

Annual Number
2017 - 2018

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FORUM

FOR A BETTER HYDERABAD

Eighteen years of activism and service





Sri K. Chandrashekar Rao
Hon'ble Chief Minister
Govt. of Telangana State



WORLD ENVIRONMENT DAY

5th June, 2018



Sri Joga Ramanna
Hon'ble Minister for
Forest, Environment, & BC Welfare
Govt. of Telangana State

**BEAT
PLASTIC
POLLUTION**

The Theme :
BEAT PLASTIC POLLUTION

- ❖ The United Nations Environment Programme(UNEP) has decided to adopt "BEAT PLASTIC POLLUTION" as its theme for WED 2018.
- ❖ This year theme urges governments, industry, communities and individuals to come together and explore sustainable alternatives and urgently reduce the production and excessive use of single-use plastic polluting our oceans, damaging marine life and threatening human health.
- **Achievements of TSPCB during 2017-18:**
 - ❖ Installation of Continuous Monitoring systems by all 17 category of industries, CETP & TSDF and development through Envirocare centre with common software for connectivity.
 - ❖ Aps enabled vehicle tracking system for surveillance on effluent tankers and transportation of hazardous waste checking the illegal dumpings.
 - ❖ Disposal of Consent for Establishment & Consent for Operation applications of industries through TS-iPASS within the timelines.
 - ❖ Auto renewal of consents issued within 5 days else it's a deemed consent.
 - ❖ Online Consent Management and Monitoring systems(OCMMS).
 - ❖ Telangana State has achieved 100% compliance of 50 action points pertains to Telangana State Pollution Control Board under EoDB as per Department of Industrial Policy and Promotion.
 - ❖ TSPCB received an award from Hon'ble Governor E.S.L. Narsimhan of Telangana state on 26-1-2018, the highest number of applications processed ie 1356 under TS-iPASS portal the highest number ever.
 - ❖ Strengthening of Central and Zonal Laboratories with sophisticated instruments and infrastructure with ISO 9001, OHSAS 18001 & NABL certification.
 - ❖ 38 ambient air quality monitoring stations (CAAQMS) installed to assess ambient air quality in the state. Realtime noise monitoring stations (11 Nos.) are in operation in GHMC Area to assess noise levels.
 - ❖ Water Quality is monitored at 160 Nos of water quality monitoring stations installed throughout Telangana and 2 Nos. of real time water quality Monitoring stations one at Hussainsagar lake and other at Fatehnagar I&D point.
 - ❖ Vehicle tracking and online manifest system for transportation of Hazardous Waste to TSFDs and cement units. GO Issued prohibiting open burning of waste including plastic and levying penalties.
 - ❖ 762 Nos of industries were reviewed before TaskForce during 2017 and 187 industries were issued with closure orders. 575 Nos. of industries were with revocation orders and directions.
 - ❖ Successful implementation of clay Ganesh idols and use of natural colours with the help of Prof. Jayashanker Telangana Agriculture University and supply of over 1.38 lakh clay Ganesh idols with subsidised rates.



TELANGANA STATE POLLUTION CONTROL BOARD



FORUM FOR A BETTER HYDERABAD

Eighteen Years of Activism & Service

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FORUM's Objectives are:

- To be proactive and constructive.
- To mobilize public support and participation
- To raise awareness about major issues and expose the negligence of authorities towards environmental management
- To become involved in decision-making on such issues.

The FORUM focuses on issues pertaining to sustainable development, by highlighting the ecological and social consequences of unregulated developmental activities undertaken without prior impact assessments. It functions through various specialised committees and collaborates with governmental and non-governmental bodies to shed light on issues pertaining to urban planning, urban development & management, heritage conservation, lakes & water bodies, forests & open spaces, traffic & transportation, water & air pollution, solid & industrial waste management, rock formations, right to information etc. if necessary, these matters are brought to the notice of the authorities in an effort to inspire action. The majority of our work involves re-inforcing pro-environmental behaviour change through advocacy programmes designed to find optimum solutions to difficult challenges. FORUM also files Public Interest Litigations when matters need to be resolved by the court.

The Theme of World Environment Day

2018 (5th June) is:

“Beat Plastic Pollution”

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Hyderabad Yesterday

 <p>The Residency built by the Resident J.A. Kirkpatrick (1798-1805). It now houses the University College for Women.</p>	 <p>Bashir Bagh Palace built by the Paigah Noble Bashir-ud-Dowlah. It was demolished in 1970s.</p>	 <p>One of the thirteen gates of the walled city of Hyderabad. These gates were built in the mid 1700s to protect the city of Hyderabad from Marathas attacks. All except two of thirteen gates were demolished in the mid 1950s as part of the expansion of the city of Hyderabad.</p>	 <p>Secunderabad Railway station, a view from the 1950s. The railways was started in the 1874 AD in the Hyderabad State under the Nizams Government.</p>
 <p>Moula Ali Dargah in Secunderabad. It was in the Jagir of Mah Laqa Bai Chanda, a courtesan of early 19th Century and the First Woman Urdu Poet of India.</p>	 <p>View of the Hyderabad House, New Delhi. One of the most impressive buildings in the capital and built in the late 1920s, this edifice is presently used to host visiting dignitaries and top functions of the Government of India.</p>	 <p>Tomb of Sultan Abdullah Qutb Shah (1626 -1672) as part of the Qutb Shahi Tombs (1518 -1687)</p>	 <p>Osmania General Hospital, Hyderabad built in the 1920s it is ranked as one of the largest hospitals in the World with over 5000 beds under various faculties.</p>
 <p>Moazzam Jahi Market, Hyderabad built in finished stone in the early 1940s, is an iconic landmark of Hyderabad at the present.</p>	 <p>The "Iron Bungalow" in the Public Garden. It was presented by Queen Victoria in 1887 to the sixth Nizam. It now houses the office of the Horticulture Department.</p>	 <p>Afzal Mahal, Chowmahalla Palace, Hyderabad. Originally built in the 1750s, Chowmahalla Palace, Hyderabad consists of Afzal Mahal, Tahniyat Mahal, Aftab Mahal and Khilwat Mubarak. These four Palaces constitute the Chowmahalla Palace, Hyderabad.</p>	 <p>Dhobi Ghat below the Tank Bund at Hussain Sagar, DBR Mill also seen.</p>



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Add

Foreword

Mr. M. Vedakumar,

Civil Engineer, Urban & Regional Planner

Chairman, Forum For A Better Hyderabad

Forum for a Better Hyderabad has stepped into another exciting year of social and environmental advocacy, activism and service and on this momentous occasion, I wholeheartedly congratulate all the experts, environmentalists, activists and intellectuals who have continually strived for the betterment of the city of Hyderabad.

For the last 18 years, Forum has been an active participant in the sustainable development of Hyderabad, addressing critical issues such as urban planning and development, preservation of water bodies, protection of forests and open spaces, traffic and transportation management, and maintenance of soil, water and air quality. Apart from these areas of concern, Forum takes a keen interest in the conservation of heritage structures, which it protects from threats that arise from rapid urbanization and unplanned growth. Forum will continue to pursue these issues through advocacy and educational programmes aimed at promoting community engagement in these sectors.

Forum also serves as a conduit between past, present and future generations through the systematic study, analysis, classification, assessment and timely utilization of available resources for optimum and sustained benefits of the society. In this endeavour, I always invite guidance and feedback from historians, educators, human rights activists, journalists, environmentalists and other distinguished citizens.

Forum's mission coincides with the environmental goals of the Government of Telangana. Due to this unique and immense responsibility, we are actively involved in persuading the governmental machinery to plan, implement and sustain positive developmental changes in the twin cities. Musi Riverfront Development is especially close to my heart as it is one of the most pivotal issues for Forum. After decades of spearheading a movement focused on improving the dismal state of the river, I would like to express our collective pleasure at the decision of the Government of Telangana to constitute the Musi Riverfront Development Corporation. Forum is also happy that the government has decided to mobilize Rs. 1665 crores for the development of the Musi riverfront, in addition to the allocation of funds for road development, provision of drinking water and other infrastructural and civic amenities in Hyderabad.

FBH celebrates its 18th Anniversary this year on World Environment Day. To mark this achievement, we are releasing our Annual Number. This issue of the report has been compiled by Mrs. Sanghamitra Malik, Joint Secretary of Forum for a Better Hyderabad. As in all years prior, this annual number is a carefully curated compilation of literary works from distinguished persons with different areas of expertise, in the form of poems, articles, reports, appeals and opinions. I sincerely express my gratitude for their active and enthusiastic contributions and hope that their work inspires others to join the fight for the environment.

In this edition, contributions have been categorized into 4 themes: Water Bodies and Lakes, Urban Planning and Governance, Traffic and Transportation and Heritage.

As lakes and ponds are increasingly threatened by pollution, encroachment and neglect and inaction, residents are often faced with the subsequent dangers of contaminated drinking water, depleted ground water levels, water scarcity and public health epidemics. These risks are serious and if left unaddressed, threaten the economy, livelihoods and lives of people. This section tackles these issues and sheds light on the state of lakes and rivers in Hyderabad.

While metropolitan cities in the country experience unprecedented growth, there is often no planning to regulate these changes. The articles in this section argue that to ensure that reforms to development sectors yield good results, planning must transcend different infrastructural and institutional public service sectors.

With the growth of industry and a burgeoning population, Hyderabad has new travel needs. Consequently, Hyderabad is faced with traffic congestion, poorly managed roads, an inadequate public transport system and poorly connected residential, commercial and industrial zones. All of these challenges lead to an increase in private transport and a consequent rise in vehicular emissions and air pollution. This section explores some of these challenges in detail.

Heritage, whether it is natural, built or intangible, provides a sense of identity and community. While many of us might not appreciate its importance on a daily basis, it is imperative to preserve what generations before us held dear as we look towards the future. This section discusses the significance of heritage, with examples of tangible and intangible heritage from Hyderabad and across India.

I hope this annual number inspires your interest in environmental activism, fosters a community with a commitment to change and promotes necessary discourse on a sustainable path forward for Hyderabad and anyone who calls it home.

* * *

Enough Is Enough - Now Save Me!

Sanghamitra Malik

Joint Secretary, FBH

I am no ordinary lake you see,
Four hundred and fifty six years have gone by,
On the orders of Ibrahim QuliQutab Shah,
I was designed and made by Hussain Shah Wali.

Twenty four square kilometres I spread,
A huge expanse of water was I,
The crystal clear body that I used to have,
Had varieties of fish, swimming by.

The clean sparkling water was fit to drink,
It was supplied to buildings far away,
The cool air blowing all around me,
Brought in visitors, the entire day.

Day by day, my vast watery body,
With constant encroachments, lost parts of it,
It shrank to one thirds of its original size,
Over the years, I lost so much of myself, bit by bit.

The authorities and the citizens don't care for me,
They make no attempts to keep me clean.





Poisonous organisms and harmful bacteria are entering
From the Balkapur, Banjara, Picket and Kukatpally streams.

Several industries flourishing in the twin cities,
Contribute to my body's serious pollution levels.
Various heavy metals and drug residue are entering my body,
With bacteria, viruses and pollutants, I am in serious trouble.

Myself, the **HUSSAIN SAGAR**, was surely an engineering marvel,
My body was vast with clean sparkling water to drink,
I exist, between Hyderabad and Secunderabad cities,
With Tank Bund, as the beautiful link.

There are millions of litres of treated and untreated sewerage,
Being emptied callously, into my watery body.
The air is polluted, there's a terrible stench all around,
Who is responsible for this condition, so shoddy?

When will the government of the day,
Seriously contain all types of waste and revive me again?
When will they remove all the water hyacinth and algae
That chokes me and stop the waste coming from the drains?

A huge water body in the centre of the city,
Can be so healthy and a beautiful sight.
But, today I have been reduced to one third my size,
NOW, clean me up and set things right!

Saving a Lake: One Step at a Time

Sunil Satyavolu

Neknampur Lakes Restoration Committee

The world over, there are battles over water. As we are rapidly progressing towards the permanent degradation of our fresh water resources, we see examples of what water scarcity can do to human life. We know that our water resources are minimal. We know what is happening in Cape Town. Our neighbour Bengaluru is very likely to be next on that list. Are we competing with these cities by ignoring the importance of protecting water bodies?

How far away are we from Bengaluru? Please think about this. Water conservation is important. It is important to understand that. About 70% of our bodies is made up of water. If that water is not pure, imagine what could happen to us. What

happens when water becomes a commodity that is both scarce and expensive to buy? Imagine having to buy water in BLACK!! No more liquid gold petroleum... Water!! The next liquid gold will be Water!! Just imagine what we will go through if we don't conserve. We are not too far away from Bengaluru.

This situation requires intervention at both individual and community level. We strongly believe that accountability is the only way something can be understood and taken seriously. Accountability among communities is even more imperative and building communities to share accountability is a significant step.

When we felt that we had to work for water



conservation in general and to save a precious lake in particular, the first step we took was to pin accountability. We faced so much resistance but I, along with Radhika Punjala, Jithender Merugu, Pramod Reddy and Manoj Kumar, all of whom showed rock solid determination, built this dream called the “Neknampur Lakes Restoration Committee” with the sole objective of reviving the Ibrahim Lake and Neknampur Lake located either side of Neknampur Village in Rajendra Nagar Mandal.

The Problem:

Ibrahim Lake is a large lake but it is beset by the same problems as most other water bodies in the twin cities. Water hyacinth is dangerous to the health of a lake but here even more dangerous was the influx of untreated sewage water. Ibrahim Lake has been forcefully turned into city’s largest septic tank. The influx has been killing the lake like cancer. Lake cleaning is a scientific process. It can’t be a trial and error or an experiment. It requires a lot of expertise and a step-by-step approach. Sewage treatments or water diversion are bigger discussions that must be had. Though wetlands or floating

islands are proven methodologies, the problem is in the time they consume. Due to the absence of oxygen in the water and the flow of untreated sewage into the lake, mosquitoes have made life unlivable. To add to the problems, the foul smell has become intolerable.

Adding Cause to Celebrations:

It was clear that we had to intervene in the lake restoration process. As a member of the community and a conscientious citizen, each of us had a responsibility: to make authorities commit to the work, to ensure that rules are enforced and to see that the water body regained its lost glory. How could we seek support? One way was to meet with municipal authorities at different levels, from Ministers to low-level field staff. The other was to include people’s representatives in the process. The third was to mobilize the community, both local and those who cared about environment regardless of where they lived.

One strategy we had adopted was to make our fight inclusive. Social impact initiatives or activities can only become sustainable when they are supported by a strong team. It is not easy to gather



people and facilitate an educated discussion on an issue, which is why we chose to organise events. We designed and chose occasions on which people could come together and have thorough discussions about the lake that we were trying to save. A 5K run on World Environment Day, a slogan contest during the 5K run, lake clean-up activities with corporate entities, photography contest, kite festival, painting and speech contest, and Women's Day celebrations. Every event had one thing in common: the objective of saving the Ibrahim Lake. This strengthened our cause and helped bring people together.

Impact:

Neknampur Lakes Restoration Committee has been formed and is committed to bringing life back to the lake through sustainable and eco-friendly methods. After working for more than 12 months, the committee has achieved historic success by securing Rs 12 crore for the lake's restoration and development. NLRDCS is playing a key role in discussions with relevant government authorities in preparing a sustainable development plan and

executing it. This is a great example of a model framework, primarily involving residents, gram panchayat authorities and representatives from stakeholder communities and executive bodies.

Determination vs Expertise

NLRC may not be an expert in lake restoration or have experience handling such issues, but we have the best intentions and the strongest determination to see them through. We are soliciting the advice of experts and seeking their guidance at every step. There is no better resolve than focused determination and there is no better time than now for social impact initiatives like lake restoration. We take pride in the fact that we have managed to ensure community participation in issues that concern them.

Water is something that can never be generated. It is precious and needs every effort, however small, to preserve it. This is the thought that helped us create NLRC, volunteer for Rally for Rivers and become a part of initiative that serves the cause of environmental protection **F**

Deep Borwells Bad for Environment

Harendra Yadav

(Reproduced from Deccan Chronicle Hyderabad 29.04.2012)

With severe shortage of water, people are resorting to digging deeper borewells. Geologists warn that deeper borewells will damage the water table. The terrain in Hyderabad is mostly rocky below 150 ft and any search for water below this level is an exercise in futility. If water is harvested from borewells deeper than 150 ft in the city, it is likely to be from rock fractures and rock aquifers. Digging upto 1,000 ft or more will only lead to unnecessary piezometric pressure, warn geologists. Considering the nature of the terrain in Hyderabad, the practice of digging deep into the earth for groundwater will affect the city's ecology and its balance. The trend to dig deeper every year has invited criticism from groundwater department officials.

Dr K.Venugopal, joint director, state ground water department, told our correspondent that measures like obligatory rainwater harvesting and recharging pits should be the solution, instead of searching for groundwater deep in the earth. The practice of constructing cellars and sub-cellars is also harming the ground water table. Concrete structures below the ground affect the absorption capacity of rainwater. The top soil is porous and helps in seepage of rainwater. Cellars and sub-cellars prevent this activity.

Rain Water and Umanagar

Capt. Manohar Sharma

Member Umanagar Welfare Association

Three decades ago, Uma Nagar Colony, Begampet, due to its proximity to Hussain Sagar Lake, had plenty of ground water. At 50-60 feet deep, water was available in abundance. However, the scenario changed dramatically twenty years later.

Ten years ago, Umanagar had more dry bore wells than houses. Every summer, frantic phone calls, rushing on two-wheelers or cars to the water works, and water tankers were not an uncommon sight. With summer temperatures rising high and no water in the ground, the following was often said in Hyderabad language, “Do the residents have more of ‘BHAIJI FRIES OR FRIED BHEJJAS’ in their houses.”

A few years ago, Umanagar Resident’s Welfare Association (URWA) took up the matter of rain water harvesting in Uma Nagar with the support and guidance of Prof. M. V. Nayudu and some of the active members of the committee. The groundwater department and Metro Water Works responded affirmatively. The work relating to rainwater-harvesting pits was taken up on a war-footing basis. Private houses and apartments were encouraged to make rain water harvesting pits within their compounds. Residents made trips to Water Works and Ground water departments as a follow-up. Moreover, when the department officials come to the colony, half a dozen of our residents are there to greet them. Overall, our efforts have been successful.

It is said that the proof of the pudding is in eating. The results of the rainwater harvesting pits are there for everyone to see. On Street No1, where

four rain water-harvesting pits were constructed, all the new complexes that have come up in last few years have adequate bore water. In Peace Court, the builder of a multi-storied complex fully cooperated in constructing the pits, which has resulted in hundred percent of rainwater being harvested. In fact, it has been found that, in Peace Court, during the rainy season, when rain water harvesting pits are well maintained, there has been no water shortage. URWA is taking all necessary steps, before the monsoon, to clean and maintain the pits properly.

As another example, the bore in the Colony Park is just besides a rainwater harvest pit. The park is lush green not because there is water in the bore, but because there is a rain-harvesting pit, which is feeding the bore with water. The colony park received a lot of media coverage.

Shri Krishna Babu, GHMC Commissioner, was kind enough to inaugurate the first Rain Water Harvesting Program in Hyderabad on 5th June 2012, taken up jointly by Umanagar and Methodist Colony. A total of nineteen fresh pits have been dug to preserve rainwater in the area.

One can definitely say that the Ground Water and Water Works departments’ enthusiasm for making Umanagar a water scarcity-free zone has been well appreciated by the residents. Moreover, we are making every effort to make Umanagar a water tanker-free zone.

***Water Is Going To Be In Short Supply Like
Oil Let Us Preserve It.***

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Depleting Groundwater levels, in Hyderabad.

Solution at Citizens' Door Steps

Subhash Reddy

Founder, SMARAN

The city of Hyderabad is expanding at an alarming rate every year and has become one of the fastest growing metropolitan cities in India. The growing population and its consumption patterns have created a rising demand mainly on limited water resources. When the Municipal Water Supply of the city could not cope up with the this demand of providing water to everyone and to all the areas the private companies saw this as a profitable venture to trade in water causing bore wells and lakes to dry up due to overexploitation of ground water. To add to the crisis, the tankers travel long distances to pump water from the lakes situated in the surrounding suburban and rural areas apart from the city lakes thus depriving the farmers of their supply for agriculture, challenging their livelihood, endangering their biodiversity, adding more traffic and pollution.

Ironically, Hyderabad receives an average rainfall of 700 mm annually, considering GHMC area of 650 sq km accounts to 4200 Million Cu mms. More than 90% of rain water goes into drains and gets carried away from city as infiltration into ground varies between **3% to 5%** only under natural conditions & this further reduces with increased urbanisation. Natural replenishment of ground water reservoir is a slow process and is often unable to keep pace with this incessant downpour, concrete jungles/ roads, reducing open/ public places and excessive exploitation of ground water. The city receives abundant rains, gets flooded with every rain and many of the bore wells go dry between January and June but with improvised rain water harvesting (**RWH**) methods the infiltration rate can be increased to **10%**. Hyderabad is situated on Deccan

Plateau which is mainly underlain by rocks. Regular methods of recharge pits are not very successful at all places because we can find sheet rock/ boulders beneath the proposed RWH pit or sometimes due to clay soil also where the percolation is minimum or not possible. The rainwater reaching the deep aquifers vertically is more important at present times than travelling horizontally through the weathered zone.

Rain water harvesting was in practice for many centuries and widely practiced all over the world & regarded as solution or supplement to address the increasing mismatch between available water resources and its rising demand. RWH feasibility is site specific as the site decides the design and the design decides the cost, which requires minimum expertise / knowledge, offers many benefits and its cost would be almost zero when it's done during the construction stage itself.

Inverse Bore Well (**IBW**) method of Rainwater harvesting (RWH) is widely promoted by **SMARAN** wherein dry or abandoned bore wells and even working bore wells (**WBW**), if there are more than two available are converted into recharging structures. In our city we find thousands of borewells abandoned (depths ranging from 120 ft to 1000 ft) when they go dry because of over extraction in the area or low ground water levels. The residents keep planning for new bore well points and for more depth to extract ground water while ignoring an abandoned bore hole in their premises which is worth thousands to lakhs.

SMARAN considers those abandoned or dry bore holes as assets. The **IBW** method of RWH uses those existing deep, dry and abandoned bore holes

for artificial recharge. In this method huge volumes of rooftop area rain water (60 thousand liters / 100 sq mtrs rooftop area per annum) collected from the buildings and also from selective surface areas are channelized through the rain water outlets to the proposed site into the RWH pit with proper silt traps before the pure rain water is allowed to dribble into the deep aquifers via bore well/ hole casing. Once this method is implemented, the bore well / hole keeps adding the rain water to the ground water deposits whenever rain occurs, thereby increasing the life, yield & quality of existing bore wells in their premises as well as neighboring areas. SMARAN is extending RWH technical support to **GHMC**, communities, Institutions etc and to name a few successful projects done are in **NIFT** at Madhapur which used to require 15 water tankers per day has now become a tanker less campus and so also the Nature cure Hospital at Balkampet.

This method increased the ground water level at many sites in the city and reduced the gap of the average dry period from January to June. Abandoned bore wells too have become productive apart from the increase in yield in neighboring bore wells. Continuous access to groundwater for the

community is assured in a short time depending on the potential available, which is site specific and the history of abandoned / dry bore holes is to be verified before such structures are proposed.

Best period for implementing such proposed structures are from the end of the rainy season to the start of the next rainy season since the execution will be continuous and will not get delayed due to rains. If it is implemented during monsoon period, there are chances of material and labour getting wasted.

There are thousands of abandoned bore wells in city which have dried up due to the depletion of groundwater and having more than one bore well in any premises in the city should not be ignored. They can be revived, made productive and can be used to replenish the aquifers which is the main source of sustenance for the community.

Help **SMARAN** in mapping dry borewells in the city. If you spot a dry borewell or if you have more than one working bore well in your premises, call/ mail Mr Subhash Reddy on +91 9440055253 / saverainwater@gmail.com.

To know more about SMARAN and its activities, visit www.smaran.org

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Our City

Padma Balachandran

People here, people there, people everywhere,
 They create a lot of mess, often printed by the Press.
 The GHMC is the caretaker, which tries to make the city cleaner.
 They have a few antique trucks, which spew the garbage en route.
 They give sanctions to buildings without a thought about the sewage overflowing.
 Ah! We lament, its stinking, the roads we walk on, are with sewage filling.
 The pavements are dug up to lay new ones.
 The once clean roads are dumped with sand and stones.
 Call the Engineer and hear what he says, the work will be done within a week for sure.
 Nay! No one turns up, the roads are a mess.
 Its suddenly raining, the sand is washed away, the traffic is jarring, honking to their hearts content.
 The GHMC doesn't care, The Police care less, the Government is even worse.
 The people do not know where to turn to.
 Let us SHAME them, let us do what they have to do. Let us make our city more livable too.

Practical Ideas for A Greener City

Sagar Dhara

Social Activist

There are several positive actions that need to be taken e.g., implementing rainwater harvesting structures, giving impetus to rooftop solar energy panels for power generation, solid waste segregation, and some that are not so positive, e.g., setting up pithead power plants to supply power to Hyderabad.

To make a greener city, resource inputs such as energy and water should be optimized and efficiently used, and air, water and solid wastes should be minimized. Developed countries have the money to treat their wastes whereas India does not. Hence, wastes accumulate in India and impact the environment and human health.

India needs to re-think its policies. It should switch from the current thinking of *“pollute first, think of cleanup later”* to *“avoid polluting, cleanup money is insufficient.”*

The sectors that consume significant amounts of energy and generate the maximum wastes are: transport, industry and residential areas (see Table 1). It is these sectors that we need to concentrate on to reduce resource consumption and wastes.

Transport is one of the easier sectors to minimise the use of energy and waste. Switching to CNG engines in public transport would reduce sulphur emissions but it does not reduce the prevalence and incidence of asthma in the city as

fine particles in the air are not reduced.

The solution for this problem lies in reducing the number of trips and trip-distance made in a day, and switching to transport modes that consume less energy per passenger. kilometer (p.km). The following are a few practical suggestions that may make Hyderabad a greener city:

Vehicle share schemes

Car travel consumes the maximum energy—2.9 mega joules² (MJ) per passenger-kilometre (p.km)—in comparison to other modes (Table 2), and train travel consumes the least (0.1 MJ/p.km). Car travel’s share of the total p.km in India in 2012 was just 8%, but it consumed 40% of energy spent in transporting people by fossil fuelled prime movers. The corresponding figures for bus travel was 66.4% of all p.km and 28% of energy consumed. And for train travel, they are 12% of all p.km travelled and 2% of energy consumed.

Hyderabad has been building a large metro rail system. However, a metro rail requires large infrastructure to be built, which significant energy costs and air emissions.

There are cheaper ways of reducing transport energy costs and emissions. One of them is to encourage enterprises to set up vehicle (bicycles, 2-wheelers, cars) share schemes. A subscriber to such a scheme can pick up a vehicle in the scheme from

Table 1 Commercial energy and biomass use

Region	Commercial energy + Biomass		Energy Use (%)				
	Total (GToe ¹)	Per capita (toe)	Transport	Residential	Commerce & services	Industry	Agriculture
World	12.72	1.8	28	25	18	27	2
India	0.75	0.6	13	36	8	35	9
USA	2.22	6.9	38	16	12	33	1

Table 2 Energy use in various transport modes in India in 2012

Mode	Car	Auto	Plane	2-wheeler	Bus	Train
Energy use (Mega Joules/passenger. kilometer)	2.9	2.1	1.5	1.1	0.25	0.1
Per cent travel (pass.km) by each mode (%)	8	3	0.6	10	66.4	12
Per cent of total energy expended by transport sector (%)	40	11	2	17	28	2

any point he finds it and drop it off at point where he wishes to go, as long as it is within the vehicle's transit jurisdiction. Access to a vehicle may be gained by using a common key or by sending a password to a server through phone lines. Vehicles could be tracked using GPS trackers. An enterprise operating such a scheme will have to protect against vehicle theft.

There are around 535 bicycle-sharing programmes around the world with an estimated fleet of 517,000 bicycles, the largest being in China. Car share systems have become popular in cities like New York. No information exists on 2-wheeler share schemes. But there is no reason why such a scheme cannot be started in Hyderabad.

A variation of this scheme is to develop an application that facilitates vehicle owners to do vehicle-pooling.

Encourage neighbourhood schools, abolish coaching classes

In the field of education, trip distances can be reduced by mandating that children should go to neighbourhood schools and abolishing coaching classes. This is already in vogue in several developed countries. With 7.5 million school and college-going students travelling an average of 10 km less/day by implementing neighbourhood schools and abolishing coaching classes in Hyderabad, several million litres of diesel would be saved per annum.

Neighbourhood schools will improve educational standards in government schools and reduce the divide between the rich and the poor. These measures may be implemented over a 10 year period to permit continuity of schools for those children who have already been admitted to certain

private schools.

Similar energy-saving exercises can be done for every sector, e.g., health, law and order, social justice, etc.

Energy and Carbon footprinting

The government should pass a legislation mandating that all government ministries and departments (central and state), enterprises (corporations, firms, shops and establishments) that have over 100 employees and residential colonies that have over 500 families, do energy and carbon footprinting and energy and carbon audits annually. Footprints should be attached to annual reports and audited statements (wherever such statements are mandatory) of the organization and also submitted to the government, which then may put them up on a website. It is desirable that energy and carbon footprints of each organization reduce by 3% per annum. Energy and carbon footprint tools for India are available.

Such a measure would go a long way in raising awareness about energy and carbon costs and also result in organizations reducing their energy consumption bills.

Carbon footprint computations done by activists for Goa's iron ore mining industry

Carbon footprinting was done for Goa's iron ore mining by activists at the end of a carbon footprinting workshop held in 2011. The results indicated that it would cost Rs 7,500 crores to raise 1,800 km² of plantations required to sequester 14 lakh tonnes CO₂ emissions per annum, i.e., three fourths the profits made by the iron ore mining industry in 2009-10. Human appropriated net

Carbon footprint computations for Goa's iron ore mining industry

- Goa's area = 3,700 km²
- Forest area = 1,400 km² Mining area = 700 km²
- Iron ore production (2009-10) = 40 Million tonnes
- CO₂ emissions from iron ore production = 14 lakh tonnes
- Plantation required to sequester CO₂ emissions = 1,800 km²
- **Cost of raising plantation on 1,800 km² = Rs 7,500 crores**
- **Mining industry profits in 2009-10 = Rs 10,000 crores**
- **Net Primary Production energy lost by nature on 700 km² mining area = 10.5 Peta Joules = Energy in 210 Hiroshima sized atomic bombs**

primary production lost by nature on 700 km² of mining area is equal to the energy contained in 210 Hiroshima-sized atomic bombs.

Carbon footprint analysis of the Goa iron ore mining industry provides clues to the cost of injury to nature and the cost for restitution. Carbon and energy footprinting provides useful information

Notes:

1 Gtoe = Giga (10⁹) tonnes of oil equivalent.

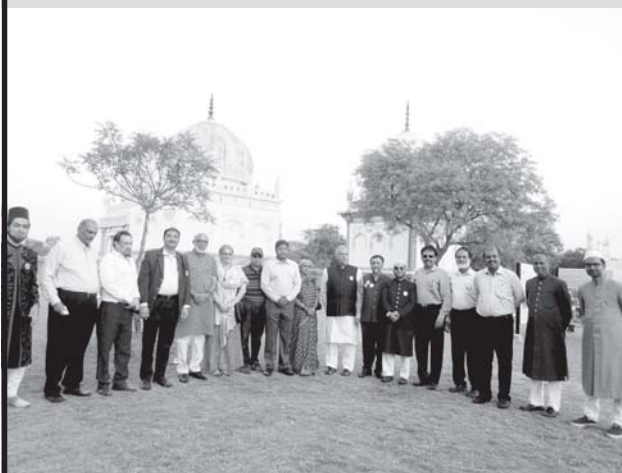
A tonne of oil equivalent = 42 giga joules

2 MJ = Mega (10⁶) joules

(You can write to the author at: sagdhara@yahoo.com)

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Heritage Buffs and Aga Khan Trust for Culture in partnership with the Department of Heritage Telangana, Government of Telangana have organized the Phase I Completion Ceremony marking the *completion* of conservation works on 25 monuments and landscape restoration over a 20 acre zone in the Qutb Shahi Heritage Park on 18 April, 2018 at 05:00 pm on the occasion of World Heritage day-2018. Sri. M. Vedakumar, Chairman, FBH attended as a Guest and the other Guests: Sri. B. V. Papa Rao, IAS., Advisor, Govt. of Telangana, Sri. B. Venkatesham, IAS., Principal Secretary, Tourism, Govt. of Telangana, Sri. Ratish Nanda, CEO, Agha Khan Trust, Sri. Sajjad Shahid, Sri. Safilluah etc.



Elders for Society and Society for Elders: A Pact of Solidarity between Generations

Dr. Rao V.B.J. Chelikani

Treasurer, FBH

In light of the growing number of the senior citizens in society, particularly in urban centres, it is certain that they are going to have a greater impact on the society now than in any other time. In the past, elders were respected for traditional reasons, as they ensured continuity, stability, and harmony in society. Now, their role has to be redefined in the context of rapid social, economic and cultural transformations that are taking place in India and across the world. At the same time, we begin to hear that older generations have more expectations from the younger generations. The effects of this new phenomenon are going to be multi-fold. The argument of this article is that, in order to be well-integrated into the family unit and society, in the short and medium terms, elders have to give more to their communities, so as to receive more from them in the long term. There must be a pact of solidarity between generations in a community and within a family in order to build a society that integrates members of all ages in its evolution.

1. The Seniors and the Society:

Usually, Asian societies have a reputation of being dominated by values inculcated by the older generations, and the elders are known to be holding onto the reins of command and decision-making in government and in society. It is particularly true with higher political levers of command as well as within political parties. This traditional image might have to be corrected, to some extent, with the emergence of growing young populations in all the developing countries, and those with high fertility rate. In addition to this sociological angle, we have to take into account the political angle as well. We

are living in a period of formal and perverted democracy. In India, though we have observed the influx of youth into politics in the form of Jayaprakash Narayan or Rajeev Gandhi, in general, young skilled people with good academic or professional interests keep themselves, rightly, away from politics. Politics in India have been monopolized by a political class, seeking power, by hook or crook, for personal or dynastic interest. Though we have many elderly politicians active in the game of power politics, a vast majority of the elders refrain from involving themselves, just as a vast majority of the youth.

However, this is not the right solution. Elders have to participate in public affairs, but not in politics, in order to promote better human relations. Our society needs to be further democratised in the functioning of our various political, administrative and judicial institutions in the country. Who is more qualified to reform our political institutions than the elderly, since they have the time, experience, and knowledge for the job? As for the youth, we want them to devote their time to study and to acquire knowledge and skills to generate employment, making them productive on behalf of society. Similarly, we want adults to actively perform their professional duties, adhering to a code of professional ethics, in order to contribute to rapid socio-economic development. If a lawyer, doctor, chartered accountant, engineer, mechanic or a nurse devotes himself or herself to produce goods and services with necessary knowledge, skills, and efficiency, it will greatly improve the quality of life, in general, within the country. If their heart is also put into their work, as a matter of personal interest,

it would benefit all sections of society, including senior citizens who are, at present, not receiving adequate services qualitatively or quantitatively.

The elders, on the other hand, with knowledge and experience can, effectively, contribute to good governance. For example, they can help clean the flawed electoral lists and undertake 'Election Watch' activities during elections to our legislatures so that we can have a better quality of representatives. They can promote transparency and accountability in public administrations by exercising their Right to Information in governmental establishments. They can insist upon announcing Citizens Charters to all those who deliver services to the public. Further, we are all suffering from rampant corruption in all echelons of the government, for which, perhaps, seniors themselves might have been responsible. Since they know the tricks of the trade, they can fight corruption more efficiently than anybody else, provided they are honest and sincere. They should watch the quality of services they are entitled to receive, like telephone services, water, and electricity, quality of the medicines, quality and costs of the laboratory and hospital services, the quality of the municipal services, etc. Since the role of services from the private sector has been exponentially increasing, judicious application of the Consumer Protection Act and its various regulations would greatly improve the quality of life for all in the society. By their active participation in local elections, ward committees and Area Sabhas, they can help local community development, thereby creating for themselves a noble mission and a new challenge for their capabilities. This is healthy for them.

2. Organised Senior Citizens:

The above issues could be addressed not only individually but also collectively, which is better. By forming senior citizens' association in the locality and by operating Day Care centers, one can create a platform to vocalise these issues and solve them effectively. With the necessary experiences,

knowledge and connections, one can mobilise collectively. These efforts on their part would benefit not only their own families but also the entire society.

- i. They should make efforts to rectify one gross error most of the present generation of a vast majority of the senior citizens have committed i.e. not to have subscribed to a health insurance and a pension scheme. Even those who have contributed previously to the Employees State Insurance (ESCI) and to the general Provident Fund Organisation, they receive grossly inadequate services to meet the present day needs. Their health care is insufficient and their pensions, if any are meager. The governments propose, some welfare schemes, now and then, to some categories of the population in their budgets. Central and state governments have been distributing free pensions for the below-poverty line citizens as a political campaign. But, they do not cover all and in all aspects.

Thanks to the efforts of the senior citizens' associations in the country, now, there are many policies in the market with better services and higher yield that one can buy from both public as well as private sector companies to suit the senior citizens of all ages. The senior citizens' associations should ensure that every senior citizen around that is covered by these policies. The entire nation has before it a historical task of forming and developing a vast network towards a comprehensive and universal social security system for all ages.

- ii. All citizens, just before the retirement, need pre-retirement counseling and planning on financial matters. They should plan for a regular monthly income and housing for the rest of their life and to the spouse. Reverse Mortgage schemes are available from the banks. If circumstances warrant, they may have to live in a community of other senior citizens in an elder home, which are still called old age homes. All the senior citizens should execute a will or

testament in order to avoid misunderstanding, quarrels, and litigation among the family members.

- iii. Leisure management becomes an important task. They have to join a senior citizens association or a Day-Care center or some other professional or literary or voluntary organisation. They can, with others organise group travel and tourism to places of interest, which they always wanted to visit but could never do so far.

3. Senior Citizens for the Society:

Since the Union and state governments have to make huge investments in children, youth and women for their social development, care and protection of senior citizens cannot come as a priority for them. Even the advanced countries in Europe are feeling the burden of the care of the elderly. Therefore, it is to the senior citizens to accumulate, in the long term enough personal and social capital and to build appropriate institutions. Having worked and earned for more than three decades, they have better opportunities to take care of themselves after their retirement than the children and youth who are seeking such opportunities.

- i. Even though they could not contribute much during their carrier, after retirement they can very well participate voluntarily in the construction of infrastructure facilities. They can give donations to the building of infrastructure facilities like schools, colleges, and universities, hospitals, old-age homes and research institutions in space, nuclear and medical sciences.es, etc. with which they have been associated, as students, staff or as beneficiaries. A section of the senior citizens is receiving so much of money as pensions that they are not able to fully spend it upon themselves. We all know that beyond a certain quantity of wealth, the extra assets and properties left to the family members do not carry the same value, worth, and utility to the

successors.

- ii. Many seniors can leave, at least, ten percent of the surplus cash left in the bank account, as a donation to the association in which they have been a member. The less fortunate senior citizens can give their valuable time as volunteers for community development projects and in particular for providing facilities to the senior citizens. This will be 'elders for the service of the elders'. All citizens and, especially, the senior citizens should bestow special attention to the citizens above 80 years who should be a concern of the whole society, as the likelihood of their being totally dependent is quite high.

Similarly, the senior citizen's associations are to be formed in the rural areas and their federations in the district headquarters can coordinate and support all the welfare programmes that are being undertaken by the district collector for the benefit of all age-groups in the society.

II. The Problematique

We have some issues to reflect upon, which have a bearing on current rapid social transformations. Is this new phenomenon of an increasing elderly population going to widen the inter-generational gap within the family unit and within society at large, and if so, how do we manage the resulting disturbances and conflicts? In the current aging process, we observe that the elderly person undergoes a gradual decline in his physical and intellectual faculties. Some become conscious of their limitations and consequently modify their attitudes, behaviour, and practices. Others who are not aware of what is happening to them and do not understand the changes coming upon them might cause disorder in their relations with others. Many develop, consciously or unconsciously, anxiety, apprehensions, and pessimism and reflect conservative and anti-progressive attitudes, even without falling into dementia or schizophrenia. Should we take it as a problem and if so, do they

need medical treatment or psychological counseling? Is this problem further aggravated with the flooding of daily life with electronic and technological gadgets every minute, which are bound to enhance their stress and strain? In most of the traditional Asian societies, where hierarchy and protocols are imposed, and respect and reverence to the age are used as a premium to claim political leadership, can power be left in such hands?

1. We begin to observe in many families where more than three generations are living together due to increase in the longevity, that widening knowledge gap and consequent variations in the life-styles do create conflicts. The children are inspired by new pragmatic values. Growing individualism defines their aspirations. Their life mission and goals, mostly in terms of short and medium-term objectives might appear to be difficult to understand and accept for the elderly, who are not within those peer-circles. The youth in Western Europe and in the USA, whose lifestyles are influencing us very much, remain in the parent's house until they reach 18 with great impatience for independent life. This is considered as a relief from both sides. Carnal affection and sharing of joys and sorrows are managed while keeping in mind the distances and time, thanks to the modern means of communications. It is called spending 'quality time'. But, in the past, it was done differently in the Indian families. We make efforts together, to co-exist and reap the benefits of mutual support, emotional comfort, and solidarity, in front of other families. For example, Indian efforts and investment of the parents in the future of their children is very high when compared to the Western societies and there are no signs of it declining. This, in addition to emotional attachment, creates a binding solidarity and support system among the generations. On the other hand, this heavy investment in terms of time and money on the part of the elders upon their children, though

favours them enormously, entails them into many obligations, which they might not later fulfill due to situations beyond their control. Thereupon social costs are increasing, necessitating new institutions.

2. We must admit that this coexistence is proving more and more stressful and precarious. This is more so in families where there is extended membership with cousins, nieces, and nephews, and also in families where there are more than three generations. Yet, all said and done, the family in India would still be a factor to reckon with for long time to come, offering multiple advantages to its members. However, marriage is no more the sanctuary for the old age. Yet, the institution of marriage would persist inspite of the growth of individualism as it provides enduring companionship, commitment, attachment, security, physical accessibility and emotional support on a long-term basis. Now, there would be, no doubt, more flexibility in commitment, temperamental re-adjustments, sharing and promoting individual achievements.
3. The senior citizens, however, might need psychological counseling in order to make it worthwhile as well as meaningful to remain together, as a family of sharing and caring, without at the same time, encroaching upon the privacy of each of the members. In the modern society, each individual needs more private space and the elders should know how to respect it, without imposing their own ideas and views. Younger generations, usually, complain that the elders are fearful of the future since they have none and that with nostalgia they would pretend that their past was much better. Elders should realize that comparisons are good but the future would never be like in the past. Even in the present, the speed at which the changes are taking place is so fast that we are obliged to make constant efforts to understand and to adapt ourselves. We should,

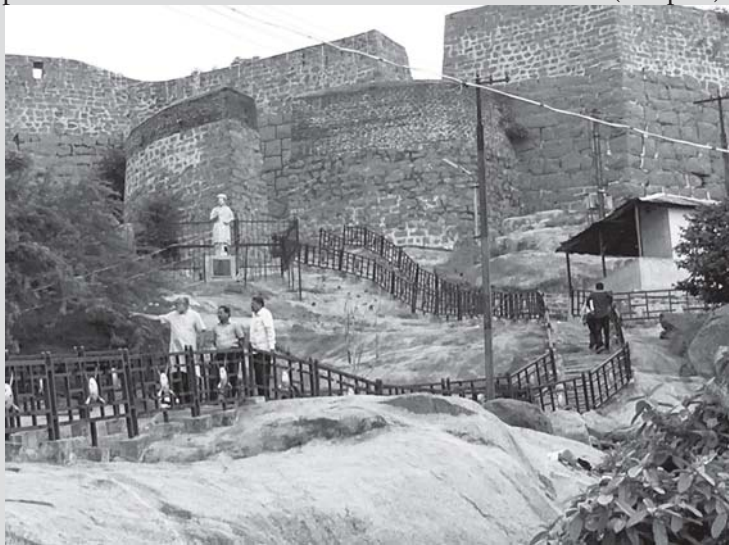
therefore, be more patient in our understanding of the present and more restrained in our apprehensions about the future. We should also admit that the young have the capacity to adapt themselves to the unpredictable and the unknown much faster. We should rather help them prepare themselves to face new situations and manage the encounters with tact when it happens. Trying to do things differently is the mother of all inventions. One can share one's experiences legitimately but not one's apprehensions. Conservatism by intellectual preference is good but it is bad if it is by temperament. One has to respect the individuality of the youth, trust them and encourage them to be autonomous. Frequently finding fault with them would destroy their self-confidence and a young person without self-confidence can never become a good manager. That is the reason why, many multinational firms invest a lot on HRD to put

younger elements into more challenging, innovative and adventurous situations and try to accommodate the seniors into administrative, planning, logistical and less stressful jobs.

We need more democracy in our family relations. When one's education transfers fixed ideas and closed values, then anything that is not in conformity with them will be feared and resisted. Elders of such education are considered as conservative by the youth. In a modern life where constant learning with an open mind is a must, the future elders might not have fixed ideas and values. They would not be so unprepared about the social security and would not solicit concessions and freebies. New knowledge should add onto the previous knowledge to make one a wise counselor. Democracy, outside the governmental domain, must permeate all spheres: social, economic, cultural and academic; only then, we will learn to be collectively creative and happy, no matter our age. **F**

Forum Members and Sri. M.Vedakumar, Chairman, FBH, along with Telangana historians Prof.Adapa Satyanarayana, Dr.Dyavanapalli Satyanarayana etc., visited the Khammam Qila in July, 2017.

Khammam Qila was built in the 12th century by the great Kakatya Rulers. The kings Padma Nayakas were believed to have been involved in its construction and in the year 1531, the Qutub Shahi Kings started developing the Khammam fort. The historic Khammam fort has different architectural styles. The inner fortification features cyclopean walls at two levels with bastions. Sitab Khan (Sitapati) made Khammam as his second capital. In 1516 Qutub Shahis captured Khammam fort defeating Sitab Khan. Zafaruddaulah then became the taluqdar of Khammam and built a Mahal on the fort. This fort was repaired and renovated during the period of Asafjahis with the help of French Engineers. There is an undated inscription in Telugu carved on the stonewall to the right side of the main entrance to this fort. Sri.M.Vedakumar made an appeal to Telangana State Government for the conservation of the Fort and urged to make it as Tourist place.



Need New Ways of Thinking

Dr. K. Babu Rao

Retd. Chief Scientist, IICT

All truth passes through three stages

First, it is ridiculed

Second, it is violently opposed

Third, it is accepted as self-evident

- Arthur Schopenhauer

We've built a world based on the assumption that we will have endless energy to subsidize endless economic expansion, which was supposed to magically produce justice. That world is over, both in reality and in dreams. Either we begin to build a different world, or there will be no world capable of sustaining a large-scale human presence.

- Robert Jensen

Society has been made to accept the dominant ideology that the road to prosperity lies in economic growth through industrialization. Human economy has evolved from an era in which manmade capital was the limiting factor in economic development to an era in which the remaining natural capital has become the limiting factor. That is from a world relatively empty of human beings and manmade capital to a world relatively full of these. Herman Daly, an eminent economist says, **"The global economy is now so large that society can no longer safely pretend it operates within a limitless ecosystem. Developing an economy that can be sustained within the finite biosphere requires new ways of thinking"**

David Suzuki, eminent scientist, author and environmentalist appearing on the TV show 'Time to get real on climate change' says **"Well, I keep saying that the economic system is a human invention. The idea of capitalism, free enterprise, corporations, markets, these are not forces of nature for heaven sakes. But you talk to a neo**

liberal and you say economy, the market and they go: oh, the market! Praise the market! Free the market! It'll do — we invented the damn thing. What's going on here? Like, we act as if these are forces of nature. You know, there are some things in nature we have to live with. Physics, chemistry, biology, those tell you things. But why is it we bow down before human-created ideas? We can change those things. We can't change our dependence on the biosphere for our wellbeing and survival. I just, I don't get it. If it ain't working, change the darn thing."

Scientists and thinkers have been warning us for at least two decades on the dangers of the collision course with nature we have adopted. I quote from Nobel laureates and other scientists to deliberate before deciding on the path.

Under the auspices of the Union of Concerned Scientists, about 1700 scientists from across the world, including 102 Nobel Laureates, made a joint statement warning the world on the occasion of the UN Summit on 'Environment and Development' held at Rio de Janeiro in 1992.

"Human beings and the natural world are on a collision course. Human activities inflict harsh and often irreversible damage on the environment and on critical resources. If not checked, many of our current practices put at serious risk the future that we wish for human society and the plant and animal kingdoms, and may so alter the living world that it will be unable to sustain life in the manner that we know. **Fundamental changes are urgent if we are to avoid the collision our present course will bring about."**

The Nobel symposium on Global

Sustainability held in October 2011 released a statement, which says **“We cannot continue on our current path.** The time for procrastination is over. We cannot afford the luxury of denial. We must respond rationally, equipped with scientific evidence.

Our predicament can only be redressed by **reconnecting human development and global sustainability**, moving away from the false dichotomy that places them in opposition.

In an interconnected and constrained world, in which we have a symbiotic relationship with the planet, **environmental sustainability is a precondition for poverty eradication, economic development, and social justice.**

Our call is for **fundamental transformation and innovation in all spheres and at all scales** in order to stop and reverse global environmental change and **move toward fair and lasting prosperity for present and future generations.”**

State of the planet declaration made at London by the **Planet Under Pressure Conference**, a gathering of 3000 experts opens with: **“Research now demonstrates that the continued functioning of the Earth system as it has supported the well being of human civilization in recent centuries is at risk.”**

A group of scientists from different disciplines concerned with earth systems met at Stanford University and after deliberations released a statement titled *‘Scientists’ Consensus on Maintaining Humanity’s Life Support Systems in the 21st Century’* in May 2013.

It said, **“Earth is rapidly approaching a tipping point.** Human impacts are causing alarming levels of harm to our planet. As scientists who study the interaction of people with the rest of the biosphere using a wide range of approaches, we agree that the evidence that humans are damaging their ecological life-support systems is overwhelming.

We further agree that, based on best scientific information available, **human quality of life will suffer substantial degradation by the year 2050 if we continue on our current path.”**

A recent study on human – nature interaction predicted dire possibilities of collapse of industrial civilisation. **“Collapses of even advanced civilizations have occurred many times in the past five thousand years, and they were frequently followed by centuries of population and cultural decline and economic regression.** Although many different causes have been offered to explain individual collapses, it is still necessary to develop a more general explanation. Given economic stratification, collapse is very difficult to avoid and requires major policy changes, including major reductions in inequality and population growth rates. Even in the absence of economic stratification, collapse can still occur if depletion per capita is too high. However, **collapse can be avoided and population can reach equilibrium if the per capita rate of depletion of nature is reduced to a sustainable level, and if resources are distributed in a reasonably equitable fashion.”**

According to a December 2013 report titled *‘Abrupt Impacts of Climate Change, Anticipating Surprises’* of National Research Council of the National Academies, USA “The history of climate on the planet— as read in archives such as tree rings, ocean sediments, and ice cores— is **punctuated with large changes that occurred rapidly, over the course of decades to as little as a few years.**” The Indian coast is highly vulnerable and coastal Andhra will disappear from the global map if humanity fails to prevent climate change. The 1000 km long sea coast is highly vulnerable to rising sea levels, and more frequent and severe cyclonic storms. A publication of Andhra University indicates that 4000 square kilometers of land will be submerged if the sea level rises of 1 m. A joint publication of Oxford University and Potsdam Institute in a prestigious journal Science in December 2009 stated **“During the Middle Miocene, when temperatures were ~3° to 6°C warmer and sea level was 25 to 40 meters higher than at present, pCO₂ appears to have been similar to modern levels.”** Coastal metropolis such as Mumbai, Chennai and Kolkata are likely to disappear. Even Vijayawada will go

under the sea if the sea level rises to that extent. It may take more than a century or it may happen in decades if the tipping points are exceeded. We cannot afford to continue on the current path of development centred on fossil fuel consumption. While people have been resisting coal fired power plants, political parties have been sabotaging the efforts. Kakarapalli is a clear example.

According to an IPCC report released on 31 March 2014 in Yokohama, Japan, the impacts of climate change are set to be “severe, pervasive and irreversible”. This usually conservative report also says that **“Throughout the 21st century, climate-change impacts are projected to slow down economic growth, make poverty reduction more difficult, further erode food security, and prolong existing and create new poverty traps, the latter particularly in urban areas and emerging hotspots of hunger.”**

A National Climate Assessment report for USA released in May 2014 clearly states that **“Climate change, once considered an issue for a distant future, has moved firmly into the present.”** It also says **“Evidence for climate change abounds, from the top of the atmosphere to the depths of the oceans. Scientists and engi-neers from around the world have meticulously collected this evidence, using satellites and networks of weather balloons, thermometers, buoys, and other observing systems. Evidence of climate change is also visible in the observed and measured changes in location and behavior of species and functioning of ecosystems. Taken together, this evidence tells an unambigu-ous story: the planet is warming, and over the last half century, this warming has been driven primarily by human activity.”**

Every indication from science is bringing us an unequivocal message on the need to transform ourselves fundamentally to reverse the ecological damage caused by industrial civilization. Ignoring these messages, in planning our future will worsen the situation rather than improve it. Mark Twain once said “Whenever you find yourself on the side of the majority, it is time to pause and reflect.” Let

us pause and reflect on whether we could set right our failing democracy and governance by simple change of rules.

We are not in ordinary times and this description taken from an article by Rebecca Solnit in *The Nation* dated March 11, 2014, of the actual experience of a survivor who was present in the south tower of WTC on September 11, 2001 when the planes were crashed into the towers, illustrates how an extraordinary situation demands departure from normal reaction.

“A high-powered financial executive, he had just arrived on the sixty-sixth floor of his office building and entered his office carrying his coffee, when he saw what looked like confetti falling everywhere—not a typical sixty-sixth floor spectacle. Moments later, one of his friends ran out of a meeting room shouting, “They’re back.”

It was, of course, the morning of September 11th and his friend had seen a plane crash into the north tower of the World Trade Center. My interviewee and his colleagues in the south tower got on the elevator. In another fifteen minutes or so, that was going to be a fast way to die, but they managed to ride down to the forty-fourth floor lobby safely. A guy with a bullhorn was there, telling people to go back to their offices.

Still holding his cup of coffee, he decided—as did many others in that lobby—to go down the stairs instead. When he reached the twentieth floor, a voice came on the public address system and told people to go back to their offices. My storyteller thought about obeying those instructions. Still holding his coffee, he decided to keep heading down. He even considered getting back on an elevator, but hit the stairs again instead. Which was a good thing, because when he was on the ninth floor, the second plane crashed into the south tower, filling the elevator shafts with flaming jet fuel. Between 200 and 400 elevator riders died horribly. He put down his coffee at last and lived to tell the tale.”

The moral of this story: people in power and bureaucrats seem exceptionally obtuse when it comes to recognizing that the world has changed and the

old rules no longer apply. The advisors in the towers were giving excellent instructions for a previous crisis that happened to be profoundly different from the one at hand. That many had the good sense to disobey and evacuated early meant the stairwells were less crowded when the second round of evacuations began. Amazingly, the vast majority of people below the levels of the impacts made it out of both buildings—largely despite the advice of the building's management, not because of it.

Going Nowhere Fast

Sometimes the right thing to do in ordinary times is exactly the wrong thing to do in extraordinary times. That's easy to understand when something dramatic has happened. It's less easy to grasp when the change is incremental and even understanding it requires paying attention to a great deal of scientific data.

Right now, you can think of the way we're living as an office tower and the fossil fuel economy as a plane crashing into it in very, very, very slow motion. Flaming jet fuel is a pretty good analogy, in its own

way, for what the burning of fossil fuel is doing, although the death and destruction are mostly happening in slow motion, too—except when people are drowning in Hurricane Sandy-style superstorms or burning in Australian firestorms or dying in European heat waves. The problem is: How do you convince someone who is stubbornly avoiding looking at the flames that the house is on fire? (Never mind those who deny the very existence of fire.) How do you convince someone that what constitutes prudent behavior in ordinary times is now dangerous and that what might be considered reckless in other circumstances is now prudent?"

A major concern in the world today is the degeneration of democracy and governance. Whomever the people vote in or vote out, the ultimate winners are the richest. The Indian government is an Ambani et al dukan. The first challenge for us will be to restore and rejuvenate democracy, empower the people to participate and decide for themselves and not get limited to voting once in 5 years. We need new ways of thinking. **F**

Council of Architecture-Training & Research Centre (COA-TRC), Pune and JBR Architecture college, Hyderabad organised a Workshop titled 'Dialogues', a Communication Skills Workshop for Effective Teaching on 9th March, 2018. Sri. M. Vedakumar, Chairman, Forum For a Better Hyderabad was the Chief Guest, Coordinated by Prof. J. Gayatri, Director, JBRAC and convened by Prof. Jayashree Deshpande, Director, COA-TRC, Pune. Other dignitaries present were Dr. Ravi Kamal Anand, SPA, JNAFA, Prof. G. Suryanarayana Murthy, Architect, Prof. S. Kumar, Principal of SPA, JNAFA. etc.,

Speaking on the occasion, Sri. M. Vedakumar reiterated the importance of communication, which helps build strong relations between teachers and a students. They must realize that all students have varied strengths and weaknesses. It is only through communication that a teacher can introduce creative and effective thinking in their students. Thus, a teacher can enhance the learning process. They should be able to 'read' their students and adapt to the needs of the individual. Teachers must stay abreast of new developments in education by reading journals, listening to new ideas from their administrators and school board consultants, and sharing and discussing these ideas with colleagues.



To Make Life Livable In Hyderabad

Prabhakar Moogala

EC Memeber, FBH

Hyderabad was once a dream city. A city with lot of tanks and gardens. Air conditioners were unknown. However, after the formation of Andhra Pradesh with Hyderabad as its capital, migration began to take place and slowly, water tanks and bags disappeared, roads became congested, unauthorized buildings were constructed and gradually, Hyderabad lost its shine. With the advent of globalisation, the situation in Hyderabad has gone from bad to worse. Now, the question remains how to restore atleast a part of past glory

1. Vehicular Traffic :

A lot of pollution is caused by both light motor vehicles and heavy vehicles. All vehicles older than 15 years should not be allowed on the roads. Vehicle owners should be encouraged to abandon their vehicles and switch over to electric vehicles, which should be subsidized. TSRTC should begin running only electric buses in the city, which will certainly help on environmental front. Two wheelers (electric) should be sold at subsidized rates and charging points should be made available wherever possible. Of the existing 50 lakh vehicles in Hyderabad, at least 50% of them should be converted to electric.

2. Musi River Front :

The Government should give this project the same importance as Kaleswaram. This government certainly has the will power. I don't need to emphasize the salient features of this project as they are known to all. It is likely to change the face of Hyderabad.

3. Metro Rail:

In addition to Phase – I, Phase – II should be taken up so that commuters are encouraged to use public transport, which will have a significant impact on vehicular pollution. Along corridors where constructing the Metro Rail is not possible, Light

Rail can be established so that connectivity is improved.

4. Roof Gardens and Vertical Gardens:

It is important to give attention on this issue. The direct impact of this is that buildings become cooler without the use of air conditioners, thus saving electricity and money. It also produces a lot of oxygen, making it easier to grow organic vegetables. Developing vertical gardens in commercial buildings results in energy conservation and increases work turnover of employees, who will have access to an oxygen-rich environment. There is still a lot of scope in this line of activity, which has the potential to reduce pollution levels by 50%, if implemented properly. Plants like Tulsi, Aloe vera and Senebieria can also be planted in the space available on the road divider.

5. Amalgamation of Small plots:

This should be done in cases where small houses are constructed without any setbacks or ventilation, by amalgamating smaller plots to make a large parcel of land. Multi-storied buildings can be built, leaving 80% of the land free to be used for parking, playgrounds for children, walking tracks for walkers, thereby improving lifestyles. A lack of outdoor spaces is causing health ailments in children. Therefore, integrating small plots and building parks can be a solution for this problem.

6. Four Reserve Forests around city:

The four reserve forests that surround the city need to be fully afforested. This will help manage the pollution levels in the city to a large extent and create lung spaces around the city.

We, at Forum for a Better Hyderabad, expect the government to implement the above, and assure them of the full cooperation of our organization in this regard.

F

An Urban Equilibrium: The City Biodiversity Index

Aishwarya Muralidhar

Since the dawn of urbanisation, our notion of the natural world has been subjected to what scientist Daniel Pauly calls a 'shifting baseline syndrome'.¹ The theory expounds the impact of your first experiences with nature on your future perceptions of nature. Essentially, your first encounter forms the baseline on which you would scale subsequent changes in the natural world. The crux is that, with climate change and urbanisation, every successive generation sets a new baseline, each less 'natural' than the one before.

This shifting baseline has successively increased the drift between nature and urban dwellers. We have learnt to pit 'natural' and 'unnatural' as opponents, separated by set boundaries of sanctuaries, wildlife parks and the lone stretches of wilderness. Our urban aspirations force us to pit nature against development, weighing whether to preserve the former or make way for the latter. It was either this or that, never both.

Urban coexistence was always in play, with animals especially adapting to urban spaces. But the idea that cities functioned as unique ecosystems capable of nurturing a plethora of natural life was only recognised in the 1990s. With increasing popularity and importance in the urban lifestyle, the concept of Urban Nature assured a vibrant, refreshing, healthy and wholesome environment for citizens while reconnecting them to the beauty and complexity of nature.

The City Biodiversity Index (CBI) is a means to promote this belief. Conceptualised in Singapore in 2008, the CBI was designed to encourage cities to foster biodiversity and embrace sustainable living. The creation of a self-assessment tool to determine

biodiversity conservation efforts triggered cities across the world to gauge their capacity. The index's objectivity puts all cities on an equal footing; it set a standard with which a city can compare and improve upon its own efforts. To dispel the possibility of fuelling a worldwide race for the most sustainable city, the CBI doubles up as a platform to share ideas and solutions to overcome increased urbanisation, effects of climate change, and city planning, governance and management.

Measuring urban biodiversity quantitatively is not an easy task. The Index covers 25 indicators under three components: native biodiversity present in the city, ecosystem services provided in city spaces, and the governance and management structures set to conserve the city's biodiversity. Admittedly, urban spaces are woven with complex threads, demanding face time for socio-economic, political, cultural and aesthetic expression. The indicators' expanse envelopes these factors, providing a holistic view to urban nature and its conservation.

Hyderabad was the first Indian city to conduct a CBI; the results were officially announced at the Convention of Biological Diversity in the Conference of Parties (COP) 11 hosted in Hyderabad. With a score of 36 out of a total of 92, the city fell short on indicators regarding policies to protect biodiversity, educational visits to biodiversity parks, and partnership with NGOs and other entities in biodiversity activities and programmes. A year later, in 2013, the GHMC revised the score to 59, marking enormous improvement in educational initiatives as well as governance along the lines of a Local Biodiversity Action Plan (LBAP). The Hyderabad Index seems well on the path to

improvement with the AP Government's new Biodiversity Wing promoting engagement, research, and development of urban nature.

Even as cities are officially conducting and submitting index reports, the scope of the CBI sees more potential if scaling *down* from the expanse of a city to smaller pockets of urban management. The rising number of industrial townships, IT parks, and residential gated communities are testimony to a collective consciousness towards urban organisation. Almost all of these establishments set their own rules and standards, almost creating an almost independent, efficient self-governed space. If one were to follow the old adage—every drop counts in making an ocean—then an advocate of urban biodiversity will not fail to recognise the potential to be found here. By making personalised 'Biodiversity Indices and Registers' for townships and residencies, the inhabitants can partake in creating cleaner and greener communities for their own benefit. In turn, the city receives green spaces that do not require government intervention for management.

This idea can reach fruition if communities realise the need for green space and biodiversity in a city. The services that urban biodiversity provides are irreplaceable: food, clothing, medicines, air/water filtering mechanisms, erosion prevention, entertainment and relaxation. Vegetation regulates clean air, water and soil; insects facilitate pollination and dispersal of vegetation; higher vertebrates like

reptiles, birds and mammals keep pests in check; scavengers clean up all the debris—all in all, a veritable ecosystem in itself!

Our failure to recognise this vibrant, thriving ecosystem within our own walls has cost us something greater than an environment already lost. It has caused us to view urban colonies and natural grounds as two separate realms strongly defined by set boundaries: nature does not enter the city, and the throbbing city stays clear of any virgin ground. Citizens have fixed notions about nature and biodiversity, and these never roam far beyond exotic forests and oceans.

The idea of peaceful, sustainable cohabitation of man and natural environment in the *urban* context sounds oxymoronic to the mind, but it is a system that has been present in our cities for thousands of years, an underground movement that turns the wheels while we run the car. In accepting the presence of urban biodiversity and enhancing it, cities could stabilise, or even reverse, the more harmful impacts of urbanisation. And this step alone would redefine all future baselines, eliminating the stereotypical notion that nature is found only in the wild, and finally find the equilibrium to knit nature and mankind together.

1. Pauly, Daniel. "Anecdotes and the Shifting Baseline Syndrome of Fisheries."

Trends in Ecology & Evolution, 10, no. 10 (October 10, 1995): 430



A roundtable discussion on 'India Infrastructure Dialogue on the state of Hyderabad city' held by foundation for *Futuristic Cities* on 24.1.2018, saw the participation of Sri. M. Vedakumar Chairman of Forum For a Better Hyderabad, and other members.

The main objective of the roundtable was to get a glimpse of the status of infrastructure in the city and to revisit city priorities, investment decisions and reform areas.

Speaking on the occasion, Sri.M.Vedakumar expressed that Hyderabad is a heritage city and its protection is the need of the hour. The historical sites in the city and its peri-urban areas need to be protected and preserved. We look forward to the sustainable development of the city.



Main Streaming of Environment *Challenges and Opportunities*

B.V.Subba Rao

President, Center for Resource Education, Hyderabad.

Every action has an equal and opposite reaction – this fundamental principle of Newton's Law of Motion holds true for all human actions on nature and vice versa.

Environmental issues cannot be viewed and addressed in isolation. In fact, they should be viewed and considered as an integral component of the mainstream developmental policies and strategies.

The paper makes an attempt to demystify the notions on mainstreaming of the environment and emphasizes the need to promote & integrate principles and practices of environment at all levels of human interventions.

Environmental movements have come a long way over a period of time and have successfully exposed the ill effects of lop-sided developmental activities on the environment. Further, they have made the system understand and realize the negative impacts of environmental degradation on human health.

The 1970's witnessed the struggles against illegal logging of forests, and poaching & trading of wildlife. These movements did not focus solely on wild life and forest conservation issues, but also on the livelihood rights of tribal communities. Chipko in North India and Appiko movement in South India received the attention of the system, including the judiciary.

A second phase took place during the early 1980's. These movements focused on the impact of unregulated industrial pollution. The Bhopal gas tragedy, which occurred in 1984, shattered the people's faith in the system and highlighted the ineffective regulating mechanisms governing industrial pollution. Similar struggles in the country

followed in this direction. Citizens against industrial pollution in Patancheru, Hyderabad, A.P. India, had a long legal battle of more than 15 years. The movement began around 1986 and the final judgment was delivered by the Supreme Court in the year 1996. Unfortunately, concerned authorities are yet to execute the court directives completely.

The last decade of the 20th century witnessed the third phase of environmental movements focusing on urban environmental issues. Cities are vital cogs in the state and national economies and furthermore, they are seats of excellence, education, science & technology, research & development, and trade & commerce. They are supposed to offer effective governance and are expected to deliver a sufficient quality of life. Interestingly, the third phase exposed the negative impacts of rapid and unregulated urban growth in almost all the metropolitan cities.

Today, on the contrary, cities are known for the pollution, traffic congestion, water shortage, poor sanitation, increased urban heat pockets, increased percentage of concrete structures and pavements. These have increased stormwater run off, leaving no scope for ground waters recharge, escalating inflation, increasing stress and strain, fissuring social life and declining quality of life.

In 1994, an epidemic plague broke out like a wild fire in Surat city, which is known as the capital of diamond trade. This incident explicitly highlighted the inefficiency on the part of the municipal administration to handle and manage the municipal solid waste and also, the indifferent attitude of citizens' towards their civic sense and responsibility. For the first time, the country

witnessed a rapid decline in foreign tourists, particularly in Gujarat. Further, in the year 2005, Mumbai experienced intensive rainfall and a total collapse of urban infrastructure in handling the gushing storm waters.

Ironically, the rural sector is no exception to these phenomena. An increased application of chemical inputs in agriculture have contributed risks at both the occupational and consumer levels. This is evident from increased number of cancer patients and presence of DDT in mother's milk.

The direct release of untreated municipal wastewaters and industrial effluents has not only contaminated the lakes and river systems of the country, but has also polluted groundwater resources. Polluted fresh water sources have resulted in drastic decline in aquatic life (fish), thus depriving the fisherman communities of their livelihood opportunity. Today, more than sixty percent of the population is deprived of access to safe drinking water and environmentally-safe sanitation facilities.

A review of present developmental activities makes clear the negative impact of the degradation of nature and society on well being. Further, it poses a threat to the very survival of all living forms on earth, including human beings. This impact has its direct and indirect bearings at both the micro level and the global level, in the form of global warming and changing rainfall patterns.

The incidents that have occurred over the past three decades throw adequate light on the interdependent relations between the environment [natural system] and human actions [development projects]. The fact is that environmental issues touch every facet of human activity.

At this juncture, one needs to understand that the natural system [environment] is rapidly losing its regeneration capacity through physical destruction and the assimilation of chemicals. One needs to understand, appreciate and recognize the true value of natural systems.

The environment does not recognize the caste, religion, class and geo-political boundaries.

Environmental issues are not restricted to forest loss and industrial pollution. They cut across all the developmental sectors of nature and human habitation.

The need of the hour is to study, understand and identify the mechanisms, strategies and tools for course correction to set the developmental direction on a safe track in terms of environmental sustainability. This thinking is more apt when we realize our moral responsibility towards young and upcoming generations. The present generation has a moral responsibility to pass on a healthy and productive environment to future generations.

Present day environmental issues must be seen as challenges and not problems. This changed perception helps, promotes and facilitates in focusing on viable solutions. One needs to understand the root cause of environmental issues in terms of 'cause and effect' rather than in isolation. Further, we need to identify and relate ourselves with the environment, both as individuals and also in terms of professional perspectives.

Environment is the story of every body and every thing around and within us. It defines a set of natural elements [land water, air, energy and space] in relation to social, cultural and economic conditions. Environmental conditions vary across different geo-climatic locations and are locale-specific in nature. However, the cumulative impact of the local conditions does have direct bearing on macro & global levels.

Mainstreaming of the environment is an attempt to integrate environmental policies as an integral component of all the developmental sectors. Mainstreaming systematically takes into consideration environmental issues as early as possible in the decision-making process where decisions can best benefit from environmental opportunities and avoid negative impacts on the environment. In this way, mainstreaming can help align policies, programmes and operations with the long-term requirements of sustainable development, help modernise development policy content and

procedures, and promote a pro-active approach rather than responding to impacts as they unfold.

Mainstreaming attempts to open up new avenues in the area of inter disciplinary understanding and multi disciplinary approaches – particularly between the academia, and Research & Development sectors. For instance – application of fundamental principles of natural sciences gave way to promoting subjects like ‘industrial and urban ecology’, health & environment, biotechnology interventions to address municipal and industrial wastes, application of bio remediation techniques to treat municipal & industry waste waters.

Recent academic exercises have helped in understanding the functions of natural systems in terms of carbon sinks, flood mitigating systems, silt control and flood water regulating mechanisms etc. There is a long way to go in promoting such inter disciplinary approaches in the areas of commerce, economics and health care systems. The concept of ‘green building’ is making attempts to promote the application of environmental principles in developing eco – friendly constructions. Further, efforts to mainstream gender issues is making strong dent in the area of environment and development.

The main challenge to environmental mainstreaming is finding a strategic nexus and compatibility between development priorities and environmental management objectives where tradeoffs can be addressed pragmatically, capitalizing on potential opportunities that benefit both environmental resources and functions and development priorities. Environmental mainstreaming is, therefore, a policy principle, placing the environment at par with economic and social aspects of decision-making. Environmental mainstreaming goes far beyond the mere application of the conventional Environmental Impact Assessment (EIA) to each project, and is regarded as a key component of an institution’s broader environmental strategy. Stand-alone environmental initiatives are considered insufficient in addressing environmental issues.

Effective mainstreaming involves an integration process to pursue environmental policy interests in coordination with other development policies and programmes. Sustainable development involves integration of environmental considerations in substantive, procedural, and methodological dimensions.

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Sri.M.Vedakumar, Chairman, Forum For a Better Hyderabad inaugurated the ‘WOMENS BIKE RALLY’ on 25.3.2018 organised by ‘V for Cause’, an NGO with the appeal: ‘Your family is waiting at home, think’. The NGO spreads messages on road safety, wearing a helmet, seat belt, no to drink and drive and no mobile phone during driving. Around 50 women bikers took out the bike rally at People’s Plaza, Necklace Road.

Smt. K.Sudha Reddy, Vice President, V for Cause, Smt.Bontu Sridevi, Wife of Mayor, Smt.Teegala Anita Reddy, President, TRS Maheshwaram Mandalam Constituency Mahila Wing, Smt.Rangeshwari, General Secretary, TRS Mahila Wing, LB Nagar Constituency, Smt. Laxmi Prasanna, Corporator, LB Nagar and Actress Priyakrishna and others took part in the programme.

Sri.M.Vedakumar spoke about road safety and how an accident happens every minute on our roads and said that accidents are more common with bikes than with cars or other 2-wheelers. He praised the organisers for conducting such awareness programmes for the wellness of the society.



Global Environment: Our Moral Responsibility

Dr.K.L.Vyas

Environmentalist

A precarious situation such as this has never arisen in the history of the Earth. Human interference over the past two hundred years has destroyed the balance of the ecosystem. It seems as if sick mother earth is wailing while polluted and poisoned air is circulating around. It seems as if the soil, the water and the air have turned poisonous, life-sustaining oxygen is decreasing and unwanted gases are increasing in the atmosphere. Tonnes of chemicals are being poured into water resources. Apart from rivers, ponds and seas, underground water resources have also become polluted. Soil is losing its fertility due to poisonous chemicals. Forest areas and wild animals are fast dwindling in numbers. Some species of flora and fauna have even become extinct. The factors responsible for this awful situation are rapid urbanization, population explosion, industrialization, wars and the blind greed of man. Mahatma Gandhi said "Nature has plenty to fulfill every one's needs, but not everyone's greed".

The result of such mindless exploitation in the generations to come will have their lives full of difficulty, suffering and scarcity. The question now is how do we overcome the problems of environmental imbalance? The answer to this question will be the solution to this problem.

The nations of the world must forget their differences and put their heads together to sort out some long term problems. Nations have to re-kindle the thoughts of co-operation, co-existence, sympathy and equanimity. We have to make the idea of 'One World' universally acceptable. 'Save the Earth' is a challenge and a collective result-oriented activity. The money being spent on armies and ultra-modern weapons have to be used for protecting the

Earth, educating the masses, and eradicating deadly diseases, hunger, poverty, unemployment. Human activities have caused lot of damage to the environment in the past and present. This has posed a great threat to human existence itself. This can lead to many disasters on the planet. 1360 environmentalists from 95 countries reiterated this message in the Millennium Eco-system Assessment.

The question of environmental protection is universal in nature. The activities of one man, one industry or one nation can affect the whole world. Wind, water, radiation, clouds and polluted matter have no boundaries. They spread from one country to the other very easily. So there is a great need to deliberate on the future of humanity. Only if man behaves responsibly towards the environment, his future will be safe, happy, prosperous and peaceful.

Deforestation, river pollution, global warming, ozone depletion, natural disasters etc. are the consequences of human misdeeds.

Thermal pollution caused by the conversion of fossil and nuclear fuel into heat could cause a general rise in terrestrial temperature resulting in a catastrophe. Though thermal pollution does not influence the climate in isolation, in conjunction with the effects produced by atmospheric carbon dioxide, it is likely to cause greater environmental damage. It is estimated that the addition of heat to the ecosphere by thermal plants in combination with carbon dioxide, could raise the mean terrestrial temperature by 10°C, which is about 5% of that contributed by solar radiation. Global Warming will melt all the ice caps at the poles and raise the mean sea level by 8 m, which could submerge most of the

major cities around the world.

The sun's energy is emitted as heat rays consisting of radiation in the infrared portion of the electromagnetic spectrum. The balance between the sun's rays that strike the planet and the heat that is radiated back into the space determines the temperature at the surface of the earth. The near infra-red rays from the sun penetrate the earth's surface nearly uninterrupted. Some of the heat is absorbed and retained by the earth or objects on its surface. The heat thus absorbed by the earth's surface is re-radiated as longer wavelength radiation. Much of this does not escape through the air envelope to the outer space as it is absorbed by carbon dioxide, ozone, water vapour in the atmosphere and further adds to the heat that is already present. Thus carbon dioxide acts like the glass walls of a green house, and on a global scale tends to warm the air in the lower levels of the atmosphere. Thus comes the green house effect into the picture, which damages vegetation and causes ecological disaster.

A vast quantity of air pollutants lodged in the atmosphere over the past century can be traced to the industrial North. It is because of the extensive use of fossil fuels and industrial chemicals. However, in recent times, contributions from the South have also increased. It is because of extensive deforestation of tropical forests and changes in land uses. Combined, they contribute about 1/3rd of carbon dioxide that human activities produce each year.

Seas around Antarctica are losing krill and other animals in the marine and terrestrial food chain. The krill population is on its way to extinction. Is global warming to be blamed?

It seems that the first manifestations of global warming have already induced damages to the planet's ecosystem. Scientists supported by the US National Oceanic and Atmospheric Administration (NOAA'S) Antarctic program recently reported that this decline in krill population, which occurred gradually over the past decade, matches a corresponding decline in winter sea-ice development caused by warmer air temperatures. And this, they

suspect, was caused by global warming. If these indeed are manifestations of global warming, then the study provides unique perspectives on one of its important biological effects with the decline in krill population, the scientists point out that dependent species, penguins and seals for instance, may soon experience an acute shortage of food, thus affecting the food chain.

At the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro in Brazil, where more than 180 countries participated, an alarm was raised about the warming of the earth. The oceans were said to be swelling, threatening to flood millions of kilometres of coastal areas, mostly in developing countries, which are home to a very large population of fishermen that live all along the coast. The warning was issued by developed world stating that agriculture in developing countries, where rice is the main crop, is causing a depletion of the ozone layer. This, they said, will result in the warming of the earth by a few degrees.

It is well known that flourocarbon is directly responsible for depletion of the ozone layer. The Rio Conference unanimously declared that refrigerators, air conditioners and automobiles were responsible for ozone depletion. A phased programme has been prepared by countries to phase out the production of CFC. However, they remain silent about automobile pollution. In order to shirk their responsibility and avoid the blame for their contribution to ozone depletion, they are placing the onus on developing countries. India, being a leading rice producing country, is held responsible for methane production on rice fields and consequent warming of the earth due to ozone depletion. Experiments conducted by rice research stations all over India and at the International Rice Research Institute, Philippines, have shown that there is no methane production on rice fields. Rice plants need oxygen for their roots. Due to this aeration, production of methane gas does not take place. Methane is produced only under ill-drained,

stagnant and anaerobic conditions, which are detrimental to paddy as their roots are structured to have plenty of air cells to breathe when there is standing water.

Hence, warming of the earth is caused by automobile pollution and CFC from refrigerators and not the cultivation of rice. Developing countries should not remain silent spectators to the unlimited automobile pollution of countries like U.S.A. where it causes atmospheric smog. They are fully aware of the seriousness of auto pollution and in order to gain time, the blame is shifted to developing countries.

Icebound Antarctica may melt and cause the ocean level to rise a few metres, resulting in millions of kilometres of ocean belt going under the sea. The developing countries are stated to be the victims. This is because of ozone layer depletion.

The Lakes-Our Heritage:

A lake is not just a store house of water. It is an organic habitat unit. Lakes are living entities. Five miles around the radius of the lake, the underground soil is humid and wet. The water entrapped by the soil particles is known as colloidal water. Roots of the trees use this water to grow. Because of the wetness of soil, earthworms present in the soil make it porous, leading to its fertility. That is why where there is water, the soil is 'alive'. Where the soil dries up, there is no life activity and the soil becomes 'dead'. That is how the lakes maintain flora-fauna inter-relationship between plants and creatures.

Lakes recharge ground water so the wells situated around the lakes always maintain their water level. The lakes maintain the micro climate and keep the surroundings temperate, neither very hot nor very cold. Our aesthetic sense is gratified by the presence of a lake.

In fact, forests are our ecological wealth. Our ancient sages experienced oneness with the plants, animals and all creatures. They also experienced the supreme power of God pervading through Nature. Tagore called Indian Culture as "Forest Culture".

Trees are the basis of life for other creatures. They give us oxygen and absorb carbon dioxide. In any country, 33% of land should be covered with forests to maintain the ecological balance. According to forest officials, only 21% of Indian land is covered by forests. However, satellite studies have revealed that only 11% of forests have survived in our country, and that is alarming. This is why 'Forest Culture' is now changing into 'desert culture'. The protection and growth of forests is essential to harmony. Hence, every citizen of the country should strive for afforestation and tree planting. Forests, rivers, mountains, animals, birds, lakes, rocks, air, water, soil, sunlight and sky form an important part of Nature. If Nature is protected, we too are protected. As time has gone by, our country has faced the problem of population explosion. More and more forests are cleared to provide agricultural land for hungry bellies. Likewise, wild life and birds also fall prey to the growing population. Industrial growth and rapid urbanization also contribute to the loss of natural assets. The air, the soil and the water have been polluted to such an extent that it has gone beyond repair. Hence, the writers reflected these events in their writings.

Ultimately, humanity will find the solution to these environment problems in Indian culture alone. The Indian Philosophy believes in the expansion of the sphere of love and reverence to all the animate and inanimate objects. We believe in the all-pervading consciousness of all objects. Once our consciousness is awakened, it will automatically extend to all animals, birds, trees, rivers, mountains, lakes and every particle of Nature. In this situation, our consciousness will not permit us to mindlessly kill any animal or cut any tree. We will neither pollute the water bodies nor cause unwanted pollution. We will be controlled not by external compulsions, but by the internal moral and ethical considerations. The world will gradually turn into an abode of love and beauty. Let all art, literature and media carry the message of reverence for Mother Nature.



What's My Role

Shobha Singh

E.C.Member, FBH

As an ordinary citizen of my country, I look forward to my leaders and mentors guiding me down the path of progress and development. Once I am guided onto a pathway, the onus of taking the path forwards towards its destination or choosing to reject it, falls entirely on my shoulders.

The above analogy is synonymous to the appeal made by the leader of our country to keep our colony, city, state and country as a whole, free of contaminating and polluting elements, thereby enabling our fellow human beings to lead quality and healthy lives.

Therefore, it becomes imperative for every learned citizen to initiate and be proactive in sensitising people around them about the merits of keeping their biosphere oxygen-rich, abundant in water and garbage-free. It's not important to have conspicuous demonstrations on the streets or stages to bring about the aforementioned. Instead, tangible change can be made through subtle initiatives like taking up periodic cleanliness drives on a rotational basis within gated communities or in colonies.

Activating the youth to bring about a change in their attitudes towards environmental health can substantially help in achieving the objective of Clean and Green, because it is this segment of our society as it is the most sizeable segment of our society. The disposal of plastics and waste comes from all quarters

of society, whether residential or industrial. If the youth is taught to be resistant to these hazards and show restraint to packed food items, confectionaries and the kind, they could reduce roadside plastics waste considerably.

I, as a responsible citizen of my country, take it upon myself to educate the people of my colony to be sensitive to the requirements of a healthy and quality environment and life. I will visit my neighbours, along with a likeminded friend or neighbour, and impress upon them the need to dispose of our domestic waste judiciously, under the guidance of government schemes, and avoid the stagnation of water and garbage, thereby preventing the spread of mosquitoes.

I, along with a group of wellwishers, will also attempt to visit a nearby industrial area and or nearby water bodies to check on the quality of air at these sites and document the same to be submitted to municipal authorities.

I feel that if I start taking these small steps to aide the government in achieving its social mandates, I would have contributed a lot more than any stage shows or futile demonstration on the streets.

Actions speak louder than hollow speeches to gathered crowds.

Jai Hind

F

Our Civic Sense

Shobha Singh

E.C.Member, FBH

Our lives begin to end the day we become silent about things that matter - Sr.Martin Luther

As an ordinary passerby, be it on a road, a bus stop or a railway station, certain observations are taken as a matter of fact or as a happening by default. I refer to the erratic way in which pedestrians and vehicles move in an unregulated way regardless of the rules or norms of commuting in public places. Many a time, vehicles abruptly take a turn without giving a signal, which may cause the commuter following him to lose control, thus leading to a mishap. In such a situation, I feel, onlookers, as part of civil society, should take it upon themselves to educate the wrong doer to prevent future accidents. Such a gesture from an onlookers could caution others from repeating the same mishaps.

The civil society and its members have a pivotal role to play in curbing and controlling habitual wrong doers. It rests on how strong our conviction is to the issue, to shed light on the misconduct of civilians in public places. If two or three people get together and stop a person from breaking a queue either in a bus stop or a bank, it would bring an automatic discipline to those remaining in the queue

or any new ones joining it.

A well-regulated movement of people or vehicles enables faster movement and prevents mishaps such as accidents or stampedes. Cities such as Bangalore and Mumbai were previously known for their regulated traffic, but now, due to large populations, they have lost their sense of civic conduct.

Long working hours and over-crowding of vehicles due to the indiscriminate sale of automobiles are important contributors to traffic congestions on the road and at railway stations. Although the root causes for the aforementioned have been well identified and recognised, the helplessness rests on the fact that a state or city has to develop economically and commercially to provide resources to its civilians.

Therefore, it is imperative for the civil society to be conscious of its responsibility to ensure the good conduct of citizens. It has been well quoted by Kofi Annan as “if we have to make poverty history, we need to have the active participation of the states, civil society and private sector and even individual volunteers.”

F



‘Quality Of Life’ Role Of Welfare Associations

Capt. Manohar Sharma

President-Umanagar Residents’ Welfare Association

Who does not want a good quality of life, especially in an urban environment? In cities, stress and strain are plenty, and so are the problems. They are often related to pollution, traffic, lawlessness, basic amenities i.e., water, electricity, drainage, roads etc. and the lack of timely services from the police, municipalities, water works etc.

After a hard day’s work in an office or a factory, you return home and there is no water supply, or you want to rest and the construction work next to your house is making a lot of din. Your life becomes miserable. Like this, there could be many small pin pricks in our daily lives, and as a result, our quality of life goes down or it is not to our satisfaction. This creates total dissatisfaction in life.

I can share my own experiences. The welfare association is a boon to society in solving the basic problems of the people. Maintaining parks and clean

roads, proper electricity supply, street lights, drinking water, security of the families, entertainment, sports, recreation etc are well taken care of by welfare associations.

The associations are mostly run by retired senior citizens who devote their time and energy to making people comfortable. Seniors are big think tanks. The experience they carry with them can do lot of good to society. Therefore, the quality of life of the people improves and gives positive signals to society.

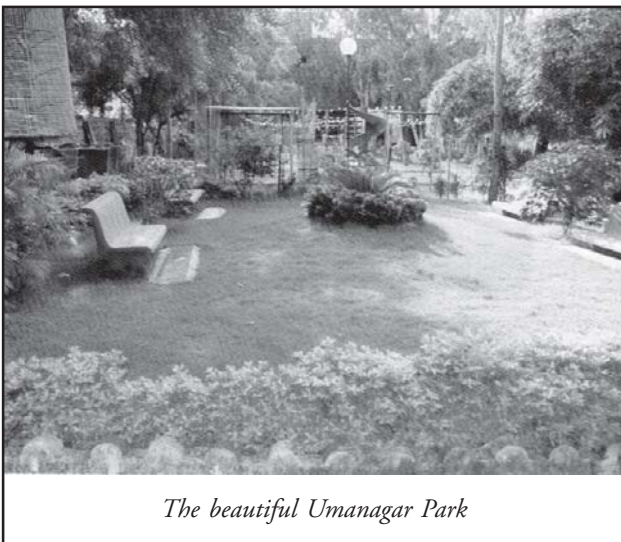
I feel it is a big satisfaction to do something for society. The society has given us a lot in life. We need to keep solving problems whenever they come up. Residents certainly feel happy when they get a helping hand from welfare associations and their problems are taken care of as and when they arise.

A few live examples to share with you: Daughter not well at 2 am.

A resident came to the colony and joined as a member of the welfare association. Their daughter took seriously ill in the middle of the night and the couple did not know what to do. They got in touch with the association, which extended timely medical support and the child soon recovered. It was worth being the member of a welfare association.

Elderly lady – Police protection

An elderly lady was not ready to be the member of R.W.A. In one instance, she was dealing



The beautiful Umanagar Park

with some miscreants, who were pelting stones at her house. She came to the RWA and they promptly alerted its members. They filed a complaint with the police, who installed CCTV cameras for her protection. Her problem was solved, she felt safe and her quality of life improved.

Aadhar Card issued

The URWA helped its members in various ways to improve their quality of life. One such thing was the issue of the Aadhar Cards. The RWA organized a 15 day camp in the colony to make sure that all the residents got their Aadhar cards at their door steps.

Property tax payment at your door steps

Similarly, arrangements are made for residents to pay their annual property tax in the colony so that they don't need to leave.

Services offered by Resident Welfare Associations save valuable time for all residents, which ultimately gives them a comfortable life.

In today's world, this type of help and support plays an important role in the lives of the urban population. We all must all seek help and support from local organizations/RWAs to enjoy a better life. I am sure more people would take up voluntary work to help their community.

F

Use Cloth Bags: Say No To Plastic Bags

B. Ramakrishna Reddy

I am promoting the use of cotton bags for several reasons, which are often neglected by some of us. If you are convinced, it is time to change for cotton bags and firmly say NO to other types of bags. The various advantages of cotton bags are.....

1. It is bio-degradable and will not remain on soil. Worms will eat it and earth will swallow it.
2. Many people like tailors stitching bags or weavers making cotton cloth will find employment.
3. Petroleum can be saved, with saving in foreign exchange.
4. It can be reused more than a 1000 times. Less waste will be produced. Municipalities and Panchayats will save a lot of money that is used to transport waste everyday.
6. Fruits, vegetables and seeds will not get spoiled if you carry them in cotton bags. Their natural fragrance will remain for longer.
7. Drains can be free from plastic waste.
8. There will be no danger to animals on land or water.
9. They will not cause allergies to our skin through contact,.
10. Increased demand for cotton will bring in greater revenue to farmers.

Despite several other benefits of cotton bags, some people are advocating for the use of polythene bags for petty reasons, thereby ignoring the real problem of pollution. Our members should say to the shop keeper, "I don't need a plastic bag as I carry my own cotton bag." Tell me, is there any selfish motive in my wish?

Graffiti Is Bad

Adhya Kartik

Age: 8 Years, Oakridge International School

Graffiti is very bad, because, destroying the walls is not good at all.

Last year, in Begumpet some students from j.n.t.u had painted the walls.

Beautifully, but people had constantly started to stick posters , and then they were removed also.

It has been done so badly, that half of the posters are still stuck to the wall.

Then, there is also graffiti all over the walls. I look at the walls and i see Graffiti.

What, if a foreigner comes and looks at the walls? What would he/she think?

How would you like it, if someone writes on your walls? I would not like.

It if any one would come to my house and write something on my walls.

However, not a single person would like that.

So, it is time to think, discuss and take some action.

F



Traffic Discipline In Usa: Lessons To Learn

M.H.Rao

Vice President, FBH

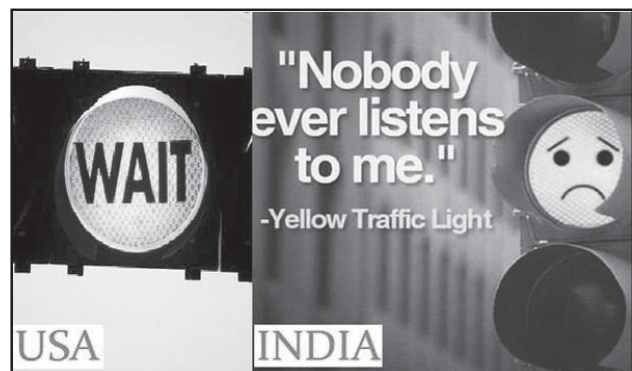
In May, 2018, I had travelled to the USA to attend a family function and took this opportunity to visit the cities of Chicago, Detroit, Cincinnati, St. Louis, Dallas, Atlanta and New York. What impressed me most in all of them was the traffic discipline of the motorists, which must be emulated by us.

The motorists never crossed a red light. Even in the middle of night, when there was no traffic, they would stop at a red signal and wait for the green signal unlike in India, where we drive away even at a red light if there is no visible traffic on both sides of the road. At every crossroad, apart from the traffic lights for motorists, there are lights for pedestrians. There, if the green light was on for the pedestrian, all the cars would stop, even if there were no pedestrians crossing the street. Similarly, pedestrians only used the zebra lines at crossroads, and crossed the road only when the green light for them is on.

With a view to reduce automobile pollution, the government encourages people to pool together and travel instead of using individual cars. Cars having two or more passengers can use the exclusive carpool lane to travel at faster speeds. If a single occupant

driver is seen using this lane, they are immediately apprehended and penalised. This reduces fuel consumption, leading to lower emissions and fewer vehicles on the road. Another noticeable feature is that motorists rarely use the horn, with the result that there is far less sound pollution. Again, we find very few public transport services on the surface. Most people use the underground subways that use electric power to operate.

Safety aspect: They are very rigid about the safety of passengers in the car. All the passengers have to wear seat belts, especially those in the front seat. Children under the age 14 are not allowed to sit in the passenger seat or drive. Babies have to be belted up in bucket seats and are not allowed to be carried in the arms by another passenger even in the back seat. For example, the mother was driving the car and the small baby in the bucket seat was crying. I tried to pick up the child and console him. The mother immediately stopped the car, took the child from my arms and re-buckled him in his seat. She said carrying a child in the car unbuckled is an offence. This is to ensure that the child is not injured by being thrown against a window if the car suddenly stops or during an accident.





Another feature of the traffic is the absence of auto rickshaws, who are the bane to traffic in India. You also do not find any smoke-belching trucks on the road. Huge trucks carrying loads upto 100 tonnes are seen moving at a steady speed. Some of them are driven by middle aged ladies. None of the petrol stations have any attendants to service the consumer. The car owner has to fuel their vehicle themselves by swiping their credit/debit card for the cost of fuel used by them. Mostly fill their fuel tanks at any fuel stop. It was interesting to see old ladies refueling their vehicles on their own.

The roads are generally well maintained and usually have five to six lanes. Most of the vehicles ply on their own lanes and rarely cross onto the other lanes. They also maintain a distance of 50 feet between each speeding vehicle to avoid crashing into each other. I have never seen a stray dog or cattle



crossing the streets. However, sometimes, you find deer or rabbits crossing the highway, in which case, all the vehicles stop to allow them to pass.

Most of the streets and highways are fitted with cameras to catch transgressors of traffic rules. Mobile police vans and high speed motorcycle cops are also placed at strategic locations to chase and catch motorists exceeding the specified speed limits. First offenders are fined and for repeat offenders, the driving license is cancelled and they are prevented from driving for a specific penal period. It is perhaps this fear that helps in the maintenance of traffic discipline in addition to their innate sense of obedience to the law.

The helmet rule of two wheelers is very strictly implemented while in our cities except in metros like Delhi, it is never strictly implemented in spite of repeated instructions from courts.

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Heritage Buffs : Sri.M.Vedakumar, Chairman, Forum For A Better Hyderabad attended the Candle Light and heritage walk on the occasion of Quli Qutb Shah, the Founder of Hyderabad with concerned citizens and heritage activists on 4.4.2018 at Darushifa, Unani Hospital, which was a teaching hospital. 1st in Asia, it is a double-storied building on the southern bund of Musi River (Old city of Hyderabad) which was constructed in 1595 (above 422 years old structure). They demanded its protection, restoration, and conservation immediately.



Of SRDP / Multigrade Traffic Separators / Flyovers / Underpasses & Elevated Corridors

Deepankar Dutta

Member, FBH

Of late, we are being repeatedly told that the above terminologies are the only solutions to solve the traffic congestion problem in the city. In fact, the state government has earmarked an outlay of Rs 24,000 Cr for projects being developed under the Strategic Road Development Plan, which is aimed at providing comprehensive solutions to traffic problems. However, only 400 Cr have been allotted thus far to the municipal corporation to take up the projects in a phased manner. Moreover, very few understand the implications of constructing & establishing large projects such as these and get carried away by the jargons and the so-called benefits that they may bring. In the true sense, they are money spinners for the government and contractors, who will implement such projects at hefty costs without considering the local ramifications and environmental concerns, which results in the loss of local topography, settlements and livelihoods and the destruction of local flora & fauna forever.

The recent proposal for an elevated corridor cutting across KBR Park has drawn a lot of criticism and opposition from locals and other stake holders who feel that such a project will do more harm than good to the environment. Any development should not be at the cost of the environment, which has to

be preserved & nurtured rather than destroyed and plundered in the name of development. More efforts should be made to improve the public transport system, whether it is the Metro Rail System, Multi Mode Transport System or Mass Rapid Transport System. The aim should be to reduce our dependence on private vehicles and encourage the people to use the public transport system instead.

This is the only way forward for the city, which has been witnessing traffic road blocks on a daily basis on most of the main thoroughfares. Cheaper alternatives like parallel roads or alternate routes, bypasses, subways and cycling tracks can be developed to reduce traffic along high density zones. The need of the hour is to complete all the three corridors of the Metro Rail System and MMTS phase II at the earliest, so that vehicular traffic is reduced significantly in the main thoroughfares of the city. Internal connectivity roads should be developed at a cheaper cost without disturbing the local environment, topography and settlements. Mega projects involving allocation of huge funds and resources should not be implemented hastily without making any kind of impact study of the local factors and concerns.

F

Hyderabad Metro Rail Commuters Association (HMRCA) Constitution, Objectives & Programmes

G.R.S. Prasad Rao

Convenor, HMRCA

1. OBJECTIVES: The present Metro Rail Travellers Association is formed in order:

- a) To watch over the interests of the stakeholders, in the capacity of consumers of goods and services as per the Consumer Protection Act,
 - b) To co-operate and to encourage the Metro-Rail related public and private establishments in a constructive manner in order to ensure better services to the commuters,
 - c) To ensure, particularly, linkages and synchronization of several means of transport accessible to the commuters,
 - d) To contribute, at the same time, to improve the physical and social environment of the area covered by the Metro Rail establishments,
 - e) To contribute, at the same time, to improve the physical and social environment of the area covered by the Metro Rail Establishments,
 - f) To promote the quality of life of the metro stations areas and its surroundings and also,
 - g) To help promote public art and popular culture by all means and on all occasions possible through the Metro-Rail establishments, in harmony with the main mission of the Metro Rail, which is to carry people, efficiently and in an affordable manner.
- ii) Metro Stations, inside and outside are places where public Art can be promoted. Children ca, periodically, exhibit their painting talents with different media around the pillars, which are more than a thousand in number.
 - iii) A notice board at the base-level of the station can carry announcement of local exchanges, sales, renting opportunities, jobs as well as news about social and cultural events in the locality.
 - iv) Providing information and printed local guides of our Metropolitan surroundings and hospitality, available to internal tourists in order to promote national integration and to foreign tourists in order to promote international understanding.
 - v) a police Point or access to police and any other internal security mechanisms can be indicated or counseled to the public.
 - vi) Musical and other cultural performances by young artists within the premises can be encouraged.
 - vii) Inside the station, on the platform, some space for city wide campaigns for socially-useful events, precautions, knowledge-enhancing information and for civic awareness.
 - viii) Inform the public about the linkages with other transport systems to and from the HMR stations and to ensure their synchronization and
 - ix) Promotion of effective disaster management measures and wide awareness of the guidelines as well as immediate and direct participation in case of any untoward events in the station.

II. Programmes conducted by the Association:

- i) Local Station Area Committees will meet, discuss and launch new ideas for increasing the comfort of the passengers, facilitating the introduction of better courtesies and manners to add to the quality of travelling, for more efficient functioning of the system, there by

“Crossing The Road, The Ultimate Nightmare”

Kanthimati Kannan

Founder Right to Walk

This article's focus is best practice for crossing the Hyderabad road and the issues with the foot over bridges (FOB) and subways;

Statistics:

One in every two fatalities is a pedestrian; (Out of 123 fatalities in March 2013, 61 were pedestrians) approximately 60% of these fatalities occur while crossing the road. Despite this, pedestrian safety continues to be sidelined

Present scenario:

About a dozen FOBs were built in different parts of the twin cities under the 'Fund Your City' campaign. However, over the last four years, there have been no takers for constructing these structures as agencies that had bagged these contracts earlier have beaten a hasty retreat.

A headline in 2010 read, “FOB at LV Prasad Hospital with escalator and lift inaugurated for the benefit of the common man”

Is the common man really going to benefit? LV Prasad hospital is an eye institute, which people visit for eye treatment. Imagine them climbing up an escalator.

1. FOB's are at a height of about 30 feet and women, children, senior citizens and physically challenged persons, in particular, would find it difficult to walk up and down an FOB. Even if escalators are placed, there are several issues. Chief among them is whether they can operate throughout the day. Also, how will women, in particular, carrying loads and wearing saris use the escalator. Will they not be scared to get on and down from it? Has

anyone from the agency or the government tried to conduct a run-through in a mall? Some FOBs are expected to have lifts, but again, what about the time of operation?

2. FOBs are not safe because they are at a height and are often not seen by the moving traffic. Will there be any policing and what effect will it have on the behaviour of antisocial elements? At night particularly, they seem unsafe for women because they are covered by advertisements, which is why corporates bid for these FOBs.

Many people in favour of the FOBs argue that they are available in other countries. However, the fact remains that in Hyderabad, the above issues outweigh the pros for the FOBs.

Why are FOBs welcomed by the GHMC?

1. The FOBs are constructed at no cost to GHMC.
2. They provide GHMC with an answer when people question them about the absence of pedestrian crossings

In 2009, Union Home Minister P. Chidambaram, while answering a question in the Rajya Sabha about the state of traffic at Gol Dhak Khana roundabout said, “Pedestrians have as much, if not a greater, claim to roads as vehicles”. He added, “The tendency to push pedestrians into subterranean subways and allow vehicles to use the road surface is a retrograde move.

The government talks about increasing the use of public transport but ironically, it proposes FOBs or subways to cross the road? The government's objective in constructing an FOB or a subway is to

ensure that motorized vehicles are able to move at a faster speed without the hindrance of a pedestrian crossing.

Why would you use public transport in such a case? Will you not try to get the cheapest motorized vehicle?

Imagine giving free bus rides to the physically challenged, where the wheel chair width is greater than the door width of the bus!!

Best Practices

What needs to be done? How do people cross the road?

Grade crossings on the road is the need of the day. Even if the government were to provide AC buses free of cost, people will not use them unless they are able to walk the first and last mile.

The most important question that needs to be asked while designing the crossing system is:

“Will our politicians/ bureaucrats allow their own family members/ friends to cross the road without any security around them?”

Present Legal Status: April 26, 2013: The Lokayukta has ordered the Greater Municipal Corporation of Hyderabad and Hyderabad Traffic Police to remove all advertisements from the footbridges, keeping in view the safety of users, particularly women.

The GHMC has to file the compliance report in Lokayukta after removing the boards by August 22. Ms Kanthimathi, the president of Right to Walk Foundation, has filed a complaint in Lokayukta

about the development of footpaths, and the provision of safety measures for road crossings. Lokayukta opined that by seeing some of the photographs filed by the complainant, even footbridges are not exempted by the GHMC for advertisements, blocking the entire view of the bridge, endangering the safety of people.

“The public in general, and women in particular, who use the footbridge, are not safe with the advertisement boards put up there and in addition to this, all footbridges should have lights through the night,” opined Lokayukta.

Pedestrians in Saidapet say they never use the bridge. “Commuters cross the road because nobody wants to risk using the over-bridge,” said Murugan, who works in the area. “The bridge becomes a hub of anti-social elements at night.”

“Over-bridges at Egmore Railway Station and Saidapet are used by homeless people at night”, auto rickshaw driver Mohan Kumar said. On the Thiruvanmiyur and Indira Nagar foot over-bridges, stray dogs were seen napping.

The people surveyed showed a strong preference for at-grade crossings over the use of FUBs and FOBs, provided that safe at-grade crossings were available. Pedestrians backed up that statement. At FOBs and FUBs, where using at-grade crossings with calculated risk was possible, people tended to do so. A sad, but perhaps not surprising, finding was that over 60% of interviewees said that the traffic situation in Pune had changed for the worse in the last five years. Missing safe at-grade crossings is one reason for this development. **F**



Performing Art: Performing History

Community Genealogies and Representations in Telangana

Scroll Painting Traditions

Vimala.K & Kranti.C

Social Activists

Abstract:

As we travel to the interior villages of Telangana, our gaze is spellbound by the vibrantly colored paintings on the walls of shrines dedicated to “Gramadevatas and Dargas”. More than the color, the thematic flow of these paintings draws the viewer's attention into the sphere of imaginative narration of that particular deity. This unique style of depicting stories in picture is in fact the artistic representation of the painting traditions prevailing in Telangana from hundreds of years.

For instance, the Koyas (one of the earliest tribes of Deccan/Telangana) depict the origins of their lineages in a colorful patch work scroll. As the performers sing the genealogy of their tribe, the picture showman supplements the performance by showing a bright colorful scroll. The patchwork in the scroll displays unique symbols in figurative representations.

In northern Telangana, the Voggu performer performs the Mallanna story only after finishing the Pat(n)am or Rangoli with colorful powders. In the

case of Nakashi painters, artistic representations of genealogies become more sophisticated and vibrant. These paintings reflect greater intensity in organic metaphors, rural wisdom in perceptions and the local visions in thematic frames. Moreover, similar to the Koya Patch Work scroll, they record community genealogies through generations. As professional artists, Nakashi painters show the cultural values and ethos that shape the unique aesthetic ideas of Telangana Region.

The main focus of this paper is to trace the history and evolution of their artistic representations and sensibilities and to compare the symbols and representations of Koya Patch Work scroll and Caste Purana scroll paintings. The paper highlights how „imagination has transcended in art forms over time by comparing symbols and representations in Koya Patch Work scroll and Caste Purana scroll paintings.

Introduction:

Scroll painting is one of the oldest forms of visual expression in Telangana. Evidence of the presence of Scroll Painting artisans is spread over literature. The celebrated scholar, Eekamranatha, in his literary text “Pratapacharitam” indicates that 1500 painter's families were living in and around Warangal at that point in time. Kridabhiramamu, a Telugu literary text of 15th century indicates the presence of such story telling performers in Warangal. Moreover, historical context of the Koya gothra gatha performance and the Koya scroll representations in such lineage narratives of present day Bhadrachalam agency tribe confirm the long historical evolution of scroll paintings of Telangana region.



Nakashis: The Painters of Telangana

The Nakashi Scroll painting of Telangana is one such ancient art of visual expression and dates back to the Kakatiya dynasty. The genre of this painting displays traces of the Kakatiya style of painting, seen in the 12th century wall paintings of Pillalamarri temple and the hill temple of Tripurantakam.

Nakaashi Painting owes its popularity today to the traditional artists, known as Nakaashis (people who make Naksh). The Nakaashis believe that they belong to Soma Kshatriya Jaati. They worship Goddess Nimishambika Devi. Nakashi legend relates the story of their origin thus - Nimishambika Devi gave a boon to a childless couple named Sumanaskudu (Man of Good Heart) and Sushila (Wise Woman). They gave birth to a gifted boy, Muktarshi. The boy was raised by a sculptor as his beloved disciple. Muktarshi grew up to be a great painter and the Nakashis are his progeny. They bore, for their Gotras (an exogamous subdivision of the clan), the names of all the great Maharshis.

From generations, the Nakaashis have continued to be professional painters. They are experts in making scroll paintings that are as wide as 3 feet in width and 6 feet in length. The Nakaashi painter families originally settled in Cheryal of Warangal district giving the art form its popular name, Cheryal Scroll Painting. Today, only a few of these scroll painter families still live in Cheryal. The other areas of Telangana where such scroll painting centers existed were Nizamabad, Karimnagar, Warangal, Medak, Mahaboob Nagar, Nalgonda, Kamam and Adilabad. No such painting tradition is known of from the coastal Andhra region.

Present day Nakashi painters are engaged in two major styles; Cheryal painting (figure1) and Nirmal painting (figure2) each with a purpose of its own. How Nakaashi/Cheryal painting has evolved is fascinating indeed. Originally, the painted scrolls of Cheryal were shown to audience/viewers while reciting or performing about the mythological genealogies or puranas of 7 local communities or



castes (i.e: The JaambaPuraanamis performed for Maadigas by Dakkali sub caste; The Bhaavanaa Rishi and MarkandeeyaPuraanam is performed for Padmasaalis by Kuunapuli sub caste; The MadeelPuraanam is shown for Chakalivaallu by Patamvaaru sub caste; The Gaudapuraanam is performed for Gauds by Gaudajetti caste; Paandavula Katha is performed for Mudirajis by Kaakipadagala subcaste; Addampuranam is for Mangalivaallu by Addamvaru; KaatamaRaju Katha is performed for Gollavallu by Mandeichchuloollu. Instead of scrolls, performers in the Kaatamaraju performance use 53 dolls made by Nakaashi artists). Usually performed over 3 nights in a row, the story telling or performing narration could take 20 days of show and tell to narrate a 60 feet scroll. The earliest available scroll now at Jagadish and Kamala Mittal museum of Indian art collections was painted at Mahaboobnagar District in c.1625.

The process of painting was initiated by the artists when the story narrators/picture showmen provided them with an orientation of a particular story about their particular caste and the iconic character of their caste legend. As per this narration, the painters depict the characters and narrative sequence on the canvas. Though this was how the Nakashi scroll painting tradition came about, today, the large scrolls of yore are not much in demand. The artists are now making smaller paintings according to market demand as well as other articles using the painting style.

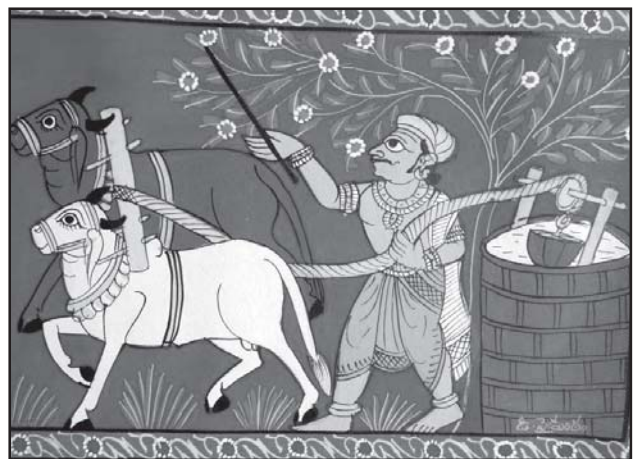
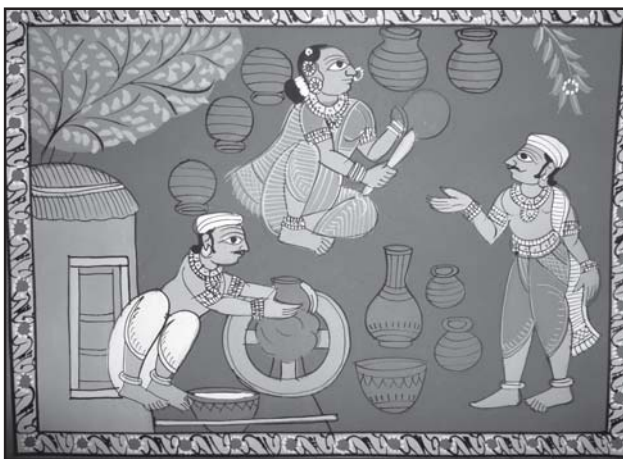
Cheryal paintings are completely organic right from the canvas used to the paints and brushes even. For the canvas, a fine hand woven cloth mat is coated with three layers of a paste prepared from boiled rice starch, white clay, gum & boiled tamarind seed paste. The brushes use squirrel hair and brushes required to make different strokes on canvas are made according to their purpose. Colors used in Cheryal painting are water based and are primarily earth based which yield vibrant color textures and picturesque frames. The powder of a stone called inglikum elevates the background in bright red color, pevudi yellow shades, unique zink white is used to depict pearl like ornamentations and the thick Indigo blue colors are used across the paintings making these picturesque frames theatrical representations of life. Each frame in the story sequence is marked by the floral borders which is another unique feature of these paintings.

In retrospect, it is certainly not the big canvases that make these paintings worthy of appreciation but the dynamic thought process Cheryal style induces in the creators of the art. It is that these vibrant colorful works of Cheryal project the whole social universe in miniature form including Gondwana Landscapes, Forests, Animals, Birds, People, Rituals, the Cultural complexities of each and every service caste and their caste genealogies as an expression of self-respect.

It is this unique idea of representing universe in miniature that makes this painting tradition a

base to the Deccani Kalaam, which in later period inspired the Deccani miniature style. Art historians in general considered Bijapur (1570, Najam-Al-Ulum), Ahmad Nagar (1565-1590, Tarifi-Hussain Shah) the vibrant centers of miniatures. But art historians also agreed that Golconda was already flourishing in miniature art by then. Modern art historians, who hail from Northern India, ascribed the origin of the Raga Ragini series of Golconda art to either the Northern school of thought or to the Persian or Moghul styles. But what was missing in this perception is the influence of the indigenous styles in the emergence of new styles. In this backdrop one could even assume that Ragamala series of Golconda School of art is the refined extension of these indigenous artistic styles. Representation of abundance in the pure reflections of various trees, birds, animals and people who are mostly sitting or gazing at the characters opposite them in interactive mood is the commonality between Cheryal and Ragamala as well.

The style and form of Cheryal painting is focused on the collective consciousness and on the subjective declaration of self-respect of a particular group. In other words, as pictorial documentarians of caste genealogies, the Nakaashi artists serve 7 dependent performing artists castes who also act as picture showmen (details briefly mentioned in Para 3). Relation between the painters and picture showmen at a surface level looks like that of a connoisseur and artist but in actuality they together



engage in creating a self of collective consciousness. Thus they become creators themselves. Their pictures possess great sacredness and thus making them not reproducible commodities but sacred *mandalas* or very precious images. The interplay between seeing and showing aspect of the performance itself reorients the cycle of sacred creators sensibility which keeps the audience as active viewers. In a way these scroll paintings elevate the audience / viewers from a ritual spectator to an active viewer. In the whole process, painting serves not only as a medium of transcendence but also acts as an anchor for collective attention. Thus the Cheryal school of thought is more modern i.e post modern.

In a nutshell, the vibrant colors, the technical skills on canvas, the artists growing confidence in using various mediums reflect the dynamic nature of this painting tradition.

This tradition assumes a rare imaginative quality in conception and usage of vibrant color as its hallmarks, qualities which are shared by the ancient Koya artists of Bhadrachalam agency. Further similarities exist in the art forms both being visual documentaries of genealogies and in the medium of expression.

Pictorial representation by Adivasis or Forest people in Telangana goes back many centuries. Pictorial depiction on the walls of hitherto unknown caves deep inside Nallamala forest near Amrabad are a living example. They display the imagination of that age (in 2006, this author explored those caves for the first time with the help of a local student). It can be readily inferred that these cave drawings were made by the Chenchus, forest dwellers and one of the primitive races of the world who still inhabit the Nallamala forest. Their physical features are close to proto-Negroids and Australoids (8) and their language is Telugu. Telangana region is also the home of some as other Adivasi communities such Gond, Koya, Kodu, Kondareddy, Toti (pronounced toTi), Sugalis, Yanadi and Yerukala and their sub groups. All these groups have their own distinct cultures and languages. Existence of these Adivasi communities

is indicated in early Telugu literary texts such as Kumara Sambhavam, Panditaradya Charitra and Basavapuramu etc (7).

The paintings at Nallamala caves imply advanced painting techniques and knowledge of that race in using natural soil colors, conch shell powder, plant derived gum and other naturally derived materials. The images painted on the walls of caves at Nallamala seemingly represent the physical surroundings of this primitive race. They are predominantly depictions of nature and the striking feature is the intense celebration of the re-productive nature of animals. In other words, these paintings re-produce nature in images and images in turn symbolize the reproduction of nature (Figures 5 and 6).

Succinctly put, painters of this age imagined the continuity and evolution of nature in a natural picture representation. It is this imagination that emerged into unique Adivasi painting traditions of Telangana.

The Koyas of Bhadrachalam agency, for instance, display cloth paintings when they perform the stories of their different Gotrams. Called the Aanalpeen invocation, the cloth painting is used as a visual document of their community genealogies and a sacred text. Unlike the cave paintings near Amrabad, these paintings exhibit more complex symbols. They range from representations of nature and gradually move towards mythical images that are deeply rooted in that particular community. The shift of these images from purely representing nature to symbolic expression creates mythical elements and invents conventional genealogies of a particular time and space.

And performative traditions, such as Narratives of Lineages of Koyas, record such historical traversal through the process of civilization in oral text or in pictorial expressions. The flight of the imagination that emerges in this process moves beyond time and space and continues to reside in universal representations. Symbols, for instance, in painting traditions of a particular age continue to appear and

acquire refinement as they move further. To elucidate this evolution, this paper examines the continuities and discontinuities between Koya scroll symbols and Nakashi painted images as visual documents of community histories on cloth.

A brief history of Koyas is in order here. Koyas are one of the ancient adivasi communities spread out in Telangana, A.P, Karnataka, Madhya Pradesh and Orissa. In Telangana state they are populated in Warangal, Karimnagar, Adilabad districts. According to their physical features, they are classified as Australoid. The Koyas call themselves as “Koithur”. In Telangana there are many sub divisions among Koyas such as Gutti Koya, Racha Koya, Doli Koya, Kammara Koya, Lingadari Koya, Ariti Koya and 6 more sub groups. (Ministry of tribal affairs).

The Koyas speak the language called “Koyitha”. It is considered a Dravidian language, a variant of Gondi blended with Telugu. The history of the Koyas goes back to pre-historic times. Their lineage narrations at ancestral festivals indicate that theirs was a ruling tribe and a highly evolved civilization, during the time of the Kakatiya dynasty. Sammakka, Saralamma (13th century) legends in Telangana clearly establish their glorious past as warriors and rulers. But the continuous attacks on their geographical and cultural domains by non tribals resulted in the decline of Koya civilization. For

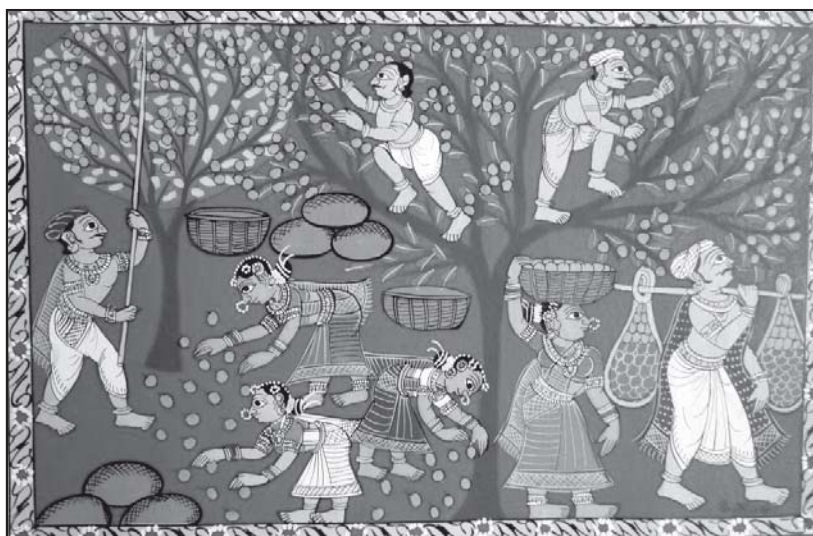
instance, while Koyas worship “Mother Earth” as their goddess, the Koyas of Bhadrachalam forests in particular became worshippers of Lord Rama. This non-tribal cultural invasion went on as far as portraying Sammakka as Sati in a ballad.(7) In order to save themselves from such disasters, Gotti Koyas had to confine themselves in the inaccessible highlands. In the 18th century the Marathas invaded the Koyas and Gonds. Later Bhadrachalam Taluk was handed over to the British by the Nizam.

Narrative performances of Koya Gotra genealogies are prevalent from centuries. Aarti koyas or Dolis are the traditional performers of these narratives. They are popularly known as

Dooluvaallu. At present they are populated at Kondu gudem and Elakal gudem. They not only narrate the lineages but also prepare DaaluguDDa, the painted scroll which they display as part of narrative performance.

Daalugudda (Figure 7) of these lineage narratives suggests that Koyas have 7 different Gotrams (exogamous patrilineal phratries are called Gotrams). Each sub group has their own deity or Velpu*. They are subdivided into numerously named exogamous patrilineages. Many of the lineages are named after plants, birds, aquatic and land animals. Every year, usually from Ugadi, (a seasonal festival occurring in March) to June, Koyas invoke their ancestors by performing their Gothra Gaathas (legends about their origin, progenitors and valiant heroes of that particular Gotram) on a festive occasion. When a particular sub group of Koya community gets a message from Dooluvaallu that their Aanalpeen or deity is all set to arrive, those Gotram families begin the arrangements for the festival.

The festival formally begins when Dooluvallu take down the Daalugudda or scroll, the red patch work scroll from Aanegondi, the sacred corner of respective families



elders home. The Gothra elder takes a ritual bath, performs puja and animal sacrifice (chicken or goat) before taking down the Daalugudda scroll from Aanegondi. The Daalugudda is folded and preserved in a hanging Chikkem.

Subsequent to the puja, all the Gotram families join in a procession to bring the Daalugudda to community worshipping centre or temple/gadde which is usually the stage for performance. The performer hangs the Daalugudda in front of the viewers after the invocation of their deities. Then the story telling begins by a main performer accompanied by Dooluvaallu or musicians with a spirited dance.

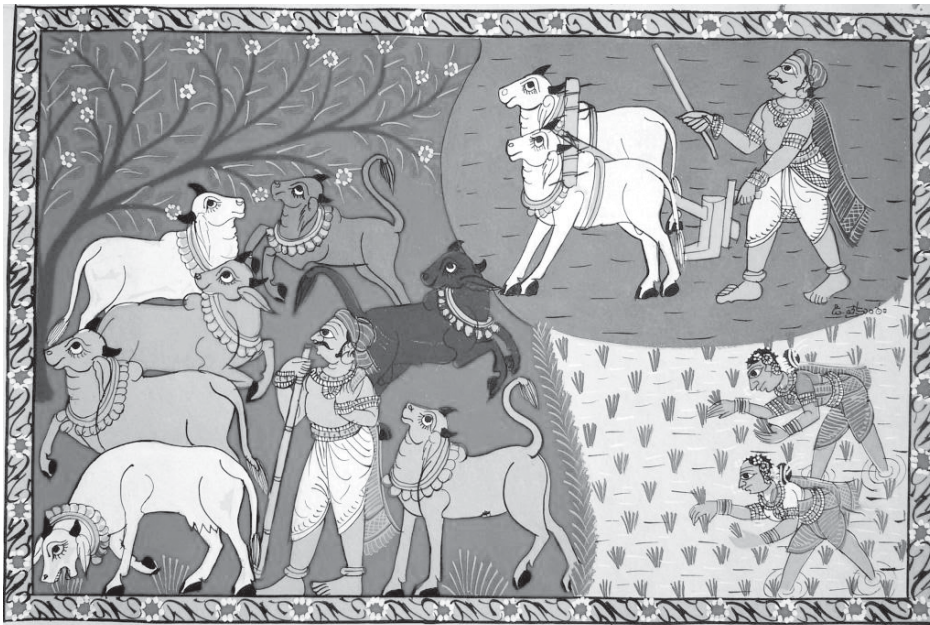
*Velpu: Each of these sub-divisions among the Koyas have exogamous phratries having separate totems which are again split into a number of totemistic sects which form the lineage ("velpu") pattern.

The story telling of each particular Gotram s genealogy is sung for about 10-11 days with intervals. Performances of today only span 3-4 days. The narrator performs the story as he shows the patch work symbols on Daalugudda. It is a triangular sheet of thick cloth and resembles a flag. The cloth is embroidered in bright and colourful patchwork figures and geometrical symbols which support the

narrative.

In the olden days the Koya scroll was painted with colors made out of Aakupasarlu or leaf extracts like the Cheryal paintings. Later the medium of visual representation shifted to thread weaving and gradually settled in the patch work style. The reason for the shift, the Daalugudda artists say is the durability and ease in preservation (13). Once the Daalugudda wears out and becomes thread bare, it is immersed in a river or stream just like the Nakashi scrolls are post usage. On the whole, the bright images and magical symbols on bright red cloth make the scroll the central attraction in storytelling. Audience engagement at this performance clearly suggests that, "Seeing" in such performative paintings is not looking at the external representations, rather it is a "co-imagining" process.

The Daalugudda may vary with each Gothra in the shaping of symbols and in the numbers of human and animated figures. However, all the scrolls have a fixed pattern. At the far left of the scroll (which is the base of the triangle) the Velpu or deity is indicated in a triangular cage shaped Gadde, the seat (Figure 8). Underneath are the 7 sects of koyas represented in a vertical row of circles. The community passion for classification is clearly displayed in different colors of these circles (Figure 9).



Next to the Velpu, and in center of the scroll, the space is filled with the elephant riding hero (Gaderaju, Peerum-boyinaraju, Paadegatturaju and Ontenraju etc), accompanying horsemen, herds of cattle, hunting dogs and rows of family members along with their wives. The other details of the time, space and actions in precise symbols with a sharp special understanding gives

balanced tone to the flat surface. Of all other factors which make this scroll so appealing are the symbol like representations. These are of crucial importance in viewing and understanding the story sung by the performer.

These symbols clearly exhibit the thinking faculties and compelling imaginative force of that age. For instance, an outline around an animal indicates the hunt (killed pig*) or around a bird indicates the bird sitting on "Shobanalabaayi (water well). Similarly the five elements, land, water, sky, fire, air (lotus flower sprouting from the ocean), the day light, stars, a pond or tank and different varieties of trees (Tadi or Toddy palm *, Maddi, Vippra or Mahuwa etc) are indicated in sophisticated imagery. The precision in the Koya artist or draughtsman's imagination surpasses even that of the modern artist.

Moreover, the cradle, the manche / platform for watching over fields, the pot, the inner self or sky, the habitat or city and the hunt (killed pig) are all depicted in a sharp single line representation. Man walking with an axe, musical instrument in the hands of a musician, birds eating worms, man carrying kavadi or water vessels on a yoke, man sitting in sulking position or seated decaying man depict intense movement in simple pictorial expressions.

**Palm Tree: During the toddy palm season, every Koya family lives mainly on palm juice for almost four months. For them palm juice is not just a beverage, but also a complete food. On average, every Koya family owns at least four to eight palm trees. Palm juice is consumed three to four times a day in large community gatherings known as "gujjadis" (8).*

The sexes of human and animal figures (Thaske, the female dog is painted in yellow) are clearly differentiated using color. Human attire is indicated with a curving line over the torso of a human form. The Inner self or "Manasukonda is depicted in a rectangular drawing. The legendary King's fight with a tiger or death is depicted in the figure of a hand holding the tail of the beast or a cow". Such images throw a magical window open

to viewers through which she/ he can see at once, the part of the image which has not been depicted.

Most compelling is the representation of „Ganda Bherunda*, the legendary double headed eagle that eats baby elephants. It is depicted resembling an angular two dimensional shape like the alphabet Y. This mythical beast like bird emblematic of valor and strength is a strong connecting image between Nakashi and Koya scrolls. Based on this, considering the historical circumstances, one can estimate that the Nakashi painting connects back to the proto-mythical symbols of Koya scrolls.

- * *Hunting -The Koyas are expert hunters On the occasion of the "Vijja Pandum" (the festival of seeds), Koyas go hunting in groups (8).*
- * *Cows tail: When a person dies, his body is carried on a cot which is covered with grain, liquor, new clothes, money, and a cow's tai (8).*
- * For an intricately painted image of Ganda Berunda from C.1625, see Nakashi Painted scroll of Mahaboob nagar district in Jagadish Mittal (2014), Deccani Scroll paintings (PP 64-65 and Page 83)(3)

Moreover Nakashi scrolls and Koya scrolls share similar subject matter in documenting genealogies on cloth. From these evidences, it can be gathered that since the Koya scrolls preceded the other art forms in time, they could well have supplied a foundation to the other traditional painting styles.. Hence the Nakashi scroll painting tradition may have been inspired by the age old Koya tribal scroll painting tradition which celebrates the classification of the tribe& distinct artistic imaginations.

A noteworthy observation by art historians that supplements this point is that, for centuries the double headed Ganda Bherunda bird has been a popular element in the mythology and arts of South India (3). It suggests that this particular imagination of tribal (Koya) age permeated into the South Indian universal imagination. It is interesting to note that, today the Ganda Bherunda is the symbol of

Karnataka state transportation Service

Another observation is that the symbols in Koya patchwork scrolls surpass the working castes conception of their surroundings in Cheryal style. The symbols in Koya scrolls stand proof of the artist's mind being in essential harmony with nature. The flight of imagination and its unconscious tendencies in Koya scroll finds its truest expression in pure symbolic representations. Just like present day Telangana poetry, it is expressive and deeply rooted in a particular community life.

On the contrary, as a visual document of mythical genealogies of all productive service castes, Nakashi paintings of Telangana display the wild extravagance of life. The bright colorful images in fine curves with abundant movement and with vibrant thematic flow in Nakashi/Cheryal paintings speak of the lyrical symbolism of service/productive castes.

Bright vegetable based and soil based colors on a flat red surface are common to both Koya and Nakashi scrolls. While they both display definite caste and societal interrelationships, the spatial interrelationships in Koya scrolls emerge as lyrical extravagance in Nakashi miniature painting scrolls. The proto-mythical symbols in Koya scrolls converge with the mythical frames or puranas of service castes in Cheryal style. In other words, just like the modern graphic novel, Nakashi painting documents the mythical genealogies in natural representations. Whereas, Koya scroll recreates „ballad with poetic precision.

Summary:

Performative traditions, such as „Narratives of Gotrams of Koyas and „Vruthi puranas of Telangana exist in oral text and in pictorial format. These expressive performative art traditions record socio historical movement throughout the process of civilization of this ancient land.

Recent explorations by Koya Adhyayana Vedika headed by Prof. Jaidheer Tirumalarao, Prof. Manoja (these authors were part of the research group)

suggest that the roots of Performative traditions date back to the pre-historic races of this region.

Among Performative traditions, Scroll painting is one of the oldest forms of visual expressions in Telangana. The very act of seeing the scroll painting based story telling performance is a process of co-imagination and not just spectatorship. In following this tradition, artists have created and re-created historic accounts of genealogies of communities belonging to a time and space.

Unfortunately, little research exists in Koya scroll painting. While some research has been done on Nakashi scroll paintings in their present milieu, no works trace the historical roots of this scroll painting tradition. Koya scrolls appear as the very first visual records of genealogies on cloth. Striking similarities exist in the art forms of Nakashi painted scrolls and the presently available Koya patch work scrolls. They seem to share a common purpose in scroll making, symbology and the medium of expression evincing continuities between these two art forms.

More importantly, the study of symbols and artistic expression of these indigenous traditions show the history of imagination in a given geographical, temporal sphere and its evolution. For instance, free imagination and its unconscious tendencies in Koya scroll finds its truest expression in pure symbols. Geometrical symbolic representations in Koya scroll such as the five elements and Ganda Bherunda are clear evidences of such expressions.

The flight of imagination that emerges in such artistic processes moves beyond time and space and continues to reside in universal representations. The image of Ganda berunda which appears in Nakashi paintings and present day popular art suggests that this particular imagination of Koya artists permeated into the south Indian universal imagination and beyond. It is interesting to note that the imagination of Koya artist, that of Ganda Bherunda in particular, can be seen incarnated in the Hollywood movie Avatar . This suggests the transcendence of ancient

Koya imagination into the global imagination of today.

In conclusion, it can be said that the Nakashi miniature paintings, the medieval court miniatures such as Asaf Jahi paintings on cloth or Ragamala paintings or even the contemporary Telangana paintings have all descended from magnificent tribal art traditions such as Koya patch work scrolls.

In tracing such historical processes in aesthetic representations, we understand the evolution of „imagination and the shifts in perceptions of life from eternal sacrament to wild extravagance and finally reaching today's perception of life as mere pleasure pursuit.

Such insights offer food for thought to modern man in comparing and contrasting life perceptions of then and now. With this knowledge, present generations can ponder over, arrive at an understanding of the true essence of life and make choices for a better life pursuit. That said, it is the need of the hour to bring to light and study many hitherto unexplored Adivasi traditions of Telangana. This paper is only a humble beginning in that direction.

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17. Details on Koya sub divisions from Tribal Ministry of India's website.
18. Information on Cheryal paintings from periodical interviews with Vaikuntam Nakashi
19. Information on Nirmal paintings from interview with Yuvaraj Nakashi.
20. Exploration of cave drawings at Amrabad in 2006 by author supported by Venkateshwarlu, a local youth, Prateek, a young painter.



Anarkali - Tomb of Love

Nanak Singh Nishtar

Social Activist

There are several idioms that allude to the supremacy of the power of pen. The one in Hadeeth of Hazrat Mohammad Sahib sends a marvelous message. It goes as follows: “The ink of the scholar is more precious than the blood of the martyr”. However, people, while writing about Anarkali, have forgotten this and have cast doubt over her existence. Was she real or was she a myth?

The story of how I stumbled upon the answer is very interesting. It was on a journey intended for an altogether different purpose. I am writing this piece with the support of the structure of “Tomb of Love”. It seems that Emperor Shah Jahan was inspired and motivated by his father Emperor Jehangir, which work he tried to emulate when he constructed the more beautiful Taj Mahal. With such well-documented history and evidence from the past, it is unthinkable how doubt is cast over the existence of Anarkali. To me, she did exist, notwithstanding the unavailability of specific authentic details with regard to her love for young Prince Salim and the events that led to her death.

On 14th October, I, along with Prof. Ihsan Nadiem, went to the Archives Department, which is located in the same building as the Tomb of Anarkali, in the high security zone of the Government Secretariat. Some maintenance work was under progress, so I was unable to enter the building. We had a detailed discussion with the Director of Archives, but I was unable to secure access to the records, as they were closed for repairs. However, I was happy to see the tomb and take a picture of it.

On 15th October, Prof. Ihsan Nadiem and I visited ‘Faqir Khana Museum’. It is housed and maintained by Janab Faqir Syed Saif Uddin in his

ancestral Devdhi (big house). He is a descendent of the brothers Faqir Aziz Uddin and Faqir Noor Uddin, who were, at the time, holding the Foreign and Home Affairs portfolios respectively. The museum has numerous valuable collections of documents and rare articles from the period of Maharaja Ranjit Singh. I had the honour of discussing the document I required for my research. Faqir Sahib, after patiently listening to me, said that he does not recollect any such document in his collection, but he was kind enough to promise that he would look through his documents more closely. Should he find something, he would immediately inform me.

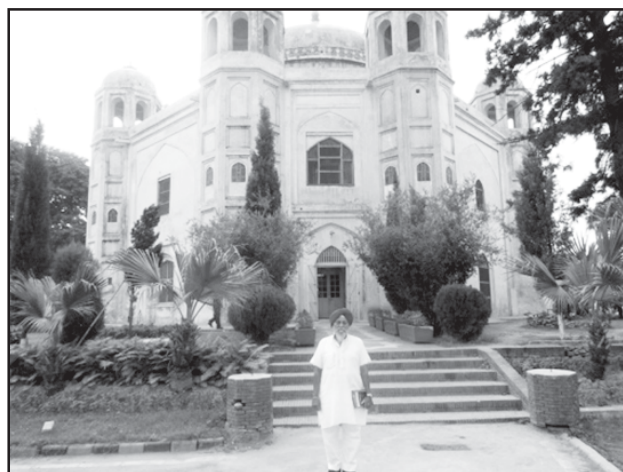
On 16th October 2015, an international seminar on ‘Sikh – Muslim Dosti – Tareeq ke Ayeney Mein’ was organized by Dayal Singh Research & Cultural Forum in Lahore. The director, Prof. Ihsan Nadiem, invited me as a special guest to present a paper. Taking advantage of my stay at Lahore, I pursued my research work on Maharaja Ranjit Singh, who sent the Sikh Army to help the Nizam of Hyderabad recover his revenues from unruly Jagirdars in 1830.

Lahore, now the capital of the Punjab province of Pakistan, was once ruled by the Ghaznavis, the Delhi Sultanate, the Mughals, the Sikhs and the British. It was the seat of Emperor Akbar’s empire. Anarkali, which means “Pomegranate Bud”, was a name given to Nadira Begum or Sharfun Nisa, a legendary slave girl raised in Akbar’s harem. She was suspected by the emperor of having a love affair with Prince Salim, who later became Emperor Jahangir. The story of Anarkali is told through various accounts, but my research finds that the girl was executed and buried in a garden in A.D. 1599, where this magnificent tomb stands now.

The tomb of Anarkali is one of the most significant buildings from the Mughal period. It was constructed in 1615 by Jehangir, six years after he ascended to the throne. In memory of his beloved, he had this big and bold monument erected over her remains. On the roof of the tomb and along the three sides, there are 99 inscriptions of the attributes of God, taken from the Quran. The calligraphy is boldly carved in Nastaliq. The tomb is surrounded by a vast garden.

It is an ingeniously planned octagonal building and is roofed by a lofty double dome. While the tomb was once surrounded by a garden known as the Anarkali Garden, it has now been put to several uses.

The Sikhs, in the vicinity of mausoleum, constructed a building to be used as a residence for General Ventura, the Italian General of Maharaja Ranjit Singh's army. Two years after the British assumed control of Lahore, in 1851, the tomb itself was converted into a protestant church. A few years later, it was converted into St. James' Church in 1857,

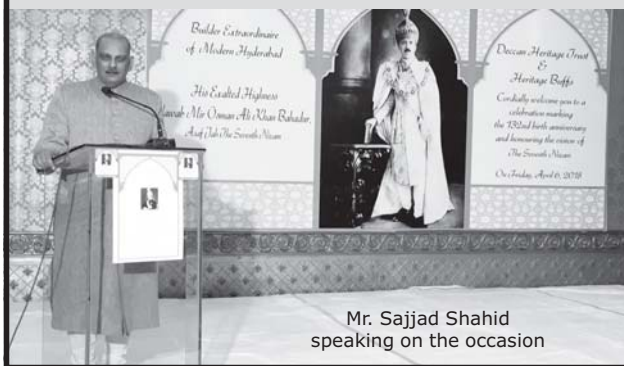


and remained so until 1891. Later, the garden was converted into the Punjab Secretariat and is still used for this purpose today by the Pakistan Government.

Over the last four centuries, it has passed through vicissitudes, which have concealed all of its original decoration. However, the descendants of Emperor Jehangir and the Sikhs who ruled the territory did not desecrate the tomb and maintained its original dignity.

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Heritage Buffs and Deccan Heritage Trust celebrated the 132nd Birth Anniversary of HEH Mir Nawab Osman Ali Khan at Royal Le Palae, Parade Grounds on 6.4.2018. They also organized a Photo Exhibition of VII Nizam's initiatives in building modern Hyderabad. Sri. M. Vedakumar, Chairman, Forum For A Better Hyderabad (FBH) and other heritage activists participated in the event.



Mr. Sajjad Shahid speaking on the occasion



Mr. Vedakumar looking at the exhibition and Mr. Asadullah Pasha, Mr. Khalid Rasool Khan and others seen.



Group Photo on occasion of 132nd Birth Anniversary of HEH Mir Nawab Osman Ali Khan at Royal Le Palae, Parade Grounds

Need For Integrating Heritage Conservation And Urban Development For Hyderabad

Er. Vedakumar.M

Urban & Regional Planner
Member, Governing Council, INTACH

The grandeur and heritage of the city of Hyderabad is facing the danger of extinction due to rapid urban development. Immediate awareness and protection is necessary. Historic buildings of Hyderabad include palaces, large public buildings, monumental structures, havelis and devdis. Planners now recognize that preserving the past is an essential part of creating liveable, sustainable cities. Conservation of a city's historic Built Heritage and cultural heritage enriches the city and the quality of life.

Heritage is an inalienable social, economic and cultural asset that needs to be purposefully conserved, nurtured and developed. India's heritage needs to be protected, conserved and restored to give India an identity in a globalizing world.

Preserving evidence of past achievements and cultural tradition, protecting enjoyable areas of architectural beauty create the energy for development by generating a positive identity and civic pride. However, it is necessary to balance the

conservation of the existing urban environment against the development of new urban structures. In this lies the reason for an integrated development and conservation policy.

Any new development in urban areas is the positive outcome of economic growth. It raises the standards of living and sets the stage for continued development. However, the accompanying rise in land values and pressure of high-density urbanization can lead to the destruction of historic property and disruption of the traditional urban fabric.

Integrated conservation aims at improving general conditions by stimulating the local economy, employment, social housing and private investments, using existing historic values in the built environment and adding new economic, social and cultural values. Experience shows that conservation of built heritage can be effectively integrated with urban development to create a city that is both livable and dynamic.

It is possible only if the Government, Non-



Picture by: M.Vedakumar

This Heritage building is located on Chowk Maidan Khan road is under threat if road widening takes place.



Picture by: M.Vedakumar
Old MCH office at Darushifa

Governmental Organizations (NGOs), policy makers and heritage activists work together and increase awareness among the citizens of the city and bring in legislation. This will lead to a better recognition of the city for its world heritage sites, and pave the way for a World Heritage City status to Hyderabad.

Proposals and Recommendations

Hyderabad is without doubt the *Kohinoor* of the Deccan—a multifaceted jewel of history. In terms of its rich diversity, as much historical as in terms of its present social and physical townscape, it is unparalleled even among the ‘old cities’ of India.

However, unless serious and urgent efforts are initiated for the conservation of its rich legacy of heritage—especially as reflected in its oldest quarters—we will be mute witnesses to its irretrievable loss resulting either from inaction and lack of awareness, or even because of a deliberate motive to efface the legacy in favour of modern development. Hence the need to initiate urgent stock-taking, to sound the *naubat* for a comprehensive conservation plan.

Conservation zone:

The Government of Telangana has been sensitive to the question of conservation. The Hyderabad Urban Development Authority (HUDA) and the Greater Hyderabad Municipal Corporation (GHMC) have already put into place several initiatives towards heritage conservation such as the Pedestrianization Project for Charminar and Jawaharlal Nehru Urban Renewal Mission. A new Heritage Conservation Committee too has been formed to deal with conservation issues.

- The planning of new infrastructure should not be detrimental to the heritage aspects of the area covered by the town planning initiative.
- At the same time, any natural threat to the existence of heritage structures (e.g., due to natural disasters) should not be seen as a convenient opportunity to skirt the issue of heritage conservation. For example, city

authorities recently questioned the safety of a few old buildings after heavy rains affected the area (July-August 2005). Proposals were even made to demolish the buildings immediately, without considering the heritage aspect of these structures.

- *Zonal Task Forces* should be set up to facilitate implementation of specific conservation programmes in the various areas of the Conservation Zone.
- Creation of an independent *Urban Arts Commission* for the entire city of Hyderabad, to ensure that different conservation efforts move within the framework of a broader canvas towards a goal of an aesthetic townscape and without incongruity.
- The Urban Arts Commission would also oversee efforts to bring about a favourable change in the *public attitude* to urban conservation, especially through awareness programmes.
- Conservation demands a multidisciplinary approach, with input from a wide resource base. Conservation efforts will therefore gain considerably from association with experienced private/public organizations, groups or nongovernmental organizations such as the Indian National Trust for Art and Cultural Heritage (INTACH) etc.,
- Setting up of a *Heritage Cell* under the planning wing of MCH, to provide support to heritage owners and function as a single-window option for fast-tracking of permissions (for layout modifications, adoptive re-use, period restoration, etc.) and other routine municipal approvals and formalities.
- A comprehensive heritage listing should be undertaken, in order to construct a database of heritage structures in Hyderabad and its environs, with detailed information about history of construction and ownership, architectural styles, etc., which could either be consulted online, or linked to other databases

in the town planning department.

- Information for such a listing could be gathered through a 'heritage questionnaire,' that could also be used as a vehicle to promote the motto of conservation and dispel doubts.
- The Floor Space Index (FSI) regulations for the Conservation Zone should be carefully evaluated and revised from time to time, in order to avoid a situation of extreme density that would not be in the interest of the heritage character of that area. For example, higher densities would invariably lead to greater traffic flow and the resultant need for road widening and demolition of roadside heritage structures.
- The conservation exercise within the study area should eventually serve as a model for *replication* to all the other areas of the city/state, since heritage structures exist in plenty throughout Andhra Pradesh

Heritage ownership:

The high cost of heritage maintenance often forces private owners to demolish the old structures in order to construct modern units (e.g., multi-storeyed complexes) for adequate compensation. Heritage property owners should be offered appropriate incentives for the conservation of their priceless past. Entitlement to TDR is the only incentive available to owners of heritage buildings in Hyderabad currently. The following recommendations are proposed:

- Incentives offered in other heritage cities of the country (Ahmedabad, New Delhi, Kolkata, Mumbai, etc.) as well as heritage centres in other countries (say, in Europe) should be carefully studied with a view to formulate an incentive policy for Hyderabad/Andhra Pradesh.
- A property/house tax holiday, either in part or full, should be offered to heritage building owners. Such relief measures, coupled with technical support from the government agency, would help bring about a more positive view

about conservation in the minds of owners.

- Exemption on taxes and duties (e.g., stamp duty on registration), when the purchaser of a heritage building guarantees his intent to take appropriate conservation/maintenance measures.
- Measures such as Income-Tax relief on private contributions, subsidies on bank loans, reduction in interest rates, etc., could be offered on funds to be procured for the conservation of heritage property.
- Entitle owners of heritage buildings to change of use of the premises (say, residential to commercial, as museums, hotels, etc.), when such change results in appropriate revenue to the owner for the conservation of the heritage value.
- Place heritage owners on the State Government list of privileged invitees for State ceremonies/visits of dignitaries and functionaries. This would not only recognize the owners' distinction as custodians of the State's collective heritage, but also give them a sense of pride in their heritage ownership, thereby highlighting the importance of heritage conservation in the public eye.
- Encouraging corporate/institutional sponsorship of specific heritage structures or areas would not only support the cause of conservation and stimulate further participation by other agencies, but also accord a higher profile to heritage conservation.
- Encourage the creation a concerted policy to create a 'heritage market', which would spur investment within the context of conservation.

Heritage conservation:

Heritage conservation, especially the restoration of period constructions, demands a wide variety of expertise irrespective of the scale. Creation of a heritage-conscious society will largely depend on the qualitative and quantitative support available to the custodians of heritage. Some

recommendations are given below:

- Consultations with conservation architects and technical experts should be made compulsory before obtaining permissions for heritage property development or restoration.
- Adaptive re-use/development must involve local communities, as there could be potential contributors holding valuable local heritage information.
- Municipal offices could maintain a panel of qualified/experienced conservation architects, engineers, workers, as well as suppliers of appropriate conservation materials/ equipment.
- Throughout the State, many Government departments are currently housed in buildings that have great heritage value. The Public Works Department (PWD-R&B) should take the initiative in setting up its own heritage division with a fully equipped conservation laboratory. Such a lab would be overseen by highly qualified conservation architects and engineers, whose services could also be extended to various other Government departments as well as private heritage building owners.

Heritage tourism:

Heritage tourism is a major spin off for conservation. India is a rich cultural and historical destination for thousands of tourists every year, and Hyderabad is one of the preferred points on their itineraries. Any effort to preserve the city's heritage would only translate into making it a more attractive destination for tourists from the world over. Already, the Heritage Walks organized by the Department of Tourism have been extremely well received by tourists and local residents alike. Some recommendations are offered below to further enhance this aspect:

- Encourage the local people to constitute their own Heritage Activist Groups in their respective localities, which could then become channels for building repositories of authentic

local heritage information, but also take the lead in organizing walks, visits, talks, etc., for the benefit of their own locality or for regular tourists.

- Such a move to form local interest groups would undeniably increase the sense of heritage ownership, identification, and pride for the entire locality.
- This, in turn, would bring about greater awareness of the need for aesthetics and cleanliness in the locality.
- These local groups could provide appropriate assistance for setting up and maintaining 'heritage plaques' or signages in the locality for the benefit of tourists and visitors.
- New technologies, such as GPS, should be exploited in order to design better access and tourist routes to heritage structures and monuments through the maze of streets and lanes that characterize Hyderabad. The National Informatics Centre (NIC) has set up a Computer Aided Utility Mapping project that could serve as an important information source.

Financial resources:

As with all initiatives, heritage conservation demands considerable financial resources. Several institutions have already provided models of financial support in a few cities in India. The Government should provide the necessary liaison and technical support to facilitate financial aid and assistance. Some examples are given below:

- 'Asia-Urbs' project introduced by the European Union.
- Charles Wallace India Trust, UK.
- Ford Foundation, USA.
- Sir Ratan Tata Trust
- UNESCO
- The World Bank.
- American Express.

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Qutb Shahi Gardens of Golkonda and Hyderabad

Mr. Mohd. Abdul Qayyum

Heritage Activist

The Qutb Shahi rulers were distinguished, among all other sovereigns of the Deccan, in their generosity, nobility of mind and sublimity of thought. These kings, who ruled Andhra Desha during the 16th and 17th centuries, bequeathed a valuable legacy, of culture to the people of the Deccan.

The City of Hyderabad with its exquisite layout and embellishments may rightly be regarded as a memorial of Qutb Shahi Kings.

Whatever the motives, the foundation of the City of Hyderabad was laid in 1591-92. It took many years before it blossomed with new life and social activities. Its layout and embellishment reflect the fine taste and genius of its founder. William Methold says "In view of its healthy climate and abundant supply of water, the city of Hyderabad is the best city in the whole of India". Hyderabad is a planned city laid out with elegant taste and geometrical accuracy, and not a product of natural growth. It was scientifically planned, traversed by straight roads and studded in every direction with palaces, mansions, arches and gardens.

The first garden of Qutb Shahi period is mentioned as Bagh-Faiz-e-Asar (present Qutb Shahi gardens of Golkonda) by Sultan Quli-I.

Although it was Ibrahim Qutb Shah's son Mohammad Quli Qutb Shah, whose name has been left to posterity in the field of town planning and architecture, it was in fact Ibrahim Qutb Shah who showed the way to his son.

Golkonda became a melting pot of cultures, mainly South-Indian and Perso-Arab, and Ibrahim welcomed all those who came to enrich the state either morally or materially. Apart from the gifts

and pensions which he granted to "students, poets and other deserving persons", he gave standing orders that anyone who came to visit one of the many groves and gardens which he had planted, should be presented with 'pomegranates, apples, figs or mangoes' based on the season.

The beauty and extent of the capital of Ibrahim Qutb Shah impressed the Londoner Ralph Fitch, who was in India from 1583 to 1591, because he said that Golkonda "is a fair town with fair houses of brick and timber and abounds with great stores of fruit and fresh water".

Ibrahim Qutb Shah planted a number of groves, some of which, including a small portion of the vast Bagh Ibrahim Shahil or Ibrahim Bagh to the Southwest of the fort of Golkonda which still exists. He threw them open to the public. The Original Ibrahim Bagh extended from the twin hillocks now topped by the Baradari of Taramati and the mosque named after Pemamati, both of which flank the road to the modern Osman Sagar, right up to the ruins of the palaces lying towards the West of the Mosque.

Mohammed Quli Qutb Shah laid out the new capital on the plain South of the Musi on a grand scale and with much greater capabilities. So "when the moon was in constellation of Leo and Jupiter was in his own mansion", the Sultan ordered architects and masons to prepare the plans of the City, which he wished would be "unequalled the world over and would be a replica of paradise itself".

Apart from the palaces proper, Mohammed Quli built three vast pavilions, two on the top of the hills and one known as Nadi Mahal, overlooking the southern bank of the river Musi, to which he

sometimes retired for relaxation.

The Sultan ordered a vast pavilion to be erected on the top of the hill, with large cisterns and gates facing the four Cardinal points. When the buildings were ready, he had a garden planted, which he named as Nabat Ghat or the Hillside Botanical parks. This hill later came to be known as Naubat Pahad. The Nabat Ghat was later extended right up to the river from the Bagh-e-Dilkusha and covered the whole area now occupied by Basheer Bagh, the Bagh-e-Aam, the Fateh Maidan and the Residency, all totalling 9 square miles. The water was supplied from Hussain Sagar.

About two miles south of the Charminar was another hill which was covered with greenery on all sides and had a very salubrious climate. A pavilion was therefore constructed there, consisting of four large halls and a platform 30 yards long and 20 yards broad, with a large tank 45 yards by 30 yards at the back. The king named it as Koh-e-Tul. It commanded the southern part of the city, much in the same way as the Nabat Ghat, which commanded the Northern parts. This hill still enjoys the pride of place among the suburbs of Hyderabad, for it is on this hill that the world famous Falaknuma Palace has been constructed. The whole area from Nabat Ghat to Koh-e-Tur was full of gardens, groves and parks and the buildings of the new capital. Mohd. Quli Qutb Shah must have glittered like gems in the midst of the all-pervading greenery. It was not merely the palaces, which were set in the midst of the gardens, but parks were laid out in other places as well. Some of the gardens were even planted on the roofs of palaces, and Tavernier expresses his great surprise about how the roof gardens of the Hina Mahal contained “trees of that highness, that it is a thing of great wonder how these *arobes* should bear so large a burden.”

To find out the internal plans of these gardens it is necessary to see the description of one of them, probably the Bagh Lingampally, left for us by Thevenot:

“There are many fair gardens in this town, their beauty consist in having long walks kept very clean,

and lovely fruit trees. The garden without the town is the loveliest and I shall only describe one of them. At first one enters into a great place: it is planted with Palms and Areca trees, so near to each other that the sun can hardly pierce through them. The walks of it are straight and neat with borders of wild flowers, which they call Gul-Dandi. The house at the end of this garden has two great wings adjoining the main body of it”.

“The garden is planted with flowers and fruit trees; all are in a very good order, and in this as well as in the first garden there are lovely walks well gravelled and bordered with diverse flowers. There runs a canal in the midst of the great walk, which is four foot over, and carries away what it receives from little fountains of water, that are also in the middle of the walk in certain distances, this garden in very large, and bounded by a wall which has a great gate in the middle that opens into a close of a large extent, planted with fruit trees, and as nearly contrived as the garden”.

William Methold, who was a servant of the British Company states that it was not possible to express in words the grandeur and beauty of the Qutb Shahi buildings (including gardens).

“The palaces were nicely built and decorated and hung with beautiful tapestry and hangings of brocade and silk. The rooms and halls were tastefully furnished with luxurious furniture, China vase, gold and silver ornaments”. A queer fact about these buildings was that all of them were fitted with mysterious water supply arrangements. Almost all the palaces had a network of water pipes and even the walls and ceilings were coursed with water. Besides these, the green and the grandeur of gardens in perpetual flourish, presented a feast to the eyes. Canals zigzagged at intervals and fountain and pools teemed the precincts. The palaces were erected on a plateau and were laid out in a harmonious fashion with streams and water falls huddling the main structure. Fountains were devised at beauteous spots all round”.

Hina Mahal situated on the banks of the Musi within Amin Bagh was once the garden of Amin

Khan, a high dignitary of the time of Ibrahim Qutb Shah. The site is still called as Amin Bagh, and it is here that the present Victoria Zenana Hospital is located.

Till recently a skeleton of Bagh Lingampalli existed but the Qutb Shahi pavilion is no more.

“A large City with magnificent mansions was founded, every one of which had a large garden attached to it. Both bazars and houses are so full of trees that the whole city looks like one Bagh and there is such a variety of fruits from Khurasan and Portugal that they have lost their value”.

Even now there are many Parks of the city which once formed the main feature of the localities but where neither any fruit gardens nor parks exist today. Such for instance, are the Jam Bagh, Murlidhar Bagh, Basheer Bagh, Theshir Bagh, Zeba Bagh, Sita Ram Bagh, Musaram Bagh, Baghe-Amberpet, Amin Bagh and many others. They have all been built over.

It is not merely Mohd. Quli's amours, which he had in his heart. For when he begins to describe the phenomena of nature, he composed poems on rainy season, winter and summer, on gardens, groves and parks, on fruits and vegetables etc. and has taken the cue from purely Indian objects, which he saw around himself. He welcomes the first showers of the year when everything becomes young again and there is a prospect of green grass and scented blossoms.

In praise of the garden he had laid, called Baghe-Mohammad Shahi, Mohd. Quli says:

1. “Clouds are again roaring and gardens are again becoming fresh, and the bulbul of the thousand tunes has again smelt the scent of flowers”.
“O gentle breeze, bearer of the glad tidings, carries the news to the youth, that the worshippers of the juice are waiting for the green of the landscape to appear.”
“Youthful flowers, which have the brilliant dew as their perspiration, which the narcissus sweeps away by its very eyelids”.
2. “It is the name Prophet himself which has been

given to this Wood ;

And for that reason the park, which is similar to the Paradise itself appears like the home of many a tree each bearing myriad fruit”.

“When I espied the garden from the roadside I felt as all the buds of my own being began to open out; and they smelt so that the whole of the universe was full of fragrance” .

3. The bunches of grapes in the garden are like the clusters of the stars in the Pleiades or in the constellation of Virgo.

And the bower of the grape vine is spread out like the very Milky Way in firmament.

4. “The clusters of the dates appear as if they are claws in a Coral; while the betelnuts look like clusters of ruby by night.”
5. “The fruit of the Guava tree seems to have been made of sapphire.

And my whole endeavour is that the trees I have planted should not suffer an evil eye.”

A garden was laid in the premises of Khairatabad Mosque during the period of Mohd. Qutb Shah.

Khas Bagh or the ‘Private Garden’ at Hayathnagar

Just outside the compound of Hayathnagar Mosque on its Northeastern corner is a large square well called the Hathi Bowli in which effigies of birds of different kinds are beautifully worked in stucco. The building had pulleys for the rope carrying leather buckets for raising water, three lower pulleys for oxen and the upper large pulleys for an elephant. The water was carried to storage tanks below from where it was distributed over the area as well as the Khas Bagh by means of clay pipes.

Hadiq a - tus-Salateen

Calls the town Hayatabad and says that it is like a part of paradise itself. It was founded in the first year of Sultan Abdullah Qutb Shah's rule “in the best of style” and populated by all categories of

the people, merchants, handicraftsmen and others. It has “numerous houses and lofty buildings” many groves and gardens, large streets and squares, and a Dad Mahal or Palace of Equity.

The Bagh-e-Nabi and Bagh Lingampally were laid out by the Sultan Abdullah Qutb Shah, but no trace is found of Bagh-e-Nabi. The Lingampalli garden that had an extensive area was laid during the reign of Sultan Mohd. Quli Qutb Shah and was once famous for its fresh fruits. Later it was used as a delightful resort for recreation by Sultan Abdullah who spent 3 lacs of rupees on its restoration and decoration. These gardens were strewn with beautiful rows of plants and had the benefits of abundant water supply.

The reservoir, walks and other buildings were erected by His Highness Asaf Jah II. This garden was presented by His Highness Asaf Jah Vth, Nawab Afzal-ud-Dowlah Bahadur to his brother-in-law the Nawab Khurshid Jah Bahadur.

Two other palaces were erected by Abdullah Qutb Shah in the vast park-like garden laid by the Mir Jumla Syed Muzaffar on the banks of Mir Jumla tank. It is related that when Syed Muzaffar became very ill the Sultan went to enquire after his health in person, by way of thanks to him the pavilion as well as the gardens were presented to the king. The king there upon ordered two lofty palaces to be built there with a grove, full of large tanks, water spouts and water falls. On their completion Abdullah Qutb Shah was greatly pleased with them and ordered that the ensemble be named Sultan Shahi Bagh. No trace of these palaces remain, but the name ‘Sultan Shahi’

has stuck to one of the quarters of the City.

Abdullah Qutb Shah laid a garden in Naya Qila called Bagh-e-Naya Qila, which was planned on a rectangular pattern, probably it once extended to both sides of the beautiful channel which brings water from a large cistern in the South of a smaller cistern with an open platform called the Dal-Badal Chabutra situated in the North of the garden. The Channel as well as the garden is planned on the accepted Mughal pattern, with a small pavilion in the center of the large cistern and one right in the middle of the channel.

At Atapur, is the house, which Mian Mishk constructed a kind of garden pavilion. This village lies about four miles from Puranapool, the Mahal gives us a glimpse of the pleasure or picnic resort of well-to-do nobles of the late Qutb Shahi period. The Mishk Mahal, as it is called, is built in the middle of a vast area of about 10 acres surrounded by a high wall all-round with two gateways, one facing North and other facing South. This vast enclosure contained myriad water channels and fruit trees.

The Mughals and Qutb Shahis, like other Eastern Nations, were interested in art and enjoyed beauty. From very early times flowers and plants have been admired and cultivated in India. There are many references to gardens in the Buddhist literature and the Sanskrit plays. The sacred groves round the Buddhist shrines were no doubt among the earliest forms of gardening.

(Source : Salarjung Musuem Journal)

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DECCAN^{tv}
Voice of Telangana

Reviving Residency

Vasanta Sobha Turaga

Conservation Architect and Urban-Regional Planner

On World Heritage Day, when we rejoice at the efforts of Reviving Residency by the Department of Archaeology, Government of Telangana and the World Monuments Fund, let us take a moment to remember all those who protested and prayed for the health of the Residency.

In the city of the Qutb Shahis and the Nizams, the colonial history of the Residency was brought to the limelight by many scholars and authors. While the works of Dr Sarojini Regani, Dr VK Bawa and Dr Omar Khalidi, and the unpublished doctoral thesis of Dr Ashwin Kumar Bakshi are valuable resources, Bilkiz Alladdin's romantic drama, 'The Love of a Begum', set the mood in 1989. William Dalrymple's historical fiction 'White Mughals', published in 2002, pushed the Khairunnisa-Kirkpatrick love story onto the world arena.

Originally, built by the Fifth British Resident in Nizam's Government, James Achilles Kirkpatrick for his Khairunnissa Begum, between 1803-1806, the Residency complex was expanded and developed over the years by the succeeding Residents. The remains of the old structures of the Residency, such as Clock Tower, Gate of Kabutar Kahana on the Bade Chowdi lane are still standing.

When the British left Hyderabad, after a brief discussion, in 1949, it was decided the Koti Residency Campus would be 'handed-over' to Women's College, established in 1924. Between 1949 and 1952, the Residency buildings were modified and 'adapted' for the use of Women's College.

The Residency buildings were maintained by the Nizam's PWD and later by Hyderabad and AP Government's PWD, the present Roads & Buildings Department. The office of the Chief Engineer, R&B

maintained the Residency campus through the Osmania University Buildings Division until the 1960s, when the total maintenance was shifted to OUBD. So, from the 1960s onwards, the OUBD was solely responsible for the maintenance of the historic Residency complex.

It is noted from archival research that the Residency Campus was only 'handed-over' to Osmania University for use and the legal 'Transfer of Ownership' did not take place. The present ownership status of the Residency grounds should be verified from revenue records.

The grand buildings of the Residency are closed to the public view by the fort-like walls surrounding the campus. On an average, about three thousand students pass out of the Koti Women's College, which makes it about 2 lakh alumni of the college. People who have visited the Residency and girls who grew and built their dreams in the corridors will agree that it is painful to see that the condition of buildings has only become worse in the last six decades.

The Former British Residency found a place on Hyderabad Heritage List in category II-B, in 1995. In 1997, when Osmania University Buildings Division was demolishing the roof of the western wing of Durbar Hall for laying of RCC roof, activists and media protested for not seeking permission from the HUDA Hyderabad Heritage Committee.

In 2001, the Residency was put on the 2002 and 2004 World Monuments Watch List as 'Osmania Women's College'. With this, a new story of conservation began. In 2003, the WMF announced a grant of Hundred Thousand Dollars through American Express for the restoration of Durbar Hall building only. The WMF released Twenty Thousand

Dollars to Osmania University.

A PIL was taken up by the AP High Court in 2006 seeking a National Monuments status to Hyderabad Residency on par with Lucknow Residency, an upgradation from the local HUDA Listed Buildings Grade-II Status. The Archaeology Survey of India denied the status stating that the 1857 Mutiny did not take place in Hyderabad while the Lucknow Residency played a key role in the revolution. Therefore, the Hyderabad Residency cannot be a National Monument – a logic which needs to be debated.

However, Hyderabad Residency was declared a State Monument by AP High Court Order in 2007. In 2009, the High Court further directed the State Department of Archaeology to immediately take up the emergency repairs and expedite the restoration project. The Department of Archaeology sanctioned an amount of Rs 1 crore for restoration works. In 2015, an anonymous donor, with the condition of raising matching grants, gave one million to the WMF.

It took twelve long years since the listing of WMF and more than thirty years of protests and activism, for the restoration of Residency to begin. In these years, Vice-chancellors Principals, Consultants and Governments changed.

The historic core of the complex is now only left

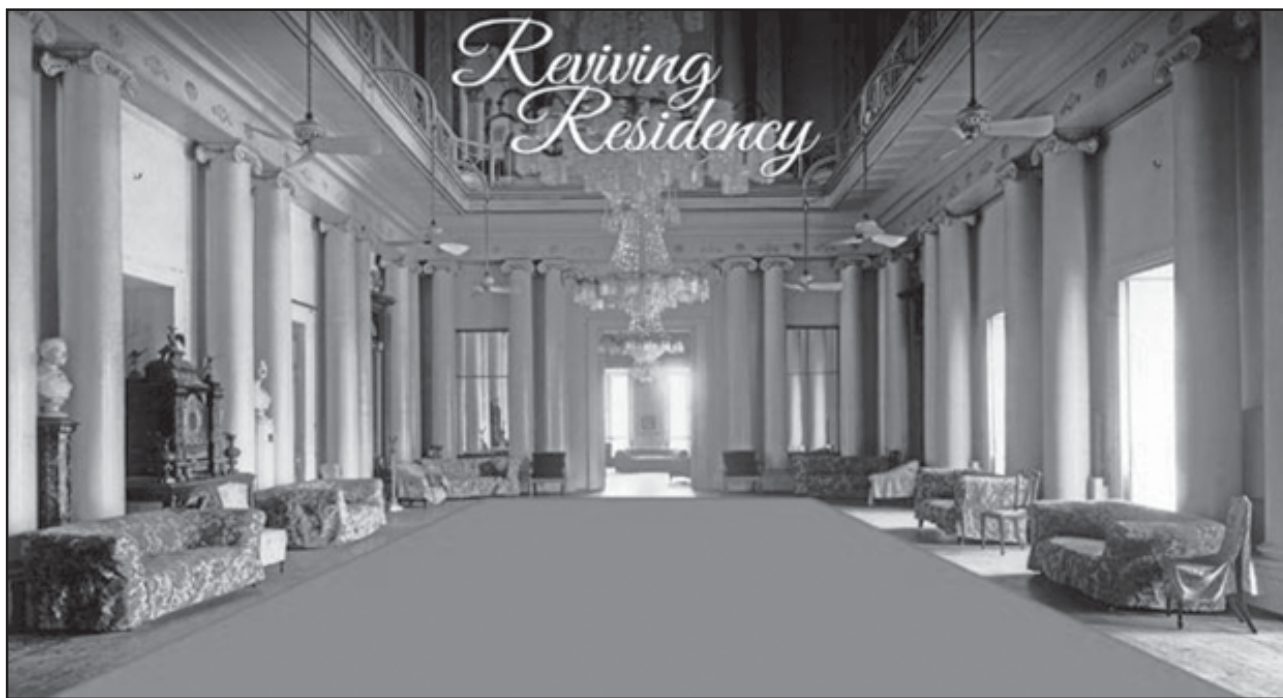
around Darbar Hall and the empress gate within the college campus. The efforts of restoration are limited to the Darbar Hall building, the small Model in the Garden and the Cemetery. This should be extended to all other historic buildings in and outside the women's college campus.

A protected monument zone should be delineated and opened to public – the heavy compound wall should be pulled down to be replaced by an iron fence and made visible to transit public – This will be a valuable addition to the urban open space in the crowded, polluted area of Koti.

The Residency complex shrunk over the years. Poor maintenance led to the collapse of structures – mathematics and sociology blocks and the Principal's lodge, were pulled down and replaced by new buildings.

The Koti Women's College is definitely an important part of Hyderabad's history. The Hyderabad Residency, being an architectural marvel and historical landmark, needs to be preserved for posterity. After many long years of waiting, the Hyderabad Residency is in the able hands of Department of Archaeology, Telangana Government, and the World Monuments. It certainly augurs well for the complex.

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The Future Of Hyderabad's Heritage – Involving The Civil Society

Dr. V.K.Bawa

Member, FBH

Part One

While the future of the state of Andhra Pradesh still hangs in the balance, there seems to be hardly any debate on the question of what kind of Telangana it is that we want. The civil societies of Hyderabad and Andhra Pradesh have, thus far, been focusing only on the positive and negative aspects of the last forty-five years of the state's history. There is little to no debate on the kind of Telangana state that is wanted by its residents. Another question that must be asked is "What kind of a Hyderabad do we want?"

On the second question, a related matter is whether a government, which has been appointed to exercise power for a limited period until a political decision is taken on the formation of a new state, is justified in taking steps that adversely affect the survival of the city's built and natural heritage?

During the period of the Nizams, many citizens were strongly opposed to aspects of the Nizam's rule, but were still proud of the city's historic character. A frequent visitor to Hyderabad today is the Mumbai-based filmmaker Shyam Benegal, who studied in Nizam College during the period following police action in the city. He made his name in the late fifties with films like *Ankur* and *Nishant*, both of which were highly critical of the Jagirdari system that dominated the Telangana region. A recent film of his, *Well Done, Abba*, focuses on the corruption of government agencies in the Hyderabad area.

Shyam Benegal was born in Tirumalgiri in Secunderabad, but his family was originally from the Konkan coast. In fact, he is related to another famous film-maker, Guru Dutt. Benegal, over the course of his long and esteemed career, received the Dadasaheb Phalke Award, the Padma Shri and the Padma

Bhushan. Writing about his college days in Hyderabad, in an article published in 2010, Shyam Benegal said that "none of the familiar landmarks remain any longer except as names. But, like in most Indian cities, many of these have changed as well. The only exceptions are Charminar and some sections of the old city. A sad but inevitable spatial void that can only be filled by an increasingly unreliable memory.

"Hyderabad, the way it was half a century ago when I was growing into adulthood" he continues, "is now no more than a mind state, nostalgically reconstructed, part fantasy, part reality – a time-sweetened bunch of memories often recalled at random, in which fact, fiction, given knowledge and experience are so fused that any claim to objectivity would be sorely tested. This is as much an imagined Hyderabad as the one that existed. Strangely its absence seems a profound loss."

On 12th December 2010, the Secretary of Tourism and Culture of the Government of Andhra Pradesh announced that nomination applications for three potential World Heritage Sites in Hyderabad were being submitted to UNESCO authorities - the Inner Golconda Fort which is protected by the Archaeological Survey of India, the Qutb Shahi tombs, and the Charminar area in the walled city. However, the process was treated as an official programme, and the public had not received any information about the steps being taken to protect the monuments and precincts, and to prevent further deterioration of the city's heritage.

Meanwhile, Shyam Benegal's concerns are reflected in the growing disquiet among local elites about the loss of heritage caused by road-widening for flyovers, metro rail, and other construction

activities. Proposals had already been submitted to demolish some heritage structures of the Nizam's period, which have been on the notified list for conservation.

In the 1970s, Hans Winterberg, who was Director of Max Muller Bhavan for several years, had exhibited a remarkable collection of photographs that were taken by German photographer Thomas Luedke. The collection was later updated in the 1990's.

Can the city's administrators consider honouring Hyderabad's famous filmmaker with a museum of photographs from his films and his television serial on *Discovery of India*. It could also serve as a City Museum, which seeks to reproduce the Hyderabad of the 1970's before so much of its traditional character had disappeared.

The Salar Jang Museum and the State Archaeological Museum need to be supplemented with specialized museums, dedicated to particular themes and personalities who have contributed to the city.

PART TWO - Published on 1 August 2011

In order for Hyderabad to claim world heritage city status, its citizens could learn a lesson from East European cities like Vienna, Prague and Bratislava, which are fast catching up with Paris and other Western cities as magnets of world tourism. They treasure not only their architecture and museums, but even the cobbled streets in the old cities, even though they have abandoned the traditional way of life.

In June 2010, I attended a conference on Maharashtra Society and Culture in Bratislava, the capital of Slovakia. The director of the conference, Dusan Deak, took us around the capital city and treated us to a wine-tasting session in an old tavern with underground storage chambers, a feature of many towns in Eastern and Western Europe.

We walked through Bratislava for two hours. It was clear that the citizens deeply respected the city's architectural treasures dating back to its history as a subsidiary capital of the Austro-Hungarian Empire that was based in Vienna, which is now a two-hour bus ride from Bratislava. During the twentieth century,

the city survived periods of Nazi rule and Soviet domination. Now, although Eastern Europeans welcome foreign investment, they would never permit the destruction of their natural and built heritage in the name of progress or globalization. Dusan Deak spoke with fierce national pride about the threats to the architecture of the core city.

Unlike Eastern Europe, Hyderabad did not suffer during World War II; nor did it experience Nazi or Soviet rule. Popular governments have governed Hyderabad since independence. Today, however, one cannot walk on many streets of the core city.

Recently, MA Qaiyum, a retired Deputy Director of Archaeology, gave two lectures to the Hyderabad Historical Society at the Salar Jang Museum, shedding light on the tragic loss of heritage over the last five or six decades. Last year, Dr Kondal Rao edited a book titled, *'The Telangana Struggle for Identity'*, to which writers like Prof CH Hanumanth Rao, Prof Jayant Narlikar, Shyam Benegal, Narendra Luther, Radhika Rajamani, the late Isaac Sequeira, and Prof G Haragopal contributed.

Notwithstanding this public concern, the decision to pedestrianize the Charminar Precinct is facing protests from shopkeepers and religious bodies, which wish to carry out processions in trucks. Owners of heritage houses and residents of Heritage Precincts receive no tax concession for the trouble and expenses that they undertake. Furthermore, the provisions for Transferable Development Rights in the Heritage Regulations of the HMDA are not enforced. It is no wonder, then, that owners of heritage buildings try their best to have their properties removed from the list.

At the time of writing, the city's heritage faces another threat due to the Elevated Metro Rail, which is expected to impact the appearance and security of many public buildings and sites like Bella Vista, the Legislative Assembly, Public Gardens, Moazam Jahi market and Afzalganj.

The Bengaluru Metro Rail has been built underground in front of the Vidhan Soudha, and the Delhi Metro Rail goes underground in front of the Qutb Minar. In Hyderabad, however, the concerns of

citizens have fallen on deaf ears.

During the Nizam's rule, the initiative for conservation policies and to promote research on cultural matters was taken by governmental departments. After the formation of Andhra Pradesh, some of the state initiatives were carried forward by enlightened civil servants like LN Gupta. Influential persons familiar with the culture of the city like Mehdi Nawaz Jang, Akbar Ali Khan and Ali Yavar Jang supported these efforts.

In 1976 a voluntary organization, the Golconda Society, started Golconda Festivals. They continued for seven years with negligible government support.

Even today, the few success stories in heritage conservation seen over the past few years – the restoration of the Chowmahalla and Falaknuma Palaces, and Mahalaqa Bai Chanda's tomb – can be ascribed to private initiatives, and not to state or central archaeology departments or local government agencies.

Perhaps the fundamental reason for the lack of public support is that Hyderabad's citizens were never involved in the decision-making process or made to understand the goals of the project and its potential challenges. It is high time that this attitude change.

(Published in The Hindu dated 25 July 2011)

F

Visit to the Metro Rail Stations: Members of Forum for Better Hyderabad, along with Civil Society members, visited several functional Metro Rail Stations on 13.4.2018 in order to gain a better understanding of the travel experiences of daily commuters. They also hoped to develop a lasting 'Public – Private Partnership' to aid in the wellbeing and development of Telangana State and, in particular, the great Metro city of Hyderabad. The perspective they gained and the inputs they gathered will be submitted to Hyderabad Metro Rail Limited for the improvement of the service.



New Rock Sites in Greater Hyderabad for Proposed Master Plan 2031

Ms. Frauke Quader

Secretary of the Society to Save Rocks

Six groups of ccouts, all members of the Society to Save Rocks, went on extensive explorative tours to find rock sites in the new areas of Greater Hyderabad, which are to be listed as Heritage Precincts. The Hyderabad Metropolitan Development Authority (HMDA) had asked all citizens to contribute, suggest or object to HMDA's proposals for development of the areas now included in the Greater Hyderabad urban agglomeration, for which the Master Plan 2031 is being prepared. All areas outside the Outer Ring Road upto the boundaries of the HMDA were to be covered, which are as far-reaching as Sangareddy in the West, Toopran in the North, Bhongir in the East and Shahbad in the South.

The Society to Save Rocks took up the challenge of scouting and documenting rock formations and rock areas in this huge tract of land, about 5000 sqkm in size. Although discouraged by the sight of widespread stone cutting, quarrying and

crushing of the granite hills all over the outskirts of Hyderabad, we still found many representatives of the Deccan's geological history, the famous balancing sculptures of Nature. Driving for hundreds of kilometers, lugging along maps, cameras, laptops and binoculars, vast landscapes were scanned by our members for outstanding formations to be listed for their stunning aesthetics, tourist potential, recreation value and local and environmental importance.

For sure, this could not have been an exhaustive exercise. Access to inner areas is difficult and often impossible by any transport other than cycles, bullock carts and tractors. It would take many more months to comb through every bit of landscape in Greater Hyderabad. Meanwhile, finders of any good formations may contact us.

By the end of the deadline for submission (end March), we gathered information about the following sites and handed them over to the HMDA:

Site

I. Rangareddy District

- A. Venkateshwaragutta
- B. Lalgudi Malakpet: Narsagutta
- C. Gandipet: Musi River Valley
- D. Peerlagutta
- E. Ramaswamy Gutta
- F. White Cliff
- G. Mallanagutta
- H. Pocharagutta

II. Medak District

- A. Yeradnur / Edithanur
- B. Sikandlapur
- C. Muppireddipalli

Mandal

- Medchal/Shamirpet
- Shamirpet
- Moinabad/Rajendranagar
- Hayathnagar/Ibrahimpattam
- Kandukur
- Shamshabad
- Shahbad
- Rajendranagar, poss. Moinabad

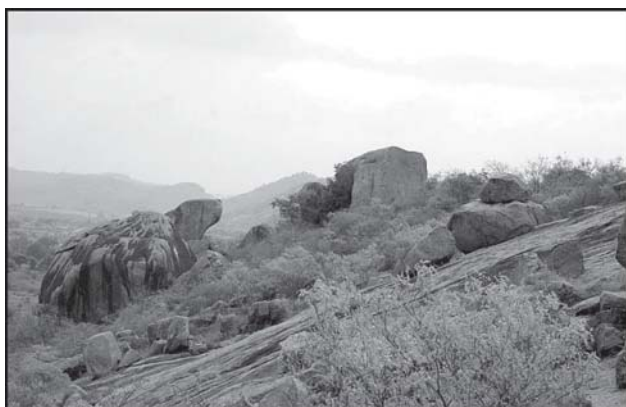
- Sangareddy
- Tupran
- Tupran

D.	Minajipet RF	Tupran
E.	Gurumuralagutta	Wargal
F.	Ganapur	Tupran
G.	Jilugutta	Tupran
H.	Padmanabha Swamy	Mulugu
I.	Karkapatla Biotech Park	Mulugu

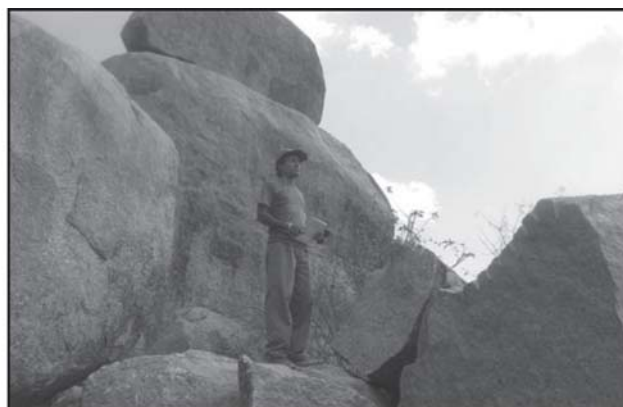
III. Nalgonda District

A.	Karkhamagutta	Bibinagar	
B.	Kondamadugu	Bibinagar	
C.	Bhongir Fort	Bhongir	
D.	Naragutta	Bhongir	
E.	Kottagutta	Bibinagar	22, 22a
F.	Bodugutta, Bojjagattu	Choutupal	23, 23a
G.	Deshmukh	Pochampally	24, 24a
H.	Rangapuram Gutta	Bommalararam	25, 25a

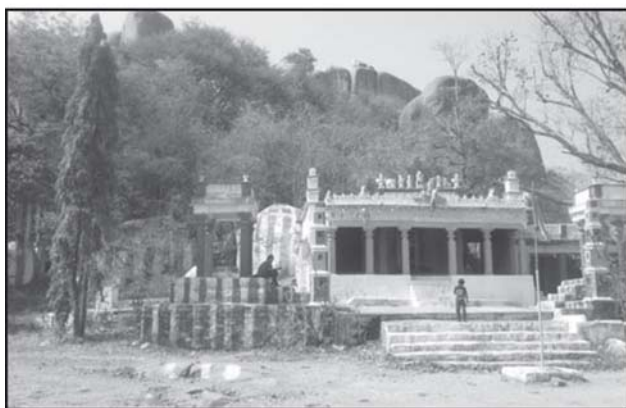
Total Sites: 25 Nos.



Bodugutta



The Scout



Pocharam Gutta on Gandipet Road



Large - Scale quarring near Ismailkhanpet



A Unique Iron Age Grave Complex from South India

Prof. K. P.Rao

Ex-Director, Department Archeology & Musueam Govt. of Andhra Pradesh

In the dense forests of Khammam and Warangal districts of Telangana (South India), we come across a unique type of megalithic monuments (Discovered by the present author), not so far reported from any other part of the world (fig. 1). These monuments are the most sophisticated amongst the Indian megaliths. Scholars like Mulheran (1868: 147-51), William King (1877: 179-85) and Khwaja Muhammad Ahmad (1950) have provided some gleanings of these monuments. But, so far, no systematic attempt has been made to study them. The vagaries of both man and nature are equally contributing to the fast destruction of these monuments. The present author has painfully

observed numerous of these monuments being destroyed for their stone in road-laying and house-building. This paper aims at highlighting their archaeological significance with a view to drawing the attention of the archaeologists to these unique monuments before they completely disappear from the scene. The monuments encountered in this region are mainly dolmenoid cists enclosed in a dressed-stone circle (fig. 2). Most of the monuments occur in clusters of a few hundreds and sometimes even two to three thousand at a place. The Janampet cluster is probably the largest one, containing more than 4, 000 monuments. Usually, the monuments

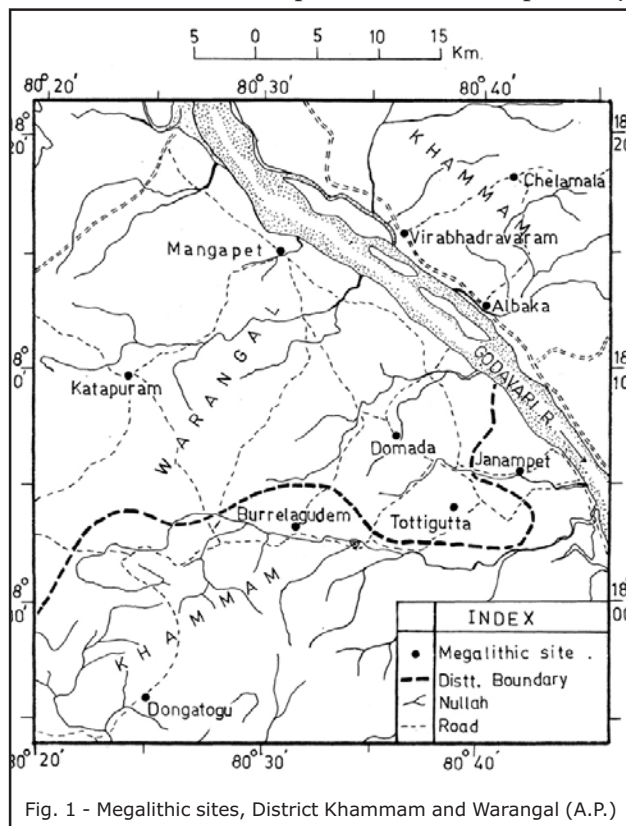


Fig. 1 - Megalithic sites, District Khammam and Warangal (A.P.)

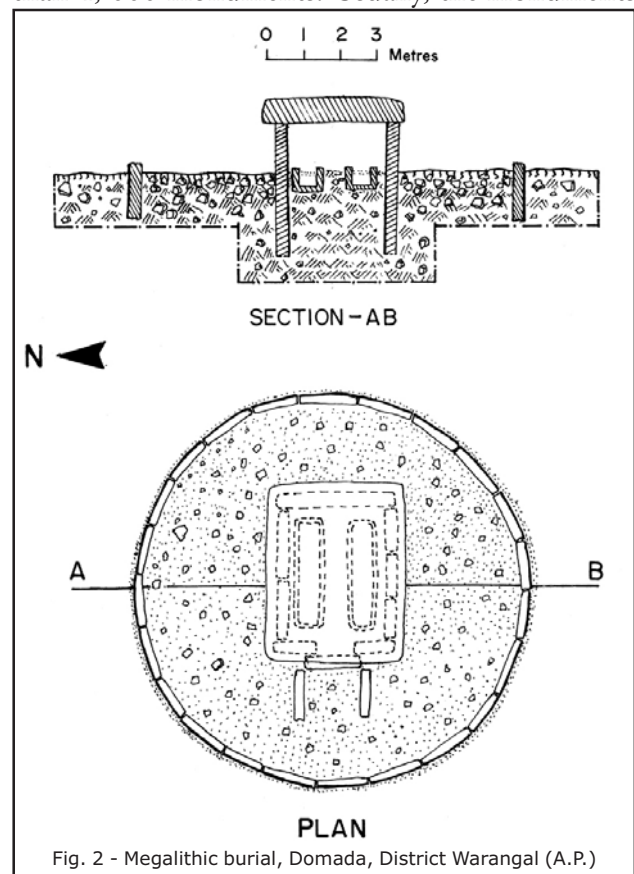


Fig. 2 - Megalithic burial, Domada, District Warangal (A.P.)

are found on hill tops or on elevated places of natural outcrop. This area abounds in sandstone deposits, which was the chief material used in the construction of these monuments. These monuments form a class of their own as they are constructed out of finely-dressed stone blocks, *unlike the rest of the megalithic monuments found all over the world*, which are erected out of rough stone blocks. Other unique features of these monuments include the use of stone sarcophagus and association of anthropomorphic figures. The constructional details of these monuments are described below. When we approach these Iron Age cemeteries, we notice, first of all, numerous stone circles, each enclosing a dolmenoid cist. We also come across two dolmenoid cists enclosed by a single stone circle, but, such instances are very few. The circle is formed by perfectly dressed stone blocks juxtaposed end to end. The diameter of the circle ranges between 10 and 35 m. Each stone block of the circle measures 1 to 2 m. in length and 20 to 60 cm. in thickness. A slight curvature is given to these blocks so as to form a perfect circle. The circle is usually raised to a height of about 0.50 m. above the ground, but we also notice some monuments with the circle hardly visible on the ground. In the midst of the circle is the dolmenoid cist which houses the funerary assemblage.

The dolmenoid cist is also constructed out of finely-trimmed stone blocks and looks near-square to rectangular in shape. Each side is covered by a single or more (two to four) orthostats. The capstone is always a huge block of stone, almost corresponding to the length and breadth (outer) of the burial chamber. Occasionally, we also observe the capstone overhanging the orthostats. A squarish porthole is carved in one of the orthostats, measuring about 0.50 m. each side, big enough to allow an average person into the chamber. No particular orientation was observed in respect of the porthole, though west seems to be the most common direction. Some monuments have a passage in front of the porthole, in which case it is observed that the porthole was blocked by a stone slab. The gap between the stone

circle and the dolmenoid cist is filled with cairn packing. Stone coffins (sarcophagi) were interred with skeletal remains and other funerary assemblage. Occasionally depressions were made in the bottom-rock itself for placing the funerary assemblage. We come across hundreds of stone coffins in the nearby villages, which were robbed from these graves and are now being used as water containers for cattle and for other domestic purposes. The usual length of these coffins is about 2 m. We also notice smaller ones, probably for burying the children. No lid is provided to these coffins. We notice three to six coffins in each monument. Funerary assemblage was placed in these coffins and then covered with earth and buried to the brim. Earthen sarcophagi have been encountered at several megalithic sites in India and abroad, but, use of stone sarcophagus or stone coffin is, probably, a special feature noticed in this region only. Still more interesting and unique feature is the association of anthropomorphic figures 366.

with a few of these burials (Rao 1987: 13-16). These anthropomorphic figures (figs. 3-6) are very rude in the form and simple in message ? a message conveying association of human figure with these burials. These figures are found sporadically,



Fig. 3 - Female Anthropomorphic Figure, Torrigutta

requiring great efforts in locating them. So far, about 30 figures have come to light, but an exhaustive exploration of this region may result in the discovery of some more figures and possibly with hitherto unknown features. The present author had a chance to study and photograph a few of these rare anthropomorphic figures. The mystery behind the association of these figures with the burials is not known. Whether they represent god, ghost or man is also not clear. But, the relationship between the anthropomorphic figures and the megalithic burials need not be doubted as some of the figures are planted within the circle. Corroborative evidence in this regard comes from Midimalla in Chittoor district of Andhra Pradesh, where two anthropomorphic figures are found forming part of the grave architecture itself (Rao 1988: pis. 4 and 14). The localities where such anthropomorphic figures were noticed are Domada*, Tottigutta*, Kaperlaguru (King 1877: 179-85, pis. XI and XII), Katapur (Mulheran 1868: 150), and Malin (Mulheran 1868: 150) in the Warangal district and Dongatogu* in the Khammam district. Most of these anthropomorphic figures reveal only the upper limbs and the head. Neither the legs nor the organs like eyes, ears, nose and mouth are represented. Hands are also not depicted in some of the figures. The most interesting figure amongst them is the one revealing feminine features (fig. 3), discovered

at Tottigutta. This is the only female anthropomorphic figure so far known. On the bosom of this figure, breasts are clearly depicted to represent feminine characteristics. Except this, all the other figures are too plainly carved to distinguish even their front from their back. Some of the figures from Katapur and Malin closely resemble the Latin cross, leading Mulheran to mistake them for objects of Christian origin (Mulheran 1868: 147-51). Anthropomorphic figures in association with the megalithic burials are also noticed at Mottur in the North Arcot district of Tamil Nadu (Narasimhaiah 1975: 157-59), Rajankolur in the Gulbarga district of Karnataka (Sundara 1975: pis. 4 and 14). But, these places are far removed to suggest any direct link with the anthropomorphic figures found in the area under discussion. Whether the features like trimmed-stone circle, stone sarcophagus and anthropomorphic figures have developed independently or have counterparts in some part of the world is a moot question to be solved. Probably due to inaccessibility of the area, these interesting monuments have not attracted any attention of the scholars in the recent past. Since Khwaja Muhammad Ahmad's excavation, more than fifty years ago, no attempt has been made to study these monuments. No doubt, Ahmad's contribution is very significant, but, his scope was limited because of the undeveloped excavation techniques and lack

of corroborative information. It is high time that the Institutions engaged in the archaeological research undertake a study of these unique monuments to unravel the secrets encompassed in them and fix a proper chronological perspective to these monuments.



Fig. 5-6 - Anthropomorphic figures, Dongatogu.

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F

History of Hyderabad Streets

S.Q. Masood

Social Activist

1) Nampally :

Raza Ali Khan was the Dewan of Nizam's State in 1670 AD. His Title was 'Nekh Nam Khan' A jagir was granted to him, which came to be called nekh-Nampally. This became 'Nampally'.

2) Begumpet :

Basheerunnissa Begum, daughter of Nizam II was married to a Paigah noble. She received lands in dowry. The village came to be known as Begumpet.

3) Khairatabad :

The jagir granted to Khairunnisa Begum daughter of Ibrahim Qutub Shah, came to be known as Khairatabad.

4) Begum Bazar :

Land gifted by Humda Begum (the wife of Nizam Ali Khan Nizamul Mulk) to the merchants of Hyderabad for trade and commerce, finally developed as Begum Bazar.

5) Sultan Bazar :

After 1933, the Residency bazar was renamed Sultan Bazar when these areas were returned to the Nizam by the British (Residency).

6) Afzal Gunj :

The V Nizam (Afzalud Dawlah) gifted land to the grain merchants for trade and commerce. The place was named Afzal Gunj.

7) Secunderabad :

Named after Sikander jha (1806) (III Nizam).

It was the village where British troops were stationed.

8) Ma Saheba Ka Talab :

Hayat Bakshi Begum, wife of Quli Qutub Shah VI - was called Ma Saheba. The tank constructed by her to irrigate lands of Mallepally village, was called Masaheba ka Talab. Finally it was called Masab Tank.

9) Kadve Saheb Ki Galli (lane) :

Named after a person that was always angry-faced and talked ill of others. This lane is in the old city.

10) Himayat Nagar :

Locality named after Himayat Ali Khan - Azam Jha - eldest son of VII Nizam - Osman Ali Khan (in 1933).

11) Hyderguda :

Locality named after Hyder Ali, who was 1st Talukhdar (District Collector) and owned lands in the village formerly the Jagir of Vaheed Unnisa Begum, wife of Nizam. The locality is called Hyderguda

12) Basheer Bagh :

The garden of Sir Asman Jha, Basirud-dulah - a Paigah Noble, who had a palace at the Garden.

13) Somajiguda :

A revenue department employee, named Sonaji, who owned lands and resided in this village. Sonaji became Somaji and the hamlet came to be called 'Somajiguda'. (Guda is from Godem, a hamlet).

contd.. 93 page

OGH's appeal to save its life

Sanghamitra Malik

Joint Secretary, FBH

Myself, the Osmania General Hospital, was created in April 1910,
I became a full blown hospital in just some nine years time.
Vincent Jerome Esch designed and created me,
It was on the desire of the ruler who was then Osman Ali.
I am a hospital to which the sick in Hyderabad,
Come for their every health related issue.
But as the days, months and years passed by,
The people took less and less care of me!
They started taking me kind of granted,
Visited the Doctors they wanted to see,
But what about paying attention to the building?
My walls, my floors, every nook and corner, what about me?
I began to get plagued by several issues,
Infrastructure, security and even sanitary issues were there,
Every floor, every wall, every corridor and all
That belonged to my vast body cried for attention.
There were Doctors and Nurses present for the patients
And they also did a lot of hospital related work,
But there was not one among them or the support staff members
Who heard me sobbing and weeping in pain, no one ever cared!
There was repair work needed for my walls and ceilings,
Inside my many rooms and on the outer walls as well.



There were leaks in pipelines which required immediate attention,
 The flooring had become dull and unclean,
 I had begun to age, I developed aches and pains,
 Every bone in my body began to rattle,
 My basic structure was very strong
 But outwardly I looked worn out, every thing appeared to be wrong.
 Every room in my body was full of beds and equipments as well,
 Many of which had stopped functioning over the years.
 There were bundles of papers, medical books and files
 On every table and shelf, they were stacked up in piles.
 I am just about a centurion but I have fallen sick,
 I need to be taken care of, my doctors need to come quick!
 I need to be in the ICU for proper medical attention,
 But only for major repairs, renovations and restoration!
 My heart still beats for all the sick and ailing,
 For all those who are seriously wounded or have cuts and bruises.
 I know I'll always be there standing here in this big compound
 To welcome the Doctors, the patients, the staff and the nurses.
 All those who need to visit me when they are sick,
 All those who trust me and need to come quick,
 They must know that even when I am bent down,
 When my walls have developed wrinkles,
 I am there standing and waiting for the sick
 To take them in my arms as they rush for medical aid.
 Today, I am so sick and so weak only because





Nobody took care of me and I was a neglected entity!
Years of neglect resulted in the crumbling of my infrastructure,
My illness has begun to show, I look gnarled and shabby!
But let me be very clear to all of you,
None of the many blocks can be called unfit for use,
Every wall, every cornice, every corridor, every balcony,
Every room, passageway, the façade and every gallery,
Can be repaired and restored to look completely new,
I can again be the well built hospital, robust and sturdy.

Funds have to be allotted to treat me completely,
Heritage conservation activists and conservation architects
Will be too eager to help the citizens to treat me with care,
The authorities need to help me to get cured,
Not raze me to the ground but make me stand out!
What is hundred years for a majestic building like me?
I am no ordinary building,
I am the savior of many who are ill,
Will you all not get together to protect me,
To save me from being wiped out of Hyderabad's heritage, at will?

Hyderabad: Anchored by the Rocks

Uma Magal

Social Activist

In Hyderabad, we do not have a river creating a huge plain like the Ganga does to the north, we have no huge mountains and no accompanying avalanches like that of the northern mountain ranges and nothing like the dark high mountains of Tirupati. What we have is our own beautiful, accessible, life sustaining rocks. From the original inhabitants of the area, the Chenchus, to other tribes like the Gonds, Banjaras, Lambadas, down the ages, there has been a respectful and affectionate interaction with the rocky landscape. The Deccan rocks are very accessible: clothes are washed and dried on them, children play on them, crops like rice sheaves are beaten on them, people walk among them, medicinal herbs are sought in them. They are not just meant for humans. Innumerable species of flora and fauna find a home among the rocks.

Our spectacular rock formations are about 2, 500 million years old: Granite ridges and hillocks have been weathered over the years into picturesque grey and pink incredible balancing formations. They are amongst the oldest and hardest rocks in the world. It goes without saying that they have witnessed much. This song from the film *Amar Shilpi Jakanna* (The Immortal Sculptor) speaks to how our rocks have been silent sentinels of all the changes in the area over aeons:

Ee nallani raalalo

ye kannulu dhaageno

ee bandala maatuna ye gundelu mrogeno oooo

ee nallani raalalo

These dark-black rocks

What have they seen

What songs have been sung

Behind these dark-black rocks

The sculptor poet goes on to sing praises of how the rocks are so giving and flow out at the tap of his chisel:

Paina katinamanipinchunu

lona venna kanipinchunu

jeevamunna manishikanna

silale nayamani pinchunu

Outside you are hard but feels like butter inside it feels like you are better than people who have life

It is a metaphor for how much the rocks give to us. As well as how uncaring humans seem to be of their destruction in the city today.

Indeed, our rocks do not stop at being stunningly beautiful. They affect the water, soil and weather of our city: they serve as biotopes (an area which gives life) for flora and fauna. They give us life sustaining water, through water conservation and by creating waterfalls, springs, ponds, and lakes. Rain water runs wherever the curve of the rocks takes it, forming varied water bodies. Rocks have aquifers and ducts (characteristic gaps and passages) that gather and hold water, which recharges the ground water table. They provide a barrier to sharp winds, enrich soil with minerals and impact rainfall.

A Cornerstone of the Hyderabad Sensibility:

It is no surprise then, that rocks have worked their way into the sensibility, the collective consciousness, the daily life and speech of Hyderabad. They infuse the nomenclature of the city: we have names like Phisal-banda, ShahAli-banda, Raju-banda, Bandla-guda, Pathar-ka-masjid,

Pathargatti, Panjagutta... just a few of the many rock/stone inspired names of areas in the city (Banda meaning boulder in Telugu and Kannada and Pathar meaning stone in Urdu). It is a long list, with each name offering a tale behind it and a charming cadence to its utterance. Hyderabad's robust secular legacy, its sophisticated culture, fusion of languages, rich legacy of folk tales, sense of humour – are also all to be found lurking behind the names!

The first, most valuable diamonds in the world came from the legendary Krishna basin and Golconda mines of the Hyderabad area. The Kohinoor diamond is one of the most famous rocks from Hyderabad. The details of the stories, of the various spectacular gems and precious stones from our area, are now foggy in the mists of time. But a Dakhani couplet remembers: *Voh Kohinoor voh hire ab na ho toh kya gham ; Jawarhate adab se bhara hua hai dakhan.* (it is no sorrow that we no longer have the Kohinoor and other diamonds ; for our Deccan abounds with the jewels of refinement/literature).

When we speak of Hyderabad, we must speak of Hyderabad cuisine! Here too the rocks come into play: a delicacy unique to Hyderabad is marinated meat slow cooked on hot stone. It is called, naturally, Pathar gosht!

Our Deccan Sufi legacy is bound up with beautiful rock spaces like Pahadi Sharif, Maula Ali and Fakhruddingutta. We have Bandamaisamma temples, deities engraved on rocks in temples, stone churches on beautiful rocks. We see, in fact, a secular ease in how all places of worship have sheltered the rocks.

The rocks are a mooring of the city in peoples' imagination. They are etched into the city's memory. For instance, Purana Pul, the beautiful stone bridge over the Musi river was built from the rocks around the city, by Sultan Ibrahim Quli Qutb Shah for his impetuous son, Prince Mohammed Quli

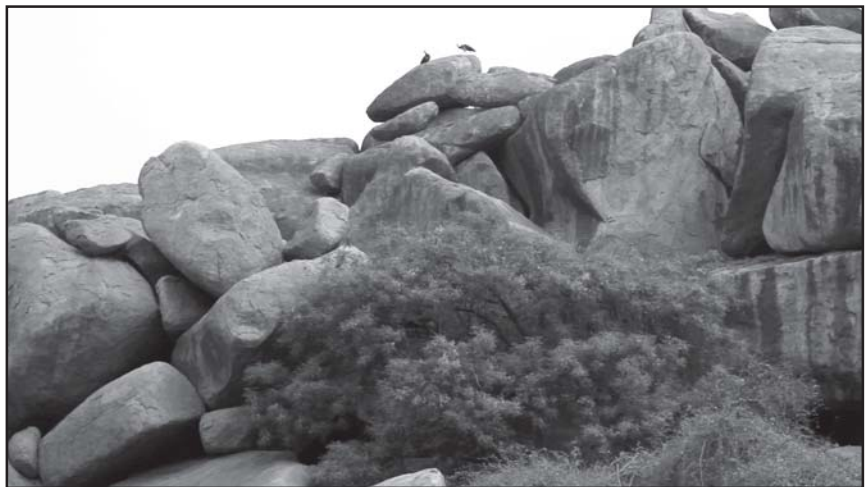
Qutb Shah, who insisted on crossing the Musi river during the floods on his horse, to meet his lover Bhagmati. In another instance, during the Telengana student agitation, another young man from the city, Burgula Narsing Rao, President of the then Students Union, narrates a story about how the students hid under the bridge's protective stones from the guns being fired at them.

There is a trove of such memories, stories and folk lore surrounding the rocks. For instance, there is the tale of Amir Ali the Thug, who, before he was caught, apparently hid his treasure in the rocks. To this day when people dig the foundations of their homes in Hyderabad, they joke about finding Amir Ali's treasure buried there. In fact, the real treasure for our city are the rocks themselves.

Little wonder that the rocks are a Hyderabad marker for home. Hyderabadis have a resolute connection with the landscape stemming from among other things, the fact that when returning to the city by road, train or plane, the first sighting of the rocks evokes a surge of homecoming joy. We are in fact, anchored by the rocks.

No vestige of a beginning and no prospect of an end:

There is an eternality and indestructibility to our rocks. James Hutton, considered the father of geology, envisioned the geologic rock process as an "endless cycle". Later geologists modified his notion



of an endlessly repetitive rock cycle concept into one that is a gradually evolving one, but the key word stayed: “*endless*”.

In this context, Hutton’s famous quote about the rock cycle having “*No vestige of a beginning, and no prospect of an end*” is an awe-inducing testament to the timelessness of rocks. It inspires a sense of wonder at the workings of the earth and a renewed appreciation of the Hyderabad landscape: we face the awe inspiring fact that our rocks are 2.5 billion years old and the understatement that they have been around much longer than us humans!

As such, in the course of our development, there was a sense of shared human and physical geography. Hyderabad has beautiful stone buildings, temples, churches, masjids and dargahs. In just one example: the Dargah Shah Raju in Misri Ganj, the tallest tomb in India built in Qutb Shahi tradition, has over 50 pillars. Each pillar is from one single stone and there are intricate small pieces of stone decoration all over the structure, all culled from our rocks. Very little of the rocks taken from the landscape was wasted. Respect underwrote our interactions with and use of the rocks.

But machine-driven blasting has been so brutal that it completely bypasses all this. Blasting a rock is irreversible: rock becomes stones and cement and we are blind to the loss, ecologically and aesthetically. As the esteemed Hyderabad film maker, Shri B Narsing Rao has said, what we have created is “*a Kurukshetra without blood*”. Although the earth’s beautiful gift to our region is being blasted at will, the earth will not restore it for us at our will.

Removing a rock is removing the whole ecosystem. Removing a rock is irreversible. Over time entire areas are cleared of anything living – plants, trees, insects, animals, birds... all are damaged and killed. We must find a way of mitigating human animal conflict. Relentless development is not sustainable. We will lose the ecosystem and the local flora and fauna that help maintain our water and moderate our weather. It is especially problematic and harmful to replace natural

landscape with so many water draining green lawns, as we are currently witnessing in the city. Hyderabad’s development today is haphazard and hazardous, with overbuilding, cutting off natural drainage paths, drying out and building over lakes and decimating entire hills of rock and green cover.

A New Balance inspired by an Age-Old Balance:

We are twice blessed by the rocks of Hyderabad. They give a unique silhouette to the city rendering it unforgettable to its inhabitants and visitors. They are also allies along with our lakes and green cover in sustaining an enviably healthy ecosystem. Development which loses us these rocks will not keep Hyderabad attractive or healthy. Instead of squandering and destroying such an asset, we must be caretakers of them for future generations.

We need a responsible reimagining of our city’s future – moving ahead with the compulsions of the times to ensure the development of the city within the current urban landscape while also ensuring a resilient future for life giving rocks.

Here are some actionable ideas on the matter:

Introduce training courses in architecture and engineering schools; conduct sensitizing workshops for decision-makers in the city and have a group of people who have spent time on the matter on hand as advisors for this; provide a mandate to highlight rock inspired activities for the tourism department in the form of Geo-heritage walks and excursions, Geo-shows, city ‘Pathar Melas’ designed around rock related food, tales, historical and fictional characters, regional arts and artists that have engaged with the landscape etc.; promote Hyderabad as a rock climbing destination that rock climbers all over the world take note of and come to; incentivize the citizenry to retain rocks/rock gardens around and in their home; incentivize the builders and construction industry to take steps to conserve them ; build vibrant government rock parks in every

neighbourhood as well as State and National level Geo-parks (for instance, at Fakhruddingutta and Ghar-e-Mubarak); mandate a special government maintenance department with built in checks and accountability, for all of the city rock gardens, parks and Geo-sites; make entertainment, films and television series that that can make people geo-aware; utilize traditional, folk, social media and new media to raise the level of dialogue on the matter; involve children and tap young peoples energy around the issue by outreach programmes in school and colleges to build ecological literacy; regularly publish a Geo-Journal for the city on varied platforms and with multinodal contributors from a diverse demographic; mandate a government body to build urban biodiversity; collate and document all the area's geological information as well as allied stories, folk tales, legends, poetry, songs, rock collections, photographs and other art to create a museum for the Geo-heritage of Hyderabad.

It should be an innovative, modern, inclusive and interactive museum (not an old style static one) with robust ongoing links to all the communities in and around Hyderabad. It would programme events (in play, poetry, performance, adventure activities, travelling exhibits, panel discussions, geo-festivals etc.) designed to create an appreciation and deep affection for the unique landscape that our city

has to offer. It would be multivocal, interdisciplinary, agile in responding to feedback and deepen and widen the discourse in our city about the landscape. These are just the initial ideas of all that could be done. Our planning must be geared towards showcasing the city's rich pluralistic cultural heritage as well as its stunning Geo-heritage based on the bedrock of the fact that we are a vibrant and uniquely gifted modern city.

Of course, it is not easy, and would require an inspirational balancing act between all relevant stakeholders. But as a city in transition, facing a life altering choice, we can take inspiration from the seemingly miraculous balancing act we see among our rock formations themselves. We can take inspiration from the old Dakhani verse:

Isne kitni tabaahi dekhi, Iske zakhm ka kuch hisaab nahin,

Baavjood iske zamaane mein, Hyderabad ka javaab nahin.

(Despite all the wounds and destruction, Hyderabad has no equal)

This could set Hyderabad up as a truly great city that has developed even as it has retained its uniquely beautiful terrain and an ecosystem that other cities would love to have. If we do not, then the generations to come will judge us as the generation that failed to make it happen. **F**



FORUM FOR A BETTER HYDERABAD

Submitted a representation on the threat to Tippu Khan Watch Tower, a heritage monument on 10th Feb, 2018 to the Commissioner, GHMC and its copies of The Commissioner, HMDA, Tarnaka, Hyderabad, The Principal Secretary, MA& UD, Government of Telangana, Hyderabad, The Director, Heritage Telangana, Government of Telangana, Gunfoundry, Hyd.

Sub: Threat to Tippu Khan Watch Tower, a heritage monument-Request for protection-reg.

* * *

Tippu Khan Watch Tower, once a popular vantage point and landmark of the city, the Tipu's Outlook in Lakdi-ka-pul now faces the threat of being relegated to the pages of history . Considered a part of the legacy left behind by Tipu Khan, a nobleman of the Asaf Jahi court, the Outlook, which resembles a watch tower, now faces the threat of being pulled down due to leveling the ground breaking the Rock around it by bulldozers. These heritage structures remain as a part of the landscape imaginability and it gives the street character. They enhance the urban fabric on account of their aesthetic and cultural appeal.

Such an action clearly violates the state law concerning heritage regulations. Your attention is particularly drawn to Regulation 13 of HUDA Zoning Regulations 1981 no longer exists, , Conservation of heritage is the part of the definition of Hyderabad and their number is considered much less than it should be for a city older than 400 years with such rich history. We wish to bring at your kind notice that taking any modifications/alterations near the heritage precincts must carry out its activities strictly in terms of the mandatory provisions of Regulation 13 of the 1981 Regulations to preserve the Heritage Buildings and Heritage Precincts “ (H.C. Division bench judgment in Writ petition no 20387 of 2001).

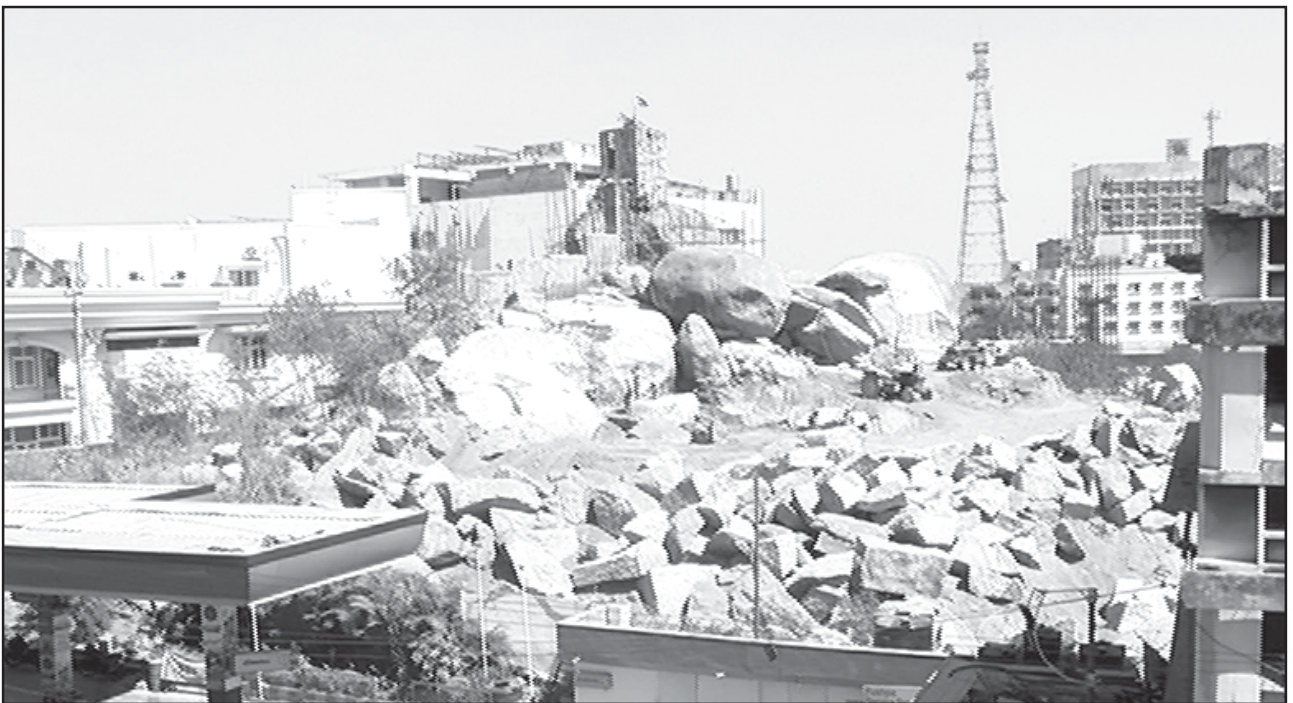
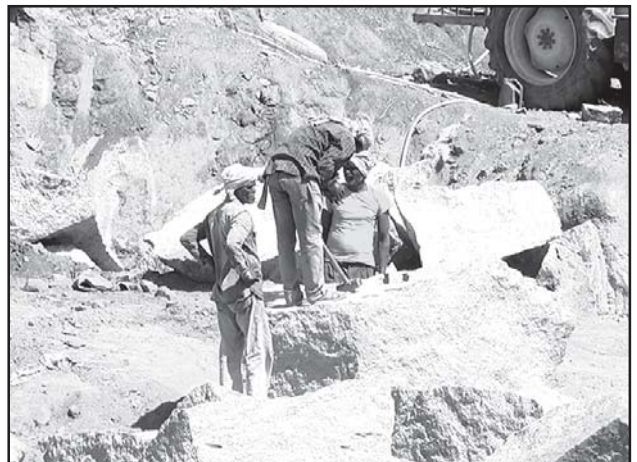
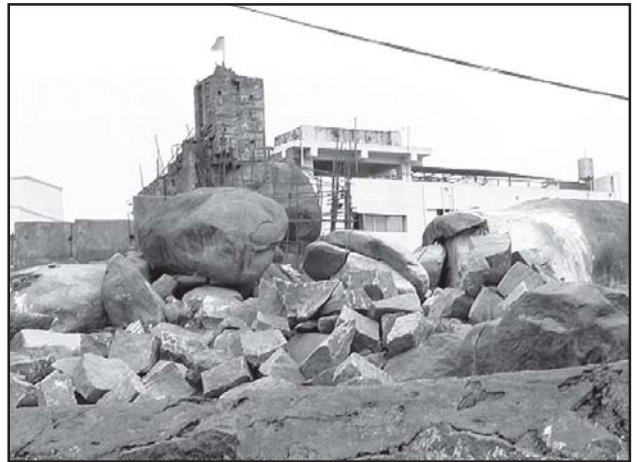
There is a need of immediate action for protecting the Tippu Khan Watch Tower and the Deccan Rock formation. These structures remain as a part of the city's heritage and landscape, which enhance the urban fabric on account of their aesthetic and cultural appeal. These Rocks are shaped naturally, saving rocks is equally important and need to protect natural beauties, which add colour to our urban landscape.

Heritage buildings, Heritage Precincts, and Archeological sites are fast disappearing, warranting a serious and concerted comprehensive strategy for heritage conservation. Forum for a Better Hyderabad has been in the forefront for protecting heritage of the city and could even bring majority of such issues on to the table and most of the rock formations and hillocks were protected from demolitions and encroachments.

Please, therefore, issue orders to the concerned officials to stop the work immediately and take such steps preserve the precinct.

M.VEDAKUMAR

Chairman, Forum For A Better Hyderabad



FORUM FOR A BETTER HYDERABAD

Submitted a representation on the demolition of Mohanlal Malani's Residence, a heritage building on 4th March, 2018 to the Commissioner, GHMC and its copies were sent to the Commissioner, HMDA, Tarnaka, Hyderabad, the Principal Secretary, MA& UD, Government of Telangana, Hyderabad, the Director, Heritage Telangana, Government of Telangana, Gunfoundry, Hyd and Commissioner of Police, Hyd.

Mohanlal Malani's Residence, James Street - a notified heritage building under Sl.No.98, category III -3.18 of the heritage list of HUDA notification. – regarding.

We came to know that the roof and other portions of Mohanlal Malani's Residence building, James Street, Secunderabad are being demolished by a construction company.

We are raising this issue because the Malani's building is a notified heritage building and it is protected under Regulation 13 of HUDA Zoning Regulations Act 1981. Under that regulation, no building notified as a heritage building can be altered, demolished, etc., without prior, written approval of the concerned authorities.

Heritage buildings, Heritage Precincts, and Archeological sites are fast disappearing, warranting a serious and concerted comprehensive strategy for heritage conservation. Forum for a Better Hyderabad has been at the forefront of protecting heritage of the city and because of our advocacy, many of the rock formations and hillocks were protected from demolitions and encroachments.

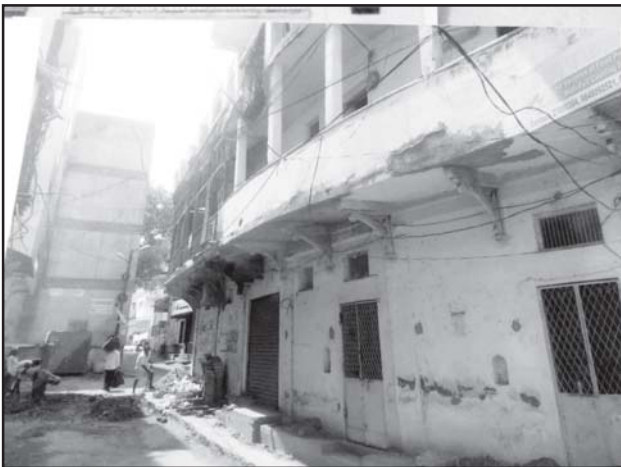
Please, therefore, issue orders to the concerned officials to stop the work immediately and take necessary steps to preserve the heritage building.

Yours Faithfully,

M.VEDAKUMAR

Chairman,

Forum For A Better Hyderabad





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M N Raju
Chairman



M. Ravi Varma
Director

Forum's Memorial Meet Under The Great Tamarind Tree on 27th September, 2017

Forum for a Better Hyderabad (FBH) in collaboration with Centre for Deccan Studies (CDS) organized a **MEMORIAL MEET under the GREAT TAMARIND TREE** on 27th September, 2017 from 10.30 a.m. to 1 p.m. within the premises of Osmania General Hospital. The Solidarity Meet was organised as an homage to the victims of the 1908 Musi Floods, which took many innocent lives in the city. The Tamarind Tree, however, saved more than 150 lives during the floods by providing shelter to those who needed it.

Eminent scholars, historians and NGOs, school teachers and children participated in the meet. They discussed the amenities viz., roads, drainage etc., available to citizens during the Nizam era, and measures taken after the disaster.

A welcome song was performed by students of Oxford Grammar School, Himayatnagar, who also sang songs on the importance of greenery, nature and on the Tamarind Tree.

The **Chief Guest** at the event was **Sri. Prem Singh Rathore, Chairman, Musi Riverfront Development Corporation (MRDC)**. **Janab Baba Fasiuddin. Md, Deputy Mayor, GHMC** was the **Guest of Honour**.

Sri. M. Vedakumar, Chairman, Forum for a Better Hyderabad, highlighted the importance of the Musi River and its revival for the development of Hyderabad. He retraced the history of the Musi river in its glorious past, when it was only source of water in the city. He said that the Musi river originates in the Anantagiri Hills, Vikarabad, thereby being enriched with medicinal properties as it flows through fields and vegetation. He expressed concern over the persistent contamination of the river by industrial pollution and garbage dumping. He also urged the youth to be conscious of this contamination and help in controlling it.

The meeting proceeded with an address by **Janab Baba Fasiuddin Md.**, who compared the Musi river to various gods and goddesses. He also urged the younger generations to help in revive and clean the Musi river. He glorified the Tamarind Tree, which had sheltered 150 people during the Musi floods, and revered its contribution to humanity. He appreciated the Hon'ble Chief Minister and the Hon'ble Minister Sri. KTR for promoting the cleaning, restoration and beautification of the Musi



River, and for allocating substantial budgets for its development.

Sri.Prem Singh Rathore addressed the gathering by taking a vow to ensure the success of the project he inherited as the new Chairman of the Musi Riverfront Development Corporation. He promised that MRDC would organise events such as Night Bazar, festivals etc., by creating banks on the river wherever possible. In his commitment to the project, he urged society, and students in particular, to volunteer services towards the cleaning of the river. **He urged the collaboration of Forum for a Better Hyderabad and CDS to contribute their expertise and network to achieve of the**

project's objectives. He insisted that every citizen of the city should object to anyone attempting to contaminate the river, and also invited innovative ideas for the project. He thanked FBH and CDS for collaborating and providing support in the development of the Musi River Project.

FBH Members Sri. M. H. Rao, Sri. Adarsh, Smt. Shobha Singh, Smt. Satya Prasanna, Md. Ashwaq, Sri. B. Babu Rao, Sri. M. Prabhakar Rao, Prof. Anwar Khan, Dr. Anand Raj Varma, Sri. Syam Prasad Tiwari, Mohd. Ilyas Khan, Smt. Indira, Sri. Veerender Borra Reddy, Sri. M. Prabhakar, Sri. Vinod Kishan Yadav, G. Venugopal Rao and others also participated in the meet.

F



ENVIRONMENT DAY CELEBRATION & Forum's 17th Anniversary Report (5.6.2017)

Human Life Existence on Environmental Protection

The Forum for a Better Hyderabad celebrated its Seventeenth Anniversary World Environment Day on June 5th, 2017 at the Administrative Staff College of India. The theme for the year was 'Connecting People to Nature'.

The Chief Guest for the program, Prof. Vasanth Shinde, Vice Chancellor, Deccan College, Pune, emphasized that the existence of human life solely depended on environmental protection. He also explained the development of the Harappan Civilization, and detailed the discoveries made by the Archeological Department during excavations and underlined how they are relevant today to cities like Hyderabad. He emphasised that these lessons need to be put in practice by involving citizen groups in the sustenance of environment and heritage of the city. Learning from the follies of the past should be a mantra of all, he said, thereby stressing on the importance of the involvement and engagement of common people as stakeholders.

Chairman of Forum For a Better Hyderabad, Shri. M. Vedakumar, elaborated on the relentless effort being made by Forum for the sustainable development of Hyderabad. In its mandate to ensure an environmentally-friendly Hyderabad, Forum has submitted its representations to the courts in the event of non-compliance of the norms stipulated by the Government on issues such as urban biodiversity, master plan etc.

There has been a consistent increase in

violations in urban planning and land use since initiatives were taken during the drafting of the master plans. In a city that was once known for its parks, lakes and water bodies, they are now being encroached by agencies to set up colonies and establishments.

He expressed regret about the pollution of the historical Musi River of Hyderabad. He said that there is a need to safeguard the diverse cultural heritage of the city. He praised the government for passing the Telangana Heritage Act for the purpose of preserving and restoring heritage sites and buildings. The city's infrastructure was once its shining glory during the Nizam's regime but since, there have been several problems plaguing it. The conversion of rain water canals into drainage canals has been a major cause for concern during recent floods.

Forum For a Better Hyderabad is an outcome of the collective concern of various organisations for the city's environment. Forum's efforts have helped prevent the felling of 10,000 trees and the translocation of 7500 trees, some of which are over 150 years old. Forum has organised panel discussions on the master plan, Musi river, solid waste management and urban biodiversity with experts from their respective fields.

Town and Country Planning Director, K. Anand Babu, elaborated on the support extended by the government with regards to permissions and consultations. New rules are going to be formulated to match the present requirements in town planning.

Efforts are being made at district levels as well and students pursuing relevant courses are being offered internships by the government. DTPC expressed a keenness in collaborating with agencies like Forum for a Better Hyderabad to achieve its objectives.

Shri. P. S. R. Shastry, Scientist, DRDO, highlighted the effects of pollution caused by objects in space due to increased human intervention. He emphasized on the caution, energy and time invested in strategizing ways to avoid collisions with space objects during the launch of new satellites. He expressed concern over the degradation of greenery and rock formations in recent times. He urged every citizen to contribute and participate in the restoration and conservation of the same. He urged people not to pollute water bodies by immersing coloured idols of Ganesha.

Ms. Sangamitra Malik, Joint Secretary, FBH, sang a few melodious songs about the environmental

concerns of Hyderabad. She gave the vote of thanks and concluded the programme.

The Annual Number brought by the Forum for a better Hyderabad was released by the Chief Guest, Prof Vasant Shinde and copies were distributed.

The celebration was graced by Vice Chairman of the Forum, M.H.Rao, the Treasurer, Rao Chelikani, Joint Secretary, Sangamitra Mallik, Moderator of the program and Executive Member, Shobha Singh, Jeevan Kumar, Turaab, Prof. Anwar Khan, H.Hara Gopal, Sai Krishna, Subash Reddy, Bharati Surya, Vasant Shobha, Sabir, Balraj, Oxford Grammar School teachers and students, JBR College of Architecture, teachers and students, Ashfaq, Prakash, Adarsh, H.Mohan Lal and T.Swamy and other social organisations and activists participated in the program.

F

14) Malakpet :

Named after Malik Yakoob, a servant of Abdullah Qutub Shah Golconda King. The market close to where he lived came to be known as Malakpet.

15) Saidabad :

A Jagir village of Sayed Meer Momin, Dewan of Golconda (1591).

16) Abid Shop :

A Valet and steward of Nizam (VI) Mahboob Ali Khan. This man had his first shop here.

17) Saroornagar :

Named after Sarwari Afzal Bai, mistress of Arasthu Jha, Dewan of Hyderabad, who was granted

a Jagir, and had a palace and garden constructed for her.

18) Dabirpura :

The village named after Abdul Samad with the title; Dabir-ul Mulk, a noble man.

19) Noor Khan Bazar :

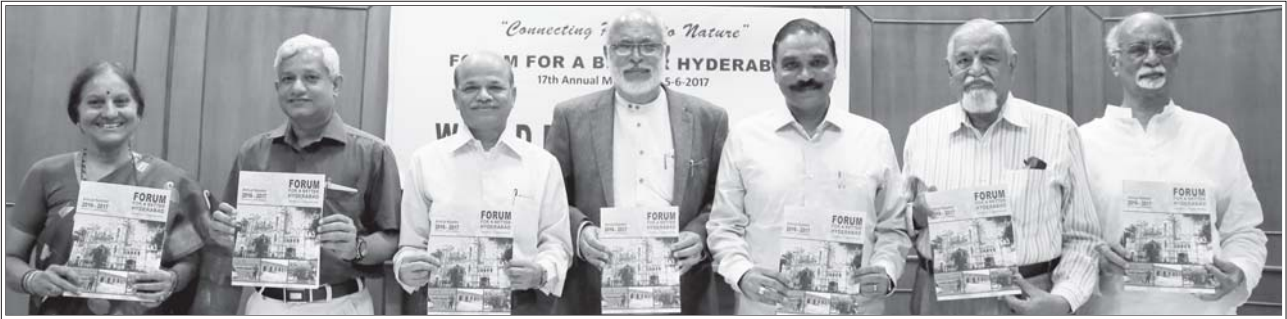
A market developed by Noor Khan, who came from Lucknow during the time of the II Nizam.

20) A.C.Guards :

A locality to the West of Lakdi-ka-pul. The barracks of Abyssinian Cavalry Guards of Raja of Wanaparthi - (1910) (Abyssinia is the old name of Ethiopia, an East African country).

F

Glimpses from Forum's 17th Anniversary (5.6.2017)



Release of Sourvenir



Sri M. Vedakumar President, FBH speaking on the Occasion



Prof. Vasant S. Shinde, Vice Chancellor, Deccan College, Pune



Sri K. Anand Babu, Director of Town & Country Planning, Govt. of Telangana



Sri P.S.R. Shastri, Scientist, DRDO



Smt. Sangamitra Mallik welcoming the gathering



Dr. V.B.J. Chelikani handing over sapling to the guest Sri K. Anand Babu



Oxford Grammar School Children singing welcome song on Environment



Audience at FBH 17th Anniversary

Glimpses from Forum's 16th Anniversary (5.6.2016)



Prof. Laxman Goud, Famous Artist from Telangana releasing Forum's Sixteenth Annual Number



Padmasri Awardee, Eminent Artist Sri.K.Laxma Goud
Chief Guest is speaking at the programme



Dr. Rakesh K Misra, Director, CCMB speaking at the function



Sri.M.Vedakumar, President, FBH is speaking on the occasion



Sri.M.H.Rao, Vice President, FBH addressing the gathering



Sri.K.S.Murthy, Advocate, FBH handing over curry leaf plant to the Guest



Audience at FBH 16th Anniversary



**I go to Oxford (ogs)
to learn life!**



Oxford
Grammar School

13TH STREET, HIMAYATNAGAR, HYD.

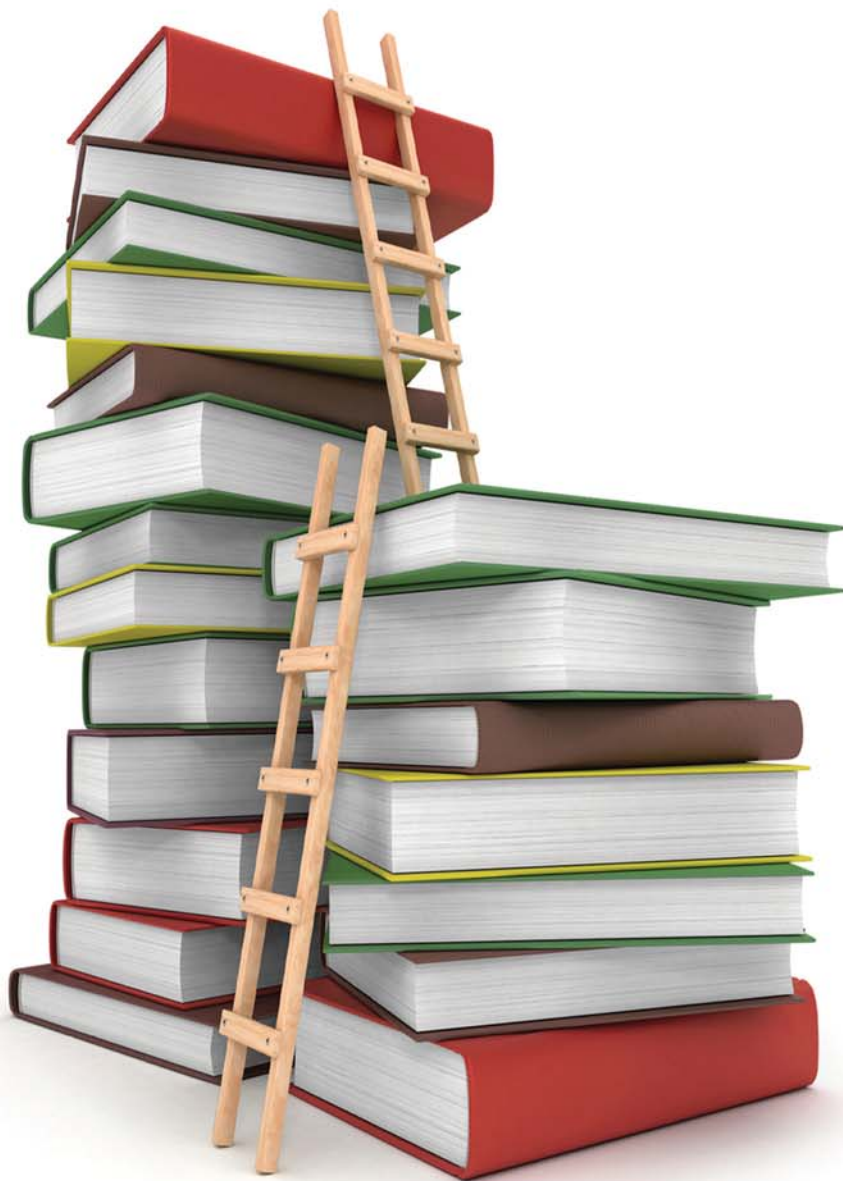


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JBR ARCHITECTURE COLLEGE HYDERABAD



Late Sri J. Bhaskar Rao Garu
Founder, J.B. Group
12.05.1940 - 17.06.2014



JBR Architecture College was established by Joginpally B.R. Educational Society in the year 2012 under the patronage of Sri Late J. Bhaskar Rao Garu, devoted Educationist and Philanthropist, with a view to impart quality Architectural Education with state of the art infrastructure and Creative learning environment.

JBR Architecture College is approved by the Council of Architecture, affiliated to Jawaharlal Nehru Architecture & Fine Arts University - JNA&FAU Hyderabad and is offering Five year Bachelor of Architecture Course.

The college is located in Bhaskar Nagar, Yenkapally in a sprawling 100 acre campus. The campus also houses many prestigious institutes of the Group including Medical, Engineering, Dental, Pharmacy and Law Colleges, with a combined strength of more than 10,000 students and best infrastructure and sports facilities.

JBR Architecture College Building is one of the best Architectural Campuses in the States of Andhra Pradesh & Telangana with Contemporary Architectural Design

incorporating many Green Building Principles and innovative features. The institute has established State of the Art Infrastructure for Architectural Learning with Wifi Facility, Audio Visual Equipment in every class room and studio, well stocked Library, e-library, Computer Lab with advanced programs and soft wares. A spacious Auditorium, Landscaped Open Air Theater, Construction Yard etc., College Bus Facility is also available from every part of the city.



It has a team of highly qualified Faculty coming from different parts of the country graduated from various reputed national institutions and supported by highly experienced Visiting Faculty with international experience.

JBR Architecture College aims to become one of the Premier Architectural Institutes in India and plans to evolve into a School of

Excellence, offering Post Graduate Courses in Architecture, Urban Planning, Landscape Architecture, Construction Management etc. A Research and Consultancy Cell is going to be set up soon in the campus to promote advanced research in the related fields and to facilitate interaction and collaboration with reputed Institutes in India and abroad.



JBR
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