INTRODUCTION
The Socio-Religious reform movements, intellectual assimilation, literary expression, economic and political changes are all manifestations of the social transformation and indications of public awakening. This awakening helps not only in the fast assimilation of new ideas but also leads new forces and movements to operate in favor of the emergence of a new society. This period was also influenced by socio-political movements, institutions, ideas prevailing in British India, as also educational progress within the State, and the opening of new avenues and services in the State - all of which led to the rise of the new middle class elite like Aghorananth Cattpadhyaya. Thus by the beginning of the 20th century, the nationalist movements in British India in particular and the activities of national leaders in general influenced the thinking of the people of Telangana, which gave a great impetus to the library movement. The library movement became a strong source of public awakening through supplying literature and through the conduct of meeting on various public issues. The beginning of nineteenth century witnessed the rise of social consciousness throughout the world. In nineteenth century prepared the congenial ground to emancipate women from the unsympathetic social posture. By the turn of twentieth century social movements grew in their status by participating in all shades of freedom struggle. Hyderabad state needs special mention because the Telugu speaking people were divided into two separate political units; the costal Andhra was under the Madras State while Telangana was ruled by the Nizam. The social transformation movements emancipation movement was a sequel to various feminist movements in the international sphere and demanded education and social development. By the end of the first-half of the twentieth century, culture franchise was granted in most of the developed countries, however, the social reality remained far behind men in their social status. The root cause of oppression and exploitation of Scio-culture movants found in the existing social systems which needed radical reform to bring about the emancipation of women. The primitive societies restricted women's sphere of activity and confined her to biological functions and domestic work and did not allow them access to education.

Hence the objective of this lesson is to make the reader understand the socio-cultural and political awakening in Telangana. An attempt is made to examine the condition of Telangana in the 20th century and how it led to the emergence of Dalit movement in Telangana. The lesson also throws light on the emergence of Andhra Maha Sabha and its activities, the people's attitude towards the Nizam Government and finally how it resulted in the integration of Hyderabad state with the Indian union.

The love of fine arts and literature of the Nizams inspired the people of Hyderabad to a great extent. The N izams themselves were men of letters. They encouraged and patronized literary activities in the State. The Nizam rulers were also great poets, Nizam-ul-Mulk Asaf Jah I, Nasir Jung, Mir Mahabub Ali Khan Asaf Jah VI and Mir Osman Ali Khan Asaf Jah. Urdu and Persian were mostly employed by them in their poetic work. Some of the noted literary men who came to Hyderabad. The Hyderabad State, comprised of the Telangana region, Marathwada and Karnataka. People in the Nizam State spoke Telugu, Marathi, Kannada, Hindi and Urdu languages. The Telugu speaking population in the region was about 10 millions. The percentage of literacy in the entire state was only 4.8% of which 3.3% were the non - Urdu speaking people though they constituted 89% of the total population.

Urdu was the medium of instruction in all middle and high schools. This was one of the causes of the educational backwardness among the non-Urdu speaking population. On the other hand the number of private educational institutions were less. The Government did not encourage the private schools. In addition to this physical education was not given its due importance in the State. This must have been mainly due to the prevailing social set up in the Nizam State. Of all the three regions of the State, Telangana was culturally rich and economically better. The rich section of the population included the Zamindars, Deshmukhs, Deshpandes and the local chiefs. They owned large tracts of lands. The major ity of the population were the farmers and the peasants. Though poor, they were honest and hard working. With the spread of education and the newspapers, political consciousness was created among them. Last quarter of the nineteenth century were Mirza khan Dagh, Hafiz Jali Hasan Jaiil and Maushi Amir Ahmed Minai. Mauushi Amir migrated from Rampur to Hyderabad. Their works widen the outlook of the younger generation of Hyderabad At the same time the Osmania University, which later emerged as a great centre of learning was established with Urdu as the medium of instruction. A translation Bureau of Osmania University translated subjects from other languages to Urdu. To promote Urdu language a society called Anjuman Taraqi-Urdu was founded by Maulvi Abdul Haq.

The patronage of the rulers promoted literary activities in the state. At the same time the growth and development of press channalized the public opinion in the state. The press helped in the creation of socio-political awakening among the people. A number of journals and newspapers in Urdu, Persian, Telugu, Marathi and English were published. The prominent English journals and dailies were, The Hyderabad Telegraph, The Deccan Standard, The Deccan Times, The Hyderabad Record, the Deccan Budget, the Deccan Mail and Hyderabad Chronicle. In Telangana, Telugu journalism was sphere headed by Oddiraju brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders of Telugu Patrika. From Nalgonda the Nilagiri brothers, called Seetha RamachandraRao and Raghava RangaRao. They were the founders. From Nalgonda the Nilagiri
Burgula Ramakrishna Rao was a great political and social activist. He wrote two important books in Telugu namely ‘Panditiraja Panchamritam’ and ‘Krishna Satakam’. Vanamalai Varadaraj, was a great literary figure and was known as Abhinava Potana. He was the author of Pratibha Charitra and Vipraladbha. Another great scholar was Madapati Hanumanta Rao. His book ‘Telanganalo Andhrodyamunu’ gives a vivid account of the Andhra movement in Telangana. Similarly Ravi Narayana Reddy’s ‘Veera Telangana’ gives the inside story of the Telangana armed struggle during 1946 to 1951. P. V. Narasimha Rao was a man with good command over Telugu, Hindis and Marat M, Haritram into Hindi. In Hindi it was named as Sahasra Pan’. Other meritorious poets of the day were Kaloj i Narayana Rao and Devulapalli Ramanuj Rao. Indillu Saraswata Devi was one of the women writers who occupied a high place. She was famous for her short stories.14

In order to encourage the development of Telugu language and literature the Andhra Saraswati Parishad was established in Hyderabad in 1943. The first president of the Parishad was Lokanandi Shankara Narayana Rao. Burgula Ranganatha Rao and Bhaskara Batla Krishna Rao were the Secretaries. Prominent scholars like Suravaram Pratapa Reddy, Madapati Hanumanta Rao, Kodati Narayan Rao, Pulijala Hanumanta Rao, Devulapalli Ramanuj Rao, Adiraju Veerabhadra Rao also played a significant role in the activities of the Parishad.15 To preserve the heritage of Telugu language and literature a number of inscriptions, manuscripts and books were acquired and a library was established by Saraswata Parishad.

Among the literary scholars Dasarathi Krishnamacharya occupied a prominent place. His novels include Agnidananda and Rudraveena. He became popular for his famous line of a poem, “Na Telangana koti Ratnala Veena”. It became a popular slogan in the Telangana region, which articulated the specific Telangana identity. His brother Dasarathi Ranachcharyulu was also a great novelist and literary figure of Telangana. His novels Chilla Devullu and Janapadam depicted the life in Telangana. Another prominent literary figure of Telangana was Vattikota Manishi, Gangu and Ramappa Rabhasa. These novels reflect the socio-economic and political conditions of Telangana during the Nizam period.16

The first Tehigu library in Hyderabad called Sri Krishna Devaraya Andhra Bhasha Nilayam was established in 1901. It was mainly due to the efforts of Komarraj u Lakshmana Rao and Ravichettu Ranga Rao. The library was established by Saraswata Parishad, To preserve the heritage of Telugu language and literature a number of inscriptions, manuscripts and books were acquired and a library was established by Saraswata Parishad. The parishad had to be shifted to Madras due to pressure from the Nizam’s Government. The Government became indifferent to and incompetent in solving these problems which subsequently brought about political awakening in the people.

REFERENCES
1. Gupta N.L., Women Education Through Ages, PREFACE, New Delhi, 2000, p. 6
2. Seth, Mira., Women and Development, The Background, New Delhi, 2001, p. 89
5. Majumdar, R.C., History and Culture of the Indian People - The Vedic Age, George Allen and Unwin, London, 1951, pp. 210-12
6. Sharma, Malarti. Vaidika Samhitas Men Nari (Hindi), Sampuranand Sanskrit University, Varanasi, 1990, p. 33