ORIGINAL ARTICLE

ROLE OF INCOME IN DETERMINING THE AWARENESS LEVEL ABOUT WELFARE SCHEMES AMONG BACKWARD CLASSES : A STUDY OF RURAL HARYANA

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Abstract:

The present study was carried out to know the awareness level regarding welfare schemes among Backward Classes in rural Haryana. On the basis of literacy rate six villages namely, Ramgarh, Kardhan, Bharawas were selected from the high literacy rate category and Talwara Khurd, Bhuna, Ahrawan from the low literacy rate. Stratified Random sampling was used in the present study and 305 respondents were selected from universe. It is concluded that those respondents who had their annual income more than Rs. 50000, were significantly aware of Fee exemption in field of jobs and educational, provision of imparting free coaching for competitive examinations than their counterparts. It is clear from the study that there are no significant difference between the income of the respondents and loan schemes, knowledge about parental income limit. It can be established that those respondents, who had their or their family annual income more than Rs. 50000 were aware of the knowledge of temporary nature of reservation and limitation of reservation policy.

KEY WORDS:

Income, Welfare Schemes, Backward Classes, Awareness

INTRODUCTION

It is universally recognized that in the Indian society and especially among the Hindus, the social inequality was a product of caste system. On the 26th January 1950, we will have equality into a life of contradictions. In politics, we have equality and in social and economic life, we will have inequality. We must remove this contradiction at the possible moment (Mehta and Patel, 1991). According to our Constitution, in its preamble ensures social, economic and political justice. As such social justice demands equality with liberty. Economic justice means non–discrimination, between men and men on the basis of economic value. Political justice ensures free and fair participation of the people in the political life. (Tomta, 1990). At present, the term 'backward classes' denotes three different categories of castes such as SCs, STs and OBCs/SEBCs. The Other Backward Classes / Castes (OBCs) differ from state to state. All the Other Backward Castes, recognized by the different states, do not have same status in caste hierarchy. Their economic position also varies vastly (Shah, 1990). Andre Beteille defines "OBCs are residual category, there is highly ambiguous; and it is impossible to give an exact statement of their number (Beteille, 1992)". The OBCs are those, which are not as backward as the SCs and STs; OBCs comprises the non–untouchable and intermediate castes that were traditionally engaged in agriculture, animal husbandry and functional services. The position of OBCs is far better than the SCs & STs. (Sharma, 1997). This category is, however, the most controversial due to its extraordinary heterogeneity, large size, and ambiguity of identity; the

conflict of interests and confrontation between castes declared as backward and those not; and the increasing animosity between castes competing for compensatory benefits. It is also crucial to India's vote bank politics. (Radhakrishna, 2003).

HISTORICAL PERSPECTIVE OF BACKWARD CASTES

Historically, inequality in Indian society dates back to the Aryan invasion of this country about 4000 years back. In course of time, the Aryans established their rule all over the country and they divided the Indian society into four varnas- 1. Brahmin, 2. Kshatriya, 3. Vaishya and 4. Shudra. The rest was called as 'Avarnas', i.e., Panchamas or Untouchables (Achhute). If one goes through the Manu-Smriti one can understand that Brahmin, Kshatriya and Vaishya are Aryan origin, while the Shudras and the Panchamas are natives of this land. The sacred thread is the symbol that denotes their common origin. (Bheemappa, 1992). Furthermore, Shudras were also divided into two camps, known as – 'right handed' (Touchable) and 'left handed' (Untouchable). Traders, Weavers, Potters, Musicians, Washermen and the Farmers included in the 1st camp whereas famous sculptors like Leather-makers, Herdsman and some of the Farmers are in 2nd camp (Bhasam, 1972). According to Patanjali, at least five classes of Shudras were there. The first includes Shakas and Yavanas who lived outside the Aryavart. And in second were the Chandals and Doms who resided within the limits of town and village of Aryavart and their vessels could not be used by latter even after purification. Third includes the groups of Carpenter, Washerman, Blacksmith, Barbers and the Weaver, whose food vessels could be used after purification. Fourth has not been named by the Patanjali, but fifth group was of those who lived beyond the limit of Aryan villages and towns. (Ghurye, 1969). Ghanshyam Shah also expresses the same thought about the origin of SEBCs/OBCs on the basis of division of labour by which the society is divided in to two groups/classes- 'Haves' and 'Have-nots'. The former (Haves) owned and continued to own greater means of production and also political power in terms of privileged and deprived or underprivileged classes. There are layers within each of these categories. (Shah, 1991).

Society (collection of castes)		
Haves (Privileged classes)	Haves-not (Shudras) (Underprivileged/Deprived classes)	
Having greater (Means of production & Political power)	Having not (Means of production & Political power)	
	Clean/Shudras/Aniravasita	Unclean/Nirvasita/Atishudras
	Peasant castes Artisan castes Nomadic castes	Untouchable Achhute (Outside the varna system)
	Today known as OBCs/SEBCs	SCs.

Thus, it is clear that the OBCs / SEBCs came from the Shudra fold (Dave, 1985). But interesting point is that all so-called Shudras castes / communities are not the OBCs, which is proved by the example. The Reddys and Kammas (Andhra Pradesh), the Patils and Pattidars (Gujarat) and the Kayasthas in all-India, although all belong to Shudras are not listed as the OBCs. (Sujatha, 2003).

The Fort St. George Gezette No. 40 of 5 Nov. 1895 mentions grant-in-aid to schools for listed 'Backward Classes', which includes most of the untouchable castes of Madras Presidency. The term Backward Classes found in 1917-18, but it was more used in 1930 or 1931. (Sharma, 1990). In 1917, the Maharaja of Kolhapur was keen interested in uplifting the 'untouchable' (Glanter Marc, 1984). In 1918, the Mysore Govt. appointed a committee to define the term 'Backward Classes'. In 1921, the Committee defined it as 'all communities other than Brahmins, who are not now adequately represented in the public services'. The Hartog Committee (1928) defined Backward Classes as 'castes/classes, which are educationally backward' (Glanter, Marc 1978). In the Round Table Conference held in 1930 and 1931, Gandhi and Ambedkar spearheaded the welfare programs for Backward Classes in conformity with their own approaches but both accepted the Poona Pact of 1932 by which the reservation of seats and representation in the public services for these classes could be accepted. On the basis of Simon Commission's report, a new category of Schedule Castes (SCs) was created to include a significant section of Depresses Classes through the Govt. of India Act, 1935. Separate lists for SCs and Depressed Classes were notified in 1936 for the purpose of various concessions and welfare measures for them (Padhy and Mahapatra, 1988). In 1937, the State of Travancore used the term 'Backward Classes' to refer the strata above the untouchables (Sharma, K. L. 1990).

In 1944, the Madras Govt. comprised for more than hundred communities in it. In the Constituent Assembly, a reference was made to the 'Other Backward Classes' by an objective resolution on Dec. 13,

1949; many delegates from north India considered the term as vague. Thus, it is apparent now that at the time of independence, there was no definite meaning attached to the term 'Backward Classes' at the all-India level (Glanter Marc, 1984).

In fact, the most reliable statement on this issue is that of Dr. B. R. Ambedkar given on the 18th May, 1951 at the time of First Constitution Amendment (which inserted the Article 15(4): '… what are called Backward Classes are …. nothing else but a collection of certain castes.' (V. S. Sujatha, 2003). The task of determining the Backward Classes was left to the Backward Classes Commission, which was appointed by the then President under article 340 of the Constitution of India. (Madan, 1973). At present time, near about more than two dozen of Backward Classes Commissions and Committees including two Central Commissions had been appointed by various State Governments for defining Backward Classes.

Sarkar (1965) conducted a study entitled "Occupational Mobility among the Artisan Groups of Mysore City". In this study, six artisan groups, namely- Kumhars (Potters), Medars (Basket–makers), Silpi (Sculptors), Badagi (Rose–wood carvers), Inlay-workers (Kelsagararu) & Garland-makers (Huvina Kelsagararu) were studied. The study shows that the Kumhars and Medars (Basket-makers) came first and second in the degree of deviation from their traditional occupations due to poor economic conditions. In short, Kumhars argue that the cost of raw material required for pottery has been very high. The Medars say that their occupation is unprofitable. It is observed that remaining four artisan groups were not totally dependent on their traditional occupation; agriculture always supported them. Hardgrave, Robert L. (1969) in his study examines that traditional occupation of Nadars is climbing the Palmyra palm tree to tap its sap in order to make sugar and toddy (toddy-tapers). In the past, they were one of the most economically depressed communities in South India and suffered with several social disabilities like denial the right to carry an umbrella, to wear shoes, golden ornaments, to milk cows, to walk in certain streets and their women were forbidden to cover their breasts. Due to this oppression the Nadars sought escape from the hierarchy of ritual purity in Christianity. Increasingly, with the aid of the Missionaries, Nadars secured small land holdings and intensively cultivated garden crops. P. Sivaram and S. Bhaskar (1990) conducted a study in Andhra Pradesh on peoples of Mangali caste engaged in hairdressing of the customers and also perform music on the occasion of marriage and other ceremonies. Now-a-day, they are changing their traditional occupations due to the hardship faced by them for their livelihood and adopting new occupations like clerks in shops, maintaining provision stores, petty–shops, etc. Educated peoples are joining public services and other private organizations. Among illiterates, a majority of them is continuing their traditional occupation in sophisticated manner like maintaining saloons. Urbanization and industrialization are the main factors which bring out the change in their traditional occupations.

Smita Tewari Jassal (2001) in his study explored the process of caste identity formation as central problem of the Mallah / Nishad castes which is identified in state discourse as one of the Most Backward among OBCs in terms of economic, social and political criteria. Mallah / Nishad caste which was labeled as a criminal tribe, is undergoing occupational diversifications. They moved water-based occupation to settle agriculture and artisan production. S.S.A.Jafri (2001) in his study based on demographic in Urban Uttar Pradesh found that on almost all socio-economic parameters, the status of the Hindu OBCs is inferior in comparison to total population of urban area in Uttar Pradesh.S. S. Solanki (2002) in his study on "Migration of Rural Artisan: Evidence from Haryana and Rajasthan" observed that there has been 'no migration' among artisans (blacksmith and carpenters) due to lack of awareness about market potential of their products and lack of financial resources (90% respondents), affection for their native place (79% respondents), feelings of satisfaction (80% respondents), strong linkages within the clusters (90%) and close interaction with users (80% of respondents) are the main reasons for non–migration. H S. Verma (2005) examined the organizational arrangements made for implementing the task of emancipation and empowerment of the OBCs in organizational structures and institutional functioning of the Central Ministry of Social Justice & Empowerment, the National and State Backward Classes Finance & Development Corporations and the National / State Backward Classes Commissions. The author presented some painful conclusions, i.e.- first, no satisfactory organizational arrangements have been made for attending to the tasks of emancipation and empowerment of the OBCs by the State and Central Govts. Secondly, the various governments are treating these institutions disdainfully and the Planning Commission & Finance Ministry have been totally against any worthwhile allocation of funds for the economic empowerment of the OBCs. Ajit Kumar Singh (2005) in a study "Socio-Economic Conditions of Backward Castes in Western Uttar Pradesh" found that abolition of zamindari, onset of the green-revolution, spread of literacy and education led to a process of social awakening and emergence of new leadership from amongst the intermediates farming communities belonging to backward castes. This impact was not uniform on all farming communities. Some obtained large share in government jobs and others deprived of it.

Objective of the Study:-
        Present study tries to assess the role of income in determining awareness level regarding welfare schemes among the Backward Classes in rural Haryana through the following research questions. A) What kind of information is perceived by the Backward Classes regarding welfare schemes? B) Are there any differences on the basis of income and their knowledge regarding welfare schemes?

Selection of the Villages and its profile:–
    On the basis of above mentioned criteria, researcher selected six villages in which three related to high literacy rate and others three belonged to low literacy rate. Ramgarh village in Panchkula district, Kardhan village in Ambala district and Bharawas village in Rewari district were selected from the high literacy rate category (District level as well as Tehsil level); and Talwara Khurd village in Sirsa district, Bhuna village in Kaithal district and Ahrawan village in Fatehahabad district were selected from the category of low literacy rate. The profile of the selected villages and their castes composition is given below in the tables 1 &2.

Table 1: Villages Profile

Name of the village.	Tehsil	District	Nearest town with distance. (in KMs.)	Total geo. Area (In Hect.)	Total population
1.TALWARA KHURD	Ellanabad	Sirsa	Ellanabad (9)	3337.00	6266
2.AHRAWAN	Ratia	Fatehabad	Ratia (9)	2392.00	5089
3. BHUNA	Guhla	Kaithal	Kaithal (9)	1874.00	5640
4.KARDHAN	Ambala	Ambala	Ambala Cantt. (I)	236.00	4165
5.RAMGARH	Panchkula	Panchkula	Panchkula (10)	609.86	3913
6.BHARAWAS	Rewari	Rewari	Rewari (6)	1184.89	3607
Total	-	-	-	9563.75	28680

Table 2: Caste Composition of Selected Villages (households)

	Castes	Ahrawan	Talwara Khurd	Bharawas	Kardhan	Bhuna	Ramgarh	Total
General castes	Jat / jat-sikh	197	204	-	70	40	2	513
	Khatri	19	223	1	50	30	10	333
	Bania	9	7	2	80	5	40	143
	Brahmins	1	16	27	100	135	25	304
	Rajput	-	-	-	10	65	10	85
	Masih	30	-	-	-	-	-	30
	Gosai	-	24	-	-	-	-	24
Schedule Castes	Chamar	29	105	108	100	70	35	447
	Odd	53	13	-	-	-	-	66
	Sahnsi	4	-	-	-	-	-	4
	Bajigar	126	80	-	-	140	-	346
	Majbi sikh	102	7	59	90	50	27	335
	Dhanak	-	4	18	-	-	-	22
	Nayak (heri)	5	12	-	-	-	-	17
	Babri	-	140	-	-	-	-	140
	Bhichar	-	4	-	-	-	-	4
	Khatik	-	-	-	40	-	-	40
	Mahasya	-	-	-	-	12	-	12
	Aryamegh	-	-	-	-	10	-	10
	Kuchbane	58	-	-	-	-	-	58
Backward Castes	Ahir	-	-	427 (56)	29 (4)	-	-	456 (60)
	Gujjar	-	-	-	76 (10)	68(9)	-	144 (19)
	Saini	-	-	37 (5)	61 (8)	-	199(26)	297 (39)
	Sunar	-	-	12 (2)	55 (7)	11 (1)	9 (1)	87 (11)
	Varagi	-	-	21 (3)	31 (4)	28 (4)	-	80 (11)
	Darzi	-	-	9 (1)	24 (3)	-	9 (1)	42 (5)
	Teli	-	-	-	7 (1)	8 (1)	34 (4)	49 (6)
	Pal-gadria	-	-	-	10 (1)	7 (1)	25 (3)	42 (5)
	Labana	-	-	-	9 (1)	102(13)	-	111 (14)
	Zimer	24 (3)	11 (1)	-	44 (6)	121 (16)	11 (1)	211 (27)
	Lohar	11 (1)	-	-	9 (1)	22 (3)	14 (2)	56 (7)
	Khati	8 (1)	17 (2)	31 (4)	24 (3)	7 (1)	16 (2)	103 (13)
	Kamboj	134 (17)	37 (5)	-	11 (1)	14 (2)	-	196 (25)
	Kumhar	11 (1)	36 (5)	37 (5)	12 (2)	22 (3)	8 (1)	126 (17)
	Rai-sikh	18 (2)	91 (12)	-	-	-	-	109 (14)
	Nai	-	27 (4)	23 (3)	34 (5)	19 (2)	29 (4)	132 (18)
	Garhwali	-	-	31 (4)	71 (9)	-	4 (1)	106 (14)
Total	-	839	1058	843	971	994	575	5280

(Figure given in brackets represents sample size)

Methodology, Sample Procedure and Techniques of Data Collection:-
In the present study 305 respondents were selected by employing multistage stratified random sampling. All the heads of the household have been interviewed with the help of interview schedule to get information about reservation policy, scholarships, fee exemption and age relaxation in job & education fields, free coaching facilities, loan schemes, knowledge about creamy layer and BCEWSKN etc. In the secondary sources-Village Panchayat record, village health worker survey register, report of Backward Classes Commissions, census report and other concerned literature have been used in the present study. The present study is descriptive and exploratory in nature and data was analyzed by applying Chi-square(x2).

Awareness Regarding Welfare Schemes among Backward Classes:-
It is not claimed that the list of questions related to awareness is a final list but researcher try to include the questions which are related to their awareness of the respondents regarding the welfare schemes. It is generally accepted by the Sociologists that education, occupation and income are the main determinants of the status of an individual or a family especially in rural society. The higher the income of a family, the greater is the chances of children of that family to get education. Therefore, it can be hypothesis that the higher the income, the more awareness about statutory privileges.

Table 3: Income and Knowledge of reservation policy

Income		Knowledge of reservation policy		Total
		Yes	No	
Below 50000	O	116(E124.4) (75.8%)	**37**(E28.6) (24.2%)	153 (100%)
50001-100000	O	**95**(E91.1) (84.8%)	17(E20.9) (15.2%)	112(100%)
100001-150000	O	**22**(E20.3) (88%)	3(E4.7) (12%)	25(100%)
150001-200000	O	**8**(E6.5) (100%)	0(E1.5) (0%)	8(100%)
200001 & above	O	**7**(E5.7) (100%)	0(E1.3) (.0%)	7(100%)
Total	O	248(E248) (81.3%)	57(E57) (18.7%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
8.131	4	.087	9.49	Accepted

The statistical results of the table do not fully support the hypothesis that the higher the income, the more the awareness regarding welfare schemes, as the value of chi-square, i.e. 8.131, which is not significance at .05 level of significance for 4 degree of freedom but there was progressive increase in the level of awareness as the income level increased.

Table 4: Income and Knowledge about Scholarships

Income		Knowledge about Scholarships		Total
		Yes	No	
Below 50000	O	16(E27.1) (10.5%)	**137**(E125.9) (89.5%)	153 (100%)
50001-100000	O	**25**(E19.8) (22.3%)	87(E92.2) (77.7%)	112(100%)
100001-150000	O	**8**(E4.4) (32%)	17(E20.6) (68%)	25(100%)
150001-200000	O	1(E1.4) (12.5%)	**7**(E6.6) (87.5%)	8(100%)
200001 & above	O	**4**(E1.2) (57.1%)	3(E5.8) (42.9%)	7(100%)
Total	O	54(E54) (17.7%)	251(E251) (82.3%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
18.281	4	.001	9.49	Rejected

The above table illustrates that the chi-square value ($x2= 18.281$, df 4, P<0.05) is significant. It means there is significant difference in relation with the knowledge about scholarships and their income. Thus, it can be concluded that the respondents, having income of Rs. 50001-150000 and above Rs. 200000 are more aware of the scholarships than their counterparts.

Table 5: Income and Knowledge about Fee-exemption

Income		Knowledge about Fee-exemption		Total
		Yes	No	
Below 50000	O	47(E62.2) (30.7%)	**106**(E90.8) (69.3%)	153 (100%)
50001-100000	O	**50**(E45.5) (44.6%)	62(E66.5) (55.4%)	112(100%)
100001-150000	O	**14**(E10.2) (56%)	11(E14.8) (44%)	25(100%)
150001-200000	O	**7**(E3.3) (87.5%)	1(E4.7) (12.5%)	8(100%)
200001 & above	O	**6**(E2.8) (85.7%)	1(E4.2) (14.3%)	7(100%)
Total	O	124(E124) (40.7%)	181(E181) (59.3%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
22.606	4	.0001	9.49	Rejected

Again, in relation with the knowledge about Fee-exemption in jobs & education for Backward Castes, the calculated value, i.e. 22.606 is greater than the table value, i.e. 9.49 for df 4, at .05 level of significance. It means there is significant difference in relation with the knowledge about Fee-exemption in jobs & education for Backward Classes and their income. It can be summarized that those respondents who have annual income of their family is more than Rs. 50000, are more aware of the knowledge about Fee-exemption in jobs & education for Backward Castes than their counterparts.

Table 6: Income and Knowledge about Age-relaxation in jobs for Bcs

Income		Knowledge about Age-relaxation in jobs for BCs.		Total
		Yes	No	
Below 50000	O	91(E100.3) (59.5%)	**62**(E52.7) (40.5%)	153 (100%)
50001-100000	O	**77**(E73.4) (68.8%)	35(E38.6) (31.3%)	112(100%)
100001-150000	O	**19**(E16.4) (76%)	6(E8.6) (24%)	25(100%)
150001-200000	O	**7**(E5.2) (87.5%)	1(E2.8) (12.5%)	8(100%)
200001 & above	O	**6**(E4.6) (85.7%)	1(E2.4) (14.3%)	7(100%)
Total	O	200(E200) (65.6%)	105(E105) (34.4%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
7.185	4	.126	9.49	Accepted

In relation with the knowledge of age-relaxation in jobs for Backward Castes, the calculated value, i.e. 7.185 is less than the table value, i.e. 9.49 for df 4, at .05 level of significance. Thus the null hypothesis is accepted and the difference between the theory and observation is non-significant and there is no significant relationship between the knowledge of age-relaxation in jobs for Backward Castes and their income.

Table 7: Income and Knowledge about free coaching

Income		Knowledge about free coaching		Total
		Yes	No	
Below 50000	O	13(E26.1) (8.5%)	**140**(E126.9) (91.5%)	153 (100%)
50001-100000	O	**23**(E19.1) (20.5%)	89(E92.9) (79.5%)	112(100%)
100001-150000	O	**8**(E4.3) (32%)	17(E20.7) (68%)	25(100%)
150001-200000	O	**4**(E1.4) (50%)	4(E6.6) (50%)	8(100%)
200001 & above	O	**4**(E1.2) (57.1%)	3(E5.8) (42.9%)	7(100%)
Total	O	52(E52) (17%)	253(E253) (83%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
26.926	4	.0001	9.49	Rejected

Since the chi-square value (x2= 26.926, df 4, P<0.05) is significant, hence, our null hypothesis is rejected. It means there is significant difference in relation with the knowledge about the provision of imparting free coaching for competitive exams for Backward Castes and their income. Therefore, it can be summarized that those respondents who have annual income of their family more than Rs. 50000, are aware of the knowledge about the provision of imparting free coaching for competitive exams for Backward Castes.

Table 9: Income and Awareness about Loan Schemes

Income		Awareness about Loan Schemes		Total
		Yes	No	
Below 50000	O	10(E12.5) (6.5%)	143(E140.5) (93.5%)	153 (100%)
50001-100000	O	9(E9.2) (8%)	103(E102.8) (92%)	112(100%)
100001-150000	O	3(E2) (12%)	22(E23) (88%)	25(100%)
150001-200000	O	1(E0.7) (12.5%)	7(E7.3) (87.5%)	8(100%)
200001 & above	O	2(E0.6) (28.6%)	5(E6.4) (71.4%)	7(100%)
Total	O	25(E25) (8.2%)	280(E280) (91.8%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
5.104	4	.277	9.49	Accepted

An examination of chi-square statistics show that the table value of chi-square for df 4, at 0.05 level of significance is 9.49. The calculated value of chi-square, i.e. 5.104, is less than the table value. Thus the null hypothesis is accepted. Hence, there is no significant relationship between the income of the respondents and loan schemes in which a loan on low interest is provided by the government to backward castes.

Table 10: Income and Knowledge about parental income limit

Income		Knowledge about parental income limit		Total
		Exact knowledge	No exact knowledge	
Below 50000	O	49(E55.7) (32%)	**104**(E97.3) (68%)	153 (100%)
50001-100000	O	**43**(E40.8) (38.4%)	69(E71.2) (61.6%)	112(100%)
100001-150000	O	**10**(E9.1) (40%)	15(E15.9) (60%)	25(100%)
150001-200000	O	**4**(E2.9) (50%)	4(E5.1) (50%)	8(100%)
200001 & above	O	**5**(E2.5) (71.4%)	2(E4.5) (28.6%)	7(100%)
Total	O	111(E111) (36.4%)	194(E194) (63.6%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
5.946	4	.203	9.49	Accepted

The data in the table indicates that the chi-square value, i.e. 5.946, is less than the critical value, i.e. 9.49, for 4 degree of freedom, at 0.05 level. Hence, there is no significant relationship between the income of the respondents and the knowledge about parental income limit.

Table 11: Income and Creamy Layer's persons are not eligible for reservation benefit

Income		Creamy Layer's persons are not eligible for reservation benefit.		Total
		Yes	No	
Below 50000	O	16(E34.1) (10.5%)	**137**(E118.9) (89.5%)	153 (100%)
50001-100000	O	**34**(E25) (30.4%)	78(E87) (69.6%)	112(100%)
100001-150000	O	**9**(E5.6) (36%)	16(E19.4) (64%)	25(100%)
150001-200000	O	**4**(E1.8) (50%)	4(E6.2) (50%)	8(100%)
200001 & above	O	**5**(E1.6) (71.4%)	2(E5.4) (28.6%)	7(100%)
Total	O	68(E68) (22.3%)	237(E237) (77.7%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
32.586	4	.0001	9.49	Rejected

Again, chi-square table shows that the obtained chi-square value, i.e. 32.586 is greater than the table value for df 4, i.e. 9.49 at .05 level of significance. Thus, the null hypothesis is rejected and difference between income of the respondents and their knowledge about the fact that the peoples, who fall in the creamy layer, are not eligible for reservation benefit is significant. Therefore, it was noted that those respondents who have annual income of their family more than Rs. 50000 were significant for having knowledge about above statements. Therefore, it can be concluded that those respondents who have annual income of their family more than Rs. 50000, are aware of the fact that the peoples, who fall in the creamy layer, are not eligible for reservation benefit.

Table 12: Income and Knowledge about BCEWSKN

Income		Knowledge about BCEWSKN		Total
		Yes	No	
Below 50000	O	14(E29.6) (9.2%)	**139**(E123.4) (90.8%)	153 (100%)
50001-100000	O	**30**(E21.7) (26.8%)	82(E90.3) (73.2%)	112(100%)
100001-150000	O	**8**(E4.8) (32%)	17(E20.2) (68%)	25(100%)
150001-200000	O	**3**(E1.5) (37.5%)	5(E6.5) (62.5%)	8(100%)
200001 & above	O	**4**(E1.4) (57.1%)	3(E5.6) (42.9%)	7(100%)
Total	O	59(E59) (19.3%)	246(E246) (80.7%)	305(100%)
Calculated value	df	Asymp. Sig. (2-sided)	At 0.05	Null hypo.
24.832	4	.0001	9.49	Rejected

Again, chi-square table shows that the obtained chi-square value, i.e. 24.832 is greater than the table value for df 4, i.e. 9.49 at .05 level of significance. Thus, the null hypothesis is rejected and difference between income of the respondents and their knowledge about the Backward Classes & Economically Weaker Section Kalyan Nigam is significant. It can be concluded that those respondents who have annual income of their family more than Rs. 50000, are aware of the Backward Classes & Economically Weaker Section Kalyan Nigam.

Conclusions

Income of the family can affect the awareness of the respondents regarding welfare schemes. Though it directly depends on the family members and their occupational status, yet the former is perceived as a variable to assess whether a person or his family who have more annual income tend to acquire

knowledge by reading newspapers, magazines, etc., and watching TVs. It is generally accepted by the Sociologists that education, occupation and income are the main determinants of the status of an individual or a family especially in rural society. The higher the income of a family, the greater is the chances of children of that family to get education. Secondly, income depends upon education and education depends upon income. However, it can be safely assumed that education is also interrelated with occupation. An educated person gets lucrative job and utilizes his income properly while an uneducated person hardly gets gainful employment, i.e. gets a job, which carries low emoluments. Therefore, it can be hypothesis that the higher the income, the more the awareness regarding welfare schemes.

It is concluded that those who had their annual income more than Rs. 50000, were significantly aware of Fee exemption in jobs and educational field, and provisions of imparting free coaching for competitive examinations than their counterparts. It is clear from the study that there are no significant difference between the income of the respondents and loan schemes, knowledge about parental income limit and knowledge of the fact that 'OBCs of India are known as Backward Castes in Haryana', but those belonged to the range of Rs. 50001-150000 and above Rs. 200000 income categories, were significantly aware of the scholarships than their counterparts. It can be established that those respondents, who had their or their family annual income more than Rs. 50000 were aware of the knowledge of the limitations of reservation policy. All the respondents were significantly known to the Backward Classes & Economically Weaker Section Kalyan Nigam and creamy layers except income group of below Rs. 50000 annually.

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