



STUDENTS PARTICIPATION OF SOCIAL MOVEMENTS - A STUDY OF TELANGANA SEPARATE STATE MOVEMENT

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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 political participation has been understood differently by different people, 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: Culture, democracy, struggles, social movements

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.

We cannot think of democracy without people's participation. Political participation is a multidimensional activity based on multivariable factors. Different people in different forms define participation. Political participation can be influenced by several factors. Broadly three factors can be identified in this context.

- 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.

Origin of the Study

Students constitute one of the most knowledgeable, dynamic and progressive components of a society. They are a powerful force and can either make or mar a nation. "Students as a stratum are more responsive to political trends, to changes in mood, to opportunities for action than almost any other group in the population". The student

community is considered as a effective and privileged class in the society. The nature of their political behaviour has significant effect on the political process of the country. 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". Student political elites have been the key actors in precipitating change in many societies. As potential members of the elite their political behaviour and orientation have for reaching significance for the emerging political culture of their societies.

The state with the most active and 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 TelanganaPrajaSamithi (TPS).

However, notwithstanding the nature and thrust of the popular movement taking place in this region, students were associated with, and actively involved in, the broader political movements outside the educational system particularly in the Telangana Armed Uprising under the leadership of the united Communist Party of India and .the AHSU, later the AISF, and established strong traditions of student political activism and radicalism - a tradition that came back with a vengeance as evidenced in the seventies and after a rather long lull in the intervening period.

Now, again, Telangana movement blow out in 2001 under the captainship of Mr. K. Chandra ShekarRao and he also found TelanganaRastraSamithiVidyarthi Union student wing 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 explore the student attitude towards the political movements
2. To probe into the specific ways in which their political awareness and political participation correspond to their age, education and their socio-economic status.
3. To understand the student participation in political movements for independence.
4. To know the historical perspective of Telanganga movement.
5. To understand the students activism in separate Telanganga 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.

Party Politics and Students

Just after independence the student politics was in a lull as it was a transitional period when the Indian youth, especially in the Universities and Colleges, had thought that a society based on justice and fair play would emerge in which their participation would be again invoked to work collectively for the reconstruction and regeneration of the nation. But it did not happen. They were segregated by the political elite on an ideological pretext that the students should remain aloof from politics. Even this ideology could not be maintained uniformly. The supplementary help of youth was still required by the ruling party. Since the party had drifted from its ideals, it preferred to recruit those students in its youth wing who

could never be the sincere and honest workers as they had to serve as puppets in the hands of the politicians. They started capturing student unions and became a part of the vested interest. In the pace of time these students became interest groups and influenced the leadership recruitment. The educational institutions became the training ground for the budding careerist politicians. Since several legislators of the Parliament and State Assemblies were recruited from amongst the student leaders, it gave them as incentive to take active part in politics. Like trade unions, Students Unions were also led by such mediocre student leaders who were virtually no students.

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.

Telangana is known for the heroic deeds and the historical struggles. Telangana happened to be the cradle of revolutionary movements. This land witnessed historical struggles waged against the domination and the exploitation. 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.

Andhra linguistic chauvinism

The Andhra elite in their linguistic chauvinism regarding Guntur and Krishna Telugu as the only Telugu and have tried to ride roughshod over Telangana Telugu. Andhraites believe that the Telangana language is no Telugu, Telangana people are lazy, fools and criminals. If it is the case, is there any meaning in saying that Andhra Pradesh is formed on linguistic basis? While the entire country lauds Hyderabad and its way of life, the Andhra rulers are never tired of saying that Telangana people are uncultured. Thus, the suicidal attempt to subjugate Telangana permanently continues.

TelanganaPrajaSamithi

Under the banner of TelanganaPrajaSamithi, 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- "**Ghulamikizindagi se moutacchihai**" - **death is preferable to a life of slavery**, inspired the activists and boosted their morale. Despite hundreds of teargas shells were fired at, the procession continued all along the procession route, till it reached Raj Bhavan. President of Secunderabad College Union, UmrenderRao, fell to a bullet near 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 MarriChanna 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 VivekVardhiniCollege 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. Some times 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 day long conference in Hyderabad in 1996. Stirrings of a new movement could be clearly witnessed in Warangal on 1st November 1996 at the TelanganaPrajaSamiti 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 BharatiyaJanata Party (BJP), promised a separate Telangana state if they came to power in itsKakinda 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.

TelanganaRashtraSamithi(TRS) & KCR

TelanganaRashtraSamithi (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. He also knows well to communicate what, when, where, how and also to keep silent or not to communicate strategically. Because not communicating is also communicating something. Despite of their political ideologies Telangana people supported TRS, when ever 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 K Chandrasekhar Rao 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 Telangan 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 Telanganas through their ballads, pamphlets, stories, booklets, and street plays and other means of communication.

TelanganaPraja Front

Gadar founded TelanganaPraja 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 K.ChandraSekharrao family for advance of it's political interests, the TelanganaPraja front 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 TelanganaPeasant Armed Struggle. The credit of revolutionizing the folk songs for the wide spread of ideological messages goes to BandiYadagiri, SuddalaHnumanthu, Baddam Ella Reddy, DevaruppulaRajaram and others. This inheritance and legacy is being continued by Gadar 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. No other socio-political movement could produce as Telangana movement did. 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.

TelanganaDhoom-Dham

TelanganaDhoomDham is a unique cultural platform. It is a congruence of Telangana poet-singers, dancers, artists, who explain through different art forms, particularly through songs how the people of Telangana were being exploited by Andhraites and how they can be liberated from the shackles and clutches of Andhra domination. RasamayiBalaKishan and DeshapatiSrinivas took initiation in organizing TelanganaDhoomDham. Dhoom-Dham is platform from which a thought provoking messages are triggered off. It 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 TelanganaDhoom- Dham were organized not only in every nook and corner of Telangana but else wherever the Telngana people went in search of livelihood like New Jersey, Boston, Dubai, Surat, Bhivandi, Mumbai and Delhi too.

The famous renowned poet-singers, dancers, artists like Gadar, GudaAnjaiah, Ande Sri, GortiVenkanna, Vimalakka, Sandhyakka, RasamayiBalaKishan, DeshpatiSrinivas, Warangal Srinivas, Bikshapati 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. TelanganaDhoom-Dham left a tremendous impact and influence on not only people of Telngana but also the counter parts from other regions and the rulers at both Centre and State.

Telangana Fairs, Festivals and Celebrations

Besides main festivals, Telanganites celebrate certain regional and unique festivals like Alai-Balai on the eve of Dasara, Sadar on the following day of Dipavli, in Hyderabad and Bonalu and Batakamma, Peereelapanduga/ Moharram,Holi, JajiriAata, Kamunipanduga

allover Telangana, YedupayalaJatara in Medak, SammakkaSaralammaJatara in Warangal district, Nagoba-KeslapurJatara and KomuramBhim-JodeghatJatara in Adilabad District and LingamanthulaJatara in Nallagonda. Telangana activists made use of these occasions to create awareness among the people of Telangana, about the the necessity of a separate state.

Bathukamma: Indeed, it is unique festival in India and the World and only being celebrated in Telangana by the Womenfolk exclusively. The distinct aspect about Bathukamma, which is synonymous and symbolic of the Telangana region. The very name brings into a vibrant mood. The festive atmosphere prevails in the houses of Telangana, on the eve of 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. What ever 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-SarakkaJatara: 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, Eturunagarammandal of Warangal Village once in every two years. This is celebrated for three days. Thousands of devotees come here to celebrate. SamakkaSarakkaJatara 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, JampannaVagu,.Jathara begins on MaghaShuddapurnima. Jaggeryis offered to the deity equal to the weight of the devotee.

TelanganaVantalu or Foods

JittaBala Krishna Reddy, a resident of Bhuvanagiri of Nallgonda district and president of TelanganaRashtraYuvaSena organized TelanganaVantalu or Foods for the first time in a largescale 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.

Declaration of Telangana (TG) by DevendarGoud

T. DevenderGoud, who resigned from Telugu Desam, launched a political party, Nava TelanganaPraja Party (NTPP) on July 11, to espouse the cause of separate statehood. NTPP announced in a public meeting at Nizam Grounds, Hyderabad, would unilaterally “declare statehood to Telangana” on November 1 when it proposes to implement self-rule in the region. Accordingly Nava TelanganaPraja Party “changed” the name of the State from Andhra Pradesh to Telangana (TG) on all the signboards and the boards of all the government offices across Telangana. The number plates on all vehicles also had the name of Telangana. DevenderGoud demanded the Government to adopt a resolution either in the Assembly or Parliament “creating separate Telangana” by November, the State Formation Day. Since then the Telangana signboards, the boards of all the government and number plates of vehicles are in the existence. This credit goes to DevenderGoud, nevertheless he abolished NTPP later and joined Chiranjeevi’ Prajarajyam Party and ultimately he went back to pavilion to TDP for several reasons. In fact , this act is revolutionary and remarkable in the history of Telangana Movement which has a tremendous impact at length and breadth of Region.

Declaration of Telangana a separate state by Union Home Minister & Centre’s ‘U’ turn

Eleven days after TRS chief K Chandrasekhar Rao began an indefinite fast for Telangana, the Centre on Wednesday announced that the process of formation of a separate state was being set into motion and that a resolution to this effect would be moved in the Andhra Pradesh assembly shortly. Emerging after a late-night meeting at Prime Minister Manmohan Singh’s residence, Union home minister made the announcement and he also appealed to KCR to call off his fast. KCR thus ended his 11 day fast, saying from his hospital bed that this was a "true victory of the people of Telangana." Telangana erupted with joy after the UPA government finally conceded to the demand for the creation of a separate state. The state of Andhra Pradesh was also carved out of the erstwhile Madras Principality in 1953 following a fast-unto-death of PottiSreeramulu in 1952.

Pro-Telangana supporters celebrated the central government decision while those from the Coastal Andhra and Rayalaseema regions protested. In fact, within a short time of the Home Minister's declaration, irrespective of their political affiliation 147 Seema-Andhra MLAs including 22 State Cabinet Ministers and some Members of Parliament submitted their resignations in protest of the process of creation of Telangana state.

On December 23, the Government of India took a 'U' turn and announced that no action on Telangana would be taken until a consensus is reached by all parties. The TRS reacted by calling for another general strike on 24th Dec '09, an action aimed at stalling the regional economy. Subsequently, Seema-Andhra MLAs withdrew their resignations, while MLAs and ministers from Telangana submitted their resignations, demanding the Centre to take immediate steps to initiate the process of bifurcating Andhra Pradesh.

The Home minister conducted an all party meeting on the 5th of January to elicit views of all parties in the State. Further, on the advice of Congress party's central leadership, all of the Ministers from Telangana withdrew their resignations. Rallies, hunger strikes, suicides continue, sometimes turning violent, through out Telangana to protest against the delay in bifurcating the State.

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 Srikrishna Committee would look into the issue of Bifurcation of Andhra Pradesh state.

Justice Srikrishna Committee

The five member Justice B.N. Srikrishna 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.

Loyalty Vs Lobbying

The Congress was also vertically split on the issue, in favor and opposing the division of Andhra Pradesh. All the Telangana MPs despite their loyalty to the party and its high command, strongly defending the separation of Telangana. MadhuYashki, V. HanumathaRao,

SarveySatyanaraya, K. KeshavaRao, PonnampPrabhankar are prominent among the best articulators from Congress at Delhi. But the role of S. Jaipal Reddy, who is on the union cabinet is not at all conspicuous in the movement. His 'disability' to take a stand on Telangana is causing the delay in formation of Telangana. But where as the MPs from Seem- Andhra are directly playing all the tricks of lobbying. But it is the time to take wise decision by the Congress and the UPA government by carving the long pending demand of Telapnga people amicably by communicating to Seema-Andhra MPs and politicians.

Commitment to the cause is the best tool of communication

The fighting spirit against the injustice itself is the most effective means of communication. The commitment to the cause itself is the best tool of communication. B. Srikanta Chary, Sai Kumar Yadav and several others students and youth sacrificed their lives in protest of the delaying tactics and indifferent attitude of Congress Party and the step mother attitude of UPA Government at the Centre. Their martyrdom echoed across Telangana that "**Intejari, intekal se batter**", which means instead of waiting for the decision of the Congress led UPA government in according the statehood for Telangana, it is better to die for a noble cause. Even then its not an eye opening for Congress.

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 before Telangana people is "**do or die. Telangana state must be carved now or never**". The movement 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 Tealngana Region.

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