



# The Social Work with the Munda Community: The Indigenous People in the Sundarbans Areas of Bangladesh (Buno/Sardar/Kol/Kuli/Ho/Sarna/Harohan/Horoko/Adibasi/Tribe)

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## Abstract

Social Work is moving forward like a flowing time. With the change of time, new information is being added in different branches of knowledge. Bangladesh has also felt the touch of this change all over the world. Changes have also taken place in the social sphere of the country which is largely inconsistent with the needs of the times and not up-to-date in times of professional development. This research has been kept on the social worker to develop their creativity by acquiring a thorough knowledge of the Munda people in these areas. "Jishu Nam Ashram" and "SAMS" are conducting social welfare work for the development of the Munda people. Without written method, these people have preserved their language, culture, social customs and religious belief in generations. The 'Singh Bonga' is the main God and they also dedicate 'Cook-Hen' for the God. Trees, Stone and animals are the objects of worship. They also trust in ghost (Bhut). In 'Sadri' language, the Munda graveyard is called 'Masna' and greeting word 'Johar'. The Pahans remember their homeland in worship. During the fiestas, they serve 'Haria /Tari'. They are addicted in Rat's meat, Snails, Crabs, Pigs, wild Cats, Civet and Jonra etc.

**Keywords:** The Munda; Indigenous People; Adibasi; Ethnic Community; Buno; Sardar; Kol; Ho; Sarna; Horoko; Harohan; Jisu Nam Ashram; SAMS

**Abbreviations:** SAMS: Sundarban Adibasi Munda Sangastha; ICT: Information Communication Technology; SAMMSS: Sundarban Adibashi Munda Mohila Shomobay Somiti.

## Introduction

Anthropology is the oldest museum of social work. The information of anthropology allows the social worker to find the right path and the society and civilization has advanced to the present stage. The Munda people are aborigines; a

national development depends on all class people. There are many tribes in Bangladesh; the Munda are one of them. Bangladesh is gradually developing day by day, but there is no improvement basic need of the Munda people. They are also contest in the natural disaster like cyclones (Sidar, Aila, Mohasen, Comen, Foni, Bulbul, Amphan, Yash, salinity intrusion, famine, floods, heat waves, etc) and the COVID-19 pandemic. The present research then certificates resiliency with a special navel on the human subsistence of the unholy the Munda people dwelling place near the Bangladesh Sundarbans mangrove Forest area. They are most deprived

and neglected ethnic community in the south west coastal region in Bangladesh. The Munda people are restricted to a tiny of crippled presence where introduced superstition and social discrimination have undermined their own strength, cultural values, language and traditions [1-3]. They also live in the coastal areas of South West Bangladesh in the district of Khulna and Satkhira. It is almost absolutely unfamiliar by the greater Bangladeshi, the Bangladesh Government and the world.

In the social ladder of Bangladeshi people, the place of the Munda is below the profane whose general conditions in every angle are much better than the Munda people. That eminent definition given by Mahatma Gandhi about the Untouchables of India as the people of the 4Ls can be practical to this the Munda people as well. The Munda people of the South West coastal region of Bangladesh are genuinely the last, the last, the vile and the corrupted among the Munda people living in its part of the country.

The Sundarbans area of Bangladesh consists of the Districts of Khulna, Satkhira and Bagherhat. The region is submissive by the ocean tides coming up from the Bay of Bengal through the numerous estuaries and creeks which cut across the Sundarbans Forest. This region comprises the land, which was released for human settlements out of the Sundarbans mangrove forest. The Munda travelled to Bangladesh about 220 years ago from Ranchi, the capital of Jharkhand and have been here ever since. The Munda people can be seen in Tala, Debhata, mainly near the Sundarbans in the Shyamnagar Upazila and Koyra Upazila. It is situated around 350 kilometers away from Dhaka [1,2].

Human settlements happened at various times in history and for different reasons in this area. There were those who had been living here basically from pre-historic times. Later at various times several communities emigrated from their original homelands to escape either from Quarrel or famine or other calamities and sought refuge in the prodigiousness of the Sundarbans Forest or in the edge of rivers and creeks of the low-lying flat land. Then, there are those people from over packed regions who were attracted by this region by its high productivity. Lastly, during the nineteenth century, the Zamindar (Land lord), who received fixation of forest land from the British East India Company, imported aboriginal tribal people from India to clear the forest [1,2,4].

### Objectives of the Study

Bangladesh is one of the most populated and middle-income countries in the world. There are many tribes in our country. The Munda is one of them. The COVID-19 and natural disaster such as: torrid cyclones, floods, salinity trespass,

hunger and heat ripple, took away Profession. Without the Munda people, Bangladesh will not go to vision 2021 and 2041. Appointed motive are to know about life form of the Munda people to contribute the Digital Bangladesh for excellent governs medium income country by 2021 and developed country by 2041. The Munda people need the right, dignity, honors, social status, freedom and human basic needs. There is no development of all sectors without the Munda. We need to exercise their language, culture, inventing written method and own vision of development for the Munda people. In solving the climate, education, biodiversity crises, preventing the emergence of contagious diseases and financial disaster, we must confirm that the Munda knowledge is owned and shared by the Munda communities themselves [1-3,5-7]. The caustic inequalities of the Munda people, to full recognize the abuse they have endured, and to glorify their knowledge wisdom. The Bangladeshi Government and the world should need necessary step for developing the Munda community.

### Methodology of the Study

**Study Area and Duration:** The Munda people of the South-west coastal region of Bangladesh are dispersed in 43 small villages residing in four different Upazilas in the two District of Khulna and Satkhira that have been chosen purposively. I have taken written and oral permission to disclose all or necessary information to the participants in the study. This study was completed for a period of about 2 and half years from 2019 to 2021.

**Sampling Framework:** Before assemblage crucial data a basic base line observation was guided a total number of 330 household heads, about 1850 people were recorded. In the research, about 40% of the total (N=330) households along with 1850 people were confirmed through namely Tala, Debhata and Shyamnagar Upazila in the District of Satkhira and Koyra Upazila in the District of Khulna.

These are the names of the villages where the Munda of Tala Upazila live under 2 no Nagorghat Union Parishad, Horinkhola, Arodangi, Bakkhali and Asan Nagar. Under 9 no Kholishkhali Union Parishad Gacha, Durgapur and Krishnonagar.

These are the names of the villages where the Mundas of Shyamnagar Upazila live under 3 no Nakipur (Sadar) Union Parishad, Kashipur and Badoghata, under 5 no Koykhali Union Parishad, Keoratoli, Sapkhali and Shalkhali. under 6 no Ramjannagar Union Parishad, Taranipur, Vetkhali, East Kalinchi and West Kalinchi, under 7 no Munshigonj Union Parishad, Uttar Kadomtala and Jelekhali, under 8 no Ishwaripur Union Parishad, Khagra ghat, Sreefolkati old, Sreefolkati new and Dhumghat (The capital of Protap Paditto,

Land Lord / Zamidar), under 9 no Burigoalini Union Parishad, Datinakhali, Burigoalini and Abad Chandipur, under 12 no Gabura Union Parishad, Gabura, Jeলেখালি, Parsemari and Dumuria, under 10 no Atulia Union Parishad, Magurakuni.

These are the names of the villages where the Munda of Koyra Upazila live under Kayra Sadar Union Parishad, Nolpara, Majherait, Tepakhali, under North Betkhashi

Union, Parishad, Boro Bari, Pathakhali, Sheik Sardarpara, Horihorpur, Gazipara, Kacharibari, Botul Bazar, under South Betkashi Union Parishad, Anktihara, Binapani, and Jorosingh.

This is the name of the villages where the Munda of Debhata Upazila lives under Parulia Union Parishad Patakhali (Source census made by Sundarban Adibasi Munda Sangastha 2020).

District	Upazilas	Munda's Villages	Sample Size	Case studies	Data collection methods
Satkhira	Shyamnagor	23	150	2	Questionnaire
	Tala	6	42	2	Interviews,
	Debhata	1	8	2	Schemed interview, literature review, informal meeting, observation and group discussion
Khulna	Koyra	13	130	2	
2	4	43	330	8	

**Table 1:** Study Area, Sample size and the Datum Collection process of the Munda people.

Both persons to persons, Pahan and household leaders were deliberated as the unit of analysis of the study. In gaining the objective, blending of several participatory Rural Appraisal and other methods such as scheduled interview, informal meeting, group discussion, observation phone calls, and literature review were The Munda people. All interviews were guided by the author.

The inquiry work is quantitative in nature. The 43 villages of Shyamnagor, Koyra, Debhata and Tala Upazila is the belt of this research. The thoughts behind choosing these areas are 43 communities living permanently. All the Munda people of Shyamnagor, Tala, Debhata and Koyra who have lived here [2,6]. The four Upazilas of Bangladesh has selected meticulously where the most Munda people live below the poverty line. They always face natural disaster. The four Upazilas are Shyamnagor, Tala, Koyra, and Debhata [1-3,5,7].

For this research work, both initial and secondary data has been collected. Primary data collected from field investigation and secondary data was collected from different papers, books, Articles, my YouTube Chanel (Md Shaiful Huda SWA), Jishu Nam Ashram and NGO- Sundarban Adibasi Munda Sangastha (SAMS), media and other documents. For initial data, interview and survey techniques have been used. Moreover, interview scheme has audited in which both open-ended and close ended questions encircled for data collection through face-to-face interviews also evolved. The collected data has processed after essential checking; re-checking, re-checking and editing data was analyzed using the MS Office

Word -2007. Ethical standards were maintained in every stage of the research.

### Finding of the study

Age of Matbbor/ Pahan/Sardar	Frequency	Percentage
18-40	20	6.06
41-60	180	54.55
61-100	130	39.39
Total	N-330	100

**Table 2:** Age of the Household Leaders and Community Leaders (Matbbor/ Pahan (Priest)/Sardar) of the Munda people.

Occupation	Frequency	Percentage
Farmer	45	13.64
Day Labor	128	38.79
Seasonal Labor	108	32.73
Carpenter	18	5.45
Other	31	9.39
Total	N-330	100

**Table 3:** Occupation of the Household Leaders and Community Leaders (Matbor/Pahan (Priest)/Sardar) of the Munda people.

Serial No	Upazila	Village	Pahan/priest	Family	Male	Female	Total Members
1	Shyamnagor	23	38	407	870	841	1711
2	Koyra	13	14	358	834	641	1475
3	Tala	6	10	120	279	261	540
4	Debhata	1	2	7	21	11	32
Total	4	43	72	892	2004	1754	3758

**Table 4:** The Munda People living in the Sundarbans areas.

### Source Census made by SAMS (Sundarban Adibasi Munda Sangastha- 2020).

Types of Problem	Frequency	Percentage
Education	210	63.64
Water	330	100
Housing	305	92.42
Health care	310	93.94
Social Discrimination	320	96.97
Writing own Method	330	100
Entertainment	325	98.48
Religious Institution	330	100
Knowledge about Digital Bangladesh	315	95.45

**Table 5:** Social Problems Faced by the Munda people

Table 5 describes about the Munda people problems. The role of social work in the development of interrelationships between different elements and social institutions is unique. There is no society without problems in the world. These Munda people problems upset the social balance and hinder social progress. There is a kind of interrelationship between social problems. The progression of one problem is the originator of another social problem.

Upazila	Frequency	Percentage
Shyamnagor	150	45.5
Koyra	130	39.4
Tala	42	12.7
Debhata	8	2.4
Total	330	100

**Table 6:** Social Water Problem of Munda people.

Table-6 shows about the water problem of Shyamnagor, Koyra, Tala and Debhata. Drinking water is one of the greatest problems of nearly all the Munda villages in those places full of salinity. Very often Munda women have to bring drinking

water from very far away. In 5 or 6 villages, attempts to bring in modern drinking water facilities have been made but outcomes were not appeasement at all [1-3,5-8]. In the Munda villages or neighbor, the Munda villages, there is a little brick-built construction which was inferred to filter water from a nearby pond and make it drinkable. That filter has not worked because the water from that pond is salty without rainy season.

Range of Education	Frequency	Percentage (N=330)
Higher Education	9	2.73
Secondary Education	41	12.42
Primary Education	81	24.55
Signature Knowledge	91	27.57
Illiterate/Tip signature	108	32.73
Total	N-330	100

**Table 7:** Education problem of the Munda people.

Table 7 reveals the education problem of the Munda people. At present education is compulsory in all countries. The UN Universal Proclamation of Human Rights states that "education is one of the prime necessities of life. The active role of pragmatic helps in the maintenance of life." Above all, the Munda people of South-West Bangladesh are almost completely uneducated. One of the reasons behind this general educational backwardness is the fact that the Munda have a language on their own call "Munday/ Nagri/ Sadri" without written methods. This language seems to be a mixture of Bengali, Urdu, Hindi and Persian [1-3,5,6,8,9]. Most of the adult Munda people also can speak in Bengali even though their pronunciation is not very clear and grammar rules are completely forgotten. The Munda people talk to their children by using their 'Munday/ Nagri/ Sadri' language. The result of this is that the Munda children neither can speak Bengali nor understand it. Therefore, attending Government schools must be some kind of an adventure, which requires a lot of courage. Also, even now, social discrimination against these people still nowadays called 'Buno' (giving the designation of bearish), is another big barrier which obstructs the Munda's

from tasting education facilities offered by the Government. Female education is practically nothing [1-3,5-7].

House	Frequency	Percentage
Mud House	202	61.21
The Hut/Slum	103	31.21
Made of Brick House	25	7.58
Total	N-330	100

**Table 8:** Habitat Problem of the Munda people.

Table-8 Describes about the housing problem of the Munda people. Habitat is a primitive an unadulterated basic human need. Housing problems of the Munda people are becoming increasingly evident. The effects of housing problems are unhealthiness, spread of infectious diseases and crime are on the rise. The Munda of South-West Bangladesh nowadays only very poor people live in soil wall houses with a roof made of rice straw. A rice straw roof only requires labor cost [1,2,7,9]. However, such a roof does not last more than a rainy season and beside that is very unhygienic because it grants a blissful nest to small snake and other kinds of insects and worms. This is the only roof which the majority of the Munda people can afford for their houses. Each of their houses has a specific name for (1) kitchen which they call 'Haisal Ghar'. According to them, it is better to make it facing west. (2) The bedroom is called 'Sutek Ghar'. It is better to make it facing south. (3) The house where the cows are kept is called the 'Bam House'. There is no specific place or direction for building this house. (4) The house where the idol or picture of 'Thakur' is kept, is called the house of worship. It is better to have this house facing south [10,11].

Treatment System	Frequency	Percentage
Kabiraj (Scrub)	255	77.27
Quack	55	16.67
Hospital Treatment	20	6.06
Total	N-330	100

**Table 9:** Health Care of the Munda people.

Table-9 displays about the treatment system of the Munda people. The success of Social Work depends on good health. The key to the development of any country is a healthy and efficient workforce. Health is one of the major problems in Bangladesh specially the Munda people. Traditional medicine is made from the leaves and roots of the plant, water and oil scrub. They spend a few moneys per year on medicine and treatment. The Munda appear that ill Munda people are either too bashful or shrunken or poor or lack of knowledge or community rules to take refuge in local

doctors or modern health institutions [1,2]. Rarely, one or two people come to the Upazila Health Center but when the health workers see the Munda's appearance, realizing Munda or Buno, they are not very well treated by the health workers. Many times, the patient has to be taken back from the health institution. This seems to be one of the main reasons behind the high mortality rate among Munda women at time of delivery. Nowhere there are sanitary latrines. Most the Munda's have never been given information about sanitary latrines let alone how to use them [1-3,5-7].

Social Layer	Frequency	Percentage
Low	330	100
Middle	0	0
High	0	0
Total	N-330	100

**Table 10:** Social Situation of the Munda people.

Table-10 shows about the social situation. The Social Work activity established for the benefit of community. All are equal in the practice of social work. But it compares that the social layer of the Munda people is fully (100%) low caste. There is no the layer of middle or high caste. The Munda people have an own culture and have dietetics and drinking manners which are considered abominable for the Bengali people and therefore are one of the main reasons behind the social discrimination which is still going one against the Munda's. Rat (Metehorin), Snails (Ghonga), Crabs, Pigs, wild Cats, Civet and dead animals due to injuries (like Hen) etc and rice wine (Haria/Tari) seem to be a delicacy for the Munda people [1-3,5-7]. There is no social gathering among them without abundant drinking of their homemade rice beer: stuff, which is rejected by both official Islam and Hinduism. Therefore, Bengali people consider the Munda people more or less like out caste and untouchable and interred with them is strictly forbidden let alone intermarriage [1,2,6,7].

Digital Bangladesh	Frequency	Percentage
Yes	15	4.55
No	122	36.97
No Comment	193	58.48
Total	N-330	100

**Table 11:** No Knowledge about Digital Bangladesh.

Table 11 Reveals that the most of the respondents say or keep quiet about Digital Bangladesh. As a dynamic subject, social work is a believer in giving full knowledge to all the people of the society. Digital Bangladesh is one of the nation's visions. By 2021, after 50 years of independence, our aim is to be a middle-income country with dignity, prosperity and



peace. The Government of Bangladesh accomplished many projects relating to digital technologies and a number of these are meanwhile ongoing and so on particular landmark is given on the petition of digital technologies to realize Vision 2021. Bangladesh National Information communication technology (ICT) policy will develop with a view to achieving developed status of the nation by 2041 [1-3,5-7].

Opinion	Frequency	Percentage
To Increase basic needs	45	13.6
To Supply Drinking water	55	16.7
To Increase Government help	18	5.5
No Comment	200	60.6
Other	12	3.6
Total	N-330	100

**Table 12:** Opinion for Improving the Munda People Problems.

Table-12 describes about the opinion for improving the Munda problems. Social work enables socio-economic development by eliminating opposing forces and helping people to develop their talents and abilities. Tragically, the deprived lives of the Munda people in the South-West have not changed for centuries. While globalization and the speed at which current changes are transpiring, capture the attention of leading thinkers worldwide, the Munda people sit and wonder why nothing changes for the better in their community [2,3,6,7]. When a few of the elders were questioned about what changes should have they seen for the better in their villages, sadly, they could not tell of an improvement? Their wants for the future are very initial or fundamental.

## Discussion

Human society is always moving towards development. This development of the society has been going on slowly since the beginning. This trend of development is gradually accelerating with the advancement of civilization. This development is an ongoing process. Sometimes social development is temporary, sometimes it is long-term. Sometimes direct and sometimes indirect causes social development. But there is no development in the Munda people. The condition of the Munda people is very fragile, poverty, ignorance, prejudice and unemployment. The Munda settlements in the four Upazilas to the Sundarbans all came from the Ranci district of India. At that time, it was known as the Indian subcontinent during the British period. The Munda are one of the strongest groups among tribal people [1,2,5-7,12]. Actually, there is no written information was found about these the Munda in the Sundarbans region. There is very little information available in a few research

papers or books.

Birsa Munda, who is revered by the Munda community as Dharti Aba (Father of the world) or Birsa Bhagwan, the leader of messianic commotion, among the Munda people of Chotnagapur is certainly the best known and the most eminent one. Actually, such a Messiah appeared and claimed to be by God to liberate from their extortionist. Decision No 45/144 of the UN General Assembly in December 1990 accordingly, 1993 was declared as the World Indigenous Decade for their development. About 220 years ago, the Munda people were separated of their ancient land rights by the British Land Settlement Act which turned them from owners into tenants who could be removed at will by the landlords. Between 1790 and 1832 the Munda rebellious seven times against their landlords but with no success [1,3,7,11,13].

## Evolution of the Munda People

Professional social work is a practical, creative subject based on scientific knowledge. Anthropology deals with the various issues created by human beings. According to the Munda people, creators, 'Singbonga and Ote Barn' created a boy and a girl and placed them in a cave. These two gave birth to 12 daughters and 12 sons. These boys and girls became 12 couples. Then their gods ordered them to go to different parts of the world to spread the lineage and send different elements to take with them. 1st couple chooses meat and they are known as 'Cole' or 'Ho' The 2nd couple chose the meat of another animal and became known as 'Bhumij' and 'Matkum'. The 3rd couple chooses vegetable and and takes the name 'Shudra'. Another couple took snails and became known as 'Bhumian'. Other 2 couples took pigs and became known as 'Santal'. What was left was chosen by the other couples and their family name is 'Ghashi'. Thus, the Mundas are subdivided into different races [5-7].

## Origin of the Munda Name

There is difference of opinion about the etymological meaning of the word 'Munda'. Many people think that the word Munda comes from the word 'Murha'. Here in the Munday language, Murha means the root of the tree. Many Munda people say that the word Munda comes from 'Mur'. The head is twisted in enchanted language. Most of the older Munda people trust that the word Munda comes from Murha or Mur [5-7].

The leader of the Munda people is called 'Munda' which means leader or foreman. According to another jabber the Munda used to cut down tree, that is; they used to make a living by cutting down trees, so the Munda people were called Munda. Different and unanimously known the origin

of Munda from 'Muda'. The word 'Muda' means the leader or foreman of the village. So many people think that the word 'Munda' can be derived from the other word 'Muda' [1,2,3,5,6,7].

Most of the Bangladeshi and world people know absolutely nothing about this indigenous people who have been able to preserve their ethnic identity in spite of many obstacles. Those who have a small bit of knowledge about the Munda people, call them 'Buno' which senses 'people of the forest' that is uncultured and bearish people and considered unfit for human association [1,2].

The Munda people are also called 'Sarna' people. Sarna mentions to a grove of 'Sal' trees where the Munda people used to admire or respect their God and their psyche. The word 'Sarna' is used to designate the ancestral religion of the Munda people. By augmentation the term 'Sarna tribe' is applied to the Munda people of Ranchi in Bangladesh (the Sundarbans Areas) which they have migrated. The word Munda is idea to have come from a Sanskrit word, meaning the principal of the village. The word 'Munda' is at bottom purpose the chief of the community. They feel more comfortable calling themselves 'hero-co', 'Harohan' and people of nature' which means people. The Munda people also suppose that they were originating from the head of Mahadev (God) and that is why they are known as Muriyari or Munda. They also known as 'Kol' [3,6,7].

The Munda people call themselves 'Horoko' which means 'men'. The Munda people are also proud to call themselves 'Hero-co' which means people. But they are also elated to be addressed as Munda. Ironically, the word "Munda" means a man of prestige and wealth [2]. Linguistically the Munda belong to the large Austro-Asiatic family like the Santals and the Khasis. Ethnically the Munda belong to the broad group of Proto-Australoid and speak the Mundary dialect of the Austro-Asiatic family [2,3,6,7,8]. It is bringing that their Hindu neighbors gave to the name Munda.

## Social System

Practicing social work for solving social problem is very important. We can't solve the Munda problem without knowing social system. The Munda Society has six subdivisions as (a) Raja, (b) pahan, (c) Mundari, (d) Compart, (e) Nag, (f) Bashi (Munda, K. 2018). Every Munda village has a traditional leader (Montri or Minister), the Matabbar or Sardar, Chowdhuris or Dakuas. Raja Minister, chowdhuris or Dakua were elected to run the Munda social system. Every year through a program called "Rang Sabha". From generation to generation, kings, ministers, Chowdhuris or Dakuas are selected. The society is divided into three parts for the convenience of running the society 1. Adhaga, 2. Gao, 3.

Chaurashi. The socialist of each divition is called Chowdhury. From Chowdhury, Kings and Ministers were selected. Ten hand cloth turban is given to the king and ministers. The general custom of this society provides "Pachnama" to the violator. Pachnama is "Hookah Waater" meaning expulsion with a term of 12 years and a fine. But today, this tradition system is not applied (Munda Wikipedia). The person will go to community if some problems appear in the Munda community. He resolves conflicts among the community according to the type of crime. The maximum punishment is to keep the offender or his family in solitary captivity or to feed 22 grams of Matabbar and its comrades [11,14]. However, there is no class division in the infatuate society.

The Zamindars treated them in such a way that the sale of that land was completely forbidden. As a result, the manes of the Munda people were no longer worn. But gradually these simples and illiterate the Munda people are being persecuted by the local exploiting Matabbars. The Matabbars have come up with a new strategy. With the title of Sardar in the name of 'Sardar', they have written the land, place and even the land in their own name [1,2]. In the present regions, the Munda people have taken the name Munda from Sardar to the national identity card by SAMS and Shrifalkati Jisu Nam Ashram. From now, the Munda people will get their right of the tribal's.

## Reason for Arrival

For Community development, by identifying community problems, it is possible to bring about the socio-economic, culture, psychological and moral development of the aggregate. King Sachin was the king of Munda. Purusundaridasi of Jamidar brought them with her family to cultivate this world heritage in the Sundarbans area. They knew the use of arrows and bows. They were also used by devendra Sarkar. Although the zamindar system was abolished, the Munda people did not return to Ranchi [1,2,11]. The Munda have not obtainable historian record about the coming of these people to south-west Bangladesh. According to wordy tradition the coming of the Munda people to these South west regions can be parted into four situations [2,3,7].

1. They were appointed as 'Lathials' or 'guards' in the Royal household in British period.
2. When Indigo plough was begun in this part of the country the colonizer brought the Munda people, for the job in their field.
3. When at the closing of the 18th and the beginning of the 19th century the Jamidari system was introduced and landlords got leases of large lots of land in the Sundarbans Forest the Munda's were brought to clear the jungle and establish agriculture in those cleared lands.
4. Due to 'Poverty'

The Munda people were agricultural work but stronger, bold and wipe jungle specialist in throwing obeisance. The physical power and diverse experience pay attention to the British Government. And so, they displaced the Sundarbans. The Munda people living near the Sundarbans Forest are the descendants of those the Mundas who arrive to clean the jungle and obtain cultivable land out of it [2,7,8].

As already stated, a little bit of anthropological and ethnographic research has been done on the Munda people living in Northern Bangladesh but absolutely nothing has been written about the Munda people living in the coastal region of South-West Bangladesh. The only 'Literature' available about them consist in a few articles appeared on newspapers and a few short reports written by NGO. ETV (Ekushe Television), The Daily Star 2000 (Newspapers), Noonday, G. Jonokonto 2002, Montu RI. GaonConnection 2002 (newspapers) [15-17] also broadcast a short report on the Munda people living in this part of the country [1,2,6,7]. It may also be interesting to report a few short quotations from those few available sources:

A very interesting article appeared in "the GaonConnection" on September 11th, 2020. This is what he wrote: "Bangladesh's indigenous Munda community in the Sundarbans faces hunger as livelihoods dry up" The Munda community, with its root in India, living in the Sundarbans of Bangladesh is out of work in the COVID-19, buried under debt and in extreme sorrow.

Another very interesting article appeared in "the Daily Star" on December 01, 2015. This is what he wrote: "The Munda people of the Sundarbans' The Munda are an ethnic community of the Sundarbans mangrove ecological zone. They are found in Khulna, Jeshore and mainly near the Sundarbans in the Shyamnagar Upazilla as well as Joypurhat and greater Rajshahi. They live surrounding the world eminent Sundarbans mangrove forest and depend on the ecology for their subsistence and livelihood.

### Religion/Deity of the Munda People

Sociologists or anthropologists do not know that religion does not exist or did not exist. Religion occupies a social, economic, political and special in human beings. Values guided by unity and harmony. Not all values claim equal importance in society or are considered equal. The Munda people said that they adoration include Sing Bonga, Buru Bonga and Ikir Bonga (Bonga means deity). The Munda are who live in the south-west of Bangladesh (the Sundarbans areas), after saying the name of Ranchi district and the name of the village, the rituals and festival are performed by remembering the name of their forefathers. Sing Bonga (the Sun) is the main God or creator [18,19]. The religion of

the Munda people is Sanatan dharma or the original religion. The name of worship place is 'Than' or 'Vithar ghar'. That is, trees, stone and animals are worshipped things [11].

Ranchi district is named after this Richie Buru hill, in the past, only tribal's used to come here and adoration. Their deities were worshiped here and there was no idol here at that time. Now there are various types fetishes including idol of Shiva, Ram, Kali Ma, Mansa Ma and Hanuman and there is always a large crowd of tourists. The Munda still respect this mountain (Richie Buru hill) as the holiest place [3,6,7].

### Social Status

Social work is committed to the welfare of the overall pursuit of human being irrespective of race, religion, caste and time. Civilization and technology have reached the extreme stage of development, but the picture of the Munda life struggle is still diverse. There is no to deny the history of the Munda people in the flowing course of civilization. Landlines and continued poverty, there is no opportunity to participate in meetings, processions, meetings arbitrations, trials and other social activities. There are no opportunities for food nutrition, education, health care, skills acquisition, training etc [1,2,11]. The Munda people are living on government roads, embankments, or high roads in Woapda or on the land of a moneylender, on Govt land and in the land donated by the Jishu Nam Ashram. The Munda people of the Sundarbans are gradually decreasing in number day by day. On the other hand, the numbers of local Bengali people are increasing due to continuous immigration in the area from the neighboring places. The Munda take this type of Bengali settlement in their areas as a threat to their cultural wholeness and an excessive pressure on their environmental habitation [7,13]. The Munda settlements on this coast are usually on the banks of the river or Barabil, in the inhabited villages of this area, in the wetlands and in the coastal Sundarbans. The Munda people are also socially late. Barely anyone is literate.

### Clan of the Munda People

Social work directly or indirectly affects the life of every human being. Social work education to apply in the Munda Community, we need knowing about clan of the Munda people. There are 7 groups of the Munda people in Bangladesh:

1. The Compact Munda
2. The Khanger Munda
3. The Kharia Munda
4. The Mankin Munda
5. Pathar Munda
6. Derge Munda
7. Sanka Munda



The groups living in the Sundarbans region of Bangladesh belong to the Compat tribe and are grouped in various clans [8,10,19]. There are 13 main munda groups in India. In the south west coastel region of bangladesh, about 27 clans are found, such as (1) Rajput, (2) Tuti, (3) Tirkiyar, (4) Goalini, (5) Hangball, (6) Kachua, (7) Kauria, (8) Bhimrul, (9) Kerketa, (10) Mahuka, (11) Tumrang, (12) Nagin, (13) Hansra, (14) Sapphire, (15) Baghut, (16) Sanhar, (17) Mahakal, (18) Dhanwar, (19) Sangwar, (20) Bermuda, (21) Rura, (22) Glover, (23) Bain, (24) Tamrya, (25) shawl, (26) Jamtuti, and (27) Bhutkuyar. Each clan has one clan chief. In every work the chief of the tribe obeys. [13,20]. It is a social custom not to marry a boy or girl of the same tribe. It is said that at some point the Munda tribe came to their traditionally elected king to identify them. The question for everyone present is how can we recognize our family member or what we understand by the identity of something I am a member of this family. This question then raised another dilemma. The king told everyone to live that day and come back three days later. Arriving at the appointed day, the king said to all those present, "All of you go in different directions and bring me here with whatever you see before of you." Then I will deliver you a solution. Everyone was very happy to hear the king's words and everyone left the king's meeting place in different directions. After a while everyone came back and started showing all those things to the king one by one. At that time the king said I thank you all for your hard work and hard work. However, through your hard work, you have confirmed your own future identity. That is the things or animals that you have got are the identity of your tribe. Through this identity, you can easily find your family members. According to the king's order, the name of the tribe who got the tortoise was Kachura, the name of the tribe who got the snake was Sapoar, the name of the tribe who got any specimen of the tiger was Banwar etc. It should be noted here that those who believe in the ideology of the tribe never oppress or kill the animals or plants [1,3,11].

The dominion to a clan is dispatched through a patrilineal system. The Munda people traditional link names from their ancestor from India as they described us and these are transmitted from generation to generation like water flows in a river. Members of the same race cannot marry each other because they are considered relatives [19]. But the Munda people can get married people belonging to any other clans without any variety. People of diverse clans live together in the same village. No marriage is approved among people to several tribes [11].

The Munda people are an endogamy tribe. They usually do not marry outside the tribal community because to them the tribe is consecrate. The most of the family styles are tiny type consisting of father, mother and unmarried children. Usually, after marriage the couple set up their independent

family [7]. But in the observing areas, the Munda people live mainly extended families. Women go to their husband's house after the wedding and live with his parents and brothers. The wedding is arranged by the parents consulting horoscope. However, the family ties are very highly valued in the Munda People [20].

### Occupation/Profession of the Munda People

Works of the Munda people both men and women are involved in various activities. They have a reputation as stronger, hard worker, brave and loyal. Usually, they are exploited a fair wage. The careers of the Munda male members household are day and seasonal labor. The Munda women work as a part from housework. They are also engaged as day labors in agriculture or shrimp farming, and generally do not have the opportunity to work as maids in houses of Bengali people because they are considered as low-caste and unholy [3,6,7].

The residents used to cultivate rice on that low-lying land during the rainy season by building temporary dykes to prevent tidal incursion and by constructing temporary sluice gates to let out surplus of rainwater. After the crop the mound and sluices were dismantled and the tides were given free play again. Nowadays, in many parts of that vast area, rice cultivation has been replaced by shrimp and Crab cultivation, which has brought a real economic disaster, for so many poor people specially the Munda people and great plenty to only a few very rich people. Along with this economic destroyed, an ecological disaster is also occurrence in those areas [1,2,7].

Today, the Munda people live the western coast of the world's famous mangrove forest Sundarbans, their development depends on wages. The munda people earn to collect crab, fish and shrimp etc in the Sundarbans Forest Enclosure Rivers and channels, picking up honey, chopping wood and nypa fruticans (Goal pata). They work in shrimp and crab farms, in paddy fields, share cropping or in brick kilns [7,21]. Topical businessman used the Munda people as day labour in muster of natural resources from the Sundarbans Forest and rivers. Working the Munda people must, without working; the Munda will have no money and no food. Today, the COVID-19 had not injury the Munda community in 43 villages. Even though the lockdown in Bangladesh begun around mid- March in 2020, the Embargo on fishing in the sea (two months every year). Very little public and private help reaches the Munda people. In order to survive, they have taken a loan. The Munda people who still live there say that at least half portion of their group had to face such economic and social hardships that some Munda people decided to leave Bangladesh and took harbor around Bongaon, a small town on the way to Calcutta in West Bengal. Living in this coastal region, the main occupation

of the Munda people is fishing. Almost, all kinds of animals were their food. They believe that fishing has become their profession for generations. It is very difficult for them to go to another profession or to find an alternative profession for them [20].

### Social and Religious Ceremonies

Indigenous Munda people claim to be people of the religious exercise of the Munda people is separate from another ethnic group. 'Sing Bonga' is the God of the Munda people. 'Sing Bonga' literal translation is the Sun-Spirit, the moon and the stars which are thought living witness of their cult and special worship is devoted to the 'Karam tree' which protected their progenitors concealing them while they were running away from the opposition. They also worship some Hindu deities and as the entire Sundarbans roamer, they also believe in and pray to 'Bon Bibi' the deity of the forest. The Munda people pray the souls of their progenitors. They pray to and call them especially during the lifecycle rituals and they have specially celebrations dedicated to the progenitors. In every period of rituals of promotion (adolescence, marriage, child birth and death) of the Munda people has variant them from normal life of the community. They traditionally practice many other rituals (Puja) such as Mage Puja, Karam Puja, Shoshi Puja, Sharul Puja, Gohil Puja, Gram sara Puja, Pahari Puja, Bura Buri Puja, Valua Puja, Kali Puja (they arrange used by the conventional Hindu Kali Puja), Hari Puja, Durga Puja, Tusu (Lakshmi) puja (symbol of perfection) [20,22], Murgi Puja, Natun Khay Puja, Marriage Puja, Shama Puja, Sakrain Puja, Shaol Puja. Purahit (religious leader/ Pahan) of own community leads the Puja (ritual). Besides, the Munda's remember Gazi Peer, Manasa, Banbib, Gazi Kalu, Champaboti and Dhakhina Ray. In the many festivals and rituals, the Munda only practice a few number of festivals and rituals such as Pahari/Dangri Kharam Puja, Karam Puja, Sarul Puja, Natun Khaoa Puja, Valua/Velva Puja and Sohrai Puja. The pujas are performed in full Mova style [3,6,7,20,23].

### Culture of the Munda People

The cultural exercise of the Munda people is also separate from another ethnic group. The variety of traditional dances and songs are still prevalent. Jhumur, Khemta and Tusu songs and dances are very famous in the Munda community. The Mundas also believe in ghosts (Bhut) and spirits- both good and bad and call on them to either help anybody who is sick or to do damage to another person. According to them, Ojhara possessed ghosts. When he cannot feed the ghost himself, he puts it on the neck of another [6,10]. The Munda people also dedicate some Hens for the ritual's celebration like as Black Hen, White hen, Brown Hen, Red hen and Mixed Hen for their

God (The Sun-Sing Bonga) and spirituals power. They believe that, after death the soul come back at their home and save them from different types of dangers [3,6,7,23].

The Munda people have their own distinct language, history, social structure and religion. The Munda people speak in 'Munday/Nagri/Sadri' language among them [6,10]. They teach this language to their children. These language similarities with the Hindi language, through Bangle and Persian words are in the Munda people language. The greet word of Munda people is 'Johar' (Good Morning/ Assalamualaikum/ Namaskar) with raising both hands, and they reply 'Johar, Johar' twice [6,23]. Ethnically they belong to the broad group of Proto-Australoid and speak the Munday dialect of the Austro- Asiatic family [1-6]. Noteworthy those, the Munda used bangle language with the neighboring people but the bangle language is totally unapproved in their ritual and celebration but there is no written method in Sadri Language.

The Munda people have own ensign and there are three colors (1) White (the symbol of Shing Bonga /the Sun), (2) Green (the symbol of Ikir Bonga/the Ganga) (3) Red (the symbol of Buru Bonga/the Hill. The Munda people love society celebrations. They are very community based. The Munda people lifetime is punctuated with convival, landowner and religious, which bring them together for sectarian celebrations where drinking of rice beer (Haria/ Tari) and singing and dancing, have a very important place [6]. It is said that a Munda child learns to dance as soon as he can walk and learns to sing as soon as he can talk.

The Munda people show a variant universe of festivals and cult, Pujas, which is dispose of specific, songs and dances. The place of grave here is called 'Masna' in Sadri language. This 'Masna' is still used by the Munda people [6,23]. The cycle of rubric traditions traditionally repeats the yearly recited social- economic actions and is concerned the moon calendar. Worship is performed by the individual families, the tribe or the whole community in order to get benefit, welfare, enrichment and preservation from disasters. The worship is a significant occasion of social relation and restarting the communitarian nexus among the Munda people living in the very same village. The chain among the modern generation and the progenitor of the caste before starting the ritual of the festivals held at the village level all adults (man and woman) and the Munda have a sitting with the village leader (Matbar) in order to discuss the ultimate social and involved problems existing among the families and they solve it before courtesy the celebration. Once the full possible disputes have been solved the celebration can begin. If anybody refused the community rules, they will be ostracized from the own society [6,7].

## Food of the Munda People

The foods of the Munda people are all vitiated. Different types of fish, shrimp or creature were on their repast. As a separate tribe, the Munda people are fond of Rat (Musa) meat (they call mete Horin), Snails (they call Ghonga), wild Cats, Crabs, Pigs and Civet and dead animals due to injuries (like Hen) etc. The Munda people undergo from social discrimination due to this food intake. The Munda boys and girls at school cannot combine with their classmates. Once the Munda people could not know how to cook and eat these foods well. The Munda people do not eat beef because of their Godly tradition. But the cow has economic significance for their Godly or family existence. Rice wine/Haria/Tari (made by the community) for the drinking adult members together is necessary for any convivial. The Munda people are not glad if they do not drink Tari/Haria in entertaining guests and worshipping. The Munda people remain displeased. So, they want to expel them in all the work. There is no alternative for Haria Wine [1,3,5,6,7].

## Jisu Nam Ashram for the Development of the Munda People

The goal of improving the living standards of the socio-economically backward, backward, backward the Munda people the various social service activities are carried out by the Jisu Nam Ashram which is negligible compared to the need. The Munda people living in this region are currently making small-scale efforts for their own development in the areas of community education, health, language and culture and socio-economic development. The venerable Luigi Pazzi S. X. of the Italian Catholic Church took steps to develop the Munda people. The Sundarbans Indigenous Munda Sangstha (SAMS) was formed in 2003 with his overall co-operation and advice. The Organization is run entirely by the Munda People [7,11].

Fr. Luigi Paggi S. X., Director Jishu Nam Ashram, Chief Advisor (SAMS) [2,11], started a residential center for Munda girls called Munda Shikhsa Kendra since 2006 to promote health and Sanitation, Resettlement, Help for housing, Encouraging Culture activities, Relief after natural disaster, Help to set up a small NGO (SAMS), Credit Union for disbursing small loans, the education of girls and SAMMSS (Sundarban Adibashi Munda Mohila Shomobay Somiti) in the fascinated society and to prevent child marriage. Since the introduction of the Munda Education Center, the Munda people in the Sundarbans have undergone a change, which is still ongoing. Awareness Activities on defense Promotion in the south-west of the country, the change and development in the Munda community has not been noticed for the last 200 years, more than in the last 20 years. Now there has been progress in the field of education, especially in primary

education. SAMS is now working on the development of the Munda people and the indigenous people living in the area with foreign funding [6,7].

## Sundarban Adibasi Munda Sangstha (SAMS) for the Development of the Munda People

The main and main objective of the SAMS is to bring about socio-economic development and change in the indigenous Munda people in the south-west of Bangladesh. At the same time, all the backward small ethnic groups in this area to be preserved and strengthen their own language, culture, behavior and social governance system, it is working. In collaboration with Father Luigi Paggi, the main activities of SAMS are Education project, Health Water and Sanitation, Income generating programs and empowerment of women, Imitation of Climate Change Adaptation and Survival Strategies, Indigenous Language and Culture Practices and Human Rights Protection [11].

## Recommendation

Social work is a practical sociology that does not end with just acquiring knowledge; successfully applies the acquired knowledge to the overall welfare of the society. The novel corona virus (COVID-19) pandemic with the Cyclone Foni in 2019 and Amphan in 2020 that hit the Sundarbans, have broken the back of the Munda people which has been forced to take debts from private parties at powerful interest to feed their hungry stomach. Tragically, the deprived lives of the Munda people in South Western Bangladesh have not changed for centuries. While globalization and the speed at which modern changes are transpiring reception the attention of command thinkers worldwide, the Munda people surprise and wonder why nothing changes for the better in their community. At least, this is a beginning for the Munda! At least, they are beginning to question why changes for the better have not happened within their groups. When a few of the elders were questioned about what changes have they seen for the better in their villages, sadly, they could not think of one improvement? The Munda people want for the future are very basic. They only desire what others consider to be basic necessities [2,11].

The Munda people could be greatly helped through the following these areas:

1. Drinking Water
2. Education and (Invention of written method)
3. Health Care/Sanitation
4. Human Rights
5. Financial Development
6. Preservation of Cultural Identity: (Matbor/Pahan/Sardar,

- Worship and festival)
- 7. Housing
- 8. Voice in the Government
- 9. Social Status
- 10. Religious Institution.
- 11. Entertainment
- 12. Links to Similar tribes in Bangladesh/India

Eventually, the Munda people should be given position of leadership at least at the local Government level. Non-Munda leaders need to become more aware of the Munda situation. Until the Munda people are able to develop their socio-economic condition from within their own groups, the Munda people will not get services [2,11,24].

## Conclusion

The goal of modern social work is to achieve the overall welfare of all people irrespective of race, religion and caste. To achieve this goal, modern social work takes the help of three basic methods. These are individual, groups and collective social work. The Covid-19 (Corona) pandemics with natural disaster have left the Munda people staring at hunger and starvation. Improving of the Munda people situation should be dual, change must come from within and also must come from outside. The Munda themselves need to begin to settle upon what changes they desire to bring about in their community and how they are going to support in the process of improving their lives. The greater Bengali society, the government and the world must take some responsibility for no maintaining these painful conditions to continue and help work as cooperative partners with the Munda people to help uplift the situation. Any governmental and nongovernmental intervention should come forward to helping this indigenous people in a sustainable way. UN Secretary-General declared message on the international day of the World's indigenous people 9 August 2021, has been necessary to get a fair idea about the Munda people. The life of the Munda people in the coastal region we all hope that their lives will be freed from the cycle of in human exploitation so that there will be less embarrassment. Therefore, in addition to individual social work, there is a need for group and group-centered social work to help the individual to play a normal role in dealing with problems.

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