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ROLE OF THE POLITICAL SCHOOLS IN PROPAGATION OF LEFTIST IDEOLOGY IN ANDHRA- WITH SPECIAL REFERENCE TO ANANTAPUR DISTRICT

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Abstract

During the British period, Indians faced many ailments and struggles. At the same period due to labour revolution in the year 1817 formed communist government in Russia. Indians are traced by the Russian communist ideas and theories. In British rule, Indians are faced many socio-economic ailments. To liberate people from these problems few national leaders attracted to communism and formed the communist party in India. The communist party of India was born on December 26th 1925 to serve as a political platform for both the labour and peasants. The growth of communist movement in Andhra districts took place at different stages. Being one of the most backward districts in Andhra, Anantapur has played vital role in communist movements in Andhra. This paper will discuss about the origin and propagation of communist ideology by various communist leaders in Anantapur District.

INTRODUCTION

Anantapur is one of the most backward and drought prone districts in India. Factionalism and feudal organizations are features of

this district. It is very difficult to bring out organized movements in this environment. However, it has a great history of Communist movement nurtured from the ground level and impressed the political, social, and economical aspects of the district. All social classes in the society fight from the very rich leading a highly luxurious life to the well educated, to the landless and the people in other poverty, all have been part of this Communist movement. Leads like Lakshminarayana Sadasivaram, Tarimella Nagendrakrishna, V.K. Adinarayana Reddy, Neeluri Rajeswari Reddy through communist ideology contributed for the change in the minds of the people of this region and played a prominent role in the development of the district.

1. Origin of Communist Movement in Anantapur District
2. Salt Satyagraha and Prolary Central Prison (23-10-1930 to 21-3-1931)

During Salt Satyagraha in 1930's many leaders from Anantapur district like Kalkam Subbarao, Venkata Narayana Lakshminarayana were arrested and sent to Prolary Central Jail in

influx. Because of this, the association members collected first dues and distributed in the children. Further the association distributed old clothes and distributed to the poor people. Most of these works were done by the co-operation of the Madras League and Congress members. The Communist Volunteers started Communist centres and started to work every day. The volunteers also started to do the above work in their areas. Equal wages to men and women, more school for children, more factory works instead of road works for the labourers, and many demands of the Communists during Satyagraha were in force. (Narasimham Murthy 1936, p.110)

In 1941, the Kist Communist formed with strength of left members and fought against the British Empire activities for the farmers and labourers. The government issued cases on farmers, Kist, Guntur, Moturu, Kista villages. The Communist in the Kist Communist were against the system when dealing with the military. A strike was organized by the Communists. The Communists distributed handouts in all villages of the district. (Narasimham Murthy 1936, p.110)

Form over water on Agriculture

Following the demand from Prolary and other villages the British government issued a law on Prolary. The law required the tax and applied on it. The agitation was led by V.K. Adinarayana Reddy. In 1930, the government abolished the law. (Narasimham Murthy 1936, p.110)

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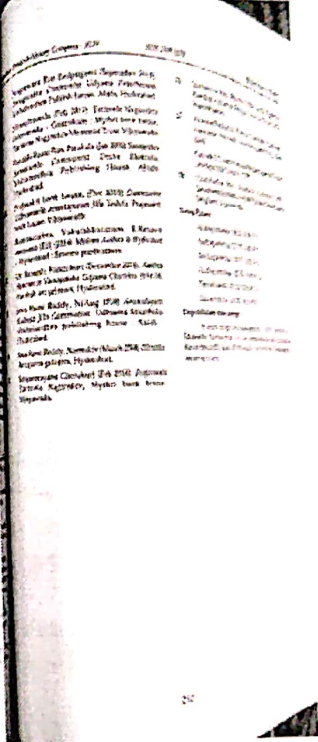
In this movement, I. Lakshminarayana, Srinivas, Bheem, Ram, etc. were active. In 1930, the government issued a law on Prolary. The law required the tax and applied on it. The agitation was led by V.K. Adinarayana Reddy. In 1930, the government abolished the law. (Narasimham Murthy 1936, p.110)

CONCLUSION

In the region like Anantapur, the Communist movement played a major role in the development of the district. The Communist movement was led by the government. The Communist movement was led by the government. The Communist movement was led by the government. (Narasimham Murthy 1936, p.110)

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OVER VIEW ON INTELLECTUAL PROPERTY RIGHTS ON ETHNO ARCHAEOLOGY

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Abstract

Intellectual property (IP) concerns pertaining to the outputs of archaeological research and related heritage control difficulties have arisen as archaeology has evolved as a discipline, among other challenges. In this chapter, we'll dive into the nuanced world of intellectual property as it relates to the field of archaeology. Who has the right to interpret, benefit from, or manage access to information and artifacts from the past, whether they represent one's own history or, more often than not, someone else's, are two of the most pressing issues in the field of archaeology today. The authors go into these matters by discussing several overarching ideas alongside concrete instances that show the difficulties with certain methodologies, the repercussions of these difficulties, and the steps that may be taken to prevent or at least lessen the impact of IP-related problems. An important factor to keep in mind is the variation in IP and intangible legacy definitions and differentiation between countries where the ancestors are still in contact with the dominant population and those where the present population has arrived from elsewhere.

Key words: Archaeology, heritage culture, monuments, sites, Intellectual property rights, patents, copyrights, peoples

Introduction:

Archaeology is the study of artifacts left behind by past and present human communities in order to learn more about cultural evolution, social behavior, and other topics. Archaeology is interdisciplinary; it investigates all aspects of human history, from the natural to the cultural. It includes everything from diet and health to technology and settlement patterns to political structure and gender roles. For the most part, it's a good thing that people are trying to learn about the past, since this helps us understand and address the challenges of the present. For

example, it's useful in the realm of public policy since it sheds light on how societies work, allowing us to draw lessons and inspiration from the past to inform the development of innovative solutions. From the standpoint of individuals and communities, it may also play an essential role in cultural regeneration and continuity of identity, wellbeing, and social cohesion, especially in places where generational links have been disturbed or severed owing to colonization, violence, or disease. But as archaeology develops as a field and as societal norms shift, many questions arise concerning the enterprise's point, techniques, and output. They include growing IP worries over archaeological research outputs and associated legacy control problems. Definitions of "heritage," while others stem from the ethical and sometimes legal repercussions of new technologies, such as the 3D scanning and printing of artifacts and human remains. Archaeology has always focused on the past, therefore these difficulties often mirror the worries of certain descendant communities, monuments, epigraphy. Conflicts occur frequently when the standards governing the conduct and results of archaeological research run counter to those of the relevant professional or academic communities.

REWRITING 'HER-STORY'
The Chronicles of Women in the context of Indian Subcontinent

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REWRITING 'HER-STORY'
The Chronicles of Women in the context of Indian Subcontinent

Inspired women in Hindu Religion

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The Ramayam and the Mahabharata are two stories that are epics. These stories are significant to Hinduism and Indian culture. From that point in time to the present day, these have been inextricably entwined in the way of life of the Indian people. We have been gaining knowledge about ideal administration to people, ideal sentiments for brothers and sisters, ideal feelings for siblings, and ideal feelings for parents and teachers from the Ramayana. We also learned the differences between Dharma and Adharma through the Mahabharata. For example, if you follow the path of Dharma, you will have difficulties in the beginning, but you will achieve success in the end. On the other hand, if you follow the path of Adharma, even if you are happy in the beginning, you will end up failing. And others who will come after us have the same awareness. In the Mahabharata, we are introduced to a large cast of characters, and the people depicted in the Mahabharata serve as models for modern humanity. For my research project, I have chosen a few of these women to investigate how they came to be regarded as models for other women. There are numerous exceptional qualities that are exemplified in this religion, such as Kunti's greatness, Draupadi's nobility, Savitri's dedication, Amba's courage, and Rukminis love.

Key Words: Epics, Puranas, Inspired Women Roles, Society, Peoples