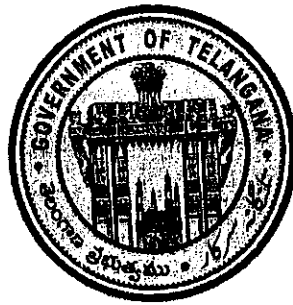


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DR. B.R. AMBEDKAR'S VISIT TO SOUTH INDIA: IMPACT ON REGIONAL DALIT MOVEMENTS

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In the words of Gail Omvedt Dalit movements in any region necessarily means a study of Dr. Bhim Rao Ramji Ambedkar's role in it. Being its historic leader and formulator of its enduring ideology Ambedkar was the dominating figure and active organizer of the movements in Maharashtra in particular and other regions in general. By 1930's and 1940's he came to dominate the all India movement as well. Ambedkar toured extensively all over India inspiring the local Dalit leaders and regional Dalit movements. The branches of Schedule Caste Federation initially and Republican Party of India later extensively worked in consolidating the Dalit's in various regions. Between 1940-54 Ambedkar visited south india on many occasions. The present paper is an attempt to give graphic details of Dr. Ambedkar's tour to south India such as Hyderabad State, Mysore, Andhra, Madras and Karnataka, Kerala and the impact of Ambedkar on the Regional Dalit's Movements.

Ambedkar's visit to Hyderabad

Ambedkar organized the first Dalit meeting at Makranpur of Aurangabad district in the year 1938 December 30th. He is first person to start the colleges in Hyderabad State. The present Milind College Aurangabad was started by Ambedkar. Ambedkar is having very cordial relations with Nizam's State from the beginning. He used to feel that Hyderabad is a great educational and cultural centre. He is a frequent visitor to Hyderabad. When he visited Hyderabad in the year 1944 September there used to be two organizations for Dalit. One is Scheduled Caste federation at Secunderabad and the other is Hyderabad's State depressed classes association. The two organizations invited Ambedkar but he visited the

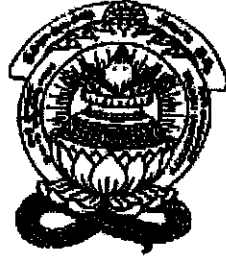
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హాజ్కీయ

ప్రపంచ తెలుగు మహాసభల ప్రత్యేక సంచిక

ప్రధాన సంపాదకులు

ఆచార్య ఎస్వీ సత్యనారాయణ



ప్రచురణ:

ప్రచురణల విభాగం

పాట్లీ శ్రీరాములు తెలుగు విశ్వవిద్యాలయం

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'వాఙ్మయి'

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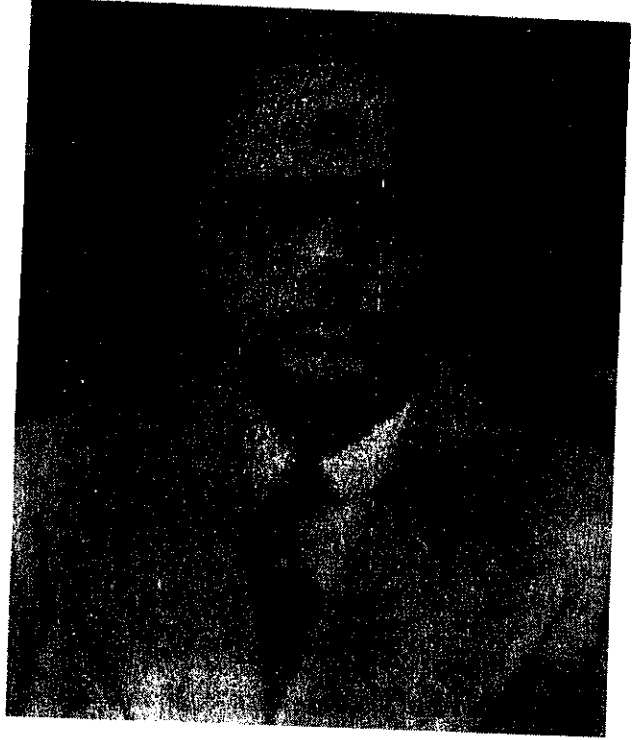
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అంటేద్యూర్కు ఆప్పుడు జె. హెచ్. సుబ్బయ్య

వీడవ నిజాం మీర్ ఉస్మాన్ అలీఖాన్ పరిపాలించిన హైదరాబాద్ రాష్ట్రంలో 1931 జనాభా లెక్కల ప్రకారం దళితుల జనాభా 20,02,290. అందులో 10,65,153 తెలంగాణ ప్రాంతంలో ఉన్నారు. హైదరాబాద్ రాష్ట్రంలో దాదాపు 97 దళిత కులాలు, ఉపకులాలుండేవని అంచనా. వారిని తెలంగాణ ప్రాంతంలో మాల, మాదిగలుగాను, మరట్వాడా ప్రాంతంలో మహార్, మంగ్, దేడ్ కులాలుగా పిలిచేవారు. వీరిలో అత్యధిక భాగం గ్రామాల్లో వ్యవసాయ కూలీలు గానూ, నిర్బంధ కూలీలుగానూ జీవనం సాగించేవారు. హైదరాబాద్, సికిందరాబాద్ వంటి నగరాల్లో యూరోపియన్, ముస్లిం ఇళ్ళల్లో ఇంటిపని, వంటపని చేస్తూ ఉండేవారు. కొందరు చర్మాకార వృత్తిలో చేసేవారు. మరికొందరు వీధులు ఊడ్చడం, మరుగుదొడ్లు శుభ్రం చేయడం వంటి పనులు చేసేవారు. కొద్ది స్థాయిలో దళితులు రైల్వేలో గ్యాంగ్మెన్, వారిలో కొంతమంది చదువుకున్నవారు గుమస్తాలుగాను జీవనం సాగించేవారు.

మొత్తంమీద ఆనాడు దళితులు సాంఘికంగా, రాజకీయంగా, సాంస్కృతికంగా ముఖ్యంగా ఆర్థికంగా దిగువశ్రేణి జీవనం గడుపుతూ అత్యంత దుర్భర పరిస్థితులలో తమ మనుగడ సాగించేవారు. దళితులలో ఉన్న ఉపకులాల మధ్య కూడా కలిసి భోంచేయడాలు, ఉపకులాంతర వివాహాలు లేవు. త్రాగుడు వంటి వ్యవసాలకు లోనై ఉన్న కొద్ది సంపాదన కూడా వాటికే ఖర్చు కావడంతో ధారిద్ర్యాన్ని అనుభవించేవారు. ఇటువంటి పరిస్థితులను మార్చడానికి అనేక మంది సంస్కర్తలు వారి వారి స్థాయిలలో కృషి చేశారు. వారిలో యం.వి. భాగ్యరెడ్డి, అరిగే రామస్వామి, యం.ఎల్.ఆదెయ్య, బి.ఎస్. వెంకట్రావ్ వంటివారు ప్రముఖులు. అదేవిధంగా దళితుల అభ్యున్నతికి



కృషి చేసిన వారిలో జె. హెచ్. సుబ్బయ్య ఒకరు. సుబ్బయ్య ఇంటిపేరు జాకెట్టి హోసన్న సుబ్బయ్య. తన తండ్రిపేరును ఇంటిపేరుగా చేసుకున్నారు. తండ్రి జాకెట్టి హోసన్ను తల్లి వెంకమ్మ. సికిందరాబాద్ బోలారంలో ఆయన జన్మించారు. పుట్టినతేదీ వివరాలు స్పష్టంగా తెలియకపోయినా వారి తమ్ముడు జె. హెచ్. కృష్ణమూర్తి జన్మించిన సంవత్సరం 1914 కావడంతో బహుశా 1910 ప్రాంతంలో వీరు జన్మించి ఉండవచ్చు. సుబ్బయ్య బి.ఎ.వరకు చదివారు. జె.హెచ్. సుబ్బయ్య తహసీల్దార్ వంటి ఉన్నతోద్యోగాలు సంపాదించడం కోసం ప్రయత్నాలు సాగించేవారు. వారి దృక్పథాన్ని, ఆలోచనా విధానాన్ని ఆనాటి దళిత నాయకులు బి.ఎన్. వెంకట్రావు ప్రజావ్యవహారాల వైపు మరల్చగలిగారు. హైదరాబాద్ డిప్రెస్డ్ క్లాసెస్ అసోసియేషన్ కు సమర్థుడైన కార్యదర్శి కోసం వెతుకుతున్న సమయంలో వెంకట్రావు దృష్టి

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DEMOCRATIC ASPIRATIONS OF CASTE ASSOCIATIONS IN TELANGANA MOVEMENT

Srinivas Rao Vaddanam
Hyderabad

Modern caste has, apart from the process of Sanskritisation, become more of a cohesive force as the result of a tendency for the formation of caste associations which have increased in number in recent times. This is elaborated by the Rudolphs in their book *Modernity in Tradition*. They point out that everywhere in the country, the sub-castes (Jatis) bear a common name, have a common traditional occupation and roughly a common status position in the caste hierarchy. The Nadar and Vanniyar Kula Kshatriya Associations in Tamilnadu the Kshatriya Association in Gujarat, the Nair Service Society in Kerala, the Oilmen Vaisya Society in Orissa are examples of this tendency. The Associations usually extend over the whole of a state and in some cases, as in that of the Yadava Association comprising a number of allied castes like Ahirs, Gopals and Goallas-over the whole of India.

One characteristic of these Associations is that they have been formed not much to improve their ritual status in the caste hierarchy but to realise the values of modernization like education, a larger share in public services, better housing and so on. The Rudolphs say that through them, illiterate peasants have learnt how to participate meaningfully and effectively in politics. Lower castes, whose large numbers give them an advantage in competitive democratic politics, have in many areas gained influence, access and power in state and society. With these at their command, they can change in their favour the allocation of resources, privileges, and honors? Caste Associations have become the instruments of modernization in a traditional society.

This contention of the Rudolphs that Caste Associations becoming instruments of egalitarian change has been questioned by several critics, who point out that only a small minority of prosperous traders, businessmen, and landowners take an active part in the working of these Associations while the large majority follow the traditional occupations, continue to be known by their original caste names and are still backward.

There is another aspect of the politics of caste which is even of greater relevance in the context of demand for new state. In almost all states, power has fallen into the hands of a few 'dominant castes' who are mostly landowning and occupy a middle position in the caste hierarchy. Naturally they tend to promote their own group interests. Although the Articles of

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SHAHI DYNASTY- REFLECTIONS FROM EUROPEAN TRAVELOGUES

Dr. Smtivas Rao Vaddanam

very important sources of reconstructing the socio-economic and cultural history of Qutub Shahis are the records of Dutch, English and French Travellers. They are essentially "private" records and do not deal directly with the political affairs of the region. They contain certain data not found in our chronicles and throw considerable light on the social and economic aspects of the life of the people during Qutub Shahis period.

The Qutub Shahi Kingdom saw three distinguished Frenchmen who visited Golconda during the reign of 'Abdullah Qutub Shah. The first, Jean Baptiste Tavernier, Baron d'Aubonne made six voyages to the East ranging from 1638 to 1663. His book, Travels in India, first appeared in 1676, edited by V. Ball and published in 1889. His observations regarding the life of the people are extremely valuable. He has traced the roads by which he travelled, the method of transport, the cities through which he passed, the stages on the way and the formalities he had to undergo. Being a dealer in diamonds his detailed description of the mines he visited is unique.

Jean de Thevenot, the French Traveller visited the Qutub Shahi domains in 1655-1668. He is careful to note down in his book things he saw, the difficulties he had to undergo and his experiences. He also gives a fair description of the Qutub Shahi army, the frontiers of the Kingdom and its economic conditions. But like Tavernier, his account of the history of the dynasty is meagre. Thevenot and Carel, published at New Delhi in 1949.

Francois Bernier was a doctor by profession and was attached to the court of Shah Jahan. After the battle of Samugrah he joined the service of Mirza Raja Jai Singh and accompanied him to the Deccan as Captain of Artillery. He was at Golconda when Aurangzeb occupied the citadel. He moved on to Madras where he died in 1717. Bernier's book has been published by the Oxford University Press with the title 'Travels in the Mogul Empire'

Qutub Shah Dynasty ruled the Golkonda Kingdom, which comprises most of the modern Andhra Pradesh for a period little less than two centuries (1512-1687). They gave Hyderabad its name and also gave some of its iconic structures like the Golkonda Fort, Mecca Masjid and many more. Sultan Quli Qutub Shah was the founder of the dynasty. He declared independence from the Bahamani Sultanate and took over the title of Qutub Shah.

The Qutub Shahi rulers originated from the Kara dynasty which ruled over Central Asian countries like Azerbaijan, Armenia, Iran, Turkey, and Iraq. After establishing the dynasty, Persian was introduced as the official language of administration. The kingdom was known to the people of the Middle East Countries since its reputation and its illustrious culture attracted hundreds of statesmen, scholars, traders and diplomats from abroad inheriting a valuable legacy of culture. They brought to the Deccan traditions of art and culture and high ideals of life and society.

The welfare of the state subjects of all castes and creeds was the primary concern of the Qutub Shahi Government. The Qutub Shahs were fully committed to the social and economic needs of the people and tried their utmost to provide with all possible comforts to the extent that the sources of the kingdom permitted. Religious freedom was the distinct hallmark of the Golkonda kingdom. All classes and communities, whatever be their religious affiliation, caste or creed, enjoyed full freedom of expression and religious practices. There is no record of mass conversions of the Hindus to Islam during the long range of the Qutub Shahi history.

Although the Qutub Shahi constitution was a replica of the Bahmanides in many respects because the Golkonda Sultanate was an off-shoot of the Great Bahmani Kingdom, but it reflected local concepts of life and Society. The Constitution was so moulded as to be in harmony with the local temper and not contrary to the local traditions and concepts. A

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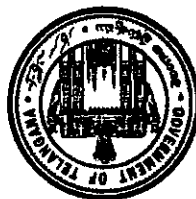
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REFORMS IN HYDERABAD STATE - ROLE OF
ELITE FROM NORTHERN INDIA

--Dr.Srinivas Rao Vaddanam*

ABSTRACT

In this paper an attempt is made to highlight the role played by some eminent and learned Non-Mulkis in Hyderabad's administration during the regime of Salar Jung-I, and Modernization process of Hyderabad state and their contributions in Administration, Education and Literary fields. From the original sources of the Archives which described the situation for their appointment allotment of posts and honors. A statistical representation of the Non-Mulkis population in the state of Hyderabad Government and their salaries are compared with those of Mulkis during the period of Mir Mahboob Ali Khan, Nizam VI, a sparkle of this burning issue was reignited in the form of Non-Mulkis, during the period of Salar Jung -I'

INTRODUCTION:

One of the progressive administrator and reformer among the Jagirdars of Hyderabad State was Nawab Mukhtar-ul-Mulk Bahadur who is known as Salar Jung I. When Salar Jung took the charge as the *Madar-ul-Maham* i.e. Prime minister of Hyderabad State in 1853, Administrative machinery of Hyderabad State broke up and totally collapsed and the finances were on the verge of bankruptcy. During the period of his prime minister ship and regency he devoted his attention to improve the administration and financial condition of the State. He worked tirelessly to gear up all wings of the administration by introducing all his reforms in all spheres of Governmental activity.

The major characteristics of Salar Jung's reforms include the institutionalization of the revenue functions, the centralization of authority in the Taluqdar at the district level, and the concentration of administrative control in the Prime Minister at state level.

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Contributions of Qutb Shahi rulers to Telugu Literature

The literature of this period. S.M. Qudrizar, Shikimasthan etc. worked on Sundeswara Rao, E. Vasumati, Ramanaiah, Raghavan, Nidadavolu Siva Adiraju Veerabhadra Rao, Nelaturi Venkata Birendra Kumaraj, Suravaram Praparedi, works. A number of scholars like Siddique's 'History of Golkonda' and other of Medieval Deccan, Vol. II and Abdul Mazid secondary sources like H.K. Sherwani, History of Andhra Pradesh Sahitya Academy in 1976 and Anantha Padmanabha Rao with the support of 'Nirankushopakyanaam' compiled by Revuri University in 2001, and Kandukur Rudrakavi Charithra' published by Potti Srinamulu Telugu sources like Ponnaganti Telaganarya's 'Yayathi' This Paper was developed based on the patronage of Telugu Literature under the Qutb Shahi rulers.

The present paper intends to throw light on the patronage of Telugu Literature under the Qutb Shahi rulers.

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According to Prof. Majeed Siddiqui, the history of the Qutb Shahi dynasty can be observed as the history of Andhra Desha or the Medieval expression Telangana or the Eastern part of the Deccan where the Telugu language is spoken. The majority of the people are Telugu speaking Hindus of various castes and sects called Andhras. The majority groups are Reddys and Nayaks. One of the salient features of Qutb Shahi rule is its interest and love for the Telugu language and literature on par with the other languages they spoke. Under Qutb Shahis, Telugu Literature rose to a high pinnacle of glory and some writers called them as Andhra sultans. Through their love for Telugu Literature, won the hearts of Telugu poets of that age. It is pertinent to look into the contributions of Qutb Shahis to the culture of Deccan on the completion of five hundred years of its rule.

Introduction:

Qutb Shahis dynasty was the first muslim dynasty to rule Telugu. The dynasty evolved a new pattern of life and culture in Telangana and Deccan. One of the salient features of Qutb Shahi rule is its interest and love for the Telugu language and literature on par with the other languages they spoke. They have patronized Telugu language and encourages Telugu poets and writers. Under Qutb Shahis, Telugu Literature rose to a high pinnacle of glory and some writers called them as Andhra sultans. The present paper intends to throw light on the patronage of Telugu Literature under the Qutb Shahi rulers.

Keyword: Qutb Shah, Muslim dynasty, Sufi saints, Telugu language, Telugu literature

ABSTRACT

Dr. Srinivas Rao Vaddanam*

QUTB SHAHIS CONTRIBUTIONS TO TELUGU LANGUAGE AND LITERATURE

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Karnataka is a state with rich Cultural Heritage having 767 monuments as protected monuments. The state is also an abode of various religions such as Hinduism, Islam, Buddhism and Jainism. Buddhism received a great patronage in Karnataka during ancient times. Each one of the major cities of Karnataka having Buddhist Stupas and Chaityas of an imposing nature. The apsidal structures of Bhavanasi, Brahmagiri, Vedagoan and Madhapur are generally considered to be Buddhist, as the inscriptions from these places refer to Buddhist Viharas. The Satavahanas were among the first kings of India to promote Buddhism by giving rich grants.

Introduction: -

In the early historical Karnataka, there was a dichotomy between Buddhism Jainism and Vedic Brahmanism. Though Buddhism declined in Karnataka during medieval times, it left a rich heritage. Buddhism had started exerting its influence in the days of Emperor Ashoka. It is evident from the minor rock edicts of Asoka scattered in Chitradurga, Koppal, Bellary, Siddapur, Maski, Kopal and Raichur districts. A large number of merchant-converts from Banavasi made generous contribution towards the building of Buddhist viharas and monasteries in Dambal, Kampilya (Sholapur District) and Belgame (18 Agraharas). Buddhism found royal patronage under the Satavahana and the Early Chalukyas. However, Karnataka needs to adopt an

Karnataka has rich Cultural Heritage having 767 monuments as protected monuments. The state is also an abode of various religions such as Hinduism, Islam, Buddhism and Jainism. Buddhism received a great patronage in Karnataka during ancient times. Each one of the major cities of Karnataka is having Buddhist Stupas and Chaityas. The apsidal structures of Bhavanasi, Brahmagiri, Vedagoan and Madhapur are generally considered to be Buddhist, as the inscriptions from these places refer to Buddhist Viharas. Buddhism found royal patronage under the Satavahana and the Early Chalukyas. The Satavahanas were among the first kings of India to promote Buddhism by giving rich grants. Ashoka's edicts are to be found at Siddapur, Maski, Kopal etc. Buddhist places were found in Dambal, Kampilya (Sholapur District) and Belgame (18 Agraharas). The present paper examines the explorations and excavations carried out at Sanmati and Kanaganahalli area and analyze the Buddhist sites in their historical context and significance.

Keywords: Buddhism, Buddhist Heritage, Emperor Ashoka, Satavahana

ABSTRACT

□ Dr. Srinivas Rao Vaddanam*

REDISCOVERING HERITAGE SITES: PROSPECTS OF BUDDHIST CIRCUIT IN KARNATAKA

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Perspectives Of Dr. B.R. Ambedkar on Education And Social

Justice

★ Dr. Srinivas Rao Vaddanam

ABSTRACT

Dr. B.R. Ambedkar was not only a great emancipator but was a great educationist too. Education for all and particularly down-trodden and the backward classes according to him was the only solution. He looked upon education as an instrument of social change that he wanted to usher in. He also looked upon education as a corrective for all injustices. He also looked upon education for mobilizing depressed classes for their liberation. His glorious call EDUCATE, ORGANIZE, AGITATE, to the people is the clear indication of this. The starting of Peoples Education Society in Bombay to promote educational interests of the depressed classes and the Milind Mahavidyalaya of Aurangabad in Marathwada and number of other colleges testifies his promotion of educational interests of Depressed classes. Ambedkar started these educational institutions through voluntary effort and organizations. He strongly believed in the educational modernization of masses under the auspices of the state. In his concept of state socialism, he allocates a major role for the state in discharging its duties in respect of education of the masses.

Introduction

The constitutional measures and activities the policies were aimed at ensuring social justice to socially and educationally backward classes. The Concepts of Prajna, Karuna, Samata which he derived from Buddhist philosophy were the key concepts which he incorporated as the aims of education. He advocated such courses which provide wider exposure of knowledge to the pupils. He advocated of scholarships and free ships to the depressed classes. He looked towards education as a tool achieving social justice. The overall review of the educational activities and how Dr Ambedkar looked towards Education as a tool of ensuring social justice is covered in the present paper.

Dr. B.R. Ambedkar was not only a great emancipator but was a great educationist too. Education for all and particularly down-trodden and the backward classes according to him was the only solution. He looked upon education as an instrument of social change that he wanted to usher in. He also looked upon education as a corrective for all injustices. He also looked upon education for mobilizing depressed classes for their liberation. His glorious call EDUCATE, ORGANIZE, AGITATE, to the people is the clear indication of this. The starting of Peoples Education Society in Bombay to promote educational interests of the depressed classes and the Milind Mahavidyalaya of Aurangabad in Marathwada and number of other colleges testifies his promotion of educational interests of depressed classes. Ambedkar started these educational institutions through voluntary effort and organizations.

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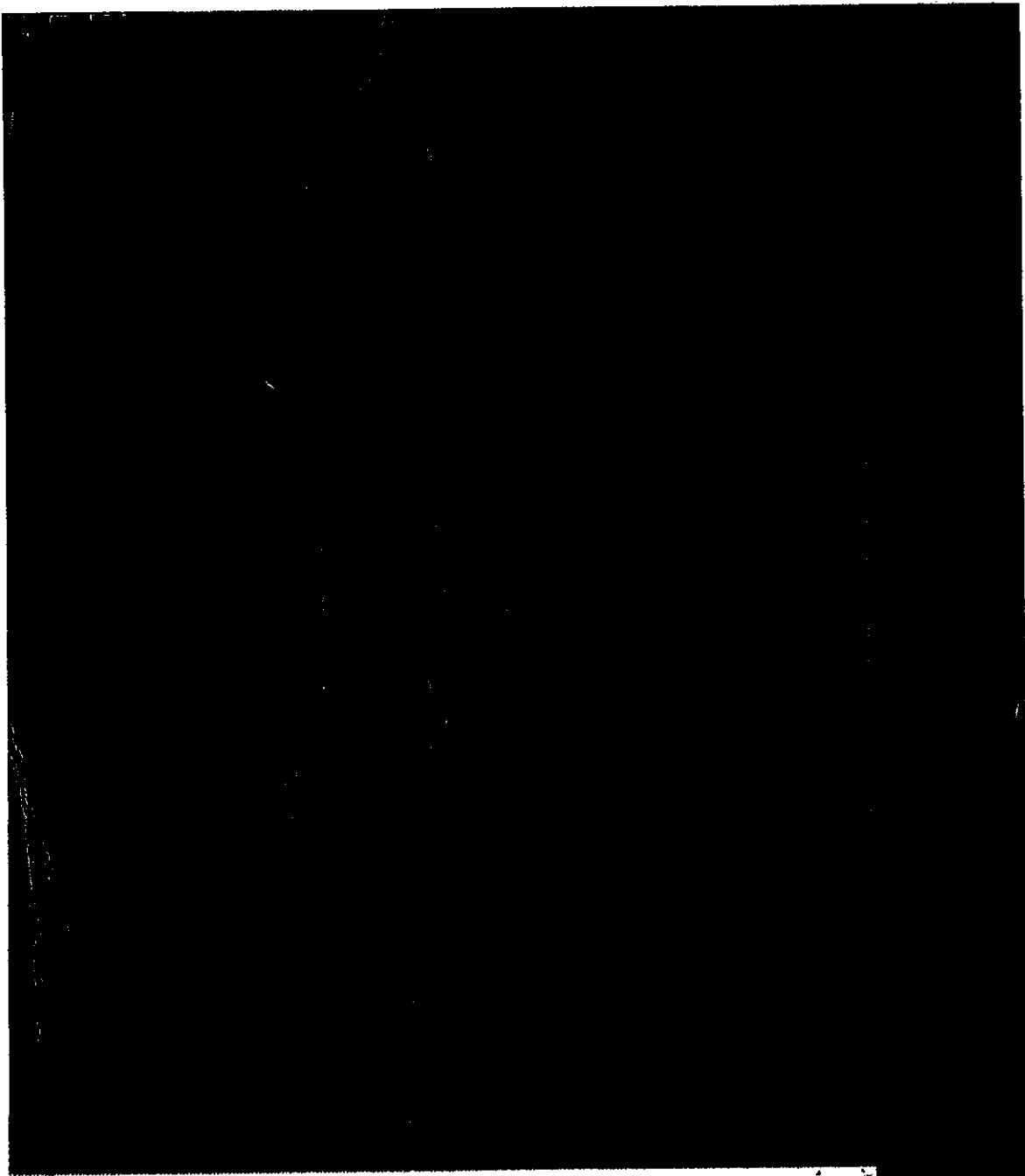
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Telangana State Formation Movements - Early and Later Phases

(Telangana region has a unique place in history. It had its distinct socio-political and cultural identity. This distinct identity reflected in language, linguistics, lifestyle and habits. This region has very ancient roots the earliest reference of Telangana could be traced back to sixteen Janapadas which were depicted in Puranas. One of the Janapadas Ashmaka is the present day Nizamabada district Bodhan. Several dynasties ruled this region right from Satavahanas to Asaf Jahis. This came to end with the 'Operation Polo', the police action of Indian Union between 13th to 17th September 1948. After the military action, Hyderabad was ruled by Military General J N Chowdhary followed by senior civil service officer M.K.Vellodi.

After the General Elections in 1952, Hyderabad remained a separate state in 1956. Burgula Ramakrishna Rao, after winning 1952 elections formed the Government. Though short lived, this Government made some prestigious land reform acts such as Jagirdari Abolition act, Hyderabad - Kowldar (Rented Formers)-Landlords owners Act. During this time many discussions took place of reorganization of states on Linguistic basis. This was a long pending demand of separation of Telugu state from Madras Presidency. Along with that there were disputes among Telangana, Maharashtra and Karnataka people in Hyderabad state. Some disputes broke out in the name of Aikya Karnataka, Vishalandhra. In these conditions Andhra, Telangana leaders presented their views in front of Fazul Ali Commission (States reorganization commission). After hearing their case, Fazul Ali commission recommended the disintegration of Hyderabad state and after General elections of 1961 if there is acceptance of 2/3rd Majority

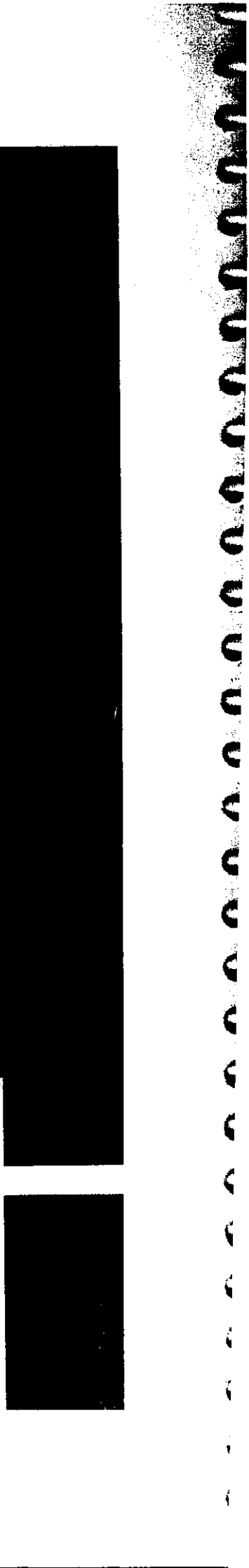


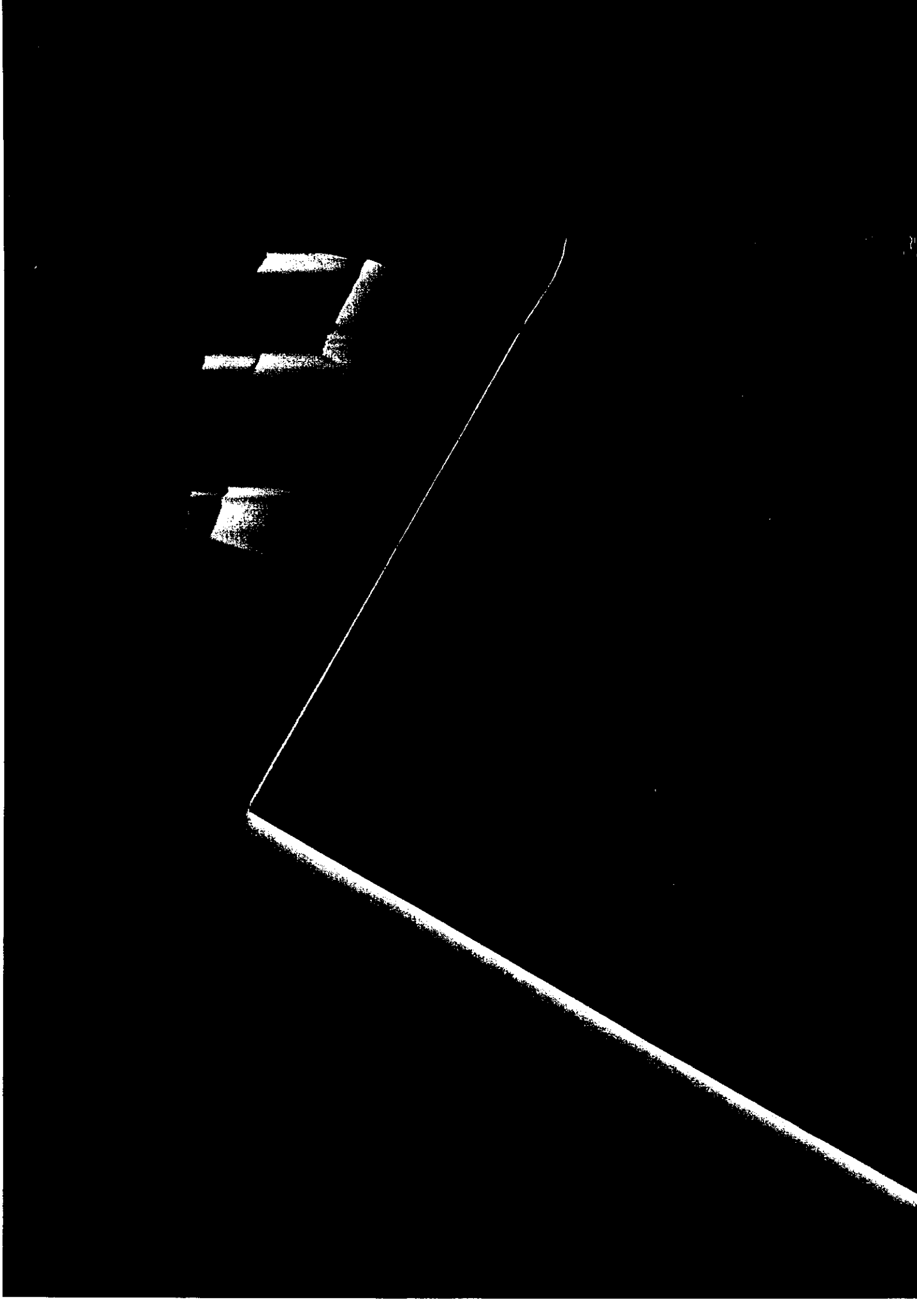
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The Nizams were initially provincial Governors of the Mughal emperors. Hyderabad gradually became the first princely state to come under British paramountcy signing subsidiary alliance agreement. Telangana region has a unique place in history. It had distinct socio-political and cultural identity. The distinct identity reflected in this language, linguistics, lifestyle and habits. This region has very ancient roots the earliest reference of Telangana could be traced back to sixteen Janapadas which were depicted Puranas. One of the Janapadas Ashmaka is the present day Nizamabada district. Several dynasties ruled this region right from Satavahanas to Asaf Jahis. This time to end with the 'Operation Polo', the police action of Indian Union between 13th to 17th September 1948. After the military action, Hyderabad was ruled by Military General J N Chowdhary followed by senior civil service officer M.K.Vellodi.

Introduction

- 10.1 1952 Mulki Movement
- 10.2 Formation of Linguistic State 1956
- 10.3 Jai Telangana Movement
- 10.4 Telangana Praja Samithi
- 10.5 Eight Point Formula

**Telangana State Movement
Early Phase 1952-1970**

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Chowdhary

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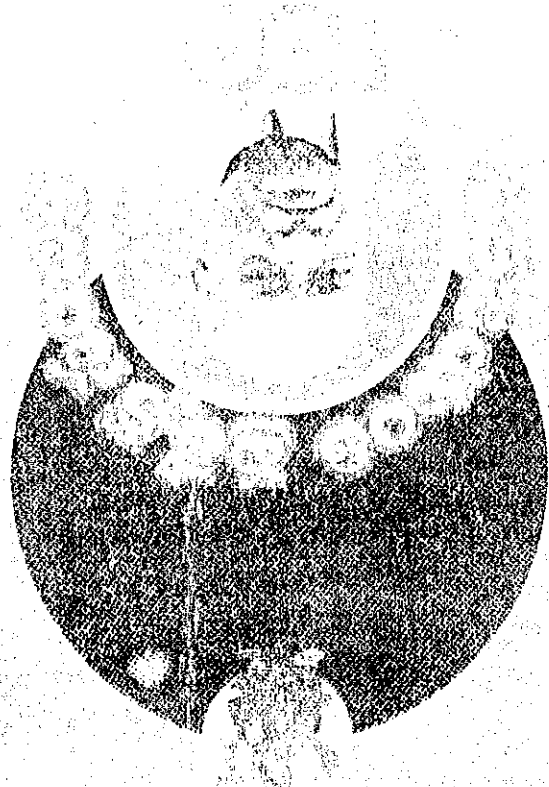
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1952లో జరిగిన సార్వత్రిక ఎన్నికల తర్వాత ఈ ప్రాంతమంతా అంటే 1952 నుంచి 1956 వరకు హైదరాబాద్ ప్రత్యేక రాష్ట్రంగా ఉంది. సార్వత్రిక ఎన్నికలలో గలుపొందిన బార్లెల రామకృష్ణారావు ప్రభుత్వాన్ని ఏర్పరిచారు. కొద్దికాలమే ఉన్నప్పటికీ ఈ ప్రభుత్వం కొన్ని ప్రగతిశీలమైన చర్యలు కూడా చేసింది. ప్రధానంగా జూనియర్ వ్యవస్థను రద్దుచేసి చట్టాలు, హైదరాబాద్ ప్రాంత-భూకమిషన్లు యాజమాన్య చట్టాల వంటి అనేక భూసంస్కరణలకు శ్రీకారం చుట్టినది.

1952లో జరిగిన సార్వత్రిక ఎన్నికల తర్వాత ఈ ప్రాంతమంతా అంటే 1952 నుంచి 1956 వరకు హైదరాబాద్ ప్రత్యేక రాష్ట్రంగా ఉంది. సార్వత్రిక ఎన్నికలలో గలుపొందిన బార్లెల రామకృష్ణారావు ప్రభుత్వాన్ని ఏర్పరిచారు. కొద్దికాలమే ఉన్నప్పటికీ ఈ ప్రభుత్వం కొన్ని ప్రగతిశీలమైన చర్యలు కూడా చేసింది. ప్రధానంగా జూనియర్ వ్యవస్థను రద్దుచేసి చట్టాలు, హైదరాబాద్ ప్రాంత-భూకమిషన్లు యాజమాన్య చట్టాల వంటి అనేక భూసంస్కరణలకు శ్రీకారం చుట్టినది.

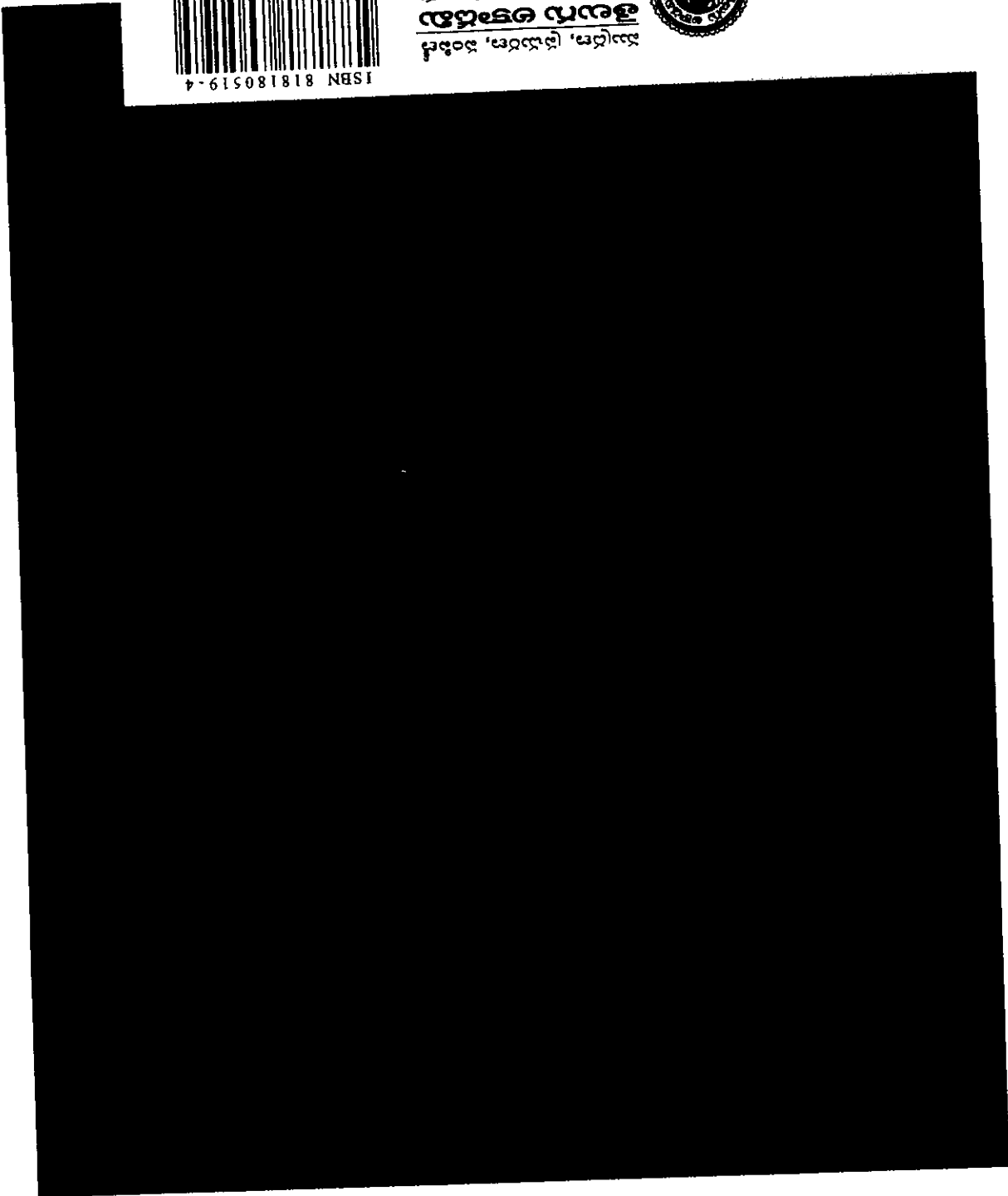
నాయకత్వంలో మరికొంతకాలం పరిపాలన జరిగింది. మిలటరీ జనరల్ చౌదరి నల్లెళ్ళిగిరిలో కొద్దికాలం, సినియర్ సివిల్ నల్లెళ్ళిగిరి ఎం.కె.వెల్డేటి భాగమైంది. ఈ మిలటరీ చర్యను 'అవరెన్సు పోలో' అంటారు. చివిన ప్రక్రియ పూర్తి అయిన తర్వాత ప్రభుత్వ పోలీసు చర్య వల్ల నిజాం పాలనలో ఉన్న హైదరాబాద్ రాజ్యం భారత యూనియన్లో రాజవంశాలు ఈ ప్రాంతాన్ని పాలించాయి. 1948 సెప్టెంబర్ 13-17 తేదీలలో జరిగిన భారత ప్రాంతం. నాటి పోతన నగరమే నేటి బోధన్. శాతవాహనుల నుంచి ఆసక్తికరమైన వరకు అనేక చారిత్రకంగా పురాణాలు వర్ణించిన భోదన్ (16) మహాజన వదాల్ అనేక నేటి నిజామాబాద్ జిల్లా తెలంగాణ భాషలో, మండలకంలో, జీవనవిధానంలో, అలవాట్లు, ఆధునికతలో ప్రతిబింబిస్తుంది. సాంస్కృతికంగా తనదైన ప్రత్యేక ఆస్తికలను కలిగిన ప్రాంతం తెలంగాణ. ఈ విశిష్టమైన సంస్కృతి చరిత్రలో తెలంగాణ ప్రాంతానికి విశిష్టమైన స్థానం ఉంది. సామాజికంగా, రాజకీయంగా,

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అనంతరము మొదట ముఖ్యమంత్రి నామినేషన్లలో ప్రావిన్షియల్ గవర్నర్ గా ఉండవారు. తర్వాత బ్రిటిష్ వారితో చేసుకున్న స్టాన్లీ నవాబ్ ఒప్పందం ద్వారా హైదరాబాద్ రాజ్యం బ్రిటిష్ వారి పరిశ్రా అధీనంలోకి వచ్చింది. తలంగాణకు భారతంలో ప్రత్యేక ప్రావిన్సుగా, సామాజికంగా, రాజకీయంగా, సాంస్కృతికంగా తనదైన ప్రత్యేక స్థానం కలిగిన ప్రాంతం. తెలంగాణ, ఈ విశిష్టమైన సంస్కృతి తెలంగాణ భాషలో, మాండలికంలో, జీవన విధానంలో, ఆలవాట్లు, ఆభరణాలలో ప్రత్యేకమైనవి. భారతంలో పురాణాలు వర్ణించిన గోదావరి (16) మహాజన పదాల్లో తెలంగాణ ప్రాంతం, వాటి పోతన కవిగర్వము నేటి బోధన, శాతవాహనుల నుంచి ఆనందజాతీయ వరకు అనేక రాజవంశాలు ఈ ప్రాంతాన్ని పాలించాయి. 1948 నవంబరు 13-17 తేదీలలో జరిగిన భారత ప్రభుత్వ పోలీసు చర్యల ఫలితంగా పాలనలో ఉన్న హైదరాబాద్ రాజ్యం భారత రాజ్యాంగం ధర్మాన్ని అనుసరించి భాగమైంది. ఈ విలక్షణ చర్యను, ఆచరణను పోలీసు అంటారు. బలైన ప్రక్రియల ద్వారా అయిన తర్వాత విలక్షణ చర్యలను అనుసరించి భారత రాజ్యాంగం, సీనియర్ సివిల్ సర్వీస్ అధికారి ఎం.కె.వెల్దేటి నాయకత్వంలో మర్యాదాపాటణం

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OSMANIA UNIVERSITY — A LANDMARK IN VERNACULAR EDUCATION AND STUDENT'S MOVEMENTS IN HYDERABAD STATE

Srinivas Rao Vaddanam

Adopting Regional Language — Contesting the Supremacy of English

It was established with the ideal of imparting higher education through the regional languages of India. Its motivation was basically patriotic: it was a revolt against the supremacy of the English Language in India, and an attempt at the liberation of knowledge which was imprisoned in the treasure-houses of foreign languages. In an objective historical analysis, the Osmania University may well be regarded as the symbol of a renaissance in the Indian educational system. Long before independence, and the consequent assertion of the claims of the regional languages, it made the daring experiment of using one of these languages as a medium of higher education in humanities as well as in sciences. A number of new Urdu schools were opened between the year of his ascension in 1911 to the opening of the University in 1917. The disproportionate share of Persian and Arabic in the curricula of the existing schools was consciously reduced and Urdu was promoted in their place. The syllabi of the prevailing oriental courses were redrawn and the place of Urdu was suitably upgraded. More Urdu schools were opened in smaller towns and even in many villages. All these calculated and co-ordinated measures resulted in increasingly larger number on non-Muslim, or at least non-Urdu speaking pupils, unavoidably taking up Urdu as the medium of instruction. The university was thus poised by 1916 to come into its eagerly anticipated existence.¹

In such carefully prepared and crafted atmosphere, Akbar Hydari submitted a petition to the Nizam on 22nd April, 1917. In it, he ably argued the case for adopting Urdu as the medium of the proposed university. Yet English was a compulsory subject at Osmania as Hyderi felt that as graduates should not be inferior to those of existing Indian Universities with a language which has become essential in every sphere of life.² Within two days, the Nizam was to accord his approval, and a Farman was issued sanctioning the university, a mere two days thereafter, on 26th April, 1917.³

The gigantic task of building up a new university at Hyderabad, a multi-lingual State with Urdu as the medium of instruction, would not have achieved success because of Chelmsford and other eminent British Indian Educationists and Statesmen. Chelmsford, in a speech delivered at a meeting of the Directors of Education, while criticizing the policy of English being the medium of

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Srinivas Vaddarapu

Vandematharam Movement - First Seed of Nationalist Spirit among Students in Hyderabad State

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The establishment of Osmania University in Hyderabad state which was named after its ruler Mir Asan Ali Khan the seventh Nizam, was the product of a series of attempts over a period of nearly half a century to set up in Hyderabad an institution of higher learning which would be worthy of the princely State of India. In the present paper an attempt is made to trace out the events leading to the Vandematharam Movement and analyse the nationalism of students. This paper is based on the information derived from archival sources and few secondary works on Hyderabad State.

The Vandematharam Movement in Hyderabad State, though short lived was a precedent and dynamic movement covered by associations like Civil Liberties, Arya Samaj and Hyderabad State Congress to open up resistance. These Associations considered the Government as oppressive. The atmosphere throughout the State, in the mental sphere and even in social and personal strata became vibrant and sensitive. The unrest spread to students in Hyderabad. It is interesting to note that the Seventh Nizam Asan Ali Khan composed a song and issued a statement stating that song to be sung compulsorily in all schools in Nizam State. The first line of the song reads like this: "Osman Basad Eqbal Salamot Rakhe...".

The facts of the case briefly detailed are as follows:—The Osmania University College had then three magnificent hostels called A, B and Temporary, each with two Prayer Halls one for the Muslim students and the other for the Hindu students. The activities and silent or loud prayers were offered by each group in their Prayer Halls. In the month of September before the Dasara festival in 1938 few Muslim students suspected something intolerable brewing in the Hindu Prayer Halls. It was detected that Vandematharam was being sung by the Hindu students in the Prayer Hall. The Warden of the B-Hostel was alerted who instructed the Prarthana Mandir to keep the Prayer Hall closed. Students did not mind the closure for the time and offered their prayers including Vandematharam in the corridor. Vandematharam reached wider publicity. The action