

Impact of livelihood and cultural identity in the Ho tribe through the Industrialization Keonjhar, Odisha.

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Abstract—The study Ho tribe is an indigenous group of proto-Austroloids the Ho are the descendants of the Munda family and are named after the term “horo,” which means “horo” in their language. They are known as kola in other nearby communities. Nevertheless, they call themselves “Ho” some anthropologist is opinion that the Ho, Kol, Kolha, and munda are the common origin. The study confined in the Kendujhar district in one Joda block. The block Joda is the highest live tribal people, and the locals are gradually ceasing to speak Ho their livelihood of the impact of industrialization was to measure the religious customs and traditions of the tribal's and the displacement of land residing in Joda. And known the industry area the industrialization that surrounds Serenda and Kasia has a greater effect on the tribal inhabitants. Cultural identity, livelihood, Name-giving ceremonies, marriage, childbirth, and clothing customs and socio-economic are examples of tribal society that have experienced significant, observable modifications, and a part of tribal Odisha provides an excellent case study of from and impact livelihood and social identity cause by the advance of various types of industries and modernization the socio-economic life of the Ho tribe people is being influenced by the change in their economy from barter to cash mode.

Index Terms—Ho tribe, culture, identity, impact, industrialization, livelihood,

Background of the study

Indigenous people inhabit in every corner of the world. According to the United Nations Development Programme (UNDP) the total population of indigenous people is 370 million spread across 90 countries. ¹ Social change is the transformative

change throughout time in societal structures, values, and customs. It results from group initiatives to correct injustices, question conventions, and improve the overall well-being of communities. Whether sparked by technological advancements, cultural shifts, or grassroots movements, social change reflects humanity's dynamic nature.

District profile of Ho Tribe- Although the Conflicting naming of the tribes in the census list poses serious difficulty in proper identification of a community the present survey contemplates on the Ho of Keonjhar, which are also named as larka, Kols, Kolha in Orissa and Bihar. The Larka, Kols in the Singbhum district of Bihar are said to have played significant roles against the British action during many millenarian movements. Ho language is spoken by 8.09% of the tribal population. However, the Census of India has identified the Ho with a 700,000 population, while the Kol, Kolah and Kolha have the numerical strength 1,658,104 (2011 census) in India. This confusion in proper naming of the tribe is due to the use of multiple names to denote the same community during the period of my Field work among the Ho; I had to face the same problem. When they were identified both as the Ho and Kolha in the district of Keonjhar. One of my informants explained that the word ‘Kolha’ is often used by other communities to address them while the word ‘Ho’ is used by the Hos themselves to identify their own community. Ho refers to man in general and in that sense, any human being can be designated asa Ho. This view is confirmed by the report of the linguistic survey that

¹Deogam C, 2020 ‘Social Preservation of Triditional Administration of Indigenous

Peoples- The Ho Tribe in India, Space and Culture, India pp-143-144.

Har, Hara, Ho and Kora are the words. Commonly used by the Munda tribes to denote themselves.²

I. INDUSTRIALIZATION IN INDIA

The process of increasing mechanized production of products and services through industry is known as industrialization. Rather of engaging in household subsistence tasks, the majority of people in an industrial tribal community labour in factories and offices. There is evidence of weaving expertise as early as 1500 BCE, indicating the lengthy history of industrial development in the Indian subcontinent. . During the medieval period, the construction industry showcased its industrial progress through the construction of large-scale monuments using materials such as wood, stone, bronze, brass, silver, copper, iron, and various crafts like dyeing, printing, ivory carving, and pottery.

The industrial revolution in Europe had a significant impact on India, leading to the establishment of factories and manufacturing using machines. In colonies like India, imperialism and colonization also had a role in the development of commercial and industrial cities. Still, additionally, the Indian subcontinent started to reindustrialized at this time. As Local cotton and silk mills were badly impacted by the British industrial boom. The meaning industry is the term used to describe the coordinated activity and specialized division of labor among the participants in the manufacturing process. The anthropological purpose, of industrialization, implies the impact arising out of the industrial mode of the economy and its ability to surpass other facets of civilization. Early anthropologists gave the industrialization process as an economic activity influencing the lives of ordinary, non-industrialized people very little thought. The study of industrial anthropology has grown in popularity recently, focusing on many facets of social and cultural reality found in industrial settings. The Study's Background It is believed that culture and man are interdependent and represent two sides of the same coin. Without the other, the first would not exist. The most amazing technique that caused man to adapt to the

new environment by creating increasingly complex settings was cultural creativity.

II. IMPACT OF INDUSTRIALISATION ON TRIBE AREA

The Indian population has been affected by industrialization, and several disciplinary studies have been carried out to emphasize the importance of industry to the nation's economy. Nonetheless, a segment of the populace in the nation, classified as a tribe, has historically relied on non-agricultural means of subsistence and has just recently acquired knowledge of agricultural practices. Traditionally inhabiting mountainous and wooded regions, these people made the decision to survive off of subsistence pursuits like as fishing, pastorals, hunting-gathering, shifting agriculture, and sedentary horticulture. They relied on the fewest equipment and devices for economic production and lived on the natural resources that were accessible. It became clear that there were plenty of mineral and fuel resources in the old homelands of these tribes. The recent industrialization of the nation depended heavily on these resources. In order to gain access to these main resources, the big businesses choose to grow close to mineral-rich areas. In order for the workers to reside close to the industrial site, the township and neighboring urban centers have risen at the same time in this region. Roads and railroads connected the locations in an active manner to make it simple to move items to the market.

Tribal society is a mystery to the world of heritage and culture. One significant social category of Indian social structure within the larger context of Indian society is the tribal communities. They have a long history of rich and distinctive cultural characteristics and are regarded as India's original inhabitants. Tribal society exhibits an intriguing ethnic diversity profile. They speak different family languages, are of different racial stocks, and exhibit significant differences in their ancestry. Equally astounding is the diversity of their habitat's biological and physical conditions. Their culture, like a mosaic, reflects this confusing diversity in race, language, habitat, and economy, inspiring social scientists to examine the dynamics of their society.

The British promoted the formation of factories in India starting in the 19th century. Notable

²Source: Keonjhar district-Wikipedia.

developments included the creation of tea plantations in Assam and cotton textile mills in Mumbai in 1854 and Kolkata in 1855, as well as jute mills in Kolkata. Mineral extraction-based businesses started to develop in the early 20th century, and substantial chemical, aircraft, and ordnance manufacturing were started during World War II to satisfy the needs of the war effort. Cement, steel, and sugar industries were also formed before to India's independence.

III. REVIEW OF LITERATURE

mainly focuses on review of literature through the previous survey like books, online & offline publications, national & international journal, survey data like Census etc. that have focused on the continuity and change of Ho tribe in Kendujhar district of Odisha. In this chapter, the researcher justifies the topic by providing district specific review on Ho tribe.

OBJECTIVE OF THE STUDY

- To find out the Historical approach Ho tribe in Odisha.
- To analyze the occupational structure of both the tribal community.
- To find out the continuity and change of traditional elements of Ho community

IV. METHODOLOGY

Area-The study was carried out in Odisha's Kendujhar district. It has affected two villages and one block in the district's Serenda Gram Panchayat.

Data collection-Data has been gathered from Village and Block using both qualitative and quantitative methods.

Tools for Data Collection-A schedule of field interviews was used to gather the study's primary data. The semi-structured interview schedule was created to gather data regarding how industrialization has affected the Ho tribe's way of life and cultural identity in Odisha's Kendujhar district. Both open-ended and closed-ended questions were included in the questionnaire.

Research Tools and Techniques: Method of Data Collection

The present research is an empirical one. Data collection was done through intensive field work inside the designated geographic regions. Both

primary and secondary sources were used as the data sources. Pertaining to several aspects of Ho community. It included tribal demographic profile, socio-culture aspects, education, government schemes, political organization and economic status. The census handbooks, Tribal Welfare Department and Education Department records, Tribal Development Blocks, and schools were the sources of the information about educational attainment. Through a variety of secondary sources, information about the Ho Tribe's social background and government educational initiatives was gathered.

The structured questionnaire, which was written in simple English, Ho, and Odia, was used to gather primary data.

In the case of illiterate respondents, the questionnaire served as an Interview Schedule and was completed personally in front of the respondent's family/community member. The general information about the Ho community was gathered through observation.

Descriptive Research- The researcher has used descriptive research mainly focusing on demographic segment, which describes the characteristics of population that is being studied. Mostly the research methodology focuses on what is the research all about rather than why it happens. The descriptive research also refers to the research questions which is designed for the study and analysis of the data conducted on the specific topic. The study primarily concerned with find out "what is" it can be either quantitative or qualitative that involve collection of quantitative information in the form of tabulation. It basically involves in gathering of data and from in to tabulation, depicts and describes the data collected. Usually, it uses virtual aids such as table, graphs and charts through so the reader can easily understand the distribution of the data. This method reduces the mass of raw data into manageable form by using descriptive tools to organize data into pattern that emerge during analysis.

Sample size-There were 130 responders in the study's sample. Random and sociological purposive sampling methods were used to choose the respondents. The sample of the tribe from the Kendujhar region of Odisha was chosen using the purposive sampling technique.

Data analysis-The data collected from the interview schedule close-ended and open-ended questionnaire

were analyzed using descriptive method, and the descriptive methods were used to describe the impact of industrialization on the cultural identity and livelihood of the Ho tribal and non-tribal populations. Excel and statistical software like SPSS (Statistical Package for the Social Sciences) were used to analyze the data. The research paper's following sections provided an interpretation and discussion of the data analysis results.

V. IDENTITY OF THE HO SOCIETY

A labourer by profession and Hindu by religion, Sri. Kanhu Charan Munda is a 48-year-old Ho tribal man. Sri. Munda has been born and brought up in Serenda village, Joda block in Kendujhar district. He is married and earns Rs. 10,000 per month. The researcher found out that Sri. Munda has profound knowledge on birth, marriage and death rituals of the Ho tribes. *"There are basically 4 rituals followed among the Ho people for birth, marriage and death ceremonies. They are Koyonader, Hebe ader, Keya ader and Sasandiridulsunum"*, he said. Upon asked by the researcher, he further explained the rituals.

Koyonaderis a birth ritual observed by the Ho community when a new born child attains 21 days. It is known as the 'name giving ceremony' or 'naming ceremony'. Munda mentioned that usually the child is named after the lineage/descent and this custom is still followed without any change. The dehuri of the village conducts the ritual and gains entry into the house of that particular family as he becomes a known entity by the new-parents. This type of birth ritual is mostly identified with the Ho tribe.

Further, Mr. Munda talked about *Hebe Ader*, a marriage ritual which is unique to Ho Tribal Identity. During this ritual, be it love or arranged marriage, both the families unite together and celebrate. They greet each other as most of them are known to each other and therefore, permitting the entry onto their homes. The Ho believes that marriages help in addition of family members in both the sides, i.e., bride as well as the groom. Speaking about the magic and spirit, Mr. Munda mentioned about the *Keya Ader* (Spirit). *"We believe in bringing the spirit home and do not believe in heaven and hell as we feel both of them do not exist in our Ho community"*, told Mr. Munda. According to Horitual, the dead body is buried in the soil and the spirit is brought to the house

with worship, and is there any festival like *Mage-Parab* calling the name and worshipping. So, that is bringing the soul to the *adding uha*. It is also most associated with the Ho community. In the end, Mr. Munda mentioned about *Sasan Diri Dul Sunum*, a unique burial ritual of the Ho community. He mentioned that they use burial oil which is their unique identification. No other tribal community observes this particular burial ritual.

"The people of the Ho community can be identified by their culture and all other rituals of the Ho community are connected through these rituals", he mentioned. The researcher got detailed information about these important birth and death rituals from Sri. Munda who feels that the rituals should continue as they hold the community together through thick and thin.

IMPACT OF THE HO LIVELIHOOD PROFILE

The tribal people more and more than influences, modernization, and urbanization. This has led to changes in their cultural values, beliefs, and social norms. Younger generations of the Ho tribe are increasingly adopting aspects of mainstream culture, leading to a gradual erosion of certain traditional practices and languages. Furthermore, industrialization has brought about changes in the social structure within the Ho tribe and another staying. As some individuals attain higher-paying jobs in the industrial sector, socioeconomic differences within the community have emerged. The study also sheds light on environmental concerns associated with industrialization. The arrival of industries and subsequent urbanization has put pressure on natural resources, leading to ecological challenges for the Ho tribe, in Kendujhar. While it has opened up new economic opportunities, it has also posed challenges to their cultural identity, livelihoods, and environment. To ensure a balanced and sustainable future, it is crucial to consider the unique needs and aspirations of the Ho tribe while pursuing industrial development in the region. Preserving and celebrating their cultural heritage, promoting inclusive development, and implementing environmentally conscious practices are essential steps in mitigating the adverse impacts of industrialization on this indigenous community. Additionally, fostering dialogue and collaboration between the tribe and relevant stakeholders can pave

the way for a more harmonious and mutually beneficial relationship between industrial progress and the preservation of the Ho tribe's rich cultural heritage.

IMPACT ON DAILY LIFE: Due to industrialization following changes were observed regarding different aspects of Ho tribe life in the old Kendujhar district of Odisha. Ho's are known for their kindness, simplicity, and other charitable traits. This tribe had a reputation for fighting prowess and intelligence in the past. By triumphing in several battles against the kings of Chotanagpur and Kendujhar Mayurbhanj, they were able to preserve their honor.

CHANGE IN FOOD HABITS: Prior to industrialization, rice (mandi) was a staple item in their diet. They like to have moistened rice (daa mandi) in the morning together with salt, green chilies, and fried green leaves. On both supper and launch, they frequently consume kachada oil made from mahua seeds, vegetable curry, garlic, onion, chiles, salt, and boiling rice (raa-mandi) with fried green leaves (aa). Additionally, they have a preference for non-vegetarian foods like meat (jilu) and fish (haku) from various animals and birds. They used to eat meat and pig, but since they started interacting with their Hindu neighbours, they have stopped.

They also make several kinds of rice cakes and beef curry (jilu) during ceremonies and celebratory occasions, which they consume with boiling rice and local alcohol. The Hos have traditions of drinking mahua liquor (matkam rasi), date palm juice (tadi), and rice beer (handia), just like other tribal groups. These customs involve offering these traditional alcoholic beverages to their ancestors and gods on various festival occasions in order to please them. Almost all adult members chew tobacco leaves (sukul) uncooked or puff them through handmade cigars (pica). Either smoking or consuming alcohol does not discriminate against women.

IMPACT ON CULTURAL CHANGE: The Hos wear traditional attire and pre-industrial clothing designs that are strikingly similar to those of the Kolha, Santal, and Kol tribes. Prior to the working methods in the industrial system, the Ho males wore a small strip of white material known as dothies, while the women wore the lejhe, also known as a coarse hand-woven sari and blouse. In this process, migration causes changes in the culture, customs, and way of life of the people living in various places.

When non-tribal people join tribal territory, this frequently manifests itself in a different way. Tribal people often live autonomous lives and support group involvement. However, there are significant conflicts in these regions due to the new culture, which frequently goes against the idea of group engagement. Numerous investigations have shown that crimes against tribal people are committed in various locations where industrialization has taken place in tribal communities. However, their clothing trends have altered as a result of industrialization, urbanization, frequent interaction, and migration to urban areas. Nowadays, ladies wear sarees with blouses and petticoats, and males dress in jeans, pants and T-shirts. The Ho ladies, who adorn their bodies with tattoos of their tribe, are known for their tattoo culture. Additionally, they decorate themselves with a variety of jewellery, such as contemporary anklets (andu).

IMPACT ON ECONOMIC: Due to the shift from unskilled labour to industries, industrial expansion has had a significant impact on the tribal economy. Certain academics have highlighted the indigenous people's forced acceptance of these employments in order to get money. The commercialized economy has altered tribal cultures' materialistic belongings and patterns of consumption. There has been a significant decline in reliance on agriculture. Vegetables and forest products are increasingly being grown for the markets close to industrial areas.

CHANGE IN SOCIO-CULTURE: The ideals of the tribal family have evolved. Additionally, the religious rites have been undermined. A portion of the town's industrial labourers have developed an attraction for Christianity. The rise of industry has also caused several issues for tribal women. And one significant shift was the movement of people from rural to urban regions and urban to industrial centres. Townships appeared as industry began to flourish. Numerous native people continued to reside in the industrial area. In order to work in industry, the aboriginal people were compelled to live in neighboring communities. Along with their contractors, several tribes relocated to different industrial sites, creating a scenario where there were only a limited number of industrial labourers.

DISPLACEMENT OF TRIBAL LAND: One of the main causes of the indigenous people's exodus from their home has been industrialization. Losing land

entails losing one's source of subsistence. The economy of the tribe has predominantly relied on activities that take place on land. There are many lost tribal territories.

KOENJHAR INDUSTRIAL: A HISTORICAL LOOK

Understanding the effects of industrialization on Indian tribal communities has relied heavily on this type of industrial-urban growth. The majority of

anthropologists' study focused on the twin processes and their effects. On the other hand, the development of an urban centre that is not industrial and its effects on the Indian tribes are covered in other publications. There are remarkably few industrial-urban centres in India, especially in the northeastern region. Tribal life has been impacted by the urbanisation of that region, which has mostly been caused by external factors.

VI. ANALYSIS OF DATA

1. Distribution of the Gender respondents

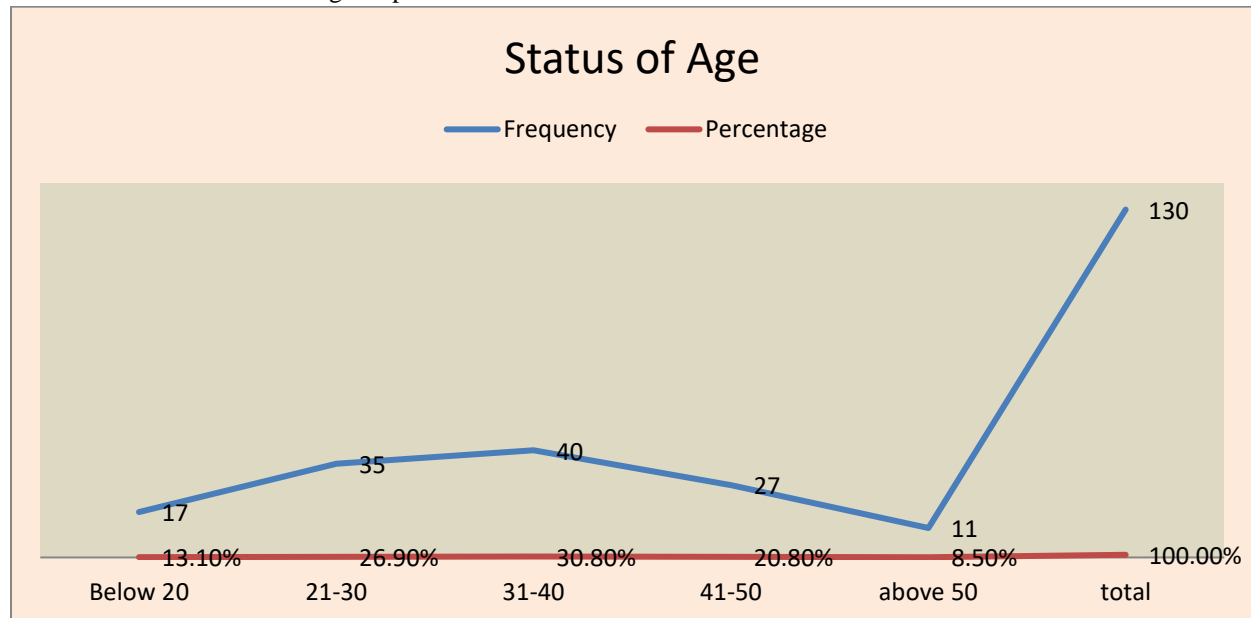
Gender	Frequency	Percent
ValidMale	85	65.4%
Female	45	34.6%
Total	130	100.0%

Source of filed study

Gender is the most significant changing factor of industrialization and modernization. Social change is social progress or planning of the social developments. The social change is tribal communities as per the government of India in tribal society. By Jabawar lal Nehur

The table-1: indicates the genders distinguish of the Ho tribe in the Barbil tahsil under Joda block. The highest 65.4% male respondents and the 34.6% female are respondents have taken for the gender respondent.

Chart-1: Distribution of the Age respondents



Source of filed study

Age is a significant social variable that has a biological component for research purposes. As a result, the study age universe offers an additional benefit because older people are typically treated as

factors of analysis in research, and as people age, they typically acquire more resources that could be useful for the study. Furthermore, it is important to understand which age groups are affected by

industrialization and how it affects modernization in the Kendujhar district.

As per the Chart-1: shows the age classified of the respondents in Ho tribes the researcher selects the age groups (below 20 because higher secondary & 2. Distribution of the Religion respondents

ITI student) some changing reply 13.1 percent respondents of the below 20 age groups, 26.9 percent respondents are 21-30 age groups, 30.8 percent respondents are 31-40 age groups and last 8.5 percent are above 51 age group.

Religion		Frequency	Percent
Valid	Hindu	110	84.6%
	Christianity	20	15.4%
	Total	130	100.0%

Source of filed study

Religion is the belief and practices of every human being. Religion involves a variety of practices, such as sermons, rituals, symbols, trances, and feasts. Religion is the belief in and respect for a supernatural power acknowledged as the creator and ruler of the universe.

As per the table-2: religion categories of the Ho tribe in the Kendujhar district of Odisha. 84.6 percent respondents are following Hindu ritual of constitution India the Ho tribe belief saran and naturalism and 15.4 percent respondents are convert to Christianity and total 130 respondents.

Table-3: Distribution of the Educational status of the Respondent's

Education		Frequency	Percent
Valid	Illiterate	26	20.0%
	Primary	36	27.7%
	Secondary	45	34.6%
	Graduate	20	15.4%
	Post Graduate	3	2.3%
	Total	130	100.0%

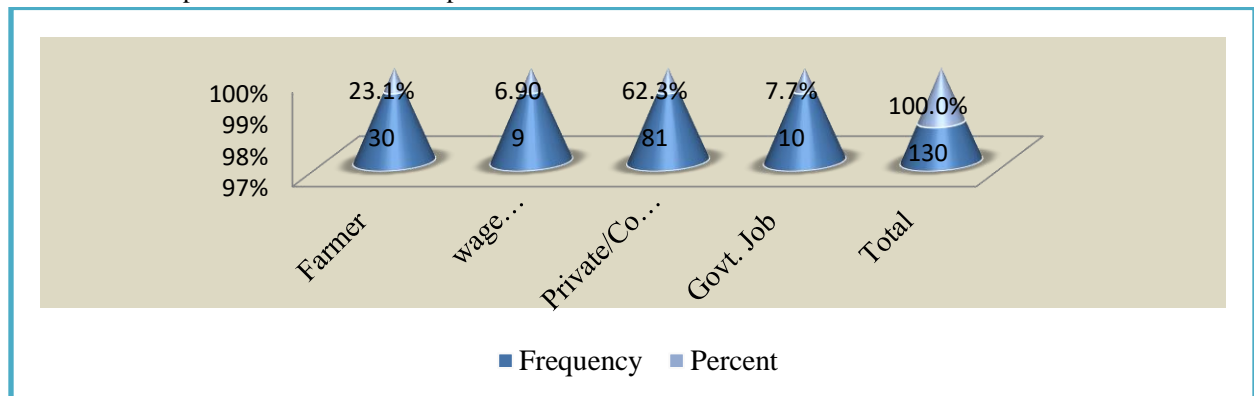
Source of filed study

An important part of our lives is education. It helps us become better versions of ourselves and sets us apart from other animals on the planet. It develops our character and widens our outlook on life. One can become a better and more responsible citizen through education. Education is the reason behind all of humanity's strength and advancement. We learn

ethics, tolerance, justice, and morals from it. A successful, independent life is possible for someone who has received an education.

Above table-3: shows the educational status of the respondent's the 20.0% of the respondents is Illiterate. 27.7% respondents are primary school, 34.6% are the secondary school, 15.4% respondents graduate and 2.3% respondents are post graduate.

Chart-1.2: Occupational Status of the respondents in Ho Tribe



Source of filed study

The tribal society is the predominant activity of agriculture the occupational distribution is an index of economic development. With the development of an area, there occupational shift in the population from the primary to the secondary and tertiary activities.

The occupational pattern of the district is predominantly agricultural in character. The classification as per occupation per worker is illustrated in Chart-1.2; Occupational status of the Ho tribe in the Kendujhar district of Odisha, 23.1% respondents are Farmer 6.9% respondents are wage labourer and the 62.3% respondents private / company, 7.7% respondents are Governments Job.

4. Distribution of the Income status of the respondents

Income		Frequency	Percent
Valid	10,000-20,000	20	15.4%
	21,000-30,000	38	29.2%
	31,000-40,000	31	23.8%
	41,000 - 50,000	29	22.3%
	above 51,000	12	9.2%
	Total	130	100.0%

The revenue streams in the district of Kendujhar tribal groups. The different ways that people and households make money to fund their lifestyles, put money down for the future, and reach their financial objectives. The Ho tribes are mostly employed in labor for wages and agriculture, as has already been established. And lastly, self-employment offers different income tiers.

monthly basis. In addition, 29.2% of respondents reported monthly incomes between Rs 21,000 and 30,000, 23.8% reported incomes between Rs 31,000 and 40,000, and 22.3% reported incomes between Rs 41,000 and 50,000. Lastly, 9.2% reported incomes over 50,000 for the "Ho" tribe in specific sections of Odisha's Kendujhar district. The majority of respondents stated that their primary source of income is mining.

It is clear from the data that a larger percentage of respondents—15.4%, or 10,000–20,000—do so on a

Table-5: Distribution of the structure of house respondent's

Structure of house		Frequency	Percent
Valid	Mud	32	24.6%
	Semi-pacca	48	36.9%
	Pacca	29	22.3%
	Govt. scheme house	21	16.2%
	Total	130	100.0%

The majority of the residences in this table belonged to the "ho" tribe and were located in the odisha districts of joda and champua, namely in serenda, kasia, satahalia, and jhamdalak village. Mud, pucca, and semi-pucca dwellings were among the other forms of homes. Home quality is better in the ho tribe than in the reply semi-pucca has a high

respondents live in mud houses, thirty-six percent in semi-pacca houses, twenty-three percent in pacca houses, and sixteen percent in government schemes. The aforementioned data clearly shows that the "ho" tribes have created long-term residences. They are not a nomadic or a migratory population, despite the fact that the bulk of them make their living as wage workers

Table- 4: shows how industrialization has affected the structure of black houses. Twenty-four percent of

VII. FINDINGS OF THE STUDY

The study on the ho tribal community is a path breaking study conducted in the two villages of barbil tehsil under kendujhar district in odisha. This study is one of its kind and unique in approach as the ho tribal community has not been researched in detail before. The study, conducted on 130 respondents with the help of an interview schedule that comprised of several questions and parameters, promises to provide detailed insights into the lives of the ho tribal community in odisha. It could be helpful for future research to upcoming researchers by providing them with guidance into this unexplored tribe, namely ho. The findings of the study have been summarized below with a comparative analysis of

VIII. CONCLUSION

The sociological study on the impact of industrialization on the livelihood and cultural identity of the ho tribe in kendujhar exposes several significant findings. The process of industrialization has brought both opportunities and challenges to the ho tribe, and other people of these villages reshaping their way of life and cultural practices. One of the study's main findings is that the ho tribe's traditional patterns of livelihood have changed as a result of industrialization. With the establishment of industries in the region, there have been new job opportunities for the tribal community. And but loss their land many ho tribe and other population but more work or less punches according to the german ideology have elaborately analysed her concept class in itself and class for itself in "class in itself" people do not have consciousness of their real situation whereas in "class for itself" people have full consciousness of their situation have found employment in these industries, providing them in their qualification wise with a source of income and economic stability. However, this shift from traditional occupations like agriculture, hunting, and gathering to industrial work has also resulted in a disruption of their age-old customs and practices associated with their previous livelihoods. And many tribal lands are lost. The study also highlights that industrialization has had a profound impact on the cultural identity of the ho tribe. As the tribe members integrate into the workforce of industrial establishments,

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