



Volume 6	Issue 1	July (2026)	DOI: 10.47540/ijqr.v6i1.2327	Page: 136 – 144
----------	---------	-------------	------------------------------	-----------------

Socio-economic and cultural transformation of the Garo community: a qualitative study in Mymensingh District, Bangladesh

Md. Azharul Islam Shakib¹, Rashed Hossain¹

¹Department of Sociology, Jatiya Kabi Kazi Nazrul Islam University, Bangladesh

Corresponding Author: Rashed Hossain; Email: hossainrashed47@gmail.com

ARTICLE INFO

Keywords: Cultural Changes, Ethnic Communities, Socio-economic Changes.

Received : 15 October 2025

Revised : 17 July 2026

Accepted : 27 July 2026

ABSTRACT

The current study aimed to identify the socio-economic and cultural transformations of the Garo community in Mymensingh district. This study employed a qualitative research design with the application of a thematic approach. Data were collected by conducting 10 in-depth interviews and 5 key informant interviews using convenience sampling, and the sample size was determined on the basis of data saturation. Among 15 participants, only 7 interviews were recorded, and others were noted by the interviewer. Afterwards, the data were transcribed into English and analyzed thematically. After analyzing the data, we found two main themes, including socio-economic transformations and cultural transformations, as well as several sub-themes under these main themes. With regard to socio-economic transformation, the findings of the study showed that access to higher education and literacy rates have increased, and men joined diversified jobs such as small businesses, day labor, government sectors, NGO, and so on. On the other hand, women have joined specifically in the nursing sector, beauty parlors, and handicraft sectors. Regarding cultural transformation, the study found that while major festivals like 'wangala' were still celebrated, the duration of celebration decreased, as well as Bengali and pop culture influenced the traditional festivals. The findings also disclosed that healthcare facilities have expanded, and traditional treatment methods were replaced by many government and private hospitals. The study highlights the importance of sustainable development policies, education, and economic support to ensure a better life for the Garo people along with protecting their identity.

INTRODUCTION

The Garos, a matrilineal ethnic community of Bangladesh, live in Mymensingh, Tangail, Netrokona, Sherpur and Sylhet districts, and among 150,000 Garos all over the country, 34,180 Garos live in Mymensingh district (Jengcham, 2021; Playfair, 1909). They have distinct social, economic, and cultural patterns. Since agriculture was the prime profession of the Garos (Rahman et al., 2025), their life started and ended with farming. Before 1956, Garo males were hunters. They hunted animals and collected honey as well. In contrast, Garo females were used to jhum cultivation and gathered food and fuel as well (Dey, 2008; Shyama et al., 2025). In addition, they engaged in petty trades through which they exchanged their own products. The Garo built their house using bamboo,

thatching grass, and cane on piles, and they avoided windows in their house. Due to farming and living, the Garo built two houses. During the harvesting time, they dwelled in the house that was built near the field, and after collecting the crops, they lived in the house that was built in the village. The field house was built on the peak of a tree. Besides, marrying in the same clan was considered a social sin in the Garo community, and women proposed the man for marriage (Playfair, 1909). In the Garo community, the youngest daughter of a family owned all of the property, and she must take care of her parents, and her husband acted like a manager who looked after all of the property (Das & Islam, 2005; Dey et al., 2014).

Today, the Garo have undergone significant changes due to modernization, economic

diversification, climate change, religion, and external influences such as urbanization, government policies, and NGO interventions (Mahmud, 2010; Rifat, 2025). For instance, they produced commercial items such as pineapples, guava, and bananas, and so on instead of jhum cultivation (Dey & Sultana, 2009), and 42% and 32% of respondents had poultry and livestock, respectively (Kabir et al., 2024). Although the traditional religion of Garo was 'sangsarek', nearly 98% of the Garo have converted themselves into Christianity (Kabir et al., 2024). Islam (2022) found that by becoming Christian, the Garo gained several advantages such as financial benefits, better education, social networks, and a broader community, and so on. Today, the Garo has made nuclear, separated families instead of extended, matrilineal families due to the search for urban job opportunities (Jalil & Oakkas, 2012).

Besides, in terms of migration, a study revealed that desiring a better job (nearly 73% of the respondents reported) was worked as prime factor for urban migration of Garo, and nearly 13% of the respondents migrated in order to search for better education. On top of that, 79%, 30%, 54%, 45%, and 37% of the respondents migrated to urban areas because of low agricultural production, natural calamities, unemployment, better urban facilities, and social security, respectively (Rokonuzzaman et al., 2022). Marriage and religion are interrelated among the Garo community. Although previously the nature of marriage was exogamous, today, due to the effect of Christianity, they follow Christian regulations. Comparing Haluaghat and Modhupur, a study found that 76% and 88% of the respondents sought a Christian partner, respectively.

This study also found that love as well as arranged marriage was applied as the way of selecting a partner. In terms of love marriage, in Haluaghat nearly 30% of males and females selected their partner through love marriage (Ahmed et al., 1970). Islam (2018) found that the changes of marriage system among the Garo community varied from place to place, more specifically between hilly areas and plain land. Marriage within the same clan was punishable in hilly areas, whilst it was barely punitive in plain land areas. Now the dowry system has been

practiced among the Garo community. Following Christian regulations, marriages were organized in church, although several traditional rules were also followed (Dey & Sultana, 2009). About clothing, a study conducted in Netrokona district, Bangladesh, revealed that lungi, skirt, and pants were the most favorite dresses, and the Garo wore the local dress of Netrokona (Mia & Rabbani, 2024).

After searching the previous literature, a small number of empirical studies was found on socio-economic and cultural transformations of the Garo in Mymensingh district, and the majority of existing literature did not follow the rigorous scientific method. Therefore, this study sought to re-examine the socio-economic transformation and cultural transformations of the Garo community in Mymensingh. It is rational to re-examine because policymakers, development professionals, and NGO workers will benefit by knowing the particular requirements of the Garo people to protect demolishing the unique identity of the Garo community.

METHODS

Study design and settings

This study employed a qualitative research design because participants' perspectives can be understood deeply through this design (Hall & Liebenberg, 2024). Data were presented here thematically. The current study was conducted among the Garo community, a matrilineal ethnic group (Kabir, 2022), in Mymensingh District. A report published by Caritas (2000) mentioned that nearly 40,258 Garo people (the majority of the Garos across Bangladesh) dwelled at Fulbaria, Haluaghat, Fulpur, Muktagacha, Valuka, and Dhuaura in Mymensingh district (Sarker & Ghani, 2009). Therefore, Mymensingh was selected as a study site for the current study.

Study participants

The study participants consist of Garo people living in the district of Mymensingh. In Mymensingh, data were only collected from Vatikashor and Haluaghat. Although in-depth interviews were conducted among general Garo people, the KIIs were only conducted among knowledgeable persons about transformations. Table 1 presents the profiles of key informant interviews.

Table 1. KII Participants' list of this study

No.	Primary Occupation	Age	Gender
01	Teacher (Government Science High School)	52	Male
02	Writer	33	Male
03	Youth Leader (Co-team lead, The ICF National Forum of Bangladesh)	23	Female
04	NGO Worker (Caritas Bangladesh)	29	Male
05	NGO Worker (Caritas Bangladesh)	28	Male

Sampling technique and sample size

Convenience sampling was used for selecting study participants, and we conducted 10 in-depth interviews and 05 key informant interviews. A study mentioned that Braun and Clarke (2006) suggest 12-20 in-depth interviews for a thematic qualitative study (Ahmed, 2025). Therefore, we conducted 15 interviews. In addition, the sample size was determined here on the basis of the data saturation point. After 8 in-depth interviews, repeated data were found, and 02 additional IDIs were conducted to ensure data saturation. For more depth understanding, KIIs were conducted in the current study. Key informants are capable persons who can share the background information about the changing pattern of the Garo community (Pahwa et al., 2023).

Data collection tools and techniques

In-depth interviews (IDIs) and Key Informant Interviews (KIIs) were conducted to collect primary data, and an interview guide was developed, including open-ended questions to understand the study topic deeply and used for IDIs and KIIs. During in-depth interviews, we asked the participants about the major socio-economic and cultural changes that have occurred in their community in the past 10-20 years. We also asked the participants that Do you feel your standard of living, healthcare management, and literacy rate has improved, declined, or remained the same? In addition, secondary data were collected from previously published literature.

Data processing and analysis

Among 15 participants, only 7 interviews were recorded, and others were noted by the interviewer. Afterwards, the data were transcribed into English by the first author and checked by the second author to ensure the accuracy of the data. Data were analyzed thematically and created themes and sub-themes for presenting the findings. After analyzing, we found two themes and four sub-themes in the present study.

Ethical considerations

To ensure the ethical guidelines suggested by Laryeafio and Ogbewe (2023), during the study, when gathering information, respondents were clearly informed that any information related to their identity, as well as conversation recordings, would be kept strictly confidential. Respondents' names and addresses were not mentioned anywhere. Furthermore, the respondents' participation was entirely voluntary.

RESULTS AND DISCUSSION

We found two themes, including socio-economic transformations as well as cultural transformations in the current study, which was named in line with the title and objectives of the study.

Socio-economic transformations

The findings of the current study found two sub-themes, including 'diversifying income sources' and 'changing social conditions' under the theme of 'socio-economic transformations'.

1. Diversifying income sources

Although farming was the main profession of the Garo community, they also engaged several distinct professions such as fishing, business, pig entrepreneurs, coal extractions, beauty parlors, carpenter, tea gardens, garments sectors, government as well as private offices and so on, since the occupation of the Garo has been changed gradually (Ahmed & Flaherty, 2014; Juice et al., 2019; Khanum et al., 2018; Mawa, 2018; Mia & Rabbani, 2024; Muhammed et al., 2011; Paul et al., 2020). Due to the lower educational attainment, they found a lower position in the job sector (Billah, 2023). For instance, illiterate Garo earned money working as a day laborer, rickshaw puller, and salesperson, and so on, whilst literate Garo worked as a teacher and NGO worker (Dey & Sultana, 2009), indicating the positive relationship between education and non-agricultural earnings (Nokrek et al., 2018). In line with the previous studies, one of

the KIIs shared: “We farmed with the money we had, and we earned money through agriculture. If we talk about the last 10 years, almost everyone was involved in agriculture. From here, 1 or 2 people started to study. Many became highly educated and started government jobs. Some of them used to work in NGOs again; girls started working in parlors, and if we talk about four or five years ago, girls again turned to nursing from parlors” (Male, KII: 02).

About multiple sources of income, a participant said that: “I am currently working in the NGO sector. My father is working in the private sector. My mother is a nurse” (Male, IDI: 04).

Today, the eagerness towards traditional work is decreasing day by day among the Garo community, and they engage in diversified activities. In line with this finding, a study conducted in Tangail, Bangladesh, found that only 9% of the respondents did traditional jhum cultivation, while 22% of the respondents were involved in non-agricultural activities including NGO jobs, teaching, and nursing (Akhter & Rahman, 2020). Since educational attainment is essential for getting non-agricultural activities, necessary initiatives should be taken to increase educational attainment among the Garo community.

The findings of the study also revealed that women earned extra money working in nursing, handicrafts, and other sectors. About extra income, one of the participants said that: “We were totally dependent on Jhum cultivation. But dwindling land and forest conservation laws have made jhum

cultivation difficult. Now, I am doing a small business. My wife makes extra income by selling handicrafts” (Male, IDI: 05).

In addition, the Garo were involved with formal and informal trade to earn money, and it was their only way of income, which depended on the season. The Garo people collected sugar, soap, onion, blankets, and different kinds of perfumes from India and sold it into Bangladesh. Sometimes they were involved in drug trafficking (Supty et al., 2024). Therefore, the government should ensure an equal platform for legal trading and take steps to prevent illegal trading. The authority should also make a secure business platform for the Garo community.

Natural disasters, outbreaks, and so on create negative impacts on the Garo community. An empirical study found that after COVID-19, food insecurity and low livelihood status were created among the Garo community, and to cope with this situation, they reduced the size of means and the number of meals as well. In addition, they borrowed money from their friends and relatives to cope with these shocks (Jahan et al., 2026). Therefore, the government should introduce some welfare programs to reduce the impact of these aforementioned shocks.

2. Changing Social Conditions

Figure-01 depicts the changing social conditions among the Garo community. The findings revealed that the literacy rate, awareness among people about hygiene management, and healthcare facilities were improved.

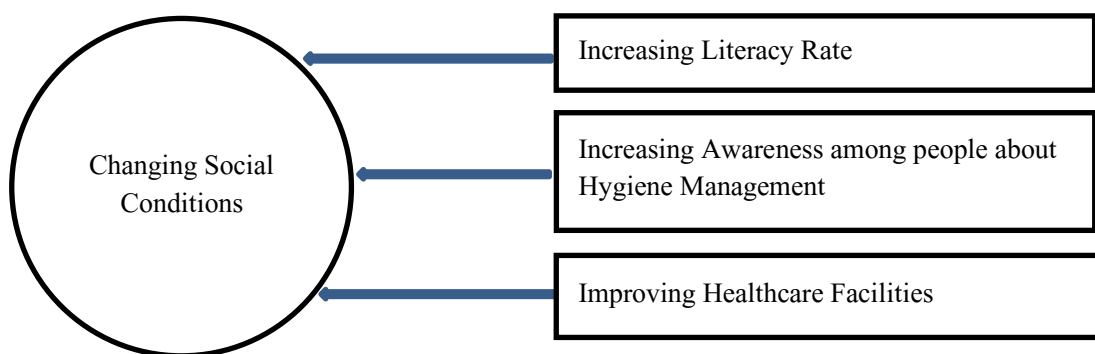


Figure 1. Changing social conditions among Garo people

About healthcare facilities, a respondent shared: “Previously, if someone was sick, he or she was taken to the missionary's hospital or treated by nature. Now, there are many government and

private hospitals, and we are taking treatment from there” (Male, IDI: 01).

Additionally, awareness about health and hygiene has improved, with a respondent saying: “Earlier it was seen that there were open toilets in

villages; people used to get sick. Now it cannot be found; they are going to cities, and they are becoming aware of them. Earlier, if anyone was sick, they would take Jhar folk, but now people from our community did not do that; they went to the missionary hospital. We had two NGOs here, 'Caritas' and 'World Vision'. Due to their existence, our people used to get treatment there instead of going to Ojha" (Male, IDI: 04).

In line with the findings, several empirical studies found that the Garo had enough information about herbal medicine. They used distinct plants as treatment for several issues such as gastrointestinal and dermatological problems (Islam & Sarwar, 2020; Khan et al., 2015; Rahman & Fardusi, 2012). They also received treatment from government and private hospitals. Compared to the previous period, now they have more knowledge about hygiene, and the government and NGOs organized many awareness programs regarding health issues (Billah, 2023). Although the Garo received treatment from modern hospitals, empirical evidence showed that they faced institutional discrimination due to their race (Chowdhury, 2023). Therefore, the authorities should take essential steps to ensure equal access to healthcare services.

Another study revealed that at least one toilet existed, and three types of toilets, such as sanitary (20.99%), semi-sanitary (33.36%), and slab toilets (45.39%), were found in the Garo villages. This study also discovered that nearly 55.68% and 34.64% of the respondents believed in traditional treatment and modern medicine, respectively (Sarker & Ghani, 2009). Many NGOs such as World Vision and Proshika provided numerous educational equipment nowadays (Billah, 2023), and the Garo admitted Christian missionaries' schools as well as government schools in order to take primary education. Although the level of education was satisfactory, the rate of attaining higher education was lower than Bengalis (Jalil & Oakkas, 2012).

Cultural transformations

We found two sub-themes among cultural transformations, including 'changing community's living standard', and 'evolution of cultural festivities'.

1. Changing community's living standard

The findings of the current study revealed that people's living standards have developed recently

because of improvements in technology and infrastructure. More people are earning money, using modern services, and enjoying a better lifestyle. There are better roads, electricity, and housing, with many leaving farming to do other jobs. Homes have changed from mud and bamboo to stronger concrete ones. However, the cost of living is going up, and the improvements are not the same everywhere.

Economic growth and diversification of income sources have contributed to a better standard of living. One of the respondents shared that: "I am working and able to stand on my own feet. Formerly, only I earned money and the income was less. Currently, my son is a UNO (Upazila Nirbahi Officer) posting in Sherpur" (Male, IDI: 01).

Another respondent shared that: "Earlier there were no roads or even dirt roads; there was no electricity, everyone was involved in agricultural work, but these have changed a lot. As now the roads are paved, every house has electricity; everyone is joining different professions, leaving the village and moving to the city" (Male, KII: 02).

Advancements in infrastructure such as paved roads and electricity in every home have transformed the living conditions. One respondent shared that: "We are using advanced information technologies; we are using rice cookers, and we do not have to cook in clay ovens. There was no electricity in the village, but now we have electricity in every house. The roads in the village were unpaved; now they are paved. I am wearing branded clothes, using electronics" (Male, IDI: 03).

Housing has also improved, with more concrete buildings replacing traditional mud or bamboo houses. One of the participants shared that: "Earlier mud houses and bamboo houses were more common, but now the scenario has changed. Maximum house is not a tin house but a half buildings or concrete houses. As half-building houses are seen more and more, it can be said that our income is also increasing day by day and it changes our infrastructure." [Female, KII: 03]

An empirical study supported these findings and found that Garo used mud instead of bamboo (Dey & Sultana, 2009). Islam (2022) mentioned that a remarkable factor in changing the Garo living standard was modernity, which denoted the newer

discoveries including electricity, new agricultural machineries, modern medicines, and so on.

2. Evolution of cultural festivities

Over the years, the Garo community has experienced significant cultural changes due to urbanization, modernization, exposure to other cultures, the conversion to Christianity, admission to higher studies, and so on (Mahmud, 2010). Most of the participants shared that their community's rich cultural heritage has undergone significant changes, particularly in the celebration of festivals. This has influenced festivals, music, and daily customs. As one respondent noted, "Earlier Wangala used to be for 3 to 7 days but now it is for one to two days at most" (Male, KII: 02). In line with these findings, empirical studies revealed that although formerly the Wangala was celebrated centrally and in every village, now it is celebrated institutionally (Mia & Rabbani, 2024) and due to the transformation of Christianity, celebrating wangala has been dedicated to the jeus (Banna, 2022).

Although the preservation of culture depends on the practice of traditional language (Reza & Ullah, 2023), the use of the traditional language of the Garo people, which has no written form (Bhoraty & Mahbub, 2023), has declined, particularly among younger generations who live in urban areas. One of the participants opined that: "Our use of our own language (Mandi) has been changed a lot. Generally, the young generations who live in Dhaka do not even understand our language, let alone speak it." [Female, KII: 03]

Indeed, the Garo used both Bengali and their traditional Achik language (Helal, 2024; Supty et al., 2024). A study found that in workplaces, the Garo only used Bengali or English. On the other hand, in home or local ambience, they tried to avoid Bengali and use Mandi language (Chowdhury & Boraty, 2024).

Besides, since girls owned property and boys moved to the girls' house after marriage as per the traditional matriarchal system, they adopted daughters if girls were not born (Cooper, 1992). Now, this system has been replaced with many boys bringing girls to their homes. One of the KIIs opined that: "We have a little change coming in the field of marriage. Earlier, there was a deep-rooted notion that a boy should go to a girl's house after marriage, and since it was a matriarchal family,

girls got all the property. These meditation concepts have changed in the modern era. The husband and wife have come to the city for employment after marriage. Again, in the modern age, the thought-consciousness of everything has changed. As a result, many boys marry and take girls into their homes; now it is mixed. Now the sons are also getting some of the mother's property" (Male, KII: 03).

Another respondent shared that, "Our society was matriarchal, but now changes are seen. After marriage, boys used to go to girls' houses, but now this idea has changed, and boys bring girls to their houses" (Male, IDI: 02). Islam (2022) discovered that the husband started to live in a new house after marriage because they were influenced by the Bengali culture. In Bengali culture, it is very disrespectful to live in the wife's house.

The blending of Garo culture with Bengali culture is evident in food, clothing, and social practices, marking a significant shift in the community's traditional way of life. As one respondent noted: "We have our own food, but it is seen that Bengali food is being consumed more. Earlier it was seen that mothers used to wear 'Dak Saree' and 'Dak Manda' at home, but now in day-to-day life we are wearing the clothes of Bengali culture" (Male, IDI: 03).

Several studies supported these transformations. They have observed changes in traditional dress, language, and customs due to education, modernization, aspiration of mobility, and external influences. These studies found that, like Bengalis, Garo men worn shirt, lungis, pants, and Garo women wore saris, skirts, and so on (Billah, 2023; Jalil & Oakkas, 2012; Mahmud, 2010; Raitapuro & Bal, 2016).

Strengths and limitations of the study

The current study regenerates the knowledge about the socio-economic and cultural transformation among Garo people through which the risks of losing ethnic identity may be determined. Thus, this study helps policymakers to take programs for raising awareness among the ethnic groups. Although the Garo people lived in Mymensingh, Jamalpur, Netrokona, and Sherpur, the current study was only conducted in Mymensingh district. This is the biggest limitation of this study.

CONCLUSION

The current study found that the Garo community adopted various professions such as teaching, business, NGOs jobs, and so on due to lead a better life. The literacy rate was also increased, and many Garos moved to urban areas in order to get good jobs and higher degrees. Knowledge about hygiene management along with their healthcare facilities was developed rapidly due to the impact of Christian values and norms. This study also found that their living standard also changed, and they had electricity, paved roads, and concrete housing. The use of the Garo language was abolished among younger generations who lived in urban areas. The Garo also adopted Bengali clothing, food, and cultural practices during marriage and other cultural festivals. Due to these changes, the Garo people lost their traditional shifting cultivation, forest-based activities, cultural festivals, and, more specifically, cultural identity. The organizations among the Garo community, along with the Govt, should take initiatives to protect the cultural identity of the Garo in Bangladesh.

REFERENCES

- Ahmed, K., Ali, R., & Begum, F. (1970). Changing marriage system of Adivasi Garo Community and its impact on their socioeconomic development. *Journal of the Bangladesh Agricultural University*, 8(1), 133–139.
- Ahmed, N., & Flaherty, M. S. (2014). Opportunities for aquaculture in the ethnic Garo community of northern Bangladesh. *Water Resources and Rural Development*, 3, 14–26.
- Ahmed, S. K. (2025). Sample size for saturation in qualitative research: Debates, definitions, and strategies. *Journal of Medicine, Surgery, and Public Health*, 5, 100171.
- Akhter, R., & Rahman, M. (2020). Socio-Economic changes in the Life of Garo Ethnic Community in Tangail District. *International Journal of Humanities and Social Science Invention (IJHSSI)*, 09(11), 42–50.
- Banna, F. H. (2022). Garo Ethnic Community: Changing Patterns of Culture. In *Indigenous People, Climate Change and Contemporary Issues: Selected Essays* (pp. 103–118). Bangladesh Climate Change Trust and Department of Anthropology, University of Dhaka.
- Bhoraty, J., & Mahbub, R. M. (2023). *Language Maintenance and Attitudes among Members of the Garo Community in Bangladesh*. In Review.
- Billah, Md. M. (2023). The Transformation of Livelihood Practices among the Garo Community: A Study on Tangail District. *International Journal of Education Humanities and Social Science*, 06(02), 185–193.
- Chowdhury, F. Y., & Boraty, J. (2024). Language Maintenance Among Garo Community Members in Bangladesh. *The Chittagong University Journal of Social Sciences*, 34, 120–141.
- Chowdhury, S. K. (2023). Racism and access to maternal health care among Garo indigenous women in Bangladesh: A qualitative descriptive study. *PLOS ONE*, 18(11), e0294710.
- Cooper, J. (1992). The Garo of Bangladesh: A forest people's struggle to survive. *Ethnic and Racial Studies*, 15(1), 85–101. <https://doi.org/10.1080/01419870.1992.9993734>
- Das, T. K., & Islam, S. M. H. Z. (2005). Psycho-social dimensions of ethnicity: The situation of Garo community in Bangladesh. *Asian Affairs*, 27(3), 45–54.
- Dey, S. (2008). Deforestation and the Garo women of Modhupur Garh, Bangladesh. *Asian Women*, 24(03), 57–81.
- Dey, S., Resurreccion, B. P., & Doneys, P. (2014). Gender and environmental struggles: Voices from Adivasi Garo community in Bangladesh. *Gender, Place & Culture*, 21(8), 945–962.
- Dey, S., & Sultana, S. (2009). The socio-cultural impacts of economic changes to matrilineal Garo society in Bangladesh. *International Journal of Green Economics*, 3(2), 184.
- Hall, S., & Liebenberg, L. (2024). Qualitative Description as an Introductory Method to

- Qualitative Research for Master's-Level Students and Research Trainees. *International Journal of Qualitative Methods*, 23, 16094069241242264.
- Helal, A. M. (2024). State Of Indigenous Cultural Practices And Role Of School Curriculum: A Case Study Of The Garo Community In Bangladesh. *Academic Journal on Arts and Humanities Education*, 4(04), 35–42.
- Islam, M. R. (2018). Changing Marriage Rituals of Garo Community in Bangladesh: An Overview. *Jogannath University Journal of Social Sciences*, 8 & 9(1 & 2), 184–198.
- Islam, M. S., & Sarwar, A. K. M. G. (2020). The Garo Tribe's Ethnobotanical Knowledge about Medicinal Plants. *Jordan Journal of Natural History*, 93–107.
- Islam, R. (2022). Cultural Transformation of the Garo: Causes and Implications. *The Jahangirnagar Review: Part II: Social Science*, 46(02), 145–164.
- Jahan, H., Jannat, A., Noman, M. A. A., Siddika, S., Taj, T. A., & Ahmed, Md. R. (2026). Analyzing Food Security and Livelihood Dynamics of the Indigenous Community in Bangladesh: A Post- COVID-19 Perspective. *Food and Energy Security*, 15(1), e70202.
- Jalil, M. A., & Oakkas, M. A. (2012). The family structure and cultural practices of Garo community in Bangladesh: An overview. *Himalayan Journal of Sociology and Anthropology*, 5, 95–110.
- Jengcham, S. (2021, June 17). *Garo*. The - Banglapedia.
- Juice, R. A., Rahman, M. S., & Hasif, Md. A. M. (2019). Study on the socioeconomic characteristics influencing the involvement of Garo community on farm income and identifying the problems associated with it. *Scientific Research Journal*, VII(IX).
- Kabir, I. (2022). Livelihood Patterns of Garo Community: A Study on a Village in Tangail District. *Journal of Research in Humanities and Social Sciences*, 10(9), 90–94.
- Kabir, S., Mirjana, R.-M., & Farooq, M. S. (2024). Livelihood resilience in the face of the cultural assimilation of the Garo community in Bangladesh. *Journal of Entrepreneurship And Buisiness Resilience*, 07(02), 7–30.
- Khan, Md. A., Islam, Md. K., Siraj, Md. A., Saha, S., Barman, A. K., Awang, K., Rahman, Md. M., Shilpi, J. A., Jahan, R., Islam, E., & Rahmatullah, M. (2015). Ethnomedicinal survey of various communities residing in Garo Hills of Durgapur, Bangladesh. *Journal of Ethnobiology and Ethnomedicine*, 11(1), 44.
- Khanum, R., Mahadi, M., & Islam, M. (2018). Tribal womens involvement with pig farming in Bangladesh: An evidence of Moulvibazar district. *SAARC Journal of Agriculture*, 16(1), 115–127.
- Laryeafio, M. N., & Ogbewe, O. C. (2023). Ethical consideration dilemma: Systematic review of ethics in qualitative data collection through interviews. *Journal of Ethics in Entrepreneurship and Technology*, 3(2), 94–110.
- Mahmud, S. M. A. (2010). Cultural Context and Ethnic Identity: Changes among the Garos of Eastern Bangladesh. *Grassroots Voice*, 07(01), 45–51.
- Mawa, J. (2018). Garo migrant women in Dhaka city: A study in the marginality, aspirations, and realities of Garo beauty workers. *People's Preface*, 41–54.
- Mia, M., & Rabbani, G. (2024). Transitioning Livelihood Strategies Among the Garo Community: A Case Study in Netrakona, Bangladesh. *Journal of Population and Development*, 5(1), 73–87.
- Muhammed, N., Chakma, S., Hossain, F., Hossain, M., & Oesten, G. (2011). A Case Study on the Garo Ethnic People of the Sal (*Shorea robusta*) Forests in Bangladesh. *International Journal of Social Forestry*, 4(2), 197–211.
- Nokrek, P., Barmon, B. K., & Rahman, S. (2018). Poverty, Income Inequality and Determinants of Income of the Ethnic Communities of Bangladesh. *Asian Development Perspectives*, 9(2), 188–201.

- Pahwa, M., Cavanagh, A., & Vanstone, M. (2023). Key Informants in Applied Qualitative Health Research. *Qualitative Health Research*, 33(14), 1251–1261.
- Paul, D. K., Alam, A., Paul, S., Paul, R. C., & Barman, S. C. (2020). Assessment of Socio-economic condition of tribal community: Empirical evidence from Tribal community oriented areas of Netrokona, Bangladesh. *Discovery*, 705–715.
- Playfair, A. (1909). *The Garos*. D. Nutt.
- Rahman, M. M., Chaity, N. J., Hossain, Md. T., & Alam, E. (2025). Exploring factors affecting disaster risk perception in ethnic minority: A case study in Garo community, Bangladesh. *Progress in Disaster Science*, 26, 100424.
- Rahman, Md. H., & Fardusi, Most. J. (2012). Indigenous Plant Utilization and Farming System of Garo Tribe in North-East Bangladesh: A Means of Sustainable Biodiversity Conservation. *Journal of Forest and Environmental Science*, 28(2), 84–96.
- Raitapuro, M., & Bal, E. (2016). ‘Talking about mobility’: Garos aspiring migration and mobility in an ‘insecure’ Bangladesh. *South Asian History and Culture*, 7(4), 386–400.
- Reza, F., & Ullah, M. (2023). Preserving and Promoting Indigenous Languages of Ethnic Minorities in Bangladesh: A Strategic Planning Framework. *Prithvi Academic Journal*, 120–135.
- Rifat, Md. M. H. (2025). Impact of Climate Change on Indigenous People: A Study on Garo Community in Haluaghat, Mymensingh. *HISTORICAL: Journal of History and Social Sciences*, 4(1), 59–79.
- Rokonuzzaman, M., Shimul, M. T. N., Hasan, S. S., Khan, Md. A. R., Rana, J., & Bhuiyan, Md. A. (2022). Study on the Causes and impact of migration in garo people lifestyle. *Turkish Journal of Agriculture - Food Science and Technology*, 10(6), 1026–1033.
- Sarker, M. M. R., & Ghani, A. (2009). Cultural and Health Management Practices of the Garo Community of Bangladesh: A Case Study of the Garos of Greater Mymensingh District. *Stamford Journal of Pharmaceutical Sciences*, 1(1), 29–37.
- Shyama, I. J., Rasin, J. H., Shawon, R. A. R., Sagor, I. H., Hossain, Md. J., & Rahman, Md. M. (2025). Evaluating the Socio-Economic Impact of Wildlife Hunting on the Livelihood of the Ethnic Garo Tribe in Madhupur, Bangladesh. *Advances in Research*, 26(2), 194–206.
- Supty, S. I., Nahid, S. I., & Ishtiaque, M. (2024). Border Dynamics and Socio-Economic Transformations of the Garo Ethnic Community in the Northeast Region of Bangladesh. *Journal of Social Studies*, 10(03), 88–96.