To conclude it is amply clear from the above discussion that inequality is the product of caste structure in India. The caste structure handles the distribution of rights and privileges among the 82 per cent of Indian population known as Hindus. It is because of this arrangement few castes have acquired unprecedented social, cultural and symbolic capital in Indian society. In turn, certain castes like Dalits have been completely debarred from any capital. The social and symbolic capital of so-called upper caste transcends the secular sphere and helps them to gain access to modern secular institutions that were supposed to be established on universalistic principles. Hence, with the congruence of ritual and secular status the so-called upper castes enjoy overpowering dominance in the society in general and in the institutions of governance, production, education, etc. in particular. This leads to marginalization and exclusion of castes located lower in the caste hierarchy, especially the Dalits. It is evident that how Dalits face a cumulative and long history of social exclusion. Various types of atrocities, particularly atrocities on Dalit women, substantiate the point that their inequality emanates from their structural location in the Hindu social order. The case of Dalit women also reveals the internal differentiation of Indian women and Indian patriarchy. If the so-called upper caste woman is exploited on the basis of gender and class, the Dalit woman is triply exploited on the basis of caste, class and gender. This is precise because of her location in the caste structure.

Apart from this by a specific case of politics in India, we have also shown how the so-called upper castes dominate the political institution that is, of course, the product of their structural location and social capital. This results in personality cult and has furthered the clout of the so-called upper castes. Along with this, the paper has related the
rampant corruption to the structure and socialization process in the hierarchical caste structure. Explicitly the paper focuses on the division of labor produced by the structure of the Caste and the contempt that it generates for menial labor. The abnegation of menial labor by the so-called upper castes produces exploitative institutions and appropriation of fruits of other's labor, which results in corruption of the society. The so-called upper castes who dominate the modern institutions of governance often misuse the public once for their personal ends however they are seldom caught and stigmatized. Last but not the least; we have also analyzed in the thesis how the structure of caste produces communalism.

The present work has highlighted that there are two components of communal ideology one formulation and second implementation of the same. We have proved the preposition by highlighting the fact how the communal ideology is constructed by the so-called upper castes and implemented by the so-called lower castes. The ideology and communal conflict leads to violence in the society and mistrust on the communities giving rise to their exclusion from the formal and informal institutions in society and thereby inequality in the society.

As we said earlier, there is a need to understand poverty from the point of view of people’s experiences with vulnerability and its risk factors. The vulnerability can be seen both as a cause and effect of poverty experienced by the certain deprived section of the society. The causes and consequences of vulnerability can be observed from the ways and means of living of the vulnerable sections of the society. Poverty in the area is closely associated with land, available resources base and asset base and rainfall, but as agriculture is only a part of livelihood, the dynamics of poverty consists of a complex mix of processes, including migration.
The development programmes and schemes, of NGO and available natural resource base, encompassing various issues, integrative and is idealistic efforts to address the issue of poverty by creating opportunities and offering support to individuals and individual households. At the bottom level, the programmes are burdened with problems relating to coordination of various elements that necessarily intervene and intersect the areas of operation. These include human elements discharging the duties of the functionaries, location of the institutions, power politics and local natural conditions. There is a complex relationship between these elements. For the success of any programme, proper configuration, manipulation and exploitation of these elements for advantage become necessary.

Whoever, whether an individual or agency, can handle these judiciously will be a successful player. To some extent, in this case, the NGO has played more successfully than the government: an economic focus while ensuring support of cultural elements seems to yield better results. Poverty in the area is closely associated with land and rainfall, but as agriculture is only a part of livelihood, the dynamics of poverty consists of a complex mix of processes, including migration. To understand the impact of the developmental interventions of the government and the NGO in ameliorating poverty, this study has taken an anthropological perspective of contextualizing development processes at the ground level. To conclude Kasi argued that poverty and vulnerability coexist and buttress each other and poverty can be understood by analyzing the real life situations and strategies adopted by the people to manage their lives.

Human rights and liberal democracy are not merely complementary, rather, they are interdependent. A democracy that is substantive, as well as procedural, cannot function without human rights,
just as human rights, meaning civil, political, economic, social, and cultural rights, cannot be ensured in the absence of democracy.

The pertinent question, therefore, is where do the marginalized groups stand today? Though there has been some improvement in certain spheres and despite some positive changes, the standard of living for the marginalized communities has not improved. Therefore, what Minimum needs to be done?

**Improved Access to Agricultural Land:** The reasons for the high incidences of poverty and deprivation among the marginalized social groups are to be found in their continuing lack of access to income-earning capital assets (agricultural land and non-land assets), heavy dependence on wage employment, high unemployment, low education and other factors.

Therefore, there is a need to focus on policies to improve the ownership of income-earning capital assets (agriculture land, and non-land assets), employment, human resource & health situation, and prevention of discrimination to ensure fair participation of the marginalized community in the private and the public sectors.

**Active Role of the State in Planning:** It is necessary to recognize that for the vast majority of the discriminated groups, State intervention is crucial and necessary. Similarly, the use of economic and social planning as an instrument of planned development is equally necessary. Thus, planned State intervention to ensure fair access and participation in social and economic development in the country is necessary.

**Improved Access to Capital:** The poverty level among the SC and ST cultivators is 30% and 40% respectively, which is much higher compared with non-scheduled cultivators (18%). Similarly, the poverty incidences of those in business are very high 33% for SC and 41% for ST compared with only 21% of non-scheduled businesses. The viability and
productivity of self-employed households need to be improved by providing adequate capital, information, technology and access to markets. It is a pity that though the STs do own some land, they lack the relevant technological inputs to improve the productivity of their agriculture.

*Improved Employment in Public and Private Sectors:* There is a need to review and strengthen employment guarantee schemes both in rural and urban areas, particularly in drought-prone and poverty-ridden areas. Rural infrastructure and other productive capital assets can be generated through large-scale employment programmes. This will serve the dual purpose of reducing poverty and ensuring economic growth through improvement in the stock of capital assets and infrastructure.

*Education and Human Resource Development:* Firstly, lower literacy/level of education and the continual discrimination of SC/STs in educational institutions pose a major problem. The government should take a second look at the Education Policy and develop major programmes for strengthening the public education system in villages and cities on a much larger scale than today. There is a necessity to reallocate government resources for education and vocational training. For millions of poor students located in rural areas, the loan schemes do not work. We should develop an affordable, uniform and better quality public educational system up to the university level. Public education system is our strength and needs to be further strengthened. Promotion of such private education systems that creates inequality and hierarchy should be discouraged.

*Food Security Programs:* The public distribution system should also be revived and strengthened. In distributing Fair Price Shops in villages, priority should be given to the SC/ST female and male groups, as
some studies have pointed out that they are discriminated upon in the Public Distribution System and Mid-day Meal schemes.

**Public Health System:** The public health system in rural areas has also been by and large neglected. Therefore, the primary health system in rural areas and public health system in urban areas must be revived, and more funds should be allocated for the same.

**Untouchability and Discrimination:** The practice of untouchability and a large number of atrocities inflicted on Dalits continue even today mainly because of hidden prejudices and neglect on the part of officials responsible for the implementation of Special Legislations; i.e. the Protection of Civil Rights Act (PCRA) and the Prevention of Atrocities Act (POA). The Government should make a meaningful intervention in this regard so as to mitigate the sufferings of Dalits due to the practice of untouchability and atrocities inflicted upon them and should also treat this matter on a priority basis to ensure that the officials and the civil society at large are sensitized on this issue.

The community practice examples, above, involve alliances between the community psychologists and the people at risk of marginalization: the professional contributes some general templates and understandings, some organisational know-how and some access to resources. The community members bring their commitment, their local knowledge and contacts, and their lived experience of what life is like. From the combination of these sources, action can emerge. Ideas from psychology and related fields can create a synergy with local knowledge to bring about liberatory change. One of the great challenges is to make such projects connect up to contribute to broader social change in the interests of marginalized people everywhere.

Historical, social, economic and political factors handle the lack of growth of educational institutions in the area. But even though
there is now a demand for education among these people, there are both institutional and agency hurdles in their path. On the one hand, the education system is largely insensitive to the needs of the people and unaccountable to them. On the other hand, the continued economic and political marginalisation of people prevents them from engaging more with the education system and reproduces education deprivation. As a result, disadvantaged and marginalised communities receive a dysfunctional education system. The task now is to initiate a ‘people-oriented’ programme that will function in a manner that will enable all the people, including the most marginalised, to realise their right to elementary education. For such a programme to be implemented there has to be initiative at both levels: people will have to engage with and contribute to the structures and processes relating to education and the functioning of schools; and the system, consisting of teachers, administrators and support personnel must see elementary education as the most fundamental factor in both development and democracy, and enable it to become people-oriented.

Community forestry involving bringing open access forest lands under common property resource management regimes through autonomous community initiatives, even by indigenous community institutions with strong resource management traditions, in contexts where the dominant cultural tradition excludes women from political participation at the community level, can have a drastic impact on women's customarily recognised access to forest resources, both in the short and longer terms. As in such contexts, community institutions are effectively male institutions, such initiatives essentially entail control over access to such lands being taken over by the men even in 'undisturbed' indigenous community situations. Despite women being the major
resource users, gender relations exclude them from direct participation in developing the new management regimes.

The resulting drastic curtailment of women's access to forest resources without any reduction in their gender based responsibilities for household provisioning can generate acute latent gender-based conflicts. However, these may remain hidden and not easily discernible due to cultural values inhibiting women from questioning male authority, particularly in public. To some extent, women may be able to influence male decisions and rules through subtle, indirect negotiations. Even these, however, are mediated by class. Women of socio-economically higher status have a greater ability to protect their interests through their men due to being higher in the power hierarchy. As women are not a homogenous category, and because even indigenous community institutions reflect the existing hierarchy of power relations within communities, women (and men) of the most marginalised groups are least able to negotiate their interests. For those with no access to a conflict management mechanism, the only recourse available is a direct action of challenging the new access regime by violating its rules in practice.

Whether women and marginalised groups are empowered or further marginalised by conflict management programmes will be dependent on the conceptual understanding of the facilitating agency about the dynamics of hierarchical power relationships within communities and on whether it has an explicit commitment to altering the existing balance of power in favour of the relatively powerless.

The articulation of their grievances often takes on a variety of forms such as the threat of secession or demand for the right of self-determination. There is, therefore, an urgent need to reconstruct the post-colonial nation-state on the basis of a new social contract whose
references are to be self-determination, equity and justice in the context of ground realities of social existence.

The low level of socio-economic development of the ST communities in the state, which comprised eight percent of the state’s total population in Andhra Pradesh, definitely affect the average level of human development of all social groups. It is not just that the backwardness of these communities is pulling down overall development, but that there is a violation of norms of equity, equality and social justice that ought to be followed in the development process of a welfare state, and of the rights of these communities to development equally on par with other communities. The positive discrimination policy of the Indian government followed in the state in favour of the ST and SC and the subsequent special programmes for their development were intended to improve their levels of living. Although there appears to have been progressing on different development indicators across backward communities such as ST in the state, such a sigh of progress is over their past performance but they still lagged behind the ‘other’ social groups. The pace of progress among these communities was below expectations.

Andhra Pradesh has shown that to approach a complicated problem such as poverty, a complex mix of methods is required. At one level, use has to be made of existing structures and at the same time new edifices have to be created. What is important however is that these two should somewhere be able to synchronize, again, economic and social issues are equally important if poverty has to be understood. Discriminations at diverse levels criss-cross and often annihilate the positive results of a strategy. The attempt to understand the problem often half wins the battle. Thus, it can be concluded that vulnerable groups are defined as those who are subject to unfair treatment or are, about other age groups or sections of society, more dependent on others and, therefore, find it difficult to
maintain their subsistence on their own and protect their rights. Besides this, certain groups in society are also subject to discriminatory treatment and feel marginalized. They need special attention to avoid exploitation. In India the women, children, scheduled castes and scheduled tribes, persons with disabilities, migrants and aged are regarded as marginalised or vulnerable groups. These people are social, economically, politically and legally ignored and excluded in Indian society.

From a human right perspective, all citizens should receive adequate health, education, food and nutrition, housing, participation, equal treatment, and freedom from discrimination and violence. However these marginalised groups (STs, SCs, children, physically challenged and elderly) are often marginalized overlooked in the public delivery system and also subject to multidimensional problems whose underlying factors are intertwined. Sometimes these people have to suffer from double jeopardy.

Despite this, the rights of physically challenged and migrants have been violated, and sometimes they are discriminated, and medical personnel are not ready to treat them because they are unable to pay such a huge amount of medicines. No proper attention has been given towards their health condition. Finally, it can be said that the health status of these marginalised groups is very poor as compared to other sections of the population. No doubt the Indian government has framed and established the laws and rights for these marginalised groups at different times but due to lack of proper attention towards their rights and improper implementation of their laws they have to face many problems in Indian society. Thus, there is the need of some new policy measures to make their health status good and to prevent them from discrimination and exploitation in our society.
Caste differences are also not simply cultural or economic differences. Caste inequality, as Ambedkar had argued, is graded inequality, where inequality exists at all levels of social groupings. Even those classified as outcaste or Untouchables are also internally divided and unequal. Not only do such differences make it difficult for those at the receiving end of the system to mobilize against the powerful, but it also institutionalizes discrimination and exclusion in a much more complicated way. Discrimination becomes a cultural trait in such social formations.

However, the colonial constructs and classifications of caste groupings also imposed their limitations. They identified caste exclusively with Hinduism and India. However, the fact is that caste culture exists across different countries of South Asia and even among the followers of other religious faith systems. While the extent and form varies, communities are invariably divided on the basis of their birth within a framework of hierarchy where some groups, engaged in ‘polluting’ occupations, are kept out as Untouchables.

It is this ideological hegemony of the Brahmins that is giving them a Political advantage. Hence, the theory of 'merit' is a myth. And they are pursuing it now only to advance their self -Promotion. The Shudra masses never lacked the skills. If we strictly go by their skills in engineering, medical and agricultural Professions the Shudras should inherit the engineering, medical and agricultural Professions the Shudras should inherit the engineering, medical, agricultural Courses. What the Shudras masses lack as against the Brahmins, Kshatriyas and Vaisyas is training in reading and writing, and this has been violently denied to them historically. Even today the anti-reservationists are defining 'merit' based on this single skill of reading and writing, this is unscientific.
The forgoing facts are just the tip of an iceberg. There is no dearth of such shocking example in our society. However, the worst thing is that still in our society there are defenders of caste system the cause of social inequality, injustice. Constitutionally, the state is wedded to the concept of social justice, and something attempts are made to achieve the goal but in reality since the social-cultural background remains the same, that of anti-social justice, the growth of social justice is very slow.

Dr. Ambedkar was aware of this fact, therefore he was not much happy with merely social justice but he desired the social transformation of Indian society as casteless society, where a worthiness of man will be determined by his worth and not by birth. According to him “two agencies are relied upon by the social idealists for producing social justice. One is the reason, and the other is religion. Today it has become the creed of the educationalists, philosophers and social scientists who believe that universal education and the development of printing and press would result in an ideal society, in which every individual would be so enlightened that there would be to place for social injustice” He further says that:

While answering, why does reason fail to be about social justice he said where reason comes into conflict with vested interests it fails, many Hindus have a vested interest in Untouchability and that vested interest may take the shape of a feeling of social superiority, or it may take the shape of economic exploitation such as forced labour or cheap labour."

It is because of this that Dr. Ambedkar in his warning to the untouchable stated."The untouchable should bear in mind two things; firstly, that it is futile to expect the Hindu religion to perform the mission of bringing about social justice. Such a task may to perform by Islam Christianity, or Buddhism. The Hindu religion is itself the embodiment of inequality and injustice to the untouchables. For it to preach the gospel of
justice is to go against its being. To hope for this is to hope for a miracle. This reasoning of Dr. Babasaheb also explains why he left Hinduism and embraced Buddhism.

This solution of Dr. Ambedkar applies to all those who are victims of social injustice oppression and persecution. He was right in judging that the destiny of the poor will not change unless they are made equal partners in power. Only by marching on this road of salvation the Dalits, Adivasis, other Backward Classes, Religious minorities, the labouring class and all women in the country, they can liberate themselves socially economically and politically.

So the need of the hour is to bring together the disparate and fragmented progressive forces of the Ambedkarite and Marxist type for social transformation and also incorporate into it the concerns of hew social movement. This would imply adoption of a transformative collaborationist approach rather. This would be entirely different from the completionist collaborationist approach that has been followed by the Indian state and the major political parties for the perpetuation of the hegemony and dominance of the upper castes. The transformative approach would facilitate establishing the hegemony and domination of the weaker section and concretise the ideal vision of society based on the principle of equality, liberty and justice not only in a formal legal sense, as is the case today, but also in an existential sense in the actual life of the people.

In the proceeding chapters all considerations are discussed with regard to the mobilization of the backward castes in Andhra Pradesh, such as social deprivation, social mobilization and social transformation one can come to a conclusion that the backward castes in Andhra Pradesh are socially heterogeneous and stratified, economically iniquitous due to external and internal differences, politically marginalized; in terms of
mobilization highly fragmented and have insufficient nature of state policy support. Throughout the Indian history, the backward castes remained as either producers or service providers for the ruling groups in specific and people in general. Traditionally they are the practicing artisans, handicraftsmen and occupational groups such as weavers, fishermen, shepherds, buffalo rearers, bamboo workers, toddy tappers, washermen, barbers, etc. The occupational differentiation in the process of historical changes has led to the heterogeneous character and stratification. The social formations based on the heterogeneity and stratification has been characterized as the 'caste system'. Socially divided caste system and nature of caste-based exploitation were subjected to changes. Roots for the origin of caste system lies with the Indus valley civilization; at the time of Aryan civilization the caste system is legalized through the Dharamasstra. During the phase of caste-feudalism, the backward castes were exploited in the name of Jajmani. In response to the new ideas, the lower caste movements came up during the colonial period against the caste-feudalism.

There is a similarity in social deprivation, against which the social movements took place all over the country during the colonial and the post-colonial periods. All these movements questioned the upper caste domination and demanded the policy of affirmative action in educational institutions, employment and political institutions and realized some of the demands. Like any other state in India, the backward castes in Andhra Pradesh also suffered from the hierarchically ordered, socially restricted inter-dinning, interactions, lack of choice of occupation, segmentally divided caste system. In the traditional society, these communities had sources of livelihoods and interdependent life, which was destroyed during the colonial period. The colonial rulers followed the policy of exporting local raw material and importing machine based products from
England. Therefore, the local products were unable to compete with the machine-based commodities of British. As a result of which the artisans and local producers suffered a lot.

In the post-independent period for those people who are still depending on the traditional occupations, the Government of Andhra Pradesh introduced the occupational cooperative societies in response to the pressure from the caste associations. Until the introduction of new economic policies in the 1990s, the occupational cooperative societies have economically strengthened the backward castes. When the globalization process was begun in the country the traditional occupational cooperatives started declining. As a result of which the dependents are forced to become a farm and non-farm labour, therefore, now there is an increase in the percentage of a labour force, which is more than the population growth due to lack of alternative source of livelihoods. Further, they are forced to become the farm and non-farm labour; therefore, now there is an increase in the percentage of the labour force, which is more than the population growth due to lack of alternative source of livelihoods.

In terms of changing agrarian relations also the position of the backward castes is depressing due to the close relationship between caste and land. Some studies across the state revealed that higher the caste more quantity and quality of land and lower the caste lesser the land and chances of being small and marginal farmers and agricultural laborers. A few of the backward castes emerged as small and marginal farmers due to the occupational cooperative societies, which helped them for economic consolidation; Therefore, they have purchased small pieces of land but a lot of backward castes continue to be a part of the labouring class. Therefore, there is a clear-cut division of the backward castes that the
landed BCs and landless BCs. These two types of BCs are subjected to deprivation of education and employment opportunities.

Concerning political representation, the backward castes are highly marginalized due to lack of either ownership of the physical property or Constitutional Guarantees. Therefore, since independence the dominant landed castes particularly Reddies and Kammas are in a position of power. The Congress, Communists and Telugu Desam are the political instruments for their rule. In their struggle for power, the faction had ridden Reddy and Kamma castes sabotaging the backward castes to protect their interests. As a result of which the backward castes are divided and so manipulated they are not able to strike political unity. The problems marginalized communities experience and face on a regular basis is untouchability, atrocities, hunger, women-abuse and domestic violence, child labour, denial to draw water from common water points, denial to enter public places such as health centers, Gram Panchayats, Post offices, etc. Children are discriminated in schools. Dalit activists started sensitizing and mobilising around these issues and challenged the dominant castes/communities in their villages, and the concerted efforts yielded good results in many villages. As a result of the sincere efforts made by the leaders, practices of superstitions, social evils and de-humanizing activities like two glass system, walk through the main streets of the villages, temple entry, and taking water from common water points. All these developments took place in Andhra Pradesh because of the active role played by leaders and organizations.

The contribution of Marginalized communities and backward castes leaders such as R.Krishnaiah, Naragoni, Bathinapalli Venkataramudu, Raghuveera Reddy, V. Sambasiva Rao, Y. Koteswarara Rao, Chandra Venkata Rao, Pooja Rao, Nagaraju, Geyanand, Bachchala Pullaiah, Santharam, Adapa satyanarayana, Mallepalli Lakshmaiah,
should be mentioned in sensitizing and articulating the interests of the backward castes and marginalized sections in Andhra Pradesh either through demonstrations dharnas, fasts and also through popular writing on marginalized issues in the state.

Though the backward castes in Andhra Pradesh have got a long history of social movements still, they are not consolidated to replace the dominant caste hegemony in the state, and there is no independent backward castes movement. That is why they are presented in two camps like political parties and non-party movements. The former has been preventing them from forming an alternative political platform, and the latter is not consolidating as a united front to challenge the dominant caste\class rule in the state.

In the Andhra Area, prior to 19th December 1960, sixteen per cent of posts in Government organizations were reserved for SCs and STs, and 25 per cent of posts in several services and categories were reserved for the Backward Classes. The reservations and the concessions became ineffective so far as the Backward Classes are concerned, from 1st April 1964 when the list of Backward Classes was quashed by the High Court.

In response to the backward castes fragmented social movements the Government of Andhra Pradesh has introduced the ineffective, for instance, occupational co-operative societies, Adarana and anti-poverty programmes, incremental policies like affirmative action in educational institutions employment and local body institutions and insufficient social welfare hostels, scholarships, residential schools, study circles. The institutional arrangements are also made to implement these policies but are lacking sufficient funds, power, staff, and monitoring mechanisms.

The strong criticism among the social scientist has been that whatever demands have been made and achieved the privileged section within the backward castes has got benefited. Therefore, there is a class
differentiation within the backward castes. This differentiation posed a big problem along with the heterogeneous and stratified mobilization of the backward castes in Andhra Pradesh to resolve the contradictions.

It is evident that the persistent struggles of backward classes in the backward region of Andhra Pradesh, political empowerment of backward classes to some extent had its impact on the socio-economic and cultural life of the backward classes’ people. The age old upper caste dominance was questioned by weaker sections, as a result of constitutional provisions and safeguards. The broken people are among the very bottom elements of Indian society in both study and economics terms, and they have undergone a profound charge in the context of socialization and social identity. Thus social movements through the state and action initiated by the state on its own, irrespective of any social movements, can determine public policy. But the question comes why some movements continue to secure despite the response. The dominance of upper castes and their suppressive methods towards backward classes ultimately gained a momentous for the consolidation of social groups who have been denied of their just share of the wealth of the society. The concept of social justice and demand for social inclusion ultimately created a space for backward classes all walks of life. The changes in the social system are imminent and inevitable.

There need to regularize and implement participatory mechanisms for local community representatives to participate in the decision-making and implementing processes of the local development. Here, the government could learn from national and international experiences of community governance mechanisms to get active participation of marginalised into the development processes.