

SOCIO-CULTURAL CONTEXT OF TELANGANA STATE

Dr. Chakrapani Ghanta

Professor of Sociology
Chairman, TSPSC
Hyderabad, Telangana State, India

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

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

INTRODUCTION:

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

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

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

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

CULTURAL SIGNIFICANCE OF TELANGANA.

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

Telangana's social and cultural design differs from Andhra Pradesh in terms of Caste, religion, language dialect, food habits, and religious rituals. In this context, the study presents the socio-cultural aspects of the Telangana people.

In Indian society, caste is a fundamental social component and has always formed the basis for public policy. Structurally, the community is built on Caste, which has functional value. Functionally, it is a complex and culturally unique social system that combines some aspects of descent based on hereditary occupation and strictly follows endogamy. Socially, it ascribes the social class, social identity, and hierarchy which exclude each other and decides power and authority in the society. Based on Caste, Indian culture has been divided into thousands of strict and closed stratification groups. Unless the pattern of Caste and hierarchy is understood, it is not easy to frame a comprehensive social policy. Since British rule, Caste has been the primary criterion for understanding the basic structure of India. After Independence, the public policy related to development focused on Caste, a conflicting point of social development. Keeping this in view, an attempt is made to understand the structural aspect of Telangana Society based on available (1931) census data and other documents.

The third reason to take up this work is to understand the influence of the ruling class (religious) on social formation. As part of Hyderabad's Princely State, Telangana was ruled by Muslims from 1512 AD onwards. The largest princely State located on the Deccan plateau acted as a protection wall to South India from the invasions and political turmoil that affected North India. This allowed the Muslim-ruled State of Hyderabad to develop a distinctive culture during the Qutb Shahi dynasty, fast Mughal rule, and later the Asaf Jahi dynasty of the Nizams. Still, the religious fabric and caste structures were intact till the region became part of India in 1948. Keeping in view the historical, cultural, and political context, it is felt that understanding the sociological foundations of a new state in south India is essential.

HISTORICAL BACKGROUND

From the earliest times, Telangana's geographical position made it the bridgehead between the north and the south. Situated between Aryavarta and Dravida, Telangana had the advantage of contact with both. Having assimilated the influences from both regions represented the synthesis of cultures. Two non-Vedic religions, viz., Buddhism and Jainism, were prevalent in Telangana for nearly one thousand years. Buddhism spread in the ancient Asmaka/Telangana region when the process of Aryanization of the south India/Deccan began. According to historical studies, the Aryanization of the south India/Deccan region was a slow process spread over several centuries. Beginning around 1000 BCE, it reached its completion in the 4th century BC. The Yaksas were closely associated with the Nagas. In the epics, the Yaksas are noted for their musical talents. Singing is the profession of the Jakkulas/Baindla/Pambala. The musical instrument played by them is called Zamidika. The process of Aryanization in Telangana was slow but sure, characterized by conciliation, compromise, and synthesis, laying the foundations of cultural pluralism. Aryanisation was affected by mutual acculturation, with more fruitful results in the south than in the north. The Aryan and Dravidian elements found it beneficial to coalesce with each other, absorbing what is considered the best in the other. The fact that the Dravidians had reached a high degree of civilization by the time the Aryans advanced to the south must have been primarily responsible for this unique development.

For about one thousand years (400 BCE-600CE), non-Brahmanical religious and cultural traditions flourished in Telanagana, shaping the socio-cultural ethos in the most formative period of its history. The lower sections of Telangana society articulated their spiritual unrest against the cruel sacrifices and unfair social distinctions perpetuated by the Brahmanical religion, philosophy, and ideology. Available sources indicate that Buddhism spread like wildfire among the non-Aryan tribes than among the Aryans. Of all the non-Aryan groups, Nagas and Yaksas, in particular, opposed the expansion of Brahmanism. Of all the non-Aryan tribes throughout India, the Nagas appeared to have evinced a specific interest in the Buddha and his teachings. Brahmanical literature describes the Nagas as vile and venomous creatures, disturbing peace and social harmony. The popularity of Buddhism for about a century in the Telangana region had a profound impact, as it shaped its personality and contributed to the emergence of composite culture. Unlike in the Indo-Gangetic valley, the caste system of Telangana did not strictly correspond to the Vedic *Varnavyavasta*. For example, there was no pure Kshatriya Varna in Telangana. All the rulers of the kingdoms from Satavahanas to Padmanayakas were not Kshatriyas by birth. Moreover, the social formation was not as rigid as in the Indo-Gangetic Valley/Aryavarta, and the caste system in Telangana was more fluid and flexible. As anti-Brahmanic religions condemned caste hierarchy, social discrimination, and women enslavement, Telangana society evolved based on the non-Aryan communitarian ethic. Elements of pre-Vedic social cohesion as prevalent in the tribal society were continued.

The Telangana region and Hyderabad State had never been a part of British India. Telangana had been a part of the multi-lingual Hyderabad Princely State until 1948 and was ruled by the Nizams of the Asaf Jahi dynasty. Nizams of Hyderabad enjoyed partial autonomy under British Paramountcy. Under the regime of feudal aristocratic landlords, Telangana was not exposed to the socio-economic changes of the kind brought about by the British in their presidencies. Hence, Telangana remained the same as it was in pre-British times. The Telangana region, along with the Hyderabad State, was part of the Indian Union through an armed police action in 1948. After a period of military and provisional civil government, a popular ministry and legislature were set up in the state in March 1952. The existence of the multi-lingual Hyderabad State, as an integral part of the Indian Union, continued until 1956, and only later was the state trifurcated during the reorganization of states. Marathi-speaking areas of the state were merged into Maharashtra, Kannada-speaking areas into Mysore (Karnataka), and Telugu-speaking Telangana areas comprising ten districts into Andhra Pradesh. Hyderabad, a feudal kingdom-turned-princely state that existed for 300-plus years, was erased from the maps.

The geographical location of Telangana has strategic importance, especially in medieval India, situated in the Deccan. Telangana acted as a buffer zone for south India and absorbed all shocks of invasions and crusades from the north. Thus, the region underwent many catastrophes and calamities. As a cumulative effect of these historical developments and subsequent misadministration during Mogul and Nizam rule, Telangana remained poverty-stricken and backward. "There was very little development either in commerce or agriculture until after the First World War; education was limited, and relations were backward, and it may not be inaccurate to call the state the "most feudal" in the Indian sub-continent (Bhaskar Rao, 1982). A noted sociologist, Dhanagare (1983), described the conditions of the Hyderabad State as "a page from medieval feudal history." Since the region was never exposed to the modern education and administration of British rule directly, Telangana's social dynamics, political ethos, and administrative traditions were entirely different from those of the other two regions of the state, viz. Coastal Andhra and Rayalaseema.

In the agricultural sector, the region has also not been given enough attention in the post-state formation period. Traditionally, Telangana is famous for its tank irrigation and dry land agriculture. The development paradigm of post-Independent India has been for high-input and high-yield agriculture, which hurts rain-fed and dry land areas. Though two of the largest rivers of peninsular India, Godavari and Krishna, and several of their tributaries, such as Manjeera, Maneru, and Musi, flow through the region, the assured irrigation facilities are inferior. The major crops in the area are paddy, maize, cotton, and groundnut.

Seventy percent of the population, including peasant and labor communities, depends on agriculture directly. The relations in the villages are still caste-based, and the culture in the countryside predominantly belongs to little tradition. The composition of the Telangana population primarily consists of Backward Classes, Dalits, and Tribals. For centuries, the region was under Muslim rulers such as the Bahmani Sultans, Qutb Shahi, and Asaf Jahi, which influenced Islamic, Central Asian, West Asian, and north Indian cultures and ethnicity upon local traditions and religions.

As the 20th century began, the land holdings and production relations in the erstwhile Nizam dominion had become feudal. Ironically, efforts of reforms in the land tenure and revenue system resulted in more cruel and exploitative forms of feudalism. Pavier and Barry observed (1981), "The villages of Telangana were dominated by a particular type of landlord called Deshmukh. Their origin lay in the administrative reforms of Salarjung I, Prime Minister of the Hyderabad State in the 1860s and 1870s." The *zamindars* and *Jagirdars*, who were initially the supervisors of the land holdings, tax collectors, and contractors in the Nizam administration, became landlords and emerged as very powerful local dictators. As Dhanagare (1983) observes, the *zamindari* system was the main reason for the prevalence of feudal cultural practices such as *Vetti*, *Dasi*, and other forms of human exploitation.

Srikrishna Committee, the Committee for Consultations on the Situation in Andhra Pradesh, the United States for Andhra and Telangana (2010), which the government of India constituted during the bifurcation of erstwhile States, gives the basic understanding of population shares of sociocultural communities in the state. Andhra Pradesh state has very nearly the same distribution of SC and ST populations as the rest of the country. In the form, together, these groups account for 22.8% of the population. The Backward Caste groups – same as OBCs elsewhere in the country – constitute almost half of the state's people at slightly more than 45%. The upper castes constitute about 22% of the population, although their importance and influence remain disproportionate to their share of the people. With a significant population of religious minorities (Muslims and others) at about 11%, social groups as political constituencies are thus relatively well defined and organized. While SCs are more or less evenly distributed among the three regions, the proportion of STs is higher in Telangana. OBCs are most significant in number in Telangana, followed by coastal Andhra. High castes take the lead in coastal Andhra, followed by Rayalaseema, with the lowest presence in Telangana. Muslims have the highest concentration in the city of Hyderabad.

According to the 1991 census, out of 1,05,92,066 Scheduled Caste people of the state, 40 percent live in the Telangana region, which is one percent higher than the percentage of the population of all social groups in Telangana, i.e., 39 percent. Telangana's total population accounts for 16.38 percent, whereas in the state population, the percentage of Scheduled Castes is 15.93. The difference of 1.0 percent and 0.45 percent appears negligible, but its impact on them in the social composition is not insignificant.

Of the total number of Scheduled Tribes population of Andhra Pradesh State, 53 percent live in Telangana. The tribal people of the region, according to the 1991 census, are 22,39,327. The S.T.s comprise 8.58 percent of the state's total population, whereas, in Coastal Andhra and Rayalaseema, they account for 5.71 and 2.74 percent, respectively. About the Other Backward Caste (OBC) population, there has been no official enumeration after 1931. However, according to unofficial estimates and studies, the OBC population in the region is around 60 percent. Reddy community is the central dominant upper caste in the area, followed by Velamas and Brahmins. Munnurkapu, Mudiraj, Goud, and Golla are the dominant OBC castes in the region. They occupy the primary block in the population and political power among backward communities. Muslim people also have a considerable number in the region.

RELIGION, CASTE, AND CULTURE IN TELANGANA

The impact and domination of Vedic Religion are far less in Telangana when compared to other regions. The region appears to be a conglomeration of innumerable "little traditions." "Cults and worships of a purely local nature still hold firm in the area. Diversity is seen spatially and among the social groups of the population. Beliefs, totems, rituals, and taboos differ from one community to the other. Caste-wise, family-wise, village-wise, and sub-region-wise, fairs, cults, and practices are observed in Telangana.

Since the social relations in Telangana are traditional and Asiatic, the religious values, rituals, and identities are more primitive. Though both Vedic Hindu and local deity worship co-exist in Telangana, the latter is more popular than the former.

Elmore (1912) rightly observes that in the Telangana region, the little tradition is more dominant and influences the people and their beliefs at all levels. In religious aspects, village deities are more popular than Vedic gods; practically all the people except Brahmins join actively in the worship of these gods.

Dube (1955:88) summarizes the religious and ritual structure of Telangana as follows:

"Hinduism, as it is practiced in a (Telangana) village, is not the Hinduism of the classical philosophical systems of India, for it possesses neither the metaphysical heights nor the abstract content of the latter. It is a religion of fasts, feasts, and festivals, and prescribed rituals cover all the major crises of life. Worship and propitiation of gods and spirits follow the annual round of festivals and the ritual of the human life cycle. Disease and difficulty may also necessitate invoking assistance from these sources."

The field study results in the Karimnagar district also corroborate Dube's observation. The study found that shrines and idols of the village deities receive people's attention and worship. The village goddess worship is sacrifice-based, and most of the sacrifices involve slaughtering animals and fowls; hence, the Brahmin is excluded from the process by default.

Whitehead's (1921) observations also endorse the same. He writes, "one of the most striking features of the worship of village deities is the absence of anything like a priestly caste in connection with it. Every other department of village work belongs to a special caste, and the ordinary worship of Vishnu and Shiva, the priestly caste of the Brahmin, is supreme. However, in worshipping the village deities, the *pujaris* are indiscriminately drawn from the lower castes".

Historically, Shaivism is predominant among the mainstream religions in the Karimnagar district, where the study is conducted. Several Shaiva temples like *Vemulawada Rajarajeswara Swamy*, *KothakondaVeeranna*, and *KomuravelliMallikharjuna Swamy*. The *Muktheswara* temple at *Kaleshwaram* lingam is believed to be one of the twelve *vyotirlingas* in India and one *linga* of *thrilingas*, which the names Telugu and Telangana are supposed to have derived.

A few Vaishnava temples also exist in the district. The prominent ones are the Dharmapuri Laxmi Narasimha Swamy temple, IllanthakuntaKodandaRamalayam, and Seetharama temple at Ramagiri near Peddapally. Manthani, Dhoolikatta, Bonkur, Jainoor, and Nagunoor villages are known for district Buddhist and Jain cultures.

Though they come under great tradition, the Shaivite and Vaishnava sects of Telangana had a history of opposing Vedic Religion. Karnataka's Basavanna's influence was immense in Telangana, and two crucial Veerashaiva poets came from Telangana – MaallikaarjunaPanditaaradhya, and PalkurikiSomana. Both the poets adopted people's form of verse, 'dwipada,' and strongly criticized the Brahminist Religion. Vaishnava sect has got strengthened during Muslim rule only. Srivaishnavaites- followers of Sri Ramanujacharya proponents of VishistaAdwaita- migrated from Tamilnadu (especially from Srirangam) during the 16-17 centuries towards Andhra. Several migrants settled in different parts of Telangana. Aristocratic sections of Telangana have welcomed the Vaishnava religion and converted it into it. Many other communities and castes too followed them. Vaishnavism opposed, in principle, the caste differences and put the dedication (Bhakti) in a superior position over rituals. Vaishnavism was more accommodating and straightforward to follow. Islam and the Sufi sect have influenced the Vaishnava sect to some extent. The impact and influence of the Shaiva and Vaishnava sects in Telangana can be seen from the vertical division among all castes in the region. Most of the castes in the area have sub-sects, namely Shaiva and Vaishnava. There are no intermarriages between these two sub-sects.

Apart from the great tradition's puranic gods, worship of local deities and goddesses play an essential role in the countryside. Non-brahmin caste people worship the deities like Pochamma, Yellamma, Maisamma, Mahankali, Durgamma, and SammakkaSarakka. The places of worship of these village deities are generally located outside the village, and all the castes worship them. *Peddamma*, *Pochamma*, *Ellamma*, *Maisamma*, *Maremma*, *Eedamma*, *Mahankali*, *Durgamma* are the important village deities of the region. Specific communities worship their 'own God or Goddess' only. For instance, the *Golla* and *Kuruma* communities of Karimnagar worship *Beeranna*, and the Telugu community claims *Peddamma* as their caste goddess, whereas *Padmasali* caste people pay reverence to *Markandeya*, etc.

In any religious organization, ritual processes play a more significant role. The deities and goddesses, their festivals, and fairs are the central points to reflect the people's beliefs and help shape the socio-cultural order of that particular society.

At the practical level, in the Telangana region there, several such religious practices exist. Those practices can be classified theoretically into two main belief structures based on their spiritual and ritual processes, Brahmin and non-Brahmin religious orders.

A brahmin religious order is mainly the religious belief structure of *Dwijas* or twice-born people, emphasizing Hindu *puranic* gods and *dharma sastras*, popularized by Hindu *darshans*. In other words, it represents excellent tradition or Brahmanism, a dominant branch of Hinduism. Sri Rama, Sri Krishna, and their other *avatars* are the main gods in the system. Traditionally, the cults in the

Brahmanic religious order are projected as sober, and all their gods of theirs are vegetarians. The priest of this cult will be the Brahmin.

The parallel order to Brahmanism in rural India is the non-Brahmin religious order. Several studies describe this form as Little Tradition (Singer; Marriott – 1955), Dravidian Tradition (Whitehead 1982, Elmore 1925, Shastri 1916), and Dalit Bahujan Tradition (Ilaiah – 1995). Worship of deities, spirits, and ancestors is the main element in the Dalit religious order. Dumont (1966), Srinivas (1952), Dube (1967), Kosambi (1962), Thurston (1909), and several others focused much light on it. In recent times Dalit writers and ideologues initiated a robust debate on Dalit religious order. Kancha Ilaiah (1995) distinguishes the Dalit Bahujan religious order from the Hindu one.

A non-Brahmin religious order is a very informal and most ancient order in India. The roots of this order can be traced to pre-Vedic communities and their beliefs. According to historians, the worship of deities and spirits was the soul of Indian aboriginal communities, which has been changing from time to time. The dominant nature of Hindu Brahmanism is slowly assimilating the aboriginal culture. Kosambi (1962:32) rightly pointed out the Hindu religion's imperial nature. He writes; "The stratification of Indian society itself reflects and explains a great deal of Indian history, is studied the field without prejudice. It can easily be shown that many castes over their lower social and economic status for their present or former refusal to take to food production and plow agriculture. The lowest castes often preserve tribal rites, usages, and myths. A little higher up, we see these religious observances and legends in transition, often by assimilating other parallel traditions. Another step above, they have been rewritten by Brahmins to suit themselves; still higher, we come to what is 'called' Hindu culture.

According to Kosambi, Brahmanism was to be responsible for disappearing the local cults and lower caste religious traditions. In his words, "the main work of Brahmanism has been to gather the myths together, display them as unified cycles of stories, and set them in a better developed social framework. Many originally different gods and cults are identified (synchronized) or several deities made into a family or a royal court of the gods" (1962:21).

There is no lack of work on Indian Religion. However, unfortunately, the majority of these studies were focused on Brahmanism, a dominant branch of Hinduism, and neglected the other part of the Indian Religion, i.e., the Dalit religious order. In the studies of the early period, discussion about deities and the worship process of lower castes is limited to a page or two. At the same time, tremendous treatment is given to the Brahminic gods. Krishna Shastri (1916) rightly observes this discriminatory treatment of historians; he writes, "almost every village of South India, however insignificant it may be, has a shrine for one or more goddesses of this nature. Generally, they are situated outside the village in groves of trees much dreaded by the people and are the *grama devatas*, the guardian deities of the village. These deities do not have any interesting system of philosophy behind them. They do not have any written history, and their history contains legends recited by wandering singers who attend the festivals and worship the deities".

In the Telangana region, such deities are more popular among the people. These deities are known as the seven sisters of *Shakthi*. In every village, worship of these deities is a regular phenomenon. Pambala and Baindla community people worship these *Grama devatas*.

CONCLUSION

Telangana will emerge as another socially diversified state in the country. For Indian society, multi-Caste and multi Religions are crucial elements; they contribute to the culture and shape the community's structure. These two elements form the hierarchy in rural areas: status, power, and authority. Traditionally sociologists and social anthropologists rely on these two factors to understand the characteristics of society. It is found that a village has multiple identities and cultures. It is a case of unity in diversity, the core value of India.

Historically, from the ancient period to the present, the non-Brahmanical heritage and legacy prevailed. The identity and personality of Telangana are traditionally rooted in non-Vedic and folk religious and cultural traditions. For about a century, the people of Telangana, especially traders, artisans and craftsmen, peasants, service and productive castes, Dalits, and Adivasis practiced folk religion, which significantly impacted their culture and traditions, and worldview. Several non-Brahminic sects emerged as an alternative religion to the Vedic and Hindu religion but also threw alternative ideology, spirituality, and religious practices. Available historical, literary, and archeological evidence indicates that most of non-Brahman castes embraced Buddhism and Jainism. Thus, the Brahmanical Dharmic and religious traditions and principles remained integral to Telangana society, culture, and ethos. Telangana Buddhism, Jainism, and other heretical religions contained the spread of the Vedic religion and its ideology. At the same time, Saivism, Vaishnavism, Bhakti, and Sufi movements propounded social equality and justice in the medieval period. In the modern period, anti-caste social reformers and intellectuals were inspired by the non-Brahminic religious philosophy and ideology. They launched militant anti-caste movements for achieving social equality and justice. In contemporary times, shamanic principles of freedom, equality, and fraternity became the guiding force of non-Brahminic identity and self-respect movements.

REFERENCES

- Ambedkar, B.R., B.R. Ambedkar Writings and speeches, Vol5, Education Department, Govt of Maharashtra, 1989.
- Beteille, Andre., Caste, Class, and Power: Changing Stratification in a Tanjore Village, University of Columbia Press, 1965.
- Committee for consultations on the situation in Andhra Pradesh, Report December 2010
- DamodarDharmanandKosambi: Biography and Contribution towards Sociology.
<https://www.yourarticlelibrary.com/sociology/damodar-dharmanand-kosambi-biography-and-contribution-towards-sociology/35013>
- Davis., Population of India and Pakistan, Princeton University Press, 1951.
- Dube, S.C., Indian Village, Allied Publishers Pvt, Ltd, New Delhi, 1967.
- Full text of "Caste System In India." https://archive.org/stream/in.ernet.dli.2015.122136/2015.122136.Caste-System-In-India_djvu.txt
- Full text of "South Indian Images of Gods And Goddesses."
https://archive.org/stream/southindianimage015351mbp/southindianimage015351mbp_djvu.txt
- Meyer, Fortes., The Dynamics of Clanship among the Tallamsi, London, 1945.
- Telangana State Portal State-Profile. <https://telangana.gov.in/about/state-profile>
- Thapar, Romila., From Lineage to State, Oxford University Press, Delhi, 1990.
- The Cutting Edge: State Policy Innovation and Systems Change. <https://worksupport.com/documents/article8.pdf>
- The story of India's 29th State — Telangana - The Hindu. <https://www.thehindu.com/news/national/telangana/The-story-of-Indias-29th-State-%E2%80%94-Telangana/article60507002.ece>
- Thurston, Edgar., Castes and Tribes of South India, Govt. Press, Madras, 1909.
- Vepachedu, Sreenivasarao. (2005). Dravida Brahmins of Andhra. Mana Sanskriti (Our Culture). 1-8.