

# National Convention on Social Justice & New States

Souvenir



1<sup>st</sup> & 2<sup>nd</sup> March 2012

National Forum for Telangana State  
Hyderabad

# INDEX

1	Formation of National forum for Telangana State	6-7
2	Orgaisation Members of NFTS	8
3	Acknowledgments	9
4	Welcome to Hyderabad	10-11
4	Social Justice & New States By Dr. I. Thirumali, Convener, National Forum for Telangana State	12 - 18
5	Small States Message - Dr.Ambedkar	19 - 20
6	Dr. B.R.Ambedkar was not interested in largest states - Thoughts On linguistic states	21 - 22
7	We are not interested in Visalandhra – Nehru	23
8	Organisations fighting for separate Telangana state	24
9	Telangana History – Some Important Phases	25 – 26
10	Telangana – Regional Personality	27
11	Chidambaram - December 9th statement on Telangana	28-29
12	नये राज्य क्यों ऋ छोटे राज्य क्यों by Baba RK Dev	30 - 33
13	Srikrishna Committee Report on Telangana - By C.H. Hanumantha Rao	34 - 35
14	Justice B.Sudershan Reddy Former Judge, Supreme Court of India	36-37
15	Telangana movement and role of advocates By Sarasani Satyam Reddy, Advocate & Former President of A.P. High court Advocates Assn., Hyderabad	38 – 39
16	Present Political Status and Role of the Intellectuals in Achieving Telangana By V.V.Rao,	40 – 44
17	Telangana Women—Vimal K	45-49
18	Round Table Conference	50-54
19	Industrilisation—Vimal K	55-62
20	SOCIAL JUSTICE& EMPOWERMENT PROVISIONS IN THE CONSTITUTION OF INDIA - P Srinivas Reddy	63-70
21	Intellectuals role in india political system by Guduru Satyanarayana	71
22	De-based polity and the intellectuals role by Prof Ramesh Reddy	72-73
17	“Suicides to live long?” Dr.C.Veerender, Psychologist, You&Me, Hyderabad	74-79
18	List of Sucides in Telangana	80-94
19	Walking on two legs by Kanchi Illaiah	95-97
20	Aspirants staes	98

## PREFACE

It gave me great pleasure when I am informed about the National Convention for Social Justice & New States, that it is being organized at Hyderabad on 1<sup>st</sup>& 2<sup>nd</sup> March 2012, for addressing the long pending Telangana issue, as well as about the imperative need of forming more new states. It is already established by small states like Punjab, Haryana, Gujarat, Goa and newly formed states Uttarakhand, Jharkhand and Chattisgarh, that small states are more congenial for faster economic growth and social justice.

But in case of formation of Telangana state, Andhra colonial rulers and capitalists are suppressing the successive Telangana agitations right from 1952 onwards, in collision on with central rulers. These rulers have developed vested interest in present AP state. It is evident from the on going CBI enquiries in several scams by Andhra colonial rulers since Babu's governance period onwards, and also with CBI raids done on large scale on liquor syndicates scams, etc. That a mafia type of rule is going on in AP state. And the present on going rule of Andhra colonial rulers is responsible for their sorry state of affairs in A.P.

It is a fact that there has marked gap in Telangana movement all the while, as there are neither proper persons nor associations to agitate simultaneously and to play liaison nor do lobbying at Delhi level. This type of lobbying is very much needed so as to pressurize and convince about the due need of forming Telangana state and to that effect make enactment in Parliament. Similar type of lobbying was made by Krishna menon's team in nineteen thirties and forties in London, while an intensive freedom struggle was going on in India under Mahatma Gandhi's leadership. This lobbying at London ultimately lead to enactment of Indian independence at 1946 in British Parliament. Though an intensive and continuous struggle for Telangana state is going on since 2001 onwards, effective and meaningful discussion and debate did not took place in parliament on Telangana issue uptill now due to absence of such effective lobbying at Delhi level.

So we senior citizens of Telangana hope that the National convention for social justice and new states, will fill the above gap to create an atmosphere in country's supreme legislature body, so as to give new shape to political map of India with as many new states as the improvement of the socio-economic condition of this countries need. We make an earnest request to their convention to address towards above problem and we wish it all success.

**V.ChalapathiRao**  
**General Secretary, Telangana Senior Citizens Association**



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Concept, Designed and Compiled

By

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**National Convention  
On  
SOCIAL JUSTICE & NEW STATES  
Souvenir**

**1<sup>st</sup> – 2<sup>nd</sup> March 2012  
TARAMATI – BARADARI**



**National Forum for Telangana State  
Hyderabad**

## **Formation of National Forum for Telangana State**

The political parties have been organizing the people just for holding elections and for the formation of the governments. The government agencies at the top and the people below have become instruments of the party and political bossing. More serious, today is, money, muscle power and liquor are used to get favourable voting. Since politics have to fill the vacuum the parties are multiplied every election that however has not become a solution.

In this scenario more serious is that at below the village social structures are disturbed and hostilities have begun to take place disturbing the very real India. The agency areas have been disturbed of their autonomies. And the people in general were alienated from the political system and took to different protest forms. The root cause of the present resistances, insurgencies is this deprivation and alienation therefore the increasing protests of adivasis, artisans and peasantry. The people however lost faith in the political parties and leaders. The Democracy therefore is in shambles. The real mass of people who need democracy must be brought in to the mainstream politics. In the interest of the people and nation, the intellectuals have to take initiative in discussing the problems the country is facing.

The governmental priorities have created wider regional differences and the people are formed into regional communities. It has become a big challenge before the nation today and every political party agrees to such regions but no serious attempts are made to mitigate the grievances. The country being an amalgam of regions that have been following different cultural practices, speaking different dialects and formed into organized communities they should have been respected, honoured rather than trampling down. Telangana is one such case it has become a protesting region for regional state and has become a national issue. The people from lowest social orders have determined to get statehood status to their region and thus they make collective demand and continue to agitate for decades. The sectional and community struggles of Telangana have been subsumed into the regional movement therefore such determination in the struggle. The political parties of Andhra Pradesh agree to such demand expressed through party forums, manifestos and statements nevertheless they have become hurdles to separate state formation. This dichotomous political practice of public posture to get votes and private practice of denying such demand has become a game of politics therefore people do not trust the politicians. The parties failed to take a principle stand on the issues but practicing opportunist policy of maintaining silence, confusion causing uncertainty in the Andhra Pradesh politics. The intellectuals, activists have to provide certain

suggestions to resolve these conflicts and ideological solutions to political system. The people - their needs, interests - have to be transformed into political formation. The parties are playing with the people without specifying about linguistic state. The intellectuals have to demand from them their stand and work for the same otherwise they should cease to be parties. The practice of double talk must end. The political parties further have to transform into people's parties to carry on the struggle to achieve the people's desired objectives. The people have to become masters of the politics for self-governance.

A group of intellectuals, concerned citizens working in different fields have organized into a forum **National Forum for Telangana State**, from Hyderabad and other districts took initiative to organize a 2 day long national seminar to explore the alternatives in present situation in the state of Andhra Pradesh & its relevance at the national level.

Let us all hope, this forum will stand by the people aspirations and fill the vacuum between State and Centre.

@@@@@@@

## Organized by National forum for Telangana State.

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## WELCOME TO HYDERABAD

Telugu/ the backdrop – a richly patterned history. The Telugus are an ancient people, whose recorded history goes back to the Mauryan period, when, after the death of Emperor Ashoka, the Satavahanas established an independent kingdom in this region. Successive dynasties – the Ikshvakus, Pallavas, Chalukyas, Kakatiyas, Vijayanagar kings, Bhumani sultans, Qutb Shahis, Mughals and Asaf Jahis – have added to the state's rich history and culture with monuments, temples, mosques and a heritage in arts, composite and literature.

The history of the Telugus is also enriched with such names as Nannaya, Tikkana, Nannechoda, Malikarjuna Panditaradhya, Srinatha, Atukuri Molla, Tallapaka Annamacharya, Kshetrayya, Tyagayya among other whose poetic genius enriched Telugu literature.

### DYNAMIC FUSION OF CULTURES



Mohammed Quli Qutb Shah, the fifth Sultan of Golconda founded Hyderabad in 1591. The city gives visitors-fascinating glimpses of past splendours, the legacy of its four hundred year old history.

The major landmark in Hyderabad is the Charminar, a monument with four graceful minarets, built just two years after the founding of Hyderabad, by the founders of the city, according to local folklore, to ward off the rav-

ages of a deadly epidemic then spreading the city.

The Mecca Masjid lies 100 yards south-west of the Charminar. The mosque is said to have bricks from Mecca built into its central arch, hence the name. A room in the courtyard is said to house sacred relics, one of which is the hair of the Prophet.

The Salarjung Museum houses one of the largest one-man collections of antiques in the world. This private collection of Salar Jung III contains, among its objects deccan art, Persian carpets, Chinese porcelain, Japanese lacquerware, sculpture, jade, Aurangzeb's daggers belonging to Queen Nur Jehan and the Emperors Jehangir and Shah Jahan.

The Public Gardens, which enclose the State Legislature, State Archaeological Museum, Jubilee Hall, Jawahar Bal Bhavan, Telugu Lalitha Kala thoranam, an open air theatre have added to the grandeur of the city.

The historic Golconda fort lies 11 km west of the city. The name originates from the Telugu words “Golla Konda”, meaning “Shepherd’s Hill”. Later the fort was taken over by the Bhamani kings, subsequently passing to the Qutb Shahis, who held it from 1512 to 1687 A.D.

The first three Qutb Shahi kings rebuilt Golconda, over a span of 62 years. Famous features of Golconda include its system of acoustics, palaces, factories, water supply system and the famous Rahban Cannon, one of those used during the last siege of Golconda by Aurangzeb, to whom the fort ultimately fell.

The city of Hyderabad and the region of Telangana are indeed enriched with Glory and Grandeur. The warm and kind hearted people welcome you to this Historic city.



## Social Justice and Smaller States

Introductory Address

(Who we are,? Why we are ? What we are?)

Dr. I. Thirumali

Convener, National Forum for Telangana State

**T**his convention is to seek your solidarity with the mass of people who strive for Telangana state. The political leadership of Telangana failed to fulfill the demand. Telangana movement has inspired many regional movements in the country and some of the regional movements successful in obtaining separate states. Many more of such demands are raised and pending before the Central Government. At national level, today, a new phase of reorganization of states has begun; Telangana points towards such direction. Therefore this convention is relevant not only to understand the regional question, Telangana, in Andhra Pradesh but also gives an idea of needs of further reorganization of Indian states. The political leadership of the country did not attempt to understand the problem of new political awareness coming from the lower social groups in the social hierarchy and such groups are challenging the regional powers (linguistic states), which have earlier challenged the national powers for the linguistic states. The provincial powers have established their hold over the provincial political set up, administrative structures and resources depriving the locals. And internal migrations that have taken place like in Andhra Pradesh have caused a rift amongst the linguistic communities making the ground prepared for new provinces. Lack of scientific approach for constituting provinces is a primary cause for continuous regional conflicts in Independent India. Out of this rift regional perspectives strengthened to a point of no return therefore the regional movements, and some of them have turned violent i.e. 'terroristic' in the language of the state. This is high time that the Central government must understand in the interest of the national harmony and well-being of emerging/strengthening new regional communities rather than brushing aside them as secessionist and sectarian. It must look from below to know the aspirations to integrate them into making of nation. The intelligentsia and statesmen must understand, the steady population growth too demands new provinces for better governance.

**A**s far as Telangana movement is concerned that many young lives have already been lost. The farmers, workers, nomads, adivasis, artisans and many professional and caste groups are still continue to be the real base of the movement. The Srikrishna Committee said that "this large group which is politically very active and forms an aspiring class expects greater gains in a separate Telangana" (pp.37-78). Their "desire for greater democracy and empowerment" (p.413) is felt to be possible only with "economic and political security in smaller state" (p.415). The students, employees, lawyers, doctors, engineers and students and women therefore have provided the sectional leadership in this democrat movement. The sectional leadership is guiding their respective movements nevertheless they could not raise the movement to become a political one for the objective of realizing separate state. The political leadership of Telangana is simply playing hide and seek with the movement. They feign that they are "not against Telangana state" but practically sabotaging the Telangana cause plying into the hands of their respective party leaders whose agenda is in reality against Telangana. Such leaders' entry into *sakala janula samme* in October 2011 has

given enough leverage to politicians who suddenly appeared on the agitational scene and converted the movement as if it is a leaders'/party's conflict. The real mass character for statehood has been incapacitated and Telangana issue has become an arena to seek narrow political/personal interests over others. The controversial withdrawal of *samme* has damaged the reputation of the leadership.

### The Story of Linguistic Province

**T**o recall the history, the language has stimulated the regional politics and taken roots in the Andhra region of Madras presidency. That was however deported to Telangana to become a linguistic concept of state, first time in Independent India. The modern political practices for power spread within their castes, regions which ever suited the dominant political players ultimately strengthening this conceptual frame. The political masters, thus emerged, kept parties and politics provincialized, to keep the linguistic State within the reach of their families. When we take note of provincial level political operations of Andhra Pradesh, political practices are, in addition, depended upon the regions of their dominance and influence of the regionally dominant social groups. Telangana's regional personality was constituted on foundations of its underprivileged communities that were different from Andhra. Andhra, on the other hand, was of an entrepreneurial regional syndrome. Regions - Telangana, Andhra - therefore have remained till today an historical reality in the Andhra Pradesh state. The politics from above continued to solidify the Andhra Pradesh province but they could only make it a loose constitutional state since the below remained outside it. The State passed into hands of Andhra political leadership this deprived the Telangana of their share in political sphere and administrative structure though made the state functional for about five decades but with regular skirmishes and turmoil within the power-holding clusters/factions. But the Telangana people's firm stand for separate state today has pushed Andhra Pradesh into serious political crisis.

**Today**, the unorganized social groups, below the ruling castes, formed different associations and challenging the political authority, nevertheless they did not grow to provide an alternative. That perhaps would have resolved the present crisis. This is another reason why Telangana, being primarily the territory of concentration of such social groups, to remain a region expressing, incessantly, regional identity. The realization of hegemonic and excessive utilization of water for Andhra irrigation needs and violation of agreed safeguards provided for Telangana on account of the formation of Andhra Pradesh state have caused distrust amongst the Telangana people, even amongst the agrarian/labour communities. The old power structure is waning with crisis of lack of faith due to these reasons but no alternative has yet emerged. But the formation people's associations are destabilizing the present political power through their demands and exposing caste dominations and social nature of political power. The ruling regionalized caste groups and parties cannot hold to power any more due to this rise of para-political situation that is what causing the present crisis.

**T**he Andhra politics did not develop emotional, social integration of the lesser social groups within patron politics that led to prioritize the caste/regional

interests. Moreover politics has progressed as a profession, an exclusive domain of the dominant social groups. The political power therefore remained with them, became their occupation; they therefore defined, practiced it the way they wanted. The caste and provincial politics led by such dominant groups have caused a serious political crisis today without alternative emerging. The Central government too has no cure to the crisis that swept the state.

**I**t appears, obviously due to the migrations that are taking place only one side i.e. towards Telangana therefore Telangana turns against the province; and Andhra of course, is standing for Andhra Pradesh as it has been advantageous to it. The Telangana population was 34.40 percent in 1951 out of entire Telugu speaking Andhra and Rayalseema population, it increased steadily to 40.66 percent in 2001. The Andhra population was 46.17 per cent in 1951, but that continuously decreased to 41.60 in 2001. And Rayalaseema population was 19.43 in 1951 that fell consistently down to 17.74 in 2001. This is the basic crux of the Telangana problem; its lands, resources are over burdened with massive migrations threatening the very existence of the weaker sections. This one way trafficking has caused imbalance and insecurity amongst the Telangana people.

**I**n case of Andhra Pradesh, further, the political power is also in the hands of Andhra leadership. In such situation the members of Telangana identified themselves as a different ethnic community, to protect their interests and cultural make ups. And such constant migrations using the political power were opposed therefore the regional movements are taking place in Telangana and in the country. The migrants are also primarily members of the dominant community/caste groups who have come in search of land or jobs in the Nizam's government initially, but after state formation tried to retain power for themselves retaining their personal/community/regional interests. And further they have appropriated the benefits of the economic developments initiated by the state.

**T**he regional movements of Telangana, in such situation, has a mass participation in the forms of dharnas, bundhs, attacks and counter attacks as the state forces intervention on the side of the state/ Andhra leadership. The political will is expressed in terms of electing their Telangana candidates, though they did not remain with them after elections. The situation of violent clashes, at times, was happening because the settlers spread every where and because the locals sense they are powerless or a weak group compared to them. The resources are mainly located in the areas of Telangana but are utilized for Andhra regional interests and in the Central Governments and the cial needs of the dominant communities. The conflicts tended to be very long-running as the state governments did not take an objective view of the conflict and the conflict further complicated because the Andhra politicians recruited some from the locals on their side fashioning them as leaders. The proxy war started by them may not continue longer as the people are running the present movement and it appears all political parties have realized this fact that was why unanimous decision in favour of separate Telangana on 8<sup>th</sup> December 2009 that made P. Chidambaram, the Union Home Minister, to declare the process of Telangana state formation on 9<sup>th</sup> December.

## **The Central Government Failed**

*The* provinces called states under the Indian constitution are formed more to satisfy the constitutional requirements rather than on a rationality of historically formed regional identities and societies that are strong. Since the states yielded lot of power particularly on land administration, human resource development, employment and the policing they should have been formed on considerations of strength and weakness of social and regional groupings. Formation of states is taken to be very casual because, perhaps, the nationalist intelligentsia did not pay much attention to this problem to become part of the nation's political thinking of the time.

*We* are not guided by any principle or ideology of internal re-organization for organizing a country like India's size and diversity. In sub-continent like India this should have been a priority subject. The Central Government's attitude to this problem is not guided by any specific principle but of exigency of practicality. Therefore the policy of formation of states has been to ignore and buy time whenever the issue is raised; and mostly it has been treating the problem from the point of view of political or electoral gain rather than with a realistic approach. In fact, the regional problem is a serious political problem the nation state is facing nevertheless the regional communities have been seeking solution within the constitutional framework. The Home Ministry is supposed to look after this prominent issue but it is not well equipped in terms of understanding the historicity of regionalized communities, the nature of their aspirations and degree of political contestations.

*The* Central Government should know that the States Reorganization Commission was appointed since the vernacular press played important role in nationalist politics and the regional communities are formed that was why the linguistic principle became central issue to focus in making the states. The States Reorganization Commission was appointed in 1953, it has recommended the reorganization on the basis of 'language' as the principle to create more states though it did not recommend Telugu linguistic state, straight away, suggesting language alone should not be a primary criterion in case of proposed Vishalandhra. On the basis of linguistic principles however Maharashtra, Gujarat, Punjab, Haryana and Andhra Pradesh were formed as states. But the recent examples of Uttarakhand, Jharkhand and Chattisgarh have been formed more on the basis of political considerations nevertheless they deserved to be states on the basis of ethnicity, geographic location and social composition. The language spoken in all these states is the same that means further break up of the states has begun unmindful of the language criteria. The U.P. government has already proposed to bifurcate the State into four smaller states on the basis of the regional identities pointing towards this new direction.

## **The Present Telangana Situation**

The present Telangana movement has become a people's one, it is in their own hands. The movement was only of activists and politicians in 1969, but today it is a mass movement dictating agenda to political parties. Telangana protesters, today, have formed their own Sanghas or Joint Action Committees

designed their own methods of protests. Their voting behavior indicates their political maturity. They supported Telangana Rashtra Samiti when its contest expressed only Telangana cause; otherwise, the voting pattern clearly expressed only Telangana but not TRS political leaders' electoral alliances. That much of discernment was shown in 2009 election when TRS allied with TDP. The TDP's 'two eyes theory', a double game is understood. The peasant distress and agrarian crisis, though very much relevant, but for only political reasons and to divert the people's attention are raised in last few months. The collective maturity is dawn today on the Telangana people and that is for Telangana, and for Telangana of their own. Any political party, they express, that cannot respect them and their demand would meet their fate as the TDP met in 2010 by-elections losing deposit in all 11 constituencies contested. The Congress machinations financed by Andhra, their tricks, are over, and Telangana moving towards self-perceived Telangana. The buying of votes did not work in the by-elections held in 2011. The political parties have to learn more from the below and change according to the diktats coming from below. Only political solution emerging to be, is people's politics led by the displaced *kula sanghalu* or *vritti sanghalu* (professional associations), praja sanghalu for achieving and reorganizing the Telangana community life. Thus there is a need, as often felt and expressed through pamphlets, for people-centered parties and politics. The unity in the movement is such that the parties have realized and bowing before them in principle to meet the objective of Telangana. The senior politicians and freedom fighters are also trying to build the harmony within the Telugu community of the two regions after formation of separate state of Telangana.

**I**t appears, from Telangana experience, it has been a long-drawn battle to get provincial status from the dominant region. Since the dominant region is powerful, rich enough to buy the politicians it is further became difficult to obtain favorable decision in favor of the subjected region, and that is what happening in Telangana case. In such situation the communities' strength - the caste groups, minority communities and tribal identities, who are not only the primary victims but also believe in the conventional community fairness, are integrated into the movement to influence the political decision in favour of Telanagan. This is what the caste groups - dhobis, katiaparul., barbers, adivasis, dalits and artisans - are aspiring for. This would also scare the vote seekers to take a positive view and they would stand with the people rather than the political parties.

**I**n this situation this national convention is organized to understand the reasons for the rise of regional movements in the country. And of course we seek your support at national to the people of Telanaganas demanding further reorganization of states in the interests of the social groups who were excluded from political power. The political parties of Telangana have become hurdles to achieve it, however they publicly take stand not to oppose the demand. The mass of people are not going to reconcile to the idea of Andhra Pradesh any more. The political party born for Telangana has not articulated the issue as people's demand in inclusive manner. It alienated people and allied with anti-Telangana forces. It failed to take the issue to the notice of various political forces of the country. It has not attempted to muster either intellectual support. The situation today is forcing us to seek your support to take it to national political forces. The intellectuals, activists, of all hues must ponder over

the situation since parties and politicians have failed. The exposures of their corrupt practices have made them most unpopular they are not dared to go to the people anymore. It is therefore our responsibility to discuss the situation to provide intellectual guidance and political way out, if possible. And further the present movement needed to be taken up at national level in coordination with other regional movements.

**In Recapitulation:**

1. Telangana movement is people's movement; initiated by them, persistently determined to achieve Telangana State as a solution to all their problems. They think - water to their fields, jobs to their children, end to their suicides (committed by weavers, goldsmiths, peasants, students so on) is possible only in Telangana state. Telangana therefore is a demand of artisans, service castes, nomads, adivasis and dalits. This demand is followed by students, lawyers, doctors, engineers, women, coal-miners and businessmen.

2. They think injustice, corruption, nepotism, greedy land acquisitions, pollutions - water, air - are consequence of rule of liberalization. Liberalization, in their belief, was primarily for benefit of the contractors, brokers and middlemen of Andhra. On the other hand the global integration of Hyderabad/Telangana (not Andhra) in liaison with Andhra power brokers and moneyed capitalists had adversely affected the above professional groups and communities. Therefore Telangana people stand firm for Telangana but not against the Andhra people.

3. Corruption, in their opinion, is not just illegal appropriation of wealth or a financial loss of state but it was an additional advantage to further strengthen the hold of the corrupt over governmental agencies that impact the people adverse. The booty multiplied their capacity disproportionately to the people's economic strength, in others words widened the gap between Andhra brokers and the Telangana people. This hurt their cherished human fairness apart from affecting their lives. Telangana movement therefore is out of this sensitivity; thus for fairness with spirit of equity and democratic yearning.

4. And above all - the demand is not against Andhra nor against Telugu culture but against the Andhra Pradesh constituted against the will of the people. Andhra Pradesh has not accommodated their interests, their perceptions, their needs and on the other hand they sincerely feel that they are rather plundered, looted by shattering their imagined dreams, desires, visions in the post-Nizamite regime. They envisioned their perceptions, desires in their battle against the Nizam's aristocracy, they thought the post-Nizamite regime would give them enough leverage to plan their society, culture and polity. Telangana plebian world has dreams of its own no political party addressed it in post-1956 political scenario.

5. How does Telangana demand go against Telugu culture? Do Telugus express, and flourish as linguistic community in only one linguistic state? What Telangana regional Telugu brotherhood wanted through this movement is needed to be understood. What way they want to plan their life, organize their polity is to be learnt.

6. Telangana has been an arena of manipulative skills, political playoffs of parties of all brands and bigmouthed political rhetoric. They never attempted to understand why this persistent resurgence happens and continues. The Congress has failed the linguistic agenda when the State was *andhrising* itself instead of Telugizing in social and cultural sense. The Congress additionally has responsibility to implement the Gentlemen Agreement that has given certain assurances to Telangana. Despite all, it was only conditional merger of the regions. It is not serious yet to know this regional strife, as party and as Government. The TDP's Telangana leaders did not do well either, they did not stand for the people but sided with Andhra leadership to play against the political rivals to take electoral mileage. They shall make up their mind and answer: Is Telangana a society, a culture that has been ignored, bypassed in Andhra Pradesh? Telangana political aspirations are justified or not? Do they have right to demand a separate state? If so how are you going to achieve it for them? They should answer without pointing to Congress role in the matter.

7. Our own regional party TRS, did proclaim these regional issues and political aspirations and people's democratic yearning any time in the Parliament or in any other national forums. Its underdevelopment thesis has been put to ridicule, yet it has not accepted, announced and publicized the specific Telangana regional personality, autonomous life, communitarian existences before the national political parties. It has rather always allied, in electoral politics, with the same parties which have done injustice to the people. Despite all the Telangana people have been with it the TRS never had courage to stand alone in elections. It announced many a time that it would surrender Telangana to Congress High Command. Today the people lost hope that it can stand for the people's aspirations.

8. Therefore we want to seek your support, at national level, to air our aspirations to the national political parties. We desire that you raise this issue in the Parliament on our behalf and bargain for our state. Telangana people have no leader, no party to bank upon today. In last half-a-century, Telangana people, feel they produced only compradors and collaborators. This Forum is therefore seriously thinking of drawing all JACs, forums, fronts and communities and castes making it as their own.

9. Telangana is not just a separatist movement; it is a social, cultural movement of all but essentially 89.3 percent of the weaker sections who strive for democratic space that was denied to them in last half-a-century.

10. And last, but most important too, in many provinces one region or one community (sometimes group of communities) exercised more power in the state where others naturally excluded from the state power. When the regions are historical ones and shared common cultural patterns there regional movements are arising. And if the leadership provides a vision in the movements they continue longer making impacts. Therefore it is a serious political matter the national political parties have to take note of this rift in the present provinces. I put before you some our ideas to find solutions to regional movements in the country within the constitutional framework. In this matter as constitutional framers sincerely believed it can be done by the Centre alone that is why Article 3 in the Constitution.



## Dr. Ambedkar - Small States Message

***“It is deplorable that the Scheduled Castes and the Backward classes are not conscious of their power. As a result the higher castes (have been) dominating the administration. Depressed castes and Backward classes form majority of the populations of the country. There is no reason why they should not rule this country”.***



It is time that we the people of Telangana understand that the Telangana movements have provided employment to discontented politicians, income to clear their personal debts and acquire valuable assets. How can we retrieve the movement that is an outburst of long suffering people and restore it to them so that their craving for justice is fulfilled? In order to do that we need to first understand how a movement becomes one? Why do people en masse support such parties and leaders enabling their electoral victories?

Ambedkar's foresaw the play of caste on linguistic states and its implications for the lower caste people. He said : "Politics is nothing if not realistic. There is very little in it that is academic. It therefore follows that before passing any judgment on my scheme of politics, it is essential that one must consider the ground plan...to me, ground plan means the social structure of community to which the political plan is sought to be applied. It needs no argument to show that the political structure rests on the social structure. Indeed the social structure has a profound effect on the political structure..... in the case of India, the social structure is built up on the caste system....The caste system is so well known that one need not wait to explain its nature. One can straight proceed to show what effect it is likely to have on Linguistic States..."

Dr Ambedkar predicted that rather than solve a problem the States Reorganization Commission was creating political problems by proposing linguistic states that would result in a conflict between the consolidated Hindi-speaking north and the balkanized south considering the cultural differences between the two and the apprehensions of dominance by the north as articulated by the leaders of the south. Ambedkar's prediction came true in the case of Andhra and Telangana regions which have vast cultural differences although they speak a common language. In course of time, Andhra Leadership emerged as politically dominant force, and telangana (former Hyderabad State), one of the richest states in post independent India, has become one of the most backward regions.

Ambedkar says that in a smaller state the proportion of majority to minority, which in India is not political, but communal and unchangeable, decreases and therefore the likelihood of the majority practicing tyranny over the minority is also minimized. Therefore, he suggests the division of the larger states into units with a population not exceeding two crores.

### **On formula of one-language, one-state**

☞ The formula one state, one language must not be confused with the formula of one language, one state. The division of a state speaking one language should depend upon (1) the requirement of efficient administration (2) the needs of the different areas (3) the sentiments of the different areas, and (4) the proportion between the majority and minority.

☞ As the area of the states increases, the proportion of the minority to majority increases with the position of the minority becoming precarious. Therefore, the majority gets more opportunities to suppress and tyrannise the minority. The states must therefore be small.

☞ In “States and Minorities” Ambedkar theorises that the Indian nationalism had developed a new doctrine which may be called the “Divine Right of the Dominant Caste” to rule the popular caste according to the wishes of the dominant caste. Any claims for the sharing of power by the popular caste is called communalism, while the monopolizing of the whole power of the dominant caste is called Nationalism. In such an event, the dominant caste is not prepared to share political power with the popular castes.

☞ This political philosophy of Indian political elite is being practiced in the on going Telangana Movement which has been monopolized by the dominant castes leaders. There is no doubt that this political philosophy will continue while in the struggle for a separate telangana state and also in the telangana state.

☞ Ambedkar said there was a need to educate both the Dalitis and the backward castes to give up their hierarchical difference and instead identify their commonality of exploitation and oppression. Both caste combines were historically exploited by the dominant castes and they remained economically weak. Dalits, backward castes and adivasis should become masters of their own, with all the popular castes coming under one banner, one association and a single political body.

☞ People’s Telangna Foundation would take Ambedkar’s path in fighting for Telangana state hood by organizing all the marginalized social groups. Further, the Foundation’s vision of Telangana state shall contain the spirit of the rule of majority i.e SC/ST/BC and minority. The vision of People’s Telangana Foundation treats the struggle for power by the people of Telangana as a struggle for social transformation.

The questions regarding Hyderabad :

#### **“Hyderabad is developed by us (Andhra people) “?**

*We feel puzzled when we hear this sentence from few (under educated) yourth, once again into the history when the great floods of 1900’s ravaged away the Hyderabad, Nizam ordered engineers to design the city in a proper way the result was moksha gundam vishveshwarayya the legendary civil engineer designed the city with good sanitary system with well lined drainages canals to discharge the downpour etc., the city was constructed for growing population on calculated basis (ask a civil engineer you will know how this can be done ). Now the only aberration here is the addition of 13 more districts to Telangana districts and Hyderabad was named as the capital. What kind of justice is this? Taxes of Teleangana people were used to build the capital and who are enjoying it?*

## Dr. B.R.Ambedkar was not interested in largest states Thoughts On linguistic states

Dr.B.R.AMBEDKAR, 1955

In the first chapter (States Re organisation Commission) it has been pointed out that one result of the recommendations of the states Reorganisation Commission is the disparity in the size of the different States the Commission has suggested for creation. But there is another fault in the recommendation of the commission which perhaps is hidden but which is nonetheless real.

It lies in not considering the North in relation to the South.

This scheme of dividing India in the name of Linguistic States cannot be overlooked. It is not so innocuous as the Commission thinks. It is full of poison. The poison must be emptied right now. Another reason why it is necessary to adopt the rule of “one State, one language” is that it is the only solvent to racial and cultural conflicts. What the Commission has created is not a mere disparity between the States by leaving U.P. and Bihar as they are, by adding to them a new and a bigger Madhya Pradesh with Rajasthan it creates a new problem of North *versus* South. To allow one State to have such preponderating influence in the Centre is a dangerous thing.

There is a vast difference between the North and the South. The North is conservative. The South is progressive. The North is superstitious, the South is rational. The South is educationally forward, the North is educationally backward. The culture of the South is modern. The culture of the North is ancient. How can the rule of the North be tolerated by the South? Already there signs of the South wanting to break away from the North. The enlargement of the Southern States to meet the menace of the Northern States is therefore impossible. The only remedy is to break up the Northern States of U.P., Bihar and Madhya Pradesh.

I am happy to find Mr. Pant saying in the recent debate in Parliament on the subject that he has no objection to the cutting up of the U.P. What he said for U.P. may well be taken as applicable to Bihar and Madhya Pradesh.

**Division of Utter Pradesh.** – My proposal with regard to the Uttar Pradesh is to divide it into three States Each of these three States should have a population of approximately two crores which should be regarded as the standard size of population for a State to administer effectively. (1) Meerut (2) Cawnpore and (3) Allahabad. They are situated quite in the centre of each of these three States.

**Division of Bihar** – My proposal with regard to Bihar is to divide it into two States. Each of these two States will have a population of a little over one and half crores. It is not a small population for one Government to administer.

The two States of Bihar could have as their capitals (1) Patna and (2) Ranchi. They are situated quite in the centre of the two States.

**Division of Madhya Pradesh** – Madhya Pradesh stands before us in two forms. The old Madhya Pradesh and the new Madhya Pradesh. The old Madhya Pradesh consisted of (2) (2) the Province at one time known as C.P. and Berar, and some Indian States out of the States known as the Eastern States. I suggest that it should be divided into two States : (1) Northern Madhya Pradesh. (2) Southern Madhya Pradesh.

The State of New Madhya Pradesh should consist of the following areas : (2) The whole of Vindhya Pradesh. (2) The whole State of Bhopal.

The State of Southern Madhya Pradesh should consist of – (2) (2) the whole State of Indore, and (2) the 14 districts of Mahakosal. The population of this Indore State will be about 2 crores and the population of this Vindhya Pradesh will be about 1.30 crores.

Why the Commission created this monster State it is no way to know. Even Prime Minister Nehru was surprised at its creation.

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*The questions regarding Hyderabad :*

**“ We (people of Andhra) brought infrastructure to Hyderabad” ?**

It's the worlds most pathetic joke we ever heard. What was the capital of Andhra Rastra? KRUNOOL, fine where was its secretariat? Guess where? It was in **tents**.

Now Hyderabad, was a place with an Airport, Railway lines to connect it to main land (build by Nizam), and of all the greatest technical advantage is **the one who knows to use it is now in Turkey and the one who should actually use them are struggling to survive and secure their rights**.

Now all those offices and buildings were used by the new government of Andhra Pradesh.

Yes things were also built here even after unification of state but no my doubt were all those things were of no use to settlers? Did they build them just for philanthropic purpose?

And if the people of **coastal Andhra** were that great in their **Entrepreneurship skills** they could have invested it right there where they were and developed it. This clearly indicated that they had some easy benefits which brought them here.



## We are not interested in Vishalandhra

NEHRU, 1956  
*Prime Minister*

**N**ehru opposed to creating Andhra Pradesh. He wanted to continue two separate states, Telangana and Andhra

**Question** : What do you think of the resolution of the Andhra Pradesh Congress Committee demanding the formation of Visala Andhra with Hyderabad as the capital?

**Jawaharlal Nehru:** I do not know about the resolution. People have got into the habit of passing resolutions. I do not see what particular thing I can do about it. The resolution of the Congress Working Committee is quite clear on the matter. The question is related to the Reorganization of the states. A high power commission will go into it soon with reference to cultural, social, economic, linguistic and other considerations.

**Q: When do you expect the Commission to begin functioning?**

**JN:** We are not interested in Vishala Andhra or that. I do not understand such questions in the present context. The demand has a taint of imperialism – imperialism is not the exact word. – and of the expansive psychology behind imperialism. The scope of the Commission is quite wide and it may go into Visala Andhra or any other similar demand. I believe it will do so in the context of hundreds of other matters. I cannot answer the question. The Commission may recommend larger units or cutting up of existing units even. If you suppose what it will do you can also suppose my answer.

### TO MERGE STATES – SRC

### TO BIFURCATE STATES – ARTICLE 3

**The gap between the deprived, yet to get, yet to know to get and the developed and empowered sections is the essence and bed rock of any social struggle, though divergent in their philosophy. The crucial ingredient of all concepts and movements is just that 'gap'.**

I have decided to produce every month a book on Telangana till the formation of the Telangana state. So far fifteen books have been produced by; this book is the sixteenth one.

-B.S.RAMULU

### Organisations fighting for separate Telangana State

1. Telangana Study forum 1989
2. Telangana Pragathi Vedika 1996
3. Telangana Front 1996
4. Telangana Institutions-36 Front 1996
5. Telangana Development forum, USA 2001
6. Telangana Rastra Samithi 2001
7. Telangana Sadhana Samithi 2001
8. Telangana writers forum 2001
9. Telangana Vidyavanthula Vedika
10. Telangana Story & Novel writers forum
11. Telangana Journalists forum, Telangana Journalists Union
12. Performance song poets forum
13. Telangana Teachers forum, Telangana NGO's forum
14. Telangana Information Trust
15. Telangana RTC, Electrical and other 65 unions
16. Caste based Telangana forums-50
17. Telangana Mother Tongue forum
18. Telangana professors, Lecturers forum
19. Telangana United forum
20. Telangana OBC, SC, ST, Minority Organisations
21. Telangana Dhoom Dhaam
22. Telangana Jana Sabha



23. Talli Telangana Party
24. Telangana Bahujan Forum
25. Telangana Communist Party
26. Telangana Jana Parishat
27. Telangana artists, writers, intellectuals forum
28. Telangana Cultural Federation (Telangana Samskritika Samakya)
29. Telangana History Congress,  
Telangana History Society
30. Telangana Lawyers Forum
31. Voice of Telangana
32. Telangana United Front
33. Telangana Women JAC's
34. Telangana Women Wrtites & activists  
forum
35. Telangana Womens collective
36. Muslim forum for Telangana
37. Telangana Women Students forum
38. Telangana advasi vidyarthi sangam.

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## Telangana History—Some Important Phases

(Source : B S Ramulu)

Hyderabad State is spread widely over the middle of the Deccan Plateau between  $15^{\circ} - 10^{\circ}$  to  $20^{\circ}$  to  $40^{\circ}$  on the northern latitude and between  $47^{\circ} - 40^{\circ}$  to  $81^{\circ} - 35^{\circ}$  on the eastern longitude. It covers an area of 82168 square miles which works out at two persons a kilometre. From east to west it covers a distance of 456 miles.

The Telangana has a glorious history. It has a history going back to four thousand years. The Mesopotamian and Sumerian cultures were established by the Telanganians. The language of these two cultures is the ancient Telangana language. Hundreds of words and names formed in the Old Testament of the Bible have connection with Telangana. Prakrit, Sanskrit, Pali, Hebrew and other languages borrowed hundreds of words from the language of Telangana.

Megasthenes the Greek ambassador who visited the court of Chandra Gupta Mourya ruling his kingdom of Madadha in 300 B.C. wrote that the next biggest kingdom after the Mouryas was that of Andhras with thirty forts, an army of one lakh soldiers, two thousand cavalry and one thousand elephants. The area described by Megasthenes is the kotilingala area which is now in Karimnagar District Telangana.

The sharavaneeya Boudha jataka katha has made a mention of Telivaha river. It states that the river ran by the shores of Andhrapuram. Telivaha river is Godavari river as it had clear white waters. By the shores of Telavaha river the capital of Shatavahanas, Kotilingala was situated. The coins of king Samagopa who ruled the area before the Shalivahanas contain the name of Mahatalavara Mahasenapati were unearthed there.

As Telivahana river is Godavari itself, the Ashmaka and Mulaka kingdoms being very ancient places of habitation, we can safely say that the language and culture had blossomed here. The noted etymologist Prof. Yarlagadda Balagangadhara Rao feels that Telangana language took its birth here and spread to other areas.

The Pali language which was spoken in pashingam of Karimnagar district, Dhulikatta and Pedda Bonkuru areas where Buddhism spread was none other than old Telugu. This is the opinion held by many scholars. The language that was spoken along the borders of Telivaha river is the Telgugu language. Ptolemy of 102 A.D., had talked of 'Telingana' which is Telinganam, the language. The sound 'la' got changed into the sound 'na' and so Telugu



It might have taken hundreds of years for the words seen on clay tablets of the Sumerian language in vogue during 2000 B.C. to get changed into Dravidian language or Dravidian dialect of the Telugu language. Like the Dravidian language Telugu Dravidian dialect of the Telugu language. Like the Dravidian language Telugu there is another language spoken in Afghanistan called "Bruhuyee" which stands as an island in the sea of Indo-European languages. The Dravidian tribes left by the sea way from Telangana and settled there and they are the living proof of this language.

Even to-day people speak this language in Kalath, Hyrpur, Quetta, Hyderabad, Karachi of Pakistan and in Afgasthan and in Iran some tribes speak this language. This language is nearer to Telugu than the Dravidian language.

The Telang Buddhist philosophers belonging to Afghanistan of 3<sup>rd</sup> century B.C. were of the Telangana tribe with the language. The hill tribes of Madhya Pradesh and Chattisgarh still exist there. Like the word 'Vanga' and 'Kalinga' the 'Telanga' word also has been existing for thousands of years. Before the advent of Christ, Buddhists left from Telangana to Afghanistan, Iraq, Iran, Tibet and China and moved about for hundreds of years. The Buddhist texts were translated into Chinese.

Many scholars believe that the Telang, Naga, and South Indians were among those who built the Indus Valley civilization. The remains of Harappa. Mohanjadaro, and Indus civilization are still found in the culture of the people of Telangana.

The use of salt and the pot for cooking brought about a change in the life of man and the part played by the Telangana area is prominent in this respect.

The Romans killed lakhs of women leaders of gana tribe in order to safeguard Christianity. Most of these women find representation in Mysamma, Pochamma, Ellamma deities of the villages. These women had built the Sumarian and Indus civilizations.

The glory of the Naga tribe is world wide. The Aryans, Siva, Vishnu, the cobra, the snake of thristianity, the Janamejaya yaga in Mahabharata and the Naga tribe of Afghanistan points at the attempts to destroy the Telangana people. The elephant head of Vinayaka shows the attempt to make friends with the Naga tribes who had succeeded in taming the elephant.

Siva who wears skin robes represents the people of the days of hunting. His trishula is the weapon that first was the stone spear of the stone age. Telangana has its own history and kingdoms, janapadas, emperors through ages since 4,000 years.

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## Teleangna : Regional Personality

**T**elangana has been primarily a territory of adivasis and nomads, pastoral and service castes, artisans and hides and skin workers. It was because of their composition Telanagana has become, in popular perception, a symbol of people's rebellion. But it was labeled to have been a region of fakirs, and uncultured "lower castes", and attributed therefore to have been infested with rebels, insurgents and communities of criminal inclinations and aptitudes. It is however true that the insurgencies took place historically for protecting their perceived communitarian interests and lives. Therefore this region and its people do have an identity of a specific regional character and a nature of rebellion but not of criminal intent. It was identified with lower classes and communicatarian cultures. As an ecological region, it produced a specific socio-political structure and structured life, a life hard labour, to bring rocky terrain, thick forests and sloppy sols, under inhabitation and settlement. The regional life evolved attuned with its forests, streams, harsh topography and unfriendly ecology. The regional crops- cereals and pulses, fruits and nuts, leaves and climbers-those were grown in its red soils of sand and gravel nature, provided food stuffs to the people. Their food items too were distinctive not only from the other regions but also from the ruling elite and the landed gentry. The region had a life a plenty given the standard of the communitarian simplicity of the populace.

Islam since has been integral part of the Deccan and its influence over the Telangana region has been far deeper than in other parts of Southern India. According to historians, Deccani women patronized islam during the early period of its advent. During the QUtub Shahi's region the regional character of the Telinga and neibhouring regions was strengthened and Telugu was adopted as people's language so that a large number of local people speaking different dialects would form into a solidified regional community. They also adopted Islamic faith subsequently and took up sundry professions like masonry, carpentry, cotton-ginning and gadda-making etc. Afterwards regional elite ( for example Brahmin warrior Sitapati becomes Site Khan) embraced it, and we needn't say so much about many Reddys and Velamas who too adopted second names to retain their regional hegemonic influence.

( extract from the book "Agenda for People's Telangana, by People's Telangana Foundation, Hyderabad)



నాడు తెలంగాణ కోటి రతనాల వీణ  
నేడు తెలంగాణ కోటి అభిగ్యుల ఆక్రందన

## December 9<sup>th</sup> Statement on Telangana by Chidambaram

Consultations with eight recognised political parties of Andhra Pradesh on the issues arising out of the recent agitations in the State in favour of and against the separate state of Telangana began here today. In his opening statement at the meeting, the Union Home Minister, Shri P. Chidambaram stressed the need to maintain peace and harmony in the State while the consultations take place. Following is the text of his statement :-

**“I welcome you to this consultation on the issues arising out of the recent agitations in Andhra Pradesh in favour of and against a separate State of Telangana.”**

We have invited the eight recognised political parties in Andhra Pradesh to this consultation. The founding fathers believed – and we believe – that parliamentary democracy is the best form of representative government and has the capacity to find solutions to all issues and problems. Debate, discussion and consultation are the best means to resolve differences and find answers. Political parties are integral to a parliamentary form of democracy. The wishes and aspirations of the people are reflected by the political parties. The argument that parliamentary democracy can be sustained without political parties is an argument that has to be stated to be rejected. Each one of you represents a recognised political party and, therefore, I would respectfully submit that each one of you bears a responsibility to help in resolving the differences and finding appropriate answers.

There are a number of misconceptions surrounding the issues that have brought us here today. There is a misconception that the Central Government acted in haste; that the political parties were not consulted; and that I, as Home Minister, acted as an individual. As you are well aware, none of these misconceptions is supported by facts, but I shall not waste your time refuting these misconceptions.

You are all aware of the long history behind the demand for a separate State of Telangana. It is sufficient to refer to the report of the States Reorganisation Commission; the Gentlemen’s Agreement of 1956 and the amendment of Article 371(1) of the Constitution; the Six Point Formula of 1973; and the introduction of Article 371D in the Constitution. More recently, in the elections to the State Assembly of Andhra Pradesh held in May, 2009, the political parties outlined their positions in their respective election manifestos. All this is in the public domain.

The Central Government was concerned when an agitation was started in November, 2009 demanding a separate State of Telangana. Quite rightly, the political parties in Andhra Pradesh were the first responders to the agitation.

You are aware of the proceedings of the Business Advisory Committee of the Andhra Pradesh State Assembly on December 7, 2009 followed by the proceedings of the all party meeting convened by the Chief Minister of Andhra Pradesh later in the evening of the same day. I wish to reiterate that the first statement on behalf of the Central Government was made on the basis of the minutes of the all party meeting held on December 7, 2009.

It is true that the situation on the ground has altered significantly since the all party meeting of December 7, 2009 and the first statement on behalf of the Central Government on December 9, 2009. Taking note of the altered situation, on December 23, 2009, the Central Government promised to hold wide ranging consultations with all political parties and groups in Andhra Pradesh. It is therefore that we have convened this meeting of the recognised political parties. As stated in my letter to you, the agenda is to “deliberate on the mechanism and lay down a road map for the consultations.”

I urge each of the political parties represented here to show accommodation and goodwill. Ultimately, you must find the answers and you must help the Central Government find a solution. The agenda for this meeting may appear limited, but I am confident that if we take one step at a time we will, eventually, find a solution. I request you, therefore, to give your views on the agenda. What is the mechanism that you visualise for the consultations with all political parties and groups in Andhra Pradesh? What is the road map for such consultations?

While we deliberate on these issues and take forward the process of consultations, we must recognise the fundamental importance of restoring normalcy in Andhra Pradesh. There must be a halt to agitations and bandhs. Law and order must be maintained. Children must go to schools and colleges. People must be allowed to carry on their normal day-to-day activities. Government must be able to focus on development and the welfare of the people. It is in the interest of all sections of the people of Andhra Pradesh that peace and harmony prevail while the consultations take place. I wish to caution all political parties that there are forces waiting on the wings who ridicule the parliamentary form of democracy and who would be happy if we collectively fail to find answers to the issues that concern us, and we should not give any room for these forces to gain strength or credence.

Let me conclude by saying that let us demonstrate the strength of our democracy and the capacity of our political parties to resolve differences and find solutions. I shall now ask each of the political parties to place their views on the agenda before us.”

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## नये राज्य क्यों ? छोटे राज्य क्यों ? (Baba RK Dev)

आज देश में 28 राज्य हैं और 2 राज्यों दिल्ली और पाण्डिचेरी को यदि पूर्ण राज्य का दर्जा मिल जाए तो कुल 30 राज्य भारतवर्ष में हो जाएंगे। कुछ छोटे राज्यों का जैसे नागालैण्ड , मणिपुर , त्रिपुरा , गोवा, आदि का अग्रेजों के समय अलग से ही वजूद था। ये किसी के अधीन थे जो बाद में आजाद हुए। इसलिए इनको अलग राज्य का दर्जा देकर भारत में मिलाया गया।

इसके बाद फजल अली सीमा आयोग 1953 में बनाया गया। जिसके सदस्य SRC श्री हृदयनथ कुचरू और स्वर्गीय के एस पणिकर थे और जिन्होंने अपनी रिपोर्ट दी। 1956 में तेलंगाना , विदर्भ ,उत्तर प्रदेश ,मध्य प्रदेश के बारे में भी लिखा कि इन राज्यों को छोटे राज्यों में बदल दिया जाए और तेलंगाना ओर विदर्भ के बारे में साफ लिखा कि इनको अलग राज्य बनाया जाए।लेकिन 48 साल बति चुके हैं परन्तु प्रथम SRC कमीशन की रिपोर्ट को आज तक भी लागू नहीं किया गया और तेलंगाना व विदर्भ राज्य भी नहीं बनाये गये।

1962 में पंजाब राज्य के तीन राज्य बनाये गये हिमाचल हरियाणा पंजाब जो कि आज प्रति व्यक्ति आय के हिसाब से प्रगति के पथ पर हैं। जब पंजाब एक बड़ा राज्य था उस समय के हालात चिन्ता जनक थे। छोटे राज्य बनने से आय बढ़ती है। ऋजगार के साधन बढ़ते हैं और जनता को मालूम होता है कि हमारा विकास कैसे हो सकता है।यानि कि राज्य के नेता और जनता के बीच की दूरी कम होती है।

इसलिए बड़े राज्यों में देश का विदर्भ संभव नहीं है। जैसे उत्तरप्रदेश आबादी की दृष्टि से सबसे बड़ा राज्य है और प्रति व्यक्ति आय कम है। उत्तरप्रदेश की लोकसभामें 80 सीट है।इसलिए एक क्षेत्र से 80 प्रतिनिधि लोकसभा सदाय उत्तरप्रदेश से आते है। किन्हीं राज्यों सिएक या दािभी आते है। इसलिए लोकसभा में समानता नहीं है। उत्तरप्रदेश ने आज तक देश को 8 प्रधानमंत्री दिए हैं। जवाहर लाल नेहरू ,लाल बहादुर शास्त्री ,इंदिरा गांधी ,चण्ण सिंह, राजीव गांधी ,वी पी सिंह ,चन्द्रशेखर, अटल बिहारी वाजपेयी, इसके बावजूद उत्तरप्रदेश पिछड़ा हुआ है। इससे मालूम होता हैेक संसद में भारी भरकम प्रतिनिधित्व करने वाला प्रदेश नहीं होना चाहिए। इससे राजनीति को बढ़ावा मिलता है न कि विकास को।

हमारा कार्यक्रम सिर्फ देश में विकास कैसे हो इस पर आधारित है इसलिए हमारा पहला कार्यक्रम देश को छोटे छोटे राज्यों में विभाजन करने का है। हमारा ऐसा मानना है कि जब तक देश में छोटे छोटे राज्य नहीं होंगे देश पूरी तरह से उन्नति नहीं करेगा क्योंकि प्रतिनिधित्व में भी समानता जरूरी है। हमारी नींव ठीक नहीं है। पहला हमारा कार्य है हम अपनी नींव को ठीक करें।

**उत्तरप्रदेश :** प्रजातंत्र को चलाने के लिए जो भी इकाइयें कार्य कर रही हैं वह 600-700 किलोमीटर दूर है जैसे हाईकोर्ट सचिवालय एजुकेशन रिवेन्यू बोर्ड आदि। इससे उत्तरप्रदेश की जनता को कठिनाई होता है। सरकार का मुख्यमंत्री और मंत्रिगण पूरे प्रदेश में दौरा करने जनता के पास नहीं जा सकते हैं तो प्रदेश की जनता कैसे अपनी समस्याओं को सरकार तक पहुंचाएगी। प्रजातंत्र का मतलब है कि जनता और प्रशासन में नजदीकी होनी चाहिए। घाह इतने बड़े प्रदेश में संभव नहीं हैं छोटा होने को संभव है।

**पंचाल हरित प्रदेश :** श्री पणिकर के बाद डॉ अम्बेडकर ने भी गिन्दी प्रदेश के बंटवारे की बात कही थी कि बड़ा राज्य होने से राज्य के नेताओं के हाथ में बड़ी राजनैतिक शक्ति आती है। इसी लाभ के कारण राजनेता उसी व्यवस्था को बनाए रखना चाहते हैं। जय प्रकाश नारायण व पूर्व प्रधानमंत्री चौधरी चरण सिंह यहाँ तक की जवहरलाल नेहरू भी उत्तरप्रदेश के बंटवारे के पक्ष में थे।

**पूर्वांचल (उत्तरप्रदेश) :** वाराणसी लखनऊ इलाहाबाद कानपुर में इंडियन नेशनल फ्रंट फाइनर न्यू स्टेट की बैठकें आयोजित कीं। उन्होंने समझा कि जबतक प्रदेश का वृत्तवारा नहीं होगा पूर्वांचल का विकास संभव नहीं है। इंडियन नेशनल फ्रंट फॉर न्यू स्टेट का जो आन्दोलन का मार्ग है वह प्रदेश की जनता के विकास और व्यवस्था तक जाता है।

तेलमगाना के मामले में सरकार इस मुद्दे को अगले चुनाव तक किस चाल से ले जाती है जनता अब यह सब देख रही है। यदि तेलमगाना राज्य समिति तेलमगाना राज्य बनाने में सफल नहीं होती तो वहाँ की जनता आज की बार रहम करने के अंदाज में नहीं है।

तेलमगाना राज्य समिति के अध्यक्ष के चन्द्रशेखर राव (संसद सदस्य) ए नरन्दि (संसद सदस्य) का जो रास्ता तेलमगाना बनाने का है वह सही है और तेलमगाना के संसद सदस्य अगर समर्थन करें तभी तेलमगाना बन सकता है। चन्द्रशेखर राव ने कड़ी मेहनत के बाद ही तेलमगाना के मुद्दे को यहाँ तक पहुँचाया और राष्ट्रपति के अभिभाषण में इस मुद्दे को जगह मिली इसलिए चन्द्रशेखर राव की भूमिका की अवेहलना नहीं की जा सकती। उनका रास्ता सही है और लगता है कि एक दिन वो तेलमगाना जरूर बनाएंगे।

इस में दलीप कुमार (एमएलसी) की भूमिका महत्वपूर्ण रही है और बाबू कुण्डा लक्ष्मण 90 साल के होने के बाद आज भी तेलमगाना की लड़ाई लड़ रहे हैं। हमें उनका देना चाहिए। मुझे उन पर पूर्ण भरोसा है। सामाजिक एवं आर्थिक प्रगति के लिए छोटे राज्यों के गठन की सख्त आवश्यकता है। राज्यस्थान के उत्तरी एवं पश्चिमी जिले जैसे श्रीगंगानगर, हनुमनगढ़, बकिनेर, चूरु, सीकर, झुन्झुनू वाडमेर, जैसलमेर, जोधपुर, नागौर, जालौर, सिरौही, पाली आदि को मिलाकर नया मरु प्रदेश बनाया जाना आवश्यक है जिससे एक सुसंघाटित एवं प्रशासनिक रूप से चुस्त दुरुस्त राज्य बन सके। हमें

शान्तिपूर्ण अहिंसेत्मक तरीके से अपने उद्देश्य में स्पष्टता एवं जब तक सफलता न मिले तबतक अनवरत प्रयत्न की आवश्यकता है। क्षेत्र की जनता प्रबुद्ध नेतृत्व से आशा रखती है कि उचित समय पर उचित निर्णय लेकर उद्देश्य को कार्य रूप में परिणत करने हेतु सशक्त कार्यवाही की जावे।

**लद्दाख :** लद्दाख राज्य की मांग बहुत पुरानी है केंद्र सरकार ने लद्दाख स्वयत्ता हिल डेवलपमेंट काउंसिल बनाई हुई है। लद्दाख के लोगों का रहन सहन वेश भूषा संस्कृति सब कुछ अलग है। विकास के लिये केंद्र और स्टेट से जो धन मिलता चाहिए उनको नहीं मिला। कश्मीर सरकार इसमें बांधा भी डालती है। इण्डियन नेशनल फ्रंट फॉर न्यू स्माल स्टेट का लद्दाख हिल काउंसिल सदस्य है उसके सदस्य के रूप में हमारी बैठकों में हिस्सा लिया। अब तक लद्दाख को अलग राज्य घोषित नहीं किया जाता तब तक हम उनका साथ देंगे। जम्मू कश्मीर के कुल क्षेत्रफल में से लद्दाख का क्षेत्रफल लगभग 69 प्रतिशत है। यह क्षेत्र जम्मू कश्मीर से बड़ा है। यहाँ पर लोग सुख शांति से जी रहे हैं। उग्रवाद की नजरें इस तरफ भी हैं। हम चाहेंगे लद्दाख को अलग राज्य का दर्जा दिया जाना चाहिए अन्यथा नहीं तो कश्मीर धरती की अशांति वहाँ भी फैल सकती है। इसलिये हमारा मानना है कि जम्मू कश्मीर को तीन राज्यों में बांटा जायें।

**बोडो लैण्ड :** असम बहुत ही छोटे छोटे खण्डों में बंटा हुआ प्रदेश है जो एक मजबूरी है क्योंकि उसका दूसरा समाधान नहीं है। चाय बागान में काम करने वाले भी बागान समाप्त होने के बाद वहीं बस जाते हैं। इसलिए वहाँ का जो मूल नागरिक है उसको रोजी के लाले पड़ गये हैं। पहले उन्होंने उग्रवाद का नारा लगाया और असम में खुन खराबा हुआ। हमारे साथ एस के वसुमतिहरी आये जो बाद में संसद सदस्य बने तथा वे इण्डियन नेशनल फ्रंट के पूर्ण रूप से सहयोगी हैं। उन्होंने पूरे देश में छोटे राज्यों की हिमायत की है। बी जे पी सरकार ने वहाँ के बोडो नौजवानों से बात की और बोडो लैण्ड टैरिटोरियल काउंसिल बनई। नौजवानों ने वायदा किया कि हम देश की मेख्य धारा से जुड़ेंगे। लेकिन वहाँ की जनता की मंजिल अलग राज्य की है। जब तक बोडो लैण्ड अलग राज्य नहीं बनेगा तब तक संघर्ष जारी रहेगा। हमारी सरकार ने उनको धारा 370 देकर अलग कर दिया। इससे उन उग्रवादियों को अधिक बढ़ावा मिला न कि यहां कि भोली भाली जनता को धारा 370 पर आये दिन राजनीति होने लगी और आम आदमी वहाँ से भागता रहा। यह एक विडम्बना ही है कि जिन लोगों ने अपना घर बार खोया और सरकार ने भी उनका अधिकार समाप्त कर दिया। यह है जम्मू कश्मीर के लोगों के हालाता। इन सब बातों को देखते हुए आप सोच सकते हैं कि कैसी होगी वहाँ के लोगों की जिन्दगी? जिन्होंने आन्दोलन किया और जम्मू और लद्दाख को अलग राज्य की मांग की।

जम्मू में एक मोर्चा बन, जिसका नाम जम्मू स्टेट फ्रंट रखा गया। मुफ्ती सरकार हो या शेख अर्ब दुल्ला फारुख अब्दुल्ला सभी ने जम्मू, लद्दाख की उपेक्षा की। जम्मू यूथ स्टेट मोर्चा के महासचिव तनवीर अहमद खान ने कहा था कि जम्मू में पूँछ इलाके की हमेशा उपेक्षा की गई। जो पैकेज वहाँ के

लिए था वह कभी नहीं मिला। जम्मू स्टेट मोर्चा के सदस्य टेकचंद ने कहा जब तक जम्मू अलग राज्य नहीं बनेगा तब तक विकास नहीं हो सकता। आज जब जम्मू में सब हुकमरान कश्मीरी है। तो जम्मू वालों को कोई नौकरी देने वाला भी नहीं है।

झम्मू स्टेट स्टूडेंट मोर्चा के नेता विवेक शर्मा ने छात्रों के संगठन ने अलग जम्मू स्टेट के लिए धरना दिया और मुफ्ती सरकार को आगाह भी किया शैर एक महिला विंग भी बना है। रितू तलवार मोर्चा की अध्यक्ष ने कहा अब तो हम सब अलग राज्य बनाकर ही दम लेंगे। महासचिव स्नेह बाली ने पूर्ण रूप से अपने आपको जम्मू स्टेट के लिए समर्पित कर कहा कि यहाँ के नौजवान बेरोजगार हैं। जम्मू में सरकार नौजवानों के साथ बेरा व्यवहार करती है। जम्मू व लद्दाख को अलग बनाने के बाद उग्रवाद की समस्या खत्म हो जायेगी। तीनेत् प्रदेश प्रगति की राह पर होंगे यह हमारा मानना है।



## చేయి చేయి కలుపుద్దాం తెలంగాణను బాగుపరుద్దాం



*Frequently raised (silly) Arguments on Telangana*

**“ It is good to be one as we all speak a common language “ ?**

*The concept of discrimination starts from naming of the state when Marathi speaking people named their state as Maharashtra, Gujarati people as Gujarati, tamil speaking people as Tamil Nadu, why did they name Telugu speaking people as Andhra Pradesh why could not this be Telugu Nadu or Telugu Pradesh?*

*If common language is the base of unity then why did British and USA fight 2 bitter wars (1776 and 1812) though they speak common language?*

*If u say that they are not geographically connected then atleast say why does not Canada and USA cant join to form nation, they both speak English right?*

*Uttar Pradesh, Bihar, Madhya Pradesh, Jharkhand, Haryana, Delhi all speak in Hindi should we combine them ? Will they accept it?*

## Overview

The committee headed by Justice B N Srikrishna, constituted by the Government of India to examine the situation in 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, has submitted its Report after holding wide-ranging consultations with all the stakeholders and carrying out a comprehensive analysis of the relevant data on socio-economic aspects. Among other things, the committee examined the three basic issues bearing on the formation of a separate state of Telangana, viz., its economic viability, social inclusion and cohesion, and the wishes of the people of Telangana, and found them strongly favouring the formation of a separate Telangana state with Hyderabad as its capital. But the committee has been deterred by fears on three counts: Vehement opposition from the influential sections of Seemandhra, particularly to Hyderabad becoming the capital of Telangana; similar demands for creation of smaller states cropping up in the country and the impact on the internal security situation with the anticipated growth of Naxalism and religious fundamentalism – discussed in Chapter 8 of the report but withheld from public at large and submitted to the Ministry of Home Affairs in a separate cover along with the report. The committee tended to regard big states as strong and small as weak which could undermine national unity. It saw Naxalism essentially as a “law and order” problem (which presumably can be “faced effectively” in bigger states), rather than as a socio-economic problem calling for inclusive development which can be better accomplished in smaller states.

Balancing various considerations, the committee recommended keeping the state united by creating a statutorily empowered Telangana Regional Council, a Water Management Board and an Irrigation Project Development Corporation, as the most workable option under the circumstances (option 6 in the report). As the second best option (option 5 in the report), the committee recommended the bifurcation of the state into Telangana and Seemandhra, in line with the existing boundaries with Hyderabad as the capital of Telangana, and Seemandhra to have a new capital. This option is to be exercised only in case it is unavoidable and if the decision can be reached amicably amongst all the three regions by instilling confidence in the people of coastal Andhra, Rayalaseema and others who have settled in Hyderabad and other districts of Telangana with regard to the safety and security of their investments, properties, livelihood and employment. (Chapter 9, pp 450-58).

The “most workable” option recommended by the committee basically amounts to restoring status quo ante, experimented but failed miserably as documented by the committee itself. It did not face the question squarely

as to why this particular arrangement and several other assurances given to Telangana failed to work in the past and what prompts it to believe that a variant of such an arrangement would be workable in future. The committee did seem to take note of the basic lesson from the experience that in a democracy like ours such “safeguards” cannot withstand the pressures exerted by the “interest groups” from the politically dominant region but, apparently on a balance of considerations, chose not to allow this to influence its recommendations.

Surprisingly, in none of the two options did the committee recommend safeguards for Rayalaseema – rightly regarded by it as the most backward region in the state. Further, whereas in the case of the “first best” option it elaborated on the recommended safeguards for Telangana in great detail, in the case of the “second best” option it did not recommend any plan of action and a road map in regard to the assurances for the people from coastal Andhra and Rayalaseema who are settled in Telangana.

### Summary and Conclusions

According to the Srikrishna Committee, Telangana has shown growth dynamism but income inequalities have been increasing. There are also continuing concerns about irrigation, education and employment. Telangana can be economically viable as a separate state with or without Hyderabad. Telangana would also be socially inclusive, facilitating equitable development. Statehood for Telangana is demanded by a large majority of people in the region cutting across caste, religion and gender. Hyderabad metropolis has acquired a growth momentum of its own, driven largely by investments from the rest of the country and serving the national and global market. Hyderabad becoming the capital of Telangana may not adversely affect the economy of Seemandhra.

Given these findings, it appears the Srikrishna Committee has very narrowly missed recommending statehood for Telangana with Hyderabad as its capital, as the “first best” option. The scales of justice got tilted against Telangana on account of vehement opposition from Seemandhra and the committee’s own fears about the demands for smaller states cropping up as well as Telangana becoming a stronghold of Maoism and religious fundamentalism. Above all, it shows that in our system opting for a radical change by moving away from the *status quo* is not easy.

Of all these fears, the concerns of Seemandhra, especially those centering on the prospects for its youth in Hyderabad, are the most legitimate. Addressing these concerns seriously is critical to the resolution of the crisis so as to pave the way for the formation of Telangana state. This calls for a constructive dialogue between the leaders of both the regions with understanding, spirit of accommodation and statesmanship.

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తెలంగాణ నాది నీది  
వేద్దాం దీని అభివృద్ధికి నాంధి

**Justice B.Sudershan Reddy**  
*Former Judge, Supreme Court of India*

This volume of writings by professors of Osmania University on the Telangana issue, I hope, will begin the process of addressing some of the issues above. This Telangana issue is not going anywhere. Most of the reasonable people from the region recognize this. The question of statehood for Telangana, and administrative self-determination within the Constitutional framework of unity of the nation, is at present over five decades old and counting. Presumptions about its disappearance would be grossly mistaken. Most reasonable people committed to the constitutional vision for this country certainly hope that future iterations of this struggle would not turn violent. That hope has not been unfounded so far because of the immense capacity of the people of this region to forgive and their capacity to observe restraint. To what extent it would last in the future is of course the troubling question. For the reasonable man, whether pro-Telangana statehood or against the grant of statehood, the dangers of violence are clearly discernible. However, hope cannot turn into blindness, and patience and capacity to forgive of the people cannot be taken to be infinite. If that hope is to have a stronger basis in the future, and the limits of peoples goodness not be tested, then the constant articulation of the underlying social, political and economic realities of the people of Telangana would have to be at the forefront of our collective and individual intellectual emotional and spiritual endeavours.

It must be acknowledged that the issue of Telangana is not merely about administrative self-determination., within the constitutional framework; rather it is equally about the lives, and their prospects, of the people of Telangana, both while they & struggle for such an autonomy, and also after such political autonomy is achieved. This is so, because the struggle for Telangana is about justice: social, political and economic. The moral foundations of such a struggle, and here I am speaking about the struggle of ordinary people of Telangana, especially the socially and economically deprived, are based on the truth of their exploitation, suppression, backwardness and denial of the respect due to them as human beings and as promised by our Constitution. That truth needs to be consistently acknowledged, by both sides of the divide on the question of Telangana statehood. That truth will have to be acknowledged when the statehood of Telangana is granted, because we would have to rebuild political and social processes that would be tuned towards a affirmation of human dignity, and the moral imperative of priority of the claim of the least endowed amongst us.

Whether statehood is soon granted for Telangana, or is delayed for a long and indefinite period of time, the moral minima for all the people of Telangana, and

particularly the elites, the intelligentsia, the political leadership and the vocal segments of the population, is the recognition of the truth about the lives of the people of Telangana, especially the socially and economically deprived. That truth raises questions of justice – social, political, and economic-, for all Telanganites, and the promise of conditions of human dignity and fraternity. Hence, even though this volume is a good starting point, my hope and prayers are that the academicians, from Telangana, and elsewhere in the country, and other responsible citizens will be inspired to study the problems of the people of Telangana, from all perspectives, and angles, consistently uncovering the empirical realities, that manifest themselves as palpable vibrations of oppression for the people of Telangana.

In the end, I have to affirm my faith in this: Satyameva Jayate. Truth will win, because the great people of this country, the suffering masses, have always empathized with those to whom the ruling elites have denied their human dignity. The truth of Telangana has to be articulated repeatedly, consistently and indefatigably, because the din and noise of the social and political praxis of the elites, especially those who benefit from continuation of the miseries of Telanganites, including those who claim to be on the side of Telangana struggle and yet see it only as an opportunity for self aggrandizement, will forever be seeking to hide that truth.



**TELANGANA MOVEMENT AND ROLE OF ADVOCATES**

**(SARASANI SATYAM REDDY)**

Advocate & Former President of  
A.P. High court Advocates Assn.,  
Hyderabad.

“**First thing we do, let us kill all lawyers**” so said William Shakespeare through Henry VI. History of mankind tells us that all dictatorial rulers the world over have tried every means to suppress popular will and aspirations of people. Even in an orderly system of justice Advocates are an eyesore to the rulers because they give life meaning to the rules. They are at the heart of every dispute, boundaries, borders, partitions and separations. They have a duty to Court and equally important they have a duty to the society. The lawyers form cream and conscience of society and that's why when speak, people think twice.

It is in this background and in the context of struggle for separate state of Telangana, a heavy duty is cast upon Advocates, which thus far has been discharged by lawyers with utmost sincerity. The spontaneity and generality of the movement for separate statehood speaks volumes about prolonged injustice done to people of Telangana in the name of Andhra Pradesh and Judiciary is no exception. Now it is common knowledge that Advocates of Telangana are discriminated and denied their rightful share in all appointments from High Court Judges down to the Class-IV staff in Courts. The history of Hyderabad High Court which existed for more than 84 years is buried on the banks of Moosi River, but in the majestic High Court building constructed in the year 1919, Advocates of Telangana are treated like aliens. Suffice it to say that, there was no Advocate General and no Public Prosecutor from Telangana, till the year 2011. As on 30.10.1956, the Hyderabad High Court was having 100% Telangana Judges, Lawyers and employees which dramatically changed on 01.11.1956. Today there are less than 10% employees from Telangana. Out of more than 210 District Judges, there are only 25 from Telangana and out of nearly 200 Senior Civil Judges, there are only 25 from Telangana and out of nearly 200 Senior Civil Judges, only 30 are from Telangana and out of nearly 459 Junior Civil Judges, about 50 are from Telangana. It is shocking that in Hyderabad and Ranga Reddy Districts there are nearly 150 Judges and only 10 are from Telangana. Therefore, Advocates are more than justified in launching peaceful agitations.

However, every effort is being made to suppress Telangana Advocates by way of registering Criminal cases, notices from Bar Council, Contempt cases etc. We should not be demoralized and instead should be determined fight for justice with more vigour and in a peaceful manner.

Dr.B.R.Ambedkarin his famous essay “**Thoughts on Linguistic States**” published in December 1955 has stated that the principle which should govern formation of the States is one State – One language and not one language – One State. Neither his view, nor recommendations of the States Re-organization Commission were accepted and the result is injustice to Telangana and prolonged struggle, loss of life and yearning for a separate State.

The Lawyers' Movement of Pakistan against the removal of its Chief Justice IftikharChowdhary should be a beacon light for Advocates of Telangana. Bar Associations comprise of experienced, expansive and democratic members. It represents local popular will and mood of people. It is most organized because of education, knowledge of law, political and economic access, democratic structure and some resources. We are nearly 40,000 strong and united and being in the forefront we can achieve Telangana State. Our success would lie in pressurizing in Government through elected representatives, but we should be careful in not politicizing the Bar Associations. There could be Sub-Committees for each political party, but Bar Association itself should be above party affiliations. The expansionist imperialist votaries of United Andhra Pradesh should be told in no uncertain terms that they cannot hold up creation of Telangana State. Advocates have to move from Back Seat to Front Seat and guide the movement, especially because Bank of Justice has become bankrupt.



<p><b>తెలంగాణ ఎందుకు కావాలి 1</b></p> <p>Copied from telangana.com</p>	<p><b>తెలంగాణ ఎందుకు కావాలి 2</b></p>
<p>November 1, 1956 ఆంధ్రప్రదేశ్ ఏర్పడిన నాటినుండి నీటి పంపకం (దోపిడి)</p> <p>తెలంగాణ ఆంధ్ర</p> <p>G.Purokatham</p>	<p>ఆంధ్రవలస పాలకులు పెద్దమనుషుల ఒప్పందాన్ని ఏనాడు గౌరవించలేదు</p> <p>తెలంగాణ పెద్దమనుషుల ఒప్పందం</p> <p>ఆంధ్రవలస పాలకులు</p> <p>G.Purokatham</p>

Present Political Status and Role of the Intellectuals in Achieving Telangana

V.V.RAO

“ Every society depends more on its member’s characters than their intelligence”. Good societies do not happen on their own. They are result of cautiously made decisions and are great moral achievements. Telangana community is aware of it and cautious in achieving the goal intelligently. Every society writes success stories through its actions and inactions of its members. Different forms of protest in telangana movement are going to rewrite the history of Indian democratic movements.

Fight for telangana state is the longest democratic movement ever before. Through out this movement peoples demands were focused on exposing the inability of the elected leaders both at the state and the center in minimizing the inequalities in socioeconomically conditions between the regions of telangana and seemandra. Decision makers are under the influence of few vested interested groups with the support from the elected central governments and became extra constitutional power centers to snatch away the opportunities and resources, constantly opposing the inclusive governance.

While the **peoples agitation** in telangana compelled the government in the center to announce the beginning of the processes of separation of state in December 2009, **mischief played by the political parties** influenced the center to take a U turn on their own decision and forced to announced the process of consultation for consensus. After the wide ranging consultations with all stakeholders, the committee headed by Justice Srikrishna submitted a report with **three basic issues for formation of separate state of Telangana viz., its economic viability, social inclusion & cohesion and wishes of people of Telangana and found them strongly favoring the formation of a separate Telangana with Hyderabad as it capital.** But committee expressed **fears on few issues**; 1) The committee tended to regard **big states as strong and small as weak which could undermine national unity.** 2) It saw **Naxalism essentially as a “law and order” problem,** rather than as a **socio-economic problem** calling for inclusive development which can be better accomplished in smaller states. Controversial recommendations like secret 8<sup>th</sup> chapter have exposed the integrity of the of the committee members it self with a write filed in high court to expose the same.

Once again agitation in Sakalajanulasammee with one fourth of the total population out of four crore have come on to the roads to express their stand firmly for separation of Telangana with out any other ambiguity. And representatives of those sections of society are with defending silence as the movement has become direction less. Especially families and friends of those people who have sacrificed their lives for Telangana are unable to tolerate this silence.

Suddenly, there is a big gap developed in the movement in the processes of building up the pressure from grass roots level to Delhi. The movement reached up to Hyderabad only by activists and common man from all walks of Telangana, but failed to realize between Hyderabad and Delhi due to the mischief played by political leaders. Why the political parties couldn't fill the gap? If they are unable to do this then what is the fate of the telangana? Who has to take initiative to carry forward this movement? How to achieve the goal? **So there is an immediate demand** for Telangana movement with lot of clarity in action plan. How to achieve separation and what should the role of political parties in it? What should be the role of the civil society movement in Telangana to make the political parties yield to the common man aspirations? Those who gains from mischief always opposes reforms & initiatives, today political parties lack commitment to get better alternatives to realize telangana due to lack of quality leaders.

Always good leaders are created by well informed citizens. Now where there is a need for intervention of intellectuals for initiating better alternatives to fill the gap in realizing aspiration of the telangana people.

While the demand for separation is not just confined to Telangana alone, it is existing in more than 15 states of this country which includes 42% of the population. **Telengana** region in Andhra Pradesh, **Vidarba** from Maharashtra, **Mithilanchal** in Bihar, **Saurashtra** in Gujarat, **Coorg** in Karnataka, **Gorkhaland** state out of Darjeeling and its adjoining areas in West Bengal, **Bundelkhand** state and three other states from - Uttar Pradesh and Madhya Pradesh (have been pending for long with the ministry at the center) **Jammu** from Kashmir, **Bodoland**, **poorvanchal**, **soonanchal**, **Bhojpuri state** comprising areas of Eastern Uttar Pradesh Bihar and Chhattisgarh.

It is the responsibility of the intellectuals to rise to the occasion to bridge wide gap between the states and the centre. If necessary they should take initiative in filling the political vacuum. The existing states are the based on the linguistic ideology which has been misinterpreted as expressed by Ambedkar and Nehru which are against the decentralization of power and inclusive governance. So consensus should evolve among all the communities fighting for new states. And the basis for formation of new states should question the non democratic attitudes, especially the centralization of power in the vested interest groups in the existing states. Decentralisation of power is possible only in the new states so as to implement the article 72& 73 empowering the gram panchayathes and municipalities. And is only the way to make our governance inclusive.

In this context I would suggest **three point formulas to tackle the undemocratic attitudes in existing structure of governance and decision makers.**

In the present day situation the discussion should focus on the **personality of leadership** in any political party and the clarity in the agenda of the political parties to fulfill the aspirations of common man. Basically on three important aspects,

1) How to minimize the disparities among the different sections of society, for a common opinion making?

A) Disparities among the voters in understanding the democracy and in electing the right persons to provide better alternatives for commonman problems, is the main reason for the uncertainty in the present political situation.

B) Disparities can reduce if there is a proper understanding about them and reasons behind them. In every society there are differences in the socioeconomically cultural and ideological conditions even before the independence. Leaders of the society and political parties should strive to reduce these differences in a phased manner as per our great leader Baba sahib Ambedkare and as per Indian constitutional spirit.

C) But our political parties failed to do so due to the undemocratic attitude of these political parties in our country. These political parties rather than reducing the disparities they are promoting the differences for their personal benefits. This is due to the undemocratic situation prevailing in all the political parties. To day there is **no internal democracy with in the party, how can they provide the services from the elected governments in a democratic way.** Those who gains from mischief always opposes reforms & initiatives, today political parties lack commitment to get better alternatives to solve the common man issues due to lack of proper leadership getting elected. Always good leaders are created by well informed citizens. Several successful democracies across the glob have already overcome this problem by reducing these disparities by introducing reforms at different areas. This is possible only by those political parties with internal democracy.

D) How to achieve internal democracy in our political parties? In spite of 65 years of Telangana history struggle it is amazing to see that people of Telangana are unable to prodgy of qualify leader a massaiyya of people.

Some of the proposal which is proven to be successful for political party internal democracy includes,

\* The election commission should fix norms for conducting elections with in the political party to elect leadership for different levels right from GP level to parliament level with time period of two to five years per turn per post in a rotational system.

- \* Social justice should prevail within the party by accommodating in all the positions with all the sections of society special provision to suppressed castes, religions and gender.
- Political Party funding should be transparent. All the funds should be received in checks and should be part of the IT returns.
- \* Salaries and TA, DA for maintenance to be fixed for all the posts in a party to avoid corruption. This should be part of the affidavits filed by the parties during the nominations in elections.
- All the political parties should disclose their financial transactions with different business groups in their I.T returns.

## **2. How to achieve better services and good performance from public authorities and from elected governments in a decentralized manner on day to day basis?**

It is the responsibility of **common man to play watch dog role** in receiving better services within the democratic means. **To play watch dog role, voter should be well informed. Secrecy in disclosing the information in all the public authorities is the main reason for not getting better service.** This is to promote corruption. Transparency can be achieved by proper implementing the Right to information act-2005. **Under sec4 (1) of this act Sue motto disclosure of information in all the public authorities can reduce 90% of the existing corruption** (which is due to misuse of power due to secrecy of information). This can be reduced by proper implementation of RTI act.

Several new enactments are going to promote transparency in government services. **Lokpal in the center and lokayuktha in the state, Service delivery bill, electronic accountability bill, Whistle blower act etc are going to be play vital role to help the common man.**

### **3. How to make common man demands as part as voters demand?**

A. Telangana people are always getting cheated again and again, due to their inability to influence the decision making at need of the hour. This is due to the failure of the voter of the Telangana to elect right leaders from Gram-panchayath ward member to the level of the Member of Parliament.

B. As we all know that there is a big gap between the Telangana agitation and the vote bank politics. This is the root cause for all the problems, behind the Telangana movement. The biggest challenge in front of us is the, how to fill the gap and make the voter to realize that separation is possible only with change in the attitude of political leaderships.

C. As you know the **political parties are always are opportunistic in their behavior and with their decisions either pro or against the welfare of**

**common man.** So the leaderships in any political party can rise to the occasion, when it is part of the vote bank politics. **Voter should match his demands that it can be achieved only with proper utilization of his vote, and he should be confident that he can fulfill his demands before and after he got elected.**

Either to make the existing leadership to yield to his needs or to create a new leadership there is immediate need for a big debate, on what could be the agenda of common man of Telanagana. This agenda should inclusive from all sections of Telangana. This is possible after a serious debate. After the feedback from a cross section people from all 10 districts of Telangana, the main topics highlighted as per the need, is to be decided as part of the people's agenda. This should be initiated by the intellectual forums and carried to grass root level by civil society organizations. I hope this initiative of intellectual debate on future politics would make a difference towards achieving the aspirations of Telangana people.

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## TELANGANA: WOMEN

Harsha,Vimala,Vani,Padma

**“The mode of co-operation itself is a productive force”**

Speaking of feudal and cultural domination, the central focus of the Telangana struggle was the liberation of women from violent subjugation. And the role of women in this struggle is historic – Sammakka,saarakkato Ailamma, lalithamma 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 the 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. Women’s active role from across all sections of Telangana probe us to hope that Telangana, will make such political possibility into reality.

### **Internal colonization:Discrimination**

Historically, the Telangana region was known as the state of Hyderabad. Hyderabad state was a diverse plural and independent state that contained and embraced a multiplicity of cultural, political, and social approaches to life. It was an existing diverse political entity that housed Telugu,Urdu, Kannada, Marathi, Farsi,Hindi and other speaking groups. But the formation of Andhra Pradesh on linguistic grounds force to dissolve this inclusive local “Hyderabadi/Deccani/telangana” identity. However, as the current Telangana movement attests to, this identity has not disappeared. Despite of the Andhra upper caste/class 50 long years of homogenization "project" [with a fake binding principle called 'telugujaatisamaikyata'],Telangana people still continue to recognize their land as a diverse cultural region with multiple ways of living. It is this inclusive vision that allows all people who are wanting to make a commitment to the betterment of the region act relentlessly in the present movement[irrespective of their socio

linguistic-political affiliations].Telangana movement thus is about involvement and connectedness to our place, our history, our future.Telanganites are those who share such inclusive vision in their pursuit for a new political possibility.

**Employment:**

Rules have been twisted, manipulated or simply ignored to ensure government jobs went to those from coastal Andhras and to keep out Telangana people. The present trend is to keep out the Telangana people even from the posts of peons, bus conductors and drivers. The new recruits are all brought over from coastal districts. This strategy has been adopted since 1956 despite agreements entered into, working out the procedure and share. For instance, in 1966, all of the 70,000 vacancies, of which 90 percent went to the people of Andhra.The latest example is that of recruitment of more than 200 munisif magistrates, the highest post under direct recruitment. In course of time, they will become district and high court judges. Evidently, with an eye on capturing these crucial posts, the procedure has been changed, more centers of examinations opened in coastal Andhra towns, and it was ensured that an overwhelming majority of examiners chosen belong to Coastal Andhra: 50 of 55 judges-examiners were Andhras. The written examination was held on February 23, 1997. The results were predictable: 68 candidates (80 percent of them from Andhra region) passed from Hyderabad; Warangal ( the only center in Telangana) was only 15. Visakapatnam accounted for 85, Vijaywada 75 and Tirupati 47 successful candidates. Only 30 candidates out of 290 called for interview are from Telangana. One can understand what would be the Telangana Women's situation in employment in such conditions.

Medical **Education**-a brief case study

There are nine government medical colleges in the state, out of which four are in the Coastal Andhra region, two in the Rayalaseema region, two in the capital city and only one in the Telangana region. The three nursing colleges in the government sector are shared equally by Coastal Andhra, Rayalaseema and the capital city, with the Telangana region drawing a blank. Regarding the nursing schools attached to government hospitals, the position is more or less the same i.e., three are located in Coastal Andhra, two in Rayalaseema, two in the capital city and only one in Telangana. This also indicates drastically few opportunities and low representation of telangana women in education and employment sectors.

**Power situation**

The needs of Telangana are at the bottom of priorities of the government is evident from the fact as many as two lakh applications for new power connection is pending with the government. Yet, there is no plan to resolve such situations even as two lakh people wait in vain for a power connection. The uncertainty&

restriction in power supply due to lack of sufficient allocations also impacting the functioning and time schedule of Women in domestic productive activities.

### **Changing Crop Pattern**

A dangerous and little-noticed development that threatens Telangana is the changing cropping pattern in the region with food crops giving way to cash crops. The change has been taking place over two decades now with food crops suitable for semi-arid regions giving way to water-intensive cash crops. Staple cereals such as jawar, maize and bajra preferred by local people, serving as food for them and fodder for their cattle have declined significantly in area. The area under jawar has come down from 13,63,169 hectares to 7,97,864 hectares during 1981-84 to 1990-93. Bajra declined from 1,94,981 hectares to 64,398 hectares and maize fell to 2,55,863 hectares from 3,17,098 hectares. Coarse cereals have been the major staple food for millions of people in the area and a shift from these crops needs to be understood in the context of the needs of the people most of whom continue to languish in poverty. Groundnut, castor, sunflower, cotton, chillies and sugarcane have witnessed considerable growth in cropped area. While sunflower registered 500 percent growth, it is more than 100 percent in case of cotton. Except for castor and groundnut, all other crops have entered the region quite recently.

While it may seem strange that the impoverished farmers of Telangana are opting for water-intensive cash crops in the place of rain-fed food crops, the fact is that this change has been brought about by the migrant farmers and not the native ones. Settled in tracts irrigated by Nagarjunasagar and Sriransagar canals, these farmers who came to Telangana in 50s and 60s have adopted sugarcane, sunflower, chillies, cotton, paddy and groundnut since returns on them are higher than on traditional crops. Liberalization and opening of the market has come as god-sent opportunity to these farmers to make more money at the cost of the people of Telangana.

In Medak, where cotton has been introduced by the Coastal Andhra farmers on a wide scale, the people realized the dangers from it: it introduced new pests to the region and new diseases since the crop requires heavy doses of strong pesticides, and more important, the change in their dietary habits, from jawar and maize to rice had come with high undesirable price: insufficient nutrition to them and shortage of fodder for their cattle.

Another development as a result of this change is the rise of a merchant class in towns dealing in these inputs, a majority of whom are immigrants from coastal area. The cash-rich migrants beat the local entrepreneurs and farmers out of the market. Eventually the role of women in decision making pertaining to crop choices & productive functions declined. It also caused for the growing inequality between women & men. These are only few aspects of the status of Telangana women and retrospective impact of unified state.

**End note:**

Colonialism, in pursuit of expansion of its self centered world, disturbs the whole human surroundings. Its indifference with its surroundings creates imbalances from people to people, from people to nature & finally from people to the whole social ecology. The result is the destruction & ruthless exploitation of land and people. Thus Colonized people whether by internal or external forces are forced to lose their existence itself. Telangana under insensitive coastal bureaucracy, ruling class & castes suffers in all spheres of life. At such situations, Telangana women have to face double burden in varied levels.

Even after our long struggles, we feel that we, Telangana women considered as mere informants to the official reports or as expendable tools for the political agendas of all parties. In such a context we, Telangana women recognize the urgency of raising our voices against all oppressions. We want to let all know that we, Telangana women are in complete agreement with Telangana state demand which actually reflects our gender aspirations. Also we want to reiterate our anxieties in the delay of state formation which is causing great personal & collective loss in our lives as mothers, social organizers & peace lovers.

Our engagement in Telangana movement is purely out of an understanding that Telangana state demand seeks for 3-R principle [Recognition, Respect & Rejuvenation] in practice. i.e the recognition & respect of the self, of the other, of the language, of the cultures, of the socio economic practices, of gender, of religion etc and rejuvenation of all the pluralities of our life.

We, as progressive women who support the demand for Telangana state, here with presenting our aspirations & concerns in the present Socio, political situations. We wish all the concerned people to look into our demands. We seek your support in making our dream 'a true democratic Telangana' into a reality.

Here are our concerns:

- First and foremost we want to stop the murders & suicides of our villagers, our forest dwellers and our educated young children.
- We, Telangana women oppose any kind interventions in our peaceful living. We refuse to kindle our bodies & spirits under the caste feudalism or modern male-centric developmental model; A model which denies all local sectors like village & urban small scale industries, agriculture etc where women take major role.
- We refuse the commoditization our bodies & souls under biased coastal bureaucracy and their new market interests.
- We reject converting our life giving sources like water, land, forests, whole human or physical ecology into a glut of resources to be controlled or exploited.
- We refuse the control over our bodies & sexuality.

- We want just share in waters and we demand for more meaningful approaches towards our surroundings which includes our ancient rocks, hills, forests,cheruvulu, land and seeds.
- We want our equal participation in decision making pertaining to seeds, crop choices& productive functions and means of productions. We seek the progressive policies in which 'gramam&gudem' becomes the centre.
- We want our local economic values to be recognized& respected. We want a meaningful approach in production and consumption patterns. We want the thorough recognition of local production centers in our villages [vruttulu] and their economic principles.
- We want the implementation of 1964-66 education commission recommendations for the inclusion of production activities [local occupational technologies] in our schools as part of main curriculum.
- We refuse the perpetuation of violence of any sort; physical or intellectual.
- We recognize the importance of education as means of our liberation. We want the revival of humanities studies in our higher educational system.
- We want food self sufficiency not just security.
- We want our economic independence and equal part in political decision making.
- We want Telangana state with proper representatives.
- We want to continue the plurality of our lives in total harmony so that we can continue to uphold our India not simply as a nation but a "country" with true democratic spirit.

[A declaration of telangana women] 22-04-2010; Hyderabad

[Some reflections drawn from the Telangana women writers&activists round table conference held at sundarayyavignanakendram;Hyderabad

- List of the Women participated in the conference fallows:

GoguShyamala: Kaneez,Subhadra: Devaki: Shailaja: Sneha: Shahanaz  
Fatima: SugraBegum :Mallishwari:BalaLaxmi: Uma Tula Jayanthi: Bhargavi:  
Malati: Shehanaz: JyothiKiran: TasneemJowher:Allam Padma: Sulochana:  
Anuradhareddy:MaryKumari: Dr.Rafat: Prof Rehana: Dr.Padma: Padma:  
Kirankumari: Sridevi: Vani: Amaravati: Nirmala: Shoba Bhatt: Andamma:  
Laxmi, Shahanaz Fatima, Sumera, Jhansi, Vasudha, Sridevi.]

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తెలంగాణ వంటి ప్రాంతం తన వ్యక్తిత్వా నికి తగిన

నాయకత్వాన్ని ఎందుకు సృష్టించుకోవటం లేదు

టంకశాల ఆశోక్

ROUND TABLE CONFERENCE  
TELANGANA UNIVERSITIES TEACHER'S FORUM

Osmania University, Hyderabad (26 November, 2008)

**Keynote Address: By C.H.Hanumantha Rao**

*Former Member Planning Commission & Finance Commission*

**Note on Round Table Conference: Major Propositions**

1) Consensus for separate Telangana has already been achieved; 2) A few individuals going against the consensus; 3) Need to highlight the brighter side of the future of the nation from smaller states; and 4) Need for Broadest possible unity and Unified approach to achieve separate statehood for Telangana.

CONSENSUS: All the major political parties in A.P., except the Congress party, have officially have come out in favour of Telangana. Even within the Congress Party, there is a consensus among Telangana leaders, legislators, ministers in the state as well as the centre.

What do we mean Consensus? The first SRC, which recommended separate Hyderabad state consisting of Telangana, defined consensus as the one reached among the Telangana people themselves; This is clear from its recommended that after 5 years Telangana could be merged with Andhra only if two-thirds of the Telangana legislators opted for it. But consensus now has come to mean among everybody at the national and state level, except the people of Telangana! This is not democratic.

Consensus building by the Pranab Mukerjee Committee:

Congress Part's own position on Telangana is not made clear even to this day. If it is "No", then there is no need for this exercise; If yes, it should say so, as it would make the exercise positive and meaningful. Even if second SRC were to be constituted, as per the Congress Election Manifesto, the party could not have remained non-committal on the issue, as every party would have made its position clear to the SRC.

As it is, if the Congress supports statehood for Telangana, there will be a majority in parliament in favour of such a Bill. But If the Bill can not be introduced because of lack of consensus in the UPA or the UPA government running the risk of losing power, then people may understand the constraints and even sympathize with the Congress. Provided its position as a party does not, by itself, pose any risk to the UPA government.

For a premier political party which was in the forefront of the freedom movement and which pioneered the democratic system of governance in the country; for a party of Jawaharlal Nehru and Abdul Kalam Azad, who, on all accounts, were in favour of the recommendations of the first SRC for the formation of Hyderabad state consisting of Telangana and at any rate Nehru had openly stated that there should be a divorce between Andhra and Telangana, if the latter so desired at any future date - such an approach on a vital issue affecting the peoples' lives of the less developed region is not fair to the democratic process itself, to say the least.

-2.VETO POWER OF A FEW INDIVIDUAL: This is the real explanation for the Congress not taking a stand. The genesis of this can be found in the formation of Andhra Pradesh itself. This demonstrates how a few individual representing numerically small social groups can manipulate the levers of power in a large and heterogeneous state by dint of the huge resources and power at their command in a bigger state. Yet, there have been telling us, time and again, that they will abide by the decision of their 'high command' and their leader. But insofar as Telangana issue is concerned, one wonders whether the high command is located in delhi or somewhere in Hyderabad! The fact of the matter is that individuals are able to mislead and overpower their 'high command' by dint of their resources and numbers in parliament.

Leaders from Telangana may go to Delhi for making representations in most rational terms; but basically, it is the power structure in A.P. that has become decisive in determining the outcomes. Therefore, the focus of action for achieving separate Telangana can not be in Delhi; it has to be the movement in villages and towns in Telangana region itself, which has the support of the common people from the rest of the state. This is amply born out by the stand taken on Telangana by parties like Telugu Desam, C.P.I., B.J.P., Praja Rajyam Party and others.

### 3. SIGNIFICANCE OF TELANGANA MOVEMENT AND ITS VISION:

-Telangana is a national issue and not merely a regional issue.

-This is because it reflects the on-going social change in the country through democratic process. It is for the empowerment of people through decentralized governance by broadening and deepening the working of our democratic system.

-Such empowerment and governance would enable articulation of the real problems of the people and their solution for protecting their interests. This would result in 'Socially inclusive' or 'Samajik' Telangana. Separate Telangana in today's conditions is bound to be a 'Samajik' Telangana. Social inclusion is not only possible but inevitable in separate Telangana.

Inclusiveness could not be achieved so far as bigger state because the voice of the disadvantaged sections remained fragmented. Experience shows that the entrenched interests are perpetuated in bigger, heterogeneous states.

-For illustration, Girijans are known to be the most disadvantaged sections socially and economically with negligible political voice or clout. They live in remote areas and are subjected to land alienation on a large scale. Hardly any thing has been done so far as A.P. to restore their lands despite the strong recommendations made by Koneru Ranga Rao committee constituted by the present government. There, the administration is alienated from the people and has been a breeding ground for extremist activities. But this has been treated not as socio-economic issue, but mainly as a law and order problem. Because of this, the plight of the Girijans has been perpetuated and extremist violence has been surfacing time and again, notwithstanding the claims of success in this regard by the authorities.

-According to 2001 Census, Scheduled Tribes population constitutes around 9% in Telangana as against 5% in the rest of the state. Thus, as much as 60% of the ST population of A.P. state is concentrated in Telangana. Their voice can be expected to be more effective in separate Telangana, not least because their representation in the state legislature would be proportionally greater.

-Similarly, the population of Muslims is as high as 12.5% in Telangana when compared to 6.9% in the rest of A.P. state. As many as 61% of Muslims of A.P. live in Telangana, of whom 60% are spread over in different districts other than Hyderabad. They too can be expected to have stronger voice or political clout in separate Telangana than an integrated state of A.P. in determining their fortunes.

-SC's account for about 16% OF POPULATION IN Telangan as well as in the rest of A.P. Census does not give the figures of BC's. But we know from different sources that socially and economically disadvantaged sections including BCs constitute not less than 85% of population in Telangana. They would be better able to articulate their problems and politically assert themselves. Separate state for Telangana can thus strengthen the forces of social inclusion.

#### -4.THE IMPACT OF THE TELANGANA MODEL:

A social inclusive Telangana will most certainly lead to a socially inclusive Andhra, partly because of its smaller size and so greater assertion of weaker sections there, and also because of Telangana in the neighborhood serving as a model. Moreover, this will give impetus to the long-standing movements for smaller states such as Vidharbha.

The experience of recently created smaller states like Uttaranchal, Chattisgarh and Jharkhand is extremely encouraging, in respect of the growth in Gross State Domestic Product (GYS DP). The eleventh Plan document recently approved by the National Development Council, gives some telling figures for these states as well as for their parent states for the 10<sup>th</sup> Plan period as follows:

<u>State</u>	<u>Targeted Growth Rate</u> (per cent per annum)	<u>Achieved</u>
Chattisgarh	6.1%	9.2%
Madhya Pradesh	7.0%	4.3%
Jharkhand	6.9%	11.1%
Bihar	6.2%	4.7%
Uttarakhand	6.8%	8.8%
Uttar Pradesh	7.6%	4.6%

These growth rates achieved by the new smaller state are the highest among states, except for Gujarat which achieved 10.6% growth rate.

These high growth rates support the proposition that growth potential of these backward areas remained suppressed for long and their constitution into new states has released the creative energies of the people. Better governance may have also contributed to attracting outside investment as well as to better planning and utilization of resources.

#### Decentralized Governance:

Governance at the grass roots can be improved by strengthening the Panchayath Raj institutions which have been deprived of their functions, finances and functionaries. It is indeed ironical that the ruling party in Andhra Pradesh, which owes allegiance to rajiv Gandhi, who visualized 73<sup>rd</sup> and 74<sup>th</sup> Amendments to the constitution, has not taken any initiative to revitalize these institutions.

On the contrary, every attempt has been made to undermine these institutions by floating several top-down schemes and parallel implementation structures – on the top of it by naming some of these schemes after Rajiv Gandhi. In a smaller state like Telangana, the empowerment of these local elected institutions can be expected to be high on the agenda, among the other things, because of greater pressures these elected representative can bring to bear on the new establishment.

#### 5. NEED FOR BROADEST POSSIBLE MOVEMENT AND UNIFIED APPROACH:

Political parties espousing separate Telangana have been engaged in electoral battles. They have been receiving sustenance from the deep seated sentiment for separate statehood nurtured by various movements - political as

well as non-political – since the times even before the formation of A.P.

There is, therefore, a need for continuing a broad-based and non-partisan, if not non-political, movement without electoral considerations. The need for such a movement will remain even after separate statehood is achieved until outstanding issues such as share in river waters, financial resources, etc. are settled. Intellectuals are best fitted to lead and nurture such a movement for educating and building awareness among the people at large.

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### **STATE REORGANISATION COMMISSION (SRC) 1953:**

There was a demand for language based state in several parts of the country and so among few Telugu speaking people of south India. **SRC** was commissioned by Delhi and was headed by **Supreme Court judge Fazal Ali**. He clearly mentioned that 8 Telugu speaking districts of Hyderabad state should be clubbed into a state called Telangana and if interested in future its assembly must vote with **2/3rd majority** so that Telangana can be a part of a **United Telugu state**. He made points both for and against the unification:

#### **AGAINST unification:**

It is not good to merge two regions which are unequal in development

Andhra is in deficit budget and Telangana is in surplus and there is every danger of the surplus being used by deficit region

People of Andhra are well versed with English and telugu education if a state is unified under telugu banner then Telangana people will be the losers because for generations telugu was not administrative language (Urdu was the administrative language here)

4. Telangana is a plateau region where as the Andhra is plain and fertile utilization of water resources will be unequal under a unified state.

#### **FOR unification:**

1. Andhra region will benefit from the infrastructure of Hyderabad and hence the problem of their capital (read it as capital in tents) will be solved.

2. Both regions can exchange food and mineral resources so that there can be an all around development. (now anyone can easily verify what amount of minerals Telangana lost to this unified state but what amount of food it got in return)

**Industrialization:Development:Telangana perspectives**  
**Mulki industries of Telangana**

**Vimala.K**

"While improving the agriculture & village sources, giving the Innovative livelihood options to those outnumbered population who cannot be absorbed into that sphere of employment, is industrialization. Development in economic sphere means promoting such locally desirable Industrialization". [*The raising voice of paalamoor-2009*].

Before going further, I would like to clarify what I mean when I use the word "local". Local as a concept is a fragmented reality. It implies a group of diverse philosophical attitudes in a specific place that are bound and nourished by the nature that surrounds them. These attitudes are not fixed in stone but are fluid and attuned to their present realities. The natural ecosystem of a particular location functions as the wellspring of locality; it is the origin of localness. This connection between a locality and localness is everlasting and continually shapes the lifestyles of local inhabitants. These lifestyles in turn combine to create a composite cultural ambience. The Socio economic structures are closely connected to the process of such consciousness. Thus they create & recreate and affect each other simultaneously. Mulki industries or local occupations in Telangana are taken here for the observation in this regard. Local occupations provide the natural human creativity a definite form. They are founded on the locality of a particular place and work without disturbing their natural surroundings. Some examples of local occupations to be found in Telangana are: weaving, pottery, glazing, blacksmithing, carpentry, stonemasonry, wine preparation, oil extraction & all such other agricultural based works. All these Mulki industries focus on the distribution of wealth rather than the accumulation of wealth. They value cooperation rather than capital. Moreover, one center of such local productivity site functions as the support for several smaller centers, which in turn support still more centers. In weaving industry, take for example the creation of a sari. Broadly, the thread is first produced by the silk/cotton makers, then spooled in another center, then sent to still another center to be dyed before it is sent to its final destination to be woven into fabric. There are 15 stages before thread reaching the loom. Many community groups involve in the process of weaving fabric. The other most precious attitude that we see emerging from these small industries is producers' relationship with nature. Their specialty is that they live as nature's own children. While maintaining the natural balance, they satisfy their own needs. This reflects an advanced sensitivity and consciousness. Local production centers/mulki industries do not abuse nature. As such, their approach can be seen as setting a world standard for a better future. Now in the present GDP based "new development" paradigm, we know that even water—the very base of life—is objectified. That same water which we saw as our life giving source is now seen as a twelve rupee disposable bottle of bisleri. This reveals the destructive strength and extent of the market culture that has been brought on by economism.

By making the values of "economic development" central, the approach to life in this context is one of mastery and views everything around —nature as well as our fellow human beings—as nothing more than a 'glut' of resources to be controlled. This crass attitude has paved the path to the gross exploitation and destruction without any consideration or care. Telangana experiences under the insensitive bureaucracy after the merger confirm that such attitudes disturb the whole social fabric.

In direct contrast to these destructive attitudes, Mulki industries hold nature as the precious base and source of their existence. Such productive centers would continue to flourish only if such attitudes predominate in policy making. It is clearly evident in the efforts taken in the pre unified andhrapradesh beginning from salarjung's times.As a feudal but a welfare state,nizams were exploring new measures in strengthening their subjects living standards. For instance, policy level effort for the changeover of learning& productive activities of local trades from caste boundaries to an open school system [for everyone] is an indication of people's friendly approach. Such efforts not only contributed to the local industrial growth but also helped rural telangana women to some extent maintain their economic equality in pre-merger stage.In other words a woman's labor in the Mulki industries is not considered as mere "shadow work" but she is seen as a vital worker in her own right. Men and women live in a complementary productive relationship. Professor Kanchallaiah quotes a popular saying in this regard, "Without a couple, there is no crop" .The gender discrimination we see in the massive organized production centers does not manifest to the same degree in these centers. If we observe the local production centers, we can understand that the gender discrimination that exists in every society also exists here. However, the work context in these sites also nurtures values like cooperation and mutual respect as they are necessary for the worker's livelihood.These attitudes reflect in the day to day lives of all working class communities of telangana.Historically, militantstrugglesagainst exploitation/landlords was initiated&continued by women in Telangana.This indicates not only the socio-political consciousness of women of this region but also their social status as active agents in social transformation process. However, Caste feudalism & coastal rich class collaboration in the post-merger stage caused for the dismissal of local modes of production and to the decline of such people's industries. Eventually it also caused for the growing inequality between women& men as "the penetration of capitalism has often witnessed the removal of women from their means of production and from their productive functions. It has further brought about a change in the sexual division of labor to their disadvantage"- [Bulletin of concerned Asian scholars-1980].simply put,the strength of these local production centers otherwise considered as unorganized sector is that 'both the old& young, men& women, Unskilled& skilled workers get the work/employment'[It is not out of context at this point to remember the recent government survey on employment status.According to that report, present employment growth rate in 'organized' sector is only 1.1] .

A quick observation of Mulki industries&their declining status in the process of "development" of telangana[broadly in 3 phases] would conclusively suggest why we (telangana women&men) want Telangana state.

**Pre-unified Andhra Pradesh phase:** The industrial development of Telangana in the first phase[before merger] was directed towards the economic betterment of many& encouragement was given to establish various small scale industries

Like that of mulki industries, the directive principle of 'development' at this phase was 'distribution of wealth'. Through the available research work we understand that, the socio economic considerations of the marginalized sections were internalized in their [then rulers] economic reforms. It is interesting to find that some of the economic reforms suggested by Dr.B.Ambetkar were in fact implemented by erstwhile Hyderabad state. Perhaps as outsiders of the rigid caste biases, rulers of this time had more scientific approach in tapping the indigenous skills for the better economic prospects of the region. Perhaps, the planning committee that was established to study the economic approach [1940] must have worked in close connection with people's consciousness. They understood the importance of the research in local skills & technology in order to make better policies for the extension of industrialization. As per the research on the economic history of Hyderabad state, financial & managerial wings of which was created in 1929 itself; Rs.2,17,950 as free of interest loan was given to the Mulki industries through 'Industrial trust fund' in the first ten years period & also advance help was given to 75 different small scale industries. At this point, under the guidance of "Scientific & Industrial research board" appropriate recommendations were made in the establishment of industries. For example Ajanjahi mills in Warangal which was established for the betterment of the locals, exclusively focused on giving employment to the women [see the picture]. Some researchers stated that the then rulers of former Hyderabad state were convinced to the approach that "no country can prosper by selling their natural resources". At the same time, they continued "seems like Nizams were also well aware of the fact that the poverty of the people cannot be done away unless the local industries are developed. Thus Nizam government encouraged many small scale industries in Hyderabad state" [Prof . M.Burhan Husain, 400 years of Hyderabad science & technology] .

Development approach at this juncture was an effort to use local sources for the benefit of the local people. In Hyderabad state, more than 15 industries were established for the textiles alone at this point of time. In addition to these work places, Industrial training schools were also established in the year 1945 for improving the skills in other local trades. Weaving, embroidery, carpentry, black smithy, caning, dyeing, carpet weaving, leather tanning were the trades in which training was offered in those schools. In addition to these, some diploma courses in technical education such as civil engineering [LCE] Mechanical engineering [LME] Electrical engineering [LEE] and A&B railway apprentice certificate course were also offered for the job seeking youth [In my interview one of the respondent from Mahaboobnagar district recalled that his grandfather took the training in this institute and started using his own oil engine which is considered even today as a life time achievement of that family]. In addition to above initiatives, the industrial research laboratory was also established in Azamabad industrial area [1920]. It was to analyze the samples of raw materials and the finished products as well. This worked as quality control laboratory in maintaining the high standards in production. Market principles at this point of time were guided and guarded by the well educated local graduates who had a good understanding of their surroundings. Fulfilling the local needs being the first priority, they also succeeded in establishing international salesmanship . These market principles were clearly pronounced in the initiation taken by the graduates of Osmania University. They established "economic exhibition" in 1939 [now it is the biggest industrial exhibition in India]. Local Textile products in this era acquired constant market in Malaysia,

Indonesia, java, Sumatra, middle Africa, Arab & Persian Gulf. "teliyarumal" from Caravan industries; "dulapallytopies" from Medchal industries; carpets from Deccan carpet industries of Warangal; Ikkat, himru of Nalgonda & Hyderabad; bedspreads from Sholapur industries were few examples to mention. All those industries were committed to employ the "natives of the state" as far as possible. "Highest level of skills from outside was also imported in case of need". Research was encouraged in innovation. Funds were given to these institutions from nizams treasury. Simply put, planning of extensive industrialization in telangana region during this first phase was entirely based on the understanding of the "production" as an art; the art of balancing textures of available sources and the employment.

**1956-1990 phase:**

In the second stage [after merger] the process of industrial growth in telangana was entirely reversed. The seeds of self centered 'corporatization' of industries were sown while dismissing the local people's democratic aspirations & rights. All those Mulki industries that were set up in pre- Andhra Pradesh phase of telangana region did not get sufficient budget allocations in this phase. Instead the support of government in terms of subsidies & allocations went to the emerging private industrialists from coastal Andhra. Up gradation of technology was totally ignored in the telangana public sector. Local people were denied for the employment in those coastal industrialists firms. Because of the growing market competition with the support of rich class & their collaboration with brahminical counterparts in Andhra & Telangana as well, even continuation of the traditional livelihood options became a difficult task to common telangana people. Simply, after the merger, industrial development policies of this region tended towards the accumulation of the wealth for few. The development process at this point started representing few rich coastal business people's interests which goes against the local economic principles. For, Mulki industries in principle allow for the accumulation of private property in so far as they directly contribute to their creative work.

**1990 onwards [new economic reforms phase]:**

In this third phase, village telangana suffered with double burden. Local workers have to compete with the global forces from outside and at the same time struggle to survive from the internal discrimination & exploitation ["A new monster is ravaging India, the monster of internal colonialism. Socially women, dalits, adivasis and artisans are its victims; spatially various regions are its victims, regions like Telangana, Vidharbha, North Bengal and Bundelkhand" [Towards a better mankind, vol:3 no.4]. If we look at the industrialization process from the perspective of weaving industry which stands next to the agriculture sector in terms of employment generation we can grasp the overall changes occurred at this point. For instance, new spinning & textile regulations of the world were aimed at the destruction of the subsistent Mulki industries. The result was, as the dependence on spinning mills have grown, the availability of the raw material became a far cry to the weavers. Lack of supporting national policies in the post liberalization era and the discriminatory decisions by the coastal rulers & caste elitist's dominant interests in telangana made the life of the weavers miserable. Many mills were closed by now. Closed units & lands were all sold out cheaply to the coastal lords. Initial huge buildings, machinery were destroyed due to the negligence of the bureaucrats. Co-operatives were annexed to APCO, a body of apathy. Lack of standard commercial accounting and operating procedures made this institution unaccountable. This explains

the Weavers disparate situation not only in telangana but in general. At present Siricilla stands as an example for the particular situation of telangana.

**Conclusion:**

Telangana as a mute spectator in the "development" process of unified AP remained without any gains till now. Telangana has the potential to become self sufficient through small & medium industries. The Mulki industries that operate on a decentralized economic model, whose productions are infinitely creative even within limited facilities, nurture a profound respect for human labor. By calling these centers "cottage industries" present policies have reduced them to little more than museum pieces. This idea is a complete dismissal of the local collective consciousness and reflects an agenda to dismiss the Mulki industries for the sake of capital intensive industries. Telangana experiences confirm that we have had an alternative development paradigm in which common people were the partners in the process of industrialization. Following that modal, perhaps now redistribution of all present SEZ lands to the Mulki industries with genuine market facilities while opening up people controlled training opportunities would increase the living standards of the broader spectrum of the people in telangana. With the up gradation of technology & by proper training these local entrepreneurs will develop new products with their indigenous techniques. Combination of govt market & financial backing with the people proprietary & managerial skills would make these centers to produce more quality products than the big capital intensive industries.

As hard working, open minded people we telanganites wish to go forward without losing our sensibilities. We not only recognize that world is changing but we also take part in it to insure a better future for all of us in telangana. Instead of just talking about compensations for suicides & murders and begging crores of rupees just to kill the remaining village economic behaviors, why don't we telanganites demand for small mulki industries in each and every village? If they are really concerned in employment generation then is it not responsibility of the govt to provide all the market facilities/moulikasadupaayaalu at free of cost to our own countryside people? If it is the question of 'capital investment' then let the govt encourage outside country people to 'invest' their money in buying our village goods directly from our Mulki industries and sell them in their countries. If govt wants to improve economic standards then they can advertise about the innumerable [valuable] food stuff and other village goods around the globe. They can establish creative goods "parks" in other developed countries to gain foreign currency. A recent report tells that 60% of GDP rate actually depends on small & medium business firms. In my experience I saw many people in western countries pay double the amount for the goods made by hands [besides agriculture products]. There is lot of market everywhere for our village products including all food items from which we can raise the standard of living of the people. When there is a lot of scope to rejuvenate ourselves, to overcome dependency, then the question arises why our 'leaders' are interested only to "invite" big corporations to sell their "junk" here? Why they are interested in converting all Indians into spineless dependent workers to "big" countries? Why we all became "human resources"? Isn't this very word demeaning our human dignity!!

With a simple observation we all understand that It is not the lack of talent but lack of appreciation measures from consumers[ie:educated middle class],lack of infrastructure, lack of encouraging market policies from government, insensitivity of civil societies& their middle class imitative life styles are the reasons for present plights of skilled workers in our villages. If we have better approach to overcome these above stumbling blocks, certainly It stops forceful migration. It boosts local economy and rejuvenates the local skills. Seems to me that the unemployment we see in our own country is not nearly as terrible as the unemployment that exists in the so-called developed economies. There, the large-scale centralized industries have erased both the livelihoods and the creativity of the worker. It is only due to the persistence of our local productive skills that our poverty is different from their wretchedness, a wretchedness that is found equally in the poor slums and the rich ghettos of our big cities. Contemporary middle class values, informed by the idea of "economic development," obstruct our vision and keep us from recognizing the true misery of unlimited pollution, the "use and throw" lifestyle, and the unemployed poor who are forced to survive on garbage piles of the rich. Moreover, these same middle class values have labeled those who live in small villages, work in Mulki industries, and harmoniously co-exist with nature as "backward." They have dismissed people who live together in peace as "undeveloped." As a result, gates were opened up to both internal &external colonization and the subsistent villages of Telangana are losing their self-confidence, losing their 'will' to live and entire communities have fallen into the stream of migratory labor or committing suicides. Given the genuine market support, these small but efficient Mulki industries will bring better future for all.

Moreover such initiation stops violence- There needs to put a full stop to the murders and suicides of our villagers. People need work in order to sustain in the social fabric. Work gives them dignity, honor& independence. That is why we must immediately recognize the importance of our local creative productive skills. At present Govt by taking the proprietorship from village workers and pricing the goods on their own will and making the goods as museum pieces and rejecting village workers as share&stake holders....with all its bureaucratic insensitivity is actually killing the Mulki industries.

Moreover the immediate concern is the revaluation of the present school education in terms of productive activities. School education that is being offered now totally lacks the local relevance.1964-66 education commission suggestions "in bringing productive activity in school" have been forgotten totally by the national strategists. It is important now that just like the other modern sciences, village occupations/indigenous sciences must be given the opportunity to be taught and studied in our schools as part of main curriculum. Since these local technologies are the combination of social, economic, and artistic expression, By

including them in our school curriculum, we will be providing a new foundation for the otherwise declining humanities in our higher educational system. But of utmost importance, this can erase the caste hierarchies that are based on occupations. Unlike the present educational system that has rejected the value of local occupations but has retained caste, this idea will allow us to maintain our productive skills and gives us the possibility to reject caste. Through this initiative telangana younger generation will gain new insights towards local economic behaviors. And telangana villagers get lot of self confidence to know that their skills are worthy enough to study in schools. Through this we can re-write the means through which the rich grow richer and endless growth that spreads the misery of urban life. By understanding the democratic values within these Mulki industries, which exist today through the support of friendship, fraternity, accountability, sensitivity to natural and social surroundings, and love, we can inspire our youth [irrespective of caste] to live them. In this way, we will be capable of establishing hundreds of little centers of productivity all Telangana.

Finally, Telangana movement seeks for the radical change in present economic reforms. It aspires for the necessity of framing "developmental" policy in terms of local needs & attitudes. It demands to put a full stop to the murders and suicides of the villagers, and asks present day policy makers to recognize that the poverty in the villages is radically different from the wretchedness of the urban centers. The self respect and dignity aspects of Telangana movement clearly illustrate how coastal bureaucracy & caste feudalism did not attempt to recognize the philosophical roots of telangana villages which eventually caused to the economic imbalances. Past & present telangana experiences in the industrialization development are being narrated in all most all the protest songs, all across telangana now. They illustrate that "big" firms & huge projects do not bring any betterment in the lives of Adivasis, Dalitbahujans, women and children & common people in general. All telangana people are aware now that such efforts might benefit few individual groups, that too only for short run. One well known economist suggested much in advance that "revert the mass production into production by masses" for true economic progress. Our Mulki industries follow that spirit in their production process. With this background, at this historical juncture, Telangana in her assertions forwarding a case against —big industries, big water projects, big political schemes, big global competition, and big development claims. She stands for Small industries, minor irrigation, smaller administrative unit, simpler methodologies to overcome local challenges, and slow but steady affluent growth in all sectors. Small industries are more peoples friendly & thus viable. Small state is effective in performance & hence preferable

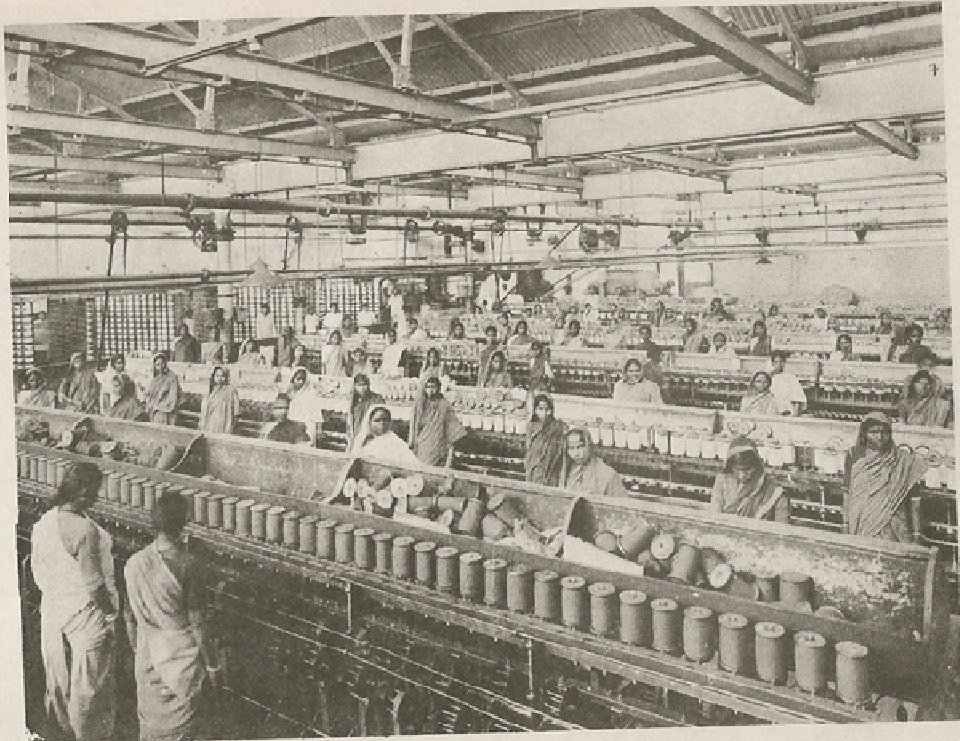
**Summary:**

Mulki industries/village occupations in Telangana took a new and innovative direction under Nizam's rule. The then Hyderabad state supported and encouraged the village trades and enacted policies to provide these trades with financial, technical and marketing support. Schools provided technical education for improving skills and production activities as well. The subsistent economies of the village at this stage were active in pursuing indigenous modernization. These mulki industries also received sufficient attention in independent Telangana subsequent to Hyderabad State's accession to Indian Union.

The mulki industries suffered a severe decline in the period following the merger of Telangana with Andhra. The policies of the successive governments run by Andhra politicians were antagonistic to these Mulki industries. As a result of their engagement in accumulation of wealth, the village trades have all but disturbed in Telangana. The high rate of weavers' suicides in Telangana year after year bears testimony to the sad plight of not only the weaving industry but also other modes of production of the village Telangana.

The fifty four years of Andhra rule over Telangana has gradually driven the village economy to its death. It is high time now that these village entrepreneurs find a way to rejuvenate their economic practices and to explore an original innovative socio economic possibility. The only political possibility is that Separate telangana with their own representatives from active marginalized sections in decision making process would materialize this. Only then, the socio-economic confidence of Telangana will be raised .

Nizam IV, believed in women upliftment women workers and supervisors in Azam Jahi (Cotton) Mills, Warangal. (1932 AD)



**SOCIAL JUSTICE & EMPOWERMENT PROVISIONS  
IN  
THE CONSTITUTION OF INDIA**

by  
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**Abstract:**

After 65 years of Independence, India is in a peculiar situation. The basic foundations of our democracy i.e Legislature, Executive etc failed to live up to the aspirations of the freedom fighters, who sacrificed their lives, some at very young age.

Justice, especially Social and Natural, were denied to masses; Constitutional rights were suppressed. Few individuals, families, businessmen, corporate houses close to power corridors are looting the nation's precious natural and technological resources and making India and its future generation citizens poorer.

Irrespective of the name, form, shape, size, spread various struggles & agitations across the nation, in past & present, are essentially for a larger noble cause. The purpose of these wide spread mass agitations need to be channelized properly to achieve the ultimate goal i.e Social Justice & Empowerment.

One of the crucial ways to approach the idea of social justice is to look at the popular notions of justice and how "justice" has been represented in the realm of the popular laws. This paper is an attempt to gain a better understanding of the idea of Social Justice and highlight the provisions in the constitution of India.

**Key words:** *Justice, Equality, State, Constitution, Preamble, Rights, Inclusive growth, Legislative & Executive Powers, Responsibilities on Panchayat & Municipalities.*

**Introduction:**

**Justice** is a concept of moral rightness based on ethics, rationality, law, natural law, religion, or equity, along with the punishment of the breach of said ethics; **justice** is the act of being just and/or fair. Legal definition of justice is an independent investigation of truth. In a court room, lawyers, the judge and the jury are supposed to be independently investigating the truth of an alleged crime. Likewise in physics, a group of physicists examine data and theoretical concepts to consult on what might be the truth or reality of a phenomenon.

**Social justice** generally refers to the idea of creating a society or institution that is based on the principles of [equality](#) and [solidarity](#), that understands and values [human rights](#), and that recognizes the dignity of every human being.

Justice is the first virtue of social institutions, as truth is of systems of thought. In a world where people are interconnected but they disagree, institutions are required to instantiate ideals of justice. These institutions may be justified by their approximate instantiation of justice, or they may be deeply unjust when compared with ideal standards — consider the institution of slavery. Justice is an ideal the world fails to live up to, sometimes despite good intentions, sometimes disastrously. The question of institutive justice raises issues of legitimacy, procedure, codification and interpretation, which are considered by legal theorists and by philosophers of law.

**Inclusive growth** demands that all social groups have equal access to the services provided by the State and equal opportunity for upward economic and social mobility. It is also necessary to ensure that there is no discrimination against any section of our society. In India, certain social groups such as the SCs, STs, OBCs and Minorities have historically been disadvantaged and vulnerable. Then there are certain other groups which may be discriminated against and which suffer from handicaps. These include persons with disabilities, older persons, street children, beggars and victims of substance abuse. Our Constitution contains various provisions for the development of such marginalized groups.

**Social Justice in India: A Political Dilemma.**

Several social activists embarked on a research agenda on some of the critical questions facing postcolonial democracies, such as India.

The points emerging from several studies are:

- What constitutes the social of social justice?
- What constitutes the relation between marginalities and social justice?
- What determines the field of the interaction of command, order, law, and determination of the just?
- How do we relate the five dominant forms of justice – justice as the supplement of law, justice as the protection offered by the mighty, justice as order, justice as the end of exploitation; and justice as that which begins as response to injustice?

In essence, to all these thought provoking points, the vital issues to attain social justice are:

**Autonomy** – constitutional, legal, financial, resource-centered, administrative, gender-just, and other possible forms of autonomies.

**Policy knowledge** on democracy.

Autonomy was viewed both as something that belongs to human beings and human nature and as something that is the source or basis of morality, that is, duty, and is bound up inextricably with the philosophy of our time.

The significance of the idea of justice in the Indian national movement and in its associated ideas and thoughts, and the wide demand for justice from each of the underprivileged sections of the Indian society, and the recurring incidents of communities assuming the responsibility of delivering direct justice in the background of perceived delays and determining their own norms of justice.

During the national movement there were several articulations of the idea of justice; similarly in the constituent assembly proceedings competing and complementary ideas of justice emerged. Likewise in the writings of several thinkers justice has been discussed from various angles. Apart from intellectual, theoretical, and literary exercises, other discursive and institutional exercises have been marked by popular thoughts and ideas.

The fact that social justice is an arena only partly covered by law; rest is covered by social and political ideas and practices. Ethical ideas about honour, right, respect, autonomy, claim, share, revenge, and shame also play significant role in determining mores of justice. A sense of entitlements also has a role to play. Justice thus propels variety of forms – from social-economic rights, to the forms of justiciability, forms of redistribution of wealth, the form of due process, and most important the subjective experiences of justice as distinct from the attempts to construct certain objective tests of justice. In this context we need to take note of the parts played by social movements and social mobilisations in determining the popular concepts of justice.

### **CONSTITUTION OF INDIA: Social Justice & Empowerment.**

Constitution is a complex document and not to be construed as mere law, but as the machinery by which laws are made. It provides the democratic functioning of the Government of India. Our Constitution is a written Constitution. It was adopted on 26<sup>th</sup> November 1949 and Articles 5,6,7,8,9,60,324,366,367,379,380,388,391,392,393 and 394 came into force on 26 November 1949, which is observed as Law Day and the other articles came into force on 26<sup>th</sup> January, 1950.

The constitution defines and determines the relation between:

- Various institutions and the areas of the government.
- Executive, the legislature and the judiciary.
- Central, State government and the local bodies.
- People and the government.
- Political, Social and economic issues.

Ours is a longest Constitution of the world. It has XXII (22) Parts with 395 original Articles (total no. of present Articles 446). Out of these Articles, many contain number of exceptions and limitations and it is added with 12 Schedules. Upto July 2010, it has gone through 95 amendments.

**PREAMBLE:**

The Preamble is the basic structure of the constitution. The Preamble says the people are the ultimate authority and the Constitution emerges from them. In fact the Preamble contains with the declaration that **“to secure to all citizens JUSTICE, social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity ...”**.

In the constitutional set up every citizen is under a duty to abide by the Constitution and respect its ideals and institutions. It is well accepted by the thinkers, philosophers and academicians that if JUSTICE, LIBERTY, EQUALITY and FRATERNITY, including social, economic and political justice, the golden goals set out in the Preamble of the constitution, are to be achieved. The Indian polity has to be educated and educated with excellence.

Preamble of the Constitution is framed with the great and deliberation so that it reflects the high purpose and noble objective of the Constitution makers.

The Preamble has been amended once in 1976, (44<sup>th</sup> Amendment), for “SOVERIGN DEMOCRATIC REPUBLIC, w.e.f 3-1-1977.

In reality, the right to social and economic justice envisaged in the Preamble and elongated in the Fundamental Rights and Directive Principles of the Constitution, in particular articles 14, 15, 16, 21, 38, 39 and 46 are to make the equality of the life of the poor, disadvantaged and disabled citizens of the society, meaningful.

Social justice enables the courts to uphold legislation:

To remove economic inequalities.

To provide a decent standard of living to the working people.

To protect the interest of the weaker sections of the society.

**Provisions relevant to Social Justice & Empowerment, as a whole**

<b>Provisions relevant to Social Justice &amp; Empowerment, as a whole</b>	
<b>Art.</b>	<b>Title</b>
23	Prohibition of traffic in human beings and forced labour
24	Prohibition of employment of children in factories, etc.
37	Application of the principles contained in this Part
38	State to secure a social order for the promotion of welfare of the people
39	Certain principles of policy to be followed by the State
39A	Equal justice and free legal aid
46	Promotion of Educational and Economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections

<b>Provisions relating to SCs</b>	
<b>II.A - Definition and Specification of SCs</b>	
341	Scheduled Castes
366	Definitions
<b>II.B - Social Safeguards</b>	
17	Abolition of Untouchability
25	Freedom of conscience and free profession, practice and propagation of religion
<b>II.C - Educational, Economic and Public Employment - related Safeguards</b>	
15	Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth
16	Equality of opportunity in matters of public employment
46	Promotion of Educational and Economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections
320	Functions of Public Service Commissions
335	Claims of Scheduled Castes and Scheduled Tribes to services and posts
<b>II.D - Political Safeguards</b>	
330	Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People
332	Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States
334	Reservation of seats and special representation to cease after sixty years
243D	Reservation of seats (in Panchayats)
243T	Reservation of seats (in Municipalities)
<b>II.E - Agency for monitoring safeguards</b>	
338	National Commission for Scheduled Castes
<b>III. Provisions relating to Socially &amp; Educationally Backward Classes (OBCs)</b>	
<b>III.A - Commission for Enquiring into Conditions of Backward Classes</b>	
340	Appointment of a Commission to investigate the conditions of backward classes
<b>III.B - Safeguards relating to Educational &amp; Public Employment</b>	
15	Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth
16	Equality of opportunity in matters of public employment
<b>III.C - Agency for Monitoring Safeguards</b>	
338	National Commission for Scheduled Castes
<b>VI. Some General Provisions</b>	
<b>VI.A - Definition of "State"</b>	
12	Definition [Part III : Fundamental Rights]
36	Definition [Part IV : Directive Principles of State Policy]

<b>VI.B - Division of Legislative &amp; Executive Powers Between The Union &amp; The States</b>	
246	Subject-matter of laws made by Parliament and by the Legislatures of States
73	Extent of executive power of the Union
162	Extent of executive power of the State
<b>VI.C - Devolution of Powers and Responsibilities on Panchayat &amp; Municipalities</b>	
243G	Powers, Authority and Responsibilities of Panchayat
243W	Powers, Authority and Responsibilities of Municipalities, etc.
Seventh Schedule (See Art.246)	Union List Entries 59, 97 State List Entries 8, 9 Concurrent List Entries 15, 16, 19, 20, 23
Eleventh Schedule (See Art.243G)	Entries 16, 17, 18, 19, 23, 24, 25, 26, 27, 28
Twelfth Schedule (See Art.243W)	Entries 3, 6, 9, 10, 11

(Note: except provisions relating exclusively to STs & Minorities).

### **Conditions of Social Justice in India: Justice and Democracy in Divided Societies.**

An inquiry into the Conditions of Social Justice in India shows the lack of access to: means of representation /resources / survival; means such as education, health, etc. produces marginality. Similarly displacement creates marginal situations. Likewise minority status engenders marginal existence. Hereditary discriminations have the same effect. Gender has the same role. These marginal situations have one thing in common – they speak of a matrix of power. It was also discussed as to how many aspects intersect to form the context of social justice – ethical ideas of the people, laws, the evolving nature of claims, and the pattern of collective claim making politics, institutional issues relating to the delivery mechanisms of justice, ideas about rights and entitlements, ideas among the citizens about responsibility of the rulers towards them, plus many situations generating many conditions of justice. All these make the social context of justice, also the social form and social site of justice.

The legal fiction of a homogeneous public immune from the operations of power in the society in the existing literature of justice and democracy is noted. As the legal fiction subsumes governmentally produced social divisions – mentioned above, issues of justice get continuously sidetracked and pushed into the background. In other words, democracies of modern times bring into play a discourse where they produce injustice without being seen as such. Thus, it is not surprising, as the discussion emphasized, that marginalities, livelihood crises and hunger deaths do not get constituted as public agenda of social justice.

### **Welfare state vs Market state:**

The impact of the shift from the dynamics of a welfare state to that of a market state on the ways of governing are:

- The new ways in which the political, social, and resource space of the country are being reorganized, and are making values of governance hierarchical;
- The impact of the special policies of the government for acceleration of development (such as Special Economic Zones) on the concept of democratic equality, and citizenship;
- The securitization of conditions of governing, resulting in making logistical considerations as the dominant priority for the government, with several other social considerations now turning into minor matters, and related population groups as minor peoples;
- The ways in which different popular organizations are emerging today to negotiate the changing relation between the government and the people;
- The ways in which these organizations are breaking the old distinction between the civil and the political;
- Finally, the ways in which these organizations create new trust networks and revive collective politics in demand of justice;

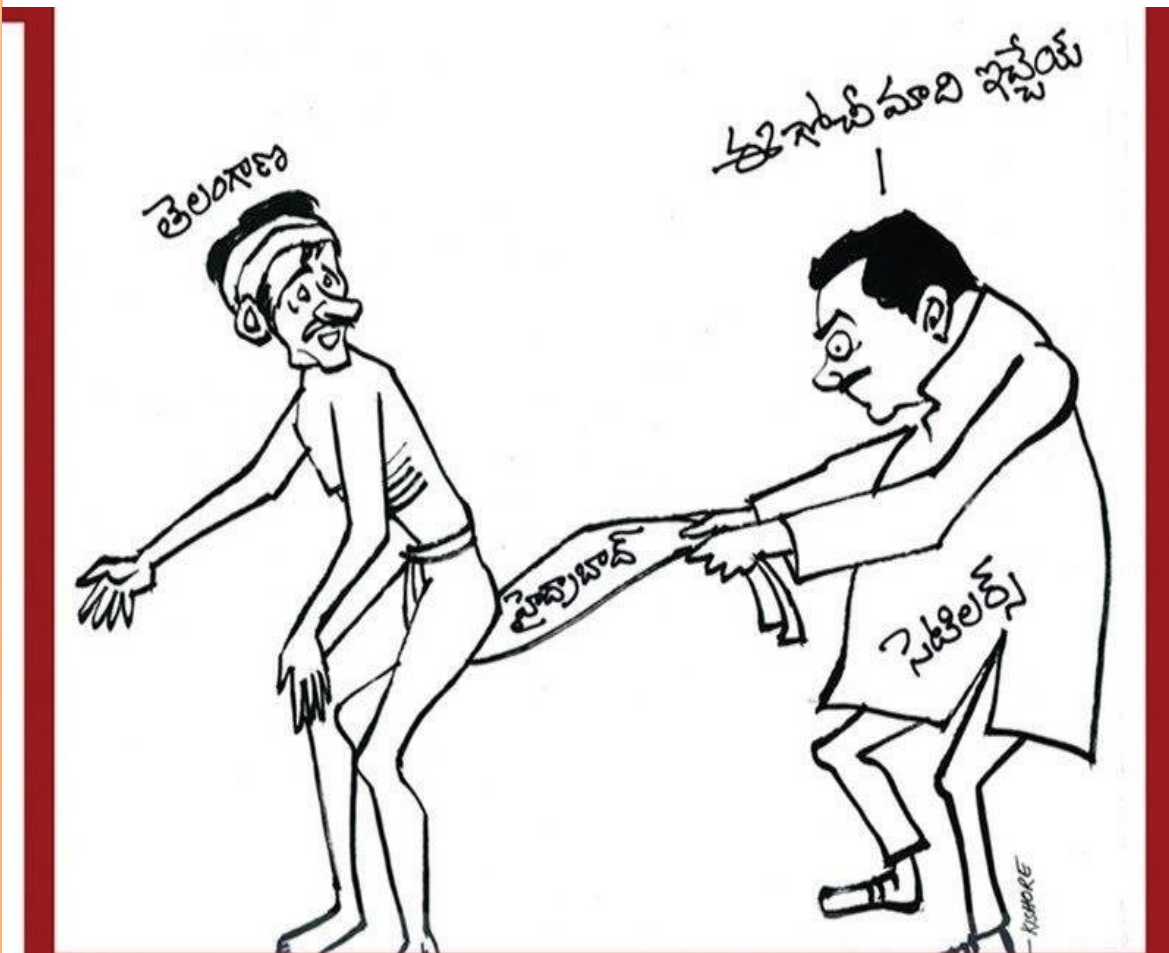
### **Conclusion:**

Governmental processes in a developmental democracy means focusing on the interrelations between democracy, development, and governance in a post-colonial country such as India. A meaningful debates, studies, research to be conducted on the basis of:

- What are the continuities and discontinuities in governmental practices after the first transition, that is from colonialism to independence? Similarly, what are the continuities and discontinuities in governmental practices after the second transition that is from welfare orientation of government to a developmental regime instituted by a market state? In this context the dialogue inquired, what are the similarities and differences between the two transformations of governance?
- How have people responded to the particular governing processes and technologies? Or, how has the process of governing treated the people in this developmental conundrum? In other words, if development has required an appropriate administration, has it in the same measure responded to the requirements of democracy?
- And finally, what are the characteristics of a developmental democracy? Can we say that they collectively make a regime type? What are the implications of this formulation?

The more we study enormously, enriches our ideas of responsibility, rights, entitlements, and claims on:

- The role of popular politics and extent of participation of people's organizations in welfare schemes for ensuring social justice.
- Debate between rights versus welfare based approaches to development.
- The impact of women's awareness of the justice discourse in India. Similarly, the impact of the awareness of various marginal groups in a democracy which calls for differential notions, dynamics, and institutional operations of justice;
- An investigation into two forms of social justice – justice as a function of government, that is to say, governmental form of justice, and justice as a product of dialogues in contested and differential situations, that is to say, dialogic justice;



**INTELLECTUALS ROLE IN INDIA POLITICAL SYSTEM**

**BY  
Guduru Satyanarayana**

- Electioneering in Indian politics is predominately dominated by the money power & muscle power of the upper cast people. Since last two decades this trend is increasing .
- Specially in AP political system, polarization of caste equation is identified by the leading parties, which I feel is not good for the society.
- It is fortunate that in the last four/five years, the momentum has picked up among the backward classes, scheduled castes and scheduled tribes who are the grass root level organizers for TELANGANA AGITATION. Unfortunately, even this has been captured and capitalized by the upper caste bodies.
- It is high time for the intellectuals to comment openly & encourage and guide/train the youngsters @ gross root level. This is possible only with the intellectuals who require only time and not the money.
- Intellectuals specially who are/were in the teaching line are the better people to enlighten the youth to stick to morals and ethics to serve the people. Otherwise the country will be in danger the way the politicians are corrupting the officials and the systems.
- At this hour my request to all the intellectuals is spare sometime in building the nation.

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**DE-BASED POLITY AND THE INTELLECTUALS ROLE**

by  
**Prof Ramesh R Reddy**

- British Raj created an administrative structure to rule India and exploit economic resources. In the process it has followed the policy of divide and rule. It has sown the seeds of division through cast, community, regions and religions and other faiths.
- In the area of jobs there existed ICS, IPS, IFS, engineering services, medical services, veterinary services, horticulture and agricultural service apart from administrative revenue collection system spread till village level. These services were independent and highly efficient but were serving the interests of Raj. Heads of these were predominantly whites. These officers were clear about methodology of governance and were trained in Britain to cater to their objectives.
- After independence, India continued with same existing setup created by the British. Thus the same exploitative system is in vogue even today except that the higher echelons are occupied by Indians trained under British and later continued in the form of Indian administrative services.
- Further, after Gandhiji's assassination, there was no one to guide democratic procedures and practices.
- Thus continuing with the legacy is like pushing nation and societies to the desired goals of Raj i.e., divide and rule, leading to exploitation, although it appears lot of cosmetic changes are made from time to time.
- Although under Dr. B.R.Ambedkarji's Chairmanship a final draft of the constitution was submitted but he was unhappy with the same and commented that, "we built the temples for the gods to be installed but before that devils have taken place".
- Indian governance was dominated by the then Maha Rajas of erstwhile Princely states, Highly qualified Zamindars and Jagirdars and freedom fighters in the forefront from allover India.
- The people in general were not involved in governance and thus misunderstood democracy is misplaced and the consequences were disastrous.
- Jawaharlal Nehru in his first address to the nation has pinpointed three ills of the nation firstly mass illiteracy, mass poverty and communal divide and promised to get rid of them in twenty years. Over the years we have added corruption and pollution which is more dangerous with disastrous consequences.

Electioneering involved huge finances and thus alienated masses and intellectuals. All the political positions have and entire polity has drifted into the hands of rich, neo-rich and antisocial elements. The rich and poor divide has widened, threatening the very survival of people and hence the nation.

- Globalization has thrown the doors wide open for exploitation of natural resources and age old land owners of different holdings were acquired for the investors. People were rendered homeless and have turned to employment in their own lands. People in power have taken advantage of the situation and amassed huge finances and assets both legally and illegally.
- The law and order was catering to the needs of rich, neo-rich and overseas investors. The accepted democracy was no more in vogue. Entire democratic system of the people, for the people, by the people was in practice paved way for the rich, of the rich, by the rich.
- Presently political system is at its lowest ebb. The government is too shy to get rid of corruption which is thriving at the higher echelons. Number of ministers have been charged of corruption and were sent to jails. Large sums of money is stashed in foreign banks and siphoned off to overseas countries. Situation is alarming, if it is not attended on priority basis we may not get another opportunity to restore or repair. Anarchy may prevail with large scale suicides possibly. Intellectual cannot be silent spectators, their silence is unpardonable. It is time they have to raise to the occasion, open up to needs of the national emergency and attend to the duty of the nation and people. Arise and awake. be proud of yourself, be proud of your nation and let loose your patriotic instincts. Fight for the survival of democracy and bring in peoples participation and make the nation truly a democratic nation.
- Some of the measure that can restore the pride of the nation is by decentralization, democratization. Make the best use of existing mandals and Zillaparishads and allocate budgetary allocation. Let people involve in governance from the grass roots and let every citizen access to equal opportunities and let there be competitive spirit and let electioneering devoid of money power and let the humblest and selfless join polity and hence a new India can see the light at the earliest. Towards this Intellectuals have great role to play. let them play and be part of historical Tryst with democracy.

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## “Suicides to live long?”

Dr.C.Veerender, Psychologist, You&Me, Hyderabad, A.P. india-500020

**S**uicide is an important issue in the Indian context. More than one lakh (one hundred thousand) lives are lost every year to suicide in our country. In the last two decades, the suicide rate has increased from 7.9 to 10.3 per 100,000. The majority of suicides (37.8%) in India are by those below the age of 30 years. The fact that 71% of suicides in India [1] are by persons below the age of 44 years imposes a huge social, emotional and economic burden on our society. The near-equal suicide rates of young men and women [2] and the consistently narrow male: female ratio of 1.4: 1

Ever since Esquirol wrote that "All those who committed suicide are insane" and Durkheim proposed that suicide was an outcome of social / societal situations, the debate of individual vulnerability vs social stressors in the causation of suicide has divided our thoughts on suicide. Suicide is best understood as a multidimensional, multifactorial malaise. Suicide is perceived as a social problem in our country and hence, mental disorder is given equal conceptual status with family conflicts, social maladjustment etc..

This state of A.P. witnessed many kinds of suicides for the past 5 years, reasons for the most prominent suicides are due to following.

1. Micro finance, 2.agriculture failures, 3.financial crisis, 4.leaders sudden death, 5.love affairs and education stress, 6.telangana movement suicides.

In the above suicides the reason are personal and family loss, one can understand the agony, helplessness and serious concern towards the well being of their family....the last case 6th is something unique and astonishing gesture from the people that to from the youth of the region Telangana.

**Why do people kill themselves?** This is an extremely difficult question to answer. Although there are many ideas or theories about why people commit suicide, there is no single comprehensive theory that describes and explains all life-threatening behaviors. The major theories of suicide can be called as BSP theory, more clearly they categorized into

1. Sociological theories, 2.psychological theories, and 3.biological theories.

1. Sociological theories are based on the idea that suicide results from the level and amount of control society has over an individual and the effects of social conditions and social changes on the person.

2. Psychological theories of suicide typically focus on conflicts within the individual; the role of one's thought processes, emotions, and personality characteristics; the person's developmental stage; and the ways in which the person's family functions. Finally,

3. biological theories are based on the examination of biological aspects of suicide such as the influence of genetics, hormone levels, and neuro-transmitter levels in the brain.

Suicidal acts take on very different meanings based upon the lenses one uses to examine each individual case of suicide. It is tempting to make sense of suicidal behavior by applying one of the many theories that have been developed by researchers to explain suicidal behavior. It appears, however, that the most complete understanding requires one to look beyond theories and ideas to the concrete evidence. Rather than asking why someone would commit suicide, the question can be rephrased as follows: What problem or problems was the person trying to solve?

Based upon the ways in which adolescents attempt to kill themselves, those who work with suicide is unfortunately, a permanent solution to their temporary problems. These people are looking for a way to escape the emotional and physical pain that results from the problems they perceive or experience in their lives, and suicide appears to be a sure way to come out of the pain.

As an indian I believe that the tendency to go for Suicides are there in our blood as we have ancient history and great mythology stories and have great past culture which keep on reminding us about loosing our life far superior sacrifice than anything else in the world, they only can become great and for them only god will appear, based on them many effective stories and mythology has been drafted., go to our past history we had great practices like

- sati, or widow burning, although outlawed, remains a potent symbol of wifely devotion. Even during the freedom struggle our indian culture keep on imposed the self pride is superior than life. In order to safe guard the self esteem and honor many females commit suicides to get out of the clutches of britishers. People in those days payed a great tribute to them and we all have sung a great song for them...the same is repeated now, unfortunately for everything...suicide has become the one of the ways of showing their concern and opposition on the issues, it can be a personal issue or social issue....unfortunate issue is that, the most valuable life is given to the most uncertain issues....as an educated and concerned to the society we have to take the responsibility for this critical and stressful situation.....



Durkheim claims that these tendencies must depend on social causes and must be collective phenomena. The key to each type is a social factor, with the degrees of

integration and regulation into society being either too high or too low. (The following discussion is drawn from Ritzer, pp. 90 ff.).suicides are classified into 4 types :

**Egoistic Suicide.** This is the type of suicide that occurs where the degree of social integration is low, and there is a sense of meaninglessness among individuals. There the strong collective consciousness gives people a broad sense of meaning to their lives.

Within modern society, the weaker collective consciousness means that people may not see the same meaning in their lives, and unrestrained pursuit of individual interests may lead to strong dissatisfaction. One of the results of this can be suicide.

The factors leading to egoistic suicide can be social currents such as depression and disillusionment. For Durkheim, these are social forces or social facts, even though it is the depressed or melancholy individual who takes his or her life voluntarily. The very depression and melancholy resulting from this same exaggerated individualism.' Durkheim notes that "the bond attaching man to life relaxes because that attaching him to society is itself slack. ... The individual yields to the slightest shock of circumstance because the state of society has made him a ready prey to suicide."

**2. Altruistic Suicide.** This is the type of suicide that occurs when integration is too great, the collective consciousness too strong, and the "individual is forced into committing suicide." (Ritzer, p. 91). Ritzer notes that some may "feel it is their duty" to commit suicide. (p. 91). Examples in primitive society cited by Durkheim are suicides of those who are old and sick, suicides of women following the death of their husband, and suicides of followers after the death of a chief. According to Durkheim this type of suicide may actually "springs from hope, for it depends on the belief in beautiful perspectives beyond this life."

Suicides in telengana is also come under this category, youth started feeling that, it is their duty to contribute their emotions and feelings and play their role in the movement, the best way to motivate the people and the movement is giving their life, the most precious thing in the life of anybody is his/her life, people afraid of loosing it, every human has fear of death since the birth take place, but the people of youth wanted to give their life and send the message to the people that how serious we are about this issue, how much responsible we are for the movement and to this land. Some section of people compared this with the freedom struggle, we have to give something which can be everlasting and more thrust it must create. We call it suicide, they call it a sacrifice to this mother land.

**3. Anomic Suicide.** Anomie or anomy come from the Greek meaning lawlessness. *Nomos* means usage, custom, or law and *nemein* means to distribute. Anomy thus is social instability resulting from breakdown of standards and values. (Webster's Dictionary).

This is a type of suicide related to too low a degree of regulation, or external constraint on people. As with the anomic division of labour, this can occur when the normal form of the division of labour is disrupted, and "the collectivity is temporarily incapable of exercising its authority over individuals." (Ritzer, p. 92). This can occur either during

periods associated with economic depression (stock market crash of the 1930s) or over-rapid economic expansion. New situations with few norms, the regulative effect of structures is weakened, and the individual may feel rootless. In this situation, an individual may be subject to anomic social currents. People that are freed from constraints become "slaves to their passions, and as a result, according to Durkheim's view, commit a wide range of destructive acts, including killing themselves in greater numbers than they ordinarily would." (Ritzer, p., 92). In addition to economic anomie, Durkheim also spends time examining domestic anomie. For example, suicides of family members may occur after the death of a husband or wife.

**4. Fatalistic Suicide.** When regulation is too strong, Durkheim considers the possibility that "persons with futures pitilessly blocked and passions violently choked by oppressive discipline" may see no way out. The individual sees no possible manner in which their lives can be improved, and when in a state of melancholy, may be subject to social currents of fatalistic suicide.

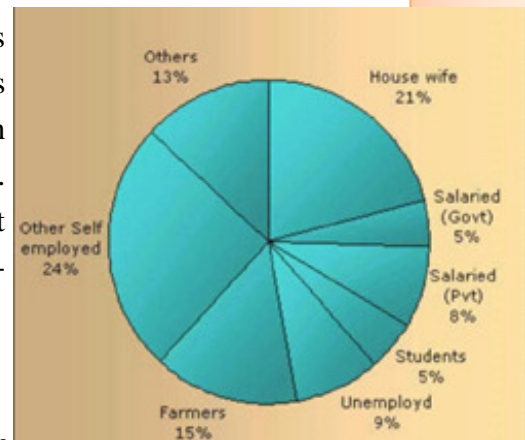
**Summary.** Durkheim's analysis of suicide shows the manner in which the social as opposed to the psychological and biological can be emphasized, and how it results in some useful ways of analyzing the actions of individuals. Suicide rates as expressions of social currents are social facts that affect societies and individuals within those societies. The study of psychology is still useful in attempting to determine individual motives and the manner in which the specific circumstances can lead to an individual deciding to voluntarily end their life. But an analysis of these circumstances should be set within the context of the social currents to which that individual is subject.

#### **Suicide - Those Who Are At Risk:**

People at risk of suicide come from a wide variety of backgrounds. There is not a special set of characteristics or personality traits that are common to all suicides. Unfortunately, suicide knows no boundaries. This is obvious since all kinds see fig. of youth end their own lives regardless of age, gender, ethnicity, economic background, and mental or physical state.

#### **Suicide - Warning Signs Of Suicide**

Most people who are suicidal put out warning signs to the public as a cry for help. They either directly or indirectly tell or show others about their suicide plan. Direct verbal threats such as "I am going to kill myself," "I am going to swallow a bottle of aspirin," or "By the weekend I will be dead" leave nothing to the imagination. These statements should be taken seriously, no matter how overdramatic they may sound, because very



few people make such serious statements for the sake of just being funny. Indirect verbal threats are much more subtle and, therefore, more difficult to pick up on. Indirect threats tend to slide right into regular conversations and may easily be overlooked if one is not aware of these subtle cues. Statements such as "I hate my life," "Sometimes I wish I were dead," or "I just can't go on any longer" are all potential clues that someone may be thinking about suicide and that should lead anyone hearing the statement to act to prevent it.

In addition to direct and indirect verbal threats, suicidal people often exhibit a number of behaviors that serve as warning signs. Such signs include sudden changes in behavior related to eating and sleeping patterns, either they eat more or eat very less, speak more or stop speaking, they keep moving more socially or isolate themselves in a room, they sleep more or stop sleeping, physical appearance and hygiene, participation in activities and hobbies, and interactions with friends and family. When people suddenly stop acting like themselves for days or weeks, it is usually a signal that something has gone wrong in their lives and that this behavior should be examined further. getting their rooms organized and their lockers or work spaces cleaned out, returning borrowed materials, and paying loans. These behaviors are not suspicious in and of themselves, but in combination with other suicide warning signs, these acts may serve as signals that the adolescent does not plan to be alive much longer.

Finally, who suddenly become aggressive, rebellious, or disobedient or who engage in risky or self-destructive behavior are also exhibiting signs that could be related to the person is under high stress and they are suicidal tendencies. These behaviors should not be ignored.

### **Actions To Take To Prevent Suicide**

Talk with them openly and honestly, who will listen attentively, and who will find them the help that they need. In order to help prevent a suicide from occurring, one must be informed of the questions to ask when suicide is suspected, the dos and don'ts of interacting with a person contemplating suicide, and who to contact for further assistance. Follow the principle of 3A, 1.Ask 2.Appeal 3. Assit .

When signs of suicide have been observed, it is important to reach out to the person to find out what is going on. A good way to do this is by asking questions and listening attentively without making judgments. Specifically, there are four important questions that need to be asked directly: (1) Are you thinking about killing yourself? (2) How do you plan to do it? (3) When do you plan to do it? and (4) Where do you plan to do it? Contrary to popular belief, such candor will not give a person dangerous ideas or encourage a suicidal act. In fact, these questions not only allow the helper to assess the danger so she knows who to contact for further assistance, but also give the helpee permission to

talk about suicide and the thoughts and problems that may be occurring. Such action can be a relief to individuals who are suicidal because it shows that someone is taking them seriously.

**Conclusion :**

Suicide is a multifaceted problem and hence suicide prevention programmes should also be multidimensional. Collaboration, coordination, cooperation and commitment are needed to develop and implement a national plan, which is cost-effective, appropriate and relevant to the needs of the community. In India, suicide prevention is more of a social and public health objective than a traditional exercise in the mental health sector. The time is ripe for mental health professionals to adopt proactive and leadership roles in suicide prevention and save the lives of thousands of young Indian. Propagate the idea of “support”. Killing oneself cannot solve the problems. One should learn to fight with the situations can solve the problems.

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2. Mayer P, Ziaian T. Suicide, gender and age variations in India. Are women in Indian society protected from suicide? Crisis 2002;23:98-103., 3.ritzer, page no.91., 4.durkheim, suicides.

ఆత్మాహుతులతో సాధించే తెలంగాణ వద్దు  
ఆత్మాస్థైర్యంతో సాధించే తెలంగాణే ముద్దు

# FOR TELANGANA FOREVER

- 1 K. Srikantha Chary S/O Venkatachary, - who had studied Physiotherapy course in ISO Junior college, Tarnaka, became an activist in LB Nagar area. Shocked by the arrest of KCR on 29th Nov., Srikanth dowsed himself with petrol and set ablaze (died on 3rd Dec).He belongs to Mothkur Mandal of Nalgonda Dist, but was living in Chaitanyapuri. When Kamineni Hospital refused him treatment., he was taken to Apollo Hospital with 71% burns. Later he died on 3rd Dec. in the same hospital. During the period of treatment in the hospital till last breath ,he went on uttering “ Jai Telangana...JaiTelangana”. TRS activists and students organized funeral procession in Hyd and later the body was placed at Gunpark Martyrs stupa for a while to pay homage. For performing last rites, body was taken to his native place.
- 2 Laxminarayana, 45 yrs, handloom worker belongs to Karimnagar Dist, Sircilla, who was visiting his sister in Medak Dist. died on 30th Nov, by heart attack with the news of KCR's arrest.
- 3 Bhukya Praveen,24 years, belongs to Gopal Thanda in Warangal Dist. He studied B.Sc, B. Ed, and has been actively working with TRS, shocked by the arrest of KCR, Praveen committed suicide on 30th Nov. and died.
- 4 Srikanth, 25 years, Medak Dist, Duddeda Mandal committed suicide on 30th Nov, shocked by the arrest of KCR.
- 5 D.Yadaiah, died on Dec 1st 2009, by heart attack, Appajipet Village ,Mandal & dist Nalgonda.
- 6 Police Kishtiah , a constable of 1992 batch, climbed on the Mobile Phone 18. Tower in Kamareddy Town on Ist Dec, and shot himself with the revolver and died instantly According to suicide note-he was frustrated with administration, and taught if separate Telangana comes he will get justice,. Several police officers visited Kamareddy, Nizamabad District and paid homage.
- 7 Prithviraj, 22 years, died on Dec 2nd 2009, belongs to Valgonda village of Mallapur Mandal in Karimnagar Dist committed suicide shocked by the arrest of KCR.
- 8 Smt.VadderaLakshmi w/o Parshuramulu, 40 years, died on Dec 2nd2009, by heart attack,Kondapaka village & Mandal, Medak.
- 9 Naluka Rajiah, 50 years, died on Dec 2nd 2009, Thimmapur, Karimnagar, by heart attack by hearing arrest of KCR.
- 10 Mallineni Rajkumar, died on Dec 3rd 2009, was a student studying Inter, belongs to Keshavapur village, Warangal Dist committed suicide by hanging demanding separate Telangana.
- 11 Chinna Bapanna, died on Dec 4th 2009, Surganapur, Adilabad, he taught if he fasts he may get Telangana & died.
- 12 Bhaskara Chary, died on Dec 4th 2009, Bhainsa , Adilabad by Suicide
- 13 P.Vinay, S/o Late Ramesh, 21 years, Dec 4th 2009, by accident at Rally, Pragnapur Village & Mandal, Medak
- 14 Pesaru Kattiah, died on Dec 04th 2009, by heart attack, Lenkalapalli villge, Nallabeelly-Manadl, Warangal Dist.
- 15 Bolla Omkar, died on Dec 04th 2009, by suicide, Bollavani palli villge, Nallabelli Mandal, Warangal District.
- 16 Vitagani Madhukar, 11 years, died on Dec 04th 2009, Kantaipalem village, Thorur Mandal Warangal dist.
- 17 Pabba Eshvaraiah, 75 years, died on Dec 4th 2009, by suicide, Madapuram Village, Nalgonda
- 18 Inukonda Prabhaka Reddy, 22 years, died on Dec 5th 2009, Kothapally village, Thimmapurmandal, Karimnagar.
- 19 Smt.Manjula, 25 years, died on Dec 5th 2009, he suicide himself by taking pesticide, Katkur village,Vemulawada Mandal, Karimnagar
- 20 Dosapalli Sattaiah, died on Dec 5th 2009, by Heartattack, Singaram Village, Rajapet Mandal, Nalgonda.
- 21 Gyara Jagadish s/o Yadagiri, 35 years, died on Dec 5th 2009, by Heartattack, Patelgudem Village, Alair Mandal, Nalgonda.
- 22 Cheruku Anjiah Goud 32 years, died on Dec 5th 2009, belongs to Warangal Dist, Palakurthy Mandal,Palmidi Village an active TRS activist stopped eating food after KCR's fast and when parents abused him, committed suicide on 4th Dec 2009, by holding electricity live wires. He left behind a wife and three children. Who will rescue his family.

- 23 Sudhakar Naik, died on Dec 6th 2009, Gogulagutta Thanda ,NGA Suicide.
- 24 Bommineni Rajender, 49 years, died on Dec 6th 2009, by Heart Attack, Filmnagar, Hyderabad
- 25 Shiva Charan, 24 years, died on Dec 6th 2009, PHC, Attempted on 6th with kerosene flame in Ramajipet Village, Yadagiri gutta Mandal,Nalgonda.
- 26 Elagandula Lakshminarayana s/o Balakishtaiyah, 60 years, died on Dec 6th 2009, by Heartattack, Tangu-tur village , Alair Mandal,Nalgonda.
- 27 Dhravath Sudhakar Naik, 23 years, S T Engineering student, died on Dec 6th 2009, by Hanging, Rampur Village , Gogulgutta Thanda ,Thurakapally Mandal, Nalgonda.
- 28 Narsmhulu, 32 years, died on Dec 6th 2009, by Heartattack, Bhumpally Village, Mirudoddi Mandal, Medak.
- 29 Laxminarayan, of Illanthakunta Mandal, Karimnagar Dist committed suicide.
- 30 Gangaraboyina Guraviah, 45 years, TRS worker hanged himself to a tree on 6th Dec 2009. at Makh-doomnagar village, Nanganur Mandal, Medak Dist. Protesting against delay in formation of Telangana State.
- 31 T. Naga Raju, 20 years, TRS student wing committed suicide, by holding high tension live electric wire, at Sudanapally Village in Korvi Mandal, Warangal Dist. On 6th Dec 2009, he left a note blaming Con-gress Government in forming separate Telangana State, he also expressed in his note that at least with his death telangana agitation would be further strengthened.
- 32 Kaatha Balamallu, 50 years, TRS worker, who is a construction worker, belongs to Komuravalli village, Cherial Mandal, Warangal Dist. Having heard the rumour that KCR died in Hyderabad, suffered from heart attack and died on 6th Dec 2009.
- 33 Baregalla Ashok, 23 years, TRS activist, who was active in organizing bandh etc, poured kerosene on his body and set ablaze at Narayanapuram Village, Yellareddy pet Mandal, Karimnagar Dist, and died in hospital, on 6th Dec 2009.
- 34 Arelly Krishna, 18 years, an ITI student committed suicide by consuming pesticide in Jammikunta Man-dal, Rachapally village of Karimnagar Dist, having believed the rumour that KCR went in to Coma on 6th Dec 2009.
- 35 Kontha Chinna Malliah, belongs to Dubbaguntapalli of Karimnagar Dist a TRS activist having been hu-miliated and attacked by congress workers, seemed to have consumed pesticides on 6th Dec 2009, and died.
- 36 NalukaRajaiah, 50 years, died on Dec 6th 2009, by HeartAttack, Thimmapur Village, Karimnagar.
- 37 Cheekatla Komaraiah, died on Dec 7th 2009, By Heart Attack, Gunipathy village, Kamalapu Mandal, Karminagar.
- 38 Bolli Sayaiah, 40 years, died on Dec 7th 2009, Basvapur, suicided, Karimnagar.
- 39 Kadai Yellamma, 36 years, died on Dec 7th 2009, by Heat Attack, UPPAL, Karimnagar.
- 40 Kodipunjula Shankaraiah s/o Lingaiah, 50 years, died on Dec 7th 2009, by Heart Attack, Kothapet Vil-lage, Velgatur Madal, Karimnagar.
- 41 G.Venkateshwarlu, 45 years, TRS activist hanged himself to death on 7th Dec 2009. at his home town in Ande Villaga, Mirdoddi Mandal, Medak Dist. He left a suicide note demanding telangana state.
- 42 Narsing Naik, 36 years, hanged himself on 7th Dec 2009 from a tree at Mamidipally in Sangqareddy, Mandal, Medak Dist.
- 43 Satish Yadav, TRS activist hanged himself on 7th Dec 2009, after participating in a rally demanding separate state, Bhongir, Nalgonda Dist.
- 44 Lingiah of Nemmikallu in Atmakur Mandal, Nalgonda Dist, consumed Pesticides on 7thDec 2009, latter he died in hospital.
- 45 Mallesh, belongs to Palaram village in Nadigudem Mandal, Nalgonda Dist consumed pesticide on 7th Dec 2009, to end his life. He died shouting Jai Telangana slogans.
- 46 Poodari Narendra Goud, 32 years, died of heart attack on 7th Dec 2009, after viewing TV clippings of KCR's health, deteriorating. He belongs to Medak Dist, Vargal Mandal, Gouraram village.
- 47 Veeranagulu, 26 years, TRS activist, belongs toNalgonda Dist, Palaram village, after participating Can-dle light procession, consumed pesticides, when he was being shifted to Kodad hospital he died on 7th Dec.2009.
- 48 Gunti Satish, 23 years, TRS activist, belongs to Nalgonda Dist, Bhongir Mandal Rayagiri village com-mitted suicide by hanging, and died on 7th Dec.(2009).
- 49 M. Janarthan, 45 years, belongs to Warangal Dist, Shivanagar, hamali, hanged himself to death on 7th Dec. 2009
- 50 Vakidi Buchiah, 47 years, TRS Leader, died on Dec 7th 2009, Jaggiahpeta, Warangal, by Hearattack
- 51 Devulapalli Shantha , 46 years, died on Dec 7th 2009, Village & Mandal-Regonda, Warangal Heart Attack.

- 52 Gondaboina Bondiah, 52 years, died on Dec 7th 2009, Village & Mandal-Regonda, Warangal, Heart Attack.
- 53 Oorlinga Krishna Murthy, 41 years, belongs to Warangal Dist, Maddur Mandal, died of heart attack by watching TV, deteriorating health condition of KCR.
- 54 Vatika Buchiah, 43 years, belongs to Warangal Dist, Jaggiahpetta village, participated in a Telangana rally, and later died of heart attack, on 7th Dec.2009.
- 55 Bolli Sariah, 40 years, Baswapur, Karimnagar, committed Suicide on Dec 7th 2009.
- 56 Devaraye Ramesh, 23 years, Dec 7th 2009, a PG student, an ABVP activist is battling for life at NIMS after he jumped from a water reservoir at Bachannapet mandal, Warangal Dist. He painted Jai Telangana slogans all over his body.
- 57 Chinnam Malleth, 16 years, died on Dec 7th 2009, belongs to Bhuvanagiri Mandal, Veeravalli vil-lage, Nalgonda, consumed pesticides, he was rushed to Hospital.
- 58 Jana Bai, a tribal girl, died on Dec 7th 2009, set herself on fire during a TRS rally, at Gaura-ram,Gandhari Mandal,Nizamabad Dist.. She suffered 80% burns, condition serious in Banswada hospital.
- 59 Raju, died on Dec 7th 2009,TRS activist held high electric wire at Turkapadagam, Kandimandal, Medak Dist. Even he experienced serious shock, he was shouting Jai Telangana Slogans.
- 60 Tirupathi, 18 years, died on Dec 7th 2009, student at Mallapur, in Illanthakunta Mandal, Karimnagar Dist, poured kerosene over his body and set a blaze.
- 61 B. Sudhakar, 40 years, died on Dec 7th 2009, TRS activist at Mutyampet, Mallapur Mandal, Karim-nagar immolated, condition critical, latest situation.
- 62 Sampath , 30 years, died on Dec 7th 2009, TRS worker jumped from a flexi hoarding in Karimna-gar, suffered serious injuries. Latest condition.
- 63 A.Lingiah, 40 years, died on Dec 7th 2009, died on his way to TRS rally at Isaipet, Machareddy Mandal, Nizamaba Dist, died of hear attack.
- 64 More Pulla Reddy, 50 years, died on Dec 8th 2009, Melapalli, Warngal, by Heart Attack
- 65 Kola Ravi , 25 years, died on Dec 8th 2009, Yallareddipalli, Karimnagar, committed ,Suicide
- 66 Bairi Sudarshan, died on Dec 8th 2009, by suicide, Nittur village, Peddapally Mandal, Karimnagar
- 67 Enuganti Lachiah s/o Bakkaiah, 45 years, died on Dec 8th 2009, by Heart Attack, Velchala village , Ramadugu Mandal, Karimnagar.
- 68 Vangala Raju, 24 years, died on Dec 9th 2009, belongs to Velli village, Raghunathpally Mandal , Warangal Dist. TRS activist, committed suicide by pouring kerosene on his body after knowing the critical condition of KCR, died in MGM hospital, Warangal.
- 69 Jaathu Somla, 36 years, Warangal Dist, Kodakandla Mandal, Pedda vangara village, committed suicide by climbing on a big tree and falling from top, on 9thDec 2009, Warangal Dist.
- 70 Guvva Prabhakar, 45 years, died on Dec.9th 2009, suicide by consuming pesticides, Neredu Pally village, Shyampet mandal, Warangl district.
- 71 Sarva Sreenu, 30 years, belongs to Warangal Dist, venkatapuram mandal, salempeta village, TRS activist died of heart attack, after viewing the serious condition of KCR in TV. on 9th Dec 2009
- 72 Fakruddin, 65 years, belongs to Station Ghanpur, retired railway employee and who was associated and liked KCR very much died of heart attack on 9th Dec 2009 after seeing KCR in critical condi-tion in TV.
- 73 Eegela Madhukar, 10 years, participated in Kagadala rally, sucided by pouring kerosene on his body on 5th Dec 2009, with flames in Kanthaipalem and died in Gandhi hospital on 9th Dec.
- 74 Kashiah, 55 years, belongs to Nizamabad Dist, Gandhari mandal, TRS activist died of heart attack on 9th Dec after watching TV and KCR.
- 75 Ranganaboina Ramesh, 32 yers, died on Dec 9th 2009, belongs to Medak Dist, Mirudoddi Mandal, Dharmaram Village died of heart attack, learning about the serious condition of KCR .
- 76 Manjula, 25 years, belongs to Karimnagar Dist, Vemulawada committed suicide by consuming pes-ticides on 8th night, died in the afternoon of 9th Dec.
- 77 Goli Sreenivas, 35 years, belongs to karimnagar dist, peddapalli mandal, in Rangapur village com-mitted suicidec by consuming pesticides and died on 9th Dec, with a suicide note to intensify Telan-gana Agitation.
- 78 Bala Narsimha Goud, 55 years, belongs to Maddikunta village in Mustabad Mandal of Karimnagar Dist, died of hear attack on 9th Dec, after watching Telangana and KCR news in TV.
- 79 Raja Goud, alias Basha Goud, 55 years, belongs to Adilabad Dist, Chennur mandal, TRS vice presi-dent, died On 9th Dec by committing suicide by hanging himself(Sakshi).
- 80 Boddu Krishna, 41 years, belongs to Tilaknagar Colony, Mancherial, Adilabad Dist died of hear attack.
- 81 Jaathu Somla, 36 years, Warangal Dist, Kodakandla mandal, Pedda vangara village, committed suicide by climbing on a big tree and falling from top, on 9th Dec.

- 82 D. Ravi, 30 years, Village Palempeta, Venkatapur Mandal, Warangal, died on Dec 8th by Suicide. Throughout 9th Dec, there was heavy tension about the health of KCR, there were rumours that Congress party and groups within were conspiring for the death of KCR so that after arresting the turmoil, Jagan could be restored as CM. This impression gained ground, when MPs were meeting Veeappy Moili, Jagan was also present, both with Andhra, and Telangana, MPs. All employees Associations, and various Telangana forums were unanimous that KCR should end fast, he should not become a victim of Congress party's game plan. Both the houses of Parliament appealed KCR to end the fast. Similar appeals were made by the AP Assembly. By 5pm onwards, forward movement started in New Delhi. CM rushed to New Delhi. Series of meetings were held in New Delhi, and positive signals in the direction of formation of Telangana state were tickling Core Committee of AICC held series of meetings, . Union Home minister initiated dialogue with KCR, and finally Home Minister announced that Process is initiated, CM has been requested to move the resolution in the Assembly, requested KCR to end the fast and also ordered the CM to lift all charges framed against all those against students, and others in connection with the agitation with the arrest of KCR on 29th November 2009. Jubilations started, Prof. Jayashankar and all others joined in giving lime juice to KCR, in NIMS signaling the end of Fast in the midnight of 9th Dec. Jubilation, did not long last. As an anti climax, about 100 MLA from Coastal Andhra and Rayalaseema submitted resignation letters to Assembly as a protest. Deadlock was created. Tension and suspense was continuing. Lagdapati Rajgopal, and JC Diwakar Reddy have taken initiative, Chandra Babu Naidu and Chiranjeevi joined the Chorous, and made U turn.
- 83 Anasi Ramesh, 25 years, belongs to Karimnagar Dist, Peddapalli mandal, Chandapalli village, who celebrated the news of Chidambaram's announcement regarding T-State. Subsequently after watching news emanating from Andhra leaders, felt shocked and committed suicide by consuming pesticides and died on 10th Dec, 2009.
- 84 Dabeta Narsimhulu, 32 years, died on Dec 10, 2009 by Heartattack, Elakrthy village, Dubbaka Mandal, Medak.
- 85 Manda Sayanna, 35 years, died on Dec 11th 2009, by Heart Attack Anepuram village, Maripeda Mandal, Warangal dist.
- 86 Gujja Shankraiah, 52 years, by suicide, died on Dec.12th 2009, Malkapuram village, Stn. Ghanpur mandal, Warangal dist.
- 87 Kommu Laxmi Rajyam, belongs to Karimnagar, Chandurthi mandal, Kishtam pet Village died of heart attack in the early hours of 12th Dec., fearing Telangana may not be possible.
- 88 Guggilla Sridhar, 17 years, Inter student, Dec 12th 2009, by suicide, Deshayipet village, Medipally mandal, KN.
- 89 Dommati babu, 48 years, died on Dec 12th 2009, by HeartAttack, Raypatnam village, Dharmapuri mandal, KARIMNAGAR.
- 90 Goli Srinivas, 40 years, died on Dec 12th 2009, by pesticide, Rangapur village, Peddapally mandal, KARIMNAGAR
- 91 Ponnamp Ahok, 23 years, recently completed B.Ed., having felt whether Telangana would be reality or not, consumed pesticides and hanged himself on 14th Dec. He belongs to Warangal Dist, Bachannapet Mandal, Mansanpally village, he expressed in his suicide note that all telanganites should fight unitedly for Telangana Statehood
- 92 Ranganayakulu, died of heart attack on 14th Dec. fearing that Telangana may not be a reality having watched TV continuously.
- 93 Ilineni Bheemiah, 35 years, auto driver of, Godavakhani, Karimnagar died of heart attack, on 14th Dec.
- 94 NomulaShankar, 40 years, Tailor, died on Dec 15th 2009, by Hanging due to PRP decision, Sanjeevaraopet village, Naryankhed Mandal, MEDAK.
- 95 Kanneboyina Ailaiah, 25 years, TRS, Attempted suicide by kerosene flame on Dec 8th but died on 16 Dec 2009, Kondapaka village & Mandal, MEDAK.
- 96 Kanche Sreenu s/o Yellaiah, 35 years, died on Dec 16th 2009, by Heart attack, Yerravally Village, Kondapaka Mandal, Medak.
- 97 Patti Hanumanthu, S/O Narsaiah, 28 years, Dec 16th 2009, By Heart attack, Varadarajpur Village, Jagdevpur Mandal, MEDAK.
- 98 Sudada Srinivas Reddy, 40 years, died on Dec 17th, by heart attack, Veldana, Narmetta mandal, Warangal District.
- 99 Pokala Bikshapathi, 62 years, died on Dec.17th 1969 leader, by Heart Attack, Thurupukota, Khila Waangl, Warangal dist.
- 100 Y.Dayakar Reddy, 35, Advocate, Dec 17th 2009, by Hanging, Dacharam Village, Mothkur Mandal, NLG.
- 101 Pottabattula Narender, s/o Lakshminarayana, 34, Dec 17 th 2009, By pesticides, Kattangur Village & mandal, NLG

- 102 Basukula Yadagiri, 35,S/o Venkaiah,Mndal Stn Ghanpur,Chaagal village, having enjoyed the good news about T state, counter agitation by Andhras pushed him to anxiety and tension, stopped eating food, and finally died of heart attack on 18th Dec. (AJ)
- 103 Moutam Kumara Swami, 25, TRS activist, belongs to Karimnagar Dist, Kamalapur, committed suicide by consuming pesticides, on 18th Dec, being rushed to Warangal Hospital, died on the way. (Vaartha)
- 104 Kesugani Srinivas, s/o Lingaiah,24,Dec 18 th 2009,By cosuming pesticide,Pthugallu vil-lage,Musthabad mandal,KARIMNAGAR.
- 105 Smt.Sirigiri Lachamma, w/o Chandraiah,52,Dec 18 th 2009,ByHeartAttack,Charla pally vil-lage,Velgatu mandal,KARIMNAGAR.
- 106 Sri.Anjaiah, 30, TRS cader,Dec 18th 2009,by consuming pesticide,enikunta village,Thimmapu mandal,KM.
- 107 Kadie Balanarsu Gaud, s/o Malliah,55,dec 18 th 2009,By HeartAttack,Maddikunta vil-lage,Musthabad mandal,KARIMNAGAR.
- 108 Maloth Vasuram, 40,Dec 18 th 2009,By HetAttack,Jillelagadda village,Husnabaad
- 109 Sri.Giripally Narsimha, 32,Dec 18 th 2009,By Kerosine flame,Kolthur Village,Shamirpet Man-dal.RR dist.
- 110 Mamidala Narayana s/oRajamallu,40,Dec 18 th2009,By Heartattack,LaksettipetVillage & Man-dal,,ABD.
- 111 Jalagam Baburao, 40, of Warangal Dist, Jangaon, tapi mestri, suffered from mental agony apprehending Telangana may not be achieved, died of heart attack, on 22nd Dec. (AJ)
- 112 Poreddy Gangadhar, 48, belongs toNizamaba Dist, Mallapur Police Station, Head Constable, shot himself and died , fearing that High Command is not interested in creating Telangana 22nd Dec night.(AJ)
- 113 Nara Simha, 23, died dueto lathi Charge onDec 23,Hyderabad.
- 114 Thodeti Yadagiri,35,Dec 24 th 2009 , By Heartattack , Mulugu Village & Mandal, MEDAK.
- 115 Eediah, 22, by suicide, Dec 24, Hyderabad.
- 116 Battini Narsimlu,50,Dec 24,Gabbet,Wrngal dist..Thirteen people died on 23 night and on 24 th Dec, after Second statement by Chidambram.
- 117 Tirupathi Raghupati, 45 Warangal Dist ---Heart Attack
- 118 Kaleala Sammiah, 50 Warangal Dist ---Heart Attack
- 119 Ireddy Krishna Reddy, 50 Warangal Dist ---Heart Attack
- 120 Nagaraju, 37, Medak Dist, Zaheerabad, Hotike Vilege, suicide, pesticides and died.
- 121 Rajiah 43, Medak Dist, Kondapaka mndl, Muddaram,village Suicide, ,pesticides, died
- 122 Bucha Malla Reddy, 60, Medak Dist., Siddipet Mndl, Chinnagundavelli, Heart Attack
- 123 Samara Naik, 60, Medak Dist, Narayan Khed Mandal, Chellagi Thanda, Heart Attack
- 124 Yadagiri, 39, Mulug mandal, Heart Attack
- 125 Dhanji Naik, 40, Karimnagar, Mahamuttaram, pegadapalli village, Heart Attack.
- 126 Mallesham, farmer, Karimnagar, Illantakunta Mandal, Anantagiri village, Pesticides.
- 127 Besta Rangiah 35, Mahabubnagar, Balamoor , Kondanagula village, Heart Attack.
- 128 Kiran, 30, Adilabad, Indravalli mndl, Dhanora village, Died by hanging.
- 129 Ch. Sreenivas, 38, Adilabad, Khanapur, Vidyanagar village, Heart Attack
- 130 NyathariRaju, Dec 24 th 2009,by kerosene ablazing,Ithaajupally village,Sulthanabad man-dal,KARIMNAGAR.
- 131 Gorre Iliah, 60, Karimnagar, Elkaturthi Mndl, Damera village, Heart Attack
- 132 Pittala Laxmi Rajam, 50,Dec 25 th 2009, Karimnagar, Dharmaram maandal, Dongathurthi village, Heart Attack
- 133 Thodeti Lachiah, 50,Dec 25 th 2009, Karimnagar, Choppadandi mndl, Bhoopalpatnam Village, Heart Attack.
- 134 Pamula Narsiah, 27 ,Dec 25 th 2009, Karimnagar, Sarangapurmndl, Tungur village, Heart Attack
- 135 Narsaiah,30, Dec 25 th 2010,By pesticides,Lingala Village,Kadam Mandal,ABD

- 136 ChinthkumaraSwmy,35,Dec 25,Devannapet,Waangal dist.
- 137 Sri Samuel, 70, 25 th 2009, by Heart Attack on watching TV, West Marred Pally,Secunderabad.
- 138 Mogili, 45 , Dec 25, Kalvasreerampur mndl, Pegadapalli village, Heart Attack,
- 139 Kurra Narsiah, 40, Dec 25, Karimnagar,Sircilla area, consumed, pesticide.
- 140 MachaGattaiah,24,Dec 26 th 2009,By Hanging,Rayadandi village,Ramagundam mandal,KARIMNAGAR.
- 141 KanakamShankar,38,Dec 26 th 2009,By HeartAttack,Gattududdenapally village , Manakondur mandal,KARIMNAGAR.
- 142 Smt.Padmamma,45, Dec 26 th 2009,By HeartAttack,Narayanapet Village & Mandal,MBNR
- 143 Yadaiah,45,CPI,Dec 26th 2009,Rmannapet Village &Mandal , NLG.
- 144 BhanothNaresh,23,Dec 27th 2009,By HertAttack,Cheruvu mundu Thanda,Akkannapet vil-  
lage,Husnabad mandal, KARIMNAGAR.
- 145 Nidraveni Rajaiah,60,Dec 27 th 2009,By Heart Attack,Rampur village,Huzurabzd man-  
dal,KARIMNAGAR.
- 146 Pittala Shankar,30,Dec 28 2009,By HertAttack,Rayaptnam village,Dharmapuri man-  
dal,KARIMNAGAR.
- 147 Kotha Kapu Narayana, 50, TRS activist belongs to Medak Dist. Faridapur village died of heart at-  
tack on 28th Dec.
- 148 Borla Kunta Linganna, 32, Telangana activist, Adilabad Dist, Bazar Hathnur Mndl, Degama vil-  
lage, died of heart attack on 28th Dec.
- 149 Tumma Mogili, 42, Karimnagar Dist, Julapalli mndl, Kummerikunta Village, died of heart attack  
on 28th Dec.
- 150 Muniganti Mondiah, 55, Karimnagar Dist, khasimpet Village,Bejjanki mandal, died of heart attack  
on 28th Dec.
- 151 Boini Malliah, 48, Karimnagar, Husnabad Mndl,Mahmadabad Village, died of heart attack on  
28th Dec.
- 152 Katmuri Chandu, 30, Karimnagar Dist, Chandurti mndl,Madapalli village, died of heart attack on  
28th Dec.
- 153 Gaddam Ramiah, 70, Karimnagar Dist, Koheda mndl, Tangallapalli village, consumed pesticides  
on 29th Dec..
- 154 Kongara Narsiah, 35, Warangal ist, Sangem mndl,Venkatapur village, died of heart attack on  
29th dec.
- 155 Sadanandam, 38, Warangal Dist, died of heart attack on 29th dec.
- 156 Nagaraju, 20, Inter student at Achampet college, Mahabubnagar, poured kerosene on 26th evening,  
was brought to Osmania Hospital, Hyderabad, for treatment, latter died on 29th Dec.
- 157 Vishwanadula Yadagiri,45, Nalgonda Dist, Shivanagar village, attempted suicide by self immola-  
tion died on 29th Dec.
- 158 Swamy, TRS activist, 35, belongs to Hyderabad, Addagutta, hanged himself on 29thdec.
- 159 Rampalli Ramana Chary, belongs to Karimnagar, Elkaturthy mndl, Kothulanaduma village died on  
29th Dec by heart attack.
- 160 Nookala Naga Raju, 33, Adilabad Dist, Lakshmana Chanda mndl, Kodenapalli village, died of heart  
attack on 29th Dec.
- 161 Ettam Manohar, 40, Adilabad Dist, Laxettipet Mndl, Utkur village, died of heart attack on 29th Dec.
- 162 Prashanth Student, Nizamabad Dist, Tadwai mndl, Sirikonda village died of heart attack on  
29th Dec.
- 163 Battula Raju, Nizamabad Dist, Tadwai Mndl died by consuming pesticides. on 29th Dec
- 164 BhimaiShankar, 36,Dec 30 th 2009,by peticides,RachalaThimmapur village,YellaReddypet man-  
dal,KARIMNAGAR.
- 165 KommuLingaiah, 50,Dec 30 th2009, Mallapur,KARIMNAGAR.
- 166 PochaveniBalaiah,35,TS cadre,Dec 30 th 2009,By HeatAttack,Tagudu village,Sirisilla man-  
dal,KARIMNAGAR
- 167 ShekHussainSaheb,54,Dec 30 th 2009,By HeartAttack,Gundi village,Ramadugu man-  
dal,KARIMNAGAR
- 168 Kashipaka Mallaiah s/o Pochaiah,50,Dec 30 th 2009,ByHeart Attck,Khilla Vanaparthy vil-  
lage,Dharmaram mandal,KARIMNAGAR
- 169 Pasha Miya, 40, December30, 2009. Medak, Zaheerabad, Satwar village, Heart Attack.

- 170 Sri Vinod kumar,23,A Homeguard,Dec 30 2009,By hanging,Keruru Village,Jogipet mandal,RR dist.
- 171 Tulasi Ramesh, 18, Medak Dist, Rajipata village died on 30th Dec, by hanging to a tree
- 172 Gaddapati Ramalingiah,43,Dec 30 th 2009,By Heartattack,Kalimora village, Kattangur Mandal ,NLG.
- 173 Narayan Reddy,50 TRS cadre,Dec 30 th2009, By Heartattck,Valluru Village ,Malnur Mandal, MEDAK.
- 174 BakkaReddy,34,Congresss cadre,Dec 30 th 2009,By HeartAttack,Alugolu Village, Zaheerabad Mandal, MEDAK.
- 175 BuruguRamMurthy,36,Dec 30,Thtikonda,StnGhanpur Mandal, Warngl dist..
- 176 Guguloth Ramul Naik,40,suicided by pesticides,ChaplaThanda,ThllaVukaallu Village,Maripeda Mandal,Warangal dist.on30th Dec.2010.
- 177 Arsham Nadipi Veeraiah,55,byHeartAttack on 30 thDec,NerukullaVillage,AthmakurMandal,Warngal dist.
- 178 Budde Suman, 17, Inter student,By pesticides, Dec 30 th 2009,Konurnagaram Village,Kasipet Mandal,ABD
- 179 Yadagiri, 39, Mulug mandal,Warangl Dist. Heart Attack 115/4.Kurathota Bucchaiah,45,By Heart Attack on 31 st Dec.DuggondiVillage&Mandal,Warangal dist.
- 180 DulamRamdasu,45,BYHeartAttack,31 st Dec,Mchpuam Village,GeesukondaMandal,Warangal dist.
- 181 Kalai Sreenivas, 35,Dec 31, Medak, Regonda mndl, died of Heart Attack. immolation.
- 182 Devula palli Pandiah, 60,Dec31, Nalgonda, Suryapet, died of heart attack.
- 183 Boini Anthiah, 58,Dec 31, RR Dist, Pargi Mndl, Laxmidevipalli village, died of heart attack.
- 184 G. Ramulu, 22, Dec 31, drowned himself in a well, near Nacharam, Hyd. The family belongs to Warangal Dist, Pembarthi village, came to Hyd for livelihood , 10 years back.
- 185 Kishan Reddy, 18,Dec 31, Warangal,Cherial mndl, Chityala village, Heart Attack.Rampalli Ramana Chary, belongs to Karimnagar, Elkaturthy mndl,
- 186 Ileni Narsimha Reddy, 46,Dec 31, Karimnagar, Bejjanki , died of heart attack
- 187 Yadagiri, 42, Dec 31, Karimnagr Godavari Khani, Construction worker, died by self immolation.
- 188 Vengala Lakshminaayana s/o hanumaiah,45, Dec31st 2009,Electrical Mechanic,by Heartattack,GopalRaopet Village,Ramadugu mandal,KARIMNAGAR.
- 189 Gadagoni Rajaiah,37,Dec 31st2009,By Heartattack,Govardhanagii village,Husnabad mandal,KARIMNAGAR.
- 190 Kompally Mogili,50,Dec 31st2009,By Heartattack,Mahmadapur village,Husnabad mandal,KARIMNAGAR.
- 191 Goe Ailaiah,60,1969 activist,Dec 31st 2009, ByHeart atttck,Damera Village,Elkathurthy mandal,KARIMNAGAR.
- 192 Dhamapuri Mangaiah,45,Dec31st 2009,By Heatattack,Sultaanabad village,Husnabad mandal,KARIMNAGAR.
- 193 Cherala Mallaiah,42,Dec 31 st 2009,Odel village,Husnabad mandal,KARIMNAGAR.
- 194 Kallem Mallesham,22,Dec 31st 2009,By Heartattack,Telugupally village,Husnabad mandal,KARIMNAGAR.
- 195 Pooangi Rajiah, 48, TRS activist, Nizamabad, Sadasivnagar mndl, kannapur village, died of heart attack on I st January 2010.
- 196 Akula Chinna kumara Swamy, Warangal Dist, Sangem mndl,Narlavai village, died of heart attack on Ist January 2010.
- 197 Boora Ramesh, Warangal Dist,Atmakur mndl, drowned in a well and died on Ist January 2010.
- 198 Saidulu, 28, Nalgonda Dist, Tipparti mndl, Yaragadla village, died by consuming pesticide on Ist Jan, 2010.
- 199 Varelli Deviah, 40, Karimnagar Dist, mallapur mndl, Chittapur village, died of heart attack on Ist Jan, 2010.
- 200 Bhoom Reddy, ex- upa sarpanch, Medak Dist, Alla durgam Mndl, Mupparam village, died of heart attack.
- 201 EnugulaRjaiah, 55, By HeatAttack,1st Janury,VechareniVillage,Cheriyal Mandal,Warangal dist.
- 202 Naregudem Kishtaiah,45, A MIM cadre,Janu 1st 2010,By Heartattack,Chittigidda Village,RR dist
- 203 Chinna Malliah/Ramaiah, 55, JAC Jagan Father,Mahabubnagar Dist, Kondurgu mndl, Srirangapur village, died of heart attack on Ist Jan. 2010, after watching on TV that his son Jagan was on hunger strike in OU campus, and was worried about his health.

- 204 Upparapalli Arun, 28, Medak Dist, Siddipet, Nasarpur village, held high tension wire, shouting Jai Telangana, We will sacrifice for Telangana and Achieve Telangana he was shifted to Gandhi Hospital, Secunderabad, Jan 2, 2010. (AJ)
- 205 Sana Jaggiah, 60, Medak, Shankarampet Mndl, Ambajipet village, died of heart attack on 2nd Jan.
- 206 Nallagonda Swamy, 20, 2nd Janu 2010, Karimnagar Dist, Illanthakunta mndl, Ogulapur village committed suicide by consuming pesticides. (AJ)
- 207 Shanigaram Komuriah, 40, Karimnagar, Sultanabad mndl, , kanukula village, died of heart attack on 2-1-10. (AJ )
- 208 Nyalapatla Hanmiah, 55, Karimnagar, Bejjanki mndl, Kondapur village, died of heart attack, on 2nd Jan.
- 209 Elliah, 65, Medak Dist, Dubbaka mndl, belongs to congress party SC, leader worried by differing statements of the party died of heart attack on 2nd Jan.
- 210 Edula Yakaiah, 48, By Heart Attack, 3rd January, Pttipaka Villge, Nekkoda Mandal, Warangal dist.
- 211 Thammadi Satyam, 35, by Heart Attack, 3rd January, 2010, Mustiyal Village, Cheryal Mandal, Waangal dist.
- 212 Pendela Rajiah, 35, Warangal Dist, Regonda mandal, Bagdaripeta village, died on 3rd Jan, by consuming pesticides.
- 213 Jinuka Krishtopher, 38, By Heart Attack, 3rd Jan., 2010, Lakshmipuram Village, Duggondi Mandal, Warangal dist.
- 214 Kothuri Raju, 19, Warangal Dist, Vardannapet mndl, Iyivolu village, committed suicide on 3rd Jan.
- 215 Gurai Sathiah, 45, Warangal Dist, Cherial mndl, Mustyala village died of heart attack on 3rd Jan.
- 216 Vanguri Ramulu, 35, Janu 3rd, 2010, By Heart attack, Janampally Village, Ramannapet Mandal, NLG.
- 217 Kasturi Srikanth, 26, Karimnagar Dist, Husnabad mndl, Potlapalli village committed suicide on 3rd Jan., by hanging.
- 218 Gaddam Ramana Reddy, 27, Karimnagar Dist, Bhojannapet village, BJP worker, died on 3rd Jan., by consuming pesticide.
- 219 Bandari Rajanayi D/o Narayana, 19, B.Sc 3rd student, Janu 4th 2010, By Kerosine flame, Peddapadishala village, Gundala Mandal, NLG
- 220 In karimnagar District eight people have died of heart attack after massive rallies and agitation on 5th January 2010, when Delhi talks were in progress. Further details were not reported.. ( AJ 5-1-10)
- 227
- 228 In Nalgonda District, Sreenivas died of heart attack, in Chalkurthi Sreenivas Reddy, a student, in
- 230 Banda Kotha palli Ms Dhana Laxmi, committed suicide (AJ )
- 231 Mandala Kanakiah, 22, Janu 6th 2009, By Hanging, Padmanabhunipally village, Dubbaka Mandal, MEDAK
- 232 Enugu Bhooma Reddy, 24, belongs to Adilabad Dist., Ichoda mndl, Borgam village, a student in Multi Media Course, died on 6th Jan, by hanging himself to a ceiling fan. In his suicide note to Smt. Sonia Gandhi, expressed his anguish, and fely if Telangana is not separated now, it would not be done in next hundred years.
- 233 Narayana, 60, RR dist, Tandur, died of heart attack on 7th Jan. (AJ)
- 243 3 people died of heart attack, on 7th Jan., in Karimnagar
- 236
- 237 Kumar, 18, committed suicide by consuming pesticides in Medak on 7th Jan.
- 238 Nizam Sagar, mndl, one person died of heart attack. On 7th Jan.
- 239 Veldandi Suman, 24, with a suicide note, went against running train and died on 7th Jan. in Warangal Dist.
- 240 Bongu Narsiah, 35, belongs to Adilabad, Dist, Jabrali mndl, died in Dubai, by falling from Cell Tower and committed suicide on 9th Jan.
- 241 Nama Natraju, 21, Janu 13 2010, Nizam college Degree student, suicide, by fear psychosis of Police atrocities...., Gollepally village, Veligonda Mandal, NLG.
- 242 Surekha, student, belongs to Adilabad dist, Khanapur mndl, pembi village, Died of heart attack, frustrated that Telangana may not be achieved 13th Jan..
- 243 Narsiah, 30, belongs to Adilabad, Muthole Mndl, Borigam village died of heart attack on 15th Jan..
- 244 Ravula Chinniah, 44, Adilabad Dist, Dilwarpur Mndl, Jemsuri village died of heart attack on 15th Jan. Jan, out of anguish, over the delay in separate Telangana
- 245 Ramavath Naresh Naik, 20, Student, Jan. 16, 2010, Kerosine flame, Peddagattu Village, PA Pally Mandal, NLG.

- 246 Domala Shankar, 55, realor, belongs to Warangal Dist, Hasanparthy, committed suicide by jumping in front of running train near Moula Ali rly station, on 17th Jan night. In the suicide note he strongly pleaded for separate Telangana, and expressed his anguish over the delay( Hindu ).
- 247 Pilli Ravinder, 40, belongs to Warangal Dist, Chennaraopet mndl, Ameenabad village, died on 20th Jan, by self immolation, with a suicide note demanding Telangana state, poring kerosene, died in , MGM Hospital.
- 248 Musugu Karunakar,23, Vangapdu villge,Warngaldist.,who committed suicide by self immolation , died in MGM hospital on 23rd Jan.
- 249 Sailu, 65, CPI activist, belongs to Warangal, Palakurthi mandal, Dardepalli village, died of heart attack on 23rd Jan.
- 250 Banothu Balaji,21, MCA student,KU,Gandhipuram Thanda, Mahaboobabad Mandal, died by falling under running train,KeralaExpress, on 27th Jan, and Padaboina Kanakiah, in Akunoor, died by consuming pesticides on 27th Jan, both of them belonged to Warangal Dist.(AJ)
- 252 Pochaveni Balaiah, 35, TRS Cader, Dec 30, 2009, by Heart Attack, Tagudu Village, Sircilla mndl, Kaimnagar Dist.
- 253 Thodeti Lingaiah s/o Narsaiah,45,TS activist,Janu 3rd 2010, By Heartattack.Bhupalpatnam vil- lage,Choppadandi mandal,KARIMNAGAR.
- 254 Chandaboyina Rambabu,35,Janu 4th 2010,by pesticides,Maripallygudem village,KARIMNAGAR.
- 255 Kakkerla Madhusudhan,23,TRScadre,Janu 7th 2010,by pesticide,Begumpet village , Mantheni man- dal,KARIMNAGAR.
- 256 Narsingoji Rajendar,26,Janu 7th 2010,by pesticide,Eklaspur village,Kamanpur man- dal,KARIMNAGAR
- 257 Vaman Rao & Surya, belongs to Adilabad Dist, Sonala mndl, died of heart attack on 14th Jan
- 258
- 259 Similarly, in Adilabad Dist, Boath mndl, Chintala bori village, one more person died of heart attack on 16th Jan.
- 260 Chinda Narender, 45, belongs to RR dist, Basheerabad mndl, Kommaripet village , hanged himself to mango tree, and committed suicide on 16th Jan
- 261 Chintha Narender,46,Janu16 th 2009,By Kerosineflame, Zaheerabad Town MEDAK,
- 262 Pachala chandashekhhar,24,Janu 16 th 2010,byKerosine flame,Maddulapally KARIMNAGAR.
- 263 Ramancha Sammaiah,34,Janu 18th 2010,byHeartattack,Narsingapur village,Veenavanka Mandal, KARIMNAGAR.
- 264 ThodetiShankar,24,Janu 18th 2010,By Heartattack,Narayanpur village,Thelareddipet man- dal,KARIMNAGAR.
- 265 Suvarna, 20, Degree student belongs to Mahabubnagar Dist, Kothakota mndl, Mirasipalli village, committed suicide by self immolation, kerosene on 19th Jan.
- 266 Venugopala Reddy, belongs to, Dosapahad village, near Suryapet in Nalgonda Dist, MCA student of , committed self immolation on 19th Jan. in OU campus, and died. The family shifted to Hab- siguda for livelihood. This incident has caused naturally serious commotion in the OU campus, lead- ing to serious agitation once again, resulting in Lathi Charge, firing etc. Spontaneous Bandh was observed on 19th, and Students JCA declared 20th & 21st January, Telangana Bandh.. Severe pres- sure is being mounted on all legislators, MPs, Ministers to resign by the evening of 20th January, the time of funeral at his native village. Or else, they will face social boycott, and other serious compli- cations would follow.
- 267 Soora Nehru, 55, belongs to Borgam village of Nizamabad Dist, committed suicide by consuming pesticide on 19th Jan.
- 268 Sunavat Kishan, 45, Medak Dist, Chegunta mndl, Gollapalli village consumed pesticides and died on 19th Jan.
- 269 Salamma, an active TRS activist, in Adilabad Dist, died of heart attack after watching Venugopala Reddy's demise on TV on 20th Jan..
- 270 Chinniah, belongs to Kyathanpalli, Adilabad Dist died of heart attack due to mental agony, over the delay in announcement on Telangana, on 20th Jan.
- 271 Easu, 40, lorry driver, belongs to RR dist, Hayathnagar, died of heart attack for similar reasons on 20th Jan, according to his family members.
- 272 Boddula Rajiah, 47, died of Heart Attack , Gattu Bhutkur; Village, Kannam Hanmiah, 45, belongs to - Vadkapur, .Dasari Bhanu Chander, student, 17, Amballi village, all the three belongs to Karimnagar
- 274 District died on 20th Jan, fearing that Telangana may not be achieved. Further, Bhanu chander stopped eating food for the last fifteen days.
- 275 Two persons died in Medak District on 20th Jan, due to heart attack. Ramchander Rao Patil, 65, Kan- gli ex- Mndl President, and Shanigaram Kishtiah, 55, of Narayankhed., only due to mental agony.
- 276

- 277 R. Raju, 40, Gram Sarpanch, of Dasaram village, Illantakunta mndl, Karimnagar Dist, self immolated on 21st Jan, after initial treatment was shifted to Gandhi Hospital, Secunderabad, and died in the early hours of 22nd Jan. Etela Rajender, KT Rama Rao, N. Laxman Rao all legislators visited mortuary and expressed their condolences.
- 278 Dashrath, 37, an auto riksha driver, belongs to Nalgonda Dist, Suryapet, Chintala chervu, locality, hanged himself to death on 21st Jan,. In his suicide note, according to family members, God is there, Telangana will be achieved. Dejected by the developments, he stopped working, and vowed to work only in separate Telangana.( Hindu )
- 279 Nagaraju, 28, a congress party activist, belongs to Nalgonda dist, Atmakur mndl, committed suicide by consuming poison, on 21st Jan, he was only aspiring for Telangana.
- 280 Kadem Ramesh, 22, Nizamaba dist, Kamareddy town, committed suicide on 21st Jan, by hanging to a ceiling fan. Highly disappointed over the delay in Telangana formation, took this extreme decision.
- 281 Vasigolla Gopal,52,Jan21,2010,by Heart Attack, Bejjanki Village &Mandal, KARIMNAGAR District.
- 282 Busaveni Nayakaiah ,50,Jan21,2010,By Heart Attack, Lingannapet Village, Gambhiropet Mandal,KARIMNAGAR District
- 283 Nalla Gangadhar ,25,Jan21,2010,By Heart Attack, Nakkalapalli Village, Dharmapuri Mandal, KARIMNAGAR Dist..
- 284 R Raju, 40, Gram Sarpanch, of Dasaram village, Illantakunta mandal, Karimnagar Dist, self immolated on 21st Jan, after initial treatment was shifted to Gandhi Hospital, Secunderabad, and died in the early hours of 22nd Jan. Etela Rajender, KT Rama Rao, N. Laxman Rao all legislators visited mortuary and expressed their condolences.
- 285 Gudisella Mallaiah,65,Jan23,2010,By Heart Attack, Garjanapalli Village ,Yellareddipet Mandal,KARIMNAGAR Dist.
- 286 Revoju VeeraBrahmam,38,Jan23,2010,By Heart Attack, Tangallapalli Village, Koheda Mandal,KARIMNAGAR Dist.
- 287 Karre Rajesh,25,Jan23,2010, By Hanging, Gopalpur Village ,Elkaturthi Mandal, KARIMNAGAR Dist.
- 288 Bade Durgaiah, 48, Jan23,2010,By Heart Attack, Koheda Village & Mandal, KARIMNAGAR Dist.
- 289 Neelam Komaraiah,55,TRS BC Cell Village president,Jan23,2010,By Heart Attack, Mallaram Village ,Bhimadevarapalli Mandal, KARIMNAGAR Dist.
- 290 Smt. Muthyam Lachavva,48,Jan23,2010,By Heart Attack, Mudimanikyam Village, Chigurumamidi Mandal, KARIMNAGAR Dist.
- 291 Munugu Karunakar, who committed suicide by self immolation , died in MGM hospital on 23rd Jan.
- 292 Sailu, 65, CPI activist, belongs to Warangal, Palakurthi mndl, Dardepalli village, died of heart attack on 23rd Jan.
- 293 Ravi Kanth 22, of Utnoor, andShankariah, 45, of Mandamarri, in Adilabad District died of heart
- 294 attack on 23rd Jan.
- 295 Shekhar Reddy, belongs to LB Nagar, Hyderabad, with mental agony over the delay in Telangana formation, who self immolated by pouring Kerosine on his body, died in the Osmania General Hospital in the night of 26th Jan, after two days of treatment. Post mortem and funeral rites were done on 27th. Local MLA Mr Sudheer Reddy, many Telangana activists participated, and paid homage to him.(AJ)
- 296 Mogiliah, 25, belongs to Nizamabad Dist, committed suicide in Nizamsagar, on 27thJan.(AJ)
- 297 Achipelly, Venu, 30, belongs to Jinnaram of Adilabad Dist, died of heart attack unable to bear the developments and delay in the state formation, on 27th Jan.(AJ)
- 298 Kaadivendiaju,S/o Veerachary,20,student,suicided by jumping in to Tank &drowed,Janu,27th,2010,Pragathisingam village,Shayampet mndal,Warangal dist..
- 299 Domidi RajkumarChary, 21, belongs to Warangal Dist, Narsampet, actively participated in Dhar-nas, Relay Hunger strike camps, hoped for greter employment opportunities, suffered from mental agony over the delay, self immolated himself. Admitted in MGM Hospital, latter shifted to Secun-derabad Gandhi Hospital, but died on27th night. Important JAC leaders visited mortuary and paid homage
- 300 Vennavelly Shekhar Reddy, 20, belongs to Manoharabad, Medak Dist, committed suicide on 27th Jan.(AJ)

*National Convention on Social Justice & New States*

- 301 Balla Komariah, belongs to Kodimyal of Karimnagar Dist, died of heart attack on 27thJan. (AJ)
- 302 Karmati Raghupathi,50, Jan28,2010,By Suicide, Khanapur Village ,Sarangapur Mandal ,KARIMNAGAR Dist.
- 303 Chirra Jivan Kumar,20, Jan28,2010,By Fan Hanging, Gandhinagar, Jagityal Town,KARIMNAGAR Dist.
- 304 Danam Chandriah, a farmer belongs to Warangal Dist, Palakurthy mandal, Pothulabad village, died of heart attack on 28th Jan.
- 305 Shankar, a student of X class, belongs to Warangal Dist, Cherial mndl, committed suicide on 28th/29th Jan, and died over the delay in Telangana formation.( Vaartha)
- 306 Badiri Ramulu,23,Janu 29 th 2010,MRPSactivist,Suicide By pesticides,Bhudhan Pochampally Village & Mandal,NLG
- 307 Suvarna, Inter student, Mahabubnagar Dist, Miraspally village committed suicide on 30th Jan. (Vaartha)
- 308 Shyamala, X class student, belongs to Mahabubnagar Dist, Guruvannapet village, died by hanging on 30th Jan.(Vaartha)
- 309 Shankar, 13, student of VII, belongs to Mahabubnagar Dist, Gopalpet mndl, Nagapur village, hanged and died on 30th Jan.( Vaartha )
- 310 Nagaraju, Inter student, belongs to Mahabubnagar, Amnabad mndl died by self immolation on 30th Jan.(Vaartha )
- 311 Andhra Jyothi on 31st January reported that several people have sacrificed their lives, expressing -  
320 disappointment in their suicide notes, and also demanding that the Bill be tabled in Parliament. Further it reported that on 30th January, Saturday alone 10 more people have died---5 in Karimnagar, 2 in Nizamabad, one girl in Warangal, one in Medak already died one more is in serious condition. No more details are available. When will these sacrifices would stop is a million dollars question.
- 321 Gotte Kalyan,19,tudent, Janu31st 2010,by pesticides, Konaraopet village & mandal, KARIMNAGAR.
- 322 Bandaari shyamala,26,Janu31 2010,Cheryal mandal,Wrangl dist.
- 323 S.Janardhan,31,Janu 31st 2010, by pesticides,Sonala village,Bazar Huthnoor Mandal,ADB
- 324 Murali, 25 ,Photographer, Feb 1st,2010,By poison,Dubbaka Village & mandal,MEDAK.
- 325 ShaikAnwar , 29 ,Feb 1st 2010,By hanging,Choutuppal Village &Mandal, NLG.
- 326 GaddmidiRamesh,35,feb 01st 2010..Warangal dist..
- 327 Halavath Rajender, 17,Inte student, warangal Dist, Geesgonda mndl, DasruThand/Nandanaik Thanda died of heart attack on 2nd Feb.
- 328 Gandham Poorna Chander, 15, a student belongs to Warangal, Enumamula surroundings, died of heart attack on 2nd Feb.
- 329 Avaneni Jyothi, 16, belongs to Karimnagar Dist, Konraopet Mndl, Ramannapet village committed suicide by pesticides, on 2nd February 2010.
- 330 Mounika, 13, Medak Dist, Dubbak Mndl, Chellapur village died of heart attack on 3rdFeb, with slogans Jai Jai Telangana.
- 331 Rajitha , a student of X class, belongs to Nizamaba Dist, Sadashivnagar mndl, Tukkojivadi, died of heart attack on 3rd Feb, with mental agony.
- 332 In karimnagar Dist, 5 more people have died of heart attack on 2nd February---- Elagandula Ramesham, 70, at Metpally; Bathini Malliah,52, at Bhimdevarapally mndl, Mallaram village, Ankena Babu, 30, Mustabad mndl, Turkapally village, Basheer Rahman 17, student of Jagtial; P. Dushwanth, 15, Gandhari mndl, Gouraram village.. All of them died of heart attack due to mental agony.
- 337 Dhoo Ram,65,Feb 2 nd 2010,By HeartAttack,Pittalawada ,ADB Town
- 338 Smt.Shobharani,22,House wife,Feb 3 rd 2010,By pesticides,ADB.
- 339 Bhogiamesh,25,Feb 03rd 2010,Shayampet , Warrangaal dist.
- 340 Nagaraju,23,Feb 4th 2010,by attempt with Kerosine flame on 1st Feb & diedon 4 th Feb 2010,SultanpurVillage ,Patncheruvu Mandal MEDAK.
- 341 Lakshmi Rajyam, 32, belongs to Konaraopet, Lingiah, 45, belongs to Shivalingala palli, both of them  
342 belongs to Nizamabad died of heart attack on 5th Feb.

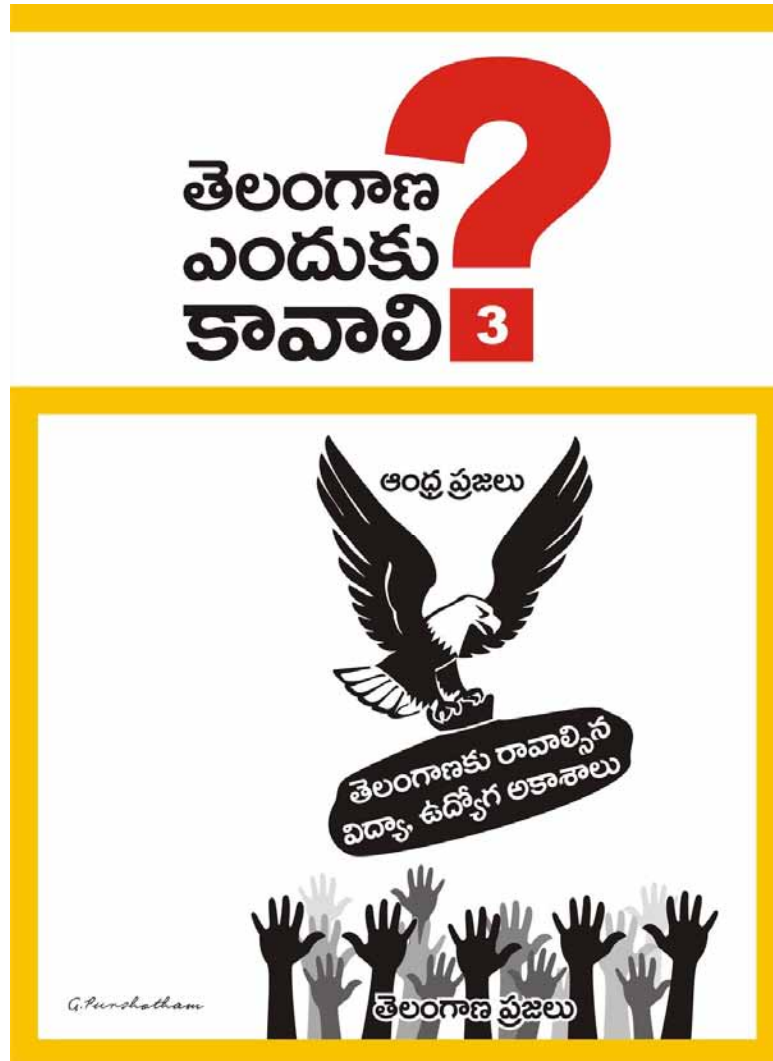
- 343 In Adilabad District three people died on 5th Feb. Dattu hanged himself, Ravi consumed pesticides in Bhainsaa, Mahesh died of heart attack after participating in Telangana Rally in Chennur
- 346 Galipally Nampally s/o Narsaiah, 50, Feb 5th 2010, by Heart Attack, Achampally village, Gangadhar Mandal, KARIMNAGAR.
- 347 Devarakonda RRamesh, 30, Feb 5th, GandhiNaagaram, Warrangal Town.
- 348 Sri Yakaiah, 38, Feb 6th 2010, Telangana activist, suicided by jumping from a building, Palakurthy village & mandal, Warangal dist..
- 349 Savidi Krishna Reddy, 50, Belongs to Warangal Dist, Maddur mndl, Salakpur village, disturbed by the incidents in Kakatiya University, on 7th Students meet, attempted to commit suicide, latest condition is not known (AJ)
- 350 Ramulu, 39, Feb 7th 2010, By Heart attack, Thandaka pally Village, Siidhipet Mandal, MEDAK.
- 351 Rondla Sathish Reddy, 17, SSC. Student, Feb 7th 2010, by pesticides, Muppipally village, KARIMNAGAR.
- 352 Chetpally Narsaiah/s/o Gangaram, 55, Feb 7th 2010, By kerosene flame, Kodimiyal village & Mandal, KARIMNAGAR.
- 353 Chrla Sudarshan, 38, An Employee, Feb 7th 2010, By Heart Attack, Koda village ADB.
- 354 Pawar Praveen, 31, TRS cadre, Feb 7th 2010, By Heart Attack, Utnoor Village & Mandal, ADB.
- 355 Tari Goppula Saidu, belongs to Warangal Dist, Bachannapet mndl, West Keshavapur village, attempted suicide by consuming pesticides, on 8th Feb.. Latest condition, not known. (AJ)
- 356 K. Satish Kumar, 20, a final year student of Govt Degree College, Adilabad in the early hours of 8th Feb, hailed from Barmapur village in, Talamadugu mndl, committed suicide. He expressed his anguish in suicide note that while students were dying, politicians are clung to their posts for personal gains. (The Hindu, Feb 9). He is reported to have died by hanging.
- 357 Savidi Krishna Reddy, 50, Belongs to Warangal Dist, Maddur mndl, Salakpur village, disturbed by the incidents in Kakatiya University, on 7th Students meet, attempted to commit suicide, latest condition is not known (AJ)
- 358 Siddulu, 19, belongs to Warangal Dist, Vardannapet mndl, Kratyal village attempted suicide by consuming sleeping pills, on 9th Feb, latest condition not known. (AJ)
- 359 Siraj Ahmad, 42, belongs to Adilabad Dist, Laxettipet died of heart attack on 9th Feb 2010.
- 360 Errolla Babu, 25, belongs to Karimnagar Dist, Kataram mndl, Gundraipalli village, having participated in Dhoom Dham programme, died of heart attack on 9th Feb, fearing Telangana may not be possible. (AJ)
- 361 Shyam Sunder, 40, belongs to karimnagar Dist, Chandurthi, died of heart attack on 9th Feb. (AJ)
- 362 Addi Elamiah, 17, belongs to Nizamabad dist, Lingampet died on 9th Feb, by hanging. (AJ)
- 363 Srinivas, MBA student, of Vatsalaya Engineering College in RR dist committed suicide and died by falling under running train, on 9th Feb, according to TV news. Similarly one more person died in Sircilla, in Karimnagar Dist, details not known., TV news
- 364 Kavadi Krishna, 33, Feb 10th 2010, By suicide..., Gudur Village BB Nagr Mandal, NLG.
- 365 Sri. Sampath ao, 25, by suicided by..., Feb 10th 2010, Rangapu village, Mogullapally mandal, Waangal dist.
- 366 Kumari Pavani, 19, Degree student, Feb 10..., By pesticides, Siripuram Village Ramannapet Mandal, NLG.
- 367 Smt. K. Andalu w/o Srihari, 35, Feb 10, suicided by pesticides, Kallem village, Lingala Ghanpu mandal, Warangal dist..
- 368 Veera Swamy, 27, a businessman belongs to Karimnagar Dist, Jagtial self immolated by pouring kerosene over his body. He was immediately shifted to Hospital.
- 369 Sreenu Naik, 22, belongs to Warangal Dist, Gudur mndl, Teegala veni village committed suicide by consuming pesticides, on 10th Feb.
- 370 Krishna Reddy, 60, belongs to Warangal Dist, Chevella took poison, shifted to NIMS for treatment, subsequently fell jumped from hospital and died on 12th Feb.
- 371 Yogesh, X class student of Adilabad Dist, Bhainsa consumed pesticides on 12th Feb, and died in Nanded hospital. He worked very actively for Telangana and advocated to be prepared to give their lives if necessary, and he had put into practice, shouting Jai Telangana. Entire village moved by this act
- 372 Mangali Bhoopati, 45, belongs to Medak Dist, Dubbaka village, hanging himself and died on 11th Feb.

*National Convention on Social Justice & New States*

- 373 Mothe Venkataiah, 45, Feb 11, Kondapu, WGL.
- 374 Mettupalli Bhumaiah, 50, Feb 12, 2010, (Attempted suicide on Jan 25, 2010), Dabbaka Village, Ibrahimpatnam Mandal, KARIMNAGAR Dist.
- 375 Kum. K. Swapna 17, Inter Student, Feb 12th 2010 (Attempted suicide on 6 Feb), By Kerosine Flame, Sanjay Nagar Godavarikhani Town, KARIMNAGAR Dist.
- 376 S. Parameshwar, 40, belongs to Warangal Dist, Raghunath colony, came to attend Telangana Jatra at Hyderabad and committed suicide at Secunderabad Rly station by falling under running train on 14th Feb. In a suicide note addressed to KCR, requested him to drastic action for Telangana Statehood. (The Hindu, AJ) He requested further that the suicide note should be sent to Sonia Gandhi.
- 377 Narsimha Reddy, Suicide attempt on 14th & died on 14th Feb. 2010 In Gandhi Hospital, Vemulaghat Village, MEDAK.
- 378 Mamunuri Sandeep, 22, Feb 15, Thahepu, WGL.
- 379 Edula Pabhaka, 28, M.Sc. student, Feb 15, by Heart Attack, Jogampally village, Shayampet mandal, WGL.
- 380 Aelli Srinivas, 25, Degree student, JAC member, Feb 16, by Heart Attack, Vardhannapet village, & mandal, WGL.
- 381 Dharmsoth Halya Naik, 40, Feb 16, bandimidi Thanda, WGL
- 382 Kishtiah, 45, tapi mestri, belongs to Mahabubnagar Dist, Kalwakurthi, committed suicide by consuming pesticides on 16th Feb. (Surya)
- 383 Mallesh, 22, Ex-student, degree college, belongs to Mahabubnagar, Jadcherla mandal, Bodaparthi village committed suicide on 16th Feb, by consuming pesticides (Surya)
- 384 Jamli Bai, belongs to Medak Dist, Kalher mandal, Khajapur village died of heart attack on 17th Feb.
- 385 Arepalli Sushma, 23, MBA Student of Osmania University, belongs to Warangal District, Hasanparthy, died by consuming pesticides on 18th Feb. She was disturbed by Lathi Charge over OU, KU students and on Media, and also fearing that Telangana may not be achieved
- 386 Srinivas, 23, B.Tech final year student. of Private Engineering College, Warangal consumed poison Friday night in his house in Alair, Nalgonda Dist, having watched TV for a very long time and having been distressed that Telangana may not be achieved this extreme step. He died while being shifted to the Government hospital, Bhongir on 20th Feb.
- 387 Yenagandula Srinivas, 22, Eng student, Feb 20th 2010, By pesticides, Kranthi Nagar, Alair Town & Mandal, NLG.
- 388 Ramagiri Tirupathi, 35, Ex-Army personnel, TRS cadre, By Heart Attack Flat No. 20-3-549, Surya Nagar, Godavarikhani Town KARIMNAGAR Dist.
- 389 Siripuraam. Yadagiri, (Yadiah), 19, belongs to RR dist, Maaheshwaram Mandal, Nagaram village, self immolated himself at OU gate on 20th Feb (his plan was to immolate in Assembly premises), after initial treatment at Gandhi Hospital, Secunderabad, shifted to Appollo Hospital Kanchanbagh. He died in the morning of 21st Feb, and police shifted his body, very secretly, to his village for final funeral rites. His death has once again created political turmoil. He regretted for having voted to Sabita Indra Reddy. He was actively participating in T movement. He lost his both the parents, living in an orphanage, working in a small café on petty salary, and was helping others He strongly believed, that he would get a job in Telangana only.
- 390 Katlakunta Rajeshwar, 35, Feb 21, 2010 by Pesticides, Badankurthy Village, Khanapur Mandal, ADB.
- 391 Sri Sagar, 22, student, suicided by..... Vangapadu village, Hasanparthy mandal, Waangal dist.
- 392 Bhashapaka-Bhaskar aged 23 years died on 22, Feb 2010. He belongs to Gavicharla village Sangem mandal of Warangal district. He consumed pesticide on 20th Feb, He was taken to MGM hospital. & died on 23rd Feb. He kept a suicide note in his pocket stating that the Sri Krishna committee appointment is a deceitful act to Telangana.
- 393 Eshwar, 11 a student of VIII class, belongs to Adilabad dist, adbd mandal, Pippalthari village, committed suicide for Telangana falling down from tree. on 22nd Feb.
- 394 Swamy Chari, a X class student, belongs to Medak Dist, Dubbak mandal, Chellapur village, has been actively participating in Telangana agitation, disturbed by recent developments committed suicide by consuming poison in a village temple, before 108 services could be availed died on 22nd Feb.
- 395 Arige Saritha, 19, a student of Inter, in Sindu college Mehdipatnam. A Telangana activist, disturbed by TV news, committed suicide by hanging in the house, when alone in the house on 22nd Feb, at Aziznagar, Moinabad, RR Dist. She watched the TV news about Yadgiri's self immolation on TV and blamed Sri Rosiah, CM, and Chandra Babu Naidu in her suicide note for these suicide deaths who are obstructing the formation of Telangana.

- 396 Dasu, 40, Rayaparathi, died of heart attack on 24th Feb.
- 397 Laxmiah, 28, belongs to Medak Dist, Zaheerabad, mndl, Motkur village now working in BHEL self immolated on 25thFeb, having been disturbed by the fast changing developments. In the suicide note, he blamed the Govt of India, Sri Krishna Committee, growing unemployment in the youth, immediately he was shifted to Gandhi Hospital, Secunderabad with 80% burns. Subsequently he died on 26th Feb.
- 398 Srinivas Naik, Mar 4th, 2010, By taking pesticide (suicide), Husnabad Village & Mandal KARIMNAGAR Dist.
- 399 Eedula Sumalatha,17, Inter student, Mar5th,2010, By pesticide (Jai Telangana Suicide note in hand ),Jabithapur Village Jagityal Mandal, KARIMNAGAR Dist.
- 400 Mamata, Aliyas Rajitha, belongs to Karimnagar Dist, Jagtial, Jabitapur a student of Inter, Committed suicide fearing Telangana may not be a reality, because of the delay being caused, on  
-  
401 5th March. Her friend Ramya, belongs to Laxmipur, 14, a student of High School, jumped in a well and committed suicide. Within 24 hours two friends in Jagtial Mandal of Karimnagar Dist died. The gloom prevailed in the nearby villages because of the death of two friends for the cause of Telangana, on 6th March.
- 402 K umar Swamy, 19, belongs to Karimnagar Dist, Elkaturthy mndl, Palakurthy village, committed suicide by consuming pesticide, suffering from trauma, Jai Telangana suicide note, rushed to MGM hospital died enroute on 6th March. Trs activists and TVV activists of Karimnagar Dist. Visited and paid homage.
- 403 Vadluri Ramulu,22, DSC Candidate,Mar8th2010, By heart Attack, Vedira Village Ramadugu Mandal ,KARIMNAGAR Dist.
- 404 Sunil Kumar, 25, Journalist belongs to Warangal Dist, Hanamkonda, Pochamma kunta, committed suicide, by hanging on 8th March, giving a call in a suicide note to all leaders to awake and rise to the occasion for the cause of Telangana
- 405 Sai Kumar, a Student of Chemical Engineering student, OU, belongs toNalgonda Dist, Kodad mndl, Kapugallu village, Committed suicide by hanging to a ceiling fan on 9th March. In his suicide note, he blamed politicians for the delay in Telangana Statehood
- 406 Naveen (29), an auto riksha driver belongs to Gouthamnagar, Nizamabad committed suicide by consuming pesticide. He also informed his desire to Sri Y. Laxminarayana former MLA who rushed with an ambulance. He died on 15-03-2010 even before he reached Pragathi Hospital.
- 407 Palluri Venkatesham, 22, March 22 nd 2010, By pesticides at Amarveerula Sthupam,Bonal Village ,Chegunta Mandal,MEDAK.
- 408 Narala Thirumalesh, 28, RR Dist, Ibrahimpatnam mndl, Upperguda village, having completed Engineering three years back, did not get a suitable job. Srikrishna Committee would not help in resolving Telangana, at least his suicide would help in the process of Telangana formation, in a suicide note he expressed his grief, committed suicide by hanging on 24th March in his house.
- 409 Somidi Naveen, MetPally, Nizambad dist suicided for T-cause on 2nd,april,2010.AJ reported on 3rd april.
- 410 JettyNaresh, 23,Teacher,belongs to Bapuji Nagar,Khajipet,Wraangal dist.suicided byHanging,Reported by AJ on 9th April,2010..
- 411 Gatlakunta Saipriya S/O UmaMaheshwar,16, X class Student, studying in Korivi mandal,Suicide attempt on Dec 18 th 2009, but died April 03rd 2010, she belongs to Kanvai GudemVillage, KodakondlaMandal, Warangal Dist, Uppugudem Grand (mother'svillage), attempted self immolation, with 50% burns, rushed to MGM hospital. AJ
- 411 T. Sudhakar, Suicide, 12-4-2010 ( AJ )
- 412 Dara Hari, 22, belongs to Warangal Dist, Narsampet Mndl, Maaheshwram Village committed suicide by hanging, on Apil 13, 2010,.in his suicide note he demanded that agitation should continue till Telangana is achieved
- 413 NaddiRamReddy, 27,ABVP activist,PG Holder,April 14 th 2010,By pesticides,Peddagundavalli Village,Dubbaka Mandal, Siddipet, Medak Dist. apehending Telaangana may not be possible,14 th,April,2010.
- 414 Anisetty Raj Kumar, 21, Warangal, LB nagar, committed suicide on15th May, by hanging. He was protesting against the attitude of some Telangana leaders who were supporting YS Jagan. He said in his suicide note that he would not get job in United state. Separate Telngana is the only solution for unemployed youth. TRS leader Vinaya Bhaskar and others gathered at his home and there was tense atmosphere in Warangal Town.OU JAC students burnt the effigy of YS Jagan in Hyderabad protesting his tour in Telangana.

- 415 Surya Prakash, S/O Kamuni Yadiah & Gonavva, 27, consumed pesticides on 28th night as a protest against Jagan's tour in Mahabubabad, Warangal Dist, but died on 29th May.. He was more distressed, because some of the vested interests in Telangana were supporting Jagan, also discussed this issue with his friends before consuming pesticides. Achieving Telangana, he felt, would be difficult. He belongs to Medak Dist, Toguta Mndl, Kungal Village. In his suicide note, he mentioned that his death should be an eye opener to the Telangana Congress leaders in the State and Center.
- 416 Gopu Rajeshwar, 45 , after viewing TV on may 28th night and felt that Telangana would not come . Later ran out of the house with slogans 'JaiTelangana, JaiTelangana ' and jumped in to the well. His body was found in the well on 29 th Saturday morning. He belongs to Ambati Village, Kuntala Mandal of ADB(AJ)
- 417 Nalimela Rajanna, 36, suicided by cutting his throat . Before cutting throat he gave slogans 'JaiTelangana' , informed by locals. He belongs to Bhimaram village, Jaipur Mandal of ADB.(AJ)
- 418 Venkateshwarlu, 18 , s/o Busa Sambiah, a student of Inter II year, Govt Jr College Hanamkonda, belongs to Warangal Dist, Parkal Mndl, Kanthatmakur village, committed suicide by pesticides in the afternoon of 12th June, 2010 rushed to Govt Civil Hospital, Parkal, died in the Hospital. Agitated by the stand of Congress and TDP who have decided to contest Bye elections, took this extreme step. In his suicide note, which was found in his pocket revealed " Jai Telangana, Jai Jai Telangana, .my life is dedicated to Telangana. I am sacrificing my life for Telangana. In the ensuing bye elections, Congress and TDP should not Contest. My desire is to achieve Telangana.



## **School education**

### **Walking on two legs**

By Kancha Ilaiah

In all schools three subjects should be taught in the regional language and three should be taught in English

The medium of instruction at the school level has become an issue of national debate as many sections of society are demanding the introduction of English as the medium of teaching in government schools and also that teaching of English should begin from class I.

As of now almost all the government schools teach in the regional languages and the private schools teach in English. The moral protagonists of regional languages have been admitting their own children and grandchildren to English medium convent schools. They want the rural masses to preserve the sanctity and survival of regional languages like Kannada, Telugu, Tamil, Malayalam and so on. This class has become extremely hypocritical.

In evolving a language policy of the State an intellectual group that wants to control the power of the state and civil society is using the notion of mother tongue as a tool of manipulation. After the formation of the linguistic states in India by 'dissolving' several tribal and caste-group languages, one language for a state began to be constructed.

But the evolution of such a singular regional language happened with a policy of dual language in all states — English for the rich and the regional language for the poor. The dominant Sanskrit-centered regional language as the main language with a definition of "mother tongue" and English as the modernist language have come to stay in all states.

In the South Indian states there is no link language that enables the people to communicate with one another. In North India Hindi has become a link language.

For South India the possible link language is English and not Hindi. South Indians can stop learning Hindi as one of the languages because it serves no purpose. Using Sanskrit as an ornamental language should also be stopped. The ruling class — by and large the upper castes — have become the English-speaking ones. Even in the villages they admit their children to English medium schools. The linguistic states, on account of widespread use of English in urban areas, underwent a radical change.

English is mother tongue

Those who travel only in Indian domestic flights know that the expanding upper and middle classes speak only in English with their children. English has already become the mother tongue of these classes, who also happen to

belong mostly to upper castes. The political power and the industrial and commercial economy have also gone into their hands.

I have been to many airports and cities in India. I have not seen any regional language papers or other publications being supplied in the flights operated by any airline. This class reads English papers and is considered to be the most meritorious. More than anything, English gives them wider exposure.

In my view this transition is good. Democratisation of this class to some extent is also based on the change in their linguistic base.

Of course, their cuisine is strongly Brahminic. All air cabin staff confirm that the Gujarat and Madras sectors are more vegetarian than other sectors. This goes to show that a change in the language is not going to change their food and other habits and cultures easily. I hope that would also change soon.

If we take the historical and sentimental argument of the mother tongue, the languages of small groups were submerged by the languages of the larger groups. Advanced languages have overtaken the under-developed languages as well. At each stage, changing of the language of a small group into that of larger group has helped the people to overcome the historical barriers of knowledge and communication. The discourse that some language is foreign and colonial is nonsensical. It is a fact that English has already become an Indian nationalist language.

Even regarding the birth and growth of a language there are several global level patterns. Some languages have grown as part of the productive cultural ethic of the people whereas some languages have come to the people because of their migration or the colonial imposition of a language by the new migrants. For example Sanskrit came to India with the Aryan migration. Persian came into India with the migration of Muslims of Persian origin to India. Similarly English came to India with the colonial migration of the British. It has not just come to India, as some people are arguing, because of one individual called Macaulay. A language gets introduced in a particular historical context and it shall grow only if the socio-economic conditions for its growth are conducive. English has grown like that in India. Now nobody can throw it away.

#### Two-language formula

Hence the only option left for states like Andhra Pradesh, Karnataka, Tamil Nadu and Kerala is that at all levels they should go in for a two-language formula. The regional and English mediums should be the two legs of the education system. As of now the school children are being taught six subjects both in government and private schools.

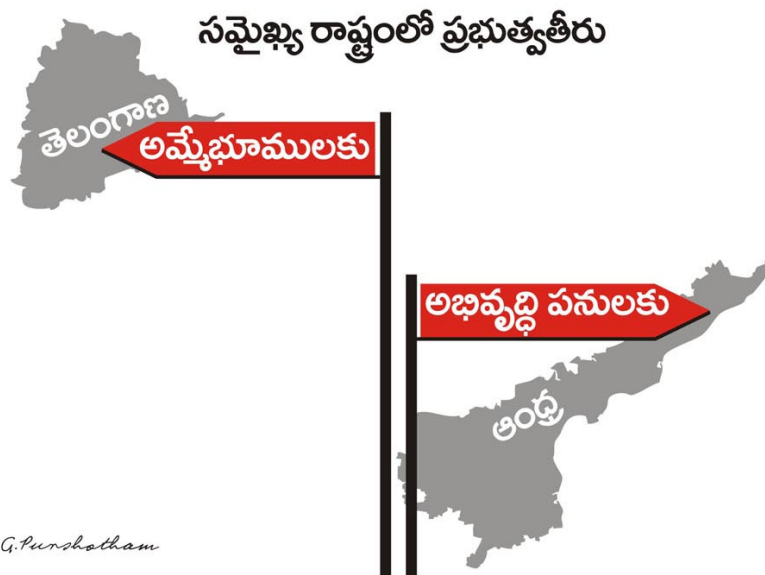
From class one to ten in both government and private schools, three subjects should be taught in a regional language and three subjects should be taught in English. This principle should apply to Urdu and other medium schools too. Then the education system can stand on its two legs. All courses can be taught in these two languages from class one to ten and in whatever medium that is chosen by the student later as he/she becomes a major. In higher education, the choice should be given to the student.

The state governments must spend liberally on the school education. More teachers must be recruited. Gradually the gap between private and government schools should be bridged.

The infrastructure of government schools should be improved. This is the only course left for the rural masses.

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What Will YOU DO?



For New states ?

