Chapter 2

THE SOCIAL CONTEXT AND PROCESS OF CHANGE : EMERGENCE OF COMMUNITY ASSOCIATIONS

In this chapter an attempt has been made to deal with the slow and steady awakening in the province, which led to the formation of strong social organizations focusing on minority concerns, literary pursuits and political aspirations. It was through these varied organizations that the demands and hopes of the different social groups were articulated. In this process women's problems, the need for women's education became central concerns for many of these organizations.

The contradictions between a Muslim minority supported by feudal rulers and heterogeneous plural populace began to sharpen from the end of the 19th century.

The grievances against the state were many. Lack of civil liberties, lack of access to education because of the insistence that Urdu be medium of instruction, low representation in the political
and administrative set up, lack of economic, commercial and industrial development. And finally all powerful oppressive and feudal agrarian administrative structure whose very existence ensured deprivation of human rights.

Forty percent of the territory was under big feudal estates. Some of them had civil and criminal powers with functioning courts and jails of their own. There was inhuman feudal exploitation in the rest of the sixty percent of the Hyderabad state. The peasants were supposed to be directly under the Nizam’s government and no feudal exploitation should have taken place here, but in actual practice, there were a category of feudal exploiters like Deshmukhs and Deshpandes between the state and the peasants for the collection of land tax.¹ They collected exorbitant rent from the peasants to whom they rented out part of the land.

Exorbitant rates of interest on loans (varying from 24% to 50%) and the accumulated arrears, frequent visitation of drought and other vagaries of climate affecting crop prospects, extravagant expenditure on marriages, domestic expenses, litigations, consequences of world economic depression etc. increased the indebtedness and misery of the people. In these circumstances land rapidly passed

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on from the possession of agriculturists into the hands of non-agriculturists and money lenders. Thus, economic development programmes were generally neglected in the state and woefully neglected in the Jagirdari areas since they had to manage everything within their own limited resources. To ameliorate the situation, the department of industry and commerce, which came into existence by 1920, took up the promotion of textiles, cement, cigar, tea, button making and other industries. But these infant industries could not cope with the economic fluctuations and depressions. The industrial progress in British India was conspicuously more advanced than in the Nizam's Dominion. People were aware of this disparity. The Nizam's government monopolized certain industries and promoted the interests of the Muslim capitalists. The government policies with regard to agriculture put the entire Muslim community under the protected class'. Therefore, the amelioration of the unhappy conditions of the people was practically insignificant, in spite of periodic superficial tampering with the economic system.

The other forms of exploitation that obtained were bonded labour and cheap labour, harassment by the jagirdars etc. Harassment of the merchants and trading community by the officials was also quite common. In addition to it, the moneylenders, who were
mostly Arabs, Rohillas and Marwadi merchants not only collected high rate of interest but used coercive methods in the recovery of loans, which adversely affected the state of economy. There was no regular system of banking and related facilities and money transactions were in the hands of private agencies who squeezed the money not only from the common man but also from the state. Communication system in the state was poor. In 1921, there was only 870.14 miles of railway line in which the Government was financially interested. Though the Government felt that the construction and improvement of rail lines and roads would go a long way to improve economic and social life of the people, by 1940 it had only 1360 miles of rail line and 5911 miles of roads. The progress was slow. It was quite inadequate to cater to the needs of people, particularly in developing contacts between the rural and urban areas for trade and commerce.

There was no civil liberty in the state. There was no public platform to voice protest. However, the adjoining British provinces supplied certain clues and methods to start a struggle for emancipation and in that connection in 1921 the Hyderabad State Reforms Association was started and its sessions were carried outside Hyderabad, since there was a prohibition on it in the state. The
work of representing peoples grievances on economic issues was systematically taken up. Several practising lawyers, connected with the movement took interest in this kind of work and the socio-economic problems formed the base for their struggle. Up to this period there was not a single elected democratic institution in the state even on the basis of a limited franchise. Students' activities were completely restricted. They could not join any organization whether political, social or cultural. Though the Indian National Congress was formed in 1885, it was not until 1918 that the first Congress Committee was formed by Vaman Naik in Hyderabad. This was the social condition of Hyderabad state under the Nizams government.\textsuperscript{6}

The issues like Maggapu Pannu or handloom tax, Begari (Free Labour) system were bitterly criticized during this period.\textsuperscript{7} The other problem was Nazarana (compulsory system of making presents to people in authority), which exploited and touched the pockets of all classes from the noblemen to the common man in the streets. To ameliorate the conditions of the peasants, bonded labourers, and other types of the exploited, the Government did take a number of measures. It passed acts like Hyderabad Agricultural Marketing Act in 1930. The Record of Rights Act in 1936-37, The Money Lenders Act in 1939, the Land Mortgage Act, and Land Alienation Act in 1940,
and the Debt Conciliation Act in 1940. It also instituted enquiries into the economic and agrarian problems of the local people, resulting in the publication of reports of economic investigations in 1929-30 by S. Kesava Iyyangar, agricultural indebtedness in the Dominions in 1936-37 by S.M. Bharucha etc. These measures were taken by the Government partly to counter the increasing pressure of the various organizations. However, these measures had only a marginal impact and could not provide real relief to the people. These conditions ultimately provided scope for later political organization like the Andhra Mahasabha and the Communist Party to project the economic problem and suffering of the people more vigorously in the subsequent periods.  

The economic factor was a predominant psycho-cultural motivation in the growth of nationalism. It may be stated that the economic issues of the people formed the quintessence of the struggle, and was carried on by political organizations in a big way. Different communities from North and South India had come to Hyderabad and settled. These communities played an important role in the social economic, political and cultural field. The contact of different communities with each other helped in the process of cultural assimilation and led to the synthesis of culture, which resulted in a new
The reform measures introduced by the Nizam and the policies adopted by the state from the later half of the 19th century did not satisfy the people. The unsatisfactory feeling and the socio-political development in the neighbouring presidencies left a remarkable impact on Hyderabad's affairs.

English education, western ideas and rationalism brought about a great change in the social setup. Middle class rose to prominence and caste associations were started to bring about reforms. Industrialisation, urbanisation and improved communications brought cross sections of society together. The main reason which prompted the starting of caste associations was the feeling that caste solidarity and collective effort would facilitate the introduction of reforms in society. Education was prompted by these caste associations in order to solicit the support of their caste people for improving their role in the society. The formation of association by some castes to bring about reforms in their caste was emulated by many other castes and the caste leaders and social leaders felt caste association would be more efficient instrument in introducing reforms.
The modus operandi of western educated people working through lawful associations was a new phenomenon. As the competition for the betterment and domination grew sharper between castes and communities, many of these groups took to this new technique of forming caste-associations. They revealed a new tendency among the Hindus introduction of co-operative schemes of amelioration, comprising of all members of the caste, to manifest their solidarity.\textsuperscript{11}

The caste associations were not without criticism. They argued that it was retrograde tendency, leading to the development of a spirit of exclusiveness rather than broadmindedness which was anxious to demolish the barriers placed between caste and caste, sect and sect, community and community and weld the various classes of society into a harmonious whole. Caste had thus become the centre of the individuals altruistic impulse and philanthropic activities. These activities leading to sectarianism and become obvious of the large communal good and also develop caste patriotism and have beneficial Influence in society. These associations cause horizontal mobilization, but did not represent the aspirations of a large number of their caste people.\textsuperscript{12}

Communities which have come to Hyderabad, worked for their
own uplift and indirectly helped the social structural change. Their women used to come out to carry on their duties and it was an eye opener to the locals and it was taken advantage of by enthusiastic women and they started taking part in social activities. When women themselves saw the situation they not only developed themselves but felt the need to help their sisters and thus awareness of women increased.¹³

As in British India, political activities in Telangana were preceded by a literary and cultural renaissance. Initially we see literary and cultural associations of minority groups as well as caste based associations being established to forward the interests of a particular caste or a linguistic group. These associations often undertook the establishment of educational institutions to teach in their own mother tongue like Telugu, Marathi, Kannada, Gujarathi etc. They were initial forms of cultural activity. These associations were to gradually become politically active during the 1920's.¹⁴

Some of the earlier forms of such organizations were caste associations. There were major caste based associations, belonging mainly to the Reddys and also to Adi-Hindus (Harijans), to begin with.
The role of caste associations in Indian society and politics has been the subject of exhaustive discussion. The Rudolphs interpreted caste associations as agents of modernity, the means by which the social entities of traditional Indian society was being reforged as democratic pressure groups. The idea was elaborated by Hardgrave in his investigations that the caste associations were central to the process of social elevation and to the accumulation of political influence by caste leaders. Social Anthropologists like Bailey and M.N. Srinivas have also noted the birth and proliferation of caste associations as a modern adaptation of traditional caste forms. Washbrook saw caste associations as the creation of a few individuals eager to promote their own interest by using caste appeals for the organizers of the associations.

Hyderabad's heterogenous society, with its diverse ethnic racial and religious groups began to organize itself initially around caste, minority and religious identities. These community organizations then became the vehicles to take forward the educational and political interest of the groups.

Between 1910 to 1921 onwards these communities known as "Adi Hindus" made great strides and organized themselves on an All
India basis. The Adi-Hindu Social Service League, Hyderabad made a representation to the effect that the Adi-Hindu or Harijan Community should be treated separately and not included under "Aryan-Hindu" fold.¹⁷

They are the lower end of the complicated scale of castes. The castes which come under the category of Harijans or Depressed Classes are Malas, Madigas, Mahars, Mehtars, Chamars, Mochis and few others, as given in the 1931 census report. They have no economic independence in most regions. Most of them are farm labourers, paid primarily in kind. The wage level of the unskilled labourers is generally low and it is when the demand for labour is at a low ebb, during the non-agricultural season, that one realizes the plight of these landless classes. To escape starvation they negated themselves, whole families, under large land-holders, for any service from generation to generation. The labourers themselves choose to serve their masters under such conditions rather than go out into the world and starve.¹⁸ The landlord accommodated them and secured the service of their families from generation to generation. The depressed classes, who invariably formed an integral part of the village community, had been in the enjoyment of lands as a "Service Grant", here and there but the land was often inadequate to
sustain them more particularly as the yields dwindled year by year. In return for this grant they performed services pertaining to the public needs of the village as a whole.\textsuperscript{19}

As in other parts of India, the education of children of depressed classes has been a difficult problem here. Although all public schools were open, in principle, to the children of these classes yet they did not in the beginning avail themselves of the opportunities offered to them owing to the old social customs like untouchability, tinged with religion. But the constant tackling of this question had at least been the focus of producing some change in the outlook of the people and gradually the children of these castes were admitted to many secondary schools although their seats had to be arranged separately. They were admitted to some primary schools also, but they were seated separately. Owing to these obstacles the department started special schools for them. The number of such schools by 1931 was 97 with 4005 pupils. A scheme for a more rapid expansion of education among the depressed classes on a very wide scale was submitted to government. As far as possible the recruiting of teachers for schools for the depressed classes was made from the community itself. But when they were not available Muslims, Christians and sometimes Caste Hindus were selected for this work.\textsuperscript{20}
The problem of the social and economic progress of the depressed classes was largely dependent upon educational opportunities. It was only in rare cases where members of these classes had come up through education and in the economic scale that they have succeeded in surmounting to a large extent the social barriers which custom has raised against them. The Adi-Dravida Educational League, Hyderabad, by 1931 had forty co-educational schools with a strength of 2045 pupils. Girls up to ten years of age were admitted. The Adi-Hindu Social Service League and the Arundhati Mahasabha had done laudable work in the direction of promoting literacy among these people. The value of the work done among the depressed and backward classes by the Christian missions for three or four generations cannot be underestimated.  

It is to the credit of the Adi-Hindu Social Service League, as also to the efforts of Temperance Societies in towns and cities that the use of liquor and other intoxicants was gradually decreased in the community. The Adi-Hindu Independent Youth League, an offshoot of the Social Service League started work for the abolition of the liquor habit by establishing Bhajan Mandirs in different localities and preaching through them.  

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In another experiment, with the consent and knowledge of a labour employer, certain volunteers of the Adi-Hindu Social Service League projected themselves before the labourers every evening and begged for the two annas which they would have spent on liquor. The amounts thus collected were saved and after a period returned to the persons concerned in the shape of gold. Women in full force helped the scheme to succeed. The men appreciated the labour of the volunteers and the value of gold, and gave up drinking intoxicants.23

Private schools as a matter of principle, were given every possible encouragement. Such schools were visited by the inspecting officers and if found working properly, they were given grants-in-aid in the beginning and afterwards converted into Local Fund schools. The number of such schools as were able to keep themselves up to the standard of public schools was 1,052 with 31,570 pupils by 1931.24

A leading figure in the movement to organize the Adi-Hindus (Harijans) during the early 20th century was Madari Bhagya Reddy Varma. Great men who were dynamic and led revolutionary movements have had some ultimate goal to reach in their life and
they strove their utmost to achieve their objective by righteous means. The methods adopted by these great personalities were different as per their temperament and tendencies. The times and circumstances they were placed in, experience and sufferings in their personal life were also factors which moulded their approach to the problem of untouchables and plan of action to work for their elevation.

Sri Madari Bhagyareddy Varma was born in May 22, 1888. He was the second child of Madari Venkaiah and Rangamamba. In November 1888 their family Guru visited their house and named the child Bhagyareddy instead of Bhagyaiah as the parents called him on the day of namakaranam.

At the early age of 18 years, he was married to Lakshmi Devi. He had a tutor and no formal schooling. Barrister Dos Santos provided him with food and shelter but entrusted the whole household management to him with six servants under him. This arrangement continued till May 1912. Bhagyareddy then joined Crompton and Company Electrical Engineers. His former master the Barrister helped him to continue studies. Ravichettu Ranga Rao a Jagirdar took personal interest in his studies and presented him with the requisite books.
The first phase of his social activity among the untouchables was patterned as far back as 1906, when he founded the Jagan Mitra Mandali, which was subsequently named as Manya Sangam. It did yeoman service to enlighten masses through lectures, Harikatha Kalakshepam and publication of literature in the shape of tracts and booklets in Telugu, most of them written by Bhagyareddy himself.

They worked to remove the evil custom like dedication of girls as "Devadasis" to deities. This Murli or Jogin system as it was known was abolished by law by Bhagyareddy's efforts in the H.E.H. The Nizam's Dominions and also such other customs as public dancing by woman.29

2. To discourage child marriage. 3. To dissuade people from eating non-vegetarian food and from consuming intoxicants particularly in marriage and other auspicious functions. 4. To abolish "Devadasi" system known as "Jogin" or "Murali", a pernicious custom prevalent in the community.

Jakkula S. Muttaiah Joint Secretary of the Manya Sangam edited
and published an English monthly "The Panchama" from Hyderabad in 1918 to propagate these views. A Telugu fortnightly "Bhagyanagar Patrika" devoted to the uplift of untouchables was also edited, printed and published by Sri. Bhagyareddy Verma.\(^{30}\)

In the field of education, Bhagya Reddy started a primary school. In those days private schools were not permitted to operate and even if there were some, untouchability was in operation. With great difficulty he could secure permission to start schools.

In 1910 a lower primary school was opened at Esamia Bazar and subsequently such schools were started at Lingampally and Bogulkunta. Later five more schools were started at Chanchalguda, Sultan Shahi, Dhoolpet, Gunfoundry and Secunderabad. This number grew to 21 and about 2,500 (untouchable children) were the beneficiaries. In 1933 the Government came with a proposal to take over these schools. All these primary schools were handed over to Government in November 1934. The Nizam's Government did keep its promise and multiplied the number of these schools and ran them under the designation of special primary schools. In 1929 during his Andhra tour Mahatma Gandhi visited Adi-Hindu primary schools and advised Bhagyareddy to arrange for teaching of Hindi language also in the schools.\(^{31}\) In 1912 Bhagya Reddy organized a band of Swasthi
Dal volunteers to serve the people particularly the weaker sections and untouchables. It worked on the lines of the Red Cross Society. During the epidemic days when plague, influenza and cholera broke out in Hyderabad, these volunteers rendered meritorious service at great personal risk. In 1925 when plague broke out, the epidemic was taking a heavy toll of people in Hyderabad, the volunteers served the sick and disposed off dead bodies.\textsuperscript{32}

In 1911 a branch of Brahmo Samaj was founded in Hyderabad. Sarojini Naidu who was an admirer of Bhagyareddy introduced him to educationist Prof. N.G. Wallinker who was the first president of the Deccan Brahmo Samaj. The first meeting of the Samaj was held at Y.M.C.A. Hall, 11 families were converted to Brahmo faith by Prof. N.G. Wellinker Bhagyareddy was attracted to Brahmo faith as it reflected the authority of no religious book. Secondly it dissuaded the wearing of "Yagnopaveeth".\textsuperscript{33}

Many families from untouchable community were initiated into Brahmo faith by Bhagyareddy. He held the belief that spiritual elevation could be achieved by any one without even going to a Mandir, Mosque, Church or Samaj.\textsuperscript{34}
The "Jeeva Raksha Gyan Pracharak Mandali" was founded with, Dewan Bahadur S.R. Malani as president, Seth Lalji Meghji as secretary and Bhagyareddy as the organizing secretary of the mandal. 35

The ancient Panchayat system was systematized and established on sound basis to settle all disputes among the members of "untouchable" community. It was so well organized by the Adi Hindu Panchayat Shaka that orders or decisions of the Panchayat established in different "Mohallas" were given effect to without the least ado. This arrangement had considerably reduced litigations among Adi-Hindus and complaints to the police. 36 The decision taken at the Panchayats had the moral support of Kotwal Raja Bahadur Venkatrama Reddy, the then commissioner of police, who would refer the Adi-Hindu complaints to get their disputes settled amicably to their panchayat. The commissioner had a great regard for Bhagyareddy and his sense of social justice. By the authority of this Panchayat several evil customs among untouchables were abolished. Representatives of the Servants of Indian Society, Rev. Babu Ramachandra Sarkar of Calcutta and Srimati Sarala Devi Choudari (Mrs. Rambhuja Dutt) greatly appreciated the system of settling disputes through these Panchayats. In course of time
certain jealous elements instigated a few members to resort to litigation on a certain decision of the "panchayat" wherein the leader Bhagyareddy was charged with an attempt to run a parallel government in the state.\textsuperscript{37}

Bhagya Reddy’s interaction ranged from social justice to the fine arts. He organized exhibitions of handicrafts, paintings, sketches, sculptural works and other artistic novelties prepared by the Adi-Hindu community in 1925. One religious Guru was invited to visit the exhibition, which he had responded to. He went round the exhibition and appreciated the workmanship of the untouchables and gave away the prizes and certificates to the winners. The idea behind this exhibition by the Adi-Hindus was to impress upon the Savarna (caste) Hindus that these depressed communities are in no way less skillful in fine arts and crafts and that they would not lag behind if only opportunities were not denied.\textsuperscript{38}

In 1917 Bhagya Reddy presided over the first Andhra Desa Panchama conference held at Bezawada. 18 resolutions were adopted urging the Government and society to allow use of public wells, schools and choultries by the Adi-Andhras, to give Banjar lands freely to Adi-Andhras, to nominate Adi-Andhras to legislative council, Mu-
municipalities, District and Taluk Boards and to open free schools for Adi-Andhra children. Bhagyarreddy extensively toured and presided over a number of conferences in the Andhra area of erstwhile Madras presidency. It was due to his efforts and adoption of the same resolutions, among others, in all the Adi-Andhra conferences held in Andhra, urging to call the untouchables as Adi - Andhras or Adi-Dravidas as per the preference of the regions that the Madras government accepted it and issued the G.O. No. 817 dated 25.3.1922. In the state of Hyderabad also the term Adi-Hindu was accepted by H.E.H. The Nizam's government and henceforth all the untouchables were enumerated as Adi-Hindus in 1931 census report.  

It is a matter of significance that Dr. B.R. Ambedkar too insisted on a change in the name of the untouchables and that they should be called "non-caste Hindus" or protestant Hindus or Non-conformist Hindus, instead of depressed classes, in his memorandum submitted to the Minorities Sub-Committee dated 28.9.1931, at the Round Table conference at London after its first session in 1930.  

The first All Indian Adi-Hindu Social Conference was organized by Bhagyarreddy in Hyderabad at Prem theatre in 1922. The conference was held for 3 days. In this conference the Manya Sangam established in 1911 was renamed as the Central Adi-Hindu
Social Service League to serve the cause of the Adi-Hindus of the Southern region. Sri. Kusuma Venkata Ramaiah and Sri. Kusuma Dharmanna Kavi sang songs denouncing the rule of the black authorities (Nalladoratanam) which is as bad as Telladoratanamu or white domination i.e. (British).\textsuperscript{41}

In 1931 Nizam Rastra Adi-Hindu Political Conference was held at Bolarum because the Nizam government would not permit any conference or meeting of political nature in its dominions. Hence this political conference was organized at Bolarum, the British administered area. The conference decided that native states should support Dr. Ambedkar’s amendment moved at the Minorities Subcommittee at London, recognized him as the true and sole representative of the Adi-Hindu communities in British and native India. Other resolutions adopted were:

1. Abolition of forced Labour in Nizam’s state
2. Recruitment of Adi-Hindus in Military and Police.\textsuperscript{42}

At the Adi-Andhra conference held at Ananthapur division on 17th and 18th October 1925, the following resolutions were passed:
Condemnation of the practice of suffixing names of untouchables with Gadu etc., uninhibited entry into schools, colleges, freedom to take water from public wells, call to the community to give up evil habits. Appeals were made to government not to assess the poramboke (Banjar) lands given for the benefit of the depressed classes till they yield satisfactorily for 3 years continuously. They demanded the education for Adi-Hindu children and hostel facility. They condemned the custom of dedication of women in the name of god as Devadasis, Matangis and Jogins. The All India Adi-Hindu conferences were mostly held at Delhi, Allahabad, Lucknow and Nagpur. Bhagya Reddy attended these conferences as a delegate from Hyderabad state and Andhra representing the Southern region. At the annual function of the Arya Samaj in 1913 Maadari Bhayareddy was honoured with the title "Varma" in recognition of his laudable social service to the Hindu society. At a special public meeting of caste Hindus and Adi-Hindus, Dharma Veer Vaman Naik Jagirdar conferred the title "Sivasresty". In Andhra at Eluru where Adi-Andhra conference was held in 1921, he was honoured with the title "Sanghamanya". Harijan women were greatly influenced by him. In 1938 he was operated upon for tumor. In 1939 the disease took a serious turn and he was shifted to Quarantine where he breathed his last in the early hours of Shivaratri day on 18th February 1939.
A rare personality who at a very early age took to public activity and laboured for the cause of the downtrodden, died at the early age of fifty one years.47

The Reddy Rani Patrika published from 1925 sought to bring together Reddies of various provinces into a common platform.

The Reddys of Telangana region also organized themselves into an association drawing inspiration from their counterparts in Andhra areas. The first Reddy Mahajana Sabha of Northern circar Districts was held at Visakhapatnam on 28,29,30th of December 1925. The welcome address was given by Sri. M. Pattabhi Rama Reddy. In his speech he advocated the necessity of the caste associations, and their importance in the society. Making a strong case for caste formation he said:

"There is a weak argument that the prosperity of the community will be hampered if caste associations develop. Different forces did not form as an association all of a sudden. These different forces gradually grew first and formed into families, then as associations and afterwards as castes". In a country as vast as India, he argued, associations of castes were necessary to develop and
move forward.\textsuperscript{48}

Citing the adage "Sariramadyam Khalu Dharma Sadhanam" he said all faiths are dependents on the body\textsuperscript{48}. Pattabhi Rama Reddy urged the development of physical and mental strength as necessity for the development of society. "Every person should learn physical exercises, gymnastics from his or her childhood and improve the strength of the body. For the Reddis who lead a civilized life, physical exercise is a necessity. If the members of the society are weak the society deteriorates.\textsuperscript{49} I hope all these people would take up these physical exercises to prevent physical deterioration". He added and also stated that.

"Education is very important for women. Women should be educated and get such honour as men get by getting educated. If girls are educated they become very wise and acquire name and fame for their parental house and their in-law's house, both wife and husband are the two eyes of the body, the family. How ugly the body would be if one of the eyes gets blind! If both wife and husband get educated and become wise, they will make their children wise. The mother is the first preceptor of the children. The seed sown by the mother in childhood gives fruits in future. So education is
more important to the mother than to the father. The outstanding valour and strength of Sivaji Maharaj, the jewel of Maharastra are ideals which are extolled in our historical accounts. The men of wisdom certainly know that his valour is due to the education, his mother taught him during his childhood. There were many famous lady warriors in olden days and that should teach us the value of educating women.\textsuperscript{50}

This conference approved prohibition of child marriage i.e. Smt. Hara Vilas Sarada's bill. This resolution was proposed by the president and passed unanimously.

The members of the conference then consented to establish an All India Reddy Jan Sangham. More than 300 women attended this conference. They had actively participated in proceedings and shown interest in the proposals for the prosperity of this community.\textsuperscript{51}

Mahasabha of Reddys of Bombay was held at Yaragathi village, Belgum district on 15-5-1926. The presidential address was given by Rao Shabeb H.Chennayya. While talking about the education for women he expressed that; "it is an immediate necessity of the society and also very urgent need for Reddy community to encourage
women's education."

Citing examples from Indian mythology he said, Lord Iswara was keeping his consort on his head, Vishnu was keeping his bettler-half in his heart, Brahma was having his wife in his brain. By this we can easily understand that men and women were equal. Lord Iswara gave half of his body to his consort Parvati. That was why a wife was called as 'Ardhangi'.

Kumari Lakshmamma had spoken as the representive of Reddy Women thus: "As Hindu women we must be proud that our old traditions are still in vogue and we must be glad that the women all around the world are attracted towards change and development. But we have become very backward. It is not our fault. There are various reasons for this. If our nation is to progress we should be not only good, we should be eligible too. If we lack wisdom we will be weak. If we have wisdom we grow strong. If we can unite we will be achieving the country's greatness to a large extent."

The Fourth Annual Conference of Reddy Maha Jana Sangam was held in Ganjam District under the presidency of Sri.Buggu Venkat Reddy. Nearly 2000 Reddy's attended the conference. The
more important resolutions passed in this conference were subscription of not less than four annas [25 paise] to be collected from each family in every village, every member of this Reddy community should establish cottage industries according to new methods, spin charka and market the product, all must strive to encourage cooperative movement in every village and finally "every Reddy boy and girl between 5 and 12 years of age should go to school". In Reddy Rani Patrika of August 1927, an appeal to the Reddys was made by Sri. Seshadri Ramana Kavulu that; "The Reddy community in Nizam’s state is in a good status. There are several poets, educationists, scholars advocates, philanthropists. Due to the sacrifices of these people, we know that Reddy students hostel was established and Golkonda Patrika is published on behalf of the Reddy Sangham. Now a library building is under construction. All the literature regarding community will be preserved in the library. If every community can secure such material pertaining to their community a comprehensive history of Andhra country can be compiled".

The eighth Reddy Maha Jana Sabha was held at Madras in December 1925. In this Sabha some social aspects were discussed and resolutions were passed.
The conference of Reddys of Bombay was held on 15th May 1926 at Vegattu Town in Belgum district. Along with this conference, they held a Reddys Women's conference on 16th May. More than 500 women participated. Unlike those who were observing gosha, they had come out to attend this conference.\(^57\)

Second Conference of Reddy Women of Bombay Region was held. Smt. Lakshmi spoke about requisite qualifications of women and exhorted women to educate their young daughters. "They will be able to grasp whatever you teach even after their tender age and at the age of twelve." She had given more emphasis to women's education and training and to equip them with the intelligence needed in the fast changing society. She also stated that "If you look into the history of any nation you will understand that giving training to girls is more important than giving training to boys."\(^58\)

One will achieve social change in the community by encouraging various things which were not earlier encouraged. The remarriage of chi. Sow. Radhabai, sister of Sri Sattisai Reddy, resident of Jammikunta, Huzurabad Taluk with Maharaja Sri.Velama Reddi.son of late Sri.Kisara Venkata Ramanarasayya was successfully performed by the elders in May 1927.\(^59\) This type of widow remarriage shows
the progressive sign in the community.

In Telangana some of the associations which left a significant mark on its socio-cultural and economic development were the Brahma Kshatriyas. They came to Hyderabad from Gujarat and Uttar Pradesh. Jagat Narayan, a great social reformer of the community had started many constructive programmes for the uplift of the community. He first opened a press through which he brought to light some evils prevalent in the community. The first reform he brought about in the community was prohibition and the other was the propagation of education. With the co-operation of Rai Tej Rai he founded a girl’s school which developed into full fledged high school. The establishment of the Mufeed-ul-Enam high school and the girls schools resulted in the achievement of remarkable increase in the percentage of literacy in the community. For minimizing the economic differences, he with the help of other members limited the scope for dowry and payment of cash by the bride’s parents. Even the wealthiest person was not allowed to give more than 25 utensils. In 1919 the Brahma Khatriya Co-operative Society was established by Shri. Brij Mohan Lai which did yeomen service to the community by advancing loans at a nominal rate of interest. A few years later two more co-operative societies were founded viz. the educational
loan society in 1926, which sanctioned loans to poor and needy students, for pursuing higher studies and the other was "widow fund" from which subsidies were given to the widows who had no source of income.⁶¹ A Mahila Mandal was also formed under the supervision of Shrimathi Daya Devi Waghray and Urmila Waghray for promoting educational, cultural and sports activities among the young women of the community. Ganesh Narayan, son of Jagat Narayan, was also a reformist and great social worker who worked for the consolidation of this community.⁶² Raja Bahadur Bisweshwar Nath Waghray, the Chief Justice of the High court in the Nizams state, was a staunch Aryasamajist and a silent philanthropist. His brother Dr. K.N. Waghray was a distinguished physician and he was one of the founders of the Sarojini Devi Hospital and Niloufer Hospital.⁶³

IRANIS: Iranis were a part of the cultural world of Hyderabad ever since the founding of the city in 1591. This was natural because the ruling dynasty of the Qutub Shahis came from Iran and the most important positions in the administration of the kingdom were held by the nobility from Iran. This factor had a tremendous impact on the art, architecture, literature and culture of Hyderabad for nearly two hundred years after its foundation and the influences are clearly visible.⁶⁴
The majority of Iranis living in Hyderabad belong to the business community. The Iranis have their own associations called Durbar-e-Hussini near Purani Haveli for congregations, for prayers and religious discourses.

**THE KAYASTHA**: Community is a literate sub-caste among the high caste Hindus. They started coming to the Deccan from the early eighteenth century. In 1871, Raja Shiv Raj established the Kayastha Pathasala where free education was given in English, Persian, Urdu and Sanskrit up to Matriculation. Another school Dharmaprajarakshak Pathasala was opened by him where the Vedas, astrology and the Shastras were taught under his patronage. He also ran other schools in his private estate. The Raja Shiv Raja's younger brother, was greatly concerned about the welfare of the Kayasthas. In 1855, he established a Mathur Sabha and his eldest son Raja Inder Karan Bahadur started a society called Kayastha Young Men's Improvement Society. He presided over many literary associations and was a member of the city municipality and the Poor House Scheme Society. In December 1897, the Raja presided over the 11th Annual Kayastha conference representing more than 2.5 million Kayasthas of the country which testified to his substantial position and merit.
KHATRIS: Among the prominent Khatris, who contributed significantly to the enrichment of the city’s social and cultural life, were Shri Magan Chand Vedi, a great advocate of prohibition and widow remarriage. The Marwadis are said to have migrated to Hyderabad from Rajasthan. This community has been doing yeomen service in twin cities not only to its community but also to the society at large. They established numerous Dharamshalas (charity homes) and charitable hospitals such as Motilal Hospitals in Mozzam Jahi Market, Hari Prasad Memorial Hospital, Pattargatti and Mahaveer Hospital and educational institutions, both schools and colleges, the Marwadi Hindi Vidyalaya, Rajasthan Hindi Vidyalaya, Agarwal Boys High school and Badruka College of Arts and commerce, Nanakram Bhagwan Das Science College and Sankarlal Dhanraj Singodia College of Arts and Commerce. In October 1920, the Rajasthan community formed an association in Hyderabad to bring all the members of the community on one platform known as Marwadi Navayuvaka Mandali which later was transformed into Marwadi Mandali which looked after their total interest. Seth Ram Gopalji another philanthropist, he built public halls and Dharmashalas. His greatest contribution was in the sphere of economic and industrial development by establishing Ram Gopal Spinning and Weaving Mills in Secunderabad (DBR Mills) which constituted a landmark
in the industrial development of Hyderabad. It was a major industrial unit of the city providing employment to a large number of unemployed workers. The most popular figure of this community was L.N. Gupta who had founded many cultural, literary and social institutions and he was well known in twin cities. He was an institution by himself.

THE PARSIS: The Parsis came to Hyderabad with the purpose of doing business and flourished as traders in cotton and as contractors. They established two fire temples, one at Secunderabad and the other at Hyderabad where their community people gathered for prayers. They also constructed a Dukma (tower of silence) in 1915, at Musheerabad. One of the outstanding feature of Zoroastrians was the establishment of the Piroj Bai Hall and Jamshed Hall in Secunderabad. In these halls competitions were held in cooking, flower making, embroidery, music, dance and literature. In this way they encouraged their women to improve themselves and helped the persons who are in need. The Zoroastrian club situated in James Street, Secunderabad provided library facilities, sports equipment, tennis court for their members. They also founded schools, one at Secunderabad in 1919, and named it after Ratan Bai and Jahangirji Chenoy. Another, a private Montessori School in the name of Miss. Khursheed Tarapurewala, was opened at Nampally station road.
TAMILIANS: The early Tamilians were pioneers in education and they established a large number of educational institutions. The Mahboob college was started in 1861, by Soma Sundaram Mudaliar, and the Soma Sundaram Library and Reading room were established in 1872. In the earlier part of this century, the Tamilians maintained their own cultural identity by forming religious associations to have discourses on Hindu Philosophy and various other subjects.\(^{73}\)

CHRISTIAN: Christian missions began to make steady inroads from the turn of the century. The largest increase in their number had occurred in Medak, where the Christian community added 4,500 persons to its strength by 1921 census. Next to this in the order to their gain, are Nizambad, Karimnagar and Mahabubnagar and 672 in Nalgonda. It may be noted that the Wesleyan Methodist and the Baptist missions worked chiefly in the Telangana districts, the former being more prominent in Karimnagar, Adilabad, Medak and Nizamabad and the latter in Mahabubnagar and Nalgonda. Roman Catholics are more in evidence in the city and in the district of Nalgonda.\(^{74}\)

Hindus, Musalmans, Animists and Christians together form about 99 percent of the total population. Thus the followers of other
religions found in the state are numerically very insignificant. They are more or less confined to city alone.\textsuperscript{75}

83 percent of the Christian population are concentrated in Telangana districts in which Warangal claims the largest number followed by Nalgonda, Medak, Hyderabad City, Nizamabad and Karimnagar.\textsuperscript{76}

**ROMAN CATHOLICS** : The community of Roman Catholic Christians are scattered all over the state. The exact date of the establishment of the Roman Catholic mission or the actual number belonging to that section is not available. In 1881, they numbered 6,436, of whom Indians were 4,443. In 1911, the total community was reckoned to be 18,473, of whom 16,322 were Indians, and in 1921, they are returned as 21,259. During the decade this body of Christians have not grown as rapidly as the others. In a letter addressed to the census officer Dr. D. Vismara, the Roman Catholic Bishop of Hyderabad said they had no active propaganda during the decade and that the increase of 6,125 since 1921 is due to the natural multiplication and the immigration of some Reddys and Togatas.\textsuperscript{77}
PROTESTANTS: The term ‘others’ refer to Protestants of the Anglican community, Baptist, American Methodist, Wesleyan Methodist, Presbyterian and other Churches number altogether 1,30,106 or 86 percent as against 73 percent in 1921, of the total Christian community. The phenomenal rise in the number of Protestant Christians during the decade from 45,843 to 130,106 is due to the activities of the Domakal Mission of the Anglican communion and the English Wesleyan with their headquarters at Medak. The Dornakal mission is operating in Warangal and Nalgonda districts among Malas and Madigas of the Adi-Hindu community and also among Kammas, Reddys, Dommaras, Vaddars and Erukalas. The number of converts from these sources during the decade is reported to be 8,415. The English Wesleyan Methodists have during the decade made immense strides, extending their sphere of work to many new areas in Telangana.

Christian missionaries contributed to the cultural, educational, social change in the Telangana. They established schools, institution, where they taught embroidery, tailoring, interior decoration, lace making etc. The first public school in Hyderabad was founded in 1834. and was followed shortly after by another school opened by the Roman Catholic missionaries. Since then the latter mission
has gradually progressed with the result that several schools and convents were established in various parts of the state. The American Baptist Telugu mission commenced work at Secunderabad in 1875 and since then branches have been opened. The work of this mission was chiefly among the Telugu population. Another social organization which was established in 1926 at Secunderabad was started as a movement to propagate the mission of love and mercy in and around the city of Secunderabad and Hyderabad. An association was duly started which had been styled as Manava Seva Samithi with a creed, constitution and a strong representative executive. The aims and objectives were to appeal to the authorities as well as to the people to discontinue cruel practices and ceremonies, spread the mission of peace, love and mercy, to take up non political questions of human welfare, to consider and take steps to improve art and literature, to uplift the depressed and poor to purge out the evils in the Hindu society and to be a pillar of support and strength to the helpless and the needy Hindus. They opened night schools for depressed class people. One social organization was established in 1881 July and meetings held every Sunday at 5 a.m. at All Saints institution of Hyderabad. This organization helped widows, the crippled and the blind. 17 women received temporary help according to a report of Home department. Free passes were frequently granted
to help persons to travel in search of employment.\textsuperscript{82}

These trends of organizing on linguistic, caste, ethnic or religious basis soon gave way to broader movements and social formations which addressed themselves to the issues of linguistic freedom, educational opportunities especially for women and greater political expression and representation.
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