Introduction

The word “Famine”, derived from the Latin word, called, ‘Fames’, means ‘hunger’. Southard in ‘Encyclopaedia of social sciences’, defines famines as “a state of extreme hunger suffered by population of a region as a result of failure of accustomed food supply”. Amartya Sen, in his work, ‘Poverty and Famines: essays on the entitlement and deprivation’, (1985), defines famines as “a particular virulent manifestation of starvation causing wide-spread death”.1 B.M. Bhatia, in his work, ‘Famines in India’ (1991), defines, “Famines, under modern conditions, has come to signify an abrupt sharp rise in food prices which renders food beyond the reach of the poor who suffer starvation”. He further adds that in a modern famine, food may be available at all times in the market but prices are so high that the poor people cannot purchase it.2

A famine is defined as “A famine is a widespread scarcity of food that may apply to any faunal species. This phenomenon is usually accompanied and preceded by regional malnutrition, starvation, epidemic, and increased mortality.”3 Droughts are usually the root cause of famines. In turn droughts where there is a scarcity of life giving water for the crops are usually the direct causes for crop failure in India. The failure of monsoons causes loss of crops in turn leads to a scarcity of food.4

This being said, if India's recent "success" in preventing mass starvation is hardly a momentous achievement, it still remains a creditable one against the background of continuing failures elsewhere. While the "lessons from India" are by no means easy to draw, the rich experience of this country with famine prevention strategies remains well worth scrutinizing.

It is tempting to attribute her relative success in this area to a steady improvement in food production. A close look at the facts, however, quickly reveals the inadequacy of this explanation. Indeed, the period during which the frequency of famines dramatically decreased in India (the first half of this century) was precisely one of steadily declining food production per head. Since Independence in 1947, total food output has admittedly grown at a
healthy rate, but per capita food production levels have not increased significantly; they appear, in any case, to remain lower than late 19th century levels, and also lower than per capita food output levels in many countries affected by famines today. Moreover, the increase of production has resulted first and foremost in the reduction of imports and the accumulation of increasingly large stocks, so that the availability of food has stayed remarkably stagnant over the last 30 years. Last but not least, almost every year large and heavily populated parts of India suffer from devastating droughts which, through the "entitlement failures" they threaten to precipitate, remain quite capable of causing large-scale starvation.

It is more plausible to attribute the disappearance of mass starvation in India during recent decades to the overall evolution of the economy. Sources of livelihood for the rural population are increasingly diversified, and in some areas at least the rapid advance of productivity in agriculture has substantially raised general living standards and further reduced the insecurity of rural life. The Government's general food policy, though far from impervious to criticism, has largely succeeded in stabilizing food prices and reducing the correlation between consumption and production. In many States a wide array of more or less successful income support schemes provides a measure of protection against destitution to poor households, and by some accounts at least a discernible trend towards decreasing poverty has emerged since the nightmare of the mid-sixties.

But even this optimistic interpretation of recent changes in economic opportunities and policies does not seem to be quite enough to account for the prevention of famines. In the non-irrigated, semi-arid parts of India the stagnation or near-stagnation of yields, population pressure and the increasing frequency of droughts keep the rural population at the mercy of the monsoon; the vulnerability of impoverished classes (particularly agricultural labourers) remains an extreme one, and the need persists for a very extensive and expensive relief system. When food crises have assumed unusual proportions (as in 1966-67, 1972-73, 1979-80 and 1985-87), this relief system has been
heavily taxed, and has played an undeniable and crucial role in averting large-scale starvation.

**Colonialism and Famines:**

The relationship between colonialism and famines explains why there were frequent occurrences of famines in the latter half of the 19th century India, in spite of development of means of communications such as Railways and roads, colonial exploitation transformed according to the changing needs of the British economy. Indian economy was given sub-ordinated position in overall colonial economic frame work. Eventually, India made as a “classic colony”. India became an exporter of raw materials, food grains and a place to invest capital; and became a good market for the machinery made goods from England.

The exploitation of India began in 1757 with the founding of British rule in Bengal. East India Company uses political power to monopolise India’s trade. It forced weavers to sell their products at cheaper prices and supplied raw materials at higher price. It made huge profits. By 1813, Indian trade was opened. Free trade was introduced, which was called ‘one way traffic’. The machine made goods from England were allowed in to the country at nominal duties. Simultaneously, Indian goods were made to pay higher duties to the entire England and other European countries. Therefore Indian goods were lost both domestic as well as foreign market. Indian indigenous industries were ruined. De industrialization was clamped on people and forced them to go back to their original profession it is none other than cultivation, therefore agriculture was over crowded.

Land revenue settlements were introduced to secure the stable income to meet the expenditure of conquest of India. As property rights were introduced, land became a saleable commodity and land revenue was demanded in cash, in view of that peasants produced cash crops for the market. Earlier they used to produce only for own consumption and local needs, commercialization of agriculture set in Indian market to enter and integrate into world market.
Frequent assessment of land revenue made the cultivators to suffer from extra burden. When crops were failed, cultivators were forced to lend money from moneylenders for paying the land revenue to the state. Thus peasants were caught in the vicious circle of debt and put to lot of inconvenience.\textsuperscript{11}

In this process, cultivators lost their lands to the money lenders, agriculture labourers who depended on daily wages lost their livelihood. Poverty was rampant and purchasing power was declined.

Colonial rule in India firmly believed in the ideas of classical political economy. It strictly adhered to the notion of free trade between metropolis and colonies. By 1860, India became a classic colony. Exports from India increased constantly over a period of time and were always exceeded imports. They became surplus for which India never get back in return. Food grains were one of the major constituent of theses exports. British rulers hardly showed any interest to intervene free trade in the public interest. They never stop the export of food grains during the famines distress,\textsuperscript{12} the attitude towards trade was worsened the famine conditions.

The poverty of India was not because of lack natural resources or geographical phenomena, it was an end product of colonial exploitation. Therefore the frequent occurrences of famines in later part of the 19th century India were manmade.

\textbf{Famines in Madras Presidency:}

The poverty of the people was culminated in a series of famines which ravaged all parts of India in the second half of the 19\textsuperscript{th} century. There were around 20 famines between 1860-1908, according to one estimate nearly 29 million people died during famines from 1854-1901.

South India particularly Madras presidency also witnessed similar experience of having a series of famines during the period in-between 1870-1900. Four major famines were occurred in 1876-78, 1891-92, 1896-97, and 1899-1900.\textsuperscript{13} The immediate cause for the most of these famines was the failure of monsoons, increased in the price of food grains. This was coincided by decline in employment and purchasing power. Therefore the governmental,
relief efforts were either failed or inadequate. The starvation deaths sometimes accompanied by epidemics such as Cholera, Malaria etc., that is why famine mortality was increased.  

The great famine of 1876-1978 was ruined several parts of the presidency including the black spot of ceded districts. It was spared across an area about 83,000 square miles, and it affected the population of 19.4 million out of which 4 million people died.

The famine of 1891-92 affected many parts. It was spread across an area about 31.069 square miles. It affected a population of 4.98 millions. The later part of famine was witnessed the out-break of Cholera. It increased the famine death. The death rate was higher in Rayalaseema districts. The famine of 1899-1900 was described by Lord Curzon as a severest and most terrible of all famines that had afflicted country in the 19th century, around 25 lakh people died.

In the economic history of agriculture there exist similarities and variations across sub regions, the analysis of which forms important aspect of our study. There is an implicit recognition in many recent studies that in understanding the dynamics of agrarian change (both structural and developmental) in India colonial rule.

The study of agriculture, rural economy, commercialization and the changes in agrarian relations in “dry area” is a fascinating study. As result of commercialization production and productivity increased. There was shift from food crops and non-food crops. The introduction of Railways brought changes in the market conditions. Lands were concentrated in the hands of some higher sections of society, which brought changes in the agrarian relations. The poor farmers went into the clutches of money lenders. The real beneficiaries of commoditization were the land lords and money lenders. Admittedly commercialization brought rapid changes in agrarian relations in dry area of Rayalaseema in Andhra.

Famines and drought are two sides of the means same coin “Famine” means “extreme scarcity of food” and "drought" as "continuous
dry weather. Drought can be defined or viewed from different angles. Broadly one can divide the dimensions of drought into two - namely (I) Physical. (2) Functional. Meteorological, hydrological and climatic factors that cause drought can be termed as the physical features of drought. Its socio-economic dimension can be termed as the functional feature. Drought is as much as a socio-economic phenomenon as it is a meteorological and hydrological phenomenon. In fact drought is a complex feature of all the above said factors.

The various theories on regional variations like "Positive theory" or "Martian historical approach. To explain this concept point out that it is not only the level of rainfall. But also the social attitudes and institutional factors therein are crucial factors that influence the drought. There can be no second opinion "about the view that the ultimate effects of drought percolates to curb the living entities. The biotic content of the region is crippled due to adverse environmental conditions of a drought. Thus the severity of the drought is expressed in the form of biological degradation with social and economic distress.

The ultimate solution that man finds against this natural disaster is migration. Migration to another settlement where he will be able to find employment to seek out a living, generally the migration is by able bodied individuals in search of employment so as to earn and sustain the other members of the family who normally remain in the native village. In other cases the whole family migrates in search of livelihood. But in any case, the new entrant into an alien society cannot afford to enjoy the social security and freedom.

Unfortunately during the last several centuries many parts of our country have been prone to severe drought and famine conditions due to several factors namely political instability, internal chaos, spreading of severe infectious diseases like plague. Cholera etc., drastic change in climatic conditions and rapid deforestation.
The impact of geographical and ecological conditions on the History and Culture of any land or region are of great significance. Generally speaking the socio-economic structure, ideology and the nature of a particular \textsuperscript{21} State are determined by the Biophysical and Geo-cultural nature of that region. Recently several scholars recognized the importance of geographical location in the formation of hydraulic societies.\textsuperscript{22}

Drought is a state of persistent imbalance between water availability and water need, particularly in the context of agriculture. The Irrigation Commission of India identified the drought prone areas as those areas with a rainfall less than 1000mm and even 75 per cent of this rainfall is not received in 20 per cent or more of the years and where irrigation is less than 30 per cent of the cropped area?

Thus according to the Irrigation Commission of India's criteria Anantapur District in Andhra Pradesh is a hard core drought area with less than 750mm rainfall for more than 75 per cent of the years and the irrigated areas is less than 25 per cent of the cropped area.

The idea was to look at those conditions in terms of processes. Too often, poverty and deprivation get covered as events. That is, when some disaster strikes, when people die. Yet, poverty is about much more than starvation deaths or near famine conditions. It is the sum fetal of a multiplicity of factors. The weightage of some of these varies from region to region, society to society, culture to culture. But at the core is a fairly compact number of factors. They include not just income and calorie intake. Land, health, education, literacy, infant mortality rates and life expectancy are also some of them. Debt, assets, irrigation, drinking water, sanitation and jobs count too.

Poor nutrition can impair both mental and physical growth and they can suffer its debilitating impact all their lives. A person lacking minimal access to health at critical moments can face destruction almost as surely as one in hunger. What is the access of the hundreds
of millions of rural poor to health and education? Do they enjoy the same rights and entitlements as other Indians? If not, what prevents them from doing so? Often, the forms of exploitation that breed and sustain poverty get no more than a cursory glance.

An 'expert group' set up by the Planning Commission submitted its report on the 'Estimation of Proportion and Number of Poor'. The group, which included some of India's leading economists, recommended changes in the Commission's methods of estimating poverty. Their approach found the number of those below the poverty line to be 312 million. Or close to 39 per cent of the population. Now, the government says a later survey than that used by the group shows that those below the official poverty line came down to 19 per cent of the population in 1993-94. To get to this result, the Planning Commission has, in part, recycled old, discredited methods of calculation. In the process, it has done away with the suggestions of its own expert group.

The Government of India the World Summit for Social Development in Copenhagen, presented a document saying 39.9 per cent of Indians were below the poverty line. It was, after all, begging for money from donors, the more the money. At home, less than 300 days later, it produced the 19 per cent estimate. The people in this work are much like millions and millions of other Indians in many other districts. Of the poor in India, around 40 per cent are landless agricultural labourers. Another 45 per cent are small or marginal farmers. Of the remaining, 7.5 per cent are rural artisans. 'Others' make up the rest. Most of those in the districts the researcher visited belonged to the first two groups.

Study Area:

The Rayalaseema region consists of four districts i.e. Anantapur, Chittoor, Kadappa and Kurnool. This region is known for its backwardness and under development. Above all the successive
governments failed to cater the needs of the common man in society. The four districts continuously attracting drought and causing distress to the farmers and their dependents, these factors ultimately led for chaos and crisis in the social fabric of farming community. It is this region put to lot of inconvenience due to monsoon failure and loss of crops. The social scientists suggested that Rayalaseema region needs to be taken special care in providing special assistance and additional support to overcome the existing problems.

All these factors have been posing hardships to man in this region, in his efforts to achieve self-sufficiency in agricultural production. They created uncertainty in the agricultural output and in turn in the living conditions and living standards of man. To alleviate the efforts of these unfavourable forces of nature and also to meet the ever increasing requirements of the ever growing population agriculturists in this region as elsewhere, had to devise artificial ways and means of utilizing water in their agricultural operations with the intentions and aims of increasing agricultural production and ensuring self-sufficiency that such efforts have been relentlessly done is made out from the study. Hence, drought proofing works have proved to be of critical significance to agriculture, as is borne out variously by the recordings in its history.

**Objectives:**

- To study and analyze, the Historical factors for the occurrence of repeated drought and famines in Rayalaseema.
- To analyze the factors responsible for the failure of monsoons change of climatic conditions and distress of farming community.
- To analyze the impact of famines on the socio, economic and cultural life of the people of Rayalaseema.
- To evaluate and assess the overall development and further initiatives for the betterment of Rayalaseema.
Methodology:

The proposed study aims to employ a combination of historical, descriptive, and analytical approach. The present study will look into different parameters and paradigms of ‘Famines and Agrarian conditions in South India - A case study of Rayalaseema’ the study is both analytical and descriptive. Simple statistical and mapping techniques are employed to facilitate precise explanation. Development strategies to combat drought and the study based on the primary and secondary data.

Hypothesis of the Study:

The backward region Rayalaseema experienced innumerable droughts and resulted in suffering of farming community and the labourers who depended on agriculture sector. The repeated occurrence of famines created havoc in the day to day life of the people of this region. After examining the multiple problems faced by the people several inferences have been drawn which are pertinent issues to be discussed in detailed for restructuring and to overcome the age old problems that are being faced by the region.

Review of literature:

There are different views on the causes for famines in the modern times: T.R.Malthus in his work ‘first essay on population’ (1961) views famines are the last resort of nature in ensuring balance between population and resources.

Easter Boserup, in his work, ‘The condition of Agriculture Growth’ (1965), differs with Malthus. He argues that population pressure instead of being a cause of demographic catastrophe it became a driving force behind agrarian production.

Mike Davis, 2001, “Late Victorian Holocausta: El Nino Famines and the Making of the Third World,” Recording the past can be a tricky business for historians. Prophesying the future is even more hazardous. In 1901, shortly before the death of Queen Victoria, the radical writer William Digby looked back to the 1876 Madras famine and confidently asserted: "When the part played by the British Empire in the 19th century is regarded by the historian 50
years hence, the unnecessary deaths of millions of Indians would be its principal and most notorious monument." Who now remembers the Madras is?

In Late Victorian Holocausts, Mike Davis charts the unprecedented human suffering caused by a series of extreme climactic conditions in the final quarter of the 19th century. Drought and monsoons afflicted much of China, southern Africa, Brazil, Egypt and India. The death tolls were staggering: around 12m Chinese and over 6m Indians in 1876-1878 alone. The chief culprit, according to Davis, was not the weather, but European empires, with Japan and the US. Their imposition of free-market economics on the colonial world was tantamount to a "cultural genocide".

These are strong words. Yet it's hard to disagree with them after reading Davis's harrowing book. Development economists have long argued that drought need not lead to famine; well-stocked inventories and effective distribution can limit the damage. In the 19th century, however, drought was treated, particularly by the English in India, as an opportunity for reasserting sovereignty.

A particular villain was Lord Lytton, son of the Victorian novelist Edward Bulwer-Lytton ("It was a dark and stormy night...") after whom, today, a well-known bad writing prize is named. During 1876 Lytton, widely suspected to be insane, ignored all efforts to alleviate the suffering of millions of peasants in the Madras region and concentrated on preparing for Queen Victoria's investiture as Empress of India. The highlight of the celebrations was a week-long feast of lucullan excess at which 68,000 dignitaries heard her promise the nation "happiness, prosperity and welfare".

Lytton believed in free trade. He did nothing to check the huge hikes in grain prices, Economic "modernization" led household and village reserves to be transferred to central depots using recently built railroads. Much was exported to England, where there had been poor harvests. Telegraph technology allowed prices to be centrally co-ordinated and, inevitably, rose in thousands of small towns. Relief funds were scanty because Lytton was eager to finance military campaigns in Afghanistan. Conditions in emergency camps
were so terrible that some peasants preferred to go to jail. A few, starved and senseless, resorted to cannibalism. This was all of little consequence to many English administrators who, as believers in Malthusianism, thought that famine was nature’s response to Indian over-breeding.

It used to be that the late 19th century was celebrated in every school as the golden period of imperialism. While few of us today would defend empire in moral terms, we've long been encouraged to acknowledge its economic benefits. Yet, as Davis points out, "there was no increase in India's per capita income from 1757 to 1947". In Egypt, too, the financial difficulties caused to peasants by famine encouraged European creditors to override the millennia-old tradition that tenancy was guaranteed for life. What little relief aid reached Brazil, meanwhile, ended up profiting British merchant houses and the reactionary sugar-planter classes.

The European "locusts" did not go unchallenged. Rioting became common. Banditry increased. In China, drought-famine helped to spark the Boxer uprising. In Europe, the fin de siècle was largely an opportunity for pale-faced men to wear purple cummerbunds and spout rotten symbolist poetry; for colonized peoples it genuinely seemed to presage mass extinction. It was, says Davis, "a new dark age of colonial war, indentured labour, concentration camps, genocide, forced migration, famine and disease."

Davis's attention to the importance of environment may recall the work of the Annales School of historians, but he is far more radical than any of them. His writing, both here and in such classic books as City of Quartz and Ecology of Fear, is closer to that of Latin American intellectuals such as Ariel Dorfman and the Uruguayan, Eduardo Galaeno, who for decades have spotlighted capitalism's casual abuse of the third world and who have sought to champion the poor and dispossessed. Such commitment, forcefully and lucidly expressed, is unfashionable these days.

"Class" may be passé in academic circles, yet the catalogue of cruelty Davis has unearthed is jaw-dropping. A friend to whom I lent the book was reduced to tears by it. Late Victorian Holocausts is as ugly as it is compelling.
But, as Conrad's Marlow said in Heart of Darkness: "The conquest of the earth, which means the taking away from those who have a different complexion and slightly flatter noses than ourselves, is not a pretty thing when you look at it too much."

Kallie Szczepanski, *The 1899-1900 Famine in India*, (Poetry Book Publisher) in 1899, the monsoon rains failed in central India. Drought parched crops over an area of at least 1,230,000 square kilometres (474,906 square miles), impacting almost 60 million people. Food crops and livestock died as the drought stretched into a second year, and soon people began to starve. The Indian Famine of 1899-1900 killed millions of people - perhaps as many as 9 million in all.

Many of the famine victims lived in British-administered sections of colonial India. The British Viceroy of India, Lord George Curzon, Baron of Kedleston, was concerned with his budget and feared that aid to the starving would cause them to become dependent on hand-outs, so British aid was seriously inadequate, at best. Despite the fact that Great Britain had been profiting greatly from its holdings in India for more than a century, the British stood aside and allowed millions of people in the British Raj to starve to death. This event was one of several that inspired calls for Indian independence, calls that would increase in volume over the first half of the twentieth century.

B. M. Bhatia, *Famines in India*: in his work, ‘Famines in India , 1860-1900’ (1991), attributes to the British economic policies as a major cause for the frequent occurrence of famine in the late 19th century India. He says that the introductions of capitalistic features in agriculture, ruination of indigenous industries were resulted in the poverty of the people.

Nimmakayala Venkata Subba Reddy, 2010, Famine in Rayalaseema, 1876-78, in the later half-of the 19th century south India witnessed a series of severe famines. Of them one during 1876-78 was the most severe and devastating. The whole of Madras Presidency, the Bombay Presidency and the princely state of Mysore were affected. 50 lakhs of people were perished on account of this famine. The relief offered by the British government was
terribly in sufficient. The rain shadow region of the then ceded districts, the present Rayalaseema districts namely Bellary (inclusive of Anantapur District), Cadappu and Kurnool Districts suffered the worst. Nearly 7 lakhs of people were died in this region. In this book thoroughly discussed aspects like scanty rainfall, loss of crops, decreasing cultivation, shortage of food grains, increasing prices etc. It is an attempt micro level research of the famine of 1876-78 in the Rayalaseema region.


Stephen Devereux, *The new famines – why famines persist in an era of globalization*, 2007, Routledge. Copyright, Exploring the paradox that is the persistence of famine in the contemporary world, this book looks at the way the nature of famine is changing in the face of globalization and shifting geopolitical forces.

J. W. Parker and Son, 1883, *the Saturday Review of Politics, Literature, Science and Art*, Volume 50

W. Simpkin and R. Marshall, 1792, *The Critical Review, Or, Annals of Literature,* , They, had been shut up in their fortress, besieged by the Indians, and driven by famine to the utmost distress, obliged to cat serpents, ... West-India islands, which shows its powers by tumours on the skin, is infectious, and cured.

H. K. Mishra, *Famines and Poverty in India, 1991*, Although much has been written on the socio-political and religious history of Orissa during the period under study, little or no attempt has so far been made to study the economic condition of Orissa and much less the problems of poverty and famines in the said period.

Ghanshyam Shah, *Social Movements in India: A Review of Literature*, 2004, social movements hasn't been a popular topic with researchers, making
up less than 3 per cent of all studies in history, political science, sociology and anthropology sponsored by the Indian Council of Social Science Research (ICSSR) up to the mid-nineties. The research has had an 'institutional' or 'government' skew, in that, the study of the politics of the masses has been largely ignored. There are reasons of history behind this, but what has been consistently lost sight of is the fact that in the absence of an understanding of the politics of the masses, the functioning of the state can be understood only partially. This volume is a revised and enlarged edition of the author's review of literature on social movements in India, first commissioned by the ICSSR. After careful deliberation on the 'ideal' definition of a 'social movement', the author adopts for this volume the loose idea of 'non-institutionalised collective political action striving for social and political change'. On the basis of the socio-economic characteristics of participants and the issues involved, this volume makes a nine-fold classification of social movements: peasant movements, tribal movements, Dalit movements, backward caste movements, women's movements, working class movements, students' movements, middle class movements and human rights and environmental movements (added in this edition). This book is important as much for filling a scholarly lacuna in social science studies as for proposing--and executing an orderly classification of literature on social movements in modern India. The original, shorter, monograph received an enthusiastic response from both scholars and laypersons, and this volume is likely to be welcomed similarly.

Patrick O'Sullivan - *The Meaning of the famine*, 1997, we now need to move swiftly forward, assuming that reader knows something about events in Ireland suffered its great famine. 1845-50 India continued to suffer its famines. In 1857 there occurred the events that are referred to in British textbook as the Indian mutiny, or sometimes the sepoy mutiny and in Indian histories as the.

David Arnold: in his article, ‘*Famines in peasant consciousness and peasant action: Madras 1876-78*’ (1984) views that the working population
who depends on wages, particularly agricultural labourers and artisans are most vulnerable during the famine crisis.

In the latter half of the 19th century India witnessed the increase in the frequently and intensify of famines and perceptions are differ on this, National Economists such as Dadabhai Naoroji, D.E.Wacha, G.V.Joshi, K.T.Telang, M.G.Ranade, G.K ..Go hale, G.S.Iyer are opined that famines are not always due to natural calamities. But due to the defective and short sighted policies of colonial rule. So, famines also are manmade. Colonial view differs with nationalist opinion. It attributes the causes to natural calamities, over population and extravagant social habits and customs of the Indian people. India population reached its saturation point. Therefore famines were to bring equilibrium between population and resources. So nothing could be done to prevent famine death.

Ramesh Chandra Dutt in his work, ‘Famines and land Assessment ‘1985, argues that the famines are due to the chronic poverty of the cultivators because of over assessment of land revenue. He feels that permanent land settlement was the only remedy. Hari Sankar srivatsava in his work, ‘history of India famines and development of famine policy, 1815-1918’, (1991), opinions that famines are due to colonial political economic and social policies introduces in India.

Iraklein in his article, ‘when rains failed: famine, relief and mortality in British India’ (1984) , opines that modernisation of India was the main cause. He explains that modernisation process in India created two sections of people. One section consisted of land lords, middlemen and money lenders who benefited from the famine distress. The other section of people consisted of small peasants, labourers who suffered from famine distress.

Thomas Keneally, Three Famines: Starvation and Politics, 2010, Through the lens of three of the most devastating food crises in modern history--the Górtar Mor of British-ruled Ireland, the great famine of British-ruled Bengal in 1943, and the string of famines that plagued Ethiopia during the 1970s and 1980s, Booker Prize–winning author Thomas Keneally vividly
evokes the terrible cost of mass starvation at the level of the individual who starves and the nation that watches. Famine is widely misunderstood as a completely natural catastrophe. Keneally recounts that while the triggers—crop, pestilence, and drought—are natural, the political and ideological choices that prolong famine are man-made. Government neglect and individual venality, not food shortages, are historically the causes of sustained, widespread hunger. In Ireland, British authorities ignored the existence of a food crisis while the famished fed on diseased cattle and human remains. In Bengal, where over four million starved to death, Field Marshal Archibald Wavell’s reports of people dying in Calcutta’s streets and demands for relief resulted in little more than a mocking cable from Winston Churchill asking, why, if food was so scarce, hadn’t Gandhi died yet? In Ethiopia, Mengistu Haile Mariam arranged for 400,000 bottles of whisky to ship to Addis Ababa from Britain to celebrate the tenth anniversary of the revolution that put him in power, while one person died every twenty minutes in Korem. These three famines are stark examples of how throughout history, racial preconceptions, administrative neglect, and incompetence have been more lethal than the initiating blights or crop failures. Keneally’s startling narrative history is a sobering warning to the authorities in charge of mercy in our time to stop making choices that feed famine instead of the starving.

N. Jayapalan, *Economic History of India*, 2008 for a proper understanding of India’s economy as we find today with its fast development, a study of its past economic conditions is necessary. India’s economic history spans nearly 5000 years and dates back to Indus Valley Civilization the two prominent cities of which Mohanjodaro and Harappa were big industrial centres having trade relations with West Asia and other parts of the world. Several sources provide us valuable information about the economic condition of the people of India at various stages of history. From Vedic literature we get a detailed description of the economic life of the Aryans. The Buddhist literature, particularly Jatakas and Tripitaka give us a glimpse of the economic condition of India from 650 to 321 B.C. when every village was a self-
sufficient unit. Kautilya’s Arthasastra, Magasthenes Indica and Vishakhadatta’s Mudrarakshasa give detailed description of the economic systems of the Mauryan period. The accounts of Chinese travellers Fa-hien and It-sing are remarkable evidences of the socio-economic life in Gupta period. Historians like Manucci tell us about the economic reforms undertaken during Mughal rule in India. The British who carved out their empire in India in the 17th century, drained India of its wealth, destroyed the self-sufficient character of villages, increased agricultural indebtedness, and gave rise to a capitalist class in India with the growth of new urban centres. After the achievement of independence in 1947, started the process of nation-building through economic planning. With the liberalization of Indian economy in the 1990s, the country has been put on a high growth path and is making fast economic progress. The book captures the salient features of India’s economic history in chronological order. It will fulfill the needs of students and teachers of this subject and prove immensely useful to the aspirants of Civil Services and other competitive examinations.

Atreyi Biswas, 2000, Famines in ancient India: a study of agro-economy from prehistoric to early historic period, A novel study of a very complicated subject, the author has analyzed the archaeological data in ecological contexts. The volume is based on an extensive study of archaeological reports. This book is an essential reading for scholars and experts dealing in the concerned area.

B. R. Tomlinson, The Economy of Modern India, 1860-1970, 1996, This is the first comprehensive and interpretative account of the history of economic growth and change in colonial and post-colonial India. Dr. Tomlinson draws together and expands on the specialist literature dealing with imperialism, development and underdevelopment, the historical processes of change in agriculture, trade and manufacture, and the relations among business, the economy and the state. What emerges is a picture of an economy in which some output growth and technical change occurred both before and after 1947, but in which a broadly based process of development has been constrained by
structural and market imperfections. Tomlinson argues that India has thus had an underdeveloped economy, with weak market structures and underdeveloped institutions, which has since 1860 profoundly influenced the social, political and ecological history of South Asia.

Radhey Shyam Chaurasia, 2002, History of Modern India, 1707 A. D. to 2000 A. D, Tremendous Progress has been made in India during the modern period. British rule unified India, gave new ideals of parliamentary government and established factories, railways, telephone, etc. due to development of new scientific weapons and impact of industrial revolution, East India company was able to defeat Indian powers and succeeded in establishing British rule in India, Burma and Ceylon. In 1857, great rebellion took place which ended rule of east India company and British parliament in the name of queen and king began to rule all over India through the secretary of state for India and the viceroy of India. The book is divided into two parts. part i deals with Anglo-French wars, Maratha and Sikh wars and wars with other small powers and role of different governor generals such as Clive, warren Hastings, Cornwallis, Wellesley, Hastings and Dalhousie etc. socio-religious movements took place during this period and Brahmo Samaj was established by Raja Ram Mohan Roy, Arya Samaj by swami Dayanand, Ram Krishna mission by Swami Vivekanand. Reform movements of Muslims and Sikhs also took place. Part ii of the book deals with the constitutional developments and nationalist movement and the role played by the eminent leaders during this period. Ultimately, India became free on 15th august, 1947, and constitutional parliamentary government was established and India became the largest democracy of the world. India was divided; Pakistan came into existence, which gave rise to conflicts between these two powers. Though in 1971, Pakistan was divided and Bangladesh came into existence but conflict is still continuing. After independence, India has made great progress and she is now one of the mightiest powers on earth with nuclear weapons and viable economy. From 1947 to 2002 tremendous progress has been made in scientific inventions, art, literature and in other social aspects which have been described in brief. Unfortunately, modern history of India has
been written by British writers with imperialist point of view. In this book an attempt has been made to give objective outlook.

Frank Dikötter, 2010, *Mao's Great Famine: The History of China's Most Devastating Catastrophe, 1958-1962*, "Between 1958 and 1962, China descended into hell. Mao Zedong threw his country into frenzy with the Great Leap Forward, an attempt to catch up to and overtake Britain in less than 15 years. The experiment ended in the greatest catastrophe the country had ever known, destroying tens of millions of lives." So opens Frank Dikötter's riveting, magnificently detailed chronicle of an era in Chinese history much speculated about but never before fully documented because access to Communist Party archives has long been restricted to all but the most trusted historians. A new archive law has opened up thousands of central and provincial documents that "fundamentally change the way one can study the Maoist era." Dikötter makes clear, as nobody has before, that far from being the program that would lift the country among the world's superpowers and prove the power of Communism, as Mao imagined, the Great Leap Forward transformed the country in the other direction. It became the site not only of "one of the most deadly mass killings of human history, "at least 45 million people were worked, starved, or beaten to death--but also of "the greatest demolition of real estate in human history," as up to one-third of all housing was turned into rubble). The experiment was a catastrophe for the natural world as well, as the land was savaged in the maniacal pursuit of steel and other industrial accomplishments. In a powerful mesghing of exhaustive research in Chinese archives and narrative drive, Dikötter for the first time links up what happened in the corridors of power-the vicious backstabbing and bullying tactics that took place among party leaders-with the everyday experiences of ordinary people, giving voice to the dead and disenfranchised. His magisterial account recasts the history of the People's Republic of China.

Tim Pat Coogan, 2012, *The Famine Plot: England's Role in Ireland's Greatest Tragedy*, During a Biblical seven years in the middle of the nineteenth century, Ireland experienced the worst disaster a nation could suffer. Fully a
quarter of its citizens either perished from starvation or emigrated, with so many dying en route that it was said, "you can walk dry shod to America on their bodies." In this grand, sweeping narrative, Ireland’s best-known historian, Tim Pat Coogan, gives a fresh and comprehensive account of one of the darkest chapters in world history, arguing that Britain was in large part responsible for the extent of the national tragedy, and in fact engineered the food shortage in one of the earliest cases of ethnic cleansing. So strong was anti-Irish sentiment in the mainland that the English parliament referred to the famine as "God's lesson." Drawing on recently uncovered sources, and with the sharp eye of a seasoned historian, Coogan delivers fresh insights into the famine's causes, recounts its unspeakable events, and delves into the legacy of the "famine mentality" that followed immigrants across the Atlantic to the shores of the United States and had lasting effects on the population left behind. This is a broad, magisterial history of a tragedy that shook the nineteenth century and still impacts the worldwide Irish diaspora of nearly 80 million people today.

Brian M. Fagan, *Floods, Famines, and Emperors: El Niño and the Fate of Civilizations*, 2009, In 1999, few people had thought to examine the effects of climate on civilization. Now, due in part to the groundbreaking work of archaeologist Brian Fagan, climate change is a central issue. Revised and updated ten years after its first publication, *Floods, Famines and Emperors* remains the definitive account of how the world’s best-known climate event had an indelible impact on history.


P Sainath , 2000, *Everybody loves a good drought*, The human face of poverty The poor in India are, too often, reduced to statistics. In the dry language of development reports and economic projections, the true misery of the 312 million who live below the poverty line, or the 26 million displaced by various projects, or the 13 million who suffer from tuberculosis gets overlooked. In this thoroughly researched study of the poorest of the poor, we get to see how they manage, what sustains them, and the efforts, often
ludicrous, to do something for them. The people who figure in this book typify the lives and aspirations of a large section of Indian society, and their stories present us with the true face of development.

David Ludden, 1999, *An Agrarian History of South Asia, Part 4, Volume 4*, David Ludden provides a comprehensive historical framework for the understanding of regional diversity of agrarian South Asia. Adopting a long-term view, he treats South Asia not as a single civilization territory, but as a patchwork of agrarian regions, with their own social, cultural and political histories. He traces these histories from medieval times to the present. As a comparative synthesis of the literature on agrarian regimes in South Asia, this will be a valuable resource for students of agrarian and regional history, as well as comparative world history.

Suzanne Franks, *Reporting Disasters: Famine, Aid, Politics and the Media*, 2013, The media reporting of the Ethiopian Famine in 1984-5 was an iconic news event. It is widely believed to have had an unprecedented impact, challenging perceptions of Africa and mobilising public opinion and philanthropic action in a dramatic new way. The contemporary international configuration of aid, media pressure, and official policy is still directly affected and sometimes distorted by what was as this narrative shows also an inaccurate and misleading story. In popular memory, the reporting of the Ethiopian famine and the resulting humanitarian intervention were a great success. Yet alternative interpretations give a radically different picture of misleading journalism and an aid effort which did more harm than good. Using privileged access to BBC and Government archives, Reporting Disasters examines and reveals the internal factors which drove BBC news and offers a rare case study of how the media can affect public opinion and policymaking. It constructs the process that accounts for the immensity of the news event, following the response at the heart of government to the pressure of public opinion. And it shows that, while the reporting and the altruistic festival that it produced triggered remarkable and identifiable changes, the ongoing impact was not what the conventional account claims it to have been.
Amartya Sen, 1999, *Poverty and Famines: An Essay on Entitlement and Deprivation*. Commodities and Capabilities presents a set of inter-related theses concerning the foundations of welfare economics, and in particular about the assessment of personal well-being and advantage. The argument presented focuses on the capability to function, i.e. what a person can do or can be, questioning in the process the more standard emphasis on opulence or on utility. In fact, a person's motivation behind choice is treated here as a parametric variable which may or may not coincide with the pursuit of self-interest. Given the large number of practical problems arising from the roles and limitations of different concepts of interest and the judgement of advantage and well-being, this scholarly investigation is both of theoretical interest and practical import.

Margaret Kelleher, 1997, *The Feminization of Famine: Expressions of the Inexpressible*?, Contemporary depictions of famine and disaster are dominated by female images. *The Feminization of Famine* examines these representations, exploring, in particular, the literature arising from the Irish "Great Famine" of the 1840s and the Bengali famine of the 1940s. Kelleher illuminates recurring motifs: the prevalence of mother and child images, the scrutiny of women's starved bodies, and the reliance on the female figure to express the largely "inexpressible" reality of famine. Questioning what gives these particularly feminine images their affective power and analyzing the responses they generate, this historical critique reveals striking parallels between these two "great" famines and current representations of similar natural disasters and catastrophes.

Kelleher begins with a critical reading of the novels and short stories written about the Irish famine over the last 150 years, from the novels of William Carleton and Anthony Trollope to the writings of Liam O’Flaherty and John Banville. She then moves on to unveil a lesser-known body of literature—works written by women. This literature is read in the context of a rich variety of other sources, including eye-witness accounts, memoirs, journalistic accounts, and famine historiography. Concluding with a reading of the
twentieth-century accounts of the famine in Bengal, this book reveals how gendered representations have played a crucial role in defining notions of famine.


S. N. Kulkarni - 1990, Famines, droughts, and scarcities in India: relief measures and policies, onwards and famine policy in India with special reference to Maharasthra. Part 2 of the work is a report on drought and scarcity conditions in sinnar taluk during the period 1970-73 and 1983-86 based on detailed investigation of sample households from 11 sample villages.

Jean Drèze, Amartya Kumar Sen, 1989, Hunger and Public Action, Examining the problem of hunger in the modern world and the role public opinion might play in combating it, Drèze and Sen here provide a coherent perspective on the complex nutritional, economic, social, and political issues involved in the analysis of hunger. They explore famine prevention through a series of case studies in Africa and elsewhere, and discuss the problem of chronic undernourishment. Sen was awarded the second Agnelli Prize for the Ethical Dimension in Advanced Societies in March 1990 in recognition of his outstanding contribution to the understanding of the ethical dimension in modern society.

Geoffrey Bussell Masefield, 1963, Famine: Its Prevention and Relief, these are usually designed with the secondary object of benefiting the country generally and especially of reducing the chances of future famine. In India, irrigation and road making have been the most favoured subjects.

Paul Robert Greenough, 1982, Prosperity and misery in modern Bengal: the famine of 1943-1944, This Book is A Provocative and Moving Account of the Reasons for and the consequences of the Bengal Famine of 1943 To 1944.

Brendan Ó Cathaoir, Famine diary, 1999, A unique record of the Great Famine, written with insight, detachment and empathy. Based on a wide
selection of sources -- contemporary newspapers, official correspondence and diaries -- it provides a graphic picture of conditions in the Irish countryside as the crisis developed. It combines analysis and an overview with a focus on the worst hit areas. The relief efforts are presented where possible, with the help of priests' letters, from the perspective of the poor.

Dessalegn Rahmato, 1991, *Famine and Survival Strategies: A Case Study from Northeast Ethiopia*, What do peasants do in the face of severe food crisis and ecological stress, and how do they manage to survive on their own? This study revolves around a case study conducted by the author in the awraja (district) in the Ambassel Wollo province in north eastern Ethiopia. This is in the region that was hit hardest by the 1984-85 famine, which Rahmato calls "the worst tragedy rural Ethiopia had ever experienced". The author also critically examines other literature on famine response. The focus of this study is on what happens before famine comes, and how the peasants prepare for it. From a wealth of evidence, the author concludes that the seeds of famine are sown during the years of recovery.

Stephen Devereux, 1994, *Theories of Famine*, Reviews the major theories and critically examines alternative explanations for famine, describing their implications for preventative policies and corrective interventions.

Nibedita Shankar Ray-Bennett, *Indian Famine (1896–1902)*, The famines of 1896–97 and 1899–1900 in India affected almost the entire subcontinent, causing severe distress, debility, and mortality. Unlike the 1876–78 famine, which was largely localized, these famines were widespread and occurred due to an unprecedented shortage of food grains and escalating prices. At that time, these famines were officially described as the most disastrous famines of the 19th century due to their extent and severity. The famine of 1896–97 affected Bihar, Bengal, Bombay Deccan, the Deccan districts of the Madras Presidency, the North West Provinces and Oudh, the Central Provinces, the Punjab, and Burma. It was estimated the famine tract covered an area of 224,828 square miles and affected a population of 62.4 million. The highest numbers of deaths (745,376) was recorded in Bombay, followed by
187,686 in the Central Provinces, excluding zamindaris (landholders); 127,409 in the Punjab; and 125,926 in Berar. The famine of 1899–1900 followed in..

Amrita Rangasami in critic on Amartya sen, ‘failure of exchange entitlements theory of famines: A response’, (1985) argues that the entitlements theory only considered with the final phase of famine and it does not talk about advance of famine. He opines that, famine is a process it accompanies by political, economic and social forces that mark the onset of the famine.

Organization of the thesis:

The main focus of this work is on the Famine and the agrarian conditions of south India in general Rayalaseema in particular. The entire thesis has been divided in six chapters.

First Chapter deals with the introduction, study area, objectives, methodology, review of literature and organization of the thesis.

Second chapter discusses the origin and Historical background of Famines, in which a detailed historical evolution of famines has been discussed at length.

Third Chapter explains the famines and economic deprivation of agrarians this chapter throws light on the incontinences’ caused to the agrarians in their day today life due to severe famines occurred in this region.

Fourth Chapter probes into the impact of famines on agrarian conditions in Rayalaseema. The policies of the government to combat the situation and the reaction of civil society has been discussed by means of taking different sample studies in the study area.

Fifth Chapter focussed on various facets and causes of famine and its impact on agrarian system of drought prone area, to which the Rayalaseema region in general, Anantapur district in particular fell as a victim right from the historical period to the present day.

Sixth chapter is a conclusive chapter presenting different paradigms of Famine issues, social relevance of victims, various view points and observations in the context of famines in Rayalaseema region. In this chapter a detailed account on the recommendations, reports and the
reaction of civil society was meticulously enumerated to justify the findings and the argument of the researcher.

**Bibliography:**

2. B.M. Batia, in his work, ‘Famines in India’ (1991)
3. Sahu. A.C: Diversion of arable lands from food crops to exportable cash crops: one of the causes of frequent famines in India between 1860-1900, IHC proceedings, modern India section, 41st session Bombay, 1980.
5. Bose, sugatha (ed) credit markets and the agrarian economy of colonial India, OUP, Delhi, 1994.
15. Digby, William (1878), The Famine Campaign in Southern India: Madras and Bombay Presidencies and province of Mysore, 1876-1878, Volume 1, p,105