Political Organisation

Political organisation comes into being wherever societies are segmented on the basis of kinship, economics, religion, sex, fraternities, or community. Where there are subgroups that are distinct entities within the social entirety, there is political organisation - a system of regulation of relations between groups or members of different groups within the society at large. (Hoebel, 1958:486). It is likely that true political organisation begins only with the development of co-operation between distinct and unrelated kinship groups. Ecology, or the patterns of culture whereby a people adjust to their environment, undoubtedly plays a large role in the initiation of political systems and in some aspects of their further development. Economic patterns of culture seems also to be linked to political patterns, at least in part. (Beals & Hoijer, 1965 : 539-562). Their spread or territory of inhabitation also affects the political organisation and gives that shape to encompass the whole members. The political organisation is the set of arrangements by which a public (the public, which is the persistent social group that forms a unit regulating its common affairs, is a corporate group) regulates its common affairs (Smith, 1968:194). The Rauts have a well-set political organisation to interlink the people, to punish the miscreants, to prevent breach of laws, and to adjudicate on civil suits and other social squabbles, which may upset the equilibrium of the society. We find it working in every endogamous section of the Raut castes, which is known as 'Panchayat'.

Panchayat, in its traditional sense means a jury of some accredited persons to decide on the matters of conflicts and disputes.

The panchayats are of two types - (1) Village panchayat, and (2) Caste panchayat. Village panchayat is again of two types - Gram Panchayat (the formal institution constituted by the elected members) and Village Panchayat (informal type to decide on the matters affecting a village community, or body represented by the elder members and leaders of the village). Day (1962:15) writes that "Village Panchayats are institutions of the village. They are to administer law and order, to look after the civic and community needs of the villages".

Gram Panchayat deals with the general problems of the village and if they are not dealt on the local level, cases go to the Nyaya Panchayat (panchât for justice) or court of law. Village panchayat is the assembly of elder persons of the village to solve village disputes concerning castes or occupational groups. An instance of its function is noted below:-

"This case occurred in Baloda. In 1972, the graziers of the village grazed their cattle on the standing crops of the fields newly cultivated on pasture land of Ramchandibhata. It was done to prevent the conversion of this village pasture into agricultural lands. The villagers instigated and supported them against the cultivators. The graziers were accompanied by the villagers. The land-owners threatened to prevent such intrusion and destruction of crops by going to the court. The graziers called a meeting of their patrons (cattle-owners) and other village elders. Anyhow, both the parties compromised on the matter and the owners were allowed to cultivate their lands". The village panchayats play an
important role in the caste stratified Hindu societies of Indian villages, but the caste panchayat has got an unquestionable importance to maintain the solidarity and rigidity of a particular caste.

In order to measure the degree of differentiation between various endogamous groups of the Raut caste, we would largely depend upon the conceptual tools like differentiation of institution, dispersal of power, diversification of professions and distribution of roles as suggested by Durkheim (1960), fully or partially. The phrase 'Differentiation of institution' has been used for or less in the same sense as that of Durkheim. Dispersal of power stands for the expansion of offices holding power, diversification of professions implies their amount of specialisation, and distribution of roles means discreet vesting of them. In addition, sources of power, tenure of office, transmission of power, functions of authority, and inter-relationships of various power structures have been studied in details (Danda, 1971:15).

The total structure of the caste panchayat may be differentiated at two levels -

1. Jati Mahasabha meeting, and
2. Caste Panchat meeting.

1. Jati Mahasabha meeting -

It is a greater assembly of the people of the section at the regional level. The duties and rights of this Mahasabha are to make amendments in caste rules, if necessary, and setting the disputes brought before it by lower caste panchayats. The Mahasabha can readmit any person into the caste who has been expelled from the caste for offences against the caste rules and traditions. It also has the power of excommunicating any member from the caste who commits a serious
offence against the caste rules or traditions. The Jati Mahasabha is empowered to impose fines in cash or kind or both, on the offenders. The meetings of Jati Mahasabha are held in every year or in an alternate year or as per convenience to the different sections of the Rauts.

2. Caste Panchayat meeting

These meetings are held at the local level. The authorities of the caste panchayat deal with the cases of offence, violation of caste rules, adultery, etc., at the local level. If the cases are not settled at this level, they are put before the Jati Mahasabha meetings and decisions are taken accordingly.

Before dealing with the structure of the Raut caste-panchayat or caste council, I would like to cite here a myth related with a distinguished person, which is commonly heard at Mahimarp. It is said that — "There was an old and wise man who was famous for his decision-making. Some persons from another village went to meet him. They were willing to consult him in a case. When they reached the doorway of his home, they met an old woman. They asked her about the old man. She replied that 'he is no more here. If he is alive, he is just like a dead'. They were surprised to hear her answer. They proceeded further into the corridor and met a young girl who was coming out. They asked her about the man, who told them that 'he is blind and deaf'. It came as a second surprise and they were quite puzzled.

At the very moment, they saw an old man coming towards them. He introduced himself to be the same person. They were struck with awe. They asked him about the meaning of the replies by the old woman and the young girl. He said that the old woman was his wife and the young girl was his daughter.
Due to being old and weak, he was not able to consort with his wife and it loosened other connections too. So, she told him to be a dead man. His daughter accused him to be a blind and deaf man, because he could not arrange for her marriage when she came of age. The statement of the old man proves the fact and discretion behind that.

When we analyse the panchayat of the Raut Caste, we find that it is a traditionally regulated system of jurisdiction. The Raut caste is divided into twelve endogamous sections and each section has its own panchayat. Gautiya is the superior and supreme authority in most of the sections, while he is replaced by Raja or Mukhiya in some of the sections. It is a hereditary post and the power is transmitted to the son after the father dies. If the incumbent is not fit or too young, the post is given to the loyal man in the same family. The transmission of power of the Gautiya follows the hereditary line in a very loose sense. There is no specific rule of primogeniture or ultimogeniture. Whosoever among his children is found fit is installed in the position. If the Gautiya commits any wrong, he can be fined and excommunicated. But no case of this type was found among the caste. Panch or Daewan is the next post which is also hereditary in nature, but among some of the sections, they are elected by the caste members. In the absence of Gautiya, Daewan can also deal with the cases of disputes. Chapanasi or Thangana is the post of the bailiff or messenger who calls the persons concerned with the cases and serves the officials and other members in the caste meetings. Mahato is the another post which is found in Thethhwar and Athhoriya sections of the Rauts. He works as a religious agent in the community dinners given by the wrong-doers and the person who gets his wound inflicted.

Attempt has been made in this chapter to describe the
structure of the caste panchayats. How they work in the
different sections and what are their leading roles in the
maintenance of law and order in the caste have also been
analysed.

Kanaujia Rautes:

Among the Kanaujia section of the Rautes, we do not
find the formal organisation of the caste panchayat. They
have got a geographical arrangement to deal with the caste
affairs. There is the confederation of eight or ten villages
which is known as 'Athdagawa or Dangawa' and the central
village is known as 'kendra'. Baloda is central (kendra)
place and Korbi, Bheleli, Jumadah, Jarve, Barasaapur, Bhaistara
and Buchiharadi are constituent villages. 'Jila' is the
next big centre which covers the whole cultural area of the
Kanaujia Rautes and the village Kharoud is the Jila-place where
a large number of Kanaujia Rautes inhabit.

Among these Rautes, the head of the family, both in age
and kinship, represents his family and in the same way, an
old and wise man represents the whole village. When the caste
meeting is called, the old members of the village attend the
meeting and discuss the problems of the caste and other matters
of dispute. Jati Ram Yadav (65) represents the village Baloda
where 52 families of Kanaujia Rautes live. Though he is not
a literate man, he is counted as a leading personality for his
practical knowledge and experience.

Kanaujia Rautes have got a confederation of 59 villages
in the area for marriage purposes and other caste issues.
Mahasabha meetings have been held for so many times at Kharoud.
They are very strict in following their caste rules and the
person who does not observe them is outcasted. There is a
taboo on taking refreshment in hotels and shops of lower
caste Hindus, and they do not clean the cooking utensils of other caste people. If the caste members are seen doing so, they can be fined and excommunicated. Theft of shoes and other things is strongly condemned and reproached. This is an endogamous section, and they do not permit marriage outside the group. Two case studies on marriage are being noted below:

Case No. 1: D(28) belongs to the Kansuajia section of the Raut caste. He fell in love with a Jheria girl from Mahuda, a village situated 3 miles away from Baloda. She is a daughter of Kewat (fisherman group in Chhattisgarh) mother and Jheria father. Her parents were already excommunicated from the caste. And, this marriage outcasted D from the caste-fold.

He tried so many times to be admitted in his caste group, but it was not possible because according to caste rules, for this, he would have to forsake his wife. He did not do it. That is the only way of readmission into the caste-fold, together with a community dinner to be given for this.

Case No. 2: It is a case of a man who eloped with a Brahman woman. H Kansuajia was working as a Mukhtiyar (in-charge) in a Brahman family at Bhalai. He developed illicit relations with the mistress of the household and one day they left for Baloda and constructed a new hut for themselves. This case was a serious offence against the caste norms. He was outcasted and was reproached for his sinful act.

Political awareness of the Kansuajia Rauts:

In the incipient stage of settling in the villages, this section was backward in its behaviour and economic set-up. Kansuajia Rauts of Baloda were cattle-herders. They had got their huts at Baloda and were accustomed to go for seasonal grazing. In the months of summer when the possibility
of having good fodder and green grass becomes scarce, the graziers used to go to the forest for a long period and return to their villages at the beginning of monsoon. Later on, they combined agriculture with cattle-herding and settled down in the village.

These people were quite inactive in the field of leadership. In the elections of Gram Panchayat at Baloda, they were not setting up their candidates to fight elections of their own ward and were engaged in their own occupations of cattle-rearing and agriculture. Previously J(60) was being elected from this ward. Thereafter, K(50) replaced him in the successive elections. But, these persons did nothing for the welfare of those people and the ward. J worked as a bad element to create conflicts between the Kanaujia and Jheria Rauts. Rauts were not engaged in the work of crop-guarding, because they think it to be an anti-religious movement by which the rights of the cattle is abandoned. It is clear from the myths of *Bans-seet* (Bamboo-songs given in the appendix-A) where we find the caste heroes grazing the cattle freely.

J was not having good relations with the Kanaujia Rauts. So he persuaded the Jheria Rauts to guard the standing crops of the village. They agreed to do that job, which created differences among them and broke their good relations. They stopped to participate in the rites de passage and rites de intensification of each other group and the relation which was brotherly among them before 1969, became bitter.

Kanaujia Rauts thought about their own position and in the Gram Panchayat election of 1970, they became active and decided to provide leadership from their own section. They thought to elect G (35) as the ward Panch, who has passed the primary school and is a man of peaceful nature. They conveyed
to him their decision and secured his consent. Two leaders from the Bharatiya Jansaangh, B (40) and F (35) met them and congratulated for the fair selection of the candidate. They asked them all help.

In the meantime, the leader of the Congress party, BG (48) who was the Sirpanch, tried to set up his own candidate BR (30) from that ward. He was working as a servant (contractual labourer) in BG's shop. BR met the caste members and endeavoured to secure support for his candidature. The caste members discussed his proposal and advised him not to contest the election against G. At this, he became angry and used foul language to condemn them. The caste members also got angry at this and ordered him to get out.

According to them, he was not considered fit for the representation, as they were not confident about his promised services. When they wanted to get electric connection in their houses, BR opposed. Then the people gave their own labour and fixed up the poles, helping the electricians. All these happenings affected the interest of the people and they thought BR to be a miscreant opposing the development of the ward. The election took place and BR was badly defeated. G was much applauded for the victory and now he is a member of the Jansaangh party which has got absolute majority in the Gram Panchayat.

This change in the attitude of Rauts shows their growing political awareness. Caste-consciousness is raising them to progress equally in other fields of life with the other caste groups of the region.

Jheria Raut:

The organisation of formal caste panchayat also exists among the Jheria Rauts. Chhaura Raut (53) of Baloda is the
Gautiya of his area. There are other Gautiyas in other areas of Chhattisgarh in the same group of people. This post is hereditary. He narrated an interesting event about his grand-father. "His grand-father left representing the caste meetings due to his poverty. The caste members requested him again and again to attend, but he did not participate. Then the Rautas of Bana village installed a big stone lying near the tank 'Bana Maihar' as their Gautiya, in place of Chhura's grand-father. The village is situated on the foothills of Daleha mountain. They began to discuss all their problems there and received inspiration from the stone".

**Duties of Gautiya:**

1) Gautiya is the topmost official in the caste group, so he has to take care of the interest of the common people.

2) He has to tackle and adjudicate on village disputes and conflicts.

3) He punishes the wrong-doers and maintains law and order among the group.

4) He advises the villagers to follow the caste rules and not to break the laws.

**Negi (Deewan):**

Ramji Yadav from Jawalpur, a village situated two miles away from Baloda is a Deewan.

1) He can participate in the caste masting in the absence of the Gautiya.

2) He helps the Gautiya in every affair of the Caste Panchayat.

3) His post is hereditary.

4) He gains respect in the society.

5) He supports the views of the Gautiya in the Caste Panchayat meetings.
Chaprazi (Bailiff):

He is also known as Thengaha. He does the work of a messenger and serves in the meetings of the members of the caste panchayat. He wears a special dress of khakhi shirt and dhoti. He wears a red belt around the waist and a red turban on his head. He is paid a fixed amount of Rs. 5/- in every meeting and gets grain and money from the caste members annually.

But, now this office is losing its power and control. People violate the caste rules. Inspite of that, the superstructure of the caste panchayat is dominating and the people do not dare to challenge the caste rules. During my investigation, I found a network of 196 villages in the area where marriages are performed by the members of this group.

Thithethwar Rauts:

Thithethwar Rauts have got the organisation of 'Satpali', a confederation of seven villages in the local level. The central village is known as 'Thangaon or Mukhyagaon'. Mahimarrh is the Thangaon and Basaha, Jumnadih, Mahuda, Odangi, Amanara and Neeratu are associated with that. Minor problems are solved by this council and the major are communicated to the caste council of the 'Rajya'. The whole area is divided into seven Rajyas (a geographical confederation of the villages). These are Bartori, Dhaniya, Simga, Kenda, Tarenga, Lawan and Chhuri. Marriages are permissible among the families of these Rajyas. The village Mahimarrh is related with 18 villages of the region by marital relations.

The officials are Gautiya, Deewan, Thengaha and Mahato. Fagu Ram Yadav of Bartori is the Gautiya. Once he came to Mahimarrh and was given a feast by the caste members. Mahato is an important person. If anybody gets his wound infected, he is excommunicated from the caste group. When he is cured, he gives a community dinner for being admitted into the caste.
again. The Mahato attends the feast. He makes fire-offering and thereafter the hearth is used for cooking food. He breaks a coconut and is given Rs. 4/- for his priestly service. He again repeats the ritual of fire-offering at the time of dinner and he is the first to partake in the dinner. He is called in every ritual of the families. Mangalu Yadav is the Mahato of Mahimarh.

It is the organisation which deals with most of the cases of defiance or violation of caste rules. But, now the 'Jati Mahasabha' i.e. the 'big association of the caste' is playing a specific role to deal with such cases. Lakhan Lal Yadu, Advocate of Bilaspur, is the Sirpanch of the Jati Mahasabha. This year (1974) on 16th and 17th April, the meeting was held at Singarpur, a village situated 3 miles away from Nipania station on the South-Eastern Railway, and about 1200 Thethhwar Rauts assembled there from Raipur, Durg and Bilaspur districts. There, the investigator came to know that there are 18 Rajyas in while Chhattisgarh according to their own caste distribution, but it was hardly possible for them to name all of them. In that meeting they passed the following resolutions and dealt the cases of 'bunda' and other types of violation of caste rules, as noted below:

1) To avoid the extravagance in marriage, only two feasts should be arranged - first on the first day of marriage, and second on the day of circumambulation of the sacred fire.

2) Five persons should go for betrothal and they should carry only two Saris i.e. women's clothing, and 50 laddus (sweet-balls).

3) In Chauthiya, only 5 persons should go to bring the bride back.

4) A total of nine Saris should be given in a marriage.

5) Death feast should be given on the 10th day of the death ritual.

6) The amount of bundu was fixed to be Rs. 1000/-.
7) They also took the decision to open a hostel at Raipur for the Thethhwar boys.

Previously in the meetings of Jati Mahasabha, persons were required to bring contributions both in cash and kind, for entertainment of the members and those who attended it. But, in the meeting of Singarpur, the whole arrangement was made by the organising village. The arrangement for entertainment was duly made, but seeing a large number of participants, the attending mass was divided into their respective area-wise groups.

Two of the cases dealt in the meeting are as follows:-

**Case No.1:**

There was a Thethhwar at Darra village. His calf was dead. He got the leather of that calf and filled that with chaff. He used to keep that before the cow at the time of milking. When it was known by the caste members, they raised the question in the Caste Mahasabha, because that was a great sin according to the religious feelings of the caste people. As penalty he was ordered to give a dinner and to pay a specified fine. The man arranged for a dinner for all the persons attending the Mahasabha and paid the fine. This case was narrated by a Raut to the author at Mahimarah.

**Case No.2:**

This was a case lodged with the Caste Mahasabha of Thethhwar Rauts on 17th April, 1974. A woman deserted her husband and married by 'choori' another man of the group. At that time, she was wearing a goota (neckband) of silver, which was given by her father. Her previous husband claimed for return of that neckband. The Mahasabha decided in consultation with other members that the neckband is the property of the woman and she is entitled to keep it.
In 1960, the Mahasabha was convened at Bilaspur. The decisions taken in the meeting are as follows:

1) Keeping in view the needs and changes of modern times, the Sabha appealed to the villagers that along with their traditional occupations, education should be given due importance and children should be sent regularly to schools.

2) Caste members were directed not to clean the cooking utensils of other castes lower in rank to them, which is considered to be beneath their dignity.

3) Rauts are not basically a tribal population. They came from the region of Vrindaban of Uttar Pradesh and hence they should adopt 'Yadav' as their surname.

4) The Sabha gave a call for the unity of the different endogamous sections (sub-castes) of the caste.

5) Persons marrying outside the caste should be totally excommunicated. They should not be taken back into the caste-fold, by Roti system or Bhat (community dinners).

6) Rauts should not go dancing from house to house at the time of Diwali Festival, as they did.

7) They should abstain from taking alcoholic drinks.

8) They should stop sending their women to sell milk outside.

9) The Sabha decided to take steps to prevent child-marriage.

10) The Sabha also passed a resolution to stop giving bride-price.

Deshaha Rauts:

'Deshaha' is the caste organisation of the Deshaha Rauts. This word has originated from the word 'Pariwar' (Family). The families of households having kinship relations constitute the
'pariha'. These relations may be only filial, and not necessarily conjugal. But an endogamous group may be comprised of so many 'paribas' forming a territory or cultural area of the group. Giran Lal Yadav (45) of Khisor who is the Gautiya told that 51 villages of their region formed the 'pariha'. There are 3 Gautiyas, 15 Panchs and 2 Chaparasis in the caste panchayat of the 'pariha'.

**Gautiya**

The post of Gautiya is hereditary. In the caste panchayat, the seats of Gautiyas and Panchs are separately arranged from the general public. If Gautiya does anything wrong, he can be also punished.

**Panch**

The selection of the Panchs are done by election in every third year. All the members of the 'pariha' assemble and elect them.

**Chaparasi**

This man is given a Khakhi dress, Khakhi cap and a lathi of tendu by the panchayat. In every meeting, he is paid Rs. 5/-.

**Social control**

1) If there is any clash between the brothers, the relatives try to normalise it at the time of family or caste gatherings.

2) In case of agriculture or land, the conflicts are solved by the caste members, but when it is not possible, the dispute is sent to the Gram Panchayat or the Court of Law.

3) If a man does not pay the amount of the fine imposed, or does not follow the suggested code of behaviour, he is served food, in community dinners apart, and has to throw away the leavings. But after giving the penalty, he is readmitted into the caste.
4) They do not clean the cooking vessels of others, but they can clean the utensils used by the guests of other castes who visit their house.

5) In the meeting of Kera-Jheria, they prohibited poultry-farming for their caste members.

Menav Rauts:

We find the same type of caste panchayat among the Menav Rauts. Gautiya and Panch are the principal officials of the caste panchayat. Atma Ram Yadav (40) of Purena is the Gautiya and 37 villages are linked by the confederation of the caste panchayat. There are 6 Panchas from 6 villages. The Chaparasi is given a fixed amount of money for every caste meeting and, in addition, he is paid by the caste members a small amount annually.

Most of the cases dealt by the caste panchayat are of 'bunda'. About Rs. 900/- has been kept in deposit in the treasury of the caste panchayat, which is lent to the caste members at an interest of Rs. 12/- per year for a sum of Rs. 100/-. Menav Rauts have also their members in the local Gram Panchayat.

Darhoal Rauts:

Darhoal Rauts have also got the formal organisation of their caste panchayat. There are 2 Gautiyas and 19 panchs in the caste panchayat. Bhakhala Raut (50) of Parasada is one of the Gautiyas. Nineteen Panchas represent 13 villages of the region, where this section of the Rauts mainly reside. They are very less in population, and are scattered in 21 villages of Chhattisgarh. Scattered families of few houses are also found in some of the villages, who have migrated from these 21 villages.

Kawarai Rauts:

Among Kawarai Rauts, the place of Gautiya or Raja is
taken by the Mukhiya. He holds the supreme post in the caste panchayat and administers the rules and regulations of the group. Budhawarji Raut (55) of Katakidabari is the Mukhiya of the group. Most of the cases brought to the caste panchayat are of 'bunda'. Katakidabari is linked with 55 villages of the region by marriage and other informal network of kinship relations.

**Athboriya Rauts:**

This section of the Rauts have a confederation of 78 villages. There are 5 Gautiyas from 5 villages in the region. The whole section is divided into two Rajyas - 1) Oopar Raj (Upper country), and 2) Neeche Raj (Lower country). Four Panchs are selected from the Oopar Raj and eight from the Neeche Raj. Brijlal Yadav from Saragaon is the Mahato of the caste and his role is the same, as obtains among the Rauts.

**Bandaiva Rauts:**

Bandaiva Rauts live in all villages of rural Chhattisgarh. In this section of the Rauts, the Gautiya guards against the breach of caste rules. He lives at Pundi in Bilaspur district. The cases dealt by this caste panchayat are mainly of 'bunda' and 'choori' types.

**Bhorathiya Rauts:**

This section of the Rauts live in 14 villages of Bindra Nawagarh and Raipur tahsils. There is no formal organisation of caste panchayat in this section. It is divided into two groups. One group insists on marriage within the section, while the other emphasises to loosen the caste rules, and to adopt those persons who have married women from other sections of the Rauts.

**Kosariya Rauts:**

The Kosariya Rauts have also got the traditional type
of caste panchayat. The Raja is the head and the Deewan co-operates with him in the caste council. Sukhdeo of Amartara (3 miles away from Panduka) is the Raja and Neem of Khatti (4 miles away from Panduka) is the Deewan. Panchs belong to Magarload (7 miles), Khatti, Akalwara (3 miles), and Lohjhar (21 miles). All these posts are hereditary, but can be terminated, if the officials do any wrong. Chaparasi lives at Khupharpara (4 miles) away.

The area inhabited by the Kosariya Rautes is divided into following Rajyas:—

1) Rajim-Fingeshwar, 2) Nawagarh, 3) Dhamtari, 4) Sihawa, 5) Kanker, 6) Bastar, and 7) Khadiyar.

Magadha Rautes:

Among this section of the Rautes, we find the same type of caste panchayat also. The head of the panchayat is known as Sabhapati (President), whose post is hereditary, but changeable, if he is unfit, or does any wrong. The Sabhapati belongs to village Pudagarh, which is situated 12 miles away from Suragipali. His name is Sakeer and he is a ex-malgusar. There are ten Panchs from Basana and Saraipali circles. I found the spread of this section of the Rautes also in Mahasamund and Raigarh tahsils.

The resolutions passed in their last caste meeting were as follows:—

1) Liquor should not be taken by anybody.
2) They should be vegetarian.
3) They should not sacrifice goat during death rites and prepare roti-petha (vegetarian dishes).
4) If the women are accepted as wives from other sections of the Rautes, Brahman, Kolata, Sawara, etc. ethnic
groups, their children should be given due place in the castefold, but the women should be virgins when they are married. If women who married from the lower castes or untouchables, they should not be admitted into the caste.

The girls from the equal or above rank of ethnic groups can be accepted as wives, and the children from these marriages should get full right and privileges in the caste.

At each level, the leaders and elders assume the responsibility of maintenance of caste rules and traditions, and try to avert difficulties within their group, and containing and settling disputes when they break out. They also see to it that the normal activities of the group are properly performed. If anything seems to happen wrong, they warn the persons and alert the group to prevent such happenings. Most of the cases occurring in the Raut caste are of property partition, group and personal disputes, which are generally avenged at the time of Raut-dance, elopement, choori marriage outside the group, expulsion from the caste and bunda, etc. All these offences are punished in the caste meetings which compel the caste members to follow the norms of the section with full participation, to maintain the solidarity of caste-group. In this way, a moral order binds them with the tradition of the caste, which enables the political institution to work and integrate the whole group.
Shvet-pooja at the festival of Dashahara