

Economic Empowerment and Social Mobility among the HO Tribe in Odisha

Sujit Bandia¹, Sabitri Munda²

¹Ph.D. Research Scholar, (STLS), Department of Sociology,

KISS Deemed to be University, Bhubaneswar, Odisha, India

²Guest Lecturer in Sociology, Govt. Women's College, Kendujhar, Odisha, India

ABSTRACT

Tribes are a world indigenous people in India. And they are dynamic and adapt in their very nature of tribal society to the shift in an individual's social status from one status to another status and General and other section of tribal society. In the phase of transition, tribes are always mobilized in culture, religion, region, social, economic, and polity etc. Social movement among Indian tribal people, The Ho is the indigenous people of India. Among the main tribes of Jharkhand and Odisha, the Ho tribe is Proto-Australoid based. "Horo" is the primary meaning for the name Ho, which means people. Anthropologists documented that Ho, belonging to the community of Kol, Kolha. Munda. They are the origin of the Ho goes back to the classification of the Caucasian group. The Ho communication medium is part of the proto-Munda language. Language was used symbolically through the daily object used in households. They are also known as 'Kolha' in Odisha communities and known as Ho in Jharkhand. The native place of 'Ho' is Kolhan of Jharkhand. Over a while, they move all across the neighbouring states. Some anthropologist and sociologist.

KEYWORDS: *Economic Condition, Ho Tribe, Social Mobility, Sociological interpretation, Agriculture, SHG Groups*

INTRODUCTION

According to D.N.M a tribe is defined as a social group that is endogamous, territorially affiliated, lacks specialized functions, is governed by tribal officers, whether they are hereditary or not, is united in language or dialect, and acknowledges social distance from other tribes or castes without stigmatizing them. Above all, they are aware of the homogeneity of ethnic and territorial integration, adopting tribe traditions, beliefs, and practices, and being intolerant of the naturalization of ideas from outside sources. Tribes have distinct and separate identity is a modern consciousness for many in India. Mobility is seen in the different field of work, occupation, education, economic, culture, and others. Mobility in the context of today can be discussed from the perspective of sociology and economy. And Oxford dictionary would describe "mobility as the ability to move or to be moved freely or easily or ability to move between different levels in society or employment"

Social Mobility

Social mobility is of interest to sociologists for several reasons. First off, the rate of social mobility might significantly impact how classes are formed. Class solidarity and cohesion, for instance, will be high if social mobility is limited, according to Anthony Giddens. Since most people will stay in their original class, common life experiences will be passed down through the generations. Social mobility is the word used to describe the movement of people and organizations between various socioeconomic positions. Vertical mobility refers to the movement of people up and down the socioeconomic ranks.

Types of Mobility

Simply the Tribal community followed upward mobility which refers to any kind of promotion by which social prestige and status are increased. It is the movement from lower position to higher. This kind of mobility is called Ascending mobility, for example. Promotion of a school teacher to headmaster is considered as upward mobility.

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Social Mobility: A Conceptual clarification

A review of past studies on social mobility in India highlights the discrepancy in the definition of the term 'mobility' itself. Mobility has been construed by some to have a much broader meaning than social class mobility; while others have a narrow definition, restricting it to mobility within the caste system.

According to Marshall (1998), Social mobility is the movement of people, usually individuals but occasionally entire groups, between various positions within a society's social stratification system. Therefore, social mobility in India could signify far more than class mobility in economics if we consider that the country is stratified not only on the basis of caste and class but also on many other levels, such as wealth and income, there is a rich literature on 'economic' mobility which aims to 'analyse dynamic behavior underlying aggregate shifts in economic structure' it has been seen by some to mean the gain or loss of economic status, measured either by control of productive assets or by household income thus, economic mobility has more generally been studied by analyzing either income or wealth mobility. one aim of income.

Tribal of India

India is one such country where there is a brotherhood of unity in diversity. There are many linguists and different religions, caste, traditions, food, drink and geographical boundaries, and there is a sense of unity. The country is made up of 28 states and nine union territories. The country is rich in a variety of natural resources as well as human resources. India is said to be a tribal-dominated state. There are many different tribes living in different states. According to the 2011 census, 10.42 crore people belong to tribal groups. Still, just 8.6% of the population of the nation is tribal.

Tribe of Odisha

The Ho are the indigenous people of India. Among the main tribes of Odisha, the Ho tribe is one of the Proto-Australoid ones. "Horo" is the primary connotation for the name Ho, which means people. Anthropologists documented that Ho, belonging to the community of Kol, Kolha. The origin of the Ho goes back to the classification of the Caucasian group. Anthropologists documented that Ho, belonging to the community of Kol, Kolha. The origin of the Ho goes back to the classification of the Caucasian group. The Ho communication medium is part of the proto-Munda language. The language was used symbolically through the daily object used in households. The genealogy of Ho has derived from the Munda community. They are also known as 'Kolha' in Odisha communities and known as Ho in

Jharkhand. The native place of 'Ho' is Kolhan of Jharkhand. Over a while, they move all across the neighbouring states.

The study of mobility is important because it opens up potential for the redistribution of economic and social rewards and opportunities. Lack of mobility, on the other hand, may cause disparities to be perpetuated between generations. As a result, there are numerous ramifications for enduring social inequality, particularly for a rising nation like India, from a lack of mobility or, more accurately, from unequal mobility chances. With the move to economic liberalization, there has been an expectation of increased social mobility

Livelihood of the Ho Tribe

They are being resolved. The primary source of income for agriculturalists is their work. In addition to growing various crops like pumpkin and others, agricultural activities primarily begin with the onset of the rainy season. They primarily farm rice, maize, and millets.

The changing occupation and means of subsistence among the Ho in the body of this report it is mentioned that about 51.5% of the total workers are engaged as daily labourer in various mines and Industries. This has partially jeopardized the traditional agricultural economy of the Ho. It is beyond any doubt that the per capital income among them has gone up considerably due to wage Labour, but this has otherwise affected the agriculturally based coherent village life. But now growing acceptance and internalization of money economy has substituted the traditional mechanism of exchange. Case transaction now almost the entire economic scene of the Ho life. This trend, coupled with the profuse extension of market network, has exposed them mercilessly to the vagaries of modern forces of change. Gradual increase in the use of modern sophisticated electronic gadgets, cosmetics, which are thought to be needs rather than luxuries in urban-industrial as well as rural areas have direct repercussion on the Ho economy.

The "Ho" Family Structure

Ho families are matrilineal, patrilocal and patriarchal. Head of the family is Father who manages all the family affairs in consultation with the grown-up members. After the death of the father, all the properties exist inherited by the sons. The rule of primogeniture exists in their society. Grown-up boys and girls help their parents in domestic as well as outdoor works. The role of the mother is also significant in all domestic activities. Ho community villages are regarded as a basic social unit. The family's different clans in the village extend mutual

help and co-operation in different socio-religious economic activities. The villages share each other's sorrows and happiness in the time of need. To manage their everyday business at the tribal, inter-tribal, and village clan levels, "Ho" culture upholds a distinct set of norms and laws. The Ho's are well known for their straightforward, friendly nature and other charitable attributes. This tribe is known for its fighting skills and acumen. The Ho's secured dignity by winning wars against the kings of Mayurbhanj and Chhota Nagpur. (Roy, S.C.: 1995). Their language is known as 'Ho'; it belongs to the Austro-Asiatic language family. This language has similarities with the santal and Mundari languages also the Devanagari script.

The physical stature of the 'Ho' is Proto-Astrologic. Located in West Bengal, Jharkhand, and Odisha, the 'Ho' is a short, black structure with broad, flat noses. 'Ho' means man. These are phonetic evidence that many tribal uses language like 'Ho'. The society is divided into two different tokenistic and matrilineal clans locally known as "killi". The totemic animal, plant, or material item connected to a clan (killi) is revered, and each clan has its own totem. Marriage within the clan is strictly taboo. Girls are accepted into their husband's clan group after marriage. A strong sense of reciprocity and co-operation exists among the clan members as they consider themselves brothers and sisters. Some of the clans of the Ho tribe are *Chatar, Tiria, Gagai, Soy, Pingu, Hembram* etc. (Ota and Mohanty, 2011 :). The primary source of income for the Ho people, who are settled farmers, is agriculture. When the rainy season begins, agricultural activity primarily begins. Men are the only ones who plough, while both sexes perform other tasks including weeding, manuring, pruning shrubs, and rearing. Their primary crops are millet (kadeh), maize, and rice (baba). In addition, they cultivate a variety of vegetables in the Bakai kitchen garden, which is located very close to their home. These include pumpkin (kakar), brinjal (benga), pea (simboli), onion (piaja), chilli (marchhi), and green leaves (aa). They organize most of their socio-economic activities based on mutual help and co-operation. Other than settled cultivation, they also depend on food gathering, seasonal forest collections. Hunting and fishing to supplement their livelihood. They generally collect fuels (*sahan*), sal leaves (*sarajamshakam*), bamboo (*mahad*), raisen (*jhuna*), wild potato (*burusangar*), mushroom, (*udo*) is used only for consumption. Other items like *sal* leaves (*sarajamasakam*), raisen (*jhuna*), bamboo (*mahad*) etc., are sold in the local market to earn money after meeting their consumption needs. (Ota and Mohanty, 2011:).

Economic condition of Ho tribe

According to the sociological interpretation survey, scheduled tribe members are more likely to live in poverty. In general, the STs' head count poverty and capacity poverty ratios are significantly greater than those of the SCs and the all-India average. It is estimated that nearly 50% of the ST population lives below the poverty line. In the same way, the capability poverty ratio is 68 percent for STs, 60 percent for SCs, and 52 percent for the general population. Rural areas' household income distribution by caste is also provided by the survey. STs have a household income of Rs. 19,556, and their per capita income is Rs. 3,504, which is lower than the national average but greater than that of the SC population. This highlights the fact that, in contrast to the general community, STs and SCs do not have access to assets, other forms of employment, or stable wages.

British integration was invasive, all-pervasive, and impinged upon Ho socio-economic Organizations, affecting their inter-personal relationships and livelihood patterns and ultimately unleashing the disintegration of the village community itself. The hallmarks of British policy towards the Ho's were protectionism and isolation. At the same time, the colonial rulers sought to civilize the 'wild' and unruly Hos and induce them to give up their former 'predatory' way of life. British policy in Kolhan, which was based on Wilkinson's Rule of 1833, used the direct rule model, initially under a South Western Frontier political agent and then under the Commissioner of Chhota Nagpur and the Deputy Commissioner of Singhbhum. The new ruler of the Ho's professed to pursue a policy of non-interference in the working of the village community. Economic organizations and the Manki-Munda system were used to rule the tribal communities, while the village's communal structure remained unaltered. Nonetheless, the enduring forms are based on considerable modification. The traditional leadership's functions and relationship with the village population were reinterpreted by colonial control, which integrated them within the framework of British administration. At the same time, the community soon found itself entangled in a more intricate web of outside connections.

Change and Development

In the Ho society recent decades, the undergoing rapid change and lying in a stage of transition which is reflected in their changing life style, culture and economic. Special developmental plans and programmers, launched by Government and non-government agencies for their economic upliftment

have contributed a lot in their transformation. Introduction of modern agriculture, provision of irrigation facility, input assistances and market support for disposal of surplus have brought visible change in their agricultural sector. By occupational diversification now most of the younger generations are gainfully engaged in mining and industries, civil construction works as wage earners because the native place of Ho, i.e., Mayurbhanj district of Odisha is endowed with rich mineral deposits and forest resources. Some of them have also entered into institutional service as well as other services sectors. Under various socio-economic development schemes, Self Help Groups have been formed and they have got the opportunity to avail different kinds of financial benefits to improve their living standard by adopting gainful pursuits like fishery, poultry, horticulture, etc. by developing cottage industry, they also prepare broomsticks, pickles, leaf plates and turmeric powder and sell in the local market to earn education is the prime input as well as indicator of development. The development of ST and SC Department of Odisha Government has been taking significant steps to spread education among the tribes including the Hos.

Objective of the Study

1. To investigate the factors influencing social mobility within the Ho tribe, such as education, occupation, and income.
2. To analyse the patterns of social mobility among different generations within the Ho tribe.
3. To explore the impact of cultural practices, traditions, and gender norms on social mobility within the Ho tribe.
4. To assess the effectiveness of government policies and programs aimed at promoting social mobility among the Ho tribe.

Review of literature

Roy, S. 2022 "Reviewing social stratification and social mobility in Indian society. Indian society are not from stratification but at the same time and individuals are enjoying the scope of social mobility through which they can more and more breaking down the barriers exist in their previous status. The overview in India and social stratification and social mobility with special reference to education and it help to the social mobility. Matter in a society stratified in different strata and education is the most important instrument that makes the society flexible and mobilised.

Majhi, prahallad & Dr Behera, H. (2020) here explains empowerment of tribal women in digital India. It is the multidimensional of social process of tribal

development in India. India has been a persisting issue in social, political, educational and economic inclusion in the main stream of society. Women belong to the half of total population but in tribal society women are important rather than in another social group. And the issue of economic empowerment is also linked with equality, liberty and fraternity etc. they also print out women empowerment the power to take decision is extremely important because it is often seen that their voice is not perfectly listened. Women should not deprive of the power of decision making.

In the 2020, Kaushal, M. they Empowerment: Gaddi women of Himachal Pradesh, India, In the Dhauladhar mountain ranges of the Himalayas nestles the valley of Bharmour, homeland of Gaddi pastoralists, who traditionally herd sheep and goats and migrate seasonally with their herds to upper and lower ranges of this rugged terrain. Anthropologically and administratively classified as tribe, the Gaddis have never been an insular group. Their worldview, socio-cultural and religious practices have freed much in common with the larger Hindu community.

Misra, K. K. (2018) Social structure and change among the Ho of Orissa, he written that culture versus interactive aspect of the socio-cultural phenomena and their relative significances in the United States and the U, K., etc. The critique of the development of the Ho tribe of social change in Odisha. Government non-government provide scheme.

In the 2018, Mohapatra, BP And Satpathy. Abhijeet they discuss about Decision making behaviour for empowerment of tribal and non-tribal farm women of Odisha. Participation of farm women in the decision making is a critical aspect in the process of empowerment of the farm women. The present research study was undertaken to find out the decision-making behaviour for the empowerment of farm women of Odisha. Decision making is a cognitive process resulting in the selection of a belief or a course of action among several alternative possibilities. 240 farm women were selected as respondents and relevant data were collected with the help of personal interview schedule. Multistage random sampling procedure was adopted for data collection. Analysis of the data showed that the farm women need to be sufficiently exposed to all the latest developments and proceedings so that they feel empowered and take part in all decision-making process about procurement of inputs, marketing of produce, financial and other aspects. Farm women had no decision-making power in marketing of the produce although they involved much in harvesting, cleaning, grading, storing and preserving the produce.

In respect to decision making in financial aspects it was observed that they had very poor role and involvement in financial decision making.

Rajib Mallik, et.al. (Eds.) (2017), in their book “*Women empowerment in Indian society*”, dealt with the hidden entrepreneurial potentially of women. They also describe about women status in Indian society. But they have not touched on “HO” tribal women social, economic and political empowerment.

Rakesh Mana, (2017) “Women empowerment in changing Indian society: A challenge of 21st century”, (in edited book of Mallik, Chaudhury and Sarkar), he stated that mother education according to author when a man is education then it is reflected only individual but when a woman is educated then whole family will be educated. Also describe women empowerment in general but not dealt with tribal women or Ho women particular.

In the 2017, Lepcha. K and Chhetri. Bishal they discuss about empowerment of and status of women in Lepcha Tribal. Community a household analysis, identified as a key constituent element of poverty reduction and as a primary development assistance goal by the world Bank issues related to status and empowerment of women attract the attention of the academicians, political thinkers and social scientists both in developing as well as developed countries in India the nature and extent of economic participation of the women and right to property and resources role in social institutions and their decision making capacity in family space. According to census data Gitdubling Gram panchayat has second highest ST population which is about 53.71% and the Pakang Busty has 99% Lepcha population. The field survey 100 sample reveals that 66.2% were married, 28.8% were single and 5% were widowed, education status, economic participation, political participation and Representation. The attainment of low empowerment. Some makes it clear that the status of Lepcha women in the village is not satisfactory.

In the 2017, Singh. Devinder, Nain. M. S., Kour. Paramjeet, Sharma. Samita and Chahal. V.P. they discuss about a study of empowerment level of tribal dairy farm women in J&K State. Tribal women play a significant role in livestock management and production, their control over livestock and its products is negligible. To improve the profitability of dairy husbandry especially in tribal communities, cultivation of fodder shrubs and tree on wastelands, developing degraded lands are some of the major steps advocated and implemented but the knowledge and perceptual empowerment have rarely been focused with tailored programmes. The present study

conducted in Kathua district of J&K state on 120 tribal dairy farm women selected randomly to analyse the level of knowledge regarding dairy husbandry practices and perceived empowerment level. Low to medium level of socio political, educational and decision-making empowerment was perceived. Economic, socio-psychological, marketing and technical constraints dominated the scenario. Formation of tribal dairy farm women committee in the form of cooperatives, strengthening the livestock extension service by recruiting sufficient number of women dairy extension personnel and liberal arrangement of credit facilities have been advocated as the damage control measures.

In the 2017 Satapathy. Suvendu kumar they discuss about tribal women empowerment through self-help group: a study in Kaptipada block of Mayurbhanj district of Odisha. Tribal women in India are exploited in socially, economically and culturally in all walks of life and they have been discriminated and underestimated from the main stream of our society. SHGs have not only produced tangible assets and improved living condition of the members, but also helped in changing much of their social outlook and attitude. To examine the Pre- and Post-SHG status of Tribal SHG member. To assess the impact of SHGs on employment, income and empowerment of tribal women. SHGs should be encouraged among the tribal women with strong will power which will alleviate the poverty and empowering the socio-economic status of women.

In the 2017, Mahapatra. Padmalaya and Das. Rashmi Rekha they discuss about Empowerment of tribal women in Odisha an analytical perspective. To analyse the various dimensions of social, economic and political empowerment of tribal women of Odisha. Women empowerment is a process in which women gain greater share of control over material, human and intellectual resources as well as control over decision-making in the home, community, society and nation. On the part of the tribal women too, due to sociological or cultural reasons, they are unable or unwilling to come out of their clichés. Of course, ignorance and illiteracy play a major role in hampering the empowerment of tribal women. To explore the various programmes promoting socioeconomic empowerment of tribal women. The constraints to empowerment of tribal women and to make recommendations for effective participation of tribal women in every sphere of society. Empowerment is not a distant dream for the tribal women in the 21st century and they can play a very effective role in bringing about a revolutionary change in the social, political economic,

psychological, moral and cultural angles of Odisha society.

In the 2016, Priyadarshini. V. and Dash. L. They discuss about "Women employment and empowerment-An analysis with special reference to Keonjhar, Odisha. Women development plays an important role in nation's economy. The society can march towards development only when it accepts the women participation, grants responsibility and utilizes her ability. India has witnessed a positive transformation in women's employment and economic development. Present study was conducted among 110 working women of Keonjhar district of Odisha. Various degree of empowerment was observed in fields of social, financial, legal empowerment. The study revealed that decision making was most restricted in financial matters.

In the 2016, Sabar. J. They discuss about "Work participation of tribal women in Gajapati district: A statistical analysis of Odisha. the basis of qualitative and quantitative data collected from secondary source and discussed work participation of tribal women in Gajapati district in a descriptive manner. The tribal women have been equal partners with tribal men in the contribution to household economy. Women do more physical labour in their agricultural fields and forest than that of the tribal men. Tribal women have usually enjoyed a higher social status in their own communities. The literacy rate among the tribal's and more so in case of tribal women is quite low and this is also associated with poor nutritional and health status among the tribal's. They are engaged in various traditional occupations like mixed farming, hunting, Jhoom cultivation and shifting cultivation to settled agriculture. A very negligible percent is engaged in non-agricultural activities. The Scheduled Tribes constitute 8.2% of India's total population. 9.2% of the country's scheduled tribe population is found in Odisha, which is third highest in the country and the scheduled tribes account for 50.78% population of the district.

In the, 2016 Nusrat. R, Empowerment of Gujjar and Taungya Tribal Women in Shivalik Foothills. Women empowerment is a process of social and economic capacity building leading to greater participation, to greater decision-making power and control along with enhanced mobility. A socioeconomic study was undertaken on tribal women empowerment i.e., social and economic empowerment among two Himalayan tribal communities of Van Gujjar and Taungya. Quantitative and qualitative methods and purposive random sampling, the data on 23 key socio-economic empowerment indicators were collected from 70 Gujjars and 70 Taungyas in Saharanpur district of

India's Uttar Pradesh state. Principal Component Analysis was done to identify the factors contributing to women empowerment and a Women Empowerment Index was developed using the identified factors. The study has framed Social Empowerment and Economic Empowerment and using that total empowerment index also. we can see in the Figure above, that Gujjar women are empowered socially and economically high. This is owing to the empowerment variables being intrinsically woven in the social status of a female amongst Gujjars from the time of her birth to her marriage at her parent's place and thereafter at in laws place. In the Taungya community, women have an edge through participation in economic activities leading to greater workforce participation and physical mobility. But yet the economic controls over their income and family income show a lower economic index in terms of scores of empowerments. The related implications for empowerment of Gujjar and Taungya tribal women in Shivalik Foothills are discussed.

Hridai R. Yadav (2015) "Women Empowerment", Programmes, Status and Recommendations". The author highlights the increased efforts to address the issues facing women and the nation, advocates for women's empowerment, and notes that women are neither housewives or homemakers. The author did not talk about the tribal women.

Bhukya. Devendea (2014) He discusses how education empowers tribal women in Andhra Pradesh. Empowerment is a difficult subject these days. The lambdas are traditionally cow breeders, while the bulk of the tribal groups living in the scheduled areas are agriculturists. The Khands, Konda redds, and savaras are primarily shifting farmers. In comparison to the general population, there is a significant disparity in literacy rates between indigenous men and women.

In the 2014, Kakati. Bhaskar Kumar They discusses culture and women's empowerment in the study of Tribal India. Some argue that tribal women are significantly empowered, while others call this into question. They also discovered the various sociocultural, political, and economic aspects that influence indigenous women's empowerment. Theorizing on the various determinants of empowerment agrees on one point: gender and gender relations in society define women's status and degree of empowerment. The cultural beliefs that exist in tribal societies are to blame for the unequal allocation of power, resources, and prestige between men and women. The goal of this study is to comprehend how gender roles are conceptualized, performed, and

learned—as well as the unequal distribution of resources, power, and prestige within a complex relationship through cultural processes—among India's tribal communities, which has a significant impact on tribal women's empowerment. As discussed above, the tribal community controls women's labor through several cultural processes, such as control over resources, control over the knowledge system, taboos, bride prices, etc. The socialization process is where these cultural processes begin in the home. It is discovered that the main cause of the unequal distribution of power, honor, and property among various tribal cultures is the cultural beliefs that predominate. It's also a societal idea that grants men the authority to control women's sexuality, productivity, and ability to procreate.

In the 2014, Rani. Vandana and Gupta. Neha. They discuss the obstacles to women's empowerment in India. India's female empowerment program. Increasing women's economic, political, social, educational, or spiritual influence in society is known as women's empowerment. Enhancing their circumstances, norms, experiences, and outlook on life on a global scale empowers women. According to the Indian constitution, women are entitled to equality, liberty, and dignity. In addition, India has ratified a number of International agreements and human rights instruments that guarantee women's equality. One of the most important of these is the 1993 ratification of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). 2001 was proclaimed the Year of Women's Empowerment (Swashakti) by the Indian government. In 2001, the National Policy for the Empowerment of Women was passed. The Indian ladies discovered a new identity in Ambedkar's ideas. Thousands of women have been and will continue to be motivated by his words and actions in their fight against unfairness and injustice.

The women whom Gandhi ji address are the ordinary, common, domesticated, uneducated, and illiterate, under privileged middle-class masses. He knew the real situation of these women. In his 'Discovery of India' Nehru does talk of the men made laws and customs and how they have exploited the women and pressurized them to remain dependent. Indian ladies give their everything to their family. They are taught under the names of Goddess Kali, Goddess Parvati, Goddess Durga, and Goddess Saraswati. Additionally, women are permitted to engage in public and political life.

Ota, A. B. El.at (2013) here plains the Ho tribe in Odisha the Ho is the Proto-Austroloid group. The

word "horo," which means "man," is the source of the name "Ho." Members of the Munda ethnic group speak the Ho language. Livelihood in the agriculture, dress pattern, ornament and control of Ho society, and Change and development in the scheme SHG Groups of government non-government of Odisha.

Anderson and Gordon (2005) have explored the Munda language. The Munda also shares the 'Ho' tribe cultural life. 'Ho' is a Munda language spoken by over one million people in Eastern India. Although its use is not considered to be in severe decline, the language is under-documented and, therefore, little known to the outside world. Few native Ho speakers read or write their language. The absence of the alphabet in which Ho is written, known as *Warangchiti*, from computer fonts has effectively excluded Ho speakers from the digital age.

Methodology of the Study

The study is based on primary and secondary data. Primary data was collected from personal interview, case studies, participant observation and secondary data was collected through published and unpublished books, journal, article, of library. The size of the sample size both man and women 125 is respondents of the present study. The tools and techniques coding excel sheet, SPSS analysis, and the limitations of the study is very small size. In the sociological interpretation.

DATA ANALYSIS

In this data gender category. A gender is the most important in the field of researcher work, the Economic condition of the Ho tribe and its social mobility in the Thakurmunda block, Mayurbhanj district of Odisha. The 100 female respondents' comparison with the female is voluntary social mobility, such as education, political, ideology, cultural, and traditional.

1. Respondents of religion

		Frequency	Percent
Valid	Hindu	105	84.0
	Christianity	20	16.0
	Total	125	100.0

Source of field study

The table-2 Shows clearly religion-wise category of the respondents in the tribal community of Mayurbhanj district of Odisha. There is supernatural belief in the HO communities of Thakurmunda block. The 16 per cent respondents are both male and female voluntary transforming Christianity. And 84 percent of respondents are Hindu (sarna/dukub dharma).

2. Respondent of age

		Frequency	Percent
Valid	20-30	18	14.4
	31-40	45	36.0
	41-50	30	24.0
	51 -60	22	17.6
	above 60	10	8.0
	Total	125	100.0

Sources of field work

The table-3: Indicates that distribution of age respondents in the research work in the Ho communities of Thankurmunda block in Mayurbhanj District Odisha. The 14.4 per cent respondents under age (20-30), 36.0 per cent respondents are age group (31-40), 24.0 per cent respondents age group (41-50), 17.6 per cent respondents age group are (51-60), 8.0 per cent respondent are above 60 age group study purpose empowerment of economic and its social mobility of Ho Tribe of Odisha.

3. Respondents of Education

		Frequency	Percent
Valid	Illiterate	38	30.4
	Primary	26	20.8
	Secondary	23	18.4
	higher secondary	18	14.4
	Graduation	12	9.6
	Post graduation	8	6.4
	Total	125	100.0

Sources of field work

The table-4: Shows the educational background of the respondent from Odisha's indigenous people. In particular, the Ho tribe in the Thakurmunda block of the Mayurbhanj district was chosen as one of the 125 responders for the purpose of economic empowerment and its social mobility. Of those surveyed, 30.4% lack literacy, 20% have only completed basic school, 9.6% have graduated, and 6.4% have completed post-graduation education.

4. Respondents of Occupation

		Frequency	Percent
Valid	Farmer	42	33.6
	wage labourer	30	24.0
	Petty business	25	20.0
	Government	16	12.8
	non-government	12	9.6
	Total	125	100.0

Sources of field work

The table-5: Indicates the respondents' occupational status within the Ho tribe. In the Thakurmunda block of Odisha's Mayurbhanj district, 33.6 percent of respondents are farmers, 24.0 percent are wage laborers, 20% are petty business owners, 12.8% are

government employees, and 9.6 percent are non-government service providers. The total sample size is 125.

5. Respondents of Income

		Frequency	Percent
Valid	below 10,000	14	11.2
	11000-20,000	28	22.4
	21,000-30,000	30	24.0
	31,000-40,000	23	18.4
	41,000-50,000	18	14.4
	Above 50,000	12	9.6
	Total	125	100.0

Sources of field work

The table-6: shows the Income status of the respondents in the Ho communities of the Mayurbhanj district of Odisha. And 11.2 per cent respondents (below 10,000), and the 22.4 per cent (11000-20,000), and the 24.0 per cent respondents (21,000-30,000) have the highest income of the Ho tribe. 9.6 per cent of respondents have an income of less than 50,000, which is the lowest income of the respondents, and 125 are the total respondents in the Odisha tribe.

6. Respondent of House

		Frequency	Percent
Valid	Mud	46	36.8
	Semi -pucca	55	44.0
	Pucca	24	19.2
	Total	125	100.0

Sources of field work

The table-7: Indicate that the House structure of the respondents of the tribal communities in Mayurbhanj district of Odisha. Especially selected the Ho tribe for economic empowerment and its social mobility. The researcher also mentions the structure, House, 36.8 per cent respondents Mud structure, and the 44.0 per cent respondents are semi-pucca house, 19.2 per cent respondents are Pucca house.

7. Respondents of SHG

		Frequency	Percent
Valid	Participant	101	80.8
	Non-participant	24	19.2
	Total	125	100.0

Sources of field work

The table-8: Display the self help groups in the tribal communities of the Mayurbhanj district under the Thakurmunda block in Nipania village in the HO tribe communities. Most of the respondents voluntarily participated in the SHG Group, and 80.8 per cent of the respondents involved in the SHG group and 19.2 per cent respondents are non-participants in this, and 125 of the total respondents.

Findings and Suggestion

In this data gender category. A gender is the most important in the field of researcher work, the Economic condition of the Ho tribe and its social mobility in the Thakurmunda block, Mayurbhanj district of Odisha. The 100 female respondents' comparison with the female is voluntary social mobility, such as education, political, ideology, cultural, and traditional. The 84.0 per cent respondents is Hindu, 16.0 per cent respondents is Christianity and 125 is total sample size of respondents. the age categories of respondents 14.4 per cent respondents is 20-30 age group, 36.0 per cent respondents 31-40 age groups, 24.0 per cent respondents is 41-50 age groups, 17.6 per cent respondents is 51-60 age groups, 8.0 per cent respondents is above 60. The educational status of respondents 30.4 per cent respondents is illiterate, 20.8 per cent respondents is primary school, 18.4 per cent respondents is secondary school, 14.4 per cent respondents is higher secondary, 9.6 per cent respondent's graduation 6.4 per cent respondents is Post graduation. This is the impact of modernity. And total 125 number of respondents. the occupational status of Ho tribe 33.6 per cent respondents is farmer, 24.0 per cent respondents is wage labourer, 20.0 per cent respondents is petty business, 12.8 per cent respondents is government service and 9.6 per cent respondents is non-government services. 11.2 per cent respondents is below 10,000, 22.4 per cent respondents is 11000-20,000, 24.0 per cent respondents is 21000-30000, 18.4 per cent respondents is 31000-40000, 14.4 per cent respondents is 41000-50000 9.6 per cent respondents is above 50,000, the 36.8 per cent respondents is mud house, 44.0 per cent respondents is semi-pucca house, 19.2 per cent respondents is pucca house. Is the participant and non-participant SHG group of Ho tribe's people in one Nipania village of Mayurbhanj Odisha. 80.8 per cent respondents is participant and 19.2 per cent respondents is non participant.

Suggestions

The paper suggests improving intervention planning, implementation, and nurturing SHGs for improved socio-economic outcomes. Ho tribe faces educational backwardness; awareness programs and higher institutions needed to raise interest and promote education. Tribal women often work as wage earners or rely on non-timber forest products (NTFPs) for sustenance. If loans aren't provided, they quit and join other groups. A strategy should enhance earning capabilities and create employment opportunities. Irrigation facilities needed to attract cultivators to lands with insufficient rainfall. Motivate and counsel youths to reintegrate into mainstream society.

Conclusion

The present study is a social mobilized through economic change in Ho tribe of Mayurbhanj district of Odisha. In a sociological interpretation, the social mobility is both negative and positive it is direct indirect impact tribal communities of any nation in terms of culture, way of life, economy, customs and traditions. Each ethnic group. It can be included that both of economic condition of Ho tribe and social mobility are unavoidable facts of tribal society. Through government and non-government of Odisha. Under various economic development scheme like SHG Groups have been formed and they have got the opportunity to avail different financial benefits to improve their living standard by adopting gainful pursuits like fishery, poultry, horticulture etc. The transmission of Ho cultural Knowledge, education, economy, way of living.

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