CHAPTER IV

POLITICAL ORGANIZATION
Political organisation has been defined structurally by reference to institutions that regulate the use of force (Redcliffe-Brown, 1940; Weber, 1922; Almond, 1960) and functionally with reference to social cooperation and leadership (Schapera, 1956; Mair 1962). Political organisation can be described in terms of the processes of decision making found in a given population (Easton, 1953; 1957; Macridis, 1955). All these schemes identify political organisation with discrete social units, 'societies' or 'political communities', within which force is controlled or excluded and valid decision making or directed cooperation obtained. Thus political organisation is restricted to social units having these characteristics. However, in some societies, the political community is indeterminate. As Mair (1962) observes some populations regard themselves, and are regarded by others, as distinct entities, but yet do not recognise any person or body of persons as having general authority to take decisions in matters affecting them all. In different contexts, different subdivisions of the whole take collective action for the purposes for which they are autonomous; so that if such
action is the criterion of a political community, there are series of overlapping political communities.

If political organisation is identified with discrete communities, populations that lack such units must be said to lack political organisation. However, since these aggregates persist, they presumably have some adequate methods for regulating their internal and external affairs. They must be able to restrict destructive violence and take some kind of action in common. Definitions of political organisation that cannot accommodate such phenomena are likely to be inadequate in other respects as well. We must therefore, seek a more appropriate analytical framework.

Political organisation consists in the combination and interplay of relations of authority and power in the regulation of public affairs. Briefly, the political organisation is the set of arrangements by which public regulates its common affairs. Such regulation always integrates two modes of public action, the administrative, which consists in the authoritative conduct of public affairs, and the political, which consists in the exercise and competitions of power to
influence or control the course of these affairs. Political organisation thus combines authority and power it is not independently coterminous with either. Without power, authority is ineffective. Without authority, power may dominate but remains uninstitutionalized.

Authority, power and regulation appear in many social contexts that are not strictly political in the sense that they do not relate to the regulation of the affairs of a polity or its main components. For example, economic power is the capacity to pursue economic goals despite resistance and competition. Ritual authority is the right to make ritual pronouncements and to carry out certain ritual acts. The regulation of a family or a work team is a domestic or private affair, of concern only to those immediately involved and their circle of close kin and friends. Although regulation, authority, and power are closely associated empirically, they are analytically distinct principles and modes of social relation and action. Regulation, which integrates authority and power, is correspondingly more complex. In much the same way, government, as a form of political organisation, integrates specifically political and administrative forms of action.
In India political organisation in general is of two-fold in its character. On one side it tries to maintain social control in the village and maintains group integrity with the neighbouring communities or adjacent villages on the other. The status imparted to the leaders in the society is very important and significant. The leaders not only enjoy status in the society but they also exercise a considerable authority or power to get the things done in the most regularised manner. They act as a unique body in deciding both civil and criminal issues.

Political organisation of the fisherfolk villages differs, to a great extent to that of the non-fishing villages (Suryanarayana, 1977). In the study area, the Gangaputras have their own traditional political institution known as 'Kulapanchayat' (the caste council). The caste council shares equal power on par with the village panchayats which have been introduced by the government. Not withstanding of their public and private organisational set up, there has not arisen any clashes in the decision making process relating to various issues. Though both these bodies
function hand-in-hand, the traditional caste council of the fishermen community plays a predominant role over the village panchayat.

CASTE COUNCIL (KULA PANCHAYAT)

An important council in the traditional Indian villages is the caste council. Caste council is a powerful decision making body in the Indian society. It acts as a tripartite body such as legislative, executive and judicial body. The council forges unity among the members of the caste within its bound. According to Venkatarayappa (1973), the caste council is the final court of authority and appeal. The council sits periodically and passes sanctions collectively or individually against an individual or a group when a violation of the caste code is occured.

In Gangaputras social set up there also exists the caste council. It is headed by the shrewd and strenuous man who can manage the issues putforth impartially. The caste council will look after both the civil issues like fish culture and capture, trade, agricultural operations, pre-marital and polygamous relations, marriage, divorce, land disputes and the
criminal issues like man handling, theft, murder. The caste council will always try to maintain law and order within the local community. During the caste council's session the adult members of the Gangaputras community are permitted to participate freely.

Generally the caste council is consisted of five 'kula peddalu' (caste leaders) from among them one will act as a 'koshadipathi' (treasurer). In addition to these, respected caste leaders join the proceedings as the ex-officio members of the caste council. The opinion of the ex-officio members will also be taken into consideration on any important issues.

The caste council commands respect and honour in the four surveyed villages. All the caste council members should abide by the rules and should respect the council. The leaders of the caste council are elected unanimously. The term of the caste council leader is of one year. The policy decision making process of the council leader, if at all suits well, to the basic requirements of the caste group the term may be extended to another one year also. By and large the leadership in the council is ascriptive in nature and concentrates within the community. The
Caste council cannot meet and pass resolutions individually without the presence of all the five leaders. The number of members attending the meeting varies on the nature of issue. The body finds it un-necessary to attend all the petty disputes. At this juncture, only a limited important members constituted by the head of the council will resolve the issue.

**MEETING OF THE CASTE COUNCIL**

In order to take the right decisions the caste council meets, discusses and takes consensus on various issues. Date, time, place, agenda and the other particulars regarding the meeting will be intimated to all the members of the council well in advance. Generally Sunday is prefered for the proceedings of the caste council. Sunday is declared as a holiday for all fishing activities. Hence Sunday is prefered for all the deliberations of the caste council which enables all the members to the participate. The caste people are also permitted to participate in the discussions including women, who can participate actively in the deliberations of the meeting. During the process of arguments and counter arguments anyone can ventilate
one's own opinion and the proceedings seem to be quite analogous to those in the judicial courts.

The various spheres in which the caste council plays an important role are on premarital and polygamous relations, marriage, divorce, general disputes and quarrels, land disputes, marketing regulations, agreement with middlemen and man-handling. In addition to that the caste council will also instruct the fishermen about fish culture and capture. The fishermen have to catch the fish according to the rules framed by the caste council depending upon the tank water levels and various seasons.

MARRIAGE

All the formalities involved in the marriage of Gangaputras' community are invariably carried out in consultation with the caste council. In all the cases of intra-and inter village marital relations both the bride and bridegroom parties should invite the members of their respective caste council members. At betrothal the caste council members will share a major role in convincing the terms and conditions of the marriage such as dowry payments, presentations, gifts and share in
the current and capital assets. At the presence of caste council two parties will exchange betel leaves and betel nuts marking it as an occasion of betrothal and at the same time marriage date is also fixed. If any marriage is stopped on account of the irregularities in terms of the marriage conditions the caste council will interfere and performs the marriage by adjudicating between the parties.

DIVORCE

A married man/woman seeking divorce should submit the reliable causes and reasons substantially before the caste council. Otherwise, such moves are liable for rejection. A husband intending to take divorce should be present before the caste council with the required regularities and the matter will be kept open for public debate within the community. If he succeeds in the issue he ought to repay all the dowry payments, gifts and property which were presented by the counter parts.

If a woman wants to seek divorce she should first of all leaves for her parent's residence. Then her parents will approach the caste council. In case
the spouses belong to two different villages both the caste councils of the respective villages will sit together and discuss on the divorce issue. Suppose a husband goes for a divorce and if the couple possess young children and in such a case entire property ought to be handed over to the wife to foster the children. Even the divorced couple are eligible for remarriage in the Gangaputras' community.

In the traditional Indian society, inter-caste marriages are not widely welcomed. Marriages within the caste that too within the sub-caste groups are socially approved. The cases of inter-caste marriages are also referred to the caste council. The council within its jurisdiction will conduct an inquiry and later inflict punishment to the couple who have indulged in inter-caste marriage.

**GENERAL DISPUTES AND QUARRELS**

The caste council resolves all types of disputes and quarrels. Depending upon the severity of the case the council will inflict fine. The amounts thus collected are generally remitted in the caste council's common fund. At the same time a nominal amount of fine is also shared among the members of the council.
LAND DISPUTES

The heritage of the Indian society is particularly focussed on the land possessing pattern. In case the land disputes arises in between brothers or in the family or with other communities the council will take initiative and solves the disputes. In settling the land disputes the hierarchial order of owning the property within the family will also be instructed. The council will administer the cases in such a way that both the elder and younger brothers are asked to share the property equally.

AGREEMENT WITH MIDDLEMEN IN FISH TRADE

The middlemen approaches the caste council on fish culture and capture activities. If the council is convinced by the terms of the middlemen it will permit him. Generally the middlemen will culture the export qualities of fish like Ravu, Bocche and Valuga. The council will decide about the other qualities of fish culture to be taken in the tank with their own investment. The prices of fish are fixed by the caste council. Prices of fish vary with the quality of the fish. The council will make an agreement in between
the fishermen on fish capture. If any dispute is proved, the victim will be punished so that the same issues may not arise again.

**VIOLATION OF FISHING RULES**

Violation of fishing rules for the first violation are dealt leniently by the caste council. Prior instructions will be given to the fishermen about the violation of the fishing rules. First fault will be considered through giving instructions. But for the second fault the caste council may fine approximately Rs.150/- to Rs.300/- and if he again commits mistake the council will eliminate the fishermen from fish catch. If the victim realises his mistake the caste council will admit him by imposing penalty which is around Rs.500/-.

**THEFT**

Among Gangaputras theft is considered as a meanest social disorder. If the theft is proved the thief will be slashed with a whip and at the same time they recover all those stolen articles. Depending upon the severity of the theft the council will impose fine. It varies from Rs.500/- to Rs.1,000/-.
Any anti-social activities in the Gangaputras' community are severely punished. In case a person beats another man the person beaten will represent to the council and appeal them for justice. In these circumstances the caste council will give more importance to the words of a witness. If it is proved the culprit will be fined upto Rs.400/- and will warn him not to commit the same mistake. Sometimes the fine will also be enhanced depending upon the severity of the case.

CASE STUDIES

Four case studies are described here along with the caste council's judgements. In the first case a description is given about the second marriage, the second case study focusses attention on the illegal contacts and punishments, in the third case rules relating to the property distribution are given and in the fourth case study social restrictions on marriage, elopement is presented.
process of five years Sammakka requested Laxmaiah to marry her. Laxmaiah tried to convince his first wife Suramma. She refused the proposal of second marriage because the couple had already two children. And this has mainly lead her not to accept the proposal of Laxmaiah. Then he refused Sammakka to marry. After the repeated trials of requisition Sammakka approached the caste council. The council welcomed both the parties on a particular day and enquired about their allegations and requisitions. After their hearings are over the council decided and instructed Laxmaiah to hand over $\frac{1}{4}$ of his property to Sammakka to lead a peaceful life.

**CASE - 3**

In this case study the judgement of the caste council about the distribution/partition of hereditary property among the sons.

Laxminarasaiah, father of the respondent, has three sons. All the three sons got married. The brothers along with their wives their parents have been living in a joint family. After some period they were faced with economic and other problems. At that
time, automatically conflicts arose in between the brothers. They decided for the partition of the property individually. The upsurage of conflicts led to the partition of the property. The head of the family - father - decided to distribute the total property like agricultural land, housing and domestic assets. Laxminarasaiha approached the caste council and reported about his son's nature of conflicts and distribution/partition of property. The caste council decided a convenient date to distribute the property. The caste council requested that every son has to pay a deposit of Rs.500/- to the caste council towards a customary fees which is treated as judgement fee. If any one rejects the caste council judgement the deposited amount of Rs.500/- will not be repaid. The three sons have deposited Rs.500/- each. The council estimated the total property and distributed hierarchically by age. The eldest was given an additional share in the property. It is so because Jestapalu (additional share of the eldest son) a right of an eldest son towards his sacrifice to develop the family is given to the eldest son. It is a common practice prevalent among Gangaputras. The additional share jestapalu of
the eldest son will be enjoyed by the head of the family till his/her demise. The judgement of the council maintained a cool atmosphere among the brothers. The deposited amount was paid back to the candidates. These families have arranged a feast to the council, after having felt a sense of satisfaction about the judgement.

CASE - 4

In this case study the punishment like verdict by the caste council about the elopement among the intercaste married couple is presented. The prevalence of social restrictions about marriage by elopement are very severe among Gangaputras.

Venkatrajam is a respondent in this case study. He belongs to a fishermen community. He has three sons and a daughter. He celebrated the marriage to his elder son. After that they have been leading a happy life. Later, Saraiah his second son developed contacts with Suvarna. She is the daughter of Muttaiah a scheduled caste man. Without the knowledge of the respective families Saraiah and Suvarna developed their friendship and decided to marry one fine morning. The fear of the family, social restrictions and the council
has made her to elope. The couple eloped to Yadagirigutta temple to celebrate marriage. In this course of time both the families have searched for their children. After a period of one or two weeks they have come to know about the marriage. Then both the families approached the caste council. Muttaiah more emphatically stressed about the approval of the marriage of his daughter and resorted protection to his family. Venkatrajam refused the proposal because the marriage was celebrated between the two different caste groups. After hearing the proposals, requisitions of the both parties, the council decided to boycott the couple from the Gangaputras community. The couple was not allowed to participate in any social and cultural functions.

DEMOCRATIC DECENTRALIZATION: PANCHAYAT RAJ SYSTEM

Panchayat Raj may be described as a complex system of rural local self-government in India. Local self-government is a body representing the local inhabitants possessing a large degree of autonomy. Local self-government in the modern sense is essentially a British creation. Article 40 of the constitution.
sometimes hailed as a victory of the Gandhian approach, embodies a directive principle regarding the obligation of the state to organise village panchayats as units of self-government. However, some legislative measures had been taken earlier itself towards 'Panchayat Raj'.

The community Development Programme, aiming at the individual and collective welfare of India's vast rural population was inaugurated in 1952. But it failed to generate the expected results, self-reliance and initiative in requisite measures in the village community. Since the public response of the programme was poor the committee on planning projects appointed a study team on community development under the headship of Sri Balwant Rai Mehta. In 1957, the study team suggested 'Democratic Decentralisation' through a three-tier structure of local self governing bodies at the village, Block and District levels as a means of securing better implementation of the community Development Programmes.

In 1958, the National Development Council endorsed the recommendations for the establishment of a three-tier system of rural local government in the
name of Panchayat Raj. Specific power and functions in the field of development and local administration were assigned to this new political system and divided this into three vertically inter-connected institutions such as the Gram Panchayat at the village level, Panchayat Samithi at the area level which includes a few Gram Panchayats and Zilla Parishad at the district level which include all Samithis of the district.

In the study area, which is in Andhra Pradesh, the Panchayat Samithi and Zilla Parishad came into existence on 1-11-1959 in accordance with the Andhra Pradesh Panchayat Samithis and Zilla Parishad Act, 1959 with a view to restructure the Panchayat Raj set up the State Government of Andhra Pradesh has brought out a new legislation called the Andhra Pradesh Mandal Praja Parishads, Zilla Praja Parishads and Zilla Abhi-vruddhi Sameeksha Mandal Act, 1986 by replacing the Andhra Pradesh Panchayat Samithis and Zilla Parishads Act of 1959. This Act has come into force with effect from 15-1-1987. This new Act is subsequently amended by Act No.3 of 1987 which has come into force from 1-2-1987. In pursuance of the provisions of the new Act, 1097 Mandal Praja Parishads and 22 Zilla Praja
Parishads have been constituted with effect from 15-1-1987. The Mandal Praja Parishad was formed in place of Panchayat Samithis but there is no change of administration at the Gram Panchayat level.

VILLAGE PANCHAYAT

Village forms the basic unit of the political organisation. A village panchayat is a pivotal body which exercises its control over different activities of the people like social, cultural, economic and other related affairs of day-to-day life. The entire geographical area of the village comes under its jurisdiction. If more than a hamlet is included in a revenue village then such a hamlet will also elect their own village panchayat.

Every village has a political organisation to regulate the activities of its inhabitants. The political organization provides protection against injustice. The village panchayat is rightly said to be a laboratory of village democracy. The village panchayat provides ample opportunities for political training. It is one among the most important social
institutions which plays a greater role in eradicating social and economic inequalities. The representation of the inhabitants of the village is through their election of a Sarpanch and members of different wards of the village. Every inhabitant should cast a vote to the ward member and village Sarpanch. The elected ward members will represent their wards against any inequality or injustice. The members will immediately report the Sarpanch for a reliable action. Sarpanch as a head of the village panchayat will take decisions before all the ward members by conducting a meeting.

The village panchayat is the first tier in the panchayat raj system. A village panchayat is constituted for one village or group of villages. The size of the membership of the village panchayat varies from five to thirty-one. The Sarpanch is the head of the village panchayat. He is elected through direct election. He is the president of the village panchayat. The other members of the village panchayat are also elected through direct elections. The term of Sarpanch and other members is for five years. This term can be extended by the Government by one year. Every
panchayat has a village court which performs rural judicial function. In solving some serious issues the village panchayat may resort the help of police and revenue officials. If at all the panchayat asks for the help they will involve in the concerned matters dutifully taking the issue either to the police stations or courts. The village panchayat enforces effective social control over its people, and its decisions are accepted and obeyed by one and all. In sorting out intra-caste and inter-caste and also intra- and inter village problems, such as quarrels, disputes and cases of violating social order, the village panchayat plays an important role.

Village panchayat inflicts fines based on the gravity of offence if proved. The village panchayat takes care regarding all issues, it prefers the affected parties not to go to the court and police station, it tries to solve the issues within its jurisdiction.

MEETING OF THE VILLAGE PANCHAYAT

The village sarpanch is empowered to conduct the village panchayat meeting once in a month, if not he should at least convene the meeting within ninety
days. If he could not conduct the meeting within the stipulated period, he is liable to loose the powers and membership of the village panchayat. The meeting of village panchayat should have a quorum of one-third of the total membership to carry on and approve agenda. These meetings are presided over by the sarpanch, or in his absence by the Upa-sarpanch. Decisions will be accepted if a majority approves, but in some cases regarding the construction and sanitation amenities in the village, a special majority of two-thirds of the members is required.

The village panchayat's decision in all respects is final and is not subjected to the approval of the candidate and such a resolution is then communicated to Tahsildar with a request for his acceptance. In the case of a revenue village having more than one hamlets, then all the villages come under the village panchayat. The role of sarpanch is besides, acting as liason between the village panchayat and government officials, the village Sarpanch, and the co-operation of ward members of the panchayat, coordinates in all the developmental activities of the village.
Further, village panchayat entrusts two of its executive members with the duties of auditing the bills. Cashier holds the responsibility of maintaining the accounts of the village common fund. The account of expenditure is submitted to the bill auditors appointed by the panchayat.

The village attendant is entrusted with such duties as the announcement of the dates of meetings to the members of the general body, serving of the summons to the parties concerned, collection of penalty amounts from the persons who are found guilty and convicted by the Panchayat as well as looking after the hospitality of the guests, including visiting officials.

The village panchayat at the end of their term submits all accounts of income and expenditure to the members of general body for information and ratification. With this, the panchayat relinquishes from the office paving the way to the next elected body.

Village panchayats are responsible for the implementation of the development programme entrusted to them by the Panchayat Samitis and Zilla Parishads.
They prepare the budget and record the annual expenditure for the welfare of the village. They are also expected to work for the development of common land and soil conservation, promotion of co-operative societies and improvement of livestock. Village Panchayats get grants from the government and/or Zilla Parishads. They are also empowered to impose local taxes such as property tax, light tax, etc. Although the village panchayat are expected to undertake the socio-economic development of the villages, and a great deal is expected of them but they have not been able to make much headway in this direction.

**FORMAL FUNCTIONS OF THE VILLAGE PANCHAYAT**

The village panchayat is vested with the responsibilities of safeguarding the interests and welfare of the village people. The village panchayat will also make necessary delegations with the farmers about the Kharif and Rabi season crops and the water levels of the tank. After the necessary discussions are over, they will decide about the supply of water to the lands. The panchayat will also counsel the farmers about the seeds to be sown in different fields considering the reciprocity. The village panchayat collects land
revenues. The village panchayat is empowered to allocate the water to the land. Water being scarce in the study area during the second crop season, it will allocate water proportionately depending upon the urgency and the extent of the land. To bring about certain developments in the agricultural practices and in extending facilities related to agriculture and other activities through co-operative societies.

(2) To look after the development and improvement of cattle wealth and their security;

(3) The lighting of public roads and public places, maintenance of village schools;

(4) The cleaning of streets, the removal of rubbish heaps, jungle growth and prickly-pear, the filling in of disused wells, insanitary ponds, pools, ditches, pits or hallows and other improvements of sanitary condition of the village;

(5) The opening and maintenance of cremation and burial-grounds, and the disposal of unclaimed dead bodies of human beings or of animals;

(6) Preventive and remedial measures connected with any epidemic or with malaria;
The sinking and repairing of wells, the excavation, repair and maintenance of ponds or tanks and the construction and maintenance of water-works, for the supply of water for washing and bathing purposes and of protected water for drinking purposes;

The registration of births and deaths;

The establishment and maintenance of cattle pounds; and

In addition to these section 65(13), 1964 of Panchayat Raj Act empowers to make auction of below 100 acres of irrigated tanks and ponds for fishing. It also provides a facility for auction of trees. Sarpanch should get the approval of revenue authorities prior to the auction.

Murder cases are reported to have been dealt with secretly without being carried out to the police stations or even beyond the territory of the village. In such cases, the village panchayat convenes and takes necessary steps to check the movements of the accused person. The entire property of the culprit is handed over to the family of deceased person.
Usually the two litigant parties should totally abide by the rules and regulations stipulated by the village panchayat. The cases which are not solved by the caste council and if the parties do not agree to the caste council's mediatory efforts, they will refer the matter to the Revenue Authorities. The president of the village panchayat takes initiative in bringing the revenue officials to the village and solves the problems. Nevertheless, majority of the cases are solved at the village panchayat level. This shows that president is the supreme authority in solving the problems. However, as mentioned earlier, the other caste council members will also extend their full co-operation and support to the Sarpanch of the village panchayat.

INFORMAL FUNCTIONS OF VILLAGE PANCHAYAT

Apart from the above mentioned formal functions the village panchayat also performs few other informal functions.

(1) Religious fervour is conspicuously visible in the daily life of the village people. Most of the religious rituals are carried out under the aegis of village panchayat and the expenditure is met out from
the village common fund. The fund will be collected from the village people for these cultural activities. The village panchayat liberally spends on entertainments and recreational activities like Harikatha, Burrakatha, Gollakatha (local cultural performances). They also encourage people within the village to perform cultural activities. The village panchayat takes steps with the co-operation and financial support of the village people for the construction of temple.

(2) Divorce

In the study area the marriages are settled and celebrated with the help of the caste council. Whenever the disputes arise between the bride and groom or in between both the parties parents, they will resort the help of caste council to settle the issue. If the representation is not settled peacefully and to the satisfaction of either parties they will again invite the adjacent village leader to deal with the issue and suppose the judgement does not satisfy the parties the parties will approaches the village panchayat. After a thorough trial, the village panchayat will either fine the representation to hint the inhabitants not to resort divorce or issues divorce in case the village panchayat feels it necessary.
(3) Cultural functions such as festivals, fairs and other public interested ceremonies are undertaken and performed by the village panchayat taking into consideration the traditionally.

(4) It is a common phenomenon in every society that peace, tranquility and conflicts exists. Both the peace and tranquility leads the zeal of coexistence of the society. But whenever conflicts arise a mediator is required to solve the problem. Conflicts may be general, relating agriculture or personnel.

Agricultural conflicts arise mainly in the allocation of water in the study area. The land holdings are very small in the study area. When the flow of water passes to the down stream direction generally the nearest of tank area land owner will utilise water first, and the rest of the farmers utilise next. If in any case delay in allocation or personal grudges hinders the water supply the water allocation conflict arises. At this juncture both the parties approach village panchayat for adjudication.
Some other cases, bullocks, buffalos, cows and goats and the other type of livestock graze in others agricultural fields. The victim will take them into the cattle pound for a minor loss they will be inflicted little fines and the fines varies from Rs.8/- to Rs.10/-. These fines are collected by the village panchayat.

If the loss is higher the owner of the crop will keep the livestock and informs the owner of the livestock to pay the loss incurred. If, the owner rejects the proposals the victim will approach the village panchayat for recovery. Then the village panchayat will estimate the loss taking the views of both the parties. The village panchayat is also acting as a mediator in relieving the debts or losses incurred by any party who are the inhabitants of the village.

The above discussion clearly indicates the area of operation of both the caste council and village panchayat. Not withstanding of their structure and size of the organizations, it is found that the functional process is basically identical between caste council and village panchayat. Village panchayat is
more powerful in decision making activities than the caste council. Though the caste council still prevails and performs certain functions, within its boundaries, it is gradually losing its importance since the dawn of the formal village panchayat. Inspite of their limitations in solving the problems both the village panchayat and the caste council still maintains their identity to a great extent among the Gangaputras community.

A study would be comprehensive when a detailed economic sphere, sociological outlook and political organizational set up is cognitively focussed. With these aspects alone we can not study the society comprehensively. A view on its religious attitudes and activities are also essential. Hence, a thorough description on the religious aspects is presented in the next chapter.