

1 **Socio-Economic life style of the Ho tribe: A Case Study in Mayurbhanj**

2 **Abstract:**

3 This paper established the Socio-economic life style of the Ho tribe. Their main occupation is
4 agricultural activities and their economic activities are agriculture, animal husbandry, forest
5 resources, handcraft and handloom and seasonal migrations. The data was collected from 60
6 respondents in the Mayurbhanj district of Odisha. Primary data were gathered through personal
7 interviews, observations, and indirect methods, including informal discussions with government
8 employees (BDO, WEO, and CDPO), NGO functionaries, bank officials, news reporters, social
9 workers, and other government published documents. This indicates that the tribal people
10 continue to live in an outdated state in the Mayurbhanj district of Odisha, and they are falling
11 behind the general population in terms of social, political, economic, and technological status.

12 **Keywords:** Culture, Development, Empowerment, Ho Tribe, Socio-Economic,

13 **Introduction**

14 The Ho people are an Austroasiatic Munda ethnic group mostly found in northern Odisha and the
15 Kolhan district of Jharkhand. They are belonging to the Proto-Australoid group. The name "Ho"
16 finds its primary connotation in "Horo," signifying people. Anthropologists have traced the roots
17 of the Ho tribe to the Kol and Kolha communities, classified within the Caucasian group. The Ho
18 language is a part of the proto-Munda language, was symbolically used in daily household
19 objects. The genealogy of the Ho people is linked to the Munda community, and they are
20 referred to as 'Kolha' in Odisha and 'Ho' in Jharkhand. The native home of the Ho is Kolhan in
21 Jharkhand, and over time, they have migrated across neighbouring states.

22 British integration in the Ho socio-economic organizations was not only invasive and all-
23 pervasive but also significantly impacted their interpersonal relationships and livelihood patterns,
24 ultimately leading to the disintegration of the village community itself. The British policy
25 towards the Hos was characterized by protectionism and isolation, aimed at civilizing what they
26 perceived as the 'wild' and unruly Hos, encouraging them to abandon their traditional 'predatory'
27 way of life. Following Wilkinson's Rule of 1833, the British implemented a policy of direct rule
28 in Kolhan, first under a South Western Frontier Political Agent, then under the Commissioner of
29 Chota Nagpur and the Deputy Commissioner of Singhbhum. Although claiming to be non-

30 interfering, the new rulers incorporated traditional leadership into the British administrative
31 framework, redefining their roles and relationships within the village community. While the
32 communal structure of the village remained seemingly unchanged, subtle yet crucial changes
33 occurred beneath the surface. Simultaneously, the village found itself entangled in an
34 increasingly intricate network of external relationships.

35 Hence, British rule not only permeated the internal domain of the tribal social organization,
36 causing significant changes in the village social structure and the application of new legal
37 definitions, but it also had a profound impact on the Ho economy. Two noteworthy economic
38 transformations deeply influenced the lives of the Ho village community. Firstly, there was a
39 shift from the traditional shifting cultivation in the less-fertile, forested upland areas to settled
40 cultivation, prompted by the substantial population increase in Singhbhum during the 19th
41 century. The British administration actively supported this shift, deeming swidden cultivation
42 wasteful. Secondly, a crucial development in Kolhan was linked to forest preservation. Towards
43 the late 19th century, Forest Laws restricted access to large parts of the forest for villagers.
44 Traditionally, the Ho economic structure involved significant overlap between the village and the
45 forest, with dependence on local forest produce and the spoils of the hunt complementing
46 agricultural production.

47 As the forests became off-limits during colonial rule, the Ho economy, once diversified,
48 contracted and became more reliant on agricultural production. Despite this, an expansion of
49 cultivation in Kolhan, coupled with low rentals, the establishment of the Bengal-Nagpur Railway
50 tracks, and new economic opportunities, drew outsiders into Kolhan from the mid-19th century
51 onward. Previously avoiding the region due to political instability, these newcomers,
52 derogatorily referred to as Dikus, increasingly exerted influence over the Ho people, often
53 displacing them from their lands. The control of Khuntkatti groups over cultivation organization
54 gradually waned. The term "Dikus" encompassed not only exploitative outsiders but also many
55 older service castes transformed into oppressors under colonial rule. Originally providers of
56 essential services to the village community, these castes, in changed circumstances, became
57 adversaries of the Hos. Under British rule, "diku" gained a legal meaning, serving as a revenue
58 category for non-tribal tenants. The influx of outsiders deepened the divide between village
59 leadership and ordinary Ho raiyats. Some Mankis and Mundas actively settled Dikus in their

60 villages, often in defiance of the district administration, which wrongly attributed the influx to
61 the traditional leaders rather than recognizing the changes introduced by colonial rule. The
62 paradox lay in the resentment towards Dikus, who were simultaneously deemed essential for the
63 economy of Kolhan.

64 The dynamics of the traditional leadership's interactions with the other members of the village
65 community underwent a discernible change. The Mankis and Mundas, who were once
66 considered equals, became government employees who answered to the British administration
67 and reliant on their favour for the continuation of their roles, rather than communal approval, as
68 per tradition. In the early days of British rule, some Mankis and Mundas attempted resistance
69 through a silent disregard of their new duties. However, over time, a system of reward and
70 punishment effectively co-opted the traditional leadership into the British administration, leading
71 to instances where Mankis went against the community's wishes to appease colonial superiors.
72 The penetration of the colonial bureaucracy into Kolhan inevitably left its mark on tribal
73 institutions, altering their character and distorting the roles of key functionaries in the tribal
74 world. The decline in communal solidarity became evident in the interactions of ordinary Ho
75 villagers with their leaders, showcasing an increasing distance. By the end of the period, a
76 segment of the Mankis and Mundas had lost credibility in the eyes of the people.

77 The Ho tribe, a major community in Odisha belonging to the Proto-Austroloid group, derives its
78 name from 'horo,' signifying 'man' or people. Descendants of the Munda family, are also
79 recognized as 'Kolha' in Odisha and Ho in the state of Jharkhand. Originating in Kolhan of
80 Jharkhand, the Ho people have expanded into neighboring regions, including Odisha, and West
81 Bengal, and even reaching Assam. Anthropologists classify the Ho as Caucasian, distinguishing
82 them from most other Indian groups (Basa, K. K. 1992: 79-106). Primarily residing in the
83 forested Chota Nagpur plateau of Southern Bihar, Ho groups are also found in Northern Odisha,
84 parts of West Bengal, and neighboring countries like Bangladesh and Nepal. The term 'Ho'
85 signifies 'man,' emphasizing their status as indigenous people of India. Despite challenges, the
86 Ho tribe is progressing economically and socially through various government schemes.
87 Speaking the proto-Munda language, the Ho preserve remnants of Munda culture, with linguistic
88 links to Indo-Aryan languages. In 2001, there were about 700,000 Ho people living in Jharkhand,
89 making them the fourth most numerous scheduled tribes in the state. Their population extends to

90 West Bengal, Chhattisgarh, and Bihar, totaling 1,033,095 according to the 2011 Census, with the
91 majority in Jharkhand (928,289), Then Odisha (80,608), West Bengal (23,483), and Bihar (715).

92 **The “Ho” Family Structure**

93 The Ho community exhibits a unique social structure with matrilineal, patrilocal, and patriarchal
94 family dynamics. The father serves as the family head, managing affairs in consultation with the
95 grown-up members, and properties are inherited by sons according to the rule of primogeniture.
96 Grown-up boys and girls actively contribute to domestic and outdoor tasks, emphasizing the
97 significant role of mothers in domestic activities. Ho villages are considered basic social units,
98 where different clans extend mutual help and cooperation in various socio-religious and
99 economic activities. The Ho society adheres to prescribed rules and regulations at tribal, inter-
100 tribal, and village clan levels, maintaining simplicity, amiability, and philanthropic qualities.

101 The Ho people, numbering approximately 700,000 in Jharkhand in 2001, are the state’s fourth
102 most numerous scheduled tribe. Their territory extends to neighboring states, with a total
103 population of 1,033,095 according to the 2011 Census. Physically, the Ho are of short to medium
104 stature with dark complexions, wide, flat noses; dark brown eyes; straight or wavy black hair;
105 thin chins. Despite lacking solid and muscular body features, they exhibit sharp intelligence and
106 courage in their daily lifestyle.

107 The Ho society is divided into two matrilineal clans known as "killi," each with a totemic
108 association, and marriage inside the clan is absolutely prohibited. The clan members maintain a
109 strong sense of reciprocity and cooperation, treating each other as brothers and sisters.
110 Agriculture is the mainstay of their livelihood, supplemented by food gathering, seasonal forest
111 collections, hunting, and fishing. They engage in socio-economic activities based on mutual help
112 and cooperation, selling surplus items in local markets.

113 While nearly one-third of the Ho practice Hindu rituals, they consider themselves a separate
114 tribe. Their eating habits are predominantly non-vegetarian, and they primarily speak Hindi and
115 Odia. The Ho worship several Gods and Goddesses connected to nature and have a strong belief
116 in religion, spirits, and supernatural abilities. The supreme deity, Singhbonga or the sun God is
117 revered for rain, crops, and life necessities. Agricultural activities are associated with traditional

118 celebrations, and the Ho have a complex political system with corresponding offices for social
119 control.

120 Child rearing in the Ho community emphasizes the significant role of fathers, with the belief that
121 a child is Singbonga's gift. The Ho strongly forbid marriage inside the clan and observe clan
122 exogamy and tribe endogamy. They attribute deaths not only to old age or illness, but also to
123 dark magic and demonic spirits. Each clan has a designated burial site, and the Ho bury and
124 cremate their deceased. They believe in Bongaism, considering power and spirit as non-
125 anthropomorphic entities. The Dehuri or Deuri acts as a religious head, mediating between the
126 Ho and Bongas, offering rituals and sacrifices during festivals. Desauli, a village deity, holds
127 cultural significance in Jharkhand, and local officials used investigations of Khuntikatti rights to
128 determine village founders between 1913 and 1918, applying Desauli as a test.

129 **Village Structure**

130 The Ho community's claim to Khuntkatti rights is contingent on their ability to demonstrate the
131 presence of Desauli, according to Jharkhand: TRTC (2002,40). Following their custom, a section
132 of the jungle is designated as the dwelling of the village god by the original Ho settlers. This
133 designated area, known as Jahira, serves as the abode of Desauli, believed to be the protector of
134 the village and the well-being of its residents. The study of this indigenous practice unveils not
135 only Ho's religious traditions but also delves into their secular traits. In certain Ho-dominated
136 villages, the residents invoke the services of Pouri for their welfare and protection from mundane
137 concerns (Roy Choudhury, P.C. 1958). Despite expectations of Ho villagers worshiping their
138 deities, some villages see the Hos worshiping 'Pouri,' a village God. This choice suggests the
139 Ho's trust in this non-tribal deity for protection, and they exclusively worship this village God.

140 The customs related to birth, marriage, and death hold significant importance in Ho culture.
141 Regarding death, the Ho employs various sizes of memorial stones to cover the burial place or
142 the mortal remains. The *sasan* or graveyard for their ancestors in the village features burial stones
143 arranged either horizontally (*biddiri*) or vertically (*sasandiri*). The graves and memorial stones
144 are indicative of the Ho's permanent settlement in these villages. Notably, the Ho place the
145 corpse in a north-south direction during burial, believing it symbolizes the soul's journey towards
146 the south. This practice aligns with their belief that the soul travels to Singbonga's place
147 through the southern direction. Similarly, if a person is cremated with their head pointing

148 towards the south, it is believed their soul will easily reach Singhbonga's place (Sen, A.K., 2011,
149 and Majumdar, D.N. 1950).

150 **Tribal of India**

151 India is a country that exemplifies unity in diversity, with a plethora of languages, religions,
152 castes, traditions, cuisines, and geographical distinctions contributing to a harmonious sense of
153 unity. Comprising 28 states and 8 union territories, the nation is abundant in diverse natural and
154 human resources. India is notably characterized as a tribal-dominated state, with numerous tribes
155 residing in various states. According to the 2011 census, a substantial 10.42 crore people belong
156 to tribal groups, despite making up only 8.6% of the nation's total population.

157 **Tribe of Odisha**

158 Among the 28 states and 8 union territories in India, Odisha stands as a prominent state, having
159 achieved recognition as a separate entity since 1936, and is predominantly inhabited by Odia-
160 speaking people who use Oriya as their regional language. Odisha is characterized by a diverse
161 population, including various tribal communities, alongside people from different walks of life.
162 Since the nation's independence, the state has identified 62 tribal groups, with a significant
163 portion residing in its districts. Out of the total population of Odisha, which is 9590756 people,
164 8994967 live in rural areas, while 595789 reside in urban areas. 22.8% of Odisha's population is
165 tribal, according to the 2011 census, while Mayurbhanj is one of the state's most tribal districts,
166 with 58.72% of its residents being indigenous.

167 **Nipania: Study village of Thakurmunda Block**

168 Nipania, located in the Thakurmunda block in Odisha's Mayurbhanj district, is one of the 173
169 villages in this block. The village is identified with the code 389018 in the administrative records
170 and encompasses 59 houses. According to the Census of 2011, Nipania has a population of 295,
171 comprising 141 males and 154 females. There are 45 children between the ages of 0 and 6 living
172 there, 24 of whom are boys and 21 of whom are girls. The village exhibits a literacy rate of 38%,
173 with 114 out of the total 295 inhabitants being literate. The literacy rate among males is 56%,
174 with 79 out of 141 being educated, while the female literacy rate is 22%, with 35 out of 154
175 females being literate. Unfortunately, Nipania faces a significant challenge in terms of high

176 illiteracy, standing at 61%. Out of the total population, 181 individuals are illiterate, and the male
177 illiteracy rate is 43%, with 62 out of 141 males being uneducated. The female illiteracy rate is
178 notably higher at 77%, with 119 out of 154 females lacking formal education in this village.

179 **Mayurbhanj District Background**

180 Before independence, Mayurbhanj functioned as a princely state that has been dominated by the
181 Mayurs and Bhanjas for more than a millennium, dating back to the ninth century A.D. The
182 State's integration into the date of the Indian Union was November 9, 1948, following the signing
183 of the Instrument of Merger. This event marked the conclusion of its feudal era, and in January
184 1949, Mayurbhanj became a district, being the final feudal state that Odisha annexed.

185 Mayurbhanj stands out in various aspects. This border district in northern Odisha is dominated
186 by tribes and has a thriving culture and rich traditions. Mayurbhanj is the birthplace of the well-
187 known tribal dance form, Chhau. The Similipal forest within the district is celebrated for its
188 biodiversity and natural beauty. Additionally, the honor of being the largest district in Odisha
189 belongs to Mayurbhanj.

190 **Geographical Location**

191 The district of Mayurbhanj covers an expansive area of 10,418 square kilometers or 1,042
192 thousand hectares, constituting 6.69 percent of the total land mass of Odisha. It is the largest of
193 the state's thirty districts, spanning from 21° to 23°N latitude and 85° 40'E to 87° 11'E
194 longitude. Positioned on the geographical map, Jharkhand and West Bengal abut Mayurbhanj on
195 the north, Keonjhar and Balasore districts of Odisha on the south, West Bengal and Balasore
196 district on the east, and Keonjhar district and the state of Jharkhand on the west.

197 **Topography of the District**

198 Three different geographical formations can be seen in the district. The plains are essentially
199 divided into the eastern and western plains by the hills and lower elevations that go from north to
200 south in the middle regions. The subdivisions of Kaptipada and Baripada are situated on the
201 northern side, while the Bamanghaty sub-divisions and Panchapir subdivisions are located in the
202 southern part.

203 **Statement of the Problems**

204 The condition of tribes is profoundly influenced by life and livelihood factors. The tribal culture
205 is intricately connected with the natural environment, and they find comfort in forest
206 surroundings that provide essential resources for their daily needs. In addition to employing
207 roots, leaves, flowers, plants, grass, fruits, nuts, berries, mushrooms, and silk moth cocoons for
208 food, trade, or medicine, they are also heavily dependent on the forest. While rice remains a
209 significant agricultural crop, with the fermentation process utilized for beer production, the
210 advent of modern agriculture, provision of irrigation facilities, input assistance, and market
211 support has brought notable changes to their agricultural practices.

212 In response to these changes, the younger generations among the tribes have engaged in
213 occupational diversification, finding employment in mining, industries, and civil construction
214 works as wage earners. Mayurbhanj district in Odisha, rich in mineral deposits and forest
215 resources, has seen such economic shifts. Some tribal members have ventured into institutional
216 services and other sectors. Despite involvement in various agricultural activities, the economic
217 life of the Ho tribes is yet to stabilize, and they face various socio-economic challenges. There is
218 an ongoing transition towards settled agriculture, raising questions about the improvement of
219 literacy rates and the availability of permanent employment opportunities in the government
220 sector for the Ho tribes.

221 **Review of Literature**

222 **1. Majumdar (1950)** has said that the most of the Hos' evil (Bongas) are not their own and
223 appear to have originated from some Hindu comparable deities that are present in the nearby
224 Odia. Perhaps the ghost who watches over the tanks and ponds is called the Devi Nai Bhagawati
225 of the Odia, and the Gara Satamai of Ho is none other. The stepmother, Sat-ma, and the river
226 deity, Nagebonga, are known by their nasty name, satamai. At the time of analysing the (Kar-
227 bongako) like, (Sunikar), (Rahu kar), (Dindakar) and (Chuharkar), he argued that "Kar is not a
228 Ho word, it is the same word as Kal, the destroyer, and is associated with 'time'. The word Kali
229 that signifies the goddess of that name in popular Hinduism is derived from Kal. (Sunikar),
230 (Rahu kar) are none other than the planets Sani (saturn) and Rahu, known to the Hindus as Kal.
231 The word Chandi (Another name for Kali) is taken from the Hindus, particularly the Oriyas. For
232 example, Bisai Chandi (poisonous), (Ranga Chandi) (blood thirty or red), Chinta Dain and Kaltud
233 (a corruption of Kalketu), (Jugini-bonga) is none other than (Jugini), who with her counterpart

234 (Dakini) is said to accompany Kali or Chandi" (Majumdar 1950:255-256). Majumdar's
235 statement makes it very evident that the majority of the gods that the Hos worship throughout the
236 many festivals are borrowed from their neighboring Hindus rather than being their own. A
237 lengthy process of incorporating a number of deities from the majority Hindu neighbors and
238 adapting the original names to the tribal vocabulary pattern is evident.**2.Das Gupta (1978)**
239 observed the Ho belief in Dian, attributing it to cultural contact with Hindu practices. The
240 Deonwas cult, associated with Bongas and indigenous rituals performed through Dehuri, reflects
241 the cultural dynamics influenced by neighboring communities.**3.Anderson and Gordon (2005)**
242 extensively delved into the Munda language, which also reflects the cultural life of the 'Ho' tribe.
243 Over a million individuals in Eastern India speak the Munda language "Ho." and efforts are
244 being made to document and digitize it through projects like the Ho Talking
245 Dictionary.**4.Hebbar (2005)** has offered an alternative approach to the problem of women's land
246 rights that departs from the impasse created by the arguments covered in the preceding section.
247 By using a case study to describe daily life, work, and ritual in a Ho hamlet, the goal was to
248 argue for women's rights on land. The goal was to demonstrate how women contribute to the
249 preservation of knowledge systems and lifestyles, which fosters a more respectful interaction
250 with the natural world. The alternative that the movement so loudly defends and praises is
251 shaped in part by the labor that women do on the land and in the forests. However, neither the
252 significance of women's contributions nor the repercussions of their actions are sufficiently
253 acknowledged in the discussion of land rights for Ho women. The undervaluation of women's
254 abilities on land and in woods is the basis for denying them land rights. The customs around
255 land and forests, which serve as the foundation for homecoming in the forest and the main focal
256 point of the Jharkhand movement, are obviously undermined by this. Therefore, it is impossible
257 to assert self-rule or restore the movement's claim of having a more equitable and modest
258 connection with nature than the contemporary, scientific one without first recognizing the part
259 that women played in its construction.**5.Anderson and Gordon (2005)** extensively delved into
260 the Munda language, which also reflects the cultural life of the 'Ho' tribe. In Eastern India, more
261 than a million people speak the Munda language "Ho." and efforts are being made to document
262 and digitize it through projects like the Ho Talking Dictionary.**6.Harrison (2007)** has
263 contributed to the development of an online 'Ho' English dictionary, aiming to assist people in
264 understanding the meaning of words used by the 'Ho' community. The Ho language, written in

265 the Warangchiti script, faces challenges in digital representation, and ongoing efforts are being
266 made to overcome these limitations⁷. **Patnaik (2008)** highlighted the physical traits of the Ho
267 people, describing them as short-statured, dark-complexioned individuals with specific features
268 resembling the Negroid group. Their concentration in the Mayurbhanj district is noted. 8. **Ota**
269 **and Mohanty (2011)** observed that the Ho tribe is Kolarian and shares ancestry with the Munda,
270 Kol, and Kol-Lohara. The word “Ho” is most likely derived from the word “horo,” which means
271 “man” in their language. The word may have other forms, such as koro, kolo, etc. Typically, the
272 Ho reside in distinct hamlets inside multiethnic communities. The community is scattered with
273 large tombstones honoring the forefathers. Additional landmarks of a typical Ho hamlet are
274 Sarna, the sacred grove for significant village deities at the outskirts, and Akhala, the dancing
275 arena in the village center. The kitchen is a hallowed space where their ancestors’ seat is
276 located. Women are famous for getting tattoos. They are separated into a number of exogamous
277 groups, including the Killi totemic clan. They adhere to the local exogamy regulation, which
278 governs the kinds of marriages. Andi and its modern variant, dikuandi negotiated marriages, are
279 typical among them. In addition, they obtain partners through encroachment, elopement, and
280 capture. Cross-cousin marriage is preferred by them. The Ho typically bury those who die an
281 unnatural death and cremate the deceased. Their ultimate deity is Sing Bonga, the sun god and
282 universe builder. Sarna, the holy forest next to the settlements, is home to their village god,
283 Desauli. They are known to be proficient earth-diggers. They are also skilled in crafting rope
284 and basketry. 9. **Ota and Mahanty (2011)** discussed the ‘Ho’ life and social structure. They
285 have discussed life cycle, puberty, dress and ornaments, divorce, death, settlement and housing,
286 household articles, livelihood, food habits new purchase within the Ho life cycle, birth is
287 regarded as a significant event. Within the Ho community, child birth Singh Bonga (Sungod).
288 Motherhood is much respected by the Ho, and all the family members take special care of the
289 pregnant woman. During Pregnancy, a Ho woman has to follow certain taboos and prohibitions
290 regarding her food. Drink and mobility. She is prohibited from preparing the rice beer, and going
291 outside of the house in the evening alone for an adolescent girl puberty is an important landmark
292 in her life. When the girl attains her first menarche, she has to follow some taboo. She remains in
293 seclusion in an isolated room for seven days. During that period, she was tabooed to attain any
294 ritual, look or talk to any male persons. On the eighth day, she takes a purified cattery bath,
295 anointing oil and turmeric paste and wears new clothes presented by her relatives. The dress

296 pattern and traditional costumes of Hos are very similar to those of the santhal, Kol and Kolha
297 tribes. 10. **Puhan R. R and MallaLakshmipriya (2015)** People in tribal areas are developing
298 socioeconomically and educationally. They discover that the impact of SHGs on the lives of the
299 impoverished is amply demonstrated by empirical data. Thus the intervention has significantly
300 altered the poor's mindset on saving, while at the same time enabling them to mobilize a sizeable
301 amount of credit with recurring assistance from official finance institutions. The study focuses
302 on the micro-financing of tribals, PTGs, Kalahandi, NABARD and SHG etc. The beneficiaries'
303 and their communities' overall attitudes have now changed for the better. People in
304 underdeveloped areas now have a high self-perception due to a shift in attitude and societal
305 viewpoint, whereas their self-perception was extremely poor prior to the implementation of MF
306 programs. This made it possible for them to observe and understand what was going on outside
307 their remote home. Notwithstanding a number of disadvantages, members generally agreed that
308 their involvement in the MF program had improved their quality of life to some extent.

309 11. **Nagaraja.S (2020)** International Journal of Management (IJM), India he briefly discusses the
310 sustainable development and empowerment of tribal people. women's contributions to social,
311 cultural, economic, and religious life are recognized in tribal societies. Although they make up
312 half of the global population, women's political, economic, and social circumstances differ from
313 nation to nation. Women's social consciousness and standing in the home and in society are
314 indicators of a country's development. Furthermore, it is essential to explain how governments,
315 the private sector, and international organizations can empower women and how gender parity
316 may accelerate global economic growth. First, a higher national GDP can result from job
317 equality for women. According to their analysis, if women worked as hard as males, the nation's
318 income could increase.

319 **The Objectives of the Study**

- 320 • To find out the origin of Ho tribes in Mayurbhanj.
- 321 • To identify the socio-cultural life of Ho tribes.
- 322 • To analyse the source of occupation and economic activities of Ho tribes.
- 323 • To analyse the social change, economic development and family patterns of Ho.

324 **Methodology: Tools and Technique**

325 Personal interviews, direct observations, and indirect techniques were used to collect primary
 326 data, including informal discussions with government employees (BDO, WEO, and CDPO),
 327 NGO functionaries, responders' friends, social workers, press reporters, and bank
 328 representatives. These extra resources were used to verify that the respondents' statements about
 329 their involvement were accurate. operations, and performance in the economic development of
 330 the "Ho Tribe." Data were collected from both secondary and primary sources, encompassing
 331 various types of literature such as demographic data, BPL lists, research papers, working papers,
 332 journals, and books. The primary data collection tool was a semi-structured interview schedule.
 333 Prior to the collection of primary data, a pilot study was carried out in the field area, and the
 334 interview schedule was modified accordingly. The final field survey was then executed, and the
 335 collected data were processed and codified into the Statistical Package for Social Science (SPSS)
 336 program. Subsequent to the final analysis, conclusions were derived.

337 To achieve the specified objectives, interviews were conducted with 60 men and women
 338 belonging to the Ho tribes in the village of Nipania, located within the Thakurmunda block of
 339 Odisha's Mayurbhanj District.

340 **Data Analysis and Interpretation**

341 **Table 1. Demographic Profile of Mayurbhanj and Odisha. 2001-2011**

Year	Total Population		Decadal Growth Rates		Sex Ratio	
	Mayurbhanj	Odisha	Mayurbhanj	Odisha	Mayurbhanj	Odisha
2001	22,23,456	3,68,04,660	17.98	16.25	980	972
2011	25,19,738	41,974,218	13.3	14.0	1006	979

342 *Source: Census 2001, 2011*

343 **Demographic Profile of the District**

344 The district's population experienced a 3.64-fold increase over the last century, growing from
 345 22,23,456 in 2001 to 25,19,738 according to the 2011 Census. Over the same period, the state's
 346 growth rate was 3.75 times greater, rising from 3,68,04,660 to 41,974,218. Between 2001 and
 347 2011, various demographic characteristics of the district were compared with those of Odisha in
 348 Table 3.1. It is noteworthy that the district's sex ratio (the number of females per 1000 males)
 349 showed a consistent decline over the last century, falling from 1006 in 2001 to 980 in 2011.

350 According to the 2001 Census, 6.04% of the state's population lived in the district. With a
 351 population of 58.7% Scheduled Tribe (ST) and 7.3% Scheduled Caste (SC), Mayurbhanj was a
 352 district dominated by tribal people. The Khunta block has the highest population concentration
 353 (78.2%), followed by the Bijetola block (76.61%). This is true for all blocks. Relatively more
 354 development is seen in the Barasahi, Betanati, Morada, and Suliapada blocks, which have fewer
 355 than 50% tribal residents. The percentage is larger in rural areas (60.90%) than in urban areas
 356 (17.83%). The tribal population is lowest (8.3%) in Rairangpur NAC and highest (26.3%) in
 357 Karanjia NAC among urban areas. All blocks have a same number of SC residents, although
 358 urban regions have a greater percentage (10.96%) than rural areas (7.41%).

359 **Table 2. Distribution of the population in study and Mayurbhanj, 2001- 2011**

Year	Research area	Total population	Sex ratio	SC population	ST population
2001	Thakurmunda	90115	1011	15.57	63.29
	Mayurbhanj	2223456	980	7.68	56.60
2011	Thakurmunda	57890	1048	5.80	72.40
	Mayurbhanj	2519738	940	7.3	58.7

360 *Source: Census 2001,2011*

361 **Administrative Set up of the district**

362 The district is divided into four sub-divisions: Panchpir, Bamanghaty, Baripada, and Kaptipada
 363 for administrative convenience. It consists of 32 police stations and 9 tehsils. There are 26
 364 Community Development Blocks in the district, which include 3,966 villages (202 of which are
 365 deserted) and 404 Gram Panchayats. There are also three Notified Areas Councils (NACs), one
 366 Municipality, and four towns. There are ten Assembly Constituencies in the district overall.

367 **Table 3. Distribution of literacy in the study Block & District.**

Year	Research area	Total literacy rate	Male literacy rate	Female literacy rate
2001	Thakurmunda	38.05	51.59	24.68
	Mayurbhanj	51.91	65.76	37.84
2011	Thakurmunda	55.01	55.76	37.34

	Mayurbhanj	63.17	63.22	45.53
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368 *Source: Census 2001,2011*

369 The study is grounded in primary data collected from Nipania village, Thakurmunda Gram
370 Panchayat in Thakurmunda Block, Mayurbhanj district. Employing simple random sampling, a
371 sample of 60 household members was chosen to explore the socio-economic and occupational
372 activities of the Ho tribe, utilizing interview schedules and observation periods. The data was
373 systematically collected through random sampling, with the study focusing on 60 households.
374 The parameters covered aspects such as the respondents' socio-economic conditions,
375 occupations, livelihoods, and educational activities. Additionally, an in-depth study was
376 conducted to gain deeper insights into tribal life in this specific region of Odisha.

377

378

379 **Table.1: Age of the Household.**

Age	Frequency	Percent	Valid Per cent	Cumulative Per cent
20-25	3	5.0	5.0	5.0
26-30	10	16.7	16.7	21.7
31-35	9	15.0	15.0	36.7
36-40	8	13.3	13.3	50.0
41-45	16	26.7	26.7	76.7
46-50	8	13.3	13.3	90.0
51-55	3	5.0	5.0	95.0
56-60	3	5.0	5.0	100.0
Total	60	100.0	100.0	

380 *Source: Field Survey*

381 Age composition is a crucial variable in data collection. During the field survey,
382 respondents estimated their age since they lacked birth records or certificates, primarily due to
383 being born into illiterate families. Table number 1 illustrates the age distribution of the
384 respondents, revealing that the highest percentage of households, 26.7% (16), falls in the age
385 group between 41-45. This is followed by 16.7% (10) in the 26-30 age group, 15% (9) in the 31-
386 35 age group, 13.3% (8) in the age group 36-40, 46-50, and 5% (3) in the age groups of 20-25,
387 51-55, and 56-60. This indicates that among the Ho tribe households, respondents from the 41-45

388 age groups are more active in participating in the household compared to the younger group of
 389 26-30 and the middle-aged group of 46-50.

390 **Table-2: Sex of the Household**

Sex	Frequency	Percent	Valid Per cent	Cumulative Per cent
Male	50	83.3	83.3	83.3
Female	10	16.7	16.7	100.0
Total	60	100.0	100.0	

391 **Source: Field Survey**

392 Concerning social composition, among the 60 households, an overwhelming 83.3% (50)
 393 comprised male members, while the remaining 16.7% (10) consisted of female household
 394 members. The study found that male members were more responsive to interviews and were
 395 eager to participate in the research, aligning with the study's requirements.

396

397 **Table-3: Marital Status of Household**

Marital Status	Frequency	Percent	Valid Per cent	Cumulative Per cent
Yes	51	85.0	85.0	85.0
No	1	1.7	1.7	86.7
Widow	6	10.0	10.0	96.7
Widower	2	3.3	3.3	100.0
Total	60	100.0	100.0	

398 **Source: Field Survey**

399 Based on the sample size of the study, 85% (51) of households are married, 1.7% (1) is
 400 unmarried, 10% (6) are widow-married, and 3.3% (2) are widower-married. The majority, 85%
 401 (51), of households are married.

402 **Table-4: Education Level of Households**

Education Level	Frequency	Per cent	Valid Per cent	Cumulative Per cent
Illiterate	22	36.7	36.7	36.7

literate	12	20.0	20.0	56.7
Elementary (1-5)	11	18.3	18.3	75.0
High School (9-10)	12	20.0	20.0	95.0
Intermediate	2	3.3	3.3	98.3
Graduate	1	1.7	1.7	100.0
Total	60	100.0	100.0	

403 **Source: Field Survey**

404 Table: 4 displays the education levels within households. In the sample study, 36.7% (22)
405 of household respondents lack literacy. Another 20% (12) are literate but have received informal
406 education after attending school. The remaining 18.3% (11) have completed education up to the
407 elementary (1-5) school level, and 20% (12) have attained high school (8-9) level education.
408 Additionally, 3.3% (2) of households have completed Intermediate/Plus two-level education, and
409 only 1.7% (1) have successfully graduated. Notably, the highest percentage, 36.7% (22), of
410 households are illiterate, while merely 1.7% (1) have achieved a higher education level of
411 Graduation.

Table -5 Family size of the Household

Family	Frequency	Per cent	Valid Per cent	Cumulative percent
Nuclear	23	38.3	38.3	38.3
Joint	37	61.7	61.7	100.0
Total	60	100.0	100.0	

412 **Source: Field Survey**

413 An effort has been undertaken to analyze the family size within households. As depicted
414 in Table:5, out of 60 households, 61.7% (37) constitute a joint family structure, while 38.3% (23)
415 consist of nuclear families. The grandfather is usually the head of the joint family, with the
416 grandmother providing assistance. If he is not around, the mother helps the father. The eldest son
417 undergoes special training from an early age, preparing him to assume the future responsibility
418 of being head of the household. The distribution of family wealth among sons is allowed under
419 sacred laws in the event of the father's death. Family wealth division may also occur when sons

420 pursue different professions, reside in different towns, or when the family becomes excessively
 421 large to manage under one roof. Members of a joint family must: (1) live together in the same
 422 home; (2) eat meals prepared in the same kitchen; (3) own property together; and (4) ideally
 423 practice the same religion, sect, and sampradaya.

Table:6 Types House of the Household

Type house	Frequency	Percent	Valid Percent	Cumulative Percent
Hut	2	3.3	3.3	3.3
Semi-Pucca	17	28.3	28.3	31.7
Pucca	2	3.3	3.3	35.0
Katcha	35	58.3	58.3	93.3
Semi Pucca with Katcha	4	6.7	6.7	100.0
Total	60	100.0	100.0	

424 *Source: Field Survey*

425 In Table No.6, the distribution of housing types within households is outlined.
 426 Approximately 58.3% (35) of households are situated in Katcha houses, while 28.3% (17) reside
 427 in semi-pucca structures. Additionally, 6.7% (4) of households have a combination of semi-
 428 pucca and Katcha houses. Notably, only 3.3% (2) of households' boast pucca houses, while there
 429 is a minimal percentage with huts.

Table-7: Availability of Drinking Water

Drinking water	Frequency	Percent	Valid Percent	Cumulative Percent
open well	16	26.7	26.7	26.7
River	2	3.3	3.3	30.0
Tubewell	41	68.3	68.3	98.3
river & tubewell	1	1.7	1.7	100.0
Total	60	100.0	100.0	

430 *Source: Field Survey*

431 An inquiry was conducted to ascertain the water sources for potable use in households.
 432 According to Table No.7, among the 60 households surveyed, water is obtained from various
 433 sources such as open wells, rivers, and tube wells. The majority, 68.3% (41) of households, rely

434 on tube wells, while 26.7% (16) collect water from open wells. Additionally, 3.3% (2) of
 435 households utilize water from rivers, and only 1.7% (1) use a combination of river and tube well
 436 water. During the summer, some wells and rivers dry up, rendering them unsuitable for drinking,
 437 while in the rainy season, rivers and open wells may become contaminated due to the overflow
 438 of hill and road water with mud. Consequently, households situated close to rivers avoid fetching
 439 water from them due to concerns about contamination from activities such as clothes washing
 440 and cattle bathing.

441 **Table -8: Landholding size of Households**

Land area	Frequency	Per cent	Valid Per cent	Cumulative Percent
1 acre-2 acre	1	1.7	1.7	1.7
2 acre-4 acre	6	10.0	10.0	11.7
4 acre-6 acre	21	35.0	35.0	46.7
6 acre-8 acre	15	25.0	25.0	71.7
8 acre -10 acre	10	16.7	16.7	88.3
10 acre and more	7	11.7	11.7	100.0
Total	60	100.0	100.0	

443 *Source: Field Survey*

444 Concerning landholding and asset ownership within households, Table No. 8 discloses
 445 that among the 60 households surveyed, 35% (21) own 4-6 acres of land, with the next
 446 significant category being 25% (15) occupying more than 6-8 acres. Following this, 16.7% (10)
 447 of households possess land in the range of 8-10 acres, while 10% (6) own 2-4 acres.
 448 Furthermore, 11.7% (7) of households have ownership of more than 10 acres, and a smaller
 449 percentage, 1.7% (1), own less than 1-2 acres of land.

450 **Table-9: Occupation of the Household**

Occupation	Frequency	Percent	Valid Per cent	Cumulative Per cent
Cultivator	32	53.3	53.3	53.3
Agricultural Labourer	10	16.7	16.7	70.0
Daily Wage Earner	11	18.3	18.3	88.3
Salaried Employee	3	5.0	5.0	93.3

Petty Business	4	6.7	6.7	100.0
Total	60	100.0	100.0	

451 **Source: Field Survey**

452 The shift in occupation is evident in the primary activities individuals undertake to
 453 sustain their livelihoods. Among the surveyed households, predominant engagements include
 454 cultivation, agricultural labour, daily wage earning, salaried employment, petty businesses, and
 455 other miscellaneous work, with a notable percentage 50(30) relying on cultivation for their
 456 livelihood. Agricultural laborers constitute 15% (9) of respondents, while 18.3% (11) depend on
 457 daily wage earnings. Salaried employees make up a mere 5% (3), and those involved in petty
 458 businesses account for 6.7% (4). Additionally, 3.3% of households rely on alternative
 459 occupations, and 1.7% have no occupational activity, primarily due to old age. This underscores
 460 a diverse landscape in livelihood sources, with a significant reliance on cultivation observed
 461 among 50% of respondents.

462 **Table- 10: Annual Income of the Household**

Annual Income	Frequency	Percent
10,000 – 20,000	4	6.7
21,000 – 30,000	7	11.6
31,000 – 40,000	7	11.6
41,000 – 50,000	12	20.0
51,000 – 60,000	8	13.4
61,000 – 70,000	7	11.6
71,000 Above	15	25.1
Total	60	100

463 **Source: Field Survey**

464 Table No. 10 provides a detailed breakdown of the annual incomes within the surveyed
 465 households. Out of the 60 households, 25.1% (15) report an annual income of Rs. 71,000 above,
 466 while 20.0% (12) of respondents earn varying amounts such as Rs. 41,000- 50,000. Another
 467 13.4% (8) of households have annual incomes approximately ranging from Rs. 51,000 – 60,000.
 468 Additionally, 11.6% (7) of respondents report annual incomes in the range of Rs.21, 000-30,000,
 469 Rs. 31,000-40,000 and Rs. 61,000- 70,000. The remaining 6.7% (4) of respondents earn diverse
 470 annual incomes, including Rs. 10,000-20,000.

471 **Major Findings:**

472 Over 50 percent of the paddy cultivators in the 90 Ho villages are marginal farmers and do not
473 cultivate crops throughout the entire year. They rely on other economic activities, such as Tasar
474 rearing and lack collections. Although these activities serve as supplementary sources of income
475 to paddy cultivation, they have a longstanding association with Ho socio-economic practices.
476 Tur, a type of silk produced by wild silk, Arjun, and Palas trees found in the forest area, involves
477 skills acquired through their long association with the forest. It is not just the monetary aspect
478 that matters; the socio-economic context within which such rearing occurs is essential to the Ho.
479 Numerous religious rituals are associated with these rearing activities. The Ho people venture
480 into quiet parts of the forest and construct temporary sheds for these purposes.

481 Most of the relevant literature was reviewed for this dissertation. The gaps were critically
482 analyzed, and problems were also identified through the literature in Chapter Three. The district
483 profile has been presented in the dissertation through representational maps. Showed how the
484 tribes of Mayurbhanj have developed socioeconomically, with Integrated Tribal Development
485 Agencies (ITDAs) operating in Baripada, Udala, Karanjia, and Rairangpur. In accordance with
486 the Tribal Sub-Plan (TSP) methodology, the ITDAs carry out integrated development initiatives
487 for the district's entire tribally dominated areas as well as the tribal population. These agencies
488 do, however, confront a number of difficulties, such as a lack of personnel, inadequate funding,
489 and the presence of competing development organizations in these tribally dominated regions.
490 Tribal development procedures in the area have been equally harmed by the state's lack of a
491 single-window fund flow and a single-line administration.

492 The chapter included quantitative information on the household income distribution, the literacy
493 rate, and the trend of income diversification. This information helps to understand the scope and
494 severity of marginalization in comparison, emphasizing the growing disadvantages experienced
495 by people who were initially less fortunate. Most importantly, it highlights the state's
496 involvement in escalating rather than decreasing this inequality. Additionally, the chapter shows
497 how individual accumulation and differentiation lead to state creation, allowing upward social
498 mobility for a very small portion of the population. It also mystifies these important political
499 processes while enabling bureaucratic control over marginalized 'masses'.

500 During the field survey, respondents provided their ages based on estimations, as they lack birth
501 records or certificates, given that many come from illiterate families. Table 1 displays the ages of
502 the respondents, revealing that 26.7% (16) are in the age group of 41-45, followed by 16.7% (10)
503 in the 26-30 age group, and 15% (9) fall within the 31-35 age group. Additionally, 13.3% (8) are
504 in the age groups of 36-40 and 46-50, while 5% (3) fall into the age groups of 20-25, 51-55, and
505 56-60. This indicates that, within the Ho tribe households, respondents aged 41-45 are more
506 actively engaged in household participation compared to the younger group (26-30) and the
507 middle-aged group (46-50).

508 In this field survey, both males and females participated; out of 60 respondents, an
509 overwhelming 83.3% (50) were male members, while the remaining 16.7% (10) were female
510 respondents. According to the study's requirements, the male participants were notably more
511 responsive to the interviews and demonstrated a keen interest in participating in the study.

512 In this field survey, both males and females participated, including individuals who were
513 married, unmarried, widowed, and widower-married among the respondents. The survey
514 indicated that the majority of the respondents, comprising 85% (51 individuals), were married.
515 Unmarried respondents constituted 1.7% (1 individual), while 10% (6 individuals) were widow-
516 married, and 3.3% (2 individuals) were widower-married. The highest percentage, 85% (51
517 individuals), belonged to the married category.

518 In this data collection, the researcher presents education level data among the Ho tribe of Nipania
519 village. The respondents exhibit a very low level of literacy. The conclusion drawn is that the
520 prevalence of illiteracy is primarily due to the majority being engaged in cultivation, daily
521 labour, and having limited income sources, coupled with challenging family situations. Many
522 individuals migrate to other states for employment, and numerous children abandon their studies
523 to work in companies located outside the state. This contributes to the increasing rates of
524 illiteracy and school dropouts.

525 In the sampled study, 36.7 percent (22) of household respondents are illiterate. Another 20
526 percent (12) are literate but have attended school, receiving informal education. An additional
527 18.3 percent (11) have received education up to the elementary (1-5) school level, while 20
528 percent (12) have attained high school (8-9) level education. Only 3.3 percent (2) of respondents

529 have completed Intermediate or Plus Two-level education, and a mere 1.7 percent (1) have
530 graduated. The highest percentage, 36.7 percent (22), consists of illiterate respondents, with only
531 1.7 percent (1) achieving a higher education level of graduation.

532 Most of the respondents' primary occupation is agriculture, with some working as agricultural
533 laborers. The majority of the respondents fall into the poor category, often working as laborers
534 on others' land due to their economic circumstances. This study highlights that most respondents
535 have low incomes, engaging primarily in farming and daily labour.

536 Occupations are described based on the principal activities individuals undertake to sustain their
537 livelihoods. The respondents in this study were engaged in various occupations, including
538 cultivation, agricultural labour, daily wage earning, salaried employment, petty business, other
539 work, or no work. Out of the 60 household respondents, 50% (30) percent are cultivators,
540 earning their livelihoods through cultivation. Those relying on agricultural labor make up 15%
541 (9) percent, while 18.3 percent (11) are daily wage earners. Salaried employees constitute a small
542 percentage at 5 percent (3), and 6.7 percent (4) are engaged in petty businesses for their
543 livelihood. Currently, 3.3 percent (2) of respondents depend on other work, and finally, 1.7
544 percent (1) of respondents have no occupation due to old age. The highest percentage, 50 (30%)
545 percent, belongs to the cultivator category among the respondents' occupations for their
546 livelihoods.

547 This study explores the annual income of respondents, revealing that a significant majority have
548 low incomes, indicating the prevalence of poverty in this village with meager earnings. Many
549 individuals seek employment outside the village to sustain their families.

550 Out of the 60 household respondents, 6.7 percent (4) reported an annual income between Rs.
551 10,000- 20,000. Among the respondents, 11.6 percent (7) were daily wage earners with an
552 annual income of Rs. 21,000-30,000. Some farmers, owning medium-sized lands, generated
553 income by selling their own winter vegetables, constituting 11.6 percent (7) with an annual
554 income of Rs. 31,000-40,000. Furthermore, 20 percent (12) of respondents reported an annual
555 income of Rs. 41,000-50,000 and 13.4 percent (8) had a income of Rs. 51,000-60,000 per annual.
556 Lastly, 11.6 percent (7) of respondents each reported an annual income of Rs. 61,000-70,000.

557 The highest reported annual income is Rs. 71,000 above accounting for 25.1 percent (15) of
558 respondents.

559 The study also examined the family size of respondents within the Ho tribe, where families
560 generally maintain good relations and understanding. Both joint and nuclear family structures are
561 observed in the Ho tribe in Nipania. In a joint family, the household head, typically the
562 grandfather, plays a crucial role in resolving family issues and all members of the family work
563 together quite well. However, the modern impact on the Ho tribe has led to the emergence of
564 nuclear families in rural areas.

565 The analysis of family size among the respondents, based on a sample of 60, reveals that 61.7%
566 (37) percent of families are joint families, while 38.3% (23) percent are nuclear families. In a
567 joint family, the head is typically the grandfather, supported by the grandmother (if alive), and in
568 his absence, the father is supported by the mother. The eldest son receives special training from
569 his father from an early age to prepare for the future responsibility of being the head of the
570 family. The distribution of family fortune among sons is permitted by sacred law in the event of
571 the father's passing. Family wealth division may also occur when sons pursue different
572 professions, live in different towns, or when the size of the family becomes unmanageable.

573 Members who live together, make and share meals in the same kitchen, own property together,
574 and ideally practice the same religion, sect, and sampradaya are the primary traits of a joint
575 family.

576 This field survey explores the annual agricultural expenditure of the respondents, highlighting
577 the predominant occupation of farming in Nipania village. Given that a significant portion of the
578 population engages in farming, they allocate funds for annual agricultural activities. However,
579 due to the prevalent poverty among farmers, their capacity for expenditure is limited.

580 In Nipania village, the primary occupation is agriculture, and the annual agricultural expenditure
581 is distributed as follows: 18.3% (11) of respondents spend Rs. 15,000, 11.7% (7) spend Rs. 5,000
582 annually, and 10% (6) have an expenditure ranging from Rs. 2,000 to Rs. 10,000. The remaining
583 6.7% (4) of respondents allocate an annual agriculture expenditure between Rs. 3,000 and Rs.
584 12,000. Additionally, 5% (3) of respondents have an annual expenditure ranging from Rs. 4,000
585 to Rs. 20,000 in the agriculture sector. Among them, 3.3% (2) of respondents spend between Rs.

586 1,000 and Rs. 30,000 annually on agricultural activities. Only 1.7% (1) of respondents have an
587 annual agriculture expenditure between Rs. 1,700 and Rs. 22,000.

588 This field survey depicts the annual education expenditure of respondents, shedding light on the
589 challenges faced by the economically disadvantaged. The Ho tribe, a prominent village
590 community, experiences a high illiteracy rate among respondents, emphasizing the pressing need
591 for education awareness in the Ho tribes of Nipania. Presently, education holds paramount
592 importance, and efforts are underway to educate all children in schools and colleges. However,
593 the cost of education poses a significant burden.

594 Among the 60 respondents, 10% (6) allocate an annual education expenditure of Rs. 1,000, Rs.
595 2,000, and Rs. 5,000 each. The remaining 8.3% (5) of respondents spend Rs. 10,000 annually,
596 while 6.7% (4) allocate Rs. 500, and 5% (3) allocate Rs. 3,000, Rs. 6,000, and Rs. 15,000 each
597 for education. Additionally, 3.3% (2) of respondents spend Rs. 1,500, Rs. 4,000, Rs. 7,000, and
598 Rs. 25,000 annually, while 21.7% (13) of respondents report an annual education expenditure of
599 Rs. 0. Only 1.7% (1) of respondents allocate Rs. 600, Rs. 700, and Rs. 2,500 each for education.
600 The insufficient earnings of family members contribute to their inability to adequately support
601 their children's education.

602 This field survey presents the various types of houses among the respondents in the studied
603 village. The village inhabited by the Ho tribe features a range of housing structures, including
604 huts, semi-pucca, pucca, kutcha, and semi-pucca with kutcha houses. However, the living
605 conditions of the Ho tribe people in this village are not optimal, with the majority residing in
606 kutcha houses. Some respondents live in hut houses, and overall, the income sources for the
607 majority of respondents are not favorable.

608

609 **Conclusion,**

610 The tribal people of Odisha are facing various challenges which hinder their livelihoods. The
611 factors which causes challenges are modern technological changes, lack of education, high
612 commodity prices, and diminished agricultural productivity. The tribal people are very much
613 influenced by the modernisation that marginalised their cultural, social and ritual activities.
614 Agriculture remains central to their economy, with rice cultivation based on different land types.

615 Due to industrialisation and implementation of different development scheme by central and
616 state government the tribal people are engaged in other work also for their livelihood. The Ho,
617 along with other local tribes such as the Santal and Bathudi, navigate a complex socio-economic
618 landscape affected by biodiversity loss and natural calamities. Overall, the study of the Ho tribe
619 reveals critical issues of marginalization and resource control, accentuating the need for
620 strategies that empower the community economically and socially, particularly for women and
621 younger generations.

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