expenditure to be eased. (2008, Rapoport) The positive contribution of diasporas to their country is knowledge transfer and acquisition, and this knowledge is higher education and advanced work experiences. The four avenues by which foreign skilled migration affects human resources, according to Kapur and McHale, are prospect, absence, diaspora, and return. In the context of brain gain and brain circulation, these diasporas are a great source of technological information and skills transfer. Diaspora members will serve as important interlocutors between the technology and the country of origin when it comes to information exchanges. They will contribute this not only in the long run, but also in the short run. The ability to adapt, and therefore entrepreneurship and creativity, is one of the most valuable contributions a diaspora can make to the homeland.

iv) Diaspora Philanthropy

One of the most important ways that Diaspora donors give back to their home countries is through philanthropic engagement in a number of disciplines. Beyond government's larger requirements and industry's narrower objectives, charity plays a critical role in advancing global justice. Specialized investment can bring not just financial resources, but also new skills, creative thinking, and inventive solutions to global issues (Castles & Miller, 2009). Rather than pursue charitable enterprises, diaspora philanthropy has expanded dramatically in the twentieth century, according to Kathleen Dunn, organizing itself beyond the limits of providing relief funds for natural disasters to one of the most significant financial and social returns on investment. Single-person donations to powerful networks of like-minded contributors; small-scale, one-time

activities by community organizations to more structured and long-term efforts are both instances of such businesses.

v) Diaspora Networks

Another major component of the Diaspora's impact on growth is Diaspora networks, which are defined in the literature as a bridge connecting developing economy insiders with risk-mitigating skills and connections to outsiders with technological know-how and investment resources. What effect do these networks have, and why do they exist? From income maximization models to risk reduction strategies, migration theories have advanced. Networks are the only way to reduce risk, which is especially true for Diasporas. In addition to maintaining migration movements, such community and Diaspora networks shape and monitor access to certain job markets. We've seen this in action in the Gulf labor markets in the instance of Bangladesh.

Diaspora networks operate together in a number of ways, including during disasters and relief activities. The Diaspora is more involved in reconstruction and development than the international community, and their money reaches areas of the world where international organizations and foreign-supported NGOs are having problems working. The majority of money sent home is given through familial and related networks, and donors and recipients have a high level of trust since they know each other personally. According to studies, money is typically delivered through the 'hawala' method of money transfer agents in many developing countries, and even the agents on the receiving end have shifted in circumstances where individuals have been displaced.

vi) Diaspora Advocacy

The Diaspora, like so many other topics and parties, has recognized the importance of "advocacy." In their countries of origin and settlement, diaspora organizations (and sometimes even individuals) are becoming more vocal and prominent. They are speaking out on a variety of issues concerning their status, ranging from citizenship and migration status to human rights, good governance, and political involvement in their homeland, as they aim to influence the government, media, private sector, and other influential groups (Jennings, Thompson, Merrell, Bogin, & Heinrich, 2014). According to Kathleen Newland; editor of Migration Policy Institute; describes this new phenomenon and how Diasporas use a range of tactics to manipulate governments in their home countries, international organizations, the media, and potential allies. To include Diaspora communities in national development programs, adequate policies, facilities, and services must be in place. There is often a large difference between Diaspora persons who want to help the local community grow and the community's understanding of growth. As a result, proper communication and coordination between them are needed in order to effect meaningful change (Alexander, Firoz, & Rashid, 2010)

. What are the psychological, analytical, and emotional characteristics of possible Diaspora partners for home institutions? How does the Diaspora's presence affect the home community? Is there a clear understanding of the dynamics of cooperation between the Diaspora and those at home? These are crucial to comprehend when working with the Diaspora on growth.

Recommendations

This paper tries to put Bangladesh's diaspora policy into perspective. The Indian diaspora is one of the world's largest diasporas. India is now marking its diaspora communities around the world with these special policies and regulations. At the same time, Bangladeshi communities are thriving, but non-state actors are playing a critical role here. Bangladeshi communities are now contributing to the development of their countries, but government policies are still required. Women workers from various countries, in particular, make a significant contribution to the Bangladeshi economy, but they are constantly oppressed by landowners. Governments should also boost bilateral trade. Bangladesh's government should improve the 2013 law and implement it immediately. Today, the GoB is providing special areas in export processing zones where diaspora investors can invest or protect their funds. To ensure that diaspora groups in other countries have proper rights, the GoB can assist them in forming labor unions.

It is important to note that while Bangladeshi diaspora communities are too young to walk, they are not too young to be strong. This is why it needed to be strong and establish Bangladesh as a global brand.

References

- Dufoix, S. (2012). From ancient uses of the diaspora to contemporary conceptual issues. *Pallas - Journal of Ancient Studies*, 17-33.
- T, F. (2010). Diaspora and Transnationalism: What Kind of Dance Partners? In B. R, & F. T, *Diaspora and Transnationalism: Concepts, Theories and Methods* (pp. 9-34). Amsterdam: Amsterdam University Press.
- Alexander, C., Firoz, S., & Rashid, N. (2010). *THE BENGALI DIASPORA IN BRITAIN: A REVIEW OF THE LITERATURE*. Retrieved from <http://www.banglastories.org/>: http://www.banglastories.org/uploads/Literature_review.pdf
- Azad, A. K. (2003). Importance of Migrants' Remittance for Bangladesh Economy. *The International Conference on Migration Remittances: Development Impact and Future Prospects* (p. 4). London: International Migration Policy Program, Geneva.
- Barai1, M. (2012). Development Dynamics of Remittances in Bangladesh. *SAGE Open*, 1-13.
- Bergsten, C., & Choi, I. (2003). *THE KOREAN DIASPORA IN THE WORLD ECONOMY*. Korea: Peterson Institute for International Economics.
- Brubaker, R. (2006). The 'diaspora' diaspora. *Ethnic and Racial Studies*, 1-19 .
- Castles, S., & Miller, M. (2009). *The Age of Migration: International Population Movements in the Modern World. 4th edition*. London: The Guilford Press.
- Cohen, R. (1996). Diasporas and the Nation-State: From Victims to Challengers. *Ethnicity and International Relations*, 507-520.
- Cohen, R. (2008). *GLOBAL DIASPORAS: An Introduction*. Routledge.
- Eade, J., & Garbin, D. (2006). Competing visions of identity and space: Bangladeshi Muslims in Britain. *Contemporary South Asia*, 181-193 .
- Garbin, D. (2005). *Bangladeshi diaspora in the UK: some observations on socio-cultural dynamics, religious trends and transnational politics*. Retrieved June 2020, from https://www.researchgate.net/publication/267833703_Bangladeshi_diaspora_in_the_UK_some_observations_on_socio-cultural_dynamics_religious_trends_and_transnational_politics
- Gardner, K. (1993). Desh-Bidesh: Sylheti Images of Home and Away. *Man*, 1-15.

- Gardner, K. (2006). *The transnational work of kinship and caring: Bengali–British marriages in historical perspective*. Retrieved June 2020, from LSE Research Online: <http://eprints.lse.ac.uk/52770/>
- GARDNER, K. (2006). The transnational work of kinship and caring: Bengali–British marriages in historical perspective. *Global Networks*, 373-387.
- Jennings, H. M., Thompson, J. L., Merrell, J., Bogin, B., & Heinrich, M. (2014). Food, home and health: the meanings of food amongst Bengali Women in London. *Journal of Ethnobiology and Ethnomedicine*, 44.
- Neuman, W. (2006). *Social Research Methods: Qualitative and Quantitative Approaches, 6th Edition*. Pearson.
- Safran, W. (1991). Diasporas in Modern Societies: Myths of Homeland and Return. *Diaspora: A Journal of Transnational Studies*, 83-99.
- Vertovec, S. (1999). Conceiving and Researching Transnationalism. *Ethnic and Racial Studies*, 26.
- World Bank. (2009). *The World Bank Annual Report 2009*. Washington DC: World Bank.
- World Bank. (2013). *The World Bank Annual Report 2013*. Washington, DC: World Bank.