Chapter 6

Emergence of Dalit Consciousness and Madiga Dandora Movement

6.0 Background:

In this chapter, I will focus on the emergence of Dalit Consciousness and the formation of Madiga Reservation Porata Samithi which was formed in 1994. Before focusing on the above said issues I will discuss the historical context of social consciousness among the Dalits in Telangana and Andhra Pradesh particularly by focusing on social, economic and political background of Dalit movements which were significant in the region as well as source of inspiration for the dalit empowerment. Before the formation of Madiga Reservation Porata Samithi (MRPS) there was a historical background dalit movement. However those social and Dalit movements were not provided with equal space for the Madigas in Education, employment and political issues. Then the madigs of telugu states started organisation called Madiga reservation Porata Samithi (MRPS) before MRPS also madigs stated organisation Arundathiya Bandu Mandali which also working for the welfare of Madiga’s but the movement didn’t turn as mass movement. apart from this, I will also focus on the significance and historical evolution of dalit movements and their struggles in terms of Dalit human rights violations and assertion in 1980s. Attacks on Dalits, discrimination and mass killings of Dalits; are the reasons for establishment of dalit movements in Andhra Pradesh. Upper caste Hindu domination and humiliation towards the dalits are the other reasons for rising of dalit movements.

In Andhra Pradesh the dalit movements played a prominent role in taking up dalit issues to national and international level, and created a platform to fight for the rights of dalits and to raise the voice against the violence of the upper caste Hindu
people in this reason as well. The dalit leaders raised the voice against issues such as massacre, attacks, violation of rights and discrimination. I examine the dalit human rights evolution in Andhra Pradesh in detail. I will also focus on what are the reasons for the emergence of the dalit movement in the 1980s. There were no dalit movements before 1980s. Post Karamchedu, and Chundur incidents of killings dalits, many issues related to the oppression of the dalits were taken up in national and international debates. I will look into the details of the dalit movements in Andhra Pradesh. After the establishment of the dalit movements so many issues took place for instance fight against upper caste land-lords, caste-based identity, Bhahujan Samaj Party, dalit literature and sub-caste movements etc.

The dalit movements’ ideology and their fights against upper caste domination had filled in confidence in many dalits in this region; this resulted in the emerging of activists and leaders from the dalit community. Emergence of leaders and activists from non-dalit community has started talking about the issues on caste based discrimination, atrocities, suppression and oppression. These non-dalit leaders have started contributing to the dalit movements for their own political gains.

At this juncture I will critically observe the historical events that led to establishment of the dalit movements and politics that have taken place in Andhra Pradesh.

Apart from detailed account on dalit movement’s history, i will also look into the details of the civil and political rights organizations contribution in Andhra Pradesh and how these organizations have been dealt with the issues of civil rights, human rights violations fact-findings documentations, and fake encounters.

And then I will shift my focus on to the emergence of the dalit movements and how they have been working at the grass root level in order to safeguard the rights of
civilians and particularly Dalits’ rights by dealing with the issues like caste based oppression, untouchability, atrocities and Scheduled castes and Scheduled Tribes Prevention Act-1989.

And why do separate dalit human rights organizations need to protect dalits; is it a failure of the Government of India’s delivery system of justice to these communities?

6.1 Emergence of Dalit Movements in Andhra Pradesh

The present chapter deals with the social and political developments in fields like, politics, writing, education and political representation etc. My prime focus will be on the changes that have taken place in dalit movements and what are the historical issues which made in the name of the dalit identity and sub-caste movement in the Andhra Pradesh context.

I will also discuss various events of killings of dalits in Kanchakacherulla (1982), Karamchedu, (1985) and Chundur, (1991) Vempenta, Nirukonda, Padiri Kuppam and Laxmipeta etc.

In Andhra Pradesh upper caste society has been oppressing the dalit communities. The upper caste and other middle caste people are using names like Harijans, Madiga, Mala, ( Majority of the people) Dakkali, Peddenti, (in the Telangana region) and untouchables to refer to the dalits.

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58 Satyanarayana, K Dalita Atama Gouravanni Etippattina Udhyamam, Veekshnam Magazine, Jan 2013
Majority population of the dalit communities have been finding their livelihood in agriculture sector by working as daily wage seekers for upper caste communities in this region. Some dalits are being forced to do traditional occupation like manual scavenging in rural and urban areas. Manual scavenging is a gross violation of human rights and government has passed a bill in 90s to ban this inhuman activity but so far nothing has happened. Still many dalits are into manual scavenging to get bread and butter for their families.

Dalits are being oppressed and suppressed by the upper caste communities by curbing the freedom of expression. According to upper caste people Dalits are not supposed to question them in any circumstances and dalits have to duly follow the statements of caste Hindu people.

Political developments against this historical background are bringing various changes in the contexts of atrocities and massacre in Andhra Pradesh. Dalit groups took up atrocities as a political issue from 1982 onwards. Suppression and oppression of dalits by upper caste people has taken an extreme step of physical violence and killings of dalits. The initial phases of the attacks were launched against dalits in Kanchakacherulla and Karamchedu in Andhra Pradesh. The Karamchedu massacre led to a political consciousness among the dalits in AP; particularly in the field of Dalit identity and movement in Andhra Pradesh. The dalit leader, Katti.Padma Rao and prominent lawyer BojjaTarakam have formed the Andhra Pradesh Dalit Mahasabha (APDMS) in the year of 1985;

6.2 Formation of Dalit Mahasabha

Karamchedu incident in the history of human rights violations in Andhra Pradesh was a milestone. The Karamchedu incident took place over a drinking water. Though
it was such a trivial issue but then the dominant kamma caste people made it as a big issue for their self-respect and planned an attack to take revenge on dalits.

This incident took place on July 16th in 1985, when a dalit young man questioned the upper caste youths, who were washing off their buffaloes in a traditional drinking water body, which is located near Madiga palle. The two kamma youth did not digest the questioning attitude of the dalit young man, Katti.Chandraiah and then got angry with him, were about to beat him up, then a dalit woman called Munnangi.Suvarthamma, who came to pond to collect drinking water in her vessel, tried to prevent the attack on K.Chandraiah. And these two kammas got angrier and tried to attack her as well then M.Suvarthamma lift her vessel and warded off the kamma young men. Then the kamma caste people took it as self-respect issue and mobilized the kammas in seven surrounding villages to attack the Madiga Palle over a drinking water issue. The kamma people took it as an opportunity to attack Dalits. According to the plan the kammas plunged into the Madiga palle for attacking them.

The kamma goons equipped with axes, swords and other killing weapons to strike an attack unto death of the Dalits. The kammas stabbed and axed the dalits by drove them into fields. The kammas raped the young and old women and beaten up the dalits badly. And the kamma barbarians trenched their blood thirsty by killing six men and three women of dalits.

This organization served as a platform to struggle against the atrocities and upper caste domination to safeguard dalits from the upper caste violence. The Karamchedu movement taught self-respect to Dalits. It showed how dalits could fight against the upper caste land lords in order to protect themselves. The Karamchedu movement was a result of those leaders, who mobilized social and political consciousness among
emerging dalit masses by working at the grass-root level for acquiring power to oppose the upper caste. Karamchedu incident was a central point of the Dalit movement in Andhra Pradesh. The APDMS has started constructing and expansion of movement across the state and conducted different forms of democratic movements such as rallies, dharnas and rastharokos(road blocking) wherever the dalits were attacked and being subjected for the upper caste domination and violence.

Wherever Dalits were attacked, the APDMS took up the issue and exposed the caste factor behind such attacks. Social, political and economically weak dalits have subjected to descrimination and supression. On the other hand the kammas(one of the uppers castes in AP) have rosen politically to a prominent stage during the N.Taraka Ramarao regime as Chief-Minister of Andhra Pradesh in 1984. The APDMS has played an excellent role in curbing the dominance of upper caste people. It mobilized the dalits towards gaining the political power to safeguard their democratic rights. Thought the tasks that the APDMS was taken up were very difficult but it has gathered the dalit’s strength and brought an enormous change in terms of social an political atmosphere of the dalit communities.

The motto of kammas was very clear in the Karamchedu incident that they were anti-dalit and undemocratic but the government of Andhra Pradesh did not take any serious action against the upper caste goons, who killed the dalits. The dalits leaders have taken up the incidents of killing dalits very seriously. The initiation of the dalit leaders against killings of dalits has brought up seriousness about dalits lives. The dalit community has been the major victim of caste based atrocities in the rural and urban areas but they don’t know whom to approach and how to file complaints against upper caste landlords, who violates the rights of the dalits in this state.
Most popular Dalit leaders like Katti Padma Rao and Bojja Tarakam came to forefront to lead Dalit movement to for dalit’s issues and problems. These two leaders mobilized Dalits at various levels particularly in the remote areas and conducted several meetings to educate the dalits in the state.

The Telugu Desam Party had major political significance but the party leaders have grossly failed to prevent murders of Dalits by Kamma, Kapu and other upper castes. The debate around atrocities was taken in national and international level.

Politicians, government employees and leaders from the dalit community had taken a decision to bring a national level legal initiative to safeguard the marginalized sections rights. During the period of time the government of India has brought SC/ST Prevention of Atrocities Act in 1989 without guidelines, which came into existence in 1995. It was a great development in India, towards prevention of atrocities, attacks, untouchability, etc.

Nevertheless, the governments have not taken any steps to bring an awareness among the dalits about the SC/ST Prevention of Atrocity Act. The then government of India merely brought the bill and ignored its effective implementation. The Act is a main source to strengthen dalit movements in Andhra Pradesh against the atrocities.

The Chundur massacre was taken up in national debate in the year of 1991. The dalit movement leaders have taken issues seriously such as untouchability, brutal killing, and harassment of dalits etc. Reddy communities who were the culprits of chundur incident are feudal landlords; Reddies are having a strong relation with capitalist forces and enjoying both political money power. They have dominated

strength in the government wings such as administration and police as well. It also enabled the Reddys to exercise power over dalits since they had chief minister from the Reddy community.

In both issues caste played the central role. The incidents of killings of dalits have taken place in politically strong areas in coastal line of Andhra Pradesh. And the attacks were taken place on two major dalit sub-castes, the Malas and Madigas.

In these areas most of the Dalits (Mala, Madiga, and Sub-Castes) are educated, assertive and they are more identity conscious than other dalit communities.

Guntur, Prakasham and Krishna are three major politically strong areas for upper caste people. On the other hand dalits from these are also well educated and conscious of social and political changes that are being taking place.

Dalit educated people from these areas are not being loyal to the upper caste people, which led to atrocities, killings of dalits in the past, particularly the Karamchedu and Chundur incidents shows the dominated nature of upper caste people. Conversion of dalits to Christianity was there since since Dr.B.R.Ambedkar’s fight against caste system in early 19th century. Conversion to Christianity has got boosted after the killings of dalits in the karamchedu and Chundur. The atrocities led to the conversion of several dalits to Christianity in the Coastal Andhra region.

The Dalits of Chundur were subjected to attacks, brutal killings, and harassment in their daily life activities. Dalit movement shifted to different kinds of operations which were assertion, agitation, and protest. The Dalits and solidarity groups (those who were working in progressive alliances) focused on the police’s role in the Chundur incident, The dalit leaders argued that the police were not working
abide by the rules and regulations of the law when it comes to the dalit victims’ issues. Rather, police were only present as an audience but they have major attacking role in the name of police. The government of Andhra Pradesh has not set up special courts according to the guidelines of Prevention of Atrocities Act, 1989. Under this act the government should immediately investigate cases but it was not taken any significant step in the field of special courts particularly with regard to mass attacks etc.

The SC and ST (Prevention of Atrocities) Act, which was enacted in 1989, as per section 14 of it setting up (section 14) of special courts, one in each district, to try offences of “atrocities on Dalits” is mandatory. However over the two decades of down the line even a single court has not been established so far.

Dalit literature in India has brought to lime light during the 1990’s in Andhra Pradesh, with special reference to progressive alliance which took place on many fronts. In the initial stage, a lot of the writings on Dalits was being done by non-Dalits in the progressive organizations, focusing on the lives of Dalits in Maharashtra and Andhra Pradesh.

At that time when the Dalits assertion was rising most of the dalits or progressive alliance group’s people contributed in the name of the Dalit literature. Before there was no significant literature on Dalits life style, socio, political and economical conditions as well. The assertion of the Dalits resulted in countering the Hindu social order through literature, began to be formed around when the Maharashtra government took a decision to publish Dr B R Ambedkar’s Collected Works, which was a great milestone in the history of India and dalits literature as well.
It was a significant step and after that most of the Dalit movement’s leaders, activists and progressive parties began publishing a wide range of material that raised questions on discrimination, untouchability, and the caste system. The question of caste based oppression led to a debate at national and international levels by exposing the difference between Hindu religion literature and Dalit literature. During this period of time, many Dalit scholars, progressive democratic leaders, scholars and academicians brought the dalit literature and Dr.B.R.Ambedkar’s thoughts to mainstream literature platforms.

Dr BR Ambedkar wrote several volumes on society, economics, politics, and the issues of reservation. He brought major changes in the lives of Dalits by representing Dalits and marginalized communities (Dalits, Backward class, minority etc). He raised questions against the practices through which the major population of the Dalits were kept out of participation in social and political life.

He raised the moral question that the Dalits are also human beings, why they are not getting equity share of resources like other communities in the country. He said that just because of the caste system and Hindu religion misconceptions dalits are being excluded from getting the resources. The Dalit social, economic and political exclusion is related to their exclusion in the field of the education and employment. Most of the Dalits are illiterate and being working as bonded laborers for winning bread and butter. The dalits did not have any relationship with the upper caste people, except a different relationship in the name of forced laborers.

The upper caste people are enjoying luxurious life by being as landlords and capitalists. They have grabbed hundreds of acres land from marginalized sections and in rare cases bought the land at cheaper rates. Land-grabbing has been happening for many years but no one has questioned them from the government side as the rulers are
from these communities. Dalit academicians, Dalit scholars and activists are raising questions against the upper caste landlords.

At the same time, there are several gaps in the arguments that related to caste; Dalits are not getting reservation in social, economic and political sectors etc. In the name of politics, dalits are trying to eliminate the concerns of all other marginalized sections. In this position, most of the Dalit intellectuals and Dalit leaders are articulating culture, social, economic, political and reservation issues, and also a number of grass-root Dalit organizations conducting seminars within the Universities across national and international which have played a significant role in bringing awareness among the dalits.

Later, Dalit literature had played a crucial role at thenational and international level. Most of the Dalits are bringing out independent publications or contributing to progressive organizations publications. Then there was a rise in the number of monthly magazines and newspapers. International and national journals brought a new change in the field of Dalit literature. After that dalit women writers, feminist movements and literature have also become important, in the form of the significant developments in the field of Dalit women literature. Early dalit women’s literature was produced by non-dalit women, gradually it was taken up by the dalit women. They are continuously working on the issues of Dalit women’s exclusion, girl child, children, and women in agriculture, in rural, urban and tribal areas. The Dalit women were representing the progressive movements and political parties in the name of the women rights. The Dalit women’s movement is questioning the state, as well as upper caste owned political parties. The Dalit women writer were also criticized the upper caste politics and literature during the dalit assertion period.

61 Interview with Dalit Activist and Writer Gogu Shyamala
6.3 Madiga Dandora:

Madiga and Mala are the major Dalit groups among dalit communities in Andhra Pradesh, but there are 59 sub-caste groups in Andhra Pradesh. Madiga community formed the Madiga Reservation Porata Samithi (MRPS) in 1994, under the leadership of Manda Krishan Madiga and Krupakar Madiga. Initially the Madiga Reservation Porata Samithi (MRPS) demanded the Government of Andhra Pradesh that they want equal share in the field of education, employment, professional courses like engineering, medicines and management sectors. The argument of the Madiga Dandora was that the community was losing opportunities in the fields such as education, politics and employment. Mala caste is well developed within the Dalits and it need to share the equal quota which is based on proportions within the Dalit population. The major demand of MRPS was the seeking of sub-caste reservation within the Dalits. The MRPS conducted mass rallies, rastarokhos, dharnas, and awareness meetings at grass-root level. At the same time, they made gradual developments in Andhra Pradesh. An MRPS activist said that it was the duty of Andhra Pradesh Government to make sure that all the sub-castes with the dalit community should get equal share of resources and opportunities as well. Telugu Desam Party leader Nara Chadhra Babu Naidu played has supported the categorization of dalits. The then Chief-Minsister Mr.N.Chandra Babu Naidu agreed for the categorization, but due to technical problems at Administrative level it did not work out. And after that the government announced Scheduled Caste reservation. According population Groups are: A, (1%), B (7%), C (6%), D (1%). The Telugu Desam Government issued a Government Order categorizing SCs into ABCD groups following recommendations of Justice Ramchander Raju Commission of Inquiry. After four years, the Supreme Court, on the Mala Mahanadu leaders’ appeal, struck
down that division as unconstitutional with the view that the issue of reservation for SCs and STs does not come under the purview of the state governments.

When the time arises, Madiga Dondora, the other section of the Mala Mahanadu Groups was opposing the Sub-Caste Reservation within the Dalits. The MRPS argued that Madigas are major groups within the Dalits but they are not educated till now. Also at the same time, since most of the people are illiterate, some of the excluded people within the Madiga’s communities are not making their presence felt at various fields such as education, employment, political representation, social equality, and economic rights. The Malas argued that the Andhra Pradesh state government has no power to categorize sub-castes or schedule castes into groups A, B, C, D; and that it was unconstitutional because the scheduling of Scheduled Castes is there in central list as per the scheme of division of powers between central and state governments. Mala Mahanadu opposed the Scheduled Caste categorization, as there were strong leaders in the Mala community.

6.4 MRPS and Children Heart problem Movement:

Madiga Dandora was emerged on the basis of equal share and equal representation in all sectors and the leaders of the movement use to visit and organise several meetings in Andhra Pradesh for building constrictive movement among the Madigas and Madiga sub-caste. The leader of the movement formed another social organisation name called Mahajana Sangharshana Samithi (MSS); the Samithi highlighted the social problems as well as political issues which were related to marginalised sections. One day Manda Krishna Madiga went to Khammam Dist for his movement work. He met one of the Mulsim families and helped the daughter of the family who was suffering from heart disease. Because of poverty the family was
not able to get the surgery and they weren’t able to offer the money which they require to pay for surgery. After some time Manda Krishna Madiga called them asking them to come Hyderabad and they came to city. Next day along with Krishna Madiga and the baby and Muslim family met the state chief minister Y S Rajeshekar reddy. But the chief minister refused to grant the money for surgery. Upon this Manda Krishna Rddey started a movement. After few days he called the children families to Hyderabad and conducted mass meeting in Hyderabad. In the meeting two children who were diseased died. From there other political party leader also took up this health issues and poverty very seriously and started a movement against the state government. Once the movement was built, the government and chief minister Rajashekar Reddy agreed to provide health facility for the poor. Children were admitted in the corporate hospital in Hyderabad and the surgery was done. After few months the government of Andhra Pradesh have announced policy name as Arogya Sree 2006. Under this scheme people who are below poverty could avail the facility for health check up and the surgeries were also done even from the corporate hospitals from the nearby hospitals.

The Dandora Movement lead and successes bringing health policy in Andhra Pradesh. as well as has taken up the issue related to Children Heart Problem issues which more important to secure the children life. had taken children heart problem which more related to social cause and also many

6.5 MRPS and Disability Movement in Andhra Pradesh:

The Disability movement in Andhra Pradesh has become an exceptional example because many social activists, NGOs and welfare organizations come together for the betterment of disabled peoples. The disability rights movements have been active in
AP since 1990’s in the form of governmental, non-governmental and welfare organizations. Few groups have been working at the village levels. The emergence of disabled groups or organizations in Andhra Pradesh was a great support to them. In the area of service and social activities these groups are protecting and asserting the rights of the disability groups in Andhra Pradesh. Why do disabled people want social, economic and political assistance in society? What are the major reasons for protest by the disabled groups in Andhra Pradesh? Does the functioning of non-governmental and other welfare organizations point out to the fact that the state has failed to provide basic facilities to the disabled? Why do disabled people require basic amenities in society?

Disability NGO’s, Welfare Organizations and societies started in the year of 1990. Before that there were few organizations which were already working for the disabled in Andhra Pradesh. The organizations were working along various parameters like educational and vocational courses, training, physiotherapy, counseling, speech therapy, community rehabilitation etc. The Disabled rights movements asserted their rights in a democratic way in this society as most of the organizations were working on various approaches to disability empowerment through education, jobs, vocational courses etc.

6.5.0 The emergence of the VHPS Context and issues:

It is unfortunate that A P is very much active in the fight against inequalities in society but why is that the disability issue is kept aside? Simultaneously there are vibrant movements going in and around the state in this context in the year 2007 for example the Vikalangula Hakkula Porata Samithi 62 (VHPS) started in Andhra Pradesh as a response to violation of the rights of the disabled by various governments in AP.

62 Based on the VHPS phamlets in the year of 2007-2008
The organization was under the leadership of Manda Krishna Madiga, founder of Madiga Reservation Porata Samithi (MRPS) in 1994. Manda Krishna Madiga fights for the welfare of marginalized sections in Andhra Pradesh. Initially he took a political position on his own caste—the Madiga community—but later on he took various issues which are related to social causes or people in general. He became active in taking up issues of Muslims, heart diseases of children, SC/ST Employee promotions, women and Dalit problems. Later on he took up disability issues in Andhra Pradesh in the year of 2007. Why did he take this position on the disabled?

Some Disabled Hostel students wanted Krishna Madiga to discuss and solve their problems like education, sanitation and basic infrastructure in the Hostels, but at the particular time he was at an MRPS District level meeting. All the disabled students entered into the meeting and requested Krishna Madiga to initiate a massive protest for the protection of disabled rights. In this historical context the movement got innumerable support from the all sections of society. During this time he came to know the pathetic conditions of this community and decided to start a vibrant protest against the in equalities which are prevailing in public institutions. In the year 2007 millions of disabled peoples gathered and cautioned the government to take care of their basic needs.

This has created a space for these peoples to think about the empowerment of the community. In the course of this movement it has got national media attention and the interesting thing is that several facts came into public attention. The government called for an all party meeting and resolved the disability issue. In the course of time the VHPS and MRPS jointly organized various protests all over the state.

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63 VHPS, 2007, Public lecture at Nizams College Ground Hyderabad
6.5.1 **The State Response to Disability Question:**

In the response of the state to the disability question in Andhra Pradesh there had been violation of rights of the disabled. According to PWD Act-2005, the state shall ensure equal rights and opportunities for people with disabilities. In the case of Andhra Pradesh, the state government hasn’t provided for the needs or for sustenance of the disabled. Why has the state been so irresponsible in the question of disability welfare? What are the reasons for disability funds being unused? They are using the name of development, but does the state really want to create development? If so what kind development does the state require? Regarding this, the state government has denied funds and also rights of disability groups. According to the Act, they shall provide social, economic, political support at various levels and the state can provide alternative development for people with disabilities (PWD). But state government has denied the rights of disabled. The VHPS movement has been raising questions on disability empowerment which are relevant to assertion of disabled people in various sectors and stages of the state. They conducted several meetings in the state. The VHPS Founder and also MRPS Founder Manda Krishna Madiga has been questioning the state on the violation of disability rights in the various government departments in Andhra Pradesh. Manda Krishna Madiga argues that the state shall ensure all kind of disability rights with regard to whatever the disability people need. After that, the VHPS called for state level meeting at the Nizam College ground in the year 2008, but the state government denied them permission. The disabled people approached the Andhra Pradesh High Court. The court has given permission to conduct a meeting in a peaceful manner. That was a historical meeting in the history of India. Lakhs of disabled people gathered in Nizam College grounds. Before that, the government had said that they provided all kinds of benefits for the disabled but on that day in
collaboration of the VHPS and MRPS these people called various political leader to address the disabled problems as well as state response to welfare of the disabled to empower them in mainstream society. In that meeting most of the political parties’ representatives’ explained the condition of the disabled in Andhra Pradesh. All parties’ representatives demanded that all necessary facilities will be provided for them.

6.5.2 Disabled Rights Movement - Issues and Challenges:

The Disability movement in AP has raised several issues which are not discussed in the mainstream movements. It is a very crucial stage and the movements had created awareness in the public sphere. The media and other citizens found different kinds of disabled people in the open space. Before that most of the disabled were in the villages. When the massive movements happened most of the disabled people participated voluntarily because they are facing lots of problems which are mainly focused on pensions, ration cards, Physically Handicapped Certificates, housing loans, NHFDC loans etc. The governments can’t provide basic needs to the disabled. The disabled person wants some kind of welfare but the governments of Andhra Pradesh or central governments can’t arrange proper facilities for the disabled. Most of the disabled students and disabled people are discriminated by the non-disabled and also the state. The Non-disabled like family members, friends, office places, public places still call them disabled. Not only discrimination, some people are still abusing the disabled in direct and indirect ways.

The VHPS demands facilities for persons with disability which are very important for them; the major demands of the VHPS is that we want political and administration representation and also to include the disabled when they get sustainable rights in society. Regarding this, the people with disabilities acquire
facilities from the state which mainly focuses on enhancement of pension to a minimum of Rs 1500, to create awareness, reduce discrimination, to protect rights of all categories, and also that the government should establish livelihood programs or vocational training centres for disabilities, to create awareness for disabled people in villages, UNO amendments and policies for disabled to see the participation of women in the movements, political, social, equal rights for them etc.

The movements had taken support from various groups which are very important to sustain the VHPS Movements at the grassroots level such as Manda Krishna Madiga, the VHPS president Kolli Nageswar Rao and some of the major leaders. The VHPS took the inspiration of Indian social and political revolutionaries like Mahatma Jyothi Rao Phule, Dr BR Ambedkar, and Mother Theresa etc. At this stage the VHPS has taken various positions which are crucial to create and sustain the organization and also they are key pillars in the disability movement in Andhra Pradesh.

In the course of time this movement has created a space both in private and public domains. In this context many social activists and politicians extended their hands for the empowerment of the marginal sections like Dalits and disabled. It has become a parallel resistance movement for a genuine cause which enabled basic facilities like reservations, promotions, benefits for the disabled peoples etc. In fact the leaders like Krishna Madiga and Kolli Nageswar Rao are the key figures who led this movement successfully. For the welfare of the disabled community which has created an awareness for common people to encourage and give support for the cause. And they demanded the political representation in electoral politics. In the course of the movement it has adopted new forms of protests like rallies, hunger strikes, dharnas, rasta rokos and stage protests in front of government institutions. In a way
the Manda Krishna Madiga initiation on disability rights movements has been able to create moral and political confidence among disabled persons and also it further enabled them to negotiate with the state for proper redistribution and recognition both by state and civil society. This movement also greatly influenced political parties such as CPM and the CPI in order to start a separate organization for disabled individuals within the party.
Conclusion:

The proposed study, titled as ‘Social Movements And Empowerment: A Case Of Dalit movements In Telangana’, is a historical account of *Hyderabad Dalit Movements* in Hyderabad state. The main aim of this study is to investigate the historical trajectory of Dalit movement, that broadly evidences and how the dalit movement sprang up for social equality in the princely state. The unique nature of this study is to examine dalit mobility and manifestations across Hyderabad state in a time line with historical dates and evidences. It also discusses about the dalit leaders and their contributions in brining the awareness among dalits with their enormous activities and agendas. And this study articulates the leadership and the differences among dalit leaders by rejecting age-old caste Hindu traditional leadership. The autonomous Dalit movement have got flourished and driven by identity, religious and education reformist traditons. The political ambiguity and dilemma have further attributed to co-opt with unethical political outfits and their allies. Dalits cultural assertion as an Adi-identity not only facilitated their demand for the social equality and respect but also bestowed upon them a moral authority to demand a share in the emerging political power. Interestingly, Sambaiah (2014:38) makes a conclusion remarks that from the claims and demands placed by the Dalits, it was clear that their idea of nationalism was different from that nationalism of Brahmins and the other caste Hindus. It was also clear that that their demand for a share in the political power was a way of equal distribution of power among the all castes and communities in India was not only against the monopolizing tendencies of caste Hindus but surely also a path in democratization of the political domain.