

TRADITIONAL PATTERN OF LEADERSHIP AMONG THE KOYA SOCIETY OF MALKANGIRI

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Leadership is a situation process allowing for the exercise of social control by an individual and as a process leadership is an important consideration in the democratic way of Life.

Leadership is a process of interaction among the persons of a group large or small which moves it in the direction of a high degree of acceptance of (1) shared values and goals (2) situation in which the member interact (3) the leader and one another.

Society is the handiwork of man for the fulfilment of his interest. In the sense society is a complex institution of interhuman relation in which the individuals interact with each other in various roles at various situation. But all the human beings are not equal in temperament and qualification to discharge their social role. The factor of superiority and inferiority are always there. Thus there are some persons in the society who are superior to others in certain aspect. They possess certain qualities and are capable of doing things. They are always respected, obeyed, followed by others. Such superior persons are called Leaders.

The Indian tradition of leadership tends itself to authoritarian or status concept but it has its own basis on its cultural setting. It can be elaborated says Mackerinze Brown by defining two terms i.e. symbolic and creative leadership which can be classed as genuine in the context of modern political situation " A high degree of social sensivity, facility in personal contact, facility in group contacts and group diplomacy facility in dramatic expression facility in invention of political formulae, ideology and plans and a high degree of competitor courage.

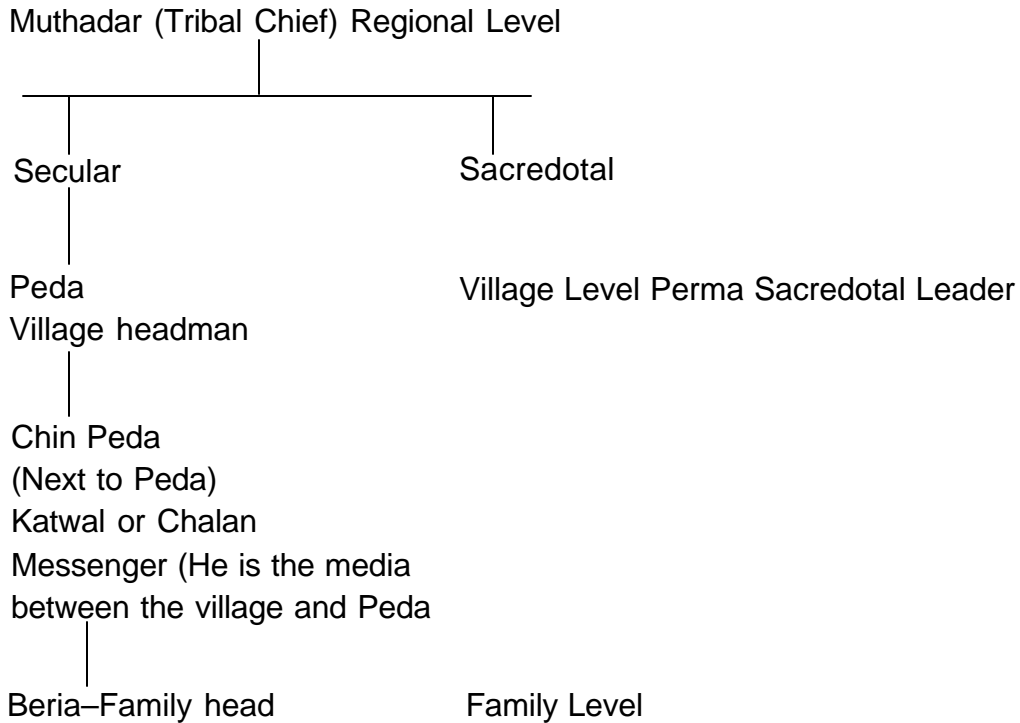
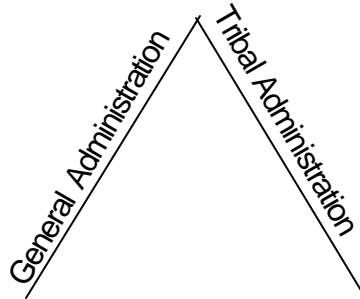
Brief history of the Past Adminstration of the District

In ancient times "Nala Kings were ruling. In mediaval time Silavansi Kings ruled over this part having capital at Nandapur. Then came the kings of Solar Dynasty when the capital shifted to Jeypore. The whole of the district Malkangiri comprises the ex-zamindaries of Jeypore and Kashipur. In 1571 during the reign of Solar Kings, the kingdom became feudatory of Qutab Sahis of Golkonda and annual tributes were paid to the Sultans. During 1671-1681 a number of independent zamindaries and feudatories were created out of the kingdom by the help of Marathas. The State of Affairs continued up to 1862 A.D. and British Government after assuming the administration of the kingdom appointed two Assistant agents at Jeypore and Partipuram under the Collector of Vizagapatam for the administration of civil and criminal justice. The territory was included under the district of Vizagapatnam. The king and his kingdom was recognised by the British Government by payment of Annual Peshkash of Rs. 2500. No substantial charges

or improvement were made in the district during the British occupation until the formation of Orissa Province in 1936.

Structure of Traditional Leadership

King—Head of the State—Levels of authority
 Dewan—Adminstrative agent of the King
 Assistant Dewan—Subdivisional Level—Subdivision Level



KOYA TRADITIONAL LEADERSHIP PATTERN

(With special reference to Mutha Organisation)

Mutha Level

The term Mutha stands for the maximum traditional political units of Koyas of Malkangiri. The origin the organization is obscure and it existed since long and had been recognised by the rulers of Jeypore estate and later on general tribal administration, revenue, justice and the like.

The whole Koya territory had been divided into six Muthas. Each Mutha used to be administered by a Muthadar who happened to be a Koya.

Muthadar is appointed by the king and holds his office at the latter's pleasure. A newly appointed Muthadar receives a patta and in return executes C. Kaslpas (Agreement) in his favour. Fresh Patta and Kadpas are normally executed with the king after the death of both signoraties. By tradition the post of Muthadar is hereditary.

As an agent of the king and leader of his fellowmen he enjoys immense power and authority over the Mutha vested on him by the king and the people. He inflicts punishment and imposes fines on a miscreant or culprit, redresses the grievance of an aggrieved in consonance with the Koya traditional rule. As the custodian of Koya customary law he is empowered to deal with intervillage, intravillage, tribal disputes like the incest, adultery, witchcraft etc. He can punish the offender financially and in extreme cases to outcaste him and confiscate his belongings.

Muthadar and Mutha Panchayat

There is a council at the regional level called Mutha Panchayat. The council is composed of man (Peda) of the component villages as ordinary member.

The sphere of powers and function of the councils is defined not by any law but by tradition. Special session are summoned at the time of Emergency when peace security and integrity of Mutha is affected. Muthadar and the vilage headman always act according to the aid and advices of the Mutha Panchayat. Inter Mutha disputes are usually resolved by the joint session of the Mutha Panchayat, involved in it with the mediatorship of the leaders of a friendly Mutha such disputes if undecided are forwarded to the king.

As it has been stated previously that the traditional Koya leadership lineage depends down from the King of Jeypore State to the family head (Beria) and unlike Mutha level the traditional leadership pattern in the village level is not exclusively secular, it is of two kinds (1) secular and (2) sacredotal.

The secular leadership in the village level comprises the following personnel :-

- 1) Peda–The headman
- 2) ChinPeda–The Deputy headman
(Next to Peda)
- 3) Chalan or Katwal–The Messenger Peda (The secular head of the village)

In the traditional authority structure, his position stood immediately below that of Muthadar as part and parcel of the State administration during the existence of the princely State.

The post is hereditary by tradition. A new Peda on the day of assuming offices gives a sumptous feast with liquor to the villagers. The king recognises him sending a turban. He looks the various problems of the village, settles various disputes and brings

undecided ones to the notice of the Muthadar for necessary action. Peda is regarded as the custodian of their traditional values, beliefs, norms and usages.

Chin Peda or Pin Peda

The deputy headman of Koya village is called Chin Peda or Pin Peda. His office is a substitute for the office of Peda in latter's absence, death or inefficiency. The post is hereditary.

Chalan or Katwal

He helps Peda for revenue collection and other administrative, judicial and welfare works. The post of Chalan is hereditary by tradition.

Sacredotal Leader

Koya Sacredotal Leadership revolves around the village priest Perma. Perma (Sacredotal Leader or priest of the village)

The post of Perma is usually hereditary. His normal duties include worshipping the village shrine and organising all religious functions. He performs all communal cycle of rituals occasioned rituals and purificatory rites for death pollution. He serves as an intermediary between the spiritual beings and the villagers.

Beria (The Family headman)

Family constitute the smallest patrilineal and patrilocal people. The senior most male member (Both in age and kinship status) becomes the headman of the family. The family headman in the native term is called Beria.

The Beria represents his family in all internal and external affairs. He is the secular and sacredotal of the family.

Here comes the roles of traditional village council to signify the corporal authority system of Koya society. It is the supreme source of authority in the village level.

The Kulum Panchayat (Traditional Village Council)

The traditional village council in the Koya term is called " Kulum Panchayat ". The panchayat functions under the chieftainship of the village secular head Peda. The panchayat sits in the village when any sort of disturbance affects the peace and integrity of the village.

The village panchayat is the supreme body and source of authority at the village level. It frames, modifies and defends the unwritten constitution of norms tradition and usages of Koya society. Most of the case of intra village disputes and offences like divorce, non payment of Bride price, rape, adultery, inter familiar quarrels are decided here. The accused is punished financially, the fines are usually in terms of cash.

In their traditional organization the leadership in Koya society was mostly respected and the hereditary leaders were at the same time the administrators and the judges. This could be possible then because of their ethnic isolation and exclusive

selfmade and selforiented territorial political disposition. This boundary has been broken by the infiltration of the people of the main stream of the Indian society. As a result of this people have become more free and their wider participation in every walk of national life has made them more decisive and more conscious.

However, in spite of their upward and wider trend of development the common man in their society gives due respect to the decision and advices of the traditional leaders.

Conclusion

I may conclude that even though there are lapses in the recognition of a traditional leader and a modern leader in the understanding of the people these two types of leaders at two levels of time represent the continuity in respect of their knowledge regarding the headmanship either of a particular village or of a few number of villages, because they think that they are to be guided in everyday life which is essential for the preservation of their race and culture at the cost of individual self-interest and above all, their vary law abiding nature cannot but recognise any sort of leadership at any level and at any time.

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