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## The Study of Eco System of Village Junpada, Mayurbhanj District, Odisha

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### ABSTRACT-

The article review adds significantly to the literature on Junpada village studies in India. Its significance is in bringing together many types of development and their effects. It also considers how individuals think and the distinction between cognition and process. It demonstrates the power of micro-level, long-term interactions with the Junpada village. The insights generated from this change-understanding method can give a critical overview of development policies and societal change processes. A number of topics relating to micro Junpada village longitudinal research have been addressed in the study, either directly or indirectly; they include concerns of comparability, attribution of causation, the function of researchers throughout time, and the difficulty of doing longitudinal research. Junpada village-level longitudinal research have enabled the investigation of cultural and ideological frameworks in which caste, class, and labor predominate, as well as the "cultural and political embedding" of economic institutions.

Keywords: Caste, Culture, westernization, Migration, Connectivity, past, future and presents, effect, dimensions.

### Introduction

In the Fifth Report of the Select Committee on the Affairs of the East India Company, the Junpada village was characterized as "the most fundamental unit of social organization in India, a sovereign whole, regardless of the transfer of authority from kingdoms to regimes at the national or regional level." Charles Metcalfe famously referred to Indian tribes as "little republics" that were "almost independent of foreign connections" in 1832. The pioneers of Junpada village studies in India, Harold Mann and Gilbert Slater, were professional economists. Their study incorporated extensive qualitative and quantitative data on land and asset ownership, caste discrimination, settlement patterns, cropping patterns, agricultural practices, credit connections, and tenancy type. After the country's independence, the number of students studying social anthropology and economics increased. Social anthropology influenced the study of sociology in India in its early days, and "anthropological themes like ritual and family [were] explored more than mobility and equality." Louis Dumont, a member of the structural-functionalist school of thinking, claimed that caste should be utilized to analyze Indian civilisation rather than Junpada villages. Owing to deeply embedded caste disparities, Dumont and Pocock observed in an early intervention in the inaugural issue of Contributions to Indian Sociology, headlined "For a Sociology of India," that the Junpada village as a unit of study was impractical since an Indian Junpada village could not form a "Community" (Harriss 2008). Several Junpada village studies were conducted in India around the same time by social anthropologists (see, for example, Beteille 1996; Gough 1989; Epstein et al. 1998; Marriott 1955; Mayer 1960; Srinivas 1957, 1987), resulting in significant disagreements about Junpada village, caste, and communal concerns. While the Junpada hamlet can be viewed as a useful unit of study, it must be placed within a regional or national context in order to give appropriate conceptual tools.

### Sampling, Methodology, and Scope of the Research

The study was completed in 32 days. Before then, the only place to stay was in Junpada village. This form of data has helped to analyze people's attitudes about change in five areas. Focused Group Discussions are held with people from various generations to better understand the influence of thought processes and how they differ from one another.

The study's scope is limited to simply interviewing people who can understand the language or rely on a translation. Since the majority of the population speak tribale local languyagge.

### KEY DISCUSSION AND DEBATES IN JUNPADA VILLAGE STUDIES

The Junpada village Junpada belongs to the tribal context of the Badshahi block of state oridha. The discussion and the debates have taken on the following topic:

1. **Cultural Dimension**, which addresses the impact of urbanisation on the fundamentals of connectedness and textural change.
2. The **Ecological Dimension** considers two elements of change as a boon or a curse.

3. **Economic component**, which includes the impact on livelihood and lifestyle changes.
4. The **social dimension** is an important feature of migration and its connection with emotion.
5. **Political Aspects** as a factor in decision-making and growth.

#### A quick overview of Junpada village:

Junpada's residents are of ST ethnicity, with Bathudi as the village's subcaste. OBC. The original name of the Junpada village was Bankatisamil jumpada, which can still be seen on Google, but it is now just known as Junpada. The hamlet is part of the Kochilakhunta Gram Panchayat in the Baripada block of the Mayurbhanj district. It is surrounded by natural resources. It is flanked to the east by Basta Tehsil, to the north by Morada Tehsil, to the west by Betnoti Tehsil, and to the east by Jaleswar Tehsil. It is readily reached through the Batnoti-Barsahi road. The village is located 38 kilometres away from the headquarters in Baripada. The Junpada village hamlet is located on the plains, bounded to the north and west by woods. The dam may be found to the south. The farmland is to the east. Agricultural lands may also be found in the centre of Junpada village. With the exception of a few, most homes are kutcha, with mud walls and straw thatched roofs that are covered with plastic sheets during the rainy season to prevent water droplets from dropping from the roof. The forest owns the entire land of Junpada village.

The town is tiny, with houses spread around. Clearing the forest allows the Junpada settlement to be built. Before 200 years, it was inhabited by three homes. There was just the Nousahi forest before 200 years, which now stretched from Boni to Barasahi. The woodland is still to the north of Junpada settlement. Prior to 100 years, the woods was abundant in animals and flour. It was home to animals including dears, bears, and elephants. The family gradually began to disintegrate, resulting in an increase in household size. As a result, many of them have a connection to one another. Because of the abundance of natural resources, people began to settle. More people began to settle in the region around 100 years ago. Junpada was formed as a result of partition and settlement. It was previously a part of Junpada Pursahi, from which it was divided to form Junpada, a new Junpada village.



#### KEY RESULTS OF DISCUSSION AND DEBATES:

##### 1. **Cultural Dimension, which addresses the impact of urbanisation on the fundamentals of connectedness and textural change.**

In recent years, a concerning trend has emerged in the village community, indicating a departure from cherished cultural traditions and values. The villagers find themselves increasingly ensnared in the allure of modernity, unwittingly relinquishing their cultural bonds and forsaking valuable rituals, particularly those associated with marriage. Previously, the prevailing custom dictated that prospective grooms' families would pay a dowry to secure a bride. However, with the passage of time, this tradition has been reversed, and brides are now expected to pay a dowry. Traditionally, the villagers delighted in engaging in communal activities that fostered unity and joy. Khojpo and football kabadi were central to their recreational pursuits, bringing people together in friendly competition and camaraderie. However, these once-beloved games have lost their prominence, as the villagers increasingly divert their attention towards other pursuits.

In the past, the youth club served as an organizing hub for various festivals and enjoyable night outs, allowing the community's younger members to celebrate their cultural heritage. Regrettably, this sacred space has been tainted by the rise of unethical practices. Drinking and physical violence have replaced the celebration of traditions, casting a dark shadow over the once-vibrant youth club. This gradual erosion of cultural values and the abandonment of significant rituals for the sake of modernity raises concerns about the villagers' identity and the preservation of their cultural heritage. It is crucial for the community to reflect on the impact of these changes and find a way to strike a balance between embracing aspects of modernity while safeguarding their cherished traditions. Only by doing so can they ensure the continuity of their cultural legacy for future generations.

## **2. Ecological Dimension takes on two aspects of changes as a bone or bane.**

The ecological component is concerned with the influence of human actions on the natural environment, which includes air, water, soil, and living beings. Depending on the changes that occur, it may be both a blessing and a curse. Orissa, commonly known as Odisha, is an eastern Indian state featuring a broad range of habitats such as forests, marshes, and coastal areas. Many Junpada villages in Orissa rely on the environmental aspects for their livelihoods and well-being, and environmental changes can have both good and bad consequences.

Human actions, on the other hand, might have a positive influence on the ecological component. The Junpada peasants, for example, rely on forest products for a living. It is one of the best areas for agricultural activities. The Junpada inhabitants have an unspoken disagreement with the forest. The Junpada villager does not go to harvest forest products during the month of generation, which is the month of rannyy season. They believe that it is necessary to gemenrate for the community's survival. They are more concerned about the forest during the month of summary. Every morning, they go to the forest to ensure that there is no fire caused by rubbing of breank to breank. Sustainable forestry methods, like as selective logging and replanting, are used in their culture to supply lumber and other forest products while simultaneously conserving the forest's natural health. Similarly, sustainable agricultural techniques like organic farming and crop rotation give food and money to the Junpada hamlet while also protecting soil health and biodiversity. Restoration initiatives like this assist to conserve and restore natural habitats and ecosystems. These initiatives can also aid in the preservation of biodiversity, the improvement of air and water quality, and the mitigation of climate change.

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## **3. Economic dimension covering the effect on livelihood and the change in life style.**

The economic dimension refers to the impact of human activities on the economy, including the production, consumption, and distribution of goods and services. Economic changes can have a significant impact on the livelihoods and lifestyles of individuals and communities. Changes in the economic dimension can have both positive and negative effects on livelihoods. For example, economic development can create new job opportunities in the last 5 years as per the Junpada villagers, they are migrating from the Junpada village in search of job. The discussion resulted in that the social capital is aslo the main reasion they use there connection to get the jobs. Both the pull and the push factors are found in the Junpada village for migration. The dream of increase wages, and improve access to goods and services are the basic factors which are common in pull and push factor. This is lead to higher standards of living, better health outcomes, and greater economic security for individuals and their families.

However, economic changes can also lead to negative impacts on livelihoods. For example, economic downturns, job loss, and market disruptions is leading to financial insecurity, poverty, and reduced access to basic needs such as food, shelter, and healthcare. In addition, economic development that relies on unsustainable practices can lead to environmental degradation, which can negatively impact the livelihoods of communities that rely on natural resources such as agriculture, fisheries, and forestry.

Changes in the economic dimension can also affect lifestyles. Economic growth is leading to changes in consumption patterns and lifestyles as individuals and communities gain access to new goods and services. This can lead to changes in social norms and values, as well as changes in the environment and cultural heritage.

In addition, changes in the economic dimension can also lead to changes in work patterns and family structures. For example, increased work hours and the need for dual-income households can lead to changes in family dynamics and the role of women in the workforce.

Overall, changes in the economic dimension can have a significant impact on livelihoods and lifestyles. It is important to ensure that economic development is sustainable and equitable, and that it supports the well-being of individuals, communities, and the environment.

## **4. Social Dimension key aspect of migration and connectivity with emotion.**

The social dimension is a key aspect of migration and is closely connected with emotions. Migration involves the movement of people from one place to another, which can have a profound impact on social relationships and networks. Social connections play a critical role in the lives of migrants, providing emotional and practical support, as well as access to resources and opportunities. In the Indian state of Odisha (formerly known as Orissa), migration is a common phenomenon, particularly among young men who leave their Junpada villages and migrate to cities and towns in search of work opportunities. The social dimension of migration is crucial in Odisha, as it involves a significant disruption of social networks and relationships, leading to emotional and psychological challenges for migrants.

Migration is resulting in a range of emotions, including excitement, anxiety, homesickness, loneliness, and a sense of dislocation. Migrants may feel torn between the desire to assimilate into their new environment and the need to maintain ties with their home culture and community. This is creating a complex mix of emotions that affect their ability to adapt to their new surroundings. At the same time, migration is also creating new social connections

and relationships. Migrants may form bonds with other members of their migrant community or with individuals from their Junpada village. The relationships are source of emotional support and can help migrants navigate the challenges of adapting to a new culture.

In addition, migration is leading to the development of transnational social networks, where migrants maintain connections with family, friends, and colleagues in their home country while also building new connections in their host Junpada village. These networks are facilitating an exchange of ideas, resources, and information, and can provide a sense of belonging and identity for migrants this in return is pushing the Junpada village away from their past culture. In the light of accepting western culture, the Junpada village are separating from their ancestor.

Overall, the social dimension of migration is a complex and dynamic process that is closely connected with emotions. Understanding the social and emotional aspects of migration is critical to supporting the well-being and integration of migrants into their new communities.

One of the key emotional challenges faced by migrants in Odisha is homesickness. Many migrants come from close-knit communities and extended families, where social connections and support networks are critical. The move to a new location, where they may not know anyone and may not be familiar with the culture or language, can be overwhelming and isolating. This can lead to feelings of loneliness, depression, and anxiety. In addition, migration can result in the fragmentation of families, as men often leave their wives and children behind in the Junpada villages. This can create emotional distress for both the migrants and their families, who may experience feelings of abandonment and loss. For the migrants, the need to provide financial support for their families can create additional stress and pressure, further exacerbating emotional challenges.

#### **5. Political Dimensions as an influence of decision and development.**

The political dimension refers to the impact of political structures and processes on decision-making and development. Political decisions and policies can have a significant impact on the direction and pace of development, as well as on the distribution of benefits and costs. In Orissa Junpada villages, the political dimension can have a significant impact on decision-making and development outcomes. Political structures and processes can influence the direction and pace of development, as well as the distribution of benefits and costs.

Political dimensions can influence decision-making through factors such as political ideologies, power relations, and institutional structures. For example, the Junpada village political ideologies is socialism which is influencing the types of policies and projects that are prioritized in development planning. Power relations, such as those between the government and the private sector, also influence decision-making and resource allocation in development.

Political dimensions can also influence the distribution of benefits and costs in development. For example, last time the head of the panchayat was selected from the same Junpada village. Most of the development started after that only. Many disproportionately benefit certain groups while leaving others marginalized or negatively impacted. The Junpada village head is a woman but the power lies with his husband. Other factors such as corruption, cronyism, and clientelism in creating an economical difference. As per the inside of the people, the person who are close to the family are the one who are getting benefits of the schemes even if they don't fall into that. This leads to distorted decision-making and unequal distribution of resources.

One example of this is the allocation of resources for development projects. Political leaders and institutions may prioritize certain projects over others based on political factors rather than the needs and priorities of the local community. This can result in projects that do not address the most pressing issues facing the community, or that benefit only a select group of individuals or organizations. Overall, the political dimension is a crucial factor in shaping development outcomes. It is important to ensure that political decision-making is transparent, accountable, and equitable, and that it supports the well-being of all members of society, particularly those who are marginalized or vulnerable. Effective political institutions and processes can help to ensure that decision-making is informed, evidence-based, and responsive to the needs of the population.

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## **CANCELLATION**

Therefore, it is important for Junpada villages in Orissa and other regions to balance their economic needs with sustainable practices that preserve the ecological dimension. This can be achieved through policies and programs that support conservation and sustainable use of natural resources, as well as education and awareness campaigns to promote the value of the ecological dimension and the importance of protecting it for future generations. Therefore, it is important for political decision-making in Orissa Junpada villages to be transparent, accountable, and equitable. Effective political institutions and processes can help to ensure that decision-making is informed, evidence-based, and responsive to the needs and priorities of the local community. This can include engaging with local communities to identify their needs and priorities, and ensuring that development projects are designed and implemented in a way that supports sustainable and equitable development. Despite these challenges, migration can also result in the development of new social connections and networks. Migrants in Odisha often form close bonds with other migrants from their home Junpada village or region, creating a sense of community and support. They may also form relationships with people from their host community, which can provide opportunities for social and cultural integration.

Overall, the social dimension of migration in Odisha is closely connected with emotions and can have a significant impact on the well-being and integration of migrants. It is important to acknowledge and address the emotional challenges faced by migrants, while also supporting the development of new social networks and connections that can facilitate their integration and well-being. Political decisions and policies can also have a significant impact on the environment and natural resources that many Orissa Junpada villages rely on for their livelihoods. For example, policies that prioritize industrial development may lead to pollution and environmental degradation, negatively impacting the health and well-being of local communities. Similarly, policies that prioritize agriculture may lead to unsustainable use of natural resources, leading to soil erosion and other ecological problems. In addition, political dimensions can influence the distribution of benefits and costs in development. For example, some communities may benefit more

from development projects than others, based on factors such as caste, ethnicity, or political affiliation. Similarly, some individuals or groups may bear a disproportionate share of the costs of development projects, such as loss of land or displacement.

At the current stage of India's development, such insights are urgently required. This does not mean that the Junpada village ceases to have significance in our research agenda. In fact, an important conclusion that can be drawn from the articles is that issues of land and caste continue to hamper the opportunities available to oppressed social groups such as Dalits and women, even in the non-farm sphere. Hence, the emerging agrarian picture is one of limited dynamism with strong roots in social backwardness, which is yet to be overcome.

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