

Socio-Economic changes in the Life of Garo Ethnic Community in Tangail District

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ABSTRACT: Garo is one among the foremost important indigenous groups in Bangladesh with distinct ethnic identities. This study has conducted on the ethnic community named Garo living within the Madhupur Sal (Shorearobusta) forest areas of Tangail district. This paper analyze the varied socio-economic and cultural factors and therefore the changes within the lifetime of the Garo citizenry with respects to their livelihood. It is usually recommended that existing nationwide guidelines and legal guideline that adversely have an effect on their rights and lifestyles are reviewed and re-evaluated. I even have taken the variables education, income, career, social reputation and so on to explain their present situation. The specific lifestyle of the Garo population must be preserved through proper documentation and Governmental recognition. Only this will make the particular change in their life because the entire community belonging people want to develop their socio-economic condition.

KEYWORD: Garo, culture, forest management, lifestyle change, jhum cultivation, governmental policies.

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I. INTRODUCTION

Different ethnic groups and their colorful lifestyles have significantly enriched the whole culture of Bangladesh. For centuries, Bangladesh has been the dwelling place of various ethnic groups. In fact, 35 smaller groups of indigenous people covering about two percent of the entire population are living in several pockets of the hilly zones and a few areas of plain lands of the country. Their historical background, economic activities, social organization, religious beliefs and festivals make them distinctive.

Since the Garos living in Bangladesh are usually recognized as an ethnic community, therefore we need like to define the concept of ethnicity initially, then only we will discuss on Garo community. It is also necessary to know why the Garo community is understood as an ethnic community.

Glazer and Moynihan (1975:5) suggest that "the steady expansion of the term 'ethnic group' from minority and marginal subgroups at the sides of society-groups expected to assimilate, to disappear, to continue as survivors, exotic or troublesome-to major elements of a society".

Talcott Parsons (1975) maintains "the organization of plural persons into distinctive groups and solidity and loyalty of individual members to such groups". He defines ethnicity as "diffusely and solidary collectivity (Ibid, 1975)".

According to Anthony Giddens (1994: 252-53) "ethnicity refers to cultural practices and outlooks that distinguish a given community of individuals. Members of ethnic groups see themselves as culturally distinct from other groupings during a society, and are seen by those others to be so". Different language, history or ancestry (real or imagined), religion, caste and designs of dress or adornment, are usually considered because the basic characteristics of an ethnic group.

An ethnic may be a distinct category of the population during a larger society whose culture is typically different from its own. The members of such a group are, or feel themselves, or are thought to be, bound together by common ties of race or nationality or culture. The character of an ethnic group's relationships with the society as an entire, and with other groups in it, constitutes one among the most problems in describing and analyzing such societies. As Benedict said of race conflict, it is not race that we need like to know, but conflict; so, for an understanding of ethnic groups during a social organization, it is not on racial or cultural differences that we need like to focus our attention, but on group relations.

The importance of ethnic people's participation within the development program is now being increasingly emphasized within the policy papers of both the government of the less developed countries also as well as by the foreign donor agencies that support the development program.

1.1. Background of the study: The ethnics' human being of Bangladesh have distinctive social and cultural practices, languages and customs which could be usually noted within the groups as 'Adivasis'.Guru 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 Galchatra, Madhupur upzila, Tangail in Bangladesh. Our objectives were to analyze the previous and present various socioeconomic and cultural circumstance factors of the Garo people with regard to their livelihoods. Generally, maximum of the Garo people are bi-lingual due to they talk Banglasi 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 Garo have been converted to Christianity. We additionally tried to understand the underlying that this indigenous group has been experiencing countless challenges and their human rights are consistently being abused against, both by the law and its implementation, piece of land and illegal settlements of Garo peoples.

1.2 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 not 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 Jones, 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.

1.3. 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.

1.4. Objective of the study

- To know broadly about the ethnic groups living in Tangail district mostly Garo community.
- To show the changes in their socio-economic life through past to present.
- To identify the challenges that responsible for their socio-economic progress and recommendations are needed to solve these problem.

II. LITERATURE REVIEW

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 Garos 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 Garos 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 Garos 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.

Dr. Tulshi Kumar Das 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.

Nesar Ahmed & Mark S. Flaherty 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 (2014)

M. Rakibul Islam et al 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 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 Garos are until backdated in diverse instances due to the wooded area location that they inhabit, may be very various in nature. They undertook an ethnobotanical survey many of the Garo tribal healers to acquire statistics in this subject (2009).

A.B.M Enayet Hossain 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 withinside 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.

(1998)K Ahmed et al 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. (2010) Zakia Akhter et al 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

Mohammed Rahmatullah et al targeted at the ethnobotanical 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 ethnobotanical state of affairs of Garo human beings (Mia, et al, 2009).

Abhishek Kar 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 withinside the Garo Hills.

M. Anisuzzaman et al 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 Garos in the village "Madhupure" are bad and illiterate. In one hand, those Garos 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.

(2007) Samira Hossain et al 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 populace in 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 withinside the improvement of right multiplication elements to be beneficial in estimating one dimension from another (2011).

Nur Muhammed et al 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 are. It is usually recommended that the specific lifestyle of the Garo population desires to be preserved through right documentation and Governmental reputation.

(2011) Soma dey 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)

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 socio-economic condition of Garos who are living in Madhupur Sal forest areas based on their education, income level, job fields, workforce and current position in society.

III. METHODOLOGY:

The survey data was collected from the Garo community living in and around the Sal forests areas under Madhupur sub-district in Tangail district of Bangladesh. I have used primary data in this study. Here I have showed the descriptive analysis based on both primary and secondary data.

3.1 Primary data collection: Empirical field investigations in two Garo villages within the Tangail district of Bangladesh, named Beribaid and Jalchatra of Madhupur Upazila, were conducted during August 2019. 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 randomly used in the study areas after pre-testing and necessary adjustments. About 100 respondents from the two villages mentioned above were randomly interviewed. I conducted discussion with the people in common areas, where local people usually gather to pass time and socialize. This approach helped me 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.

3.2. Secondary data: I have also used secondary data for this study purpose. I have also collected data from various research papers, articles and journals written by various writers and researchers based on the ethnic people especially on the Garo community. I also collect information from Wikipedia and other websites where I found several data related to the Garo ethnic community.

IV. DATA ANALYSIS AND DISCUSSION

4.1. Field Observation and findings: In field observation, I took interview from a specific number of Garo people randomly. I took interview from 100 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% (85 person of 100) 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.

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.

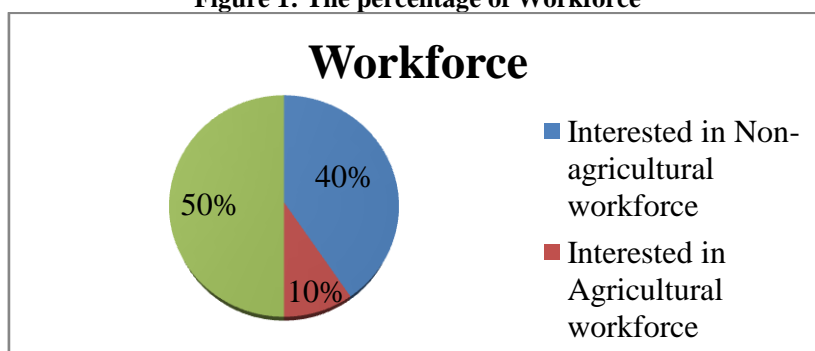
4.2. Eagerness of the Garos regarding the work force: Here, it can be explained by the following table:

Table 1: Eagerness of Garo people in various workforces

Serial	Categories	Number of people
1	Interested in Non-agricultural workforce	81
2	Interested in Agricultural workforce	19
Total		100

Source: Primary Data

Figure 1: The percentage of Workforce



Source: Primary Data

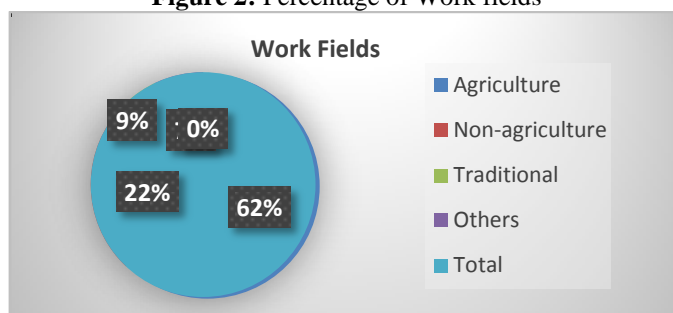
I have found that the socio-economic conditions of the Garo people are really changing day by day. They are joining a great number of work forces leaving their traditional work including agricultural work which they call the “Jhum Cultivation”. About 81 people from Garo families were eager to make their children well established in future. They are trying to give their child the light of modern education. Only 19 people are eager to do agricultural work. It can be explained by the following Pie chart.

4.3. Work involvement of the Garos: The working fields of the Garos 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 2: Work involvement of Garo Ethnic Community

Serial	Categories	Number
1	Agriculture	62
2	Non-agriculture	22
3	Traditional	9
4	Others	7
5	Total	100

Figure 2: Percentage of Work fields



Source: Primary data

About 62% (62 people out of 100) of the total respondents are involved with agriculture, horticulture and animal husbandry. About 22% of them are involved in non-agricultural workforce and 9% are in traditional work force like jhum cultivation and related activities.

4.4. Income level of Garos

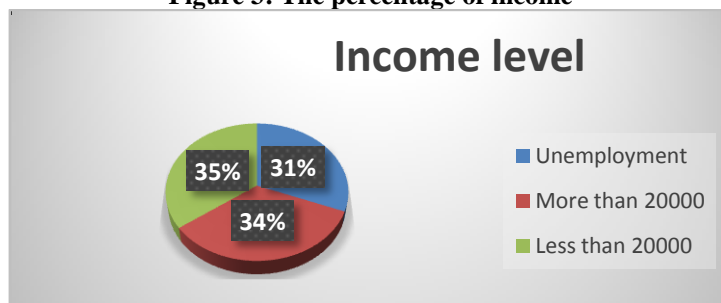
The income level of Garos differs in case of their occupations like agricultural farming, modern workforce like teaching, NGO jobs like World Vision which is conducted by the foreign finances. It can be described by the following table:

Table 3: Income level of Garos (Monthly)

Serial	Categories	Number of people
1	Income more than 20000 BDT	34
2	Income less than 20000 BDT	35
3	Unemployed	31
4	Total	100

Source: Primary data

Figure 3: The percentage of income



Source: Primary Data

Here, from the pie chart, it is seen that the person whose income is more than 20000 BDT is about only 34% where people below 20000 BDT income level is 35%. Moreover, rate of employed is 31% and the unemployed person are mainly women who worked in fields in their early and young age but now remain workless for being older.

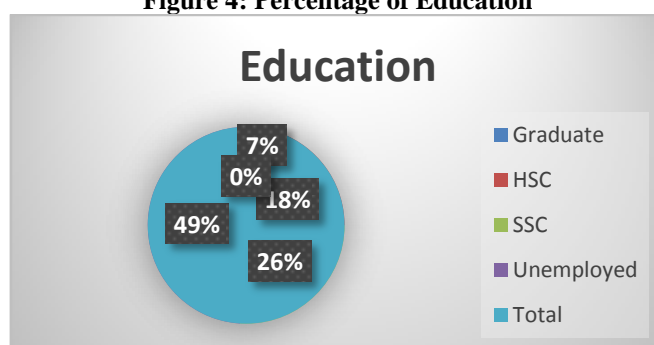
4.5. Education of Garos: Education level of Garos can be explained by the following table where I have found from my observation that only a few people are graduated which is about only 7% from 100 people from whom I have taken interview.

Table 4: Education level of the Garos

Serial	Categories	Number of person
1	Graduate	7
2	Up to HSC	18
3	Up to SSC	26
4	Uneducated	49
5	Total	100

Source: Primary data

Figure 4: Percentage of Education



Source: Primary Data

About 7% of Garo youths are studying in public universities for gaining higher education. 18% of them have completed their HSC or college level and 26% are high school graduate that means their education level is up to SSC. 49% of them are totally uneducated. Despite these situations a great number of young members which is almost 12% 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.

V. LIMITATIONS OF THE SOCIO-ECONOMIC CONDITION OF GARO ETHNIC COMMUNITY IN TANGAIL DISTRICT:

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

5.1. 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 balance could be disturbed and it will cause a negative impact on the Garo people living in the areas.

5.2. 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.

5.3. 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 lack 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

5.4. 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.

5.5. 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 5% Garo individuals are traditionalist and are not keen on current development. They are content with their conventional life.

5.6. 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.

5.7. 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.

5.8. 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 Madhupur jangle where many people were killed by them in past and recent times.

5.9. 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 keep 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 Tangail.

VI. RECOMMENDATIONS

This examination suggest that the Garos 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 Garos have rise 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 5: SWOT Analysis of Government Policies on Sal forest

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

Strength	Weakness	Opportunity	Threat
Creation of Eco-park With 3 m wall limits Access in the forest	No thinking for forest Surrounding Garos.	Safeguarded for tree Species and wildlife.	Garos 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 Garos in this benefit sharing program By the forests.	Corruption in Participant's selection, selecting local elites as the beneficiaries through bringing.	Frequent false cases against local poor specially against Garos.

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 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.

Indigenous people historically have an inherently synergistic relationship with nature.

The following necessary activities should be applied in my view:

- 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.
- 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 our country who mostly live in Madhupur upazila in Tangail.

VII. CONCLUSION

Though Bangladesh might not be defined as a multi ethnic society, ethnic attention among exceptional ethnic organizations along with the Garos is 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 Garos 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 Garos 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.

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