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## Separate Telangana Movement and Related Literary Works: A Study In Sociology of Literature

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### ABSTRACT

*This paper aims at understanding the demand for separate Telangana through various literary works. The main focus is on literature published by the writers of Telangana depicting the various social issues related to people.*

*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 people of Telangana from the perspective developed in sociology of literature. The emphasis is on the text itself as a whole and history as a process.*

*A rich variety of literary works reflected/depicted the various socio-cultural, political, economic and other issues. How far and to what extent these works inspired the masses in participating and demanding separate Telangana? Or can we ask to what extent the mass movement inspired the writers who belong to the same society?*

**Keywords : Sociology of Literature, Telangana, Movement**

### Introduction:

This paper aims at understanding the demand for Separate Telangana State through various literary works. The main focus is on literature published by the writers of Telangana depicting the various social issues related to people, their culture, language, economy, education, occupational aspirations, job opportunities, political agenda, etc.

The demand for a Separate Telangana State with nine districts 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 (Goldman, 1964).

The data analyzed is from the secondary sources. It includes the books and articles written on various social issues of the people of Telangana on one hand and the literary works written on most of the aspects of the social realities of the people of Telangana on the other hand.

### Separate Telangana Movement:

Before the formation of Andhra Pradesh in 1956, Telugu people were living in two states. People of Telangana were with Muslim Nizam State and people of Andhra were with Madras Presidency. Telangana region was united with Indian union in 1948. From 1948 to 1956 Hyderabad was one state. In 1953, the Andhra people of Madras presidency's demand to have a separate Andhra State were fulfilled. But the people of these two states speak a common language Telugu and wanted to be united in one state. Under the leadership of communists, they organized Telangana peasant movement during 1944-48 in order to bring out the Telangana people out of the clutches of Nizam's rule.

Based on common language both these groups, wanted to

have a common state that is 'Vishalandhra', which was supported by Communists. Many intellectuals from Telangana felt that by uniting with Andhra brethren they can also develop in all fields and in 1956 Andhra Pradesh was formed. But, from 1952 to 1956 there were some protests against united Andhra Pradesh. After the formation of Andhra Pradesh, many of the Telangana people started feeling the discrimination from the Andhra people.

Many Telangana leaders felt that the merger was the result of manipulative politics. Many promises were made before and after the merger; Telangana became a victim of broken promises. The so called concept of Telugu brotherhood has become irrelevant.

Telangana people felt that they are looked down upon by the state leaders who are running the government as well as by the people of Andhra. In all fields Andhra people have upper hand. And Telangana people felt that they were totally suppressed. These things gradually led to Separate Telangana Movement in 1969. This resistance continues to take several forms including the upheaval of 1968-69 when nearly four hundred people, mostly students, were killed in the reign of terror unleashed by the state government of the time.

Deprived of their legitimate share in the fruits of development, many leaders feel marginalized. The natives are virtually reduced to the status of second rate citizens in their own homeland. This movement is continuing till today in one way or other.

Telangana issue is multi-dimensional. It is not merely a political slogan. It has economic, socio-cultural and linguistic dimensions. It is blended with a feeling of self respect and the desire for self rule.

According to Yellareddy (2011) the plight of the people of Telangana in their own homeland is manifold. It includes financial, natural, agricultural, migration, cultural, social, economic, educational, occupational etc.

The natural and financial resources of the region are plundered and diverted for the development of other regions. There is a deepening crisis in the agricultural sector causing ever increasing suicides of farmers. Artisan class is in

distress. Suicides of weavers and village craftsmen are increasing. The distress in the rural areas is causing unabated migration of labour. The largest masonry dam of the country, Nagarjuna Sagar, is in Nalgonda district. But the people of the district do not get even drinking water. Dalits of this region do not get the benefit of welfare schemes.

The condition of Tribals in the Agency Areas of the region is miserable. The abject poverty of tribals is such that they cannot even afford to bring up their children. Consequently, infant sale by the tribals is becoming more and more rampant. The Muslim minority of the region has lost its prominence which it enjoyed in the past. It is a totally neglected section of the people.

On the industrial front quite a few major industries inherited from the erstwhile Hyderabad State are closed down, sold out or abandoned. The industrial development that has taken place in and around the capital city has not benefited the Telangana region. The migrants from the other regions are given more than ninety five percent of the jobs in these industries. On the political front the leadership of Telangana is completely marginalized. Even the stalwarts like P. V. Narasimha Rao, T. Anjaiah and M. Chenna Reddy could not survive as Chief Ministers for more than a few months. In the 54 year long history of the state, all of them put together held that position hardly for six years, that too in four installments.

The socio-cultural identity of Telangana, its traditions, customs, dialect and idiom are always heckled at, hurting the self respect of the people. The electronic and print media and the cinema industry have been playing a significant role in belittling the people of Telangana and their identity.

In the wake of the ongoing Telangana movement especially after 9th December, 2009, all the sections of the society are vertically divided region-wise. The gulf between the people of the two regions is widened and has become unbridgeable. Inter regional mobility of people; including the people's representatives has become hazardous.

Whether Andhra Pradesh is bifurcated or maintained status quo is not the issue here. What is more interesting is how the lay man and intellectuals responded or reacted to the call for Separate Telangana. How they expressed their thoughts through the various forms of literary works is the main concern.

#### Literature on Separate Telangana

There are innumerable literary works written and published by well known and least known writers expressing the people's sentiments and emotions. The authors addressed almost all issues related to the Separate Telangana Movement. Many magazines are published dealing with Telangana issues. Among them are "Mana Telangana", a quarterly magazine and "Telangana Katha", a yearly magazine. In these magazines there are innumerable stories, songs, views of eminent leaders, essays etc related to various aspects of the problems of Telangana people.

There are several novels and short stories depicting the socio-economic and cultural issues. Yellareddy's (2009) "Telangana Sarvaswam" deals with every aspect of Telangana issue. Another book of his (2011) "Telangana State: A Popular Demand" deals with the demand for a Separate Telangana State giving statistical data up to 2010.

"1969-1973 Telangana Vudhyama Kavivam" is a compilation of poetry, edited by Srinivas and Narayanareddy (2009). Both

literature and social realities walked hand in hand.

The Telangana Movement which started in January, 1969 was initiated by the students that turned into a great movement within a span of six months. Students (Bukkuddin, Yadagiri, Srishydam etc) were the first to write poetry.

#### Analysis of Literary Works

Many writers wrote about Telangana and its greatness. Yadagiri wrote in March 1969 that Telangana is the immortal land which gave birth to 'Potana' who wrote Bhagavatam. It is also the land ruled by Rani Rudramadevi. It is the land where the architect Ramappa was born. Yadagiri extols the glory of Telangana during Kakatiya rulers. Satyanarayana compares the land with gold, weather with warmth of mother's lap, winds with lovely music.

Bukkuddin's song depicts how the Andhras in the name of brotherhood, love and togetherness exploited and made the people of Telangana to agree for combined Andhra Pradesh. Venkatarreddy exemplified through his song, how the jobs in print media, radio, and industry were appropriated by the Andhras. Bhomareddy expressed his grievance through a song saying that 'The men coming from faraway places are becoming officers, but the man residing here (in Telangana) is deprived of even congee water'.

Srihari wrote in his song "If Telangana is not separated; we all will become slaves to Andhras". Describing how the natural and financial resources of the Telangana region are plundered and diverted, many writers wrote songs, novels, short stories and plays.

The distress in the rural areas causing migration of labor is portrayed by Ramareddy (2004) in his song Valasa Bratukula Palamuru. Depicting the increasing suicides of farmers because of the deepening crisis in the agricultural sector, Srinivasarao wrote a song "Suicides" (Ramesh, 2010). Many writers described the ill-effects of SEZs in their songs (Rajayya, 2010).

Criticizing the role played by several political parties in betraying the dreams of Telangana people many songs were written (Ramareddy, 2004). Sammayya's "Pratyeka Rashtram" clearly expresses the need to demand for Separate Telangana (K. Yellareddy, 2000-2011).

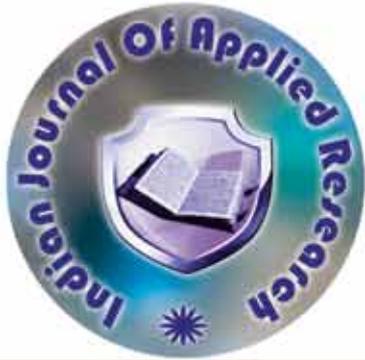
Coming to the stories of Telangana movement, Sujatareddy compiled two volumes of stories written by various writers of Telangana since the last ninety years. Ashok Kumar's (2007) four volumes of short stories and four novels elaborately discussed the socio-political and economic issues of people of Telangana. Malayasri's "Nirayam- Telangana Novel" is a social novel which portrays mainly the aims, experiences, and aspirations of the middle class youngsters. Narayanareddy's "Ganuma" mainly focuses on the issues related to Muslims and Dalits of Telangana.

#### Conclusions

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.

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