

## **SEPARATE TELANGANA STATEHOOD MOVEMENT IN LINGUISTIC, LITERARY AND CULTURAL CONTEXT**

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### ***Abstract***

*This paper aims at understanding the various dimensions of separate Telangana Statehood Movement continued from 1969 to 2014 in India and finally succeeded in achieving the separate state. The main focus is on the Linguistic, Literary and Cultural dimensions and related issues caused for the separate state movement in the region. Various incidents occurred in the movement and impact of the movement on the people vice versa in various socio-economic conditions. An attempt is made to identify certain issues in the movement related to Language, Literature and Culture based on the social conditions of the Telangana people. The emphasis is on the Linguistic Discrimination among the same language speaking society resulted in literary and cultural disparities and inequalities in employment. This paper is intended to reveal how the separate Telangana Movement started, grown up and finally succeeded.*

**Keywords:** *Telangana State, Discrimination, Safeguards, Peasant Revolt, SRC*

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### **Introduction**

Telangana is situated in the southern part of India has an area of 11, 48, 40 km<sup>2</sup> and about 3 Crores of population which has emerged as new state on 2<sup>nd</sup> June 2014. Different types of freedom movements have been growing out between 1946 - 2014 to protect their regional, cultural, ideological and linguistic consequences against injustice, poverty and social discriminations. In this process of movement various literary forms contributed significantly to construction of revolutionary ideology.

Separate Telangana Movement is one of the most powerful and peaceful struggles taken place in Modern Indian history. The movement growing out of oppressive and exploitative socio-economic conditions of the region in general and linguistic and cultural discriminations in particular.

*The Telangana People's Movement (1946-1951) was one of the most powerful and radical struggles in the history of modern India. Since 1946 growing out of oppressive and exploitative socio- economic conditions of the region in the erstwhile state of Hyderabad, the struggle by the peasants of Telangana tried to resist the feudal government vibrantly [1].*

Formerly the movement was characterised by the radical egalitarian politics and participation of all sections of the peasantry. Literary art forms like poetry, Navel, Short story and popular songs played an important role in the mobilization of the people towards the movement. People from all the section of the society irrespective of religion, caste and gender etc. participated in the movement finally succeed in the formation of a new state.

### **A Brief History of Telangana**

Telangana is a region connects the north India with the South India situated between two major rivers *Godavari* and *Krishna*. Telangana region has been ruled by great dynasties like *Satavahanas*, *Chalukyas*, *Kakatiyas*, *Mughals*, *Qutubshahis*, *Asaffahis* and others. Satavahanas ruled over Telangana for about 400 years were laid stones for cultural and literary excellence in the region. The important work of this dynasty was *Gathasaptasatiof Hala* the 17<sup>th</sup> Satavahana king. After 1858 when the British crown assumed the governance of India the *Nizam* aided the East India Company in Maharashtra war, so the British gave freedom to Nizam in his territories of Hyderabad State. When India got Independence from the British in 1947 the

Nizam of Hyderabad did not want to merge with the Indian Union and wanted to remain independent under the special provisions given to princely states by British.

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A great rebellion of peasant revolt took place in 1946 led by communist party of India (CPI) to establish peace in the region, the government of India annexed Hyderabad state on 17<sup>th</sup> September 1948 in operation polo, and then the Hyderabad state got independence. In December 1953 the state Reorganisation Commission (SRC) was appointed to form the states on linguistic basis. The region of Telangana on its disinterest merged with Andhra state to form Andhra Pradesh state on 1<sup>st</sup> November 1956, which was the first linguistic state formed in India. A Gentlemen Agreement was made between Telangana and Andhra leaders on 20 February 1956 with promises to safeguard the Telangana Interests. The Naxalite movement itself was a product of the betrayal of the 1968-1972 movement as also tardy implementation of land reforms by the Coastal area-Rayalaseema feudal coalition.

*The demand for a Separate Telangana State is not a new development. It was voiced much before the formation of Andhra Pradesh and continues to be raised thereafter. At the same time, the Telangana writers who were witnessing the struggle, exploitation, neglect and injustice in the enlarged state of Andhra Pradesh tried their best to depict these social realities through the various literary works. Hence, here an attempt is made to mirror the historical and social conditions of people of Telangana through the literary works. The emphasis is on the text itself as a whole and history as a process. Therefore, here an attempt is made to identify certain social issues/structures within the literary works and to relate them to concrete historical and social conditions of the people of Telangana from the perspective developed in sociology of literature [II].*

In order to Violation of Gentlemen agreement by Andhra leaders several movements have been taken place for separate Telangana state in 1969, 1972 and 2009. According to the announcement of the Central Government for formation of Telangana State on 9<sup>th</sup> December 2009, The *Andhra Pradesh Reorganisation Act 2014* bill was passed in parliament of India received the assent of the president and published in the gazette on 1<sup>st</sup> March 2014. The Separate Telangana state has emerged officially as 29<sup>th</sup> state of India on 2<sup>nd</sup> June 2014.

### **Various Forms of Telangana Movement**

The first Telangana Rebellion was a peasant revolt took place between 1946 - 1951 by the support of CPI against the local feudal landlords (Jagirdars&deshmukus) and later against the NizamNawab the king of Hyderabad state. The Telangana movement was a peculiar one which was followed three dimensions, the first one was taken part in Indian freedom struggle, second one was against the local King Nizam and third one was against the unification of Telangana with Andhra state to form AP state, which was finally modified into separate Telangana state wood movement.

#### **Idly Sambar Go Back**

Telangana people were oppressive about the unification of the state would loss out on job opportunities and access to power. The earliest protest against unification was called *Idly Sambar Go Back* which led to the Gentlemen Agreement. The movement for separate Telangana was grown up in the years 1969, 1972 and 1985. After 2000 the movement was forceful and entire Telangana people unanimously participated in hundreds of Bands Rallies.

### Million March

Million March was organised by Telangana JAC on 10<sup>th</sup> March 2010 in Hyderabad thousands of activists were arrested by the police. Activists damaged the 17 statues of Andhra representing personalities on Tank Bund at Hyderabad, Telangana March was remembered the Dandi March of Indian freedom movement.

### Non Co Operation Movement

Non cooperation movement was started on 17<sup>th</sup> February 2011 lasted for 16 days with the participation of 3 lakh government employees caused loss of Rs. 8 billion per day in revenue to the Government.

### SakalaJanulaSamme

Government employees throughout the T state called of Strike by all sections of people starting from 13<sup>th</sup> September 2011 Up to 46 days, even lawyer's boycott courts and 60,000 employees of Singareni Collieries (SCCL Ltd) also joined in the strike. Due to call of *Rail Roko* on 15 October 2011 about 110 trains were cancelled and 68 trains were diverted into other routes.

All these movements were grown up in the Telangana region for the separate statehood to provide an ideal environment for the prosperity of arts, culture and self respect against the discrimination of language, literature and culture by the Andhra leaders.

### Linguistic Discrimination

Telugu is a second largest language in India having rich literary works and cultural traditions. The language was divided into four dialects based on the regions and slag found in the pronunciation, in which Telangana is a major dialect deliberately discriminated by Andhra Intellectuals. The Andhra people condemned the Telangana language as an ordinary dialect and unilaterally claimed their language as standard language which was spoken in only two districts. Telangana Dialect spoken in ten districts seriously discriminated causing humiliation to Telagana people.

All the text books for schools and colleges published by government and other organisations are completely written in so called standard Language belonged to Andhra region, not even a single Telangana word is placed in the books. Telangana dialect ridiculously criticized as Turakandram (Muslim Telugu) as laughing stocks demeaning the stature of Telangana Leaders. Telangana writings and other works in Telangana dialect were neglected lead to demolishing the cultural heritage and history of the region.

*The Telangana struggle was thus a fertile ground for the birth of a wide range of new popular art forms, and the adaptation of old forms to new purposes. In all these, songs played an important role in the movement. Famous religious songs and romantic lullabies were changed into people's songs which played a vital role in educating the people [III].*

Telugu film industry, Telugu TV channels and mass media largely promoted by *Andhra Capitalists, Editors, Writers, Director and Actors* deliberately neglected the Telangana Dialect.

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Telangana Dialect is meant for *villains* and *comedians* in the films and its cultural history is poorly projected. The dialogues were laughed at and their characters despaired in media reinforcing Andhra as superior made Telangana people afraid of their own language to speak in public.

### **Literary discrimination**

Telugu Language is very rich with its literary works. The language is known as Telugu recognised and placed in the VIII th Schedule of the Indian Constitution. There is no existence of Andhra Language at all in the olden and Modern literature but Telugu literature was degraded as Andhra Literature and most of the literary works were substituted with the word *Andhra* as *PracheenandraSahityam*, *AdhunikandraSahityam*. Adikavi(first poet) in Telugu was *Nannaya* announced that *MahabharathasamhitarachanaBandarudayyeJagadditamugan* but later on Telugu *Mahabharam* renamed as *Andhra Mahabharatam*.

Satavahana kingdom that was first ruled in Telangana region was also renamed as *Andhra Satavahanaulu*. *Bhagavatam* the work of eminent poet *Potana* who belonged to Telanagana region also renamed as *Andhra Mahabhagavatam*. In this way so many literary works in Telugu literature were modified their names by adding a prefix *Andhra*. Such as *Andhrulasamskruticharitra* which was published by Telugu Academy a governmental organisation. *AndhrulaVagmayaCharitra* , *Andhra SahityaCharitraSangraham*, *Andhra VagmayaCharitraSangrahamu*, *SamagrandraSahityam*, *Andhra KavulaCharitra*, *Andhra BhashaVikasam*, *Andhra prataparududraYashobhushanam*, *Andhra VyakaranaVikasam*, *Andhra Kavityam pi Anglaprabhavam* etc. The *Vedas* are for all but not only for or of Andhra were also called *Andhra Veda Vagmayam*.

Not only literary works but also literary organisation named as *Andhra SaraswataParishattu*, *Vishalandra* and *Andhra MahilaMandali*. So as to protect the self respect of the Telangana poets, writers and others the separate Telangana Movement has grow up with full of literature.

*The Separate Telangana Movement and Telangana Literary Movement are instrumental in helping and assisting to grow and inspire each other. The vast majority of the literary works reached the target audiences in inspiring to protest for the Separate State. It can be concluded by saying categorically that to a great extent these works inspired the masses in participating and demanding Separate Telangana. And at the same time the mass movement is also equally responsible in mobilizing the writers to pen their thoughts about the movement and its related issues [IV].*

### **Cultural Discrimination**

Telangana was ruled by various dynasties for almost half a millennia, the culture of the region was a fusion of Dakhani, Telugu, Kannada and Marathi cultures. At the same time Andhra region was influenced of erstwhile madras state culture so culturally Telangana is different from rest of the Andhra Pradesh (AP) culture. Since then, a lot of people from other parts of AP migrated to Hyderabad and other towns of Telangana . Andhra people deliberately ignored



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Telangana history and culture for a reason demand raised for a separate state in the minds of the Telangana people.

*In the cultural dimension of the struggle, the folk art forms and popular songs played an important role in the process of peoples' mobilization towards movement. For historical reasons, the Telangana rural society remained without significant educational facilities. There were few schools, and most of these imparted education in Urdu [V].*

Batukamma is a legend festival is one of the major festivals in the world. Unfortunately the important festival of Telangana was neglected by Andhra Rulers. About 33 statues of eminent personalities were erected on Tank Bund of Hussein Sagar Lake among them only 2 to 3 personalities belonged to Telangana is one of the major discriminations towards Telangana history and culture. Government deliberately neglected to include Telangana freedom struggle in the textbook syllabus. Due to the above reasons most of the Telangana people stopped speaking Telangana Language and stopped celebrating Telangana festivals fearing the wrath of their non- Telangana people. This pathetic situation caused to *Cultural Genocide*.

All the Andhra cultural festivals and traditions were influenced the Telangana culture Through Telugu cinema and Mass media. Most of the schools and Government institutions in Andhra Region are full of infrastructure and other facilities, where as in Telangana they struggled with lack of funds. New Universities were established in Andhra region with adequate funds and named after great poets *Nannaya*(Nannaya University), *Vemana*(Vemana University) but in Telangana the Universitys established with inadequate funds and they hesitate to give a name of *Somana* or *Potana*( prominent poets) to the university of the region. The Andhra Government deliberately not allocated adequate funds to Telangana Region for cultural and traditional rituals.

*Though, the people from the Telangana were against the merger with Andhra State, the Union Government against the general will of the people has forcefully merged the Telangana with Andhra State. According to these agreement safe guards in the matters relating to Telangana revenues, educational facilities, recruitment and retrenchment of service personnel, the position of Urdu, domicile rules, sale of agricultural lands were guaranteed... After the formation of A.P. State in 1956 an exodus of employees from Andhra Region was encouraged by the Govt. of A.P. into Telangana relaxing the mulki rules on administrative grounds and issued mulki certificates to the non-mulkies and allowed them to infiltrate in to the jobs reserved for mulkies. Andhra employees got monetary benefit and Telangana employees downgraded in the name of uniformity [VI].*

### **Conclusion**

The Unified state formed against the wish of Telangana people always played a partisan role and showed discrimination in promoting literary, linguistic and cultural Activities. Any AP state Government failed to extend any form of justice to the people of Telangana from discrimination and degradation of Telangana language, literature, history and culture. Even after 58 years of geographical merger of two states (Andhra and Hyderabad states) both regions have not been completely integrated. There is a vast divisiveness in terms of emotions, language, literature and culture. In this context only the way to safeguard Telangana culture, language and

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literature are to preserve the oldest traditions and heritage of Telangana is possible through political empowerment and self governance. When all the agreements violated and cultural solidarity destroyed, The demand for separate state of Telangana does not spring out just for right to power, but of right to equality of their language, literature and culture.

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