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## A STUDY HISTORICAL ROLE OF WOMEN IN TELENGANA MOVEMENT

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### ABSTRACT:

*Women in Telengana Movement participated with great strength and might since they were the ones subject to maximum torture and oppression. Their participation guaranteed the removal of the various injustices that they had to put up with under the feudal system such as forced labour, physical assault and so on. Women played an important role in the Telangana struggle. They effectively took part in the land development, in rural work wage battles, in seizure of proprietors' grain, against the 'Briggs' Plan' of clearing the Koya, Chenchu and Lambadi individuals from their villages in*

*the woodland regions, or from their dissipated villas in the fields. They were with their spouses and siblings, battling the Razakars and the Nizam police and later against the Congress Razakars and Nehru's armed forces and the police. They had joined the military and political squads and experienced every one of the troubles and delights of life in the backwoods and slopes and in the fields, in the downpour and in the sun. They acted as couriers, as political agitators, and in new centers, as organizers of peoples movements and mass organizations.*

**KEYWORDS:** Women, Movement, Telangana, Development

### INTRODUCTION

They were the worst victims of the brutal tortures and atrocities committed by the Razakars, the Nizam's and Nehru's police and military. They had to face molestation and rape, apart from beatings on a large scale. They had to see their babes and children tortured and killed before their very eyes. They had to see their beloved husbands or brothers hunted, arrested, and killed. They had to suffer all this,

remaining in their own houses and villages, looking after what was left behind, the very young and the very old, when their menfolk had had to flee the villages to escape the fury of the army and the police attacks, or had gone to join the fighters and the guerrillas in far-off secret places.

### The Indian Scenario

The underlying foundations of the Indian ladies' development return to the nineteenth century male social reformers who took up issues concerning ladies and began ladies' associations. Ladies began framing their very

own association from the finish of the nineteenth century first at the neighborhood and after that at the national dimension. In the prior years freedom, the two primary issues they took up were political rights and change of individual laws. Ladies' interest in the opportunity battle widened the base of the ladies' development. In post-freedom India, huge quantities of ladies' independent gatherings have jumped up testing male centric society and taking up an assortment of issues, for example, viciousness against ladies, more prominent offer for ladies in political basic

leadership, and so on both at the lobbyist and scholarly dimension. India has a rich and lively ladies' development however it has still far to go to accomplish sex fairness and sex equity. In post-freedom India, the ladies' development was isolated, as the shared adversary, remote guideline, was no longer there. A significant number of the Muslim individuals headed toward Pakistan. A portion of the ladies chiefs presently formally joined the Indian National Congress and held places of intensity as Ministers, Governors and Ambassadors. Free India's Constitution gave all inclusive grown-up establishment and by the mid-fifties India.

had genuinely liberal laws concerning ladies. A large portion of the requests of the ladies' development had been met and there appeared to be not many issues left to arrange around. Ladies' associations presently observed the issue as one of usage and thusly there was a break in the ladies' development. Ladies disappointed with existing conditions joined battles for the provincial poor and modern average workers, for example, the Tebhaga development in Bengal, the Telangana development in Andhra Pradesh or the Naxalite development. Shahada, which gained its name from the territory wherein it happened, in Dhulia locale in Maharashtra, was an innate landless workers' development against landowners. Ladies assumed a conspicuous job and drove showings, imagined and yelled aggressor mottos and assembled the majority. As ladies' militancy created, sexual orientation based issues were raised. There was an enemy of liquor tumult as men used to get alcoholic and beat their spouses. Ladies went round towns breaking pots in alcohol caves.

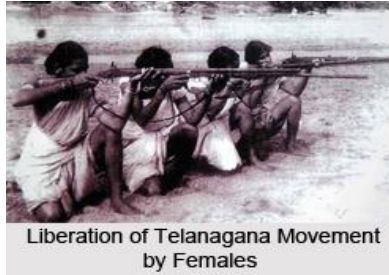


### WORK OF WOMEN'S ORGANISATIONS

By the 1930s women's organizations had survived strong opposition and established branches in Hyderabad. At first the meetings were places for upper and middle-class women to socialize but they soon became forums for the discussion of women's issues. Their work on behalf of education and social reform nurtured women leaders who increasingly became aware of larger political and economic issues. When it was clear India would become independent, the Nizam began to negotiate with the British regarding his future. The Communist Party saw his regime crumbling and called on the All-India Trade Union Congress, the All-Hyderabad Student's Union, and the women's organizations to join it and the Andhra Mahasabha against the Nizam. At its height the Telangana movement included 3,000 villages and over three million people.

### ROLE OF WOMEN IN THE TELANGANA STRUGGLE

Women played an important role in this struggle. There were deliberate attempts to mobilize women and in doing so the issues especially important to them- wages, wife-beating, childcare, hygiene, the right to breast-feed infants during work, food and even lavatories were discussed. In the final analysis, the very fact that these issues were raised was enough to gain the loyalty and support of women without. Women fought, side by side with men, for land, better wages, an end to forced labour and against exorbitant interest rates. And they were the victims of some of the worst atrocities.



Liberation of Telanagana Movement  
by Females

In the liberated areas peasants seized and redistributed land and put an end to bonded and forced labour. In 1948 Hyderabad state was incorporated into India by a police action and the Indian army moved to suppress this uprising. By 1950 the Communists decided to follow the Chinese model and designated Telangana the "Yenan of India." In response, the army intensified its efforts causing moderate sympathizers to withdraw their support. In 1931 it was obvious there was little chance of victory and the movement was called off.

The Telangana movement had brought substantial gains for the peasantry. Many were able to retain the land they had acquired and forced labour ended. The biggest benefits for women that emerged from the success of the Telangana Movement was the end of forced labour, the end of the shocking system of *adi bapa* and the forced making of concubines.

Speaking of feudal and cultural domination, the central focus of the Telangana struggle was the liberation of women from violent subjugation. And the participation of women in this struggle is historic - Mallu Swarajyam and Chityala Ailamma continue to be widely revered icons. Three decades later, Telangana, more specifically Hyderabad, was the centre of the emergence of the autonomous women's movement which put the articulation of women's rights in place nationally - the agenda that was drawn up then continues to influence public policy and party politics across the board even today. And Hyderabad continues to be remembered as one of the few cities in the country that witnessed the birth of the second wave women's movement.

As progressive women who support the demand for the Telangana state, we act in the faith that this leadership, given its stated commitment to democratic ideals and equal citizenship will exercise duty of care in matters as important as this. It is time now for us to look around us and ask, where are the women leaders? That women, equally with men are the architects of this movement, there is no doubt. What needs a second look, however, is what is the space women occupy in the official deliberations on state formation? While it may be argued, rather simplistically, that nobody obstructs women's elevation to leadership, or even their entry into the political arena, the more pertinent question has to do with how women's leadership is being enabled and built consciously on equal terms with men.

The Telangana struggle undoubtedly brought several gains to the peasantry. Many who received land in the land distribution programme of the party continued to own it and their tenancy rights were guaranteed by a Tenancy Act, brought about as a result of the struggle. The struggle brought women out of the four walls of their homes. Women from the city did not come in as large numbers as from villages. The struggle lasted as long as it did due to the support it received from the people. Women stood forth facing the enemy. They evolved collective forms of resistance which were spontaneous and untaught. The fear of rape and sexual torture did not deter women from keeping secrets and protecting members. Women were couriers passing on secret messages, often disguised as boys. Almost the entire burden of finding shelters and running the dens in the city fell on women.

Baji and Begum were two sisters, their whole family was involved in the struggle. Baji was in the struggle from its very beginning. For her to come out of *pardah* and take part in the movement was a courageous act. Razia got involved later. She was in jail. She now teaches at the university. Their house was situated at the centre of radical activity in the city at that time.

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### CONCLUSION

As has been the case across the world, so also in India and more specifically in the Telangana movement, the role of women was never highlighted although they ranked top in the quotient of suffering and pains. International politics, seen in this paper as an aggregate of the experiences of national politics, must take into account this rather gendered version of social movements across the globe. Reflected in the case study of Telangana movement, this paper suggests that womenfolk sacrificed everything their comfort, their home and family, their education and even their dignity by supporting the men-folk of their region in support of the struggle for separate Statehood.

The role of women was that of silent background concerned support for the demand for Statehood but even as their dream materialises it is an important issue to see their agonies and sufferings come to an end through better health care, education and dignity.

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