

WOMEN'S MOVEMENT IN INDIA AND THE ROLE OF WOMEN IN THE TELANGANA PEASANT STRUGGLE

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Abstract

This article will focus on the armed conflict taking place in Telangana, a topic of considerable importance. The existing discrepancies within India's socio-economic frameworks have resulted in the rise of various peasant movements throughout the country. The peasant armed struggle transpired from 1946 to 1951 in the Telangana area of the former princely State of Hyderabad. This State was recognized for its linguistic variety, comprising three language regions: Telangana (eight districts), Marathwada (five districts), and Karnataka (three districts). The Telangana region represented almost fifty percent of the total area of the State.

Introduction

1. Women's Movement in India

Introduction

In the first part, we talked about the historical movement in South Asia and the history of that movement, and how it relates to society.

We also read about the challenges and difficulties the Women's Movement (MT) faced. In this section, I will ask questions about gender bias in India and how the women's movement has responded. We examine the women's rights movement's nature, dynamics, composition, modus operandi, and political-socio-economic agenda. I will also critique some key theoretical principles and arguments within the feminist movement.

1 Nature, dynamics, and Composition of the Women's Movement

The origin of the new women's liberation movement lies in the direction of Indian politics in the 1960s: youth, poor peasants, downtrodden peasants, educated men and women, oppressed and tribal, rebellious natures, and industrial workers. Sectors are reflected in establishing several interest groups that cater to the needs and desires of the local population. Macro political systems also underwent significant changes in their discourse, with grassroots protest movements taking militant lines led by different political ideologies. The ruling communist parties faced a major political challenge from the Naxalbari movement in Kerala, West Bengal, Andhra Pradesh, Bihar, and Punjab.

In 1974, the civil movement in Gujarat against corruption, inflation, unemployment, speculation, hoarding, and black marketing in Bihar was emulated as a full-fledged revolutionary agitation. Chief Gandhi Jai. Prakash Narayan's unprecedented strike by railway workers demonstrated the political power of collective labor power. The tribal struggle against destructive development that protects the interests of tribal kulaks, financiers, traders, smugglers, and industrialists enriches the appalling practices of waste management developed in Chhattisgarh, Singhbhum, Bhojpur, Srikakulam, Chandrapur, Uhulia and the provinces. Tribals living in the hilly areas of the northeastern state of Maharashtra demanded an

employment guarantee scheme in response to the 1974 drought that disrupted normal agricultural activities. This historic requirement changed how employees handled their development work during the economic downturn.

1.2 Women's Studies and Women's Movements:

Dialogue

From the 1970s, independent women's education centers or the university system began to receive real evidence and testimony from the women's movement. Currently, the focus is on participatory research, action research, and specialties in the social sciences, social care centers, and charities. This approach indirectly facilitated the interaction between 'women's studies' and 'women's activism.' In December 1980, at the first National Hope Conference of the Women's Liberation Movement in India, many women-related issues were discussed in depth and technical detail. The meeting began to change in terms of other cultural works: songs, musical balls, skits, jokes, words, various life lessons, and speeches in several languages were performed. Congress allowed women from different political positions to come together for democratic debate. Four months later, in April 1981, the first National Conference on Women's Studies was held at SNDT Women's University, where activists, academics, researchers, administrators, and policymakers discussed various issues.

These include development practices that ignore women, gender discrimination in textbooks, sexism in the media, gender awareness in science and technology, women's health needs, and violence against women: rape, domestic violence, and prostitution. Participants (both men and women) agreed that WS was feminine, friendly, and neutral. It concluded that WS creates a knowledge base to drive change at the policy and curriculum levels, fight gender blindness and bias in law, and empower women through analytics and other advocacy. The conference ushered in a new trend by gradually inviting women activists as experts to participate in educational seminars, consultations, and training on women's development needs in business and society.

1.2.1 Participatory Technique

1.2.2 Research and Action

1.3 Methods of Functioning of the new women's Groups

Many women who started new women's groups were deeply disappointed by the power structures of families, educational and religious institutions, and society, which did not allow women to think critically and develop independently. Therefore, he makes it clear that in his style, each group member is encouraged to clarify their ideas and develop a close working relationship based on a shared decision-making process.

First, this process effectively built a new cadre of intellectual, political, loyal, and supportive members of this small group. Because there is no politician to lead her initiative and guide her through the ongoing process of fundraising, translating, writing, editing, cleaning, and cooking, these groups in Madras, Bangalore, Hyderabad, Bombay, Pune, and Delhi published papers, position papers, notes, and letters and published many documents that directly influenced our position from women's liberation movements in other countries. He must reach as many like-minded women as possible. Their meetings were full of new ideas and passionate debates on fundamental issues, and they showed a deep interest in

women's pressing problems. She believed in addressing women's issues daily and challenging patriarchy in the "personal" and "political" spheres.

1.4 Political-social-economic Agenda of the Women's rights movement

A national campaign against rape in the 1980s led to the growth and spread of independent women's organizations in many Indian cities. Groups like Forum Anti-Operation of Women (Mumbai), Saheli (Delhi), Sri Shakti Sangathan (Hyderabad), and Vimochana (Bangalore) have made 'violence against women a su beautiful and hot topic in print media and media. This topic then became a new topic. Relatives of abused women, especially fathers, and brothers, have united in women's groups. Later, the injured women started contacting themselves.

These groups fight and defend cases of rape, domestic violence, and female genital mutilation. They recognize the importance of continuing work and developing institutional support structures to address the rehabilitation aspects of violence against women. Women in violent situations are based on the feminist principles of solidarity (understanding both) and sisterhood. India's criminal justice system requires these groups to work with the police to seek immediate redress for abused women. The condition of female prisoners and women in Neechetan is so bad and brutal that the welfare of women cannot be trusted. Many affected women also approached new women's groups.

1.5 Issues Taken up by the new women's Groups

In 1972, the campaign reached the Supreme Court of India against a young man from the Mathura tribe who was raped by the police at night at the Chandrapur police station in Maharashtra. Mathura lost all her status, respect, and credibility after an eight-year legal battle with her compassionate lawyer, advocate Vasudha Dhamwar, the Supreme Court, the Supreme Court, and the Supreme Court. The court concluded that Mathura did not rape the men in uniform but that Mathura, a woman of "normal character," had knowingly consented to sex. Vasudha Dhamwar and three lawyers of the same rank wrote a provocative and intelligent open letter against the Supreme Court decision. There is a good demand for the paper in the print media. There are two main issues related to the case: the reopening of the "Mathura Rape Case" and the amendment of the "Rape Act," where the woman was charged based on limited evidence. Based on these requirements, a definition of gang rape was developed. They collected signatures on their petitions, organized educational meetings with experienced advocates, organized protests, held strikes, organized demonstrations from the offices of the concerned organizations, and wrote posters, plays, shirts, songs, and women's slogans—letters to editors of various newspapers, mainly articles on women's issues in newspapers and magazines.

- 1.5.1 Fight against Unjust Family Laws
- 1.5.2 Legislative Reforms
- 1.5.3 Reproductive Rights of Women
- 1.5.4 Anti-Arrack/Alcohol Movement

1.6 Women's Movement and the development agenda

The feminist movement in the 1970s and 1980s made it clear that women were being excluded from business life. Women's activist efforts are often organized to protect women's rights, combat violence against women on the streets, and combat sexual violence in the workplace. In the 1990s, the women's movement regained its place in the mainstream with an agenda to empower women and men. He recognizes friends from all walks of life. Its direct and indirect network has created a fertile environment for implementing the development agenda through the effective use of information technology, communication channels, modern management systems, and public policy processes. Poor groups, education of Dalit and tribal women, affordable housing, environment and job security, and human rights are the most serious. Governments, political parties, and women's advocacy groups should provide a democratic and multicultural environment in which women activists can make fair and sensitive decisions about the allocation of development resources and financial assistance, community centers, sports organizations, libraries, reading rooms, prominent hospitals and popular homes for poor groups. Gender-responsive budgeting is a tool used by elected women to promote gender equality.

1.9 Social Movements and mainstream political processes

There is collaboration and struggle between the women's movement and the region. The women's campaign worked with the government on legal reforms, budgeting for gender equality, and institutional support for abused women (especially the criminal justice system). Women's movements also fought against the government against discriminatory family laws, while mass actions spoke of state terrorism: a safe environment, water, oppression of minorities, and mass displacement due to major projects. The "personal politics" slogan popularized by Western women's liberation movements attracted many urban women's groups who realized that violence against women was not just "personal problems" but the result of historical socio-cultural and political conflicts. and the economic reality of Indian women. As a result, personal issues such as rape, domestic violence, female genital mutilation, and workplace harassment were included in the "public and political agenda of the women's movement." Pressure from the new women's groups forced the major parties to at least think more about women's issues in their public speeches, press releases, and campaign statements. After the national anti-rape movement of the 1980s, incidents of violence against women led to electoral struggles against opponents and efforts for local power.

2. The role of women in the Telangana Peasant struggle

Introduction

The Telangana Peasant struggle has a special place not only in the history of India but also in the history of the world freedom struggle. In the late 18th century, industrial workers and bourgeois peasants across Europe waged a liberation struggle against monarchy and imperialism under the slogans of "liberty, equality, and fraternity."

Women's Participation in Telangana Peasant Struggle

The 1940s marked a new phase in Hyderabad state politics. The struggle, the issues he presented, and the principle he followed took him to a new and radical stage, the demands for freedom of speech and social order that first affected the middle-class people of Hyderabad city. The focus now shifts to forms of oppression, the imperial nature of government, and oppression that calls for change in practice. Urban and urban middle class from rural villages to urban slums.

This attitude will also affect the women's groups and force them to make tough decisions. Although many women leaders and organizations chose not to participate in this phase of the revolution due to its class nature, some women's organizations in Hyderabad and the Navajeevan Mandal openly supported the Communists. By the late 1940s, women's participation in urban and rural settings was legitimized by the space created or opportunities opened to them. Two distinct and parallel trends emerged: a legitimate public space for the participation of educated middle-class women, a process encouraged and supported by society. On the other hand, if we are talking about a place where women are the center of attention, they cannot express their grievances openly and are often considered illegal. Considering the communal nature of women across caste and religion, wearing hijab or having less access to the outdoors, women's progress in Telangana state has been slow, albeit initially slow. Half of the 20th century, on the other hand, their activities and political participation range from social and recreational activities to active participation in radical Peasant struggle.

It should also be noted that the nature of women's participation changed during this period. During this period, the participants were mostly poor agricultural workers. Here is a brief overview of the imperial nature of relations between the agricultural communities in Telangana state. The primary feature dominating the socio-economic life, especially in Hyderabad and Telangana, was imperial exploitation, which continued since the beginning of the Telangana Peasant struggle. Of the 53,000,000 hectares of Hyderabad State, about 30,000,000 hectares, or about 60%, are under the state land revenue system known as diwani or khasla, while approximately 15,000,000 hectares, or about 30%, are under the system. H. Direct ownership of assets as Sarf-e-Khas system. 20,000,000 rupees per annum of the revenue or booty of the tenants in the Saraf Khas area was used only for the expenses of Nizam's family and friends. All the land was considered his personal property. It is not intended to provide any economic or social benefits or improve the lives of the local population. The peasants of this region were nothing but enslaved people or pawns under Nizam's rule. They also denied and curtailed civil rights.

Jagir land constitutes 30% of the total land of the kingdom. Moreover, Samasthanam, Jagirdar, Izhavadar, Banjardar, Mukedar, Inamdar, and Agram are different types of royal residences in this region. Some tax collectors collect their taxes. Some jagirs pay, and principalities, especially jagirs, had their police, judicial, civil, and prison systems. They were the states of the Nizam of Hyderabad, a powerful state under the British Empire. Women played a key role in the Telangana struggle; He took an active part in the land movement against the Briggs Project, the labor struggle for agricultural works, confiscation of land and paddy fields, the expulsion of Koyas, Chenchis, and Langadis from their villages in the forest country; Their habitations spread outwards. They fought with their men and brothers against

the Razakars and the Nizam's police. They join the militant ranks, enduring all the hardships and joys of life in jungles, mountains and deserts, rain and sun. They served as messengers, political agitators, and organizers of mass movements and public associations in the new center.

But women and people ruthlessly and mercilessly saved this vicious attack on women by beating the police many times and protecting them from this brutality. Plain soldiers from Nababpet (Jangan) village camp went to Vadicherla village and raped women. The townspeople are crazy. Hundreds of people surrounded the house, entered by the soldiers. Two escaped, and two died. Soldiers raided Pradur village and beat villagers, and killed four local terrorists. They tried to capture some women, but all the village women surrounded them and managed to save their brothers. In Madarugudem and Miryalagudem, the taluka army captured the wife of local organizer Balakoti. He resisted, fought, and freed himself from their hands. A police officer rapes a pregnant woman in Jalalpuram. He came out of the room and hurried to assemble the group of women. In Balamula, Pathasuripet, Mallardigudem, Devarapalle, and other areas, when the Peasant police raided, the women stood by their men and stoned them to death. He and his men were badly beaten and taken away. A woman and her husband were shot dead while walking with stones in Mallareddyguda battle. The woman objected to her husband taking away the car. She insisted on taking the vehicle away and facing the consequences. While the gunmen and their accomplices were loaded into a truck, the police managed to escape.

In September 1950, in Kotagudem Koya village of Gundala district, the men and women of the village protested against military rule. In that fight, the Subedar was killed, and three men with him and their weapons were taken away. Then, when the soldiers passed the city, they were forced to take shelter in the deep forest. The courageous way women overcome adversity without letting their children cry is always admired and exemplifies women's determination and tenacity. A man and a woman from Lambadi Tanda were taken to Rajaram Center on suspicion of collaborating with the gang. I had to live day and night without food and drink. When he fell, he drank water and got up when he regained consciousness. Their legs are swollen, but both prefer to die rather than look for rebellion, even when tortured. The enemy is disappointed. It is customary in war zones for women to be very careful in dealing with mobs and soldiers, guarding and guarding their homes, and protecting them day and night while they sleep or rest. The women were lovingly and lovingly fed to the rebels and festival organizers. They brought food and supplies to the Gunda region in the mountain forests. When detected, they were subjected to severe violence and outrage. Farmer Raja was arrested in Bendlapadu village. She and her husband were tortured with red irons, their sides and hands pierced with gold, but they said nothing to the soldiers. Instinctively he brought food to the forest team.

Women participated in this struggle as much as men, so it was easy to fight in village committees, artisans, and party organizations against the old strong idea that women were inferior to men. Women were elected to Panch Gram Samithi.

As mentioned above, urban women's associations in Hyderabad were divided in supporting the growing grassroots movement.

In 1945, two rival Andhra Parishad meetings were held, one in Warangal with non-Communists and one in Kamam with Communists and their supporters. Both sides discussed the problems of public representatives, representation of various religious communities, farmers, and farmers. It should be noted that this is also the largest bicameral meeting held in Andhra Parishad. The moderates gradually joined the national wing of the Indian National Congress, while the hardliners joined the Communist Party. There are also two factions in the Congress, the Conservatives and the Progressive Nationalists. Women active in the national movement and engaged in reforms and social activities gradually became different groups under the influence of communist ideology. Organizations like the All India Mahila Congress kept away from the actions of Andhra Parishad because it had communist links. Navjeevan Mandal had communist connections and was active in the force during the war, floods, and freedom struggle. An Andhra woman who was very busy in national politics was the founder of Mandal Ellapragada Sansthan. Sita Kumari Barla Anant participated in Lakshmi Sabha. Ananta Lakshmi had entered politics in the past but ceased her activities after independence. He was not interested in politics. She was very interested in the activities of the Andhra Girls Church. The aim was to be seen as a separate and self-governing institution, which was successful. He still visits the center.

Conclusion

The rise of social movements in the 1970s that exposed the problems of rural, urban, and industrial workers, tribals, and minorities created suffrage among a new generation of women. Let us all take to the streets together. Since the war, formal education and strategic thinking entered opposition politics; he had to work under adverse conditions. In the 1990s, other sectors of society also welcomed women who were qualified and fit to make decisions. Developing gender awareness in regional and central authorities, management and trade unions, public organizations, and educational institutions is paramount. Over the past two decades, women in key positions have had the positive experience of taking on the occasional demanding household chores and assuming the role of hard-working, fearless solvers. In many places, they faced violence and torture from men. Talented women who fought for the ethics of distributive justice in public life could get public support.

Communist women gave a new face to the movement. Most women's organizations belong to the middle and upper classes, and their membership is limited. Members were influenced by the work of Communists and the People's Renewal Movement. He helped the Communist Party gain popularity in the city. Farmers, workers, residents, peasant women, middle-class women, middle-class intellectuals, and activists made a mass movement for the first time. The women's movement grew into a mass movement encompassing urban and rural areas. The action aims to create a crusade against the social foundations of exploitation, inequality, and resentment. He said there is a need for socio-economic change in the society.

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