

Dalit Consciousness in Andhra Pradesh: Role of Ambedkar Dharma Porata Samithi

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Abstract

The main focus is to examine the role played by the Ambedkar Dharma Porata Samithi in Nellore district of Andhra Pradesh in generating Dalit Consciousness. The founders of the Samithi have a specific objective to achieve Ambedkar's philosophy alongside the Buddhist ideology. Ingilala Ramachandra Rao is the founder of Ambedkar Dharma Porata Samiti (ADPS) was born on 5 April, 1995 in Pennepalli, Nellore District of Andhra Pradesh. He completed his primary education at Pennepalli and his Inter and Degree education was completed in V.R college at Nellore. In the year 1980 he became a secondary Grade Teacher at Krishnam Palli in Udayagiri Mandal, Nellore district. The proposed study intended to examine the impact of the Ambedkar Dharma Porata Samithi (ADPS) role in the district subsequently in the state.

I. Introduction

Ambedkar and his struggle for liberation of Dalits from the shackles of caste discrimination. As an educated person he used to think about different options that could give a sigh of relief to his fellow dalits. This determination reached to a peak when he was denied a rent house by a house owner Namely Bali Reddy as he belonged to the Mala caste. He could trace the roots and practice of untouchable and discrimination to the Hindu social order. Thus, he could locate the social evils of untouchability and caste discrimination to the Hindu belief system.

On the other hand, the Atheist Movement was spreading very fast across Nellore District its leaders Ravi Pudi Venkatadri and Katti Padma Rao were drawing crowds to their meetings. As he contents of the Atheist Movement have rational implications for society denying superstitions, unscientific inhuman practices, religious myths Ingilala was attracted to the Atheist Movement. In this process he Had also establish close relation with this Charvaka Ashram at Mangalgiri, Guntur district run by B. Rama Krishna a renowned Atheist in Andhra Pradesh. Thus, he read extensively almost all available literature on Atheism and Rationality.

While working in Atheist movement he identified that it was focussing on mainly on God and Evil and related superstitions. He felt that though it was necessary, it was not sufficient and to address the problems of the exploited labourer. Mean while he got introduced to Tripura Neni Madhu Sudhan Rao renowned leader of the Association for the revolutionary writers (VIRASAM) with whom he had intense debate and discussions on Atheism and exploitation. On a few occasions he had also met with the renowned revolutionary poet Sri Rangan Srinivasa Rao (Sri Sri) in 1981. He felt that labourers are dalits and the revolutionary poet's association is representing their problems and convinced to joined the organisation. Thus, he went on to become General Secretary of VIRASAM of Nellore district of Andhra Pradesh. As a follower of VIRASAM he read Marxism extensively and had a discussion with different scholars and intellectuals on several aspects of Marxism. After that he was asked by Viplava Rachaithala Sangham. (VIRASAM) to have some classes with the then cadres of the Peoples war group as well. Thus, he became an inseparable Part of Leftist Movement. In Andhra Pradesh.

Meanwhile the Karamchedu massacre took place on 17 July 1985 which triggered a massive Dalit mobilisation under the banners of the Andhra Pradesh Dalita Maha Sabha led by Katti Padma Rao. However, his faith in Marxism remained strong. He also met Arun Kamble who argued infavour of approach of Ambedkar for the caste question. Ingilala try to convert Kamble to Marxism but in vew. As per the narration of Ingilala Ramachandra Rao a few Dalit leftist including himself were sent to the dalit camps to identify committed youth and drive them towards the People's war Group. As part of his mission Ingilala and few Dalits joined the Dalit Movement to accomplish the mission assigned to them. But to their surprise they got attracted to the speeches of Dalit leaders where they were emphasising on the caste dymention of the contradictions. Ingilala got confused as to where should he locate himself on the side of caste or class? His personal understanding of caste discrimination and untouchability made him feel much closer to the caste orientation rather than the class approach. However, he took the matter to his mentor Tripuraneni Madhu Sudhan Rao suggested Ingilala not to waste time on Ambedkar and strictly instructed him not to divert his attention from the class approach. This happened many

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times. In between Ingilala met an Ambedkarite named Saddharma who suggested him to read a book titled Annihilation of caste written by Dr.BR. Ambedkar. He read annihilation of caste again and again and identify himself much closer to the expositions offered by Dr. B.R. Ambedkar in that work.

Then he reading Ambedkar more and raising different questions against class approach India. By 1990 Madhusudhan Rao started lamenting Ingilala for his inclination towards Ambedkar. Ingilala felt quite upset with the leftists who did not even care to read the works of Ambedkar. He had the same kind of discussion with K. G Satyamurty one of the founder numbers of the PWG in Andhra Pradesh. He read all the volumes of Ambedkar and firmly convinced that Ambedkar's approach for all round liberation of dalits is more suitable to India than the class approach of Marx.

He says that Ambedkar has given his ideology to address three issues viz, Social, Political and Cultural and their associated matters. He found that there have been several organisations. Working to achieve goals of Ambedkarism. He argues that BSP has come to address the political goals of Ambedkarism and organisations like Andhra Pradesh Dalit Maha Sabha came to address the social goals of Ambedkarism. To great extent the above social organisations have succeeded in generating political and social consciousness among Dalits in the state. But he found that enough attention was not given on the cultural aspects, of which conversion into Buddhism was a crucial one. He argues that unless dalits do not convert into Buddhism, liberation from the caste oppression is not possible. Therefore, Buddhism as understood by Ambedkar is the Main way to emancipate the Dalit community. Having realised the significance of Buddhism for Dalit society Ingilala decided to work on the cultural aspects of Ambedkar that is primarily conversion into Buddhism. This is the idea which brought Ambedkar Dharma Porarta samiti (ADPS) into existence.

Ambedkar Dharma Poarata Samiti and its objectives:

Now preaching Buddhism converting into Buddhism has become the main target of Ambedkar dharma Porata Samiti. For this purpose, it has categorically delineated the difference between the Brahmanical Buddhism which Ambedkar's believes destroy the true social Philosophy of Buddhism and Buddhism as understood and interpreted by Dr. B.R. Ambedkar. the differentiation is as follows:

Buddhism which influenced by Hinduism:

1. Buddha is the ninth incarnation of Vishnu: -
As far as the Hindu religious order is concerned Buddha is considered as ninth incarnation of Vishnu. So, they offer all ritual performances to the statues of Buddha. Thus, they consider him as a God. Therefore, they believe Buddhism remains as inseparable part of Hinduism. Infact they considered it as branch of Hindu religion.
2. Since Hinduism believes in the existence of soul and God attributed the same features to Buddhism as well. Soul might transform into other animals and creatures.
3. The so called Mahayana Buddhism gave utmost importance to non violence which is considered its core value.
4. Also meditation is given priority over knowledge and practice.
5. They also believe the existence of salvation and heaven in the Buddhism influenced by the Hindu religious order.
6. Buddhism influenced by Hinduism believes that wars should not be fought for any cause or for any reason, at any cost.
7. According to it desire is the root cause of all arrows and therefore people should not have any desires, in fact all they should kill their desires.
8. Non vegetarian is prohibited. Which is in consonance with the Brahmanical Practice of non-vegetarianism.
9. This believes that there is notions of precious life and also rebirth. This has similarity with Hindu idea of Karma and Punrjanma (Rebirth).
10. It does not tinker with the existing caste structure and gets along with them.

According to Navayana Buddhism:

"I will accept and follow the teachings of Buddha. I will keep my people away from the differently opinions of Hinayana and Mahayana, two religious orders. Our Buddha Dhamma is a new Bouddha Bhamma, Navayana". Said by Dr.B.R Ambedkar on October 13 1956 at Nagpur in press interview.

Many of us have been profoundly influenced by our study of Buddhism, and yet do not find ourselves attached to any one particular sect or interpretation of Buddhism. Further, many of us especially downtrodden people find the fundamental ideas of Buddhism deeply meaningful, but cannot without being dishonest with ourselves, accept certain other ideas usually associated with Buddhism. This leaves us with a somewhat ambiguous sense of who and what we are. For example many of us are unable or do not desire to attach ourselves to one or another of the

monastic traditions. And we are often unable and unwilling to take certain beliefs literally. The many gods and demons, heavens and hells, that some traditional Buddhists accept as real are things that strain our credibility. This by no means suggests that look down upon other Buddhist orientations or that we have a better or power understanding of Buddha. For this reason Ambedkar worked on what Buddha had rightly said and recommended the term Navayana Buddhism. (new vehicle of awakening) to all who wish to so identify themselves.

1. As far as concern with the Navayana Buddhism Buddha is born to human beings. Claiming Buddha as an incarnation of Vishnu is meaningless.
2. According to it, it has emerged to counter inequality in a Hinduism and to establish an egalitarian society.
3. There is no space for soul and God in the Navayana Buddhism in which person is centre point.
4. Non violence is just a part of Navayana Buddhism. Social equality is at the core in Buddhism.
5. Acquiring knowledge and reason is prioritized. Meditation is given second preference as it is not useful for common man. Solving their problems in daily lives is more important than Meditation.
6. All prophets have promised salvation but in Navayana Buddhism the Buddha is the one teacher who did not make any such promise. He made a sharp distinction between a Moksha data and Marga data, one who gives salvation and one who only shows the way. He was only a Marga data. Salvation must be sought by each for himself by his own effort.
7. Wars can be fought for truth and justice in Navayana Buddhism.
8. Acquiring individual Property, working for Mutual benefits are the main causes for all sorrows in Navayana Buddhism.
9. According to Navayana Buddhism nothing wrong in having desires. No need to kill natural insects, but unethical desires should be controlled. Greediness is dangerous. Owning land or having money more than required is wrong collective growth and development are truly justified desires.
10. As far as concern with the Navayana Buddhism Non vegetarianism is not Prohibited. In fact, Buddha himself was a meat eater.
11. Social justice and social usage are the central tenants of Buddhism.
12. According to Navayana Buddhism there is no such thing called past life and rebirth.
13. Fight against injustice is justified.
14. Sangha is centre point of Navayana Buddhism.

This forum's inaugural meet was held in the year 1992 December 6th. in the name of "Dalit literary seminar. Later on similar kind of meetings have been held across Andhrapradesh. One among them was held at Ambedkar Bhavan Hyderabad. This was a state level meeting and conducted for two consecutive days. It was an historical confluence as it had the participation of versatile and renowned writers' artists and intellectuals over the single plot farm.

Objectives and goals of FDWAI

After continuous discussions, debates and conflicting ideological fictions, it had finally come forward with specific objectives and goals it had adopted the philosophies of Charvaka's, Buddha, Sufi movement, Vemana, Phule, Ambedkar, Periya, Amir Khusru, Narayanguru etc., as its basic ideology and claimed itself as their inherent. It has also declared that it will take up or support any movement that fights against communal, class, caste, gender, race, communal, linguistic, regional religious discrimination and inequalities. It had also intended to work in the literary and social sectors, for which they felt Ambedkarism is the only base philosophy that can be adopted completely to full fill the objectives. Apart from them they have also aimed at achieving comprehensive social revolution, integrated social wisdom, harmonious social change, social justice, democratic socialism. They have strongly felt that an integrated social revolution is nothing but an integrated social wisdom. They also felt that education is an important source of modern elopement and therefore it had envisaged providing modern education and development through taking over of political power.

Ingilala's Contribution to FDWAI:

Ingilala has firmly believed that this FDWAI should act as a revolutionary force and extend its preview to all the major sectors. He also visualised that this forum should sphere head the cultural transformation. He believed that all the writers of FDWAI should write their autobiographies and join the movement like Dalit Panthers movement in Maharashtra. He has also emphasized the formation of "Justice Advisory Committees" at the village level and provide cultural and literary training for the youth. In this process Ingilala has attended FDWAI meetings across Andhra Pradesh like Karimnagar, Warangal and Hyderabad, and delivered much animated and inspiring speeches. In the very first state level meeting he was elected as the treasure and soon after in the year 1995 during the second state level conference. He was elected as the general secretary. Ingilala's basic proposition is that whoever wants to be part of this FDWAI must adopt Buddhism in the very beginning

In the year 1993, when Ingilala was very active in FDWAI, he was working as government teacher at Manu Bolu high school. Exactly during this time when peoples war group was band in Andhra Pradesh Ingilala

was arrested and put behind the bar for one month, despite the fact that he had left Marxism and naxalism long back. Later on after series of pressure from dalit leaders and people's organisations he was released. It only shows that Ingilala was very much radical and extremely determined in propagating whatever he believes in. People like K.G. Satyamurty, Usa Sambasiva Rao, G. Lakshminarasiah, Juluri Gowri Shankar believed in integrating Ambedkarism with Marxism in order to resurrect the Indian society. But Ingilala strongly believes that Ambedkarism is the only emancipating ideology that will lead to Bahujan economic and social emancipation as well as cultural transformation. Therefore he believes that there is no need to integrate Ambedkarism with Marxism.

Over the years, as FDWAI has taken a backstep in taking forward the set goals and objectives, Ingilala has felt extremely annoyed and sad. Consequently he arrived at a conclusion that he can no longer keep the FDWAI integrated and united. Therefore he has decided to form another forum to propagate his philosophy. Ingilala also believes that people like K.G. Kannabiran, Vara Vara Rao, Balagopal, Haragopal, Venugopal, have done irreparable damage to dalit youth. Because they have always regarded themselves very high and kept away dalit youth from education.

Though Ingilala still claims Tripuraneni Madhusudhan Rao as his friends, he had continuously had ideological defences with him. At one point of time, in a public discussion called "Edureetha" Tripuraneni has publicly acknowledged that he had quit that discussion just because of Ingilala's intellectual ability. Thus, Ingilala always been very much critical about Bahujan writers' activists and thinkers. This attitude of Ingilala can be attributed to one his guru's namely Sri Chandrasekhar. It is, filled with determined and it clearly shows that the basic factors and entities that unable him to realise the necessity of adopting and propagating Ambedkarism in order to emancipate Dalits or...Dalit Mahasabha, Bahujan Samaj Party. These two organisations had played a significant role in reorienting his ideology from Marxism to Ambedkarism. Only after Ingilala's consistent criticism of Marxist movement, K.G Satyamurty had started reading and analysing Ambedkar writings during the period 1988-89. Despite Ingilala handing over Ambedkar's English writings to him, Satyamurty had not read them sufficiently and completely. Though there was little change in Satyamurty's ideological conviction, but he still believed and remained with Marxian Philosophy. Though he accepted Ambedkarism but strongly felt that Marxism is greater than any other philosophy. In the year 1990, then Satyamurty came out of underground life and joined, mainstream society, Ingilala had suggested him to join Bahujan samaj party but due to his inclination towards Marxism Satyamurty refused to join BSP, rather he joined hands with people like Prof. Kancha Ilaiah and Usa Sanbasiva Rao started a Marxist study forum namely "Edureetha" (Monthly Magazine). Therefore, Ingilala has criticised them that they have not understood Ambedkar's emancipator theory. Though Ingilala had even written essays for "Edureetha", they were basically targeted against Tripuraneni Madhusudhan Rao, Satyamurty.

After a continuous and persistent insistence, in the year 1994 when Kanshi Ram has visited Hyderabad Satyamurty had met him and joined Bahujan Samaj Party. During this dra meeting Satyamurty told to Kanshiram "he is my Master", showing Ingilala Ramachandra Rao. Satyamurty had openly acknowledged that his ideology was changed towards Ambedkarism, was only because of Ingilala Ramchandra Rao. But later on due to various reason Satyamurty Had come out of BSP. Ingilala had even criticised Dalit writers like G. Lakshminarasiah when he has written a Book called "Chiklkanouthunna Paata". Ingilal had even criticised Satyamurty's Book Namely 'Ambedkar Suryudu', saying that there was more Marxism than Ambedkarism in that book. Because Satyamurty had criticised Ranganayakamma not for her criticism on Ambedkar but only for her improper and inappropriate understanding of Marxism. Therefore, Ingilala has criticised saying that 'Satyamurty has highlighted Ambedkar as an individual but felt that there were defects in Ambedkarism.

Ingilala firmly believes that Ambedkar had adopted the principles of liberty, equality and fraternity from the great Gowthama Buddha but not from the French Revolutgion. Following the Buddha's principles of "Budham Saranam Gachami- Dhamma Saranam Gachami- Sangam Saranam Gachami", Ambedkar had proposed his plan of action through his famous quotation/ slogan namely "Educate, Agitate, Organise" Ingilala never believed in intellectual discussions alone. He always wants to work and preach at the ground level directly. And that is the only way to take forward Navayana Buddhism and Ambedkarism to rural masses.

He has written many essays critiquing Marxism and highlighting Ambedkarism during the early 1990s for the Magazine namely 'Edureetha' and Dalit voice. Later on, after reading and analysing the entire literature of Ambedkar, he has brought out a book namely "Ambedkar Bodhanalu" in the year 2002. Though Ingilala has a profound writing skills but has not concentrated much on producing literature alone.

Since the period 1970s, use to be very stubborn and always wanted to win over the opponent in every argument. But over a period of time, after completely observing Navayana Buddhism, he has learnt the art of explaining, convincing and winning the hearts of people around him without any anger bias and frustration. That is how he became an integrated and wholesome human being who always loves people.

Evolution of ADPS:

Ingilala strongly believes that everyone must read and analyse Ambedkarism rather than listening to someone and arriving at a ideological conviction. In the process of propagating Ambedkar's ideology Ingilala Ramchnadra Rao and his wife Annapurna at make many sacrifices and criticism. Even when he was under Marxist influence earlier, believing that one should not have personal property, he had even sold out his house. Thus, for the past three decades they have been lead in their life dedicated to propagation of Ambedkarism and living as ideal couple. Ingilala believes more in practicing than preaching Ambedkar. Therefore, he had started implementing this principle from his home itself. In this process he has sent his Eldor son to Buddha asylum and he became Buddhist monk now, dedicating his entire life for the propogation of Buddhism.

Ingilala is off the opinion that once we know the truth it is very difficult and it very improper to remain without practicing the truth. During this process we might lose friends and glory, followers, but it is very important to practice the truth. Therefore, he feels that people like Sivas Sagar, Gaddar, Balagopal, Vara vara Rao. Haragopal, S.V. Satyanarayana, despite knowing that they had believed in a defective ideology but continued to remained in that ideology. This Ingilala terms it as nothing but a self defeat, compromised life and self deceiving. Hence Ingilala feels that movements under these people's guidance/ leadership either remain defunct, stagnant or fade away.

Prajna, Karuna, Samatha, seelam, ashtamga marg, Paropakara,(knowledge, character, Eight fold path, helping the needy/poor) are the key principles of Navayana Buddhism. If we can observe the ancient Indian history, it is very clear that most of the principles in Brahmanism have been directly adopted from the Buddhist texts. It can only establish the fact that, for centuries together, Buddhism and Brahmanism had influenced each other or conflicted/confronted each other quite seriously. Eminent scholars Prof. Lakshmi Narasu like Rahul Sankruthyayan and Ambedkar had done extensive research on Buddhist **uttahana patanas**. Buddhism had flourished all over Indian sub continent till 12th century A.D. but due to various historical reasons Buddhism had Sloley moved away from India and attracted millions and millions of people in enamouring countries. That is the reason why today we find countries like China, Japan, Tibet, Thailand, Combodia, Viathnam, Sri Lanka etc., are completely filled with Buddhism. Another eminent scholar Ayothidas had worked extensively for the renovation of Buddhism during 1980s. Following is food steps another Prof: Lakshmi Narasu had written a book on Buddhism after reading yhis book Ambedkar had developed so much curiosity towards Buddhism and started propagation. Consequently, in the year 1956, in month of November on Vijayadashami day he had adopted/ converted into Buddhism along with his six lakh followers. This incident had provided a boosting /impetus to the whole Buddhism throughout India. The famous writer B.S Ramulu has written an article (1993) namely "Bouddham and Socialism", in which he propounded that Buddhist society was the first society in the world and Buddha was the first and true socialist. Believing this idea strongly, Jnabodhi Ingilala has embarked upon preaching propagating Buddhism relentlessly across Andhrapradesh. Thus, Ingilala soon emerged as Jnabodhi and Viswaguru. In this process Ingilala wanted to made people like SC, ST and OBCS to convert into Navayayana Buddhism. Ingilala always has been very much particular about the basic principle of Buddhism. Why because in 1935 at Yola conference Ambedkar has given a statement that" Though i was born Hindu, but i will not die as Hindu" in order to implement his statement finally he was converted into Navayana Buddhism after knowing the realities of all religions in India. Eventually he came to conclusion that Buddhism is only religion which gives us Equality, Liberty, Fraternity and also which treats dalits as human beings. But today's main stream Buddhism that we come across in media and school books is not a true Buddhism. He has brought out the true spirit of Buddhism has proposed by Dr. Br. Ambedkar named as "Navayana Buddhism".

On December 25th 1927 Ambedkar had publicly burnt the Manudharma shastra at Mahad town. He has done this only to highlight, that what kind of a undemocratic and unethical that this Manu Dharma Shastra is Ingilala has chosen this day in order to commemorate Ambedkar's ideals and established ADPS on December 25th 1995. Its basic objectives are

1. To study and propagate Ambedkar's Philosophy.
 2. To adoption and propagation Navayana Buddhism.
 3. To fighting for the socio- economic problems of Sc St and OBCs.
- Making these three objectives as the base for functioning, ADPS has started its journey.

Functioning of ADPS:

In this process he has conducted number of classes on various aspects of Ambedkarism at Nellore. He has invited many eminent Ambedkarists from various parts of Andhrapradesh and arranged lectures this has attracted many people towards Ambedxkarism and there by converting themselves into Buddhism. Only during this process Ingilala has thought of establishing a forum which can integrate all these activities, intellectuals, writers, Activists and likeminded people.

Finally on December 25th 1995 Ingilala has established Ambedkar Dharma Porata Samiti. In this process on February 4th 1996, at Ac stadium Nellore he has convened three thousand people and gave them Bouddha Dheeksha. This was administered and attended by Sri V.T Rajasekhar (Dalit voice editor), Kathi Padma Rao

(general secretary Dalita Mahasabha at Nellore. In the same way he has led another one thousand people into Buddhism on May 16th 2003 at Tirupati. It was attended by Banthe Hemachara (from Burma) and K Ramadasu (from Hyderabad). Again on December 25th 2007 he has led six thousand people in Buddhism at Nellore. In recently on May 6th 2012 he has led one thousand people into Buddhism.

Initially it has conducted classes on Ambedkar Volumes at thirteen different district head courters across Andhrapradesh. He says that Ambedkarism is nothing but the essence that we should draw from his writings and speeches. It is very scientific theory emerged against the autocratic and undemocratic Brahmanic theory. Ambedkarism is the theory that can liberate Bahujans from deprivation, discrimination, humiliation, Untouchability and illiteracy. That is the reason why Ambedkar says "I have generated a emancipatory theory to counter the exploitative theory of Brahmins, converting my blood into letters on the paper. How many of you have read and understood my theory? How many of you have conducted discussions and seminars on this theory? This is not for my sake rather only for your emancipation." Believing these words of Ambedkar in letter and spirit ADPS has been trying to implement them at the ground level.

In this process, initially ADPS has conducted study classes at 37 mandal headquarters in Nellore district. They have also conducted seminars in different districts on the topic Ambedkarism – practice and Buddhism-importance. They have launched a programme called Palle Palleku Bouddham (Buddhism to every village) and preached the essence of Buddhism. They have also conducted number of study classes over the great people like Mahatma j They have also conducted number of study classes over the great people like Mahatma Jyothi Ba Phule (Satya Shodak Movement) Pereyra's self-respect movement in Tamil Nadu.

ADPS has celebrated five state level conventions successfully till now. It has functional structure till the village level across thirteen districts in Andhrapradesh. It has conducted seven district level conventions, 8 regional conventions and 36 mandal level conventions across this eighteen years period. It has also led protest against constitutional review committee in a massive manner claiming that "why the governments have failed to implement the principles that already exist in constitution. And ADPS says that "its not the constitution that needs to be changed rather the mindset of the governments". Commemorating fifty years of Ambedkar's conversion into Buddhism, on October 14th 2006 ADPS has conducted golden jubilee meetings across Andhra Pradesh. Under the title name "Ambedkar Bouddhaniki Yebhai Yendlu" (Fifty years for Ambedkar's Buddhism).

Over these fifteen years period, following the principles of Dr.B.R.Ambedkar – Educate - Agitate – Organise, ADPS as conducted numerous lectures on Ambedkar and Buddha ideology across various places in Andhra Pradesh. These lectures have been delivered by eminent and renowned academicians, intellectuals, writers, activists and thinkers. They are as follows...

1. Dr. Yendluri Chinnaiah
2. Sri Vasay Nageswar Rao
3. Sri S.P. Rao (west Godavari)
4. Sri Devarapalli Mastan Rao (Guntur)
5. Sri V.T. Rajasekhar (Chief Editor – Dalit Voice – Bangalore)
6. Sri M.Chandra Sekharaiah (Vijayawada)
7. Sri Saddharma (Nellore)
8. Sri Bojja Tarakam (Hyderabad)
9. Sri Kathi Padma Rao (Ponnur)
10. Sri Chintha Sri Ramamurty (BSI Hyderabad)
11. Sri Sebastian (Vijayawada)
12. Veeramani (Chennai)
13. Prof.(Ramudu)
14. Prof.Kancha Ilaiah (Hyderabad)
15. Prof. Sikhamani (Hyderabad)
16. Prof. Challapalli Swaroopa Rani (Hyderabad)
17. Sri Prachanda (Visakhapatnam)
18. Sri K.N.Ramdas (Hyderabad)
19. Dr.C.Bhaskar (Tirupathy)
20. Dr.Gopinath (Khammam)
21. Dr.Subba Rao (Vishakapatnam)
22. Sri. Ramachandraiah (BC Sangharshana Samiti - Tirupathy)
23. Dr.Siva Prasad (Tirupathy)
24. Sri T.G.Venkata Krishna (Chinni - Tirupathy)
25. Sri Somprakash (Dhamacharana Mandali - Tirupathy)
26. Sri Naragoni Venkataiah (Hyderabad)
27. Sri.G.Lakshmi Narsaiah (Hyderabad)
28. Sri.Guda Anjaiah (Vuru Manadira Vaada Mandira Pata fame)

29. Sr.Goreti Venkanna (Singer and writer)
30. Sri.L.Vandana Kumar (Municipal Commissioner - Hyderabad)
31. Sri.K.Lakshman (CTO Hyderabad)
32. Prof.Showraiah
33. Prof.Bhaskar Rao
34. Prof.Emmanuel
35. Prof.Ravi Kumar (SVU - Tirupathy)
36. Sri.R.Subba Rao (IAS - Hyderabad)
37. Sri.R.Ravi (IPS)
38. Sri.Varun Kumar (Samanthara Book Stall - Hyderabad)
39. Sri.Madduri Nagesh Babu (Dalit writer)
40. Sri.Pydi Thereshe Babu (AIR - Hyderabad)
41. Dr.Yendluri Sudhakar (Dalit Poet)
42. Sri.Kalekuri Prasad (Bahujan Intellectual – Writer, Poet and Translator)
43. Sri.Koyi Koteswara Rao (Dalit Poet - Kodada)
44. Sri.Nakka Jacob Vidya Sagar (Bhasa Monthly Magazine)
45. Sri.Khaza (Hyderabad)
46. Sri.M.V.Ramanaiah (LIC -Nellore)
47. Sri.Palnati Srirammulu (Bahujana Keratalu - Hyderabad)
48. Sri.G.Anjaneyulu (BTA – Chittore Dt President)
49. Sri.Y.Kondala Rao (Railway Union - Vijayawada)

Thus, all these scholars have inspired so many people and drawn them towards Ambedkar and Goutham Buddha through their speeches, discussions, debates and interactions. All these lectures have been arranged out of hardships and commitment of Jnanabodhi Sri Ingilala Ramachandra Rao. Apart from this ADPS has also started a Magazine on October 14th 1998 namely “Dharma Margam” in order to take forward the ideals of Baba Saheb and Gouthama Buddha more intensely and extensively.

Achievements of ADPS:

1. On April 14th 1987, for the first time, under the Guidelines of ADPS, five thousand people have come together quitting Hinduism and converted themselves into Buddhism. People like Sri Chintha Rama Murthy Garu (BSI, Hyderabad) Have attended this meeting and Dhamma Deeksha was given by Sri Bantheji Naga Dhamma.
2. ADPS has created history on February 04th 1996. On this day it has conducted a open mass conversion into Buddhism comprising of three thousand people belonging to Sc, ST and OBCs. They all have quit Hinduism and joined Buddhism. This historical meeting was attended by V.T Rajasekhar from Bangalore and Kathi Padma Rao from Guntur. And Buddha Deeksha was given by Sri Bantheji Lok Pal.
3. On May 16th 2003, under the aegis of ADPS at a Railway function hall Tirupathi, conversion Gathering was held for the third time. In this convention more one thousand people belonging to Hinduism from Chittoor District have taken Buddha Dhamma Deeksha. It was administered by Sri Bantheji Khemachara and attended by a famous Ambedkarite Sri.K.N Ramdas.
4. On December 25th 2007 at Nellore town hall ADPS and Navayan Bouddha Vihar Trust have collectively organised mass conversion. In this gathering, quite remarkably six thousand people belonging to deprived sections have quite Hinduism and adopted Buddhism as their religion. This was administered by a Buddhist monk from Bangalore namely Bantheji Bodhi Datta.

All these conversions have been done under the able guidance of Sri Ingilala Ramachandra Rao. Behind all these conversions they involved a years of hard work and persistent and relentless commitment of Jnanabodhi Ingilala. On October 14th 1956 Ambedkar had led a huge mass conversion into Buddhism with his five Lakh followers at Nagpur. This was an historical and significant incident in Indian history as it revived the Buddhism in India. This credit can only be given to none other than Baba Saheb Dr.BR Ambedkar. The Buddhism that Ambedkar revived is described as “Navayana Buddhism”. Following his principles in letter and spirit, Sri Ingilala Ramchandra Rao as embarked upon this mission of spreading Navayana Buddhism in Andhra Pradesh. “If it was Ambedkar who is responsible for reviving Buddhism in India and it should be described as, it is ADPS which is solely responsible for reviving Buddhism in Andhra Pradesh” said one vernacular Telugu magazine namely Vijetha Competitions in their issue on October 1st 2007. This has created so much of discussion and debate amongst intellectual and academic circles in Andhra Pradesh.

We can clearly say that it was because of ADPS morethan fifteen thousand people belonging to deprived communities have liberated their lives by converting themselves into Buddhism (Navayana). This achievement can only be attributed to Sri Ingilala Ramachandra Rao. He has strongly believed that Hindu religious scripture are the sources of caste system and therefore Hinduism is nothing but anti human philosophy. Therefore, Ingilala

says that all the Bahujan's must quit this ignorant, inhuman and undemocratic religion adopt Navayana Buddhism which is filled with humanity knowledge and character. As Ambedkar said he also believes that one of the ways to get rid of the caste is to quit Hinduism and joined Buddhism. Many intellectuals and revolutionaries in India while talking about social and economic change, still prefer to hold back their communal identity. They always talk about American imperialism but never talk about Hindu imperialism that has been existing for centuries together making millions of people untouchables. As Ambedkar said as long as there exist caste system in India, we can never achieve any kind of equality. Equality can only be established by quitting Hinduism and joining Buddhism and also through annihilation of caste. ADPS believes that as rivers lose their identity and flavour when they merge with Ocean, different caste people lose their own caste identity when they adopt Navayana Buddhism.

ADPS also had led number of ground level struggles and agitations representing socio economic and deprivation issues. It has led many struggles across Andhra Pradesh. It has also questioned the communal hegemony of upper caste like Khamma Reddy and united the Bahujan community. Besides struggle against humiliation and untouchability, ADPS has also taken initiatives towards land struggle. Due to this land struggle many SC, ST and OBCs could acquire thousands of acres of land in the Chillakur Mandal, Manubolu Mandal, Kaluvai Mandal, Kota Vakadu Mandal, Chittampur Mandal and Doravarisatram Mandal in Nellore district of Andhra Pradesh. and in one case, ADPS could get 450 acres of land for SC, ST and OBCs in Chillakur mandal only, and in Siddavaram 250 acres of land was acquired by ADPS from Reddy feudal lords, in Mulapadava 200 acres of land, in Thikkavaram 350 acres of land. But very soon feudal castes like Khammas of Krishna District and Reddys of Nellore district could manage to get a stay from high court and thereby prohibited all the SC, ST and OBCs legally from entering into those lands.

Ingilala always believed in more in practice than preaching for which he never held back in sacrificing even his family life. He has visited hundreds of villages, met people directly and delivered thousands of lectures. He has succeeded in convincing thousands of people to convert themselves into Buddhism by quitting Hinduism. Thus he has been leading an impartial and relentless struggle in order to transform the present Indian social structure, belief system, value system and income inequalities. He also believes strongly in "Good readers can only become Good leaders". We can rarely find a person who is that much thorough with Ambedkar literature than Ingilala. He has extensive knowledge about Indian history, religions cultural ethos and political legacy and he can comment upon any contemporary political, social and economic developments. He has also extensively read literature of Global thinkers like Gramsci, Karl Marx, Engels, Pablo Neruda, Martin Luther, Malcolm X and followed the live struggles of great people like Nelson Mandela and Fidel Castro.

II. Conclusion

Thousands of people Have acquired and learned to live with dignity and self respect while working in ADPS. They have also started questioning communal hegemony at the ground level and discriminating policies of government. Thus ADPS strives for the Annihilation of caste and establishing a society based on the principles of Liberty, Equality and Fraternity.

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