Chapter – III

Historical and Socio-Economic Profile of Munnuru Kapus Community

The backward class constitutes the single largest group in Andhra Pradesh, unlike the scheduled castes and minorities, extreme heterogeneous groups with wide variations of social, economic, and cultural aspects. Among these innumerable groups, it is also observed that some communities have been displaying an upward mobility in the economic and political, social and cultural aspects since independence.

The Andhra Pradesh, nomenclature of castes varies from region to region. Thus where as in Telangana, the Kapus are treated as a Backward class under the name ‘Munnurukapu’, in Vishakapatnam, Vizayanagaram, and Srikakulam, they are treated as Backward class under the name ‘Turupu Kapu’. In other parts of coastal Andhra, however, they are considered as a Forward caste. Anantharaman commission identified different kinds of backward class and divided them in A, B, C, and D categories depending upon the degree of their backwardness.

Munnurukapu category “D” wherein presently the name is found at serial at No 20. This community is socially, educationally and economically weak. Every community is having own traditional occupation and sometimes their traditional dress which is also used an identity marker Munnurukapu is basically an agricultural community. T.A.Agaiah Varma, a great historian, also says that the Munnurukapus had constructed tanks and cultivated the lands Munnurukapus are those

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1 Jaffrelot, Christophe & Sanjay Kumar (2009) Rise of the plebeians? The changing face of Indian Legislative Assemblies, SStar compugrapics Delhi
communities who cultivate the land by paying the total labour on ‘mannu or soil’
Thus, the Munnurukapus have become the sons of soil in Telangana region. The
chief land-holding and cultivating caste of Telangana whose physical characteristics
although difficult of accurate description are decidedly of a Dravidian type. The
Munnuru Kapu means ‘guardian’ which is interpreted in the sense of ‘food producer
in as much as members of this caste cultivate land and grow corn, thus contributing
to the maintenance of animal life. They rear milk cattle and bullocks, which are
employed in agricultural operations. The congregation of community members are
spread over the entire Telangana, Maharashtra, Gujarat, Karnataka, Thamilanadu,
Orissa and Chattisgarh has given a big boot to the unity and brotherhood and has
attempted to cement the missing link for the separated community brethren for over
two centuries. Wherever The Munnurukapus go, they are identified with those elves
with the local conditions, learnt the local languages, assimilated their culture and
tradition and made remarkable advances in education, economic and professional
fields of activity. Through the age old distinct customs they tried to keep intact the
identity of the community.

Mostly engaged in menial and low jobs and this community is unreasonably
kept in group D – 20. The vast majority of Munnnurukapu community people (above
75%) resides in the villages. These villagers don’t have primary education both men
and women are illiterates engaged as agricultural coolies / household servant’s
labours, factory labours living in most pitiable conditions. In most places in the village
people lives in utter poverty and most of them don’t posses accent of land Group ‘D’

consists of 33 castes belonging to other backward communities. This group is the largest among the other three groups in relation to the population. Most of these communities are practicing agriculture, business and many are engaged in agricultural labour and other occupations. Some major communities like Yadava, Munnur Kapu, Turupu Kapus are included in this group⁴.

Munneti, Munnuruwad Munnurukapu is a widely diffused cultivating caste in Telangana. Different historians have given various definitions of the word ‘Kapu’. Two words ‘Kapu’ and ‘Kampu’ appear in the dictionary with different meanings. For the pronunciation, they sound the same, but in the literary meaning. They are different. Kapu means cultivation of crops, pain relict and Kampu means House owner of the agriculturist. In the Indian epic Mahabharata, the word Kapu is used as saviour powers of craft and saviour of country. But at present Kapu is applied to a farmer, an agriculturist⁵.

Regarding the origin of Munnurukapu community different opinions have been expressed. In Telugu speaking areas due to the multiplicity of Kingdoms sub-names of places come into existence depending on those kingdoms, viz., Palanadu, Kammanadu, Munnurunadu, Pantanadu, Penadu, Pallenadu, Venginadu, Motatinadu, Valandu and probably Kapu names were originated from these Kingdoms. That is why Pakaneti kapu, Kommmonati kapu, Munneti kapu, Gona Kapu, Ranati kapu and other groups were formed. Just as Niyagis, who are six


thousand in number named as ‘Aruvely Niyogi’s’ Kapus who were in three hundred in number were given the name Munnuru kapus. Agriculture is said to be the original occupation of the caste and bulk of them still cling to this. A few are village patels and patwaris and have risen to a higher status of landlords and zamindars, but the majority is ordinary cultivators, holding lands on permanent tenure. Some of them are landless day-labourers and are employed as menial servants in rich families.

**Origin of the Munnuru Kapus**

One of the important activities of the Munnurukapu leaders is to locate their caste from mythology. They want to give a respectful status and identity to the community. the theory status that, this farmer community who were the followers of Janakamathrishi, the ruler of Mithila. The story goes, when the marriage of the Sita was to be performed, the Janaka Maharaj laid the condition that, whoever could lift the Shiva Danasu; he would get the hand of Sita. To quote it “the three hundred valorous soldiers brought the Shiva Danasu, belonging to Janaka’s caste got this privilege”.

Incidentally, these people were known as ‘Thrishatha Veeraganamu’ and the Munnurukapus are the descendants. Subsequently, they migrated from Gangetic valley to South India and settled on the banks of River Godavari. In the marriage traditions the plough (magli) of ‘syramo’ is custom only used by the bridegroom.

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7 Siraj UL Hassan, op.cit.
8 Narsimhlu Bojjam, (1968), op.cit.
during the marriages by Munnurukapus. The plough is the symbol of Janakamaharishi. In this way, they justify their relationship with Janaka Maharaja.\(^9\)

According to some scholars, there is historical evidence also. The inscription, ‘pedamunnuti’ belonging to 1084 A.D., the daughter of Betinayaka i.e., Jayamma donated lands to Daksharama Bhimeshwara for ‘Deepa Naivedya’. They also say there was pedamunnuti dynasty and chenna munniti dynasty. These people belong to Kakatiya era. Some of them had titles such as Arya Naik, Gandaraganda and their spouses had titles Devi, Ambika, Rani, Vonithothama, etc. These Munnuru kapus were settled in Telangana under Qutubshahi and Asaf jahis and Karnataka area who were known as Baljas Munnutti Kunbis and Maharashtra and in Gujarat as munnerwar and munnurwad.\(^10\)

According to Dr. Pattabhi Seetaramayya\(^11\), they are soldiers under British and according to Janydyata Subhraramanya Sastry; the people belonging to this caste had the name of the nomenclature of Thrishatha. This word of Thrishatha appears in several places in history such as Kakatiyas. Jayapa Senani, the senapathi of Ganapathi Deva had the title of ‘Thrishata Anvayudu’. It clearly demonstrates that these castes produced valorous soldiers and senapati’s etc.

According to Chilukuri Veerabhadra Rao\(^12\) ‘there are fourteen farming castes as mentioned by Bhattumurthy, a poet Narwiti Bukkarayulu, who was the

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\(^9\) Narsihamulu Sutari, (1999), Trishatavarayamu (Munnurukapu Kula Sangika Charitra), Himalaya Printers, Hyderabad, pp.6-10
\(^10\) Ibid.
\(^11\) Ibid.
\(^12\) Bojjam, op.cit, (1968), “Munnuru Kapu Yuvaka Mandal Souvenir” (A.P.)
Mandaladishwara under Saluva Narasimha Rayalu. They are: (1) Motati, (2) Pakanati, (3) Gudati, (4) Velanti, (5) Morassu, (6) Panta, (7) Chattapu, (8) Bhomarchi, (9) Kunjeti, (10) Munneti, (11) Ayodya, (12) Neerada, (13) Gandikota, (14) Oruganti from this it is known the munneti or Munnurukapus basically a farming community.\textsuperscript{13}

Some of the scholars of the community pointed out that the Chalukyas and Rastrakutas also belonging to the Munnuru kapus.\textsuperscript{14} Another theory which says after the fall of Vijayanagara dynasty, the three hundred families were migrated to Telangana area and settled there.

Whatever is the origin of this caste, they tried to project their caste as belonging to a respectful caste of a courageous and valorous people. And also they presented as and respectful castes basing on mythology and historical evidence. They projected themselves as farmers and traders to contradict the various theories which are little them.

Social Status of Women

Social status of women in Munnuru kapu community is encouraging. Most of them are getting educated and settling in jobs. However, a majority of the women are illiterate and engaged in household and agricultural work. Participation of women in social, cultural and political fields is very little or negligible.\textsuperscript{15} The women were in the

\textsuperscript{13} Bojjam , op.cit, (1968),
\textsuperscript{14} Narsihamulu Sutari, (1988), “Munnurukapu Kula Charitra Sihmulokanam Souvenir”
age group of 30-60 years. Almost all were illiterates. Even those who were younger, they claimed to have gone to school for a couple of years they had not heard of classes for adults nor will they be able to attend even if they were held as they were busy with household work and making or roll beedies which left them with no time for any other activity. Munnurukapu community women’s economically poor. Especially have mood to roll beedies in Nizambad, Medak, Karimnager districts the past too generations women of this community has enmasse moved to beedi making. Most women said they were keen to get their children educated as they believe their plight is because they have no education. Also understood the importance of private English medium schools.

The women take up economic activities earn from agriculture and allied activities, earn and lease for growing agricultural crop is a common practice in the ten districts of Telangana region. Vegetable and flower cultivation, food crops and pulses oil seeds cultivation are taken up on leased lands. Similarly rearing of calves, ram lamb, chicks, piggery and duckers, dairy value addition to milk and milk products are preferred by women agriculture labourers, illiterate and unskilled women engage in small business activities.  

The most important thing of Munnurukapus is cross cousin marriage, which never had the sanction of the law makers. This is purely a Dravidian and local custom which had to be accepted or tolerated. There was a custom of singing auspicious songs during the time of marriages from the period of the Satavahans.

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married women in this region were rights on their second toe. They used to apply turmeric to the body and to the face before taking both. They used to wear saris – men used to wear dhotis. Both men and women adorned themselves with ornaments. Their houses were decorated. There were drawings on the wall of their bedrooms. Women use to wear bangles.\textsuperscript{17}

**Occupation**

The science of making land the source of plant foods is known as agricultural predates writing in all civilizations. There was nothing ‘natural’ about the development of agriculture. This was certainly an invention. Agriculture is said to be the original occupation of the caste and the bulk of them still cling to this. A few are village patels and have risen to high status as landlords and \textit{zamindars}, but the majority are ordinary cultivators, holding lands on permanent tenure. A considerable portion of the Munnurs has, from recent data, given up their original occupation and has either entered Government service or become traders\textsuperscript{18}.

MunnuruKapu family’s view life have must be lived for life’s sake. Future life here is related to work. The more one works the more sacred his life becomes the proverb ‘pane prardhana’ (work is worship). Panileni papi (one who does not work is a sinner) demonstrate that the work done makes life meaningful\textsuperscript{19}.

\textit{March-May-pre-monsoon or summer seasons,}\n\textit{June-September-south-west monsoon season or}\n\textit{October-November-retreating monsoon season or the autumn season}\n\textit{December-February-winter season, or cool season}\n
\textsuperscript{17} Narsimhlu Bojjam, (1968), op.cit.
\textsuperscript{18} Ibid.
\textsuperscript{19} Siraj - UL - Hassan Syed (1989) op.cit.
Religious Faith and Rituals

Munnurukapu belong to both the Shaiva and Vaishnava sects and under the titles of Vibhutidharis and Tirmanidharis. They followers of Aradhi (Aradhyulu – Shankaracharyulu) and Shri-Vaishnava Brahmans. In the religious and ceremonial observances Smartha Brahmans serve them as priests. At funeral ceremonies Satanis are engaged by Tirmanidharis and Jangams by Vibhutidharis. At present both of them are treated as Brahmins. The Munnurukapu worship all the Hindu gods and celebrate the festivals. Satya Narayan is the favourite deity, which is revered with the help of Brahmans. Educated women honour the tulasi plant ( Ocimum sanctum) daily. Besides this, the women observe several ‘Britas’ such as Kedari Gauramma, Bathukamma, the most important of them being performed on any day between the 1st and the 15th of the lunar half of Kartik masam (Telugu month).

The popular deities, Pochamma, Maisamma, Poleramma, are duly appeased with animal offerings. The Munnuru kapus are superstitious a lot, since they ascribe every disease or calamity to the influence of some or the other malevolent spirit.

Worship of Pochamma: Pochamma is the most popularity of Munnurukapu community Goddess in Telangana (I am sure a Dalit Bahujan Goddess with similar characteristics exists all over India). in every village, there is a small Pochamma temple. The temple is a place where the deity exists, but not in order that regular pujas be conducted for her. Pochamma is not made the object of a daily Puja by the priest. Once every year the masses go to the temple with Bonalu (pots in which

20 Ibid.
21 Ibid.
sweet rice is cooked) wash the small stone that represents the deity, and clean the temple and its surroundings.  

Of course, the people can approach the goddess without the mediation of a priest. They talk to the goddess as they talk among themselves. Between the people and Pochamma there is no priest. ‘Mother’, they say ‘we have seeded the fields, now you must ensure that the crop grows well one of our children is sick it is your bounden duty to cure here. If one listens to these prayers it becomes clear that there is a very human affair. There is nothing extraordinary about them. The people put small quantities of the ‘bonam’ food (which is known as padi) on a leaf in front of the deity. Finally, the chicken or sheep they have brought will be slaughtered. The dalit bahujans beat the dappulu (percussion instrument), while the young people dance and make merry.

Worship of Kattamaisamma: Katta Maisamma is a goddess of water, whose deity (a small stone) is kept on the bund of the village tank. She too does not require a big temple. People believe that Katta Maisamma is responsible for ensuring that the tank is filled. She regulates the water resources. The farmers believe that right from the seeding stage to the cutting stage. She god protects the crop. The paddy fields below the tanks flourish because of her blessings.

Once in three years a major festival focusing on Kattmaisamma is celebrated. In some villages, several sheep, goats and chickens are killed and a big feast is organized. Rice is cooked and soaked in animal blood and sprinkled in the fields as

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23 Ibid.
bali (sacrifice). The belief here is that Katta maisamma must see to it that the fields yield good crops and that the crops become socially useful. As we say in our language, it must have barkati (prosperous utility). 24

**Worship of Poleramma:** Popularized among themselves is polimeramma (the border goddess). Polimeramma is supposed to guard the village from all the evils that come from outside to stop them at the boundary of the village. The duty that people assign to her is the protection of the whole village, irrespective of caste or class. There are several other village-specific, area-specific, caste-specific goddesses. Yellamma, Mankalamma, Maremma, Muthyalamma, Uppalamma, are some of them. 25

**Marriage system**

Marriage is an important ceremony in Munnuru kapu families and marriage is a sacred ritual. The marriage ceremony resembles that of the Kapu caste. The first proposal of marriage is made by the boy’s father who, on the choice of a suitable girl for his son, pays a formal visit to her house and presents her with clothes and half of the jewels she is to receive as a wedding gift from her husband-elect. A council of the caste Panchayat being called, a Brahman examines the horoscopes of the parties and if they are found to agree, he finds an auspicious day for the wedding. After completion of the preliminary formalities, a fortnight before the wedding pinnamma/ pochamma the goddess fortune is worshipped by both parties separately in their houses. 26

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24 Ibid.
25 Ibid.
Nischitartham (Confirmation of the match): On this occasion a new sari, five fruits, five betel leaves and five sheru (five kgs) rice are presented to the bride by her mother-in-law. The bridegroom and bride exchange gold rings each other in a ceremony before the Munnuru kapu community elders. Invitation letters sprinkled over with saffron water, which are sent to relatives and friends calling upon them to attend the ceremony.  

Lagnam (Marriage system): The bride and bridegroom dressed in wedding clothes of a saffron colour proceed to get married on a raised dais. On a mat of shendi (wild date palm) are placed two wooden seats, on which the couple is made to stand facing each other, a screen being held between them. The Brahman priest recites mantras, or sacred texts, and the assembled guests throw rice over the heads of the couple. The parents of the bride wash the feet of the bridegroom and give him a mixture of honey, curds and ghee to drink (madhupark). Then follows the formal gift of the bride by her father and the formal acceptance of her by the bridegroom. The bride’s father is made to repeat the words “I give her to you as a gift”, to which the bridegroom replies – “I accept her”.  

Disposal of the dead

‘Life is a onetime affair’, this philosophy is expressed in the proverb, “Puttedi oka sari – Sachedi oka sari” (we are born only once and die only once). And, a man/woman in a Munnuru Kapus family is a loss in terms of productive

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27 Ibid.

28 Ibid.
deadbodies of this community married men and women are burnt down to ashes. Children and un-married boy and girl or single men of whatever age are buried. When the father or the mother dies Talagoaru (a water pot carried in front of a dead boy) does play a role at the time of death.

As a rule the Munnurukapus burn their dead in a lying posture with the head to the south. After death the body is washed and borne on a bier to the burning ground. The Bodies of people who die unmarried are, however, buried, being carried to the burial ground suspended on a bamboo pole and disposed of in a pit without any ceremony. Members of the caste who cannot afford to pay the cremation expenses also bury their dead. On the third day after death the ashes and bones are collected and thrown into a river by Vibhutidharis and are buried under a platform by Tirumandharis. On the same day fowls are sacrificed in the name of the deceased and the flesh is cooked by a Satani (present day Brahmins).29

Population

The Munnurukapu community is mainly confined to the Telangana area of the erstwhile Hyderabad state and the present Andhra Pradesh. The estimation of the population of backward classes had been a major problem for the different Backward Classes Commissions appointed so far. The following table-1 gives a distribution of Munnru kapus in various districts in 1911.30

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29 Ibid.
30 Ibid.
Hyderabad State (MunnuruKapus) Censuses

Table-3.1

<table>
<thead>
<tr>
<th>Districts</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hyderabad</td>
<td>6262</td>
<td>6582</td>
<td>12844</td>
</tr>
<tr>
<td>Rangareddy(Atrafil-Balda)</td>
<td>4222</td>
<td>4078</td>
<td>12844</td>
</tr>
<tr>
<td>Warangal</td>
<td>1026</td>
<td>976</td>
<td>2002</td>
</tr>
<tr>
<td>Karimnagar</td>
<td>23242</td>
<td>21656</td>
<td>44898</td>
</tr>
<tr>
<td>Adilabad</td>
<td>18540</td>
<td>18405</td>
<td>36945</td>
</tr>
<tr>
<td>Medak</td>
<td>8040</td>
<td>7920</td>
<td>15960</td>
</tr>
<tr>
<td>Nizamabad</td>
<td>23008</td>
<td>23466</td>
<td>46474</td>
</tr>
<tr>
<td>Mahabubnagar</td>
<td>5539</td>
<td>5577</td>
<td>11116</td>
</tr>
<tr>
<td>Nalgonda</td>
<td>4273</td>
<td>3793</td>
<td>8066</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>94152</td>
<td>92453</td>
<td>186605</td>
</tr>
</tbody>
</table>

Source: Census Report of 1911 (Hyderabad State)

Government of India, Census reports provides caste wise population figures only up to 1931. According to the Census Report of 1931, dealing with the former Hyderabad state, the population of MunnuruKapus is shown as 2,06,184 for the whole state. There is a strong case to believe that this figure is a gross underestimation of the population belonging to this community. As the community members enjoyed a low social status, they preferred to declare themselves belonging to some other castes which had a better social status.31 A book on “Castes and Tribes in Nizam’s dominion” published in 1920, referred to some baseless

31 Ibid.
legends as the origin of this community. This was also responsible in creating an inferiority complex among the people of this community. Against this background, people felt shy to proclaim openly belonging to this community.

It is natural that at the time of the 1931 census, some people belonging to this community might have got themselves declared as belonging to other communities. In the 1931 census ‘Telaga’ community has been shown as a separate category with a population of 5,02,172. It may be mentioned here that the ‘Telaga’ community in the Telangana area is not different from the Munnurukapus. In Telangana districts in MunnuruKapus prefer to call themselves as ‘Telagas’. Therefore, the population of ‘Telagas’ should be added to the population of Munnuru kapus. Taking into all the above facts, it would be reasonable to put the population of Munnuru kapus at 10 lakhs in 1931\(^\text{32}\).

During 1931 and 1981, the population in Telangana has increased. The estimated population of Munnuru kapus would be 26.60 lakhs. But, if one takes into account, higher rates of fertility among backward classes, the growth in the population of these communities will be higher than the general population growth rate. According to the Andhra Pradesh State Backward Classes Commission, the Munnuru kapu population in Andhra Pradesh in 2000 was 1086742 and in September 2009, it was put at 1209750\(^\text{33}\). (appendies)

\(^{32}\) MunnuruKapu masapatrica june 2008
\(^{33}\)Ibid.
Socio-economic and Political profile of Munnuru Kapus

It may be pointed out that the Munnurukapu community is not found in any other State except Andhra Pradesh. If we open the chronology of the Munnurukapu community, we find the growth of the community on the soils of Telangana. In this region, the fathers of the community made a great struggle to find the traces of water. In this endeavour, they had cultivated lands and constructed tanks. Munneru, Munneti, Munneruwad and Munnurukapu are synonyms widely diffused cultivating castes in Telangana.

The chief land cultivating caste of Telangana whose physical characteristics although, difficult of accurate description are decided by a Dravidian type. The kapu means ‘guardian’ which is interpreted in the sense of ‘food donor’, as many as members of this caste cultivate land and grow corn, to maintain their civil life. They rear milk cattle and bullocks, which are employed in agricultural operations.

'Mannu' in Telugu language means “soil”. As this community did struggle with mannu, they, in due course, were termed as ‘Munnuru’, which can be roughly translated as sons of soil. The cultivators may be termed as Kapus. In other words, Munnurukapus are those communities who cultivate the land by paying the total labour on ‘mannu’. Thus, the Munnurukapus have become the sons of soil in Andhra Pradesh.


Especially, the views of a few historians and scholars may be quoted in this regard. According to Edgar Thruston, a British historian; the Munnurukapus where the earliest community to do cultivation very long ago. According to him, the term “Munnuru” is a synonym for *munwallnmee*, a Dravidian word. T.A.Agaiah Varma, a great historian, also says that the Munnurukapus had constructed tanks and cultivated the lands.

He describes how the Munnurukapus acted as the guardians of agricultural lands. According to him, the Munnuru Kapus were the back bone to the Telangana economy. He also says that the Munnurukapus have been in this task since the times of Kakatiya dynasty. The Munnurukapus had a grip on the development of agriculture and also rearing the animals. They had knowledge on weather conditions. With this knowledge, they knew about the rain fall. By this, they also could find different ways to develop agriculture.

But due to the negligence and indifferent attitudes of the rulers in helping them, to have various projects and other resources, the Munnurukapu community were not able to stay in their traditional occupation. So, most of them had lost their share in agriculture. They had to search for some other sources for living, as Syed Siraj ul Hassan mentioned. The Munnurukapus have given up their original occupation and have either entered government service or become traders.

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37 Agaiah Sharma T.A. op.cit, Bejawada.

38 Syed Hussain., op.cit
In due course, the Munnurukapus have had conjugal relations with their counterpart of Seemandra regions where there are different castes of this group namely Kapus, Ontary, Telaga, Balijas and so on. Thus, the Munnurukapus have become an important community in Andhra Pradesh. Syed Sirajul ul Hassan, who worked as the minister of finance in the Nizam’s Government provides an account of the Munnurukapus in the Nizam’s dominion. In his book, Hassan further says that Munnurukapus of Hyderabad State had main occupation of cultivation.

They had certain customs and traditions which were more are less like those of some communities of Reddy and Velamas. According to Chilukuri Veerabhadra Rao, in his Kakatiya Andhra Charitra there are fourteen farming castes. Among them the Munneri Kapu which is basically a farming community. Munnurukapus were very prominent community among these castes.  

Bojjam Narsimlu the President of All India Munnurukapus Association, points out a few facts. According to him, there are many fictions in regard to an origin of Munnurukapus. One of them was that the Munnurukapus had come from Ayodya. According to another legend, they were the sons of one of the wives of Raja Badru Hari who had three hundred wives. By repudiating all these fictions which points out that the Munnurukapus were the sons of soil of Telangana.

The Munnurukapus have different social and economic positions in Telangana. In Medak and Karimnagar districts, some are known as Reddies. Some

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39 Bojjam, op.cit, (1968),
40 Ibid.
41 Syed Hussain., op.cit
are known as *Raos* and *patels*. There are some reasons for such designation. During Kakatiya times they had exhibited valour and courage like Kshatriyas. So, in Warangal, they are known as Hajari. In Telangana regions they worked as government servants in Nizam’s government, they got titles like *Patel, Malipatel, Patwary etc.*

The Munnurukapus constitute 15 percent in the population of Telangana. In the Telangana region there are more than 50 lakhs Munnurukapus. If the Munnurukapus consolidate themselves, they can become a strong, viable force in the A.P. State politics. It was N.T. Ramarao, the then Chief Minister of A.P. Who had provided 20 percent reservations for backward classes in the state Panchayat Raj System. By then, the Backward Class Community had become a decisive force in the state politics. But, the Munnurukapus could get the least benefits in the political power structures of Andhra Pradesh.  

Former Chief Minister K.Vijaya Bhaskar Reddy provided 34 percent reservation to BCs. This had made the Munnurukapus to get benefited to some extent. It may be pointed out that even the fruits of benefits could be achieved only by those who were economically and politically strong. The leaders of Backward Community have not been working with wholeheartedly for their community. This is largely found more in the Kapu community.  

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43 Ibid.
In order to get the required benefits, it is necessary for all the backward communities to get reservations on the basis of their proportion in the state-population. Then only, it is possible for them to have a casteless society and able to fulfill the dreams of Dr. Ram Manohar Lohia, the champion of the Backward communities in India. The natural resources and the fruits of development must be judiciously distributed to all the backward classes. Since the recommendations of Mandal Commission, various steps have been taken. The Backward classes are not able to get the real benefits which, the preamble of the Indian Constitution reflects on.\(^{44}\)

Munnurukapu community did have a great role to play in the various social, economic, political and cultural aspect of the Telangana Region till the 19th century, it has not enjoyed much economic and political rights. It is only after India’s independence, they started realizing importance of mobilizing themselves. They started getting into a steady decline except for a few sections of the community who adopted to modern education and economic transition. The decline peaked during the 1970s and 1980s. Of late, with economic liberalization and with the removal of license raj and monopoly of various Government Sectors the community is slowly but steadily rebuilding itself. But still, it is a long way away to go in the direction of progress of community in the state.\(^{45}\)

Political identification of the leaders shows that a majority of them belong to Congress (I) followed by Telugu Desam Party. All most all the backward classes’ leaders opined that there is a need for political reservations and a majority feels that 50% reservation should be the criterion. Most of them said that Congress (I) gives

\(^{44}\) Ibid
\(^{45}\) Ibid
representation to backward classes, but a sizeable percentage of the leaders felt that Telugu Desam Party also gives representation to the backward classes. Further, the data show that most of them felt that P.V. Narasiimha Rao’s cabinet in Andhra Pradesh gave due representation to the backward classes community in the cabinet, whereas some felt that N.T. Rama Rao also provided accommodation to the backward classes in his cabinet. However, a majority of them felt that no Chief Minister provided backward classes with due share in the cabinet and budget\textsuperscript{46}.

Most of the leaders feel paucity of resources to be the main reason for backward classes not getting their due share in the political power structure. A sizeable number of also feel that lack of unity among the backward classes is the main reason for their not getting a due share in the political power structure. Interestingly, half of the leaders felt that land ownership is not a source of power.

The Government of Andhra Pradesh though found the A.P. Backward Classes Finance Corporation has been allotting negligible funds annually. The corporation which is supposed to take care of beneficial schemes of the particular groups of people who constitute more than 50 percent of the population, requires massive financial allotments. These conference calls upon the Government of Andhra Pradesh to make great financial outlay to the Andhra Pradesh Backward classes finance corporation and start SETWIN type scheme for the benefit of Backward classes\textsuperscript{47}.

\textsuperscript{46} Ibid
\textsuperscript{47} Ibid
The quantum of financial scholarships for the BC students and financial grant of B.C. Hostels should be increased and Government must render all possible help to the backward class’s candidates to complete with the other classes in all fields of activity. It is observed that the reservation quota wherever provided is not been strictly followed whither it is in employment or in education. The State Government to bring in legislation to ensure the strict implementation of the reservation policy. Further, the reservation principle should be extended to all the Government institutions and corporations, including, all public sector undertakings. The political parties who are vying with one another to exhibit their great concern for the Backward classes to sincerely and honestly follow what they profess and provide adequate representation to the Backward classes.48

To their candidate in the elections right from Grama Panchayat to Lok Sabha and whenever the various posts in the corporations and statutory bodies are filled up. It is observed that some persons by adopting unscrupulous methods have secured the Backward Class Certificates and cornered the jobs and admission meant for Backward classes in the States where the reservation schemes are implemented. A fool proof system of issuing backward class certificates has to be worked out immediately. The eligibility for the reservation benefits by any member of socially and educationally Backward classes should be only on the production of a certificate from the Tahsildar, issued on the basis of the affidavits of the parents and one of the responsible residents of the locality or a recognized community organization.49

48 Ibid
49 Ibid
The various State Governments to come down heavily on the person who have abused the reservation process. All those who obtained false certificate and their accomplice including the issuing authorities should be severely punished and steps be taken fore feature of all benefits secured through such illigal certificate. All India Munnuru Kapus is distressed to note the lavish and ugly display of pomp and show at the various family functions and ceremonies like Marriages, Birthdays etc. The study focuses M.K. Community leaders socio – economic profile in order to indicate whether democratic politics as opened up to the hitherto exploited and oppressed groups in the society to obtain a position of economic social and political influence in society. The study shows backward classes leadership is male dominated and the composition of leadership is in favour of older age groups\(^{50}\).

The study empirically captures backward classes leaders persecutions on important social and political issues. Interesting and significant data are generated and it throws light on the political culture of backward classes. A majority of the backward classes’ leaders feels that there is a definite need for modification in backward classes groups. A majority did not favor the inclusion of Andhra Kapus in the backward classes list, for them Andhra Kapus are economically sound and their demands are politically motivated. Significantly, legislators were vocal in opposition to Kapus inclusion in backward classes list\(^{51}\).

\(^{50}\) Ibid
\(^{51}\) Ibid
False Certificate

According to the declared policy of the government all eligible student belonging to the listed backward students whose parents annual income is less than one lakh are to be considered for the award of the scholarships the study reveals that sofar that the department has not been able to cover all eligible students during 2001–2010. The study reveals that there are some cases of students receiving assistance on the production of false caste certificates. Thus depriving the eligible students. Although the government has issued strict orders that any student producing false certificate and any person issuing the false caste certificate will be liable for punishment. No deterrent action has been taken to prevent students from resorting to such mal practices. Some of the backward class communities which have adopted sanscritised names like. Telaga, Ellapula, Mudharaj, Peraka exploited the Munnurukapu community claiming affinity with them similarly the community of Munnurukapu Balija and Telaga are exploited.52

It is a matter for consideration whether the sanscritised names or on the traditional names should be used in order that such exploitation may be checked the community organizations may also be consulted and involved wherever the false certificates are noticed and deterrent action taken against the guilty. It is suggested to enact some legislation to deal with production of false community certificate and income certificates the Mandal commission has recommended that criminal action it is be taken against the producing and issuing false certificates.53

52 Ibid
Munnurukapu Movement in Hyderabad State

There was no non-Brahmin or Backward Classes movement in Hyderabad State. This is because the administrative service of the former Hyderabad State was dominated by Muslims. In the absence of Brahmin dominance, there was no scope for a non-Brahmin movement in the State. Hyderabad State was affected by the religious conflicts between Hindus and Muslims. Therefore, Backward Classes Movement did not emerge in the State. Even then, the Munnuru Kapu caste Association had played a prominent role in Hyderabad State.

This caste associations were a part of the Backward Classes Movement in the state. Bojjam Narsimhulu, who belonged to Munnuru kapu community, was a prominent leader in the State. He organizes his caste people to fight against social evils like Vetti Chakiri (Bonded Labour), Dowry system and child marriages in the State. A Munnuru kapu Conference was held for the first time on 31st may 1935 at Hyderabad under his leadership. The Munnurukapu movement started a process of socialization of Backward Classes.54 Bojjam Narsimhulu was one of the distinguished founding fathers of the Backward Classes Movement in Andhra Pradesh. He joined the Congress Party in 1920 and dedicated his whole life to the social, economic and political advancement of the backward Classes. He was the first leader to organize Hyderabad backward Classes Association and strove hard for this consolidation. On 8th may 1954 the Hyderabad Backward Classes Association was formed with bojjam Narsimlu as its first President. In 1953, he was co-opted member of the first All India backward Classes Commission headed by Kaka Saheb.

Kalelkar and toured the entire State along with the Commission. Later he wrote book in Urdu on the problem of backward Classes.\textsuperscript{55}

**Munnurukapu Association - Awareness**

The Andhra Pradesh backward Classes Association was formed by prominent leaders like Gouthu Lachanna, Bojjam Narsimhulu and Konda Lakshman Bapuji. Before this organization, there were three backward Classes Association in Andhra Pradesh in May 1957: (1) Andhra Rashtra backward Classes Association led by Gothu Latchanna, (2) Hyderabad State Backward classes Association led by Bojjam Narsihmulu and Telangana Backward Classes Associations headed by Konda lakshman Bapuji. All the above three Associations merged with each other’s constituting a single State wide organization, namely the Andhra Pradesh backward Classes Association. The veteran leader of backward Classes Movement Gouthu Latchanna was elected as the first president of this Association.\textsuperscript{56}

Munnurukapus are basically agriculturists, small and marginal farmers and listed now in the backward classes, consisting a major section of the population in Telangana. Their presence in the remaining other two regions is almost nil. According to the Census of 1910 in the Nizam State their population was 1, 83,356.

At a time when the people ‘s level of consciousness was at its lowest ebb on account of the regimentation of the monarchic – cum – feudal order, a set up dedicated leaders worked strenuously for the cause of the toiling masses in general and Munnurukapus in particular. This included Bojjam Narasimhulu, Tunga Sambhaiah and Erram Satyanarayana who responded to the contemporary conditions and

\textsuperscript{55} Ibid  
\textsuperscript{56} Ibid
movements. In fact, Bojjam Narasimhulu could really be regarded as one of the most distinguished founding fathers of the Munnurukapu movement in backward classes in general in the State of Hyderabad. He joined the Congress party in 1920 to fight against the Nizam rule and also worked throughout his life for the social, economic and political advancement of the Munnurukapus.\(^{57}\)

The genesis of the Munnurukapu movement in the erstwhile Hyderabad State can be traced back to the first conference on 31 May to 1\(^{st}\) June 1935 at Hyderabad. The first Munnurukapu conference concerned itself with social, educational backwardness economic deprivation and social evils like Dowry system, child marriages, indiscriminate pomp in spending money drinking enforced widowhood etc their conference also addressed itself to the spread of literacy and improvement of economic position. The Munnurukapu movement started a process of socialization of their caste. It worked in unison with the Nizam Rashtra Andhra Mahila Sabha movement.\(^{58}\)

With the initiation of Bojjam Narasimhulu, Munnurukapu raised donations and helped construction of “Munnurukapu Bhavan” and setup Munnurukapu trust funds at Hyderabad to provide the hostel facilities, scholarships, books for the Munnurukapu students. The regular meeting and training camps for their caste were also conducted in the Bhavan. While working for the reforms among Munnurukapus, he also took the initiative to start the Hyderabad state Backward Class Association in 1954. His whole life was thus dedicated to the cause of the liberation of the country,

\(^{57}\) Ramana Rao V., (1964), op.cit.
backward castes in general and Munnurukapu in particular for the awakening and organizing them. \( ^{59} \)

Due to the efforts of the Munnurukapu association social reform, education facilities, training camps spreading ideas through media and continued motivation, a large section of them entered the Politics Business Real estate, finance, bureaucracy Academics etc. In the post – independent period. In politics, the Munnurukapus occupied modern position among the backward castes in Telangana region residing such as village sarpanchs, Manadal Presedents other positions. Shiva sankar raised to the level of Union Minister, Governor and ex – president of the All India Congress committee other Backward Classes Cell and Hanumantha Rao is the secretary of the All India Congress Committee (AICC) and D. Srinivas, former President of Pradesh Congress Committee (PCC). \( ^{60} \)

In response to formation of Andhra Pradesh and Neelam Sanjeeva Reddy ‘s the then Chief Minister of the State, attitude of intolerance and looking down the weaker sections in general and backward castes in specifically led to the merging of the four backward classes associations paving the way for emergence of the Andhra Pradesh Backward Classes Association (APBCA) after the formation of Andhra Pradesh with Andhra, Rayalaseema and Telangana as the united state. Four of the Backward Classes Associations, were Andhra Backward Class Associations. (A.Bhagavantha Rao was president and Gouth Lachhanna was the secretary) Andhra Congress Backward Class Association (Pragada Kotaiah was the president), Hyderabad Backward Classes Association (Bojjam Narasimhulu was the president)

\( ^{59} \) Ibid
\( ^{60} \) Narsimlu Bojjam, op.cit
and Telangana Backward Classes Association (Konda Lakshman Bapuji). The Andhra Pradesh Backward Classes Association was formed in 1957 with the initiative taken by Annam Viswanatham irrespective of political parties.  

### Andhra Pradesh Munnuru Kapu Mahasabha Presidents – General Secretaries

**Tabel-3.2**

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>President</th>
<th>Secretary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1935</td>
<td>Hyderabad</td>
<td>Tula Kanaka Sundaram</td>
<td>Bojjam Narsimhulu</td>
</tr>
<tr>
<td>1936</td>
<td>Secunderbad</td>
<td>Singam Setti Venkataswamy</td>
<td>Bojjam Narsimhulu</td>
</tr>
<tr>
<td>1952</td>
<td>Aliyabad</td>
<td>Bojjam Narsimhulu</td>
<td>Margam Narsinga Rao</td>
</tr>
<tr>
<td>1955</td>
<td>Bhuvanagiri</td>
<td>Beeram Ranga Rao</td>
<td>Puppala Viswanadam</td>
</tr>
<tr>
<td>1960</td>
<td>Mumbai</td>
<td>Annam Viswanad Rao</td>
<td>Depala Rama Krishna Rao</td>
</tr>
<tr>
<td>1968</td>
<td>Hyderabad</td>
<td>Sindunari Krishnaiah</td>
<td>Daduvi Narasinga Rao Tangutoori Anjaiah</td>
</tr>
<tr>
<td>1977</td>
<td>Hyderabad</td>
<td>Depala Rama Krishna Rao</td>
<td>Tangutoori Anjaiah</td>
</tr>
<tr>
<td>1981</td>
<td>Bhongir</td>
<td>Tangutoori Anjaiah</td>
<td>Jamakayala Madava Rao</td>
</tr>
<tr>
<td>1985</td>
<td>Hyderabad</td>
<td>Duvva Vidyanand</td>
<td>Bandaru Prabhu Prakash</td>
</tr>
<tr>
<td>1993</td>
<td>Hyderabad</td>
<td>Erram Ranga Nayakulu</td>
<td>Gampa Chandra Mohan</td>
</tr>
<tr>
<td>1996</td>
<td>Hyderabad</td>
<td>Damera Gyaneswar</td>
<td>Rudrashetti Sriramulu</td>
</tr>
<tr>
<td>2001</td>
<td>Hyderabad</td>
<td>Gampa Chandra Mohan</td>
<td>Mani Konda Ramesh</td>
</tr>
<tr>
<td>2006</td>
<td>Hyderabad</td>
<td>Gampa Chandra Mohan</td>
<td>Varanashi Bagavath</td>
</tr>
<tr>
<td>2009</td>
<td>Hyderabad</td>
<td>Gampa Chandra Mohan</td>
<td>M.R. VenkatRao (Chairman)</td>
</tr>
</tbody>
</table>

*Source: Munnurukapu Masa Patrika, April 2002.*

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61 Ibid.
First Munnurukapu Conference in Hyderabad

The Genesis of the Munnurukapu Movement in the erst while Hyderabad State can be traced back in this meeting only in principle the community leaders accepted to hold the first conference of the community. However, due to the internal divisions of the community nothing had happened. Meanwhile, on the request of some of the community leaders. Andhrodyama leader Sri. Madapati Hanumantha Rao made a press note in Golconda Patrika in the first week of May 1935 the organization of the conference. In this regard, Golkonda Patrika also wrote an editorial and strongly urged for organization of the conference immediately Singamshetty Venkataswamy, vakil was elected as Reception Committee President. Dr. Tila Kanakasundaram of Nanded was elected as its President. This meeting was held on 31st May and 1st June 1935. The inaugural address was delivered by Raj Bahadur Venkat Ram Reddy City police Commissioner. The Reception committee president Singamshetty Venkataswamy in his address strongly condemned the disunity and evils in the Munnurukapus and strongly advocated for educational development of the community. He stressed on the discouragement of Dowry, Child marriages, reduction of expenditure during marriage and other functions, prohibition of Alcohol, forced widowhood etc.

The president of the conference Dr. Tilakanaka Sundaram from Nanded spoke equally for the all round development of the community. “The Munnurukapus are fore-from two other communities. They are the protectors of all communities. That is why they got to name Kapu (protector). They are great valorous people from

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62 Ibid.
63 Ibid.
the beginning. According to history, they participated in many wars. Having a rich history and culture, this community should not degrade themselves and he also advocated for the removal of the social evils. He also strongly requested the community to send their children to schools and colleges and educate them.

The following resolutions were passed in the conference64:

- To request the government for establishment of most educational institutions, providing scholarship for poor students, encouragement of technical education and establishment of night schools.
- During festivals and functions, the Munnurukapurs should discourage taking alcohol.
- At the time of festivals, they should stop taking non-vegetarian food.
- Discouragement of child marriages and also it fixed 14 years for Bride and 20 years for the Bridegroom for marriage age limit.
- Discourage property functions.
- Discourage dowry.
- Re-marriages should be held through a system of non-Munnurukapurs.

After this conference, Golkonda Patrika makes in its editorial, about the success of the conference. The Hyderabad Bulletin of June 8th, 1935 praised the conference and expressed this kind of conferences will provide not only unity among the caste but also the development of the society.65

64 Ibid.
65 Golkond Ptrika, op.cit
Second Munnurukapu Conference in Secenderabad

The second conference of the Nizam Rastra Munnurukapus was held at Secunderabad in June 25th 1936. Ponnala Rajaiah was Reception Committee President. Singamshetty Venkataswamy was its President. The inaugural address was delivered by Suravaram Pratap Reddy. In his Presidential address, Singamshetty Venkataswamy emphasized about the unity of Munnurukapus. He strongly appealed to the community and advised them quarrel on the issue of finalising the caste name, and better to unite and work for the progress of the community. Narayan Rao from Bombay, who attended this conference, had stated that “the Mannerwar of the Maharasstra originally came from Telugu speaking area only 300 years back and they migrated to Maharasstra as soldiers. Today, there is an all round development can be seen among them. Munnurukapus also should follow them and work for the progress of the community66”.

After this conference, to encourage young people in the Munnurukapus, a society Munnurukapu Yuvakamandali’ was established in the June 1935. Thanks to Tunga Sambaiah and M. Satyanarana who made restless effort in this regard. Under the occasion of this association, Hostel were also started an Esamia Bazar, and at Nallakunta and provided facilities to the students. However, they were able to run this only for years. Later in the year 1946 ‘students fund was also created on 23rd May, 1946.

66 Ibid.
The resolutions passed in the conference were as follows\textsuperscript{67}:

- To request the traders of this community to contribute richly to the Association.
- To express sincere thanks to Chilukuri Veerabhadra Rao, who wrote the history of ‘Munnurukapus in Kakatiya Andhra History’
- Thanking the organizers for starting school for girls at Gollakhidki.
- To work for the removal of the Untouchability and also justified demand of so called untouchables about the conspiracy of the upper castes.
- Encouragement of education for girls. This resolution was moved by the Smt. Ekambaramma of Sultan Bazaar School. She was the first woman to occupy the platform.

To implement the above resolutions, a committee was formed with Singamshetty Venkateswamy as President, Ponnala Laxmaiah as Vice President, Alladi Nagaiah Bojjam Narshimhuulu and Thota Appaiah as members.\textsuperscript{68}

In the same conference, Rs. 800 was donated for the educational development. To organize the third conferences, it took 16 years. The political developments, after 1937, disunity among caste people etc, were obstacles in organizing third conference

**Third Munnurukapu Conference in Allyabad**

This conference was held in Aliyabad, Hyderabad Town on June 7\textsuperscript{th} and 8\textsuperscript{th} 1952. Erram Satyanarayana was Reception Committee President Bojjam Narsihmulu was its president. Delegates from various places i.e., Bombay, Chanda Raichur, Warangal, Karimanagar, Medak, Gulburga, Nizamabad, Mahaboobnagar,

\textsuperscript{67} Ibid.
\textsuperscript{68} Munnuru kapu Masapatrika op.cit.
Nalgonda, Bhuvanagiri, attended this conference. Not only Munnurukapus but also other community leaders attended the conference Sri Saiji Laxman Sheelam. M.L.A. from Bombay gave inaugural address. In his inaugural address, he emphasized the establishment of caste associations and work amicably for the improvement of these communities respectively. Erram Satyanarayana the Reception Committee President, emphasize among other problems, the establishment of co-operative Banks and these Banks should provide loans to poor agriculturists.

He also advocated educational development of the community and discouragement of evils in the society. The president of the conference, Bojjam Narshimulu in his Presidential address, touched an important subject of the society, educational development of girls, and reservations for educated girls in government employment etc. Various resolutions were passed including, establishment of co-operative societies for improvement of Munnurukapus, educational development, improvement of health and maintenance of neatness, establishment of panchayat boards, and budgets like Co-operative Agriculture and Trade. To implement these several sub-committees were formed by the conference. Executive committee, education committee, propaganda committees were formed.

Fourth Munnurukapu Conference in Bhuvanagiri

Fourth Akhila Hyderabad Munnurukapu Mahasabha was held at Bhuvanagiri, Nalgonda District 4th and 5th 1955. S. chennaiah was Reception Committee President. Inaugural address was delivered by K.V. Ranga Reddy, Minister of Land Revenue.

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69 Ibid.
70 Narsimlu Sutari, (1988), "Munnurukapula Charitra – Sihmulalokanam, in fourth (Munnuru kapu Graduate convention, Souvenir, Andhra Pradesh."
and Exercises Government of Hyderabad. Four hundred delegates were attended from various places of Hyderabad, Secunderabad, Medak, Nizamabad, Karimnagar, Warangal, Bidar, Nanded, Adilabad, Deogadi, Mahaboobnagar, Nallagonda, Raichur. Apart from delegates, there were 2000 local people who were enthusiastically gathered at the pandals of the conference. Besides leaders, namely, K.V. Ranga Reddy, Minister for Land Revenue and Excise, Sangam Laxmibai, State Minister of Hyderabad Konda Laxman Bapuji, M.L.A. K. Venkatachalam advocate, B. Venkataswamy, Hyderabad, Andhra Pradesh Mudiraj Association President, T. Narasimhulu, president Revenue Association President, Polam Veeraiah, Yadava Association President, Smt. Samrajya Laxmi, Vice – President of Backward Classes71.

The Reception Committee president S.Chennaiah in his address welcomed the delegates and emphasized not only the problems of the Munnurukapus but also other backward class communities. On the platform of this conference, he advocated about the necessity of educational development. The president of the conference, B. Ranga Rao in his presidential address touched many aspects of the society. He raised particularly the backwardness of the various communities and said the percentage of Backward Classes in the state was 65% and the literacy was below 6% and employment only 2%. He advocated that, until and unless these Backward Class Communities are developed, in all aspects in the state, there will be no real progress can be achieved. He requested the government and upper classes to strengthen these communities72.

71 Ibid.
72 Ibid.
The Resolutions were passed in the conference as follows\textsuperscript{73};

- To mobilize money for the construction of Hostels for both Girls and Boys.
- Congratulating Sri Kaka Sahab Kalelkar who submitted a report on conditions of Backward Classes.
- 35% of seats should be reserved for backward classes in colleges.
- To take action against those who accepted Dowry.
- To encourage inter-caste marriages.
- The Government should fix the price of Food Grains.
- To take necessary action for the growth of Animal Husbandry.
- To request the government to supply them facilities
- Constitution of project river Godavari.
- Through Co-operative societies, Loans should be provided.
- Those who are having loan Balance more than 10 years should be declared.
- The Government should provide Agriculture tools to the poor peasants.
- Implementation of Family Planning.
- Protection of the peasants from patels and patvaris regarding wrong writings during kara (settlement).
- Scholarship should be provided up to lower primary and second class.
- Writing and distribution of history of Munnurukapus.
- The members of the Munnurukapus should not go for second marriage when his first wife was alive.

\textsuperscript{73} Ibid.
The above resolutions which were clearly dominated the various demands of Munnurukapus. Two resolutions are related to tall Backward Classes, Four resolutions are related to social reform and rest of the resolutions are mainly project demands. The first and second resolutions were related to the community development.

**Munnurukapu Conferences in Mahrastra state**

Other important features of the Munnurukapus community is organized all India Munnurukapu conferences. The mention was made already about the existence of Munnurukapus not only in Hyderabad state, but also other district of Karnataka and Bombay Presidency.

In Maratha speaking areas, this community used to be called as Mannerwar. In the general opinion, the Telugus who were in military service were migrated to this area along with Shivaji three hundred years before. Even though they have settled in that area they developed customs of Maharastrians but traditions of Munnurukapus were continued in this community. Hence it was most essential to write all that these people wherever they settled and named as different names.

The first conference was organized at Bombay in 1939 under the president ship of Raja Ratna baganna Balaji Rautal. Andhra Kesari Tanguturi Prakasam Pantulu had inaugurated it.

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The second conference was held at Nagpur under the same president in the year 1941. This conference was inaugurated by Sri Hanumanth Rao, Chief Justice of Nagpur High Court. After this conference, the Telugu Munnurukapu Association meeting was held at Poona. In this meeting only the Mannerwar name changed to Telugu Munnurukapus\textsuperscript{75}.

The third conference of the all India Telugu munnurwar conference was held at Hyderabad on April 26\textsuperscript{th} 1946. This conference was presided by Dr. Vittal Rao Boosarat. The reception committee president was Gondyala Pentaiah. In presidential address, Dr. Vittal Rao Boosarth made an elaborate speech and touched all aspects of Munnurukapus. He advised the fellow caste people to act according to changed conditions for the society and work for the all round-development of Munnurukapu.

There is no doubt about the importance of these conferences in the awakening of the Munnurukapus. They were not only working for the welfare of the caste people of the Telangana but also trying to make united from along with the Mannerwars of Maharashtra. It clearly shows the expansion of their caste on the lines of a well developed community\textsuperscript{76}.

**Local Branches to the Munnurukapus**

The Munnurukapu leaders, not only working for the mobilization of their caste people in Hyderabad, but also they tried their level best to expand the social base of the Munnurukapu Association and its activities as part of this with the efforts of Akhila Hyderabad Munnurukapu Association, an association was started at Warangal on April 1\textsuperscript{st} 1955. V. Madhusudan Rao was its president another

\textsuperscript{75} Ramana Medi (2008), *op.cit.*

\textsuperscript{76} Ramana Medi (2008), *op.cit.*
association was started at Nagarkurnool of Mahaboobnagar under the president-ship of parsapaiah Many objectives were projected by the Munnurukapu Association of Warangal77.

Aims

- The association expected to work for the development of Munnurukapus socially economically and morally. Development of educational and Agriculture strength.
- The social development should not link with politics.
- To cooperate with other castes.
- Through organising of conferences improve the community.
- Organisation of Taluk and village associations.
- Any major problem related to the community, it will bring to the notice of Central Committee at Hyderabad.
- With the establishment of Night schools, cooperative societies, Libraries Gymnastics, the development of the community.
- Establishment of Hostel for poor people.
- Improve the enrolment of members.
- Removal of evils in the society.

A part from the above associations a number of local associations were started throughout the Telangana during this period, with similar objectives mentioned above. For this purpose, the central association appointed a preacher named Gollapally Anjaiah, with his efforts, associates were started at Nirmal, Boath,

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77 Ramana Medi (2008), *op.cit.*
Laxittipet in Adilabad District, Nalgonda, Khammam, Nizamabad and similar associations were started at other places.

Mention may be made about the efforts of some of the enthusiastic leaders of the community in the name of Yuvaka Mandali who provided facilities to the poor students. However, this facility was not continued for long. It worked for only three years. The leaders of the Community further provided Hostel facility from 1936 onwards. Due to various reasons, this could not be materialized. It took some more years to start this Hostel and the foundation was laid on March 23rd 1966.78

Further, if a thorough investigation is conducted one will find that this community is unreasonably in group D – 20. Munnurukapu community as we look back, the life of Munnurukapus has been a path of struggle for equality. The struggle for has brought some changes among the Munnurukapu community in various spheres of their life. It is slowly because of educational progress made by some of them, social movements initiated to help the caste associations. Due to Munnurukapu community leaders though, social movements could bring some changes among the community in Telangana entire socio-economic conditions of Munnurukapus have not improved at the expected level. Still, there are some problems facing by the backward class in Telangana. Education and employment problems are not adequately addressed political opportunities are mono policed by the dominant communities. Still Munnurukapu community in Telangana has a long way to go for progress and archive social justice.

78 Munnurukapu Masapatrika (1966), op.cit
Conclusion

The third chapter examines ‘Backward Classes and Socio-economic profile of Munnurukapu Community and deals with the Backward Classes in the context of Constitutional Perspective. Besides, it presents an historical and socio-economic profile of Munnurukapu Community. In Andhra Pradesh, nomenclature of castes varies from region to region, as in Telangana the Kapus are treated as a backward class under the name ‘Munnurukapu’. In Vishakapatnam, Vizayanagaram, and Srikakulam, they are treated as backward class under the name ‘Turupu Kapu’. In other parts of Costal Andhra however, they are considered as a Forward caste. An attempt is also made in this chapter to analyse the attitudes of the Munnurukapu Community elites, political leadership, ideologies, caste marriages, customs, conscious and nature of the community. The Munnurukapu means ‘guardian’ which is interpreted in the sense of ‘food producer’ in as much as members of this caste cultivate land and grow corn, thus contributing to the maintenance of animal life. They rear milk cattle and bullocks, which are employed in agricultural operations. The congregation of community members is spread over the entire Telangana and Maharashtra, Mostly engaged in menial and low jobs and this community is unreasonably kept in group D – 20 of BCs list. The vast majority of Munnurukapu community people (above 75%) reside in the villages. These villagers don’t have primary education both men and women are illiterates engaged as agricultural coolies / household servant’s labours, factory labourers living in most pitiable conditions.

Social status of women in Munnurukapu community is encouraging. Most of them are getting educated and settling in jobs. However, a majority of the women are
illiterate and engaged in household and agricultural work. Participation of women in social, cultural and political fields is very little or negligible. The women who were in the age group of 30-60 years were illiterate. Even those who were younger, they claimed to have gone to school for a couple of years. Agriculture is said to be the original occupation of the caste and the bulk of them still cling to this. A few are village patels and have risen to high status as landlords and zamindars, but the majority is ordinary cultivators, holding lands on permanent tenure. A considerable portion of the Munnurukapus has given up their original occupation and has either entered Government service or become traders. Munnurukapu belong to both the Shaiva and Vaishnava sects and under the titles of Vibhutidharis and Tirmanidharis, who are followers of Aradhi (Aradhyulu – Shankaracharyulu) and Shri-Vaishnava Brahmans.

The first Munnurukapu conference held on 31st May-1st June 1935 at Hyderabad, that conference concerned itself with social, educational backwardness, economic deprivation and social evils like dowry system, child marriages, and indiscriminate pomp in spending money, drinking, enforced widowhood besides addressing itself to the spread of literary and improvement of economic position. The community Association emphasised on the need of the establishment of co-operative banks to provide loans to poor agriculturists of the community. Due to the efforts of Munnurukapu association in social reform, education facilities, training campus, spreading ideas through campaign, media and continuous motivation, a large section of them entered politics, business, real-estate, finance, bureaucracy and academic fields in the post independent period. In politics, Munnurukapus occupied fair positions among the backward castes in Telangana region.
**Field survey Analysis**

Following a field study of the community in the Telangana region of the state, an attempt is made in this chapter to explain their socio-economic background. Some of the findings of the respondents have been converted in the form of tables so as to interpret the observations of the study. The socio economic profile of the respondents provides the necessary understanding of the political system. It is also a valuable key to understand the dynamics of the society.

The social, political, educational and environmental backdrop of a person shapes his personality. The social background of the community members is essential because it determines his or her role as political participant. The active political participation of the Munnuru Kapus community in *Telangana* can be properly assessed only when we understand their socio economic condition.

Since the study of these factors of the entire Munnuru Kapus community population is a difficult proposition, hence two districts viz., Nizamabad and Nalgonda in Telangana region of Andhra Pradesh have been chosen for a close examination of the problem. The topography, historical background, socio economic and political composition of the sample districts were described for the purpose of research.

**Sampling Technique**

The sample design of this is given here under. The districts which are chosen for the study are Nalgonda, and Nizamabad. Of these two districts .12 villages and 6 towns are selected as sample village and towns in the sample studies who were interviewed during the field work is presented in this chapter. We have selected a few variables for description and purposes of our study. And thereby highlighting
some of the characteristics which are considered relevant for a study of this kind the list of Munnurukapu caste association was considered as the universe for this study. Further, it is classified into two groups namely out of 330 political leaders and community members. There are 130 political active respondents and 200 ordinary community members were selected from the universe as the sample. 200 sample respondents were drawn by random method from the list of 2000 Munnurukapu members to generalize the perceptions and understanding of community members.

In the study sample who were interviewed during the field work is presented in this chapter although one may include a number of variables for describing the socio economic status of the respondents. We have selected a few for description and purposes of enquiry and there by highlighting some of the characteristics which are considered relevant for the study of this kind. The socio economic variables selected here are 1) sex.2) age 3) Marital status, 4) education 5) place of birth 6) occupational status 7) type of house and 8) status of land holding 9) level of income

Gender Composition

Table 3.3

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Gender</th>
<th>General Members</th>
<th>Politicians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Respondents</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Male</td>
<td>128</td>
<td>64.0</td>
</tr>
<tr>
<td>2</td>
<td>Female</td>
<td>72</td>
<td>36.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Survey by researcher
While drawing the sample from the general electoral list, no attempt was made to segregate the male respondents and female respondents in community members and political leaders. Table 3.1 shows that 200 general members interviewed, out of them 128 are male members with 64 percent and reaming 72 are female respondents with 36 percent. Out of 130 members falling under political activists 104 that is 80 percent are male members the rest reaming 26 (20%) are female members

**Age Composition**

Age is one of the important aspects covered in the study of political leaders and common member. It is also one of the important factors in emergence of the rural political leadership. It is crucial therefore an attempt is made to find out the pattern of age groups of respondents. The studies relating to rural leadership many of the findings disclosed those who are above certain age group are prepared for leadership and community members positions.

**Age Composition**

Table 3.4

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Age Group</th>
<th>General Members</th>
<th>Politicians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Respondents</td>
<td>%</td>
<td>Respondents</td>
</tr>
<tr>
<td>1</td>
<td>up to 25</td>
<td>44</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>26-35</td>
<td>39</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>36-45</td>
<td>46</td>
<td>51</td>
</tr>
<tr>
<td>4</td>
<td>46-60</td>
<td>52</td>
<td>56</td>
</tr>
<tr>
<td>5</td>
<td>61 &amp; Above</td>
<td>19</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>130</strong></td>
</tr>
</tbody>
</table>

Survey by researcher
Age is considered to be one of the important factors to understand the political system and various factors regarding governors. Table 3.2 shows the age composition of the respondents. As seen in the table, age categorization is into five groups. 52 (26%) come from the category of 46-60 age group and followed by 46 (23%) fall into the category general members of 36-45 age group, among remaining categories, 22 percent constitute age group up to 25 followed by the age group of 26-35 which constitutes 19.5 percent. It is also interesting to note that among political respondents, also the age group 46-60 tops with 56 (43.1%) followed by 51 (39.2%) under the age group of 36-45. It is interesting to note that more respondents come under the category of 46-60 age groups in both the groups that is general members and political respondents.

**Marital Status**

It is generally believed that the institution of marriage gives an individual an experience of social and domestic problems in a proper perspective in a traditional society.

**Marital Status of the Respondents**

**Table 3.5**

<table>
<thead>
<tr>
<th>S.No</th>
<th>Marital Status</th>
<th>General Members</th>
<th>Politicians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Respondents</td>
<td>Respondents</td>
</tr>
<tr>
<td></td>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Married</td>
<td>110</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td></td>
<td>55.0</td>
<td>90.8</td>
</tr>
<tr>
<td>2</td>
<td>Unmarried</td>
<td>59</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>29.5</td>
<td>8.5</td>
</tr>
<tr>
<td>3</td>
<td>Deserted</td>
<td>19</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9.5</td>
<td>--</td>
</tr>
<tr>
<td>4</td>
<td>Widows</td>
<td>12</td>
<td>01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6.0</td>
<td>0.8</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>130</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>100%</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Survey by researcher
Table 3.3 reveals marital status of respondents more than 50% of general members that is 110 are married which is 55 percent. Where as 59 respondents with 29.5% are unmarried. it is interesting to note that 19(9.5%) respondents deserted remaining 12 members (6%) widows. A large number 118(90.8%) are married only 8.5% respondents unmarried

**Place of Birth**

Place of birth is an important element which will have influence on the behavior of the individual. The rural areas tend to generally have wide knowledge of the political, social and economic behavior of their respective areas.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Place of Birth</th>
<th>General Members</th>
<th>Politicians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Respondents</td>
<td>Respondents</td>
</tr>
<tr>
<td></td>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Rural</td>
<td>96</td>
<td>48.0</td>
</tr>
<tr>
<td>2</td>
<td>Urban</td>
<td>104</td>
<td>52.0</td>
</tr>
</tbody>
</table>

Survey by researcher

Place of birth is an important factor which contribute significantly in the development of indivisible awareness of political system. Table 3.4 reveals place of birth of respondents. A majority of urban respondents 104(52%) followed by 80(61.5%) are born rural areas respectively. Among Rural respondents majority that is 96 (48%) followed by 50 (38.5%) are born urban and rural areas respectively. The
table reveals that more political activities are political party members come from urban areas followed by rural.

**Educational Status**

Education is one of the key agents of socialization and it promotes political awareness. It determines ones social status in the society. Education is the functional element for the enlightenment of the people. It also encourages social change among weaker sections of society. In this study the researcher has made an attempt to analyze the literacy standard of the selected sample of the rural and urban political leaders and community members.

**Position of Educational status**

**Table- 3.7**

<table>
<thead>
<tr>
<th>No</th>
<th>Educational Status</th>
<th>General Members</th>
<th>Politicians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Respondents</td>
<td>Respondents</td>
</tr>
<tr>
<td>1</td>
<td>Illiterate</td>
<td>16</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Primary</td>
<td>34</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>Secondary</td>
<td>61</td>
<td>42</td>
</tr>
<tr>
<td>4</td>
<td>Intermediate</td>
<td>38</td>
<td>18</td>
</tr>
<tr>
<td>5</td>
<td>higher education</td>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td>6</td>
<td>Professional</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>130</strong></td>
</tr>
</tbody>
</table>

Survey by researcher
Table 3.5 reveals interesting facts about the education of Munnurukapu members. The table shows that 96.2 percent politicians come from educated category. Hence overall Munnurukapus are educated this clearly shows among the OBCs in Andhra Pradesh Munnurukapus is clearly well placed in terms of behavior education and economic status. Secondary education, 61 i.e. 30.5 percent Politician category higher education with 45(34.6) respondents higher education career general members with 45 (22.5%).top in the educational category as far as professionals education is concerned it is minimum.

In Intermediate category, 38 general members with 19.0 percent and politicians respondents are18 which is 13.8% of total coming to professional education, general members are 6 only with 3.0 percentages, in the same category politicians are 8 with 6.2% of the total respondents. The level of education to some extent decides the nature of political awareness and participation. It is well known that the Munnuru Kapu community women in particular are neglected to a large extent in respect of education. Mostly women are engaged in occupied agricultural activities in rural areas. Recently the education levels are growing in the urban areas.

**Occupations of the Respondents**

Land ownership is generally considered as an important factor of leadership in political life. National census data shows that most of the elected local body leaders who owns land or relatively rich enough to participate in local election. Occupation as an independent variable factor indicates an individual’s class status. It is also an
important indicator of socialization process. Agriculture category being the majority members is from the backward classes.

### Occupational pattern of Respondents

#### Table - 3.8

<table>
<thead>
<tr>
<th>S.No</th>
<th>Occupational Pattern</th>
<th>General Members</th>
<th>Politicians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Respondents</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Laborer</td>
<td>18</td>
<td>9.0</td>
</tr>
<tr>
<td>2</td>
<td>Agriculture</td>
<td>87</td>
<td>43.5</td>
</tr>
<tr>
<td>3</td>
<td>Business</td>
<td>34</td>
<td>17.0</td>
</tr>
<tr>
<td>4</td>
<td>Industry</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>5</td>
<td>Service</td>
<td>47</td>
<td>23.5</td>
</tr>
<tr>
<td>6</td>
<td>Any others</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Survey by researcher

The above table 3.6 clearly depicts the occupational pattern of both general members as well as politicians. Occupation has been categorized into 6 classifications i.e. Labor, agriculture, business, industry, service and any other professional service.

Agricultural work is the single largest profession with 87 community members with 43.5% and in politicians’ category, 45 respondents with 34.6 percentages was
the second largest profession. In Business category general members are 34 respondents with 17 percentages. In political leaders 59 members had business profession that is 45.4%, which is highest in political respondents. In Labor category general members are 18 with 9.0 percentages. No politician is in labor profession! In Industry occupation there are no general members whereas in politician-category, 23 respondents were in industry i.e. 17.7 percentage of total members. In service sector, only general members are found i.e. 47 with 23.5%. Politicians are none.

**Size of Land-Holding**

In terms of socio-economic status land is an important variable. Land continues to be the principal source of national income. Land and politics do combine well in maintaining political influence. Moreover, in Telangana region the dominant castes had also maintained domination in political power and influence from the pattern of land ownership. However in recent times, the scenario has almost changed.

According to findings of various research studies property is one the important factors which help an individual to emerge as a leader or to become a member of the political group. Property is considered as one of the important factors for achieving elite positions in all the societies. Land ownership is the principal means of livelihood for bulk of the rural masses. A majority of people manage to continue their livelihood through the means of traditional occupations. Munnuru Kapus’ occupation is generally agriculture which is obviously related to land holding
Table 3.7 reveals the land holding pattern of leaders and general members. Looking at the data from each land owning category we find that in the less than 2 acres category a in majority general members i.e. 94 (47%) respondents. As water source is limited and political in farming the farmer are selling lands for urban rich for form house and reality. Hence we can see the migration to urban areas are from small land holders.

In Politicians’ category, about 14 respondents (10.8%) stated that they do not possess any land. They are in the professional politics. Those who do not possess any land are 53 respondents with 26.5%. in general category. While 38 politicians-respondents with 29.2% are in the category of 2-5 acres the table shows that 10.8

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Landholding</th>
<th>General Members</th>
<th></th>
<th>Politicians</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Respondents</td>
<td>Percentage</td>
<td>Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>No Land</td>
<td>53</td>
<td>26.5</td>
<td>26.5</td>
<td>10.8</td>
</tr>
<tr>
<td>2</td>
<td>Below 2 acres</td>
<td>94</td>
<td>47.0</td>
<td>34</td>
<td>26.2</td>
</tr>
<tr>
<td>3</td>
<td>2 – 5 Acres</td>
<td>41</td>
<td>20.5</td>
<td>38</td>
<td>29.2</td>
</tr>
<tr>
<td>4</td>
<td>Above 5 acres</td>
<td>12</td>
<td>6.0</td>
<td>44</td>
<td>33.8</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100</td>
<td>130</td>
<td>100</td>
</tr>
</tbody>
</table>
percentages of respondents among general come under 2-5 acres category. In case of politicians, 38 members with 29.2 % have between 2-5 acres land. In the above five acres group, we find general members 12 respondents with 6.0 percent. Whereas among the politicians, 44 respondents are with 33.8 percentages Majority of politicians are from above 5 acres land category. They are keeping this as their social status.

Economic Status

After having examined the social status of the respondents, it is pertinent to examine the economic status of the respondents in all the two chosen districts so as to establish their position in the given society. The researcher made an attempt to examine their economic status based on certain variables like house ownership, land ownership and income, agriculture and house hold equipment etc.

**Type of Respondent’s House**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Landholding</th>
<th>General Members</th>
<th></th>
<th></th>
<th>Politicians</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Respondents</td>
<td>Percentage</td>
<td>Respondents</td>
<td>Percentage</td>
<td>Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Kaccha</td>
<td>11</td>
<td>5.5</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>2</td>
<td>Asbestos</td>
<td>32</td>
<td>16.0</td>
<td>3</td>
<td>2.3</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Tiles</td>
<td>58</td>
<td>29.0</td>
<td>39</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>RCC</td>
<td>99</td>
<td>49.5</td>
<td>85</td>
<td>65.4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Not Applicable</td>
<td>---</td>
<td>----</td>
<td>3</td>
<td>2.3</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
<td><strong>130</strong></td>
<td><strong>100</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Survey by reseacher
Table 3.8 explains the type of houses owned by the respondents. Further, it is observed that as many as RCC houses roofs are owned by 99 respondents, with 49.5% in general members. In politicians-respondents, 85 members owned RCC houses which is 65.4 percentages of total respondents. Normally, politicians with agriculturalist background having major income from their occupation would be in a position to own RCC roof houses in the villages in the region. Agricultural laborers at the most have Kaccha houses, as 11 respondents with 5.5%. No politicians have a Kaccha house. Those respondents having middle level income are found to own tiles-based houses. The respondents for these are 58 general members with 29.0%. And politicians have 39 respondents which is 30 percent of total.

Those who own Asbestos sheets roof houses are 32 in general members which is 16.0%, in politicians category, only three members which is 2.3% have Asbestos sheets roof. It is observed that almost all the respondents have their own houses. This reflects the socio-economic status of the respondents in the given society.

Annual Income

The Munnuru Kapus rural political leaders represent lower and middle income groups within their community. Income wise position of respondents is in the following manner. Above Rs 36,000 income group gets much larger share in leadership. Next comes the lower middle income group in leadership is quite minimum.
### Income Distribution of the Respondents

#### Table 3.11

| Sl. No | Income Levels per Year       | General Members | | Politicians | |
|--------|------------------------------|-----------------|------------------|------------------|
|        |                              | Respondents ts | Percentage       | Respondents ts | Percentage       |
| 1      | Below Rs. 18,000             | 13              | 6.5              | -               | -               |
| 2      | Rs. 18,001 - 24,000          | 50              | 25.0             | 1               | 0.8             |
| 3      | Rs. 24,001 to 36,000         | 105             | 52.5             | 17              | 13.1            |
| 4      | Rs. 36,001 and Above         | 31              | 16               | 72              | 55.4            |
| 5      | Above Rs. 50,001             | -----           | -----            | 40              | 30.8            |
|        | **Total**                    | **200**         | **100**          | **130**         | **100**         |

Survey by researcher

Table 3.9 reveals the income distribution of the community members and leaders and also majority general members. The majority respondents are 105 in general members with 52.5% in the Rs 24,001-36000 income per annum group. Politician-category had 17 members with 13.1 percentage are in middle income group. Below Rs 18,000 group general members are 13 respondents i.e. 6.7%, whereas in politician-category it is just one. Incidentally, this candidate came into rural area with BC political reservations! In the income group Rs.18001 to 24,000 general members are 50 respondents with 25.0%. In Rs.36, 001 and above group, we find 31 general respondents, i.e.16% whereas in politicians-category, respondents are 72 with 55.4 percentages of total respondents. Coming under this
group it can be observed in this category that the second highest income group belongs to politicians. Coming to the above Rs.50, 001 group there are no general members. The next in the order of income are 40 respondents i.e. 30.8% who belong to the category of politicians.

**Area-wise Political Representation of the Respondents**

**Table 3.12**

<table>
<thead>
<tr>
<th>Position</th>
<th>Place of Birth</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Village</td>
<td>Urban</td>
<td>Total</td>
</tr>
<tr>
<td>Ward Member</td>
<td>15</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>11.5%</td>
<td>2.3%</td>
<td>13.8%</td>
</tr>
<tr>
<td>Sarpanch</td>
<td>15</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>11.5%</td>
<td>1.5%</td>
<td>13.0%</td>
</tr>
<tr>
<td>Councillor</td>
<td>0</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>0%</td>
<td>10.7%</td>
<td>10.7%</td>
</tr>
<tr>
<td>MPTC</td>
<td>6</td>
<td>14</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>4.6%</td>
<td>10.7%</td>
<td>15.3%</td>
</tr>
<tr>
<td>ZPTC</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>1.5%</td>
<td>3.8%</td>
<td>5.3%</td>
</tr>
<tr>
<td>MPP</td>
<td>4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
<td>2.3%</td>
<td>5.3%</td>
</tr>
<tr>
<td>MLA</td>
<td>0</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>0%</td>
<td>11.5%</td>
<td>7.6%</td>
</tr>
<tr>
<td>Leader in Politics</td>
<td>10</td>
<td>27</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>11.5%</td>
<td>20.7%</td>
<td>28.4%</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>78</td>
<td>130</td>
</tr>
<tr>
<td></td>
<td>40.0%</td>
<td>45.3%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Survey by researcher

In the table 3.10 indicates that a majority of political leader from the respondents are village surpanchs. That is 15 members who constitute 11.5 percentages total respondents it is interesting to the note that among village surpanches who reside in urban area constitute 1.5 percent. This shows the tendency that surpanch positions are aquefide by those who reside outside the villages. Similarly tendency found among ward members also. Among councillors
category 6.1 percent respondents are found to be councillors. Munnurukapu members are also fairly represented in MPTC members. A fair representation of Munnurukapus is found the ZPTC of sample districts of Nizamabad and Nalgonda districts. It is interesting to note that out of total represents 10 members are become MLAs from this community which constitute 7.6 percentage of the sample. Hence the data in this table reveals that considerable members from this community are whole members in legislative assembly and local bodies such as MPTC, ZPTC, therefore, political awareness among this community is more among other OBCs

Conclusion

This chapter reveals socio-economic factors of Munnurukapu members responsible for their political participation. These factors are similar to various political leaders of other communities we have dealt with variables such as area, education, occupation, land holding and income of political respondents. It is established that higher the educational level, higher the political participation. All secondary educated respondents are active in local politics. Respondents with higher education play active role in state politics. When we take the occupation of political respondents more participation is from agriculture profession followed by business groups. Land constituted very important factor in Indian economy, land continuous to be the status symbol in rural area. This finding establishes the fact that more the land holding more the participation in politics, similar is with income groups.