



Anthropology and law: understanding of law in “Dominant caste village”

Renuka Chaudhary

Ph.D. Department of Political Science, Delhi University, Delhi, India

Abstract

Law is a foundation for development and peace in every society. But with the time approximately every institution created control on law and builds suitable laws for their institution. For example international body, state and society have their own law. But In this paper I will examined to ‘social laws’ of ‘Dominant Caste Village’. Dominant caste village are the strong and complex social structure of caste system. These villages have their own suitable cultural, custom, norm and caste based laws, which they are practice seriously and regularly. For example; patrimony and patriarchy. And anthropology is a most important methodology, which have tools to observe and find problems-cause in social grass-root ground. Thus in my first section I do study of anthropology as a methodology and in second section I will examine to ‘social laws’ of dominant caste villages through use of anthropology second resources.

Keywords: anthropology, social laws, dominant caste villages, complex society, castesim

Introduction

The whole ‘world Society’ balance is based on some sets of Rule which are following by the world. Generally this view show us the importance of law for any level of societal form, but in second hand these laws objectives could be making “power domination “ or to “balanced the society”. Law is in any form of “ordinance, order, bye-law, rules, regulation, notifications, customs, or usage having in the territory of India the force of law” constitution of India Article 13 (3) a. But This is India! and her complex caste societies have their own phenomenon of ‘law,’ a web of control and domination, which is leaded by “*mukhiya, sarpanch and khap panchayats* even many time state C.M (January, 2016, Khattar, Hariyana) defence of them. At this level, this is being important to take a deep look of their ‘law’ meanings because it’s going to effects many lakhs of peoples.

In my this research paper I choose “anthropology methodology” to study law. I choose this because my interest is to find “what the meaning and understanding of Law in ‘complex casteism society’? IS this use in control the purity of Caste or in building the some kind of domination? These are my main research questions. And I think Anthropology method is the best methodology to find these answers. Anthropology is study of the different aspects of human behaviour like family structure, way of acquiring mate, dispute settlement, religious rituals and infanticide by applying scientific methods. I will use second source research techniques of anthropology. My paper is a journey which starting to understand anthropology, anthropology in law, anthropological research of complex casteism societies law, complex castesim societies law objectives; control, balance or domination?, contradictory situations of “developing individuals” with these law and complex casteism society. In my conclusion comes out of this debate.

Anthropology Methodology

In this part firstly I briefly write about my knowledge of anthropology and the techniques I use in my paper, short of historical perspective of anthropological methodology use in law, development of this methodology and the contemporaroy research area of using this in law, my objectives to use particular methodology and the particular techniques.

Anthropology is only method to do historical or base on different aspects comparative research of social culture, complex societies, social relation, field base information, aspects of human behaviour like family structure, way of acquiring mate, dispute settlement, religious rituals and infanticide. It is more effective to know about social problems, cultures effects, custom effects, discrimination and grass root social reality.

The Anthropological approaches in understanding the social cultural dimensions of human life. But mainly an observational and a field-based science, which is the heart and soul of Anthropology. Psychologists conduct experiments with clients and hence, Psychology is generally included under the realm of clinical research. On the other hand, anthropologists being field scientists, learn from their informant. Anthropology applies the principles of science to study human behaviour in the same way as natural, physical and biological sciences do. Hence, Anthropology is a science like any other science. Anthropological research make scientific research to our study because of its characteristics of bio- social science, psychological science, field study, systemic knowledge gaining tools, explanation of phenomenon and experimental research. *It’s also defined as an organised and systematic enquiry into a (physical or social-cultural) phenomenon to discover new or to verify the existing Knowledge* In social science. Anthropologists study the different by applying scientific methods. In the following

pages different approaches and methods of anthropological research are discussed.

Approaches of Anthropological Research

Generally, anthropological research adopts comparative, historical or ethnographic approach to the study of society and culture. *Comparative Method or Approach*; employs the comparative method to examine all societies, ancient and modern, simple and complex. Comparative method refers to the method of comparing different societies, groups or social institutions within the same society or between societies to show whether and why they are similar or different in certain aspects. Comparative method could be used to study different cultures of same period.

Cross-Cultural Comparison: In Anthropology cross-cultural comparison is a method of studying cultural phenomena across cultures of the same period.

historical method; the origin, development and gradual evolution of institutions, societies and cultures are studied. The major sources of historical method are: Folklore, monuments, inscriptions, autobiographies, coins, materials kept in archives, travelogues and museum specimens. These are helpful in collecting historical data and studying the origin and evolution of societies and cultures through historical method.

Ethnographic Method: Ethnography means to write about a particular culture. It emphasises the perspective of those being studied. You could recollect the details of the early ethnographic studies and fieldwork tradition that you have studied in the previous year. Ethnographic method is the core of anthropological research. Any anthropological research is essentially based on ethnographic fieldwork, involving mainly participant observation, case study and genealogical method. Today the ethnographic fieldwork could be even a virtual site, where people interact with each other, sometimes with high intensity. The different forms of such social networking sites include facebook, twitter, whatsapp etc.

Anthropological Data: Data is the basic unit of any scientific research. The term data usually refers to distinct pieces of information in raw or unorganised form, such as alphabets, numbers or symbols. It can represent conditions, ideas, or objects. Thus data means any information collected for research. The researcher should also follow specific research procedures that include appropriate techniques, methods and a methodology different types of data such as primary and secondary data, qualitative and quantitative data. Primary data need to be collected by the researcher directly from the field or from the subjects of research. Thus, it is the first hand information collected by the researcher directly. In Anthropology, it may be in the form of kinship terms, customs, rituals, texts of a native culture, and descriptions of material and non-material culture, or in other words.

Qualitative Data and Quantitative Data: The qualitative data are expressed in the form of words, whereas quantitative data are expressed in the form of numbers. The data collected directly from the field could be analysed statistically, or

without statistics.

Anthropology Observation as a Method: An observation becomes scientific only if it is planned and executed systematically. How can a researcher conduct observation in the field?

O. By establishing good rapport – friendly relation based on personal contact – with the members.

O. By paying attention to every minute detail of life and situations in life.

O. By recording what you see exactly as you see it (without interpreting or attributing any of your own meaning to it).

O. By recording your impression in your personal diary or field notes.

Observation is more than “seeing”. Seeing and perceiving are different. Observation must be accompanied by perceiving, that is, capturing it with the mind if what is observed is to be fruitful. In Content of observation The observer must decide what is to be observed, how to observe, who the participants are and in what way they are related to each other. Recording of observation is essential that what is observed should be immediately recorded because memory is likely to fail at any time. When it is not possible to record on the spot, it should be done as early as possible. Relationship between the observer and the members of society should establish and observer must maintain a good rapport with the members of the group. A good rapport means friendly relationship and understanding with the members of the society. This will help the observer to acquire their co-operation in all activities. Most participant observations normally fall under the category of quasi-participant observation. Precautions to be taken in Participant Observation are expected to take certain precautions while undertaking an ethnographic research. The observer is expected to Be highly sensitive to the situations and social contexts of the research, Behave in a responsible manner: otherwise the task becomes more complicated, Claim no superiority over the group, Seek no special status, lest it destroys the very purpose of the study, Maintain objectivity, irrespective of developing a high level of proximity through a successful rapport establishment with the group in the course of one’s research. Mind map/prepare a chart showing the different types of observation.

Case Study method: Case Study means intensive study of a case. Case is a social unit with a deviant behaviour. It is a method of qualitative analysis. It is extensively used in psychology, education, sociology, anthropology, economics and political science. Essential characteristics of Case Study are: It is an intensive, comprehensive and detailed study of a social unit, It helps to understand the personal as well as the hidden dimensions of human life.

Sources of Data for Case Study are: Life histories Personal documents, letters and records, Biographies, Information obtained through interviews, Observation. follow the steps of Case Study method.1. Select a case/ problem for investigation-consider the time constraint while selecting a case. 2. Determine the status of the unit/phenomena under study. 3. Formulate a hypothesis on the individual case. 4.

Collect data using appropriate methods and techniques such as observation, interview etc. 5. Analyse the data by comparing, and reviewing the same with past experiences.

Genealogical Method; Genealogy is the study of one's ancestors - parents, grandparents great grandparents and so on. The genealogical method was originally developed by W.H.R. Rivers during the Torres Straits expedition of 1898-99. Later it became one of the standard procedures adopted in ethnographic researches in Social Anthropology. The primary aim of genealogical method is the analysis of social organisation, i.e. the interpersonal relations and living arrangements between members of a society. Genealogical method is very much helpful in studying kinship, and thereby in understanding the social structure or network of relationship among individuals.

Survey Method: Survey method is systematic collection of data from a population or sample of population through the use of personal interviews, questionnaires, schedules or other data tools/devices. It is the most traditional and common form of data collection method.

Types of surveys are, 1. General Survey: In this survey, data are collected in a general manner without any specific objective. 2. Specific Survey: Specific survey is just the reverse of general survey. When the survey is conducted for testing the validity of some hypothesis, it is called specific survey. 3. Regular survey: When the survey is conducted at regular intervals it is called regular survey. Banking, marketing and economic institutions generally conduct this type of surveys to frame and implement their policies and programmes concerning economic matters. 4. Sample Survey: When the survey is done only among a fraction of a total population, it is called sample survey. It is applied when one studies very large population where house to house survey is not possible. Samples are the representative unit of total population. Generalisation can be made on the basis of sample survey.

Tools and Techniques of Anthropological Research

Questionnaire and interview are two important techniques adopted in anthropological research. A questionnaire consists of a set of questions in a definite order and form. The systematic compiling of questions is necessary in a questionnaire. It is distributed to obtain responses from respondents. The respondent is expected to fill up the form by her/him self.

There are various Different Types of Interviews like *Individual Interview Group interview, Structured interview (Formal interview), Unstructured interview (Informal interview etc.* And *Prepare interview* is a brief written document which gives an outline of different aspects of the study. It is more helpful in unstructured interview due to the flexibility of the questions asked. It is only a guideline and the interviewer has to apply one's own intelligence while handling the interviewee. In the interview *Select informants* is a Selection of informants which should be carefully done. The *key informants* should be those who are thorough with the problem under study.

Historical perspective of anthropology methodology

When the anthropology didn't had the name 'anthropology', this research or study practice in India start more early that period. Manu's *Dharmashastra* (2nd-3rd century BC) comprehensively studied Indian societies rule of morals and norms of social and economic life. Kautilya's *Arthashastra* (324-296 BC) was a treatise on politics, statecraft and economics but also described the functioning rule of Indian society in detail. Megasthenes was the Greek ambassador to the court of Chandragupta Maurya from 324 BC to 300 BC. He also wrote a book on the structure and customary law of Indian society. Al Biruni's accounts of India are famous. He was a Persian scholar who visited India and wrote a book about it in 1030 AD. Al Biruni wrote of Indian social and cultural life, with sections on religion, sciences, customs and manners of the Hindus and many more.

In colonial Indian period, there appeared on the scene a small number of Indian anthropologists who were being trained by the British masters to assist them in their anthropological work for making law to rule. By 1807, the Company had realized the importance of anthropological knowledge. The Governor-General had appointed Dr. Francis Buchanan to collect information on the life and culture of the people of Bengal that was the first anthropological step by them. Again important things that happened in Anthropology in India was the setting up of the Asiatic Society of Bengal in 1774 by Sir William Jones to read ancient hindu or muslim texts. Under this organization, a number of anthropological works were conducted and many were printed in the journal of the Society. It is said by many that they were the British administrators and missionaries rather than 'true' anthropologists. Their work is only interpreted for legitimise British rule on India to fulfil 'civilized duty'.

Originally Indian anthropological work done by Indian anthropology by M. N. Srinivas (1996), since such studies extended to the Indian abroad over generations. In the end we can divide this anthropological study development in four phases:

The Formative Phase (1774-1919): For Majumdar (1950), this phase ended in 1911. According to Vidyarthi (1975), this period extended to 1920. This period seems to have been characterized by an emphasis on tribes, a natural history approach and descriptions of the diversity of customs. encyclopaedias on tribes and castes were published during this period.

The Constructive Phase (1920-1949): For Majumdar (1950), this phase began in 1912 and ended in 1937. By 1920, Anthropology came into the curriculum of Post-graduate studies at Calcutta University with R. Chanda as Head. In 1947, a Department of Anthropology opened in University of Delhi, then in 1950 in Lucknow and in 1952 in Guwahati.

The Analytical Period (1950-1990): For D. N. Majumdar (1950), this phase began in 1938 and carried on to the present. The earlier anthropologists like Surajit Sinha called this the recent phase. By this time Indian Anthropologists started

regularly interacting with anthropologists abroad and many kinds of collaborative works were taken up. A shift was seen from the descriptive studies of preliterate villages to the analytical studies of complex societies. Village studies still remained the norm and began to be raised to the level of a methodological deity.

The Evaluative Phase (1990-present): The complexity of Indian society was frequently described by Western anthropologists in terms inimical to many Indian anthropologists. Hence, Indian anthropologists began to feel that a better interpretation of such complex interrelationships could be given by Indian anthropologists. As a result, many anthropologists have proposed their own theories.

That's how the anthropological method has been used in India since thousands years to research society, kinship, customs, culture, religion, relation etc. researcher took help it's for study success of state policies and administration in too.

Anthropological history in Law: The anthropological study of law is relevant for those interested in the broader picture of intellectual developments in anthropology. What follows is, first, a thumbnail sketch of the main themes and questions about law that have concerned anthropologists: 2 second, a description of relevant studies in two related fields-the sociology of law and anthropological conflict studies; and finally, a discussion of present trends and new directions in anthropological studies of law.

Some of the main topics that have characterized anthropological work for well over a century may be noticed in terms of the following questions: Is law universally present in all societies? What are the universal characteristics of law wherever it is found? How is the law related to other aspects of culture and social organization? Is the range of variation limited and patterned so that typologies of law can be constructed and are such typologies of use in understanding the relation of law to other aspects of culture and social organization? How and why does law change through time? What happens when the legal systems of different cultural groups come into contact? What is the effect of a multiplicity of legal systems within one society? How can we describe legal systems? And under what conditions and how is the comparison of legal systems possible? In political theory, for example, one tradition identifies the laws of a society as the minimal rules of conduct acknowledged by the members of that society, whereas the opposing tradition identifies the laws of a society as the formal commands of the governing authority of that society. Thus a theorist of the first tradition, such as Locke, would agree that there is law in primitive societies, and a theorist of the second, such as Hobbes, would argue that there is no law without a state political organization.

My anthropological research also a addition in this line. As I said my research question; what the meaning and understanding of law in “complex castesim society”? and IS this rule are used in control the purity of caste or in building the some kind of domination? As we saw in The evaluative phase (1990-present) anthropologist done studies on “complex societies” and my topic is also related of caste complex

societies, this is also a main reason and objective to select this methodology. In my paper my techniques are to using second anthropological data or sources because of lack of time to do field work.

Anthropological Study of Law In “Dominant Caste Village” Society

My second part of paper have three sections. In My first section I will take deep look in the relation between social relations, power, social dominance and increasing life of caste unity with ‘law’ in these complex societies. I would try to shows the different between ‘simple society’ and “complex castesim society” because of this difference of “particular law framing in caste”. I used comparative study of anthropological research method here with other tools and techniques of it.

Second section will reveal, how these specific ‘caste laws’ build the ‘wall of power and control’, social relations, web of kinship, patriarchy, endogamy, patrimony, “social economy” and economic capabilities? How these variables keep a role bring to close the castesim society, its unity, caste purity, and their living long history as more than thousand year old “*bhaat ki pothi* culture”?. And all this characteristic role to make caste societies a “complex” castesim societies.

Third section of my second part will discuss how the ‘complexity’ of casteism society increases the “contradiction” between two level of generations and there are a big role of liberal understanding of individuals development and its reflection through human rights, legal rights, equality, succession rights, women development extra.

‘Social Laws’ Of Dominant Caste Village

Before catching to the ‘social laws’ of complex castesim society, we should have a brief look on Caste/ jati. This is the only variable which is going to effect to all paper and make complex society. Its special social laws give shape to complexity, its customs format the unity of it. And to know deeply about all this we must look through its meaning, understanding and social structure.

jati, an Indo-Aryan word meaning a category of related persons thought to be of the same physical and moral substance, though the word can also mean genus, species, or race and other allegedly natural types. The customs and practices of *Jati* hierarchies vary from region to region. *jati* have their own community rule of ‘roti-beti sambhand’, endogamy, patrimony, specific occupation, social life limits for base on gender and age, kinship customs extra. The ‘caste’ another meaning by scholar “as a small and named group of persons characterized by endogamy, hereditary membership, and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and usually associated with a more or less distinct ritual status in a hierarchical system” (Béteille 1965, p. 46) ^[1]. the other use of the word ‘caste’ is to specifically define the social organization found in traditional regional societies in India and within adjacent Hindu and related populations in Bangladesh, Nepal and Sri Lanka (Leach 1967; Hutton 1969; Dumont 1980;) ^[2]. Clearly there has been a long debate in the literature over whether the caste system is a unique social phenomenon or simply one manifestation of general processes of social

stratification. Max Weber, for example, stated categorically that "... caste is the fundamental institution of Hinduism" (cited in Leach 1960, p. 2) [3].

The jati continue by birth. Occupation of them changing through the time and changing economy class domination. But which caste have land in their hand because of kind of occupation of their ancestors, they are richer ones caste in many specific region like maximum numbers of Gujjers in Delhi. But main thing to notify here are that, after in modernization in their life style, high income source, living in city, their web of kinship, customs the law of endogamy and patrimony is same as in thousands year before they have! The important matter is that the jati for them being a stigma for "identity" of their historical purity and caste kinship domination. As Srinivas showed that wealth and physical force often trumped mere ritual (1959), and that, although an individual's ritual status was indeed fixed by their *jāti*,

Types of social law in Jati: With Sinha's words (1967, p. 94), "caste is a hierarchy of endogamous groups, According to him, the total six main features of the caste system are: segmental division of society, hierarchy of groups, restriction of feeding and social intercourse, allied and religious disabilities and privileges of the different sections, lack of unrestricted choice of occupation, and restriction on marriage" [4]. I am doing my own argumentative interpretations of these features. But these are not only feature they are rules in jati society if any body want to break these, he or she will be excluded by their jati. this called in jati "hukka-pani band, "biradri nikala" and "shradh arpan" without death of the person". If this broken rule action do by new generation and their family not supporting them than they might be victim of "honour killing".

Endogamy is the stable feature of a caste system. In these caste law also includes some kind of mate selection and marriages restriction. Same gotra, Parents gotra and inter caste marriages are restricted in caste social laws. Balmurli Natrajan in his article doing anthropological research of potter caste and said that endogamy and patrimony are the oldest strong rule. He said "on the issue of interpreting the customary rules of endogamy and patrimony The elders, however, have the backing of most potters, and contest the leaders, especially. The leaders of the CPCC explain their to build a coalition with the larger organizations, the CPO and the AIPO as stemming from the growing necessity for a Potter community to move beyond the Jhariya caste to establish links with other Potter castes in the region and nation. But in a context where the exchange of bread and daughters is strongly proscribed between various Potter castes, the CPCC leaders quickly run into problems with the elder Jhariya potters who oppose their move to extend the boundaries of endogamy. This raises the issue of who are Potters, since that is tied to whom one can marry." [5] This also help us to understand 'elder backing' contribution on new generation participation in honour killing of their siblings cases. This also liable for strong control on social mobilization, patriarchy system and gender discrimination in jati. In Patriarchy, a woman is almost always a 'product'-a good possession for her husband's family. A scholar in Indian hindu caste context say's "Sexualised body is the site on which dominant power hierarchy dictates its

rules. Consequently; it becomes impossible to view a body outside the parameters of sex, enforcing the compliance and control of an individual. (Jayanta Rana, 2014, pp-712)" [6].

Segmental division of society and hierarchy of groups seen by caste division, age and gender based. Mainly the caste villages are have 'only one jati or gotra peoples' in majority(kalkaji gadi, asola, dharpura, karampura, old seelampur, ghondli Extra in Delhi) but another jati have also their presence but they do their ancestral work for dominating jati of particular village. For example the villages have few families of Brahmin and chamar or jatav extra but they are Descendent the family which respectively did work of sanitization and as priest. As Balmurli in his article say's that potters doing their ancestral work and with time its having a bond with their identity.

Gender based hierarchical division is also strongly exist. As Balmurli said in his article "It is important to note that gender and caste boundaries articulate in this process, as the Jhariya female potter is associated with the community boundary through marriage and is an index of a contested potter community. "over the rule of patrimony (printed in the community rule book 6) which states that a Potter man's son or daughter who has married outside the caste is accepted into the community after an annulment and doing repentance by elders. The rule of patrimony favouring the male Potter was put in place by the elders in the 1970s as affirming Jhariya Potter tradition." [7] This show the women differently treated in her caste society. She is only the instrument of caste racial purity, surviving and living of jati for elders of their caste societies. She derived of her right in equality, succession, happiness, occupation, leading, life index extra. These are also the main reason, why you maximum find a women under the "onna, duppatta" on her head and no freedom to choose her way of life, decision regarding education, occupation or marriages. Dumontian Bouglé lists what he considers the three defining principles of "the spirit of caste" (Lunheim 1993, p. 66): [8]

Hereditary specialization: The hereditary association of caste and a specific trade or profession.

Hierarchy: Personal status, as rights and duties, is unequally divided and determined by the rank of the group to which one belongs. Also clarify my above argument. His third spirit discussed forhead.

Laws and Social Relation of Caste Society: Make It More Complex

The peoples of caste society have more close relations comparative to isolated peoples in normal society. The laws of festivals, marriages, special days, child birth ceremonies, extra works as custom in caste and fulfil only with their caste kinship members which called "kunba". Example when the young boy attend first time any other same community's brother marriage (baraat) a function hold by his family and the boy's mother have a lunch or dinner to her native "kunba". It's a must ceremony. Like these ceremonies shows the importance of member of kinship in caste societies villages. Even the invitation of any member of marriage only given by the "Naai" a caste, this work for them is ancestral. This

“complex” caste societal characteristics have the more than 80 villages in Delhi. They look modernize but they rather follow their customs as strongly as thousand year early they did. This type of customary law bring their caste society so close and build the base for unity, purity and dominative structure for other caste. Even Dumontian Bouglé third spirit is “Repulsion talk about The phenomena of mutual repulsion between social groups, division into opposed fragments, isolation at the group level, and mechanism to prevent alliances and relations across the group boundary, like endogamy, pollution concepts, and food taboos. Other key principles were purity and impurity, also being religious, and interdependence by which parts are interrelated, and related to the whole. Thus, Dumont said that “the Indian caste system is not individualistic; it emphasizes its totality, The most striking similarities among caste systems are the social relations and patterns of interaction. There are numerous rules and restriction on marriage, on sex relations, on living together, on eating together, on sitting together, and on a variety of other forms of interaction symbolic of social inequality (Berreman 1967, p. 64)”^[9].

There are more variables which make a caste society more complex! Mandelbauns paper “the study of complex civilizations (1956) is indicative of the lack of conceptualization that plagues us. He begins (pp- 203) by saying that civilization generally means culture which includes the use of writing, the presence of cities and the development of occupation specialization such as culture are more complex^[10]. The others ‘use of writings’ feature connect to complexity of civilization and civilization means as culture hence connecting with the “caste societies” feature of “bhaat ki pothi”. Bhaat ki pothi are the writings about specific caste villages peoples. It have all entries of every family of particular village with name, gotra, gender, ancestor extra before 2000 years from today. The ‘Bhaat’ are the priest families of specific castes, every gotra villages have their separate bhaat family and this are their family duty to record history of that village. All these speciality make it different from simple societies and shows their complexity in relation, structure, purity, marriages, kinship wab extra.

More Complexity Bring More Contradiction in Caste Societies: Modernizing India

Today in the social media play a strong role to bring liberty in these caste complex society and its reaching to inter caste marriage to changing occupation. But it’s so much sad situation that decisions taken by new generation men are accepted but same decision taken by women in these society not accepted. Because they think that if boy have another caste mate her children will have boys caste name, if a daughter of community do same she will take in danger to purity of jati because her children will have another caste name and if its not stop in its early stage there will be the lack of same caste community girl. As the result the purity of caste, surviving history would in trouble! This ideology make them “honour killer”. This is a example of contradiction in “complex castesim society” in modernizing period.

There are many more dialects in ‘individuals levels’ with ‘caste social community level’. And defiantly this are the products of modernizing India. Caste societies policy of social law behind the surviving strategies of them in trouble with

clash of individuals rights and freedom! Another case is about succession right of women, this is also the make a vilen image of daughter who are asking their rights, yes surely its good that they are asking for it but elders of society taking her as threat to their historical structure of strong complex society. Liberal democracy, human right, equality, freedom, social liberty, succession rights for women, women empowerment extra the elder and maximum “thekedaar” of jati society look at these as enemy of them and their history. In second hand in individual level the rights of them, freedom choice, freedom of expression, equal economy opportunity, equal life index foe women, right of life will be grabs from them. If the changer generation one try to change then they are excludes, discriminate by their rights, family and villages. This going be a trap of possibilities of situations and government play her card of “Caste and votes”. Don’t want to take a look like this dangerous societal problem which are been a big reason for many deaths and human righ derivations. “As modernizers, the CPCC leaders say that such a view is conservative and desire to remove this gender asymmetry While these examples suggest that potters put caste consciousness before “progress” and “modernization,”^[11].

Conclusion

Finally what in ending we get is complex caste society is a one domination jati society which have their own laws of social relation, endogamy, patrimony, patriarchy, food relations, social custom and culture to unit their society, strong kinship web, occupation hierarchy, separate segments of group extra. This society laws play a big role to make it different from other societies and more complex. In ending of my paper I find that the ‘Dialectical development’ theory given by Karl Marx is right in my paper context. However the ideological and human right development increases his arms in this modernization era, the dialects as contradictions emerging in ‘complex castesim societies’. This is important to see that in this race of development who’s going to win and how and what have loosing by looser? The purity of caste will exist or the only human rights exist with liberal democracy? Whatever answer we getting in the future but, defiantly I can say that government never look at as problem of state, and forgetting the reason behind the state was established for. Educate their girl, give them equal rights, freedom to make their choice, accept to the inter caste marriage and let them give her children name of her husband names, or ‘ghar jawai’ to his wife name. may be! is only cycle to survive their history as its running through the Eras. Acceptance of change during by time is the only survival history option for like these complex caste society.

End Notes

1. Jayanta Rana. Female Subalterns In The Three Novels Of Mulk Raj Anand, ISSN 2320-6101, 2014; 2(II):714.
2. Kushner Gilbert. The anthropology of complex societies. IN Biennial review of Anthropology, JSTOR. 1969; 6:80-131.
3. Kushner Gilbert. The anthropology of complex societies. IN Biennial review of Anthropology, JSTOR. 1969; 6:82.
4. Natrajan Balmurli. Caste, class, and community in India. IN Ethnology, University of Pittsburgh, 2005, 235.

5. Natrajan Balmurli. Caste, class, and community in India IN *Ethnology*, University of Pittsburgh, 2005, 237.
6. Subedi Madhusudan. Some theoretical consideration on caste, IN *Dhaulagiri journal of sociology and anthropology* (giving the definitions of Caste), 2013; 7:52.
7. Subedi Madhusudan. Some theoretical consideration on caste, IN *Dhaulagiri journal of sociology and anthropology*. 2013; 7:53.
8. Subedi Madhusudan. Some theoretical consideration on caste, IN *Dhaulagiri journal of sociology and anthropology*. 2013; 7:53-54.
9. Subedi Madhusudan. Some theoretical consideration on caste, IN *Dhaulagiri journal of sociology and anthropology*. 2013; 7:52.
10. Subedi Madhusudan. Some theoretical consideration on caste, IN *Dhaulagiri journal of sociology and anthropology*. 2013; 7:57.
11. Subedi Madhusudan. Some theoretical consideration on caste, IN *Dhaulagiri journal of sociology and anthropology*. 2013; 7:67.

References

1. Basis of social cultural anthropology, Handbook of SCERT kerala, govt.
2. B eteille Andr . Caste, Class and Power: Changing Patterns of Stratification in Tanjore Village. University of California Press, California, 1965.
3. Kushner Gilbert. The Anthropology of Complex Societies. In *Biennial Review of Anthropology*. JSTOR, 1969, 6.
4. Leach E. The Frontier of Burma, In *Comparative Study in Society and History*, Cambridge University Press, 1960; 3(1):49-68.
5. Natrajan Balmurli. Caste, Class and Community In India. In *Ethnology*, University of Pittsburgh, Pennsylvania, 2005.
6. Rana Jayanta. Female Subalterns in The Three Novels of Mulk Raj Anand. In *RSIRJLE*, 2014; 2:II, Gwalior.
7. Subedi Madhusudan. Some Theoretical Consideration on Caste. In *Dhaulagiri Journal of Sociology and Anthropology*. 2013, 7.