

1: Telangana - Wikipedia

This is a list of famous and notable people from Telangana, a state in www.enganchecubano.com criteria of this list includes those persons who were born in the state of Telangana and that part of the former Hyderabad State that now is part of the modern state of Telangana.

Indeed, the poets and singers have not only lent strength to the movement but have also taken Telugu literature into new directions. It gains strength from history and common memory. Anchoring oneself to history gives an insecure individual or community a sense of belonging and hope for the future. For instance, the Indian national movement and the Andhra nationalist movement andhrodyamamu both had strong cultural components. Similarly, the Telangana renaissance during the first decades of 20th century had an overwhelming cultural expression. Indian identity was constructed in such a way that India had a great golden era in early history and a dark period in the mediaeval centuries. Indian identity became about reviving past glory. And the Andhras of Madras Presidency found their own icons and inspired themselves with stories of the great Vijayanagara Empire and its galaxy of poets. Interestingly, this struggle was essentially based on language, while the struggles in post-independence and post-unification period have mostly been about regional autonomy. As a geographical area, Telangana wants to be a separate administrative unit. As a cultural entity, it is searching for its own idiom. The movement which erupted to achieve these goals tried to create expressions that were unique, distinct and geo-culturally specific. These identities evolved or continued because language-based identities failed to unify the speakers of a particular language. In essence, all newly surfaced identities are born of the failures of previous identities. The movements that sprang up during in the middle of the 20th century were mostly language-national. Movements for the linguistic reorganisation of states were also called regional but they were really aimed at breaking up obsolete multi-lingual colonial structures. The present regional aspirations could perhaps be called sub-national, trying to fragment the language nationality constructed by earlier movements. A separate identity need not be a separatist identity. The distinction and uniqueness of a particular population can be invoked and consolidated in socio-cultural fields alone without physical or political separation. But they too are constructing a parochial sub-regional identity, only it is through different means. Literature is, by default, an active participant in all these processes. Telangana was never reconciled with the merger with the British-administered Andhra region which merged with Telangana to form Andhra Pradesh in . It cannot be said they were comfortable with each other even in the first decade. There was serious opposition to Visaalaandhra unified Andhra Pradesh even during the formation. Telangana was always apprehensive. The new rulers might not have had a policy to appropriate Telangana resources but they certainly knew about the benefits they could squeeze out of this new arrangement. So Telangana was asking uncomfortable questions at every step even in the first decade. But the time had not come. It had to be reborn, in, and this time there was no going back. It has grown into a huge movement. Perhaps the conditions were right, given that Telugu identity continued to be fractured even after four decades, and given that change was the mantra, as it swept across the world in the decade of globalisation. Whatever the complete story, they have raised a monsoon wind that has brought the Telangana movement to the fore once again, this time to the accompaniment of a literary and cultural revival unprecedented in the history of identity movements. For any identity movement the definition of self and other is crucial. All identity movements are invariably born from earlier identity movements. That movement was based on language, Telangana is based on geography. The language and cultural specifics are also based on geographical area. Still, it is an identity movement as well a demand for a separate state. After Telugu Desam came to power in , things changed rapidly. All the business and cultural interests until then entrenched in Chennai shifted to Hyderabad. Migration to Telangana became part of government policy. Meanwhile, the traditional agriculture of Telangana lay in ruins. It was this combination of deep crisis and deprivation that brought common issues and common aspirations into focus for the entire rural community in Telangana. An outside enemy was identified and on that basis a new unity forged. Memories of a glorious past either imaginary or real , nostalgia for lost livelihoods and hope for a golden future together brought turmoil in

Telangana just as it happened during the national movement. It was the poets who first recognised these anxieties. They were the first to write about dried-up lakes, disappearing occupations, pitiable conditions of farmers, travails of migration, changes in climate, vanishing collective life, etc. Though they were still writing on the perils of globalisation, their focus moved from the general to become more and more Telangana-specific. By then they had clarity about what they were aspiring for. Before that, they were travelling unknowingly towards regionalism, which in itself would make an interesting study. The important concept they had put forward, albeit indirectly, is that Telangana is a movement about local control over local resources and the answer or solution to globalisation lies in localisation alone. The movement has given birth to hundreds of poets and writers. Much before it took political institutional form, the writers showed the way. These organisations helped create a network and to motivate writers for the cause. Apart from new generation poets who entered only after the restart in 1950, a number of older poets too underlined their commitment. These include Varavararao, synonymous with the revolutionary literary movement in Telugu, Pervaaram Jagannaatham and Kovala Suprasanna, who wrote in support of Telangana statehood and identity. Most of these poets claim other identities too and write accordingly. They have added a Telangana working class idiom and Dalit-Bahujan flavour to Telugu poetry. The nostalgia for lost cultural practices, life, dialect, etc, makes Telangana poetry distinctive. During the formative years of the Telangana identity movement, literature underwent a renaissance. The following tendencies can be found in Telangana literature during these years. These have been consolidated into the main branches of Telangana literature during a later period. Mostly in free verse: Sense of historical pride, compiling Telangana texts that were overlooked, unpreserved and unappreciated. Criticism and non-fiction prose: The literary movement has inspired much research by young scholars. Telangana researchers have also enriched Telangana literary criticism. The Telangana identity movement has thus unearthed thousands of pages of old texts and led to a surge in publication. A number of old writers have been re-evaluated and reinstated in Telugu literary history. All the well known books on the history of literature, anthologies, and compilations of short stories have been scrutinised to show how disproportionate Telangana representation is in Telugu literature. There was more self-pity than anger in these poems, more helplessness than militancy. It was an articulation of the times. That is why it resonated throughout Telangana, in millions of hearts silently suffering the same grief. Again, it was the poets who first recognised that people were looking for a political solution. The transition from Telangana poet to Telanganavada Telanganism poet was easy. Revolutionary song and prose poetry lent its voice to Telangana in the beginning. Later, of course, it found its own voice and genre. All the people who stayed away from progressive, revolutionary politics till then, met their old friends at the crossroads of Telangana. Gradually, the Dalit and minority movements also pitched in. They brought their unique cultural aspects into the regional identity idiom, enriching Telangana literature in the process. As Telangana expression is more rural, dialect-based and historical, song became the form of creative expression. Though his origins were in left-wing politics, his locale-based, native expression made him the pioneer in Telangana identity songs. He successfully romanticised the past and depicted the present agony in his songs. Ande Sri, who penned the national song for Telangana, Gooda Anjaiah, also a left-winger, Jayaraj, erstwhile trade unionist, are some of the scores of lyricists who have made the Telangana cause their own. Nandini Sidha Reddy, a famous free verse poet has also penned a few songs that have become popular. Song remains the uncrowned queen, prose poetry a distinct second. Perhaps the fact that there is no well defined modern middle-class in Telangana, and that whatever is there, is still attached to its rural agrarian roots makes the poetry written by its poets almost like a prose song. It may be no surprise to hear that the few experimental works have come from outsiders. They compete with poetry in explaining and propagating telanganavadam. What does that suggest? What about the tremendous research work going on in Telangana? What does that indicate? In a movement where there is so much scope for intellectual activity, where so many intellectuals are coming forward to participate actively, is it not interesting that song remains the leader of literary expression? This is something that needs to be explored further. The same holds true of the telanganavada story also. There is not much to say about short stories in Telangana literary movement as they are so few in number. What are the reasons for this? There were two major developments around the year 1950. After the infamous Basheerbagh shooting where police fired upon people protesting against power reforms

opposition to the Telugu Desam Party began to grow. It became the starting point for an ideological war.

2: Telangana General Knowledge Questions and Answers

Telangana cops tell people to stick to Supreme Court's rule on crackers TD leaders move EC against KT Rama Rao, T Harish Rao K T Rama Rao offers Rs 10 lakh for orphanage in fund crunch.

Rivals face off again but switch parties History of Telangana Telangana has been the homeland for Sathavahanas and Kakatiyas. Kotilingala in Karimnagar was the first capital of the Sathavahanas before Dharanikota. Excavations at Kotilingala revealed coinage of Simukha, a Satavahana emperor. The region experienced its golden age during the reign of the Kakatiyas, a Telugu dynasty that ruled most parts of what is now Andhra Pradesh, India from CE to Ganapatideva was known as the greatest of the Kakatiyas and the first after the Satavahanas to bring the entire Telugu area under one rule. He put an end to the rule of the Cholas in the year who accepted his suzerainty. It was also during his reign that the Golkonda fort was first constructed by the Kakatiyas. Telangana, then came under Muslim rule in 14th century for the first time by Delhi Sultanate followed by Bahmanis, Qutb Shahis and Moghals. As the Mughal Empire began to disintegrate in the early 18th century, the Muslim Asafjahi dynasty established a separate state known as Hyderabad. Later, Hyderabad entered into a treaty of subsidiary alliance with the British Empire, and was the largest and most populous princely state in India. Post-independence history When India became independent from the British Empire, the Nizam of Hyderabad wanted to retain his independence, but the Government of India amalgamated his state by force on September 17, ; after executing Operation Polo by the Indian Army. A Communist led peasant revolt started in , lasted until He administered the state with the help of bureaucrats from Madras state and Bombay state. In , Telangana had tasted democracy for the first time when it participated in general elections and elected Dr. The Telugu speaking people in Madras state, enjoyed some form of democracy since During this time there was violent Mulki agitation by some Telanganites to send back bureaucrats from Madras state and to implement Mulki rules strictly. This period saw a huge influx of Andhra people into this region taking up all the new positions that the new India was throwing open to its people. With the pretext that people of Telangana were not educated in English or Telugu, the positions were filled up people from Andhra region. Once these people occupied these vital positions, they in turn invited many of their kith and kin to fill in many other positions. The history of Telangana Movement owes its origin to a certain extent to this period. During this time, it became evident to the people of Telangana that future holds complete marginalization of its people. Also, there was a great influx of businessmen from Andhra who had sold off their lands and assets in Andhra and setup business in Telangana region. We will also notice almost negligible migration happened from Telangana to Andhra regions during this period. This system ensured that people of the each region got access to opportunities. The Mulki Rules came into existence in During the influx after Independence, most of these rules were flouted using fake certificates that gave people of Andhra region a local status. Telangana was part of a state called Hyderabad state in India, before it became a part of Andhra Pradesh against its will. This region became independent on August 15, along with rest of India as Madras Presidency. Fearing that most of the newly created jobs and opportunities would be taken up by Tamils since they were more educated and had access to opportunities, Andhra people started a protest. Even though New Delhi surmised that these people could be given a new state with a new capital to take care of academic and government jobs and other economic opportunities, Potti Sriramulu fought for Madras city now called Chennai as their capital city. Potti Sriramulu died on 15 th December after 63 days of fasting. New Delhi approved for creation of a new state called Andhra on 1 st October for the people of Andhra region carved out of erstwhile Madras Presidency. One of the misconceptions that are flouted nowadays is that Potti Sriramulu fought for a greater and unified Vishalandhra comprising all Telugu people under one state. There is no truth to this. He had in fact fought for extremely local demands for his own people of Andhra region, and not Telangana people. Andhra people won themselves a state but not Madras. Their capital city was an unknown city called Kurnool. They were still scouting for a much needed capital city that can rival Madras. The death of Potti Sriramulu put agitation of Andhra People on the national scene. With the creation of Andhra, legitimacy for creating states on linguistic lines was gaining ground. The same bystanders from

Andhra region, who stood by while Telangana went through Razakar Movement and who later on took up many positions in the Hyderabad state now started to vie for Hyderabad city. It should be known that Hyderabad was a very famous city in the world already. It was known for architecture marvels and international businesses. Hyderabad state was the biggest princely state in India who had direct access to British Crown. People of Andhra now caught a new slogan to create a new state for all Telugu people, including people of Telangana. The reality had set in New Delhi that creation of states along linguistic lines could not be avoided. Andhra people vied for Hyderabad and hence whole of Telangana, and campaigned under the slogan that the binding factor was the common language Telugu. Though Telangana was unimpressed by such placatory moves because of the experiences of , and though Telangana was least interested in joining Andhra, and though Telangana bitterly opposed it when it came to happen, Andhra prevailed and they were successful in annexing Telangana to form Andhra Pradesh thereby winning the crown jewel Hyderabad. That is not the case. Here are the excerpts from the text: The Case for Telangana The considerations which have been argued in favour of a separate Telangana State are, however, not such as may be lightly brushed aside. Some Telangana leaders seem to fear that the result of unification will be to exchange some settled sources of revenue, out of which development schemes may be financed, for financial uncertainty similar to that which Andhra is now faced. Telangana claims to be progressive and from an administrative point of view, unification it is contended is not likely to confer any benefits on this area. When plans for future development are taken into account, Telangana fears that the claims of this area may not receive adequate consideration in Vishalandhra. One of the principal causes of opposition of Vishalandhra also seems to be the apprehension felt by the educationally backward people of Telangana that they may be swamped and exploited by the more advanced people of the coastal areas. In the Telangana districts outside the city of Hyderabad, education is woefully backward. While Telangana, itself may be converted into a colony by the enterprising coastal Andhra.

3: V Prakash (Author of Telangana Udyamala Charitra - Rashtra Avirbhavam)

All in all, the book tries to understand the dynamics of caste and class in Dalit Movement and the Left Politics and study the impact of both these movements mutually and their consequences on Telangana politics in years to come.

Imagine, if you could escape into your dreams, visit mythical places and travel back and forth in time. Experience the thrill of letting your imagination go wild. Books have that kind of power. They teleport you to places you might not otherwise get to see in your lifetime. Many people take up book reading in different ways. Come to think of it, you can classify book readers into a few categories: The first two groups are those who cannot live without books. Wherever they go, whatever they do, they need a book with them. You get the picture, right? And then, there is the last group of readers, who only pick up books when they have free time to spare. They are not as addicted to reading as the first two categories of readers. Enough about readers, let us take a look at what they like to read Comics: Whoever thinks that comics are only for kids, has never been more wrong. From Superman and Spiderman to Wonder Woman and Black Widow, comics bring to you a world of superheroes that can inspire you to become a better human being. You can add Marvel: Also, let us not forget the wise world of Calvin and Hobbes comics or the adventurous tales in Tintin comics. If you do not have the patience to sit through long novels, and want your tales to be short and sweet, then short stories are for you. Short Fictions and Disturbances by Neil Gaiman, fall into the category of short stories. Whether you are a diehard fan of the Harry Potter series, or you love to delve into the thrilling world of The Millennium Trilogy, novels keep you on the edge of your seat with action-packed tales of adventures. They are often long, and are best for readers who devour books like popcorn. Since we are talking about novels, let us not forget the novellas. These books are shorter than novels but the tales are longer than short stories. From how-to and technical books to text and reference books, you can find a host of nonfiction titles online. Apart from them, you can also find spiritual, motivational and religious books online. If you are taking a competitive exam, you can seek guidance from entrance exam preparatory books. These books tread a fine line between fiction and nonfiction. Books like Wings of Fire: An Autobiography by Dr. Buy Books Online If you are someone who loves reading, then online shopping can be a boon for you. With so many titles available from various publishing houses, these sites offer great discounts coupons online on your favourite books. Find Best selling books online and if you were planning to build a library of your own, this is the right time to do so.

4: List of people from Telangana - Wikipedia

The Telangana Rebellion was basically a peasant revolt. It found support from the communists. It originated in the Telangana regions of the Hyderabad state between and

The Telangana Rebellion was basically a peasant revolt. It found support from the communists. It originated in the Telangana regions of the Hyderabad state between and However, long before the idea of Telangana became that big, the region had a set of intellectuals, writers and thinkers whose writings and thoughts were to lay the foundations of the State ideology in later years. Over time these greats have been forgotten. One of the big reasons for this is the absence of a state academy for writers. His interests lay more in the film industry. However now that Telangana is a separate state, the officials must ensure reinstating the Academy. The writer was obviously unaware of the rich literary past of the state. Some of the greatest names in the history of Sanskrit literature have emerged from Telangana. The greatest of Sanskrit literary commentators whose works are considered the final word on any subject, Mallinatha, hailed from here. The Qutub Shahi rulers of Hyderabad Deccan had several literary figures among them. The king Quli Qutub Shah was a poet and wrote several books. Hailing from a courtesan background, she was known for her philanthropy in her lifetime. She was wealthy, highly knowledgeable and much sought after by poets from all over the country. She is credited to be the first female poet to compile a proper Diwan of poems, that too utilizing the sweet Daccani Urdu language spoken in the Hyderabad regions. Chanda was a great devotee of the Sufi saint Maula Ali whose shrine is on top of a hill in the area Maula Ali in Hyderabad. She wished to be buried at the foot of the same hillock after her demise. Maha Laqa Bai Chanda In the 20th century, post , some of the top names that come to ones mind are poets like Kaloji Narayana Rao, Dasharathi Krishnamacharyulu and the revolutionary Maqdhoom Mohiuddin. Kaloji was a freedom fighter, anti-fascist and revolutionary poet who expressed his opinions in a candid way through his poetry. He was one of the first people to recognize the need for a separate Telangana state. Kaloji A generation after him was Dasharathi. Born into a staunch Shri Vaishnavite Iyengar family, he was the least influenced by his family roots. He was jailed for expressing his opinions against the capitalist establishment of the Nizam. Dasharathi Krishnamacharyulu Yet another generation later was the poet Maqdhoom Mohiuddin. A freedom fighter, an academic, a romantic poet and a revolutionary in his own right, Maqdhoom continues to be a favourite of every Urdu literature lover. In fact, all these three received the National research professorship from the government at the same time. His numerous papers and literary works on the folklore of Telangana are now the most authentic reference points available to any research scholar. This was later made into a tele-serial and aired on Doordarshan. In fact, what I have mentioned is not even the complete list of writers, poets, intellectuals, thinkers and so forth. The actual list will run into several pages. We hope the current establishment not only preserves the works of all these writers and thinkers for posterity but also works towards encouraging a whole new generation of them. He writes extensively on Indian performing arts, cultural history, food and philosophy.

5: Telangana People's Struggle and Its Lessons - Puccalapalli Sundarayya - Google Books

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It originated from the lands between the Godavari and Krishna rivers and was based at Amaravathi and Dharanikota. Kakatiya dynasty Ramagiri Fort ruins at Kalvacherla in Karimnagar district is an ancient fort initially built by the Sathavahanas and modified many times by other dynasties till 16th century. Kota Gullu , temple ruins built in the 12th century by Kakatiyas at Ghanpur, Mulug in Warangal district. The Telangana area experienced its golden age during the reign of the Kakatiya dynasty , which ruled most parts of the present-day Andhra Pradesh and Telangana from to CE. The dynasty weakened with the attack of Malik Kafur in and was dissolved after the defeat of Prataparudra by the forces of Muhammad bin Tughluq in . On 21 September , the Golkonda Sultanate came under the rule of the Mughal emperor Aurangzeb after a year-long siege of the Golkonda fort. He was later recalled to Delhi, with Mubariz Khan appointed as the viceroy. In , Qamar-ud-din Khan defeated Mubariz Khan to reclaim the Deccan suba, establishing it as an autonomous province of the Mughal empire. He took the name Asif Jah, starting what came to be known as the Asif Jahi dynasty. The Medak and Warangal divisions of Telangana were part of their realm. In , Hyderabad city became the formal capital of the Nizams. Hyderabad State became a princely state among the presidencies and provinces of British India. The Chowmahalla Palace was home to the Nizams of Hyderabad. Post-independence[edit] When India became independent from the British Empire in , the Nizam of Hyderabad did not want to merge with the Indian Union and wanted to remain independent. Vellodi , as first chief minister of Hyderabad State on 26 January The official language of the state was switched from Urdu to English. Burgula Ramakrishna Rao was elected chief minister of the Hyderabad State in its first democratic election. During this time, there were violent agitations by some Telanganites to send the Madras state bureaucrats back and implement a rule by the natives mulkis of Hyderabad Syed alam sharjil was elected chief minister of Hyderabad after Dr Burgula Ramakrishana Rao for one year he has given resign from the post. Telangana Rebellion The Telangana Rebellion was a peasant revolt supported by the communists. It quickly spread to the Warangal and Bidar districts. Peasant farmers and labourers revolted against the local feudal landlords jagirdars and deshmukhs and later against the Nizam Osman Ali Khan. O of from the united Andhra Pradesh state moved two revenue divisions of Bhadrachalam from East Godavari and Aswaraopeta from West Godavari to Khammam for administrative convenience. Telangana movement There have been several movements to revoke the merger of Telangana and Andhra, major ones occurring in , and The movement for a new state of Telangana gained momentum in the 21st century by an initiative of Telangana Political Joint Action Committee, TJAC including political leadership representing Telangana area. Violent protests led by people in the Coastal Andhra and Rayalseema regions occurred immediately after the announcement, and the decision was put on hold on 23 December The movement continued in Hyderabad and other districts of Telangana. Formation of Telangana state in [edit] See also: Andhra Pradesh Reorganisation Act, On 30 July , the Congress Working Committee unanimously passed a resolution to recommend the formation of a separate Telangana state. After various stages the bill was placed in the Parliament of India in February Kalvakuntla Chandrashekar Rao was elected as the first chief minister of Telangana, following elections in which the Telangana Rashtra Samithi party secured majority.

6: Telangana Poets

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7: TSPSC Group 2 Books, Study Material for Exam Preparation in English and Telugu - Times of Telangan

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Sangiseti Srinivas's book Shabnavees details a separate and unique history of the Telangana Press. Another work, Dastrum, indexes Telangana writers' stories up to The collection, compilation and publication of forgotten Telangana writers' works are going on in a big way now.

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