CHAPTER 4
EARLY WOMEN'S ORGANIZATIONS

The foregoing chapter is focused on the social context in which women's collective activities were born. The earlier caste associations, the library movement and the growing political articulation in the Nizams dominion, created opportunities and necessities for women to organise themselves and list out their problems. Women's education which was the core concern of these varied trends created an environment in which middle class and upper strata women began to organise either as recreational groups or with an explicit welfare agenda. Gradually, the sphere of women's participation expanded into the more open public and political organisations which began taking centre stage from the 1930's onwards.

The earlier organizations promoted the cause of women by introducing educational institutions and self employment schemes. They also established libraries and their meetings were carried on in their own mother tongue. The communal based organizations were started because the women felt that this would be the best way to help their community directly. The women who participated in the welfare ac-
tivities in the earlier days were those whose husbands, fathers and brothers were in high and important positions in the social and political fields. These women utilised every opportunity advantageously for the establishment and development of women's associations.

Among the earliest formal women's associations was the Bharatha Mahila Sangham established in 1907 by Smt. Seeta Bai, wife of Ballari Gopal Rao. In 1907 they established this association at the house of Smt. Ravichettu Lakshmi Narasamma. However the association worked only for an year. The Hyderabad women's association was founded in 1916. Among its founder members were Smt. Sarojini Devi, Amina Hydari and Mrs. Rustomji. This association was initiated by Maragaret Cousins, who had come from Madanapalli. This association attracted the elite women of Telangana. It was later to become Telangana branch of the All India Women's Conference.¹

It was in 1922 that another association came into existence. It was the Andhra Sodari Samajam. Initially this association used to meet at Prem Theatre. Six months later the Sri Krishna Devaraya Bhasha Nilayam allowed them to hold weekly and periodic meetings in its premises. Among the active members of this Samajam
Besides the various recreational and social associations organised by women, there were several other organisations organised by minority groups in Hyderabad. As mentioned earlier the minority groups started organising themselves at the turn of the century, particularly to provide educational facilities for their respective social groups.

By the end of the nineteenth century, Muslim women also started associations for the uplift of women. Initially the associations were established, patronised and pioneered by the princesses and elite women. Some of them were primarily to enable social get together among the elite and purdah women. Later, they were to take a fairly active interest in education of Muslim girls of the less privileged sections. Several of them were closely associated with the All India Women's Conference.

Moheb Hussain who initiated the movement for the education of women in Northern India had come to Hyderabad in 1877, and started a women's journal called 'Moleem-e-Niswa in 1892. When he raised his voice in 1883 against Purdah, he had to face lot of opposition which resulted in the closure of this magazine.\textsuperscript{5}

This beginning though not very successful led to a number
of reforms during the rule of the last Nizam, for the welfare of women. The Department of Education started taking interest in the education of women. The women, on the other hand, started their activities on a larger scale. Once again magazines were published for women projecting their socio-cultural problems. The cultural and religious problems against which these women associations worked can be summed up as discarding harmful and outdated traditions, social simplicity, freedom from superstitions, discarding Purdah system, ban on early marriages, permission for the remarriage of widows and reform in the laws of marriages and divorce. Though there was no congenial atmosphere for the publication of such writings in Hyderabad, a number of subdued articles on these were written by the Hyderabad women. The prominent writers of the period were Afzal Unnisa Begum, Kismat Unnisa Begum, Tayyaba Begum, Sabara Humayun Mirza, Sarojini Naidu, Begum Ameer Hussain, Kaisari Begum, Jamal Sakina Begum, Juhabana Naqvi, Nuvenr Kansji, Dr. Rafia Sultana, Dr. Zenath Segara etc.

Anjuman-Khawateen -e-Deccan established in 1895 was intended to be open for women of all religions. Its primary objective was to train and help poor women and widows to earn their living by some trade. They also tried to encourage marriages by avoiding unnec-
essary rituals. Among its objectives was the creation of friendship between women of different religions. In 1913, Begum Khader Jung established Anjuman-e-Khawateen. Its exclusive aim was to provide education to the children of the poor. An Urdu medium school was started, where Telugu and English were also taught. They also started a girls school called Madarasa Niswan-Mohadeya, situated at Shankar Gunj. The association went on working until 1932.\(^8\)

An interesting feature of this process of women associating, was the recognition of leisure and recreational activities as a need of the upper and middle class women of Hyderabad. The 'recreational class' gave a legitimate opportunity for Muslim women to meet outside the home.

A number of women's recreational clubs came into existence. The Hyderabad Ladies Social Club was established under the presidency of Lady Hydari and the Zenana Recreation Club was established by Rani Sham Raj. Saura-Maun-Mirja established Ladies Association in 1919 and became its president, while Mohmadi Begum became the secretary. The Association published its objectives which were 13 in number. They included, the demands for 'reforms and opportunities' for the women in Hyderabad.
In 1913 even before the establishment of this association, Tayyaba Begum established an association. "Idara-e-Adabeyat-e-Urdu" was established by Moyaddin-Khadri-Zora and a women's wing was also appended to it. The journal published by the Idara published a number of articles by Hyderabad women, discussing their problems. The women's wing published a pamphlet concerning the articles of the women writers in Hyderabad. Two more associations came up, one was Bazweniswa and the other the Anjuman-e-Serajul-Khawateen, with the same objectives. Hyderabadi women did not lag behind even in journalism. A number of journals were started for women. The popular journals were 'Ismat', 'Tahzeeb' and 'Nisa'. Nisa was edited by Sohra Humayun Mirza. When she went to Europe it was closed and was published from Lahore. In 1931, another magazine, called 'Hamjoli' was started by Sayyada Bagum, the wife of a superintendent in Osmania University. It was followed by 'Safena Niswan' started by Siddique Qureshee. In 1944, 'Khayaban-e-Deccan' was published. The last magazine which is still being published was 'Sher-e-Niswa' by the Anjuman-e-Bazwamswa. In addition to this some women were associated with other papers and assisted their husbands in their work. Besides journals and magazines, women of Hyderabad wrote many books.
Besides these associations with definite reform goals, there were several recreational clubs which were open for elite women. These clubs later developed to undertake welfare activities. The most prominent of them was Lady Hydari Club, which was originally known as the Hyderabad Ladies Association Club. It was started in 1901 through the combined efforts of Lady Hydari, Begum Khadi Jung and Lady Glancy. The purpose of the Club was to enable English and Indian ladies to come together in a friendly manner with equality and with mutual cultural respect and affection." The sole idea of the establishment of the Club was to allow the purdah observing ladies to mix freely with other ladies and to have social contact with them. The building of the Club was so designed and constructed as to function like a screen in order to make sufficient allowance for privacy. In its early stages the Club flourished largely due to the interest evinced in its development by such distinguished ladies like Mrs. Sarojini Naidu, Lady Tasker, Lady Gideon, Miss. Amina Pope, Miss. Linell and Princess Durre-Shahwar. While it did not serve the function of encouraging social contacts among ladies, its more important role was to set into motion a process of modernisation among the elitist sections of the local women. The Club succeeded in inculcating a modern outlook among them which sustained the Club and its activities in the post independence period. The Club organised diversified
activities for its members, besides providing indoor games such as table tennis, cards, tennis and shuttle badminton. It also introduced tailoring and cookery training programmes. It participated actively in running welfare programmes for lepers and destitutes. It was financially an affluent club and donated liberally to welfare activities. Membership was not restricted and any lady belonging to any caste or creed or strata of society could register herself as a member of this Club. 

In 1904, the Marathi speaking people of Hyderabad city held meetings to discuss the question of establishing an educational institution in Hyderabad. In 1906 prominent Maharashtrian leaders of Hyderabad like Pandit Keshav Rao Koratkar, Vaman Ramachandra Naik and Ganpat Rao Hardikar established Viveka Vardhini Pathasala, which later on developed into a leading educational Society in the state known as the Viveka Vardhini Educational Society. In 1907, Vithal Rao Duglankar, Keshav Rao Karatkar and Garuda Rao started the Nutan Vidyalaya High School in Gulbarga. They also had Vivek Vardhini Sabha. Its programme was to hold weekly debates and discuss different subjects, political social and cultural and to organise a reading room and a library. Prior to the starting of the Viveka Vardhini Educational Society in 1904 itself,
classes in mother tongue i.e. in Marathi were started by Sri Dattopant Dingre and Sri Karmarkar, private classes were started from first to fourth standard with Marathi as medium of instruction. But as Urdu was the medium in Government primary schools, these classes were held for some time in the Bhagwan Das Building in Sultan Bazar. These classes received full support of the Marathi speaking population of Hyderabad and a large number of students joined them. They conducted classes for some time and afterwards formed their own association or society.

On 25th October 1907, the Viveka Vardhini Pathasala was established. The aims and objectives were to create awakening among the people and to infuse a spirit of self-confidence and love for Swarajya and Swadeshi. In 1916, they started pre-matriculation classes with a view to train students for the matriculation examinations of the University of Bombay. This decision was taken because students could not appear for the examination conducted by the Board of Secondary Education of the Nizam’s Government. From 1940 to 1947 the school had to pass through a period of tribulation. Till 1915, girls continued to receive co-education with the consent of their guardians but their objective was to start a separate school for girls. From 1916 the girls school began to have its in-
dependent existence. This separate arrangement of girls education resulted in attracting more girls. On the request of the guardians of girls, English also continued to be taught in fourth and fifth standards. From 1927 onwards Sri. D.V. Tilak and Mrs. Saraswathi Bai Nakhe, a Marathi trained assistant, managed the school efficiently.\textsuperscript{19} The Society started higher classes and by 1932 the strength of the school increased by 150. The strength started increasing so steadily that a few classes had to be held in the house of Shri. Narayana Rao. The matriculation classes with Marathi as the medium of instruction were opened in 1936. Nagpur University allowed the students to appear at the examinations as private candidates. The silver jubilee of the girls school was celebrated in the year 1940. It was presided over by Bharat Ratna Dr. D.K. Karve, the founder of the Women's University in Maharashtra.

The extra curricular activities in the Viveka Vardhini Girls School were many. One extra period after the school hours was made compulsory for the games and general reading in which the students were required to take part. Students and teachers of Kanyashala offered shramadan to construct servants quarters. Thus the Kanyashala which began in 1907 with her sister institutions, the V.V. Primary School, had been very efficiently and sincerely serving
the Marathi speaking people of Hyderabad and the credit goes to the sincere and painstaking organisers and teachers of the institution. Music was introduced as one of the subjects in the primary school as early as 1925. This subject continued to be taught in the boys and girls primary schools. Prof. G.P. Patwardhan, the first superintendent of the society's school, opened the tailoring school in 1944. Sri. G.D. Dhoble was appointed as a tailoring instructor with only one machine. He gave all his energies to the development of this school. Boys and Girls took advantage of this facility. Later these classes constituted the tailoring school. Women who had been rendered helpless, found these classes a boon to support themselves.

A significant feature of the Vivek Vardhini Society was that it tried to inculcate nationalist consciousness through its various institutions and many of the students and also the teachers of this society participated in the national movement. Most of the prominent personalities of this society were Aryasamajis and staunch believers in nationalism. A number of students participated in the bonfire of foreign clothes and started wearing Khadi. People from outside were very much impressed with the work of this Society. Mahatma Gandhi also visited this Society.
Besides formal education, the society encouraged physical education of girls and boys. A sound mind in a sound body was the popular saying. Gymnasiums and Akhadas were established. The young patriots decided to concentrate their energies on physical education. They thought that, if the new generation wanted to do some creditable work, they must be strong physically. Vyayamshalas were established and they had become the objects of admiration and subjects of praise. Physical training was given to the girls in schools. In Hyderabad, every community had its own school, and every school had its own physical education center and sometimes physical education centres and sometimes physical education periods were conducted in the schools. Establishment of Vyayamshalas was a unique feature of the Viveka Vardhini Society. Tutors from other provinces were invited to guide the students.

The main aim of the akhadas was to give mass training to women in order to defend themselves in times of need and help the men when necessary. The ostensible object of these classes or akhadas was to teach self-defence. One had to obtain the permission from the city police for holding any function, and a similar permission was necessary for starting akhadas. It was also expected
that a detailed report would be given to the Government regarding the akhada’s scope, activities and the number of employees attached to it. In case the organizers failed to comply with these conditions, a fine not exceeding Rs.500 or three months of simple imprisonment was to be borne by the manager of the akhada.\textsuperscript{25} Still one finds that there were very many number of akhadas not only for men but also for women. One was at the Maharashtra Ladies Club situated at Kruparam Bagh, Sultan Bazar and was started by Mrs. Uma Bai Aurangabadkar and the trainer was Miss. Parlikar, a student of Viveka Vardhini School. There were 25 students between the age group of 9 and 11 years. Most of the members were Maharastrians. Here training was given in dumb-bells, swords and lathies. Mrs. Kasinath Rao Vaidya and Mrs. Jutkur were prominent members. Another was the Hanuman Kanya Vyayamshala, situated at Tahmulla Building, Sultan Bazar. The founder members were Mrs. Sushila Bai Phatak and Mrs. Laila Lakshmi Bai, the trainer was Miss. Kalavathi, daughter of G.R. Aurangabadkar. Here, in this akhada there were 50 students between the age group of 9 to 16 years.

Most of the members were Maharastrians, and training was given in dumb-bell, swords and lathies. Mrs. Laila Laxmi was the president.\textsuperscript{26} Another akhada was started by the Navjivan Mandali and
was located in the Tahmulla Building, Sultan bazar. The trainer was Miss. Vimala Karmankar to whom Rs.8 was paid per month. There were 50 members in it between the age group of 9 to 13 years. In this akhada there were more Aryasamajists, and also some Kannada girls. The president was Mrs. Laila Laxmi Bai. The Gujarathi Girls School situated at the back of Tahmulla Building, Sultan bazar, also started the akhada which was looked after by the school management. It was started in 1939, the trainer was Miss. Vimala Karmarkar to whom Rs.7 was paid every month. There were 40 members, mainly Gujaratis in the age group of 9 to 12 years. The president was Mrs. Laila Laxmi Bai. The Viveka Vardhini Kanya Pathasala situated at Gowliguda, started an akhada in 1940. The trainer was Mrs. Apte and Kunti Anandi Bai, teacher of the school who had been trained at a Poona Vyayamshala. In this akhada there were 200 students between the age group of 9 to 22 years. Most of the girls were Maharastrians. The akhada was managed by the school committee. The Karnataka Girls School at Sultan bazar started an akhada in 1940. The trainer was Mr. Karmarkar to whom Rs.8 was paid every month. There were 100 students in the age group between 9 to 11 years and most of the students were from the Kannada speaking community. The secretary was Krishna Chari Vakil. The Andhra Girls School situated at Narayanaguda also started an akhada in 1939.
The trainer was Miss. Vimala Karmarkar to whom Rs. 7 was paid per month. In this, there were 50 students between 11 and 17 years, most of the girls were Telugu speaking.  

There were other activities around which women were organized, like the Girl Guides Movement. In the first instance, it was started with 50 students, but the strength increased rapidly. In the Hyderabad state there were eight permanent branches. After sometime this institution also worked for promotion of the women's education.

In 1925, an enterprising couple Mr. and Mrs. Padma Rao started an open house for social, cultural and sports activities for women and children in Secunderabad. What was started as a drawing room get together, soon expanded into a large club, the Lady Barton Recreation club through the untiring efforts of Mrs. Lilly Sanet, the founder member, and the honorary Treasure was Mrs. N.B. Chenoy. The lady Barton club expanded rapidly with a large membership. The vast grounds were utilised for Girl Guide activities, camps, fetes and fairs.

The Zemana Recreation Club had a cosmopolitan membership and included women of Hindu, Muslim, Sikh and Parsi religions. Rani
Sham Raj, Begum Mohammed Nawaz Jung were its major patrons.\textsuperscript{30} Again in 1924, she started a branch of the Delhi (Women’s) Council. During these years there were distinct bodies known as the Women’s India Association, of which the Adayar Branch was the most well known and the National Council of Women, of which the Delhi and Bombay branches were the better known.\textsuperscript{31}

At the first All India Women’s Conference held at Poona in 1922, Mrs. Rustomji was elected to the committee of management on behalf of Hyderabad. Hyderabad state was officially represented by Mrs. M.K. Pillai, Miss. Amina Pope and Mrs. Sarojini Naidu. In 1934, the All India women’s conference elected her as president, an on occasion on which Mrs. Sarojini Naidu called Mrs. Rustomji as “one of the pioneers of the All India Women’s Conference”.\textsuperscript{32} Various associations were represented with one representative from each organisation on the local committee rendering help whenever called for. The aims and objectives of the association were to promote the education of women and children at all stages in the Hyderabad dominion and to deal with all questions affecting the welfare of women and children.\textsuperscript{33} Sub branches were started in Karimnagar, Mahaboobnagar and Warangal. The important women’s organization, which continues to this day is the Andhra Yuvathi Mandali estab-
lished in 1935. The founder members of this institution were Illendula Sarswathi and Yellapragada Sita Kumari. The first president was Dr. Lakshmi Narasamma, the Vice-president was Channapragada Saraswathi. Sita Kumari was the secretary and Sarswathi was the assistant secretary. Sita Kumari apparently was already interested in National Politics and participated in the Khaddar movement. As Smt. Sarswathi Devi stated in her interview, there was a general dissatisfaction with the other associations like the Lady Hydari Club which was catering essentially to the royal families and elite Muslim women. She also said that they felt that the Hyderabad branch of the All India Women's Conference was also elitist and hence the Yuvathi Mandali was started. Burgula Anantha Lakshmi also voiced similar sentiments. As she put it "Here in Hyderabad Hindu women also used to follow the Purdah system. We used to attend the Lady Hydari Club meetings. There the attitude which Muslim women showed towards us was not very satisfactory. So we felt the need for our own association, for Hindu women".

"I think the treatment the Lady Hydari Club members gave us made us think about ourselves and in a way helped us to establish our own Association.". The initial membership fee was 25 paise per month.
Sarswathi Devi also mentioned about the discussion they had on the choices of a name. Since it was the Nizam state, it was felt that the use of the word Telugu in the title would create problems. Sita Kumari then suggested the name Andhra Yuvathi Mandali indicating that it could include other language women of the city. When asked what inspired her to organize such an association, Sarswathi Devi said that she used to attend meetings of the All India Women's Conferences which were attended by many members of the elite families and Illendula Saraswathi Devi and her like did not socialize with these elite women. But she too, however, felt the need for a separate organization for Telugu women. Illendula Saraswathi Devi later became an active participant of the Andhra Mahila Sabha.

The Mandali used to hold weekly meetings. Initially they had to get the permission of the Government for holding a meeting but soon this too was not required of them, as Saraswathi Devi put it, “they used to consider us purely as an association of women who did not give much trouble”. The major aims of the Mandali were to conduct lectures and discussions on national affairs, social problems and Indian National Movement and to work for the physical, educational, social and intellectual development of women. Initially, they started a small library — cum — reading room with books donated
by Sita Kumari and Saraswathi Devi. They also used to give training in tailoring and music and in later years started a Sisuvihar and a women’s hostel.

The Mandali used to maintain minutes of all their meetings which were with Sita Kumari, but these were lost during the Razakar movement. Several members of this Mandali were actively associated with the Andhra Mahasabha and the Andhra Mahila Sabha. Unlike the Navjivan Mandali, this Association had no links with the growing left movement of the 1940's and when the Mahasabha split, they supported the non-Communist wing. Yellapragada Sitakumari was active in Congress politics and when Visalandhra was formed she was elected as MLA from Banswada.37

One of the prominent affiliates of the All India Women's Conference of Hyderabad was the Mahila Navajivan Mandali which was started in 1935.38 It’s founder members were Smt. Mankumari Chauradia, Jadav Bahan, Geeta Devi Dammani, Leela Devi Dangoria, Yashoda Devi, Smt. Premlatha Gupta, Pushpavathi and Radha. At its peak, the Mandali had more than 2000 members from the Hindi speaking communities, the Marathis, Gujarathi and Marwaris. It had membership which included elite, Congress women, non-political
The Navjivan Mandali from its inception evinced a greater political consciousness than the other associations. Mrs. Pramila Tai who joined the organisation in 1942, and was an active member of the Mandali, in her talks used to extol the spirit of the organisation. Thus, "the main feeling was that we were serving women and that we were serving the national cause". The Mandali established Navjivan Girls High school, Mahila Navjivan Seva Sadan, a library and a club. The Seva Sadan was established in 1939, by Smt. Rani Padmavathi Ganeriwala. Its main aim was to give shelter to destitute women, education in Hindi and to encourage domestic industry. At the Sadan they taught sewing, machine stitching, embroidery etc. The Mandali fought against social evils, promoted the education of women and was active in the propagation of Khadi and the celebration of national and social festivals. Khadi propaganda started in 1935 itself. Since education was a primary objective from 1935 itself, the Mandali representative Smt. Mankumari Chouradia and Smt. Geeta Devi Dammani and others started a girls school on 23rd January 1935. It was started with fifteen students. Attention was paid both to physical and mental development of girls and a great deal of attention was paid to extra curricular activities like games for the
development of dynamism and a greater social consciousness. Meetings were held every 15 days to discuss social problems and political evils. Discussions were held on issues like polygamy and others. For instance Pramila Tai used to give lectures at the Mahila Navajivan Mandali on women in other parts of India and of different countries of the world.  

The Mandali played an active role in Hyderabad, collecting relief funds for use in natural calamities and mention must be made of the collection of funds for Calcutta famine relief. In 1944 the Mandali volunteers participated in the Food Relief activities of the women's volunteer core started by the Princess of Bearer. As mentioned earlier the Mandali included in its members several women activists who were to play a prominent role in the developing political movement in Telengana especially in Hyderabad and state were to play a significant role in Andhra Mahasabha and its affiliated Andhra Mahila Mahasabha and later in Communist movement too.  

In 1939 when the world war had begun the women of Hyderabad started one women's organization to help the people who were preparing for war. The vice-president of the association, Princess of Berar gave a message through radio. She said that the as-
sociation had adopted a 5 point programme which included savings in domestic affairs, preparation of goods which would be useful in war, organizing to help people to participated in war, first aid facilities, nursing and helping in Red Cross Society. She also urged women to take part in such activities because they were exposed to higher education. Women should come out freely to help the persons who are in need. In her statement the Princes remarked that this type of association or helping hand was not possible earlier because there was no proper organization through which women could work.43

Now the position of women had improved not only in family but also in society. She also said that now women were capable enough to stand on their own principles and work effectively.44 Hyderabad women collected funds for the National War Fund, Begum Shanawaz was in-charge of this organization.45 She delivered a lecture in one of the meetings conducted in Lady Hydari Club. The meeting was presided over by the Princess of Berar. Begum Shanawaz, who condemned the low position accorded to women by the ancient thinkers called on women to come out and work for the future generations, to become healthier and stronger. She urged women to give up their prejudices on social and religious norms and to develop broader perspectives of things. Here in these meetings
Begum Shanawaz compared the women of China and Turkey with those of Indian women and said that as women of other countries were projecting themselves into the society and were in responsible positions, even Indian women had to think in terms of change. She also explained the situation in America and stressed that women played an equal role with men in America. These type of meetings and association gatherings were used to mobilize and organize women.

The Nagara Samrakshaka Dalam was established by Princess Niloufer on behalf of Princess of Berar in April 1942. The main idea behind establishing this Dalam was to give physical and medical education to ladies and to divert their attention towards social service. Self defence was the basic idea. Whoever joined this Dalams was given a badge consisting of Her Highness the Princess of Berar's insignia. All together there were 80 members in it.

A meeting was held at Lady Hydari Club and was presided by Princess Niloufer. She spoke encouraging women to participate in outdoor activities. Whenever there was a danger and emergency situation, she stressed there arose the need for women to be strong enough to handle any situation. Apart from skill training the Dalam was to give coaching to women in nursing, office management,
The Princess encouraged Hyderabad women by saying that the "Women of Hyderabad must be in a position to take risk and face unfavorable conditions with confidence as the women of other countries like China, Russia and England". The meeting was attended by students from 17 colleges numbering 1,200. Of these 800 women got badges for their best services. The girls had shown their skills by performing demonstration which consisted of rescuing people from fire accidents, putting down flames and first aid treatment etc. These various activities which were patronized by the Hyderabad elite, were further articulated in the Hyderabad branch of the All India Women’s Conference. In the 17th session of All India Women’s Conference in 1944, Sahebzadi Nafees-Un-Nissa Begam Saheba, consort of Sahebzada Nawab Basalat Jah Bahadur, surveyed the vicissitudes attending the struggle carried on by Indian women for emancipation from a "man-imposed" bondage. She complained bitterly against women being debarred from taking their legitimate share in the evolution of the new world order.

The Sahabzadi Saheba exhorted women to strive ceaselessly to break out from their present subservient position and to clamour
for an opportunity being given to them "to mould the mind of the masses to a new attitude of life". She felt that there were two important spheres of activity in which women could exert themselves usefully, in the promotion of public health and expansion of industry. Thus the central theme of the address was the new role of women and how to play it with mass uplift work as the focal point. She further stressed that the conference represented communal harmony and unity. Full recognition would be accorded to the civil status of women, their rights and privileges, the resolution of the day said and added that with an early introduction of constitutional reforms, Hyderabad would make a triumphant contribution to the shaping of India's destiny in the dual sphere of internal affairs and international relations. ⁵₀

The awareness among women had developed and the conditions gradually changed. By the 1930's and 1940's there was a very clear picture of women participating in politics. There emerged women's associations and in political field also the women's wing of the organizations emerged. For instance, in Hyderabad state, the emergence of Andhra Mahila Mahasabha along with Andhra Mahasabha was noteworthy. ⁵¹
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