



A Critical Analysis On Construction Of The Telangana Identity

Chandan Bhakta, Department of B.Ed, Prabhat Kumar College, Contai, WB, India.

Email: chandan.pkc@gmail.com

Abstract: The Telangana movement was praised as a popular democratic fight against the political dictatorship and economic exploitation of several academics. The desire for individuality and self-regulation of people is regarded as formal recognition in the decision by the Central Government to form a new state. This article explores the process of developing an identity of Telangana and illuminates the numerous reasons for this. Telangana's identity is built in part on the realities and in part on false hopes. In addition to academics, the opportunism of political parties, and especially the left's unjustifiable apathy, helped regional identity to reappear.

Keywords: Telangana, Construction, Consolidation, India, Movement

Introduction:

The idea of a language reorganisation of India's states has its origins in the Telugu people, who first called upon the federal government to form a distinct Andhra state in the province of Madras in 1953. Three years later, they proposed Andhra state fusion with the former Telangana state of Hyderabad to become Andhra Pradesh state [1]. Vishal Andhra did not understand sub-region feelings, but they hoped that the Telugu peoples would unite based on a shared language and culture and construct a democratic and progressive state. It is deceptive to note that such a State is going to be bifurcated, founded with much goodwill and promise. The cabinet decision to form the Telangana State is regarded as the inevitable culmination of the people's struggles and aspirations for identity and self-dominance by many political leaders and activist academics. However, the decision sparked a passion and public outrage in other districts of AP, now known as Seem Andhra and obliged people to support Samaikyandhra (United Andhra Pradesh). In the state, there is an important policy debate between the proponents and foes of the Telangana movement, in addition to turbulences and counter-agitations. This paper examines the process leading to building the consolidation of a Telangana identity in the context of these movements and debates and questions the premises ideologues have used to explain the drive to a separate state [2].

AP includes 3 sub-areas: the Andhra, Rayalaseema and Telangana coastal regions. Due to distinctions in history, culture, geography and development, subregional identity has been in place since it was founded. But these subregional identities were founded with all the Telugu people's overall language identity. In 1956, the majority view in Telangana supported the creation of AP, notwithstanding objections from several Congressmen. The Communists in Telangana, who then had enormous public backing, openly supported the Vishalandhra concept. The Hyderabad Legislative Assembly formally united with Andhra to become the AP following a major discussion on its advantages and reversals. However, a decade later, the state experienced rival subregional moves calling for a separate Telangana and Andhra. Premier Indira Gandhi rejected subregional requests by introducing a six-point formula, followed by the Thirty-Second Constitutional Amendment of 1973 with the addition of clause

371-D and pursuing a compromise. Telangana Praja Samithi (TPS), which had been set up in 1969 to campaign for a separate telangana, was dissolved.

The leaders of Telangana AP, like PV Narasimha Rao, JalagamVengala Rao, Marri Chenna Reddy and T Anjaiah, were chief ministers. In 1982 Chief Minister Anjaiah raised a public appeal for dignity and self-respect after Rajv Gandhi, then only Congressional leader, N.-T Rama Rao (NTR), a popular cinema actor in Telugu. In around six months, his Telugu Desam Party came to power, eliminating congressional monopolies (Kohli 1988). Although NTR was originating from coastal Andhra, the Telangana people were strongly supporting him and his party[9]. During his period of office as CEO, attempts were made to promote the use of Telugu. Telugu's statues, culture, literature, society and politics, in front of the Hussain Sagar Lake in Hyderabad were adorned in the Bund der Tanks. During this period, linguistic identity superseded sub-regional identification. In 2001, during N-Charrababu Naidu's term of office as chief minister, Telangana re-examined the feelings with Chandrasekhar Rao, which created the Telangana Rashtra Samithi (TRS). At initially, the TRS was dismissed as a little group that supported a separate state in Telangana. However, the TRS acquired power by establishing electoral alliances with the congresses in 2004 and the TDP in 2009 [3] and became a major political actor in the AP. The Telangan leaders – Congress, the TSD, the PrajaRajyam Party and the Rythu Convention Party of Yuvajana – have been obliged to declare support for a separate Telanganian party, as the TSR is growing. The PRP, YSRCP and the Seemandhra area have nevertheless been driven to leave Telangana and to have internal influences. The CPI (Marxist) and SUCI-C backed an unitary AP, whereas the Telangana Movements were supported by BJP, CPI and certain CPI factions. In the opinion of Lok Satta, the unity or splitting of AP is not necessary; good administration is crucial to the people.

The Telangan people's war in the 1950s was an armed woman and men's struggle to feudal oppression and tyranny in the Hyderabad state in Telangana. This was the foundation of the revolt against the hegemonic leaders in the Andhra areas, who opened the way to the formation of a separate state in 2014. There were three language regions in Nizam Province: nine districts in Telangana, five Marathwada provinces, and three in Kannada-speaking Karnataka districts. There were three linguistic districts in the district. The armed struggle conducted by Communists of Telangana was a struggle against feudal tyranny and tyranny by the Zamindari system, and for women and men, it was about life and death. Belli Lalitha and the woman's experiences in capturing her voice from past to present are addressed in this piece in the final stage of constructing the Telangana state. The fact is, not many women have taken a role in the policymaking process; one lady, through her speeches and folk songs at big events in 2014, took over the responsibility of Telangana as a whole for the mobilising of women and men to become involved in Telangana in the 1990s.

Intellectuals' Role:

Everyone who follows political happenings in AP is aware of the positions of Telangana's various politicians and parties. In the formation and development of a Telangana identity, the intellectuals played an important role besides this. Keshav Rao Jadhav and K Jayashankar's contributions must be mentioned in particular. After the collapse of the 1969 movement, when politicians in Telangana practically for about three decades gave up their wish of a separate state, these academics continued to advocate the idea. Jadhav has been an active member of the Osmania University movement in 1969. However, it could not accept conciliatory TPS leadership policies by organising alternative political platforms for the creation of a separate Telangana State. The Telangana Student Organization (TLSO) and the

Federation of Student Telangana were in charge of students following the merger of the TPS to the Convention. Jaya Shankar has held top academic posts both within and outside AP, an ideologist and TRS strategist. His close partnership with Osmania and Kakatiya Universities allowed him, through its convincing lectures and texts, to inspire countless Telangana intellectuals and students.

As the Telangan campaign became more active, other intellectuals — academics, journalists, artists and professionals — supported it, who attached importance to Telangana's identity in their writings and artistic expressions. The movement has contributed to popular sympathy by promoting and active involvement of leftist artists like Gadtar, Vimalakka, Allam Rajaiiah, and Kodandaram. In Telangana, the Naxali movement of a historical peasant insurrection was once the place and promoted. But the Left declined quickly on the outskirts of the region due in part to opportunistic policies and in part to factionality and state oppression. In 1991, the Soviet Union collapsed, and the revisionism of China further affected leftist groups. Many intellectuals therefore separated from political parties and supported the movement for human rights and identity. The Telangana movement was joined by certain intellectuals and artists [4]. These persons founded distinct organisations outside the TRS, helping to popularise the Telangana concept among students and young people. Appropriate Telanganese were also supported by certain activist intellects supporting Ambedkar, enhances their sentiment among the programmed castes (SC), the planned tribes (ST), and pupils from the region's backward class (BC).

Movements:

KCR and its TRS were important in order to reinstate Telangana at the centre of the AP political debate. But after a growing number of intellectuals, students and young people started recognising and participating in the movement, the real momentum came. Common action committees have been formed in order to assist in unifying and coordinating efforts among political parties, students, officials of government, lawyers, journalists and other organisations in the various sections of the public of Telangana. These committees mobilised people to protest in many ways: strikes, rastarokos, demonstrations and mass demonstrations, gheraos, civil disobedience, straight-cookers and cultural and political events. They also mobilised people. In order to reaffirm the cultural character of Telangana, the traditional festival of Bathukamma, with the blessing and support of Telangano ideologues and activists, was organised, and publicly celebrated, as females brought flowers to their deity and sought blessings as good homemakers. Apart from long Bathukamma songs that had patriarchal overtones in the plight of Telangana and praises of those who died for state sake, new ones were also compiled and sung during open celebrations.

In speeches and writings, the leaders of this movement use the local dialect intentionally [8]. A million march organised by pro-Telangano groups on 10 March 2011, concluded with the ugly mark of demolition of the statues of telugu luminaires from Seemandhra, 10 and Sakalajan which led to an unparalleled degeneration between North and New European countries. The KCR, which had compelled the central government to declare its separate state, became important to its recent history

During the 1969 Telangana agitation, there have been major protests and police violence. But the supportive role provided by communication technologies has made the latest movement more attractive and persistent. Previously, journals, public meetings, pamphlets and books were the major forms of communication of ideas. However, the advent of IT and electronic media has revolutionised communication. Furthermore, Telangana politicians and ideologues have been helped in providing easy access to the Internet, growing social networks and

presses online, Prominent websites like YouTube and the 24 news networks in TV. Ideas, information and insights can be communicated while sitting anywhere else in Hyderabad or in the corner of one city of the USA to people in the Telangana region. In AP and outside AP, new technologies allow people to become consumers and transmitters of ideas and information to them. The computer-oriented individuals can be affected and influenced in the virtual world by different social networks and comment segments of online news.

In addition, a number and distinctive Telangana philosophy is actively promoted by several NGOs, including the Telangana Developing Forum, the Telangan Resource Centre, the Telangana Jagruthi and Telangan Information Task Force. Leaders' websites and political events in Telangana provide open access to academic papers and papers, literary works, Telangana heroes biographies and Telangana speaker's video clips. In order to win the support of everyone in the region, even those from abroad, effort are undertaken to promote the tradition of Telangana - its folk traditions, its literature, food, local festivals and jatara. Furthermore films based on the Telanganese issues such as Bathukamma and Jai Bolo Telangana and Namaste Telangana as well as V6 TV launches and on Telangana-linked songs, videos and documents on youtubes and on other sites contributing to the promotion of a Telangana identity among the people of the region.

Telangana Women's Movement:

The women of Telangana played a major role in the battle and mobilisation centred mostly on problems relating to women, including women's equal pay, women's battery, nutrition and hygiene, women's working facilities on industrial sites, and separate toilets. Women actively participated in the struggle for land rights, proper wages and problems of forced labour, human trafficking and male prostitution. At Operation Polo, the most serious victims of horrendous torment and atrocities perpetrated by the Nizam army, dubbed "razakars," as well as the Indian police, were women who integrated the Hydravad State into India. They faced the challenges of harassment and rape and watched their children tortured and murdered before their eyes. Women mobilised to seek revenge on oppressors by viewing this type of horrors, and some women embraced Naxalism for it. Belli Lalitha has chosen constitutional and social tools for the achievement of rights according to the law established by the constitutional framework.

The book written in Telangana People's History by Puchalapalli Sundarayya on women is one of the greatest histories, recognising many female soldiers for Telangana. The book is one of the best. It describes the resilience, altruism, and courage of women who were elected and elected by the several groups created for the sake of the Telangana struggle. Women activists and reformers' initial efforts concentrated on boosting women's education, while women's empowerment focused on significant problems with the shift in time: sati, devadasi, dowry, alcohol and other key social-political issues. The Razakar army carried out many crimes against the movements by women and children as Hyderabad's powers transitioned from Nizam to the Indian Union [8]. All Indian Trade Union Congress (AITUC), All Hyderabad Students' Union, Andhra Mahassabha and women's groups such as Andhra Mahila Sabha have been given an opportunity to struggle against injustice by communists and socialists in the region. In 4,000 towns, with nearly four million women and men, the army conflict in Telangana spread.

The Folklore Movement in Telangana:

The region of Telangana has its own diverse folk arts that reflect their people's culture and everyday life. Highly defined to its local culture are folk arts. For the Telangana movement,

these creative forms were the way to convey and enhance the social, ritual, moral and emotional reality of ordinary people in their own castes and regions. The Cultural Army is a vital tool for building any movement to provide mobility between the masses. This is how the Telangana movement plans the political strategies and conditions that demand inspiration from the region's traditional folk culture. In order to mobilise and retain psycho-social support for the Movement traditional incentive was effectively used. This will focus on the role played in the Telangana Movement by the folk art forms.

The Burrakatha was one of the new forms that the PrajaNatyaMandali introduced in Telangana. Burrakatha was a famous narrative genre well known in the region of Andhra. Sarada Kathalu and PichukaKuntlaKathalu's Talangan shapes were extremely close to the Burrakatha shape. Mendicant communities executed this style of art, while professionals standardised this form more formally. The PrajaNatyaMandali employed this form very effectively and utilised Burrakathas, penned by Andhra artists in particular. Nazar and Sunkara Satyanarayana were the most renowned of them. During the Telangana Movement, xii Nazar played numerous Burrakathas. He gained famous for his 'Moscow Polimeralona.' Likewise "KashtaJeevi's Sunkara Satyanarayan. Thus, the PrajaNatyaMandali modified traditional formats for narration of history and mythology to successfully communicate the revolutionary message into political narratives. Although the Burrakatha was introduced from the Andhra region the art of the Telangana movement became popular immediately [7].

The GollaSuddalu in the area of Telangana is particularly famous for the art of Burrakatha. One reason could be that the Burrakathas were not genuinely indigenous and came from outside the area, while the GollaSuddulu is part of the tradition of the Telangana people. Secondly, Burrakathas were probably too codified and never so basic and straightforward as GollaSuddulu despite its simplicity of language and idiom. Naturally, GollaSuddulu was quite like Burrakathas, of course. Three artists were dressed like cowherds, with a crimson dhoti, the major performers also donning a cambali or blanket. The traditional shape of GollaSuddulu was employed under the patronage of PrajaNatyaMandali to disseminate information about the Rytu Coolie Sangham and Telangana movement in addition to the wider diffusion of revolutionary philosophy [7]. Given that the performance of the PrajaNatyaMandali was considerably easier than Burrakatha, the volunteers could show GollaSuddulu very easily.

The PrajaNatyaMandali clearly needed to develop ways to deal with the Muslim population, particularly to see that new tie of concord between the Hindus and the Muslims are established in the socioeconomic composition of the rural community Telangana [5]. The artists of the PrajaNatyaMandali pick the traditional folk song, as a form of song practised by Muslim mendicants, naturally to that goal. These songs were utilised to tell the tales of heroism such as the Telngana liberation warrior Bandagi, nationally or internationally. xv In the traditional form the pakeer asked the listeners to have faith in god, but the song "Insaniyat par Yakin rakho, hamari bat suno" was introduced in the version introduced by the PrajaNatyaMandali. That is, the call for a faith in humanity, thus replaced the new form by a broader humanist message with an essentially religious content.

Like all other identity movements, the Telangana identity needs to build "us," "them." In addition to demonising the other, the "us" must be presented as a standard unit. The proponents of a separate state are acting out internal differences and conflicts to reinforce the perception that the interests and opinions of everyone in Telangana are the same [6]. They recognise that the majority of Muslims in Hyderabad do not very well with a Telangana idea and TDP, which was perceived in recent Panchayat polls as anti-Telangana, has gained more seats in some areas of the Telangana region rather than TRS, which has pushed towards a

separate state. Nobody wonders why the working class, the working class, the peasants and minorities in the region of Telangana are not so thrilled as the educated urban-middle class. During their onslaught on Seemandhra, Telangana ideologues had to make sure politicians and capitalists did not worry about the opportunism and incompetence of their own leaders and exploitation of property owners, contractors and traders in Telangana. The Telangana defenders claim that the city of Hyderabad belongs to the Telugu people, that it has a historic, cultural, emotionally and spiritually attached attachment to Hyderabad. It was not possible to identify with the town, which has been the capital of AP since 1956, also emotionally by the people of Seemandhra. Also understated is the proportion of people residing in Seemandhra in Hyderabad. No referendum proposal should be considered to establish whether Hyderabad's population are in the state of Telangana. It is vital to ignore, as the coastal capitalist is blamed for driving their industry and real estates, that some of the capitalist list and real estate managers in the Telangana region have also purchased government and land at low rates. No word could be said against Narasima Rao, "the Telangana's son" in whom the NTR, Chandrababu Naidu, and Y-s S Rajosekhara Reddy governments have left their socialist clothing to openly support and embrace the neo-Liberal strategy of privatising, liberalising, and globalising the Network.

A real, multi-source skyscrapers, flyovers, entertainment parks and subway lines shattered the atmosphere and attractive surroundings, once a feature of Hyderabad City. Would Hyderabad have been different if the Seemandhra politicians and capitalists had not been moved there? Do we not see from towns such as Bangalore, Mumbai and Delhi that the neo-liberal development road in this age of globalisation, regardless in which region the capitals or politicians applaud the system?

Although left-wing intellectuals with Telangana know how the growth of society is logical, they remain silent and assist keep the delusion that when Seemandhractalists are taken care of, Telangana will prosper and resolve their farmers, the unemployed and the marginalised populations.

Regional Identification:

The movement's narratives of Telangana ideologues justify the fight for identity and autonomy and make it legitimate to combat domination, exploitation, discrimination, disappointment and humiliation. Important information is provided for the validation of these declarations. However, a more profound investigation reveals that several key assumptions based on the identity of Telangana are not so clear or uncontested. Building the identity of the area includes a specific attention or erasure of facts and recollections, as in the case of ethnic identities. In the last months, particularly following the decision of the Congressional Working Committee to awards its request for a separate telangana, the AP's case on the basis of a subregional identity has become contentious.

Critics say Telangana ideologues are close to those who speak Telugu, but they are close to the eyes. It does not take into consideration the fact that past kingdoms, including Hyderabad, encompassed not only the Telangana region but other Telugu, not Telugu. You should see that Telangana has never had strong linguistic identity, and the term Andra is alien from the region in order to reinforce the Telangana identity. The truth is that the Telangana social reformers and leaders of the Telangana government designated Sri Krishna Devaraya Andhra Bhasha Nilayam as the first library they constructed during Nizam's control. The organisation gathering the inhabitants of Telangane against Nizam's control was Andhra Maha Sabha.

The leaders of this movement argue that their demand for a distinct telangana is not rationalised. Instead of separation they demand only a demerger. This is based on the assumption that a political entity called the Telangana State was pushed to join it with Andhra before 1956. This myth tells the fact that Hyderabad comprised the area of Telangana, Marathi and Kuhada, before 1956, and that Hyderabad was the capital and not Telangana. In 1956 the Legislative Assembly agreed to join Andhra in Telangana's AP, and at that time many individuals, including Communist Party and supporters, in Telangana were for Vishalanhra. "In Andhra itself, major public opinion leaders seem to recognise that, although desired, Telangana should be founded on the voluntary and willing people, and that it is private, the State Reorganization Commission (SRC) report states. The claim that via manipulation and pressure Telangana was forced to join Andhra It is vital for the idea of a separate State to argue that Seemandhra politicians and capitalist have not considered and ignored the Telangana Region.

Conclusions:

The process in which ethnic identity is established is in many ways similar to regional identity building. It glorifies previous times; excessive concern over actual or imagined privations, exodus and identity; it is common to both phases to disregard others and to build borders to distinguish "us" from them. Thus, Telangana's identity is built partially on reality, voice, prejudice, and fake hopes like other sub-regional identities.

One can't deny that certain Telangana neighbourhoods are underdeveloped and that the Telangana people are behind the coastal people in education, employment and economic prosperity. It is true that politicians have not made attempts to develop all regions of the state and sub-regional imbalances. It is also true that insufficient attempts have been made to stimulate healthy interaction among the population of the three sections of the AP, to avoid eliminating attitudes of superiority and inferiority. Freedom and privatisation have generated uncomfortable young people and made them view rivals and enemies from different places. However, regional characteristics and activities must not necessarily be the exclusive solutions to the difficulties of Telangana or any other region. Alternative opportunities are sadly not taken into account by the ruling class and political parties, especially those of the left.

In reality, opportunistic parties and politicians who seek for short-term electoral benefits cannot expect to deal maturely and humanely with sub-regional issues. However, it remained viable to tackle most social, economic and cultural problems after the left parties were able, through democratic movements, to educate and mobilise the masses in all three regions, in order to fight for solutions to them. The public may have been told that there was little Seem Andhra politicians have done for their districts and their people for the Telangana area and the entirety of Rayalaseema and portion of the coastal Andhra that is underdeveloped. In ensuring positive socio-cultural links between people in different regions, the leftist parties might have played an effective role in teaching them to recognise diversity and appreciate dialects, literature, and cultures. It was their job to inform them that they, irrespective of where they come from, are their foes and that they must unite to confront the problems of deficiency, high prices, joblessness and under-development, all aggravated by neo-liberal government policy by government and central government.

References:

1. Gray, Hugh (1971): "The Demand for a Separate Telangana State in India", Asian Survey, Vol 11, No 5, pp 463-74.

2. Hanumantha Rao, C H (2011): "Sri Krishna Committee Report on Telengana: Recommendations at Variance with Analysis", Economic & Political Weekly, Vol 46, No 5, pp 33-36.
3. Anil Kumar, V (2007): "Why Telengana? Why Now?", Economic & Political Weekly, Vol 42, No 9.
4. Reddy, S Sudhakar (2013): "Why CPI Changed Its Stand on Telengana's Statehood", Mainstream, Vol 51, No 35.
5. Sen, Mohit (1970): "Separatism over Telengana", Economic & Political Weekly, Vol 5, No 47.
6. Reddy, S Sudhakar (2013): "Why CPI Changed Its Stand on Telengana's Statehood", Mainstream, Vol 51, No 35.
7. Dasaradha Rama Rao, G Parthasarathy and K V Ramana (1973): "Separatist Movement in Andhra Pradesh: Shadow and Substance", Economic & Political Weekly, Vol 8, No 11, pp 560-63.
8. Jayashankar, K (2006): "Telangana Movement: A Demand for a Separate State", available at <http://demandtelangana.blogspot.in/2006/11/telanganamovement-demand-for-separate.html>.
9. Pingle, Gautam (2010): "The Historical Context of Andhra and Telangana, 1949-56", Economic & Political Weekly, Vol 45, No 8, pp 57-65.