Submerge Sports : A Case Study of Khuntapali Village of Bolangir District of Odisha

Subal Tandi

Assistant Professor, Department of Sociology, Maa Manikeshwari University

ABSTRACT

This research examines how the Lower Suktel Irrigation Project (LSIP) in Odisha's Bolangir district has affected sports through displacement. The status of the displaced people's adaptation to the local athletic culture in opposition to the acquisition of land for the irrigation project is identified in the study. The primary data collected from 300 households in Khuntapali, a fully displaced community, using an open door-to-door survey. A specific study with a conflict viewpoint has been detailed using basic descriptive statistics. Caste, household size, total household income, land loss, compensation for land and house, education, ethnomedicine, culture, fair and festival, occupation, kinship relationship, and social relationship are among the factors included in the analysis.It is found that households losing large size land, education, occupation, forest-based livelihood source, kin/primary relationship, and social relationship in general and local sports are submerged in the dam.

KEYWORDS: *Submerge sports, Local sport, Displaced People, Kin, and Social Relationship*

BACKGROUND OF THE STUDY

Among the several infrastructure development programs that demand a significant amount of land are irrigation dam projects. 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). It is a serious issue because of the ruin of the displaced people's pattern of livelihood in addition to the loss of tangible goods. The loss of land is just as significant as the extinction of plants and animals.

The most valuable natural resources, including indigenous wisdom, social capital, and flora and fauna, cannot be replaced by any amount of money paid for land and other natural resources. Similar to this, people who have lived in a certain location for many generations and have continued to work in a certain occupation are uprooted when development projects are established. Although people may relocate and work in the same field, this does not ensure that their standard of life would be the same as it was prior to the project (Agnihotri,

Address for correspondence :
Dr. Subal Tandi, Assistant Professor,
Department of Sociology, Maa Manikeshwari University
Email: subaltandi@gmail.com
ORCID ID: https://orcid.org/0000-0001-8518-6198

2008).The Lower Suktel irrigation project was suggested by the Odisha government in 1994 with the goal of raising the standard of living for residents of the Bolangir district. Even after more than 20 years have gone by, there is still debate about it among the local populace and the authorities. Large-scale public protests against the dam have been taking place on the one hand, while administrative officials have suppressed pressure on the general population to support the project. Like other irrigation dam projects, this one is not without controversy, mostly with issues of compensation, relocation, the displaced people's future means of subsistence, and, last but not least, the project's feasibility (Tandi, 2018).

An irrigation project with several uses is the Lower Suktel dam. The project entailed evicting residents from their homes and agricultural land in 29 villages. According to projections, the project would have an impact on almost 9212 persons. More than 100 people were arrested after the protest, and hundreds of women got into a fight with police after the health of several "Parishad" members who had previously been detained by the police worsened. Amongst the people who are continuing with their fast inside the jail, fourteen were considered serious and were hospitalized by the authorities. In support of the project, the Lower Suktel action committee members organised a bike rally from Balangir to Magurbeda.However, a focal point of public complaints has been the irrigation project's loss of land and the eviction of local residents. It is incorrect to see social movements against the regulation of natural resources as just another instance of local people fighting against international systems. Instead, these movements fit with how resource policies provide development and the country purpose and are connected to what is perceived as the interests of the populace (Tandi, 2019).

The study makes the case for a viewpoint that would go beyond a rigid idea of struggle and consider the significance that people attach to their home and land in order to explain people's connection to resistance against displacement (Asthana, 2012).Moreover, Women have taken lead roles in the major struggles against development projects like the struggle against Sardar Sarovar project, the struggle against Maheshwar dam, Hirakud dam, Tehri dam etc(Behera, 2015). The slogan of Narmada Bachao Andolan (NBA) led by Medha Patkar and Baba Amte to protect to Tribals people to hunger strike for the construction of Sadar Sarvor Dam,Gujrat. (Tandi at al., 2018)

The construction of infrastructure, such as roads, railroads, airports, dams, etc., is essential to a nation's progress. Large-scale projects like dams benefit both established and developing nations in a variety of ways, including the availability of irrigation water and, particularly, the production of power and the prevention of flooding. These kinds of undertakings are the primary drivers of a nation's rate of development. They create many job possibilities, generate enormous economic value, and play a vital part in meeting a nation's needs for irrigation and water supply.Dams also provide electricity which is environmentally important and main source of energy. Where there is development project started, people effect on multidimensional, social exclusion, alienation, higher growth of poverty, and negative impact of population displacement and relocation (Gogoi &Lahon, 2014) moreover significant source of conflicts like social, economic and ecological impacts etc. These socioeconomic 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. (Gogoi &Lahon, 2014) sometimes leading to greater social conflict, disorder, unemployment and landlessness. Further, Dams has negative impact of environment. It includes forest, loss of flora and Fauna, land degradation, impact water etc. and also the water pollution increase due to downstream the dam. The irrigation dam is the causes of boost chemical agriculture, salinity, and people are facing directly ecological problems (Bottero, 2013). Study the large number of construction dams change the nature of environment with negative impact of ecosystem, biodiversity, food web, temperature, food production etc. are directly affected and also large number of Birds, Mammals, Fishes, species or aquatic impact of large dams.

The present study has covered the Bolangir district of the State of Odisha, India. It has studied the status of culture of displaced people from the major irrigation project. Lower Suktel Irrigation Project is a significant irrigation project of BolangirBlock of Bolangir District. There will be benefited 50.000(approx.) families from 189 villages (177 from Bolangir District and 12 from Sonepur District) from Lower Suktel Irrigation Project. But on the other side, there will be displaced 9212 families from 29 villages in tree blocks (e.g. Bolangir, Patnagarh and Loisingha) of Bolangir District. The displaced communities will be lost their permanent

livelihood, social relation, and culture in particular etc. Many studies and reports have confirmed the poor performance of the Displacement at all levels of development in general and culture in particular (Lower Suktel Office, 2022).

RESEARCH METHODOLOGY
PURPOSE AND GOALS

Finding submerged cultural practices related to the problem of displacement in Odisha, specifically, and India in Odisha, are the goals of this article. Submerge cultural activities, indigenous games, occupational labour structure, and indigenous medicinal practices are the three primary issues that the researcher has focused on in this work in relation to dam-induced displacement. In order to illustrate the difficulties at hand, the study looks at a number of arguments and suggestions.

METHOD AND AREA OF THE PROFILE

This study focusses on displacements caused by development. For this study, data from respondents was gathered using a concurrent mixed research method. Purposive sampling and multistage proportionate simple random sample were used in this investigation. 438 participants were chosen for the survey, focus groups, and in-depth interviews with key informants.

The study is based on the fieldwork report (2019-20) of the selected five displaced villages from 29 submerged villages of the Lower Suktel Irrigation Project of Bolangir district in Odisha. As snowball and convenience sampling, the sample size is 438 respondents from five submerge villages (Khuntapali, Pardhiapali, Kaindapali, Khagasabahal, and Santelenpali). There were 134 respondents from Khuntapali village with a population was 1338. Then 96 sample respondents were taken from Khagasabahal that population was 986. The next 56 sample respondents were Pardhiapali, where the people were 559. There were 76 sample respondents from Badtelenpali, where the population was 775. Finally, there were 76 sample respondents from Kaindapali village, whereas the population was 763.

Near the village of Magurbeda is the Lower Suktel Irrigation Project, a major irrigation project in the Bolangir block of the Bolangir district within the KBK region of Odisha. Bolangir town and the proposed dam site across the Suktel River in the Mahanadi basin are around 20 miles apart. (Lower suktel office, Bolangir, 2019-20) The project includes a 1410-meter-long and 30-meter-high earth dam, a centrally located ogee-crowned spillway, a 177-meter-long spillway, 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 associated distribution network.

Scope And Limitations

The scope of this paper is limited to the identification and study of the major issues concerning the Indian culture.

Mode Of Citation

A uniform mode of citation is used throughout the paper.

Sources Of Data

This paper is based on researched complied from numerous articles, working papers, statistical data and case laws.

RESEARCH QUESTIONS

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

- What are the major issues and problems affecting displaced people of Khuntapali village of Bolangir district of Odisha?

- Why does the current cultural mechanism hinder the development and progress of displaced people?

- How can the issues discussed in the paper be addressed to resolve the existing conflicts?

LOCATION OF THE STUDY AREA

The region is located in Odisha's Bolangir district's Bolangir block. The district's geographic coordinates are 82o41'15" - 83o40'22" east latitude and 20o11'40" - 21o05'08" north latitude. There are 206388 villages, 285 Gramme Panchayats, 14 Blocks, and 3 subdivisions in the Balangir District. The dam covers 23 GP 12780 communities in the Bolangir block. 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.
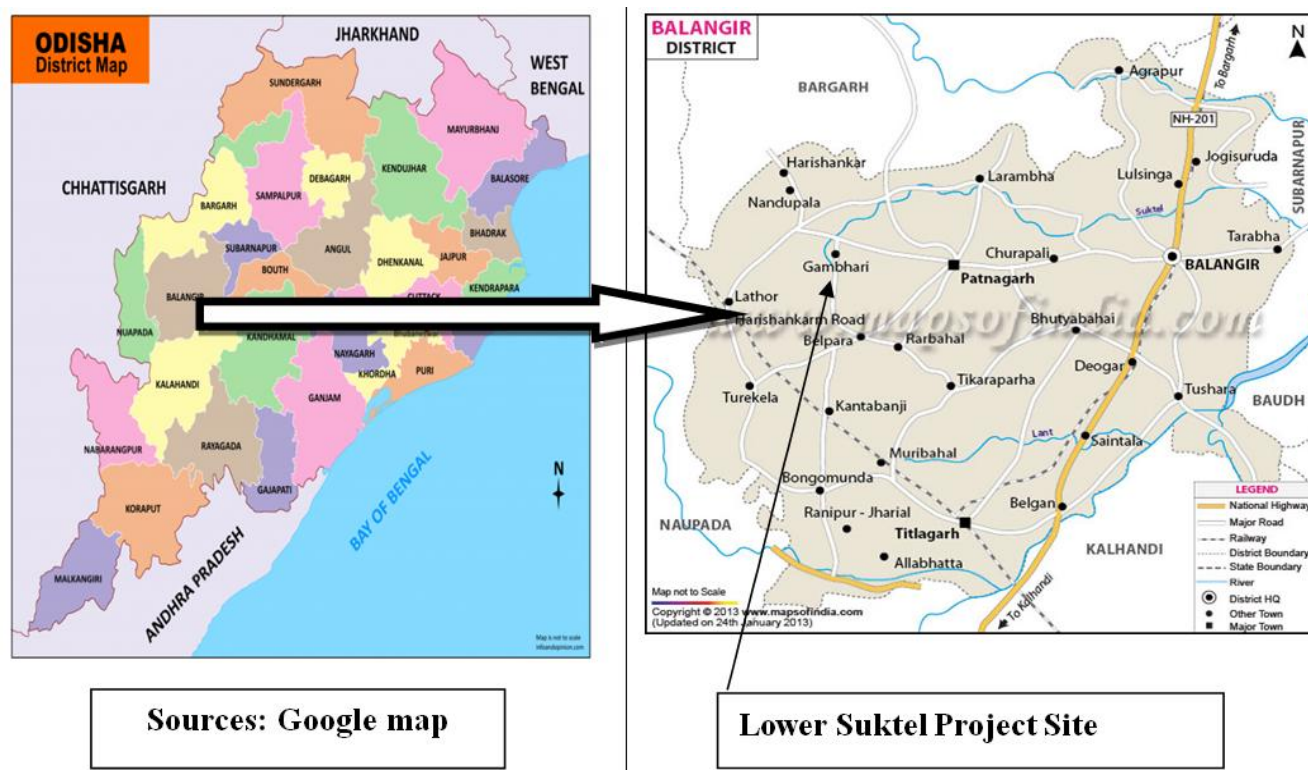

Sources: Google map

Lower Suktel Project Site

Figure 1: **Lower Suktel Irrigation Dam Project Area Map**thodology and Data source

The study's foundation is a thorough primary survey and interviews with 268 households in the lower Suktel irrigation project's submerged village of KHUNTAPALI. Fifteen of the study area's twenty-nine displaced communities are completely displaced, while fourteen are partially displaced. 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. The secondary data for the lower Suktel project was gathered from several government agencies and publications, such as the District Statistical Handbook,Documents collected from Lower Suktel office, Bolangir, Bureau of Statistics Bhubaneswar, Economic survey of Odisha, Census of India and Satirical Abstract of Odisha etc. Binary Logit regression technique has been used to explore the factors which are likely to induce resistance among the people towards the establishment of the project.

PROFILE OF KHUNTAPALI VILLAGE

The village Khuntapali is a revenue village going to be fully submerged by Lower Suktel Irrigation Project.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. The table gives the brief scenario of distribution of total displaced, affected and displaced landless households along with displaced, affected, and displaced landless families according to the sex and caste categories.

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

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. 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%).

It is also found that more than 83 per cent of population directly or indirectly depends on agriculture and that is their main occupation, and only 16 per cent people are engaged in other activities. (Service, business and non-farming). More than 65 per cent of the sample households have their income below 50,000 per annum.

Submerge Sports of Khuntapali village due to Dam Construction

1) ChorPulish

A ancient outdoor game with rich cultural roots in rural Western Odisha called Chor-Pulish. Children and young people frequently play this exciting and captivating team game, which represents fun dramatisation and the spirit of group recreation. This game demonstrates Odisha's inventive folk traditions and strong social cohesion. In Odia, "Pulish" signifies police, and "Chor" indicates thief. The classic dynamic of thieves being pursued by police enforcement is at the heart of the game. A game of tag-and-chase that requires cooperation, agility, and strategic thought. The game is still a popular past time, particularly in Khuntapali village, and is typically played in open fields or village courtyards.

2) Raja Mantri

A fun group activity that is frequently connected to regional customs and social gatherings is RajaMantri, a traditional sport from Khuntapali village in Odisha. This game reflects the rich cultural legacy of rural Odisha by combining social connection with strategic play. Traditional games in Odisha, like RajaMantri, are frequently used as means of improving physical skills, encouraging teamwork, and commemorating festivals or social occasions, even though precise historical or gameplay aspects are less well-documented online. Traditional games that are frequently connected to festivals and ceremonies have a long history in Khuntapali. Games like Pitu (a stone-stacking game) and Bagha-Chheli (a strategic tiger-goat game), for instance, are popular in the surrounding areas and may be related to RajaMantri. These games are valued for promoting physical fitness, mental agilityand cultural preservation.

3) Baadi Degani

Khuntapali village is the birthplace of the ancient indigenous game known as Badi Degani. The region's cultural legacy and sense of community are reflected in this distinctive pastime. The game has long been played at community festivals and get-togethers as a means of amusement and to strengthen ties amongst residents. The Khuntapali community's local customs have a strong influence on the game's rules, strategies, and gear. usually requiring both physical agility and collaboration. However, this cultural practice is under danger because Khuntapali village was submerged during the Lower Suktel Irrigation Project's development.

4) Bati

This game was a source of leisure, camaraderie, and cultural identity and was ingrained in the village's social fabric. Played mostly by kids and young adults, Bati showcased the inventiveness of the local population by requiring basic equipment and a keen sense of strategy. The game's rules are simple but entertaining. Usually, participants use little clay or wooden balls and try to strike targets or reach predetermined objectives designated on the ground. In addition to encouraging physical activity, the game helped players develop their problem-solving and teamwork abilities. However, the Lower Suktel Irrigation Project's submersion has put Khuntapali and its cultural customs, including Bati, in danger of going extinct.

5) Pitu

The game is straightforward but thrilling, and it just requires minimal supplies and a healthy sense of competition. The goal is to topple a stone pile and then reconstruct it without getting struck by the other team. It is standard practice to stack seven flat stones of varying sizes one on top of the other. Pitu or Lagori is the name of the stack. The stone stack is overturned with a tennis ball or soft rubber. Two groups of three to seven players each.

6) LaduBetani

Two teams compete in this dynamic and captivating game where players must manoeuvre through designated regions, plan their movements, and demonstrate physical skill. LaduBetani represents solidarity and the village's distinct cultural legacy, making it more than merely a recreational activity. Unfortunately, Khuntapali village's submersion under the Lower Suktel Irrigation Project has put LaduBetani's legacy in jeopardy.

7) KanchiKudhi

A common kind of play called "Kachi-kudi" (Cooking and Utensils) was seen. Girls in a younger age range play this game in particular. These girls act as though they are working in a kitchen while using tiny tools. In this game, grass represents veggies, leaves represent money, and sand represents rice. It is a sort of pretend game that girls used to play in their courtyards, verandas, and kitchens. They act as though they are extremely busy with cooking and other housework. The cultural formation of girlhood is reflected in this game. The teenage girls have embraced it as a way of life for the future.

8) Jam Bhut

Only males aged seven to twelve play the game Jam Bhut, which is based on indigenous beliefs about witchcraft. Other players summon a witch doctor, known as a Gunia, to treat him while one player acts as he is being witch made. The participants also performed the Gunia. They perform all the rituals and rites associated with witchcraft, based on their personal experiences in the area.

The game is similar to card games. The names Raja and Mantri are written down by players. After adding some points to paper slips and rolling them, Chor and Pulish combined the slips, picked one at a time, and noted their points.

After twenty additional iterations of this method, they determine their final score and designate the lowest score as chor. Through playing traditional games in Western Odisha, players gain social skills, camaraderie, cooperation, unity, discipline, and knowledge of many societal rules. Players in traditional games actively learn about the game world, or the entire system of interaction, through their gaming experiences. Players bring to the game prior knowledge and expertise about the real and virtual worlds, games they have played, and other things. They then attempt to apply this knowledge to the game's unique circumstances. Players form mental models, or mental images, based on patterns they observe while playing. By playing games, players create an image, or mental model, of the game system and how it works—that is, how it works. Following that, these models can be used to predict future occurrences, carry out experiments to ascertain what actually happened, and evaluate the outcomes.

9) Kabbadi

Another game that both boys and females can play in their own groups is kabaddi. There are two groups who play this game. There are seven players in each group. As they recite the jingle, the players attempt to touch the opposite group's players in the following ways:

"kabadikabadibagharabatibudhajauchechunabati"

"band talar tulsi paean dele marsi"

"anda paean dele Thanda[1].

Players from one group are eliminated if they attempt to touch other players in their home, and they are eliminated if other players touch them without repeating the jingles. Participants in this game learn to regulate their bodies and minds.

10) Bisa Amruta

It is found that both boys and girls play another game called Bisa-amruta (Poison-antidote). The maximum number of participants in this game is unlimited. In this game, the player tries to touch other players when it's their turn, and the other players run away. Saying "bisa" while touching the opposing player is required of the player who has the turn. After that, the individual being touched has to sit down and stop running until another player touches them and utters the word "amruta." The

---

[1]"Kabadi (just a term used during the game) the old man is going to grind powder""he throw us the water near the tulsi plant of the pond ""and the water is cold"

first person touched wins the turn, and the game continues if all players have been touched.

11) Rasi Degani

Another game, called "Rassi-degani" (Rope Jumping), is only played by girls. It is possible to play this game with other players or by yourself. A skipping rope is used by the players. As the skipping rope circles her body, the player must make one hop. She must carry ahead with the procedure. If the player pauses or crosses the rope incorrectly, she is deemed to be disqualified. Since the girls play this game in the nearest area to her home, it socialises them to a limited geographic area.

12) Patar Anati

The hamlet's kids were observed engaging in a customary game known as "PatarAnati" (Bringing the Right Leaf). Both boys and girls play this game. Two waiting circles are created for each player: one for the players taking turns and another for the remaining players. One player is asked "kiskiskiskapatar" (Whose, whose, which leaf) by the opposing players. When the player with the turn says the name of a leaf that is close, the other players go outside to pick it up.As they attempt to assemble inside a second circle while holding the leaf, the player with the turn tries to touch each participant. The turn changes to them if the player can get in touch with them; if not, it stays with the same player. When each person puts that specific leaf inside the circle, they say "itlitilotilokainpatar milo" (Which leaf do you find?. The kids gain an understanding of how to improve their relationships with their classmates by playing this game.

13) Gutka

"Gutka" (Pebble Game) is another game that is exclusively played by girls. In this game, players use from five to ten spherical, little pebbles. When playing with five or ten stones, depending on the circumstances, the player spreads all of the stones on the floor and chooses one. After that, the player throws one pebble, attempts to catch the second one in midair, and finally manages to grab them both. She also selects each pebble on her own. Similar to picking one pebble again, the player picks two at a time, repeating the process until she picks all ten at once.Similar to picking one pebble again, the player picks two at a time, repeating the process until she picks all ten at once. During the 10 rounds of play, a player will be eliminated if she cannot pick the pebble, if the pebble falls and she cannot catch it, or if she touches any of the unneeded pebbles. The
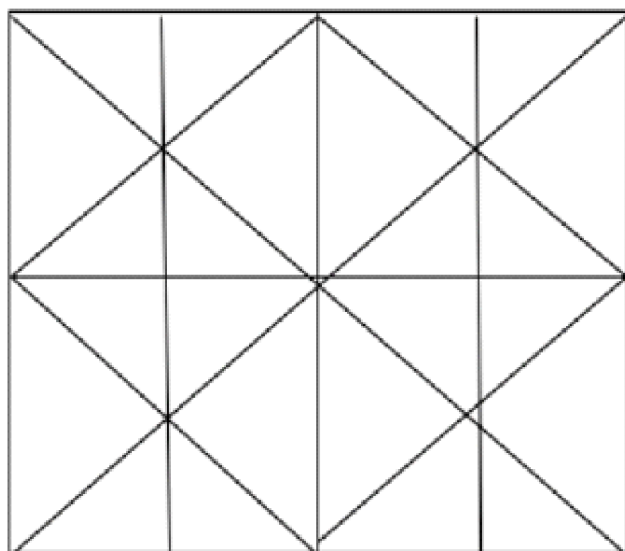
next player will then take their turn. Usually, three or four players participate in this game at once. Either inside the home or on the porch, this game is played. Teenage girls learn and practise limiting their movement around the house, as this illustrates.

14) Lukati

The village kids were witnessed engaged in a symbolic game known as "Lukati," or "Hide and Seek." This game is played by both boys and girls. The maximum number of participants in this game is unlimited. While other players hide in various locations, the player with the turn in this game closes their eyes and counts the numbers till they reach a predefined number.The player looks for other players after finishing the count. "First trip," he or she says after searching and finding the first person. Then he repeats "second trip" after locating the second individual, and so forth. He goes through the same motions over and again. The first player discovered gets his turn and begins looking after he has located every other player. It will not be his turn to search if a player is searched and not located. In order to play this game, the kids don't need any playthings or objects; instead, they play it with symbolic roles that represent their traditional skills.
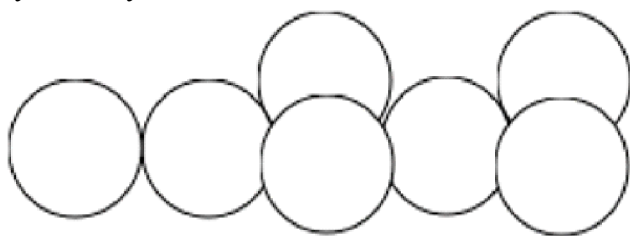
15) Bagh Cheli

The fact that both boys and girls play the game "Bagh-cheli" (Tiger-Goat) is significant. There are a lot of people playing this game; four are "bagh" and eighteen are "cheli." Here, various types of stone dice are employed. In this case, the player selects "bagh" and positions the dice in each of the board's four corners. After the other players have selected "cheli," the dice are positioned between "bagh." After that, "bagh" tries to murder the "cheli" and continues on. Another dice is placed around the "bagh" in an attempt to save the "cheli." The game is over if all of the "bagh" dice are surrounded by "cheli" dice. The game is over if every "cheli" die is eliminated by the "bagh" dice. However, "bagh" can kill "cheli" by jumping over it and moving to the empty house if "cheli" dice surround the "bagh" dice and the following house is empty. The children's cognitive abilities are enhanced by these indoor activities, which aid in their comprehension and decision-making.
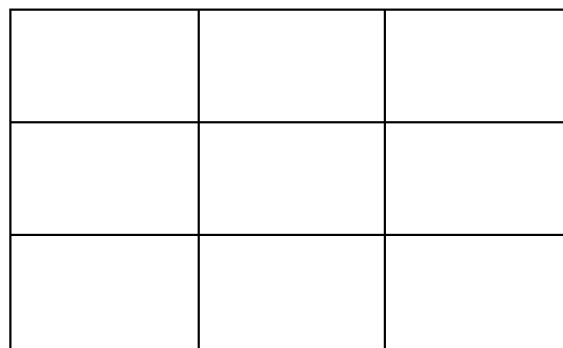
16) Golgol

The game known as "Golgol" (Circle-Circle) is played by both boys and females.

Groups of three to four people play this game. The ground is divided into seven "house"-shaped circles, and each participant uses one khapri dice. In this game, the player throws the dice in the first house and then uses one leg to jump over them. Then, with the dice in hand, s/he jumps into the next house. In the first, second, and fifth houses, the player jumps with one leg; in the third, fourth, sixth, and seventh houses, where they dwell in pairs, they hop with two legs. When the player reaches the sixth and seventh houses, they toss the dice outdoors and jump on them.The player must give up their turn for the next player if they miss the dice, however they can start over from the beginning of the next turn. The player tosses the dice to the next house after completing the cycle from the previous one, and so on. He or she must also forfeit their turn if the dice touches or lands on the lines. In order to improve their personalities, the kids who play these games adhere to a rule they have created for themselves. Their lifestyle becomes more organised as a result.

17) Both the girls and the boys also play another game called "Kit-kit" (Term-Term).

Each player in this game has a khapri, or dice. This game is played one at a time by four or five individuals. In this game, the player uses one leg to jump from one tile to another in a clockwise sequence while chanting "kit-kit." The whole region is divided into nine squares. In this game, the player throws the dice in the first house and then hops over it with one leg. Then he jumps into the next house, slips the dice outside the total area with his leg, and repeats until he reaches the centre house. When the player reaches the middle residence, they can jump over the dice outside the main area using both legs.Additionally, the player must complete all nine of the houses. When the player reaches the ninth home in the last round, the house is deemed his or hers, and the player is free to roll the dice without looking at any of the houses. To keep another player from treading on that house, the player can place a "X" sign there. If a player violates the game's rules, the next player takes his or her turn.

18) Thin-thin-phat

Thin-thin-phat, also known as Thief and Handkerchief, is a game played by both boys and females. There is no limit on the number of players. In this game, each player sits in a circle on the ground, eyes closed. The player with the turn begins racing outside the circle, holding a piece of cloth or a handkerchief. After a few circuits around the circle, the player smacks the other player in the back and sprints around the circle again, holding the handkerchief or piece of fabric behind the sitting player. The person who was struck in the back picks up the cloth left behind and rushes towards the other player.If the first person takes a seat, the second player will take their turn running around the circle. There is no time limit on the game, therefore it never ends. This game demonstrates children's imagination as they seek to play simple yet expressive games that allow them to feel triumphant and dejected while also improving their leadership skills.

19) Gaur Badi

Only members of the Magadha Gauda (milkman) community play Gaur Badi at their marriage ceremony. They used a five-foot deigned stick (SamaleiBadi) to do their skills in this martial arts show.

CONCLUSION

Here, it is concluded that the local sports of Khuntapali village submerge due to dam-induced displacement. It is found from the field work that different sports have submerged because of lower suktel irrigation project, Bolangir. Different sports which submerged i.e., Gouda Badi, BagCheli, Gutka, Lukati, Ladubetani, Kabadi, Bati etc. Now-a-Day, the displaced people do not practice in their resettled colony.

DECLARATION OF CONFLICTING INTERESTS:

The author declare no potential conflicts of interests with respect to the research, authorship and/or publication of this article.

Availability of data and materials

No datasets were generated or analysed during the current study

Declarations

Ethics approval and consent to participate

 Not applicable.

Consent for publication

Not applicable.

Competing interests

The authors declare no competing interests.

REFERENCES

1. *Agnihotri, A. (2008). Resettlement Issues in Water Resources Development: An Empirical Study of the Lower Suktel Irrigation Project, Orissa,* Social Change, *38(4). p.645-660.*

2. *Asthana, V. (2012). Forced displacement: A gendered analysis of the Tehri Dam project.* Economic and political Weekly, *96-102.*

3. *Behera, P.K. (2015). Socio-economic impact of industrialization and mining on the local population: A case study of NALCO Area, Koraput,*International Journal of Economics and Management Sciences

4. *Bottero, M. (2013). Sustainability assessment of large dams: the case of a hydropower plant in Bulgaria.* Management of Environmental Quality: An International Journal.

5. *Cernea, M. M. (2009). Introduction: Resettlement–an enduring issue in development.* The Asia Pacific Journal of Anthropology, 10*(4), 263-265.*

6. *Gogoi, R. M., &Lahon, T. (2014). Internally Displaced Persons (IDPs) in the Context of Identity Politics in Assam.* Asian Journal of Research in Social Sciences and Humanities, 4*(4), 264-272.*

7. *Gogoi, R. M., &Lahon, T. (2014). Paradigm Shift: The Situation of Development Induced Displacement in India.* Asian Journal of Social Sciences & Humanities, 3*(1), 132-39.*

8. *Pandey, B. (1998).* Displaced development: Impact of open cast mining on women. *Friedrich-Ebert-Stiftung (IN).*

9. *Parasuraman, S (1996): "Development Projects, Displacement and Outcomes for Displaced: Two Case Studies",* Economic and Political weekly, *Vol.31, No.24, pp.1529-1532.*

10. *Lower Suktel Office, (2022). Bolangir.*

11. *Tandi, S., Pujari, S.C., &Tandi, S. (2018). Development-Induced Displacement and a Persisting Problem in Odisha, LAMBERT Academic Publishing, 2018, PP.1-133, ISBN: 978-3-659-58026-0. Editor-EcaterinaTurcan,*

12. *Tandi, S., Prabha, J. R. R., and Tandi, S. (2019).Development-induced displacement and Policy Measures: A Case Study of Lower Suktel Irrigation Project of Balangir, Odisha,*Research Journal of Humanities and Social Sciences, *10(2), p.402-410, ISSN 0975-6795(Print), 2321-5828 (Online), DOI: 10.5958/2321-58282019.00068.8,*