

**A COMPARATIVE STUDY OF SOCIO-ECONOMIC STATUS
BETWEEN ETHNIC (GARO) COMMUNITY AND MAINSTREAM
PEOPLE OF BANGLADESH.**

KRISHNA KRIPA ANANDA



**DEPARTMENT OF DEVELOPMENT AND POVERTY STUDIES
SHER-E-BANGLA AGRICULTURAL UNIVERSITY
DHAKA-1207**

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**A COMPARATIVE STUDY OF SOCIO-ECONOMIC STATUS BETWEEN ETHNIC
(GARO) COMMUNITY AND MAINSTREAM PEOPLE OF BANGLADESH.**

BY

KRISHNA KRIPA ANANADA

Reg. No. 11-004623

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APPROVED BY:

Prof. Dr. Ashoke Kumar Ghosh Supervisor Dept. of Development and Poverty Studies Sher-e-Bangla Agricultural University	Prof. Dr. Mohammad Mizanul Haque Kazal Co-Supervisor Dept. of Development and Poverty Studies Sher-e-Bangla Agricultural University
---	--

Fatema Sarker

Associate Professor & Chairman

Examination Committee

Dept. of Development and Poverty Studies

Sher-e-Bangla Agricultural University



Department of Development and Poverty Studies

Sher-e-Bangla Agricultural University

Sher-e-Bangla Nagar,

Dhaka-1207, Bangladesh

CERTIFICATE

This is to certify that the thesis entitled **“A COMPARATIVE STUDY OF SOCIO-ECONOMIC STATUS BETWEEN ETHNIC (GARO) COMMUNITY AND MAINSTREAM PEOPLE OF BANGLADESH ”** submitted to the department of Development and Poverty Studies, Faculty of Agribusiness Management, Sher-e-Bangla Agricultural University, Sher-e-Bangla Nagar, Dhaka in partial fulfillment of the requirements for the degree of Master of Science (M.S.) in Development and Poverty Studies, embodies the result of a piece of bona fide research work carried out by **KRISHNA KRIPA ANANADA, Registration No. 11-004623** under my supervision and guidance. No part of the thesis has been submitted for any other degree or diploma.

I further certify that any help or source of information, as has been availed of during the course of this investigation has been duly acknowledged by the Author.

Dr. Ashoke Kumar Ghosh

Supervisor

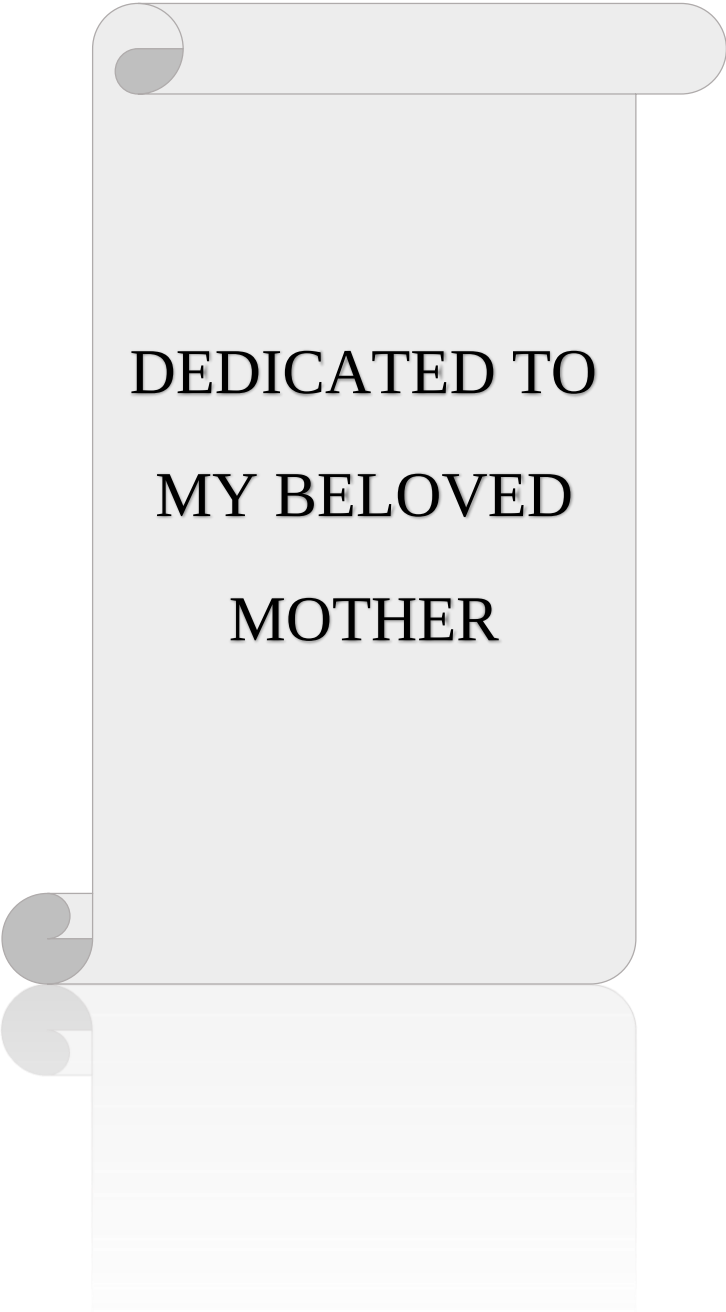
Dated:

Dhaka, Bangladesh

Department of Development and Poverty Studies

Sher-e-Bangla Agricultural University

Sher-e-Bangla Nagar, Dhaka-1207



DEDICATED TO
MY BELOVED
MOTHER

A COMPARATIVE STUDY OF SOCIO-ECONOMIC STATUS BETWEEN ETHNIC (GARO) COMMUNITY AND MAINSTREAM PEOPLE OF BANGLADESH.

ABSTRACT

The study aimed to know the socio-economic status of Garo community in comparison to mainstream people. Nalitabari upazila under Sherpur district of Bangladesh has been selected as a case study area situated in the east border area of Bangladesh where the indigenous Garo people are living. For eras, the Garo's have been the "Adivasies" of Bangladesh who maintained Sanatani religion. Today almost all the Garo people practice Christianity. Forty-two ethnic households & forty three respondents from mainstream people were selected randomly for data collection. Primary data were collected from a set of structured questionnaires containing 23 questions to know their socio-cultural status. Specially, the discussion was made with old age witty people of the ethnic as well as secondary data were obtained through reading various tribal magazines and history. From the observation, this study observed that socio-economic condition of the tribal is getting better day by day. Though there are some problems having in the area like poor communication, unemployment, lac of electricity, social security and land conflict with mainstream people. But primary health and income status are found improved enough as well as socio-cultural bonding with in ethnic is very strong. From the study I found the following observations regarding Garo community & mainstream people. (a) Possession of land among Garo community is much lower than the mainstream people. Reasons might be these as Garo community is not well aware about the legal procedures. Moreover, mainstream people have been engulfing them gradually with the help of administrative and political influences. (b) The Garo community people are higher in migratory works so that monthly income of them is also higher in some cases. (c) Also the Garo community lags far behind than the mainstream people in case of level of education and socio-political involvement accompanied by a difficulties during receiving govt. aids because of ignorance as they are Garo. (d) Most of the time the Garo people are forced to work with a lower wage because of the unfair socio-economic environment. (e) Garo people have much positive feeling about mainstream people.

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CHAPTER 1

INTRODUCTION

1.1 Introduction

The majority of Bangladesh's in current statistics 165.16 million people are Bengalis but approximately 1.8% are ethnic population belonging to at least 54 different ethnic groups. They are speaking at least in 35 different languages. These peoples are concentrated in the North and South-east (Chittagong Hill Tracts, CHT) of the country. The ethnic communities are the pride of Bangladesh. They augmented the country by their divergent culture and activities. The ethnic communities in Bangladesh are as follows. Chakma, Garo, Santal, Bawm, Biharis, Bishnupriya, Banal, Bediya, Bhumij, Bagdi, Chak, Dalu, Gurkha, Hajonj, Jaintia, Khasi, Khajons, Khumi, Khyang, Koch, Khatriya Barman, Kharia, Karmakar, Khondo, Khumi, Kole , Lushai, Meitei, Mundas , Mros (Mrus or Moorangs), Marmas, Manipuri, Munda, Marma, Mahato, Malo, Mahali, Muriyar, Musohor, Mandi, Oraon, Patro, Pangkhu, Pahan, Rohingyas, Rajbongshi, Rakhain, Rajuar, Rai, , Tripuri, Tanchangya, Turi. The main ethnic communities in the plain lands of Sylhet are Khasi, Manipuri, Garo, Patro, Bishnupriya and Tripura, although ECDO non-formal research has indicated that there are approximately 30 different indigenous communities living in Sylhet region. Among these groups, the Manipuri and the Khasi are the largest in population. Each group has distinct linguistic and cultural practices. It has found that Manipuri in Kamalgonj that the socio-economic conditions of the Manipuri are better than other plain land indigenous people in Bangladesh and one third of the Manipuri people's economic situation is in worse position where they are living from hand to mouth. As an ethnic group Manipuri people have their distinct language and cultural practice that influences their everyday life. Their children struggle to receive education at schools which follow the majority language and cultural system. Despite these barriers, Manipuri people are conscious about the value of education. Although the rate of higher education is not satisfactory among the Manipuris, their literacy rate is higher than national statistics (Gain and *et al*, 2000).

Moreover the Garo are mainly concerned with agriculture. They practice both permanent and shifting hill cultivation which is known in the local term “JHUM”. The plain Garo, however practice permanent wet cultivation in the same field, owned by them. They mainly cultivate paddy, potato, tobacco are their cash crops every year. They also produce vegetables which also give them ready cash. They also participate in occasional hunting and fishing activities especially in agricultural off session. Now-a-days compared to the other tribal groups Garo tribes are more advanced in education and join in other occupation like doctor, teacher engineer etc. The educated people from Garo community work in NGO and other corporate organizations. The poor Garo people earn their keep by working as day labor.

The Garo’s are one of the most extreme helpless indigenous gatherings in Bangladesh who are regardless hoping to get protected notoriety after more noteworthy than four a large number of freedom of Bangladesh (for example since 1971). They face parcel of socio-political and monetary difficulties so as to proceed with their particular way of life and customs. Government activities to give advantages and save their legitimate rights end up being deficient. The Garo’s have risen as routinely underestimated and left out in public advancement arranging and strategy choices. Like distinctive indigenous associations in Bangladesh, they face reliable fighting to set up their privileges. They should be distinguished as indigenous individuals with substantial rights to the land.

Table 1.1: SWOT Analysis of Government Policies on Sal forest

Strength	Weakness	Opportunity	Threat
Creation of Eco-park With 3 m wall limits Access in the forest	No thinking for forest Surrounding Garo’s.	Safeguarded for tree Species and wildlife.	Garo’s lifestyle, Livelihood and Existence
Environmental Preservation.	Afforestation/ reforestation with fast growing exotic Species.	Financial benefits From foreign donors and fuel wood supply.	Highly detrimental To environment and Local inhabitants.
Promotion of Economy (social forestry)	Ignoring Garo’s in this benefit sharing program by the forests.	Corruption in Participant’s selection, selecting local elites as the beneficiaries through bribing	Frequent false cases against local poor’s especially against Garo’s.

Source: A case study on the Garo ethnic people of the forests in Bangladesh (Nur Muhammed et al 2011)

In spite of various anthropologic assumptions/theories, Garo people in the recent years have claimed to be “native”. This is perhaps an effort to establish their statutory rights to the lands of the area, as they have been asking the Government to recognize them as indigenous people. However, the Forest Department does not want to recognize them as aborigines or indigenous people. They view them as nomadic people, which have resulted in a long-standing antagonistic relationship between the Garo and the Forest Department. The Garo’s still depend on subsistence economies, despite technological advancements. About 90% of the Garo’s are now landless, even though they are still indirectly involved in agriculture (day labor, sharecroppers, etc.). As a result, they are being forced to change their professions to earn sufficient wages. Now the Garo’s are moving away from the forests to seek urban jobs with Government and private offices, garment stores, beauty parlors, tea gardens, factories, police and military services.

In this study, I carried out to find out the Socio-Economic status of Garo community and mainstream people. However the specific objectives are:

- a) To understand the socio-economic status of the ethnic Garo community in Bangladesh.
- b) To find out the inequality & discrimination of socio-economic status between Garo people & mainstream people in Bangladesh.

1.2 Background of the study

Bangladesh being the home for diversified cultures constructed and oriented its nationhood and political perspective basing on the secularism from the very beginning of its emergence (Sarker, *et al.*, 2020; Islam *et al.*, 2020). It couldn’t accommodate its citizens indiscriminately in terms of religion and ethnicity in its nation building process neither in British nor the Pakistan era (Sultana, *et al.*, 2017; Sarker *et al.*, 2018; Rahman *et al.*, 2018; Sarker *et al.*, 2020). Being one of the 45 ethnic minorities of the country, the Mandi’s (Garo) tried their best to contribute to this nation building process. But, they suffered the most from the British to Pakistan and later Bangladesh by social, political and economic domination. Their social values replaced by Christian ones, politically they had been made paralyzed and

missionaries reoriented their mindset as political (Chen *et al.*, 2019; Kamruzzaman *et al.*, 2019; Sarker *et al.*, 2020). This ethnic entity is generally known to others as ‘Garo’ which is the outsider’s word and imposed onto them. They call themselves ‘Mandi’ or ‘Achik Mandi’. They introduce themselves to outsiders as ‘Garo’ but to themselves as ‘Mandi’ (Partha & Hossain, 1970). Literally the term ‘Mandi’ means ‘human being’ and ‘A.chik Mandi’ means ‘hill people’. Mandis have a history of existence in this sub-continent long before the British take over (Pal *et al.*, 2017). The Mandis, with matrilineal social system belong to the Bodo group and member of Tibet-Burman race and are said to have been cradled in north-eastern China (Sarker *et al.*, 2018) between the upper rivers of Ho-Wang Ho and Yangtse-Kiang had paved a long way in the history to settle a stable homeland time to time and struggled much (Cao *et al.*, 2019; Sarker *et al.*, 2018; Sarker *et al.*, 2019). The origin of tribes is adjacent to middle Asia mainly China. Then they shifts in “Tibbet”. That’s reason we called Tribes are the aborigines of the country (Shafi *et al.*, 2020). Due to scarcity of food and other basic human needs they dispersed in the subcontinent region (Alam *et al.*, 2019). Tribes are ethnicity quite Different from the local people (Hossain, 2002). The anthropologists and other social scientists use the term “ethnic group” or “ethnic community” instead of the term “tribe”. Each indigenous may be small but it has a distinct culture and heritage (Shafi, Sarker, & Junrong, 2019). About the number of ethnic groups as stated by different authors from time to time has a wide variation which is often puzzling. Twelve types of ethnic groups are now dwelling in Bangladesh. Both perhaps used personal estimates. According to government official statistics, the present number of ethnic communities is 30 but as the same group has been listed twice in different names. Tipra and Tripura are the same, and Marma, Mog or Mogh are also the same ethnic group. The spelling of “Koch” ethnic group in Mymensingh has also been written as “Coach”. Many previous studies have been published in socio-economic issues (Cooper, 2002; Ballabh & Batra, 2015; Palet *et al.*, 2017), reconciliation (Short, 2003), tribal people (Abuet *et al.*, 2007), livelihood issues (Chakrabarty *et al.*, 2019; Sher *et al.*, 2015), deforestation (Dey, 2008) and socioeconomic transformation

(Ballabh & Batra, 2015) but almost no focus on the socio-economic drivers of tribal community living in Netrokona, Bangladesh. Therefore, the purpose of the study was to know the socio-economical, livelihood and income sources of the tribal peoples in the area.

The Garo are a Tibeto-Burman ethnic tribal group from the Indian subcontinent, living mostly in the Indian states of Meghalaya, Assam, Tripura, and Nagaland, and in neighboring areas of Bangladesh, including Madhupur, Mymensingh, Haluaghat, Dhobaura, Durgapur, Kolmakanda, Jamalpur, Sherpur, Jhinaigati, Nalitabari, Gazini Hills Madhyanagar, Bakshiganj and Sribardi. Total population of Garo people is about 2.09 million. The distribution of Garo people is as follows:

Table 1.2: Distribution of Garo People

Regions	Population
India	997,716
Meghalaya	821,026
Assam	136,077
Tripura	12,952
Bangladesh	150,000

1.3 Background studies on tribal community in Bangladesh

All over the world, 370 million indigenous people are found in over 90 countries. They speak over 4,000 distinct languages. Approximately five per cent of the world's population are indigenous peoples. Seventy per cent of them live in Asia (Islam *et.al.* 2021; Amnesty International, N.D.). There are various controversies regarding the certification and identity of the indigenous people throughout the world including Bangladesh. The controversy over their authenticity and identity has intensified due to the identification of different indigenous people in Bangladesh under different names in various historical documents, laws, notifications, books, articles and official documents. Indigenous people in many countries has different names. For example, they are called 'Hill Tribe' in Thailand, 'Ethnic Minorities' in Vietnam, 'Minority Nationalities' in China, 'Scheduled Tribes' in India, and 'Cultural Communities' in Philippines (Singh, 1980; Asia Indigenous Peoples Pact, 2014). To preserve and develop the cultural heritage of

these groups, Bangladesh has enacted a law in April 2010 where the ‘non-Bengali’ and traditional nationalities of Bangladesh are termed as ‘small ethnic groups, ethnic sects and communities’ (Islam *et. al.* 2021). The politics and policies around their identity and rights have been the reasons for their impoverished situation, low education, and malnutrition and so on. Bangladesh, like many other nations throughout the world, is home to people of many languages, religions, and traditions. Given the country’s population, the Bengali ethnic group constitutes the majority. In Bangladesh, more than 54 indigenous communities speak at least 35 languages, in addition to the dominant Bengali people (Berger, 2019). According to the 2011 census, there are about 15,86,141 ethnic minorities (indigenous people) in the nation, accounting for 1.8 percent of the overall population (BBS, 2015). The indigenous peoples, on the other hand, claim a population of around 5 million people (Barkat, 2015). Each of the indigenous communities in Bangladesh has its own culture and traditions. However, some features are common in most ethnic groups. Generally, “indigenous people” or “small ethnic groups/ people/ communities” or “ethnic minority” are used to refer to peoples who live in the mountains, hills, forests and plains; and conduct life, culture and economic activities differently from the mainstream. Economically, small ethnic societies are out of the mainstream, as well as their economic activities depend on subsistence economy rather than capitalistic money flow (Islam *et. al.* 2021). The way of life and culture of small ethnic people is distinct from that of Bengali ethnic group. Indigenous people of Bangladesh hold and represent the past or the original traditions. These ethnic groups have largely retained their respective traditions and cultures in the midst of various historical and social changes (Civallero 2007; Kleymeyer 1993; Van Nieuwkoop & Uquillas 2000). In this way, they have maintained the ancient or primitive tradition and uniqueness of their own culture. Though, they have kept pace with the changes in the technology and culture of the country and the world, they have largely upheld their distinct identity in various aspects of the social system and culture. In the global context, people of small ethnic groups are being severely affected by climate change. Climate change has a number

of effects on the environment, health and livelihoods as well as other issues related to ethnic minorities. Small ethnic groups face the direct consequences of climate change, who are closely related and dependent on the environment and its resources. Climate change has exacerbated the problems that ethnic minorities already face, including political and economic marginalization, loss of land and property, human rights abuses, inequality and unemployment. Apart from these, global cultural aggression is a raising threat to indigenous culture in the present globalization era. Derived from the long-lasting interaction with local ecosystem, environment and nature, indigenous knowledge has developed as a label for the technical or factual knowledge of non-western people which is also called ethno-science in anthropology. Despite accounting for only 5% of the global population, these peoples with their efficient indigenous knowledge protect 80% of the world's biodiversity (Amnesty International, N.D.). Because of their traditional ecological knowledge and experience, biodiversity flourish when Indigenous Peoples have ownership of the land. Their environmentally friendly land use combats climate change and increases natural catastrophe resilience.

1.4 Statement of the problem:

Agriculture is used to be the main occupation of the Garo's. About 90% of the Garo people are directly involved with farming, and land is their primary livelihood. It was found that 90 to 95% of the Garo families had their own land in the past. But now only 10 to 12% of families have some form of land ownership. According to available literature and the results of our FGDs, the Garo's lost their lands and properties due to illiteracy, unfavorable environmental conditions, political ignorance, carelessness, lack of awareness of good land management practices, ignorance about the Land Act, poor settlement surveys, etc.

The Garo's still depend on subsistence economies, despite technological advancements. About 90% of the Garo's are now landless, even though they are still indirectly involved in agriculture (day labor, sharecroppers, etc.). As a result, they are being forced to change their professions to earn sufficient wages. Now the

Garo's are moving away from the forests to seek urban jobs with Government and private offices, garment stores, beauty parlors, tea gardens, factories, police and military services.

Analyzing the issues from Garo people's perspective, this study was designed to find out the following research questions-

1.5 Objective of the study

- ✓ To know broadly about the ethnic group living in Sherpur district mostly Garo community.
- ✓ To show the changes in their socio-economic life from past to present.
- ✓ To identify the challenges that are responsible for their socio-economic progress of Garo community.
- ✓ To compare the socio-economic status of the ethnic community in Bangladesh with mainstream people.

1.6 Scope and limitations of the study

Considering the time, money, and other resources and also to make the study meaningful and manageable, the researcher had to impose certain limitations as mentioned below:

1. The study was confined to a selected area i.e. eight para or mahallas of Nalitabari Upazila under the Sherpur District.
2. There were many Garo people in eight para or Mahalla but only 42 respondents of mainstream & 43 respondents of Garo people were considered for this study.
3. Only the housewives of females headed families were considered as respondents of the study.
4. For information about the study, the researcher was depended on the data furnished by the selected respondents during data collection.
5. The respondents for data collection were kept limited within the heads of families.

1.7 Assumptions of the study

An assumption is a supposition that an apparent fact or principle is true in the light of available evidence (Gode, 1945). The researcher had the following assumptions in mind while undertaking this study:

1. The respondent of the study area was capable of furnishing adequate information, views and options.
2. The responses furnished by the respondent were valid and reliable.
3. Information furnished by the respondents included in the sample were representative of the whole population of the study.
4. The researcher personally collected data was well adjusted himself to the social environment of the study area. Hence the data collected from the respondents were free from any biasness and with no hesitation.

CHAPTER II

REVIEW OF LITERATURE

Various research have been undertaken in diverse instances with the aid of using exceptional researchers all through the sector concerning socioeconomic circumstance, marriage machine and fitness reputation of the Garo community. Burling (1997) in his look at tested that Garo's are in general recognized to the out of doors international for his or her awesome matrilineal social business enterprise in particular for his or her awesome kinship machine. The small cloth items of each day lifestyles are now no longer exceptional from the ones in their Bengali neighbors due to the fact daily touch with Bengali human being they had been a lot greater inspired and modified of their meals habits, get dressed, song, language, and behavior, or even of their housing pattern.

Partha (2003) performed a look at on bio-variety of Madhupur Tract which recognized a few issues of the Garo on the subject of agricultural sports. These are irrigation hassle, excessive price of irrigation gasoline, harm of vegetation with the aid of using cattle, deforestation and growing inhabitation of outsiders with inside the Garo community.

Bal (2000) determined that over the years, maximum of the Garo's had been transformed to Christian and some into Muslim. Christianity has a prime effect on their socioeconomic, psychological, cultural and political state of affairs. Similar findings are to be had from advanced nations which might be in general widespread type. The paper concludes that the Garo's of Bangladesh are a close-knit ethnic network now no longer in spite of those nation attitudes however as an alternative as an final results of them.

Das (2005) mentioned on his paper to provide an explanation for the psycho-Social dimensions of ethnicity base at the state of affairs of the Garo community in Bangladesh in which he discovered that diverse factor of ethnicity, in particular the psycho-social dimensions so ethnic group. His paper indicates that synergic pluralism need to be practiced in a democratic us of a keep unbiased identities, same

reputation and collaborative relationships many of the human beings belonging to exceptional ethnic groups.

Ahmed *et al.* (2014) stated of their paper approximately the possibilities for aquaculture with inside the ethnic Garo network of northern Bangladesh Affiliation in which they discovered that the adoption of aquaculture in small shallow ponds, ditches and rice fields with the aid of using the Garo families of northern Bangladesh has been limited. However, the outcomes from their look at advise that there may be extensive capacity for the improvement of small-scale aquaculture with inside the Garo community. They advise that technical and economic help in addition to institution and organization aid are wished for the development of aquaculture in the Garo community.

M. Rakibul Islam *et al.* (2009) found out of their paper primarily based totally on antenatal and postnatal care in search of conduct in Matrilineal Society primarily based totally at the Garo tribe of Bangladesh in which the cultural ideals and practices frequently result in self-care, domestic treatments and session with conventional healers in rural groups. Their research counseled that age, sex, marital reputation, caste, faith, location, own circle of relatives, family wealth/poverty, girls autonomy, form of illness, variety of days of illness, cognizance of and get admission to to services, perceived exceptional of service, availability of transport, bodily distance of the power, time taken to attain the power and so on are related to fitness care in search of conduct.

Md. Manzur-ul-Kadir Mia *et al.* (2009) wrote of their paper to speak about approximately medicinal plant life of the Garo tribe inhabiting the Madhupur wooded area location of Bangladesh. They discovered that the Garo's are until backdated in diverse instances due to the wooded area location that they inhabit, may be very various in nature. They undertook an ethno botanical survey many of the Garo tribal healers to acquire statistics in this subject.

Hossain (2007) made an ethno botanical research into the Mandi Ethnic Community in Bangladesh in which an preliminary survey changed into performed with the aid of using Khan on Mandi (Garo) tribe inhabiting Madhupur and

Haluaghat within side the districts of Tangail and Mymensingh to offers an possibility to discover the inter-relationships among plant life, human beings, surroundings, ecology and conventional information and lifestyle of the Mandi ethnic network in 32 villages of divisions in important-north and north-jap Bangladesh.

Ahmed *et al.* (1998) mentioned on their paper at the converting marriage machine of Adivasi Garo Community and its effect on their socio-economic development in which they discovered that the conventional marriage of this community has been commonly modified and concerned with local festive attitude.

Akhter *et al.* (2010) mentioned on their magazine at the stature estimation Using Head Measurements in Bangladeshi Garo Adult Females Garos in which they talked on conduct of the Garo girls who're residing in Bangladesh are typically identified as an ethnic groups, they have a separate identification and their bodily look is exclusive to a few extent.

Mia *et al.* (2009) targeted at the ethno botanical survey and pharmacological assessment of medicinal plant life utilized by the Garo Tribal Community residing in Netrakona district in Bangladesh. They discovered out the records which have performed and posted due to the ethno botanical state of affairs of Garo human beings.

Kar (2020) made a studies to explain the capabilities of Garo Language Profile. Here he instructed approximately the lengthy records of the Garo network with their conventional language and different historical sports which might be now at the manner of converting. They have small enclaves, one with human beings called "A'tong", the alternative with "Ruga", are discovered within side the Garo Hills.

M. Anisuzzaman *et al.* (2007) posted a magazine approximately the ethno botanical look at of Madhupure location in Tangail district. Here, they mentioned at the ethno botanical research along with the identity and documentation of the diverse plant life and the way they're used in the conventional lifestyles and lifestyle of the "Garo" ethnic organizations. They discovered that maximum of the Garo's in the village "Madhupure" are bad and illiterate. In one hand, those Garo's are out of the attain of contemporary-day drugs and on another hand, the market rate of maximum to be had drugs are very expensive. As a result, those medicinal plant life are utilized by them to therapy all the disease. The extensive use of nearby vegetation with the aid of using the tribal people indicated that cultivation and conservation of indigenous beneficial plant life need to be advocated. There is a want of extensive paintings on this route which might also additionally assist tribal development.

Hossain *et al.* (2007) attempted to discover the critical dimension of stature from Arm-span which changed into an anthropometric look at on Garo Tribal Bangladeshi Females if you want to make contributions to the expertise of the relative reputation of our Garo population the context of the anthropometric versions round the sector. Significant correlations, as detected in the look at among a number of the measurements and their implications within side the improvement of right multiplication elements to be beneficial in estimating one dimension from another.

Muhammed *et al.* (2011) labored on a Case Study primarily based totally at the Garo Ethnic People of The Sal (Shorearobusta) Forests in Bangladesh. Their targets have been to investigate the various socio-monetary and cultural factors of the Garo people being with reference to their lifestyle. They additionally tried to recognize the underlying reasons of winning conflicts with the Forest Department, and their damaging consequences at the wooded area and indigenous human beings of the regions. It changed into discovered that this indigenous institution has been experiencing endless demanding situations and their human

rights. It is usually recommended that the specific lifestyle of the Garo population desires to be preserved through right documentation and Governmental reputation.

Dey (2011) has an editorial pertaining to the Garo community along with their new agriculture, new information and new gender roles. Sharing the experience of this indigenous groups, she blanketed that the Garo regularly picked up most expensive cultivation from their neighboring Bengali communities which guys perform the duty to domesticate land with plough. Internalizing the have an effect on of Bengali lifestyle, that is at the upward push many of the Garo following the big inflow of Bengali population in the nation patronage because the 1960s (khaleque,1992,Khan & sammader,2012)

Bryman stated, “The existing literature is an important element in all research” (Bryman, 2016, p.6). Concerning the Garo indigenous community, research has been limited but day by day it has gotten more attention among researchers and scholars. This literature review will provide an overview of evidence and arguments described in their research. “Islam & Hyakumura (2019) have focused on the Madhupur Sal forest conservation and the ethnic people’s land rights and livelihood. They expressly show that the land concession and protection policies are taken by the Government and forest department have a direct negative impact on the livelihood of the Garo and other ethnic groups living in the Madhupur Sal forest. Madhupur Sal forest, by the declaration of the Government, became the state forest in 1950 and with the declaration, all ethnic people living there became “illegal occupants” of the forest. They claim themselves as “aborigines” and claim their legitimacy over the land ownership, but the Government refused them to give recognition to them as the indigenous people of this area (ibid, 2019, p. 6). The forest department made contracts with governmental, semi-governmental, and nongovernmental companies for the legal concession. The papers show some incidents like 14,993.6 acres area was allotted for the ‘Rubber plantation’ in 1986. The social forestry program consists of 9643.4 acres and the Madhupur National Park the Forest department also occupied 20837.2 in Tangail and 539 acres in Mymensingh, but the National Park only contains 5555.1 acres and more than

15282.1 acres remain as an unknown concession. Those are the legal concessions. Moreover, more than 8307 acres of the area have been concussed illegally. This paper also reveals that about 73.5 % of the land has been used for different commercial purposes (ibid, 2019, p.6).

Moreover, the authors also shed light on the land right of the Garo community. The government of Pakistan in 1963 and following the footsteps of the government of Bangladesh in 1982 had clearly denied the ethnic communities land rights over the Madhupur forest (ibid, 2019, p.7) not only the government but also the non-ethnic people hinder their land rights. The field study results from the paper show that non-ethnic people illegally and forcefully grab the ethnic peoples land and the security forces help them to do so and subsequently they make fake documents and deprive the ethnic group (ibid, 2019, p.7) they become financially weak as they cannot possess their land and do their original occupation i.e., Cultivation. Along with that, the employment rate is surprisingly low. Due to the land concession, they face food scarcity, and it also hampers their socio-cultural life. (Ibid, 2019, p.17). In another paper Muhammed, Chakma and Hossain, (2011, p.197) state about the Garo people that “They become a marginalized ethnic group in their own land”. They put the light on conflicts with the forest department and the indigenous people and the sufferings of indigenous people. “The land right issue becomes Formal conflict between the state and the ethnic people.” During the years 1963 to 1982, the Madhupur Sal forest went through massive deforestation and illegal settlement of non-ethnic outsiders. 1982 is marked as a year when the Garo and the Forest Department had a huge conflict, and the forest dwellers had to leave their original profession and become day labor. At the same time due to deforestation, biodiversity is near to extinction ((Muhammed, Chakma, and Hossain, 2011, p. 206). 90% of the Garo people are directly dependent on agriculture. As per the FGDs (Focused Group Discussions) held by the authors, they found that in the past 90% to 95 % Garo family possessed land but now its sharpie digressed to 10% - 12% extinction (Muhammed, Chakma, and Hossain, 2011, p. 206). Their sufferings and conflicts have a very long list. Another focus of this

literature concerns the Forest Department's policy and programs regarding the eco-park. They build a huge concrete wall as the boundary of the park, and it limits the accessibility of the Garo people to their free movement in their ancestral land and their houses. Though it was shown as a development program, rather the truth is that the rural elite and non-Garo majority become the beneficiary by excluding the Garo people. In the protest against building the boundary wall, two people were killed and many individuals including women and children were injured. ((Muhammed, Chakma, and Hossain, 2011, p. 206-207). In this paper the author also made a SWOT analysis regarding the eco-park as a government policy, the strengths of this project are creating eco park's boundary wall, ensuring environmental protection, and social forestry; the weaknesses are while making the policy the government do not think about the Garo community, Afforestation, or reforestation with fast-growing exotic species and exclude the Garo from the benefit-sharing program by the foresters. The opportunities are wildlife and plant safeguard, financial benefit from foreign donors, and corruption in participation selection, selecting the local elite, and choosing beneficiaries by obtaining bribery. The threats are mostly triggered towards Garo People mostly on their livelihood and existence, the local inhabitants might be benefited but the overall environment get affected and lastly, false cases against the poor local people especially the Garo (Ibid, 2011, p. 208).

Bal (2007) is another author who has conducted several research on the Garo people. In her paper, "Becoming the Garo of Bangladesh: Policies of Exclusion and Ethnicization of a Tribal Minority. She tries to show the connection between the state policy and ethnicization. To describe it she focused on three things, Firstly, the Mymensingh district of Bangladesh got recognition as a homeland of Garo in 1936 by the British administration. For educational progress and the sleek of a better-developed life the Garo in that district started to convert to Christianity, hence the Christian missionaries became protective towards the 'Garo land'. At that time, they enjoyed the right over land and paid revenue to the British government. (Bal, 2007, p. 446). Secondly, she mentioned the mass exodus of Garo because of the

Partition held in 1947 and only 40000 Garo stayed in East Pakistan (Bangladesh). As the partition took place mainly based on religious grounds, the Garo started to be neglected. By declaring the area as a national park the Pakistan government had curtailed the Garo people's right over the area additionally and in that manner, they clearly showed that they are unwelcomed in west Pakistan (ibid, 2007, p.448- 450). Thirdly, she considered the Bangladesh period. After Bangladesh emerged as an independent country, the Garo people thought that their 'other people' approach will change, and their antisera's land will remain their land. They upheld the notion that they had joined the Mukti 'Bahini' (freedom fighters/ liberation force) and fought for independence. She has cited from the "Mymensingh Zila Trust, 71-er Proshikkon Shibirer Pramanyo Doll (an authentic war document) that in the Mymangshing district 118 Garo fought for Liberation war (ibid, 2007, p.448- 452). But the bitter truth came subsequently, in 1973, the Government conferred the ethnic minority the status as Bangalees and in 1974 the parliament has passed a bill where Bangladesh was declared as a "Uni-cultural and Uni-linguistic nation-state" (ibid, 2007, p.453). Moreover, lots of governmental policies prove their exclusion in every sphere of their life but they do not give up. Some of her reflections read: "During my research among the Garo of Bangladesh, I learned that until a few decades ago, the difference between the lowlanders and hill Garo (generally attributed to the lowlanders' contacts with Bangalees and the different lifestyles required in a lowland environment) where the only differences among all the people labeled Garo. According to many of my elderly informants, the lowland Garo developed a strong ethnic identity only in the twentieth century" (ibid, 2007, p.454). Previous researchers made various studies on the Garo ethnic community including land conflicts, ancient culture, health condition, migration etc. Here, in this monograph I have tried to show their present socioeconomic condition of Garos who are living in Nalitabari Upazila under Sherpur District based on their education, income level, job fields, workforce and current position in society in comparison with mainstream community.

2.1 Research Gap

Various research paper, journals and dissertations have been reviewed and it is found that very little research has been carried out on the socio-economic status of the Garo community. The lower living standard of the tribal farmer in comparison other farmer also evokes the concern for the present study.

2.2 The Garo's in Bangladesh

Garo, The ethnic group in Bangladesh belonging to Bodo sub-sect of the Tibeti-Burman sect of Mongoloid race. They also live in Indian state of Meghalaya. The present population size of Garo in Bangladesh is 150,000. They live in the districts of Tangail, Jamalpur, Sherpur, Mymensingh, Netrakona, Sunamganj, Sylhet and Gazipur with a highest concentration in Haluaghat and Dhobaura upazilas of Mymensingh, Durgapur and Kalmakanda upazilas of Netrokona, Nalitabari and Jhenaigati upazilas of Sherpur and Madhupur upazila of Tangail district.

The antecedent home of the Garo is located in the Xinjiang province, north-west of China. They left that place several thousand years ago and migrated to Tibet. Then they moved again to the north-eastern Indian Hill tracts and Northern Bangladesh about 4500 years ago. And finally they migrated to the greater Mymensingh area and established a small feudal kingdom there.

The Garo society is matrilineal and mothers inherit property and they are the head of their respective families. Each husband or the father of children works as a manager of the family. The children assume the surname of their mother. According to the Garo customs, daughters inherit the family property. However, only the selected daughter, known as Nakna in Garo language enjoys that opportunity. Generally the youngest daughter of a family is selected as Nakna. At present, the male children are also given shares in the landed property through registered deeds in Garo society during the lifetime of their parents.

The entire Garo society is divided into 13 groups. These are Aoye, Abeng, Attong, Ruga, Chibok, Chisak, Doyal, Machchi, Kochchu, Atiagra, Matjangchi, Gara-

ganching and Megham. In Bangladesh, most of the Garos belong to Abeng, Ruga, Attong, Megham and Chibok groups. Beside the 13 groups, the whole Garo community is divided into five major clans. These are; Sangma, Marak, Momin, Shira and Areng. The marriage institution of Garo is totally controlled by intercaste system. It prohibits intra-clan marriage. They love to be introduced themselves as Achik Monde (the soul of hill). They think that Garo is an objectionable and inferior word imposed by others to undermine their social status.

The staple food of Garo is rice. They take it with fish and meat curry, lentils and vegetables. Dried fish is their most favorite dish. The dried fish of puti species found in the bhati region including Gopalganj, Faridpur, Bhairab and Kishoreganj, is regarded as most delicious food. They are used to have excessive green chily in preparing curry. Garos like to have vegetables including brinjal, bottle-ground, sweat ground, pumpkin, curcurbitaceons, vegetables, chichinga, karola, jheenga and kidney beans. They also use to cook with soda water. But now-a-days a few of Garo families use soda water in cooking as most of their taste and recipe have also been changed. Garos have become habituated to cook and eat as their Bangali neighbors. Beside their traditional nakham vegetables, they have become fond of smashed and fried vegetables, pulse, fish and meat. Even the well-off Garo families frequently take rich foods including hotchpotch, polao and biriani. However they are still very fond of having pork, turtle meat, eel and vegetables like bamboo shoots and mushroom.

Spirituos liquor, distilled by themselves, is an essential item to them for entertaining guests and festivities. However, it is not common to the Garo who are followers of protestant faith of Christianity. But the Catholics are very open to offer and enjoy local liquor as a part of their culture. They drink it after hard work for refreshment.

The dresses of Garo are now nearly similar to those of the Bangalis. Garo males wear lungi, genji, trousers and shirts. At present most of Garo males wear lungi. They were also used to attire extra-large size colorful thin towel, gamchha like dhuti

to cover the lower part of their body. The Garo women are used to dress up with sarees, blouse, peti-coat, salwar, kamij and orna. But Garo women wear their own traditional dresses at home.

These cloths, known as Dakbanda are designed with artistic paintings. During the British rule, Garo males became habituated to wear half-pant and shirt. Later they started to attire dhuti and shirt. Earlier, Garo women preferred to wear silver ornaments. But now, only the female members of well to do family wear ornaments, mainly of gold. However, all of them exchange wedding rings to fulfill the marriage ritual according to the Christian tradition.

Most Garos are now Christians in faith. They started to embrace Christianity by the end of the 19th century when the Christian missionaries came to their settlements. The members of Garo community had achieved a remarkable success in attaining higher literacy rate with the support of those missionaries. At present every Garo village has a primary school and the literacy rate is as high as 80%.

Earlier the Garos believed in animism. In the Garo's old-religion society only khamal or priests had knowledge about the existence of gods-goddesses and their role. The khamals play an important role in the society as they administer all sorts of social functions, find out the causes behind anybody's illness and through meditation he detects the god or the goddess who is not pleased to the patient. Then he gives remedy for relief. It was assumed that khamals get mantra, sacred hymns from gods and goddesses through meditation. Each and every specific hymn is recited in prayer to specific deity. Khamals are not appointed hereditarily. Anybody having knowledge and quality can be appointed as khamal. Generally an adult male having all the requisite quality, knowledge and god-gifted power is given that position.

Australian Baptist missionaries initiated to preach Christianity among Garos in late 19th century. They established their mission in Birishiri village under Durgapur upazila of Netrokona district and achieved a significant success within a short period. On the other hand, the other sect of Christian faith, Roman Catholic sent

their preaching mission to Ranikhong area of the same district in 1909. They also achieved a progress shortly as the new missionaries took up education and healthcare as their major fields of service among Garos besides preaching of Christianity. Now Garos in Bangladesh are mainly divided into two religious sections, Protestant (Baptist) and Roman Catholic. Of them Roman Catholics are majority. There are two other small streams of Christian Garos in Bangladesh, the Church of Bangladesh and the Seven-day Adventist. [Shuvash Jengcham]

2.3 Justification of the study

The ethnic's community of Bangladesh have distinctive social and cultural practices, languages and customs which could be usually noted within the groups as 'Adivasis'. Garo is one among the most important indigenous group in Bangladesh with distinct ethnic identities. They live in the North-Eastern part of Bangladesh, with the best presence within the Gazipur, Mymensingh, Netrokona, Tangail, Sherpur, Jamalpur and Sylhet districts. Our targets have been to investigate in this community living in the Nalitabari upazila, Sherpur in Bangladesh. Objectives of the study were to analyze the previous and present various socio-economic and cultural condition of the Garo people along with their livelihoods. Generally, majority of the Garo people are bi-lingual due to they talk Bangla similarly to their own indigenous language "Achchik Katha". The traditional religion of the Garo people is "Sangsharek"; but due to poverty and vulnerability, most of the Garos have been converted to Christianity. Additionally it was tried to understand the indigenous group has been experiencing countless challenges and their human rights, deprivation.

2.4 Ethnic group in the world

The existence of distinct ethnic and cultural groups inside societies is widespread and it takes place at maximum level of lifestyle, starting from the Bushmen of the Kalahari, who stay within the framework of Tswana society to modern Europe and America. Ethnic organizations with inside the Near East have been recorded with

the aid of using Herodotus nearly 2,500 years in the past and remained a continual function of the Byzantine, the ottoman, and different Near Eastern empires. Similar conditions additionally befell in historical India and in Chinese civilization in any respect ranges of its enlargement.

Although students in the beyond have often noted the existence of multiracial and multicultural societies, systematic exam of the sociological results of the phenomenon did now no longer start earlier than the eighteenth century. And then it changed into mainly in connections with the concepts of race and race relations as developed in the next century by writers such as Gobineau (1853–1855) and Chamberlain (1899).Linguistic students like sir William Jons, the Grimm brothers, and Max Müller not only examined the construction and development and improvement of Indo-European languages however additionally inadvertently advocated the growth and elevation of the concept of race as an ideology and because the maximum extensive index distinguishing culturally different groups from one another.

Earlier historians, including the writers of the Old Testament, had noted that ethnic groups might be found in a society as a result of the gradual migration of either whole populations or of segments, such as religious refugees, traders, craftsmen, or manual laborers. They also observed that military conquest might bring in its train soldiers and civilians, who either settled permanently in the area or administered their conquests for a period of years before retiring and being replaced from the homeland. Or, again, ethnic groups might be incorporated into a society by altered political boundaries. Sometimes a combination of processes was at work; but however a multiracial or multicultural system came into existence, the types of society in which ethnic groups could be found varied as widely as the processes that brought them into being.

2.5 Ethnic groups in Bangladesh:

The beauty of the hilly zones also because the plain areas of Bangladesh has been enhanced by the colorful culture and traditional practices of various ethnic groups,

like Garo, Mandi, Hajong, Manipuri, Khasia, Chakma, Tripura, Rakhain, Mru, Tachvanga, Mur, Santal. Rajbangshi.

Their linguistic aspects are almost like those of early Bangla. The rhymes in Bangla and therefore the tribal languages are similar in subject, rhythm and vocabulary.

The people of various tribes are using musical instruments from time out of mind. These instruments are all closely linked with their feelings and emotions, lifestyle, economy and, above all, their philosophy and earthly and spiritual aspirations. Tribal dances supported the customs and beliefs of the tribal people. Tribal dance evolved through the experience of the aborigines.

They had to fight ferocious, beasts of the jungle and hunt animals and birds for food. Before going out for a search, hunters would draw pictures of their prey and dance during a body, imitating a search. People danced to placate or defeat evil spirits, to stop decay and disease, to cause rainfall to help the production of crops, or to prevent drought or famine.

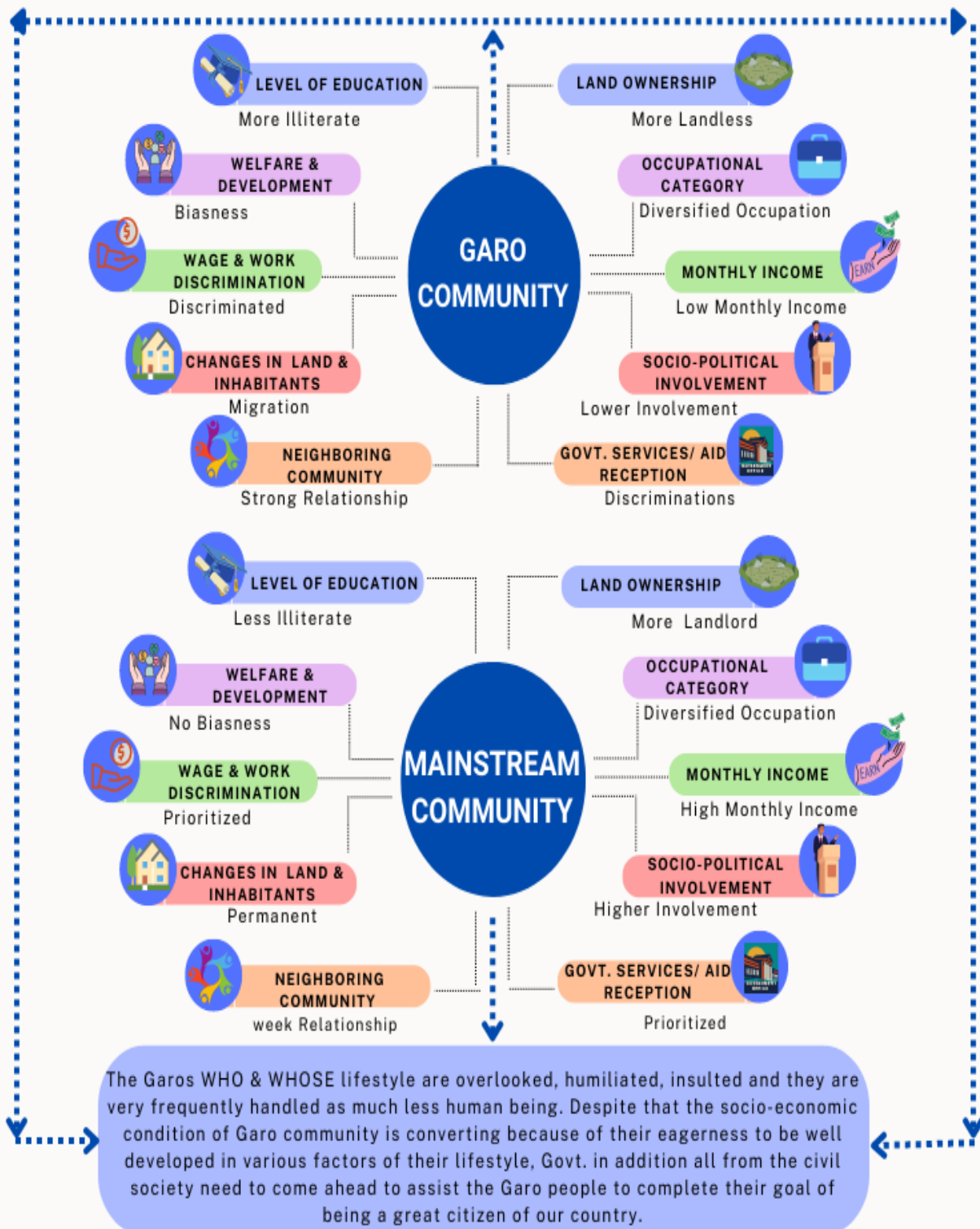
2.6 CONCEPTUAL FRAMEWORK

Brief description of indicators determining socioeconomic condition

- **Level of Education:** Level of education is considered to be basic for the daily life of the respondent. Since it is the basics for defining social status of the respondent.
- **Land Ownership:** Ownership of land defines the farm size of the family from which they earn for their livelihood maintenance.
- **Occupational category:** Occupation of the respondent helps to identify the income source of the respondent & find out their level of income.
- **Monthly Income:** It is quite obvious that expenditure of the family depends on the total income of the family members.
- **Socio-political/religious involvement:** This influenced by the factors that affect the social position of the individual or family.

- **Government services/Aid reception:** This influenced by the factors that affect the reception of different Govt. services & aids for health, demographic, and educational from different govt. institutions.
- **Relation with neighboring community:** This influenced by the factors that affect the social acceptance & relationship with neighboring community of the same locality of the individual or family.
- **Changes in forest/govt. land and inhabitants:** This factors defines the changes of govt. & forest land uses for Garo community & migration of their inhabitants.

CONCEPTUAL FRAMEWORK



CHAPTER III

MATERIALS AND METHODS

Methods and procedures used in conducting research need very careful consideration. The methodology should be such that enables the researcher to collect valid information and to analyze the same properly to arrive at correct decisions.

The primary data was collected from the Garo community living in and around the forests areas under Nalitabari Upazila in Sherpur district of Bangladesh. It is used in this study. Here the descriptive methods were used for data analysis. The methods and procedures followed in conducting this research are being described below:

3.1 Selection of the study area

The study was conducted at eight paras/ mahallas/villages of Kalaspur, Kakarkandi, Nunni, Nayabil, Poragaon, Baghber, Rupnarayankura and Rajnagar union were selected purposively as the locale of the study. There are seven primary schools, two high schools and a college in the study area. There are also a post office and a big market in the study area. There are eleven mosques, two Madrashes and one Mondhir in the study area. Various NGOs are working on homestead development activities in the study area.

The reasons for selecting this study area for the present study are given below:

- A comparatively higher concentration of Garo people.
- Easy accessibility and good communication facilities.
- Researcher's belief about getting well co-operation from the selected respondent and
- No such study was conducted in this area.

3.2 Line of Analysis

- ✓ To fulfill the first objective Percentage, Tabulation, Graphs has been used.
- ✓ To fulfill the second objective Qualitative description method has been used.
- ✓ To fulfill the third objective Qualitative description method has been used.
- ✓ To fulfill the forth objective Qualitative description method has been used.

3.3 Sources of data

3.3.1 Primary data collection: Empirical field investigations in eight Garo union within the Sherpur district of Bangladesh, named Kalaspur, Kakarkandi, Nunni, Nayabil, Poragaon, Baghber, Rupnarayankura and Rajnagar of Nalitabari Upazila, were conducted during August 2021. The whole study was carried out through a comprehensive review process involving random interviews and discussion with relevant stakeholders.

A primary semi-structured questionnaire was selectively used in the study areas after pre-testing and necessary adjustments. About 43 respondents from Garo community of eight paras of mahallas and 42 respondents from mainstream community of the same paras or mahallas mentioned above were selected for interviews. A discussion has been conducted with the people in common areas, where local people usually gather to pass time and socialize. This approach helped to avoid personal perspectives and better represent the common perspective of the Garo and know about their socio-economic changes through past to present scenario.

3.3.2 Secondary data: Secondary data has been used for this study purpose. Data have been collected from various research papers, articles and journals written by various writers and researchers based on the ethnic people especially on the Garo community. Information also collected from Wikipedia and Bangladesh Bureau of Statistics (BBS), Bangladesh Bank (BB) and other related agencies in Bangladesh where several data have been found related to the Garo ethnic community.

3.4 Limitations of the socio-economic condition of Garo community in Sherpur District:

There are several limitations that hinder the socio-economic condition of Garo ethnic community in Nalitabari Upazila under Sherpur district. Some of these are given below:

3.4.1 Destruction of forest areas: The Sal forest areas regions are being destructed with the aid of using many dishonest persons along the local and outsider who reduce down the trees and sell these to the market. For this reason the whole forest areas are in a great threat of being disrupted. The natural valance could be disturbed and it `will cause a negative impact on the Garo people living in the areas.

3.4.2 Lack of proper education: A great number of Garo people are disadvantage of the mild of modern education. Though many families have begun out to offer their child proper education, but are not absolutely aware about the facilities of being educated. From the interview, I have found that, most of the parents about 60% are eager to educate their child but are not fully able to bear the expenses of modern education. Some people are till ignorant in case of gaining education.

3.4.3 Lack of proper Governmental support: Government of Bangladesh has taken several steps to give the Garo ethnic people all the facilities that they deserve as a citizen of the country. But due to some problems like lake willing and corruption of Govt. officers, the Garo people are not getting the proper support from state. About 20 persons from 20 families think that they do not get proper facilities from state.

3.4.4 Lack of proper financial support: The Garo public are not monetarily wealthy. The greater part of the Garo families have a place with lower white collar class and lower class. A large number of them are living beneath the neediness line

where their employment is identified with just agrarian work. The vast majority of these individuals have minuscule territory of cultivable land work in others' property. Thus, they have low livelihoods which can't satisfy their fundamental human needs.

3.4.5 Cultural conflicts: There are contrasts between the ways of life of Garo people group with different networks like Muslims, Hindus and so on. Their customs are likewise not the same as the Bengali conventions. Where, they don't feel comfortable to get together with the traditional or central programs and festivals. For that reasons there makes a distinction of the standards and perspectives between Garo with others networks in Bangladesh. It is additionally an explanation behind their linger behind in numerous viewpoints. I found that about 17% Garo individuals are traditionalist and are not keen on current development. They are content with their conventional life.

3.4.6 Ignorance in social and religious believes: A great number of Garo people have not proper knowledge on their social and religious believes. They are still in the level of back dated and illogical believes which causes some superstitions that have many harmful effects on them. These wrong believes keep them far from the modern society.

3.4.7 Traditional occupation: A number of Garo people are related to their ancient occupations like farming, jhum cultivation, handicraft, hunting, fishing etc. For that reason, they stand far from the modern variety of workforce. When I took interview, I noticed that many old and mid age male members of Garo community feel comfortable doing these traditional activities.

3.4.8 Involvement in crimes and misdeeds: A number of Garo youths are involved in various crimes like stealing, robbery, communal violence and other unlawful acts. They cut plants from the forest areas and sell these to the corrupted businessman. They do crimes in the deep jangle where many people were killed by them in past and recent times.

3.4.9 Lack of proper knowledge on modern civilization: The Garo people have less knowledge on our modern civilization. They think that their traditional life is best and feel comfortable to keeps these cultures. It's also an important reason for which, their lifestyle and social status are in lower level.

These are some of important facts that are responsible for the lower socio-economic status of Garo ethnic community in Nalitabari Upazila under Sherpur District.

3.5 Population and sample:

The rural Garo people of the selected eight union were considered as the population of the study. From the eight union only 43 Garo family & 42 mainstream family were randomly selected as sample of this research. A map of the Sherpur district showing Nalitabari Upazila is presented in Figure 4.1 and a map of Nalitabari Upazila showing the study area is presented in Figure 4.2.

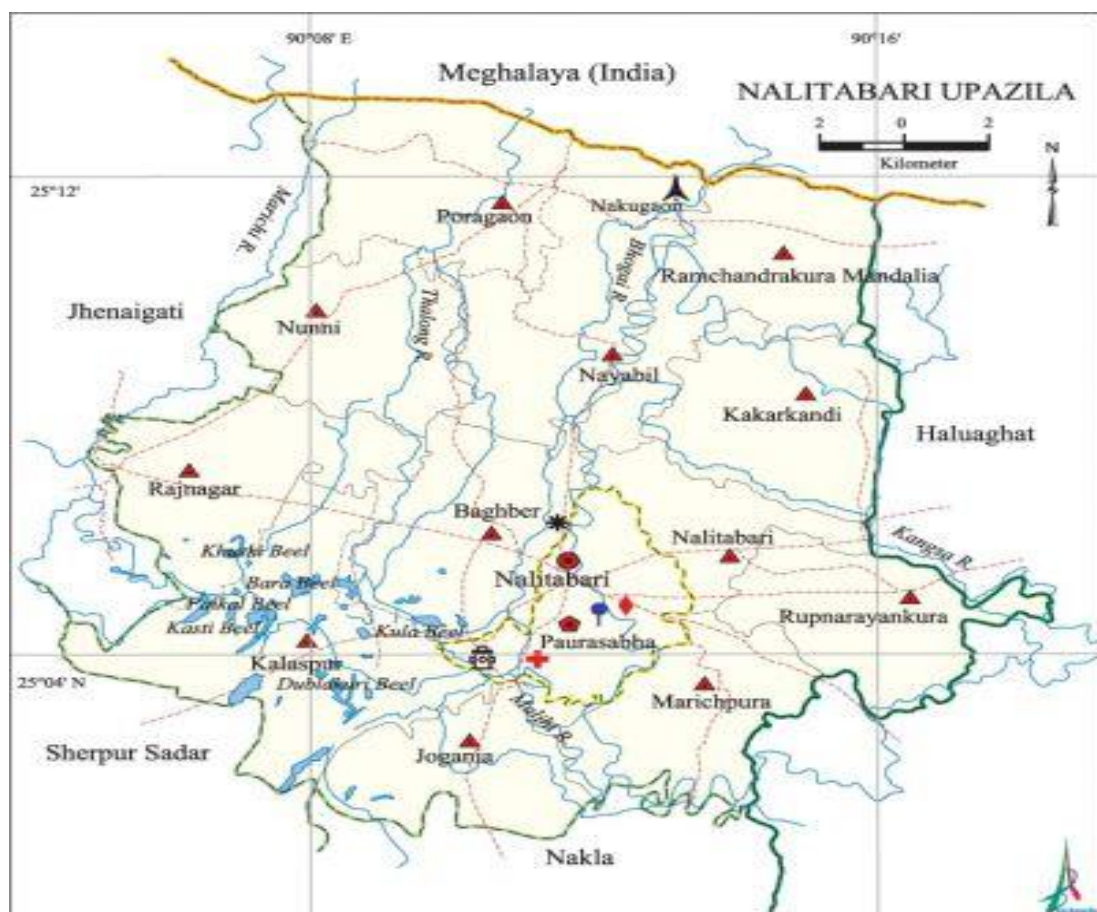


Figure 3.1: A map of Nalitabari Upazilla



Figure 3.2: A map of Nalitabari upazila showing the study area

3.6 Collection of data

To satisfy the objectives of the study, necessary data were collected by visiting each farm personally and by interviewing them with the help of a pretested interview schedule. Usually, most of the respondent does not keep records of their activities. Hence it is very difficult to collect actual data and the researcher has to rely on the memory of the respondent. Before going to an actual interview, a brief introduction of the aims and objectives of the study was given to each respondent. The question was asked systematically in a very simple manner and the information was recorded

on the interview schedule. When each interview was over the interview schedule was checked and verified to be sure that information on each of the items had been properly recorded. In order to minimize errors, data were collected in local units. These were subsequently converted into an appropriate standard unit.

The data collection period was 1st April to 31st May, 2021. In order to obtain reliable data the researcher initially visited several times to introduce herself to the people of the study areas during the season. Secondary data were collected through literature and different publications from BBS, BER and Bangladesh Bank (BB) etc.

3.7 Editing and tabulation of data

After the collection of primary data, the filled schedules were edited for analysis. These data were verified to eliminate possible errors and inconsistencies. All the collected data were summarized and scrutinized. For data entry and data analysis, the Microsoft Excel program and SPSS programs were used. It might be observed here that information was collected initially in local units and after checking the collected data, it was converted into standard units. Finally, a few relevant tables were prepared according to the necessity of analysis to meet the objectives of the study.

3.8 Analytical techniques

Data were analyzed to fulfill the objectives of the study. Descriptive and graphical illustration were used for analyzing the data.

3.8.1 Descriptive analysis

The tabular technique of analysis was generally used to find out the socio economic profile of the respondent, to determine the socio-economic status of Garo community in comparison with mainstream community. It is simple in the calculation, widely used and easy to understand. It was used to get simple measures like average, percentage, number etc.

3.9 Variables of the study

Measurable characteristics of a population that may vary from element to element either in magnitude or in quality are called variables (Ahmed *et al.*, 2004). The success of research to a considerable extent depends on the exact selection of the variables. A research hypothesis contains at least two elements as the independent variable and dependent variable. An independent variable is a factor that is manipulated by the experimenter to ascertain its relationship to an observed phenomenon. A dependent variable is the factor that appears, disappears or varies as the experimenter introduces, removes or varies the independent variable (Townsend, 1953). The dependent variable of the study is “socio-economic status of Garo community & mainstream community” and independent variables were: age, education, family size, annual family income, family expenditure, satisfaction, biasness, discrimination, fixed assets, lease assets etc.

3.10 Field observation and findings: In field observation, I took interview from a specific number of Garo people randomly. I took interview from 43 people from some families. I asked them various questions related to their past and present socio-economic conditions. I also tried to find out the actual progress through the interview. Their response fully satisfied me because they were so friendly. About 85% (37 person of 43) people from whom I took interview were well mannered and behaved quietly. They tried to answer all the questions cordially that I asked. I talked about their current progress or positive change in their occupation, education, financial condition and social status.

On the other hand 90% (38 person of 42) people from whom I took interview were well mannered and behaved quietly selected from mainstream people.

Children from most of the family go to school. From the observation, I saw that the people whose ages were more than 50 or 60 years were uneducated or slightly literate and they involved mostly in agriculture, farming, horticulture, animal husbandry.

CHAPTER IV

SOCIO-ECONOMIC CHARACTERISTICS OF THE GARO PEOPLE

4.1 The Garo People

The Name “Garo”: Neither the nomenclature record nor the origin of naming is yet clearly understood for the word ‘Garo’. According to Marak *et al.* (1982), it was Tolemi who first mentioned the name ‘Garo’ in 200 AD while collecting information from Patliputra. He recorded the Garo hill as ‘Umor puj’ and its inhabitants as ‘Garoini’. A Pioneer scholar of the Garo peoples, Playfair (1998), mentioned that the ‘Gara’ or ‘Ganching’ sub-tribe first received their appellation of ‘Gara’ and that name was extended to all the inhabitants of the hills and was finally it changed from ‘Gara’ to ‘Garo’. Das & Islam (2005) are of the opinion that there are two basic groups among the Garo, namely, ‘Lamdani’ or ‘plain Garo’ and ‘Achhick’ or ‘hill Garo’. In Bangladesh, they are now known as Garo. But the Garo communities do not want to be identified as ‘Garo’. Most of the Garo believe that the name ‘Garo’ was probably given by the Bengalese (main stream Bengali speaking community) and Europeans. They feel that the term is disparaging of their ethnic group (Jengcham 1994). Generally, the Garo peoples of Bangladesh and India want to be identified as ‘Achie’ (Mountaineer) or ‘Achick mandi’ (Hill tribe) or simply as ‘Achik’ (Playfair 1998). In Bangladesh, the ‘Garo’ call themselves ‘Mandi’ (Bleie 2005).

Origin: There is very little information about the history and origin of the Garo. The little that exists is mostly from oral tradition and also different explanations. The Garo peoples can easily be distinguished from the mainstream Bengali peoples by their looks. In general, they resemble physically the people of Thailand or the Philippines. Some of the major theories offered by ethnologists and archeologists about the origin of the Garo peoples assume the following:

- a. The Garo are an ethnic group of ‘Tibbeti Borman’, of Mongolian origin, and descendant from the northeast bank of the Koknar Lake of the northwestern Chinese province of Chinghai about 3-5 thousand years ago (Das & Islam 2005).

- b. It is argued that that the original home of the Bangladeshi Garos was in Assam of India, and the facial appearances of the Garos indicate that they may be the descendants of the Khasis, Nagas and Manipuris of Assam (Sattar 1971).
- c. The Garo of Bangladesh think that they came to this region from the Garo hills of the Meghalaya State in India (Gain 2005). Despite different anthropologic assumptions/theories, Garo people in the recent years have claimed to be ‘aborigine’. This is perhaps an effort to establish their statutory rights to the lands of the area, as they have been asking the Government to recognize them as indigenous people. However, the Forest Department does not want to recognize them as aborigines or indigenous people. They view them as nomadic people, which have resulted in a long-standing antagonistic relationship between the Garos and the Forest Department.

4.2 Demography

4.2.1 Population and Distribution: In Bangladesh, the Garo are generally found in the north-eastern border area of the greater Mymensingh region especially, in Tangail, Mymensingh, Netrokona, Jamalpur, Sherpur and in Sunamganj and Moulavibazar of greater Sylhet (Sangma 2010). There is no precise information on Garo population in Bangladesh (Ball 1999). The following table provides a summary of Garo population in Bangladesh.

Table 4.1 An Overview of Garo Population in Bangladesh

Year	Population	References
1991	68,210	Population Census 1991 (BBS 1991)
1993	1,02,000	Gain 2005
1997	1,05,000	Sangma 2010
1997	1,00,000	Burling 1997
2005	1,20,000	Lewis 2009
2010	1,25,000	Joshua project 2011
2010	1,30,000	Drong, 2004

4.2.2 Kinship Organizations: A Matrilineal family structure is usually observed among the Garo (Burling 1997). Joint family residence pattern exists in Garo society. But today, this pattern is changing to nuclear family pattern due to migration to the cities in search of better living conditions and because of education. Generally, a Garo community is divided into three Chatchi (i.e., groups); namely, Sangma, Marak and Momin. It is thought that the Momin group was created as a result of mixed marriage (Sangma 2010). There are different theories about the division in groups and sub-groups of the Garo. Table 3.1 summarizes these theories.

Table 4.2: The Clan Groups of Garo

Assumptions/theories	Reference
Main groups of Garos are Akawe, Dual, Machi, Mathabeng, Kochi, Atiagarar, Abeng, Chibak, Ruga Ganching and Atong	Playfair 1998
Two more groups viz., Areng and Shira have been assumed in addition to groups cited by Playfair (1998).	Chowdhury 2007
It has been argued that the majority of the Garos belong to two clan groups, viz., Sangma and Marak.	Khaleque 1983
Latest studies indicate that there are five types of groups exist in Garo communities namely, Sangma, Marak, Momin, Sira and Abetty.	Das & Islam 2005

Every group is sub-divided into numerous smaller exogamous kinship groups such as Chisim, Rema, Toju and Nokrek. Another exogamous social grouping or sub-clan is known as Ma chong². The name of Ma chong is drawn from mother lineage and means that a child belongs to the mother. Ma chong plays the most important role in Garo social life. If someone does not have daughter, then Ma chong selects the heiress or Nokma³ for the property. Within Ma chong there are smaller groups locally known as Mahari⁴. Mahari includes only the most closely related people within the same Ma chong where closeness and sense of collective group is higher (Khaleque 1983). Mahari is exogamous. Being exogamous and having a preference

for cross-cousin marriage, as a result all the Mahari are related to each other (Islam 2008). Till today, intermarriage within these groups and sub-groups is socially unacceptable for the most part.

4.3 Garo Culture

4.3.1 Language and Education: The Garo in Bangladesh refer to their language as ‘Mandi khusik’ (Sangma 1998). They do not have their own script and use the Roman alphabet. There are many dialects spoken, including: A'beng, Achick, A'we, Chisak, Dacca, Ganching, Kamrup and Matchi. The Achik dialect predominates among other dialects (Burling 1997). The Abeng dialect in Bangladesh is closest to Kochanother indigenous group. According to Burling (1997), there is a strong influence of Bengali language in Mandi, reflected in the use of Bengali words and sentence pattern. The literacy rate among Garo peoples is much higher than the national average. Sangma (2010) reported that the literacy rate among the Garo is about 90%. Notwithstanding, the number of highly educated (Bachelor or Masters) individuals is very low. The higher literacy rate among the Garo peoples is the result of missionary schools and development non-governmental organizations (NGOs).

4.3.2 Social Framework and Traditional Judgments: Traditionally the Garo social structure is village oriented. The head of the village is known as Nokma (Chakma 1985). Garo society's Akhing Nokma (Head of Akhing), Songni Nokma (Head of Village), Chra-panthe (male relatives of women) and honorable persons of the village would generally deal with simple problems. The Songni Nokma would act as the judge, along with all villagers, for domestic problems such as marriage issues, arguments within and between families, property disputes, etc. (Sangma 2010). The matrilineal framework of the Garo customs means that inheritances go to the women and the Garo children take their surname of their mother as the decent of the mother is much more important to the children than that of father. However, in contrast to this, the women are not generally treated as more powerful than men in a social context.

At present Songni Nokma does not appear to exist in Garo villages. Small social and family related problems are resolved by the respected persons of the villages. In some cases, priests and chra-fanthe (male relatives) play an important role in distributing the family property and in problem solving. However, in recent years Garos have begun relying on civil courts to handle their justice issues.

4.3.3 Religious Beliefs: Despite having their own religion, most of the Garos have converted to Christianity (Fig. 2). Although a significant portion of their community still believes in their traditional religion, Sangsarek, Christianity is of great importance to the Bangladeshi Garo community for several socio-economic reasons (Bal 2000, Sattar & Jalil 2002). According to Joshua project (2011), 56.02% Garos proudly consider themselves Christian. The main religious festival of Christian Garo is Christmas. There are also other religious festivals like, Good Friday, Easter Sunday, New Year celebrated by the Christian Garo. Christian Garo also enjoys higher education due to education and awareness training received from different missionary NGOs. The shift from traditional religion to Christianity is also changing the Garo society.

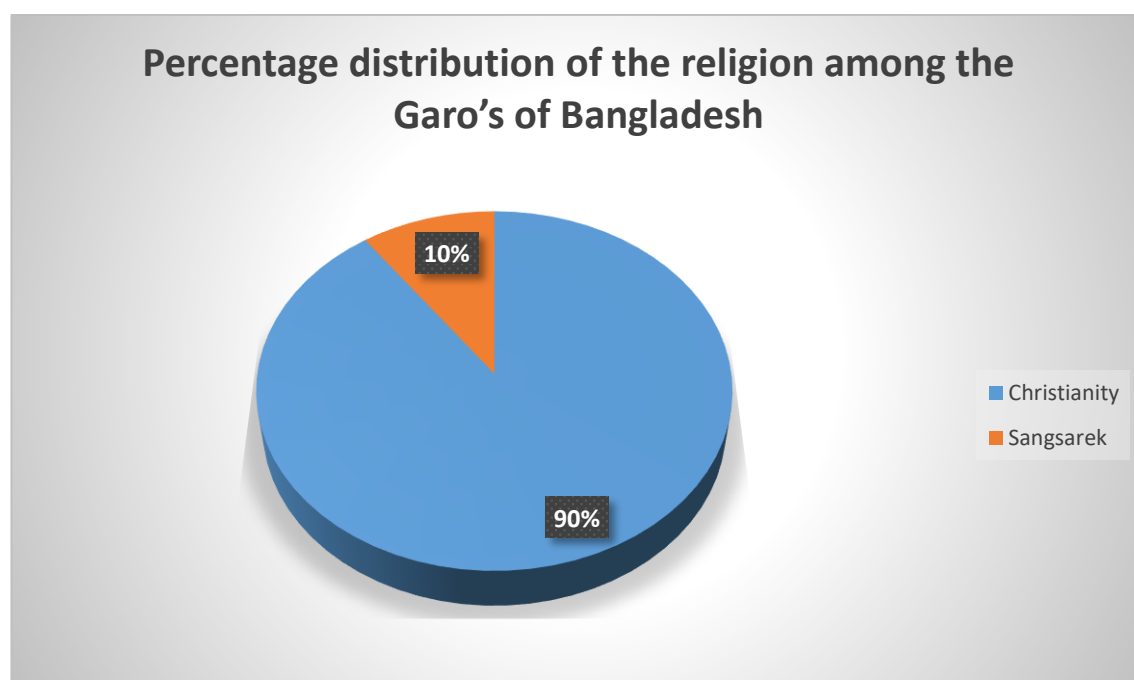


Figure 4.1: Percentage distribution of the religion among the Garo's of Bangladesh

4.3.4 Marriage Rituals: Like other communities in the world, marriage is a significant event in Garo social and cultural life. In Garo society, a permanent relationship is established by marriage, not only between a man and a woman, but also between the two Ma chongs of the husband and wife. According to Islam (2008), marriage is strictly exogamous in Garo community. Marriage within the same clan is not allowed, which means the husband and wife must belong to different clans or Mahari. Thus, a Marak cannot marry a Marak, and breaking this rule would be considered a punishable sin if committed (Banglapedia 2006, Playfair 1998).

Marriage systems within the Garo community have changed a lot with the passage of time. The old forms of marriage have mostly been disappeared; they have adopted some new forms of marriage. After conversion to Christianity, Garo people mostly practice the Christian rituals for their marriage. According to the nature of the inheritance, two types of marriage are observed among the Garos. One is called Nokma marriage and the other is called Agati marriage.

4.3.5 Socio-Cultural Festivals: The general and customary festivities of Garo community are linked to farming practices. According to Sangma (2010), Garo celebrate seven main festivals from the beginning to the end of Jhum cultivation (which is known as shifting cultivation). These are Aaofata, Denabilsia, Agalmaka, Miamua, Rongchugalla, Jamegappa and Wangala. However, now-a-days they are not dependent on Jhum cultivation (Homrich 1996). Only Wangala and Rongchugala - these two festivals are still celebrated by the Bangladeshi Garos.

Wangala is the biggest and the most colorful traditional festival of the Garos. This is a festivity of thanks giving after harvesting (Banglapedia 2006). This festival is celebrated with playing flute and drums. Men and women dance to the tune of tribal songs. On the evening of the first day of the Wangala, people from all households gather in a place mostly in Banepani Nokpanthe6 to enjoy the food. In this feast, usually young people are involved in serving beer, rice and meat curry followed by

a traditional cultural performance. However, the celebration of Wangala was stopped for long time after their conversion to Christianity until recently the Church has allowed the celebration and provided some money for arranging such festival (Zaman 2004). Like Wangala, the celebration of Christmas has become an important festival for the Garos and is widely celebrated, where churches and other organizations arrange cultural shows and invite people for meals and festivities.

4.3.6 Folk-Culture and Traditions: The Garo are easily differentiated from other communities by their unique culture and traditions. Clothes play an important role in reflecting their culture and tradition. The names of their traditional dress are Gando, Katib, Salchak, Marang, Unpon, Riking etc. (Sattar 1975). Among the Garo, men living in the village wear a turban along with other clothes. Women wear a cloth around their waist and a blouse. They use different types of ornaments to complete their dress-up. During festivals, both men and women wear bangles, jewelry and head-dresses which are designed with beads stuck on feathers of hornbill (Playfair 1998). According to Burling (1997), traditionally Garo men wear Ningty (a narrow piece of cloth) but now they put on Lungi (the commonly used skirt like cloth used by all Bangladeshi people). Women put on Sari (common dress for women in Indian subcontinent) and Kamiz (common dress for women in Indian subcontinent) instead of their traditional skirts. The educated Garos in the urban areas wear modern clothes and now-a-days, there is almost no difference between Bengali and Garo dress.

4.3.7 Socio-Economic Status: Agriculture is used to be the main occupation of the Garos. About 90% of the Garo people are directly involved with farming, and land is their primary livelihood. It was found that 90 to 95% of the Garo families had their own land in the past. But now only 10 to 12% of families have some form of land ownership. According to available literature and the results of our study, the Garos lost their lands and properties due to illiteracy, unfavorable environmental

conditions, political ignorance, carelessness, lack of awareness of good land management practices, ignorance about the Land Act, poor settlement surveys, etc. The Garos still depend on subsistence economies, despite technological advancements. About 90% of the Garos are now landless, even though they are still indirectly involved in agriculture (day labor, sharecroppers, etc.). As a result, they are being forced to change their professions to earn sufficient wages. Now the Garos are moving away from the forests to seek urban jobs with Government and private offices, garment stores, beauty parlors, tea gardens, factories, police and military services.

The Garo rely on nature. Their profession is hunting and warrior known as Matgrik. They practice jhum cultivation which is the most common agricultural tradition. For more than 4,000 years, the Garo have been practicing jhum cultivation. It was their main profession for feeding themselves. They are one of the tribes of Meghalaya.

But in the last 50 years, the most changing scenario of the Garo ethnic people is the changing of professions. They are now influenced and have adapted to modern technology and professions. They are engaged in Government and non-government jobs. In India Government jobs are most common for the Garo. They might have jobs in schools, colleges, universities, and other educational institutions. In Bangladesh, their jobs are more diverse than in India. Almost 30,000 Garo are living in Dhaka metropolitan city and most of them are working in beauty parlors, EPZ industries, housekeeping, security personnel, driving, NGOs private service, real-estate, garment industries, etc. There is a good number in Bangladesh Civil Service Cadre service.

Painters can be seen in Meghalaya (India) and Bangladesh. Many Garo people make a living with it. Many male and female nurses and doctors are seen. There are many Garo in the tourism industry. Especially the Tura of Meghalaya and its surroundings. Small traders are also seen in Meghalaya (India) and Bangladesh, although Garo are not yet seen in large scale industries. Recently some Garo have been seen to be associated with the clinic business. Some people are seen making

money from being associated with the music scene. Many are involved in businesses like bus, trucks, furniture, Construction firm or coal mines. Garo of Garo Hills (Meghalaya) and Madhupur (Bangladesh) are getting involved in agro business. Some are also getting involved in small production business. Such as banana cultivation, pineapple, kachu, wood, orange cultivation, pear, rubber production, cashew production and marketing etc.

4.3.8 Sal Forests, the Garo peoples and their Struggle: From a historical analysis of the Garos, it is evident that they have a very long history of residing in the forests of the Madhupur region. Their livelihood and cultural traditions are well integrated with the forests (Sangma 2010). But today the Garos' forest-centered lifestyle and culture are threatened (Drong 2004). This threat first began in 1984 when the Government designated most of the Madhupur region as Government Forest Land, and publicized this through a gazette notification. The whole procedure was completed without consultation with the Garo people (Gain 1998). Then, in 2003, the Forest Department began construction of a 3 meter (m) high wall around 1,215 ha of Madhupur forests in order to create an eco-park to protect tree species and wildlife diversity. The wall of the eco-park was to be constructed in a way that would block the Garo's main access routes to areas within the eco-park. It is thought that the Forest Department did this intentionally as the forestry professionals believe that Garo people contribute to forest destruction. The Garo people strongly protested against the eco-park wall construction, and as a consequence, two Garo youths were killed during the protests and twenty-two others including women and children were seriously injured (Gain 2005). When this incident was made public at a national level, and pressure increased from international bodies, the Forest Department halted the construction. However, some provisions and policies of the 1992 National Environment Policy were still against the Garo communities living within the study areas.

Social Forestry, a people oriented participatory forestry program, started in the early 1980s in the Sal forests with the main objective of involving grass-root level local landless people under a benefit sharing arrangement. Overall this program can be considered a financial success as a strategy for plantation development. But it seriously failed to follow the original concept or model, as outlined in the project document; especially with regards to criteria like, (i) beneficiary selection and, (ii) gender equity (Muhammed et al. 2008). From the respondents' interviews it was found that the beneficiary selection criterion has not been followed correctly, i.e., true landless and poor people, especially the Garo people, are not being selected. Instead, the local elite and groups with political support are dominating the beneficiary groups of the program. Therefore, social forestry in the Sal forests has failed to bring any positive change to the Garo community. According to the convener of the Committee for Indigenous People's Land Rights and Environmental Preservation in Bangladesh, the whole Government project is not only destroying the Garo culture but also threatening their livelihoods (Sangma 2010). According to the focus group discussion, land tenure matters are still remain unsettled and under prevailing circumstances, sustainability practices, including participatory social forestry, may be ineffective in the long run.

4.3.9 Analysis of Government Policies in Sal Forests: Land entitlement is one of the major problems regarding the Sal forests and the Garos living in the study areas. Land tenure issues have a long history starting from the Mughal (emperor of undivided Bengal) era (16th-18th centuries), through the British period (1757-1947) and Pakistani regime (1947- 1971), to present day. In order to help mitigate this conflict, the Bengal Private Forest Act was enacted in 1945. This Act aimed to abolish permanent settlements and contractually join tenants with the Government so that all types of payments and interests were acquired by the State. But with this Act the owners of the private forests became even less trusting of the Government, and they began to cut down trees and clear the forests even more extensively. The Government had spent a lot of time bringing this law into action, so the Zamindars

(feudal land lords) took advantage of this time and continued felling trees and allowing individuals to settle on their forest lands. To accelerate the land acquisition process, the State Acquisition and Tenancy Act 1950 (SATA) was introduced to abolish private ownership and sub-letting of land. After the declaration of the Act most of the owners of the private forests and the Zamindars started to offer settlement of land within and outside their forests using back-dated papers. After the independence of Bangladesh, the Government acquired the Sal (*Shorea robusta*) forests and declared them as protected forests. Thus multiple ownerships existed for the same piece of land, although officially they belonged to the Government. With this illegal settlement and ownership declarations, the Garo people became a marginalized ethnic minority on their own land. The issue of land tenure is still unsettled and over time it has become a very sensitive and controversial issue.

CHAPTER V

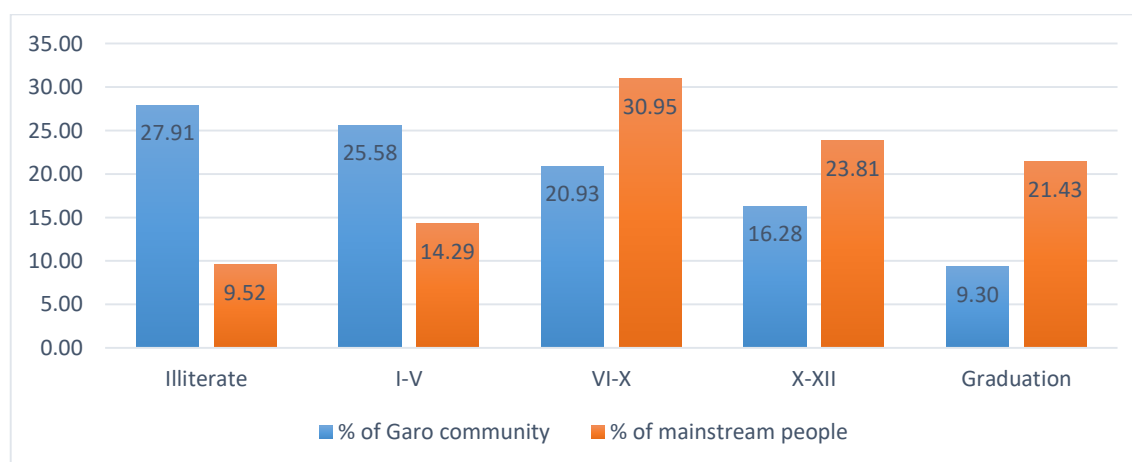
RESULTS AND DISCUSSION

Since this study is a comparative study, it is very essential to know the conditions of the respondents based on whether they are Garo or mainstream. Here information is collected regarding the socio-economic conditions and educational attributes of the people from the study region. Socio-economic status comparison of Garo's and mainstream's has been categorized into five indicators i.e, Level of education, Land ownership, Types of occupation, Monthly income, Socio-political involvement, reception of Govt. AID, Relationship with neighboring community and reception of Govt. Services. Since these indicators greatly influence the living standard of the Garo community & mainstream.

5.1 Level of education of Garo community vs. mainstream people: Education level of Garo community can be explained by the following table where the observation of the study are shown.

Table 5.1: Level of education of the Garo community vs. mainstream people

Educational Categories	% of Garo community	% of mainstream people
Illiterate	27.91	9.52
I-V	25.58	14.29
VI-X	20.93	30.95
X-XII	16.28	23.81
Graduation	9.30	21.43
Total	100	100



Source: Field visit on 2021

Figure 5.1: Education level of the Garo community vs. mainstream people

Table 5.1 shows the level of education of Garo & mainstream community. It reveals that about 9.30% of Garo youths are studying in public universities for gaining higher education. 16.28% of them have completed their HSC or college level and 20.93% are high school graduate that means their education level is up to SSC. 25.58% of them completed up to primary school where 27.91% are totally illiterate. Despite these situations a great number of young members which is almost 64% are in various respective profession like teaching, business, govt. and private or NGO jobs, nursing etc. Their views are now changing. They start to cope with the civil society and are trying to practice our native cultures and traditions. They are also eager to develop their socio-economic status and to make them prosperous.

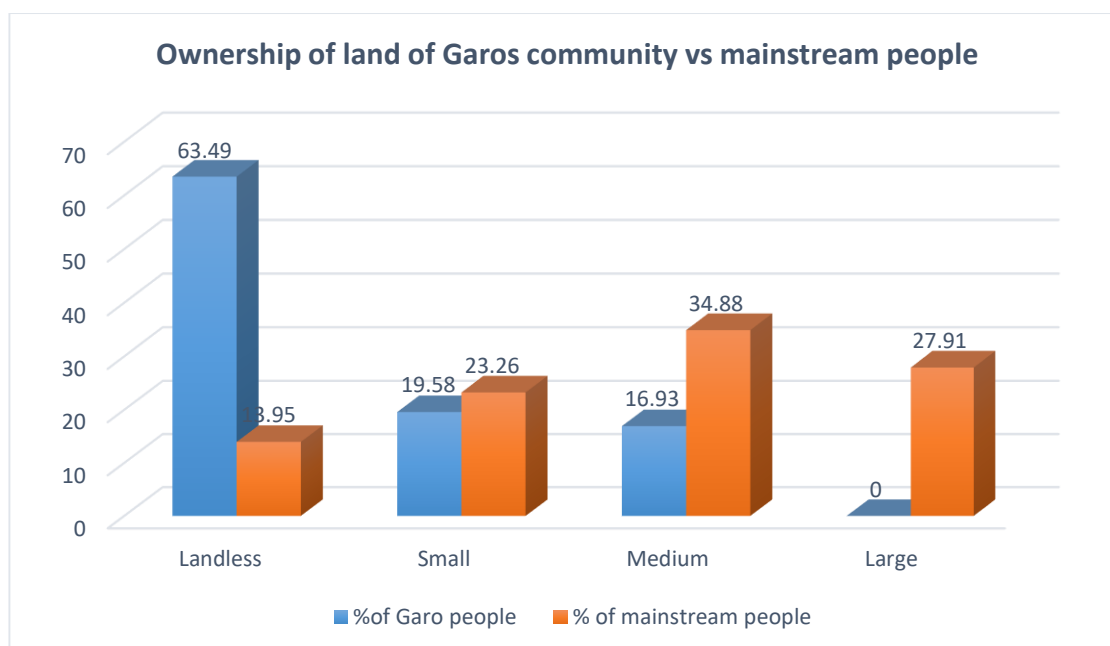
On the other hand about 21.43% of mainstream youths are studying in public universities for gaining higher education. 23.81% of them have completed their HSC or college level and 30.95% are high school graduate that means their education level is up to SSC. 14.29% of them completed up to primary school where 9.52% are totally illiterate.

Finding suggest that level of education is much better among mainstream population compared to the ethnic community.

5.2 Ownership of land of Garo community vs. mainstream people: Ownership of fixed assets like land, vehicles etc. of Garo community and mainstream people can be explained by the following table.

Table 5.2: Ownership of land of Garo community vs. mainstream people

Farm Category	%of Garo community	% of mainstream people
Landless	63.49	13.95
Small	19.58	23.26
Medium	16.93	34.88
Large	0.00	27.91
Total	100	100



*** Landless 0 acres to 0.49 acre; Small 0.50 to 2.49 acres, Medium 2.50 acres to 7.49 acres; and Large – 7.50 acres and above. (Source: M. S. Uddin¹, R. Ahmed¹, M. F. K. Khan¹, M. A. S. A. Khan¹, and M. S. Rahman¹)

Source: Field visit on 2021

Figure 5.2: Ownership of land of Garo community vs. mainstream people

Table 5.2 shows the land ownership of Garo community & mainstream people. It reveals that about 63.49% Garo families are landless where only 19.58% are small size farm owner and about 16.93% Garo family's farm size is medium where there is no large size farm owner of Garo community.

On the other hand only 13.95% mainstream family is landless where 23.26% is small, 34.88% is medium & 27.91% is large farm owner.

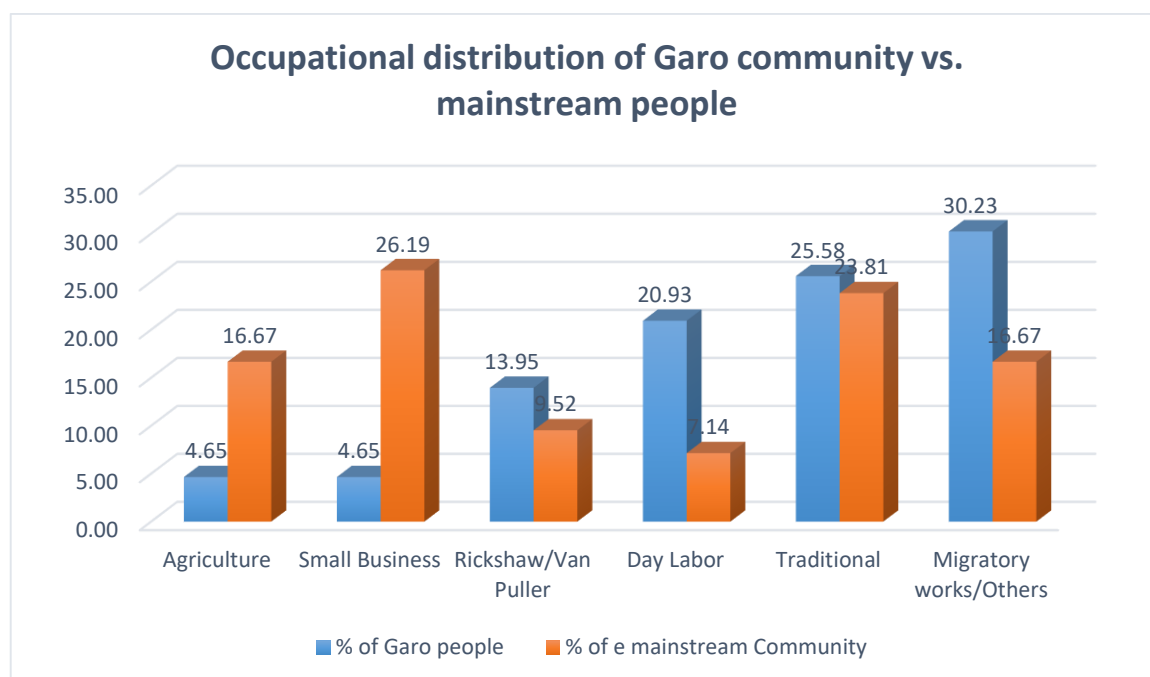
Finding suggest that land ownership status of Garo community is lower than mainstream community.

5.3 Occupational distribution of the Garo community vs. mainstream people:

The working fields of the Garo community & mainstream people depend on their overall lifestyle, family eagerness, educational qualifications etc. It can be explained by the following table by which I have found following results.

Table 5.3: Occupational distribution of Garo vs. mainstream community

Categories	% of Garo people	%of Mainstream people
Agriculture	4.65	16.67
Small Business	4.65	26.19
Rickshaw/Van Puller	13.95	9.52
Day Labor	20.93	7.14
Traditional	25.58	23.81
Migratory works/Others	30.23	16.67
Total	100	100



Source: Field visit on 2021

Figure 5.3: Occupational distribution of Garo community vs. mainstream community people

Table 5.3 shows the occupational status of Garo & mainstream community. It reveals that about 4.65% of the total respondents of Garo people are involved with agriculture, horticulture and animal husbandry. Where about 4.65% of them are involved in small business, 13.95% of them are rickshaw & van puller, 20.93% work as day labor, 25.58% work force involved in traditional works like jhum cultivation and related activities and 30.23% are involved in others which are highly paid and direct Garo people to migrate to urban area.

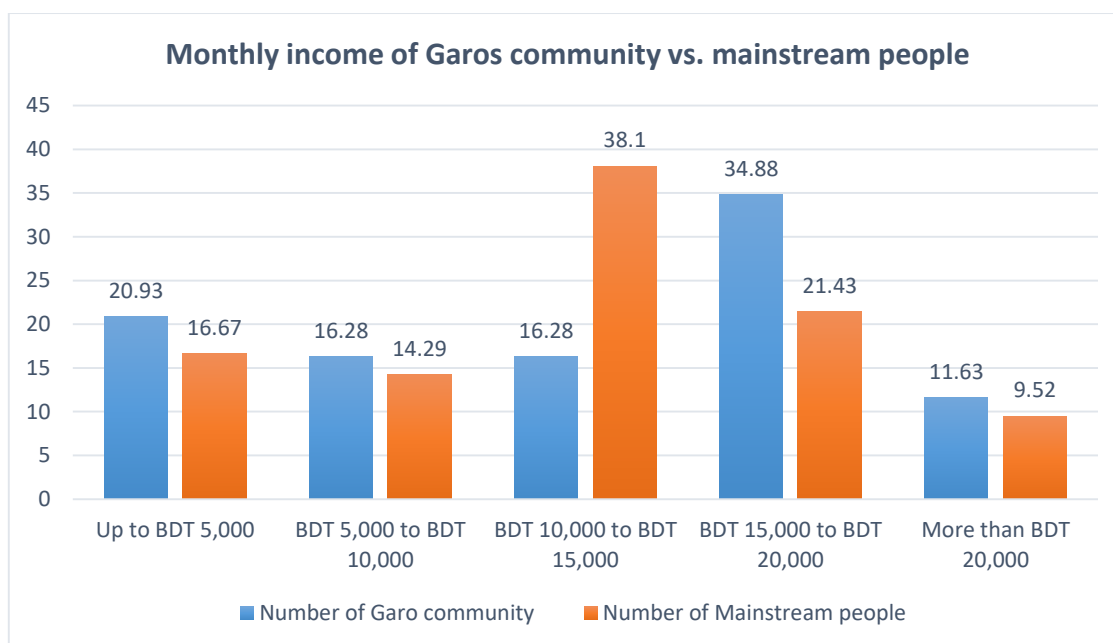
On the other hand about 16.67% of the total respondents of mainstream people are involved with agriculture, horticulture and animal husbandry. Where about 26.19% of them are involved in small business, 9.52% of them are rickshaw & van puller, 7.14% work as day labor, 23.81% work force involved in traditional works like and 16.67% are involved in others which are highly paid.

Finding suggest that occupational status of Garo community is higher than mainstream people as many of Garo families are landless. As a result they are migrating to other job sector than that of their traditional occupation like as small business, rickshaw pulling, day labor & other job like teaching, government job etc.

5.4 Monthly income of Garo community vs. mainstream people: The income level of Garo community and mainstream people differs in case of their occupations like agricultural farming, modern workforce like teaching, NGO jobs like World Vision which is conducted by the foreign finances. It can be described by the following table:

Table 5.4: Monthly income level of Garo community vs. mainstream people

Income Group	% of Garo community	% of Mainstream people
Up to BDT 5,000	20.93	16.67
BDT 5,000 to BDT 10,000	16.28	14.29
BDT 10,000 to BDT 15,000	16.28	38.10
BDT 15,000 to BDT 20,000	34.88	21.43
More than BDT 20,000	11.63	9.52
Total	100	100



Source: Field visit on 2021

Figure 5.4: Monthly income of Garo community vs. mainstream people

Table 5.4 shows the monthly income of Garo community & mainstream people. It reveals that the person whose income is less than BDT 5000.00 is about 20.93%, 16.28% respondent's income is between BDT 5000 to BDT 10,000. 16.28% income is between 10,000 to BDT 15,000. 34.88% Garo people's monthly income is between 15,000 to BDT 20,000 where only 11.63% person's income is more than BDT 20,000.

On the other hand it is seen that the person whose income is less than BDT 5000 is about 16.67%, 14.29% respondent's income is between BDT 5000 to BDT 10,000. 38.10% income is between BDT 10,000 to BDT 15,000. 21.43% mainstream people's monthly income is between 15,000 to BDT 20,000 where only 9.52% person's income is more than BDT 20,000 of the mainstream people.

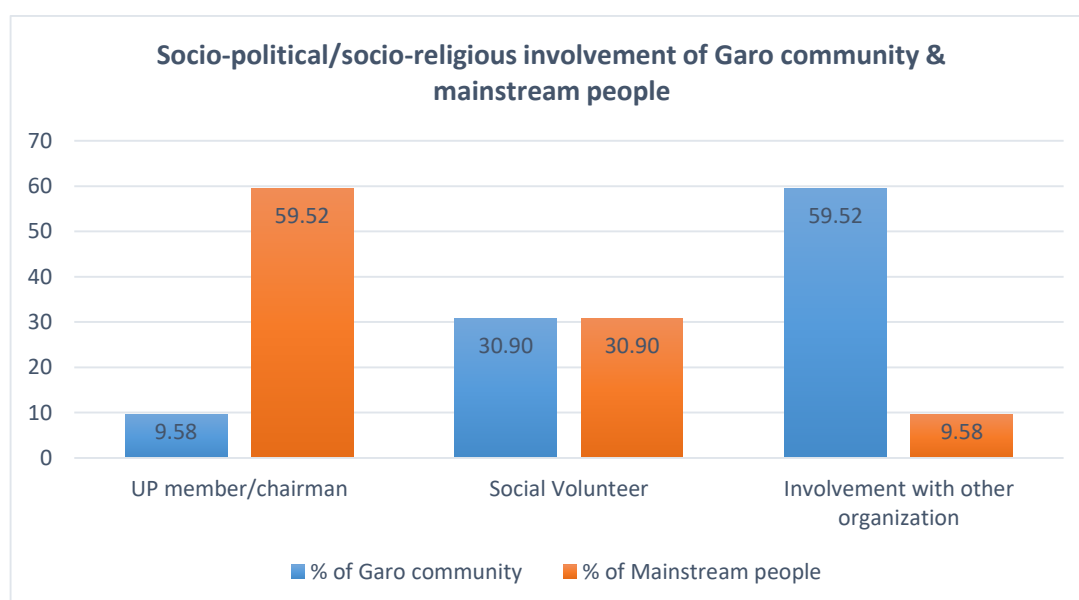
Finding suggest that as most of the Garo people are migratory worker their monthly income is higher than mainstream people.

5.5 Socio-political/socio-religious involvement of Garo community & mainstream people:

Here, it can be explained by the following table:

Table 5.5: Socio-political/socio-religious involvement of Garo community & mainstream people

Nature of involved organization	% of Garo community	% of Mainstream people
UP member/chairman	9.58	59.52
Social Volunteer	30.90	30.90
Involvement with other organization	59.52	9.58
Total	100	100



Source: Field visit on 2021

Figure 5.5: Socio-political/socio-religious involvement of Garo community & mainstream people

Table 5.5 shows the involvement of Garo community & mainstream people in socio-political organizations. It reveals that Garo peoples are not equally involved in socio-political organization. Where only 9.58% involved as UP member or chairman, 30.90% involved as social volunteer and 59.52% involved with other organizations.

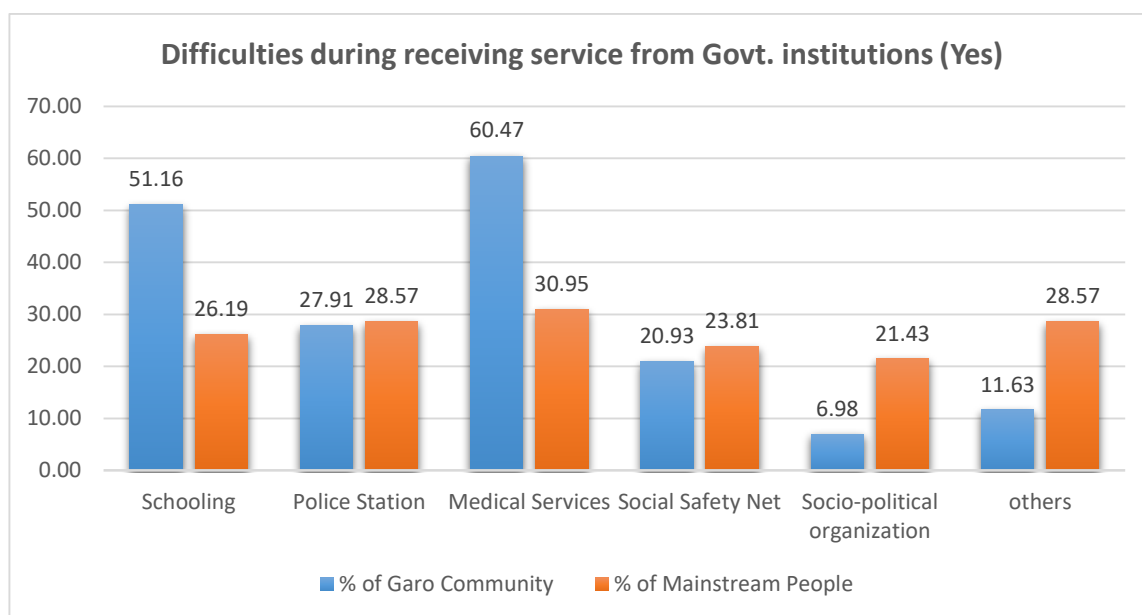
On the other hand 59.52% of mainstream people involved as UP member or chairman, 30.90% involved as social volunteer & only 9.58% involved with other organization.

Finding suggest that Garo people have lower opportunity to involve in political organization but they involved in other social organizations where mainstream people solely involved in political organizations.

5.6 Difficulties during receiving service from Govt. institutions: Difficulties facing during receiving services from govt. organization/institutions can be explained by the following table.

Table 5.6: Difficulties during receiving service from Govt. institutions

Particulars	% of Garo People		% of mainstream people	
	Yes	No	Yes	No
Schooling	51.16	48.84	26.19	73.81
Police Station	27.91	72.09	28.57	71.43
Medical Services	60.47	39.53	30.95	69.05
Social Safety Net	20.93	79.07	23.81	76.19
Socio-political organization	6.98	93.02	21.43	78.57
others	11.63	88.37	28.57	71.43



Source: Field visit on 2021

Figure 5.6: Difficulties during receiving service from Govt. institutions

Table 5.6 shows the difficulties during receiving services from government institutions of Garo & mainstream community. It reveals that about on average 51.16% respondent from Garo community raise the of facing difficulties during receiving services from govt. institution like School, College, Hospital, Police

Station, socio-political organization & others whereas only 48.84% disagree with this opinion.

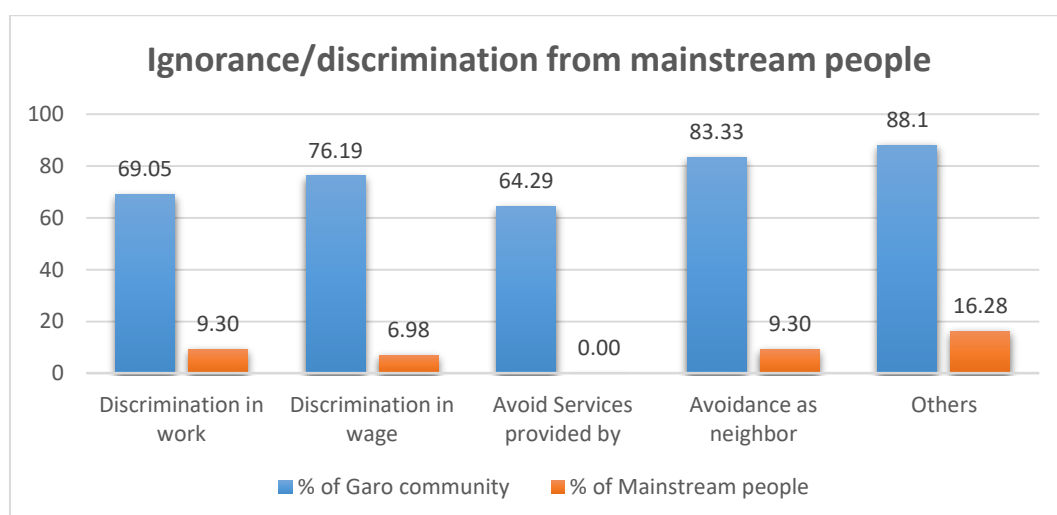
On the other hand about on average 26.19 % respondent from mainstream community raise the of facing difficulties during receiving services from govt. institution like School, College, Hospital, Police Station, socio-political organization & others whereas only 73.81% disagree with this opinion.

Finding suggest that Garo community are facing more difficulties than mainstream people during receiving services from government institutions.

5.7 Ignorance/discrimination from mainstream people: Ignorance or discrimination showing from mainstream can be can be explained by the following table

Table 5.7: Ignorance/discrimination from mainstream people

Particulars	% of Garo community		% of mainstream people	
	Yes	No	Yes	No
Discrimination in work	69.05	30.95	9.30	90.70
Discrimination in wage	76.19	23.81	6.98	93.02
Avoid Services provided by	64.29	35.71	0.00	100
Avoidance as neighbor	83.33	16.67	9.30	90.70
Others	88.10	11.90	16.28	83.72



Source: Field visit on 2021

Figure 5.7: Ignorance/discrimination from mainstream people

Table 5.7 shows the ignorance & discrimination facing by Garo community from mainstream community. It reveals that about on average of 69.05% respondent from Garo community agree with the opinion that mainstream community ignore & create discrimination in every situation of their daily life whereas only 30.95% disagree with the opinion.

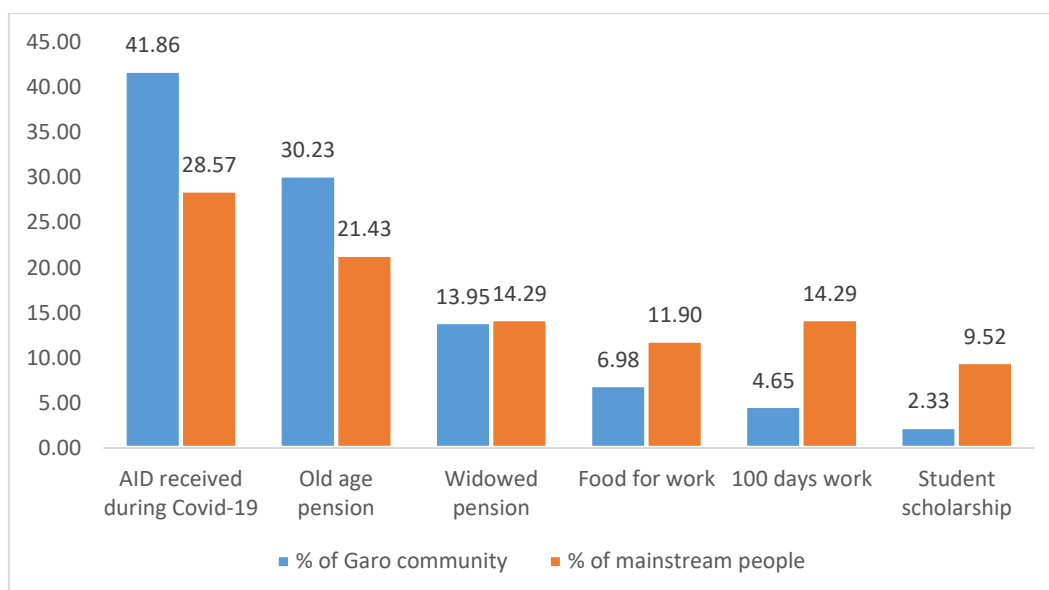
Whereas about on average of 9.30% respondent from mainstream community agree with the opinion that mainstream community facing ignore & discrimination in every situation of their daily life whereas only 90.70% disagree with the opinion.

Finding suggest that Garo people are ignored & discriminated by mainstream people in their daily life.

5.8 Government or other AID reception between Garo community & mainstream people: Government AID reception discrimination showing from mainstream can be can be explained by the following table

Table 5.8: Government or other AID reception between Garo community & mainstream people

Nature of Assistance	% of Garo community	% of mainstream people
AID received during Covid-19	41.86	28.57
Old age pension	30.23	21.43
Widowed pension	13.95	14.29
Food for work	6.98	11.90
100 days work	4.65	14.29
Student scholarship	2.33	9.52
Total	100	100



Source: Field visit on 2021

Figure 5.8: Government or other AID reception between Garo community & mainstream people

Table 5.8 shows the status of govt. aid reception of Garo community & mainstream community. It reveals that about 41.86% respondent from Garo community said they received Aid during Covid-19 pandemic situation, 30.23% said they received old age pension, 13.95% said they received widowed pension, 6.98% said they worked under “food for work” programme, 4.65% worked under “100 days work” programme and only 2.33% get student scholarship.

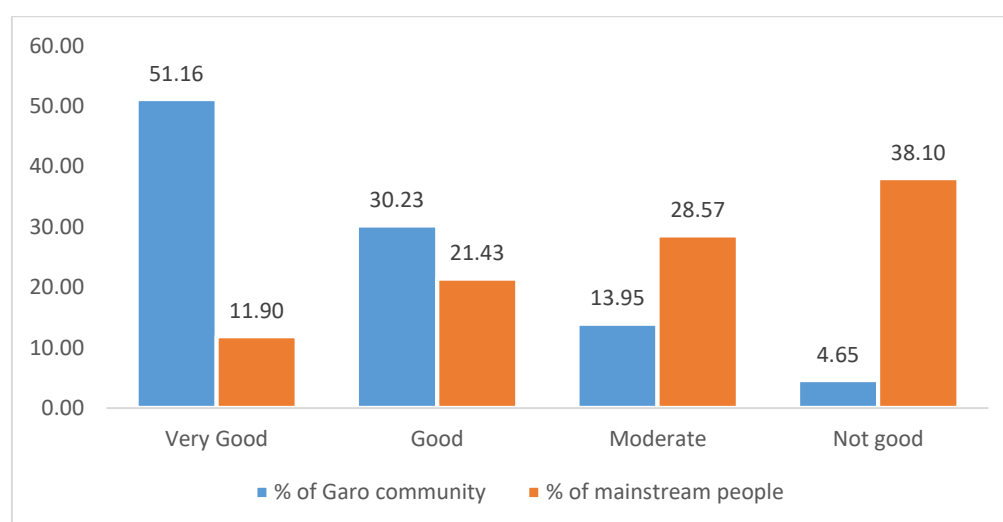
On the other hand about 28.57% respondent from mainstream community said they received Aid during Covid-19 pandemic situation, 21.43% said they received old age pension, 14.29% said they received widowed pension, 11.90% said they worked under “food for work” programme, 14.29% worked under “100 days work” programme and 9.52% get student scholarship.

Finding suggest that regarding government assistance, the ethnic community receive more assistance compared to the mainstream people because few of the Garo people are directly involved with minority associations.

5.9 Relationship with neighboring community of Garo community & mainstream people: Relationship with neighboring community of Garo people & mainstream people can be explained by the following table

Table 5.9: Relationship with neighboring community of Garo community & mainstream people

Nature of relation	% of Garo community	% of mainstream people
Very Good	51.16	11.90
Good	30.23	21.43
Moderate	13.95	28.57
Not good	4.65	38.10
Total	100	100



Source: Field visit on 2021

Figure 5.9: Relationship with neighboring community of Garo community & mainstream people

Table 5.9 shows the Relationship with neighboring community of Garo & mainstream community. It reveals that the relationship with neighboring community of Garo people is stronger than the mainstream people. Primary data shows that 51.16% Garo family have a very good relationship, 30.23% have good relation, 13.95% have moderate relationship with neighboring community & only 4.65% families are unable to make a good relationship with neighboring community.

On the other hand relationship with neighboring community of mainstream people

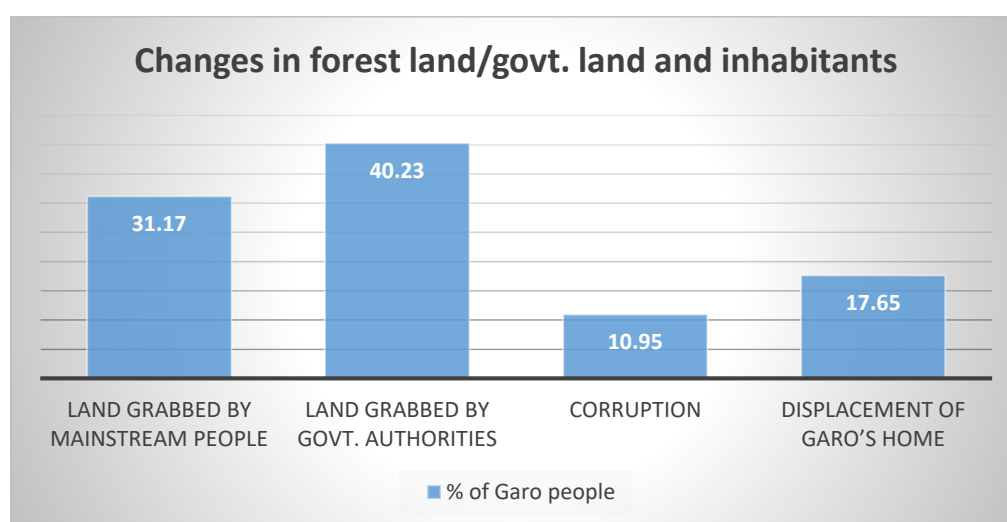
is not as good as Garo family. Where 38.10% family are unable to maintain good relationship with neighboring community. 28.57% family maintain a moderate relationship, 21.43% have good relationship & only 11.90% families are able to maintain a very good relationship with neighboring community.

Finding suggest that most of the Garo people thinks that the relationship with mainstream people is good enough but some of the mainstream people think it's not so good enough.

5.10 Changes in forest land/govt. land and inhabitants: Garo people's land and inhabitants are disturbed & changes by mainstream people & govt. organization which can be can be explained by the following table

Table 5.10: Changes in forest land/govt. land and inhabitants

Nature of Change	% of Garo community
Land grabbed by mainstream people	31.17
Land grabbed by govt. authorities	40.23
Corruption	10.95
Displacement of Garo's home	17.65
Total	100



Source: Field visit on 2021

Figure 5.10: Changes in forest land/govt. land and inhabitants

Table 5.10 shows the changes in forest land/government land and inhabitants of Garo community. It reveals that inhabitants of the Garo community is changing due to various actions acted by mainstream people. Garo's love to live in single home. But due to grabbing of mainstream people & govt. authorities their living become tough day by day. In my study I found that 31.17% Garo people's land are grabbed by mainstream people, 40.23% grabbed by govt. authorities. Another 10.95% land lost due to corruption & another 17.65% family has been displaced from their home.

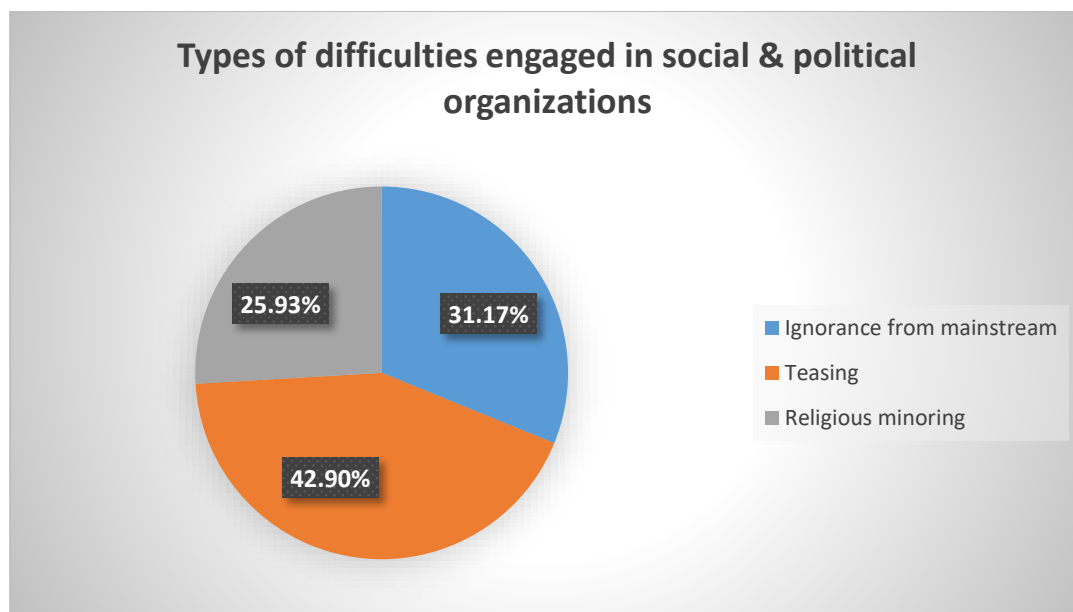
Finding suggest that the Garo community consider themselves patrician when it comes to land tenure. They think they are doing these for their community development. Garo people are displaced & be migrated due to changes in their inhabitants.

5.11 Types of difficulties to be engaged in social and political organization:

After getting response from Garo people I have summarized some difficulties to be engaged in social and political organizations which can be can be explained by the following table-

Table 5.11: Types of difficulties engaged in social & political organizations.

Sl.	Nature of Difficulties	% of Garo community
1	Ignorance from mainstream	31.17
2	Teasing	42.90
3	Religious minoring	25.93
	Total	100



Source: Field visit on 2021

Figure 5.11: Types of difficulties engaged in social & political organizations.

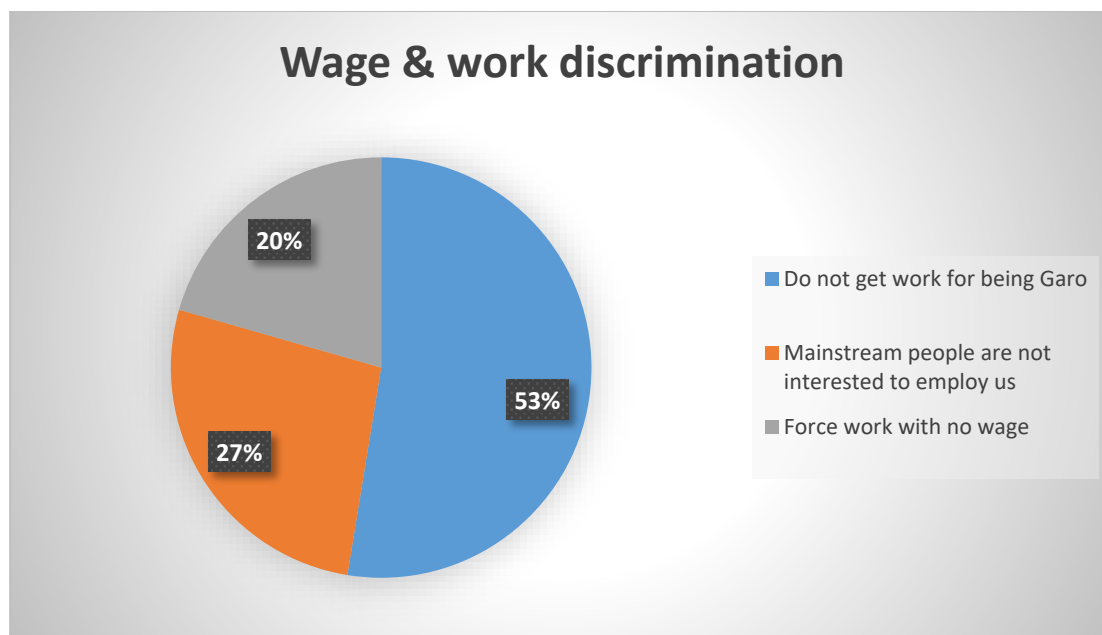
Table 5.11 shows some difficulties engaged in social & political organization regarding Garo Community. It reveals that about 31.17% faced ignorance from mainstream community, 42.90% is victim of teasing form mainstream community and about 25.93% face religious minoring.

Finding suggest that the Garo community is facing the difficulties engaged in social & political organizations.

5.12 Wage & work discrimination: There are so many reasons regarding discrimination between Garo & mainstream in work and wage distribution which can be can be explained by the following table-

Table 5.12: Wage & work discrimination.

Sl.	Nature of discrimination	% of Garo community
1	Do not get work for being Garo	52.57
2	Mainstream people are not interested to employ us	26.87
3	Force work with no wage	20.56
	Total	100



Source: Field visit on 2021

Figure 5.12: Wage & work discrimination.

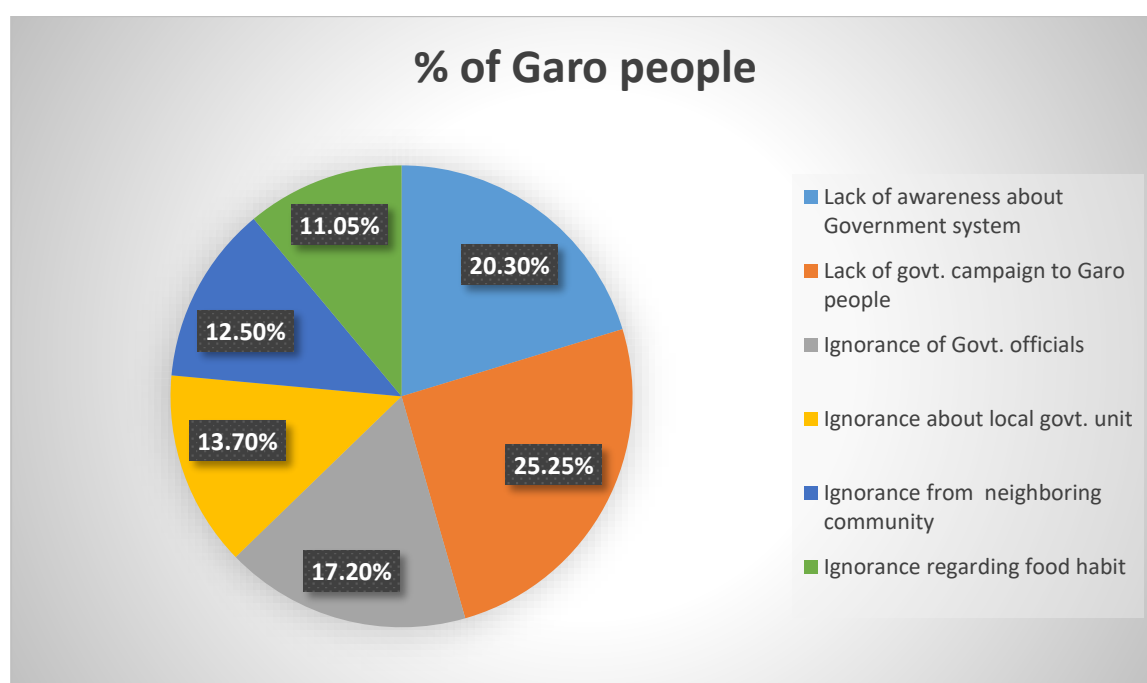
Table 5.12 shows wage & work discrimination in their day to day life. It reveals that about 52.57% do not get work due to being Garo, 26.87% said mainstream people do not interested to employ Garo people & 20.56% said they work with no wages.

Finding suggest that Garo people are discriminated in every scope of their daily life.

5.13 Problem faced to receive govt. services & daily life: Garo people faced different problems during receiving services from Govt. organizations and their daily living which can be can be explained by the following table-

Table 5.13: Problem faced to receive govt. services & daily life.

Sl.	Nature of discrimination	% of Garo Community
1	Lack of awareness about Government system	20.30
2	Lack of govt. campaign to Garo people	25.25
3	Ignorance of Govt. officials	17.20
4	Ignorance about local govt. unit	13.70
5	Ignorance from neighboring community	12.50
6	Ignorance regarding food habit	11.05
	Total	100



Source: Field visit on 2021

Figure 5.13: Problem faced to receive Govt. services & daily life.

Table 5.13 shows problem faced by Garo people when they receive government services. It happened due to about 20% reason is lack of awareness about government system, 25% for lack of campaign for Garo people, 17% for ignorance from government officials, 14% for ignorance from local government units, 13% for ignorance of neighboring community & rest 11% for ignorance for food habit of Garo community.

Finding suggest that Garo people are faced problems during receiving services from government offices/organization due to some of their own limitations and most of the reasons involved for mainstream community.

5.14. Findings:

- Possession of land among Garo community is much lower than the mainstream people. Reasons might be these as Garo community is not well aware about the legal procedures. Moreover, mainstream people have been engulfing them gradually with the help of administrative and political influences.
- The Garo community people are higher in migratory works so that monthly income of them is also higher in some cases.
- Also the Garo community lags far behind than the mainstream people in case of level of education and socio-political involvement accompanied by a difficulties during receiving govt. aids because of ignorance as they are Garo.
- Most of the time the Garo people are forced to work with a lower wage because of the unfair socio-economic environment.
- Garo people have much positive feeling about mainstream people.

CHAPTER VI

CONCLUSION

Though Bangladesh might not be defined as a multi ethnic society, ethnic attention among exceptional ethnic organizations along with the Garo's are increasing because of our long cherished state policy. This ethnic attention have be accommodated within the larger cultural system of our society through giving right admire and reputation to each and every ethnic group. Like different ethnic groups, the Garo's and their lifestyle are overlooked, humiliated, insulted and they are very frequently handled as much less human being. Needless to say, that is an incorrect policy adopted in a democratic country, and we have to now no longer neglect about that collective movement could be very much important at the part of exceptional ethnic groups to make certain equality in a society. We are, in fact, late. Let us be united to set up the identification of each group, along with the Garo's and thereby making our society surely democratic and humanitarian. As the socio-economic condition of Garo community is converting because of their eagerness to be well developed in various factors of their lifestyle, Govt. in addition all from the civil society need to come ahead to assist the Garo people to complete their goal of being a great citizen of our country.

The results of this study indicate that the Garo's are one of the most vulnerable indigenous groups in Bangladesh who are still trying to get constitutional recognition after more than four decades of independence of Bangladesh (i.e. since 1971). They face lot of socio-political and economic challenges in order to continue with their unique culture and traditions. Government initiatives to provide benefits and preserve their legal rights proved to be insufficient. The Garo's have become gradually marginalized and ignored in national development planning and policy decisions. Like other indigenous groups in Bangladesh, they face constant struggle to establish their rights. They should be recognized as indigenous people with legitimate rights to the land. Indigenous

people historically have an inherently synergistic relationship with nature. Societies should work with and empower them in an effort to learn better ways to manage the forests. It is important for the Government to initiate policies and programs to improve the rights of the Garo's in Bangladesh. It is also necessary for the Government to review and revise national forest policies and laws that adversely affect the rights and lives of the Garo people e.g., eco-park, land ownership, etc. Civil society, mass media, International human rights organizations, researchers and development activists need to come forward and inform policy makers and the Government about the adverse situation of the Garo people. Steps should be taken to preserve the rich Garo culture through research and documentation. Civil society can play an important role against discrimination and injustice so that the Garo peoples can gain the respect and rights they deserve as a recognized indigenous population of Bangladesh.

The comparative study of socio-economic status between ethnic (Garo) community and mainstream people of Bangladesh can be concluded as follows-

- In present situation most of them are landless, as a result a large portion of them are forced to leave their traditional occupation and moved to Dhaka and other places of the country in search of work which turning them into migratory worker.
- Factors like destruction of forests, lack of financial support, lack of education cultural conflicts etc. are making their live harder day by day to survive.
- It can be said that the mentioned scenario is enough to understand that the Garo community are lagging far behind the mainstream people in every aspect of development.

CHAPTER VII

RECOMMENDATIONS

After 50 years of liberation, the state should be unbiased regarding race, caste, language, gender and sexuality. Bangladesh is a country with a rich history of diverse cultures, languages, religions and ethnicities. Our expectation is that the state authorities would encourage this diversity keeping in line with the Constitution and also recognize the equal rights of the ethnic community and the indigenous people. Only then can a nation be "for all"—for the youth, for the elders and for the poor.

To ensure sustainable development of Garo community who are lagging behind for various reasons, there is a need for institutional mechanisms. Thus, the model of Chittagong Hill Tracts can be followed where there is a separate ministry and/or human rights commission for these communities.

Indigenous people historically have an inherently synergistic relationship with nature. The following necessary activities should be applied in my view:

- ✓ Awareness creation regarding Garo as a distinct community.
- ✓ Garo community should get permanent housing facilities with legal ownership through government initiatives in places where they are currently living.
- ✓ The government should preserve certain quotas for ethnic community to avail government services and facilities as they lag behind the mainstream community.
- ✓ Priority initiatives should be taken for Garo community so that they get affirmative benefits of education.
- ✓ There should be special allocation in the national budget in favor of them and pass the anti-discriminatory law in parliament without any further delay.
- ✓ Develop a comprehensive plan of action to overcome negative impacts of

climate change, ensure sustainable adaptation, ensure access to finance, and formulate necessary policy and institutional frameworks for Garo ethnic community.

- ✓ Societies should work with and empower them in an effort to learn better ways to manage the forests.
- ✓ It is important for the Government to initiate policies and programs to improve the rights of the Garos in Bangladesh.
- ✓ It is also necessary for the Government to review and revise national forest policies and laws that adversely affect the rights and lives of the Garo people e.g., eco-park, land ownership, etc.
- ✓ Civil society, mass media, International human rights organizations, researchers and development activists need to come forward and inform policy makers and the Government about the adverse situation of the Garo people.
- ✓ Steps should be taken to preserve the rich Garo culture through research and documentation.

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QUESTIONNAIRE

A Comparative Study of Socio Economic Status between Ethnic (Garo) Community and mainstream people of Bangladesh

Household ID:		Date:	
A. Personal Information			
a)	Name of the respondents	:	
b)	Name of the Household Head	:	
c)	Name of the village	:	
d)	Union, Upazila, District	:	

B. 1. Family Information				
Names of the Family Members	Age	Sex	Relation with Household Head	Educational Background
Total				

B. 2. Land Ownership Pattern (Acre):	
a)	Own cultivated land: (Amount in acre):____(Govt. /cash/ community land/tila) _____
b)	Mortgage in____ Amount (TK) _____/ Mortgage out _____Amount (TK) _____
c)	Lease in____ Amount (TK)_____/ lease out _____Amount (TK)_____
d)	Share cropping in____ Amount (TK)____/ Share cropping out ____Amount (TK) _____
e)	Homestead land_____.

C. 1. Animal Ownership Pattern:		
a)	Dairy cattle (no.) _____	Present market price (TK)_____
b)	Beef cattle number (no.)_____	Present Market price (TK)_____
c)	Goat and sheep (no.) _____	Present market price (TK)_____
d)	Poultry/duck (no.), others _____	Present market price (TK)_____
e)	Pigs (no.) _____	Present market price (TK)_____
C. 2. Approximate value of other productive assets by the family (Tools Machineries, equipment):		
SL. No.	Particulars	Amount in Taka
a)	Van/ Rickshaw	
b)	Pump Value	
c)	Weedier/Sprayer	
d)	Others	
Total (Tk.)		

C. 3. Family occupation and monthly income:			
Sl No.	Name of occupation	Place of the occupation	Monthly Income
1			
2			
3			
4			
Total			

***Does any of your female family member work as wage laborer? If answer is “yes” please mention the followings:

a) No. of female: Daily wage (TK)..... b) No of male: Daily wage (TK).....

C. 4. Changes in occupation over time		
Sl. No.	Previous generation's family occupations	Place of occupation
1		
2		
3		

*Use of Govt. cash/community and Tila (Amount_____) by your previous generation (father)

D. 1. Monthly Expenditure Pattern:	
Items of expenditure	Amount in Taka (Monthly)
Food	
Education	
Health	
Farming	
Clothing	
Ritual/ festivals & entertainment	
Others	
Savings*	
Total	

Presently engagement in micro finance organizations/ Govt./Non-Govt.) Banks:	
Loan amount	
Name of the organizations:	1. 2. 3.
Utilization purpose	

*** Do you face any difficulties to access loan? If answer is “yes”, please mention the difficulties:

1. _____
2. _____
3. _____

Involvement in Socio-political organization:

1. Do you have any involvement with socio-political organization? If answer is “yes”, please mention the followings:

Name of Org.	Position holds,	Nature of works/ Involvement
.....		

2. Have you /family member ever elected/ competed in UP elections? If answer is “yes”, please mention the followings:

Year of election	Position holds /competed	Nature of works/ Involvement
.....		

3. Have you /family member ever involved with any social volunteer works? If answer is “yes”, please mention the followings:

Name of works	Position holds,	Nature of works/ Involvement
.....		

4. Did you/your family receive any forms of government/ non-govt./ personal economic-food assistance for COVID 19? If answer is “yes”, please mention the followings:

Nature of providers	Nature of assistance	Amount / Taka
.....		

5. Do you/your family receive any government welfare and development assistance under safety net program (Old aged pension, widowed pension/ FFW, 100 days works. student’s scholarship etc.)? If answer is “yes”, please mention the followings:

Nature of Assistance	Duration	Amount/ in Taka
.....		

- 1.
- 2.
- 3.

6. Do you/your family aware about government safety net program? If answer is “yes”, please mention different programms;

1.....2.....3.....4.....

7. Please mention your relation with neighboring community. (put the tick mark on appropriate one:

a. good, b. very good, c. Moderate, d. Not good

* Please, explain the preasons for choosing the above answer;

a).....b).....c)

8. How long have you been used community land/tila"? Years.....

9. Please mention the changes in forest tila under community land"?

1.
2.
3.

10. Pleases mention the ways of improving forest tila under community land.

1.
2.
3.

11. Please provide your suggestions to develop/improve good relation between your neighboring community.

1.
2.
3.

12. Please point out your opinions for socio-economic development of your community.

1.
2.
3.
4.
5.
6.

Questions are applicable only for Garo community

13. As an ethnic community member, do you face any difficulties as be engaged in any political organization" If answer is "yes" please mention the difficulties

1. 2..... 3.....

14. As an ethnic community member, do you face any difficulties to receive services from government institutions (Educational/ Thana/ Hospital/Others)? If answer is "yes" please mention the followings,

Nature of institutions

.....

Nature of ignorance

.....

15. As an ethnic community member do you face any ignorance depravedness in society? If answer is "yes", please mention the nature of ignorance-

1.

2.

3.

16. As an ethnic community member do you face any biasness to receive welfare and development assistance under safety net program Old aged pension, widowed pension FFW 100 day's works? Student's scholarship etc.)? If answer is "yes" please mention the nature of biasness;

1.

2.

3.

17. As an ethnic community member, do you face any biasness to receive discrimination? If answer is "yes" please mention the nature of biasness; works/wage

1.

2.

3.

18. (Applicable for the owners of Tea Stall, shopkeepers, hair saloon, beautician etc.). As an ethnic community member mainstream people avoid your services? If answer is "yes" please mention the followings-

Percentage of people avoid	Reasons
.....	

19. As an ethnic community member, do you face any losses of land or other? If answer is "yes", please mention the nature of losses;

Nature of losses	Amount of losses	Quantity/TK
.....		

20. Have you/ female members have ever been insulted through eve teasing/slung language etc. from mainstream population? If answer is "yes", please mention the nature;

Nature of insulations/language	how many times (in last 2 years)
.....	

21. As an ethnic community member, do you have encountered any other discrimination which were not mentioned above? If answer is "yes", please mention them;

Nature of discrimination

1.
2.
3.

22. As an ethnic community member, provide your suggestions to develop/improve good relation between ethnic and mainstream population.

1.
2.
3.
4.

