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**DEVELOPMENT OF EDUCATION OF BACKWARD
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Development of Education of Backward Classes in Telangana 1947-97

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Abstract – The Backward Classes/Communities seek after conventional exercises, for example, cows and sheep raising, hard stuff tapping, earthworks, angling, weaving, goldsmith, metal forger, metal smith, carpentry, stone cutting, clothing, ceramics, oil squeezing, basketry, hairdressing, fitting, coloring and so on. Government is actualizing different welfare, instructive and monetary improvement projects to inspire these groups; a portion of the conspicuous projects are BC welfare lodgings, private schools, post-metric expenses and educational cost charge repayment to the monetarily in reverse class understudies (EBC).

Keyword – Backward, Classes, Caste

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1. INTRODUCTION

Rank framework keeps on making due as a critical part of our general public throughout the hundreds of years. In Indian governmental issues, rank assumes a key part as the political conduct of the mass is regularly affected by position thought. Andre Beteille apropos said, "Rank enters significantly more straightforwardly into the structure of political elites at the states. Bihar, Haryana, Karnataka, Kerala, Maharashtra, Tamil Nadu and Uttar Pradesh position has been a noteworthy and predominant calculate legislative issues.

The discretionary governmental issues in Andhra Pradesh are basically standing legislative issues. The Reddy's, Kammas and Velamas constitute the three points of Andhra Pradesh political triangle. The historical backdrop of advancement of political gatherings in Andhra Pradesh can be authentically depicted as a background marked by rivalry amongst Reddy and Kamma people group.

Political mindfulness and cooperation of in reverse groups, characters have surfaced as a solid compel in contemporary Indian Politics. The circumstance requests for change of the disparities and abuse created by this deep rooted framework. Notwithstanding, a changed circumstance has invigorated crisp thinking in scholarly circles on the inquiries of the pith and progression of standing.

The starting point of rank framework in India can't be discovered. The Indo-Aryan writing is accessible from

Vedas and Upanishads toss light on the rank framework. The Rig-Veda psalm of Purushasookta contains the most punctual reference to chaturvarna.

As indicated by it, the considerable Purusha's mouth turned into the Brahmin. His two arms were made into the Rajanya (Kshatriya). His thigh transformed into Vaishyas and from his two feet, the Shudras were conceived. The Taittiraya Samhita attributed the starting point of Chaturvarna to the appendages of the maker and translated it religiously. It gives divine legitimization for their utilitarian division. In Gita, Lord Krishna says the fourfold request was made by him on the premise of value and activity. Along these lines, the Hindu Dharma Sastras underestimate rank. All Puranas accept the presence of rank and if a man submits abhorrent acts he will be conceived in a low position or even as a creature.

The Caste framework in India is for the most part identified with the word related example of various gatherings. Position is the general type of social association in India and it contrasts from the social gatherings. Noted Sociologist G.S. Ghurye watches: 'Standing in India is a Brahman offspring of the Indo-Aryan culture supported in the place where there is the Ganga and Yamuna and subsequently exchanged to different parts of the nation.

The rank is the most notable component of the Hindu social structure. It isolates and stratifies the Hindu society into various sub-gatherings, discrete but then incorporated. 'In India, the position framework

involves countless whose common relations are of a greatly complex in nature.

Buddhism was the best test to the religious elites of Brahmanism and then again it picked up fame among masses. Numerous rulers discovered Buddhism more appropriate and they added to its spread in India and abroad. There were no confinements to join Buddhism. Buddha made the low station individuals as holy people and attempted to destroy the standing framework. The position framework portrays the social stratification and social confinements in the Indian sub-landmass. Social classes are characterized by a large number of endogamous, genetic gatherings, regularly named as jatis or stations. India has been for around 3000 years, a nation with an exceedingly unbending standing based hierarchal structure, with climbing request of benefits and slipping request of incapacities, which was shaped on the premise of a need to frame a social request in antiquated India.

The term Jati incorporates all the three changes, viz. a tribe, rank and group. As per Andre Beteille, the word Jati might be utilized to allude to etymological, local and religious classes of people, when the term Jati is utilized as a part of a standing setting Andre Beteille states that it may allude to a position affiliation. In this manner, Jati, the Hindu word is utilized synonymously with the anthropological term sub-station to mean an endogamous huge scale disagree aggregate. The term station is by and large used to allude to an arrangement of Jatis, having a similar name, occupation and ethnic history.

Albeit wide rank fragments are discovered all over India, yet, there are some imperative provincial contrasts in standings. Kolenda relevantly represents that position is a pecking order of progressively comprehensive portions, for example, household family ancestry, rank quarter/faction, sub-station lastly converging into standing. It is kept up that a Jati is limited to a noteworthy land zone in perspective of political, phonetic and geological obstructions.

For example, Brahmins who are customarily household and sanctuary ministers, a couple among them learned in Sanskrit and religious works are discovered all over India however they don't shape a solitary Jati. Indeed, even inside a similar locale, there might be various distinctive Brahmin Jatis. It is accounted for in the Census (1901) that a million and half of the number of inhabitants in Bombay Province were isolated into more than two hundred gatherings between which marriage was illegal.

As far back as 1940s, various Indian, British and American Social Scientists have endeavored to investigate the Indian station framework. The principal imperative element is the accumulation of the data about the station framework by member perception in the life of an Indian people group, for the most part in a town. The second element centers upon life as it is being inhabited present supplemented by verifiable

data which has been recorded in gazetteers or different reports of nearby locale.

The third element is a comprehensive approach. As it were, position relations are dealt with as only one work of Indian life, the other purposeful angles being family life, religion, connection, economy and legislative issues with a social structure considered inside a territory. The fourth element worries with the examination of social relations amongst position and inside nearby station sections. The fifth draws the limits of a rank framework as agreeing with the limits of a town.

2. REVIEW OF LITERATURE

Madhusudan Reddy K. (1982) says reasonable treatment of groups has remained a fundamental piece of open strategy of both the British and regal India. It has been found catalyst as well as basic to manage the issues of standings and groups involving low position in station chain of command. The acquired bad form and mistreatment of customary society crossing over a large number of years required an arrangement of special treatment which looked to protect the interests of the retrogressive classes.

M.V.N. Reddy (1990) in his review goes for an investigation for the obstinate issue of reservation strategy as executed by the focal and state government in India as a measure of defensive separation to raise the monetarily and instructively impeded segments in the public arena. The reviews completed around there so far have for the most part centered around such a wide term, for example, the effect of expert and hostile to reservations disturbances.

Narsimlu Bojjam (1968) is a critical researcher working for changes among Munnuru Kapus. He additionally stepped up with regards to begin the Hyderabad State Backward Classes Association. He is one of the establishing fathers of Munnurukapu development specifically and the regressive rank development when all is said in done in the condition of Hyderabad.

Pauline Kolenda (1997) appropriately contend that Bailey's hypothetical frameworks of Indian Society of 'Shut Social Stratification and Dumont' hypothesis of chain of importance are believed to be relevant to the customary Hindu social framework. The most vital component of these reviews is the gathering of data about the rank framework by being a piece of the villagers and by living, watching and taking an interest in the day by day life of an Indian people group.

Michael S.M. (1999) contended that numerous groups rebelled against the Brahminical sacred texts and puranas and the station framework it proliferates. This set the state for the freedom of the sudras from the dominion of Brahmanism. He felt that these sacred writings, puranas and Hindu standing framework were made to abuse and mortify the sudras and Ati-sudras.

Rudolph and Rudolph (1969) examined in detail the part of rank relationship in modernization and level and differential activation. One essential point accentuated by these essayists is that adjustments in culture, structures and open elements of rank are fundamental however not adequate conditions for popularity based incarnation. A significant change in the way of human sensibility is additionally required, that is, universalization of kindred feeling, on the grounds that the customary society designs the passionate universe barely.

Rajni Kothari (1970) offered a hypothetical structure to comprehend the part of station in present day popularity based political framework. He embraced the liberal law based hypothetical way to deal with study the changing way of standing in the period of discretionary legislative issues. He watched that the equitable, so far as that is concerned, any sort of governmental issues, does not work in the vacuum, but rather requires a social base. In the Indian setting, the station framework fills the crevice, i.e., gives social base to majority rule government to work. This work has various articles on political preparation of different ranks in different states in the nation, for example, the Nadars in Tamil Nadu, the Kshatriya Mahasabha in Gujarat, and obviously the Kammas and Reddies in Andhra Pradesh.

M.S.A. Rao (1978) Mr. Rao concentrated two in reverse standing developments – the SNDP development in Kerala and the Yadava development in Bihar – from the hypothesis of relative hardship. He keeps up that association, belief system, aggregate preparation and administration are the basic components of any social development. He additionally surveyed the way of social change among Ezhavas (Gouds) of Kerala and Yadavas of Bihar because of social activation. These two groups were exceedingly fruitful as far as training, work, economy, legislative issues and culture in the post-freedom period.

As indicated by Ram Reddy (1989) the approach of convenience is a technique for frontier and post-pilgrim rulers in the state. In the territory of Madras Presidency, pilgrim rulers obliged the developing elites in the pre-freedom period. The governmental issues of support and populism sustained common predominant position control by obliging the rising tip top from among the regressive ranks, bring down stations and different segments. This procedure of settlement anticipated political combination of the retrogressive standings specifically and other lower ranks by and large to shape an option political stage.

M. N. Srinivas (1978) concentrated a town in Karnataka and presented the idea of 'predominant rank'. He battled that a huge and effective standing gathering could all the more effortlessly rule if its position in nearby rank pecking orders was not very

low. His idea of 'overwhelming position' works at an alternate space. Concentrating on the social and political conduct of the numerically biggest position in a territory, which has an unequivocal effect on the political procedure in a zone, he catches the way of a rising pattern of in reverse class legislative issues. Vokkaligas and Lingayats shape the prevailing and restricting station amasses in Karnataka Balagopal (1988) censures the reviews on laborer developments in the post autonomy period which overemphasize the purported 'target condition' and disregard subjective awareness and the mediation of political gatherings in sorting out the workers. Starvation was very nearly a normal component of India in the eighteenth and nineteenth hundreds of years, and it as kept on being so to some degree even after freedom, however it is currently called "dry spell" and not starvation. Destitute individuals live in conditions looking like starvation as they can't purchase nourishment which is now and again rare and costly.

3. BACKWARD CLASSES IN CONSTITUTIONAL PERSPECTIVE

Indian Constitution has furnished us with a lifestyle that is in consonance with the goals of vote based system. Giving social, monetary and political equity to the general population must set up these standards. India is a heterogeneous society having incongruities of monetary, social and social nature. The designers of our Constitution knew about a reality that in a position ridden society like our own, specific standings and classes were socially abused, financially sentenced to carry on with the life of penury, and instructively forced to take in the family exchange or occupation and to take the training set out for every rank and class by society, for quite a long time.

Dissecting the verbal confrontations of Constituent Assembly, Galanter and lion's share agreeing judgments in the Indra Sawhney case, two authoritative treatises on the issue arrived at the conclusion that the term OBCs, by whomever assigned and as indicated by whatever tests they were picked, were required to be a rundown of ranks or groups.

The Constituent Assembly thought it important to incorporate arrangements in the Constitution, which would serve as an exemption to the general arrangements ensuring equity to empower the legislature in aiding the "Regressive Classes" to get up to speed with rest of the general public. These arrangements were incorporated into Article 15 (4) that peruses: Nothing in this Article or in proviso 2 of Article 29 might keep the state from making any exceptional arrangement for the progression of any 'socially and instructively in reverse Classes of nationals' through Article 340, which later, through the

Constitution by the First Amendment Act, 1951, came to be joined as Clause (4) under Article 15 of the constitution that oversees arrangement of reservation in instructive organizations. "Wherein sufficient protections might be accommodated minorities, in reverse and tribal regions and discouraged and other in reverse classes," "Wherein satisfactory shields should be accommodated minorities, in reverse and tribal ranges and discouraged and other in reverse classes," consequently Jawaharlal Nehru, interestingly utilized the sobriquet "other in reverse classes" – OBCs. However "shockingly, the various terms in the announcement –minorities, in reverse and tribal territories and discouraged classes, were talked about in and characterized by the constituent gathering, yet not the OBCs"

4. LINKAGE BETWEEN OBC AND DALIT MOVEMENTS

There are linkages in the belief systems and developments of the OBCs and additionally Dalit's both at the levels of ideologues and their clarification by basic adversary in particular the Brahmin Cal social request. Disregarding linkages both couldn't meet up to wage a loosened fight against Brahmin administration. The prime reasons are:

- One, their distinctive custom status which denied the cozy relationship between the two as the OBCs stayed inside the pale of Hindu social request and Dalits were put outside it;
- Second, the circulation and rights to claim arrive turned into the bone of dispute between the two.
- The OBC are fundamentally landowners and the Dalit are landless workers, which produce clashing interests, and at last ruins their solidarity.

This has been utilized by the alleged upper positions to enlarge the crevice between the OBC and Dalit and helped them to sustain their administration. The developments propelled by ideologues of the OBC and they disrupted Dalit through this ploy. As the ceremonies and financial imbalances between the OBC and Dalit have been existing since time immemorial, the socio-political substances can unite them as a result of impulse of populace numbers in a majority rule setup. Despite the OBC ideologues, belief systems and developments propelled by them comparative groups have additionally attempted to secure the intrigue Dalits (differently assigned as untouchables, Adi-Hindu or Panchamas or Antajas or Scheduled Castes and Scheduled Tribes). The Dalits have additionally come to have confidence in their belief system and took an interest in their developments. They have additionally begun isolate developments against Brahminism by taking motivation from OBC's ideologues.

It is imperative that OBCs additionally taken an interest in the developments propelled by Dalits against

Brahmanism. In this manner some imperative Dalit ideologues, their belief systems and developments should be specified however it doesn't entirely fall inside the ambit of this part. It will offer force to further examinations in this field. For example, the Dalit ideologues, philosophies and developments have been comprehensively described by Kumar (1999). The developments in the south-west have been highlighted by Zelloit (1998) in a methodical way.

In the south India (Madras Presidency) LyotheeThass drove Buddhist change development at the turn of twentieth century. It was a transformation development to find their lost Buddhist character. BhagyreddyVarma in Andhra Pradesh sorted out the Adi-Hindu development in light of the belief system that Dalits were the first occupants of the Indian culture, which were oppressed by the winner Aryans.

CONCLUSION

Authentic viewpoint of other in reverse class' development in India, A changing position governmental issues and investment from independence to present day and familiarity with Backward Community in the political time of Andhra Pradesh has additionally been portrayed and Backward Classes in Constitutional Perspective The beginning of the Constitutional character of OBCs can be followed back to the ascent of station affiliations and social developments in nineteenth century challenges the then existing harsh, suppressive, unjust social request of chaturvarna framework. Non-Brahmin development and especially Jyothi Rao Phule's commitment to such developments in Maharashtra. The development in Andhra Pradesh is contemplated and the discoveries demonstrate that the retrogressive class group being heterogeneous in character has striking imbalances and in this manner keeping the group to go about as a politically durable gathering. It additionally draws out a reality that the social, instructive and monetary separation among the first class of these standings likewise supports factionalism and infighting. Now, the decision world class tend to play governmental issues of settlement. The review pinpoints that there was an enormous upsurge of political awareness over the Munnurukapu people group to produce the accessible, group drive to share political power structure. It is found that the retrogressive 'classes' development, however unassuming it might show up, it has prevailing with regards to mingling the masses.

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