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## Scheduled castes PRI members' income and political activism in rural Haryana: A sociological study

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### Abstract

Income is an important factor for reserved category candidates to win elections on general seats. Majority of the members of PRIs do not exert pressure on their concern MP or MLA. Different activities are used more frequently by different income groups, for example, mass movements are used more frequently by PRIs members with incomes up to 60000 Rupees, while marches are used more frequently by PRIs members with incomes above 80000 Rupees. The study also found that PRIs members with higher incomes were more likely to participate in voter registration and in another's election campaign, while those with lower incomes were less likely to participate in it. The study also found that PRIs members in different income groups share their political issues with different groups, such as family members, friends, or relatives. Most PRIs across different income groups are associated with caste, women's issues and region based organizations. The study also found that PRIs in different income groups believe that marches and demonstrations, meeting with people, and supporting candidates in elections are effective ways of raising political consciousness. PRIs Members with higher incomes are more likely to donate money to a political party and file public interest litigation. Overall, most PRIs Members believe that door-to-door campaigning and organizing meetings are effective ways for political activism, and they participate in political activities such as working as party workers, attending rallies, making posters and distributing party literature.

**Keywords:** Panchayati raj institutions, political activism, scheduled castes, members of pris, income groups, political consciousness

### Introduction

A system is a collection of various components that work together as a whole. A social system consists of various functional units, each performing its assigned role. A political system is defined as an organization that carries out political activities in a society." (Almond and Coleman, 1954) [31]. The rural political system occupies a low position in the political landscape. In India, elections are held based on universal adult suffrage, granting each adult citizen one vote, regardless of their qualifications or status. Since independence, the traditional rural leadership has undergone significant changes, with political power shifting to lower sections of society.

Political activism involves the ability to comprehend and direct one's political agenda. Political competence is a crucial aspect of active citizenship and relevant to an individual's involvement in political institutions and engagement with the outside world (McAllister, 2001) [26]. When an individual has a strong belief in their ability to affect political outcomes, they are more likely to engage in political activities and have higher political efficacy. Education, income, and occupation are also crucial factors that are highly correlated with political efficacy (Combelle, Gurin and Miller, 1954) [7]. Rains and Barton-Kreise (2001) [16] contend that political efficacy refers to an individual's perception of their ability to influence government actions. According to Sullivan and Riedal, political efficacy refers to a citizen's confidence in their ability to impact the political system. It has two aspects: internal efficacy is an individual's perception of their own ability to influence political processes through their skills and confidence and external efficacy relates to the responsiveness of political institutions to citizens' involvement in the political process.

Sullivan and Riedal claim that political efficacy refers to a person's confidence in impacting the political system.

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It has two components: internal efficacy refers to the individual's belief in their own ability to affect political processes, and external efficacy encompasses the responsiveness of political institutions to citizens' participation in the political process. Political participation encompasses a range of activities, such as voting, lobbying, protesting, and persuading others to vote. It can be divided into two types: (a) mobilized participation and (b) voluntary participation. Mobilized participation is a feature of authoritarian systems, while voluntary participation is characteristic of open and democratic systems. For political participation to be effective, citizens must frequently express their preferences and interests to political leaders and hold these leaders accountable (as noted by Porry and Moyser in 1994 and Verba and Nie in 1972) [24].

Political activists engage in a variety of activities such as organizing protests, rallies, and demonstrations, lobbying elected officials, circulating petitions, engaging in civil disobedience, and participating in electoral campaigns. The goal of political activism is to influence public policy and promote social justice, equality, and democracy. Activists often focus on issues such as human rights, environmental protection, economic justice, and racial or gender equality. Political activism can take many forms, from grassroots organizing to online campaigns, and can be carried out by individuals, organizations, or social movements.

### Historical Perspective of Caste and Scheduled Castes

The caste system prevalent today has evolved over time, based on the Varna system which divides society into four social and ritual ranks. The structure and functions of the caste system varied greatly in ancient periods compared to the Medieval and British periods (Ahuja, 1993) [1]. In the past, India was home to the Indus Valley Civilization. Later, the Indo-Aryans arrived and interacted with the indigenous people. The Indo-Aryans were not a civilization, but rather a group of pastoral people with a love for poetry, philosophy, and elaborate rituals. They practiced endogamy and held basic beliefs about ritual purity and pollution, which influenced their interactions and eating habits with others. Over time, the Indo-Aryans and the indigenous people interacted and shaped the structure of Indian society. The Indo-Aryans were divided into three groups: warriors and aristocracy (Rajanya), priests (Brahman), and cultivators (Vaishya). According to Celestine Bougle, a theorist of the caste system in Indian society, the four-Varna system was only an ideal due to three principles: hereditary specialization, hierarchy, and isolation between groups. Bougle emphasized that the hierarchy of castes was based on relative purity and impurity rather than the usefulness or difficulty of the occupation. This idea was reinforced by Ketkar (Jaiswal, 1998) [23].

Risley defined caste as: "A collection of families or groups of families sharing a common name, claiming common ancestry from a mythical ancestor, human or divine, following the same hierarchical occupation, and considered by those competent to judge as forming a single, homogenous community" (Risley, 1969) [29]. Shrinivas defined caste as: "A hereditary, endogamous group, often localized, linked to a traditional occupation, and ranked in relation to other castes based on concepts of purity and pollution, with maximum commensality within the caste" (Shrinivas, 1969) [32]. The ancient Hindu social order is based on the idea that people were created from various

parts of the divine. The Brahmin originated from Brahma's mouth, the Rajanya from arms, the Vaishya from thighs, the Shudra from the feet. This hierarchy, called the Varna System, was established by the ancient Indian scholar Manu and placed the Brahmin at the highest rank and the Shudra at the lowest. Those who were "twice-born" held a position of power and privilege, while those who were not were disadvantaged. However, this power and privilege was lost by the Hindus after the conquest of Islam seven centuries ago. (Sharma, 1962) [21]. Thus, Scheduled Castes are a group of historically oppressed and disadvantaged communities in India who have been subject to discrimination and social exclusion for centuries. The term "Scheduled Caste" was first used in the Constitution of India, which identified certain groups of people as being eligible for special protection and affirmative action programs.

### Review of Literatures

Desai (1969) [9] delves into the political strife between castes and classes in rural India in his work, "Rural Sociology in India." He mentions that the Panchayati Raj system has offered a fresh platform for the political battle between landlords and weaker sections of society. The main issues in rural areas are rivalry rooted in prestige and a determination to preserve their dominance at all costs. On the brighter side, the implementation of the Panchayati Raj system has encouraged villagers to become more conscious of elections and to exercise their right to vote. A study by a researcher on the participation of women representatives from Scheduled Castes in Panchayati Raj institutions in Haryana further supports this observation. Bahmani (2001) [27] aimed to examine the problems faced by Scheduled Castes women in leadership roles in Panchayati Raj Institutions (PRI). The study aimed to understand the socio-economic and political backgrounds of these women and identify factors motivating them to join PRI leadership. The study was descriptive and diagnostic in nature, and found that the majority of Scheduled Castes women leaders were illiterate, married, in the 35-45 age group, and involved in politics due to reservation policies. They were mainly housewives and laborers, with low family income and limited land ownership.

In their study "Political consciousness and level of participate of women in Uttaranchal," Kumar and Rawat (2002) [28] investigated two blocks in Chandoli district of Gadwall, Uttaranchal. Findings showed that only 30.9% of women were familiar with political parties, while only 10.91% knew of their rights in the Panchayat system. The authors concluded that rural women's low political awareness and participation was due to factors such as low literacy rates, lack of knowledge, limited public exposure, and busy schedules with agriculture and household tasks. In a separate study, "Female Political Representation and Engagement in Indian Politics," the author explores further. Subramanion (2002) [33] emphasized that while liberal democracy upholds laws and free choice, unequal power and status exist among social groups in the political and social spheres. He argued that mere equal voting rights and representation in government do not guarantee women's political empowerment or solve the issue of discrimination against women in India. He believed that full representation of women in government and other public institutions cannot be achieved without additional supportive measures.

Limbaridi (2007) <sup>[12]</sup> examined the experience of Dalit elected officials in Panchayati Raj Institutions after the implementation of the 73rd Amendment Act. He argued that increased Dalit consciousness from a long-fought struggle had led to greater aspirations for political power and fair access to rural resources. However, he noted that Dalit leadership in local government was often limited by upper caste domination over rural society and politics. The author maintained that unless the deeply ingrained issue of caste-based politics is addressed, it is not possible to bring about transformative change for Dalit communities. Kumar (2008) <sup>[30]</sup> highlighted in his study "Dalit Politics in Punjab" that despite reservation policies, few Dalits have been elected from general seats in Panchayati Raj Institutions and State legislative assemblies. The author found that Dalit political participation in Punjab was limited compared to their numerical and participatory strength.

Bhardwaj (2006) <sup>[5]</sup> in his study, "Socio-economic attributes of rural leadership in Haryana: A study of Gram Panchayats" emphasized the impact of the 73rd amendment of the Constitution on the rural leadership landscape. The research highlights that while traditional representation remains, there is a growing trend of younger leaders in Panchayats. The majority of candidates are married, and most of the Gram Panchayat representatives are landless agricultural workers. The study reflects a shift in power from large to small landlords and the landless in rural society, indicating that land ownership is no longer the sole factor in securing a position in Panchayat. Samria (2015) <sup>[19]</sup> delves into the participation of women and men in Panchayat Raj Institutions (PRIs) in Rohtak district, Haryana. Through a study using primary data collected from interviews with 107 members, the author analyzed the socio-economic status of PRI participants. Results showed that a majority of both women and men respondents were young, educated, and belonged to either the scheduled castes or general category. Ram (2016) <sup>[17]</sup> explores the emergence of Dalit assertion in India by analyzing the two prevalent models of Dalit upward mobility: conversion and Sanskritization. Nevertheless, the author argues that these models do not fully capture the unique pattern of Dalit advancement seen in Punjab, where most Dalits have not adopted the cultural norms of the dominant castes. Instead, the lack of land ownership among Dalits in Punjab has driven them to seek alternative avenues for improving their

social standing, including the creation of a separate Dalit religion (Ravidassia Dharam) and the sacralization of Dalit communities. The study highlights the growing influence of Dalit Deras and their potential impact on the religion-driven electoral politics of Punjab.

The income status of SCs in India varies vastly depending on a numbers of factors such as location, education and occupation. Scheduled Castes (SCs) are a group of historically marginalized communities in India who have been discriminated against for centuries, and continue to face many social and economic challenges. There are several government programs and policies aimed at improving the income of scheduled castes in India. These include schemes for providing reservation in government jobs and educational institutions, welfare schemes like housing, health, and social security programs. Despite these efforts, the income status of SCs in India remains lower than that other social groups. It is also mentioned here that there are many ways to improve the political activism among SCs people through different activities such as to start mobilize the local group, attend local government meetings, write letters to elected officials, organise a protest or rally, use social media for information, volunteer for a political campaigns etc. More needs to be done to address the root causes of the economic and political marginationization of SCs and create a more inclusive and equitable society.

### Methodology

In brief, methodology serves as a detailed blueprint for conducting research. The present study aims to understand about Scheduled Castes PRI Members' Income and Political Activism in Rural Haryana: A Sociological Study. It follows an exploratory-cum-descriptive research design and information is collected through an interview schedule, observation methods and secondary sources. Total 572 respondents were randomly selected from the rural area of both the reserved constituencies i.e. Sirsa and Ambala, including 10% Panches (409 - 220 Male and 189 Females), 20% Sarpanches (69-44 Males and 25 Females), 40% Panchayat Samiti (72 - 42 Males and 30 Females), and 80% Zila Parishad Members (22 - 11 Males and 11 Females) out of a total of 4092 Panches, 345 Sarpanches, 181 Panchayat Samiti Members, and 27 Zila Parishad members.

### Results and Discussions

**Table 1:** Income of PRIs Members and their source of information to cast a vote

Income	Meet knowledge when cast the vote						Total	
		Newspaper	Radio	Sign board	TV	Discuss with one another		Advertisement
Up-to 40000	O	0	0	0	1	8	1	10
	E	.6	.1	.5	2.0	5.3	1.5	10.0
	%	.0%	.0%	.0%	10.0%	80.0%	10.0%	100.0%
Up-to 60000	O	7	2	10	42	133	32	226
	E	12.6	2.8	11.5	44.6	120.5	34.0	226.0
	%	3.1%	.9%	4.4%	18.6%	58.8%	14.2%	100.0%
Up-to 80000	O	9	2	8	42	98	27	186
	E	10.4	2.3	9.4	36.7	99.2	28.0	186.0
	%	4.8%	1.1%	4.3%	22.6%	52.7%	14.5%	100.0%
Up-to 1Lakh	O	8	2	5	19	42	19	95
	E	5.3	1.2	4.8	18.8	50.7	14.3	95.0
	%	8.4%	2.1%	5.3%	20.0%	44.2%	20.0%	100.0%
Up-to 2 Lakh	O	1	0	1	0	3	0	5
	E	.3	.1	.3	1.0	2.7	.8	5.0
	%	20.0%	.0%	20.0%	.0%	60.0%	.0%	100.0%
Up-to 3 Lakh	O	2	0	1	5	16	4	28
	E	1.6	.3	1.4	5.5	14.9	4.2	28.0

	%	7.1%	.0%	3.6%	17.9%	57.1%	14.3%	100.0%
4 Lakh and above	O	5	1	4	4	5	3	22
	E	1.2	.3	1.1	4.3	11.7	3.3	22.0
	%	22.7%	4.5%	18.2%	18.2%	22.7%	13.6%	100.0%
Total	O	32	7	29	113	305	86	572
	E	32.0	7.0	29.0	113.0	305.0	86.0	572.0
	%	5.6%	1.2%	5.1%	19.8%	53.3%	15.0%	100.0%
<b>Chi-Square Tests</b>								
				Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square				45.429 <sup>a</sup>	40	.035		

A study shows that PRIs members earning above 1 lakh Rupees read newspapers for voting information, while those earning 1-4 lakhs depend on signboards. TV is favored by PRIs with incomes of 80,000-1 lakh Rupees. PRIs earning 40,000-60,000 consult with each other before voting. Most PRIs win elections on reserved seats, but higher earning

members (above 80,000) have better chances of winning on general seats. The study shows that PRIs earning 1-4 lakh Rupees gather info from various sources like peers, political workers, village watchmen, and self. Higher earning members are more likely to play a role in decision-making.

**Table 2:** Income of PRIs Members and with whom take part in the meeting

Income	With whom take part in the meeting of ward or villages								Total
		Self	With husband or wife	With son	With friend	Others	Na	Self +With husband+ Friend	
Up-to 40000	O	5	3	0	1	0	1	0	10
	E	5.5	2.8	.4	.0	.1	1.3	.0	10.0
	%	50.0%	30.0%	.0%	10.0%	.0%	10.0%	.0%	100.0%
Up-to 60000	O	108	70	7	1	0	40	0	226
	E	123.3	62.8	8.7	.8	1.6	28.4	.4	226.0
	%	47.8%	31.0%	3.1%	.4%	.0%	17.7%	.0%	100.0%
Up-to 80000	O	104	48	5	0	1	28	0	186
	E	101.5	51.7	7.2	.7	1.3	23.4	.3	186.0
	%	55.9%	25.8%	2.7%	.0%	.5%	15.1%	.0%	100.0%
Up-to 1Lakh	O	57	26	8	0	2	2	0	95
	E	51.8	26.4	3.7	.3	.7	12.0	.2	95.0
	%	60.0%	27.4%	8.4%	.0%	2.1%	2.1%	.0%	100.0%
Up-to 2 Lakh	O	5	0	0	0	0	0	0	5
	E	2.7	1.4	.2	.0	.0	.6	.0	5.0
	%	100.0%	.0%	.0%	.0%	.0%	.0%	.0%	100.0%
Up-to 3 Lakh	O	14	11	2	0	0	1	0	28
	E	15.3	7.8	1.1	.1	.2	3.5	.0	28.0
	%	50.0%	39.3%	7.1%	.0%	.0%	3.6%	.0%	100.0%
4 Lakh and above	O	19	1	0	0	1	0	1	22
	E	12.0	6.1	.8	.1	.2	2.8	.0	22.0
	%	86.4%	4.5%	.0%	.0%	4.5%	.0%	4.5%	100.0%
Total	O	312	159	22	2	4	72	1	572
	E	312.0	159.0	22.0	2.0	4.0	72.0	1.0	572.0
	%	54.5%	27.8%	3.8%	.3%	.7%	12.6%	.2%	100.0%
<b>Chi-Square Tests</b>									
				Value	df	Asymp. Sig. (2-sided)			
Pearson Chi-Square				1.064E2 <sup>a</sup>	36	.000			

The table indicates that PRIs with income ranging from up to 80000 to above are more likely to attend meetings by themselves. On the other hand, PRIs earning up to 40000 to 60000 Rupees usually attend meetings with their spouse. PRIs earning up to one lakh and three lakh Rupees tend to attend with their son, while PRIs earning up to 40000 Rupees tend to go with friends. Overall, the data in the table suggests that most PRIs attend meetings alone. The study

used chi-square statistics to examine the relationship between PRIs' income and their ability to exert pressure on MPs or MLAs during decision-making processes. The results showed that there is a significant difference between income and the ability to exert pressure, with higher-income PRIs being more likely to do so and lower-income PRIs being less likely. The study concluded that the majority of PRIs do not exert pressure on their MP or MLA.

**Table 3:** Income and take part in the different activities

Income	Take part in the different activities							Total
		Mass movement	Encompass	Strike	Demonstration	March	NA	
Up-to 40000	O	0	0	0	1	0	9	10
	E	.1	.3	.6	1.0	.6	7.5	10.0
	%	.0%	.0%	.0%	10.0%	.0%	90.0%	100.0%
Up-to 60000	O	3	5	17	14	5	182	226
	E	1.2	6.7	12.6	22.1	14.2	169.1	226.0

	%	1.3%	2.2%	7.5%	6.2%	2.2%	80.5%	100.0%
Up-to 80000	O	0	7	9	16	14	140	186
	E	1.0	5.5	10.4	18.2	11.7	139.2	186.0
	%	.0%	3.8%	4.8%	8.6%	7.5%	75.3%	100.0%
Up-to 1Lakh	O	0	3	4	18	6	64	95
	E	.5	2.8	5.3	9.3	6.0	71.1	95.0
	%	.0%	3.2%	4.2%	18.9%	6.3%	67.4%	100.0%
Up-to 2 Lakh	O	0	0	0	0	2	3	5
	E	.0	.1	.3	.5	.3	3.7	5.0
	%	.0%	.0%	.0%	.0%	40.0%	60.0%	100.0%
Up-to 3 Lakh	O	0	0	1	3	2	22	28
	E	.1	.8	1.6	2.7	1.8	21.0	28.0
	%	.0%	.0%	3.6%	10.7%	7.1%	78.6%	100.0%
4 Lakh and above	O	0	2	1	4	7	8	22
	E	.1	.7	1.2	2.2	1.4	16.5	22.0
	%	.0%	9.1%	4.5%	18.2%	31.8%	36.4%	100.0%
Total	O	3	17	32	56	36	428	572
	E	3.0	17.0	32.0	56.0	36.0	428.0	572.0
	%	.5%	3.0%	5.6%	9.8%	6.3%	74.8%	100.0%
<b>Chi-Square Tests</b>								
				Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square				71.516 <sup>a</sup>	30	.000		

The study used chi-square to analyze the relationship between PRIs members' income and their participation in various activities. The calculated chi-square was significant at a 0.05 level, showing a relationship between income and participation. Mass movements were used more by PRIs earning up to 60,000 Rupees. Encompass was used by PRIs earning 80,000-1 lakh. Strike was used frequently by PRIs

earning up to 60,000. Demonstration was used by PRIs earning above one lakh, Marches were used by PRIs earning above 80,000. Most PRIs earning above 80,000 participated in all activities. Hunger strikes were participated in frequently by PRIs earning above 1 lakh, but not by those earning 40,000-80,000.

**Table 4:** Income of PRIs and take parts in the in different activities in election or before times

Income	Take parts in the in different activities in election or before times							Total	
	Registration in voters	Take the people in the election booth	To hold the pamphlets	Go take part in party office or others	Take part in nearest activities	All of the above	Na		
Up-to 40000	O	2	5	0	1	0	1	1	10
	E	2.6	4.4	.4	.5	.3	1.5	.3	10.0
	%	20.0%	50.0%	.0%	10.0%	.0%	10.0%	10.0%	100.0%
Up-to 60000	O	52	117	11	9	7	21	9	226
	E	57.7	99.6	8.3	11.1	7.9	33.6	7.9	226.0
	%	23.0%	51.8%	4.9%	4.0%	3.1%	9.3%	4.0%	100.0%
Up-to 80000	O	48	76	6	12	5	33	6	186
	E	47.5	81.9	6.8	9.1	6.5	27.6	6.5	186.0
	%	25.8%	40.9%	3.2%	6.5%	2.7%	17.7%	3.2%	100.0%
Up-to 1Lakh	O	31	33	3	3	4	18	3	95
	E	24.2	41.9	3.5	4.7	3.3	14.1	3.3	95.0
	%	32.6%	34.7%	3.2%	3.2%	4.2%	18.9%	3.2%	100.0%
Up-to 2 Lakh	O	1	0	0	0	1	2	1	5
	E	1.3	2.2	.2	.2	.2	.7	.2	5.0
	%	20.0%	.0%	.0%	.0%	20.0%	40.0%	20.0%	100.0%
Up-to 3 Lakh	O	6	18	1	0	2	1	0	28
	E	7.1	12.3	1.0	1.4	1.0	4.2	1.0	28.0
	%	21.4%	64.3%	3.6%	.0%	7.1%	3.6%	.0%	100.0%
4 Lakh and above	O	6	3	0	3	1	9	0	22
	E	5.6	9.7	.8	1.1	.8	3.3	.8	22.0
	%	27.3%	13.6%	.0%	13.6%	4.5%	40.9%	.0%	100.0%
Total	O	146	252	21	28	20	85	20	572
	E	146.0	252.0	21.0	28.0	20.0	85.0	20.0	572.0
	%	25.5%	44.1%	3.7%	4.9%	3.5%	14.9%	3.5%	100.0%
<b>Chi-Square Tests</b>									
				Value	df	Asymp. Sig. (2-sided)			
Pearson Chi-Square				62.176 <sup>a</sup>	36	.004			

The activity of registration of voters is done more frequently by PRIs Members belonging to the income group of up to 80000 and above Rupees. PRIs Members belonging to the income group of up to 40000-up to 60000 take or drop the

people at election booth, while PRIs belonging to the income group of up to one lakh and above Rupees to take part in activity which happened nearest his/her residence. The study also found that PRIs Members belonging to the

income group of up to 80000 to above Rupees were more likely to take part in another's election campaign, while PRIs

belonging to the income group of up to 40000-up to 60000 were less likely to take part in election campaign.

**Table 5:** Income and mentally torture by the general castes

Income	Mentally torture by the general castes mostly			Total
		Yes	No	
Up-to 40000	O	2	8	10
	E	2.4	7.6	10.0
	%	20.0%	80.0%	100.0%
Up-to 60000	O	62	164	226
	E	53.3	172.7	226.0
	%	27.4%	72.6%	100.0%
Up-to 80000	O	48	138	186
	E	43.9	142.1	186.0
	%	25.8%	74.2%	100.0%
Up-to 1Lakh	O	17	78	95
	E	22.4	72.6	95.0
	%	17.9%	82.1%	100.0%
Up-to 2 Lakh	O	0	5	5
	E	1.2	3.8	5.0
	%	.0%	100.0%	100.0%
Up-to 3 Lakh	O	5	23	28
	E	6.6	21.4	28.0
	%	17.9%	82.1%	100.0%
4 Lakh and above	O	1	21	22
	E	5.2	16.8	22.0
	%	4.5%	95.5%	100.0%
Total	O	135	437	572
	E	135.0	437.0	572.0
	%	23.6%	76.4%	100.0%
<b>Chi-Square Tests</b>				
	Value	df	Asymp. Sig. (2-sided)	
Pearson Chi-Square	10.618 <sup>a</sup>	6	.101	

The study also found that a high frequency of PRIs (at the grassroot level) belonging to the income group of up to 60000-up to 80000 Rupees have been mentally tortured by general caste people, while PRIs belonging to income group of up to one lakh and above Rupees say they were not mentally tortured by general caste people. The study also found that a high frequency of PRIs (at the grassroot level)

belonging to the income group of up to 80000 to above Rupees said that general caste people easily came to their houses when decisions on different issues were made. Conversely, PRIs belonging to income group of up to 40000-up to 60000 Rupees, with a high frequency, said that general caste people did not come to their houses.

**Table 6:** Income and the frequency to meet the MLA or MP of

Income	Frequency to meet the MLA or MP						Total
		Weekly	Monthly	Six month	Yearly	NA	
Up-to 40000	O	0	1	2	3	4	10
	E	.4	3.2	1.8	1.7	3.0	10.0
	%	.0%	10.0%	20.0%	30.0%	40.0%	100.0%
Up-to 60000	O	7	50	39	44	86	226
	E	9.5	71.5	39.9	37.5	67.6	226.0
	%	3.1%	22.1%	17.3%	19.5%	38.1%	100.0%
Up-to 80000	O	13	68	34	23	48	186
	E	7.8	58.9	32.8	30.9	55.6	186.0
	%	7.0%	36.6%	18.3%	12.4%	25.8%	100.0%
Up-to 1Lakh	O	2	44	14	14	21	95
	E	4.0	30.1	16.8	15.8	28.4	95.0
	%	2.1%	46.3%	14.7%	14.7%	22.1%	100.0%
Up-to 2 Lakh	O	0	1	1	2	1	5
	E	.2	1.6	.9	.8	1.5	5.0
	%	.0%	20.0%	20.0%	40.0%	20.0%	100.0%
Up-to 3 Lakh	O	0	7	6	7	8	28
	E	1.2	8.9	4.9	4.7	8.4	28.0
	%	.0%	25.0%	21.4%	25.0%	28.6%	100.0%
4 Lakh and above	O	2	10	5	2	3	22
	E	.9	7.0	3.9	3.7	6.6	22.0
	%	9.1%	45.5%	22.7%	9.1%	13.6%	100.0%

Total	O	24	181	101	95	171	572
	E	24.0	181.0	101.0	95.0	171.0	572.0
	%	4.2%	31.6%	17.7%	16.6%	29.9%	100.0%
<b>Chi-Square Tests</b>							
		Value		df	Asymp. Sig. (2-sided)		
Pearson Chi-Square		45.498 <sup>a</sup>		24	.005		

The results show that PRIs in different income groups tend to meet with their MPs or MLAs on a weekly or monthly basis, with a higher frequency of meetings every six months for PRIs in certain income groups. Additionally, a relatively high frequency of yearly meetings is seen for PRIs in specific income groups. Income of the respondents and their views on discuss different political issues is non-significant. The result of the study shows that PRIs belonging to the income group of up to 40000-up to 60000 Rupees have a

high frequency of sharing political issues with family members, PRIs belonging to the income group of up to 60000-up to two lakh Rupees discuss political issues with friends, and PRIs belonging to the income group of up to 200000 and above Rupees discuss political issues with relatives. Thus, PRIs Members in different income groups, share their political issues with family members, relatives, and other groups as and when required.

**Table 7:** Income of PRIs and attach with organisation

Income	Attachment with different organisation						Total
		Caste base organisation	Religious base organisation	Region base organisation	Women issues base organisation	NA	
Up-to 40000	O	3	0	0	1	6	10
	E	2.5	.1	1.0	.8	5.5	10.0
	%	30.0%	.0%	.0%	10.0%	60.0%	100.0%
Up-to 60000	O	39	5	20	21	141	226
	E	57.3	2.4	23.7	19.0	123.7	226.0
	%	17.3%	2.2%	8.8%	9.3%	62.4%	100.0%
Up-to 80000	O	54	1	19	12	100	186
	E	47.2	2.0	19.5	15.6	101.8	186.0
	%	29.0%	.5%	10.2%	6.5%	53.8%	100.0%
Up-to 1Lakh	O	32	0	11	9	43	95
	E	24.1	1.0	10.0	8.0	52.0	95.0
	%	33.7%	.0%	11.6%	9.5%	45.3%	100.0%
Up-to 2 Lakh	O	2	0	2	0	1	5
	E	1.3	.1	.5	.4	2.7	5.0
	%	40.0%	.0%	40.0%	.0%	20.0%	100.0%
Up-to 3 Lakh	O	8	0	1	3	16	28
	E	7.1	.3	2.9	2.3	15.3	28.0
	%	28.6%	.0%	3.6%	10.7%	57.1%	100.0%
4 Lakh and above	O	7	0	7	2	6	22
	E	5.6	.2	2.3	1.8	12.0	22.0
	%	31.8%	.0%	31.8%	9.1%	27.3%	100.0%
Total	O	145	6	60	48	313	572
	E	145.0	6.0	60.0	48.0	313.0	572.0
	%	25.3%	1.0%	10.5%	8.4%	54.7%	100.0%
<b>Chi-Square Tests</b>							
		Value		df	Asymp. Sig. (2-sided)		
Pearson Chi-Square		42.254 <sup>a</sup>		24	.012		

The chi-square test showed that there is a significant association between the income groups of Panchayat Raj Institution (PRI) members and the type of organization they are attached to. PRIs with incomes up to 40000 and 80000 Rupees are more likely to be associated with a caste-based organization, those with incomes up to 60000 Rupees are more likely to be associated with a religious-based organization, and those with incomes between one lakh and

two lakh or four lakhs and above Rupees are more likely to be associated with a region-based organization. Additionally, PRIs with incomes between 40000 and 60000, one lakh, or three lakhs to four lakhs and above Rupees are more likely to be associated with a women's issues-based organization. Overall, most PRIs across different income groups are associated with caste and region-based organizations.

**Table 8:** Income of PRIs and Dalit organisation does political active

Income	Attach with Dalit organisation who conscious about political active			Total
		Yes	No	
Up-to 40000	O	0	10	10
	E	2.4	7.6	10.0
	%	.0%	100.0%	100.0%
Up-to 60000	O	46	180	226
	E	55.3	170.7	226.0

	%	20.4%	79.6%	100.0%
Up-to 80000	O	54	132	186
	E	45.5	140.5	186.0
	%	29.0%	71.0%	100.0%
Up-to 1Lakh	O	23	72	95
	E	23.3	71.7	95.0
	%	24.2%	75.8%	100.0%
Up-to 2 Lakh	O	2	3	5
	E	1.2	3.8	5.0
	%	40.0%	60.0%	100.0%
Up-to 3 Lakh	O	6	22	28
	E	6.9	21.1	28.0
	%	21.4%	78.6%	100.0%
4 Lakh and above	O	9	13	22
	E	5.4	16.6	22.0
	%	40.9%	59.1%	100.0%
Total	O	140	432	572
	E	140.0	432.0	572.0
	%	24.5%	75.5%	100.0%
<b>Chi-Square Tests</b>				
		Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square		11.417 <sup>a</sup>	6	.076

A field study found that a high frequency of Panchayat Raj Institutions (PRIs) with an income of up to 80000 Rupees and above are associated with Dalit organizations for political activity, while PRIs with an income of up to 40000-60000 and up to 1-3 lakh Rupees are not. The majority of PRIs in different income groups do not have an association with Dalit organizations. PRIs with higher incomes believe

that marches and demonstrations can raise awareness, while those with lower incomes disagree. The chi-square test shows a significant association between income and political consciousness raising activities. The majority of PRIs believe that meetings with people and participating in elections are effective ways to raise political consciousness.

**Table 9:** Income of PRIs and campaign by Dalit organisation

Income	Dalit organisation does campaign on election time			Total
		Yes	No	
Up-to 40000	O	9	1	10
	E	9.4	.6	10.0
	%	90.0%	10.0%	100.0%
Up-to 60000	O	215	11	226
	E	212.6	13.4	226.0
	%	95.1%	4.9%	100.0%
Up-to 80000	O	175	11	186
	E	174.9	11.1	186.0
	%	94.1%	5.9%	100.0%
Up-to 1Lakh	O	88	7	95
	E	89.4	5.6	95.0
	%	92.6%	7.4%	100.0%
Up-to 2 Lakh	O	4	1	5
	E	4.7	.3	5.0
	%	80.0%	20.0%	100.0%
Up-to 3 Lakh	O	26	2	28
	E	26.3	1.7	28.0
	%	92.9%	7.1%	100.0%
4 Lakh and above	O	21	1	22
	E	20.7	1.3	22.0
	%	95.5%	4.5%	100.0%
Total	O	538	34	572
	E	538.0	34.0	572.0
	%	94.1%	5.9%	100.0%
<b>Chi-Square Tests</b>				
		Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square		3.024 <sup>a</sup>	40	.806

The chi-square value ( $\chi^2=3.024$ ,  $df=6$ ,  $p>0.05$ ) is not significant. Therefore, there is no significant variation in relation to the knowledge of campaigning by Dalit organizations and income. Thus, the null hypothesis is accepted and the difference between income and

campaigning by Dalit organizations is non-significant. The data shows that PRIs with incomes up to 60000-80000 and 4 lakhs and above believe that Dalit organizations have taken part in political campaigning. However, PRIs with incomes up to 40000 and 1-3 lakh Rupees believe that Dalit



organizations have not taken part in political activity or political campaign. Overall, the majority of PRIs in different

income groups believe that Dalit organizations have taken part in political campaign.

**Table 10:** Income of PRIs and activity by organisation

Total	Activity does by the Dalit organisation									Total
		Door to door campaigning	Meeting by organisation	Press conference	Magazine	Internet	TV	All of above	Na	
Up-to 40000	O	1	4	0	1	0	1	2	1	10
	E	3.1	2.6	.3	.1	.0	1.0	2.3	.6	10.0
	%	10.0%	40.0%	.0%	10.0%	.0%	10.0%	20.0%	10.0%	100.0%
Up-to 60000	O	70	64	5	0	1	29	46	11	226
	E	69.5	58.9	7.1	1.6	.8	23.3	51.4	13.4	226.0
	%	31.0%	28.3%	2.2%	.0%	.4%	12.8%	20.4%	4.9%	100.0%
Up-to 80000	O	56	44	10	1	1	15	48	11	186
	E	57.2	48.5	5.9	1.3	.7	19.2	42.3	11.1	186.0
	%	30.1%	23.7%	5.4%	.5%	.5%	8.1%	25.8%	5.9%	100.0%
Up-to 1Lakh	O	28	24	2	1	0	9	24	7	95
	E	29.2	24.7	3.0	.7	.3	9.8	21.6	5.6	95.0
	%	29.5%	25.3%	2.1%	1.1%	.0%	9.5%	25.3%	7.4%	100.0%
Up-to 2 Lakh	O	1	0	0	0	0	0	3	1	5
	E	1.5	1.3	.2	.0	.0	.5	1.1	.3	5.0
	%	20.0%	.0%	.0%	.0%	.0%	.0%	60.0%	20.0%	100.0%
Up-to 3 Lakh	O	13	8	1	0	0	2	2	2	28
	E	8.6	7.3	.9	.2	.1	2.9	6.4	1.7	28.0
	%	46.4%	28.6%	3.6%	.0%	.0%	7.1%	7.1%	7.1%	100.0%
4 Lakh and above	O	7	5	0	1	0	3	5	1	22
	E	6.8	5.7	.7	.2	.1	2.3	5.0	1.3	22.0
	%	31.8%	22.7%	.0%	4.5%	.0%	13.6%	22.7%	4.5%	100.0%
Total	O	176	149	18	4	2	59	130	34	572
	E	176.0	149.0	18.0	4.0	2.0	59.0	130.0	34.0	572.0
	%	30.8%	26.0%	3.1%	.7%	.3%	10.3%	22.7%	5.9%	100.0%
<b>Chi-Square Tests</b>										
		Value		df		Asymp. Sig. (2-sided)				
Pearson Chi-Square		45.873 <sup>a</sup>		42		.315				

The table illustrates that the chi-square value ( $\chi^2=45.873$ ,  $df=42$ ,  $p>0.05$ ) is not significant. Therefore, there is no significant variation in relation to the knowledge of activity by Dalit organizations and income. The table shows that PRIs with incomes up to 60000 and 3 lakhs and above believe that for effectiveness, a Dalit organization should conduct door-to-door campaigning in the opinion of the respondents. PRIs with incomes up to 40000-60000 and 3 lakh Rupees believe that a Dalit organization should conduct meetings and conferences in the opinion of the respondents. Whereas, PRIs with incomes up to 40000-60000 and 4 lakhs and above Rupees believe that for effectiveness, a Dalit organization should conduct campaigning through TV and the internet in the opinion of the respondents. Overall, it can be calculated that PRIs in different income groups believe that door-to-door campaigning and organizing meetings are effective ways for the political activeness of the organization in the opinion of the respondents. There is no significant variation in relation to the attachment of family members with a political party and income. The result reveals that the husband and daughter-in-law of PRIs with incomes up to 40000 Rupees are attached with a political party. The father, husband, mother-in-law, and daughter-in-law of PRIs with incomes up to 60000 Rupees are attached with a political party. The father, wife, father-in-law, and uncle of PRIs with incomes up to 80000 Rupees are attached with a political party. The wife, mother-in-law, and uncle of PRIs with incomes up to 2 lakh Rupees are attached with a political party. The father, wife, son, daughter-in-law, and uncle of PRIs with incomes up to 3 lakhs and above are attached with a political party. About half of the PRIs in

different income groups have family members such as father, husband, wife, and uncle who are attached with a political party.

The result of the study shows that PRIs with incomes up to 40000-80000 Rupees work as party workers for the political party, PRIs with incomes above 80000 Rupees by attending rallies of the party, PRIs with incomes up to 80000 and 3 lakh Rupees work by making posters and advertisements for the party, PRIs with incomes up to 60000, 2 lakh and 4 lakh and above Rupees work by making appeals to cast their vote in favour of their concerned political party, and PRIs with incomes up to 60000 and 80000 Rupees work by campaigning on TV or radio. Half of the PRIs in different income groups work as party workers by raising awareness, attending rallies, making posters and advertisements and appealing to people to vote in favour of their concerned political party or attach with it. The result of the study shows that maximum respondents of PRIs with incomes up to 4 lakhs and above except respondents belong to income group 1-3 lakh Rupees distribute party pamphlets or literature, while PRIs with incomes up to 80000 do not. Overall, the majority of PRIs in different income groups distribute party literature. The result of the study shows that there is significant difference between incomes of the respondents and to donate money to a political party is significant. The data from the table shows that PRIs with incomes up to 60000-80000 Rupees do not donate money to a political party, while PRIs with incomes above 1 lakh Rupees do. Overall, the majority of PRIs in different income groups do not donate money to a political party. The result of the study shows that PRIs with higher income levels are

more likely to file public interest litigation, while those with lower income levels are less likely to do so.

### Conclusion

The study found that PRIs members with higher incomes tend to use a combination of sources of information such as self, communication with others, and village watchmen to gather information on daily matters in the village. PRIs with higher incomes are more likely to participate in meetings and exert pressure on MP or MLA if decisions are not in line with rules and regulations. The study also found that PRIs with higher incomes are more likely to win elections on general seats and tend to participate in meetings with different family members depending on their income group. Overall, the study suggests that income is an important factor for reserved category candidates to win elections on general seats and that majority of the income group of PRIs does not exert pressure on their concern MP or MLA.

The study found that there is a significant relationship between the income of Panchayat Raj Institution (PRI) members and their participation in different activities such as mass movements, Encompass, strikes, demonstrations, marches and hunger strikes. Different activities are used more frequently by different income groups, for example, mass movements are used more frequently by PRIs members with incomes up to 60000 Rupees, while marches are used more frequently by PRIs members with incomes above 80000 Rupees. The study also found that PRIs members with higher incomes were more likely to participate in voter registration and in another's election campaign, while those with lower incomes were less likely to participate. Additionally, the study found that a high frequency of PRIs members with incomes above 80000 Rupees met people of the same caste with high frequency after winning the elections of as members PRIs at different level, while PRIs members with incomes up to 60000 Rupees met people of the same caste with low frequency.

The study found that there is no significant relationship between the income of PRIs members and their experiences of mental torture by general caste people. Additionally, the study found that PRIs with incomes up to 80000 Rupees are more likely to have general caste people visit their homes when decisions are made, while those with incomes of up to 40000-60000 Rupees are less likely to have this happen. The study also found that PRIs members in different income groups share their political issues with different groups, such as family members, friends, or relatives. Overall, it can be concluded that income does not have a significant impact on how PRIs members share their political issues or experiences of mental torture by general caste people.

The study found that there is a relationship between the income of PRIs and their association with different types of organizations, such as caste-based, religious-based, and region-based organizations. Most PRIs across different income groups are associated with caste, women's issues-based, and region-based organizations, but not with Dalit organizations. The study also found that PRIs in different income groups believe that marches and demonstrations, meeting with people, and supporting candidates in elections are effective ways of raising political consciousness. Overall, it can be concluded that income plays a role in the types of organizations PRIs are associated with and their beliefs on how to raise political consciousness.

In summary, the study found that PRIs members with different income levels have different opinions on effective ways for political activism and different ways of participating in political activities. PRIs with higher incomes are more likely to donate money to a political party and file public interest litigation. Overall, most PRIs believe that door-to-door campaigning and organizing meetings are effective ways for political activism, and they participate in political activities such as working as party workers, attending rallies, making posters and distributing party literature.

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