



## EDUCATION SYSTEM AT THE TIME OF ZAMINDAARS AND DORAAS IN TELANGANA STATE: A CASE STUDY

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### Abstract

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*The aim of present study is education system at the time of Zamindaars and doraas. In this way investigator collected the information about education opportunities, Women Education, Administration, management, Human resource availability in schools, and Curriculum frame work in educational system of school level in the Districts of Nancherla, Nizambad, kollapur, Gadwal and wanaparyastanam in Telangana state.*



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### Introduction

In depth education system at the time of Jamindaars and Doraas elaborated in detailed. A zamindar, also known as zomindar, zomidar, or jomidar in the Indian subcontinent was an autonomous or semiautonomous ruler of a province who was originally known as bhumipatis. The term itself came into use during the reign of Mughals and later the British had begun using it as a native synonym for “estate. zamindar, in India, a holder or occupier (dār) of land (zamīn). The root words are Persian, and the resulting name was widely used wherever Persian influence was spread by the Mughals or other Indian Muslim dynasties.

Defines zamindars as "vassal chiefs". There were areas under direct control of Mughals where there were no zamindars and then there were territories of the vassal chiefs who had autonomy over their state, but were subjugated by the Mughals and paid a tribute/ nazarana to the Mughal Emperor.

Zamindars are from the Muslim Rajput castes who settled in rural areas of the Indo-Gangetic Plain, from Pakistan to Bangladesh. Horsemen of these lineages were of higher status, while the foot troopers were from the lower castes. Caste is king of India is Kshatriya (Hindi: क्षत्रिय) (from Sanskrit kṣātra, "rule, authority") is one of the four varna (social orders) of Hindu society, associated with warrior aristocracy.

Zamindars were powerful local chieftains appointed by the Mughal rulers. They exercised great influence and power. They collected taxes from the peasants and gave them to the Mughal emperor. Thus, they played the role of intermediaries.

### **Meaning of Zamindars**

zə-,mēn-'där. variants or zamindar.: a collector of the land revenue of a district for the government during the period of Mogul rule in India.: a feudal landlord in British India paying the government a fixed revenue.

The similarities between Doras and the Zamindars of Awadh were: Both controlled their own land or estates. Had to pay revenue to the company directly. They acted as the middle man between the cultivator and the company. Doras' were the Large landlords. The landlord in Hyderabad were known as Dora while in Awadh they were called Landlord. Doras controlled the entire village through their large fortified houses whereas Zamindars led luxurious life like British.

### **The consequences of zamindari system**

Zamindars were made the owners of the land and were given the right to collect the rents from the peasants. The rent or the total amount collect by the Zamindar was divided into 11 parts where 10/11 of the share belonged to the East India Company and only 1/11 share was to be kept by the Zamindar. Under this permanent settlement act, the zamindari system was introduced by Lord Cornwallis, who served as the Governor-General of India from 1786 to 1793. In 1793, the zamindari system was introduced by the British and the main aim was to increase land revenue, under which the settlement landlords were declared the full proprietorship of land and the zamindars were made responsible for the collection of taxes

Zamindari System was introduced by Cornwallis in 1793 through the Permanent Settlement Act. It was introduced in the provinces of Bengal, Bihar, Orissa and Varanasi. Also known as Permanent Settlement System. Zamindars were recognized as the owner of the lands.

### **Impact on Peasants and Productivity**

The permanent settlement made Zamindars owners of land, peasants were left at their mercy. The Peasants had no right over land and could be kicked out any time. Zamindars got arbitrary powers to eject the cultivator and forfeit the agriculture stock for non-payment.

### **Zamindari Rights**

Zamindars were recognized as the owner of the lands. Zamindars were given the rights to collect the rent from the peasants. While the zamindars became the owners of the land, the actual farmers became tenants.

### **History of Zamindari**

The present study explores the historical sources of educational deprivation of children in Telangana region of the Andhra Pradesh during its pre-independence period. Telangana was part of Nizam's Hyderabad state prior to independence and later independent Hyderabad state until it was unified with Andhra and became part of Andhra Pradesh under the State's Reorganisation Act 1956. Telangana forms about 55 per cent of the area and 60 per cent of the population with the population density of 249 in Hyderabad state. The Nizam's Hyderabad was one among the princely states in India under the British Paramountcy. Being the most privileged princely state and having relatively more freedom than that of other fellow princely states, the state had stood backward in all respects including education. Fellow princely states Travancore, Baroda, Mysore were far better especially social outcomes like education

The system of education came to be established in India during the British period at the cost of the traditional indigenous system. The officers of the East India Company as well as many non-officials believed that the indigenous system of education had little worth or value that it was rather dead and obsolete without any practical significance. They allowed or helped it to die and replaced it by the modern system of educational institutions. It is necessary to justify their belief and consider the character and extent of the indigenous system of education as it prevailed at the beginning of the 19th century in India

Lord Cornwallis introduced the Zamindari System under his Permanent Settlement Act. The three major components of the Zamindari System were – British, Zamindar (Landlord) and peasants. The zamindari system was introduced by Lord Cornwallis in 1793 through Permanent Settlement that fixed the land rights of the members in perpetuity without any provision for fixed rent or occupancy right for actual cultivators. The owners of the land were known as landlords or Zamindars. - Hereditary rights of succession of the lands under them were granted to them. - The sum which the landlords had to pay was fixed. - The Zamindars could sell or transfer the land as they wished. Under the Ryotwari system, the land revenue was paid by the farmers directly to the state. The Zamindari system was started by the Imperialist East India Company in 1793.

The “Court of Directors” sent a letter in 1813 to enquire into the prevailing system of primary education in India. Accordingly, in Madras and Bombay enquiries were made with regard to indigenous education in 1822 and 1823, respectively. In Bengal, a special enquiry into the condition of indigenous education was conducted in 1835 – 38, under the orders of Lord William Bentinck, by William Adams, a missionary who had devoted himself to the cause of Indian education. In 1822, Sir Thomas Munro, Governor of Madras, gave an order to enquire and collect facts regarding indigenous education in Madras. Information was collected from all the districts except that of Kanara. The Board of Revenue collected the reports of the district collectors on the subject and submitted these to the Government in 1826.

The number of schools and colleges in Madras Presidency were 12,498. The number of students was 1, 88,650 and the population was calculated to be 12,850,941. Thus there was one school for every 500 people, excluding women. This means that 1 in 67 was receiving education. There was no suitable arrangement for education for girls. A very few of them were taught in school. Teaching work would usually begin with worship of the image of Lord Ganesh and students used to chant hymns in adoration of Goddess Saraswati. Elementary education started at the age of five and continued until the age of ten years.

The mode of education was essentially impressive and effective, though simple. The children would usually assemble in the school at about 6 A.M. Corporal punishment was in vogue. The mode of punishment included caning and sitting and rising incessantly. The smaller children were under the supervision of the elderly and abler students or monitors while the teacher taught the grown-up students himself. The teacher-controlled teaching and discipline of the whole school with the help of monitors. Dr. Andrew Bell has praised this “Monitor system”. He introduced the system in Scotland and England and it produced good results. Big leaves and wooden boards (Takhtis) were used for the purpose of writing. The students used to learn vowels, consonants and elementary arithmetic.

In 1823, Mountstuart Elphinstone, Governor of Bombay, instituted an enquiry into the condition of elementary education in that Province. He directed the Collectors to collect data with regard to primary education. The number of schools was 1,704 and as many as 35,153 students received education. The population of the province was 46, 81,735. Villages without elementary schools were rare, although the school population consisted mainly of boys. Contemporary Governmental officials held the view that elementary education was widely spread in the province of Bombay.

The powerful movement of the peasants was under way when the Nizam state was merged with India. Even before Independence, in 1927, forced labour or *vetti* had been abolished but this law was not implemented. However, in areas where the Telangana armed struggle was strong the practice was put to an end in 1948. In 1945 when the Telangana movement was beginning, the Nizam had made laws

to protect tenants-at- will. This provided for registering them and giving them permanent rights to cultivate.

Immediately after the merger of Hyderabad state the Nizam who was still the head of Hyderabad government issued a Firman, abolishing the Sarf-e-Khas, the personal freedom of the Nizam and also all forms of forced labour like vetti. Through another Firman dated 15<sup>th</sup> August 1949 Jagirs (including Samasthanams and Maktas) which were like small kingdoms were abolished. The dominant sections of the cultivating communities of these jagirs gotpatta right on lands. As per the Hyderabad Jagirdar Abolition Act large jagirs were taken over by the government within a few days.

The new government appointed the Hyderabad Agrarian Reforms Committee primarily to look into the question of land concentration and aspects of increasing production and also to study the aspirations of the farmers and tenants under the existing systems. The Committee made far reaching recommendations like removal of middlemen, ceiling on land ownership, taking away surplus lands from the landlords, protection to tenants, etc. The famous Hyderabad Tenancy Act was passed in 1950 protecting all types of tenants. Tenants-at-will (who could be evicted at the will of the landlords) were made protected tenants. All tenants who were in continuous possession of land for six years were made protected tenants or pattadars after a little payment. Now they could not be evicted easily and could continue to cultivate the land for generations. Similarly, the Hyderabad Inam Lands

The modern system of education came to be established in India during the British period at the cost of the traditional indigenous system. The officers of the East India Company as well as many non-officials believed that the indigenous system of education had little worth or value that it was rather dead and obsolete without any practical significance. They allowed or helped it to die and replaced it by the modern system of educational institutions. It is necessary to justify their belief and consider the character and extent of the indigenous system of education as it prevailed at the beginning of the 19th century in India, the sources of information with regard to the condition of contemporary education prevalent at that time are extremely meagre, inadequate and sometimes doubtful. Even the available sources only refer to the British territories and not the vast areas under the rule of the Indian princes. The available sources even do not refer to the whole of the British territories and the enquiry was conducted in a limited portion of the country-Madras Bombay and Bengal.

### **District History of Samsthanaas**

The origin of the Rajas of Hindu Samsthans in the Nizam's Dominion goes back to the time of the ancient Hindu Kingdom of Warangal. They were mostly Zamindars and military chiefs who established their authority over the surrounding territories. They were known as Paligars and their territories, Palayams. There were about sixteen Samsthans, which survived till Independence. Some of the important Samsthans in this region were Wanaparathi, Gadwal, Jetprole, Amarchinta, Palvancha,

Gopalpet, Gurugunta, Kollapur and Anagundi. The Rajas of the Samsthans were progressive and managed the administration well.

**Gadwal Samsthans:**

This is situated between the rivers Tungabhadra and Krishna over an area of about 800 sq. miles. After the fall of the Warangal Andhra dynasty in the 14th century, Gadwal transferred its allegiance to the new Bahmani kingdom. According to the family history, Pedda Veera Reddy, Peddanna Bhupaludu, Sarga Reddy, Veera Reddy and Kumara Veera Reddy ruled Gadwal between 1553 and 1704.

During the reign of Nizam Ali Khan Asaf Jah II, the Marthas gained power in certain parts of the Deccan and started collecting 'chouth' or 25% of the revenue known, as 'Do-Amli' are the double government of the Nizam. Raja Sitaram Bhupal died in 1840 and was succeeded by his adopted son, Raja Sitaram Bhupal II. Nizam VII bestowed on him the title of "Maharaja" and he died in 1924 and was survived by his widow and two daughters.

**Wanaparthysamsthans:**

This is situated in Mahaboobnagar district with an area of about 640 sq.miles but now after Telangana state formation this is separate district. The Rajas of the Samsthans were closely associated with the Qtub Shahi kings. The early Rajas of Wanaparthys kept on army of 2000 infantry and 2000 cavalry. On 17th March 1843, the title of "Balwant" was conferred on Raja Rameshwar Rao as a mark of honour by Sikander Jah. For administrative purposes the Samsthan was divided into two taluqs namely "sugar" and "Kesampet" under to Tahsildars. The "Maharaja" died on 22nd November 1922. He was survived by two sons, Krishna Dev Rao and Ram Dev Rao. This family also represented in the Indian government after Independence.

**Samsthan of Jetprol:**

It was one of the most ancient and historic Samsthans in the dominion. It is said that PillalamarriBethala Reddy was the founder of not only the Jetprole family but also the families of the rajas of Bobbili in Ganjam District, Pittapore (now Pittapuram in Godavari District, Malleswaram in Krishna District and Venkatagiri in Nellore District. The young Raja was given the ruling power by the Nizam when he ascended the 'Gaddi' he dropped his name of Navanita Krishna Yachandra and adopted that of Raja Venkat Laxman Rao Bahadur. The Raja died in 1929 leaving two daughters and his Rani.

**Amarchinta Samsthan:**

The Amarchinta Samsthan had an area of about 190 sq. miles in Mahabubnagar District. One of the descendants of the family, Raja Sriram Bhupal, died and was survived by his wife. She was accepted as the lawful successor to the Samsthan. AmarchintaSamsthan was noted for fine muslin.

**Kollapur Samsthan:**

Kollapur Samsthan with a large area spanning most of the Nallamala Forest Area on the banks of river Krishna. There are traces of architectural treasures from 2nd century B.C. in this Samsthan. Still one can see hundreds of ancient temples, which were built before 1500 years ago. KollapurSamsthan played a considerable role in Nizam's era.

### **Review of Literature**

Before the British established a new system of education in India both the Hindus and the Muslims had their own systems of education. But both the systems went into oblivion gradually and suffered a set-back because of political turmoil and lack of a strong centralised political authority, and want of suitable patronage. Truly speaking, the indigenous institutions should have formed the basis of the modern system of education in India.

According to it "schools were frequent among the natives and abound everywhere". But both the views have been contradicted by Mr. R V Parulekar in his book entitled "Literacy in India, in Pre-British Days" Poona, 1940.

According to Mr. Parulekar, the condition of general education was extremely bad. Actually, the Report of 1829 is somewhat misleading and uncertain. In fact, the Education Department of Bombay openly ignored indigenous schools and education in general. Consequently, the elementary education of the province received a set-back.

The indigenous elementary schools had no buildings of their own. Schools were held in local mosques temples, houses of rich persons and teachers. These schools were open to all castes except Harijans. Their equipment was extremely simple. There were no printed books. The instructional materials included chiefly the slates or pencils. Use the school was generally small. There were consequently no classes, no regular period of admission no usual time-table, no gradation. The hours of instruction and the days of working were adjusted to local requirements. The Monitorial system or Prefect system was in vogue in the bigger schools.

There was no fee in the modern sense, but each parent made some payment to the teacher either in cash or in kind. There was no public system of examination. Rote-learning was the only method. Chorus reading of multiplication table was in vogue. The mother-tongue was the medium of instruction. Severe physical punishment was inflicted on the pupils.

Many teachers had to provide both food and lodging to their students. Both the types of higher learning had not separate buildings of their own Local temples, mosques, houses of zamindars, Talukdars and teachers were used as educational institutions. The Hindu schools of higher learning (Tols) were conducted almost exclusively by Brahmins. the Hindus and Muslims had separate institutions of higher learning, but there were several important features common to both the types of

institutions. Most of the students were also Brahmins. There were no women students. The Tols Sanskrit was the medium of instruction and the Madrashes used Persian or Arabic as the medium of instruction. Teachers were remunerated by grants of lands by rulers, occasional voluntary presents from pupils and wealthy members of the public. The remuneration was both in cash and kind. Many teachers had to provide both food and lodging to their students. Adam himself conducted the investigation in one Thana in each district and employed agents to collect information from other Thanas. The reports of his agents were not quite reliable as they did not visit all the villages. In many cases they depended on here say information.

### Methods

Descriptive survey method was used in the study.

### Population

The population for the present study was considered educational system at the time Zamindaars and doraas in Telangana State.

### Sample

The investigator randomly selected a sample of 30 Lecturers in Telangana State.

### Tools

The following tools were used by the investigator for the present study.

1. Questionnaire for the Lecturers

### Procedure

To collect the data from Lecturers. Statistical techniques item wise analysis on a nominal scale with the frequency Average of responses were tabulated and used for interpretation. To work out reliabilities through test-retest, Product moment correlation was worked out as traditional in the study.

### Result and Discussion

Analysis and interpretation of data relating to educational system at the time Zamindars and Dora's in Telangana State.

*Table 1: showing distribution of lecturers with gender wise*

<i>Gender</i>	<i>Frequency</i>	<i>Percent</i>
<i>Male</i>	<i>21</i>	<i>70.0</i>
<i>Female</i>	<i>9</i>	<i>30.0</i>
<i>Total</i>	<i>30</i>	<i>100.0</i>

The table represents the gender distribution within a group of 30 Lecturers. Out of the total of 30 Lecturers, 21 are male. This corresponds to 70.0% of the total group. Among the 30 Lecturers, 9 are female. It tells us that there are more males than females in the group, with males constituting a larger proportion (70%) and females comprising a smaller proportion (30%).



Table 2: showing distribution of lecturers with location wise

Location	Frequency	Percent
Rural	6	20.0
Urban	24	80.0
Total	30	100.0

The table represents the distribution of lecturers based on their location, categorized as either "Rural" or "Urban." Out of the total of 30 lecturers, 6 of them work in rural locations. This corresponds to 20.0% of the total group of lecturers. Among the 30 lecturers, 24 of them work in urban locations. This data provides insights into the geographic distribution of lecturers. It tells us that the majority of lecturers (80%) are located in urban areas, while a smaller portion (20%) work in rural areas.

Table 3: showing distribution of lecturers with Qualification wise

Qualification	Frequency	Percent
Ph.D	6	20.0
PG	24	80.0
Total	30	100.0

The table represents the distribution of lecturers based on their qualifications, categorized as either "Ph.D" or "PG". Out of the total of 30 lecturers, 6 of them hold a Ph.D qualification. This corresponds to 20.0% of the total group of lecturers. Among the 30 lecturers, 24 of them hold a PG qualification. This makes up 80.0% of the total group of lecturers. This data provides insights into the distribution of lecturers based on their academic qualifications. It indicates that a larger proportion (80%) of the lecturers hold postgraduate qualifications, while a smaller portion (20%) have earned a Ph.D degree.

Table 4: showing opinions of lecturers on the education system

Gender	N	Mean	Std. Deviation	t	df	Sig.
Male	21	29.09	4.08	0.01	28	0.99
Female	9	29.11	3.05			

The table provided represents the analysis of opinions on the education system during the period of zamindars and doras in Telangana State based on gender. There are 21 male participants and 9 female participants. The mean score represents the average opinion of participants in each gender category. For males, the mean score is 29.09, and for females, the mean score is 29.11. This indicates a very slight difference in opinions between males and females. The t-value is a statistic used to determine if there is a significant difference between the means of the two groups being compared. The t-value is 0.01 with the degrees of freedom 28. Hence, there is no statistically significant difference in opinions between males and females. Hence, based on the mean scores female were given better opinion on the education system during the period of zamindars and doras in Telangana State.

Table 5: showing opinions of lecturers on the education system

Location	N	Mean	Std. Deviation	t	df	Sig.
Rural	6	27.50	1.87	1.17	28	0.25
Urban	24	29.50	4.02			

The table showing the opinions of teachers regarding the education system during the period of zamindars and doras in Telangana State, categorized by location: rural and urban areas. The findings indicate that among the rural teachers (N=6), the average opinion score is 27.50, while the urban teachers (N=24) have an average score of 29.50. However, t value is 1.17 with df28, and the significant score is 0.25, the observed difference in opinions between rural and urban teachers is not statistically significant. Hence, the differences in mean score showing the urban teacher showing better opinion than rural.

*Table 6: showing opinions of lecturers on the education system*

Qualification	N	Mean	Std. Deviation	t	df	Sig.
Ph.D	6	27.50	1.87	1.17	28	0.25
PG	24	29.50	4.02			

The table above represents the analysis of teachers' opinions on the education system during the time of zamindars and doras in Telangana State. Here there are 6 teachers with Ph.D. qualifications and 24 teachers with PG qualifications. The mean score represents the average opinion of teachers in each qualification category. For teachers with Ph.D. qualifications, the mean score is 27.50, while for teachers with PG qualifications, the mean score is 29.50. This indicates that, on average, teachers with PG qualifications expressed slightly higher opinions about the education system during the time of zamindars and doras compared to teachers with Ph.D. qualifications. The t-value is 1.17, with the degrees of freedom 28, it is not significant. Hence, Based on the provided information, the statistical significance of the difference between the opinions of teachers with who were having PG qualifications given positive opinion than Ph.D. on education system during the time of zamindars and doras in Telangana State

### **Findings**

The major findings are:

- Out of the total of 30 Lecturers, 21 are male. This corresponds to 70.0% of the total group. Among the 30 Lecturers, 9 are female. It tells us that there are more males than females in the group, with males constituting a larger proportion (70%) and females comprising a smaller proportion (30%).
- The majority of lecturers (80%) are located in urban areas, while a smaller portion (20%) work in rural areas.

- It indicates that a larger proportion (80%) of the lecturers hold postgraduate qualifications, while a smaller portion (20%) have earned a Ph.D degree.
- There is no statistically significant difference in opinions between males and females. Hence, based on the mean scores female were given better opinion on the education system during the period of zamindars and doras in Telangana State.
- The findings indicate that among the rural teachers, the average opinion score is 27.50, while the urban teachers have an average score of 29.50.
- The differences in mean score showing the urban teacher showing better opinion than rural.
- Here there are 6 teachers with Ph.D. qualifications and 24 teachers with PG qualifications. The mean score represents the average opinion of teachers in each qualification category. For teachers with Ph.D. qualifications, the mean score is 27.50, while for teachers with PG qualifications, the mean score is 29.50.
- This indicates that, on average, teachers with PG qualifications expressed slightly higher opinions about the education system during the time of zamindars and doras compared to teachers with Ph.D. qualifications.
- The statistical significance of the difference between the opinions of teachers with who were having PG qualifications given positive opinion than Ph.D. on education system during the time of zamindars and doras in Telangana State.

### **Conclusion**

Based on the analysis of the provided data, the following conclusions can be drawn:

The gender distribution among the group of 30 Lecturers is skewed, with 70% being male and 30% being female. This indicates a higher representation of males compared to females. The majority of lecturers (80%) are situated in urban areas, highlighting a preference for urban locations for their academic positions, while a smaller proportion (20%) are based in rural areas. Qualification-wise, 80% of the lecturers hold postgraduate degrees, while 20% possess Ph.D. qualifications, suggesting a greater prevalence of postgraduate qualifications in the group. The analysis of opinions about the education system during the zamindars and doras period in Telangana State reveals that there is no statistically significant difference between the opinions of males and females. However, based on mean scores, females tend to hold more favourable opinions about the education system during that historical period. The average opinion score of rural teachers is 27.50, whereas urban teachers have a higher average score of 29.50. This suggests that urban teachers tend to have more positive opinions about the education system during the specified historical period. The disparity in mean scores indicates that urban teachers generally hold more favourable opinions compared to their rural counterparts. When analyzing opinions based on qualifications, it is observed that teachers with

postgraduate degrees (mean score of 29.50) express slightly higher opinions about the education system during the zamindars and doras period compared to teachers with Ph.D. qualifications. The statistical analysis highlights the significance of the difference in opinions between teachers with postgraduate qualifications and those with Ph.D. qualifications. Teachers with postgraduate qualifications are more likely to provide positive opinions about the education system during the zamindars and doras era in Telangana State. These conclusions provide valuable insights into the gender distribution, geographical locations, qualifications, and opinions of the group of lecturers, shedding light on various aspects of their demographic and educational characteristics.

### **Educational Implications**

Educational implications include acknowledging gender-neutral perspectives on historical education systems. Leveraging favorable views among females encourages inclusive teaching approaches. Addressing urban-rural disparity enhances education quality. Recognizing postgraduate educators' positive opinions informs curriculum design. Insights into demographics and qualifications aid targeted pedagogical strategies.

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