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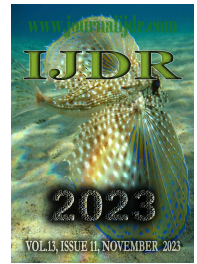
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SABAR TRIBE AND THEIR TRADITIONAL KNOWLEDGE SYSTEM FOR THE SUSTAINABLE DEVELOPMENT: AN EXPLORATORY STUDY

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ABSTRACT

Our mother land India do possess multi-culture, multi-lingual, multi-caste, multi-tradition. In our country we celebrate the diversity in respect of castes, creed, social status, religion, and language. According to famous Bengali Poet *Atul Prashad Sen* in India we celebrate the 'unity in diversity'. This is our excellency as a being of Indian citizen we hold scientific temperament and we accept all citizen as our brother and sister. But now days our national spirit some extend get saturation but it is danger for progress, either individual or national perspective. We must think -rethink for the real inclusion for all through educative process otherwise inclusive Education became a hypothetical word. In recent time EFF (*Education for All*) is a became constitutional right to seek education of every Indian citizen but the ground reality is far from the theoretical or reel reality, even in this juncture many communities are deprived, stressed, and marginalized, and suppressed specifically The Sabar tribe is one of them. Day by day the Sabar are far from the mainstream society. They became marginalized, deprived, endanger and primitive. Their traditional qua Indigenous knowledge practices missing rapidly and they loss their Sabari Language, which is their self-identity, through language they transformed their culture, social norms, habits, agriculture, medicinal practices, behavioral pattern one generation to next generation. But it is unfortunate that at present Sabar tribe struggle for survival, due to impact of L.P.G (LIBARALIZATION, PRIVATISATION AND GLOBALIZATION) on their culture, society and as a whole life style. Therefore, researchers attempt has been made to identify the Traditional qua Indigenous knowledge practiced by the Sabar tribal community for Sustainable development.it means researcher examined the whether traditional or indigenous knowledge have anything to deal with sustainable development practiced by the Sabar community and researchers also explored Indigenous knowledge practices practiced by the Sabar tribal Community for Sustainability such as Social Sustainability, Economical Sustainability and Environmental Sustainability. With keeping the above objectives researchers has constructed open ended questionnaire, observational scheduled and focused group discussion with the Sabar community members and finally researchers reveals that the even this juncture Sabar tribal community hold deep indigenous knowledge practices and these indigenous knowledge practices must be identified and explore and juxtaposed with the Sustainable Development specially 2030 Agenda.

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INTRODUCTION

Shabar (Sabar) is one of the endanger primitive tribes of Jharkhand and west Bengal. The history of this caste is very ancient and glorious. Millions of years ago, the existence of the Shabar caste is mentioned in the Vedas, especially in the Atharva Shabars are discussed as an unprivileged and limited resource tribe "Aparigraha Shabra". A cottage like a hut, baskets made of bamboo and dhunshwaan were used to manage their lifestyle on this small amount of wealth. During the time of Ra, the existence of Shabars was widespread from the forests of Chunar to the chabal ravines of Madhya Pradesh. They were pure Aranyakas.

They did not do farming; tuber-roots, fruits-flowers and honey were their main diet and support. He was very skilled in extracting honey. In their context, a unique fact emerges that these Gahs were mantra-wizards and mythology is the witness that the mantra net created by Shankar-Parvati in the country of Shabar or Bhil is called Sabar / Shabar Tantra. The second main feature was Shabars have also been mentioned in Mahabharata, but there was lack of aggression or opposition in their character. They were mostly solitary living and peace-loving. In the Mahabharata period, there was a gathering of their allies, friends and kings in favour of the Pandavas and Kauravas, and in that there is a mention of the king of Shabar Pradesh fighting the war on behalf of the Pandavas. The word Shabar is mentioned in many ancient Sanskrit literature (800 BC-1200 AD). It is known from Dalton's description that after conquering the Cheras, the Shabars

ruled the Kikat region from 500 AD to 900 AD (Salivahana Samvat 421 to 911). The Shabar king Phudi Chandra was ousted by the Bhoj king himself or, according to one opinion, by his descendant Jayadeva and established the Bhojpur state. Rijle has referred to Cunningham's account which states that today many ancient monuments of Shahabad are ascribed to the sabars or suras who were driven away by the Rajputs under the Bhojpur chief and their rule ended. It is also known from the Hill-Kharia traditions that the Khadia-Shabar were the same or Sarat Chandra Rai writes that the Khadia, a proto-branch of the great Shavar caste, were closely related and entered the Ganjam-Vizapatnam region through the Mahanadi valley. Separating from the main pitcher from here, they settled separately in the hills of Odisha, Dhalbhum and Birbhum. Russell has a different view on some of the Shabar myths being folklore, but he is of the opinion that the first progenitor of the Shabar was once called Meel. It is also said that the Shabars are a Munda caste and that they had taken possession of the place where they now live, even before the arrival of the Gaur. It is believed that Shavara was originally in Orissa. From there came to the valley. Then came to Dhalbhum from Orissa and surrounding. Even today such matrimonial relations are found in that state. Shavar is also called Pahadi Khadiya.

Racial Characteristics among Sabars: Their skin color is dark brown or black, their height is small. The average height of men is 157.7 cm. And the height of the woman is 8-10 cm. m. decreases. Body texture is light. The average weight of PU is 55-60 kg. Gram. And 50-52 km for women. Gram. It happens. The head is long and the nose is broad and there is a slight depression near the root. This hair is black, wavy and curly. From the point of view of blood group, majority of these are found. The ratio of his blood group is B-465 per 'O-34. A-11.6 and AB 6.5 percent have been found. These are placed in the Proto-Australasian class. Shabar is mainly found in East Singhbhum and West Singhbhum in Jharkhand. Apart from the districts of Giridih, Dhanbad, Bokaro, Gumla, Randhi, Lohardaga, their population is also found in some districts of Santhal Pargana. According to the 1991 census, their total population is 4203, which is thus distributed in different districts. Village-house: Their villages are situated in the forested-hilly area. Often the villages are situated at the foot of the hill or near the water source. They live in a mixed village. The houses are scattered. The road to reach the village is difficult. Their houses are rectangular. The houses are made of mud and thatched with wood and grass of Sal, Kend, Mahua etc. Simply, their house is a shelter to avoid heat, rain and cold. There is usually only one room in the house, which is used for living, sleeping, storing things and cooking. The visiting guests also stay in this room. There is a door in the house, there is no window. Wooden jhabas (racks) or niches are made inside the house on which household articles are kept. An earthen stove is made in the south-west of the room. Homes are not built randomly. After the construction of the house, a ritual is definitely performed while entering the house. The head of the household sacrifices a fowl to the dead ancestors called 'budha-budhi' or 'marimsan' and also arranges for a feast (Ball, V. 1868).

Earthen utensils, mats made of date-palm leaves, legs, axes, ladles (usually wooden), stone pots are among the household items. Basket, deck, broom, bow and arrow, slingshot etc. are the main ones. Food is cooked in earthen pots only. Water is also kept in an earthen pot. Food is served in metal plates. They make mats themselves. They also make wooden lades themselves. There are different utensils for cooking rice, lentils, vegetables etc. which are called 'Bhat-Hadi', 'Dal-Hadi' etc. They say. Spade is called 'Batta'. Tumba use Tumdi to move or serve food. They also use metal plates for eating. Goes to grind and buy from the market. Sakhua is a wooden cover for threshing paddy. Baskets for keeping grains or other things and brooms for cleaning the house are bought from the market. The house is cleaned twice in the morning and evening. Ax for chopping wood and Hasua for reaping crops are found in every household. Everyone has a bow and arrow for hunting. The tip or top of the arrow is made of wood or iron. The wooden top is made by oneself and the entire iron part is bought from the market. Nagada is the main among musical instruments.

Economic life among the Sabar community: The main sources of their livelihood are agriculture and labor in mines. Women collect roots, fruits and flowers from the forest. They are generally landless. Some crops are grown in the 'bari' adjacent to the house like corn, millet. Farming is not their profession, but they do some farming. They do not have their own plough-bulls. Sometimes plows and bullocks are borrowed for cultivation.

Table 1. Sources of Economic of Sabar Tribal Community

Economic Activity	Description
Hunting	The Sabar people traditionally hunt a variety of wild animals, including deer, boar, and small game.
Gathering	The Sabar people gather a wide range of edible plants, fruits, roots, tubers, honey, and wild animals from the forest. These products provide them with essential food and nutrition.
Fishing	The Sabar people fish in rivers, streams, and ponds, using traditional methods such as nets, spears, and traps.
Slash-and-burn agriculture	The Sabar people practice slash-and-burn agriculture, also known as jhum or shifting cultivation. They clear small patches of forest, burn the vegetation to enhance soil fertility, and plant their crops. This method of cultivation has been practiced by the Sabar people for centuries and is adapted to the local environment.

They grow paddy etc. Hunting is also their profession. Rabbits, wild chickens, bears, small and big animals and birds etc. are their main prey. Liquor of Mahua flowers is drunk and sold. This work is considered illegal, yet they are compelled to do so and do not desist from drinking alcohol. Labor is an important means of livelihood. They work as laborers throughout the year. There is lack of drinking water. By drinking the impure water of Chua-Daadi, they suffer from many diseases. Forest produce has also become scarce due to the degradation of forests and government restrictions. Their main food is rice, corn, millet etc. Some wild products are also used for food. They are non-vegetarian but non-vegetarian food is rarely available. They drink too, but less and occasionally. Their clothes are also Khafif. Men wear dhoti and anga. Women wear saris. They drape the saree in such a way that the upper part of the body is also covered. Small children remain without clothes. Older children wear loincloths. Women usually wear light-coloured sarees. Shabar buys cloth from the market. The use of jewellery is less among them. Due to the pathetic economic condition, their women could not wear ornaments. Only a few women have brass ornaments. Often beaded beads, glass necklaces, glass-brass The bridegrooms are seen wearing bangles (Kharu or Kahru). They are decorated with grass and flowers. Girls decorate their hair with flowers, especially on festivals, there are no signs of tattooing on their bodies (Munda, 2014).

Education-Culture: There is lack of education in the city. The literacy rate, which was 307 percent in 1971, reached 9.44 percent in 1981. At present the education rate is high. The government is running a residential school for them at Ghatshila. Among them, some 80 are educated up to primary level, 46 at secondary level, 29 at higher secondary level and one at graduate level. Dance and singing are an integral part of their life and their role is important. People definitely sing and dance on births, marriages and festivals. Sometimes after drinking bones, they get up in ecstasy and start dancing and singing. Two types of dances are main among them – Dom Kacha and Panta Salya. In both the dances, the men play the drums and the women dance in a circle in front of them.

Social Life: Shabars are patriarchal. Hence the succession is in the male line. The property is divided equally among the sons. Girls do not get any share. Partition usually takes place only after the death of the father. The Shabar family is patriarchal and the father is the head of the household. habar family is usually nuclear consisting of husband wife and unmarried children. As soon as he gets married, the boy settles in his own separate world. A piece of land is given for his maintenance. They are usually monogamous but there are examples of polygamous marriages. The responsibility of maintaining the widows' rests on the doer of the family until the girls are married and

not remarried. If there is no child, a boy of his own caste can be adopted. Adopted son has full right in his father's property. In the line of the father only, the dynasty / clan or lineage tradition and succession is traced. There are four sub-castes of Shabar, in which three 'Jhara', 'Basu' and 'Jantapati' (Jayapati) are found in Orissa and the fourth sub-caste 'Jahra' has settled here in Dhalbhum. These sub-castes are endogamous communities. There is no gotra system here. Marriage is done and controlled on the basis of kinship. Marriage in kinship is prohibited only for three generations. Here the kinship system is of class-based type. The same word 'Dada-Budha Dada Nana' is used for both. Similarly, Nani Budhi or Didi-Budhi is used for both grandmother and grandfather. One's own or cousin is called 'brother'. Ridiculous avoidance rules are found in kinship. Husband's father's elder brother (Bhaisura), son-in-law, wife's elder sister (Jeth Saali or one and half mother-in-law) have an avoidance relationship, that is, with them laughter, pranks or sexual relations is prohibited. Between Bhavah and Bhainsoor, it is forbidden to see, talk, take names, get up and sit together. There is laughter and banter between wife's younger sister (sister-in-law) and brother-in-law, brother-in-law, brother-in-law, sister-in-law etc. and marriage between brother-in-law and sister-in-law is also allowed. Widowed sister-in-law often prefers to marry brother-in-law. Social customs and government patterns are reflected in their life cycle. There are three samskaras in life – birth, marriage and death.

month, the child is named. The father shaves the child's hair. Water is filled in both the leaves and seven pairs of Arwa rice are brought. The father tests the name by dropping a couple of rice grains into the water; if the rice sinks, the name is not retained. If the rice floats, then that name is considered appropriate. Usually only the names of the ancestors are examined. Relatives are given a feast on the occasion of Naam Karan. here is no 'youth home' here. Teaching training of all different aspects of life takes place in the home-community environment only. Children learn by imitating elders. Marriage: In Shabar the marriage proposal comes from the boy's side. There is a mediator in this. Clothes, grains, cash etc. are given as bride price. Marriage usually takes place in the month of Fagun-Vaishakh on Saturday or on any other day except the birthday of the boy and girl. Child marriage is prevalent. The boy goes to the girl's house with a wedding procession. The marriage ceremony is performed by a Brahmin/priest. There is a practice of Siddurdan. The boy applies vermilion to the girl's forehead seven times with his little finger. In the same way the girl puts it on the forehead of the boy. Then the boy and girl hold each other's hands and the thread is wrapped around the tied hands. This is symbolic of their bonding as husband and wife. There is no hand binding in widow marriage. After donating vermilion, the marriage ceremony is over and the procession returns with the girl.

Table 2. Components of Indigenous Knowledge (IK) and goals achieving through the community

Sl No	IK Components	Sustainable Developmental Goals 2015— 2030. Achieving through the community centric knowledge or indigenous knowledge
1	Poverty Reduction & Economic Growth	1) End poverty in all forms everywhere 2) End hunger, chive food security and improved nutrition and promote sustainable agriculture.
2	Health Care	3) Ensuring healthy lives and promote wellbeing for all at ages.
3	Culture	4) Ensure inclusive and equitable quality education and promote life –long learning opportunities for all. 5) Achieve gender equality and empower all women and girls.
4	Political Stability	6) Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. 10) Reduce inequality within and among countries. 11) Make cities and human settlements inclusive, safe, resilient and sustainable.
5	Reduction of Infant Mortality	3) Ensuring healthy lives and promote wellbeing for all at ages.
6	Education	4) Ensure inclusive and equitable quality education and promote life –long learning opportunities for all. 6) Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.
7	Population Control	8) promote sustained, inclusive and sustainable economic growth full and productive employment and decent work for all. This goal fulfil through the controlled of population.
8	Agriculture	12) Ensure sustainable consumption and production pattern. 13) Protect, restore and promote sustainable use of terrestrial eco-system, sustainable manage forests, combat desertification and halt and reverse land degradation and halt bio diversity loss.
9	Resource Management	6) Ensure available and sustainable management of water and sanitation for all. 7) Ensure access to affordable, reliable sustainable and modern energy for all. 14) Conserve and sustainable use the oceans, seas and marine resources for sustainable development.
10	Women Empowerment	5) Achieve gender equality and empower all women and girls. 9) Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
11	Community specific Knowledge	15) Protect, restore and promote sustainable use of terrestrial eco-system, sustainable manage forests, combat desertification and halt and reverse land degradation and halt bio-diversity loss. 14) Conserve and sustainable use the oceans, seas and marine resources for sustainable development.
12	Nature Study	13) Take urgent action to combat climate change and its impacts. (In line with the United Nations framework convention on climate change). 15) Protect, restore and promote sustainable use of terrestrial eco-system, sustainable manage forests, combat desertification and halt and reverse land degradation and halt bio-diversity loss.
13	Fishing	Utilized local resources/arts for the regional development
14	Food	12) Ensure sustainable consumption and production pattern
15	Disaster Management	11) Make cities and human settlements inclusive, safe, resilient and sustainable. 15) Protect, restore and promote sustainable use of terrestrial eco-system, sustainable manage forests, combat desertification and halt and reverse land degradation and halt bio-diversity loss.

Birth is the starting point of life and is important. In the seventh or ninth month for a pregnant woman, there is a ritual called 'Saad'. He is dressed in new clothes and fed delicious dishes. At the time of delivery 'DhaiBudhi' is called who is helped by other adult women. The cord is cut with a knife and buried in a corner outside the house. Delivery titha lasts only for two days, but birth titha is considered for nine days. On the ninth day the mother and child are bathed. During this period, the father does not shave his beard, nor does he bathe, he gets his beard shaved on the ninth day. Everyone takes bath, wears clean clothes. In some places, the mother remains contagious for 21 days. Only then the purification ritual takes place and the people of the village are given a feast. Before the teeth appear in the 9th or 11th

Due to the prevalence of child marriage, after marriage, the girl stays in her husband's house for a couple of days and goes back to Nihar and does not get approval / permission to meet her husband. Marriage usually takes place before the girls get menstruated. At the time of first menstruation, the girl is kept in a dark room for seven days and during this period she does not see any man or the sun, while in the same room she is given food and water. On completion of seven days, a bath is taken in the nearby pond at night. Five women live together but no one can remain a widow. On the eighth day 'Homa' is performed by the priest. The girl sits in front of the fire with her head covered and her mouth is opened only after worship. After menstruation, the girl is considered as an adult. Then he has a gauna.

The girl is sent to her husband's house accompanied by the boy's father or other kin. On reaching the husband's house, she bathes with her husband in a puddle-pond at night. The boy keeps astringent in his mouth, which he bites off with his teeth and gives a piece to the girl to chew. After this both return home wearing new clothes and start living like husband and wife. If there is a delay in marriage due to any reason, then it is not considered as a social exception or condemnation. If the girl becomes Rajaswala before marriage, then 'Hom' is done along with marriage and Gauna is also done. The girl then starts living with her in-laws. Monogamy is prevalent in Shabar but keeping more than one wife is not a problem. Widow marriage is prevalent. There is also a law for divorce. Divorce approved the basis of being infertile, harassment, laziness, extra-male relations etc. There is a custom of brother-in-law marriage (niyog) and brother-in-law marriage (sister union).

Death: Death is the end of the life cycle. There is both the practice of burying and burning the dead body after death. The dead body is taken to the saman (cremation ground) by placing it on a wooden chariot or on an inverted cot. Children under the age of four are taken to the cremation ground by men. Women do not go. The custom of burial is more prevalent. Or only a special person is cremated. In every situation, the head remains towards the north. After death of smallpox or cholera, the dead body is thrown in the forest, it is neither buried nor burnt.

Political Life: Shabars have their own traditional Panchayat whose chief is called 'Pradhan'. He is assisted by 'Godait' who acts as a messenger. These posts are hereditary. They have their own traditional rules and regulations and customs which govern their social conduct. Forbidden sex, adultery, theft, witchcraft, etc. are considered crimes and for this the culprits are also punished. All types of disputes, economic, social etc. are kept in the Panchayat and are settled. Panchayat is the protector and custodian of the traditional rules and regulations. There is a lack of political consciousness. The condition of the witch is very sad. When it is known, the witch is thrown out of the village. People look at him with disdain. Religious Life: Despite being associated with the tribal religious concept, the Sabars have been Hinduised. Hindu deities have found entry and place in their society. They worship Kali and Mansa Devi. They take the help of Brahmins in religious rituals. The worship of the village deity and ancestors has remained in a relic form. They worship a goddess like Kali, to whom they offer sacrifices of chickens and chickens every year. Their festivals are also mixed. Mainly they celebrate Karma, Sarhul, Sankranti, Madha Parva, and many other Hindu festivals. The Sabars of Dhalbhum have been completely Hinduised. Due to increasing connectivity and available facilities, their lives are changing. Government efforts are being made for their development, but they have not proved successful. They often use a mixed Apabhramsa language of Oriya-Bengali-Hindi. There is a severe lack of education. Yen-ken Prakran his life is passing by, and a lot of effort is needed to bring them into the mainstream.

CONCLUSION

Sabar is a primitive tribal community in India specially this Tribal community live in Jharkhand, West Bengal, Odisha and Chattisgarh. But in this era Sabar Tribe face many survival crisis. Therefore, when the population of common mass are increases at the same time Sabar tribal Community population is decreasing day to day but why exact opposite to other community. Their population are decreasing due to various factors such as health, education, socio-economical factor, deforestation, mining, lack of political awareness, lack of forest herbal medicinal plants, Urbanization, roads, cutting and luting the Jangal and land mafias activities, and so on. Along with this their art, literature and culture are deteriorating. Today it is very important to sustain this community because they face the survival crisis.

If we want to achieved the SDGs 2030 agendas, we must develop a inclusive society where every casts, communities, get equal benefit and sustained themselves and it is also very important for being a developing country, no nation can move forward leaving behind a particular community. There have lot of indigenous knowledge in this tribal community. Their education, health, marriage, livelihood etc. is completely different from other community. Researcher observed and finds out some indigenous knowledge from them, like

1. Poverty is their best friend and it is prevented by hunting and forest fruits
2. Ensuring healthy lives and promote wellbeing for all ages.
3. Achieve gender equality and empower all women and girls.
4. Ensuring healthy lives and promote wellbeing for all ages.
6. Ensure inclusive and equitable quality education and promote life-long learning opportunities for all.
7. Ensure sustainable consumption and production pattern etc.
8. They are nature worshipper and devoted to nature as God.

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