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## **SOCIAL MOVEMENTS IN INDIA – SEPARATE STATE DEMAND OF TELANGANA STATE**

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**Abstract:** Elections have become a major factor in the stabilization and democratization of emerging democracies and post-conflicting countries. Elections are a tightrope walk between war and peace, stability and instability. There have been a number of success stories in the past decades. Democracy is a form of government, a way of life, a goal or ideal, and a political philosophy. The term also refers to a country that has a democratic form of government. The word democracy means rule by the people. 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. 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. Political movement is an expression of the struggle of a social group for the political space and benefits.

**Keywords:** Democracy, Elections, Socio, Political Movements.

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**Introduction:** 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.

**Communication in Social Movements:** 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.

**Telangana, the Symbol of Heroic Deeds and Historical Struggles:** 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.

**Formation of Andhra Pradesh is Lust for Power:** 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.

**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.

**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 Vivek Vardhini College 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.

**Telangana Praja Samithi:** Under the banner of Telangana Praja Samithi, 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- "**Ghulami ki zindagi se mout acchi hai**" - **death is preferable to a life of slavery**, inspired the activists and boosted their morale. Despite hundreds teargas shells were fired at, the procession continued all along the procession route, till it reached Raj Bhavan. President of Secunderabad College Union, Umrender Rao, 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 Marri Channa 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.

**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.

**Commemoration of Martyrs at the Memorials:** Twice a year large numbers gathered at the Martyrs Memorials in Secunderabad and Hyderabad and all over Telangana paid tributes to martyrs. This sustains the Telangana Movement for ever. Martyrs memorials at Gun park in front of Assembly in Hyderabad and Parkal in Warangal District.

**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 Telangana Praja Samiti 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 Bharatiya Janata Party (BJP), promised a separate Telangana state if they came to power in its Kakinda 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.

**Telngana Rashtra Samithi(TRS) & KCR:** Telangana Rashtra Samithi (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.

**Telangana Praja Front:** Gadar founded Telangana Praja Front on October 3, 2010 and a formal announcement was made at a broad-based convention on 9<sup>th</sup> October. As many people in Telangana believe TRS is mostly used by K.Chandra Sekharrao family for advance of it's political interests, the Telangana Praja 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.

**Big & Little Media:** The Telangan movement made use of big and little media for its wide spread. The big and little media like Flags, Scarf, Caps, Dress code, Banners, Posters, Pamphlets, Stickers, Flash cards, Placards, Paintings, Photo Exhibitions, Hoardings, Boards, Essay/ Elocution/ Songs/ Quiz Competitions, Guise or masks, Color, Flag Foundations, Dappulu, Song & Drama, Commemoration of martyrs, Seminars, Conferences, Workshops, Meetings, Rallies, Dharnas, Bandhs, Suicide Deaths/ Police Killings, Paadayatra or Marathon Walk were among most effective means of communication media used in Telangana Movement. Particularly the pink or gulal color used by TRS for its Flags, Flag Foundations, Scarf, Caps, Dress code, Banners, Posters, Pamphlets, Stickers etc. Indeed, they made an immense and ever lasting impact on the minds of the people of Telangana. For instance, the impact and impression left on by Flags, Flag Foundations, Scarf, Caps, and Dress code will be discussed here.

**Flags & Flag Foundations:** Flag is a piece of cloth, varying in size, shape, color, and design, usually

attached at one edge to a staff or cord, and used as the symbol of a nation, state, political party or organization, as a means of signaling, etc. Flag is used to communicate the intended or desired information. In India, the tri-color flag designed by Pingili Venkaiah during the freedom movement, expressed the aspirations of self rule of the Indians. So is the case with the flags of the Telangana organizations and the political parties emerged for the cause of Telangana a separate state. Particularly the pink color flag of TRS with the map of ten Telangana districts. In every village of Telangana, TRS constructed a flag foundation and hoisted its flag. This itself is communicating permanently.

**The Role of Song in Telangana Movement:** Folk songs were first used in Telangana Peasant Armed Struggle. The credit of revolutionizing the folk songs for the wide spread of ideological messages goes to Bandi Yadagiri, Suddala Hnumanthu, Baddam Ella Reddy, Devaruppula Rajaram 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.

**Telangana Dhoom-Dham:** Telangana Dhoom Dham 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. Rasamayi Bala Kishan and Deshpati Srinivas took initiation in organizing Telangana Dhoom Dham. 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 Telangana Dhoom- 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, Guda Anjaiah, Ande Sri, Gorti Venkanna, Vimalakka, Sandhyakka, Rasamayi Bala Kishan, Deshpati Srinivas, 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. Telangana Dhoom-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, Peereela panduga/ Moharram, Holi, Jajiri Aata, Kamuni panduga allover Telangana, Yedupayala Jatara in Medak, Sammakka Saralamma Jatara in Warangal district, Nagoba-Keslapur Jatara and Komuram Bhim-Jodeghat Jatara in Adilabad District and Lingamanthula Jatara 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-Sarakka Jatara:** 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, Eturunagaram mandal of Warangal Village once in every two years. This is celebrated for three days. Thousands of devotees come here to celebrate. Samakka Sarakka Jatara 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, Jampanna Vagu,. Jathara begins on Magha Shudda purnima. Jaggery is offered to the deity equal to the weight of the devotee.

**Telangana Vantalu or Foods:** Jitta Bala Krishna Reddy, a resident of Bhuvanagiri of Nallgonda district and president of Telangana Rashtra Yuva Sena organized Telangana Vantalu 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 Devendar Goud:** T. Devender Goud, who resigned from Telugu Desam, launched a political party, Nava Telangana Praja 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 Telangana Praja 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. Devender Goud 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 Devender Goud, 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 Potti Sreeramulu 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. Madhu Yashki, V. Hanumatha Rao, Sarvey Satyanaraya, K. Keshava Rao, Ponnam Prabhankar 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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