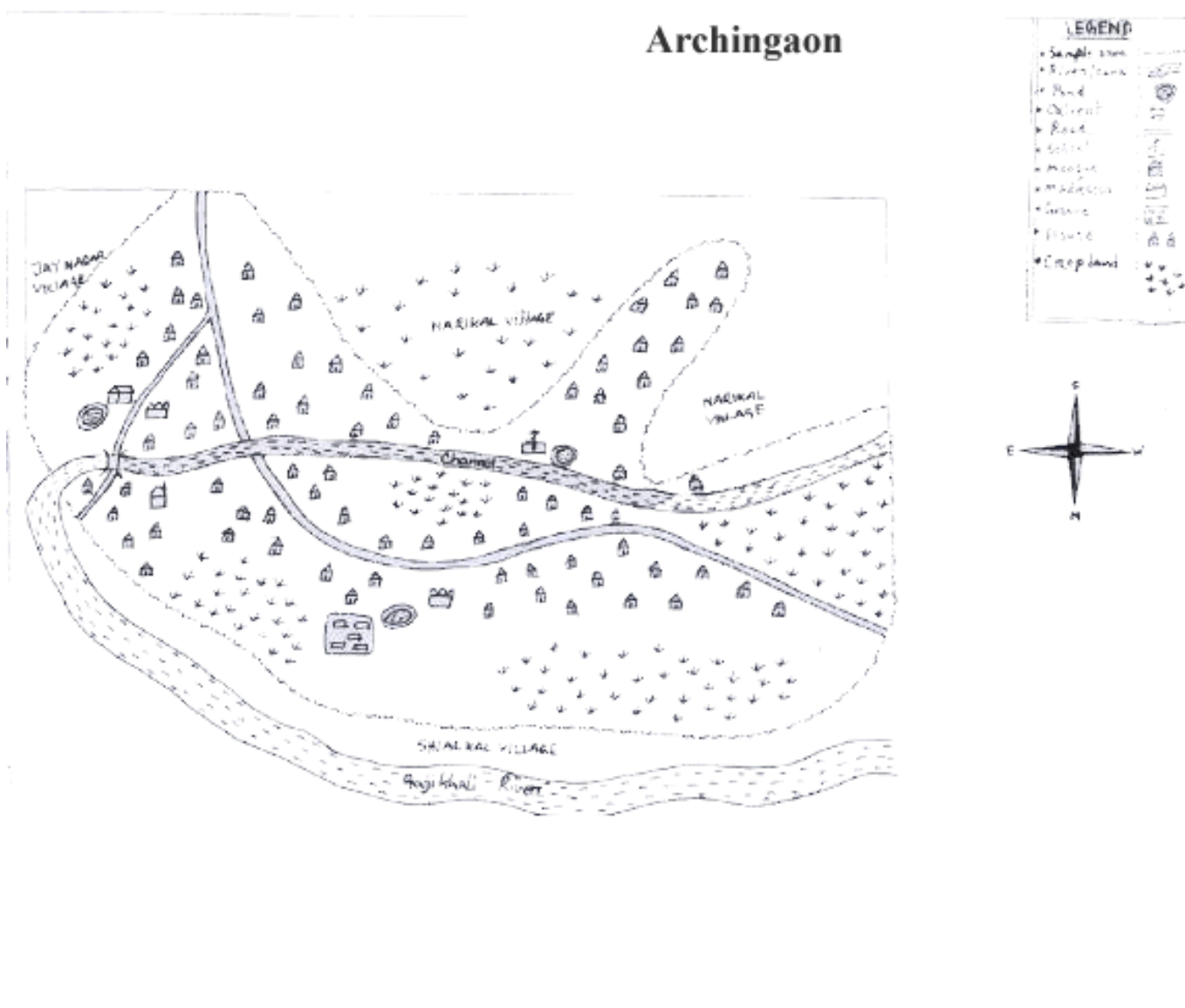


Draft

Provisional Community Profile of Archingaon, Manikgonj

A basic sketch of economic, social and political characteristics of a remote rural site



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Section 1

Introduction to Archingaon

PHYSICAL OVERVIEW OF THE SITE

Location

'Archingaon' is located in Manikgonj district. It is a south-eastern village in Manikgonj sadar thana and under Atigram union. Its distance from the Manikgonj district town is about 18 km.

Infrastructure and its general attributes

The villagers enjoy very poor road communication with the district town . There is no all-weather road in the village. All roads in the village are *kutch*a and go under water during the monsoon when they need to use country boats for communication. There is no electricity also. All the villagers use shallow tube-well for drinking water and sanitation is not good for most of the households. The village has three educational institutions (one primary school, two madrasas, of which one is 'Alia'/government recognised, and another is *maktab* that serves basic religious education for children) which are brick-built, two NGO (BRAC) schools. almost all the houses are made of tin and bamboos . Apart from these, a mosque built in 1935 is the oldest of all types of infrastructure in the village. There is no market place in the village, but within it has six groceries. There are six small ponds (two are being excavated), two culverts, two graveyards and one canal in the village.

PEOPLE AND PLACE

Population

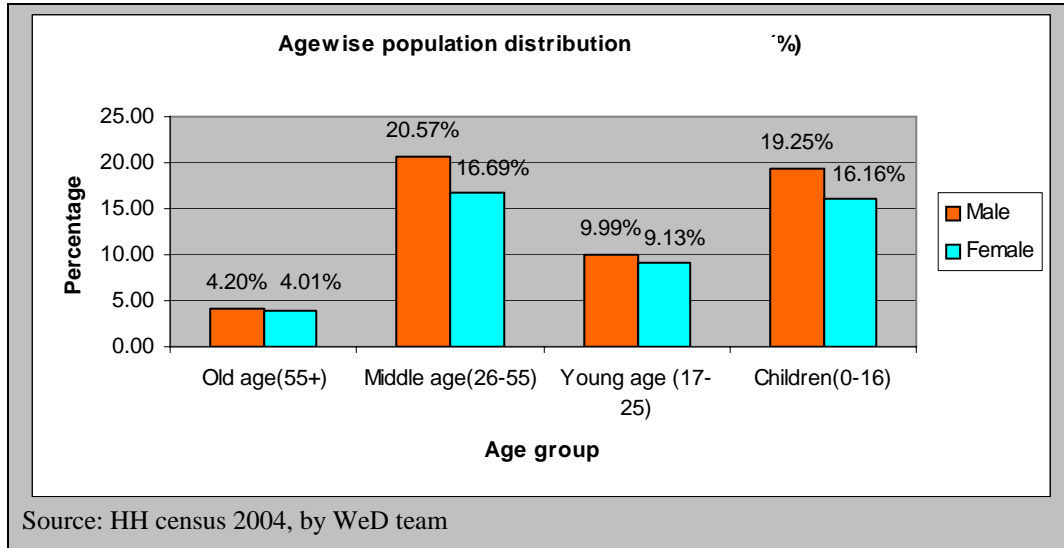
According to the census conducted by the WeD team, there are 310 households in the village. Only Bengali Muslims reside in the village. The village is consisted of eight *paras* consisting different *bangshas*. Among different bangsha, *bepari*, *miah*, *sheikh* are high in number. The population distribution of the site on the basis of *bangsha* is as follows:

Table: Main bangsha in the village

Bepari	Molla
Fakir	Mollik
Bainna	Mondal
Khan	Monshi
Khondoker	Pramanic
Maulana	Sarder
Miah	Shekh
Mistri	Shikdar

Sex ratio, age composition, other categories (exchange party etc.)

From the census data, based on age and gender the villagers are clustered into four categories. These are: old (55+ yrs), Middle (26-55yrs), young (17-25 yrs), children (0-16 yrs). The following chart shows the population distribution based on 'Age' and 'gender':



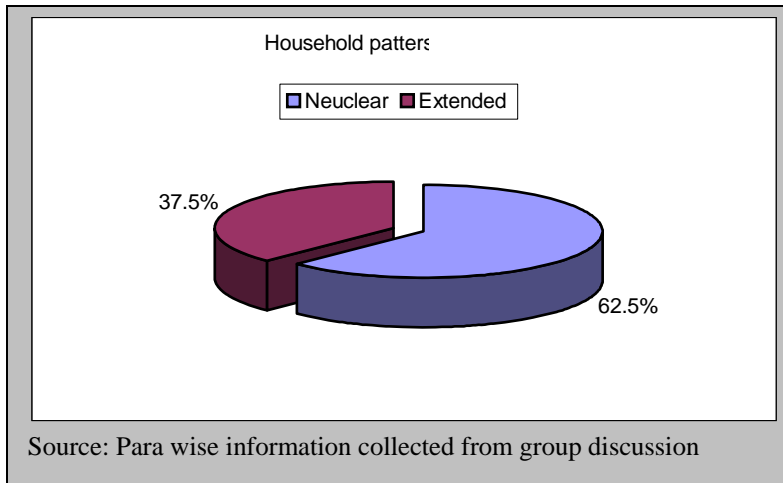
The Pattern and Number of Household

Basically two things have been considered here, Household structure and household headship. So far as household structure is concerned, there are two major types:

- Nuclear household
- Extended household

Nuclear family is the dominant pattern in the community. Approximately 63% households are nuclear. Around 38% households are extended. People have a general tendency

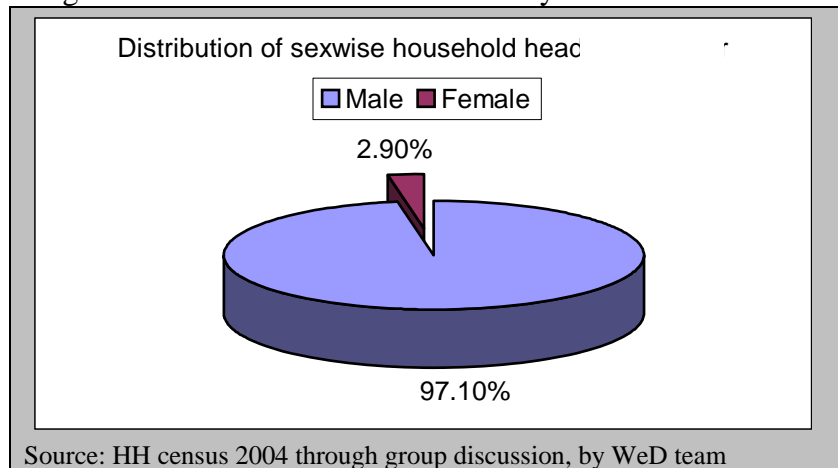
to organize a nuclear family after getting married. The older people whom we talked to did not seem happy with the trend. However, they are learning to cope with it. But it is told that most of them have been keeping good relations with their parents or brothers and observing ceremonies together and sharing problems even after the break up of the joint family. Normally parents live with their youngest son. There are two opinions on the reasons behind the family break up. First daughter-in laws are held responsible for the increasing trend of nuclear family. Second the conflicts between mothers in-law and daughter in-law lead to separation within the family. But when their attention was drawn to the fact that usually men do not attach value to women's opinions and suggested that it was contradictory to follow their wives' suggestion, the community people agreed that now men also wanted to get separated. The sense is that willingness for freedom in marital life; choice for different life style from the older generation, eagerness to keep peace between mother and wife, are the factors that play a role in increasing number of nuclear families nowadays.



There are two types of headship:

- Male-headed
- Female-headed

According to the census data, about 3% households are headed by female.



Social Settlement and Its Mapping

The settlement of the village is based on the canal linked to a river. It is seen that the habitats are built mainly on the two sides of the canal and *kutchra* roads. But the villagers are not kin to divide the village into different portions on the basis of *samaj*, financial condition etc. They prefer to give a collective village (Archingaon) identity to outsiders. However, for community activities, such as *salish* and other matters in practice, they follow kin or small *para* based

identity (e.g. *samaj*). It is important to note that lineage (*gosti*) also plays an important role in people's identity, whether they reside together or not.

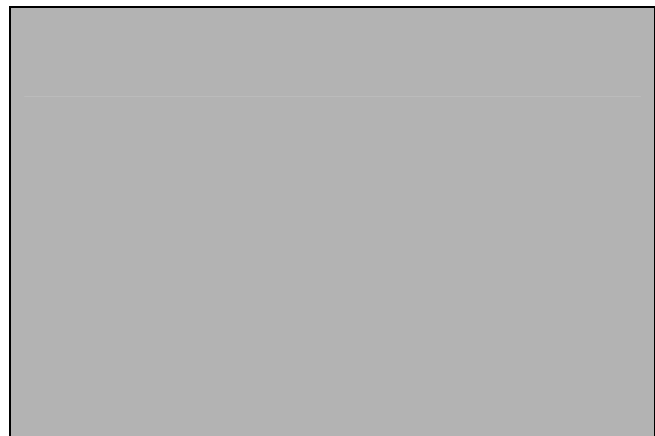
Condition of residences

Most of the houses, made of tin in general, are owned by the non-poor villagers. The poor and extremely poor people do own straw-made houses, however, it is said that in most cases the real picture of a household. Economic status is not reflected by the physical condition of the house. It is told that some nice tin made houses hide their real economic status and make a show of it just for attracting potential grooms for arranging their daughters' better marriage. Nearly all the rich people of this village, who are migrated, do not make any big house in the village.

HISTORICAL BACKGROUND OF THE SITE

Two different opinions about the history of the village emerge. The oldest man in the village remembered that the village came into being when a Char had emerged from between rivers Gazikhali and Dhaleshawri. In the course of time these two rivers gradually shifted and Gazikhali to the north and Doleshawri moved towards the south. Thus the size of the village had increased to the existing shape. People from other places migrated for settling in the village with the assistance of government officials. This village is under the *mouza* of Fari Batamdia, and most probably the name of the village Archingaon evolved from its *mouza's* name. After the emergence of Pakistan, in 1952 the first formal land record was conducted in the village and land, mostly agricultural, was allocated through villagers through this process. Another aged person Abdul Goni, who has vast knowledge about the village, shared his opinion that the term 'fari' means a low land/water body created by a river when it suddenly changes its course. 'Archingaon' emerged due to a change of the course of Dhaleshawri river roughly a hundred years ago. Gradually the 'fari' turned into a 'char' (land) and then some people came there to live on.

A mosque built in British period (constructed in 1935) is a historical mark of the village. The land of the mosque was donated by Pramanik family (*gosti*, a lineage group). The other old institution Komi/Hafizia Madrasa, established 30-35 years ago, was on Goni's (belongs to another lineage group) land, but now financial contribution comes from the community people. The village had only one *samaj* when it evolved, according to an oldest persons in the village. The



village has a history of *Lathial bahini* (hoodlum) which had been used by the one of the dominant families in the past.

Changing Pattern of the Community Life

Economic Changes

From the economic point of view, different changes have occurred over the last decade. These are:

- Change in agricultural productivity
- Diversity in employment opportunity and changing wage rate

Table: Types of produce and per acre yield

Crop	High land, yield	Low land, yield	Season
IRRI ('project')	Around 15 maunds on 26 dcsl.	Around 20 maunds on 26 dcsl.	Sow: poush/magh har: bais/jaista
IRRI ('vadra')	Around 10/12 maunds	N/A	Sow: sraban har: ashiwn
Major winter crops e.g. onion		N/A	kartic-magh
Maize		N/A	Throughout the year, more in winter as robi crop
Wheat	Around 8 maunds on 26 dcsl.	N/A	As robi crop
Jute	N/A		baishak-sraban

Agricultural production of the village has increased due to use of chemical fertilizer and modern agricultural device. Almost all the agricultural land of the village is cultivated by tractor now -a -days. The privation of the village has reduced now- a -days compare to the past since the people of this village are more industrious now than before. In the past people, could not afford three meals a day, but now most of them can afford the same. Wage for labour has increased a laborer gets 90/100 taka per day, which was 20-25 taka previously (12-15 years back).

Social Changes

There is a range of factors that can be identified to be responsible for a change in the social life of the villagers. The village, about 18 km away from the district town, is marked for changing characters in many areas.

The old mechanism of *salish* has become dysfunctional now since the control and power of the salish committee, once operated by one or two *bangshas*, has been segmented into many lineage groups (six lineages) as well as a group of younger people free of kin relations.

The major social changes are:

- Power and control system
- Dowry system
- Social ceremonies

In the past, the verdict / decision announced by the *salish* (comprising elderly people) was followed by the villagers but now the has changed. Villagers specially the younger generation have a tendency to disobey the verdict of the *salish*. According to a discussion group, money now proves to a dominant factor for controlling the local *shalish* and by using money, the powerful groups try to influence the verdict and in most cases the verdicts go against the poorer section. One significant change is that, now people prefer to go to the court if a party to the conflict does not agree with the verdict. The incidence of filling case against one another for minor to major incidents is on the rise. Other significant change concerns the reduction of the incidents of stealing in the village.

In the past *pon protha* (gifts given to the bride's family from the groom's) and currently the - dowry a reverse system is dominant in the village. The dowry system was introduced to the village in the late 1970s. It is told that before 1975 there was no such system. Before that time, a bridegroom was requested to give some money or ornaments to the bride at the time of marriage. The amount of money or ornaments was the prize for the status of bride. However, at present, the system of dowry has been prevalent in the village. Villagers consider it a change of norms and values of society. Now of dowry varies between amount 30,000 to 1,50,000 taka. The amount of dowry depends on some factors such as educational qualification, appearance and source of income of a bride.

Social ceremonies particularly marriage is now more festive and colourful than the previous time but at the same time they have become highly costly. The use of mike, loud speaker is common on different occasions in the village (marriage, waz-mahafil). Once social conflicts were fewer than now since the power and control of the village was confined to one/two *bangshas*.

Cultural Changes

Noticeable cultural changes have occurred over the last decade. Increasing communication with the district town and the capital city, have brought about some changes in people's life.

Migration national / local and international is significant to this village. Among the 34 international migrants, 33 have migrated to Saudi Arabia and 1 to Kuwait. Within the country, 75 persons work in Dhaka and its adjoining areas like, Dhamrai, Manikgang and Nabinagar in wielding shops and factories. In addition, 20 villagers work at the EPZ at Savar. Twelve of them are women and eight of them are male. Some migrant people work as agricultural labour, cleaner at hospitals, driver and Moazzim of Mosque. Through their works, they connect the village with the capital city and other urban areas, introducing urban manners to the place of their birth. As a new form of job opportunity like working at EPZ, has been created, a significant number of women (12) has got employment there. Moreover, the poor women are engaged in earth cutting and manual works. Five women work at brickfields as cooks and a few women work as housemaids. Thus the working opportunities give far more mobility to women. A rising trend of conducting *Waz mahafil* is noticeable now. Also the national days (independence day, victory day, international language day) are now routinely observed, unlike the past at educational institutions. The older generation is of the opinion that the younger generation shows less respect to them now. The other concern the older generation expresses the disintegration of the family safety net. Now -a days, the trend is towards form action of nuclear families. The obligation to household members has weakened. Thus the social form as well as culture as a whole has been taking a new shape over the last three decades.

The most significant changes are:

- National/local and international migration
- Preference urban manner/urbanization
- Inter-generation interaction/attitudes towards aged
- Women mobility

Political Changes

After the liberation war (in 1971) Khidir Haji and Fakir *bansha* (lineage groups) were most dominant in the power structure of the village; one of the significant sources of the dominance of Khidir Haji was his possession of enough land (almost 15 *Bigha*) and the Fakir *bansha* had a large size of population for it's dominance. It has been told that the descendants of Khidir Haji engaged themselves in activities responsible for asset erodes like gambling, conflicts with the villagers. So, initially they started selling their property and later on when the Haji died, the family split up into several units. "*Ekhono chote ase*"-means that still now they can show their power.

Fakir *bansha* used the muscle power to 'grasp other property' since they had the largest number of family members in the village. However, those days have changed, because 'now people are much more aware' than before, and according to a respondent's view: "*Ekhan grambashir chokh fotse*" ("now they villagers are highly aware"). It has been told that the typical power structure (based on lineage) is being threatened mainly for economic reason. A group of younger men are working in different places including the capital city, many others intend to migrate and do work in cities instead of pursuing the conventional agricultural work. People who work in the non-farm sectors, earn a higher income than agriculture labourers.

This opportunity to earn by the younger men creates a gap between the two generations. an elderly man complains, "they pay less respect to their traditions". This has deteriorated the power and strength of *bangshas* (lineages) that once were much more influential in people's lives. Thus, 'power' has shifted to the new generation whose money power speaks. So they play a very important role in matters of arbitration. But involvement with formal institutions like union parishad is an important source of power. We see that Nargis Akhter Bachu, has power as she holds the *chairmanship* of the local *up* by virtue of huge supports come from her Mallik bangsha (the lineage group represented the UP *Chairmanship* several times in the past) as well as her strong economic condition, a decisive factor for success in the local government elections.

Natural Changes

An elderly person relates that the village had settled on a char that emerged from two rivers. In the early days, there were only ten families here. One of the most important natural changes around the area is their dying up of the *Gazikhali* river. Once upon a time, it had important role in river communication but now it offers only fishing opportunity during the monsoon. In the past, they vastly used the river water for paddy field, but now villagers depend on underground water for irrigation to produce IRRI on their paddy land. Types of crop have changed, so has change the harvesting period. The rate of productivity has also changed.

Significant natural changes are as follows:

- Drying up of *Gazikhali* river
- Dependence on irrigation
- Changing pattern of crops and harvesting period

Section 2

Introduction to the community resources

MATERIAL RESOURCES

Occupation and Employment

Broader categories of occupations, according to the villagers consider as their primary occupations.

A significant number (29%) of the villagers are farmers cultivate different types of crop (paddy and other Robi crops) on it in different seasons. In agriculture, season matters and it produces lean season when most of the low and arable land goes under water, hampers crop productions and then the labourers need to look for alternative works for survival. They do work in different '*dangor*' (high land with market facilities) places like *Savar*, *Gazipur*, *Nabinagar*, *Singair* etc. During the lean season, from *Ashar* to *Ashiwn* of *Bangla* month, the villagers can catch fish in the water bodies. People engaged in agriculture are quite unhappy as it does not bring a satisfactory output for their investment. So unemployed youths prefer different non-farm jobs available outside the village.

A good number of men (34 persons) do welding work in Dhaka. They are out-migrants, come to the village at the weekend and have a significant contribution to their families. A small group of people works in different industrial units in *Savar* including EPZ.

A significant number (34 persons) work in foreign countries (particularly in the Middle East) and send remittance to their village. The village has a number of

Major occupations:

- Agriculture
- Small business
- Work in welding shops
- Work in foreign country
- Work in EPZ
- Rickshaw/van pulling
- Day labouring
- Teaching

(35 persons) *alems*, serving different mosques around the locality. A few men (19% HHs) do jobs in different government departments (e.g. education, Radio) both in the same and other districts and they also come occasionally to the village.

A few villagers (e.g. six shops within the village) run small grocery shops both in and outside the village. This is an additional income beside agriculture.

General overview of expected incomes (monthly) from specific occupations)

Wage is not equal in different sectors, during different seasons and for male and female. An agriculture labourer (male) gets taka 80-90 including one meal a day on IRRI ('project') land while he gets taka 50-60 including one meal a day on IRRI ('vadra') land. Women in the village are not socially allowed to do work in public place; however, destitute women have work in such places for their survival. A destitute woman earns taka 40 a day as her wage. Labourers of welding shops draw salary on a monthly basis or the daily wage depends on his working skills and nature of contract at the work place. A worker may receive taka 5,000 a month or taka 40 a day, depending on the contract. The village has in-migrant labourers also. A group of labourers from the northern districts arrive during the harvesting period and work on contract for the affluent peasants. It is noticed that some young men (upper middle/middle class) are always on the look out to go aboard for maximise their income. They believe that managing work in a foreign country would bring solvency for them. About 25 persons are working in foreign countries. A very few persons have salaried in jobs: one in agriculture dept., one in radio, one in income tax, two in primary school teaching, two in Air Force, 30/35 *alems* in mosque cum *madradas* in different places, 5 in tailoring shops. But large number skilled or semi-skilled workers are engaged in welding sector in Dhaka.

Destitute women do manual work in public places. It is told that women draw less wage (taka 40) compared to their male counter part as they join work 3/4 hours later (women at 10 pm while men early in the morning). The wage for labourers during the lean period is not fixed. It depends on an individual's working hour as well as other conditions i.e. passengers' demand for a rickshaw puller's service.

Savings and Credit

Lending institutions and opportunities

There are mainly three types of lending institutions where people can go for seeking credit. These are: Bank, NGO and Mahajan

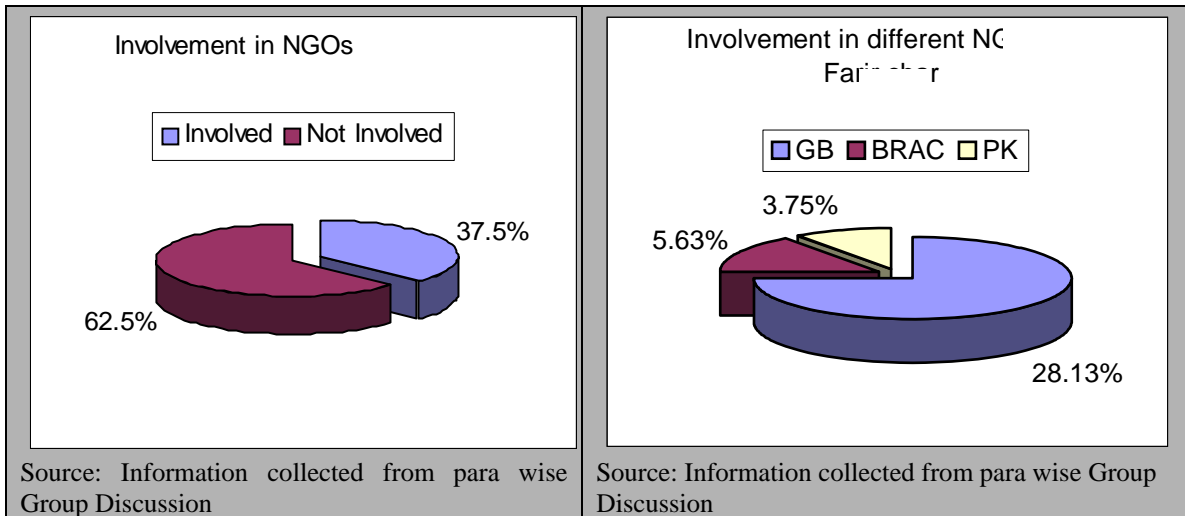
Savings

The villagers, it is told, vastly depend on agriculture, enough only for subsistence economy and no savings. However, a few households, especially the ones having sufficient income

either from agriculture or other sources. (foreign remittance, non-farm work in Dhaka/city) can save some money .

Credit

Different institutions provide credit facilities for the villagers, both poor and non- poor. These institutions include both NGOs and state run banks, and *Mahajan* as an informal system. It was told that among NGOs, BRAC, PROSHIKA, ASA, Grameen Bank are working in the village and the people, poor in particular, get credit from them, though some say that 'the poor



people do not get benefit from the loans, they take loans and it spends in an unbalanced manner. Both male and female, as reported, take loans from different NGOs. About 62.5% people are involved with NGOs in which 28.13% are in GB, 5.63% in BRAC and 3.75% are in PK. Some of the villagers have good opinion of various NGO activities and credit support to the poor people. They also take loans from *Mahajan*.

Non-poor people, particularly the farmers take agriculture loans from *Bangladesh Krishi Bank* located at Katigram, a place about 3 km from the village. They also have financial transaction with Islami Bank and City Bank in the district town. Credit is needed for various purposes as demonstrated by different sections (e.g. male, female, poor, non-poor) of people.

Community income and expenditure

The villagers find a range of sources to earn both in and outside the village. Expenditure at household level varies depending on many things: demographic pattern i.e. size, number of female and aged person, school-going children (will be explored during RANQ). at the community level, there are some common expenditures, which come from 'collective

responsibility' of the villagers: these include development of graveyard, mosque, *madrassa*, and in some cases, repair of a part of rural road e.g. building *sako* (a bamboo-made hanging link) on a canal. They also have the practices of supporting a 'helpless' (i.e. when the poor find it difficult to arrange marriage of their daughters) family in different crises. Usually, the solvent and influential villagers take the initiative, and ask everyone to contribute 'according to their ability'.

Welfare/Services

Government service/welfare

The government service in the village is mainly confined to social safety net, though the dissatisfaction level is high. Very few number of people (8 persons) get old age pension from UP. There are many old aged people who could get it but cannot get due to having no social networks with the Chairman or related persons. In addition, they do not know how to get such assistance from UP. Their claim is that the UP officials are biased towards their relatives, and people who have no relation with the officials, failed to get assistance. Only 2 persons in the village are VGF (Vulnerable Group Feeding) cardholders.

Non-Government services/Welfare

A significant number of NGOs are working with poorer section in the village. NGO's like Grameen Bank, BRAC and PROSHIKA are active there. They have programmes in the village for both credit and training purposes.

NATURAL RESOURCES

Land

Land of this village is high and low. The arable land is in the low land area. The major part of the road is also constructed the low land. Housing and different institutions in the village are located on high land. During the monsoon (Ashar to Sraban on the Bangla calendar-June to July) the low land goes under water, and then creates opportunity for fishing. Land is important for paddy production, however, now a day, it is becoming important less as many people seek employment in the non-farm sector. Besides per acre production cost and output ratio is not in favour of the farmers. Moreover, instead of land, cash plays a decisive role in contemporary village setting.

Range of landownership

Land ownership no longer reflects the poverty equality/inequality or class difference. The range is between zero *pakhi* (*pakhi* is a local measurement unit, 1 *pakhi*=30 decimals in the village) to 20-*pakhi* lands.

Water Bodies

There are two types of water bodies in the village, the all-season water bodies and seasonal water bodies, created only during the rainy season. The ponds are labelled as regular water bodies, which are mainly meant for daily use by the community people - bathing, washing themselves and different articles. These ponds dry up in the dry season. During the monsoon when the low land goes under water, it looks like a vast water body; creating fishing opportunity for the villagers.

Forest

The villagers usually go for homestead gardening mainly for domestic use. They plant trees on the high land that does not go under water. The village has some big trees (e.g. mango). The discussant told that nowadays (since last three years) a number of villagers feel encouraged to go for afforestation (road side plantation, homestead plantation). They are more interested in afforestation courtesy of media's (TV in particular role in the recent years).

Common Resources

Villagers irrespective of rich and poor share the cost of constructing one mosque and two graveyards in the village and all walks of people have access in these institutions. The village has only one ground (*madrassa math*), and is also regarded as a common property. The villagers enjoy two *kutch*a roads to be connected with district town and the capital city.

Natural Vulnerability

The village is surrounded by expanded land and a river to the north-western side. In every monsoon, the low (arable) land goes under water, adversely affecting production. There is the risk crop loss aman in Jaistha/Ashar. They also face floods, which damage their homesteads as well as other types of property.

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Water-logging during the monsoon is a major problem for the villagers not only does it affect agriculture, but makes the condition of walkways worse. The villagers have to depend on country boats for communication. According to the villagers, they faced severe flood in 1988,

which damaged huge amount of crops and houses and uprooted trees. The flood in 1998 lasted for 2 months.

HUMAN RESOURCES

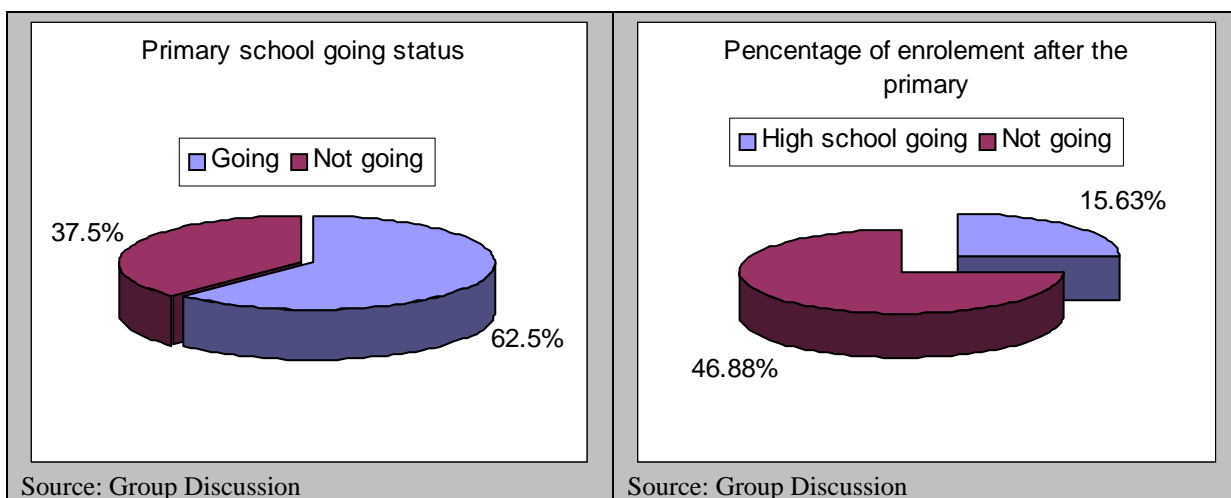
Education

Institutions

The village has a primary school, two NFPE (NGOs run) schools, and two *madrasas* (one is Alia run by the state and offers education up to the secondary level, another is called 'abasik maktab'). About 50% children (of the village) complete primary education. There is no high school in the village. Students have to go to a nearby village for secondary level education. About 30% (of the 50% who complete primary education) continue their education up to high school level (most in Alia madrasa, and a few in the school located at Suapur). Only 2% finish college education. The villagers are less interested in their children's higher education as the possibility of getting jobs after the completion of education is next to nothing. Distance of educational institution also acts as a disincentive.

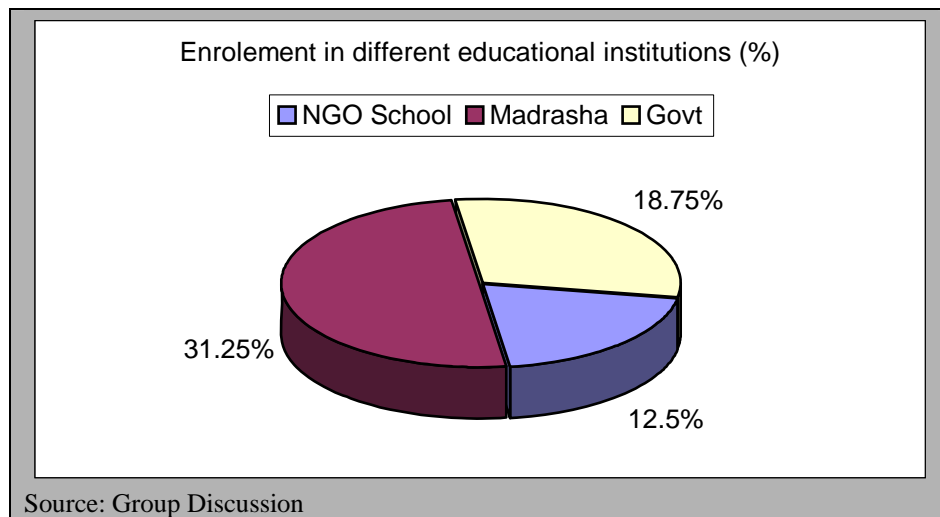
Enrolment and drop out

At the primary level, enrolment rate is approximately 62.5%. After the primary level (class V), some look for enrolment in the high school, others in the Alia madrasa. It depends on guardian's choice, depending mainly on their ideology or economic situation. It has been told that many boys drop-out from school when they fail in the SSC examination. The percentage of pass is approximately 30%. Only a handful of them opt for higher level (college) of education and the rest take to welding work in the city. Usually girls continue their education up to class VIII/IX when their parents arrange marriage for them. The notion is that if girls



become older, a higher amount of dowry is needed for their marriage, so it is better to give them in marriage before age 20. Some HHs are not interested in spending on children's

education and some HHs are financially unable to educate their children. Distance of school/communication is a compelling reason for high drop-out rate.



Education of young women

It has been told that most of the girls get enrolment in local *Alia madrasa*. They usually do not go to the high school located at *Suapur*, a growth centre/market place about two km away from the village.

Education status of adults

In this village education is not a high priority. For the poorer section, financial condition is the main obstacle. Most of the people are worried about the uncertainty of jobs after completing of education. Hence they find it risky for long-term investment. If spending money on higher education has risks, a significant number of young people doing welding work are earning a good amount of cash within a short time. Therefore, many well off households do not find it tempting to invest in education. These are the main causes of low level of educational in the community.

Main value attached to education

The educated men get a higher status, particularly who has managed a government job. Though they have less interest to *bangla shikhay* (the mainstream education provides by school/college, many villagers pay respect to the *Alems*, a group of people completed *madrasa* education equivalent to HSC level and do work (teacher, *imam*) in different religious institutions (e.g. *madrasa*) outside the area. They get very higher status whatever the income they have, a 'holy' image to the people in general. Women's education get importance in their

marriage: in general the *shikhito maye* (educated woman) can expect a 'good' groom in her life not with standing the amount of dowry her guardian has to pay.

Health

Major Health Problem

In this village, children generally suffer from cold and diarrhoea. They also have skin problem, dysentery, and fever. Old people usually suffer from gastric ulcer, asthma, paralysis etc. Among the middle -age people, *bish -bedona* (body ache) is very common. Gastric is a common disease in the adult population.

Regarding women's illness, even women have a causal outlook. If they have fever or other minor physical problems, medication is not necessary rather fasting (not in a religious sense) is enough for them to get well. They are used to taking care of other members of the family, not of themselves. Women are usually shy of disclosing their diseases to their families as well as community people. On persuasion however women relate that uterus related problem is common among women. Leucorrhoea is a cause of ill health particularly for adolescence. Along with aged women, the middle age women also suffer from body ache. Women also suffer from constipation, leading in most cases to piles. About women's health care available at health centres, people demanded that since the prime minister of the country is a woman, the health complexes, should pay attention to women.

Health Service

Villagers initially seek medical treatment at *Rajnarar, Suapur, Nayarhaat* . To avoid themselves of medicate at government hospitals and private facilities, they have to go to Manikganj. Both rich and poor seek medical treatment at Manikgong government hospital for major ailments. In case of serious diseases, they look for better treatment in Dhaka.

They prefer private medical service because of misbehaviour by hospital staff and unsatisfactory services at the government facilities. Only a few brands of common medicine are available there but the rest they require, have to buy from outside. Consequently, moneyed people get better treatment there than the poor.

Villagers primarily seek cure from traditional healers like *Fakir, Kabiraj* for some diseases like jaundice. Additionally, they attributed the cause of some other diseases *Kharap or alga batas* (something superstitious). Villagers believe that these particular diseases have no formal treatment, so the only way is to go to traditional healers.

For delivery most women seek help from the *dai*-a traditional birth attendant who can be so trained, or untrained. They do not want to go to a male doctor for delivery purpose. Unless the condition is serious, they do not go to hospital. They mentioned that there is no incident of

delivery related death of mother or child. Most of the women prefer to stay at their mothers' or brothers' houses at the time of delivery, especially of the first child. It is only possible when their fathers or brothers have economic solvency.

The former UP member blamed that the medical box supplied to the government hospitals is supposed to be opened in presence of all UP members but the authority does not do so since they do not want to make the medical supply public.

Immunization

Immunization program is satisfactory in the village. Health workers have brought the device to the door -steps of villagers. According to the villagers, child mortality has dropped compared to the past, because of growing awareness.

Family planning

Family planning is the women's domain since women are the main target group of the programme taken by the government. In this village, women normally take birth control pills. If it does not suite them they stop taking it. Now the government has taken a number of initiatives and there are different options for men as well but they are reluctant to take any responsibilities in family planning.

PHYSICAL RESOURCES

Transportation and Communication

The communication system with the district town as well as other cities including the capital is poor. Only two *kutch* roads and running one connected with Dhaka-Aricha highway at *Nayadigi* through Atigram, where the UP office is another meeting at *Suapur*, a commercial centre as well as a bus station where Dhaka bound buses are available serve them. *Nayadingi* is about 7 (check) km of the village while *Suapur* is about one and half. They can use van and rickshaw for travelling (it takes taka 10 and taka 40 to reach *suapur* and *Atigram* respectively by van/rickshaw). However, villagers usually walk these places. During the monsoon when the low land and the roads also go under water, they have to use country boats driven by shallow engines. It takes 20 minutes and half an hour to reach *Suapur* and *Atigram* respectively on foot. Some villagers own cellular phones having a network almost throughout the country (it needs around taka 6,000 to own a mobile phone in Bangladesh).

Institutions (Both formal and informal)

The village has an *Alia madrasa* (state recognised religious school), a *maktab* (religious school providing foundation training), one primary school and two NFPE (NGO runs) schools.

There are six *bangshas* (lineage groups) and nine *samaj* (social groups) that play an important role in the village, in *salish* particular.

The poor villagers have involvement with some NGOs like PROSHIKA, BRAC, Grameen Bank and SARO all of which are understandings poverty alleviation programme.

SOCIO-POLITICAL RESOURCES

Social Grouping

Samaj/ Goshthi

Samaj is one of the mechanisms by which villagers get clustered. Once the village had only one samaj, but the emergence of a number of (nine) new *samajs* has marked remarkable change in the village with new factions and power base evolving in the village. However, *Kihidir haji Samaj*, *Bapari Samaj* and *Fakir Samaj* are dominant in the village in terms of wealth and size of the descendants.

The leader of the *goshthi* is the leader of a particular Samaj. The influence of goshthi has weakened now due to the strong presence of a new element in the power structure - the money.

Among all these *samajs*, the most prestigious/honourable is '*mallik*'.

Bangsha.

Bangsha is a measure of status, honour and power in the village. There are mainly six *Bangshas* in the village. Among them, the most honourable lineage is the Munshi on account of religion, the most powerful is the Fakir and the most educated is the Bepari in the village. Mallik and Fakir *Bangshas* dominate the local formal power structure (UP). Chairmen come from these two *bangshas* and

Table: list of the *samaj*

SL No	<i>Samaj</i>	Leadership
1	Manna Malliker samaj	Mallik lineage
2	Munshi/Khale qer samaj	Munshi lineage
3	Lutfur Rahman Labu'r samaj	Fakir lineage
4	Tara samaj	Fakir lineage
5	Bepari samaj	Bepari lineage
6	Latif's samaj	Sarder lineage
7	Jalil's samaj	headed by Jalil
8	Haji bari samaj	Haji bari
9	Kha's samaj	headed by Kader matbar

Source: Collected information by census

present Chairman (female) is elected from Mallik *bangsha*. The dominance and influence in other words the status and power of the *Bangsha* is changing rapidly. The equation between and among *Bangsha* takes new shape with new realities such as increased migration, dominance of cash over land.

Absentee villagers

Along with *samaj* and *Bangsha* absentee landowners play an important role in shaping the village social structure. Of these absentee landowners, a significant number belongs to the rich class, in context of village. They work in non-farm sectors in the capital city and are the occasional visitors in the village. Though they do not visit the village often, they have strong connection with it and its various resources. By controlling the resources some rich landowners lead some groups.

Leadership

The UP *Chairman*, coming from this village, has an important official role in the leadership, but many villagers are not happy with their representative for her 'unfair activities' (e.g. taking bribe from parties during *salish*, not caring for the needy people). The villagers have respect for a group of *alems* from the village; they have important role in religious matters as well as debates with implication on social order. Thus different persons (e.g. elder and young matbar, UP representatives) of different standings (formal and informal) play role in the community leadership.

Election

Localism plays a significant role in UP election, but in national election party politics get the priority. Freedom fighters and other influential leaders of the village as well as the absentee villagers influence people to vote for a particular individual/ party. The villagers are affiliated with Awami league (AL), Bangladesh Nationalist party (BNP), Jamat-e-Islami, the Jaker Party and the Jatiyo Samajtrantik Dal (JSD). The member of parliament (MP) is elected from BNP in last parliamentary election. The influence of BNP is high in the village. People have a positive view towards the political ideology of the party. A good number of people believe that BNP is in favour of establishing Islam at the state level. On the other hand, people think that the Awami League is pro Indianise and is unlikely to promote Islam.

CULTURAL RESOURCES

Major religious events and community participation

The two *Eids* are the major religious events where a cross-section of people participates. They also celebrate *shab-e-barat* and *shab-e-kadar*, religiously significant events for the Muslim community. *Powsh mela* is a non-religious significant socio-cultural event held in a nearby place where the villagers participate in great numbers. *Waz mahfail* is an important religious event that is organized yearly by the distinguished religious segment of the village but the cost of the event is met from financial contribution of the villagers.

Major religious figures and sacred places

Sardar bari has a strong religious influence in the village. There are five *hajis* in that particular bari. The name of the *hajis* are Shaheb ali, Jalil, Osman, Ansar, Sattar. There are a few more *hajis* in this village (e.g. Kasem).

Life cycle events

Marriage, one of the important events, is celebrated in the village under religious restriction. Unlike most other villages the use of mike or music is not allowed in the village as part of a marriage ceremony. The practice of birthday celebration is uncommon in the village. However, death is given due importance and for burying the dead, two graveyards have been constructed in the village and for maintaining them a graveyard committee is working with financial assistance from the villagers.

Different honorific titles

The villagers pay respect to the *Hajis*, *Mufti*, and *Alems* in the village. They are honourable to Muslim people. People generally obey their advices. *Haji* is a very respected title. There are 20-30 *Muolanas* and *Hafejs* in the village among them *Muolana* Nur hossain, *Muolana* Abul and *Mufti* Awolad are prominent. They work in different parts of the country.

Section 3

Status of Women, Migration and Social Order

This section introduces the major issues we would like to concentrate on in the village. A number of issues need to be explored, but at this level three issues- the status of women, migration and social order are considered.

STATUS OF WOMEN IN THE COMMUNITY

Archingaon is representing the traditional patriarchal society like any rural area of Bangladesh where women's status needs to be addressed from several points. At this level, attention is given to basic status of women in both private and public spaces. In private life, the main consideration is marriage, which shapes a woman's life according to social sanctions.

The Marriage

Age and arrangement of marriage

The marriageable age for female is between 13 years to 18 years. The ratio is high among the 15 years old. In some cases it is between 19 years to 26 years. Men usually marry between 20 to 25 years. Some boys get married between 16 to 20 years of age. Dowry plays an important role in determining the age of marriage for both male and female. Parents prefer early marriage as the amount of dowry goes up with the higher bracket of age. For men, the main consideration is get a large amount in cash or kind to start small-scale business, or migrate overseas with support from their in-laws' families.

Marriage is usually arranged between two families. In marital relationship, occupation, descent, and status were important factors in the past. The trend has changed now in favour of financial status. If a man has money but no status/*sunam*, he can get a girl for marriage of his own choice. Recently, marriages are taking place between grooms and brides mostly from different villages rather than of the same village. Two reasons are responsible for this. Firstly, the villagers can compare the range of dowry in different places and choose the highest slab on offer. Secondly, to hide domestic violence, getting married in a distant village proved convenient. If both families are in the same village, the incident of bride torturing can be public easily -not a good prospect for the groom's family. Some elderly men mentioned that if the incidents of violence is known to the bride's family, the relations between the two families deteriorate. The wife moves to her father's house if it is closer. Quarrels between a husband and a wife are usually casual and they live a normal conjugal life again. Another reason mentioned by the grooms' families that is everyday interaction with the bride's family takes

away mutual respect/ honour. The brides' families also think so. Though giving and receiving dowry are a common practice, one exceptional case is found. A man from this village working in Dhaka met a girl working as a housemaid. He liked the girl and got married without any dowry and now they are living happily in this village. A bride's character (purity), education and *bangsha* are considered desirable qualities. If a bride comes from a rich or respected family, she enjoys favours in the in-law's house. But when a bride comes from a poor family, she is not treated so kindly.

Dowry

Dowry is a common phenomenon in the village. Villagers take dowry in a son's marriage and give in a daughter's marriage. A daughter's marriage is unimaginable without dowry with a few exceptions of not dealing dowry. The amount of dowry (taka 30,000-1,00,000 as cash) varies in different classes and a girl's look counts. Generally, they prefer to arrange marriage in a *gosti* other than their own because it might fetch them more dowry. According to the community people, the introduction of dowry can be traced to the Pakistan period but nobody

To express the helpless condition of daughter's father, they have a song as follows:

*" Mayer baper bhanga kapal chokkkkkher jola bodon bhashe
manush naira deshe
saoaler bape boisa roisa 10 hajarer ashe".*

It means daughter's father is an unlucky person, crying for his misfortune, there is no kind-hearted person in the country, son's father is awaiting hoping to get 10 thousands.

could identify the actual reason behind it. After the Liberation (1971), the incidence of dowry is on the rise. Many people seem to dislike having to dowry but helplessly surrender to the demand during a daughter's marriage. A competition between two potential brides' families, raise the amount of dowry for a groom. If a girl crosses the age limit for marriage, her father has to pay a high amount of dowry. However if the bride has a job, the amount is comparatively low as she is considered an income-generating member of the groom's family.

Polygamy

Polygamy is not widespread in this community. A few people are polygamous. One such person got married because of his first wife's illness; another person got married for reasons of love. Polygamy was not a cause for the family's break-up. In most cases, two wives live in the same family. The community is not in favour of polygamy. However, if there is any valid reason (in their opinion), they allow it.

Divorce, widowhood, abandonment, separation

Only one case of *hilla* marriage was found. Last year, a husband verbally divorced his wife in a fit of temper. But later on he realized his mistake and wanted to get back his wife. Then community leaders (i.e. some Hujur) decided that if he wanted to live with her again, she needed to have a *Hilla* marriage first. Therefore she got married with another man for a certain period, then got a divorce from him and reunited with her previous husband.

In case of a young girl's widowhood and childlessness, or have one child, she usually goes back to her parent's house. If a woman becomes widow with two to three children, she usually lives in her in-law's house. But it is her responsibility to maintain her family. Though the community does not approve of women's work beyond the four walls of their homes, they allow these women to break the tradition and social norm for their survival.

Women's public life status

Extent of women's mobility

Women's mobility is restricted in general to the boundary of this village. Elderly women never go to the market for buying something but young women are interested to go to the market and choose something for themselves. Women can go to the doctor for health reason but it is very rare because the general notion is that women have no serious illness. Usually young women willing to accompany their husbands to enjoy cinema, *jatra*, *jarigan*, are not appreciated and sometimes not allowed to do so. Regarding their participation in labour market, the community does not take it positively. They think women should live at home. But only those women who have no support in the family, can go outside for work. As it is mentioned in the earlier section that twelve women work in EPZ and few women work as manual labour in different places. Three female workers migrated to the Middle East. One woman is a tailor, she makes dress and sells in the nearest *Rajibpur* market. Girls have to maintain several conditions before moving outside for their study.

Prevalence of purdah

Purdah system is strong in this village. Generally old people are conservative. The influence of Jamat- e-Islam has a great effect in this regard. This political party has been working since long but during the last two years their activities have become more pronounced in changing people's attitude towards women's mobility. The two *Madarsas* and a number of *Alems*, both with conservative attitude towards women's mobility, try to impose restriction on women. All these have lead to strong cultural prohibitions for women. Women are not allowed to bathe in the *Madrasha* pond and even they are not permitted to use the tube well of *Madrasha*. It is expected that school-going girls (more than 12) will wear *borkah* (veil) when they go to the *madrasha*. If the social injunctions are not followed appropriately by girls (12 years old and above), the elderly villagers report to their parents for taking proper action. The rules and

restrictions are the pressure of the distinguished Alems of the village. This also leaves no choice of the girls in their marriage. Even a few years back, girls and boys of the same class or different classes could think of advancing romantic relationship. But now no allowances are made for such relationship. But the interesting point is that some students still enjoy freedom of their own choice in marriage during studying in *Madrasha*.

MIGRATION

History of migration

A good number of out-migrants live in Dhaka and Manikgonj. The first person migrated from this village before Liberation (Pakistan period). Two persons migrated to Dhaka just after independence. Now many people migrate to different districts for different purposes.

Types and prevalence

Broadly there are two types of migrants. The first one is 'permanent' meaning those who live outside the village and have no possibility to come back permanently. However, they have regular contact with the village, even have great influence. These *absentee villagers* are perceived by the villagers as 'their people'. Another is 'temporary' meaning migrants who visit the village very frequently i.e. once a week or every day. A significant number are temporary migrants living in different districts, many of them in the capital city with employment there. It is told that most of the people who are in poor economic condition for their involvement with agriculture or other non-farm jobs in the locality, tend to migrate for better income. Some migrants rise to 'status' for such work. People, who are ranked 'rich' in the village, do not live there. They live in the nearby district town (Manikganj) or capital city.

Temporary internal migration is significant. A good number of villagers have migrated to Dhaka and its adjacent areas such as *Manikgang*, *Dhamrai*, *Nabinagar* and *Savar*. About 75 villagers work in 30-32 welding factories in different areas of Dhaka city, mostly in *Mohammadpur*. A few female migrants (12) do work in EPZ at Savar. About 30 villagers-both male and female work in brickfields. Among them, five women work as cooks and get 80 taka with food for a day's labour. On the other hand, the rest 25 male are workers and each of them gets 120 taka with food. Women draw lower wages because it is thought that they cannot do equal work with their male counterparts. They usually go to *Rajnaragar bazar*, nearby the village, to sell their labour. Male migrants usually go for work on short time contract of three or four days. Female workers work on a daily basis.

A total of 41 persons have been identified as international migrants from the village. Among them, eight (male) have returned back after the expiry of their contract with employers mostly in Saudi Arabia. A total 33 migrants (including three female) are still working (manual labour) in different countries, most of them in Saudi Arabia and people between of 20 to 40

years old are the dominant group. It is noticed that only the poorer and married women (of the poor section) migrate for work because despite the cultural and religious restriction, the community considers the helplessness and make allowance for them. Apart from the labourers, a group (30-35 in number) of *alems* (between the ages of 25-45) is employed with the jobs of *imam/mouazzin* in mosques/*madrasas* in different areas. A few migrate with their families.

SOCIAL ORDER

Main threats and strength

The conflict between two dominant groups control over of the institutions of the village poses a serious threat to social order. Moreover, land dispute between individuals and families is the other source of social conflict. Nowadays the responsibility of maintaining social order has lies on two main *Bangshas* of the village, though other *samajs* or *bangshaa* also play some role in it. Some villagers think it is a safe place to live in, but some others consider it an unsafe village. The incidence of theft and robbery is on the rise in the village.

Incidents of violence

With the improvement of economic condition jealousy and conflicts between and among people have increased/intensified over the control of the mosque, madrasa and graveyard. Sometimes it leads to violence. During the last Eid ul fitar an incident of violence occurred between the Bepari bangsha and the Munshi bangsha. The spending process of the collected money of these religious institutions and infrastructure is not transparent. Now all the collected money is accumulated in a one hand. The lack of transparency in spending leads to conflicts and sometimes it to violence between two groups of the villagers.

Recently one murder case was filed against some villagers on charge of murder of a housewife in the village. One influential person was accused with other members of that family. According to that influential person's family, he is accused because of antagonistic relations between the two families.

Formal and informal conflict resolution system

The tendency of forming to formal judicial procedure in conflict resolution has extended now. Even in trivial conflicts, people tend to file case instead of obeying the verdict given by the informal judicial system. Dispute over land is one of the major sources of conflict in the village demanding judicial resolution. In small matters, *salish* is still the usual means to resolving conflicts. But if people desire, they can ignore the salish verdict and go to the formal judiciary. It is told that there are both positive and negative sides of forming to the

formal judiciary for any reason. Its positive side is that if anybody is not satisfied with the verdict or mistreated in local *salish*, s/he can go to the court for redress. Now there is a risk of manipulation of the ways of getting access to the judiciary. Sometimes, people may file cases against their rivals, to settle old scores. In *salish*, women usually do not participate. Even if a woman is involved, men will represent her. But UP member Rafija (she is from nearest village *Narikoli*), a woman, attends and actively participates in the *salish*.

Fatwa/Pathi

Although *madrasas* and *alems* impose some religious restrictions, no case of *fatwa* was found in the village from primary information.

Section: 4

Equality and inequality

PEOPLE'S STATUS: EQUALITY-INEQUALITY

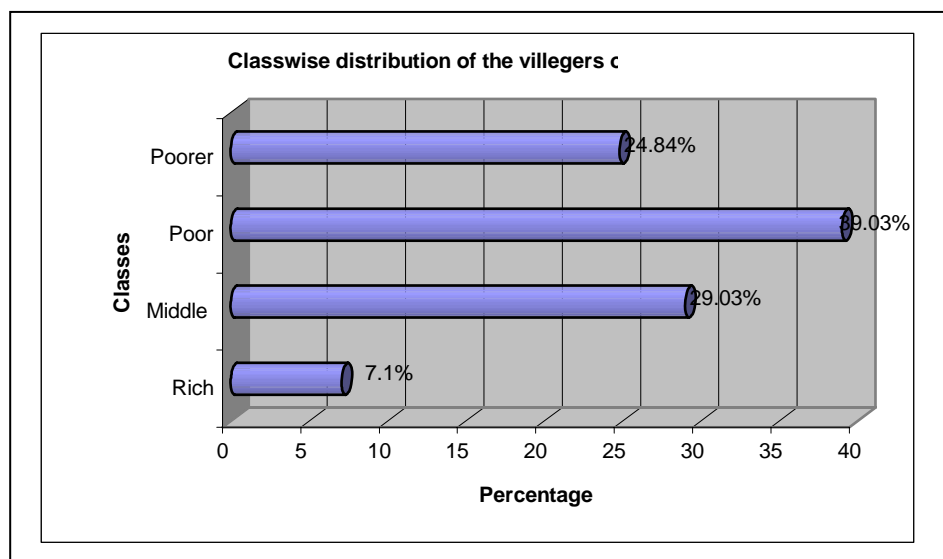
The villagers are unequal in many respects. The most dominant factor is class. Some rich people (*borolok*) do not live in the village. They are considered different group. Those who live in the village, also have differences among. In this village, a large number of people do agriculture work and other manual labour who have comparatively lower income. Some having no arable land are called *niriho* (helpless) in the village. They never enjoy the equal status with the rich group. Apart from class, different *bangsahas* have a role in clustering the community into different groups.

Section 5

Perceptions of Well-being of the community

MATERIAL SENSE OF WELL BEING

According to the census done by WeD team, villagers identified them in the following six categories:



At present land is not the only determinant factor. Instead of agriculture, business is now a good measure of the rich or poor. Most of the rich people have migrated to Dhaka or Manikgonj. The richest person of the village is an absentee landowner, and the major source of his income is business. He donates in the village for many purposes. He makes the yearly payment of two *madrasha* teachers. A man staying in the village and maintaining closely link with him is one of the most influential persons of the village. A few rich people have agriculture as their mainstay. Another group considered rich is those people who are solvent. They said, "*Zader sara bachar chale*".

Community people classified themselves in another group--middle group called locally, '*madhabitto*' which has sufficient food for six to seven months and twelve to fourteen *paki* land. For the rest of the time they turn to other sources for income.

For the poor they use the term '*garib*' who are occupationally day labourers (Dinmajur), owing at the maximum two *pakis* of land and depend only on lower level jobs (e.g. school peon, working in EPZ). Their lowest section is called *Beshi garib* (very poor). This group

has no land or small patch land such as homesteads. There are around 100 households in this group. According to the villagers, different factors are responsible for such poverty: no land, absentee of or no income earner, presence of a number of daughters etc. Aged couples with no adult son/daughter to support, or left to fend for themselves are the wretched poor. One such couple has a son who live separately and is chronically ill, so, cannot help his aged parents. The couple has four daughters and had to marry off them with donation from the villagers. One of their daughters received loans for carrying on small business.

POLITICAL SENSE OF WELL BEING

'khamataban' and 'khamataheen': determinant factors

A number of factors determine who are the *khamatabans* in the community. When *bangsha* played a very important role in maintaining social order, the elderly people of a particular *bangsha* were considered *khamatabans*. They enjoyed status and were honoured by people. The UP had a significant role because only 'honest' people were considered for election. Still the elderly people have their status, but it has diminished greatly with the younger people assuming increasing power in society. It has created a good numbers of *matbars* in the village who have followers in the village. Absentee villagers who have money from non-farm activities are also the most *khamataban* in the village.

SOCIO-CULTURAL SENSE OF WELL BEING

The villagers are of the opinion that '*marjadaban*' is who has money, education and helps the poor. Once upon a time, '*marjada*' was associated with descent or *bangsha*. Now any particular *bangsha* does not carry any special status though some people (particularly the older ones) still get honour in society. People who have enough money and live in city enjoy higher status no matter what they do. Money is becoming the main 'factor' in determining the *marjada*. Apart from money, people who are religious or have any religious title (e.g. *alem*, *hafez*) have status, *marjada*, honour in society.

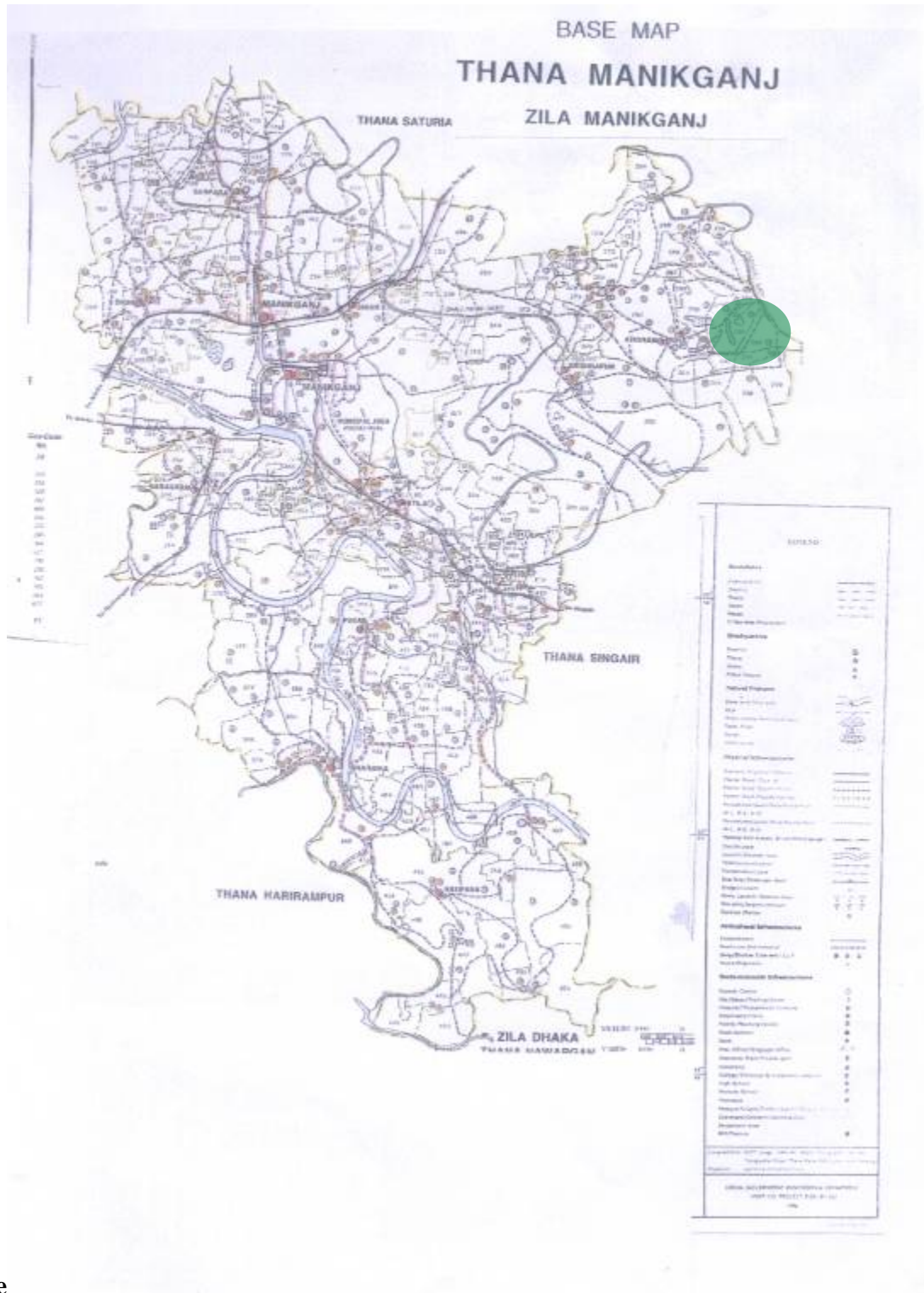
People who are poor, have no or low status in society, irrespective of the *bangsha* s/he belongs to. Women generally have low status compared to men despite the fact that the *Chairman* of the UP is a woman. The *Chairman* comes from a rich family and lives in the district town. The villagers pay respect her. However, some avoid her, as she is a woman.

PSYCHOLOGICAL SENSE OF WELLBEING

Different groups of people consider happiness differently. Elderly women focus on household-level happiness such as possession of property, presence of an earning husband, income-earning and food-providing son. They think suffering from diseases; bad husbands and disabled family members can create unhappiness. Young women find happiness from HH

income, land, children's education, small family, health, dotting husbands, a good marriage. Elderly men also emphasise on jobs, migration, land ownership, income. They also focus on moral character, honesty and justice, which are important to have peace in the village. They feel that gambling, laziness; bad son, polygamy and low level of income make obstacles in the way of creating happy families and society.

Annex-1: Map of Manikgonj (showing the remote



site

Annex 2:

Abasik maktab- informal religious educational institution with residential facilities

AL - Awami League-a major political party

Alem-degree provided from religious educational institution equivalent to HSC or religious title. It also similar to *Illm*, means knowledgeable person in Islam

Alia madrasa- Government recognised and supported religious educational institution

Aman-a variety of paddy

Aricha- name of a place, a port for inland water transportation

ASA (Association for Social Advancement)- NGO in Bangladesh

Ashar- a bangla month (mid-June to mid-July on the Gregorian calendar)

Ashiwn- a bangla month (mid-September to mid-October on the Gregorian calendar)

Atigram- name of a place, a village and union name also, the Archingaon people administratively belong to *Atigram union*

Bainna-a title of a group of people

Baishak-a bangla month (mid-April to mid-May on the Gregorian calendar)

Bangla shikhay- education in Bangla system

Bangladesh Krishi Bank-a state owned bank manly serves farmers

Bangsha-social group, a group of people comes from same ancestor

Bapari Samaj- a social group

Bari- house or lineage

Barolok- rich people

Batamdia- name of the *mouza* (revenue unit) in which Archingaon located

Bayan- religious explanation

Bazar-market place

Bepari- a title of a group of people

Bepari bangsha- a social group, comes from a same ancestor

Biddanuragi- dedicated to spread education

Bigha- unit of land measurement

Bish bedana-different kinds of painful condition with body

BNP - a major political party

Borkah- one kind of veil system

BRAC (Bangladesh Rural Advancement Committee)- an NGO in Bangladesh

Chairman- local government representative, the head of Union Parishad

Chakbari- a small part of the 'remote' village

Chandiar- name of a village, the 'close' site for WeD research

Chotolok- lower category of people, mainly refers to poor people

Christmas--a holiday for Christians

City Bank-a commercial private bank

Dai- Traditional Birth Attendance

Dakshin Para-the para located in the south

Dangor-high land

Dhamrai - name of an Upazilla under Dhaka district

Doleshawri- name of a river

Eid--the major festival for Muslims

EPZ- Export processing Zone

Fakir- a title of a group of people

Fakir bangsha- a social group, comes from a same ancestor

Fari -a local term in the study village, means a vacuum created by river erosion many years ago

Archingaon- name of a village, the 'remote' rural site for WeD research

Fatwa/Pathi- religious verdict in Islam /promulgation

Gazikhali- name of a river close to the 'remote' site

Gazipur - name of a district in Bangladesh

Gosti- social group, a combination of different *bangsha*, or others identity

Grameen Bank-registered as a bank, familiar as an NGO in Bangladesh

Haat- periodical market place in rural Bangladesh

Hafez- person got heart the holy Quran

Haji- person who performed *haj* in Mecca

Hazi- a title of a group of people

HH-Household

Islami Bank-a commercial private bank based on *Sharia't* law

Jaista- a bangla month (mid-May to mid-June on the Gregorian calendar)

Jaker Party - a political party

Jalil's samaj- a social group

Jamat-e-Islami- a major political party

Jatra, Jarigan- media of folk entertainment

JSD - Jatiyo Samajtantrik Dal- a political party

Kabiraj- traditional healer

Kalampur- name of a place, there *haat* (periodical market) takes place, and the Archingaon people go for market interactions

Kartic- a bangla month (mid-October to mid-November on the Gregorian calendar)

Kha bangsha-a social group, comes from a same ancestor

Khada- local vocabulary of land measurement

Khalpaar- name of a place on Atigram-Manikganj road

Khan- a title of a group of people

Kharap or alga batas- traditional beliefs refers to ill health

Kha's samaj- a social group

khomota- power

Khondekar- a title of a group of people

Komi / Hafizia- institute provides religious education but not government recognised

Korbani-event of Eid when cattle slaughtering takes place

Kusnaikandi Para-a para

Kutchra road-under constructed road/pavement

Lathi- one kinds of arms (Made of wood)

Lathial bahini- village Muscle man

Latif's samaj- a social group

Lutfur Rahman Labu'r samaj- a social group

Madrassa - an Arabic word means religious (Islamic) educational Institution

Madrasa math- madrasa ground

Magh- a bangla month (mid-January to mid-February on the Gregorian calendar)

Mahajan- traditional moneylender

Majar- the place where spiritual leader is buried, holy place both to Muslims and Hindus, shrine

Maktab- a Persia word means informal religious educational institution provides foundation training on Islam

Malli- gardener

Mallik bangsha- a social group, comes from a same ancestor

Malliker samaj- a social group

Manikgonj- name of a district in Bangladesh

Maolana- person with religious knowledge in Islam

Masjid Para- the para close to a mosque

Matbar- informal local leader

Maulana- a title of a group of people

Maunds- unit of measurement (40 litre of solid or liquid)

Miah- a title of a group of people

Mistri- a title of a group of people

Moazzin- the second important person responsible for performing religious activities in a mosque

Mollah- a title of a group of people

Mollah bangsha- a social group, comes from a same ancestor

Mollik- a title of a group of people

Mondal- a title of a group of people

Morjada- status

Mouza- revenue unit

MP- Member of Parliament

Mufti- person who can explain the textual knowledge in Islam

Munshi- a title of a group of people

Munshi/Khaleqer samaj- a social group

Nabinagar - name of a place, one of the most important places around Manikganj

Narikoli- name of a place village adjoining to Archingaon

Nayadingi - name of a place, a bus-stop also on Dhaka-Aricha highway

Nayarhaat - name of a place, one of the most important commercial points around Manikganj

Pacca road- constructed road/pavement

Pakhi- local unit (and vocabulary) of land measurement

Para-a small part of village, refers to geographical, religious, occupational etc. dimension

Pashchim Para-the para located in the west

Pir-spiritual leader; respected to both Muslim and Hindu

Pon protha- dowry system

Poush- a bangla month (mid-December to mid-January on the Gregorian calendar)

Powsh mela- Bangla cultural festival

Pramanic- a title of a group of people

PROSHIKA (Abbreviation of Training, Learning and Work)-an NGO in Bangladesh

Puja--religious festival for Hindus

Purba Para-the para located in the east

Purdah- veil system prescribes mainly for women

Rajibpur- name of place in Manikganj

Rajnagar - name of a place, there *haat* (periodical market) takes place, and the Archingaon people go for market interactions

Robi -winter crops

Sadar thana -district thana

Sako- a hanging bridge made of bamboo in rural Bangladesh, widely uses during the monsoon

Salish- village judicial system

Samaj -segment of a rural community

Sarder- a title of a group of people, mainly refers to social leader

Sarder- local leader

SARO- a local NGO in the study village

Savar-name of an Upazilla under Dhaka district

Sayed bangsha- a social group, comes from a same ancestor

Shab-e kador--a holy night in Islam during Ramadan month, also for praying to God

Shab-e-barat--a holy night in Islam when Muslims pray to God

Sheikh- a title of a group of people

Shikder- a title of a group of people

Shikhito maye- literate woman

Singair- name of an Upazilla under Manikganj district

Sraban- a bangla month (mid-July to mid-August on the Gregorian calendar)

Suapur- the adjoining most important commercial place for the 'remote' community people, a bus-stop also

Sunam- reputation

Talim- religious gathering and training

Tara samaj- a social group

Thakur-person performs religious activity in Hindus

UP-a tier of local government

Uttar Para-the para located in the north

Vadra- a bangla month (mid-August to mid-September on the Gregorian calendar)

Waz-mehafil- religious preach

