

## **CASTE ORGANIZATIONS IN TELANGANA MOVEMENT THE ROLE OF MADIGAS**

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### **ABSTRACT**

*Many caste-based groups were established to actively take part in the Telangana movement. The era of caste identity movements that were inspired by the Madiga Dandora Movement realized the importance of an organized articulation of their specific demands, and more often, for their space in the socio-political scenario. The community of Erukala initiated the "Erukala Kurru" demanding the categorization among the ST. Along the same lines, several other backward caste people (OBC) made efforts to initiate their respective caste identity movements. The main caste-based organizations that emerged are the "Dolu Debba" of the Golla-Kurumas (Yadavas), 'Poosali keka' of the Pusala community, 'Chakirevu Debba' of the Chakali (laundress), Moku Debba of the Gouda Community, Sammeta Debba of the Vishwabrahmins, the Kummari (potter), Tudum Debba "Nangara Bheri of Lambadas and so on. These caste-based organizations, in addition to affirming their caste identities through the organization of their communities, also expressed their concerns towards a series of socio-economic demands due to their respective occupational or caste groups.*

**Key Words;** Caste Organizations, Madigas, Telangana Movement,

### **Introduction**

Dandora of Madigas In this connection, the Caste identity movements such as the 'Madiga Dandora Movement' and its influence on other caste identity movements. An endeavour is made to dissect the developments of station character in Telangana. The inclinations and confinements of these and the job of ideological groups and non-political associations are in the activation of Bahujans. What's more, it centres on how these developments lined up with one another and prompted the procedure of Bahujanization. In addition, it focuses on how these movements aligned with each other and led to the process of "Bahujanization".

The Madiga Dandora Movement, which began during the 1990s in caste identity movements in Andhra Pradesh in general and in Telangana, in particular, led to the "establishment of identity" and also once again sensitized other Dalit Bahujan communities. This development caused changes in the ocean among lakhs of Madigas and drove them to understand their rights, accordingly, involves a special spot in the historical backdrop of standing personality developments in Andhra Pradesh and Telangana. The Madiga Dandora Movement contributed significantly to strengthening and increasing caste consciousness among the Dalit Bahujans.

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### **Caste Organizations in Telangana Movement**

Many caste-based organisations played a significant part in the secession of Telangana from 1955 to 1969. As was already mentioned, Bojja Narasimhulu (Kachiguda, Hyderabad), a well-known Munnuru kapu leader, actively participated in the Telangana agitation in 1969 by mobilising the underprivileged. Many caste-based groups were established to actively take part in the Telangana movement.

Lambadi Hakkula Porata Samithi- (L.H.P.S) - Nagaara beri: Thejavath Bellaiah Naik, the former president, and other main leaders include Mangi Lal, Dasu Ram naik, Balu Chowhan, Mittu Naik, and Mohan Naik.

Erukali Hakkula Porata Samithi: Valigi Prabakar, (Convener), Dr, Shekar, Anjaneylu, D. Ramesh,

Aadvasi Hakkula Porata Samithi: In addition to Kursam SubbaRao, Gummadi Laxmi Narayana, Sidda Boina Laxmi Narayana, and Dubbagatla Narsinga Rao, there are more.

Gollakurma Hakkula Porata Samithi: The organisers include Belli Krishna, Gunda Ravi, Venkata, and Mandra Mallaiah.

Gouda Jana Hakkula Porata Samithi – Mooku Dhebba: Ramesh Goud, Ellakatte Vijaykumar Goud, etc.

Chakali hakkula porata Samithi: Pusapalli Sydhulu, Rachuri Prathap, and others.

Maala Samara bheri – Malaguptha Dhebba: Shankar Maala (Convener).

Munnuru kapu Hakkula Porata Samithi: Bathula Siddeshwar (Convener)

Vaddera Hakkula Porata Samithi – Gannu Dhebba: Thanneeru Dharmaraju (Convener).<sup>1</sup>

Dhalitha Bhahujana Sabha was founded by Maraju Veeranna to bring together all the Associations. All of the conveners for this association are listed above. This Association's organiser was Erra Johnson. These organisations supported the demand for a separate Telangana as well as other demands.<sup>2</sup> Their collective rallying cry was "Dhalitha Bhahujana Telangana." With the aid of Bhagya Reddy Varma, B.S. Venkatrao, Arige Ramaswamy, and



Kathi Padmarao, Mandha Krishna Madiga attempted to raise awareness of the plight of the under privileged 3. The Bahujan mobilisation effort was restricted to the requirements of the backward communities educated middle classes. The backward castes in this region have failed to seize political power, in contrast to the backward castes in Tamil Nadu, Karnataka, Kerala, Bihar, and Uttar Pradesh, where the Bahujan movement failed to acquire the mass character. Unexpectedly, Telangana political parties are destroying possibilities for backward caste members to hold top leadership posts.

At least one significant event occurred in every decade in the history of the backward caste movement, such as the creation of the Backward Classes Association in the 1940s and the unification of the major backward caste's organisations into the "Andhra Pradesh Backward Classes Association" in the 1950s. the decision of the A.P. Government to back the Backward Classes Commission. Movement against Muralidhar Rao throughout the 1970s. The decision to implement reservations in Central Government positions for OBCs was made in the 1980s. media for lower castes has begun to emerge, thanks to publications like B.C. Today, Janavani, B.C. Times, B.C. Media, and B.C. Garjana. Telugu newspapers like Vaartha and Prajasakthi supported caste-based concerns and even started a conversation on the subject, setting the stage for the eventual formation of a powerful ideological and independent movement for the backward classes.

Even before Telangana united with A.P., caste awareness centred on the Dalit bahujan community was growing in the region. First, the armed peasant movement in Telangana produced class consciousness in the area. The Dalit Bahujans gradually organised themselves into the separate caste identity movement during the 1980s and 1990s, which subsequently raised community awareness, formed a distinct identity, and expressed the demand for reservations.

They additionally contribute to the strengthening of their identity by participating in several committees like the Muralidar Rao Committee and Mandal Commission Dalit. On the other side, the "Madiga Dandora Campaign," a Scheduled Castes Dalit identity movement, has greatly aided in raising awareness among Dalit bahujans in Telangana.

Dandora of Madigas In this connection, the Caste identity movements such as the 'Madiga Dandora Movement' and its influence on other caste identity movements. An endeavour is made to dissect the developments of station character in Telangana. The inclinations and confinements of these and the job of ideological groups and non-political associations are in the activation of Bahujans. What's more, it centres on how these developments lined up with one another and prompted the procedure of Bahujanization. In addition, it focuses on how these movements aligned with each other and led to the process of "Bahujanization".

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The era of caste identity movements that were inspired by the Madiga Dandora Movement realized the importance of an organized articulation of their specific demands, and more often, for their space in the socio-political scenario. The community of Erukala initiated the "Erukala Kurru" demanding the categorization among the ST. Along the same lines, several other backward caste people (OBC) made efforts to initiate their respective caste identity movements. The main caste-based organizations that emerged are the "Dolu Debba" of the Golla-Kurumas (Yadavas), 'Poosali keka' of the Pusala community, 'Chakirevu Debba' of the Chakali (laundress), Moku Debba of the Gouda Community, Sammeta Debba of the Vishwabrahmins, the Kummaris (potter), Tudum Debba " Nangara Bheri of Lambadas and so on. These caste-based organizations, in addition to affirming their caste identities through the organization of their communities, also expressed their concerns towards a series of socio-economic demands due to their respective occupational or caste groups.

The identity of a caste depends on its consciousness; in turn, it also enlightens other oppressed castes and the idea of having a militant group for each of these lower castes arose with the influence of Madiga Dandora. Madiga Dandora's effort in building a mass movement based on caste is an important milestone in the history of Dalit movements. Its success lies in its strategy to bring self-respect to a caste that until now was neglected in society. The idea of identifying themselves with their own caste name was an innovative strategy. It all started with some people who took a Padayatra. Before, the movement was limited to Dharnas, public meetings, and rallies

the leadership of Manda Krishna Madiga inspired many other caste leaders also. To say, for the right-wing movements and the communist parties in the Telangana region, it became necessary for them to create affiliations with the Dalits and the BC i.e., the Bahujans. Historically speaking, the Madiga Reservation Porata Samithi (MRPS) was a strong supporter of the Telangana movement and it was instrumental in various strikes organized by the caste based Joint Action Committees which were in the forefront of the Telangana movement. The MRPS or the Madiga 154 community could benefit with the division of Andhra Pradesh as it believes that it can get all the benefits in various sectors including the local and general body elections of the government. In the larger context it could also solve the sub-reservation problem as the Madigas are larger in number in the Telangana region.<sup>4</sup>

### **Schedule Castes in Telangana movement**

The influence of social and cultural groups on the Telangana movement is also significant. First considering the opinion of scheduled castes... Andhra Pradesh stands fourth in the population of SCs out of 32 states and Union Territories. SCs, who constitute 8 percent of the state, have been recognized as 60 categories. Telangana SCs feel that they have been left



behind in education and employment opportunities for many years due to the oppression of the rulers during the Nizam period. That is why they want a separate state. They believe that people belonging to their own social class in Kostanhra region saw development during the British government... As a result, they got settled in high jobs like IAS, IPS, IFS. At least they feel that they are not even able to get jobs in Telangana region. The committee said that the Malas are numerically more in the Andhra region and they are getting good benefits by being partners in development, but the Madigas, who are in large numbers in Telangana, feel that they are in a plight of not even getting reservations... As a result, they want a separate state. Coming to the Coastal Andhra region... while the Malas are opposing the division of the state, the Madigas are responding in favour. Madigas are demanding that SCs should be classified as A, B, C, D... just like BCs if they want to get the benefits of SC reservation. It can be understood that the reason behind the Madigas' demand for a separate state in Telangana and Costa Andhra is to get the benefits they are entitled to according to law. The Bahujan Samaj Party brought the matter to the attention of the government in a state dominated by upper castes. The strong SC communities in the north coast have demanded that the state should remain united and that they should be given a special economic package to support them. Also, SCs in Rayalaseema strongly voiced the argument that the state should be united. They argued that partition would once again deprive them of employment and educational opportunities. Some SCs have voiced their argument that they have not benefited much from the 54- year- old union state and that they must benefit from the smaller states.

On the whole, two types of arguments have been heard in this Dalit community. Here are Babasaheb Ambedkar's words that minorities, especially SCs and STs, can get political power or participate in administration only through small states. Mentioning While mentioning this, the leader of Andhra Dalit Mahasabha Kathi Padma Rao brought forward the committee that there will be no justice for SC, ST and OBC under the rule of the upper castes... If division happens, the reins of governance will be handed to the Dalits in the two states. Some Dalit groups also expressed the view that smaller states would benefit them. Mala and Madiga communities are criticizing each other in the matter of getting reservation benefits. Mala and Madigale constitute 42 percent of the total SC population. In Coast Andhra, Malas, Rayalaseema and Telangana have more Madigas, but both groups are unhappy about getting reservations. These tend towards a separate state. 5.

### **Mandula Samelu madiga**

From 2006 to 2014, he was appointed as the in-charge of Thungathurthi Assembly Constituency and worked for the party's strength. He worked, T.R.S. party state secretary since 2017. From 2001 to 2020, he has worked as in-charge of about 42 constituencies as per the instructions of the party. In order to spread the Telangana ideology, 9 statues of Mother Telangana were installed in Thungathurthi constituency and T.R.S. was responsible for the unveiling of these statues. Working President, I.T. The inauguration was done by the hands of Municipal Secretary Mr. Kalvakuntla Taraka Rama Rao. He has been working as the in-charge of joint Medak district membership registration and village, mandal and district



committee elections 2015-16. In the membership registration program held in 2019, he was in charge of Palakurthi, Dornakal and Mahabubabad constituencies and Palakurthi constituency was placed first in the state in party membership registration. In 2011 Nagarjuna Sagar By-Election, he worked as Party In charge of Tripura ram Mandal. From 2001 to 2021, the responsibilities assigned by the party were carried out effectively. In the 2001 local body elections, his wife was elected by J.P.T.C. We got 8000 votes. From 2001 to 2006, the joint Nalgonda district was S.C. he served as the President of Cell District. On 26 June 2002, the Sagar Dam siege took place in support of the farmers under Nagarjuna Sagar Left Canal. In 2003, during the suicide of Pochampally handloom workers, he participated in the program as per the call of the party. In 2003, he participated in a car rally from Hyderabad to Delhi.

He has been arrested many times in the event of facing the Racchabanda program undertaken by the government. From 2001 to 2005 for the joint Nalgonda district, S.C. Cell District President, from 2006 to 2015 S.C. He served as the President of Cell State. In every call given by the party at the state level, in every dharna, rastarokolu, train stoppages, cooking warps, blockade of national highways, carts, public meetings, he has worked hard for the development of the party. After the formation of the government, he was given the opportunity to serve as the Chairman of Telangana State Warehouses Corporation for four years. He worked in 2003 - Dalit Dandora Program Incharge, Thungathurthi Constituency Incharge, Suryapet Constituency Incharge in 2016 Assembly Elections. In 2007, Elkaturthi Mandal, Elkaturthi Mandal, Karimnagar District, Village Election Incharge, Mahbubnagar Constituency Registration Incharge. V. R. Puram worked as the in-charge of Mandal for the organization of the meeting during Polavaram Garjana of Khammam district. In a statement, the President of TRS SC Unit, Mukhyaman Samyel asked for the success of Mahagarjana public meeting. He called upon the Dalits of Telangana to stand in the front line and become historians of the movement in the struggle for a separate state under the leadership of KCR. In making the strike of all the people successful Dalits want to be ahead. In 2015-16, he worked as the Joint Medak District Membership Registration Incharge and Village, Mandal, District Committee Election Incharge, BommaraspetMandal Election in 2018 Kodangal Constituency Assembly Election. 6.

### **Mandha krishna madiga**

The MPPS continued to fight for the implementation of special state demands for the implementation of 610 G O. 2009 In the Lo- U Telangana movement, the sub- groups fought for property rights as Janagama platform. MRPS 2009 Elone Telangana Political JAC Prof. When Jayashankar's first meeting was held, Kalvakuntla Chandrasekhar Rao was on the right and Mandakrishna Madiga was on the left. That means Dandora's role in Telangana struggle is crucial. From November 29 to December 9, 2009 KCR gave moral strength to the struggle, Mandakrishna Madiga gave KCR a death sentence after announcing the formation of the state. If there is so much support, think that Neeksha Viramudu would have retired from the hands of Mandakrishna Madiga, not Rosaiah, the then Chief Minister.



After the declaration of statehood, the movement went back again in 2010 and 2011 when the students were united and marched at the Osmania platform, and there was a similar roar in Kakatiya University (Ku). In order to gain the support of all regions, the creation of small states Dr.B.R. Ambedkar's idea was to have a separate state, so the movement was led by Krishna Madiga in Telangana and Seemandhra Rayal Seema. To the pressure of that movement, to the struggle of all the people Then a perfect dawn for Telangana. Niki Shri Krishna Commission. Freeing Vimalakka in 2013. We fought for sugarcane Sudhakar Goud, united the students and denounced that UT is war... We want social Telangana, not geographical Telangana.

Not geographical Telangana we want social Telangana

We stood by Lakshman Babuji who said he wanted to sing. Dandora activists also fought for Telangana in Seemandhra and Rayalaseema districts for Krishna Madiga orders. In the 7th chapter of Sri Krishna Committee Report, if all the organizations and parties in the three regions are adopting two policies, saying Telangana here and Jaismeen and Kandhra there, only human beings want Telangana here and there. It is written in the Srikrishna Committee report itself. ....

Konda Laxman Babuji, at the age of 197 years, did Niksha in Delhi and no one cares about him. The MRPS demanded that the participation of the Badugus should be decided whether they are the people of the depressed communities who have already realized the rule of Rala and ruled Telangana by crime 7.

### **First meeting. Movement JAC (Political)**

**30 December 2009:** Chidambaram's third announcement. Eight recognized parties (Congress, Telugu Desam, TRS, BJP, CPI, CPI(Y), MIM, Loksatta) are expected to come to Delhi on January 5. A call to political parties.

Telangana Joint Action Committee (Telangana JAC) general meeting for the first time on 25 December 2009 (Friday) from 3 pm to 7.30 pm at Ravi Narayana Reddy Hall, Banjara Hills Road No. 14, Jaycee Convenor Professor Y. Kodandaram presided. Jaycee leaders of trade unions V. Srinivas Goud invited the leaders on the stage while Telangana Vidyavantula Vedika State General Secretary Pittala Ravinder coordinated the meeting.

Views expressed by the leaders at the first meeting of the JAC

### **Mandakrishna Madiga (MRPS)**

After two and a half years we have now reached a stage. The political process has failed on many occasions for a number of reasons. But we were able to make the nation recognize the demand of Telangana. Now we realize that struggle is also necessary. Samaikandhra movement is not a public movement. Media is trying to do that. Police forces are being deployed to suppress the movements. Care should be taken in the case of student JJC. United Forum of Depressed Castes is playing its role. There should be a JAC of artists.



The resignations of our ministers have increased respect. Movement is discouraged Not surprised. People are on the move. They should be changed constructively. Construction of JECs should be done at district, mandal and village levels. Along with movement, construction should be completed within ten days. Leaders of all parties under one tent and with one goal should go on a joint hunger strike.8.

### **12 January 2010:**

Telangana JAC meeting at Ravi Narayana Reddy Memorial Hall, Banjara hills. MRPS activists and activists demand that political leaders should resign from their positions. The meeting ended without meaning.

### **Visharadan CH**

Social Activist and Bahujan Leader stated Telangana Bahujan Students conducted a program called "Teen mar Tadaaka" in front of Arts College at Osmania University, Hyderabad to express their stand on Separate Telangana State. Many students expressed their views on separate Telangana State and the discrimination meted out to the people of Telangana. However, Visharadan who has been an ardent supporter of Saamaajika Telangana mobilizes with his writings and speeches. His speech at the arts college at the time of 'Teen mar Tadaaka' is considered an ultimate one which made the student community to realize how the Dalit Bahujan student's politics should be. In detail, he gave his extraordinary speech on what the students have to do before doing agitations and how the Telangana should be after it is achieved. He suggests Dalit people not to follow any cause blindly. He raised many issues pertaining to Upper caste politics and the Bahujan's participation in the social movements. He stressed the importance of critical discourse of political speeches of the upper caste political leaders and activists. It is said how the upper caste people use the constitution written by Ambedkar and get the power politics succeeded. Thus, he warned the students against the politics played by ruling communities.

The SC, ST, and BC communities are provoked and pulled them in to the fight by making them a powerful tool in the Telangana Movement. Visharadan warned the students against the upper caste landlords, capitalists, and politicians who are provoking them to participate in the agitation where actually the upper caste people are playing leader roles and Dalit people are playing the role of dancers and singers and merely blind followers of the dominant castes' politicians in both the states when the Telangana movement was at peak. Finally, it became true that only Telangana Reddy's and Velma's who used Dalit Bahujan are enjoying the power. That is why the Dalits should always ensure that the ultimate power comes to them when they understand the real politics of the dominant caste people as how they are successful in using the constitution and becoming the rulers of the state. Thus, it is suggested that the Dalit Bahujan should start fight only with that understanding and condition of situations. Dr. Ambedkar suggested formation of smaller states. It is understood from the point of view of Dr. Ambedkar that formation of the State of Telangana is supposed to weaken the domination of the upper classes and the section in the majority will take over the





power which was long denied to them. The excluded sections strived hard to get justice by participating in the Separate Telangana Movement believing in inclusive politics. They strongly believed the argument that the Telangana region was undermined in all spheres and a separate Telangana State is the only solution that empowers them to rule their own State. But in reality, it is going against the will of the majority people i.e., Dalit Bahujans.9.

Demanding that the Central Government immediately introduce the Telangana State Bill in the Parliament.

A drop of blood is a blow of the baton, a case, a thought without a death, Ambedkar's theory, Kanshiram policy, we pledge to obey the Constitution of India, respect the law and fight peacefully for the achievement of Telangana state.2010 Cycle Yatra Chaitanya Sabhas Meetings Protest Demonstrations from 15th November Dalita Thachik When they fight by adding Agrakus' cause to Telangana cause, let us fight by adding Ambedkar's cause to Telangana cause. For Bahujan society in Telangana Dear friends! Please read this leaflet very carefully for 10 minutes - think about it. Phule, Tailim (Salutations) to the educated SC, ST, BC, Minority brothers and upper caste friends who follow Ambedkar's ideology who are enjoying the fruits of Ambedkar's struggle. It is true that whatever "elite powers" lead the Telangana state - the state power released by Telangana state will go into the hands of those elite powers. That is what happened when the country got independence from the British. It will happen tomorrow if Telangana state comes from Andhra Pradesh.

SCs, STs, BCs and minorities who constitute 80% of the population will get their problems solved and they will get respect only when the state power is in the hands of the minorities. How can it be proved that all the power in Andhra Pradesh is in the hands of Seemandhra. Then there is SC, ST, B.C. Why are the minority community experiencing the same hardships and tears as us? (Poorer than us in Rayalaseema) If Telangana is formed tomorrow, power will be transferred from the same Seemandhra upper castes to Telangana upper castes. All we are left with are hardships, tears and humiliation. It is true that the upper castes of Seemandhra looted Telangana for 60 years, but the stolen water and funds were kept only by their upper caste community, but the money was not given to the downtrodden communities there. Friends this matter

We ask that you observe carefully. Reds in the guise of Congress, Velma's in the guise of TRS, Mammas in the guise of Telugu Desam 'do not want only Telangana state. Their aspiration is to establish a kingdom of their upper castes in the state that will be formed next in the process of Telangana statehood. It means that simultaneously with the achievement of Telangana state, they also need power in it. For these three parties we are becoming mute and raw commodity.

"But in Telangana there is not even a single thought about power. It is a movement led by educated people, but it is not for their rights but to bring the society they are born into power.



Dear SC, ST, BC, Minority Students! The above-mentioned things do not make sense to the "uneducated society" we are born into, cannot think. That's why Telangana state will come at the same time if we achieve Telangana state under our leadership - we will get the power in that state. Ambedkar fought with his flesh and blood for forty years against upper caste society and gave us reservation. We who are experiencing them should also fulfil the other responsibilities that he said! Let's fulfil that responsibility "to provide state power to our people" through the achievement of Telangana State.

Henceforth do not give the great energy released in our students to upper caste political parties. Do not participate in their calls, do not climb the altar. Friends - Telangana movement is being led by the top caste politicians and their children and they are participating in the legal framework. Let us not fall into this pitiful trap and be loyal to the Constitution of India in the coming struggle and move with intellect (knowledge) through Phule, Ambedkar, Kanshiram thought, theory and work method - achieve Telangana state. The duties of the upper castes who perform the duties are also mentioned, so SC, ST, BC and minority educated people pay one rupee each. Congratulations to the movement. Let's build a movement Authors: Ramana, Madi, Ph.D. (3.0 Dalit Shakti Desa) Telangana Universities, Co- Ordinator' 10.

### **Bhikshapati Botla**

Farmers entered the movement on 06.10.2011. The employees of agriculture related departments organized a massive rally with them. On 22.10.2011 C.P.I. Minister Pannala's house was raided. Under the leadership of Telangana MRPS Botla Bhikshapati, the death knell was sounded in front of the ministers' houses. 11.

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10. *Start with Cycle yathra, Arts college OU., date November 15,2010.*

11. *42 Days, juluri gourishanker, p no .367.*