Chapter-1

1.0 Brief description:

The caste is a cultural reality that shapes the ontological experiences and everyday relations in Indian society.¹ The caste acts as the social status to operate power relations with unquestioned religious sanctity acquired by birth, i.e. high caste-low caste with unlimited, unequal rights and duties attributed by the birth. The caste system legitimated the graded inequality and power and pushed the Indian society into a permanent segregation in matters of marriage and contact; division of labour with traditional ascribed functions; and hierarchy (relatively superior or inferior to one another),² the non-observance of social may result in condign punishment with social boycott. The unprecedented caste violence and caste Hindus oppression was consistently resisted and challenged with the passage of time.

The anit-caste struggle with staunch resistance forms have widely been waged against age-old caste Hindus oppression and the practice of untouchability. The anti-caste struggle has mounted to a wide range of Dalit mobility and reformatory movements by the consistent efforts and demonstrations all over the Indian state. The dalit mobility can broadly categorised and may be analysed into three phases. The first phase of Dalit awakening process can be noticed at the Bhakti movement, aimed to bring about the social change in Indian society.³ The Bhakti movement (6th to 9th century), was carried out a series of spiritual enlightenment fomenting at anti-caste thematic issues. Guru Ravidas, Chokamela, Kabir, Guru Nanak, Vemana, Veera

¹Bhukya Bhangya, Being Dalit, Being Modern: Caste and culture in Hyderabad State, (New Delhi Nehru Memorial Museum and Library, 2014)
Brahmam, Siddappa and Annamacharya were the prominent advocates of the Bhakti Movement. A wide range of activities carried out for the liberation in the spiritual context by producing cultural awakening process through the songs and poetry. The modern Dalit activism was aimed to fight for theoretical access and institutional access and social recognition that departure at modernity. Mahatma Phule, Chatrapati Sahu Maharaj, Narayana Guru, Periyar Ramaswamy and so forth, have made considerable contribution to provide Dalits and women educational access. The Hyderabad state has also witnessed the Dalit awakening process by adopting the cultural assertions. It was influenced by the non-Aryan theories of the Dravidian movement. The Dalit awakening process was broadly identified as ‘the Adi-Hindu and Adi-andhra’ to mean the original sons of the soil in Telugu speaking land. Bhagyreddy has initiated couple of cultural offshoot wings to educate Dalits and like-minded general people in the process of awakening. This phase may be regarded as the second phase of Dalit mobility and awakening process. Bhagya Reddy Varma, Periyar and Dr.Ambedkar’s era can broadly be known as the third phase of Dalit awakening process. This process aimed at larger perspective of constitutional safeguards in terms of social, economic, political endeavours enormous with respect to modernity.

1.1 Introduction:

The proposed study deals with the Dalit movement which has a distinctive trajectory and was integral to the larger question of emancipation and empowerment. This study also strives to trace out the raise and growth of Dalit Movement, which largely relies on self-respect, dignity, equality and social justice. This chapter would also present the historical significance of anti-caste struggle with unprecedented oppressed unity and solidarity against caste violence with the passage of time and
The Dalit mobility against aged old practice of untouchability had by and largely challenged the colonial and post-colonial state in India. This chapter would systematically articulate the socio-cultural shift by transforming identity and their search for humanity departure at untouchable to Adi-Hindus, to Harijans and to modern as the Dalits as the last resort. The critique of Brahmanical Hinduism, Anti-caste ideology and philosophical framework are highly served as the basic premise for Dalit liberation. Dalit literary articulations and socio-political and cultural manifestations as the forms of protest have found a vibrant expression with the passage of time. It is widely observed fact that the arrival of colonial masters has brought modernity into Dalit lives by granting them institutional access and shed a light. Thereafter, the plight of Dalits has emerged into an organized contesting communities and organized their agencies to fight for recognition and redistribution and equal status in unequal society. The greater form of the democratic struggle led by Dalits is instrumental in realising the rights and dignity in modern India.

Hyderabad was one of the princely states and culturally distinguished with composite apparatus existing alongside British India. Hyderabad state was divided by Nizam in the period of 1724 to 1948 and it was not part of British India. Nizam’s administration was broadly organized under the ‘Surf-e-khas, Jagirs and Maktadars.’ During Nizam has divided Hyderabad state into four districts for administrative purposes, they are Aurangabad, Parbhani, Osmanabad and Medak apart from other regions like Marathwad, and Karnataka. Since 1900 on wards, Hyderabad and Secunderabad were

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4 Bhukya Bhangya, Being Dalit, Being Modern: Caste and culture in Hyderabad State, (New Delhi Nehru Memorial Museum and Library, 2014)
7 Chinna Rao Yagati, Dalit Struggle for Identity (New Delhi: Kanishka Publisher, 2003).
served as the two main urban centres in the Telangana region of the princely state of Hyderabad. Though, these states were small in geographical area but it has a very strong history in Dalit struggles in Telangana. In the early period of dalit movements in this state was focused on the social recognition and social equality, but in later stages it shifted to political identity. Madari Bhagya Reddy Varma (1888-1939), Arigay Ramaswamy (1875-1973) and B.S Venkat rao are the prominent personalities in the Dalit’s struggle for emancipation and empowerment in Hyderabad state and they belong to Mala caste in the Dalit communities.

The dissertation broadly focuses on the Autonomous Dalits movement in Hyderabad state in Telangana, particularly the movement subjected to bring about the normative changes like socio-cultural and political changes in the lives of scheduled caste communities in the region. The Dalit leaders like Bhagya Reddy Varma, acknowledged as the pioneer of the Dalit movements in Telangana, were initially influenced by the reformatory activities Hindu fore frontal organizations with a respond to counter Christian missionaries to woo the Dalits. Aryasamaj and Brahma Samaj were the prominent among the Hindu reformist organisations. These leaders have carried out social activities, aimed to create awareness on social prejudices and challenges posed by the caste Hindus and its oppressive mechanism. Later, Bhagya Reddy Varma embraced Buddha and his philosophy as the ultimate path to eradicate the ascribed social discriminations in the region. The Dalit Movement primarily aimed to fight against the social inequalities, particularly social discriminations against Dalits by the caste Hindus and their inhuman practices like untouchability, jogini (temple dancers) system, Basivi (Dalit women sexual exploitation), and Vetti (the

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10 Venkataswamy, *PR Our Struggle for Emancipation* (Secunderabad, Universal Art Printers, 1955)
11 Venkataswamy, *PR Our Struggle for Emancipation* (Secunderabad, Universal Art Printers, 1955)
bonded labour). The social activities were also carried out by initiating the ethos of folk art forms campaigning against consumption of alcohol, child marriages, and promoted the essence of education, and human values. The dalit mobilisation has organized through the cultural activities, awareness on social issues, atrocities, women issues etc. The Dalit leaders also formed several socio-cultural organisations for the welfare of the community at the same they were questioning the state for getting their rights. Therefore, the proposed study would bring out the critical engagement of Dalit movement’s leaders and their struggles for sustaining the movement in the gross root level.

This present study explores the contours of Dalit articulations in Deccan region called Telangana during 20th century. It also tries to understand the emergence of Dalit social consciousness through various modes of voluntary organizations which can make them to understand the discriminatory social practices of caste system. According Yagati Chinna Rao (2003) emphasizes that the anti-caste struggle has shaped the caste discourse and consciousness of Dalits in a broader preconception. He argues that “these articulations and assertions were first Dalits autonomous democratic movements in India in the pre Ambedkar era”. These organizations had been fighting against various social issues which are related to the practices of untouchability against Dalits. The condign forms of caste oppression and its social prejudices against Dalits are prevalent within the state that often subjected to derogate dalit communities. The prominent among them were Jogini System (temple dancers), Child marriages, dedication of Dalit girls to deities as Devadasi and so forth. The dalit mobility have also found the expression to educate the community against

irrational cultural misconceptions like scarifying fowls or animals at the altar of the temples. The vibrant leadership have been emerged to organize their agencies towards emancipation and empowerment. Bhagya Reddy Varma (Madari Bagaiah) was the prominent personality among other Dalit activists made several reformist interventions to transform the pathetic condition of Dalit Community in Hyderabad State.

Urdu was made as the official language of Nizam state in which the courts and the administration served in Urdu at all levels. Indeed, the medium of instruction also served in Urdu from the primary stage. The Nizam state has practiced the distinctive cultural affinity which is highly composite with the mixture of nationalities like Kannada, Maratha and Telugu. Eventually, the suppression of non-Urdu language and the natural desire for education and cultural development of their own mother-tongue (Kannada and Marathi) got inevitably incited the struggle against the Nizam's rule.

Dalit leaders in Hyderabad state was influenced by reformatory activities of Arya Samaj and Bramasamaj to woo Dalit communities into Hindu fold with a respond to counter the Christian missionaries. Bhagya Reddy Varma, dalit leader, tried to reform Dalits within Hinduism itself. He fought against the heinous practice of Untouchability, ascribed discrimination and other social practices which were widely practiced by the caste Hindus. Dalit leaders firmly strived to introduce certain reforms in Panchayat System, which was dominated by the upper caste. As Gail Omvedt (1994)\(^{14}\) rightly pointed that “even though Dalit movement in Hyderabad state was highly revolutionary, independent and active, but due to the differences among the leaders the movement could not spread to the rural areas”

\(^{14}\)Omvedt Gail, Dalits and the Democratic revolution: Dr. Ambedkar and the Dalit movement in colonial India, (New Delhi Sage, , 1994), pp.16.
By analyzing the historical trajectories of Dalit assertions in Telangana, this study focuses on the socio-cultural as well as political dimensions of Dalit movements as well as identity formations in Telangana which emerged during 20th century with the cultural awakening of "Jaganmitra Mandal”. 15 During colonial period, in Nizam domain, Dalit assertions got visibility with the leadership of Bagya Reddy Varma, B.S Venkat Rao, Arigay Ramaswamy and Sham Sundhar, etc. In the same period, in Nizam region, the various socio-religious organizations such as Arya Samaj and Brahma Samaj tried to accommodate the untouchables into Hindu fold. The Harijan Sevak Sangh organization also tried to attract the untouchables into the politics of Indian National Congress.16 The religious conversion into Islam also attracted untouchables. At the national level, Dr. B.R. Ambedkar has started a movement against the violent structure of caste system which is still prevalent all over India. This work explores the role and agency played by the Dalit leaders in initiating their own independent assertion to counter the problems of Caste system, Devadasi system, and illiteracy by introducing alternative cultural thinking. The Dalit school system which was established during the Nizam regime in both Hyderabad and Secundrabad are taken into consideration for case study.

The period between 1920 and 1940 seen a clear split among the Dalit community in Hyderabad on this issue of social emancipation especially on the sub caste system in the communities. Till 1910 the dalit movements in Hyderabad is dominated by one community, significantly the Mala among Dalits. During this the question of sub caste emerged within the movements and the leaders like Argie Ramaswamy questioned Bhagya Reddy Varma regarding the discrimination within the dalit communities. Dalit movement in Hyderabad has the advantage of having its

15 Ibid., pp 8
16 Ibid., pp.19-21.
own organizational history thoroughly documented by a late activist, P.R. Venkatswamy. Bhagyareddy Varma, B.S. Venkat Rao and Arigay Ramaswamy are instrumental. Bhagyareddy’s (1888-1939) real name is Madari Bhagaiah, a steward for a Catholic family who educated him, who became involved with, and later employed by, the Brahma Samaj and he took the name ‘Bhagyareddy Varma’ to emphasize the rights of Dalits to claim a high status, ‘Varma’ being Brahmanic and ‘Reddy’ indicating high status non-Brahman. He started Jagan Mithra Mandal in 1906 as part of his beginning and later he started Manya Sangam in 1911, with members including a building contractor, a confectioner-baker, the Superintendent of the Hyderabad public gardens and other employees, a disparate group which gives a sense of the emerging ‘Dalit middle class’, still without much education but, as a colleague described them, ‘enlightened young men’. At the same time Arigay Ramaswamy, who had been an office boy, carpenter and ticket collector on the railroads, began a social reform group in Secunderabad and Madari Audiah, the son of a butler, had started another Manya Sangam at Ghasmandi.

All these organizations have made an elusive efforts aimed at the internal social reform: attempting to ban the consumption of alcohol and meat at social functions, abolition of the devadasi custom. Dalit movement has carried always making the self at one hand and another to make about social image co-opting with the cultural assimilation. This group also found itself in internal conflict with the traditional ‘caste chaudhuris’ or headmen of the Malas, and worked throughout the 1920 to reform this system, steering up the alternative ‘courts’ to handle disputes outside the state’s courts and in the process to the informed caste customs. Hyderabad Dalit politics were marked by intensive competitive struggles. During the 1920s these were primarily between Arigay Ramaswamy and Bhagyareddy Varma, founding rival
‘Adi-Hindu’ organizations, rival reformed caste panchayats, with occasional physical confrontation and fights between the groups. During the 1930s similar battles took place between B.S. Venkatrao and Arigay Ramaswamy, and later between Venkatrao and Subbaiah. While there were ideological-political differences embodied in these disputes, the personal competition for leadership is striking.

1.2 Review of Literature:

Against Dora and Nizam People Movement in Telangana 1939-1948 written by Thirumali Inukonda, in this book, an attempt is made to present the socio-cultural aspects of Telangana history that presents categorically the ruthless exploitation by the doras, the chillarollu and Kapu, in terms of class relationships, traditional leadership and their conflicting life patterns. The crucial to the movement was the transformation of the deshmukhs as doras and consequent imposition of traditional leadership and authority of domination. He also articulates the ruthless exploitation from the grassroots. The consistent resistant forms have also been articulated how the peasants and labourers blindly did not agree the domination of Doras, and it provides the evidences of people’s movement in Telangana.


In this book T R Singh serves as the foundational text and first of its articulates the socio-economic and cultural history of marginalised sections and their contested views. Singh(1969) presents the everyday relation, communication and order through the ethnographic prospect with respect to the emergence of Caste and its genealogy based on the Indian caste system. Here he is describing the evolution and the history of the Indian society, with special focus on the marginalised communities in Telangana, significantly the Madiga community.
“The Madiga of Telangana, the Telugu Speaking districts of the former Hyderabad state now incorporated in Andhra Pradesh occupy the lowest status among the untouchables of this region”. According to T R Singh (1969) most of the Madigas are part of the Hyderabad state, are distinguished within Dalit communities are occupy the lower position among the Dalits in this region. The major occupation and livelihood of the Madiga community is to produce leather goods which served as the primary productive tools for agrarian society. The very significant factor he argues about is the ascribed notions and social status in which the Madiga community positioned at very low in status assigned impurity. Eventually, Madigas are assigned to perform menial jobs and manual scavenging. Even though the Madiga community people had been practicing various kinds of occupations which are painful, that are leather workers, village manilas, drum beaters and agriculture labourers.

These persons they have been forced to perform menial job in everyday relations imposed by the caste Hindus in village structure whether it was bad or good for them they have to be do all kinds of formalities for the sake of their caste identity. It is highly observed fact If they resist not take menial tasks and are not ready to perform according to the Hindu rituals, the entire village will take action them which result in condign punishment with dire consequences. The Madiga community people as a pan Indian community popularly known corresponded to the status of Chamars, and Mochi who are distributed all over India in the name of various sub-castes.

In Telangana most of the people used to call Dalits as the untouchables in generally as the panchamas, aprushyulu, Pedda Inti varu, Muttarani Waru and Harijan in South India the term Panchama is used generally for untouchables castes. The word Harijan was the informed reformatory status initiated by the Indian national congress to incorporate Dalits into Hindu fold, which sanctioned them impurity and
lower status and pushed Dalits in Indian social order. The Harijan word strikes the meaning the sons of the god was popularised by the Gandhi as a new application of the untouchables which is not good for the scheduled caste. It is also one kind of the humiliation for these communities. The Urdu term “past Akhwam” which means oppressed (Broken) the word coined by the Muslim rulers of the former Hyderabad state to distinguish between the untouchables and caste Hindu.

Even though within the Madiga Community also known several other names which are Gosangi, Gosangi Bantu, Jambavan, Jambava, adi-jambava, Matanga, arundatiya, Ettiwaru, and Tegawaru some of these names suggest mythological connections with the Great Jambavanta. According to census Report of 1887 the Madiga were grouped under Dher – a term used for all the leather working caste and these formed one of the two major groups of the untouchable.

T R Singh (1969) tried to record all kinds of practices which assigned to Madigas were very pathetic under the Hindu Caste System and also the author is very much interested to contribute various levels of variations which are very prominent to the Madiga Caste. The study of Madiga Community Social Structure and change is very much important in the contribution for bringing past and pre-history of Madiga Community. Moreover, the book also provides detailed account of the History of Madiga’s in South India. The author has drawn various kinds of information which was very essential for the upcoming generation as well as it is also major source for those who are working on Madiga and Madiga identity as well as cultural transformation in Andhra Pradesh.

Abbasayulu, Y.B. 1978, *Scheduled Caste Elite*, Department of Sociology, Osmania University was the foundational text that explores the sociological aspects of Dalit
lives in Telangana state. In essence, he is optimistic about to bring the social change in the lives of Scheduled caste communities in Andhra Pradesh. In a democratic society equal opportunities must be provided to all its citizens for effective participation in the decision-making process as same deprived groups were made to participate in the decision-making processes. This paved the way for the emergence of scheduled caste elite. Abbasayulu (1978) keenly points out scheduled caste elite apparatus and he suspects their role in empowering Dalits in education, employment and politics. He articulates that how far have these scheduled caste elite realized and function as effective organs made to be assessed scientifically objectively and analytically. This book presents an in-depth study on the essence of social aspect is made not only of the socio-economic background of the scheduled caste elite assessed but the factors which led to the emergence of these individuals needs as elite is also about to brought. A critical study of the intra and inter group interaction among the scheduled caste elite is made. The onus is on the scheduled caste elite to look after the progress of the scheduled castes in general, rare insights into this problem and other aspects are shown, Abbasayulu analyses with lucidity and cogency.

**Yagati Chinna Rao, Dalits’ Struggle for Identity, Andhra and Hyderabad (1900-1950), Kanishka Publishers, Distributors, New Delhi.** China Rao (2003) framework on the struggle for identity deals with the familiar story of Dalits with a new perspective. This book broadly articulates the Dalits political consciousness, their struggle for identity, and the manner in which they rose from a stage being of a political non-entity to a stage when they could emerge as their own self-definition and within the dialectics of the nationalist anti-colonial struggle. The history of Dalits and a Dalit movement, that too, in neglected Telugu speaking youth which he contextualises and provides valuable insights in order to understand the contested Dalit
activism. China Rao (2003) critical engagement outlines the Dalit mobility with arrival of colonial modernity and the relationship of Dalits with Christian conversions as their final resort and departure at human dignity and peace from the caste Hindus violence apart from the Gandhian uplift and communist organizations solidarity. It is a comprehensive documentation of facts and written with rare objectivity. Another unusual feature is the analysis of the literature of Dalit movement.

**Dalits and Democratic Revolution** (1994) by Gail Omvedt, is an important work on the lower caste movements during colonial period in Nagapur, Hyderabad, Andhra, Mysore, Bombay presidency etc. Omvedt (1994) draws a new framework by challenging the existed scholarship on Dalits. Omvedt (1994) framework is instrumental to understand the lower caste movements in a more creative than the official orthodox communists. In this work the author analyses the three trends, which were represented by Congress and Gandhi against the colonial rule, the Communists anti-feudal and Ambedkar against the caste system in the country. In her view Ambedkar's path of liberation of the lower castes is overthrowing of the Hindu religious ideological hegemony. Ambedkar tended to see economic and social oppression as separate structures, taking up cultural change as the way to challenge Hinduism and socialism as the way to overcome economic exploitation.

**Simon Charsley**\(^{17}\) (2002) presents the historical account of the dalit movement and its leadership in Hyderabad and Secunderabad, that had such promising beginnings in the early 20th century was soon beset by factionalism and division that developed among its leaders. His paper (2002) draws on an exceptional and event-filled record of those times provided by one of the movement's protagonists, P R Venkatswamy in an

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attempt to explore the localsituation during those decades, the leadership of the time and the predicaments they faced. Our Struggle for Emancipation is a seminal work of Venkataswamy on the dalit movement in Hyderabad state, that documents the socio-political status of Dalits in the Nizam regime.

**Swapna Samel**, (2004) framework on Dalit Movement in South India (1857-1950), is one of the first attempts to bring together history of Dalit Movement during 1857-1950, in four southern states i.e. Andhra, Tamilnadu, Karnataka and Kerala. Based on intensive and extensive archival work, each chapter provides valuable insights into genesis of the concerned movement and leadership. Swapna Samel (2004) captures the event structure, internal dynamics and the social and cultural consequences. The author has focused on a brief history of the states, caste system, socio-economic conditions of Dalit leaders, organizations of Dalit movement, educational efforts made for Dalits and temple entry movement in South India. This is not a study of Dalits alone, but an attempt to present a social and political history of a fascinating area in a time of rapid change and also a contribution to the regional history of South Asia.

**Gail Omvedt**, (2006) presents an in-depth study of Dalit lives with reference to socio-cultural affinity in everyday relations in caste society. Omvedt (2006) framework titled as Dalit visions: the anti-caste movement and the construction of an Indian identity, explores and critiques the sensibility which equates Indian tradition with Hinduism, and Hinduism with Brahmanism; which considers the Vedas as the foundational texts of Indian culture and discovers within the Aryan heritage the essence of Indian civilization. It shows that even the so-called secular minds remain imprisoned within this Brahminical vision, and the language of secular discourse is often deeply steeped in a caste Hindu ethos. The tract looks at alternative traditions, nurtured within dalit movements, which have questioned this way of looking
at Indiansociety and its history. While seeking to understand the varied dalit visions that havesought to alter the terms of the dominant order, this tract persuades us to reconsiderour ideas, listen to those voices which we often refuse to hear and understand thevisions which seek to change the world in which Dalits live. Dalit visions further broadly explore the construction ofthe untouchables as a social and politicalcategory, the historical background which led to such a definition, and their positionin India today. The authors argue that, despite efforts to ameliorate their condition onthe part of the state, a considerable edifice of discrimination persists on the basis of atradition of ritual subordination. Even now, therefore, it still makes sense to categorisethese people as 'Untouchables'. The book promises to make a major contribution tothe social and economic debates on poverty, while its wide-ranging perspectives willensure an interdisciplinary readership from historians of South Asia, to students ofpolitics, econ18omics, religion and sociology.

**Bhangy Bhukya** (2010) framework is an instrumental to understand the historical perspectives and contested voices in the post-colonial Indian society. Bhangy (2010) framework tries to trace out the historical transition of theAdivasi mobility with reference to nomadic tribe under the Nizam rule in Hyderabad state. The major objective of the study relies on the reconstruction of socio-economic and political history of subaltern communities in the Hyderabad. This framework broadly presents the everyday relations of Lambada tribe in the colonial experience and the negation of power relations within the colonial regime. Bhangya (2010) critically engages with cultural history, social organisation and livelihood practices that are distinguished and exclusively practiced by the Lambada nomadic tribe in the Hyderabad region. This framework critically looks at the colonial imposition of stereotypes and social

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prejudices by branding the tribal communities as ‘the criminal tribe’ in colonial discourse by and largely. Bhangy (2010) would also presents the modernity and the emergence of a new form of social consciousness and its role that shaping the modern identity of Lambadas and the democratisation of political apparatus in the post-colonial India.

Gopal Guru (1993) framework\textsuperscript{19} has brought the historical neglect, ignorance of Indians sociological scholarship on Dalits, that subjected to limited to a minimal understanding as an obscurantist Hindu tradition with its deep-rooted prejudice against the Dalits. Guru (1993) broadly argues that the existing mainstream scholarship on Dalit movement assumes is limited to mere achieving the objectives of advance in socio-economic, civic and political factors of that society. Guru (1993) further argues that the Dalit movement in its transitional process is ascribing for the mobility of various kinds but were unable to achieve it due to the restriction imposed by the caste Hindus, feudal as well as colonial vested interest seem to have deprivation. Guru (1993) suggests to understand Dalit movement would to suspect its own theoretical assumptions within the changing socio-economic reality and to develop this critical function in order to understand any movement from below. Therefore, the social must critically examine these assumptions and seek to study the dalit movement from below.

Anupama Rao (2013) framework\textsuperscript{20} on the caste question broadly challenges the association of subaltern communities with non-modernity, tradition, ‘pasts’ and community. Dalit voices as the contested squarely within the paradigm of India’s democracy and secular modernity, with anti-caste radicals which have constantly been

negotiating with the state. It also traces out the process, transforming conceptions of
nation, citizenship and political rights with reference to Dalit manifestation against the
caste violence by and largely committed by the caste Hindus.

1.3 Aims and Objectives:

The proposed study is aimed to analyse the history of Dalit movements in
Hyderabad state, and focusing on why Dalit movements emerged and how it led to the
recent Dalit politics in Hyderabad state and Andhra Pradesh. The objective is
toanalyse the reasons for the emergence of new social consciousness among the Dalit
movements in Hyderabad state. I examine the emergence of these movements from
the socio, economic and political perspective.

1.4 Research questions:

The proposed research questions would follow as:

1. Dalit movement given its sociological account subjected to undergo with the
deep-rooted analysis. However, the historical scholarship on dalit discourse
becomes an inevitable to understand the larger debates on caste struggles in
general and Hyderabad in specific.

2. What is the social background of the Dalit Movement in Telangana? How the
socio economic and cultural manifestation have created the collective mobility
to address the social issues pertaining to Dalits? Broadly looking at the
ascribed Caste Practices like Untouchability, Vetti Jogini and other forms of
social evils?

3. How the process of Dalit awakening and its cultural forms, manifestation has
emerged in Telangana? Answering to the question the dalit movement
importance under the Nizam rule this basically the awakening took place
under the rule of Nizam the development of dalit.
4. The struggle for social justice and larger demand for recognition and re-distribution of state provisions are the contemporary challenges facing the Dalit movement and new social consciousness.

1.5 Hypothesis:

Dalit Movements are very distinguished and unique and has brought a new discourse in order to understand the caste question and forms of social oppression in everyday relation. It offers a wider framework on oppressed communities as a whole and challenges the existing mainstream scholarship on social movements. The mainstream understanding of the social movements separates Dalit Movements but in fact Dalit Movements have seriously have brought about the new framework and shed light into the questions of equality, democracy these movements and questions have not been seriously managed to ignore, neglect in the so called social movements.

1.6 Methodology:

The proposed study employs the methods that followed by a combination of historical, descriptive, empirical and analytical approach in addition to the time-tested Case Method. The proposed study articulates different parameters and paradigms of Dalit struggle for emancipation and empowerment in order to consolidate their identities and interests. The study categorically analyses the historical account of Dalit movements and its trajectory from anti-caste struggle i.e. Hindu untouchable to Harijan, and to modern assertion as Dalit. This would also bring forth the arguments for recognition and re-distributing and identity struggle into broader understanding and sheds light on in deep-rooted qualitative analysis over the recent movements like Madiga Reservation Porata Samithi (MRPS) popularly known as ‘Dandora’ and
MalaMahanadu. In the present study being carried on systematic approach followed by the literary sources, primary and secondary sources.

The study categorically presents the historical emergence of Dalit activism and its expression, assertion for emancipation and empowerment with the passage of time and space with reference to Telangana state.

1.7 CHAPTERISATION:

First Chapter: Introduction:

presents the historical account of Dalit movement. The study would analyse the literary works in this area. That is the review of literature. The Chapter will bring to understand the scope of research in historical works, contributions, debates and discussion related to the Dalit movements and struggles in Hyderabad or India and thoughts of the Scholars particularly related to the social movement, Dalit Movements in India. This will help to understand the contribution of organisations for brining social changes into the marginalised communities. Some of the literary works brought the historical issues, which were related to the Dalits movements and History. I am also trying to incorporate the ideas and arguments of the scholars into my research.

Second Chapter: social background of Dalit movements in Telangana

This chapter broadly argues about the nature caste relations in Telangana state and strives to brings about the various social practices which are highly imposed on Dalits by the caste Hindus. This chapter critically engages with the cultural practices like untouchability, Vetti, Jogini, mathangi, Jeetham, Gaaddi and other forms of caste oppressions in everyday lifein Telangana region.

Third chapter: Dalit awakening under the Nizam rule:

This chapter explores the historical emergence of Dalit Movement in Hyderabad state, and also gives a brief history of Hyderabad State. Here the study
also examines the significance of the Dalit movement and their struggles which fought for bringing social equality. Apart from this I am also looking at the early scholarly works on Dalit movement which can help me to understand the nature of movements and activism that take place in this region. I am also looking at some writings of the eminent scholars in this field especially how they are making arguments in relation to the caste system, Dalit oppression, social and political assertion of the Dalits. The Third Chapter focuses on a comprehensive study of the Dalit organisations in Telangana which will be focusing on the welfare of the scheduled caste communities and the eradication of social problems in Telangana. The leaders have formed various organisations for the community which includes the role of Activism and objectives of the associations or organisations in this region. These movements also brought innovative ideas for creating awareness and mobilizing community people for fighting against the social evils and also against the state. The major impact of social organization in this region and keeps conducting various awareness programmes through Jagan Mitra Mandali Kalamandali at this time the leaders giving essential insights on the community evils which can argue with the state as well as intellectual debate. Largely this chapter is talk about the involvement of Dalits and their assertion in Hyderabad State against issues like discrimination, untouchability.

**Fourth Chapter: Dalit welfare and development in independent Telangana**

This chapter outlines broadly the development schemes and their limitations, education development and implementation of reservations, land distribution, and political participation. This would also sketch out the constitutional safeguards regarding the right to life and security and its monetary mechanism as well.
Fifth Chapter: Resisting dominant politics in Telangana:

This chapter will trace the historical evidences of Political Representation of Dalit Leaders and their role in various parties and associations particularly Congress, and also contribution of Education towards empowerment of the community. This chapter briefly notes the historical contribution of Dalit women empowerment with the lines of Eeshwari Bai Jetti, T.N Sadalaxmi and Sumitra Devi in Telangana region.

Sixth Chapter: Emergence of New social consciousness and Dandora movement:

This chapter explores the demand for social justice and equal distribution of state policies and found expression by emerging as a new social consciousness and Dandora movement and its allied social movements with respect to the proportional representation.

1.8 Conclusion:

The dalit movement as an autonomous offers a new framework on caste discourse by challenging the mainstream celebrated scholarship which often taken for granted Dalit movement as obscurantist Hindu tradition with its deep-rooted prejudice against the Dalits. The existing scholarship on Dalit Movement by and largely managed to ignore the essential sociological factors and mostly ignored by the Indian Academia. This has constrained the understanding of Dalit Movement. Therefore, the social science must now critically examine these assumptions and seek to study the Dalit movement from below becomes an inevitable phenomenon to understand Dalit discourse in a border perspective as the contested voices.