

## Caste, Culture, Continuity, and Change: a study of Dalit Priests

### of Telangana

ఈ కార్యక్రమం ద్వారా కార్యక్రమంలో జాతీయ అభివృద్ధి నోర్మ్ పూర్వకముగా అభివృద్ధి పొందిన వ్యక్తులను నోర్మ్ పూర్వకముగా పాఠశాలలో చేర్చుటకు ముక్కు అభినందనములు మరియు ఈ కార్యక్రమ ప్రారంభించిన అనంతరము కలసి ఉన్నందుకు

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**Abstract:** India is currently going through a period of marked transition. It is experiencing tremendous changes in the socio-cultural and institutional structures. These changes have been well confirmed and rapid during the last few decades. Particularly in recent times, the shift in the ideologies at the national level, on the one hand, and the expansion of the global market, on the other hand, created a crisis in all the developing countries in the world. In India, the shift is much more rapid and profound. This 'new normal' is not only influencing the local economies but also the innate cultures and traditions. The impact is at two levels, the new narrative of nationalism is overshadowing the regional identities, and the windows opened by the market economy created access to the western lifestyle, including food, fashions, and culture as a whole. It is not to say that such social change in India is a sudden and recent phenomenon; it is a continuous process. However, the current phase is the most power full and strategic because it substantially alters the social structure and culture.

Pambala, a Dalit priestly community representing the local tradition of Hinduism in Telangana State of South India, is one of such communities pushed into a crisis. This paper examines the status of a small community representing the local tradition in the modern nationalist and global discourse. The report primarily attempts to locate the Pambala community in Telangana society, culture, and their historical importance in the village ritual life. The second part examines the continuity and change in the caste, culture, and tradition; the paper is based on a focused study of a traditional community in Modern Hinduism.

## 1. INTRODUCTION

Dalits and Priests cannot go together because they represent two independent cultural segments and different traditions. The word 'Dalits' is a Marathi translation of the British category of 'Depressed classes.' It refers to a single largest cultural block of India, historically considered untouchables, and the constitution of India recognized them as Scheduled Castes (SC). According to Zelliott (1992), the current usage of the term Dalit goes back to the nineteenth century when a Marathi social reformer and revolutionary Mahatma Jotirao Phule used it to describe the untouchables, which derived from the Sanskrit root 'Dal,' which means to crack open split and so on. When used as a noun or adjective, it means to burst, split, broken, or form asunder, downtrodden, scattered, crushed, and destroyed. Historically Dalits were confined to the lowest rung of the Hindu caste hierarchy. Contrary to this, 'Priests' occupy the top rank of the order and are given a highly respectable position in Hindu society. According to the Hindu Varma scheme, Brahmins are the priests, and Brahma created them from his mouth to perform religious rituals and prayers.

Several writers expressed views that Aryans came from outside India, and the Brahmins were one of the subgroups or Varnas among the Aryan invaders. They settled in the Indus valley between 1500-1000 BC (Basham A.L.1951). At the same time, Dasas (part of them Dalits) were sons of the soil of Indus valley, Where the Mohenjodaro and Harappa civilization was founded much before (about 1500 years) the Rigveda. The Brahmins emerged as priests only during the Rigveda period, and their priesthood was confined to only Aryan communities and groups. These Brahmin priests were authorized to perform Yagnas and Yagas for Aryans but not for most aboriginals and Dasys. Dasys, on the other hand, continued their worship of their mother goddess and deities. There is ample

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# Caste and Religion in Telangana: A Historical Study

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**Author's contribution**

*The sole author designed, analysed, interpreted and prepared the manuscript.*

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## ABSTRACT

Caste and Religion are the principal identification markers in India. They are becoming increasingly significant in mass mobilization for identity politics and urge for social equality and social justice. This paper examines the link between caste and religion, especially in the case of the lower castes. It argues that both caste and religion meant different things at different levels of social hierarchy. It also examines the distinctive characteristic feature of religious identities in Telangana, South India. India is culturally diverse; though it broadly appears as a single entity, there are several cultural and religious differences from state to state and region to region. Telangana, the newly formed state in India, got its significance in religious practices and caste hierarchy. This paper attempts to map the socio-cultural characteristics of the people of Telangana based on caste, religion, and other cultural practices. It analyses the distinctive caste and spiritual aspects of Telangana society and caste-based hierarchy in terms of religious rites and rituals of the lower castes.

**Keywords:** *Telangana; caste; religion; hierarchy; culture; festivals; fairs.*

## 1. INTRODUCTION

The Indian Caste system is a rigid social stratification characterized by hereditary status, endogamy, and social barriers sanctioned by custom, law, or religion. Caste as a social system divides every individual and the occupation they perform, where and how they live and are perceived by the society, by a person's birth. Generally, it is assumed that caste was a matter of the past that does not exist in India today. Caste adversely dominates the lives of various marginalized communities in

Telangana, especially lower-caste communities like the Other Backward Castes and Dalits. While being born as upper-caste gives an individual social, economic, and political capital, birth as lower-caste deters an individual from accessing even fundamental human rights. Thus, the caste-based social system created by humans to determine that some communities enjoy privileges which remains intact only within and for these communities still structures every individual life in India [1,2]. To keep this system intact, inhumane and brutal crimes are committed against the lower-castes,

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# Covid -19 Pandemic and Migrant Workers in India

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## ABSTRACT

The COVID-19 Pandemic has severely impacted many countries, particularly developing ones; the worst sufferers of the Pandemic are Migrant workers. In India, the Pandemic and subsequent restrictions on the moment and mobility of Migrant workers created chaos and attention of policymakers and the Governments at the national and state levels. Generally, in India, the migrants consist of people from backward areas and weaker sections, and most of them are pushed from their native places to far-off. Lack of comprehensive policy on migrant workers, inadequate social security measures in Indian labor laws, and non-implementation of existing laws are issues of concern; India is working in that direction.

**Keywords:** 1. Migrant Labor 2. Covid-19, 3. Labor policy

Noted Indian Marxist economist and intellectual Prabhat Patnaik described this Pandemic as 'socialistic.' In the initial stage of the spread of Covid-19 in India, he wrote an article titled "Pandemic Socialism," wherein he gave a few reasons for the same. In country after country, there is the socialization of healthcare and the production of some essential goods which depart from the capitalist norm. He says, The more severe the crisis, the greater the degree of socialization. He quoted Spain as an example. Spain, the second worst-hit European country after Italy, has nationalized all private hospitals to cope with the crisis: they are all now under the control of the government. According to him, tightening government control over production in the U.S. and several other European countries is also a socialistic value. He published this article just a few days after the nationwide lockdown in India. According to him, for Covid-19, there is no distinction between the rich and the poor, also haves and the have-nots

. The view is partly true. In general, The Novel Coronavirus does not discriminate; it affects everyone. However, the ability to withstand the attack of COVID-19 is different, and overcoming the distress caused by it varies. The rich to the poor, from the haves to the have-nots. People from marginalized communities are affected disproportionately. The virus itself is not the biggest bother for the people on the margins of life and livelihoods. The chorus across the country, "If we do not die of the coronavirus, we will die of hunger," is growing among the poor and the vulnerable.

The spread of Coronavirus is, unfortunately, attributed to the migration and mobility of people. On the other hand, medical professionals believe that controlling this infectious disease is possible through immobility and confinement like lockdown and so-called social distancing. On March 25, 2020, Prime Minister Sri Narendra Modi announced a countrywide lockdown saying 'it is a Lakshman Rekha, no one could leave home for 21 days. "Every state, every district, every lane, every village will be under lockdown," Prime Minister said. New York Times commented on the lockdown as "the most severe step taken anywhere in the war against the coronavirus."

During the lockdown, all the activities, except for essential goods and services, everything were suspended entirely, and modes of road transport, passenger trains, and flights were halted. The sudden and surprising decision of a 21-day nationwide lockdown has taken a severe toll on the vulnerable sections of society. The government had thought that through the impact of a national lockdown by restricting the movement of people from one place to another and by strict social distancing measures, one could effectively slow down the pace of community transmission of coronavirus pandemic. However, it also put large working-class sections at greater risk. Notably, the urban poor, artisans, daily wage workers, employees of the private sector, and migrant laborers are the worst sufferers. It has shown adverse impacts on the per capita incomes of the marginalized sections, those who generally are relegated to an unimportant and weak position within the society with socio-economic vulnerabilities resulting from the Pandemic.

The consequences of drastic actions substantially generated social vulnerabilities and gave birth to economic, ethical, and policy debates. Precisely during that period, a new tribe called migrant workers surfaced. As borders were sealed, transportation got stopped, and factories, shops, restaurants, and all economic activities were shut down, barring only the essential services. It proved to be a nightmare for hundreds of thousands of migrant workers, who lost their livelihoods overnight and became homeless. The immediate challenges faced by these migrant workers were related to food, shelter,

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# **DAMS AND SOCIAL DAMAGE: EXPERIENCES OF INDIAN COMMUNITIES**

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## **Abstract**

Dams, mainly irrigation, are considered symbols of development. Particularly in a country like India, where most of its people depend on agriculture, they are treated as 'temples' of modern development because they have significantly contributed to human development in the post-independent era. But on the other hand, people are organizing against Dams across the globe and raising their concerns about the consequential social and ecological damage. Most of the studies (during 1980 and 90s) discussed big irrigation projects' ecological and environmental impact, some of which also focused their attention on displacement issues related to tribals and aboriginal communities. The major problem with large dams and irrigation projects is the massive displacement of people and the governments' lack of rehabilitation and resettlement policy. Therefore, the social acceptability of Dams is a question of prime importance. This paper examines the reasons for opposition to the Dams and assesses the impact of displacement on a village community. This paper is based on the post-displacement study conducted in Telangana State, South India.

## **Introduction**

Displacement is one of the major sociological issues across the globe. The fundamental principle of development is 'sustainability' in the present-day context. The product should be open and a participatory process of environmental, social, economic, cultural, and political changes that can be achieved through the preservation and conservation of ecosystems. The contention of the Brundtland Report that development should meet the needs of the present without compromising on the ability of future generations to meet their own needs is the ideal situation that any welfare state should be aiming to achieve. However, the ongoing process in the name of 'development' seems to be against this definition. The development process, proposals, and projects of recent times are facing strong resistance from people since this development also contributes to disturbance and destruction.

# History of Modern Education in Hyderabad, Nizam's Dominions

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**Abstract:** Telangana State is a newly carved state in India that was part of erstwhile Andhra Pradesh till 2014. The region was part of Hyderabad Muslim Nizam state and was merged into India in 1947. It was a unique state that inherited the Deccan region's composite culture. The Hyderabad culture represents religious toleration and communal harmony of a heterogeneous society predominantly consisting of Hindus and Muslims. In recent years, there have been conflicting and contradictory interpretations regarding the nature and the characteristic features of the Nizam rule. In particular, the period of the last two Nizams, i.e., the sixth and the seventh (1869-1948), has been subjected to critical analysis. Contrary to the opinions of some scholars, as early as 1829, Nawab Fakhruddin-Khan (Sham-ul-Umra II) had established a school known as the *Madrasa-e-Fahria* in his palace. However, concrete steps were taken to introduce modern education in the princely State of Hyderabad only in the second half of the nineteenth century. The history of current public instruction in the Nizam's dominions goes back to Sir Salar Jung, the Prime Minister of Hyderabad (1853-83). After assuming power as Diwan, Salar Jung introduced several reforms in the field of education. Undoubtedly, the modern education system in Hyderabad State originates from the Salar Jung reforms. In 1853-54, Salar Jung established *Darul-Ulum*, the Oriental College at Hyderabad, intending to inculcate a taste for oriental learning through the media of the "Arabic Persian and English language," as well as "Telegoo and Maratta. This paper elaborates the historical account of the Education History of Hyderabad State over 100 years.

**Keywords:** Telangana State, Hyderabad, Nizam's Dominions, Asaf Jahi, Sir Salar Jung, Modern Education



# IT initiatives in Government Job Recruitment: A Study on Telangana State Public Service Commission

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## Abstract:

Digital technologies have influenced more rapidly than any innovation in history. Every part of the globe is transforming rapidly with the advent of digital, including information and communication technologies which make things in life simpler and more accessible. These new technologies are mainly influencing our systems, institutions, service deliveries, and the functioning of society at large. This stage is called 'information society' and the modern society constitutes a network society since the massive use of information and communication technologies in all spheres of social life. The developments in data sciences and the use of the newly emerged technologies have prompted many to claim that we have entered a new digital era. Telangana State Public Service Commission, a government agency meant to recruit government services uses such innovative technologies for a more fair and transparent recruitment process.

**Keywords:** 1. Digital Technology 2. Public Recruitment 3. 3. Selection Process

## 1. Introduction

Digital Technology affects almost every aspect of social life, from food to transport, to access to food and healthcare, socialization, and productivity. With the power of the Internet, the idea of the 'global village' is becoming a reality. Technology has enabled global communities to form and ideas and resources to be shared more easily. People in India increasingly use digital technology in all aspects of life, including communication, networking, business expansion, education, defense, and space research. The private and corporate companies are using the Internet and digital technologies intensively in their recruitments, but interestingly the recruitment agencies in the government sector are still hesitant to adopt the new technologies in recruitment and selection processes in India.

# Capacity Building for Teachers in Blended Learning and ICT Skills

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## ABSTRACT

The COVID-19 pandemic has created the most significant disruption of education systems in history, affecting almost all the institutions and countries across the globe. Educationists and policymakers are trying to identify alternative classroom teaching and learning alternatives to overcome the situation. In India, in the wake of the COVID pandemic, the University Grants Commission (UGC) has prepared a concept note on the blended learning mode to manage the situation. According to the UGC Blended model, up to 40 percent of a course will be taught online, and the rest 60 percent through traditional, offline methods in all higher education institutions. Similarly, Open Universities must design the counseling sessions in a blended mode. Adapting technology is easy, but training teachers using ICT and other tools required for blended mode will be tough. Enhancing teachers' skills is essential to prepare for the new teaching-learning. For this purpose, the Commonwealth Educational Media Centre for Asia (CEMCA) has designed Capacity Building Programmes for Teachers working in Higher Education Institutions. Center for Staff Training and Development (CSTD) at Dr. B. R. Ambedkar Open University (BRAOU) successfully conducted a two-weekcapacity-buildingprogram in online synchronous mode and trained hundreds of Teachers.

**Keywords:** blended learning, digital technologies, online learning, ICT, CSTD-BRAOU

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## INTRODUCTION

The context of Covid-19 brought a clear paradigm shift in teaching and learning in educational institutions. More particularly, the developing countries adapted a readily available blended learning model to meet the challenge posed by the pandemic. Everything has been impacted, including the teaching-learning process from primary level to university, which has experienced unforeseen changes in many parts of the world. Some policy experts describe the new nations in the field as a 'silver lining' in the clouds. Blended learning is one of such innovative methodologies that evolved during the pandemic.

Keeping the Covid-19 pandemic situation in view, institutions continue to adapt to the new normal, and blended learning has emerged as an essential framework to ensure continuity in education delivery. A critical and related aspect is the appropriate and effective use of Information and Communication Technology (ICT) in higher education to continue to reach and engage learners for improved learning experiences and outcomes. Integral to the process of capacity building in blended learning design and delivery is the need to promote skills in education so that teachers can effectively integrate ICT into teaching practice to provide uninterrupted quality teaching and learning. Recognizing that "technology will play an important role in improving educational processes and outcomes," the National Education Policy 2020 recommends training teachers in technology use and integration.

To cope with the situation, UNESCO is insisting on Blended Learning (BL) by using available Education Technologies to reach the learners. Responding to the call, the Indian National Commission for Cooperation with UNESCO (INCCU) has prepared a policy framework for the country to promote digital education through online educational platforms with equity and inclusion with the help of technology. University Grants Commission prepared a policy and circulated it to all the Universities in the country to follow a Blended Mode of Teaching and to learn with 60 percent offline and 40 percent online.



# Religious Hegemony and the Role of Neo-rich and Priests in Contemporary South India

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*Abstract- The caste, religion, and economic and political domains have a vital space in Indian society. There are extensive studies on these; however, given less significance to read about the religious hegemony of the neo-rich through changing religious sentiments and raising the ritual status of the deity and themselves. The neo-rich and other religious forces cumulatively act to produce a religious identity and elevate the status. They understand the dynamics of these aspects presented through two religious' traditions, local and mainstream. The first is dominant ritually within closed geographical boundaries; the latter is a dominant mainstream religion representing large population membership of practice in India. Religion with a dynamic character is contested in multiple ways in which the representatives of its spread are political leaders, priests, and neo-rich. Such instances in city space have given scope for the identity crisis. The local deity traditions have given a new opportunity for the neo-rich and priests to change the sacred structure and rituals of practice that aimed at creating self-identities in the reflexive religious modernity. The neo-rich and Brahmin priests have become manipulative and monopolizing forces of society's religious and social structures. These expose the power relationships in the society and constitute religious hegemony. This kind of differentiated worship can structure and restructure social relations without hindering other social aspects intertwined with religion, particularly in South India.*

Politics has hidden roots in religion, which drives it to have hegemony. The political field primarily aims to have political dominance by utilizing numerous elements of society. India experienced political dominance, strategies of survival, and continuous hegemony, either by outsiders or insiders, in which first economic and later religion acted as significant factors. Further religious movements and religious propagators influenced multiple religious communities. Two kinds of division in Indian society can be observed, regional and religious. However, the present study gives a new dimension to such divisions while understanding the religious ritual structures and practices that define the religious hegemony as the dominant religious practice in India. Most people practice the Hindu religion, in which the local and regional religious practices have been included. Though there exist other religions such as Islam, Buddhism, Christianity, and Sikh, their prominence spread across local, regional, and sometimes across nations. However, Hinduism became a dominant religion representing large population membership in India. In these religious contestations, representatives of their spread are religious gurus, political leaders, priests, and the neo-rich. Migration is another approach to establishing a religious practice in new geographical boundaries and its spread. These acted as a medium to develop social relationships with a specific social structure. This structure is supervised by religious, political, legal, and many other social forces. These social forces cumulatively produce a religious identity and spread out to elevate its status.

While appealing to many, it gains strength and power, thus contesting other religious traditions, which have the characteristics of easy assimilation and appropriation characteristics. This process of contestation can be observed in Indian historical epochs, in which foreign invaders such as Muslims and Christians and at the local Hinduism, Buddhism, and Jainism. Kings, with the help of religious preachers, and now through elites, politically

## I. INTRODUCTION

Culture and economic development are considered important among the visible characteristics of a society. These two elements have dynamic features that contribute in multiple ways to the development of the society, in which ideologies of politics, religion, and hegemony are predominantly looked upon.

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# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRTH)

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## Hierarchy and Graded Inequality Among Dalits: A Study of Telangana State

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**Abstract:** Caste is the fundamental element in the structure of the Hindu social order. Society in India is built on graded inequality among the people. This inequality is based on the community, initially in Vedic literature known as the Varna. Babasaheb Ambedkar, the champion of the oppressed, fought vehemently against caste-based and graded inequality. Graded inequality is found only in the Indian subcontinent and is the product of the caste system. The fundamental characteristic of Graded inequality, which differentiates it from pure inequality, is – that graded inequality divides the sufferers based on unequal burden and benefits. That means under graded inequality, the middle castes (Kshatriyas, Vaishyas, Shudras) are sufferers on the one hand and beneficiaries on the other hand of the graded inequality, i.e., the caste system. Benefits and burdens are unequal from caste to caste. Only the highest Caste of Brahmins, the final beneficiary, and the lowest castes of Dalits ( Ati-Shudras, untouchables) are absolute sufferers of graded inequality. Interestingly, the same hierarchical order and graded inequality are found among Dalits (Ati-Shudras, Ex-untouchables), the lowest caste hierarchy, and order strata. This paper attempts to understand the hierarchy among the Dalit Community, its stratification, and graded inequality within the group. Examining the caste order based on the status of sub-castes within the ati-shudra, the untouchables- the paper explains the graded inequality among them. This paper focuses on the Dalit communities of Telangana state, which is almost the same as the rest of India.

**Index Terms - Hierarchy, Graded Inequality Dalits, Caste, Sub Caste, Telangana State.**

### I. INTRODUCTION

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### Introduction

Indian (Hindu) social order is based on the graded inequalities among its people. The Rig Veda, one of the four sacred canonical Hindu texts, explains the creation of the universe and human beings in the Purusa-Sukta. The Purusa-Sukta is the 90<sup>th</sup> sukta in 10<sup>th</sup> Mandala of the Rigveda. The Purusa-Sukta referred to Prajapati in 1 to 5 verses of the sukta, mentions that the Prajapati created the human being and set one social and cultural tradition to maintain social harmony, becoming Dharma or Religion. Therefore, Sanatana is also identified as a way of life. Prajapati divided human society into four social classes known as Varnas. The four social classes within human society are the Brahmins, Kshatriyas, Vaishyas, and Shudras. Each class has a distinctive set of duties and functions to be performed and carried out. David Mandelbaum stated that "the varnas are the primordial makeup of society" (Mandelbaum 1963). The later verses 11 and 12 noted that "the Purusha was divided into mouth, arms, thighs, feet. The Brahmin was Virat Purusha's mouth; Rajanya (Kshatriya) was formed of both his arms. His thighs became the Vaishya; Shudra was produced from his feet". According to the Varna system, the Brahmin is the highest social class because he cannot be a slave to anybody but is permitted to own slaves of any caste. A Kshatriya, albeit inferior to the Brahmin, can be the Brahmin's slave. While he is superior to the Vaishyas and Shudras due to his ability to hold them as enslaved people, the Vaishyas and Shudras have no right to hold a Kshatriya as an enslaved person. Similarly, while a Vaishya is inferior to Brahmins and Kshatriyas because they can keep him as their slave and he cannot, he is proud that he is at least superior to the Shudra because he can retain the Shudra as his slave while the Shudra cannot keep the Vaishya as his slave. The Shudra is the lowest caste since everyone can hold him as an enslaved person, yet no one can hold him as an enslaved person save another Shudra. The position granted to Kshatriya and Vaishya establishes a system of graded inequality. The caste system is responsible for the entire existence of graded inequality in the Indian subcontinent. This is the origin of the graded inequality later: it spread over to Castes and communities.

# SWAYAM: Need to Train Teachers on Online Teaching and Learning

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**Abstract:** The covid-19 pandemic has caused havoc on the Education system worldwide and has significantly impacted the lives of millions of Learners. All the educational institutions from KG to PG are affected by restrictions of the people over a year. Hence, the education sector is forced to adapt new innovative technics and teaching-learning methodologies, pedagogies, and approaches to reach out to the learners. SWAYAM is one such alternative initiative based on technology, widely used in India as an alternative to classroom teaching and learning. Govt. of India and UGC are encouraging SWAYAM courses and allowing for credit transfer.

Interestingly, in India, acquiring technology is very easy but training the teachers in technology-enabled teaching and learning methods is challenging. This paper attempts to discuss SWAYAM and its evolution as an alternative approach and the importance of the training component to prepare online courses and modules for SWAYAM. The paper also explains various skill sets required to adapt by teachers with simple training modules. The paper is based on the training program conducted by the Centre for Staff Training and Development (CSTD) at Dr. B. R. Ambedkar Open University.

## INTRODUCTION

SWAYAM, the Hindi acronym for Study "Webs of Active-Learning for Young Aspiring Minds," is an Indian Massive Open Online Course (MOOC) platform. SWAYAM is an initiative launched by the Ministry of Human Resource Development, Government of India, under the Digital India program, all the Universities and Colleges in the country are encouraged to use the SWAYAM Online platform for Students. The University Grants Commission (UGC), the county's highest higher education policy-making body, considers SWAYAM a platform for future teaching and learning. The Commission, in its notification, has requested all the universities to adopt

the courses offered through the SWAYAM platform so that the student community can get maximum benefits for their active cooperation in adopting and promoting MOOCs Courses offered through SWAYAM. UGC has also requested them to adopt the University Grants Commission's Credit Framework for Online Learning Courses through Study Webs of Active Learning for Young Aspiring Minds Regulations (UGC 2021).

SWAYAM is an Indian version of the Massive Open Online Course (MOOC). MOOCs are free online courses available for anyone to enroll in. The MOOCs began as a liberal education movement in early 2000, and this movement initiated the first-ever MOOCs, further sparked by the MIT open courseware project. In 2006, Wikiversity started, and in 2007 first open course was organized on the platform. The term MOOC was used for the open course "Connectivism and Connective K

nowledge" (CCK08) by Dave Cormier and was introduced at the University of Manitoba in Canada by Stephen Downs and George Siemens. (Stephen Downes 2012) MOOCs provide an affordable and flexible way to learn new skills, advance your career and deliver quality educational experiences at scale. Millions of people worldwide use MOOCs to learn for various reasons, including career development, changing careers, college preparations, supplemental learning, lifelong learning, corporate eLearning & training, and more. The connectivism theory for knowledge creation and generation was the main idea for the first generation of MOOCs, which became famous as cMOOCs; extended MOOCs, also known as xMOOCs, emerged, allowing free access with some closed licenses. Declared by New York Times the year of the MOOC, several well-financed providers like Coursera, Udacity, and EdX associated with top

# Caste-based Census in India: An urgent need for inclusive Development

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## Abstract

Understanding the people of a region or a nation is very important to understanding the social composition of its population. For this purpose, every country enumerates its people frequently in a systematic manner. This will help provide essential information on their spatial distribution, age and sex structure, and other critical social and economic characteristics. In Indian society, caste is a fundamental social component and has always formed the basis for public policy. Structurally, the society is built on Caste, which has functional value. Functionally, it is a complex and culturally unique social system that combines some aspects of descent based on hereditary occupation and strictly follows endogamy. Socially, it ascribes the social class, social identity, and hierarchy which exclude each other and decides power and authority in the society. Based on Caste, Indian culture has been divided into thousands of strict and closed stratification groups. Unless the pattern of Caste and hierarchy is understood, it is not easy to frame a comprehensive social policy. Since British rule, Caste has been the primary criterion for understanding the basic structure of India. After Independence, the public policy related to development focused on Caste, a conflicting point of social development. Reservation in educational institutes and government jobs are provided based on caste identities. Those who support caste-based reservations support caste enumeration in the Census, and those who oppose caste quotas are opposed to caste censuses. But sociologically, the detailed population data is essential to designing welfare and development programs, and understanding the Caste is crucial for creating an inclusive social policy.

*Index Terms:* Caste, OBC Population, Census, public policy, Social Inclusion

## I. INTRODUCTION:

In Indian society, caste is a fundamental social component and has always formed the basis for public policy. Structurally, the community is built on caste, which has functional value. Functionally, it is a complex and culturally unique social system that combines some aspects of descent based on hereditary occupation and strictly follows endogamy. Socially, it ascribes the social class, social identity, and hierarchy which exclude each other and decides power and authority in the society. Based on caste, the Indian society has divided into thousands of strict and closed stratification groups, affecting the world's vast population.

Since British rule, the caste has been the primary criterion for understanding the basic structure of India. After Independence, the public policy related to development focused on caste, which is a conflicting point of social development. The castes' notion of superiority and inferiority has been the source of discrimination and exclusion in India for generations. The Constitution of India (1950) recognized caste and caste-based discrimination as a severe issue and provided several measures for equality among the people. To understand the social composition of India, a frequent and systematic enumeration of the population based on socio-economic data is crucial. However, India decided to avoid the caste count in the Census for over 90 years. Intellectuals, academia from social science disciplines, and policymakers have been stressing the need for comprehensive caste data for several decades. Interestingly, political parties across the country are also urging for a Caste-based census to understand the country's people. Almost all the country's political parties say they are for caste enumeration, but the issue is not crossing legal hurdles.

Recently, the Bihar government announced they would undertake a socio-economic survey of all castes and communities. Such a survey was conducted for the first time by a newly formed Telangana State in 2014, immediately after the State was created. (Ghanta, Reddy, 2014) On 19 August 2014, the Telangana Government conducted a one-day survey of its entire population. Socio-economic data of nearly four crore population of Telangana was gathered in a one-day intensive household survey, claimed to be the first exercise of its kind anywhere in the country. The Government engaged four lakh employees to collect the details in the door-to-door survey. However, the data is not published because of the legal interventions. The Bihar government has already initiated a similar exercise in their way. There are demands from states like Maharashtra, Karnataka, Odisha, and Tamil Nadu to have a countrywide caste-based census.

## II. WHAT ARE THE BENEFITS OF CASTE CENSUS?

# Modern Education in Hyderabad State: A Historical Analysis

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## ABSTRACT

Hyderabad was a unique state that inherited the Deccan region's composite culture. The Hyderabad culture represents religious toleration and communal harmony of a heterogeneous society predominantly consisting of Hindus and Muslims. In recent years, there have been conflicting and contradictory interpretations regarding the nature and characteristic features of the Nizam rule. In particular, the period of the last two Nizams, i.e., the sixth and the seventh (1869-1948), has been subjected to critical analysis. Contrary to the opinions of some scholars, as early as 1829, Nawab Fakhruddin-Khan (Sham-ul-Umra II) had established a school known as the *Madrasa-e-Fahria* in his palace. However, concrete steps were taken to introduce modern education in the princely State of Hyderabad only in the second half of the nineteenth century. The history of current public instruction in the Nizam's dominions goes back to Sir Salar Jung, the Prime Minister of Hyderabad (1853-83). After assuming power as Diwan, Salar Jung introduced several reforms in the field of education. Undoubtedly, the modern education system in Hyderabad State originates from the Salar Jung reforms. In 1853-54, Salar Jung established *Darul-Ulum*, the Oriental College at Hyderabad, intending to inculcate a taste for oriental learning through the media of the "Arabic Persian and English language," as well as "Telegoo and Maratta." This paper elaborates on the historical account of the Education History of Hyderabad State for over 100 years.

**Keywords:** *Hyderabad, Nizam's Dominions, Asaf Jahi, Sir Salar Jung, Modern Education*

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## INTRODUCTION

The former Hyderabad State included the current state of Telangana in it. The state was India's second-largest princely state. Following the fall of the Bahamani and Qutb Shahi Kingdoms, the State of Hyderabad under Asaf Jahi was established. It took the shape of a polygonal tract that occupied the Deccan Plateau's middle. Seven Nizams controlled the Hyderabad State for more than two centuries, from 1724 to 1948, under the Asaf Jahi dynasty. The Nizams ruled over a feudal social structure and an autocratic political and administrative apparatus. It was a distinct state that acquired the hybrid culture of the Deccan.

The Hyderabad culture represents religious toleration and communal harmony of a heterogeneous society predominantly consisting of Hindus and Muslims. It also reflects how each other's culture influenced the significant communities and how they adopted each other's customs, traditions, ceremonies, dress, and lifestyle. The Nizam's State was divided into three Linguistic regions, viz. Telangana (Telugu), Marathwada (Marathi), and Karnataka (Kannada). It was a multi-lingual, multi-ethnic, multi-cultural, and multi-religious state. According to the Census of 1941, 84% of the population was Hindu, 11% were Muslims, and the rest belonged to other religions like Jains, Sikhs, Parsis, etc. Among the linguistic groups, Telugu constituted about 50%, Marathi 25%, and Kannadigas 11%. The rest belonged to other linguistic groups such as Bengalis, Tamils, Rajasthanis, etc.; for Administration, the entire State was divided into four *Subhas* (administrative units), i.e., Warangal, Medak (Telangana), Aurangabad (Marathwada) and Gulbarga (Karnataka). The Telangana region, which formed a part of the Nizam's Dominions, represented the unique Deccani culture and has an identity of a specific regional character.

The formation of the new Telangana State in 2014 has brought several issues and challenges. The Telangana question has been a public and intellectual debate topic for over six decades. Historically, the period between 1853 and 1948 is crucial for understanding and analyzing the contours of the birth of modern Telangana: the year 1853 signifies the

# SOCIO-CULTURAL CONTEXT OF TELANGANA STATE

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**Abstract:** Caste and Religion are the principal identification markers in India. They are becoming increasingly significant in mass mobilization for identity politics and the urge for social equality and justice. This paper examines the link between caste and religion, especially in the case of the lower castes. It argues that caste and religion meant different things at different levels of social hierarchy. It also examines the distinctive characteristic feature of religious identities in Telangana, South India. India is culturally diverse; though it broadly appears as a single entity, there are several cultural and religious differences from state to state and region to region. Telangana, the newly formed state in India, got its significance in spiritual practices and caste hierarchy. This paper attempts to map the socio-cultural characteristics of the people of Telangana based on caste, religion, and other cultural practices. It analyses the distinctive caste and spiritual aspects of Telangana society and caste-based hierarchy in terms of religious rites and rituals of the lower castes.

**Keywords:** Telangana, Caste, Religion, Hierarchy, Culture, Festivals, Fairs

## INTRODUCTION:

The Indian Caste system is a rigid social stratification characterized by hereditary status, endogamy, and social barriers sanctioned by custom, law, or religion. Caste as a social system divides every individual and the occupation they perform, where and how they live, and are perceived by society by a person's birth. Generally, it is assumed that caste was a matter of the past that does not exist in India today. Caste adversely dominates the lives of various marginalized communities in Telangana, especially lower-caste communities like the Other Backward Castes and Dalits. While being born upper-caste gives an individual social, economic, and political capital, birth as lower-caste deters an individual from accessing even fundamental human rights. Thus, the caste-based social system created by humans determines that some communities enjoy privileges that remain intact only within and for these communities still structure every individual living in India. To keep this system intact, inhumane and brutal crimes are committed against the lower castes, especially the Dalits and indigenous communities.

Telangana got its distinctiveness. Sri Krishna Committee, the Committee for Consultations on the Situation in Andhra Pradesh, the United States of Andhra and Telangana (2010), which the government of India constituted during the bifurcation of erstwhile States, gives the basic understanding of population shares of socio-cultural communities in the state. Telangana is a demand for a socially, economically, politically equitable, and inclusive state because it reflects the aspirations of 'disadvantaged social groups' – SCs, STs, OBCs, and Minorities (89%). "Sub-regionalism is a movement which is not necessarily primordial but is essentially modern – in the direction of a balanced and equitable modernization" (SKC, para 7.18.02).

Telangana is a newly formed state in India, situated on the south-central stretch of the country on the high Deccan Plateau. After decades of movement for a separate State, Telangana was created on Jun 2nd, 2014, with the historical city Hyderabad as its capital, bypassing the A.P. State Reorganization Bill in both houses of Parliament of India. Telangana shares borders with Maharashtra and Chhattisgarh in the North and Karnataka in the West. The residual Andhra Pradesh in the South and East. Telangana is the eleventh largest State and the twelfth most populated State in India, with a geographical area of 1,12,077 Sq. Km. has a population of 3,50,03,674 per the 2011 Census (Census India 2011). According to the 2011 census, Hindus form 85.1% of the State's population. Muslims constitute 12.7%, and Christians form 1.3%, and 0.9% others. The Telangana region was part of the Hyderabad state from Sept 17th, 1948, to Nov 1st, 1956, until it was merged with Andhra State to form the Andhra Pradesh state.

The seeds of the Telangana struggle were sown in 1955 when the recommendation of the States Reorganization Commission to retain Hyderabad as a separate State went unheeded. Telangana leaders accused the people of Andhra of "colonizing the region" by grabbing their jobs and land and the Government of not investing in the region's infrastructure. This struggle lasted almost six decades; finally, India's 29th State was formed.

## CULTURAL SIGNIFICANCE OF TELANGANA.

The question is, who are the people of Telangana? Telangana is culturally different from the erstwhile Andhra Pradesh; the latter is essential because the Telangana movement articulated and presented its case as they are different from the people of the Andhra region, which was merged with the Telangana region in 1956. On the other hand, they argued that they have been subjugated and culturally suppressed. The movement also blamed 'Andhra communities and dominant castes' for their political hegemony over the region. In the context of the formation of the new State, knowing the composition of its population is historically significant.