



POLITICAL PARTICIPATION OF TELANGANA SEPARATE STATE MOVEMENT -HISTORICAL PERSPECTIVE

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ABSTRACT:

Participation means to take part or have a share in common with others in the decision making process, it also refers to involvement. The concept of supporting participation has been understood differently by different group, some regard it as contribution in terms of money and material resources. Students have played a major role as agents of social change and political development. They played a crucial role in freedom struggles of many third world countries and have provided left-wing leadership to nationalist movements and a generation of leaders were trained in these student movements. Social movements are large informal groupings of individuals and/or organizations focused on specific political or social issues, in other words, on carrying out, resisting or undoing a social change. Social change refers to the notion of social progress or socio-cultural evolution; the philosophical idea that society moves forward by dialectical or evolutionary means. The Telangana agitation was a prolonged and complex movement which rocked the state of Andhra Pradesh, particularly the Telangana region. Political movement is an expression of the struggle of a social group for the political space and benefits.

KEY WORDS: *Socio-Culture, Democracy, Social Movements, Telangana Agitation etc.,*

INTRODUCTION:

Literally, Participation means to take part or have a share in common with others in the decision making process, it also refers to involvement. The concept of political participation has been understood differently by different people, some regard it as contribution in terms of money and material resources. For some others it implies physical presence in a group where some decisions are taken and membership is also regarded as participation. In the term participation there are two activities performed by every individual that

is one must decide to act or not to act and the next is the direction of his action that is whom to vote. Political participation is a cumulative one; persons who engage in one political action often engage in others as well. Political participation is often considered as an activity related to voters and their participation level in politics.

Participation is a social phenomenon in which human beings participate consciously or unconsciously, directly or indirectly. Political participation provides an opportunity to control policies of government. Participation is an interaction between individuals and groups and it generates patriotism, loyalty and a sense of commitment towards the society at large. Participation means getting people to agree and go along with a project that has already been designed for them or gets support of few leaders. Any activity of citizens designed to influence government comes under political participation even if it does not affect the government. Mobilized actions can also be included in participation. Political participation can be influenced

The state with the most active and by several factors. Broadly three factors can be identified in this context as on: i) Psychological ii) Social iii) Political factors.

COMMUNICATION IN SOCIAL MOVEMENTS:

In India one can notice a clear difference among the student agitations from the pre-independence to the post independence days. Pre-Independence students were widely and deeply involved in the Nationalist or Independence movement. Prior to 1947, political issues were clear and dramatic the British had to be driven from the sub-continent and radical, social change had to be instituted in Indian society. Their involvement was deeply rooted in two types of movements which are either norm-oriented or value oriented. While the norm-oriented movement is concerned with a specific goal and is more likely a product of an emotional response to a specific issue, the value oriented movements are concerned with broader ideological issues and when it is involved in concrete actions, these activities are usually linked directly to a broad concern.

The term "social movements" was introduced in 1850 by the German Sociologist Lorenz von Stein in his book "History of the French Social Movement from 1789 to the Present" (1850). Social movements are large informal groupings of individuals and/or organizations focused on specific political or social issues, in other words, on carrying out, resisting or undoing a social change. Social change refers to the notion of social progress or socio-cultural evolution; the philosophical idea that society moves forward by dialectical or evolutionary means. Social change may be driven by cultural, religious, economic, political, scientific or technological forces. Change advocated by social movement, May also be radical or revolutionary; demanding fundamental change in the existing social institutional structures and relationships. A Socio-Political movement demands a structural change in the system. It may be organized around a single issue or set of issues, or around a set of shared concerns of a social group or community. It aims at

convincing the citizens and /or government officers to take action on the issues and concerns which are at the focus of the movement. Political movement is an expression of the struggle of a social group for the political space and benefits.

Social movements begin with unequal distributions of wealth, power, and privilege, effects of social policy, and cultural change or transgression. Aggrieved / desiring groups may organize to pursue their shared beliefs and interests. For socialization and social change, communication is a prerequisite. Social change refers to the notion of social progress or socio-cultural evolution; the philosophical idea that society moves forward by dialectical or evolutionary means. In order to mobilize support for their causes, social activists strategically draw communication plans to make their demands to be at the forefront of the public debate. To explain the widespread existence of social movements, sometimes members make extreme sacrifice on their behalf. Telangana movement is one among such Socio-Political movements, which used various communication methods to mobilize support for their causes.

SIGNIFICANCE OF THE STUDY:

Radical student movement in Andhra Pradesh. Students have participated in a number of movements including separate Telangana movement, Vizag Steel Plant agitation, Anti-prices, separate Andhra movement, Non-Mulki agitation, and more so in recent-past students social welfare scholarship issues, etc. The Telangana agitation was a prolonged and complex movement which rocked the state of Andhra Pradesh, particularly the Telangana region. The Telangana agitation of 1969 was no sudden outburst. Its roots could be seen years back in the history of free India. The first manifestation of Non-Mulki agitation of 1952 was followed by the second Non-Mulki agitations 1956. The agitation of 1969 was yet another upsurge in this continuum and may be regarded as the third in the series. The agitation began on January 15th and lasted in September 1969.

In February 1969, a forum known as the Telangana People's Forum was formed with a view to complementing the students' efforts by involving non-student elements also. This set the stage ready for the agitation to assume a political dimension for soon the Telangana People's Forum was transformed into a political party-the Telangana Praja Samithi (TPS).

Now, again, Telangana movement blow out in 2001 under the captainship of Mr. K. Chandra Shekar Rao and he also found Telangana Rastra Samithi to organize his movement for separate statehood. It may be stated that all the aforesaid events have had a significant impact on the history and nature of student movement in Telangana in as much as they helped to accelerate the process of politicization.

OBJECTIVES OF THE STUDY:

The present study seeks to understand the nature, tendency and perception of the student political culture. The specific objectives of the study are as follow:

1. To know the historical perspective of Telangana movement.
2. To explore the leaders as well as the student attitude towards the political movements.
3. To probe into the specific ways in which their political awareness and political participation correspond to their age, education and their socio-economic status.
4. To understand the participator activism in separate Telangana agitation.

SOURCES OF THE DATA:

The study is made on the basis of secondary sources. The macro aspect of study will be based on the published and unpublished works on the subject and reports from Government and expert bodies will be gathered through administration of socio-economic data, the informal discussion held with certain informed persons and records of the Government and offices of the social organizations and political parties. The secondary source material will be drawn from published material on the subject concerned books, journals, government orders, reports of the committees, commissions, researcher theses, newspapers and interview schedules.

SEPARATE STATE OF TELANGANA MOVEMENT:

The Andhra leadership still smarting at the ill-treatment meted out to them by the Tamil ruling class in the old Madras Presidency, transferred the injury to the people of Telangana. The another reason is also the lust for power and money of the feudal castes of the Andhra area, Kammas, Reddys and Brahmins. The ill-gotten film wealth and colonial exploitation of Telangana water and power resource; have created an insane society. The Congress and Telugu Desam of course acted as the official representatives of this insanity. Total exploitation of Telangana resources for the benefit of the Andhra area is accompanied by attacks on the way of life of Telangana people. In fact, the insistence on the formation of Andhra Pradesh was itself with the intention of taking control of Telangana resources. The ongoing separate Telangana struggle is one such Socio- Political movements in India. It is the first Indian struggle for economic and cultural autonomy. The demand for Telangana is a demand for responsible and participatory politics. It is the demand for small states. The demand for small states is a demand for democratic governance.

TELANGANA PRAJA SAMITHI:

Under the banner of Telangana Praja Samithi, the movement spread to all corners of Telangana. Committees were formed everywhere in the region. It decided to take out a rally to Raj Bhavan on 1st May 1969. The Government banned the rally. Nevertheless, rally started from Charminar. Thousands of people took part in it. The grand old man of Telangana, K. V. Ranga Reddy addressed the gathering. The last sentence of his speech was-"**Ghulamiki zindagi se moutacchihai**" - **death is preferable to a life of slavery**, inspired the activists and boosted their morale. Despite hundreds teargas shells were fired at, the procession continued all along the procession route, till it reached Raj Bhavan. **A section of Telangana police had refused to open fire** in the Raj Bhavan area. Yet in spite of all the tear-gassing and firing the

procession continued to swell and by the time it reached Raj Bhavan there were more than fifty thousand people. The martyrdom of young men was the spark that lit the fire all over Telangana. The fighting spirit against the injustice itself was the most effective means of communication. The commitment to the cause itself was the best tool of communication.

CONSPIRACY OF CONGRESS:

Congress is well known to conspiracy ever since its formation, opined by Dr.B.R.Ambedkar on several occasions. It infiltrated the movement. Once again Congress betrayed the people of Telangana in the guise of Marri Channa Reddy, who started dismantling the organization at every level. Yet the movement continued since it was still alive at the grassroots level. The NGOs' strike was continuing. The entire administration had been paralyzed. Prime Minister Indira Gandhi paid a flying midnight visit to Hyderabad to pacify people, perhaps to purchase some leaders. As a result, Channa Reddy announced the suspension of the movement.

SEPARATE TELANGANA MOVEMENT OF 1969:

In 1956 people of Telangana waged an agitation against the merger of Telangana with the Andhra. But it was also betrayed. In fact, Telangana movement of 1969 actually commenced on 6th December 1968. Students took out a procession from Vivek Vardhini College in Hyderabad. The procession was attacked by rowdies recruited by so-called integrationists as well as the police. Soon demonstrations were organized in Khammam and Warangal, which later spread to Nizamabad and other parts of Telangana.

TRAIT IN THE GUISE OF TELUGU DESAM PARTY FOR ONCE AGAIN:

The long awaiting power monger Kamma community explored all the possibilities and tried their best to come to power in the guise of Telugu Desam Party, with a mass attractive slogan “ the Telugu self respect and pride”. Once again the infiltration of Andhras swelled like anything and grabbed the Telangana resources. They sprawled like invisible enemies and invaded Telangana. They humiliated and mocked at Telangana culture and language. During TDP regime the Andhras who resided about four years in Hyderabad and other parts of Telangana, were even allowed to get local certificates. The Mulki rules created by Nizam to protect local interests were bluntly ignored and over ruled. Chandra Babu Naidu even did not allow his fellow MLAs to utter the word Telangana in the State Assembly. That led to revolt once again in Telangana. Indeed the Telangana Movement is ever burning fireball. Sometimes, it was covered by the ashes of either the false promises made by the rulers or by not having the proper leadership. But every year it was being renewed at least by commemorating the martyrs and protesting against the formation day of Andhra Pradesh, November first as Black Day.

SECOND PHASE OF TELANGANA MOVEMENT 1990-2009:

The Telangana movement is the first Indian struggle for economic and cultural autonomy. Like many other social -political movements, Telangana movement was also started at Osmania University, where the process of mass education brought many people together. It became center stage for Telangana Students Front (TSF) and Telangana Liberation Students Organization (TELSO) organized demonstrations on and outside the campus.

SEMINARS, MEETINGS, RALLIES AND PUBLIC MEETINGS:

A national seminar on small states was organized at Osmania University in August 1993. Surendra Mohan, Justice Madhava Reddy, George Fernandes and other delegates from various parts of the country including Vilas Bhongade from Vidarbha. Forum for Freedom of Expression - a group of Journalists and Writers, the author of this article was one of its founders, also organized a daylong conference in Hyderabad in 1996. Stirrings of a new movement could be clearly witnessed in Warangal on 1st November 1996 at the Telangana Praja Samiti convention. The Bhongir meeting proved to be a turning point. The chief guest was Gaddar, renowned revolutionary balladeer of the region. He called upon the people to launch a totally peaceful agitation for achievement of a separate state.

BJP SLOGAN “ONE VOTE - TWO STATES”:

The emotions and forces generated by the movement were not strong enough, however, for a continuing drive for a separate state until 1990s when Bharatiya Janata Party (BJP), promised a separate Telangana state if they came to power in its Kakinda Plenary, with a slogan “one vote - two states”. As promised BJP created Jharkhand, Chhattisgarh and Uttarkhand states in 2000, but not Telangana state. It was because of the opposition from its coalition partner, Telugu Desam Party. These developments brought new life into Telangana movement by 2000.

TELANGANA RASTRA SAMITHI (TRS):

Telangana Rashtra Samithi (TRS), a new political party, was formed in 2001, with the single point agenda of creating a separate Telangana state. Kalvakuntla Chandrasekhar Rao popularly known as KCR, is its leader. In fact, The Telangana movement gained the momentum with KCR’s political and communication strategies. KCR is one of the best articulators and orators, who could know not only the pulse of the people as politician, but also could express in the local idiom and dialect. KCR is known for the political and the communication strategies. Despite of their political ideologies Telangana people supported TRS, whenever it went for elections whether they were local bodies, State Assembly or Parliament Elections and bye-elections for the sake of Telangana, with thumping majority.

When KCR began a hunger strike on November 29, 2009, demanding a separate Telangana state, the Seema-Andhra owned and oriented media had to give the coverage. His arrest, and then the situation in

Telangana following his arrest also got wide publicity both in print and electronic media. Eleven days after TRS chief KCR began an indefinite fast for Telangana, the Centre on Wednesday, emerging after a late-night meeting at Prime Minister Manmohan Singh's residence, Union home minister P.Chidambaram announced that the process of formation of a separate state was being set into motion.

SEEMA-ANDHRA OWNED AND ORIENTED MEDIA:

The Congress was also vertically split on the issue, with those opposed to the division of Andhra Pradesh stepping up their resistance. Sources said 24 Congress MPs from coastal and Rayalaseema regions wrote to Sonia for a "united Andhra". Since the Seema-Andhra owned and oriented media became cautious and conditioned. It was decided not to give much coverage to Telangana movement, if it is inevitable only to give the least coverage to Telangana movement. Hence the Seema-Andhra owned and oriented media showed its colonial nature since then.

PARALLEL AND ALTERNATE TELANGANA MOVEMENT:

Within short span of time TRS evolved as an umbrella political party for Telangana movement and activists, as ever before any other party in the region. But with a few mistakes either with over confidence or with ulterior selfish motto and gains, KCR failed in sustaining the confidence of people of Telangana for longer time. This led to continue parallel and alternate movement by the counter Telangana organizations and political parties. They organized a number of awareness programs and undertook several agitations to keep the movement alive and get advanced. Indeed, Telangana Movement is a real people's movement. Its politicians are just one aspect of the whole movement. The message was carried by Telangana through their ballads, pamphlets, stories, booklets, and street plays and other means of communication.

TELANGANA PRAJA FRONT (TPF):

Gadhar founded Telangana Praja Front on October 3, 2010 and a formal announcement was made at a broad-based convention on 9th October. As many people in Telangana believe TRS is mostly used by KCR family for advance of its political interests, the TPF viewed by those people that it will bring a new dynamic into the demand for Telangana state hood.

COMMUNICATION METHODS USED IN TELANGANA MOVEMENT:

To get a momentum to the Telangana movement and its wide spread, several communication methods and strategies were adopted by various political parties and the organizations. All the possible communication methods-traditional folk and modern mass media, big and little media, print and electronic media, web and wires, vertical and horizontal, linguistic and non linguistic communication were used optimum. Their potentialities were explored extensively to reach the messages not only the length and breadth of Telangana, but also overseas and across the nations. Now the Telangana movement is in every heart and every hut. This credit goes to each and every person and organization that contributed their best,

particularly literary, cultural, legal, socio-political organizations and parties.

THE ROLE OF SONG IN TELANGANA MOVEMENT:

Folk songs were first used in Telangana Peasant Armed Struggle. The credit of revolutionizing the folk songs for the wide spread of ideological messages goes to Bandi Yadagiri, Suddala Hnumanthu, Baddam Ella Reddy, Devaruppula Rajaram and others. This inheritance and legacy is being continued by Gaddar and other poet singers. The Telangana Cultural force could plant a sort of emotional feelings in the minds of people through a song. Telangana poet- singers and artists have imbibed the cultural inheritance from struggles waged by the people of this region against the exploitation by the rulers. So far thousands songs were composed and being sung by the people of Telangana. In fact, without these songs the Telangana movement could not get wide spread. Especially, the Songs on martyrs inspired many. Aesthetics and emotions of the people touched by the song as an effective communication.

TELANGANA DHOOM-DHAM:

Telangana Dhoom Dham is a unique cultural platform. It is a congruence of Telangana singers, dancers, artists and others not only attracted the illiterate masses but all sections of people of Telangana across the world. It created awareness among the masses and motivated them to take part in the movement and make it widespread like wildfire. As part of the ongoing agitation for separate state since 2005-2006 umpteen programs of Telangana Dhoom- Dham were organized not only in every nook and corner of Telangana but else wherever the Telangana people went in search of livelihood like New Jersey, Boston, Dubai, Surat, Bhivandi, Mumbai and Delhi.

The famous renowned poet-singers, dancers, artists and others took part in the programs and made them a great success. They sang songs decrying to the exploitation of the region and its people and sought support of all sections for continuing the agitation until the ultimate goal was achieved. It is not an exaggeration to comment that without Dhoom-Dham the Telangana could not be in the present shape and mode. Telangana Dhoom-Dham left a tremendous impact and influence on not only people of Telangana but also the counter parts from other regions and the rulers at both Centre and State.

IMPACT OF TELANGANA FAIRS, FESTIVALS AND CELEBRATIONS:

Besides main festivals, Telangana ites celebrate certain regional and unique festivals like Alai-Balai on the eve of Dasara in Hyderabad and Bonalu and Batakamma, Peereela panduga/ Moharram, Holi, Jajiri Aata, Kamunipanduga all over Telangana, Yedupayala Jatara in Medak, Sammakka Saralamma Jatara in Warangal district, Nagoba-Keslapur Jatara and Komuram Bhim-Jodeghat Jatara in Adilabad District and Lingamantula Jatara in Nallagonda. Telangana activists made use of these occasions to create awareness among the people of Telangana, about the necessity of a separate state.

BATHUKAMMA:

Bathukamma has a social relevance in that men and women from their respective villages or towns get a chance to interact with each other as they assemble in specific spots. Whatever might be the intention, to get publicity and TRP, Andhra Jyothi, a Telugu daily and TV9 a Telugu TV channel coordinated and jointly celebrated Bathukamma festival not only across the Telangana, but also the places like Delhi and NCR, Surat and Bhivandi and where the Telangana people migrated in search of livelihood? Hence, the Bathukamma a the unique festival which is synonymous and symbolic of the Telangana region once again brought the consciousness and the solidarity among the Telangana people in the wake of second freedom struggle of Telangana from the clutches of Andhra colonial rule.

SAMMAKKA-SARAKKA JATARA:

In fact, originally in the beginning this was a tribal fair. But later it got popularity of all sections of people of Telangana. It is one of the biggest festival in Telangana, held in forests near Medaram village, once in every two years. This is celebrated for three days. Thousands of devotees come here to celebrate. Samakka Sarakka Jatara is the time for the largest tribal congregation in the world, approximately 6 million people converge over three days around Medaram and its adjacent stream/rivulet, Jampanna Vagu, Jathara begins on Magha Shuddapurnima. Jaggery is offered to the deity equal to the weight of the devotee.

TELANGANAVANTA VARPU:

Jitta Bala Krishna Reddy a resident of Bhuvanagiri of Nalgonda district and president of Telangana Rashtra Yuva Sena organized Telangana Vanta Varpu for the first time in a large-scale at Nizam College grounds in Hyderabad, which reflected Telangana Culture. A variety of foods were prepared which were available in plenty and ample in this region prior to the Andhra colonization.

STUDENTS JOINT ACTION COMMITTEE:

Students of Osmania, Kakatiya, Telangana, Palmur and Nallagonda (MG) Universities organized padayatras in Telangana. Students JAC divided in two teams and took the padayatras separately in South and North Telangana regions respectively. The concluding meetings held in Kakatiya University campus and Osmania University Campus respectively. The peoples and their representatives in the respective districts extended their fullest cooperation in making the padayatras a great success irrespective of their political ideology.

The all-party Telangana Joint Action Committee (JAC) started relay hunger strikes and threatened resignations of all legislators on Jan 28, demanding the Centre to spell out its stand on separate Telangana and start the process of creating the State within a timeframe. The Union minister announced on 3rd February that a five member Justice Sri Krishna Committee would look into the issue of Bifurcation of Andhra Pradesh state.

JUSTICE SRI KRISHNA COMMITTEE:

The five member Justice B.N. Sri Krishna Committee constituted on 3rd February, 2010 to examine the situation in the State of Andhra Pradesh with reference to the demand for a separate State of Telangana as well as the demand for maintaining the present status of a united Andhra Pradesh. Since then it had a wide range of consultations with parties, organizations and individuals and a submitted its report on 30th December which led to a chaos in Andhra Pradesh, even with catching no mouse by digging the mountain.

LAST AND FINAL FIGHT:

At present, Telangana stood on the verge of last and final fight for liberation from aliens and for participatory politics. As rightly says KCR very often, the challenge movement before Telangana people is “do or die”. Telangana state must be carved **now or never**”. The end going on has added a demand for social emancipation. The whole World is witnessing how the people of Telangana are fighting their final battle for liberation from the exploitation and cultural domination? And how the Andhra colonialists are reacting to retain their domination and continue their on-going exploitation? The Telangana issue will decide the future course of Indian politics. It is the melodrama of being directed; screen play prompted and enacted by the Congress led UPA Government at New Delhi. Telangana, which witnessed sacrifices and sabotages, several ups and downs, has stood in the vanguard of such movements for the last fifty years and awaits correct and collective leadership to face its final battle?. The demand for Telangana is a demand for responsible and participatory politics. It is the demand for small states. The demand for small states is a demand for democratic governance. The “public gain” is interpreted as “common good for the majority of the oppressed and of those facing injustice” in Telangana Region.

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