

New Experiences of Heavy Industrialization: A Socio-Legal Context

Dr. Minaketan Bag¹

Lecturer, Model Degree College, Sonapur (Odisha)
Corresponding Author: Dr. Minaketan Bag

Abstract: For all indigenous communities, access to land is fundamental, not only in an economic sense but the importance of land is usually reflected in almost all aspects of indigenous culture also. The ongoing process of industrialization is a cause of great concern for the indigenous people. The rehabilitation package do not reflects and mitigates the emotional attachment, social network, social capital and survival value of indigenous people. The nature of distribution of compensation and selection of a family member for the promised job in the industry has led to disintegration among kin members. Their kinship system is instrumental in distributing rights to land, and religion is commonly related both to land and kinship system. The swelling of outside population and the new pattern of livelihood in the sample area have changed the indigenous social and cultural structures. If sudden and extensive changes occur, they have consequences for the entire culture. Displacement as a consequence of the industrialization has led not only to physical exclusion from a geographic territory but also to economic and social exclusion from a set of functioning social networks. The consequences of displacement also include desecration of ancestral sacred zones, scattering of kinship groups and families, with the disorganization of informal social networks. The process of industrialization has transformed the traditional society into a new social order. The changing family patterns have adversely impacted the traditional family institution. The elderly people who had a great honour within the family have lost their identity and dignity. The jokes between grandfather and grandmother with their grandchildren are no longer visible. The children have lost the opportunity of listening to folk tales from grandfather or grandmother. The changing pattern of occupation has created tension and uncertainty. It has resulted in disarticulation of social structure of indigenous community in sample area.

Keywords: industrialization, displacement, social, cultural, disarticulation

Date of Submission: 22-01-2018

Date of acceptance: 05-02-2018

I. Introduction

In the process of heavy industrialization the Indian society especially indigenous society is running through a period of serious social anxieties. This changing pattern of social phenomenon due to industrialization has become a greatest alarm to all socio-political thinkers. There is no doubt that the newly industrializing countries of present era are running through a period of fundamental social change and adaptation. But the indigenous communities of Western Odisha are deeply disturbed and face the problem of their re-orientation and re-organization. Displacement has significantly disordered the social and cultural aspects of the indigenous people of the Western Odisha. Traditional social structures and informal social networks that once characterized as traditional society with their traditional knowledge and occupation have all but broken down as a result of land acquisition as well as intervention of immigrants like *Bihari* (People of Bihar and Jharkhand) and *Kataki* (people of coastal Odisha) people. The accompanying shift from rural to urban residence has brought with it many changes in social structure. In the march of industrialization the traditional institutions most strongly affected has been the kinship group. The nuclear family (parents and children) has increased in importance at the expense of the larger kin unit, the extended family and family size in urban areas has decreased. There has been a decrease in parental control over marriage, and the position of the elder members in the urban family as compared with his position in the rural family has been weakened. Economic mobility has become of greater importance in cities than in rural area. Michael Cernea's risks and reconstruction model (1990) identifies the social disarticulation in the process of industrialization. The dismantling of community structures and social organization, the allowance of informal and formal networks, local attachment with living and non-living things etc., is a massive loss of social capital. Such disarticulation undermines livelihoods in ways not recognized and not measured by planners, and results in disempowerment and further pauperization. The loss of control over traditional resources, leads to the loss of traditional governance systems and customary laws to manage these

¹ Lecturer, Model Degree College, Sonapur (Odisha)

resources in the sample area. The losses of valuable traditional knowledge of how to use natural resources and manage specific ecosystems push them into the trap of marginalization. Again due to the immigration of outsiders their social institutions also lose its ground.

II. Methodology

In order to carry out field research on impact of industrialization on indigenous people the researcher select two (2) rehabilitation colonies (Maa Rehabilitation Colonies of Vedanta Aluminum and Power of Jharsuguda district and Thelkoli Rehabilitation Colony of Bhusan steel and Power of Sambalpur district) and nine affected villages (Bhagipali and Bhurkamunda of Vedanta Aluminium & Power, Thelkoli, Khadiapada and Dhubenchapal of Bhusan Steel & Power and Nuajamda, Nuagujatal, Muhammadpur and Dengimacha of HINDAL CO.) for study. There are 312 household selected for the study in stratified sampling method. The settlements comprise of indigenous people of heterogeneous communities *such Binjhals, Sahara, Mirdha, Kandha, Kishan, Gond, Dhoba, Ganda, Chamar, Ghasi, Oraon Munda and Gouda*. In the study an operational definition of indigenous people has been pursued. The communities having close attachment to ancestral territory and natural resources and use a dialect different from state/national language are called as indigenous people (Behera, 2013:172). Both qualitative and quantitative approaches have been employed in order to collection of information.

Objectives

The paper tries to explore the impact of displacement and resettlement on the social structure of indigenous people in the sample area. The ongoing heavy industrializations have attracted large numbers of non-indigenous people from outside, including different states into the sample vicinity of indigenous people. So the indigenous social structures are impacted and confronted with non-indigenous culture. The study tries to investigate the influence of non-indigenous culture on the social structure of Indigenous people. The traditional family, kinship and marriage pattern are influenced with the non-indigenous culture. So the study tries to examine the persuasion of heterogeneous living on the traditional institutions such as family, marriage and kinship.

III. Review of Literature

Malkki (1992: 31) argues with a dozen of publications on the phenomenon of displacement and resettlement. He refers displacement and resettlement is a threat to dissolve the sense of integrity of the people. The people fail to maintain the socio-cultural relationship in a new setting. He conceptualize the displace people as kind of social non-being in new social setting; this is state of being which may understand as “an inner pathological condition” or “a categorical anomaly”.

Through the process of displacement and resettlement the people leave the homeland and enter into a space, new to them in order to develop a different identity. They have to develop a new social network in those spaces; if they fail to develop they are remained uprooted, marginalized and a pathological condition are developed in between. This shows a “clear valuation on the re-establishment through whatever process of the coherence and stability of identity” (Marcus; 1992:312). The promises of resettlement and identity by means of rehabilitation through “cultural and social skills training” or “psychotherapy” create new identity of the displaced people (Furnham and Bochner; 1989). The new identity of well integration by means of assimilation, acculturation and adaption, the displaced people are re-entered into the kind of “normal subjects”; where the displacement become an event of the past life and this leads to the end of the history of concern indigenous community.

Displacement is rare experience for the victims of the projects which run from leaving home land to integration with a new socio-cultural system. In other words it can be expressed as merging of a social territory, culture and distinctiveness with a new socio-cultural system and at the same time, segregation between all socio-cultural and economic bonds between the homeland and the victims. “The idea of culture,” as stated by Clifford (1988:388), “carries with it an expectation of roots, of a stable territorial existence.”

Burner’s (1986:6) conceptualization of displacement and resettlement is not just the problem of oustees “inner experience” only rather it is the problem of settler and host villagers “outer experience”. The voice of host villagers do not consider in the analysis of displacement. No attention has been given to them. All attentions are given to the physically resettled people. Sørensen (1993: 27) argues that the host villagers take the pain of displacement no less than the physically relocated people.

The gaining grounds of industrialization in the vicinity of indigenous people are the cultural conflict in between indigenous and non-indigenous people in different events. Bienkowski (2012) recognize the cultural conflict between indigenous and non-indigenous communities is the theoretical framework of cultural politics in action. When a government and an autochthonous cultural group come to interact with each other, usually due to

a conflict of interest between the socio-cultural practices of a cultural group and the functions of a government the cultural politics take places.

It very much essential to recognize the risks associate with the involuntary displacement in the process of the establishment of development projects in the vicinity of indigenous people. It is also necessary to put forth the attention on resettlement and rehabilitation over and above the compensation and rehabilitation (Mohanty; 2011).

The involuntary displacement force the many village populations to migrate to the cities and urban centre in search of livelihood opportunities and on the other hand after the establishment of development projects the mainstream people also migrate to those to avail employment opportunities based upon their educational qualification or operates business. In both the processes the village indigenous people transform and adapt a culture new to them and their ecology. Gradually they suffer a lot (Shah; 2012).

Ingram and Clay (2000) and Turner (1997) state the social and cultural institutions those play an important role in organizing human interaction in society. Those structures of social and cultural institutions help member of society to know social righteousness, morality, rationality and appropriateness as a member of society (Scott 1995 and Turner 1997). The social and cultural systems include family, kinship, marriage, religious, economic, political, educational and social stratification system (Olsen; 1991 and Turner; 1997). The social and cultural institutions regulate all the individual activities and behaviours through liberty and restriction. It also imposes some value based ethics without compromising with individual liberty and social responsibility such as law and traditional governance system and socialization of the children (Ingram and Clay 2000). However, culture is usually viewed as more stable and slower to change while social institutions are more responsive to the exigencies of a society's socio-economic processes (Schooler 1996).

With these theoretical manifestations the paper examines minutely the social impact of heavy industrialization on indigenous people which have been observed and found very critically from the sample area.

IV. Findings

Impact of Industrialization on Indigenous Panch System

The rural Indian (80 per cent of population), more ever affected and controlled to a considerable degree by their village membership. Traditionally village law and customs are enforced by a council of elders, the *Panchayat* (Niehoff: 1959). That institution has lost its importance in the study areas due to heavy industrialization. On the third day of field work a case was found that Ghanashyam Oraon and Parvati Oraon of Maa Samaleswari Rehabilitation Colony were quarrelling between themselves. In relation both are brother and sister. The matter of quarrelling was that Ghanashyam Oraon had taken the pond of colony in lease for fish cultivation. On that day a twelve year son of Parvati Oraon had gone for fishing to that pond with a small net called *Thupi*². In that net only minnow (Perilampus Laubuca) fish can catch. In relation the son of Parvati Oraon is the nephew of Ghanashyam Oraon, but overcoming the family relation he had taken the matter to the police station. The elderly Oraon people of the colony were very much unhappy on Ghanashyam Oraon because that was the first case of Oraon people which was taken into the police station. Earlier no matter was taken to the police station rather all the village matters were decided in the village very peacefully by the selected *panch*³ members. Each and every person was obeying and respecting to the decision taken by the *panch*. Presently the *panch* system in the sample villages are abolished due to the influence of main stream culture, the people take each small matter a big one and draw the attention of police. In Pre-industrialization era any matter of village and the villagers were keeping their straight view in a legal way but today grouping system has introduced where both parties are supported with a group, which leads the situation more critical. As a result the peaceful habitation of the indigenous people has become pieces due to the influence of mainstream culture in post-industrialization era. The outsiders do not miss to take the advantages to divide their unity and solidarity. The indigenous people who were taken the common existence on common resources, do not belief on saving and distributed the surplus goods among their neighbour are become selfish one. Even they are not in a position to belief their neighbour and relatives also. Other anti-social activities are growing day by in the sample area as the traditional governance has lost its importance.

Though quantitative data are not available but it has been observed that the sample area has become a centre of gambling and snatching. Varieties of gambling take place in the sample area. The indigenous traditional game like cockfight has turned into gambling. This has become the most preferred form of betting in the sample area. The police also do not consider it as gambling. In pre-industrialization era the cockfight was organized at the weekly market to entertain the people. Now it has become way of gambling of the people of sample area. After getting cash compensation and cash wage the people spend them lavishly in gambling in

² A small net tied with two criss cross bamboo stick

³ Some selected member who solve all the quarrel, ill feeling or other problems

order to earn quick money. Many casual workers spend their entire wage in gambling and liquor. Gambling and liquor are the important reasons for the process of pauperisation of the industrial workers and disarticulation of social structure of the region. Again the playing cards which was once considered as leisure time entertainment activity has now become another important means of gambling. Many indigenous people get trapped and lose their entire income generated from hard work in the industry.

Another form of gambling locally called *ghudughdupati*. Big gambling is made in *ghudughdupati*. Particularly the youth of sample area participate in this form of gambling. In the early part of gambling, the organisers allow a participant to win and when the participant develops a conviction that he is going to win and gambles for a big amount, he loses his entire money. The gambling process is associated with the consumption of alcohol and *ganja*. Thus the anti-social element is raising its ugly head in the sample area. Sometime the youngsters engage themselves in organised crime like snatching and stealing. Sometime they form a gang and conduct robbery in nearby areas. Some engage themselves in smuggling. There has been a phenomenal increase in the rate of crime in the sample area in the post-industrial phase. The indigenous women who used to move out freely in this area in the pre-industrialization era now hesitate to go out of home after sunset. These anti social activities have impacted the traditional indigenous family pattern also.

Impact on Family System:

The institution of family is the most important unit in the society. Of course the family is not restricted to Indigenous community only rather it is prevalent in India and the western countries as well, but the family structure of Indigenous community is quite different from others. It has the multifaceted functions from marriage to lead the society for future by reproducing new generation, socializing them and a systematic emotional and physical care for older persons and young. The growing of industrialization in the sample area destroys the traditional family system. It has been also accepted by social thinkers like laymen. In the new grown industrial societies a different kind of family, has been discovered which may be called as "secluded nuclear family". In the present context of industrializing societies the older family systems are under great strain (Ogburn: 1995). The social thinkers of the American family system have both assumed and emphasized that the transition from an agricultural to an industrial economy is accompanied by the weakening of a healthy family system characterized by such traits as:

- ❖ low social and geographical mobility
- ❖ high parental authority over children, marital harmony and stability,
- ❖ dominance of husband over wife, and close ties within the extended family

It is similarly assumed that the modern family possesses few of the characteristics of the pre-industrial family. Just as the older family pattern served the needs of a farming economy, it is frequently said that the modern family serves the needs of an industrial economy (Wilensky and Lebeaux: 1958).

Widespread acceptance of an ideal image of the pre-industrial family has limited empirical research of family change. Waller (1938) refers, based on the Victorian ideology, all husbands and wives lived together in perfect harmony; all children loved the parents to whom they were indebted for the gift of life; and if these things were not true, they should be, and even if one knew that these things were not true he ought not to mention it. A little number of sociologists today would like to screen up un-flattering truths about the family of three or four generations ago. However, certain widely shared beliefs about the family of today have helped to preserve what Goode has labeled "the classical family of Western nostalgia" (Goode: 1963).

The family structure in study area has been in a situation of fluctuation. It swung from one form to another as dictated by the changing way of livelihood pattern. Whenever the socio-economic structure is disrupted due to external forces the original family structure has been seen to structural and functional changes in order to maintain its adaptable feasibility. Throughout in the process of mega hi-tech development, the family structure has gone through three major phases of change.

Joint Family to Nuclear Family:

After the establishment of industries in the sample area the pattern of livelihood has undergone a drastic change. As a result, the people have to adapt a new socio-economic environment which direct effects are visible on indigenous family system. These effects converge in bringing about some alternate of a nuclear family (Goode, 1963:1-2). As it begins to emerge, the new family system is toward a small nuclear unit consisting of parents and their children.

Entering into the present process of industrialization the people of sample area went into a poor access of livelihood, they lost their permanent sources of economy like agriculture and agricultural labour. The agricultural work is not possible in a part of a person to handle. The involvement of each and every individual of family is needed. Perhaps for which the people were staying jointly in a family to run the agricultural work smoothly without taking much help from others. After the land acquisition the people of sample area enter into

the marginalized labour work in industries due to push factor. As a result directly they get cash payment in lieu of their labour force. They do not have to wait for season to get agricultural production or work time to time as per season. They do not have to depend on others for any production or cultivation. So the new bridegroom is not interested to stay with their original family. The new brides like to stay out of their original family in order to escape from their responsibility. Other hand due to the process of *sanskritization* or come to contact with outsider the ill attitude of dowry torture come to the mind of indigenous community for which the new bride is not interested to stay with their laws and push their husband to stay separately. Earlier to the land acquisition the indigenous people of sample area could measure their annual income from cultivation and other natural resources, for which they did not realize about saving concept. After acquisition of land the indigenous people lose their permanent way of livelihood and push into an uncertain future. They cannot measure how many day they able to get work in industries and in the same time they learn the concept of saving from outside immigrants. Whenever opportunity comes they try to extract as much possible for future saving. The indigenous concept of production, consumption and distribution lose its ground. Gradually selfishness enters into their mind which leads to family dispute and social disorganization of indigenous people. The new generation does not show their interest to live with the parents. As result the concept of nuclear family system developed in new industrial society. In this nuclear family the elders and older lose their importance in family.

Table-1: Type of Family After The Establishment Of Industry [N=208]

Name of Rehabilitation Colony	Displaced By	Type of Family After The Establishment of Industry			
		Extended	Nuclear	Single	Total
Maa Samaleswari Rehabilitation Colony	Vedanta	8	49	3	60
Theikoli Rehabilitation Colony	Bhusan	16	28	4	48
Name of Affected Village	Affected By				
Bhagipali	Vedanta	6	13	0	19
Bhurkamunda		7	13	1	21
Thekoli	Bhusan	13	7	1	21
Dhubenchapal		8	11	1	20
Khadiapali		1	18	0	19
Total		59	139	10	208

With regards to the above argument the quantitative study of **Table-1** shows that out of 208 households of sample area there are 59 joint families, 139 nuclear and 10 single member households' families after establishment of industries. The diachronic data of HINDAL Co Aluminum, Hirakud not covered as because the concerned industry was established in the year 1959. It has indentified that due to the industrialization the nuclear family system is prevalent in the sample area.

From the above information regarding the family system is concerned which helps to explore certain theoretical issues concerning the family change in the sample area. The analyzed above factors indicates the tension in the family is facilitated due the process of land alienation. The family system is dependent factor on economic pattern; social network, cultural and ritualistic practice. As all of the factors are disrupted due to the process of industrialization as a consequence traditional joint family system in sample area of Vedanta Aluminum and Bhusan Steel & Power is disarticulated. Though the nuclear family system are found in the affected villages of HINDAL Co but the data of pre-industrial family system is not available because the industry has established in 1959. From the focus group discussion of old age person it is found from the elderly people that mostly joint family system was prevalent in the society in pre-industrial era.

Neo-lineal Temporary Family:

We observe different types of family in sample area. Many of the immigrants, not covered in our sample, belong to 'neo-lineal temporary family'. But they have impacted the indigenous family structure and activities of new generation. As stated earlier, the sample area has become an attractive destination for immigrants of *kataki* and *Bihari* backgrounds. The *Biharis* are the most preferred manual labour workers of Vedanta Steel & Aluminum and Bhusan Steel & Power. The contractors appoint them may be the reason of low remuneration or to avoid demand or compensation for deceased person. It is not possible in the part of such migrant labourers to make an organization to protest against any accident or mis-happening. They come here alone and settle as single member family or a family of male members only to work under contractor for a certain period. In this period of co-habitation with the indigenous people of sample area, they attract particularly the young mass of that locality by offering them '*ganja*' and '*bidi*'. Gradually the local indigenous young generation becomes serial smokers. The immigrants are closely associated with their own traditionalistic culture and hold a strong sense of sentiment with their native place and family in the same time they are fascinated with economic opportunities particularly for the labour work and tiny business in this area. So they compromise and

settle down themselves for a temporary living to avail the economic opportunity. When the contracts are over or they accumulate sufficient saving or deposit they return to their native place.

The immigrants come there only for a temporary settlement with aim of accumulating short-term economic goal; they organize their families and households accordingly. As a result, their family structure may be called as neo-linear temporary family without complete membership composition. Such families are observed in good number in the sample area of Vedanta Steel & Aluminum and Bhusan Steel & Power.

Neo-linear Settled Family:

The sample area of Vedanta Steel & Aluminum and Bhusan Steel & Power are favourable destination of *katakis* immigrant for tiny business. They settle down in the sample area by making their residence after improving their economic condition from their small business. Gradually their contacts with the kinsmen at native place decline and they start to tie up with the local indigenous community. Though the ritualistic practices of these neo-linear settled families inherit from their original family but at the same time they adopt to some extent to the socio-cultural life of the indigenous people of sample area. Gradually their native socio-cultural practices are withering except some hand counting practices. Therefore these families may be called neo-linear settled families. Therefore, the process of parochialization is observed in case of *kataki* immigrants.

In all the sample villages of Vedanta Aluminum and Thekoli Rehabilitation Colony and village Thelkoli of Bhusan Steel and Power all the three types of family, viz. nuclear, neo-linear temporary and neo-linear settled are found. These types of new family pattern have impacted the indigenous family and kinship pattern in a larger extent.

Disruption of Kinship System:

The kinship is the most popular institution of indigenous people which is severely affected due to the process of heavy industrialization in the sample area. The kinship plays vital role in binding the individual family group into a larger community among the indigenous people. The solidity of family system from one generation to the next is maintained through complex relationship among family members, participation in production process, distribution and transmission of movable or immovable property within and across kinship groups, consumption, reproduction and socialization of younger generation. The kin relationship is the prime opportunity of access to different secret and sacred resources such as sharing of information, work culture, assistance for livelihood support, and other social networks. Much of the support provisions that flow from close networks of kinship are at the time of new born, caring of new born, help during sickness, access to necessary related information, economic assistance and a variety of other support. Acquisition of land placed the people away from their natal home. The nuclear family system have severely affected their welfare and immediate support in times of crises that might have come from parents and brothers due to loss of frequent contact (Parasuraman: 1993). Thus, if the resettlement of the displaced and project affected women is not carefully executed, it may lead to breakdown in community networks as well as seriously affect the welfare of the women. Thukral (1996) has pointed out that in a greater extent the women (juniors) are dependent on women (seniors); breakdown of these networks creates tremendous insecurity and trauma, which the women experience more than men. Social control over younger household members is supported by control over these many diverse activities; stable life course and developmental trajectories are supported by expectations of the eventual assumption of the control of these activities by the younger generation. In this process of kinship disruption the elders' people of the family are also affected a lot. They have lost their dignity and importance in the family.

The use of land has been governed by traditional rules and customary laws enforced by elders of the family, who organize their communities along with clan, age-set, and in a kinship line. Such administration encouraged concerted group identity and solidarity, including powerful wealth sharing ideals, while allowing incentives for individual effort. Such organized families could provide a good administration to upcoming generation regarding living together and harmoniously. But this togetherness and harmonious living have become curse due to the acquisition of land. The kinship system in the sample area has been seen socially disarticulated due to family dispute over compensation and employment opportunity. The 21 households of Maa Samaleswari Rehabilitation Colony belong to *Gouda* community have not received any compensation due to family dispute with regard to determination of headship. Traditionally they were occupying land without proper demarcation and unequal distribution or making *patta* in their own name. Thus most of *pattas* are in the name of their grandfather who is not alive anymore to receive the cash compensation. So the family dispute starts to receive cash compensation. When the beneficiaries draw the attention of *Tehsildars*, the lands are declared disputed and compensations are held up. Again family dispute was observed in order to get permanent job in Bhusan Steel & Power. In 2002 the Bhusan Steel & Power was providing permanent job in the industry on basis the of *patta* land. The indigenous people did not take any interest in the past to have *patta* separately in their own name. That means the legal tenant holder of the land is grandfather or great grandfather. We came across as

many as 7 such cases among STs (Gond) family of Thelkoli village. That has become the reason of family dispute leading to social disorganization.

Impact of Industrialization on Indigenous Marriage:

Like kinship the heavy industrialization has had an impact on marriage. Marriage begins with a sacred agreement between man and woman with their family members. Despite their sexual difference the couples are fundamentally oriented toward “spiritual union” with some social obligations towards society such as reproduction of child for future generation, socializing them and systematic social and emotional care to the old and young generations. Taking with the sign of gender, i.e. masculinity and femininity, they form the very beginning of a matrimonial attributes. In the society from the very beginning “man and woman” are called not only to stand “side by side” or “together”, but they are also called to live reciprocally “one for the other”. They lovingly accept each other in the marriage and take the decision of living dependably and faithfully until the death in a reciprocal manner and self-sublimation. The self-sublimation for one another has lost its ground in post industrialization era. The innocent girls are trapped with the love by their co-workers to whom they do not know except as a labourer under concerned contractor. The parents wait for their return by lodging a complaint in the nearby police station. Such incidents causing anxiety and tension among the family members have become a regular feature. The disrupted family’s socio-economic conditions hardly meet the children’s well-being.

Impact on Jajamani System:

There were some traditional households whose members had been providing caste-based services and in return they were paid in kind. The *jajamani* is a social institution. The households of carpenter, potter, blacksmith, barber, *nariha* and washer men were living in the effected villages of Nuagujatal, Nuajamda and Muhammadpur of HINDAL CO and Thelkoli and Dhubenchhpal and providing their services to the village members as per their traditional occupations. Beidelman (1959: 86) opined *jajamani* as an exploitative system. The concept of purity and pollution operates in determining hierarchical ordering of occupations and thus reinforces caste roles. But through the lens of functionalist this system helps running villages smoothly and interdependently. The *jajman-kamin* relation was a social bondage of different communities staying together harmoniously in the village by way of rendering their traditional services. All the professions were centered rounded with nature, land or agriculture except barber. In the beginning of their agricultural calendar year all professionals were paid as per fixation per annum in case or kind. They had been providing their services year round to all the villagers. Everyone was concerned about their social obligations. There was no threat of losing or unavailability of jobs. The indigenous culture of production, consumption and distribution among neighbour was found from the study area. This articulated social bondage became disarticulated due Industrialization. These entire *jajmani* holder households lost their way of livelihood without any compensation and livelihood restoration package. The industrialization has destroyed their social and economic life which has been presented elsewhere in the form of a case study.

Concluding remarks:

According to liberal economic paradigm the displacement and acquisition of land are essential and unavoidable which build on the social, cultural and economic cost of indigenous people. So the affected and displaced people are considered as victim of national development and their problem are seen as marginal. The acquisition of land, displacement, rehabilitation and resettlement are defined in economic term in order to establish mega development projects, but those involve with social and cultural issues in case of indigenous people are concerned. The social and cultural institutions of indigenous people which were the immediate sources of socialization of young and children are under threat. The indigenous people were tied with a bond of belief and cooperation in pre-industrial era has lost in post industrial era due to the influence of outside culture. The elderly people who had a great honour within the family have lost their identity and dignity. The indigenous family (Home) is socially and culturally important institution has already been destroyed. The pattern of family has changed from extended family to nuclear or temporary nuclear and neo-lineal nuclear permanent family. As a result the traditional family systems have adversely impacted with the introduction of mega development projects. The heavy industrialization in the sample area has transformed the traditional society into a new social order. The jokes between grandfather and grandmother with their grandchildren are no longer visible. The children have lost the opportunity of listening to folk tales from grandfather or grandmother. The disintegration among the family members also found from the sample area due to the nature of distribution of compensation and selection of a family member for the promised job in the industries. Again the changing livelihood patterns in the way of contract labour under the contractors push them into pathological condition which is the main reason of family disintegration. Their kinship system is instrumental in distributing rights to land, and religion is commonly related both to land and kinship system. If sudden and extensive changes occur, they have

consequences for the entire culture. Loss of land and of the traditional resource base, then, is not merely economic. Displacement as a consequence of the industrialization has led not only to physical exclusion from a geographic territory but also to economic and social exclusion from a set of functioning social networks. The consequences of displacement also include desecration of ancestral sacred zones, scattering of kinship groups and families, with the disorganization of informal social networks. The contact of indigenous people of sample area with the non-indigenous people has changed their value system. They are gradually adopting the cultural values of the outsiders as a result the indigenous social structure and cultural value is going to vanish.

References

- [1]. Behera, D. K. 2013. "Dams, Development and the Exclusion of Indigenous Group: A Case from Odisha", (pp.167-187) In: U. Skoda, K. B. and Fibiger, M. Q. *Navigation* (eds.), *Social Exclusion and Inclusion in Contemporary India and Beyond*. London/New York/Delhi: Anthem Press
- [2]. Beidelman Thomas, O. 1959. "A Comparative Analysis of the Jajmani System", *Monographs of the Association for Asian Studies*, VIII: 86.
- [3]. Bienkowski, Brian 2012. "Industrialization and Its Affect on Indigenous Cultures", *Scientific American*, 25 Oct. 2012.
- [4]. Bruner, Edward M. 1986. "Experience and Its Expressions", (pp.91-127) in V. W. Turner and E. M. Bruner (eds.), *The Anthropology of Experience*, Urbana and Chicago: University of Illinois Press.
- [5]. Ceanea, M.M. 1990. "Internal Refugee Flows and Development-Induced Population Displacement", *Journal of Refugee Study*, 3 (4): 320-339.
- [6]. Clifford, James 1988. *On Orientalism, in The Predicament of Culture*. Cambridge, MA: Harvard University Press.
- [7]. Furnham, Adrian and S. Bochner 1989. *Culture Shock. Psychological Reactions to Unfamiliar Environment*. London: Routledge.
- [8]. Goode, William J. 1963. *World Revolution and Family Patterns*. New York: The Free Press of Glencoe.
- [9]. Ingram, P. and K. Clay. 2000. "The Choice-within-Constraints new Institutionalism and Implications for Sociology", *Annual Review of Sociology*, 26: 525-546.
- [10]. Malkki, A. 1992. "National Geographic: The Rooting of Peoples and the Territorialisation of National Identity Among Scholars and Refugees", *Cultural Anthropology* 7 (1):24-44.
- [11]. Marcus, George 1992. "Past, Present and Emergent Identities: Requirements for Ethnographies of Late Twentieth-Century Modernity Worldwide", (pp. 62-98) in Scot Lash and J.Friedman (eds.), *Modernity and Identity*. Blackwell: Oxford
- [12]. Mohanty Rajashree 2011. "Impact of Development Project on the Displaced Tribals: A Case Study of a Development Project in Eastern India", *Orissa Review*, 2011.
- [13]. Niehoff, A. 1959. "Caste and Industrialization in North India", *Administrative Science Quarterly*, 3 (4): 494-508.
- [14]. Ogburn, William F. 1955. *Technology and the Changing Family*. New York: Houghton Mifflin.
- [15]. Olsen, M. E. 1991. *Societal Dynamics: Exploring Macro Sociology*. Englewood Cliffs, NJ: Prentice-Hall.
- [16]. Parasuraman, S. 1993. "Impact of Displacement by Development Projects on Women in India", *Working Paper Series No. 159*, The Hague: Institute of Social Studies.
- [17]. Schooler, C. 1996. "Cultural and Social-Structural Explanations of Cross-National Psychological Differences", *Annual Review of Sociology*, 22: 323-349.
- [18]. Scott, W. R. 1995. *Institutions and Organizations*. Thousand Oaks, CA: Sage Publications.
- [19]. Shah, A. M. 2012. "The Village in the City, the City in the Village", *Economic and Political Weekly*, 47 (52): 17-19.
- [20]. Sørensen, Birgitte Refslund 1993. *Relocated Lives. Experiences of Change and Continuity in a Sri Lankan Settlement Scheme*. Unpublished Ph.D. Thesis (Anthropology) Institute of Anthropology, University of Copenhagen.
- [21]. Thukral, E.G. 1996. "Development, Displacement and Rehabilitation: Locating Gender", *Economic and Political Weekly*, 31(24): 1500-1503.
- [22]. Turner, J. H. 1997. *The Institutional Order*. New York: Addison-Wesley Educational Publishers.
- [23]. Waller, O. 1938, *The Family: A Dynamic Interpretation*. New York: Cordon Company.
- [24]. Wilensky, H. L. and Charles N. Lebeaux, 1958. *Industrial Society and Social Welfare*. New York: Russell Sage Foundation.

International Journal of Humanities and Social Science Invention (IJHSSI) is UGC approved Journal with Sl. No. 4593, Journal no. 47449.

— Dr. Minaketan Bag. "New Experiences of Heavy Industrialization: A Socio-Legal Context." —
International Journal of Humanities and Social Science Invention (IJHSSI) 7.1 (2018): 55-62