

THE ROLE OF SOCIAL AND CULTURAL FACTORS IN DETERMINING THE ECONOMIC BEHAVIOR OF THE ASUR TRIBE

Sachin Bhagat

NET/JRF, Ph.D. Research Scholar

University Department of Anthropology

Dr. Shyama Prasad Mukherjee University Ranchi, Jharkhand

Dr. S.M. Abbas

Associate Professor, University Department of Anthropology

Dr. Shyama Prasad Mukherjee University Ranchi, Jharkhand

ABSTRACT

The Asur may be found in the Indian state of Jharkhand. They are considered to be a Particularly Vulnerable Tribal Group (PVTG), and the objective of this study is to explore the economic activities that they engage in. The basic data for this research of Dirgaon was gathered via the practice of interviewing individuals and seeing them in their natural environment. According to the results, socio-cultural variables have an effect on the economic behaviours of the Asur people. This hypothesis is supported by the data. The fact that they are forced to rely on the aid of their family and community in order to meet their basic needs is an indication that they get very little assistance from sources that are external to themselves.

Keywords: *Subsistence-oriented economy, Behavioral economics, Economic behavior, Social and Cultural factors, Tribe*

INTRODUCTION

The majority of individuals in indigenous communities are people who participate in economic activities that are centered on subsistence. They function in a manner that is distinct from the capitalist and complex civilizations that exist in the modern world. This is due to the fact that their economy concentrates on meeting fundamental need rather than generating profits. One of the numerous factors that might have an effect on the economic activities of a community is the social and cultural features of that society. The purpose of this research paper is to explore the economic behavior of the Asur tribe by examining the impact of social and cultural factors.

In the present day, economics is the discipline that investigates the economic system, which encompasses the rules, concepts, and ideas that govern it. Behavioral economics is the study of economic behavior and decisions made by individuals and organizations through the lens of psychological, cognitive, emotional, and social-

cultural factors. This field of research is also known as institutional economics. This particular topic of contemporary economics is particularly pertinent when applied to cultures that are multifaceted. Through its very definition, economics does not seek to investigate the economic behavior of simple cultures; rather, it seeks to investigate the economic behavior of cultures that are characterized by market and profit-oriented complexity. The field of anthropology plays a significant role in the examination of the economic activities of groups that are more primitive or indigenous.

Even though they have been exposed to modern economic processes, the indigenous people have not been able to realize their full economic potential until now. Even programs that were carried out on several levels by both the government and non-government groups have not been successful in producing the anticipated outcomes. The economic practices of each and every tribe are profoundly impacted by the culture of that tribe. Therefore, it is of the utmost importance in this context to do research on the ways in which social and cultural factors influence the economic behaviors of a certain tribe.

When it comes to the eight PVTGs that make up Jharkhand, the Asur are among the most susceptible. The census completed in 2011 revealed that the entire population of Jharkhand is 22,459 people. According to the census that was conducted in India in 2011, the Asur people make their homes in the hilly districts of Gumla, Palamu, Lohardaga, and Latehar. There was a time when the art of iron smelting was the primary source of revenue for the Asur people. This individual was a chieftain of the Asur people. After some time had passed, they transferred their attention from iron smelting to farming, and finally, farming became the primary activity that they engaged in. The Asur people have a solid cultural and social basis, which enables them to transition to a new profession and continue existing even if they have left their previous occupation behind. This is the case even if they have left their previous job behind.

The behavior of the economy is primarily impacted by social and cultural factors; it stems from the need of surviving and the significance of working together as a society. The Asur people have structures and processes that are founded on economic behavior, which in turn encourages family and community cooperation. These structures and procedures enable for subsistence to be maintained.

BACKGROUND OF THE STUDY

During the year 1944, anthropologist Malinowski (2014) was the first person to propose the concept of need. In the theory of needs, cultural reactions are articulated in addition to the three levels of human wants, which are primary or fundamental, secondary or derived, and tertiary or integrative. It's possible that a person's cultural traditions might assist them in satisfying their fundamental needs. It is widely understood that the economic system is a cultural response to fulfill secondary or derived needs. These requirements include the need for tools, production, consumption, the market, transportation, and innovation.

The test that was conducted using the Ultimatum Game Guth et al. (1982) made it feasible to research economic behavior by revealing the irrational feature of human decision-making. This made it possible for economic behavior to be studied. The ultimatum game is a tool that may be used to investigate how people make decisions when confronted with situations including fairness, negotiation, and teamwork. In order to participate in the

ultimatum game, one person will get a lump sum and will be required to decide how they would divide it with the other player. The responder is being offered the opportunity to either accept or decline the offer, and the proposer is proposing that the whole sum of money be distributed among them. Should the offer be accepted, both parties will get the portion of the deal that was recommended to them; otherwise, no one will receive anything. From a theoretical standpoint, the proposer ought to provide the respondent with the least amount of money that is conceivable, and the respondent ought to accept it. This is because any amount is better than none. Despite the fact that neither party receives any financial compensation, respondents in real-life testing often reject offers that they consider to be unjust. According to the findings of a number of scholars that investigated the connection between the two, economic conduct is among the factors that culture influences. When considering the challenges that are associated with development initiatives, Kottak (1990) makes the observation that economic systems are intrinsically linked to the cultures in which they operate. If you consider the economy to be a vacuum that is unconnected to cultural interests, you might be putting yourself in risk. He contends that microeconomists, who are known for their emphasis on technical particulars, need to consider taking a leaf out of the playbook of economic anthropology and doing significant regional study in order to get a deeper understanding of the cultural and economic complexity that are at play.

As part of his research on the relationship between culture and economic behavior, Henrich (2000) conducted the ultimate game experiment in order to determine the cultural factors that influence economic behavior. Rules, expectations, and concepts of fairness are all examples of mechanisms that are used for the purpose of enforcing the many societal values that are prevalent. If these processes are responsible for bringing about shifts in social ideals, then the economic conduct of the community will also undergo changes.

According to O'Boyle (2016), cultural influences have an effect on economic behavior for a variety of reasons, including in the workplace, consumer purchasing, and leisure time. He is aware that traditional economics approaches individuals as if they are flat, autonomous entities regardless of their cultural background. He is also aware that this approach is in tension with his own work since it places an emphasis on the significance of culture in economic choices. Therefore, as long as humans are not deemed to be the primary focus of mainstream economic theory, it will continue to be confined. "People are two-dimensional twice over," according to his assertion. The first thing to note is that individuals are both singular and interdependent; they are both gregarious and lonely, culturally implanted and autonomously developed, emotionally intelligent and emotionally reactive, and focused on themselves as well as others. In the second place, there is the idea that every single human being has both a soul and a body. O'Boyle, published in 1966.

According to Biryukov and Romanenko (2017), economic reality is a component of social reality. Economic reality includes economic culture as well as applicable values, conventions, regulations, attitudes, and practices. These authors have also acknowledged the significance of socio-cultural elements in the process of shaping economic behavior. Due to the fact that, in his opinion, the ratio of individual interests to community interests is what determines the efficiency of resource allocation and consumption in the economy, he has also acknowledged the endogenous process that is responsible for the connection between cultural norms and economic efficiency for the economy.

A significant number of anthropologists and sociologists have expressed their disdain of economics due to what they see to be a tendency toward disregarding cultural variables while doing research on the dynamics of society. Sen (2004), an economist, refutes the assertion that economic studies disregard culture and instead emphasizes the need of examining research that have focused on culture as examples of how economics should not be conducted. He agrees that the issue of cultural effect on economics is an essential one to discuss or consider. At the same time, he links this to the lack of culturally based notions in economics, which he believes is a major contributor. The point that he is making is that "the real issue, rather, is how culture matters- not whether culture matters" (Sen, 2004). He argues that acknowledging the role of culture does not always result in the formation of preconceived notions on the links between culture and causality. According to Sen (2004), it is easy to fall into the trap of naive cultural determinism once things have gone wrong as a result of cultural neglect.

When it comes to the connection between economic behavior and socio-cultural factors, economists have posed the question, "How does culture matter?" This study endeavors to answer that question by investigating the influence that culture has on economic behavior within the context of tribal economies (for example, Sen, 2004).

AIMS AND OBJECTIVES OF THE STUDY

- To ascertain how sociocultural elements influence economic conduct;
- To comprehend how sociocultural elements and economic behavior, as well as associated systems and processes, work.

METHODOLOGY

The study was conducted at Sanaitangar and Kotyapat, which are two hamlets located inside Dirgaon village, which is located in the Gumla district of Jharkhand. The hamlet is located in the Dirgaon Panchayat in the whole region. There are 93 households who call the hamlets their home, indicating that there is a sizeable population in Asur. The villagers have been able to preserve their traditional way of life despite the fact that they are surrounded by a small number of outside influences because of their hilltop position, which is isolated. Random selection was used to choose fifty households out of a total of ninety-three homes. The data was collected via interviews and observation, and it was then examined through the use of both quantitative and qualitative approaches.

RESULT AND DISCUSSION

Subsistence: The Main and Ultimate Objective of the Asur's economy

Rather than being driven by demand, primitive economies are driven by the need to survive. Production was a method of livelihood for societies that existed in primitive times. It has been stated by Upadhyay and Pandey (2005) that this is not done in order to save money or to satisfy demand. Within the context of ancient societies, the fundamental objective of economic activity was to guarantee the individual's continued existence. It has

been suggested by Gupta and Sharma (2003) that their economy might be characterized as one that is based on subsistence. The condition of having access to the minimum needs for existence, such as food, clothing, and a secure place to sleep, is what is meant by the term "subsistence" in the context of economics. Those who study anthropology take a more holistic approach to the concept of subsistence, which they define as the act of satisfying fundamental environmental necessities such as the need for food, clothing, and shelter. A wide variety of cultural and socioeconomic perspectives, as well as individuals, locations, and objects, are all components of this. In the economic activities of the Asur tribe, there is evidence that point to the existence of a subsistence economy. Despite the fact that they are now utilizing money, the majority of their economy is still structured very similarly to that of a subsistence economy.

Agriculture: Land and Crops

Every single one of the fifty families that make up the study area generates the majority of their income from farming. All of the homes in Asur that were surveyed had some kind of agricultural property, ranging from 75 decimals to 7 acres.

Table 1 : Asur households' arable land distribution

	Upto 1 Acre	1-3 Acre	3-5 Acre	5-7 Acre
Total Families 50	07	29	12	02
Total Percentage 100%	14%	58%	24%	4%

Source: Field Work; June, 2024

Seventeen households, which accounts for fourteen percent of the fifty families that were polled, had less than an acre of farmland, twenty-nine families, which accounts for fifty-eight percent, had one to three acres, twelve families, which accounts for twenty-four percent, had three to five acres, and two families, which accounts for four percent, had five to seven acres. This substantiates the fact that each and every one of the fifty Asur families who took part in the study had access to land that could be used for agricultural purposes.

There are three categories of land according to the Asur land categorization system: There are three types of land: 1) "Don," which refers to low ground where water accumulates; 2) "Tand," which refers to higher land where water does not accumulate; and 3) "Bari," which refers to land that is utilized for the growth of vegetables. Tand is responsible for the cultivation of paddy, madua, gondli, urad, kurthi, and mustard, whereas Don is responsible for the cultivation of paddy. Paddy is also referred to as "Goda" in the local language. Additionally, potatoes, onions, tomatoes, and chilies are among the seasonal crops that Bari cultivates. In contrast to the situation in Don and Tand, where irrigation is completely dependent on the monsoon, it is employed in Bari depending on the availability of water.

Table 2: Land availability among Asur households

	Don/Tand Bari	Don/Tan d	Don/Bar i	Tand/Bari	Only Don	Only Tand	Only Bari
Total Families 50	46	03	01	-	-	-	-
Total Percentage 100 %	92%	6 %	2 %	-	-	-	-

Source: Field Work; June, 2024

With regard to the fifty Asur homes that took part in the research, forty-six of them (or 92%) have Don/Tand/Bari, while three of them (or 6% of the total) have Don/Bari, and one of them (or 2% of the total) have Don/Bari. Specifically, the majority of the 46 families, which accounts for 92% of the total, cultivate all of their food crops on their Don/Tand/Bari.

Livestocks

Throughout their history, the Asurs have always kept a small number of livestock, including pigs, goats, chickens, and cattle. A total of three homes in the area under investigation are responsible for the raising of pigs, chickens, goats, and cows. The number of goats ranges from two to fifteen, from two to twenty, and the number of chickens ranges from one to twenty. It is common practice in agricultural activities to use the calves of cattle as oxen. Chickens are grown for a variety of functions, including eating, hosting guests, being sacrificed, and occasionally even being sold. Goats, on the other hand, are bred for their flesh and then sold to purchase other essentials.

Table 3 : Family-owned Asur livestock

	Cow-Ox /Goat/ Chicken	Cow-Ox /Goat	Cow-Ox/ Chicken	Goat/ Chicken	Only Cow- Ox	Only Goat	Only Chicken
Total Families 50	26	-	13	03	05	02	01
Total Percentage 100 %	52%	-	26%	6%	10%	4%	2%

Source: Field Work; June, 2024

There are 26 families that raise cow-ox, goats, and chickens, which accounts for 52 percent of the total. Thirteen families raise cow-ox and chickens, which accounts for 26 percent of the total. Three families raise goats and chickens, which accounts for six percent of the total. Five families raise cow-ox alone, which accounts for ten

percent of the total. Two families raise goats only, which accounts for four percent of the total, and one family raises chickens only, which accounts for two percent of the total. Five-two percent of the twenty-six homes that were questioned keep chickens, goats, or pigs.

Dependence on Environment and Ecology

The Asur people call the "Paat" region, which is covered in forest, their home. The fact that it has an effect on their day-to-day existence is also clear. Ecosystems and the natural world provide asurs with a range of need, such as food, energy, medicine, farming, animal husbandry, and shelter. Asurs are dependent on these natural resources. The majority of their needs are met by the ecology and woodlands that naturally occur in the area. They grow their own grains, legumes, and vegetables for their food. They also grow their own veggies. The woodlands and meadows are used as pastures for their cattle throughout the year. The forest provides them with a variety of essentials for their day-to-day life, including medicine, fuel, agricultural implements, housing, and other requirements. One such manner in which the Asur people illustrate their dependence on ecology and the natural world is via the practice of foraging themselves. Foraging has always been an essential component of the Asur way of life; but, in modern times, it has become more of a supplementary component (Pandey's research, 2018). In modern times, people continue to make use of this practice, but it is only seldom used for the purpose of gathering wild and locally cultivated vegetables, fruits, flowers, and tubers.

The Role of Money and Financial Management

Individuals of the Asur people are able to provide for themselves economically. The bulk of the things that individuals need to exist are obtained from the natural resources that are there. Because there are certain items that cannot be obtained in nature, you will need to spend some money in order to get what you need. In addition, there are not a great deal of these items. Additionally, items such as spices, tobacco, cutlery, and apparel are included in this category. Towns or weekly markets are the areas where they purchase them. In spite of the fact that they interact with money on a daily basis, they only use it to pay for things that are really necessary.

Table 3: Last Financial Year 2023-24 Asur Families' Financial Management

	Bank Account	Ever Deposited Mony in a Bank in a F.Y.	Insurance for which a premium has to be paid	Fixed Deposit	Investment

	50 (100%)		50 (100%)		50 (100%)		50 (100%)		50 (100%)	
Total Families 50	yes	No	Yes	No	Yes	No	Yes	No	Yes	No
	50	-	13	37	-	50	02	48	-	50
Total Percentage	100 %	-	26%	74%	-	100%	4%	96%	-	100%

Source : Field Work; June, 2024

It was discovered that fifty homes in Asur were all living below the poverty level. Only 37 families, or 74% of the total, have failed to deposit any monies into their bank accounts throughout the course of the most recent fiscal year, despite the fact that every single head of family in each of the fifty homes has a bank account. A bank account is held by every household for a variety of reasons, the most important of which are the Primitive Tribe Pension Scheme and various types of government assistance. Based on the information shown in the table, it is clear that the Asur people do not put a great importance on the strategic planning of their financial strategies. There is a lack of intrinsic drive to save and invest, which is a big contribution, despite the fact that financial difficulty is the main reason. In light of the characteristics and characteristics described above, it is evident that the Asur people's economy is not driven by profit but rather by survival. Their economy and style of life are geared toward achieving the overriding objective of subsistence.

Economic Behavior of the Asur Tribe

When referring to the manner in which individuals and organizations participate in economic activities while being influenced by mental processes, economists use the term "economic behavior" to characterize these activities. The study of the influence that human psychology has on monetary decision-making is the focus of the area of behavioral economics. When it comes to economic activity, classical economics provides a perspective that is more restricted. Within the realm of psychology, the term "behavior" refers to the many ways in which an organism displays actions and responses. It is possible to provide a comprehensive definition of economic behavior by referring to the reactions and behaviors shown by individuals or organizations that are involved in economic activity.

An analysis of qualitative data collected in the area under investigation indicates the following economic practices that are prevalent among the Asur people:

- Family-based cooperative and supportive behavior: The Asur people are known for their cooperative nature. In terms of money, everyone in the family helps out everyone else. Traditionally, family members' responsibilities have been divided according to their age, gender, and level of skill.
- Individual work ethic and cooperation: The Asur people are known for their extreme work ethic and dedication to their craft. Once they finish their jobs, they also provide a hand to other relatives.

- All-rounder nature of individuals: Individually, Asurs are all-rounders who excel at almost any trade or profession. Farming, caring for animals, crafting tools and everyday necessities, and gathering natural resources are all areas in which an Asur excels.
- Working based on family needs: The Asurs provide for their families' fundamental necessities via various economic pursuits. They limit their production to what is necessary to feed their family.
- Emphasis on self-sufficiency and minimum external dependence: As a people, the Asurs value independence as much as possible, both inside and between households.
- Purchasing only when necessary: The ecological system and natural surroundings provide for the majority of the Asurs' requirements. Things like clothing and cooking utensils are the only things they buy when they can't get them locally. They only replace them when their current ones break.
- Tendency of sharing surplus production: Most of the time, the Asurs will give away whatever extra food they have. They are generous with their friends, family, and neighbours, sharing any extra veggies, herbs, or other greens they have.
- Borrowing from neighbors, only when necessary: In times of dire need, borrowing from neighbours becomes an absolute need. When someone in the Asur family is sick, for instance, the rest of the community pitches in to help by lending them money.
- Tendency of giving more and receiving less: The Asur people have a propensity of "giving more and receiving less" when it comes to financial dealings, purchases, and sales.
- Cooperation in economic activities: The Asur people work together in the marketplace. The 'Madait' and 'Sangat' system is a stark illustration of this. Through the Madait and Sangat systems, they are able to meet the need for additional labour in commercial operations. In Madait, if you want someone to work for you, you have to feed them. The Sangat system establishes a connection between family members and the Sangat group. Each Sangat member is obligated to pay the group's minimal wage in the event that he requires additional labour. This cash is used annually by the Sangat organisation to provide a communal feast.
- Special attention to maintaining relationships: When it comes to commercial interactions, the Asurs are very careful keepers of the peace. They are helpful at work, generous with neighbours' extra food, and have a passion for hospitality.
- Cooperative behavior in life cycle rituals: During the Asur life cycle rites of birth, marriage, and death, the community acts in a cooperative manner. During these ceremonies, they work together by exchanging products and services. As a kind of collaboration, every member of the community pitches in with the relevant tasks at their own level and provides staple foods such grains, pulses, vegetables, and the traditional drink Hari.

- Idleness: There is a lot of lethargy among the Asur people; in fact, the Asurs spend much of their day doing nothing (Leuva, 1963). The study area is where the Asurs spend their afternoons inactive, and researchers have seen this behaviour or propensity among them as well.

Family and Community Cooperation: Systems and Mechanisms to make Subsistence possible

There is a strong connection between the bulk of the Asur economic practices that we have previously explored and the cooperation that exists between families from different groups. In spite of the fact that the Asur people's main economic objective is to guarantee their own existence, the structures and processes that enable them to do so are founded on the deep relationships that exist between family and community. The achievement of sustenance, which is the basic objective of economic activity, necessitates the establishment of structures and processes such as family and social cooperation, which are maintained by economic activity.

The following overview illustrates the relationship between economic acts and the systems and processes that lie behind them:

Economic Behavior

Family-based cooperative and supportive behavior
Individual work ethic and cooperation
All-rounder nature of individuals
Working-based on family needs

Related Systems and Mechanisms

Family Cooperation

Tendency of sharing surplus production
Borrowing from neighbors, only when necessary
Tendency of giving more and receiving less
Cooperation in economic activities
Special attention to maintaining relationships
Cooperative behavior in life cycle rituals

Community Cooperation

The economic objective also influences certain economic behaviour. These monetary practices are relevant to the Asur people since they include:

Self-reliance and little reliance on others

Buying just what is required

Being idle

Correlation between Sociocultural Factors, Economic Behavior, Family and Community Cooperation and Subsistence

The sociocultural factors that have an effect on economic behaviour are responsible for the maintenance of the structures and ways of livelihood, such as the collaboration between families and families in the community. It is via the use of these systems and processes that sustenance is made possible. Agriculture, animal husbandry, and hunting were all methods of livelihood that were used throughout this time period. With the help of this graphic, we are able to observe how various socio-cultural aspects, economic activities, activities that include family and community participation, and survival are related:

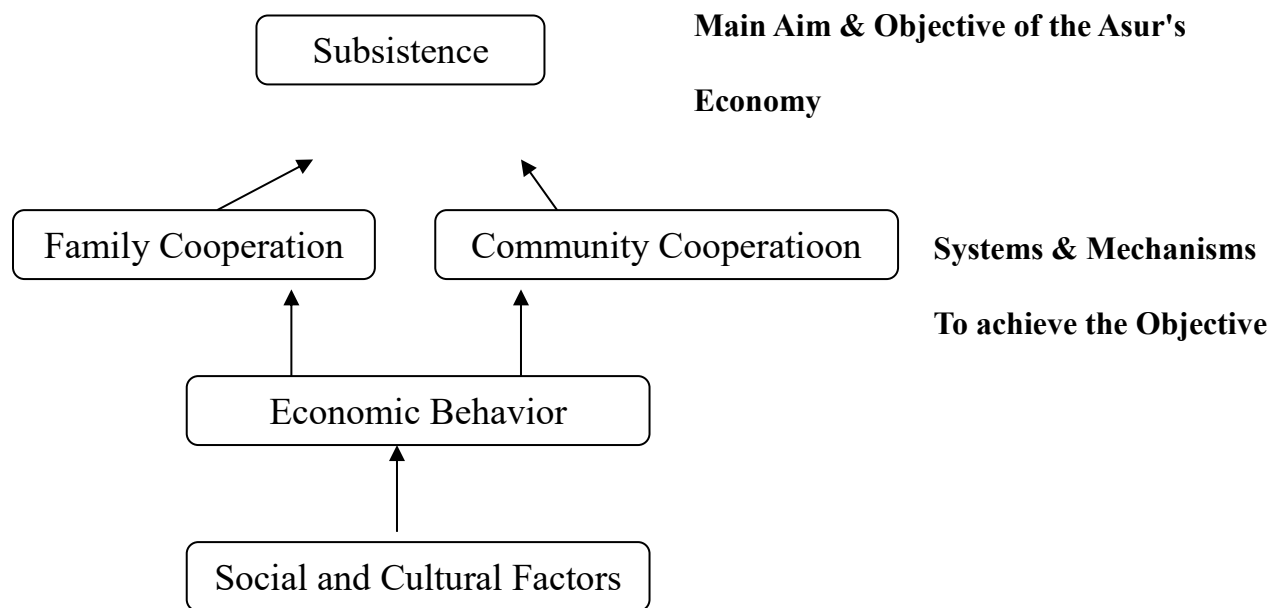


Figure 1: Association between sociocultural factors, economic behaviour, family and community cooperation, and subsistence

The role of Social and Cultural Factors indetermining Economic Behavior

From what we've seen so far, it's obvious that cultural and social elements influence economic actions in ways that keep families and communities working together.

Family and Marriage: People of the Asur ethnic group often live in nuclear families. Within the context of a nuclear family, one son is responsible for the care of the parents, while the other sons begin their own families via marriage. Fifteen families, which accounted for 62% of the total, were classified as nuclear, while nineteen households, which accounted for 38%, were classified as joint. In addition, the Asur people adhere to the monogamous marriage custom. Although it is permissible for a person to have just one marriage in this culture, widows and widowers are permitted to remarry after the death of their spouse. The structure of monogamous marriages and nuclear families fosters a family dynamic that is characterised by love, happiness, and cooperation among parents and children.

Kinship, Totem and Lineage Groups: The Asur people place a significant amount of importance on the concept of kinship, as well as totem and lineage affiliations. Participation in life-cycle rituals may be accomplished by family groups via the exchange of gifts, goods, and services. Totem and lineage groups, on the other hand, are helpful in terms of worship, rituals that occur throughout the life cycle, and the supply of goods and services. The dynamic relationship that exists between family and totem groups has an effect on the economic behaviour that is built on mutual assistance and support.

Rules of Inheritance, descent and succession: A patrilineal system of inheritance, descent, and succession is followed by the Asur people from generation to generation. His sons inherit all that a father has, including his clan name, rank, and titles. This includes everything that a parent owns. Through the adoption of a son from the couple's family tree, they are able to escape the need of beginning a new generation without a representative to take over. This strategy, which is both time-honoured and clearly defined, makes use of the aforementioned tactics and processes in order to foster economic conduct that is founded on the joint effort of families and communities, while simultaneously developing connections both within and across communities.

Life Cycle Rituals, Festivals, and Religion: When the Asur people are participating in religious festivals, celebrations, and life cycle rites such as marriage, birth, and death, they collaborate in order to exchange goods and services. The focus that these behaviours place on mutual assistance and the formation of social bonds is what ultimately leads to the development of cooperation among members of the society.

Customs, Traditions, and Folk Literature: When it comes to their folk literature, customs, and rituals, the Asur people put a high value on generosity and providing for others. To foster a society in which people are willing to assist one another and collaborate, it is important to instill these principles in children from an early age.

Physical culture: The material culture of the Asur people is characterised by its simplicity and practicality. For the purposes of sustenance, clothing, housing, farming equipment, and entertainment, they make do with resources that are either simple, affordable, or naturally available. It has been shown that there is a connection between the economic behaviours that are linked with family and community cooperation and the relative absence of material culture.

CONCLUSION

In order to guarantee their own survival, the Asur people have devised a system of economic organisation that is predicated on the concept of sustenance. Agriculture is the principal way by which the Asur people are able to provide for themselves. On occasion, kids will also engage in activities such as foraging or taking part in animal husbandry on a smaller scale. By cooperating with one another as a community, they are able to fulfil their fundamental need. Their economic behaviour is shaped by sociocultural factors in a way that promotes cooperation between families and communities, which enables them to survive with very little assistance from outside sources.

REFERENCES

- [1] Gupta, M. L., & Sharma, D. D. (2003). *Samajik Manavshastra*. Sahitya Bhawan Publication.
- [2] Lalsota, C., & Oraon, P. C. (1993). *Adim Janjatiyan*. Bihar Janjatiya Kalyan Shodh Sansthan, Kalyan Vibhag, Bihar Sarkar.
- [3] Oraon, P. C. (2020). *Jharkhand ke Asur* (Reprint ed.). Dr. Ramdayal Munda Janjatiya Kalyan Shodh Sansthan. (Original work published 1994)
- [4] Singh, R. P. (1993). *Asur*. Bihar Janjatiya Kalyan Shodh Sansthan.
- [5] Upadhyay, V. S., & Pandey, G. (2005). *Samajik Sanskritik Manavshastra*. Crown Book Publication.
- [6] Sen, A. (2004). How does culture matter? In *Culture and public action* (pp. 37–58). Stanford University Press.
- [7] Pandey, G. (2018). Continuity and change in livelihood of Asur in Jharkhand: An anthropological enquiry. *The Journal of Dr. Ramdayal Munda Tribal Welfare Research Institute*, 45, 5–12.
- [8] Bihar Tribal Welfare Research Institute. (1976). *The Asur ethno-biological profile* (S. P. Gupta, Author). Welfare & Forest Department, Government of Bihar.
- [9] Jharkhand Tribal Welfare Research Institute. (2003). *Primitive tribal group of Jharkhand survey report (2002-03)*. Ministry of Welfare, Government of Jharkhand.
- [10] Government of India. (2011). *Census of India, 2011*.
- [11] Biryukov, V. V., & Romanenko, E. V. (2017). Economic behavior of business entities, culture and institutions: Specifics of their interrelations in conditions of neo-industrialization. *European Research Studies Journal*, 20, 370–385. https://www.um.edu.mt/library/oar/bitstream/123456789/32652/1/Economic_Behavior_of_Business_Entities_Culture_and_Institutions_2017.pdf

- [12] Güth, W., Schmittberger, R., & Schwarze, B. (1982). An experimental analysis of ultimatum bargaining. *Journal of Economic Behavior & Organization*, 3(4), 367–388. [https://doi.org/10.1016/0167-2681\(82\)90011-7](https://doi.org/10.1016/0167-2681(82)90011-7)
- [13] Henrich, J. (2000). Does culture matter in economic behavior? Ultimatum game bargaining among the Machiguenga of the Peruvian Amazon. *American Economic Review*, 90(4), 973–979. <https://doi.org/10.1257/aer.90.4.973>
- [14] Kottak, C. P. (1990). Culture and “Economic development.” *American Anthropologist*, 92(3), 723–731. <https://doi.org/10.1525/aa.1990.92.3.02a00120>
- [15] Malinowski, B. (2014). *A scientific theory of culture and other essays*. Routledge. <https://doi.org/10.4324/9781315824109>
- [16] O’Boyle, E. (2016). Does culture matter in economic behavior? *Social and Education History*, 5(1), 52-82. <https://doi.org/10.17583/hse.2016.1796>