

From Migration to Modern Life: History, Culture, Beliefs, Language, Livelihood, and Identity of the Mro of the Chittagong Hill Tracts

Maysing Prue Marma

Moddyam Para, Ward No. 05, Bandarban Main Post Office. Bandarban Sadar.

Bandarban (Bangladesh)

Article Info	ABSTRACT
Article History: Received: 24th January 2026 Accepted: 01st February 2026 Published: 05th February 2026	The Mro (also known as the Mro or Murong) are one of the thirteen indigenous ethnic groups of the Chittagong Hill Tracts of Bangladesh, who primarily live in the hills of Bandarban along the Sangu and Matamuhari rivers. Historical sources suggest that they migrated from China through Arakan and gradually settled in present-day Bangladesh and India between the 14th and 18th centuries, later facing displacement after the construction of the Kaptai Dam in 1962. The Mro preserve a distinct cultural identity expressed through traditional dwellings, clothing, food customs, festivals, birth and death rituals, and a rich belief system based on religion, pantheism, and Kram Dharma, established by the Kramadi in the 20th century. Although the introduction of the Mro script has helped preserve their language, the community continues to face social, educational, and economic challenges, including land rights issues and identity confusion caused by the incorrect recording of their names as "Muron", which has affected their legal and civil recognition.
Keywords: <i>Mro / Murong, Chittagong Hill Tracts, Migration, Cultural identity, Birth and death rituals, Marriage customs, Traditional clothing and dwellings, Krama Dharma, Festivals (Champua, Taungya, Roikkaram), Mro language, Jhum cultivation, Land rights protest.</i>	
Plagiarism Check Report: Tool Used: Turnitin Date of Report: February 02, 2026 Similarity Index: 5% Remarks: No significant matching text. All citations and matches are properly referenced. The manuscript is considered original.	

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How to Cite: Marma, M. P. (2026). From Migration to Modern Life: History, Culture, Beliefs, Language, Livelihood, and Identity of the Mro of the Chittagong Hill Tracts. *IIP: International Multidisciplinary Research Journal (IIPMRJ)*, 3(1), 752–762.

Introduction: The Mro (also known as the Mro or Murong) are one of the thirteen indigenous ethnic groups of the Chittagong Hill Tracts of Bangladesh, who live primarily in the hilly region of Bandarban along the banks of the Sangu and Matamuhari rivers. According to historical tradition, the Mro migrated from China to Arakan (present-day Myanmar), where they once ruled parts of the region. After their defeat by the Khumids during the medieval conflict, they gradually migrated to present-day Bangladesh and India between the 14th and 18th centuries. In India, the Mro are also called the Mio. The oldest Mro settlement in Bangladesh is located at Naiksyangchhari in Bandarban. The construction of the Kaptai Dam in 1962 displaced many Mro families, forcing them to resettle in various parts of the hilly region. Despite social and economic challenges, the Mro have maintained a distinct cultural identity.

Birth and Death Rituals Among the Mro In Mro tradition, childbirth involves religious divination, dietary restrictions, and purification rituals, with the birth taking place according to the lunar calendar. The pregnant woman is placed in a special room and a naming ceremony is held. They identify the mother for the death ceremony, perform a formal cremation in the Chengprang, and perform purification rituals such as bathing and the Yang Siri ceremony to ensure the spiritual protection and peace of the deceased. Rice is the staple food of the Mro, and meals usually consist of boiled rice, vegetables, meat, and dried fish. During the wedding, according to social customs, a special chicken dish called Wapan is prepared, which is reserved only for the bride and the bride's family, and pork for the groom's family. The food of the two parties is never mixed, reflecting the concept of social order. Marriage customs among the Mro prohibit marriage between the same clan, sub-clan, or former rival clans and recognize three forms of marriage: social marriage, day marriage, and runaway marriage, each conducted with ceremonial blessings and sacred formulas. Divorce is permitted for legitimate reasons, widow remarriage is permitted, and monogamy is socially favored, while weddings include symbolic gifts such as silver ornaments, ceremonial weapons that reflect family status, and social honor.

Traditional clothing and dwellings further express Mro cultural identity. Women wear a dark blue dress called the Wanklai with a blouse called the Karmu, while men wear a dress called the Donkar or Neng. Houses known as kim or machang are built on wooden poles several feet above the ground using bamboo, wood, and straw, providing protection from insects and wild animals. These high houses serve as shelter and also serve as symbols of creativity and tradition.

The religious life of the Mro combines animism and cosmology with later spiritual traditions. They associate natural elements such as the sun, moon, rivers and mountains with spiritual powers and worship nature, mainly through animal sacrifice. In the 20th century, the Krama Dharma movement founded by Kramadi introduced a new religious system and a written Mro script, which was later recognized by UNICEF for preserving the Mro language. Major festivals such as Champua, Taungya and Roikkaram reflect the agricultural cycle, religious beliefs and social cohesion.

According to information obtained by Mro writer Anguan Mro, the Mro Nasyatpa (Cow Slaughter) festival commemorates the legend of the lost sacred alphabet, which is primarily observed by the Krama religion, marked by ceremonial bull sacrifices, dances, and communal celebrations. The Champua, Taungya, and Roikkaram festivals reflect agricultural cycles and social customs, including the cutting of banana leaves, seasonal sacrifices for prosperity, and the piercing of children's ears to formally welcome them into Mro society.

The Mro language belongs to the Tibeto-Burman branch of the Sino-Tibetan family and is closely related to Burmese and Kuki-Chin languages, although traditionally the Mro had no written script and later adopted an alphabet through the Krama religion. Most Mro speakers live in the Bandarban region and many children face serious educational challenges as limited proficiency in Bengali leads to communication difficulties, low literacy and school dropout, although there is currently a growing interest among the younger generation in pursuing education for social and economic advancement.

The Mro economy is mainly based on jhum cultivation and orchard farming in the Chimbuk, Ruma, and

Thanchi regions, where both men and women cultivate rice and other crops despite declining soil fertility and limited access to modern skills and technology, while some now work as laborers or in formal jobs. In 2021, the Mro protested in Dhaka against corporate plans to build luxury resorts on their ancestral land in Chimbuk Pahar, as activists and civil society demanded the protection of Mro land rights and their traditional way of life.

Aims and objectives

- To analyze how involvement in local governance, voting, and community decision-making affects the social cohesion and empowerment of the Mro people in contemporary Bangladesh.
- To study how maintaining traditional rituals, festivals, and practices (such as taungya and nasyatpa) affects moral values, interpersonal relationships, and collective identity among the Mro.
- Understanding how Krama Dharma and other spiritual practices influence policy decision-making and community engagement among the Mro.
- To analyse how exposure to modern education, language barriers, and economic development influences Mro cultural identity, social norms, and adaptive strategies in the 21st century.

Research methodology.

This study adopts a qualitative descriptive approach based on a review of secondary sources, including research articles and ethnographic writings by scholars such as Ranguan Mro and social workers such as Rang Thuy Pru Mro, as well as academic research by Bangladeshi researchers. Data were collected through the analysis of historical records, cultural narratives, and documents from previous field-based research to examine Mro history, migration, rituals, beliefs, language, and socio-economic life. The data were thematically analyzed to present a systematic overview of the cultural heritage, religious practices, and contemporary challenges of the Mro community.

1. History of Mro and its arrival in Bangladesh :

The Mru constitute one of the thirteen recognized indigenous ethnic communities of the Chittagong Hill Tracts (CHT) of Bangladesh. Numerically a very small minority, the Mru also referred to as Mro or Murong. They all are primarily concentrated in the hilly regions of Bandarban district. At present, they reside mainly to the west of the Sangu River and along the banks of the Matamuhori River within the Chittagong Hill Tracts. Despite their limited demographic presence, the Mru maintain a distinct cultural and ethnic identity. In this context, Kazi Sumaiya Saifee, a student at BRAC University, describes the Mru community as “Mro-Cha,” conceptualized as a collective hub for Mru indigenous people, emphasizing the promotion of Mru culture and the preservation of their ethnic identity.

According to existing research, the Mru are considered an ancient community with historical links to the Arakan region (present-day Rakhine State, Myanmar). Historical traditions suggest that two Mru rulers, A-Mia-Thu (957 CE) and Pai-Pheu (964 CE), governed Arakan during the tenth century, when Wathali served as the capital of the kingdom. During this period, the Mru are believed to have engaged in a prolonged and violent conflict with the Khumi community along the banks of the Kaladan River. Following their defeat by the Khumi, the Mru were expelled from Arakan and subsequently migrated in successive waves to the Chittagong Hill Tracts between the seventeenth and eighteenth centuries.

Anguan Mru, a writer and member of the Mru community, notes the absence of a formal written historiography concerning the Mru people. Instead, knowledge of their past is largely preserved through oral traditions. These traditions narrate that the Mru originally migrated from regions of present-day China and later established settlements in the Arakan Kingdom, where they reportedly ruled from a place known as Dersho for approximately two centuries. Within Myanmar, the community continues to be identified as the Mru.

Oral accounts further indicate that the Mru were defeated in a major conflict with the Khumi ruler of Arakan during the fourteenth century. This defeat marked a turning point in Mru history, as it compelled them to abandon Arakan and migrate towards territories that now form parts of India and Bangladesh. According to Rong Thuy Prue Mru, another member of the community, the Mru initially settled along the

banks of the Kaladan River and gradually moved eastward into the Chittagong Hill Tracts. References to the Kaladan River are also found in the writings of British authors such as **Francis Buchanan**. In Bangladesh, the earliest recorded Mru settlement is identified at Naikshangchhari in Bandarban Upazila.

The Mru self-identify as *Mro-Cha*, a term in which *Mro* signifies “people” and *Cha* denotes “existence,” collectively expressing their understanding of identity and continuity. However, the socio-cultural stability of the Mru, along with other indigenous communities of the CHT, was severely disrupted in the twentieth century. In 1962, the construction of the Kaptai Dam on the Karnaphuli River led to the submergence of approximately 40 percent of the cultivable land in Rangamati district. This large-scale development project resulted in extensive displacement and cultural dislocation of the indigenous Jummo (hill) populations. Significant portions of ancestral and agricultural lands were flooded, forcing many displaced communities including the Mru to migrate from Rangamati and establish permanent settlements in various upazilas of Bandarban district.

“The Mrong ethnic group was originally known as Mro or Murong due to a mistake. Mro writer Younguang Mro says that Bengali officials did not understand the Mrong language well and therefore recorded the name “Mrong” as “Murang” when creating identity cards. Since then, both names have been used in official records and the community is now known by both names. This has led to some problems for them when voting.”

2. Lifestyle of the Mro community

2.1. Birth: within Mro tradition, the gender of a child is predicted before birth using a tree called L-ha. If the tree’s root is straight, the child is believed to be a boy; if it has branches, a girl. Pregnant women are advised to avoid eating eggs, fish, or meat from animals caught in traps, as this is thought to cause difficulties in childbirth or bring misfortune to the child. When labor begins, the mother is taken to a special room called Kimsa, where midwives assist with the delivery. A thin strip of bamboo is used to cut the umbilical cord, and the newborn is placed on banana leaves. No farming is done the day after birth, and the mother stays in the Kimsa house for nine days, eating only liquid food and sitting by the fire to regain strength. The baby is named within the first week according to the lunar calendar, with the midwife applying turmeric to the forehead while announcing the name. During this time, the mother also performs purification rituals to ensure her and the child’s well-being.

2.2. Death: In Mru mortuary tradition, cremation can take place only after the deceased is formally identified and approved by maternal relatives, highlighting the ritual authority of matrilineal kinship. The body is kept in the house for several days with continuous music to comfort the soul and clarify the cause of death. Community members jointly prepare for cremation, with women collecting firewood and families donating bundles for the funeral pyre at the Chengprang. Cremation follows strict gender rules, using three layers of wood for men and five for women, with the body oriented east or west accordingly. A small hut is then built for the soul to remain for seven days, reflecting beliefs about the spirit’s transitional state. After ritual bathing in a nearby river, the ashes are placed in the household fire in the Yang Siri rite to protect the family and restore spiritual order.

2.3. Eating habits: Rice is the staple food of the Mru community, and other tribal people. They usually eat boiled rice and different kinds of meat, but they rarely use spicy ingredients in their cooking. Dried fish is one of their favorite foods.

According to “Rangthui Prue Mro”, a special type of chicken is cooked during Mro wedding ceremonies without oil or spices, which is cooked only with salt, pepper, rice powder and tasting salt. This method of cooking chicken is called ‘Wapan’. This Wapan dish is cooked only during family and social events | and it is served only to the bride’s family. Pork is served to the groom’s family. The food prepared for the two families is kept separate and never mixed. According to Mro customs, not everyone can easily eat chicken liver. If someone is invited to someone’s house and somehow eats liver, it is believed that there must be a special connection behind it.

2.4. Costumes and outfit: The dress worn by the women of the Mrus is known as ‘Wanklai’ and the blouse

is called 'Karmu'. A large, dark blue garment. Embroidered or hand-woven in the middle of a six-inch wide cloth. Men's traditional clothing is called 'dongker' or neng. Although clothing styles have changed greatly over time, men in villages still wear a loincloth-like piece of cloth around their waist, which is passed between the legs. Women tie their hair on the left side at the back of the head. Some wealthy women decorate their waists with necklaces made of copper-colored ribbons and beads. They also wear hollow silver earrings about three inches long. During dances, men wear red clothes and turbans decorated with beads and feathers. Women wear flowers, jewelry, handmade clothes, and coins. During performances, the Mro use their own traditional musical instrument called the 'plong', which is shaped like a bamboo pipe.

2.5.Habitation: Like other tribal communities, the Mro live together in groups. Since ancient times, people have been building simple straw houses on the plains, river banks, and mountains. The Mro still live in their traditional high-rise houses called machang. According to belief, their ancestors first settled on mountain tops and deep forests. At one time, the Mro lived in mud houses and kept newborn babies on the ground. When insects and ants started biting the babies, they decided to build houses above ground. These houses are built on wooden poles about nine to twelve feet high. Unlike other tribes, the Mro machang houses are large and have a uniform design.

The Mro call their houses "kim". They build them with wood, bamboo, cane, and straw found nearby. They use various leaves to make the roof and bamboo for fencing. The space below the house is divided into sections for animals, cooking, storage, and sleeping guests. Inside, the houses are decorated differently with traditional items. To the Mro, the kim is a peaceful haven and a symbol of their ingenuity and creativity.

3.Mru Social system

3.1 Patriarchy: Mru society is predominantly patriarchal in structure, with the village headman, headman, and headwoman being men. Although the father is the head of the household, women often play a leadership role in social affairs. Their families are primarily run by the head of the household, such as the mother or mother-in-law. Property is usually inherited by sons, with the youngest son receiving the largest share and living with his parents. Both single and extended families exist among the Mro. In Mro society, marriage is arranged by the male party.

3.2.Weeding ceremony: Marriage between the same clan or sub-clan is not allowed among the Mru people. Even groups that were once at war cannot marry each other. When these groups later make peace and become friendly, they are considered like brothers and their children are not allowed to marry. Generally, marriage between relatives is strictly forbidden among the Mru people.

According to the 'Rang Thuy Pru Mru', the Mru follow three types of marriage customs. The first is social marriage. In this system, the elders select a couple for marriage and a short ceremony is performed. A rooster is slaughtered in front of the couple and the priest sprinkles the blood on the foreheads of the bride and groom. Then the priest, tying a white sacred thread, declares them husband and wife. After the ceremony, the couple eats together and the guests bless them by sprinkling water and rice.

In Mru society, marriage follows strict customs, including arranged social marriages, day marriages, and runaway marriages, each involving specific rituals such as tying a sacred thread. In a day marriage, the groom's party stays at the bride's house for three days and two nights before taking her to his home, while in a runaway marriage, the couple leaves secretly, with the priest later formalizing the union. Divorce is allowed only for valid reasons, and men who divorce without cause face symbolic punishment. Widows may remarry but only to common men. Bigamy and polygamy are not socially accepted. Weddings involve the exchange of gifts such as silver, iron objects, and money, determined by family status, while the groom's family receives ceremonial items like a sword (da) and an iron stick or knife for cow sacrifice. These practices reflect the social, cultural, and ritual importance of marriage within Mru community life.

4.Mru believes System

4.1.Cosmology: The Mro have several traditional cosmological beliefs. These include that the moon is associated with masculinity and the sun with femininity. It is believed that the earth is ruled by a Naga, and that earthquakes occur when the Nagas move to check if humans still live on the earth. Some traditions say that rainbows are the path used by the Nats, and that eclipses occur when the gods temporarily capture the sun and moon. These beliefs show that the Mro culture is very rich and meaningful.

4.2.Animism: Before adopting an organized religion, the Mro people mainly worshipped nature. They respected the power of nature, which they called "Turai", and believed that Turai created the universe. According to 'Rangthui Mro', each group specifically chose the tree or stone they worshipped. Since they worshipped nature, they also offered animal sacrifices. They sacrificed chickens or other domesticated animals to rivers, trees, and various places. At that time, the Mro people did not worship idols or human figures. They did not know about Gautama Buddha or Jesus, but they believed that some large trees had spirits that could grant their wishes, so they worshiped those trees.

When the river became violent or someone drowned, they believed that a spirit lived in the river and that the river should be worshipped. Rangthui also highlighted some superstitions among the Mro people. For example, if someone was seriously ill, they would sometimes make sacrifices, believing that appeasing an evil spirit would make the person recover. Thus, many of their early beliefs were based on superstitions.

After the development of the Mro religion, their customs changed greatly. They began to worship the mountain god "Sangtung" and the river god "Oreng". Before starting any important work, they would take an oath in the name of Turai. They prayed to Sangtung, who was revered as a symbol of purity, for a good harvest in their slash-and-burn farming. They also worshiped Oreng in groups to protect their villages from disease and evil spirits.

4.3.Krama Religion: Yangguan Mro has described the Krama Dharma in detail in his book "Origin of Krama Dharma and Mro Society". According to his records, Kramadi was born in Pura Para, at the foot of the Chimbuk Hills (now known as Kramadi Para), on the first full moon of May 1965. From the age of six months, his family noticed unusual spiritual tendencies, including an early opposition to cow slaughter. After acquiring speech, Kramadi often told his parents that he had an important goal to achieve. In 1980, he was sent to Mro Awasi for formal education. Born into a low-class family, he was quiet, socially isolated. As a student, he regularly practiced night meditation under a banyan tree in a nearby forest. During this meditation practice, he was unaffected by rain or natural disturbances. Once, while meditating, a miraculous illumination occurred and a celestial being appeared and spoke to Kramadi. When asked about his devotion, Kramadi explained that his people had no written religious scriptures, after which the deity gave him a sacred alphabet book engraved with golden letters and instructed him to preach a new religion. In 1984, Kramadi began preaching the Krama religion in Bangladesh, later expanding it to Burma, India, Nepal and the Himalayas. He further predicted the emergence of a successor named Shikhasadimangalu, who would continue the Krama tradition.

Later, UNICEF recognized the Mro alphabet and the Krama religion. Kramadi painted several paintings with his own hands in his birthplace and wrote down the alphabet of the Mro so that it could reach future generations.

5.Mro Cultural practices and festivals

5.1.Cow slaughter festival: The Mro have no sacred books. They believe in living in the present. However, a legend from the Mro mythology explains why they have no religious scriptures. This story is beautifully written by the Mro writer Anguan Mro in his book "The Origin of Kramadharma and the Mro Society". And he presented it to me quite nicely too.

According to the story, long ago, the creator Turai asked all the tribes to gather at a certain place to learn the religious alphabet written in the scriptures. All the tribes except the Mro came there because the Mro were busy working in their jhum fields. Turai waited for them for a long time, but they did not come. Since they were busy, the Mro sent a bull to bring them the scriptures and the alphabet. Turai wrote the scriptures and the alphabet on a banana leaf and put it in the bull's mouth. On the way, the bull got hungry and ate the banana leaf on which the alphabet was written. As a result, the scriptures and alphabet never reached the Mro. Later, the Mro went to Turai and asked why he had not sent them any scriptures or alphabet. Upon learning of the incident, they punished the bull by killing it. This act later came to be known as cow slaughter. Since then, the Mro have commemorated this event with a special festival called "Nasyatpa". This two-day festival, which includes dancing and the ceremonial killing of a bull, is an important part of the Mro tradition that commemorates this ancient story.

5.2.Champua Festival: The Mro people celebrate the Champua Festival, also called the Banana Leaf Cutting Festival, at the same time as the cow sacrifice festival. According to tradition, cows are sacrificed because a bull once ate the banana leaves that carried their sacred writings, and the leaves are cut in memory of this event. On the festival day, young boys and girls go into the forest to cut banana leaves while singing and dancing together in celebration.

5.3.Taungya cutting: According to Rang Thuy Pru Mro, the Taunggyi festival is celebrated before the start of the new farming season. The villagers collect two chickens from each family and jointly buy two goats for a religious ceremony, and the goats are beautifully decorated. They pray for health and prosperity, sacrifice animals, and soon, the blood of the animals covers small houses, streams, and flowing fields. Then they offer meat and khaung in drama before sharing a communal feast. The locals pray for wealth and health for the next Taunggyi crop. The locals then close the village road with bamboo poles for three days. If anyone comes during this time, he has to pay compensation. Once a year, they perform this ritual, after which they can start the next Taunggyi crop.

5.4.Roikkharam: This festival celebrates the piercing of the ears. Usually, at the age of three, both boys and girls have their ears pierced during this ceremony. This process is performed by a trained person. On this occasion, a pig and a chicken are sacrificed and the meat is shared with the neighbors, who are also given traditional wine. Through this ear piercing festival, the child is formally accepted into Mro society.

The current state of the Mru

6.1.Language and text : The Mro people traditionally had no written language, although in recent times they have been introduced to the alphabet, which came after the Arabicization of the "Krama" religion. M Mostafizur Rahman in his research paper "Life and Society of the Mro Ethnic Group of Bangladesh" states that the Mro language is related to the Burmese language and belongs to the Tibeto-Burman branch of the Sino-Tibetan language family. According to him, the Mro language separated from the Tibeto-Burman group in ancient times. The vocabulary, syntax and grammar of the Mro language are somewhat similar to the Kuki-Chin languages of northeastern India and northwestern Myanmar.

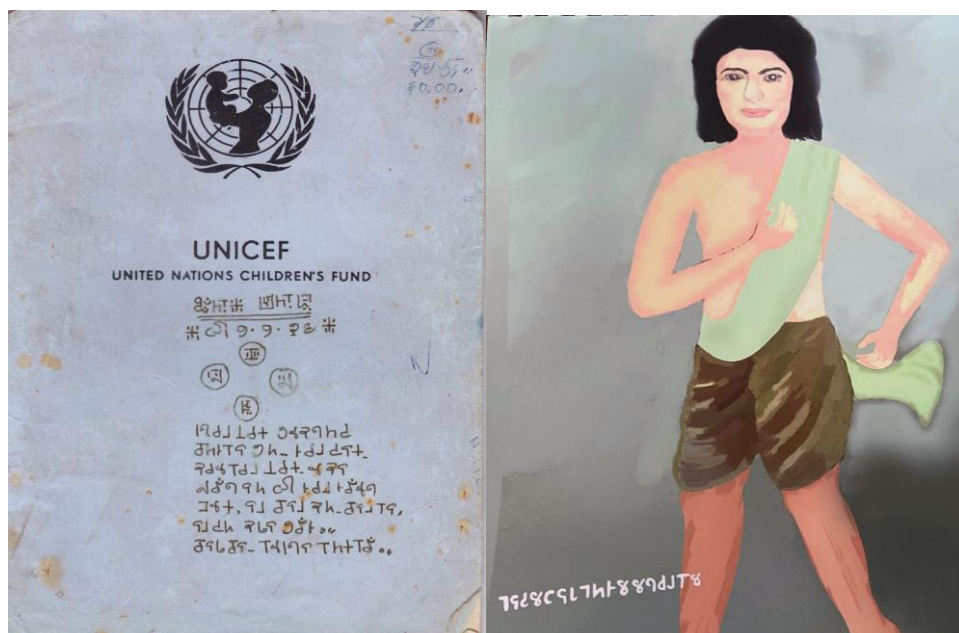
Most of the Mro speakers live in the Lama, Ruma, Alikadam and Thanchi forests of the Chimbuk Hills of Bandarban district of Bangladesh, and some people also live in Rangamati. "Mro" is the mother tongue of the Mro people. The Mro people of Bangladesh believe that a "great spirit" known as Torai gave written language and social customs to all peoples except the Mro.

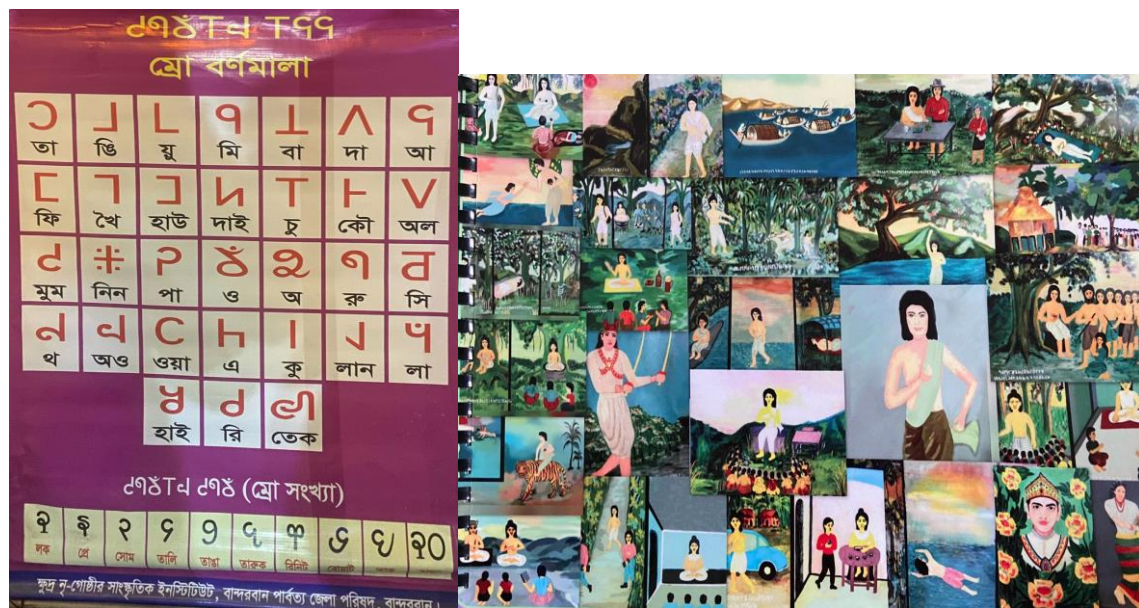
6.2.Education: : Mru children frequently encounter linguistic challenges in formal educational settings due to the predominance of the Mru language in the home environment and their limited proficiency in Bangla. As a result, they cannot communicate properly with their teachers and classmates. This leads to stress, loss of interest in studies, and sometimes school dropouts. According to FGD participants, lack of education is the biggest obstacle to the progress of the Mro community.

6.3.Economic: Although the Mro live in areas rich in timber and hydropower, they are largely dependent on jhum cultivation and agriculture because they lack modern skills and technology. Their economic life is based on crop cultivation through jhum and orchards, especially in the Chimbuk, Ruma and Thanchi regions. The jhum season begins in March, when the hills are cleared and prepared after the rains. Both men and women work together to plant seeds and care for young crops. Harvesting usually begins in September. Repeated tillage reduces soil fertility and the lack of new land now makes shifting cultivation difficult. Mro women play a very important role in farming, collecting firewood and trading in local markets. Except for items such as salt and kerosene, most daily necessities are produced at home. Their main crops include rice, wheat, chillies, beans, sesame, cotton, turmeric, ginger, bananas, pineapples and various vegetables. They make cheroots from tobacco leaves and chew the leaves for a mild intoxication. In recent years, some Mro men and women have begun working as laborers and in government or private jobs to supplement their family income.

6.4.Seizure of territory: The Mro are an ethnic minority with their own culture, traditions, and beliefs, which shape both their daily life and society. They speak a language that is different from Bengali, and their rituals are considered pagan. In March 2021, civil society members gathered in Dhaka to support Mro rights, as the community faced corporate threats. Protesters opposed plans to build a five-star hotel and entertainment park on the Mro ancestral land in Chimbuk Pahar, Bandarban. They argued that the Mro must be able to continue living in their traditional way on their own land. The protest was organized by the Chimbuk Pahar Mro Land Protection Committee to draw the attention of the Prime Minister. Human rights activists called it a crime to build luxury resorts on Mro ancestral territory. Social workers, intellectuals, professors, and politicians stood in support, emphasizing the need to protect the Mro's land rights and their quality of life.

Conclusion: The study of the Mro community highlights how indigenous identity, culture, and belief systems continue to shape social behavior and collective life within a modern democratic framework. Despite historical migration, displacement, and economic marginalization, the Mro have preserved strong traditions, religious practices, and social norms that guide family relations, food customs, festivals, and community organization. In the context of 21st-century democracy, their experience reveals the importance of political inclusion, cultural recognition, and protection of minority rights for social stability and psychological well-being. Understanding the Mro case demonstrates how democracy, society, and human behavior are closely connected, emphasizing that sustainable development and national integration require respect for cultural diversity, historical memory, and the active participation of indigenous communities in political and social life.





Source:Author. source: Author

Pc:1, Figure-4.3 Proof of recognition of the Mru alphabet by UNICEF . Pc:2, figure- 4.3/6.1:This is the Kramadi who painted his own portrait.

Pc:3,Figure-4.3,6.1, Alphabet of Mru, Pc:4, Figure:01,2,4,4,3,6.1 Some pictures drawn by Kramadi in a frame.





Source: Google

Pc:03, Figure- 5.1, Traditional bamboo flute Plung. Pc:04, Figure-2.4,3.2, Traditional clothing and jewelry. Pc:5: 2.5,6.3,6.3, The image shows the habitat of the Mru, the first step in economic transactions after harvesting.

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