Marginality is a living condition that affects millions of people throughout the world. People who are marginalized have relatively little control over their lives and the resources available to them. This results in making them handicapped in earning their share from the society. A vicious circle is set up whereby their lack of positive and supportive relationships means that they are prevented from participating in local life, which in turn leads to further isolation. This has a tremendous impact on the development of human beings, as well as on society at large. As the objective of development is to create an enabling environment for people to enjoy a productive, healthy, and creative life, it is important to address the issue of marginalization.

Marginalization is a process that denies opportunities and outcomes to those 'living on the margins,' while enhancing the opportunities and outcomes for those who are 'at the center.' Caste and class prejudice, in many societies across the globe, exclude many communities and hinder their effective participation in economic and social development. It directly affects attainment of effective endowments in the spheres of education, occupation and livelihood. A vicious circle is set up whereby their lack of positive and supportive relationships means that they are prevented from participating in local life, which in turn leads to further isolation. On the basis of social groups, the educational level of the males among the marginalized section is worse than that of the females belonging to the “others” category. Similar differences can be seen in urban males and urban females, wherein the educational levels of the ST and SC population lagging behind that of the OBC and others.

A notable feature of the Indian society in recent years is that from out of disadvantaged people who are dealt with by the law as well as in the idiom of social justice as homogenous classes (Dalit, minorities,
women etc.) and categories asserting their further discrimination have emerged seeking society’s attentions to their particular plight. The situation calls for a sensitive response that will neither deny them further discrimination nor use it as a stick to beast the parent category with.¹

The term marginalization refers to individual or groups who live at the margin of society. Their situations may be historical or cultural as they suspend between social classes or cultural groups, without being fully integrated to it. The term has different connotations and nuances in the modern era of post-colonial, postmodern period and in the world that is predominantly driven by market forces. In cultural anthropology marginalization is a major subject of study in which ethnic groups and their social situation are explained. It may have various forms like, class, caste, gender, community and so on at one level and at other level groups who are subjected to economic and social hardships. These groups may still be marginalized at multiple levels in a country like India, which has witnessed tremendous socio-political changes in both pre-independence and post-independence period.²

Of course, the forms of marginalization may vary. It is generally linked to “the level of development of society: culturally, and as importantly, with relation to economic aspects. For example, it would generally be true, that there would exist more marginalized groups in the Third World”, and developing nations, than in the developed/first-world nations. Indeed, there can be a distinction made, on the basis of the choice that one has within this context-those in the third world who live under impoverished conditions, though no choice of their own is often left to die due to hunger, disease, and war. One can also add to this various minority, as well as women. Within the First world, low-income drug addicts stand out as being the most marginalized. This deliberate or
chosen marginalization of people carries with it aspects of a so-called “Social Darwinism”. The concept of marginality rose to its high prominence while modernism held its sway in the world.

In India, globalization has brought about many significant changes in the socio-political and economic spheres of development and socio-cultural change. Although it has increased economic growth and in some cases expanded the size of the middle class, the lives of marginalized people have not improved as expected by most financial and economic experts. Furthermore, globalization has drastically transformed the relationship between the state and civil society. The state has been withdrawing from its previous welfare agenda. In response, some non-state actors have emerged to take responsibility for many of the issues that were previously undertaken by the state. In general, globalization has been accompanied by market-oriented development strategies, which, for the most part, have adversely affected the livelihoods of marginalized people. Civil society actors have strongly opposed the exploitative and exclusivist models of development associated with globalization and advocated a more participatory and people centric development paradigm.

A study on “Globalisation and People at the Margins” examines the theoretical and epistemological engagement of globalization, on the one hand, and provides ethnographic and empirical information on the other. It examines various facets of marginalization from political, economic, social, gendered, and caste perspectives. Therefore, this study provides an interdisciplinary examination of globalization and marginality.

Caste, the rural community, and the joint family have contributed to social and cultural solidarity in India, where differences of race and culture were likely to provoke perpetual conflict. Although they make up
an interwoven compact and solid structure they are plastic, bending to economic forces. Through the caste system, the aboriginal tribes have been gradually absorbed into Hindu social organization. As peasants, artisans, and traders rise in the economic scale, they also rise in caste, not as individuals but as groups. Almost unceasing are the processes of differentiation and fusion of castes and sub-castes, especially in the lower rungs of the Hindu social ladder.

The vulnerable groups is 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 marginalized or vulnerable groups. These people are social, economically, politically and legally ignored and excluded in Indian society. It has been seen from the data that in Indian patriarchal society the women’s especially the rural and tribal face domestic violence, physical and sexual abuse, nutritional and psychological problems that have a profound effect upon their health status. The health status and utilization patterns of ST’s and SC’s and backward classes give an indication of their social exclusion as well as an idea of their linkages between poverty and health. The economical dependence, politically powerless and culturally subjugated of ST’s and SC’s and backward classes to upper castes affects their overall lifestyle and access to food and health, etc. Besides this tribal become mostly the victims of malnutrition, parasitic diseases including malaria, diarrhea, respiratory disorders, etc.
From a human right perspective, all citizens should receive adequate health, education, food and nutrition, housing, participation, equal treatment, and freedom from the discrimination and violence. However these marginalized 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.

Marginalization and its attributes, the definitions of marginalization that we referred to were: ‘Being marginalized refers to being separated from the rest of the society, forced to occupy the fringes and edges and not to be at the centre of things. Marginalized people are not considered to be a part of the society’. Material deprivation is the most common result of marginalization. Along with material deprivation; marginalized individuals are also excluded from services, programs and policies.

It is partly the pressure from these women’s movements that the 73rd and 74th constitutional amendments provided 33% reservation for women in local self-government institutions in India.

In the post-Emergency years, emphasis on the social mobilization of marginalized groups is witnessed. Some political and social activist etc. focused on the movements of Dalits or Tribal rights. These activists highlight the historical and structural marginalization of Dalits, Tribal’s, and landless labourers. The empowerment of these groups has become a key concept in contemporary politics and social discourses. Affirmative action (like the reservation for these marginalized groups in educational institutions and public jobs, program and policies for their economic,
social and political development) is done by the state to enable them for a dignified life. The Social and political activists working in the field of rights of marginalized use the term people rights to emphasize the collective characteristics of their rights and to focus on political aspects of their rights.

Therefore, from the mid-80s there have been continuous efforts to describe and re-articulate the rights of Dalits, Tribal’s over natural resources, etc. This became more articulated and vocal, when the issue of displacement because of large dams, developmental projects, forestry projects, mining companies, etc., came into existence. Most of the sufferers of these displacements were Dalits and Tribal people. The movement like Narmada Bachao Andolan, the Fish worker’s struggle, and Dalit movements brought the issue of the marginalized communities into the mainstream political discourse in India.⁴

In inclusive growth demands that all social groups have equal access to the services provided by the State and equal opportunity for upward economic and social mobility. It is also necessary to ensure that there is no discrimination against any section of our society. In India, certain social groups such as the Scheduled Castes, Scheduled Tribes, Other Backward Castes, and Minorities have historically been disadvantaged and vulnerable. Then there are certain other groups that may be discriminated against and which suffer from handicaps. These include persons with disabilities, older persons, street children, beggars and victims of substance abuse. Our Constitution contains various provisions for the development of such marginalized groups, for instance, Article 341 for Scheduled castes, Article 342 for, Scheduled Tribes, Article 340 for Backward Castes, Article 30 which provides the right to minorities to establish and administer educational institutions, and so on.
Their individual and collective growth, however, cannot be ensured without improving their surroundings and providing clean drinking water, toilets, and educational opportunities.

The development of any nation depends on its educational system, and it is proved that education is the key to human progress and social change. Education is a powerful tool for empowerment of the individual. It helps in developing confidence in individual and community about their capacities, inherent strengths to shape their lives and thus enhance the inner strength - intellectual, political, social and economic against oppression, exclusion, and discrimination.

Empowerment is the enhancement of the political, social, economic or spiritual strength of individuals and communities. Empowerment envelopes were developing and building capacities of individuals, communities to make them part of the mainstream society. Education is the means by which societies have been known in history, to grow out of oppression to democratic participation and involvement. It is a powerful tool for empowerment of the individual. It is intrinsic to human personality. It carries both intrinsic as well as instrumental values.

The irony in the history of India, education was never in reach of its entire people, unequal access to education has been rampant in India; discriminatory order in the caste system has been instrumental in perpetuating this. Over the generations one section of the society enjoyed the fruits of the education and remaining majorities of Indian communities’ particularly marginalized sections like Scheduled Castes, Scheduled Tribes, Other Backward Classes, Religious Minorities, and Women were denied the opportunity. Right since Jotirao Phule, Narayan Guru, early education movements to present day, education campaigns all
are non-Brahmin in origin, and they strongly believe that ‘education is enlightenment and enlightenment is empowerment.' It helps to make for a better future society.

Dr. B.R.Ambedkar, recognized the importance of education in shaping the future and cautioned the under-privileged not to lose any opportunity to get that right, and said, "We may forego material benefits, but we cannot forego our right and opportunities to reap the benefit of the highest education to the fullest extent." He put all his efforts to guarantee the educational opportunities without any discrimination to all the citizens of independent India. But after 68 years of its implementation, political order and the ruling elite of this country could not succeed in providing access to the “right to education” to its people.

The Constitution of India is prefaced by a resolve" to secure to all of its citizens. Equality of status and opportunity. Accordingly, it confers on all citizens a fundamental right to be free of discrimination by the State on grounds of race, religion and caste In specific contexts government is further forbidden to discriminate on grounds of place of birth, residence, descent, class, language and sex. Additional provisions outlaw untouchability and protect the citizen from certain kinds of discrimination on the part of private persons and institutions.

**Review of Literature:**

There is a lot of literature, on the mobilization of the lower castes in the country, which is reviewed in the present thesis to understand the mobilization of BCs in Andhra Pradesh. The following literature is being reviewed based on a chronological order. Even though the backward caste movements have got long history, which was begun in the colonial period and continuing till date, the studies have started only in the 1960s. Lack
of focus on the backward caste movements until the 60s might be due to idealistic rhetoric, the classless socialistic pattern of society and welfare state, of the first Prime Minister of the country Jawaharlal Nehru and subsequent negligence of the Congress party in mobilizing the backward castes. From the 1960s onwards the backward castes started challenging the upper castes dominating political parties and making alternative arrangements to emerge in the post-independent democratic political system. Therefore, studies on the social mobilization of the lower castes came into existence from that time onwards only. These studies, which are relevant as follows:

Rajani Kothari, the well-known political scientist, in his pioneer work Caste in Indian Politics (1954) exhibits the role of caste in Indian politics. The author emphasizes that political mobilization of various sections of Indian society has given salience to caste in Indian politics. He also points out that mobilization of different caste groups has been a major technique with various political parties for expanding their support base.

Uddin (2010) has analyzed critically in his seminal article on the “Politics of Cultural Difference: Identity and Marginality in the Chittagong Hill Tracts of Bangladesh” the formation of an ethnic category and its relations with the marginalization of ethnic minorities in the context of upland lowland relations in Bangladesh. Uddin examines the political and historical trajectories of the South Asian countries. He further critics that colonial policy has continued in the post-colonial era, particularly in dealing with people of different cultures. Thus, it is argued and followed by the government that all “forms of differences” do exist in the post-colonial state of India, especially in matters related to the seven north-eastern states of India.
Sharma’s (2008) article provides a critique of official development discourses on the migration of men from Nepal to India. Sharma showed that migration is not perceived as a problem by migrants themselves but as an integral practice in their livelihoods. Many see labor migration to India as an escape from a difficult socio-economic, cultural, and familial situations and as an opportunity for young men and women to experience a distant place, experience the pleasures and possibilities of consumption as well as earn and remit money home to fulfill their hope for the upward socioeconomic mobility of their families.

Kasi’s (2007) study of the Sugali tribe of Andhra Pradesh discusses similar experiences and arguments. Mehta (2008, p. 239) contends that: “Researching marginality is tricky. Even when we make attempts to be fair, compassionate, and honest while conducting research with marginalized groups, overt and covert disparities and discrepancies can persist.” Research on the marginal sections of society is critical in India as it engages these sections in a pedagogical approach and focuses policy formulations on the people involved. The work by Yalamala, Oakley and Kasi (2013) critically dwells upon the “critical ethnographic discourse of the socially excluded groups of India.” In a more comparative perspective Mills (2005, p. 386) has rightly observed that 24 Powerful ideas of progress, development, and modernity represent deeply desired standards of well-being for many people in today’s world. Although the content of such ideas (as well as their diverse vocabularies) are always variously imagined and locally constructed, the desires they evoke can retain a powerful attraction for individuals and communities even when their achievement is continually frustrated or denied.

Laitin’s (1995) essay “Marginality: A Micro Perspective” focuses on the rational choice models that are based on “methodological
individualism,” which he argues have inadequately addressed the degree to which individuals from ethnic minority groups can reformulate their identities to take advantage of the opportunities denied to them. Laitin further observes that “marginal groups or populations should disappear if identities were as plastic as rational theories have assumed.” Further, many scholars have concluded that poverty, dependency, and helplessness are not invariably due to the shortcomings of individuals, but often due to circumstances beyond their control. Thus, it is the responsibility of the state to address these problems and formulate its policies accordingly.

K.S. Chalam, (2011), Economic Reforms and Social Exclusion: Impact of Liberalization on Marginalized Groups in India, Economic Reforms, and Social Exclusion is an analytical study that focuses on the socially marginalized and excluded groups in India since the onset of liberalization. It examines how the liberal economic reforms have impacted socio-economic categories-caste, tribe, and religious minorities-subjecting them to further deprivation. Case studies of handloom weavers, VRS workers, and the temperance movement have awarded this study empirical reality. The book also offers a refreshing approach to the study of economic reforms through philosophical and theoretical arguments on issues like civil society, religion, caste, and alienation. Since most of the scholarly works on social exclusion are based on Western notions of deprivation and exclusion, this works unique focus on India lends the reader a context-specific understanding of the subject.

Anastasia Nikolopoulou and Taisha Abraham and Farid Mirbagheri, ‘Education for Sustainable Development Challenges, Strategies and Practices in a Globalizing World’, Education for Sustainable Development is an emerging field that is being addressed from transdisciplinary and trans-institutional perspectives, forging links
between academic and non-academic institutions. It explores sustainable development as a process that embraces environmental issues, poverty, health, security, democracy, gender and human rights. It provides multiple perspectives regarding the possibility of creating sustainable education practices that are integrated into and relevant to the needs and practices on a global scale. It also focuses on the failure of traditional education to address the problems of globalization. The articles conceive sustainable development education as focusing on the holistic development of the body and mind, encompassing a wide range of issues. This idea is also central to the Gandhian tradition of life knowledge and Nai Talim (New Education). The uniqueness of this compilation is in the multiple perspectives it provides, establishing workable links between local communities, governments, and international organizations that would enable sustainable human development. It is a rich reference resource for those working in the fields of education, economics, and development studies.

Zulufkar Ahmad Khanday, Mohammad Akram, ‘Health Status of Marginalized Groups in India’, (2012), Marginalization is a symbol that refers to processes by which individuals or groups are kept at or pushed beyond the edges of society. The term outsiders may be used to refer to those individuals or groups who are marginalized. It is an endeavor to study the health status of marginalized groups and communities-women, children, scheduled castes, scheduled tribes, persons with disabilities, migrants and also the health status of aged in India. The paper also aims to highlight the discrimination and exploitation of these marginalized groups especially in terms of their health. Further, the study is carried out about how the rights of these marginalized groups are violated within the society. In India, there are multiple socio-economic disadvantages that
members of particular groups experience which limit their access to health and healthcare. Some of the prominent factors on the basis of which individuals belonging to marginalized groups are discriminated in India, i.e., structural factors, age, disability, mobility and stigma that act as barriers to health and healthcare. Sometimes each group faces multiple barriers due to their multiple identities. For example, in a patriarchal society, physically challenged women face double discrimination of being women and being physically challenged. Besides this, there are certain groups in Indian society that are subject to discriminatory treatment and feel marginalized. They need special attention to avoid exploitation. 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 marginalized groups in India is very poor as compared to other sections of the population.

Debal K. Singha Roy, (2001), ‘Social development and the empowerment of marginalized groups: perspectives and strategies’, Empowerment, civil society, and democratization comprise the new package of liberalization discourse that at face value at least respond to the long-standing demands of struggling groups. In practice, the contributors argue, each has been given a restricted meaning and has been oriented to serve the present global drive of Western capitalism. Its provides a critique of the emergent social development discourse and analyzes the processes and strategies of empowerment of marginalized groups in the context of globalization, paradigm shifts in the strategy of
development, initiatives taken by the state and civil society, and the
dynamics of social movements and grassroots mobilizations.

Partha Chatterjee, (2008), ‘India’s Divide: Economic Growth and
Marginalized Groups’, in this he analyzed that one of the factors that
conditions this whole process of becoming a major power is precisely the
enormous pressure to achieve rapid growth and catch up with other
countries. In the case of India, for the last ten to 15 years, the major
comparison has been with China. What this creates is enormous pressure
on government policy, on the policies of various economic institutions, on
financial institutions, and so on to create conditions that are supposedly
favorable for 8, 9, or 10 percent annual growth every year as an absolute
minimum.

Movements’ The analysis of protest movements as sources of social
change has been largely neglected in the social sciences. Oommen argues
that until now the basic sources of change have been taken to be the
economy or those watersheds in human history labeled as agrarian,
industrial or information revolutions. By contrast, political revolutions
have been accorded too little attention. In the first part of this book, the
author explores the theoretical, conceptual and methodological issues in
the study of social movements. He then goes on to examine specific
methodological problems faced by analysts of on-going movements and
explores the relationship between movements and institutions. In part
two, he examines social movements in the macro-context of the nation-
state while the final part considers the micro dimensions of social
movements were focusing on the protest by specific social categories.
Ramachandra Kshirasagara, (1994), ‘Dalit Movement in India and its Leaders, 1857-1956’ It has been objectively analyzed, properly interpreted and systematically arranged in a consolidated form. It would be useful as a ready reference to the scholars, interested in undertaking intensive research on individual leaders, and their role in the movement. It would be beneficial to those activists who prefer to take lessons from their past. Therefore, the book is of great value.

Gail Omvedt, ‘Dalits and the Democratic Revolution’, Dr. Ambedkar and the Dalit Movement in Colonial India (1994), this important volume traces the history of the Dalit movement from its origins to the death of its most famous leader, B.R. Ambedkar in 1956. Focusing on three states-Andhra, Maharashtra, and Karnataka-the author skillfully analyzes the ideology and organization of the movement and its interaction both with the freedom struggle and the class struggles of the workers and peasants.

Dipankar Gupta, (1997), ‘Social Stratification’, this work discusses Social Stratification in India with an interdisciplinary approach. It contains both classical and new writing on caste. It profiles the variations and the social importance of this system. The work also examines class and its dynamics, highlighting the urgency of the topic, considering all the complexities of current social and political life in India.

Oliver Mendelsohn, Marika Vicziany, ‘The Untouchables: Subordination, Poverty, and The state in Modern India, (1998)’, in a sensitive and compelling account of the lives of those at the very bottom of Indian society, Oliver Mendelsohn and Marika Vicziany explore the construction of the untouchables as a social and political category, the historical background which led to such a definition, and their position in
India today. The authors argue that, despite efforts to ameliorate their condition on the part of the state, a considerable edifice of discrimination persists on the basis of a tradition of ritual subordination. Even now, therefore, it still makes sense to categorize these people as 'Untouchables'. The book promises to make a major contribution to the social and economic debates on poverty, while its wide-ranging perspectives will ensure an interdisciplinary readership from historians of South Asia, to students of politics, economics, religion and sociology.

S.M Michael (ed.) ‘Dalits in Modern India: Vision and Values’ (1999): This second, revised and enlarged edition looks back at the aspirations and struggle of the marginalized Dalit masses and looks forward to a new humanity based on equality, social justice, and human dignity. Within the context of Dalit emancipation, it explores the social, economic and cultural content of Dalit transformation in modern India. These articles, by some of the foremost researchers’ in the field, are presented in four parts: Part I deal with the historical material on the origin and development of untouchability in Indian civilization. Part II contests mainstream explanations and shows that the Dalit vision of Indian society is different from that of the upper castes. Part II offers a critique of the Sanskritic perspective of traditional Indian society, and fieldworks-based portraits of the Hinduisation of Adivasis in Gujarat, Dalit patriarchy in Maharashtra and Dalit power politics in Uttar Pradesh. Part IV concentrates on the economic condition in the Dalits.

S.M. Michael (1999), ‘Untouchable, Dalits in Modern India’, Exploring the enduring legacy of untouchability in India. The authors introduce the long tradition of Dalit emancipation struggle and present a sustained critique of academic discourse on the dynamics of caste in Indian society. Case studies complement these arguments, underscoring
the perils and problems that Dalits face in a contemporary context of communalized politics and market reforms.

Sudha Pai, Dalit Assertion And The Unfinished Democratic Revolution: The Bahujan Samaj Party In Uttar Pradesh (2002), his book examines the emergence, ideology and programs, mobilization strategies, electoral progress and political significance of the Bahujan Samaj Party against the backdrop of a strong wave of Dalit assertion in Uttar Pradesh. Based on extensive fieldwork in western Uttar Pradesh, government reports and interviews with Dalit leaders, this study, while highlighting the BSP's considerable achievements, explores the reasons for the party's failure to harness the forces of Dalit assertion in UP.

Prakash Louis, (2003), ‘the political sociology of Dalit assertion’ This is an attempts to identify the factors, which respond against the age-old bondage of diverse and varied discriminations and exploitations and build the Dalit Assertion for emancipation and determine the path of liberation.


Bharat Singh, ‘Dalit Education’ (2004), despite all boasting and tall claims by the government and various organizations, Dalits the weaker people in our society are still backward in the field of education. No doubt, a lot has been done for the betterment of their education. This book covers all aspects related to Dalit education and examines various schemes and plans, made for the promotion of education for Dalits in our country. On its merit, this is an exclusive work on the subject, equally
beneficial for sociologists, educationists and scholars, working on the subject.

Raka Ray, Mary Fainsod Katzenstein, (2005), ‘Social Movements in India: Poverty, power, and politics’. Social movements have played a vital role in Indian politics since well before the inception of India as a new nation in 1947. During the Nehruvian era, poverty alleviation was a foundational standard against which policy proposals and political claims were measured; at this time, movement activism was directly accountable to this state discourse. In the first volume to focus on poverty and class in its analysis of social movements, a group of leading India scholars shows how social movements have had to change because poverty reduction no longer serves its earlier role as a political template. With distinctive chapters on gender, lower castes, environment, the Hindu Right, Kerala, labor, farmers, and biotechnology, social movements in India will be attractive to students and researchers in many different disciplines.

Chalam, K S, (2007), ‘Challenges of Higher Education’, this book looks at the challenges faced by the higher education system in India in the modern context. All aspects have comprehensively dealt with, starting with the development of education during post-independent India right to the modern times. While enumerating these problems, useful suggestions have been given so that higher education in the country can meet the challenges of the 21st century.

S. Srivastava, ‘Dalit Movement in India: Role of B. R. Ambedkar’ (2007), Dr. B.R. Ambedkar (1891-1956), a born rebel, is the builder of modern India. He drafted independent India's constitution. Educated in USA and UK, he is that rare combination of a scholar, revolutionary and statesman who fought for the socio-political rights of millions of
untouchables. Dr. B.R. Ambedkar shines like a luminous star in the galaxy of great men. He played a crucial role in shaping the destiny of free India and left indelible imprints on our national life and the state organization.

**Aim and Scope:**

The present study is an attempt to focus on the Marginalized Groups in Andhra Pradesh and its influence on the socio-economic life of the people of Andhra Pradesh. Any social movement has to grapple not only with the dimensions of Genesis, ideology, collective mobilization, organization, and leadership, but also with the conceptual problems relating to social change. Hence in the dissertation it is proposed to examine different movements and its outcome to establish the consolidation of marginalized groups resulted in social identity and dignity of life in the mainstream of social system.

This study is limited to the socio-economic and cultural conditions of the marginalized groups in Andhra Pradesh. In this context, this study gives an outline of the status of SC and ST in Andhra Pradesh, their problems and prospects in the human development perspective. It presents the prevailing situation in respect of marginalized groups and their level of backwardness and other parameters such as income, land ownership, health indicators, educational attainments, access to basic infrastructure and basic amenities like water supply, sanitation, etc. It upholds an ideology based on social justice and equal opportunities, represents a new moral self for the individual citizen in public to claim the benefits of liberal democracy.

Moreover, it constructs a positive collective culture of people based on fraternal and rational ethos, and finally it symbolizes a vision for the reconstruction of society by bringing the issue of ‘social democracy’ in
the mainstream debates of political development. The agenda of establishing social democracy through radicalizing the orthodox religious domain is sidelined under the broad consensus to the largely ineffective political democracy. Modern marginalized politics thus has a blurred, narrow and a power centric perspective having limited effects on socio, cultural and economic status of the community. Secondly, being the representative of particular caste/castes in politics it operates in the circle of hierarchal relationships without actually breaking the permanent pure-impure dichotomy. The struggle for civil, political and economic rights within the constitutional framework and negotiating with the state for the restoration of rights through the judiciary is another approach of social movements to address the concerns of the people, especially of the vulnerable sections.

**Objectives of the Study:**

- To trace the History of the Marginalized Groups for their Social Exclusion and their marginalization in Andhra Pradesh.
- To understand the impact of social exclusion and discriminatory practices on inter-group inequalities, poverty, human right violations, inter-group conflicts and economic development of the marginalized social categories.
- To identify the marginalized communities consciousness and their assertion to resist caste dominant culture in these marginalized communities.
- Generate evidence from voices of excluded and marginalized groups to fill existing knowledge gaps on social exclusion, non-access to service delivery and development interventions.
**Methodology:**

The proposed study aims to employ a combination of Historical descriptive and empirical and analytical approach in addition to the time-tested case method. The present study will look into different parameters and paradigms of marginalized struggles for social justice and also the role played by various marginalized groups in consolidating their position and to safeguard their identities and interests. The data related marginalized groups and the division of the caste groups their sub-castes and identity crisis will be looked into. In the present study literary sources, primary and secondary sources were scanned to examine the different facets of marginalized groups’ movements and the response of the civil society, the impact on the socio-economic profile of these marginalized communities in Andhra Pradesh was meticulously recorded. The present study looks into different parameters of marginalization of marginalized communities was examined with a view to identifying and to locate the age-old discrimination and suppression by the upper caste landlords. The data related to sub-castes within backward communities and their identity crisis was taken into consideration with the recent movements like B.C.Kulala Aikyavedika, B.C. Samkshema Samithi made the backward classes and realized them to have a platform to struggle for their rights. Several movements and struggles launched by marginalized groups would help to draw certain inferences about the contribution of marginalized classes’ leadership.

**Hypothesis:**

This study intends to explore the Socio-Economic and Cultural Status of Marginalized groups in Andhra Pradesh and their struggle for social justice and occupationalization of social change in Andhra Pradesh.
"Social exclusion and division of Marginalized groups resulted in their assertion and consciousness towards their rights and seeking human dignity in the social fabrication."

**Organization of the Thesis:**

In this study, an earnest effort is made to portray the significance of Marginalized Groups-Socio-Economic and Cultural Status in Andhra Pradesh. Keeping in line with the main objectives of the research, the proposed work is organized into Six Chapters including the Introductory and Concluding Chapters.

Introductory Chapter sets the Aim and scope, methodology, organization of thesis, review of literature and objectives of the study. Marginalized groups after independence were mainly aimed against their deprivation of just rights in civil society. Origin and Emergence of marginalized groups and challenges faced as productive communities, vulnerability and inequality in the social system were discussed. The complete annihilation of marginalized people from resources like land, water, and agriculture implements, exclusion from political participation led to the resurgence among the weaker sections to mobilize them to articulate their grievances, mould public opinion and to plead for social justice.

The Second Chapter deals with origin and historical background of marginalized groups, emergence of marginalized groups and productive communities and social deprivation, vulnerability of inequality in social system. It is evident that the marginalized groups in society have been denied of their just rights through the ages. An earnest attempt is made to focus and unearth the age old problems, issues and its consequences have been discussed at length.
The Third Chapter deals with caste in India, caste and class system dimension of caste in the power structure of social order and social stratification caste discrimination, poverty-ridden conditions, and inequality in all spheres of social life, inaccessibility of resources and discrimination in providing opportunities for their dignified livelihood was discussed. Untouchability is a dominant factor still continuing in the matter of social relationships, and discrimination takes the form of barriers against bathing, eating, drinking, worshiping, and having access to common properties. It puts a ban on all common cycles of participation. The untouchables are among the very bottom elements of Indian society in both status and economic terms, and they have undergone a profound change in the context of socialization and social identity.

Chapter Four deals with multiple identities of marginalized groups gender identity, regional identity, inferior identities, subalternity, and self-respect. Social problems of marginalized people like atrocities, struggle for the existence of hierarchal social division, institutionalized inequality, cultural, ethnic diversity of economic status, cultural identity and protest movements. Social tolerance and the primacy of the group over individual were the basic characteristics of traditional India. This chapter tries to throw light on the various protest movements and struggles led by different leaders, their contribution and impact on social system to create awareness of self-respect in the community. The outcome of a movement could be seen in terms of social, political and economic change, sometimes structural and also non-structural.

Chapter Five looks into the social status of marginalized communities and their position and socio-politico and cultural transformation of marginalized communities, educational and
employment opportunities in Andhra Pradesh. The struggle and movements led by the marginalized groups significantly changed the very mindset and attitude of the upper caste people to restrain them not to resort to any discrimination. Of course it is only for a short period, time and again the practice of suppression and humiliation continued to be in force. It is also an attempt to explain the emergence of different movements led to sub-caste division and categorization within Scheduled Castes political empowerment, socio-economic status, demands for social inclusion is another significant development that attracted the attention of National political parties and leaders of opposition parties.

The Sixth Chapter is a conclusive chapter presenting different paradigms of marginalized issues; social relevance of marginalized struggles, various viewpoints and observations of Bahujan intellectuals and other section of people who intended to bail out the weaker sections from the age old problem of discrimination, suppression and annihilation in the context of assertion of marginalized groups and the reaction of civil society.

Lastly, in examining experiences of the state from the margins, these papers document some of the ways in which relations between the state and India’s marginalized are being configured and reconfigured in contemporary y India. Opening up the concept of marginality facilitates insight into the fluid meaning of marginality for displaced populations, the spatial hierarchies of power and influenced for civil society and state actors in the making of policy as well as the shifting articulation of the politics of the marginalized in statehood movements and the application of marginality as a strategy in negotiating state health schemes.
Conceptualizing marginality not as an inert state, but as process draws our attention towards the spaces of opportunity that also emerge from these papers. Through experiences of the state, individuals and groups acquire the knowledge to work the state to their advantage through negotiation, bargaining, and shrewdness. However, there are limits to these species of opportunities for within the margins is evidently contingent on the particular interaction of politics and power at the local, national and international level, as Tillin’s paper affirms. While international discussions on poverty, pro-poor governance and the targets set out under the Millennium Development Goals may to differing extents have informed the context for more positive state action with respect to incorporating its marginalized members these papers suggest that there has been a significant imaginative (although not necessarily material) reorientation of state-society relations with evident of the Congress led UPA government in 2004. While recognizing these wider structural contexts within which power is being renegotiated, the papers by Beazley, Donegan and Chopra also point to the importance of significant individuals in facilitating and reconfiguring the conditions of marginality, both at the national and local level. This provokes questions concerning who holds influenced and power, and more importantly who represents different marginalized sections of society, and how they can articulate their agency and thereby influenced their differentiated experiences of the state.

It also becomes apparent that whether the state is contested, negotiated or strategically manipulated, it remains significant in the lives of marginal groups, and perhaps more so than for mainstream, or non-marginal groups. Both the absence of the state and it is overwhelming presence, meaningfully affect the ever day life worlds of the
marginalized, especially in the context of recent rapid economic and social change. The papers reveal the abiding importance of the state idea in shaping the opportunities (and constrains) that present themselves to and are renegotiated by, India’s marginalized populations. By detailing these interactions across a range of empirical contexts and scales, these papers illustrate how differential experiences of the state help to frame our understanding of how government works. But, they also show how the constantly shifting, fluid and contingent nature of the state-society boundary that characterizes contemporary India influenced the realization of everyday citizenship. While emerging from a detailed analysis of the Indian context, these themes resonate across the Asia Pacific region, and will be of interest to a wide range of disciplines and audiences who are engaged in understanding the abiding role of the state in contemporary society.

References:

12. Governmental discrimination on grounds of race, religion, and caste, is prohibited by Art.15 (1) and more specifically by Art. 16(2) (regarding state employment), Art. (2) (Regarding compulsory public service), Art. 29(2) (regarding state-run and
state-aided educational institutions) and Art. 325 (regarding electoral rolls).

13. Art. 29(2). Cf. Art. 30(2) and see Arts. 29 (1), 30 (1), and Art. 350 which grant rights regarding language.

14. Art. 15(2) prohibits discrimination by private individuals regarding use of facilities and accommodations open to the public; Arts. 28(3) and 29 (2) forbid discrimination in private educational institutions.