

Submerge Culture: A Study of Khuntapali Village

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Review: March, 29, 2025,

Acceptance: April, 16, 2025

Publication: May, 02, 2025

Abstract

The present paper makes an analysis of the effect of displacement on culture due to the Lower Suktel Irrigation Project of Bolangir district of Odisha. The paper highlights the situation of the displaced people against land acquisition for the irrigation project with leave their traditional culture. The present study is based on ethnographic method. The primary data obtained from 300 households by using open door to door survey from fully displaced villages namely Khuntapali. Simple descriptive statistics has been used to described in particular study with structural and functional view. The analysis includes variables such as caste, households' size, total households' income, ethnomedicine, cultural practices, fair and festival, folkway, etc. It is found that households losing their cultural participation in general and submerged the local culture of displaced people of Khuntapali village.

Keywords: Submerge Culture, Local Culture, Displacement, Displaced People, Khuntapali Village U

Background of the Study

Mass displacement is unavoidable and essential to the irrigation dam project process. Many people have been evicted and displaced from their original places of residence as a result of the majority of these projects' significant changes to land use patterns, water supplies, and natural resources (Panday, 1998). The most valuable natural resources, including land, forests, indigenous knowledge, flora and fauna, and social capital, cannot be replaced by whatever amount of money paid for land and other natural resources (Agnihotri, 2008). Immersion in the local culture is, in this regard, one of the study's main problems. People who have been relocated have been protesting the dam on a large scale (Parasuraman, 1996). This project is not without controversy, mostly surrounding compensation, resettlement, the displaced people's future means of subsistence, and, last but not least, cultural customs (Tandi, 2018). More than 100 individuals were arrested during the protest, including women. Of those who were still fasting inside the jail, 14 were deemed seriously ill and taken to the hospital by the police (Tandi, 2019).

The socio-economic impacts have always been very hard on local people affected in the form of landlessness, Homeless, loss of livelihood, loss of economic, social network, loss of culture, and family became defunct, unfitness, suspiciousness, etc and so on (Cernea, (2009), Gogoi & Lahon, 2014). Further, Dams has negative impact of environment (Bottero, 2013). This paper highlights the local culture of Khuntapali village which already submerged in the water.

Objectives

This research aims to identify submerged culture in relation to Khuntapali village's displaced population.

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Research Questions

The following questions are sought to be addressed in the course of this paper:

- How is the structural-functional local culture for the growth and development of displaced people in their resettled colony?

Adopted Methodology**A) Method**

The study is based on the fieldwork report (2023-24) of the selected one displaced village(i.eKhuntapali village) from 29 submerged villages of the Lower Suktel Irrigation Project of Bolangir district in Odisha. Both quantitative and qualitative method are used in the study with descriptive nature. As simple random and purposive sampling are used in the study.The sample size is 300 households from one submerge villages Khuntapali.

B) Sources of Data

Both primary and secondary sources served as the foundation for this work. Using a pre-planned interview schedule, door-to-door surveys and in-person interviews were used to gather primary data on the issues and future prospects of the lower Suktel project from the local population. secondary data gathered from a large number of scientific publications, working papers, and statistics data.

C) Area of The Study

The Lower Suktel Irrigation Project, a significant irrigation project in the Bolangir block of the Bolangir district within the KBK region of Odisha, is situated close to the village of Magurbeda. About 20 kilometres separate Bolangir town and the proposed dam location across the Suktel River in the Mahanadi basin. The project calls for the construction of a 1410-meter-long and 30-meter-high earth dam, a centrally located ogee-crowned spillway that is 177 meters long, a 890-meter-long and 16-meter-high earthen right dyke that is 6 meters wide, a 412-meter-long, 3-meter-high, and 6-meter-wide earthen left dyke, as well as a 16.58-kilometer-long Left Main Canal with Head regulator and a 23.84-kilometer-long Right Main Canal with Head regulator and related distribution network. Fifteen of the study area's twenty-nine displaced communities are completely displaced, while fourteen are partially displaced (Lower Suktel office, Bolangir, 2023-24).

D) Location of the study Area

The area comes under Bolangir block of Bolangir district, Odisha. Geographical, the district is located at 20°11'40" - 21°05'08" north latitude and 82°41'15" - 83°40'22"east latitude. Balangir District has 3 subdivisions, 14 Blocks, 285 Gram Panchayats and 206388 villages. The Dam come Bolangir block cover by 23 GP 12780 villages. The proposed dam would span the Suktel River, which is a tributary of the Tel River and rises from the Harishankar River, which is a significant right tributary of the Mahanadi River in Odisha. The dam will be constructed 20 kilometres from Bolangir town, between the Jhareidungri and Budalagen hills, close to the community of Magurbeda. The study area is shown on the map that follows.

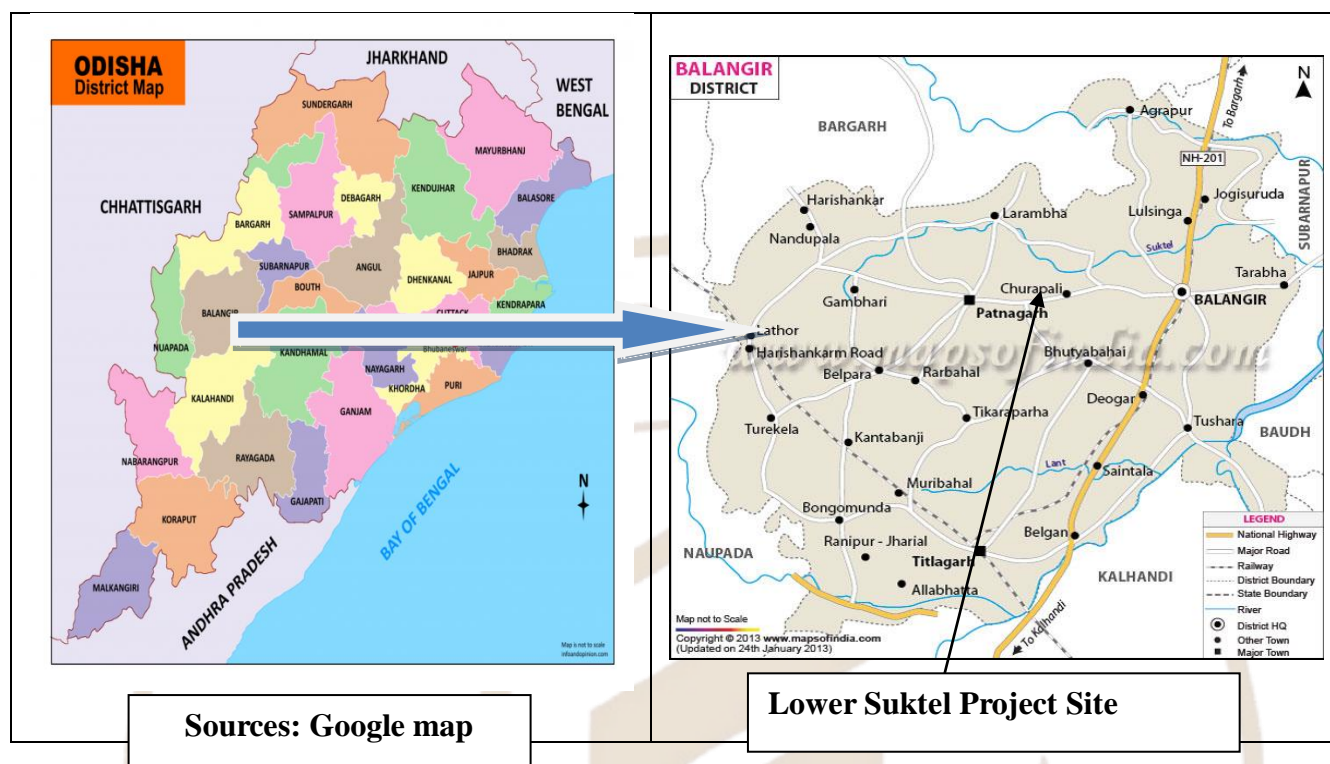


Figure 1: Project Area Map for the Lower Suktel Irrigation Dam

Profile of Khuntapali Village

The Lower Suktel Irrigation Project will completely submerge the revenue village of Khuntapali. The village itself is the Gram Panchayat headquarters village belonging to Bolangir block, BolangirTahasil of Bolangir district. A total of 268 households (HHs) comprising 531 displaced families (DFs) and 28 landless households consisting of 51 displaced landless families are going to be displaced from the village Khuntapali due to acquisition of land and houses for the project. In addition, 41 households consisting of 80 affected families (AFs) (Above 75%) are being affected by the project due to acquisition of their agriculture land in the village Khuntapali before declaration of 4(1) notification.

A) Ethnic Composition of Khuntapali Village

The village 'Khuntapali' is multi caste village comprising with multi ethnic groups of the total 268 displaced households 200 belong to other castes, 30 scheduled castes and 38 scheduled tribes. The major caste groups living in the village are Gauda, Brahman, Agharia, Kulta, Keuta, Dhoba, Ghasi, Ganda, Gond, Kondh, Sahara, Soura, and Teli. All the scheduled tribe households belong to Kondh, Gond and Soura tribes.

Table No.1Distribution of Displaced HHs according to different caste and Ethnic groups

Total No. of HHs	SC		ST		OC	
	Keunta	4	Kondha	1	Gouda	28
268					Agharia	39

	Dhoba	18	Gond	16	Kulta	42
			Soura	20	Luhuria	4
	Ghasi	8	Sanhira	1	Teli	15
	Total	30	Total	38	Pandramali	19
					Brahmin	42
					Kumbhar	4
					Bhandrari	2
					Sundhi	2
					Bhulia	1
					Kulana	2
					Total	200
					Total All	268

(Source: the primary survey 2009 by the office of lower suketel irrigation project)

B) Demographic Profile

The total of the village Khuntapali is 1471 that include displaced population 1346 and landless population 125 who also are going to be displaced from the village. Of the displaced population 691 are male and 655 are female while the distribution of displaced population are male 59 and female 66. Similarly, 201 persons are affected of which 105 are male and 96 female. Further the populations are categories in different age groups. It is found that the highest number of displaced and affected population comes under the age group of 26-45 years.

Result and Discussion

A) Socio-Economic and Demographic Characteristics of the Sample Households

After being coded and input into Microsoft Excel, the information from the completed questionnaires was exported to SPSS statistics for additional examination.

Table 2. Sample Household's Characteristics in the Khuntapali Village

Variables	Frequency	Percentage
Distribution of sample households by cast category		
Schedule Group	151	50.3
Non-Schedule group	149	49.7
Total	300	100
Distribution by gender group (for total person)		
Male	728	51.63
Female	682	48.36
total	1410	100
Distribution of sample age group (for total person)		

0-15	97	6.87
16-35	351	24.89
36-60	782	55.46
above 60	180	12.76
Total	1410	100
Family size of the households		
1-3	50	16.7
4-5	163	54.3
	87	29
7-9		
Total	300	100
Distribution of sample by level of education		
illiterate	138	9.78
Infant	80	5.81
primary	668	47.37
high school	390	27.65
graduation and above	94	6.66
Others	40	2.83
Total	1410	100
Occupation of the respondents		
Agriculture & Farm Labour	249	83.7
services, Business and non farm	51	16.3
Total	300	100
Land loss by households		
Noland	110	36.7
0-2 acr	113	37.7
2-5 acr	33	11.4
above 5 acr	44	14.7
Total	300	100
Distribution of sample households by range of annual income		
Up to 50000	196	65.3
50000-100000	73	24.3
100000-150000	22	7.3
150000 & above	9	3
Total	300	100
Land compensation received by households		
yes	161	53.66
No	139	46.33

Total	300	100
House compensation received by households		
yes	228	76
No	72	24
Total	300	100

(Source: Author Calculation)

Table 2 displays the sample households' socioeconomic and demographic details. The bulk of the sample households (50.7%) belong to the schedule group, with the non-scheduled castes coming in second (49.3%). Among the 1410 responders, men made up 51.63 percent of the overall population, while women made up 48.36 percent. However, a sizable number of the respondents—55.46 percent—are in the 36–60 age range, which represents a sizable portion of the population. This is followed by the 16–35 age group (24.89%), baby age (0–15, 6.87%), and old age (12.76%).

Although around 9.78 percent of the population lacked literacy, 47.37 percent had completed basic school, 27.65 percent had completed high school, just 6.6% had graduated or higher, and only 2.83 percent had technical education. A tiny family makes up 16.7% of all families, followed by medium-sized families (54.3%) and bigger families (20.0%). Additionally, it is discovered that only 16% of people are involved in other occupations, while over 83% of the population either directly or indirectly depend on agriculture as their primary source of income. (commercial, non-farming, and service). Over 65% of the households in the sample earn less than \$50,000 annually.

Submerge culture of Khuntapali village due to Dam Construction

Culture of the people of Khuntapali village was submerged in the Lower Suktel Irrigation Project of Bolangir district of Odisha. What were the cultural practice and participation which had submerged in the name dam. The following are discussed;

A) Agriculturally based Cultural practices

Khuntapali villagers' social system was cohesive because of these aspects of their culture, which also give their lives meaning. An annual event focused on agriculture, Pousha Purnima (called Pushpuni in Sambalpur) is held on the full moon day of the month of Pousha. But especially in the research areas, "Chher-chhera" was the most commonly used name. The phrase "chher-chhera" is probably derived from the word "char-char," which describes a drum. Khuntapali village's cultural ceremonies were particularly affected by the Mahabharata and Ramayana traditions. Among these epics' main characters are Rama, Krushna, Karna, Bhima, Arjuna, Bharat, Ravana, Kansha, and others. According to local customs in Khuntapali village, these are folk heroes. In the research area, these individuals have influenced the folk society's oral traditions and customs, and they are recast as folk heroes.

B) Cultural Participation

Examples of how rites and rituals punctuate the lives of individuals and groups include rites and rites of passage, seasonal rites, and rituals that mark the stages of life from birth to death and have existential and social meaning. The villagers of Khuntapali were the centre of a number of well-attended social events on important

dates in the cultural calendar and at important occasions in the community's life, such as religious ceremonies, marriages, or births.

C) Fair and Festival

The residents of Khuntapali celebrated a number of festivals, including Pushpuni, Ratha Yatra, Bhajijuntia, Puajijuntia, Dushera, Ganesh Puja, Saraswati Puja, and Biswakarma Puja. "Nuakhai," or the rice festival, is one of the most significant social celebrations in Khuntapalivillage. During this event, the first paddy harvest grains are prepared into a variety of cuisines and offered to Kula Devata, the mother earth, and the deities Kandhenbudhi, Maa Mangala, and Rameswari Ramchandi.

D) Folk Drama, Tale and Dance

The traditional culture of the Khuntapali people was largely dependent on folk theatre, music, and dance, all of which were lost when dams were built. Among the popular folk dramas that were taken from the villagers were the Abhimanyu Vadha, Nilendri Harana, Kichakabadha, Sovavati Harana, Karna Vadha, Rukmini Vivaha, and Draupadi Vastraharana. Laxmi Puran, Dand, Danggada, Ghumra, Sabar-Sabaren, Nachina-Bajnia, Dal Khai, Desi Pala, Samparda, and Sanchar are all performed by the skilled entertainers. Additionally, a group dance known as Kirtan is performed to commemorate the event. Songs and music accompany the majority of these folk dances which is discussed in the following;

I) Dalkhai

Dalkhai was thought to be a traditional dance of the Khuntapali people. Additionally, it was a ceremonial dance done in observance of the gods Maa Durga and Maa Kandhenbudhi during the Bhai and Pu juntia fasts. This is the dalkhai song that is sung in front of "Dalkhai Kuthi" when the deity is worshipped, which is like;

Dalkhai re-----Dalkhai re----

Ghadimari udedas arajanha

(The autumn moon comes up with tune of time)

Kuanritukelmanankar mana uchhana

(The unmarried girls are so excited)

Sulakuthikedesundaradise

(The deck of the goddess (altar of sixteen) is so beautiful)

Fulefulesajaheichhe sate

(Decorated with lot of flowers)

Sahe aathaduba, chauladhari

(With hundred and eight sacred grass and unboiled rice)

Dalkhai Devi kebandei kari

(Welcome and adore the deity)

Kuanritukel mane dhana re

(The unmarried girls invoke)

Sate ken ---

(Truly....)

Upasa kari, maa kesumari dada bhai lagikaen

(Pray the deity remaining fast for the well-being of their brothers)

***Dalkhai re* ---**

The multicoloured Sambalpuri saree is typically worn by the women, who also put a shawl over their shoulders and grasp the ends in both hands. The dance will be accompanied by a rich group of folk instruments called the Dhol, Nisan (a remarkably large iron-cased drum), Tamki (a small, one-sided drum that is 6" in diameter and played with two sticks), Tasa (a one-sided drum), and Mahuri.

Ganda Baja

Ganda Baja is a widespread tradition among the common people of Khuntapali village and is firmly embedded in their sociocultural existence. Every event, including festivals, fairs, birthday celebrations, and weddings, required music. Every event had music. Every act of worship includes music. No ceremony is complete without music. In a given ritual, each ceremonial has its unique rhythm. Throughout the ceremonies or rites, very few instruments are used. "Agho baja, pachhe raja," which translates to "the band comes first, followed by the monarch," is a proverb in the local dialect that captures the significance of Ganda Baja. The musical presentation only featured traditional instruments such the Dhol, Lisan, Tasa, Muhuri, and Jhumka. It made no use of electronics or synthetic membranes.

II) Danda Jatra

The Shaiva cult drama was practiced by the traditional ritualistic Khuntapali people. One of Khuntapali village's oldest folk theatres, "Danda Jatra," was now underwater. Thirteen to twenty-one days were spent doing the jatra. The Danda Nata participants, known as "Dandua," travelled from village to village to carry out the same act. It was devoted to Lord Shiva and Goddess Kali, who were symbolised by a pole, or "Danda," dressed in various hues. The primary feature of the concert was "Pani Danda," which the participant performs. "Meru-yatra," the closing ritual, is celebrated on the day of Maha Vishubha Sankranti of Chaitra.

III) Krushnaguru

Existence of God Krishna as the topic of songs, this was also widely recognised in the village but it was submerged. The songs were sung in a communal setting, and the rhythms and vocals were not very varied. The beats of the little percussion instruments gave the performance a serene, significant feel.

IV) Rasarkeli

Rasarkeli song was submerged which sung Rasarkeli re or Rasarkelibho, the first lines of its characteristic music, explore a minor abstain and were the primary points of dissimilarity. The time measure worked simultaneously with the actual singing of the tunes, which were divided into four beats and could be interpreted as 2 x 2 patterns. This collection of Rasarkeli re songs also included Juiphula re and Mayla jada songs, however the movement of the latter was somewhat more chaotic for the villagers.

V) Halia songs

Only the male member of the fair sex who ploughs the soil sang the halia melodies, which were likewise drowned. It was strange that the halia (ploughman) existed. The halia is a philosopher who sings a high-pitched song called "Baila re" (Oh my bullocks) about legendary subjects.

VI) Humo Bouli

Humo Bauli songs, particularly those sung by women who stand two rows apart, begin a measure, and then return to their starting positions at the end, were for women if Halia songs were exclusively for men. Typically, the songs had only three rhythms, with each word having eight syllables and a second syllable. Before the word "Bauri" was added, the first and third were repeated. The songs touched on both the modest yet beautiful qualities of individual existence and a variety of social aspects of social life.

VII) Story Telling

Khuntapali village had a long history of storytelling. After a long day of work, people began talking to each other about their experiences. People would gather and talk about their daily lives. Additionally, they told tales of gods, goddesses, mythical figures, and other supernatural powers, which encouraged people to be more imaginative. As a result, the essence of folktales was formed by both fact and imagination. In essence, the elderly man had shared the tale with the locals.

E) Traditional Medicine Practice

Because of the displacement caused by the dam, Khuntapali village's traditional medicine is submerged. The fieldwork reveals that various traditional medicines have been displaced due to the Bolangir Lower Suktel Irrigation Project. Various indigenous medicines, such as Kaladahana, Buro, Sahaj, Basang, Neem, Bamur, and Tal, were submerged. Due to its unavailability in their new colony, displaced people no longer practise traditional medicine.

Conclusion

Here, it is concluded that the local culture of Khuntapali village submerged due to dam-induced displacement. It is found from the field work that cultural practice such as belief system, value, folkway, local tradition, fair and festival, folk drama, tale and dance, different indigenous medicine (Kaladahana, Buro, Sahaj, Basang, Neem, Bamur, Tal etc.) have submerged because of lower suktel irrigation project, Bolangir. Now-a-Day, the displaced people do not practice the local culture in their resettled colony.

Delimitations and Scope

This paper's aim is restricted to identifying and analysing the primary concerns regarding the submersion of Khuntapali village's local culture, specifically out of 29 submerged villages.

Citation

The citation style is consistent throughout the paper.

Method

Conflict of Interest

None

Acknowledgement

The researcher thankful to the displaced people of Khuntapali villagers.

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