Determinants of Political Behaviour of People of India-Principles or Individual Interest:

An Experience from a Bengali Village

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Abstract

In a democratic system, elected political representatives of different political parties could form government and its opposition, and only electorate rights of the people determine the formation of the government. In the present study, the determinants of people's political behavior to support one particular political party were examined. Accordingly, 200 villagers aged 20-60 years from a village named Babalpur of Borgordar Godar Gram Panchayat under Nandakumar Block of East Midnapore district, West Bengal, India, were randomly selected through stratified sampling. Structured interview schedules and case studies were used to collect data on their views on political parties, causes of affiliation to a particular party, magnitude of participation, their attitude towards alternation of their affiliation, etc., besides their personal background. It was found that the majority of the subjects were not familiar with the principles of their affiliated political party. For the fulfillment of their individual interest in relation to their overwhelming needs in this consumer world, 76% of the subjects had altered their affiliation to political parties similar to the Theory of Vomiting. Furthermore, it was noted that broken inter and intrapersonal relationship among individuals and its consequences reflected through violence, which could never yield a better India. Thus, this is the crisis of democracy, which is speculated to become more severe.

Keywords: Political Parties; India; Behavior of Bengal's Villagers; Individual Interest; Violence.

Introduction

In general, political awareness and education have a reverse effect when it generates political interest group with a wide range of division, and brings separation among individuals. This can be explained based on an example of religious performance. In a village festival, the closing chapter of a religious festival is ritually addressed to the gathering of villagers through "kirtan" (religious songs by a choir) followed by the distribution of dry sweets, which is popularly known as "harir luth" (distribution of sweets in the name of Lord Krishna-Hari). In this case, the responsible priest may not be capable of distributing the sweets equally to everyone. As a result, the villagers gathered may shout towards the priest and quarrel with each other, finally, ending in chaos. This situation is almost similar to our political parties and their activities during its rule. Political parties facilitate an interest group to ensue captive votes, promote a polito-genous group, and cultivate a clear division in human relation. This is the fate and future of our so-called democracy (Ruud, 2009: 70-72).

Various studies had explored the political behavior of people in a democracy. According to Dalton (2000: 912-940), there are four areas of political behavior-the importance of political culture and recent evidence of cultural change, sophistication of mass publics, process of voting choice, and nature of citizen participation in politics. In advanced industrial democracies, the nature of citizen behavior had shifted during the latter half of the 20th century (Dalton, 2000: 912-940). In the new democracies of East Asia and other countries, a transformation in the political system and citizenry has been noted. A seminal study by Almond and Verba (1963: 123-145) noted Civic Culture, as the institutions and patterns of action in a political system were closely linked to the political culture of the nation. It has been stated that measurement of political culture is similar to "trying to nail jello WAS IT Jell-O IN ORIG? to the wall" (Kaase & Newton,1995: 23-47). It has been observed that political culture in virtually every feature of political life remains unexplained by other means. Some political culture studies based on public opinion survey of a single nation have indicated that it is difficult to isolate the role of culture in influencing national patterns of political behavior (Eckstein, 1992: 45-52). A previous study showed that cultural factors were more influential than economic differences, and that cultural patterns reflected the historical patterns of civic association (Putnam, 1995: 65-78). Further, it has been revealed that older generations are more likely to emphasize on traditional material, social goals such as economic well-being, social security, law and order, religious values, and strong national defense, while the young generations have shifting their attention to postmaterial goals of self-expression, personal freedom, social equality, self-fulfillment, and

maintaining quality of life (Shin, 1999: 32-48). Furthermore, it is claimed that people are becoming more skeptical of politics, more disconnected from political parties, and more willing to use unconventional political methods (Barnes and Simons, 1998: 98-104). In summary, political culture might be illustrated in two ways: political culture and political support develop valuable concepts in exploring how citizens think about the polity and political community and the cultural pattern provides a valuable framework for examining the interaction between citizen value and political process. The variation in the structure of democratic politics and the implication of these differences (Lijphart, 1999: 32-35; Powell, 2000: 27-35) guide the need for a comparable understanding of how citizen's participation and realization could yield sustainable democratic culture for reduction of violence in relation to their political affiliation.

The human relation in a board frame is the capital of the existence of human society (Sur, 1974: 4-5). It determines the inter and intrapersonal relationship for the integration of advanced society, regardless of race, creed, and caste. The growing overwhelming consumerism and its effects are the prime cause of competition among people of different social and economic backgrounds. Every individual is trying to be richer than his/her fellow members. Currently, this trading attitude is almost everywhere, and provokes one to be violent, ultimately hampering the integrity and harmony at large. In fact, it creates a wide gap between rich and poor (Chandhoke & Priyadarshi, 2009: 23-67). Several crises such as poverty, ill health, and unemployment, etc. dominate the survival pattern of people. Unequal distribution of resources and malpractices causes greediness among people, directing them to wrong places. Thus, this evil impact obviously results in corruption (Chandhoke & Priyadarshi, 2009:23-67). A particular interest group emerges to fulfill its own needs and learn to disrespect other fellow members in their community.

In the Vedas, it has been postulated that a society will progress when its fellow members act for their own welfare as well as the welfare of others, and cherish through various relief by rich to poor in the name of transcend God (O'Flaherry, 2000:12-14). Rabindranath Tagore's rural reconstruction in Sriniketan was guided by three principles, self-power, co-operation, and development (Sinha, 2011: 34-76). Self-sufficiency of people is facilitated through human power and interpersonal relationships. The collaborative effort is integrated into them. Altogether, they design their need based on priority and plan of action for achievement based on their community's resources. They no longer depend on relief, and an emergency help gives birth to a particular interest group. Tagore practiced the best model of apolitical and people-centric self-reliant approach, which could regenerate people's power of sustainable development. Thereafter,

they could bind together in a harmonious relationship. This could obviously strengthen one's own social structure and moral values, whereas violence and differences among people could destroy our society (Sinha, 2011: 66).

After centuries of long colonial rule, in 1947, India won her freedom and emerged as the largest democratic country of the world. The Indians could elect their government through their voting rights for the tenure of a maximum of 5 years and the elected government could rule the country for the sake of its citizens' interest. The Constitutional provision, 5-year plan, and other law and order authorities were set up to remove its darkness from illiteracy, ill health, and poverty, and formulated the policy of equality and justice for all (Sen, 2010: 8-12).

Different political parties emerges with their different principles and manifestos aimed at facilitating progressive and harmonious nation. They promised to strengthen the "unity in diversity" and people's interest (Ruud, 2009:67). Thus, these multi-colored political parties participated to rule the country forming government or take part as its opposition with particular focuses (Ruud, 2009: 72-78).

This has ultimately created a political competition to acquire the power of ruling through elections according to hierarchies from lower houses to upper houses. To ensure captive votes, political parties consciously facilitate the flourish of interest groups of supporters. They do not emphasize on teaching the people about their political principles, which would determine/influence the people to judge their preferences and choices to elect their representatives (Adhikari, 2013:32-36). In fact, people suffer from multifarious problems and are directionless. They move towards both tidal and un-tidal flows of rivers, which could destroy their inter and intrapersonal relationships when they are the members of the same community. These circumstances determine people's political behavior against an interest of rewards from their affiliated party, which is generally an advantage to a particular political party to gain their votes in the election.

Review of Literature

The trend of election studies in India has been influenced by the evolution of actual electoral politics. Studies on voting behavior, notably, the Columbia and Michigan studies (Sisson, 1972: 27-29) have had an impact on studies conducted in India to determine the important research questions. Party identification, issues, candidates, campaigns, socioeconomic status of the voters, and other areas are important realms for studies on voting behavior. However, some peculiar

elements in Indian society, such as castes, play an important role in electoral politics (Jaffrelot, 2003: 36-67).

Politics during the Nehru era was stable (up to 1965) despite the occasional failure and turmoil. Kothari (1971: 99-112) explained the strength of "Congress system" until mid-1960s in terms of the capacity of the organization in networking dominant social groups through, for example, factions and linking them with the party structure. The "Congress system" was an effective channel for mobilizing popular support in the election (Kothari, 1971: 113-114).

The stability of the Congress-centric "one party dominance system" was shaken in 1967, when Congress party for the first time suffered a major setback. For the first time since India's independence, destabilization of the "Congress system" and the increasing possibility of changes in the ruling party through elections attracted the interest of many political scientists and journalists. The period between 1967 and 1971 was a period of increasing turbulence and fundamental transformation of Indian politics in accordance with deep-rooted socioeconomic changes in the Indian society (Sisson, 1972: 71-84). Hitherto, downtrodden people such as Scheduled Castes (SCs), Scheduled Tribes(STs), and so-called Other Backward Classes(OBCs) began to assert themselves in a more dignified manner within the context of a weakening tie of feudalistic social relations and social modernization. Kohli (1991:23-56) has provided a good illustration of the turbulent process of transformation. The structural transformation of the party system and frequent changes in the ruling party/location through election was probably the major scholarly attractions. There are many cases of corrupt practice in the election process such as booth capturing, violence or intimidation against the weaker sections of the people, provocation of communal sentiment, distribution of money among the electorate, personation, misuse of official power, and machinery of the political party in power.

Many studies on Indian elections are journalistic and descriptive, which tend to be based on case studies or survey of individual voters looking into various aspects such as the selection of candidates, electoral campaign, and actual voting behavior of individual voters, including political perceptions and party preferences and socioeconomic status. For instance, Kini (1974: 13-21) noted that the voting behavior was influenced by important psychological processes, i.e. identification with leadership was significantly related to voter choice. He also found that socioeconomic status, such as gender, caste, religion, education, and income, were important in explaining political awareness, exposure to political propaganda, political involvement, caste identification, sense of personal effectiveness in politics, and exposure to modernization. He

observed close relations between the set of variables of political perception, socioeconomic status, and party preference.

Furthermore, Dasgupta and Morris-Jones (1975: 23-56) showed that there was a meaningful correlation between socioeconomic status and electoral participation, while Blair (1990: 28 and 1993: 56-76), in his several studies on Bihar, one of the backward states of India, examined the ethnicity variable (i.e. caste, religion, and others) for the votes polled by the candidate and party, or turn out.

Dikshit's (1995: 24-36) studies on "electoral geography" provided an interesting analysis of turnout and votes for Congress in relation to the variables of social development, reservation, and linguistic and religion factors. The increased competitive nature of electoral politics and the decline in the Congress Party's electoral fortunes after 1967 were due to the decreasing loyalty of the Congress party's supporters that resulted from the generational change of people in the context of socioeconomic transformation (Chhibber, 1999: 112). Moreover, he showed that the increased competitiveness between the parties was not a result of turnout, but rather the increased vitality of second parties, which was emphasized by the importance of regional context (Chhibber, 1999: 183).

Kondo (2003: 48-56) examined the correlations between electoral participation, namely, voter turnout, etc., and socioeconomic variables such as literacy, agricultural development, and urbanization. The less faith in democracy among voters with higher level of education (basically those belonging to higher caste Brahmin) and those with lower education level was influenced by family (Sirisikar, 1970: 22-25). Furthermore, it has been reported that the influence of candidate, party loyalty, and caste loyalties, by and large, did not influence voting behavior (Sirisikar, 1973: 34-42).

Chandra (2004: 82-98) showed that in a patronage-based democracy such as India, voters expect the co-ethnic elites of the party to favor them in the distribution of benefits, elite information, and ethnic favoritism. This was a self-enforcing and reinforcing equilibrium. The author further insisted that if strategic SC voters were considered, then their party will win on the basis of "ethnic head counting."

In summary, we find that various factors influence voting behaviors in the electorate of India. These factors include socioeconomic status, value systems, and other important characteristics of voters, as well as issues in the election, ideological positions, and strategies of mobilization on the part of parties. Thus, the objectives of this study are to find out and explore the determinants

of political behavior of people and the basis of their support towards a political party. Moreover, the study also aims to elucidate the causes of alternation of political affiliation and its effects on human relation in our society.

Methods

Babalpur, a village of Borgodar Goda Gram Panchayat under Nandakumar Community Development Block of East Midnapore district of West Bengal, India, was selected for this study. About 2500 homogenous Hindu population (Census Report, 2011) of different social and economic background inhabit this village. The literacy rate is almost cent percent, and the surname/clanframesthedifferent "para"(hamlet) of the village. Previously, every hamlet was familiar with some distinguished marks in terms of their occupation and educational background; however, now, it is vividly submerged. The village is well-connected by "pakka", road and electricity is available in every household. There is a primary school, post office, Gram Panchayat Karyalaya (office), and two anganwadi centers of Integrated Child Development Scheme in the village.

The data were collected from 200 villagers who were within the age bracket of 20–60 years. The subjected were divided into four groups based on their age (20–30, 31–40, 41–50, and 51–60 years), and from each group, 50 informants were selected at a male-female ratio of 4:1. An interview schedule consisting 25 dependent and independent variables was used to record the views of the informants on different political parties, causes of affiliation to a particular party, magnitude of participation, their attitude towards alternation of their affiliation, etc. Obviously, the first part of the interview schedule was set to collect information regarding informants' social and economic background. Nevertheless, the researcher arranged a group meeting to know their views more comprehensively. Case studies, including their interaction pattern, were conducted because the broken and violent relationship was due to their nature of affiliation to a particular political party. The overall data were synchronized to present through a discussion and table with an indication of an emerging trend of gaining personal benefit and having little knowledge on their political views among the interest group.

Results

Social, economic, and cultural background of the informants:

Tables 1–3 describe the social, educational, economic, and cultural backgrounds of the rural informants (n=200) who were Hindus and similar with respect to their age. From Table 1, it can

be noted that 58% of the informants were from general category. Their gender representation was an average of 10.75% and 3.75% in case of males and females, respectively, according to their age group. Of these informants, 16.5% belonged to SC community, out of which male representation was thrice that of female representation. The rest of the informants (25.5%) were from OBCs, and among them, male representation was thrice that of female representation.

Table 1: Age-wise social background of the informants

Age			Social bac	kground			Total
group	General	category	Schedule	d Caste	Other Ba Class		
	Male	Female	Male	Female	Male	Female	
20-30 years	20(10%)	8(4%)	4(2%)	2(1%)	12(6%)	4(2%)	50(25%)
31-40 years	22(11%)	10(5%)	6(3%)	2(1%)	8(4%)	2(1%)	50(25%)
41-50 years	20(10%)	6(3%)	8(4%)	2(1%)	12(6%)	2(1%)	50(25%)
51-60 years	24(12%)	6(3%)	7(3.5%)	2(1%)	7(3.5%)	4(2%)	50(25%)
Total	86(43%)	30(15%)	25(12.5%)	8(4%)	39(19.5%)	12(6%)	200(100%)

Source: Field work by Adhikari (2013)

Table 2 shows that 44% of the informants had a primary education background and belonged to the age group of 31–60 years. The highest percentage (39%) of the informants was within the age bracket of 41–50 years (16%) and 51–60 years (23%), respectively. Furthermore, 34% of the informants had completed their secondary education and the highest percentage (13%) of them was within the age group of 20–30 years. Among these informants, 7% completed secondary and 4% were 20–30 years old. Furthermore, 17% reached their higher secondary education, out of which 5% were females. However, 8% of them belonged to the age group of 20–30 years and 5% were graduates and had higher education, with only 1% of them being female and most of them belonging to the age group of 20–30 years. These findings suggested that the educational status was updated among the younger generation in this village.

Table 2: Education background of the informants

Age group		Educational status (%)												
	Primary		Secondary			gher ary(10+2)	Graduate and above		-					
	Male	Fema le	Male	Fema le	Male	Female	Male	Fema le						
20-30	-	-	18(9)	8(4)	12(6)	4(2)	6(3)	2(1)	50(25%)					
31-40	4(2)	6(3)	20(10)	2(1)	10(5)	6(3)	2(1)	-	50(25%)					
41-50	24(12)	8(4)	14(7)	2(1)	2(1)	-	-	-	50(25%)					
51-60	32(16)	14(7)	2(1)	2(1)	-	-	-	-	50(25%)					
Total	60(30)	28(14)	54(27)	14(7)	24(12)	10(5)	8(4)	2(1)	200(100)					

Source: Field work by Adhikari (2013)

Table 3 describes the occupational status of the informants according to their age. Only 4%, including 1% female, were students in the age group of 20–30 years. Among them, 7% were in services (public and private altogether), out of which 2% were females. Of these informants, 3% (including 1% female) were within the 20–30 years age group, and 1% of males and females were within the age bracket of 31–40 years and the rest of them (2%) were males within the age of 41–60 years. About half of the informants (52.5%) were engaged as agricultural labor and did allied jobs, and among them, 3% were females. In that case, the highest percent (15%; including 1% female) was within the 41–50 years age group and 14.5% (including 1% female) of them belonged to 31–40 years age group. Furthermore, 12% of the informants who were 51–60 years of age were engaged in agriculture and allied job as daily laborers, and all of them were males. The second highest percent (36.5%) was either housewife or those engaged in other jobs. Among them, 19% were females and the average representation of females was 4.75%.

Table 3: Occupation of the participants according to their age

Age group	Occupation												
	Students		Service		Agricultura & allied		Housew othe						
	Male	Female	Male	Female	Male	Female	Male	female					
21-30 years	6(3%)	2(1%)	4(2%)	2(1%)	20(10%)	2(1%)	6(3%)	8(4%)	50(25%)				
31-40 years	-	-	2(1%)	2(1%)	27(13.5%)	2(1%)	7(3.5%)	10(5%)	50(25%)				
41-50 years	-	-	2(1%)	-	28(14%)	2(1%)	10(5%)	8(4%)	50(25%)				
51-60 years	-	-	2(1%)	-	24(12%)	-	12(6%)	12(6%)	50(25%)				
Total	6(3%)	2(1%)	10(5%)	4(2%)	99(49.5%)	6(3%)	35(17.5%)	38(19%)	200(100%)				

Source: Field work by Adhikari (2013)

Dynamics of political opinion and affiliation of the informants

In the present study, the researcher interacted with the informants during individual and group meetings, and it was found that the informants were affiliated with the political parties named Community Party of India (Marxist) (CP(I)M), Communist Party of India(CPI), Forward Block (a left party), Congress (I), and Trinamul Congress(TMC). Table 4 shows that the majority of the informants (47%) were affiliated to the TMC, out of which 10% were females. Furthermore, most of these informants belonged to the age group of 31–40 years (14%). The second largest party was the Congress (I) to which 22.5% of the informants were affiliated. The female population affiliated with Congress (I) was 6.5% with the dominant age group being the 31–40 years age group (7%). Conversely, 14.5% of the informants were affiliated to the CPI(M), out of which 4.5% were females. The dominant age groups in this case were 41–50 and 51–60 years age groups (9%). Moreover, 10% of the informants supported CPI and 7% supported Forward Block, with the dominant age group being 51–60 years age group (CPI, 3%; Forward Block, 3%).

Table 5 shows that there was a trend to alter the political affiliation among the informants. However, only 24% of the informants belonging to the age groups of 41–50 years and 51–60 years did not think of altering their affiliation. The rest them had altered their affiliation. Among

them, 38.5% (including 12% females) altered their affiliation once, 24.5% (including 5% females) altered their affiliation twice, and 13% (including 2% females) altered their affiliation thrice and more. The alternation of political affiliation was a higher in the age groups of 20–30years(25%) and 31–40 years (20%), while it was equal (14%) in the age groups of 41–50 years and 51–60 years.

Table 4: Distribution of the informants according their political affiliation

Age]	Political	parties	(%)				Total
gro up	CPI(M)		CPI		Forward Block		Congress(I)		TMC		
	Male	Fema le	Male	Fem ale	Male	Femal e	Male	Female	Male	Femal e	
21-30	4(2)	2(1)	2(1)	2(1)	2(1)	2(1)	8(4)	6(3)	18(9)	2(1)	50(25)
31-40	2(1)	2(1)	2(1)	2(1)	1(0.5)	1(0.5)	11(5.5)	3(1.5)	20(10)	8(4)	50(25)
41-50	8(4)	2(1)	3(1.5)	2(1)	1(0.5)	1(0.5)	8(4)	2(1)	20(10)	5(2.5)	50(25)
51-60	6(3)	3(1.5)	4(2)	2(1)	4(2)	2(1)	6(3)	2(1)	16(8)	5(2.5)	50(25)
Total	20(10)	9(4.5)	12(6)	8(4)	8(4)	6(3)	31(16.5)	13(6.5)	74(37)	20(10)	200(100)

Source: Field work by Adhikari (2013)

Table 5: Frequency of alteration of political affiliation

Age group	Frequency of alteration											
	Oı	nce	Twice		Thrice and more		Never		1			
	Male	Female	Male	Female	Male	Female	Male	Female				
20-30	20(10%)	8(4%)	10(5%)	4(2%)	6(3%)	2(1%)	-	-	50(25%)			
31-40	11(5.5%)	6(3%)	15(7.5%)	2(1%)	4(2%)	2(1%)	6(3%)	4(2%)	50(25%)			
41-50	10(5%)	6(3%)	6(3%)	2(1%)	6(3%)	-	18(9%)	2(1%)	50(25%)			
51-60	12(6%)	4(2%)	8(4%)	2(1%)	6(3%)	-	12(6%)	6(3%)	50(25%)			
Total	53(26.5%)	24(12%)	39(19.5%)	10(5%)	22(11%)	4(2%)	36(18%)	12(6%)	200(100%)			

Source: Field work by Adhikari (2013)

From Table 6, it is clear that 24% of the informants, most of them belonging to the age group of 41–50 years (10%), followed by those belonging to the 51–60 years age group (9%), believed in the principles and values of their political affiliated party. Hence, they had not changed their affiliation. The rest of the informants exhibited a trend to change their affiliation due to some reasons related to their personal interest and others. Among them, 33.5% had altered their affiliation due to the desire of some benefits, 16%had altered because of torture and harassment, 14.5% had altered to protect their properties from unauthorized acquisition, and 14% had altered to gain power and authority.

Table 6: Causes of alteration of affiliation or no alteration

Causes of alteration				Age g	groups				Total
aneration	20-30 years		31-40 years		41-50 years		51-60 years		
	Male	Female	Male	Female	Male	Female	Male	Female	
Attraction to principles and values of the affiliated political parties	-	-	6(3%)	4(2%)	18(9%)	2(1%)	12(6%)	6(3%)	48(24%)
Accessing and availing benefits either for self or for the members of the family (service and others)	26(13%)	8(4%)	10(5%)	2(1%)	7(3.5%)	-	12(6%)	2(1%)	67(33.5%)
Escaping from torture and harassment	4(2%)	3(1.5%)	8(4%)	4(2%)	4(2%)	3(1.5%)	4(2%)	2(1%)	32(16%)
Protecting properties from unauthorized handling	2(1%)	2(1%)	10(5%)	3(1.5%)	4(2%)	4(2%)	2(1%)	2(1%)	29(14.5%)
Securing power and authority and its benefits	2(1%)	1(0.5%)	8(4%)	1(0.5%)	7(3.5%)	1(0.5)	8(4%)	-	28(14%)
Total	34(17%)	14(7%)	42(21%)	14(7%)	40(20%)	10(5%)	38(19%)	12(6%)	200(100%)

Source: Field work by Adhikari (2013)

Discussion

Opportunities and individual interest towards political affiliation:

The Constitution of India was enacted to ensure equal opportunities for all, considering individual education, skills, and experiences. The social background of the individual gets special consideration as far as the reservation is concerned. Factual selection and judgment of individual personal background (education, skills, and experiences) is a biased/critical task that needs to be performed correctly. This inculcates a system of backdoors or corruption, and it is a scope for the ruling political party to take advantages by ensuring an individual's support in exchange for the opportunity. Moreover, this is the prime cause of less principle oriented political education, rather than fulfillment of individual interest through some benefits. Hoping to enjoy benefits, people turn their affiliation from one party to another, with some of them altering their affiliation expecting more benefits than his/her existing affiliation.

Determinants of interpersonal relationship within family and outside family:

We found that there was always a competition among individuals in the family and community to avail more comforts as well as benefits from less labor (physical, emotional, or intellectual). Thus, individuals adopt a system to fulfill it from political parties, and attend the functions and activities of their particular affiliated political party and propagate the agenda, influenced by others. However, when one showed his/her unwillingness to join, it yielded disturbances among members of a family as well as community. This separated the selection of daily newspaper, new channels in electronic media, and so forth. It was noted that individuals buy their daily domestic needs from separate vendors who are the supporters of the same party, and avail separate tea and snack stall in their local market. The distribution of movable and immovable assets in the family, which is a family issue, was resolved through the interference of the party.

Developmental tasks determined by political affiliation:

Various rural development schemes implemented by the local self-government (Panchayat) were enforced according to the choice and will of the dominating party or ruling party. Planning at Gram Sansad level, selection of beneficiaries under MGNREGA, and distribution of development work were finalized according to the will of the dominating party. This trend was the prime cause of violence in integration and co-ordination of inter- and intrapersonal relationships. This cultivated a system of social boycott, hooliganism, and other indulgences.

Case 1: Mr. G. Ghorai (62) who died due to torture by his opponent's political party supporters in connection to protecting his land property. He was a long-time supporter of left parties, for which he was socially boycotted by his siblings and kin in his community, because they were the supporters of the right parties. They did not include him and his family members on any occasion of their community. When the left parties' rules were under threat by the right parties, the right parties unethically occupied his land, and on opposing his, Ghorai and his son and daughters were physically assaulted and Ghorai was beaten. After that, he was admitted to hospital with severe head injuries and died. No one came to rescue him because his cosupporters were also threatened.

Case 2: Ms. Aruna (28) was a girl child of a weaver's family in this village. She belonged to a poor family (BPL) and completed her Bachelor's degree as a first-generation learner. However, she did not get any job due to the absence of any channel. Her family was a supporter of left parties. By that time, a chance for a job in the village came. It was an opportunity to work as ananganwadi worker under Integrated Child Development Service Scheme (ICDS), and was advertised that a girl with a qualification of Madhyamik and belonging to a BPL family would be recruited. Hence, Aruna applied for that and she was the only candidate as per the advertisement. However, finally, she did not get the job because her competitor was a member of the ruling party and was also from an economically and educationally rich background.

Theoretical perspective of political affiliation according to the fulfillment of personal benefit/individual interest:

Love-making is an emotional trait in every individual in almost every society, and age and gender are not the determining factors. The emotional bondage is a biological need. Similarly, limerence is a state of being in love, and love and sex may co-exist without limerence. It may begin when one person feels an interest in a particular person; however, if nurtured by appropriate conditions, it can grow to enormous intensity. In most cases, it also declines, eventually to zero or to a low level. At this low level, limerence is either transformed through reciprocation or transferred to another person who then becomes the object of new limerent passion (Tannov, 1999:20-70). Further, the limerence can be explained with the help of Treisman's Theory of Vomiting. This theory states that vomiting and malaise are a part of an early defense and warning system inappropriate in the case of motion, but lifesaving in the case of toxin ingestion. Thus, motion sickness is an accidental byproduct of the organism's response to certain head and eye moments that occur in the case of food poisoning. Unfortunately, this may also occur in the case of certain types of theorizing and is assumed to be associated with the "survival value" (Treisman, 1977:493-495). In context of the present study, political parties are the limerent objects to the people or voters from whom some people desire individual benefits, which the

parties use to ensure their vote at the time of election. People alter their limerent objects (political party) easily when their desired benefits are unfulfilled by one party, and this is a chain system. The behavior of people is similar to the theory of vomiting because they feel the pain only during suffering. However, when they overcome it, they generally forget the danger of food poisoning.

Thus, the overall system of electoral politics cultivates an interest of an individual. It consciously or unconsciously promotes a self-centered society because it does not facilitate the collective goal of election to government. When human beings were hunter-gatherers, they were collective belonging to a group; however, the group leader's interest broke their group, and gradually it invited the slavery system and feudalism. At present, based on the fulfillment of personal consumers' life, an individual is prone to meet his/her own interest, which breaks the societal norms and yields corruption and violence.

Case 3: Sudipta (32) was a postgraduate in geography. He was the eldest son of a public servant father. He was affiliated with the left parties during his student life and his family also had full faith on left parties. They participated in various political functions for 18 years and more. Sudipta tried a government job after passing his degrees and his expectation was stronger that his affiliated party would help him to get a job. However, he failed to reach the target. Thus, one day he altered his political affiliation to another party. He involved himself in the newly affiliated party. Although his target was to get a job, his political interference did not help to reach his target and they only assured to help him. Nevertheless, this was not successful. As a result, his participation turned into a passive one, and he stated that he might join another party if they assured his job.

Case 4: Goutam (53) was a daily laborer in the transport industry. He belonged to a socially and economically higher class in his community because his two sons were also employed in jewelry industries in Mumbai. He constructed a two-storied building. He needed a tube-well nearby his house. He channelized his need to his affiliated party, which ruled the Panchayat for more than three terms (one term=5 years). They assured to install it, but in practice, they installed it 100feet away from his house. As a result, he withdrew his affiliation and joined another party who assured to re-install it besides his house. Eventually, there was no step taken, according to him, and hence, he stated that he would think about what he would do in near future.

Conclusion

Indian democracy is the largest democracy in the world and each and every Indian elects their government that would rule the country. It is undoubtedly a great philosophy, and the political parties are the key actors of parliamentary democracy. These political parties have their own

philosophy and principles with manifestations. Their target is to lead a progressive nation and protect the interest of citizens collectively within the state and within other countries of the world.

In the present study, we observed the political behavior of villagers. In the studied village, the people were homogenously Hindu and were in a far better position than any other backward village. They showed their clear political opinion regarding their reasons for affiliation to a particular political party and why they had altered their affiliation or not. About half of the subjects were affiliated with the TMC, which was the ruling party of West Bengal, and 76% of them had altered their affiliation, even more than thrice. The age of the informants was a factor for alternation. However, most of them had altered due to their own interest. These interests were varied according to their situation for a self-centered peaceful survival. Some of them had altered their affiliation to gain some benefits for their better future in terms of living conditions. Furthermore, some of them altered their affiliation to escape from the torture and harassment by a ruling party, while a portion of them altered their affiliation to protect their properties and so forth. Much older population was habituated to change their affiliation to hold power and authority.

The study also revealed that the informants had no or little knowledge about the principles of their affiliated parties, and were older than those who altered their affiliation. The overall scenario reminded us that the political parties had failed to orient/teach the people about the values and norms of their parties to build a progressive nation. Affiliation to a party to gain some benefit is noted to facilitate violence and damage the inter- and intrapersonal relationship, resulting in national disintegration. So, the political parties mislead the followers through assurance for personal gain because their policy is to hold the authority anyway.

In general, people who used to sell their vote purposefully belong to a state of limerence. If one limerent object fails to fulfill an individual's dream, then the individual can turn to another. This is also the state of an individual who vomits because of food poisoning. Once the individual heals, he/she forgets about food poisoning and takes the same types of food again.

Finally, people and political parties should rethink about human civilization and the importance of integrated India. There should not be any party to fulfill one's personal interest, and parties should avoid abuse of power and authority for particular supporters. Besides these, the parties should maintain equilibrium in the distribution of resources according to the quality of human resources; otherwise, democracy "must die."

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