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**POLITICS OF EXCLUSION: A STUDY ON EDUCATIONAL  
STATUS OF BUDAGA JANGAM COMMUNITY IN ANDHRA  
PRADESH**

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**Abstract**

*The present discussion concerns the social exclusion from education faced by Budagajangam Community in Andhra Pradesh. The secondary educational data were collected from various sources like Census, annual reports of the Ministry of Education, Government of India, and state-level reports. The study found that the gap between all Scheduled Castes and the entire State decreased from 12.49% to 7.59%. In the case of the Beda (Budga) Jangam community, the gap increased from 20.98% to 23.81% from 1991 to 2001. The literacy level of the Beda (Budga) Jangam community was very low, and among the Scheduled Castes also, it was much below the average. This paper gives an essential concept of how a community has been excluded from mainstream society.*

**Keywords:** *Social exclusion, Budaga Jangam, Begging, Schedule caste*

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### **Introduction:**

From ancient times, inhabitants of the Beda (Budga) Jangam community have led nomadic livelihoods. The community's historical heartland was in the State of Hyderabad. Before the reorganization of the states, it included portions of a few districts now located in the states of Karnataka and Maharashtra. Some community members left their homes in the Telangana areas of Hyderabad State, now located in Telangana, and moved to the neighboring areas of what was then the State of Madras, now a part of the State of Andhra Pradesh. This migration took place over time. As a result of both pull and push influences, the migration took place in three distinct stages. During the first phase, also known as the push factor, a devastating epidemic known as the "Spanish Influenza" or "Pedagattara" broke out in several regions of the nation, including the Hyderabad State, around the years 1918 and 1919. The second phase, also a driving force, occurred around 1948 and was characterized by political unrest in Hyderabad State due to the Razaakar movement. The third phase, also known as a pull factor, occurred approximately forty to fifty years ago when migration took place as a result of drought in areas that are now part of Telangana and the increased availability of food and jobs in the

Coastal and Rayalaseema Districts of the combined Andhra Pradesh State.

Two kinds of people migrated to Andhra Pradesh. The first group comprised people who had lost contact with their relatives in Telangana. Most of these people moved away because of an epidemic or political unrest. The second group was made up of those who are still married to or have other ties to people from the community in the Telangana area.

Even though the Constitutional Orders call the community "Beda (Budga) Jangam" or "Beda Jangam, Budga Jangam," everyone in the community calls it "Budga Jangam." Because they beg for money, they are also called "Bitchhagallu." People in Andhra Pradesh call them "Jangalu," but they differ from the "Jangam" caste. The "Jangam" caste is called "Oora Jangam" (Jangam of the village), while the "Beda (Budga) Jangam" community is called "Ooru avathala Jangam" (Jangams residing outside the village). In the north coastal area of Andhra Pradesh, they are also called "Patamata Jangam," which means they came from the West. "Bichchapollu" is what they are called in Rayalaseema (beggars). They usually speak Telugu or the local language, but they also have a language that is not a dialect (lipi). They give certain words their names. For example, a good person is called "Mankadu."

The community has had to deal with the unfair practices of untouchability and social exclusion. Their homes are in the fields, far from the main village. Others call them "Ooravathala Jangam" or "Ooribayata Jangam," which means "Jangams who live outside the village." Budga Jangams told him that people from other communities see pollution from afar because their homes smell bad because they skin and store animal carcasses. They had to get water from other people because they could not get water from the well themselves. The Budga Jangam people feel like they are not as good as other people because other people call them names like "Pillulanu Thinetollu" (those who eat cats), "Peenugunalunu Thinetollu" (those who eat dead animals), and "Bichchapollu" (those who are stupid) (beggars). They are shy and do not like to fight, even when they have reason to. People in their community also called them "Piriki Jangalu" (timid Jangam). In this way, they could not be reached.

#### **Statement of the Problem:**

In 1985, the Government of the combined State asked the Government of India to remove the Beda (Budga) Jangam community from the list of Scheduled Castes in the Andhra and Rayalaseema areas, part of the Andhra Pradesh State. The Beda (Budga) Jangam community is now only found in the

districts of the Telangana State. The Constitution (Scheduled Castes) Orders (Second Amendment) Act, 2002, was made by the GOI. It was based on suggestions from the State Government after consulting with the advisory departments. The amendment of 2002 implied that the provision existing prior to the amendment in 1976 was restored, restricting the Beda (Budga) Jangam community to the list of Telangana area only. The Government implemented the amendment in 2008 by issuing the orders in the G.O. Ms. No. 144, S.W. (C.V.1) Dept., dt. 17-07-2008. This position continued till the State was bifurcated in 2014.

#### **Review of Literature:**

The processes and systems that prohibit people or groups from fully participating in society and ultimately cause their marginalization and exclusion from prevailing social, economic, and political activities are social exclusion. This may be caused by several things, including poverty, discrimination, disability, ethnicity, and gender, to name a few. The effects of social exclusion are less social cohesion, increasing inequality, and slower economic growth. Hilary Silver defined social exclusion as the rupture of the social bond, and declining accessibility, participation, and cooperation. Social exclusion shows a lack of social integration or coherence at the most

fundamental level of society. At the individual level, it refers to the unwillingness or incapacity to engage in social activities and interactions that are typically anticipated to foster deep interpersonal connections. In France, the concept of social exclusion first emerged. It shares many characteristics with French Republican philosophy, especially its emphasis on social bonds and solidarity. The concepts of status groups and social closure proposed by Max Weber can also be used to conceptualize social exclusion. Despite the novelty and ambiguity of the notion, there are numerous definitions of social exclusion. They differ according to sociological paradigms and national contexts. Some academics talk about being deprived of the opportunity to exercise social rights like the right to a reasonable quality of life or citizenship. As a result, combating social exclusion necessitates a thorough and integrated strategy that includes community involvement, policy changes, and societal awareness. The importance of social exclusion as a societal issue is highlighted in this paper, which also underscores the demand for group initiatives to advance inclusion and equality.

**Educational Status of the community:**

According to the Census, here are the literacy rates for the entire State of Andhra Pradesh,

for all Scheduled Castes in the State, and the Beda (Budga) Jangam community:

**Table 1: Educational Status of the Community**

S. No.	Category	Literacy rate 1991	Literacy Rate 2001	Literacy Rate 2011
1	Entire State	44.08	61.11	67.02
2	All Scheduled Castes	31.59	53.52	64.57
3	Beda (Budga) Jangam community	23.10	37.30	Not Available *

*Source: Census, 1991, 2001 and 2011 (\* The figures for 2011 are not available as the community was not enumerated due to its deletion from the S.C.s list in 2002 from the Andhra and Rayalaseema areas of the combined State)*

Table 1 shows the educational status of the community. It is seen that in 1991, the gap in literacy level of the entire State and Scheduled Castes was 12.49% (44.08 minus 31.59), but the gap in Beda (Budga) Jangam community was 20.98% (44.08 minus 23.10). In 2001 the gap in literacy level of Scheduled Castes compared to the entire State was 7.59% (61.11 minus 53.52), while the gap of Beda (Budga) Jangam community was 23.81% (61.11 minus 37.30). It may also be seen that while the gap between all Scheduled Castes compared to the entire State decreased from 12.49% to 7.59%, in the case of the Beda (Budga) Jangam community, the gap increased from 20.98% to 23.81% during the period 1991 to 2001. This shows that the

literacy level of the Beda (Budga) Jangam community was very low, and among the Scheduled Castes also, it was much below the average literacy. The level of education among the literate indicates the community's potential for socioeconomic status

improvement. The comparison of educational levels among the literates of all S.C.s and Beda (Budga) Jangam community as per Census 2001 shows the difference, as may be seen from the table below: -

**Table 2: Educational Levels of Beda (Budga) Jangam, in comparison with all Scheduled Castes in A.P. for the Years 2001- (in percentages of to total literates)**

Category	Literate without Educational level	Below Primary	Primary	Middle	Matric+ Inter	Diploma Tech/Non tech	Degree & above
All Scheduled Castes	4.6	30.3	32.0	10.6	17.8	1.0	3.7
Beda (Budga) Jangam	5.7	48.79	27.69	6.35	9.42	0.38	1.67

*Source: Census Report of 2001*

It can be seen in table 2, that the Beda (Budga) Jangam community has much less education than the other Scheduled Castes as a whole. The Beda (Budga) Jangam community has many more people who can read and write at the Preprimary level and a lot less at the Primary and Middle levels.

Also, there is a big difference at the Matric, Higher Secondary, Degree, and above levels. Beda (Budga) Jangam literates do not have much education beyond primary school, which means they probably will not be able to get jobs at higher levels.

In addition to the statistics from the Census, the sample survey found that 54.10 percent of people could read and write. Those who could read and write were divided into the following groups based on their level of education:

**Table 3: Level of Education**

Sl. No.	Level of Education	Percentage
1.	Read and write	75%
2.	Upto 5th Class	16%
3.	Upto 10th Class	4.5%
4.	Upto Intermediate	2.75%
5.	Upto Graduation / Professional	1.75%

*Source: Census data*

Even now, the literacy rate is only 54.10 percent, much lower than the literacy rates for the whole State (67.02 percent) and all Scheduled Castes (64.57 percent) from the 2011 Census. Table 3 represents the level of education. The level of education is also very low, with almost 75% of people only being able to read and write. This means they do not have formal education or drop out of elementary school. Among the remaining 25% who can be categorized as having a formal education, the level was upto 5th Class 16%, upto 10th class 4.5%, Intermediate 2.75%, and above that is only 1.75%. It shows that because the overall literacy level was low, the level of education beyond primary school was also very low.

Because of this, the chances of social and economic growth were very low.

The level and nature of work within the community determine the economic situation. The Work Participation Rate (WPR) displays the population's proportion of workers. According to the 2001 Census, the WPR of the Beda (Budga) Jangam community is 42.82%, compared to 50.50% for all Scheduled Castes.

The Beda (Budga) Jangam community's traditional occupations include tale-telling and begging, and there is relatively little work in the public sector or other sectors. Also, they have always been a completely nomadic people without any land. Nowadays, begging has decreased for various reasons, and the neighborhood is turning to alternative low-paying jobs. According to the survey, the occupational distribution is as follows: -

**Table 4, Occupation Status**

S. No	Occupation	Percentage
1.	Begging	16.19
2.	Wage earner (non-agriculture)	41.78
3.	Wage earner (agriculture)	1.37
4.	Self-employed (Petty business)	39.02
5.	Employment in Government / Public Sector	1.64

*Source: 2001 Census*

Table 4 represents occupational status. The number of people working in the Government



or public sector is very low, 1.64 percent, compared to about 10 percent in other communities. Most of them either work for a daily wage (about 42% of them) or run small businesses, like selling plastic dishes (nearly 40% of them) or begging (16%). Most of them do not own any land, and almost 90% have very low incomes, putting them in the Below Poverty Line (BPL) category.

### **Conclusion:**

Overall, the Beda (Budga) Jangam community has a very low social status, and their economic and educational backwardness is much worse than that of other Scheduled Castes. Even though the community has been on the list of Scheduled Castes in Andhra Pradesh since 1976, they did not take advantage of reservation and other Constitutional benefits until the 1990s. This was because they were illiterate and socially backward. In 2002, the community was taken off the list of Scheduled Castes. This surprised the younger generations, who had just started going to school and getting jobs in the Government and other places. So, the group is neither on the Scheduled Castes list nor the Backward Classes list. This has greatly affected the community's education, economy, and overall well-being. The community is in a very weak and sad state at this juncture. Considering being untouchable and socially, economically, and educationally

backward, the Beda (Budga) Jangam community is the most deserving to be added back to the list of Scheduled Castes.

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