

TELANGANA THROUGH TWO HISTORICAL PHASES: COLONIAL RULE AND POST-INDEPENDENCE CHANGE

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ABSTRACT

This Historical study explores the evolution and impact of educational policies in India from the colonial period to the post-independence era. Transformation began post-independence but can be traced back to the freedom movements, which also marked the early stages of change. It examines how British colonial education, designed to serve administrative and imperial interests, differed fundamentally from the post-1947 policy framework that sought to democratize education and align it with nation- building goals. Drawing on historical documents, education commission reports, constitutional provisions, and scholarly literature, the study traces the transition from an elitist, English- centric system to policies emphasizing universal access, social equity, regional languages, vocational relevance, and the constitutional right to education. While post-independence reforms significantly expanded access and literacy, the study finds that persistent implementation gaps and enduring colonial legacies continue to shape educational inequalities. The paper argues that educational policy in India reflects broader socio-political ideologies and remains central to the country's long-term development and social transformation. The primary aim of the research is to examine the key drivers behind India's transformation, from the historical context of independence to the current era of digital revolution. The study employs a qualitative research method, analysing historical data, government reports, and technological advancements that have shaped the country. A thematic analysis reveals that while India experienced gradual shifts in its economy, culture, and technological landscape, the most significant changes occurred with the advent of digitalization, which has revolutionized communication, governance, and business. The conclusion highlights that transformation in India continues to unfold, influenced by both traditional factors and new-age technological innovations.

Keywords: Educational policy, colonial education, post-independence education, historical context of independence

INTRODUCTION

The introduction of new governance structures, often modeled on colonial frameworks, and the struggle to establish economic independence were central challenges faced by post-colonial states. Additionally, the socio-political shifts during this period were influenced by various factors, including the nature of the colonial exit, the involvement of international actors, and internal divisions within the newly independent states. Understanding these shifts is crucial for comprehending the ongoing challenges in many post-colonial societies and the global implications of decolonization.

The integration of Hyderabad State into the Indian Union is a multifaceted historical event reflecting the complexities of post-colonial state formation in India. Following India's independence in 1947, the subcontinent was far from united; it was characterized by a patchwork of princely states, each with varying degrees of autonomy under colonial rule. Among these, Hyderabad emerged as one of the largest and most prosperous states, ruled by the Nizam, Mir Osman Ali Pasha. His reign was marked by benevolent patronage of the arts and culture; however, it was simultaneously marred by stark socioeconomic inequalities and political despair among the local populace. The Nizam sought to maintain Hyderabad's

independence, opting to remain neutral in the newly formed Indian political landscape rather than aligning with either India or Pakistan. The Hyderabad State Congress (HSC) was formed in this context as a pivotal response to the prevailing socio-political situation, playing a significant role in the struggle for self-determination and integration with India. Established in 1938, the HSC strived to channel the popular discontent against the Nizam's autocratic rule and to unify the diverse populace, which included Hindus, Muslims, and other ethnic groups. It aimed to promote a narrative of democratic governance, social justice, and national integration at a time when communal tensions and identity politics were on the rise.

In the post-independence period, the HSC became a vital political entity championing civil rights, educational reforms, and economic equity while simultaneously addressing ethnic and religious disparities. The leadership within the HSC, composed of prominent figures such as Swami Ramanand Tirtha and Ranga Reddy, effectively mobilized grassroots support, advocating for the Congress's secular and inclusive ideals. Their influence extended beyond mere political negotiation; they fostered a sense of collective identity among the people of Hyderabad, emphasizing the need for unity in the face of external and internal challenges. The situation escalated when the Nizam's stubbornness to join the Indian Union clashed with the central government's narrative of national integration. As tensions mounted, especially during the summer of 1948, the HSC's agitation against the Nizam's rule took on new urgency. The party mobilized public protests and campaigns, cultivating a broader discourse on civil rights and governance.

LITERATURE REVIEW

Puja Kumari et.al (2024) This study investigates a detailed explication of the “Impact of Linguistic diversity in post-independent India” and its development process from independence to the present scenario. In post-independent India, the linguistic context has played a crucial role in shaping India's social, political, and cultural fabric. Since India gained independence in 1947, linguistic diversity has influenced various aspects of Indian society. As a country with a diverse range of languages, India faces a unique set of challenges as well as opportunities. The research examines the linguistic policies implemented by the Indian government to promote linguistic harmony among diverse linguistic social groups. It also examines how language shapes regional identities, political affiliations, and cultural dimensions. A study examines the challenges posed by linguistic diversity in governance, education, and social integration, looking at both the positive and negative contributions and also potential tensions related to linguistic diversity.

Vijoy S Sahay et.al (2024) When I was asked by the organizers of the conference, to deliver Professor S.C. Dube Memorial Lecture, I was in a fix for some moments for three reasons; first, I had met Professor Dube twice only, and talked with him only once. Secondly, and more importantly, whenever I am invited to therefore, I was attend such a conference, I have the habit of speaking my mind on the very theme of the conference; also worried whether my thoughts about the nation building would appeal to the organizers or not? And thirdly, my knowledge about the role of anthropology in nation-building, or for that matter, contributions of Indian anthropologists to the nation building in the pre independent or the post-independent era, I admit, has also been little. But at the behest of Professor Basa, Professor Subha Ray, and

Dr. Mithun Das, I accepted the invitation to write. And thereafter, I began to explore the available literature on the theme.

Mathe Ramakrishna et.al (2023) This research paper examines the detrimental impact of British colonial rule on the Indian education system, focusing on the collapse and deterioration of indigenous learning structures. Prior to Muslim and British intervention, India's educational systems, including gurukulas, and Buddhist monasteries, offered holistic learning in subjects such as philosophy, mathematics, medicine, and astronomy. However, British policies, particularly Macaulay's Minute on Education, 1835, introduced English-medium education designed to serve colonial interests, which marginalized traditional knowledge systems. The emphasis on producing clerks and administrators for the British Empire, the exclusion of the majority population from formal education, and the neglect of scientific and technological education led to long-term intellectual stagnation. This paper argues that the British colonial approach alienated Indians from their cultural roots and left a legacy of educational inequality, underdevelopment, and intellectual decline, consequences that have persisted into modern times.

Yogesh YuvarajPatil et.al (2023) This paper explores the profound impact of colonial and post-colonial legacies on English language education and literary expression in the Indian state of Maharashtra. Tracing the historical trajectory of English education from the colonial era to the present, we delve into the socio-cultural, linguistic, and pedagogical implications of British colonial rule on the educational landscape of Maharashtra. "The colonial period witnessed the introduction of English as a medium of instruction, transforming it into a symbol of elite status and intellectual prowess. This linguistic imposition left an enduring imprint on the education system, shaping language policies, curriculum design, and access to educational opportunities. The post-colonial era ushered in a complex negotiation between linguistic identities, as English continued to hold prominence while indigenous languages sought resurgence. Our analysis extends to literary expression, examining how colonial and post-colonial influences have shaped the narrative and thematic elements of English literature produced in Maharashtra.

Dr. Venkata NareshBurla et.al (2022) Traditional performing arts are one of the important genres of folklore. Historically, since ancient times, the performing arts were used by the people for fulfilling their demands from rituals to entertainment. These forms had played a vital role in the construction of socio- cultural history in India. Interestingly, the ancient Indian society maintained both the folk and classical traditions equally with full enthusiasm. But with the onset of western theatre during colonial period, the traditional arts had been neglected. The almost forgotten traditional forms found new life with the emergence of freedom movements that made use of both traditional and modern forms. In the post-independence scenario, the values of these forms have been reinstated as they are the medium to construct or assert the cultural identity of different communities and the nation. Due to efforts of government of India, IPTA and other independent artistes, the folk-art tradition got revived in performing arts. Taking insights from various secondary sources and referring to the interviews (of the stalwarts of performing arts in India) put in the book Contemporary Indian Theatre of Sangeet Natak Akademi, this paper attempts to understand the process of revaluation and the emergence of new audience along with intellectual support for the folk theatre traditions.

Healthcare in the Post-Independence Era

In the post-independence era, the Zambian government had inherited an unbalanced public health system. The British colonial government had not invested greatly in developing the public health system but rather depended on the Christian missionaries to meet the health care demands of the majority of the local population in the rural areas. The public health facilities were unevenly distributed at independence, with most well-developed health centers located in administrative and principal towns. The new government was faced with the challenge of redressing the public health care inequalities that had characterized the region during the colonial era. The prevalence among young people stands at 6.6 percent, with HIV prevalence higher among females than males. This section has highlighted that Zambia inherited an uneven education and health sector at independence; however, since independence, Zambia has made considerable strides in developing education and health care. Though significant progress has been made, education and health are still unequally distributed and underdeveloped; therefore, the fundamental impetus of this study is to understand how the historical Christian missionary investments in education and health have shaped current educational and health outcomes in Zambia.

Tribal life in post- colonial period

After independence, the Government has made numerous programs to improve the socio-economic status of the tribal people and keep up constitutional security for them. How to accomplish the vision is a major problem of the government. The central and state governments have joined hands with several agencies to bring them into the mainstream society. Several differences rose upon implementation of the tribal development programme. The policy of isolation, assimilation, and integration are the core of the tribal development programme. Within the first eight-five year's plans, a large amount of funds has been allocated for their development. 43 resourceful tribal blocks were inserted in the second five year. The Third Five Year Plan, more funds were added to the Adivasi Development Block and adopted scientific approaches. In the Fifth Five Year Plan, the idea of sub-plan for Tribal development was highlighted and showed guidelines for finding sufficient funds from the Centre and the States. The sixth, seventh and eighth five year plans have integrated the sub Plan approach. Several attempts were made to develop the tribal groups. Post-independence, India adopted a policy of coordinating tribals for personal development, such as education, sanitation, health and promotion of women.

Historical Originality and Nation-Building in Post-colonial Countries

Post-colonial societies are a unique phenomenon in the world history. Their emergence in the mid-twentieth century did not result from centuries-old internal social processes, but was directly determined by the formation and short-lived (by historical standards) existence and disintegration of the European colonial empires. The colonial borders reflected primarily the balance of forces between the metropolitan powers in this or that region but not the preceding course of local political, social, economic, and cultural history. With rare exceptions, many different peoples were forcibly united within a colony. Not only kinship but also cultural affinity among those peoples was often absent. The colonialists forcibly united peoples that had never formed regional political and economic systems; moreover, had different levels of socio-cultural complexity, and sometimes did not even know about each other or were historical enemies. At the same time, the colonial borders would divide one people or break the historically established regional systems of economic and cultural ties no less infrequently.

These features were supplemented by economic and cultural heterogeneity of the colonial societies in the sense that the elements of capitalism implanted by the Europeans in different spheres, did not synthesize with a set of pre-capitalist features of the local societies.

METHODOLOGY

The third aspect that triumphed with the formation of Telangana was democracy. The formation of the state within the Union was largely peaceful and democratic. Except sporadic incidents here and there, there was no major instance of violence or bloodshed in the formation of the state. Indian democracy has obviously triumphed in accommodating a long-standing demand peacefully. The process of mobilizing people to support the demand, and the process of articulating this were all thoroughly democratic and were done within the space provided by Indian democracy. There was no rioting, arson or violence of any kind throughout the mobilization process. In this, the Telangana Joint Action Committee (TJAC) has played a major role. It is important to mention that before the formation of the state, all the three dimensions of Telangana politics mentioned above -- identity, representation and democratic participation -- were seen by Telangana people as suppressed because of the dominance of Coastal Andhra and Rayalaseema politicians. Therefore, the formation of a separate Telangana state can be seen as the triumph of identity, representation and democracy/ democratic participation.

RESULTS AND DISCUSSIONS

The story of India celebrating her independence reads differently in Hyderabad. On 15th August 1947, the Nizam declared, "We are neither with free India nor with Pakistan, we are free and independent". He went to Mecca Masjid to offer a prayer of thanksgiving. A congratulatory meeting was held at Abids crossroads because now His Highness had become "His Majesty". Offerings were made to him at this meeting. Little did the Nizam know that this pomp and pageantry would not last even for a year. The Muslim politics of Hyderabad today, in terms of its political predilection and the socialization process of both the leaders and the led is partly a hangover of the conflict between a communal set up and a demand for responsible secular government in the past. Hyderabad had been continuously under Muslim rule since the 15th century and at a later stage had become a part of Moghul empire. It was more or less a self contained unit with its own currency, communication, army and judiciary.

Hyderabad was for all practical purposes an Islamic State'. Muslims and Muslim institutions all over India and even abroad used to look upon Hyderabad for its traditional patronage. The bias in favour of Muslim institutions was so heavy and obvious that at one time the Executive Council of the Nizam advised him "not to identify himself with Islamic movements outside the state, except perhaps Aligarh".

A study of the size and composition of the Hyderabad State would give us an idea of the irony of the rise and influence of the Razakkars. According to the 1941 census, of the 16 million people of the state, 13% or about 2 million were Muslims, 81% or about 13 million were Hindus and the remainder about 1 million were chiefly Christians. Hyderabad was the major area in India where a political and social structure from medieval Muslim rule had been preserved more or less intact. At the head of the social order stood the Nizam, the absolute ruler, inordinately rich. Hyderabad also had a handful of very affluent industrialists operating on a very big scale. The state held, as a rule, 50% or more of the capital in important enterprises, a device which enabled the Nizam to keep and extend his control of affairs, as well as his wealth

and to subsidize the chosen, normally Muslim entrepreneurs. The next group in the social ladder were the administrative and official class, who were chiefly Muslims. The lower strata of the government employees were also manned predominantly by Muslims. Therefore the Muslims of Hyderabad formed as it were an "upper caste". The rule of the Nizam had a distinctive and deliberate Islamic tinge. All the members of the Muslim community, in varying degrees, participated psychologically in the Muslim dominance. The Muslim was more conscious of belonging to the Muslim community scattered throughout India concentrated in Pakistan and stretching across the world.

Political activity in Hyderabad had evoked a lot of interest by 1947. Four main organizations existed, each being related at least in principle to a major political body outside the state. The Nizam was quite conscious and apprehensive of the political stirrings in the state. In spite of the efforts of the Prime Minister of Hyderabad, Sir Ali Imam to induce the Nizam to set up an Executive Council, the Nizam reduced it to impotence and suppressed all political activities. In 1926, Mohammed Nawaz Khan, a retired official in the Nizam's service founded the Majlis-I-Ittehad-ul-Muslimeen. Its objective was to unite the Muslims in the state in support of the Nizam and reduce the Hindu majority by large-scale conversion to Islam. The Majlis it is believed was formed as a defence mechanism with religious overtones to unite the fragmented Muslims belonging to different groups. It was formed to combat Arya Samaj which had started penetrating the masses with its mission of reconversion of Muslims. It was first known as Majlis -e- Ittehad -e-Bainul Muslimeen (Council For Unity Among Muslims). A fifteen-member executive was elected and Qilendar declared the first secretary.

The rise of Ittehad to active politics only began in the 1930's. It was a reaction to the effects of the Government of India Act, 1935 and its follow up movements. The Act had recognized the federal principles for the entire country. The Congress began to demand the inclusion of all princely states into the Indian federation. The Hyderabad government and the Nizam had sympathy for an All-India Federation but the Nizam was not inclined to the immediate entry of Hyderabad without preserving her position. The Hindus in the state began to feel that the Government belonged to the Muslims and that they had no status in the society. They stated resenting the domination of Muslims. This, among the Muslim circles, was interpreted as their tendency to rebel. These mental reservations among both the communities could only fan communal tension in several districts. Majlis, hitherto a mainly dormant religious body woke up. On February 14th, 1938 Abdul Qadeer Siddiqi, Head, Department of Islamiyat, Osmania University presided over a Majlis meeting which added a political clause to its constitution.

CONCLUSION

The administration of the Nizam became quite unpopular and ultimately shook the foundation of the kingdom. With the support of the British, the Nizam functioned like an irresponsible potentate in matters of internal administration. In this respect, he was subject only to the control of the British Resident, and through him, of the Governor General. He maintained his hold over the state because of the enormous wealth he had collected and with the help of a subservient feudal order, as also with the support of the Muslim community which had a vested interest in maintaining a pro- Muslim rule. When he realized that the British would be leaving soon, he began to make a number of decisions most of which were not wise for himself or for the state. Ever since the implementation of the administrative changes enunciated by him in the

Executive Council, the intentions of the Nizam were clear. He was not willing to work towards Hyderabad moving towards self-government. Instead, he preferred to heed to the advise of and play into the hands of the coterie. Any petitions or constitutional agitations were crushed in the state. The waves of nationalism that spread through the rest of India were bound to have an effect on Hyderabad. But he ignored this. The thwarting of these forces was bound to create protests and outbursts. When he could think of no other way to survive, he began exploiting communal tension. He exercised his power with weapons, which were so medieval in character, like patronage, arbitrary power, espionage, intrigue, and religious fanaticism. Political consciousness had widely spread among the people. It was found that the rule of a single administrator, however able and distinguished could not be compared with the advantages of a Constitutional form of Government.

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