

also clear that caste specific and caste determined occupation was a norm in Telangana society. The artisan and service communities who performed caste definitive occupations were not directly connected to the land and with agriculture as cultivators. Since a majority (i.e., more than 75 per cent) of them were engaged in their traditional occupation, their overall economic position was not very strong. They were employed by the dominant upper caste landlords, village officers and substantial peasants and were dependent on them for their livelihood. Some of them held inam or manyam lands which were granted by the Deshumkhs, Jagirdars etc. The grant of such service imams compelled the lower castes to perform certain specified services to them. The relations between the upper caste landlords and artisan and service castes were mainly customary, in that the latter were obliged in provide services to the former whenever needed or demanded. Traditionally, the artisan and service castes were also bound to the landlords in terms of certain caste obligations: carpenters and Blacksmiths (Vadla/Kammari) prepared and repaired agricultural implements, the shepherds (Gollas) supplement sheep and goats on festival and other ceremonial occasions; the washer men (Chakali) worked as messengers, the Mangalis acted as Barbars, the toddy tappers (Goundla) supplied toddy, the Madigas provided leather goods etc. The Malas and Madigas worked as agricultural labourers. All such services were not compensated by remuneration, but were demanded and performed as a matter of customary practices. Since most of the artisan and service caste workers could not earn sufficient income to make both ends meet by sticking on to their traditional occupations, almost all of these castes had taken to agriculture; and to augment their economic resources they worked as cultivators, tenants and agricultural labourers.

Sub-Themes:

1. Land tenure Systems under the Qutubshahi and Asafjahi period.
2. Agrarian Social Structure and conditions of Peasantry
3. Role of Jagirdars, Zamindars/Doras agricultural production
4. Karnams, Patels, Patwaris and Rural society
5. Caste and Vetti system: Inam lands and Manyams
6. Artisan and Service castes and their role in rural economy and society
7. Dalit Communities and agrarian society

As you are a reputed scholar in the field, we request you to kindly contribute a research paper on any related topic.

The research papers in 10-15 pages typed on A4 size along with CD may be sent by courier or ordinary post to - the SAP Coordinator, Department of History& Tourism Management, Humanities Building, Vidyaranyaपुरi, Warangal-506 009. Email your research article to veerannakommineni6@gmail.com as file attachment in MS word. The full article is to be sent positively by 24th-25th, March, 2018. The papers accepted for presentation by scholars will soon be published in the form of a book.

The invited participants selected for presenting the research papers will be paid travelling allowance as per the rules and a decent accommodation will be provided in the University Guest House for outstation delegates.

If you need any further information, please contact Deputy Co-ordinator, **Prof. K. Vijaya Babu (9440349593)**, or Project Fellows **K. Veeranna 9908637217, P. Naresh 9502493980**.

Note: The Research papers may be presented either in English or in Telugu.

Prof. S. Srinath

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Prof. K. Vijaya Babu

Deputy Co-ordinator

UGC SAP DRS - II



ज्ञान-विज्ञान विमुक्तये

UGC

University Grants Commission

TWO DAY NATIONAL SEMINAR ON

**"Agrarian and Artisan
Communities in Telangana"**
27th, 28th March, 2018.



Organized by

**DEPARTMENT OF HISTORY
& TOURISM MANAGEMENT**

Kakatiya University

Vidyaranyaपुरi, Warangal - 506 009.

Telangana, India

Dear Sir/ Madam :

The Department of History and Tourism Management, Kakatiya University has proposed to organize a two day National Seminar under UGC SAP DRS -11 Program on **"AGRARIAN AND ARTISAN COMMUNITIES IN TELANGANA"** on 27th & 28th March, 2017.

The seminar will focus on interrelationship between agrarian and artisan communities in the rural Telangana and examine the changing agrarian relations. This seminar examines the interface between control over land, caste system and dominance in rural Telangana. It also discusses the caste basis of landholding pattern as well as the nature of changing pattern of landownership and socio-economic domination in the countryside. Central to this seminar is an analysis of the material basis of upper caste power and authority at the grass roots level. It is suggested that in the specific context of Telangana, evolution of land tenure systems and agrarian relations was shaped by certain historical developments which facilitated the concentration of landed property in the hands of certain castes. Thus, a study of the locally dominant castes and the kind of dominance they exercised is essential to understand the rural society of Telangana.

The Telangana region witnessed a distinct land tenure and revenue administration since the Kakatiya rule. The advent of Qutubshahi rule heralded a transformation in agrarian relation, as it consolidated the institutional structures of agrarian society. The characteristic feature of agrarian society under the Qutubshahi and Asafjahi rule was the emergence of dominant agrarian communities belonging to the non-Brahmin, upper sudra communities like Reddis, Velamas etc. The dominant caste landed gentry,

established their supremacy over the settled communities of the region and established clusters of power and hierarchy of ranks and titles. Subsequently, they formed into a ruling aristocracy of powerful chiefs, who had established their control over the region. Whereas in the socio-economic system, pastoral communities, service castes, artisans, nomadic groups, menial castes were involved in the productive activities and production of social wealth. Thus, in the Telangana region classification of caste groups into high and low with certain social norms, domination and subordination was enforced from above. The most important policies of the Qutubshahi period under Madanna were to the tax and revenue collection. He made sure that as little money as possible was left with the intermediaries in the collection chain and that the revenue collected from the agriculturalists, artisans and traders came directly to the state. In the land revenue collection system the Golkonda rulers introduced farming/contract system where the locally dominant caste peasantry was involved. In Telangana agrarian society, land, socio-economic power and caste were closely tied together and integrated. Being the distinguished local feudatories and military chiefs, they rendered distinguished services in the battle fields to the Qutubshahi and early Asafjahi dynasties, in recognition of which they received large grants of lands and right to collect land revenue. The agrarian structure of rural Telangana was marked by extreme inequalities in ownership of land and other means of production. The creation of Deshmukh, Jagirdari systems and other types of land tenures under the Qutubshahi and Asaf Jahi rule led to the concentration of landed property in certain caste groups.

Several questions regarding the land tenures, basis of land revenue assessment, mode of its collection and changes in the agrarian and social structure have to be investigated. The system of revenue collection over a period of Qutubshahi, Mughal and Asafjahi rule involved intermediaries like Mokasadors, Jagirdars, Deshmukhs, Deshpandias and the already existing ones like Nayakas, Polegars and village revenue officials and holders of charitable tenures. The age-old village agrarian management system called 'Ayagar' system was continued throughout the medieval and modern period. Since the Jagirdars were powerful that they could grab lands by fraud, which reduced the actual cultivator to the status of a tenant at will or landless laborer. Moreover, the Jagirdars, Zamindars and Deshmukhs exploited their tenants and laborers through such pernicious practices as Vetti or forced labour. Feudal domination in Telangana was prominently expressed through the idiom of over physical force and coercion. Caste system in Telangana must be understood as a material reality, and a solid foundation of socio-economic production, as it shaped the evolution of agrarian relations and perpetuated feudal landlord power and authority. In other words, caste in rural Telangana not only existed as a cultural and ideological phenomena (super structure but it **also had a concrete material content**).

Caste and Occupation:

In the traditional agrarian system of Telangana landed property was concentrated in certain castes, while others were excluded. An examination of the hierarchy of caste system and occupational structure indicates that some castes were obliged to work as cultivators and agriculture became their main occupation. Hence, they were known as peasant caste; for instance, Reddy, Kapu, Velama, Munnuru, Telaga, Mutrachi etc. From the available sources it is